

# Jain Pratishtha Mahotsav

July 20, 21, 22, 2007 at Hindu Mandir, Maple Grove, Minnesota



# ŚRĪ NAMASKĀRA MAHĀMANTRAḤ

શ્રી નમસ્કાર મહામંત્ર

શ્રી નમસ્કાર મહામંત્ર



નમો અરિહંતાણં  
નમો સિદ્ધાણં  
નમો આયરિયાણં  
નમો ઉવજ્ઞાયાણં  
નમો લોએ સવ્વસાહૂણં  
એસો પંચ નમુક્કારો  
સવ્વ પાવપ્પણાસણો  
મંગલાણં ચ સવ્વેસિં  
પદમં હવઈ મંગલમ્

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પદમં હવઈ મંગલમ્

Namo Arihantāṇaṃ  
Namo Siddhāṇaṃ  
Namo Āyariyāṇaṃ  
Namo Uvajjhāyāṇaṃ  
Namo Loe Savvasāhūṇaṃ  
Eso Pañca Namukkāro  
Savva Pāvappaṇāsaṇo  
Maṅgalāṇaṃ Ca Savvesiṃ  
Paḍamam Havai Maṅgalam

## Navkar Mahamantra-Translation

# MANGALĀCHARAN

### **navakāra mantra**

#### **Namo arihantānam |**

I bow to the Arihantas (Tirthankars), the perfected souls, who have reached enlightenment by overcoming their inner weaknesses, who have attained infinite knowledge, perception, bliss, and power and have shown the path, which brings an end to the cycle of birth, life, death and suffering.

#### **Namo siddhānam |**

I bow to the Siddhas, the liberated souls, who have attained the state of perfection and immortality by eradicating all karma.

#### **Namo āyariyānam |**

I bow to the Āchāryas, who are the head of Jain congregation, and who preach the principles of religion and show the path of liberation, which is the unity of Right Faith, Right Knowledge, and Right Conduct.

#### **Namo uvajjhāyānam |**

I bow to the Upādhyāys who are the ascetic teachers. They explain Jain scriptures and show us the importance of a spiritual life over a material life.

#### **Namo loe savvasāhūnam |**

I bow to all Sādhus and Sādhvis who strictly follow the five great vows of conduct and inspire us to live a simple life.

#### **eso pancha namukkāro |**

#### **savvapāvappanāsano |**

#### **mangalānam cha savvesim |**

#### **padhamam havai mangalam ||**

To these five types of great souls I offer my praise.

Such praise will help diminish my negative vibrations and sins.

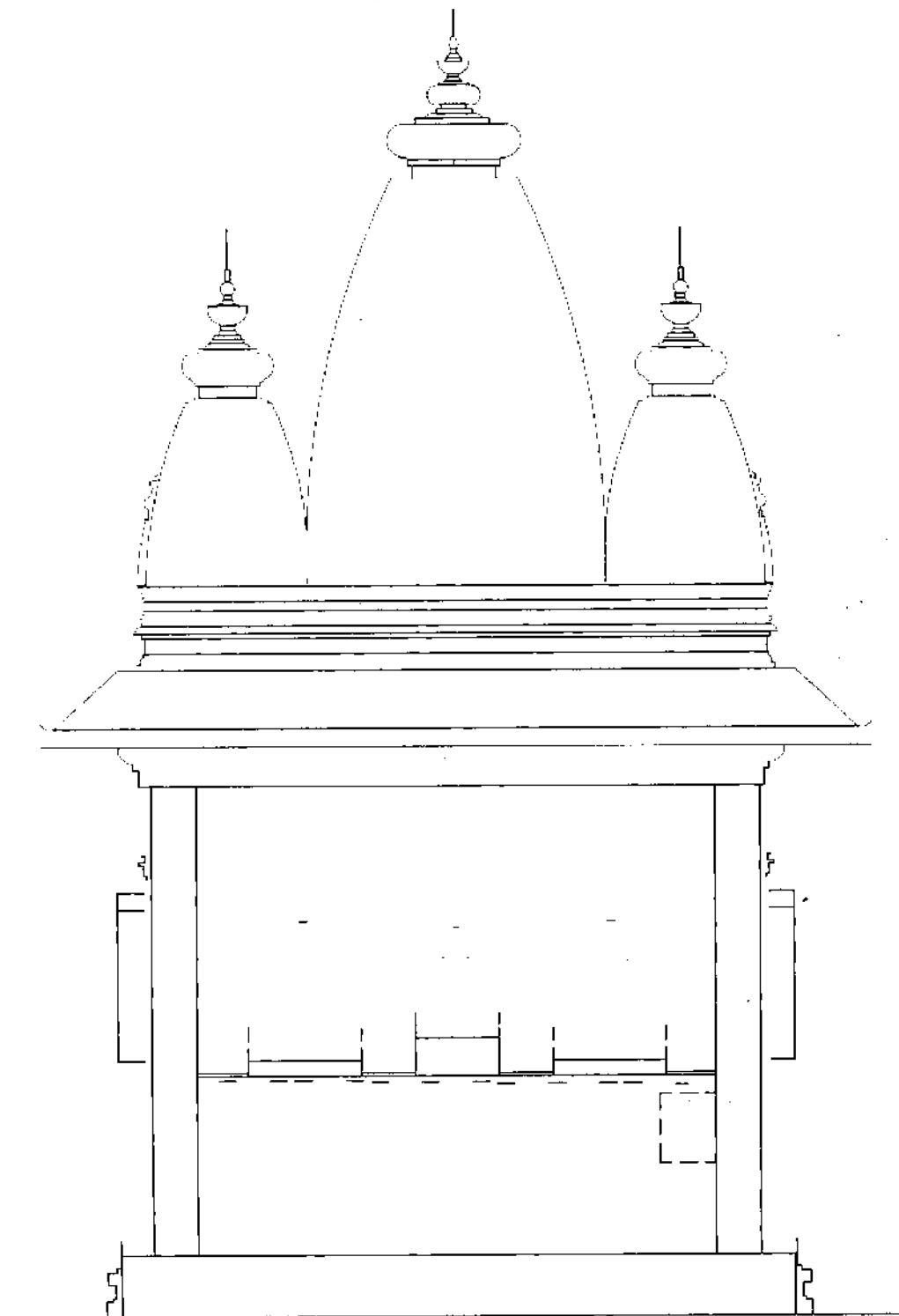
Offering this praise is the most auspicious of all benedictions.

*Navkar Mahamantra is one of the earliest mantras known to men. It is the invocation to the Supreme Being recommended by the Dharma of the Jains, one of the oldest known religious denomination of the world.*

*Salutations offered through this Mahamantra are supposed to provide the reciter with great spiritual and material success, remove evil and negative tendencies of the mind, destroy various aspects of misery and give divine peace of mind while removing any obstacles that may come in the way of the individual's spiritual and material growth. Thus the Mahamantra is attributed with powerful healing and curative properties.*

*Considered the most sacred amongst the sacred, this Mahamantra can take man to the pinnacles of spirituality and holiness.*

## Front View Jain Temple, Maple Grove, Minnesota



*See Inside Back Page for Murti Descriptions*

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## Message from Chitrabhanuji

# JMIC

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July 20-22, 2007

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Devendra Peer

My dear President, Chairman, All Members and  
Friends of Jain Center of Minnesota –

Jai Jinendra! It is a joyous occasion to sanctify this auspicious event of Jin Mandir Moorti Pratishtha, one of its kind in Minnesota, which will be a blessing to members of the Jain Center of Minnesota. I congratulate you all who have come together to have a temple of unity and *vasudhaiva kurumbakam* – universal brotherhood and sisterhood for mankind's peace and progress.

This is a holy occasion for all Jains and all peace-loving aspirants, for this Temple welcomes all and is an inspiration to all. People of all walks of life, without discrimination of caste or creed, man or woman, young or old, rich or poor, can come and pray peacefully to get in touch with their inner beauty.

When a world is torn in war and violence, we are blessed to have this rich heritage of *Ahimsa* and *Anekantavada* and *Aparigraha*. These non-violent and peaceful ways of co-existence with all living beings are a blessing to all mankind, and a sanctuary of peace and prayer becomes an oasis in the desert of conflict.

Bhagwan Vardaman Mahavira lighted the lamps of *Ahimsa*, *Anekantavada*, *Aparigraha*, *Law of Karma* and *Self-Realization* from his own living life. Now it is our privilege to go on pouring the oil of service and dedication in these lamps to keep illuminating the path of love, peace, understanding, and simplicity.



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Through practice and expression, we bring to life this teaching of sacredness of all life forms that influence our surroundings and the growing generation. They in turn influence others, and succeeding generations will influence their coming generation. In this way, the teaching and heritage of Peaceful Liberators will go on and grow forever. We are what we are as vegetarians and believers in Reverence for Life because of the influence of our ancestors and parents. So, in the same way, by being models, we are influencing future generations.

Often people go to religious places to pray only for the success of business, for power and position, for protection of their accumulated wealth. This sort of praying is the product of a selfish mind. That is why these kinds of prayers and rituals have lost meaningful values and have become commonplace. Real prayer is meant for the peace and the spiritual upliftment which open the doors to divinity within and divinity without.

Let us tap the inherent power of our senses, our mind, our heart and our soul by nourishing the body with vegetarian food; enlightening the mind with creatively positive ideas; enriching the heart with love and compassion; and illuminating the soul with wisdom and self-realization.

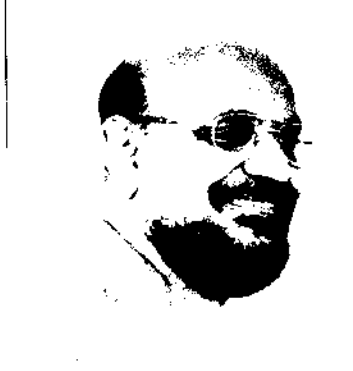
Again, I extend my best wishes to all of you on this auspicious occasion, and may my blessings be in the hearts of all who enter this Temple and in the hearts of all who can make a difference in the world by spreading peace through practice.

Love and Blessings,

*Chikhalbhai*



## Blessings From Jinchandraji Maharaj



### Blessings for the Jain Temple Pratishtha

Minnesota Jain Sangh:

I am very happy to know that you are planning a Pratishtha Ceremony for the Tirthankar idols in the new Jain Temple at Hindu Temple on July 20, 21, 22, 2007.

I wish and bless that the Pratishtha Mahotsav will have a great success. Thank you for your kind invitation to attend and I am much honored to join in the Pratishtha Mahotsav with your community.

During past 25 years, North America Jains have enthusiastically welcomed many Jain Acharyas, Munis, and Scholars to help understand Jain philosophy and practice the religion and its traditions. As a result, there is a tremendous awakening among the followers who are forming new Jain organizations, building new Jain temples and Swadhyaya halls, and operating Pathshalas for children, youth and adults. I am most happy to observe the Jain unity among various sect members in their activities.

I have developed very close relationship over the years with Minnesota Jain Sangh, starting with our first visit in 1989. Your strong desire to understand tenets of religion and desire to find the path to happiness has pleased me immensely.

Your long awaited dream for the Jain Temple is a reality now. I congratulate your leaders for their vision and dedication, and your community members for their contribution of time, talent, and financial support.

May this temple make your unity stronger, become home of love and understanding and shine as a lighthouse for new generations with right vision, right knowledge, and right action.

May God shower happiness and peace in everyone's life

Muni Jinchandra Vijay  
(Bandhu Tripudi) Tithal, Gujarat, India

## Blessings from Bhattarakaji



### Holy Blessings

We are extremely happy to know that The Jain Center of Minnesota is planning to publish a souvenir to commemorate the consecration ceremony of a Jain worshiping area and Pratishtha ceremonies of new Jain Idols dedicated to Bhagawan Sri Aadinatha Swamy, Bhagawan Sri Parshwanatha Swamy and Bhagawan Sri Mahavir Swamy in the Hindu Temple.

Hinduism, Jainism and Buddhism are three ancient faiths/religions of Indian origin. Harmony and mutual understanding among these three sacred religions are the need of the hour. By installing Jain idols in a Hindu Temple, members of Hindu Community as well as Jain Community have shown the religious harmony and tolerance which everyone should appreciate.

We do pray Lord Supreme Bhagawan Sri Parshwanatha Swamy and Divine Mother Sri Padmavary Devi to shower their copious blessings for the grand success of the ceremony.

### With Blessings

H.H. Swasty Sri Sri Sri  
Sri Devendrakeerty Bhattaraka

Sri Hombuja Jain Math  
Hombuja, Karnataka, India  
Office: 08185-62721

## Blessings from Kalyansagarji Maharaj

શ્રી સીમદરશ્યામિ જિનસાગર - ફાયાલરા

ઓસિયાજી નગર, નેશનલ ઠાઇયે નં. ૮, મું. પો. નંદિગામ, ભીલાડ, જિ. વલસાડ.

ફોન. ૦૨૬૦ - ૨૭૮૪૦૮૯-૩૨૯૧૫૪૯

રયાપના વીરસી, રપ૦૯ - દૂરટ રજી. ડમાંડ નં. એ - ૬૬૩ વલસાડ (૩૦-૧૧-૧૯૮૩)



શ્રી સીમદરશ્યામિ જિનસાગર



શ્રી સીમદરશ્યામિ જિનસાગર

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શ્રી જન સેવક આંડ મોનિટરિંગ

પુ. મેન, એ

આપના શ્રી સર્વમાનવમશાયનાપણા ઉદ્ધાધિદય રૂઢ માં નીર્ધારણ શ્રી મહાવીરસ્વામિજી પરમાત્માનાં મહાસંજયકારી પ્રતિષ્ઠાનો અવસર ડિજવાય રહ્યા છે તે નિમિત્તે અમારા તરફથી રૂપમાં નીર્ધારણ કરવા શ્રી સર્વને અંતરજન શુભ આશીર્વાદ પાઠવાંમિ છીંમિ

તમારા અત્રા થતા પ્રતિષ્ઠા પર પરમાં અને વટ વઠમાં પરમાત્માના શક્તિની પ્રતિષ્ઠા થાય તેવા પુ. જનદય થતા આશીર્વાદન પાઠવાંમિ છીંમિ, જેને આરાધનામાં પ્રગતિ કરી જિનશાસનના અપૂર્વ કાર્ય કરતા સુદેશો એટલે સંજય કામના,

પુ. પુ. આ. શ્રી. કલ્યાણસાગરમુરીખરજી મ. સા. પુ. મે. શ્રી શિવસાગરજી મ. સા. તથા

પુ. બાલમુનિશ્રી સ્વયંભાગરજી મ. સા. માં પરમસાત્મ...

## Greetings from the Souvenir Committee

It gives us a great pleasure and satisfaction to present you with this commemorative souvenir published for the Jain Temple Pratishtha Mahotsav at the Hindu Temple in Maple Grove, Minnesota.

Our journey through this book starts with Namokar Mantra (Universal Jain Prayer), blessings from Gurudev Chitrabhanuji, Bandhu Triputi Jinchandraji Maharaj, Shree Devendrakeerty Bhattarakaji and Kalyansagarji Maharaj.

Welcome messages from President of Jain Center of Minnesota, Chair and President of Hindu Society of Minnesota, President of JAINA and Pratishtha Committee.

We thank all who contributed the articles on Jain philosophy, religious traditions and customs. Ram Gada travels through historical aspect of Jain Community and Jain Center of Minnesota.

Abha Bhow, past JCM President and now living in India, expresses her joy at the progress made by the community. Reflections, from past Jain Pathshala Students, take us back to earlier days of Jain community and its impact on their lives.

We thank all who contributed the articles, photos, solicited advertisement sponsors, and otherwise supported the publication of this souvenir. Special thanks to all Jain Temple fund donors and Pratishtha fund donors, whose financial contributions have made this once-in-a- life-time golden dream, a reality.

Special thanks to Souvenir Committee Team Members who worked many hours to produce this quality issue and to meet the deadline of the printer. We are grateful to Kokila Mody and Printing Enterprises Inc. for printing this beautiful Souvenir Book on time and within budget.

We hope that you will treasure this keep-sake volume and pass it on to your children and their children.

Thank you for giving us this opportunity to serve.

### Souvenir Committee Team

Neena Gada	Lead
Nimesh Chheda	Articles
Ram Gada	Articles and Advertisements
Sonali Gandhi Shah	Front Cover Design
Preeti Mathur	Souvenir Issue Coordinator
Nehal Sheth	Advertisement Layout
Sushila Shah	Advertisements
Diana Thompson	Advertisement Layout



# Greetings From JCM President

Jain Center of Minnesota

July, 2007

[www.jaincentermn.org](http://www.jaincentermn.org)



## 2007 Executive Committee

### President

Dharmesh Shah (952) 445-8581  
[president@jaincentermn.org](mailto:president@jaincentermn.org)

### Secretary

Utpal Shah (952) 831-9968  
[secretary@jaincentermn.org](mailto:secretary@jaincentermn.org)

### Treasurer

Rajeev Jain (952) 402-0543  
[treasurer@jaincentermn.org](mailto:treasurer@jaincentermn.org)

### Past President

Dilip Desai (952) 941-6215  
[pastpresident@jaincentermn.org](mailto:pastpresident@jaincentermn.org)

### Members at Large

Bijal Shah (952) 435-2082  
[members1@jaincentermn.org](mailto:members1@jaincentermn.org)

Sonali Shah (612) 819-2688  
[members2@jaincentermn.org](mailto:members2@jaincentermn.org)

### JAINA Director

Ram Gada (612) 788-2566  
[jainadelegate@jaincentermn.org](mailto:jainadelegate@jaincentermn.org)

### Youth Representative

Kushal Doshi (651) 330-2808  
[youthrepresentative@jaincentermn.org](mailto:youthrepresentative@jaincentermn.org)

Jai Jinendra!

Warmest welcome on this memorable and auspicious event of Pratishtha Mahotsav!

On behalf of the Jain Center of Minnesota (JCM), thank you for your participation in this milestone ceremonial event. I am deeply honored to be part of a vision that will empower our JCM community to congregate and worship in unison to celebrate a myriad of events in a peaceful and serene environment at this New Temple. In addition, this venue has allowed the JCM community to pass a legacy of spiritual freedom to our current and future generations, an example of what can be achieved if there is a will and determination. Our deepest gratitude and appreciation go to all the dedicated community members who have worked tirelessly and selflessly to provide a beautiful facility to practice meditation, worship, and traditions.

Pratishtha Mahotsav and Tirthankar's ceremonies have been organized with the recommendations and blessings from Gurudev Chitrabhanuji and Bandhu Tripathi Jinchandraji Maharaj. The Mahotsav will commence with the Sthapana of the three exquisite murtis commissioned from Jaipur, India with advice from Sri Jinchandraji Maharaj. The placements of murtis are Parshwanath Bhagwan as Mul Nayak, Adinath Bhagwan to his left, and Mahavir Bhagwan to his right. At this time, I would also like to acknowledge the advisory and supportive role provided by the St. Louis Jain Sangh in planning the Pratishtha Mahotsav.

Lastly, the JCM community is forever indebted to Mr. Ram Gada whose dedication, determination and perseverance over the last 25 years has provided the crucial impetus to keep the movement of building a Jain temple and an united Jain Community in Minnesota, real and alive.

We would also like to acknowledge and thank Dr. Shashikant Sane, Chair of Trustee Executive Council (TEC), Mrs. Nayana Ramakrishnan, President of Hindu Society of Minnesota (HSMN) and other active committee members for their contributions in supporting our vision in establishing the Jain Temple (Dehrasar).

Once again, I am deeply appreciative of the faith, devotion and cooperation provided by the various Jain Centers across the country and Hindu Society of Minnesota.

Your participation in the celebration of this auspicious Mahotsav will serve as a *once in a lifetime* opportunity and memory for all present during these ceremonies.

Dharmesh Shah  
President, JCM



## **Message from the Chair, Trustee Executive Council, Hindu Society of Minnesota**

**Dr. Shashikant M. Sane, M.D.**

### **Truth is One and Paths are Many**

All of us rejoice today as we inaugurate the Temple of Sri Mahavir! It brings tears to our eyes as Kumud & I so very fondly remember installing the Moorty of Sri Mahavir in our Temple on Polk Street in 1985. It was a gift from our dear friends Drs. Renu & Ranjit Jain who presently reside in Las Vegas and hopefully will be attending the inauguration today. We remember that we celebrated the first Mahavir Jayanti at the Hindu Mandir in 1986 and have had the privilege to listen to the discourses from Ram Gada since 1987.

Jainism strives for the realization of the highest perfection of man, which in its original purity is free from all pain and the cycles of birth, growth, decay, disease and death. The term Jain is derived from the Sanskrit "jina" meaning "conqueror" and implies conquest over the bondage imposed by the phenomenal world. Jainism does not consider it necessary to recognize god or any other being higher than a perfect man. Hinduism is not much different! Hinduism is a mystical religion, leading the devotee to personally experience the Truth within; finally reaching the pinnacle of consciousness where that individual and God are one. Hindus recognize our inherent nature to consist of SAT-eternal truth-immortal being, Chit-pure consciousness-infinite wisdom and Ananda-love and everlasting happiness. No matter if one is an atheist or believer, worldly individual or a being of dispassion one is seeking Immortal Life, Infinite Wisdom & Eternal Love!

Jainism grew out of Hindu understanding of Dharma, Samsara, Maya, Reincarnation, and Moksha. The traditions of Yoga, Meditation are the same in both faiths. Many symbols such as Lotus, Chakra etc also carry the same symbolic significance. Because of the commonality of the values such as Truth, NONVIOLENCE, LOVE, COMPASSION, TOLERANCE, PURITY etc espoused by both Jainism & Hinduism there have been a very few if any conflicts between these great traditions over the past 2500 years. In this 21<sup>st</sup> century both these faiths have to walk together hand in hand, encourage other faiths in joining their hands and lead the way to establish peace & prosperity around the world through truthfulness and nonviolence, love & compassion. Let us not ever forget as to why we built these unique and masterful, artistic and beautiful temples within this magnificent HINDU TEMPLE in MAPLEGROVE. These temples are not exclusively for our present generation of 1<sup>st</sup> generation immigrants only, which of course were fortunate enough to be enriched with our divine heritage, age-old traditions and ever loving upbringing by our parents and extended families in India. This new temple is dedicated mostly for our future generations of JAINs, HINDUS and individuals of all other faiths who want to learn and understand as to how we can make sure that our blue planet-Mother earth-Bhudevi, not only survives but actually thrives. The new Mahavir temple inspires us all to bring those simple practices in our day to day real life and remains as a shining example for others to emulate. We must also hold on to our leadership role amongst the major religious practices, continue to create philosophical breakthroughs, and maintain interfaith harmony around the globe. We must also hold accountable our elected local, statewide and national leaders to the same standards of accountability and the ethical and moral standards.

I shall conclude by quoting Sri Ramkrishna who is unquestionably a modern day saint. He said, "I say that all are calling on the same God---it is not good to feel that my religion is true and other religions are false. All the faiths seek the same object. A mother prepares dishes to suit the stomach of her children—God made religions to suit different aspirants, times and countries. All doctrines are only so many paths"

**Ekam Sat Viprah Bahudha Vadanti**

## Report from the Pratishtha Committee

The mission for the Pratishtha Committee was to organize all the efforts that will lead to a successful Pratishtha Mahotsav for the Jain Mandir at the Hindu Mandir. The dates for the Pratishtha Mahotsav are July 20-22, 2007. The JCM Executive committee selected Dilip Desai and Bharat Kothari to lead the Pratishtha Committee.

The committee received the guidance and blessings from Gurudev Chitrabhanuji and Jinchandraj Maharaj (Bandhu Triputi) for number of murtis, sizes, and Tirthankar decisions. Under the supervision and guidance from Jinchandraj Maharaj, three murtis were acquired from Jaipur, India and they are awesome.

The committee also consulted with key members of the St. Louis Jain Sangh to understand the “dos and don’ts” for planning such a Mahotsav. We are indebted to the St. Louis Sangh for their great advice. We appreciate the guidance received from Mr. Kamal Shah, President of Jain Religion Center of Wisconsin.

The Pratishtha Committee researched the committees selected by the other Jain Sanghs for their Pratishtha Mahotsavs. Based on this research, the Committee decided to form 11 committees. Appeals were sent to the Jain Community to seek volunteers for the committees. Several members from the Jain Community have enthusiastically volunteered their services. The committees and their leads are:

- |  |                                       |
|--|---------------------------------------|
| • Audio/Video Production (Utpal Shah)    | • HSMN Liaison (Ram Gada)             |
| • Communications (Shanti Shah)           | • Puja and Rituals (Dharmesh Shah)    |
| • Cultural (Shalini Jain and Tejal Shah) | • Reception (Anand Doshi)             |
| • Finance (Rajeev Jain)                  | • Sadhu/Monk Care (Ishwarbhai Bhakta) |
| • Food (Sonali Sanghani)                 | • Souvenir (Neena Gada)               |
| • Fund Raising (Ram Gada/Pankaj Jain)    |                                       |

The Pratishtha Committee prepared objectives and detailed tasks for each of the above committees. Each committee presented its plan and budget to the Pratishtha committee for fine-tuning and overall synchronization. All the committees have started working very hard and executing their plans. More volunteers from the Twin City community are expected to support the efforts of the above committees.

Parallel to these committee efforts, a few individuals of the Pratishtha committee took the responsibility for the Jain Temple architectural design. Mr. Nipulbhai Shah of San Diego volunteered his services to prepare initial sketches for the exterior architecture of the Jain Temple. Nipulbhai has designed several Jain and Hindu temples in USA. The sketches were shared with Padmashree Muthiah, the HSMN architect, and the work was started for the Shikhar and front of the Jain Temple. Subsequently, a recent arrival and an architectural engineer, Rajpal Jain, volunteered his services to design three walls and interior of the Jain temple. The Pratishtha committee thanks Nipulbhai Shah and Rajpal Jain for their creative architectural help and Dilip Desai and Rambhai Gada for overall coordination of this endeavor.

The Pratishtha committee also thanks all the leads and members of all committees for their dedicated and energetic work and appreciates their great teamwork. The Pratishtha committee feels extremely confident that with the grace of all Tirthankars, blessings from Gurudev Chitrabhanuji, and Jinchandraj Maharaj, and hard work from all the volunteers, the Pratishtha Mahotsav will be a grand success.

## Message from Executive President, Hindu Society of Minnesota Nayana Ramakrishnan

It gives me a great pleasure to announce that Jain mini-temple is the 16th of the 19 temples to be inaugurated at the Hindu Temple of Minnesota. With great joy and enthusiasm we celebrate another mini-temple opening ceremony for the benefit of our entire community.

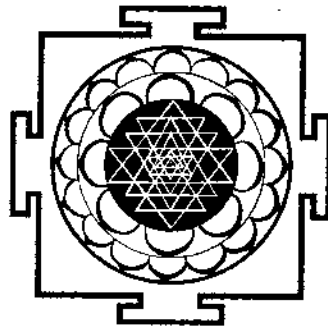
The Jain and Hindu communities have had a long and warm association with each other for the past thirty years or so. In our long history together we have shared much joy, laughter and sorrow as events have unfolded and bonds have solidified between us.

It has been both Hindu and Jains working together that has made our Temple a dream come true for all of us. In a community the size of Minnesota, it makes better sense for us to collaboratively build a place of peace and worship together. As I would like to say to all groups that make up the Hindu Temple membership, let us concentrate on our similarities, rather than highlighting the differences among us.

There are so many people whose vision has brought us to this wonderful Prana Pratishtha event. I want to thank you all, but I will leave it to others to recognize these people in another forum. I would however like to take a brief moment to recognize all the sponsors of all of the mini-temples who have not only given most generously of their financial resources, but of their time and energy towards spearheading all the grand openings at our Temple, past, present and future.

I also would like to recognize the shilpis who have hand crafted all the beautiful mini temples with such devotion and dedication. Their work is beautiful, unique and will touch people's hearts for generations to come. They are the ones who give creative expression to the specifications and desires of our sponsors and the designs of a great master craftsman, Mr. Muthaya, who has designed all of the mini temples as well as the Gopuram.

Today, on behalf of my Executive Committee, I invite all of our Mandir devotees to fully participate and enjoy this opportunity of a lifetime. I feel very privileged to be included in witnessing the rituals and ceremonies consecrating our Jain Temple in Minnesota. Hope to see you all there on such an auspicious occasion.



## Message from JAINA President



Dear Jain Center of Minnesota Community:

Jai Jinendra,

On behalf of JAINA Executive Committee, I would like to congratulate you and your committee members to build Jain Temple with Hindu Temple. It is always the great news and joy for Jain Community when we have an addition of Jain Temple in North America. Such an achievement for a small Sangh like yours shows the dedication of your leaders, members and volunteers. We hope that new Jain Temple would become a proponent of Lord Mahavir's message of Ahimsa, Compassion, Non-absolutism (Anekantvad) and peace to all.

Your center has been an active member of JAINA for past two decades. Your contribution and support to JAINA and its various committees including World Community Service Committee is remarkable. You have been there with the helping hand in times of needs for the compassionate cause.

Wishing you the very best in your upcoming Murti Pratishtha.

Sincerely,

Kirit C. Daftary  
President  
JAINA  
Federation of Jain Association in North America

# **Jainism – Its Message and Practice**

*by*

**Pravin K Shah, Raleigh, NC**

## **Preface:**

Jainism is a religion of purely human origin and is preached and practiced by one who has attained perfect knowledge, omniscience and self-control by his own personal efforts and has been liberated from the bonds of worldly existence, the cycle of births and deaths. Such human beings are considered Gods of Jainism. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. Also the idea of God's reincarnation as a human being to destroy the demons is not accepted in Jainism. In summary, Jainism does not believe in creator God, but it is not an atheistic belief because it believes in many Gods who are self realized individuals and who have attained liberation.

In ancient times, Jainism was known by many names such as Saman tradition, or the religion of Nirgantha, or Jina. Literally Jina means a conqueror, that is, one who has conquered worldly passions such as desire, hatred, anger, greed, and pride by one's own personal efforts. Jina is a human being and not a supernatural being or an incarnation of an all mighty God. All human beings have the potential to become Jina. Some of the Jinas establish religious order and are known as Tirthankara and there exist the spiritual lineage of the twenty-four Tirthankars of whom the ascetic sage Mahavir was the last.

About 2600 years ago Bhagwan Mahavir or Vardhaman (599 to 527 BC), the twenty fourth and the last Tirthankara of this era revived the Jain philosophy preached by his predecessor Bhagwan Parshva (950 to 850 BC) in India. He expanded the code of conducts and implemented daily rites for his followers applicable to his time. The present Jain scriptures reflect only his teachings.

Mahavir was a prince and his childhood name was Vardhaman. Being son of a king, he had many worldly pleasures, comforts, and services at his command. But at the age of thirty, he left his family and royal household, gave up his worldly possessions, and became a monk in search of a solution to eliminate pain, sorrow, and sufferings from life. Mahavir spent the next twelve and half years in deep silence and meditation to conquer his desires, feelings, and attachments. He carefully avoided harming or annoying other living beings including animals, birds, insects, and plants. He also went without food for long periods. He was calm and peaceful against all unbearable hardships. During this period, his spiritual powers fully developed and at the end he realized perfect perception, perfect knowledge, perfect power, and total bliss. This realization is known as kevaljnana or the perfect enlightenment.

Mahavir spent the next thirty years traveling on bare feet around India preaching to the people the eternal truth he realized. The ultimate objective of his teaching is how one can attain total freedom from the cycle of birth, life, pain, misery, and death and achieve the permanent blissful state of one's self. This is also known as liberation, nirvana, absolute freedom, or Moksha.

At the age of 72 (527 BC), Bhagwan Mahavir attained nirvana and his purified soul left his body and achieved complete liberation. He became a Siddha, a pure consciousness, a liberated soul, living forever in a state of complete bliss. On the night of his nirvana, people celebrated the Festival of Lights (Dipavali) in his honor. This is the last day of Hindu and Jain calendar year known as Dipavali Day.

In summary, Jainism existed before Bhagwan Mahavir and his teachings were based on those of his predecessors. Thus, unlike Bhagwan Buddha, Mahavir was more of a reformer and propagator of an existing religious order than the founder of a new faith. He followed the well-established creed of his

predecessor Tirthankara Parshvanath. However, he did reorganize the philosophical tenets to correspond to his times.

## Philosophy

Primarily, Jainism assumes that the universe, with all its components, is without a beginning or an end, being everlasting and eternal. The wheel of time incessantly revolves like a clock. In the first half circle from the descending to the ascending stage where human prosperity, happiness, and life span increases and in the second half circle from the ascending stage to the descending stage where prosperity, happiness, and life span decreases.

Mahavir explained that from eternity, every living being (soul) is in the bondage of karmic atoms known as karma and is in ignorance about its true nature. We continuously accumulate new karma by our vices (anger, ego, deceit, and greed) and by our actions of body, mind and speech. Under the influence of karma, the soul is habituated to seek pleasures in materialistic belongings and possessions. This is the deep-rooted cause of self-centered violent thoughts, deeds, anger, hatred, greed, and such other vices. This results in further accumulation of karma.

The doctrine of karma occupies a significant position in the Jain philosophy. It provides a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, happiness and misery, inequalities in mental and physical attainments, and of the existence of different species of living beings. It explains that the principle governing the successions of life is karma. Our actions of body, mind, and speech bind us.

One can get rid of karma and attain liberation by simultaneously following the path of right faith (samyak-darshana), right knowledge (samyakjnana), and right conduct (samyak-charitra). The proper knowledge of the six universal substances (six Dravya) and the nine fundamental truths (nine Tattva) is called right knowledge and true faith in that knowledge is called right faith. The right conduct includes nonviolence, self-purification, compassion, penance, austerity, and meditation.

### The Six Universal Substances

Soul or Consciousness	Jiva	Living substance
Matter	Pudgala	Non living substance
Medium of motion	Dharma	Nonliving substance
Medium of rest	Adharma	Nonliving substance
Space	Akasa	Nonliving substance
Time	Kal or Samay	Nonliving substance

### The Nine Tattvas (Principles)

Jiva	Soul or living being (Consciousness)
Ajiva	Non-living substances
Asrava	Cause of the influx of karma
Bandha	Bondage of karma
Punya	Virtue
Papa	Sin
Samvara	Stoppage or arrest of the influx of karma
Nirjara	Exhaustion of the accumulated karma
Moksha	Total liberation from karma



Jainism strives for the realization of the highest perfection of man, which in its original purity is free from all pain, suffering, and the bondage of birth and death.

### **Ethical Code**

The supreme ideal of the Jain religion is nonviolence (Ahimsa), equal kindness, and reverence for all forms of life in speech, thought, and action. Above all it is a religion of love and compassion to all living beings. At the heart of right conduct for Jains lie the five great vows:

Nonviolence (Ahimsa)	Not to cause harm to any living beings
Truthfulness (Satya)	To speak the harmless truth only
Non-stealing (Asteya)	Not to take anything not properly given
Chastity (Brahmacharya)	Not to indulge in sensual pleasure
Non-possession/ Non-attachment (Aparigraha)	Complete detachment from people, places, and material things

These vows can not be fully implemented without the acceptance of a philosophy of non-absolutism (Anekantvad) and the theory of relativity (Syadvad). Monks and nuns follow these vows strictly and totally, while the common people follow the vows as far as their life styles will permit.

### **Ahimsa (Non Violence)**

Ahimsa parmo dharmah: Non-violence is the supreme religion.

Ahimsa is a principle that Jains teach and practice not only towards human beings but also towards animals and all nature. The scriptures tell us: Do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature or living being.

The teaching of ahimsa refers not only to wars and visible physical acts of violence but to violence in the hearts and minds of human beings, their lack of concern and compassion for their fellow humans and for any other living being. Ancient Jain texts explain that violence (Himsa) is not defined by actual harm, for this may be unintentional. It is the intention to harm, the absence of compassion that makes action violent. Without violent thought there could be no violent actions.

In a positive sense, ahimsa means caring for and sharing with all living beings, tending, protecting and serving them. It entails universal friendliness (maitri), universal forgiveness (kshama) and universal fearlessness (abhaya).

### **Anekantavada (The Doctrine of Manifold Aspects)**

The concept of universal interdependence underpins the Jain theory of knowledge, known as anekantavada or the doctrine of manifold aspects. In this ever changing universe (reality), there exist an infinity of viewpoints depending on the time, place, nature and state of the one who is the viewer and that which is viewed. Anekantavada means multifaceted view points.

This leads to the doctrine of syadvada or relativity, which states that truth is relative to different viewpoints (nayas). What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any particular viewpoint alone because absolute truth is the sum total of all the different viewpoints that make up the universe.

Because it is rooted in the doctrines of anekantavada and syadvada, Jainism does not look upon the universe from an anthropocentric, ethnocentric or egocentric viewpoint. It takes into account the viewpoints of other species, other communities and nations and other human beings.

### **Non possessions or Non Acquisitiveness**

Accumulation of possessions and enjoyment for personal ends should be minimized. Giving charitable donations and one's time for community projects generously is a part of a Jain householder's obligations.

It is this sense of social obligation born out of religious teachings that has led the Jains to form and maintain innumerable schools, colleges, hospitals, clinics, lodging houses, hostels, orphanages, relief and rehabilitation camps for the handicapped, old, sick and disadvantaged as well as hospitals for ailing birds and animals.

Wants should be reduced, desires curbed and consumption levels kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered a form of theft. Indeed, the Jain faith goes one radical step further and declares unequivocally that waste and creating pollution are acts of violence.

Jainism is unique in allowing the very spiritually advanced person to hasten his own death by certain practices (principally fasting) under specified circumstances.

Thus, the principles of Jainism, if properly understood in their right perspective and faithfully adhered to, will bring contentment and inner happiness and joy in the present life. This will elevate the soul in future reincarnations to a higher spiritual level, ultimately achieving Perfect Enlightenment, reaching its final destination of Eternal Bliss, ending all cycles of birth & death.

### **Denominations and Major Sects**

Mahavir attracted people from all walks of life, rich and poor, kings and commoners, men and women, princes and priests, touchable and untouchable. Mahavir proclaimed that in the matters of spiritual advancement, both men and women are on an equal footing. Many women followed Mahavir's path and renounced the world in search of ultimate truth and happiness. The most significant contribution of Jainism in the social field was the establishment of social equality among the four classes (Brahman, Kshatriya, Vaishya, and Shudra) including untouchables prevalent in the society.

He organized his followers, into a four-fold order, namely monks (Sadhu), nuns (Sadhavi), laymen (Shravak), and laywomen (Shravika). This order is known as Jain Sangh. There are about six to eight million Jains live almost exclusively in India. About 100,000 Jains live in North America and other countries.

A few centuries after Mahavir's nirvana, the Jain religious order (Sangh) grew more and more complex. There established two major sects. In the Digambar sect monks wear no cloths, while the Svetambar monks wear white cloths. Fundamental views of both sects on ethics and philosophy are identical.

Each major sect has many sub-sects including idol and non-idol worshiping sects. Later generations saw the introduction of ritualistic complexities, which almost made Jainism a ritualistic religion.

# Forgiveness— A Virtue Divine

by  
Jinchandraji Maharaj  
Bandhu Triputi

**T**o forgive is divine – is the great message of all Tirthankaras to the entire humanity around the globe. It is the ideal to be lived by every one having ardent love and faith in Jain Darshan. Jain is one who has gained complete victory over all his Raga and Dwesha meaning attachment and aversion. Mere birth in Jain family or lineage does not make one a real Jain. A state of complete detachment meaning Vitrag Avastha' is a peculiar virtue of a real Jain. Such a person never comes under the sway of Raga and Dwesha meaning passion and hatred which are the root causes of all the disturbances within us as well as within our family, society, country, and in the world at large. No one is entitled to be called a real Jain unless he is out to rise above his own attachments and malice, passion and hatred, greed and jealousy.. It is only through love and compassion for all the fellow beings around us that one can rise above one's attachments and aversions .

“Forgiveness” (Kshamapana) is the foremost means to develop love and compassion for all the beings around us. One can never be compassionate to others unless he has developed an attitude of forgiveness. Thus forgiveness is the foundation stone of the Jain philosophy. Hence forgiveness or say forbearance has been given the prime importance in all the Jain Darshan Shastras and is the life and breath, roof and crown and the crest jewel of PARYUSHANA festival in Jainism. NO PARYUSHANA SADHANA IS SAID TO BE COMPLETE WITHOUT SINCERE ‘Kshamapna’ meaning forgiveness. Forgive and seek forgiveness is therefore the ardent call of all the Jain Acharyas since time immemorial.

There are three aspects of ‘Kshamapana’ meaning Forgiveness:

1. Maintain Forgiveness.
2. Seek Forgiveness.
3. Impart Forgiveness.

All these three aspects of forgiveness being interconnected and interdependent, Sadhakas treading the path of spirituality indicated by any religion or philosophy whatsoever, must cultivate and develop all these aspects of ‘Kshamapana’ together. Testing situations arise in our life not only by our calling but more often arise because of the wrongs committed by others onto us. It is in such situations that we are required to maintain the attitude of complete forbearance or forgiveness. It is easy to say so but not so simple to act upon and as such we often fall prey to our own self-annihilation agitations of our mind.. It is only with the help of the weapon of forgiveness that we can come out of our agonies in life.

Now this divine virtue ‘kshamapana’ – forgiveness does exist in our heart but at present it is clouded with our own ego, which does not allow it to burst out in plenty when the situation so demands. In all unintentional wrongs committed either by us to others or committed by others onto us. We ordinarily do beg pardon to others for our wrongs whether small or big and do pardon others for wrongs committed by them onto us and thus maintain an attitude of forgiveness all throughout such transactions with others. It is only when our ego rises its head during the course of any such transaction or when wrongs are committed under the sway of passion and malice, or greed and anger, that we are unable to maintain that attitude of forgiveness. Thus the most important aspect to be borne in mind for cultivating the attitude of Kshamapana is not to allow our ego to raise its head in any situation whatsoever and we should never come under the sway of greed and anger or attachment and malice.

Thus as a lover of peace and harmony everywhere at all levels, it is absolutely essential for us to cultivate and maintain the attitude of forgiveness all the time whenever the situation so demands. Not only that, it is the privilege only of man and not of animals to maintain that attitude all throughout his life. Only human beings are blessed with this divine virtue of forgiveness by nature and not the animal kingdom. As rational animal, we are duty-bounded to live with this attitude of forgiveness all throughout our life, if we really want to evolve from manhood to godhood. Otherwise we will be no better than two-legged animals without a tail.

In the absence of this virtue of forgiveness, we will behave more cruelly towards others in one or the other way than even the animals. It is only by cultivating a habit of sincerely seeking and imparting forgiveness, whenever the situation so demands, by subduing our senses of ego, that we can maintain the attitude of forgiveness or forbearance in all the situations which we are required to face in the short span of life awarded to us. This is the only way to maintain peace of mind which is a pre-requisite for growing in the knowledge of the Self or Atmagyana. It requires great inner strength and courage to maintain forgiveness and seek or impart pardon in a given situation. Only those who have developed the art of 'looking within' can gain such strength and courage to maintain the attitude of sincere forgiveness all throughout, and shower their blessings of love and compassion not only on their fellow beings but on the animal kingdom as well.

Now by cultivating and developing this attitude of forgiveness, the life becomes as light as feather of a bird to soar as high as it wants to reach the pinnacle of Truth. Heart becomes extremely pure for proper study of our scriptures and application thereof in our daily life. As a result of these two, all our transactions remain as clean as sun-light, cleaning not only our own heart but also the hearts of all others around us. The life then will be worth living all throughout in any situation in which we are placed, irrespective of the fact whether it is conducive or non conducive to us.

Even a cursory look at our own life and the lives of others around us, will reveal to us that active and sincere forgiveness undoubtedly bears its fruits, sometimes earlier and some times later, with the result that all our stress and strain of our agitated life in our family, society, country and in the world at large, disappear and we start living a fresh life of love and compassion for all the beings around us. Innumerable instances have been recorded wherein ardent enemies have become friends by seeking and imparting forgiveness for the wrongs committed by them, even in extreme cases, setting examples of the real happy life of love and compassion in the society.

Now, when the attitude of forgiveness is so strong as to change the hearts of the others and revolutionize our own vision of life, the sadhaka on the spiritual path must cultivate the same by adhering to it in any situation he is required to face. It is a first step to be taken by him to reach the goal of his life which can be no other than liberation from the limitations of life while living. One not adhering to this attitude of forgiveness or forbearance will never be able to walk on the difficult path of spirituality.

None of his Sadhanas without forgiveness will bear any fruit whatsoever, even in dreams.

Thus, we must set up a free flow of forgiveness from within us, so that into that rushing flood, we can flush out all our negative and suicidal inner disturbances. More than forgiveness, a man who is building himself up for the highest achievement, must have plentiful ability to forget the follies of others around him, the dishonesty of those who are walking with him and the vulgarities of the members of his team. All cannot have true inspirations; even when they are inspired, all may not have real efficiency in them or constancy of purpose with them - forget about them. However, without forgiveness it is difficult to

forget the wrongs done to us by others. We can forget those wrongs only when we forgive them. Hence, forgive first and then forget.

Nothing should stop us. We must have infinite courage, resourcefulness, readiness for sacrifice and tenacious perseverance. They automatically flood our bosom if our efforts are sincere and dedicated to all the beings around us.

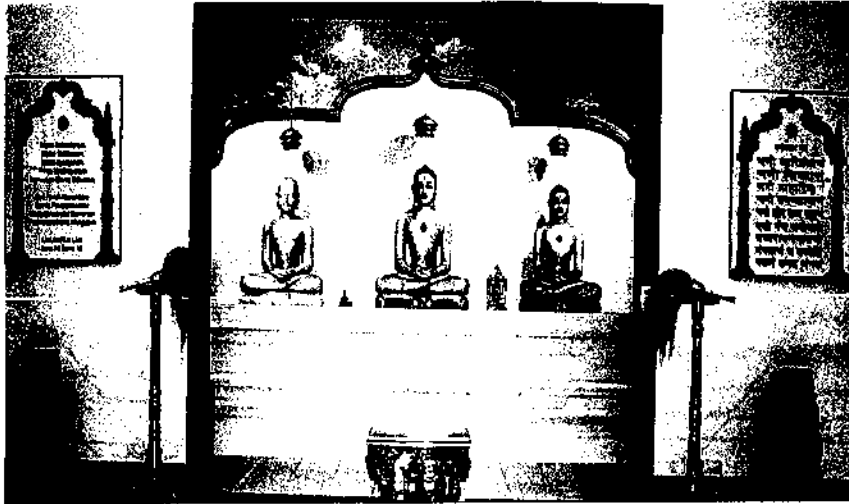
Hence, the saying: **To err is human, to forgive is divine** – is thus the ardent call of all our revered great compassionate Acharyas.



**Best Wishes to Jain Center of Minnesota**

# **The Jain Religion Center of Wisconsin**

**Dedicated to preserving the true Jain tradition**



**Temple Established May 2001**

N 4063 W243 Pewaukee Road  
Hwy 164N, Pewaukee, WI 53072



Phone: 262-695-1200  
414-771-3535



# Jainism: The Art of Living (with Joy)

by

Jyotindra N Doshi

**J**ina means victor: the individual who has conquered his passions of anger, pride, greed, hatred, and thoroughly achieved self realization. The followers of Jina are Jains. Jainism directs each individual, like you and me, how to make upward progress of our spirit, soul, and how to gain eternal happiness in our life.

There are five codes of conduct: 1. Non-Violence (Ahimsa) 2. Truth (Satya) 3. Non-Stealing (Achaurya) 4. Purity of body and mind (Bramacharya) 5. Non-possessiveness (Aparigraha). These codes are similar to the ethical code preached by other religions in the world.

There are five major power centers: 1) Center of Knowledge located on the top of the head. 2) Center of Perception located between the eyebrows. 3) Center of Purification located in the throat. 4) Center of Happiness located near the heart. 5) Center of Energy located in the navel area.

Following is the process of meditation through which we control our mind and concentrate on the great qualities of our soul.

- 1) Breathing Technique: Exhale-Inhale nine times at each power center.
- 2) Sound Vibration: Creating 'OHM' or Navkarmantra.
- 3) Feel the flow of energy through different centers starting from the navel to the head.
- 4) Think about pure qualities of the soul. Think about a perfect, bodiless soul. Think about these affirmations:

Perfect knowledge: I have power of knowledge. Perfect vision: I have power of vision. Eternal Happiness: I am eternal happiness. Perfect Energy: I have energy. Everlasting: I am everlasting.

5) Forgiveness: KHAMEMI SAVVE JIVA I forgive all the living beings. SAVVE JIVA KHAMANTU ME I seek pardon from all the living beings. MITTI ME SAVVA BHUTESU I am friendly towards all the living beings VERAM MAJJHAM NA KENVI And seek enmity with none. MICHAMI DUKKADAM!

Forgive me for my ignorance!

6) Self-Realization: I am pure soul. I am not body. Concentrate on three spiritual jewels: Right Knowledge, Right Vision and Right Conduct. While meditating, exhale and inhale through the process, drawing our energy from the navel to head. Concentrate on endless virtues and attributes of our soul. The practice of meditation helps us to purify our mental state, to control our emotions of hatred, greed, etc., and feel eternal happiness and serenity. Enlightened Perception, Enlightened Knowledge and Enlightened Conduct leads to Liberation, Moksha, (Freedom from cycle of Birth and Death)



Jyotindra N. Doshi, Jainism Spiritual Speaker (International), Trustee, Interfaith chair (JS MC)

**WE CONGRATULATE THE JAIN CENTER  
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***Best wishes from Kamal, Jagruti, Chintan and Chirag Shah***

# Jainism in the 21<sup>st</sup> Century

by

Pratap Bhogilal, Mumbai

Om – O Paramatman, lead me from darkness to light – from ignorance to right knowledge – Samyag Gyan, to right faith – Samyag Darshan, to right conduct – Samyag Charitra. Lead me from death to immortality. May there be Peace, Peace and perfect Peace.

Jainism shows us the path to Samyag Gyan, Samyag Darshan and Samyag Charitra and the path to Peace which we all are craving for, but which is eluding us.

Late Mr. N.A. Palkhiwala, the famous Indian jurist and also our ex Ambassador to USA in a Jain conference a few years ago, spoke elaborately on the Jain tenets of Ahimsa, Anekant and Aparigraha and said that the 21<sup>st</sup> century will be the century of the Jains.

The world today is suffering very greatly from terrorism, fundamentalism, consumerism, non-environmentalism. All these ills can be greatly minimized if we all go forward in the direction given in the above mentioned Tenets.

If we look deep into this matter, the root cause is poverty. In today's world which has more or less become a global village, the divide between the rich and poor is widening and unemployment is increasing.

Consumerism is on the increase among the middle classes and the general tendency is to enjoy as much as you can. No nation is feeling secure and this sense of insecurity has resulted in the lust for power. Take for example the US war on Iraq. The nuclear nations do not want proliferation of nuclear weapons whereas other nations like Iran, Korea also want to develop nuclear power for their own security against domination by other powers. This is bound to aggravate the present feeling of insecurity. We all abhor the present situation and we are all craving and searching for peace.

Ahimsa in its deepest sense means that one should not kill or hurt any living being. We should not do unto others which we don't do for ourselves. Nobody likes to be killed or hurt. Why then should we hurt or kill any other being? Parasparograhan Jewanani. It has been proved now scientifically – which our Jain Tirthankaras have maintained all along that apart from human beings, animals, worms, plants, water all have life. We all live on one earth and all life is interconnected. We all want to live in a very agreeable climate and for this, a suitable environment is necessary. It is therefore absolutely necessary to strengthen the feeling of co-existence – not only among human beings but also among animals, plants, water etc. Tampering with nature has to completely stop and measures have to be taken for restoring the environment. This will only happen if Ahimsa is realized and becomes integral to our consciousness and then only will we think of caring for the happiness of others – in fact it will generate love for the other being.

The positive aspects of Ahimsa are friendliness (Maitri), compassion (Karuna), respect for virtuous people (Pramod Bhavna) and equanimity (Samta).

Our normal mentality is how to succeed ourselves in life – attain wealth, get recognition, domination and to meet these selfish ends, we spare nobody – even animal world, plants etc. As such, there is grave danger to existence of mankind. Nature has provided enough for everybody's need but not for anybody's greed. As such we have to practice Aparigraha (contentment and non-accumulation).

The other tenet is that of 'Anekant' – there are multiple facets to reality. The desire of imposing one's own view point creates conflict. This becomes disastrous when this applies to religion and the assertion that one's own religion is supreme leads to intolerance towards other religions. Many wars have been fought in the cause of religion and the present prevalence of terrorism is mainly due to this reason. It is said that the present nuclear technology has developed to such an extent that one such weapon could destroy the whole earth.

It is therefore necessary that for co-existence and for achieving peace, non-violence and the principle of "Live, let live and help to live" is realized and put in practice by everybody and so far as religion is concerned, it is necessary also to realize that although I believe in my religion, I also have regard for other religions. The goal is one but the pathways can be many.

Jains firmly believe that no outsider is our enemy or our friend and that no outside force can give us happiness and peace. Lust, anger, greed, ego, attachment are our enemies and we need to fight these internal enemies. This powerful path can be the path for peace not for one's own self but also for bringing peace over our planet Earth, existence of which is threatened.

These tenets of Ahimsa, Anekant and Aparigraha are universal in character and are equally relevant for not only individuals but for all societies/nations.



# I am God And the Devil Too!

by

Professor Vastupal Parikh, Ph.D.\*

Human beings consider ourselves to be a very intelligent species. Our ingenuity has conceived and built several systems constituting family, social, religious, political, economic and industrial networks. Our success in these endeavors has brought us tremendous material success. Humans have built homes and palaces to live in, towns and cities for shelter; and roads, cars, trains, ships, and airplanes for transportation. But along the way, development in the name of survival has changed to development as a way to “have” more -- to fulfill a seemingly insatiable need.

Humans have exploited the oceans and streams for fish, land for nature’s mineral resources, and forests for vast quantities of timber. The slaughter of fish and wildlife has become entertainment. No other species kills other living beings just for fun or the pleasure of the palate, and none soils its own nest. Our machines and factories have created still more wealth. So successful has been human inventive genius that soon we even invented an omnipotent God and started fantasizing himself to be in our image.

Such fantasy might have been acceptable but for the terrible record of human species. No other species has developed weapons of mass murder and accepted genocide, religious and ideological wars, empire building, colonization, and subjugation. Yet, here too, human genius is at work! We invented even a devil to absolve ourselves of all our evil acts and to whom we can assign blame. Man is an intelligent genius indeed!

Little do we understand that no one but our self is responsible for our acts....that the devil and the God are both within us! Our soul, if pure, is godly but we also harbor the devil in the form of our passions. We are so egotistic and self-righteous that we have no respect for other living beings. Our self-righteousness makes us believe that our race, our religion, our nation, and our political systems are so superior that we have the right to impose our authority and will on others, or kill other living beings for profit, food, pleasure, or fun. Our ego and cruelty has made us insensitive to the pain we inflict on animals. We wage wars, and build war academies to turn young minds in to killing machines. We have amassed enough nuclear weapons to blow up our planet with the flick of a switch. Aren’t these devilish acts? Yet, amazingly, we see ourselves as the most intelligent species!

Our desires have no limits. We designed animal farms for the mass production of animals for slaughter, and trawlers to catch millions of fish in one sweep. Make no mistake – these “farms” are not the idyllic settings of Charlotte’s Web, they are factory-like farms where thousands of cows, pigs, chickens, etc. are stuffed in small cages for all their short lives, fattened prematurely, pumped with drugs, and slaughtered for humans. A 2006 United Nations report<sup>\*</sup> concludes that animal farming and animal consumption have the most devastating effect on our environment. The world is currently raising over 50 billion farmed animals for slaughter each year. This contributes significantly to the destruction of forests, extinction of plant and animal species, soil erosion, pollution of ground water, and depletion of fresh water and arable land. Animal farming contributes significantly to the greenhouse gases – carbon dioxide, methane, and nitrous oxide (9%, 37%, and 65% of world totals, respectively) – of which methane and nitrous oxide are 23 and 296 times more detrimental to global warming than carbon dioxide.

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\* This article is based on Dr. Parikh’s book, *Jainism and the New Spirituality*, 2<sup>nd</sup> Edition, Peace Publications, Toronto, Canada, [WWW/Peacepublications.com](http://WWW/Peacepublications.com)

\* *Livestock’s Long Shadow*, United Nations Food and Agriculture Organization report, <http://www.fao.org/newsroom/en/news/2006/1000448>

To make the matters worse, we are rapidly stripping our rain forests to acquire more land for providing animal feed for these animal farms. Forests not only provide habitat for several species of birds, animals and insects, but also act as a carbon dioxide sink, converting greenhouse gases into needed oxygen. With the forests depleted, global warming accelerates. Additional greenhouse gases come from our cars, factories, oil and coal burning, and energy consumption. Between 1970 and 2004 the greenhouse gases rose by 70 per cent from 28.7 to 49 billion tons per year. Global temperatures have risen by 0.74C in less than a year and have hastened melting of the polar icecaps. Scientists predict that a two-degree increase in global temperature will raise sea levels enough in few short years to submerge many coastal areas and cities. The devil in us must be working overtime!

Signs of inevitable disaster are everywhere, but can we do anything about it? Can we stop the devil in its tracks? Politicians and scientists are now scrambling to prevent greenhouse gas emissions by asking car drivers, energy producers, and factories to cut down their emissions, yet any suggestion to curb animal farming and meat production meets with deafening silence. Nevertheless, such measures, though beneficial, are really only temporary. Ultimately the solution lies in dealing with our internal devil and its insatiable greed.

As many as 2600 hundred years ago, Mahavir, the 24<sup>th</sup> Jain *Tirthankara* issued a warning. He asked us to respect the environment. In keeping with his message of non-violence, he preached that air, water and soil are all living systems, and man will abuse them only at his own peril. Jains may have received this message with lukewarm enthusiasm (devil pervades every soul), but try to live by Mahavir's message. The rest of the world, however, has given it the cold-shoulder so far.

The *Tirthankaras* actually identified this devil and even have a name for it. They call it *Kashayas*. Passions such as ego, greed, lust, anger, self-righteousness, power hunger, jealousy, etc. are the *kashayas*. The *Tirthankaras* preached that every pure soul is divine but the *kashaya*-devil has imprisoned our soul and has somehow managed to overpower our conscience - the God within us. They developed a philosophy and a practical, workable technique not only to control this devil but also to get rid of it. They tell us that if we eliminate our *kashayas* and liberate our mindset from this devil, our soul will be free and godliness is ours! It is our mindset that keeps the soul imprisoned, and we need a fundamental change in our mindset to be able to free ourselves and our planet from the devil.

The *Tirthankaras* preached a set of beliefs to prepare us to follow a path to gradually eliminate the *kashayas*. In this sense, Jainism is more of a psychological system to overcome human weaknesses, than a religion. Its theoretical construct is founded on liberating the human mind from its dependence on an external imaginary God and devil, and empowering it to shape its own destiny. Its basic message is "All living beings are, in essence, impure souls trapped in a continuous cycle of rebirth and death due to their own doing (karma), and have the potential to liberate themselves. Humans in particular have the ability to liberate their soul by their own actions if they so choose.

We are the masters of our destiny and can expel the devil within us to achieve the divine state of omniscience, omnipresence and omnipotence." Jainism has developed three main doctrines to prepare the right mindset for the journey on the path to achieve *moksha* – the state of divinity. These are:

### **The Three A's Or The Three R's**

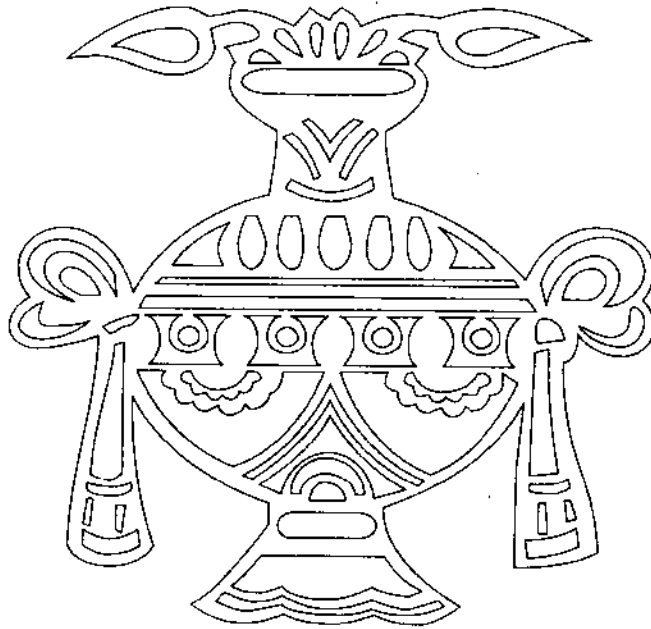
<i>Ahimsa</i>	Reverence for ALL living beings
<i>Anekantavada</i>	Respect and examine the validity of differing viewpoints
<i>Aparigraha</i>	Reduce your needs and possessions

It is not too hard to imagine how these doctrines, if applied globally, can alleviate most of the problems facing our planet such as violence, wars, fundamentalism, terrorism, and environmental decay. The Jain scriptures emphasize that even the intention of violence is a serious act of violence. Such emphasis, and



their unique doctrine of *Anekantawada* have had a great impact on the psyche of the Jain community. This impact has resulted in the formation of a peaceful community, which has adhered to these three doctrines for thousands of years. The Jain doctrine of *ahimsa* has even influenced a large number of Hindus (particularly “upper caste” Hindus) to abandon their practice of animal sacrifices and become vegetarians. Apart from the issues such as ‘cruelty to the animals’ and ‘effect of carnivorous habits on human health’, vegetarianism has gained crucial importance in the 21<sup>st</sup> century. The **most inconvenient truth** is that a global shift away from meat and other animal products (understand *Ahimsa*), so also from self-righteousness (understand *Anekantawada*), and from a lifestyle of increasing needs and possessions (understand *Aparigraha*) is urgently needed to save the planet from rapidly growing greenhouse gases. Without such a massive shift in human mindset, the *kashaya*-devil will have free hand with its ‘intelligent ingenuity’.

The history of Jain community suggests that their three ‘A’s have been effective in bringing about massive change in the human mindset to create a peaceful community. Jains have inherited these three ‘A’s and have used them for centuries. They must now bring their long-standing know-how in these techniques to the attention of the world. Not doing so will only strengthen the hands of the devil. I implore Jains to be proactive not only to help world breath easy, but also to restore the lost glory of Jainism.



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**FROM**

*Govind & Ila Shah  
Premal, Chirag and Ami Shah*

*Chicago, Illinois*

## Priceless Philosophical Thoughts

(The original Gujarati poem “Bahu Punya Kera” written by Shrimad Rajchandraji, transliterated in English follows at the end of this article. The English meaning of this poem by Dinubhai M. Patel is given below on the basis of the book “Mokshamala Vivechan” prepared from the excellent and invaluable explanations delivered by the very respectable, Saintly Param Poojya Shri Brahmachariji, a religious authority at Shrimad Rajchandra Ashram, Agas, India.)

### Meaning of Poem

**Stanza 1:** Only when the soul in its cyclic life of births and deaths collects a heap of meritorious deeds, only when our sinful deeds are considerably reduced and our good deeds are considerably increased it takes this auspicious human birth in which it gets an opportunity to utilize this good human birth for realizing its own pure self and put every effort for perfect liberation of the soul that is, to attain 'Moksha'.

In Uttaradhyayana Sutra ten examples are given to show how difficult for the soul it is to obtain human birth. After obtaining human birth, the hearing of the teachings of great benefactors Saints, the rise of strong faith in those teachings heard and the strong desire to follow those teachings and adoption of the religious discipline advised therein - all these are one by one highly difficult to achieve.

If one feels the true value of human life, then he would not allow even a moment of his life to go a waste. At one moment he can get the correct understanding of the nature of Self, at another moment he can close the doors of entry of sinful deeds, at another moment he can burn the heap of his Karmas and detach his soul from them, at another moment he can achieve absolute knowledge of his Self -- all these moments are the best in human life.

Though one has luckily or fortunately obtained such an invaluable human birth, it is a regret to observe that not even one round of the cyclic rotation of births and deaths is set at naught by the soul. Therefore All Knowing Saints feel pity and sympathy for such souls who did not even try for their uplift. How can these rounds of rotation be reduced without attaining 'SAMYAK DARSHAN'.

Till getting right understanding, the soul moves round and round in the cyclic rotation of life and death, passing through four types of living beings - hellish, animal, human and divine. One's merits get reduced by enjoying human happiness as fruits of his merits like the water trickle. Why not think a moment on this point. Know that every moment you increase binding Karmas is really called Bhavamarana and it is harmful and dangerous for the soul.

**Stanza 2:** Even one becomes a rich man or a king what has he gained by sparing no time for his liberation? Even if he possesses a large family, what real greatness he achieves? One only increases his binding Karmas by acquiring wealth and authority or a large family and missing the precious opportunity to do some good to his soul. Oh! If you think even for a moment on these facts it will transform your life for good.

**Stanza 3:** All Knowing Wise saints show him the way how he can distinguish between real and illusory happiness and after having a clear idea of what is real happiness, he should try to obtain it by studying the relevant religious scriptures or by devotion to the All Knowing, faultless and Saintly unfettered Souls. Only this way one's soul possessing divine powers can secure freedom from the deadly fetters and can

enjoy faultless happiness and faultless joy; then only one can realize the infinitely divine and lustrous power of his soul.

Whatever is controlled by the soul makes for real happiness; whatever fetters this soul makes for real unhappiness. By turning attention to not-self i.e. body, senses etc., the soul's cyclic rotation increases; by returning from it, the soul becomes self-controlled, self-disciplined, self-knowing and self-seeing. That which is not of the soul, should be left off and that which really belongs to it, should quickly be accepted. This is the proved principle of noble living. Whatever is bringing misery in the end is no happiness at all.

**Stanza 4:** What deserves to be abandoned is told first, now is told what deserves to be accepted and adopted. This is real invaluable philosophical thinking. (1) Ask yourself who am I and by eliminating all what you are not, realize that you are pure Self. (2) Ask how are you born? Realize that you are eternal, you are not born at all, and only your body is born. You are beginning-less and endless and so you are eternal. (3) Ask what is your pure form? Realize that you are pure liberation. (4) Ask why are the adjuncts of the not self stuck to the Self? Here think of the soul as author and enjoyer of worldly actions. (5) Ask whether you should keep these adjuncts or abandon them for ever? Here think of the means to liberate the soul from its fetters. One can experience the philosophical truth of Self-knowledge if the above five questions are quietly raised by the mind discriminatingly and proper answers to them are obtained.

**Stanza 5:** Proper answers or solutions of the above stated five questions should be philosophically determined as their solutions are not easy to obtain. Now is told by way of suggesting the key to the solution of these five questions as to whose teaching or advice should one accept or follow. By way of reply it is said that you should accept with unshakable faith the saying of Sat-purusha or a completely truthful person who has realized his Self.

(Gujarati:Prathama Atma Siddhi Thava, Karie Gnana Vichara; AnubhaviGurune Sevie, Budha Janano Nirdhar; Kshana Kshana Je Asthirata Ane Vibhavik Moha,Te Jenamanthi Gaya, Te Anubhavi Guru Joy)

One having no Self interest in giving you advice, one who has experienced his Self, if the teaching of such a person is believed and followed, then one can easily turn one's steps to realize his Self. What does a truthful Guru or Preceptor say? The Self is really yours and yours only; know this Self soon and all of you fix your gaze in this Self. If all souls are seen as equal in strength and power and are recognized as such philosophically, then such a person will not be attached to love and hate. Every person who sees his own Self will easily see and recognize similar selves in all living beings. Then there will not remain any love or hate, attachment or aversion. Keep this saying engraved on the slate of your heart so that it can never be forgotten or lost. One from whom unsteadiness and all attachment to not-Self have totally gone away is an experienced Self-realized Preceptor whose saying should be believed.

## Bahu Punyakera

(Poem in Gujarati)

(Harigeet Chhanda)

Bahu Punyakera Punjathi Shubha Deha Manavano Malyo; Teye  
Are ! Bhavachakrano Aanto Nahi Ekke Talyo; Sukha Prapta  
Karatan Sukha Tale Chhe Lesha E Lakshe Laho, Kshana Kshana  
Bhayankar Bhavamarane Kan Aho Rachi Raho? (1)

Laxmi Ane Adhikara Vadhatan, Shun Vadhyun Te To Kaho?  
Shun Kutumba Ks Parivarathi Vadhavapanu, E Naya Graho;  
Vadhavapanu Samsaranu Nara Dehane Hari Javo, Eno Vichara  
Nahi Ahohol Eka Pala Tamane Have!!! (2)

Nirdosha sukha Nirdosha Ananda, Lye Game Tyanthi Bhale, E  
Divya ShaMimana Jethi Janjirethi Nikale; Paravastuman Nahi  
Munjhavo, Eni Daya Mujane Rahi, E Tyagava Siddhanta Ks  
Pashchat Dukha Te Sukha Nahi (3)

Hun Kona Chhun? Kyanthi Thayo? Shun Swarup Chhe Maarun  
Kharun?Kona Sambandhe Valagana Chhe? Rakhun Ke E  
Paraharun? Ena Vichara Vivekapurvaka Shanta Bhava Jo Karya,  
To Sarva Atmika Gnanaan Siddhanta Tattvo Anubhavyan. (4)

Te Prapta Karava Vachana Konu Satya Kevala Manavu? Nirdosha  
Naranu Kathan Mano 'Teha' Jene Anabhavyun; Re ! Atma Taro!  
Atma Taro! Sheegrha Ene Olakho, Sarvatmaman Samadrashti  
Dhyo Aa Vachanane Hradaye Lakho (5)

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&  
Best Wishes to JCM**

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&  
Serve all"  
Bhagwan Mahavir**

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Bharat & Sudha Kothari  
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Amar & Megha Shah**

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To  
Jain Center Minnesota***

**Let us strive towards infinite  
knowledge, infinite perception,  
and eternal bliss together!**

***From*  
Jay Bhow      Abha Bhow  
Ragini Bhow      Rohan Bhow**

***With Blessings from*  
Mrs. Kusum Narendra Bhow  
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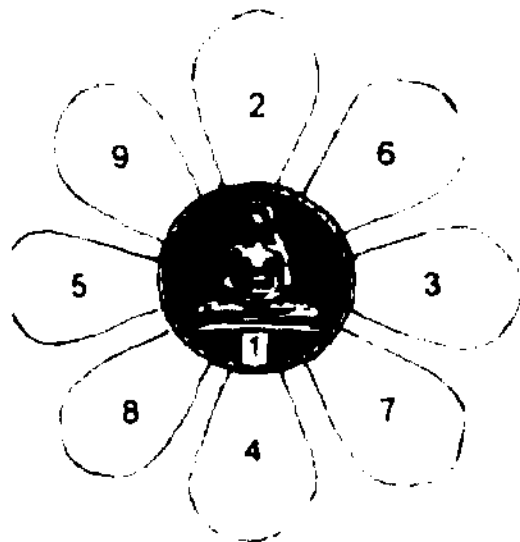
## Siddhachakra: The Wheel of Perfection

- 1 At first, the **Siddhachakra** of both the Digambaras and Shwetambaras was confined to a lotus of four petals, with a representation of the Arhat in the centre. Patterned in this way, it may also be called *pancha-parmeshti*, with which the five great souls are meant: the Arhats, Siddhas, Acharyas, Upadhyayas and Sadhus.



The eight-petalled **Siddhachakra**, either cut in stone, cast in metal or painted on cloth or paper, appeared in the eleventh century, but by then each of the two big sects employed a different pattern, the Shwetambaras named theirs *nava-pada* the Digambaras *nava-devata*. However, the term **Siddhachakra** is used as the common term for all the different forms of the 'saint-wheel'. Thus the Shwetambaras call the festival, held around the end of winter, at which they offer worship to the symbols representing the 'Five Great Souls' and the 'Four Essentials', **Siddhachakra Mahapujan**. On that occasion colorful **Siddhachakra** mandalas are designed and composed in the temples out of rice and different grains, seeds, and blue and black pulses. For the Shwetambaras the four 'essentials' are: Right Knowledge, Right Faith, Right Conduct and Right Penance. For the Digambaras, they are: the Jina image, the Temple enshrining the image, the Wheel of Law, and the Scriptures.

Figure of eight-petalled **Siddhachakra**



### Shwetambaras:

- 1- Arhat
- 2- Siddha
- 3- Acharva
- 4- Upadhyaya
- 5- Sadhu
- 6- Gyana (right knowledge)
- 7- Darshana (right faith)
- 8- Chāritra (right conduct)
- 9- Tapa (right penance)

### Digambaras: 1 to 5 as above

- 6- Chairya (the Jina image)
- 7- Chaityalaya (temple enshrining the Jina)
- 8- Dharma Chakra (Wheel of law)
- 9- Sutras (represented by a book stand)

# Equanimity (Saamaayik)

by

Dr. Chandrakant P. Shah, Schaumburg Illinois

*Kamathe Dharanendre Va VA Svomitam Karma Kurvatih  
Prabhustushya Manovritthih Parshvanathah Shriyestu Vah ||*

Obeisance to Bhagwaan Parshvanath, who attained equanimity, realizing that everyone performs good or bad deeds depending on one's own mental and physical faculties, steered by one's karma. He had evenness of mind toward Kamath, who did his utmost to disturb him in his meditation, and toward Dharanendra, who endeavored to protect him from Kamath's misdeeds.

The Jain scriptures place great importance on equanimity. Equanimity is the English equivalent of the Sanskrit word SAAMMAAYIK, which is derived from SAMAYA. In this context, 'SAMAYA' means establishing harmony between rationalism (SAMYAKTVA) [rational perception (DARSHAN), knowledge (JNAAN) and conduct (CHAARITRA)], self-discipline (SANYAM) and penance (TAPAH). In other words, maintaining a dispassionate disposition toward the transformations of self is equanimity. One has to minimize attachment and aversion, and maintain a balance of thoughts and feelings to attain equanimity. When things are going well, there is no elation, and when things are not going well, there is no anxiety, dejection or depression. There is acceptance of things as they are, not as one desires. Equanimity is not the same as indifference. In indifference there is an 'I do not care attitude' - the person does not want to understand or to get upset. In equanimity, on the other hand, there is an evenness of mind; no attachment toward friends and no aversion toward adversaries. This is the way to attain peace of mind.

## Root Cause of Solicitude

According to Jainism, ignorance about reality is the root cause of solicitude. So we have to understand and accept the nature of reality to attain evenness of mind. Indeed, the perception-deluding and conduct-deluding karmas prevent us from accepting reality. They make us to indulge in attachment and aversion, which, in turn, bring about anxiety and imbalance of mind.

When we do not understand and accept reality, we identify ourselves with our bodies. Our attention is focused on the external appearance of objects. We judge people on the basis of physical characteristics. We become preoccupied with trivial things, and our tolerance becomes limited. Small imperfections whether real or imagined make us lose our peace of mind. For example, getting old is natural. It is a fact of life. But one who does not accept this fact, becomes preoccupied with his/her looks and seeks treatments such as cosmetic surgery. Similarly, disease and illness are parts of our worldly existence. Accepting this fact with calmness and seeking a proper treatment is appropriate. But if we become anxious and upset, our illness will be aggravated. We will lose our peace of mind and obtain painful karma.

Identifying our souls with our bodies augments our desires for sensual gratification. We indulge in limitless material pursuits. When our desires for personal satisfaction are hindered, all kinds of negative responses such as irritation, hostility, resentment, censure, anger, worry, fear and revenge arise. The great Indian saint, Ramanauja has stated, "What we seek as our highest goal depends upon what we believe ourselves to be." When we identify ourselves with the body, we spend our lives seeking physical gratification. When we identify ourselves with the soul, we seek spiritual uplift, considering that our



bodies are like our outer garments and that our physical existence is just a vehicle for crossing the ocean of worldly miseries.

### **How to Imbibe Equanimity**

Evidently, rationalism is essential for understanding and accepting realities, which, in turn, bring about equanimity. Rationalism is the trinity of rational perception, rational knowledge and rational conduct. Rational perception entails understanding the relationship between soul and external world as expressed by the following nine aspects of reality:

1. Living beings (JEEV)
2. Non-living entities (AJEEV)
3. Influx of karma particles (AASHRAV)
4. Bondage of karma particles (BANDH)
5. Meritorious karma (PUNYA)
6. Demeritorious karma (PAAP)
7. Stoppage of influx of karma particles (SAMVAR)
8. Shedding of karma particles (NIRJARA)
9. Salvation (MOKSHA)

We can develop discerning knowledge (the distinction between soul and material world) by understanding the above aspects of reality.

Rational knowledge comes from the study of scriptures, which includes study (SWAADHYAAYA) and religious discourses (PRAVACHAN). Contemplation and meditation are also essential for developing understanding and acceptance of reality.

### **Contemplation and Equanimity**

Acharya Hem Chandra, in his celebrated work 'YOGASHASTRA', states:

Equanimity comes from non-attachment which, in turn, is cultivated through contemplation on the following twelve facets of reality:

1. Impermanence (ANITYA)
2. Helplessness (ASHARAN)
3. Transmigration (SAMSAAR)
4. Solitariness (AEKATVA)
5. Distinctness (ANYATVA)
6. Impurity of body (ASHAUCH)
7. Influx of karma (AASHRAV)
8. Stoppage of karmic influx (SAMVAR)

9. Shedding of karma (NIRJARA)
10. Auspiciousness of virtuous conduct (DHARMASWAAKHYATATVA)
11. Nature of the universe (LOKA)
12. Difficulty in attaining enlightenment (BODHIDURLABH)

To strengthen our belief that we are pure soul, distinct from our physical existence (body), we need to focus on impermanence, helplessness, solitariness and distinctness.

**Impermanence:** All material objects including our bodies and possessions undergo transformations governed by the laws of nature - their intrinsic attributes. Thus from the point of view of their forms, they are impermanent. This body is changing every moment at the cellular level, though it takes time to notice gross changes. The power and wealth accumulated by us through our efforts can vanish in no time.

**Helplessness:** According to the basic tenets of Jainism, there is no one to provide protection from events and transformations that occur naturally. Many wanted and unwanted things happen in our lives. We can not bring about the desirable things and prevent the undesirable ones. Thus reacting to the occurrences in life by becoming agitated is not proper. We should think that things happen guided by our own karmas and on account of circumstances beyond our control (pseudo-karmas). We should stay calm and figure out the best way to act. We need not be jealous at others' gains and promotions, but appreciate their endeavors and take joy in their successes. We should bear in mind that aging and ultimate death are inevitable. So we should practice rational conduct and advance on the path to liberation.

**Solitariness:** We are born alone and we will be alone when we die. Our relationship with our family and friends began and will end with the present life. Although our environment including people in our lives may influence our thoughts and feelings, which, in turn, cause the bondage of karmas, others can not share in our accumulated karmas. We alone are going to be responsible for our karmas and their fruition. Such thoughts will help in reducing attachment and in preventing unwholesome actions.

**Distinctness:** The intrinsic nature of soul is infinite perception, infinite knowledge and infinite potential. Our bodies and mind are distinct from our souls. We should not succumb to unwholesome desires. So we should minimize attachment and aversion. We should focus on our ultimate goal, self-realization and ultimate liberation.

## Meditation and Equanimity:

Meditation is an important aspect of rational conduct. Meditation helps us to develop equanimity. Meditation is the process of regulating our thought activity - ultimately getting rid of all inauspicious and auspicious intentions and dilemma, and attaining a state of unbiased absorption in self. In Jainism, meditation (DHYAAN), like study of scriptures (SWAADHYAAYA), is an internal penance (TAPAH). Dr. Padmanabha Jaini writes, "It is interesting to note that, although Jains have developed such meditative exercises as SAAMAAYIK and the aforementioned types of DHARMADHYAAN (righteous meditation), they have traditionally paid scant attention to the more magical paths of awakening so heavily favored by other Indian schools. . . . Jain teachers seem to have felt a pronounced repugnance for occult powers and the practices which aimed specifically to generate them."

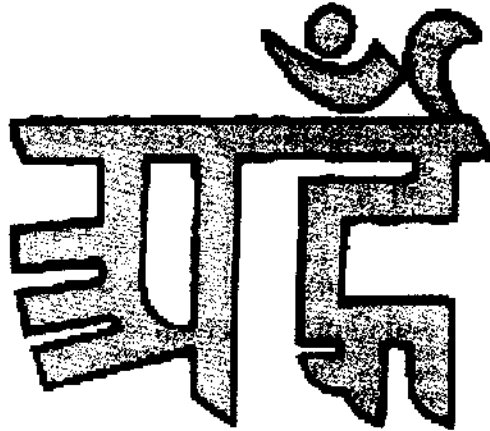
**Jain scriptures describe four kinds of meditation:**

1. Sorrowful (AARTA) meditation - the thought-activity caused by loss of a loved one, suffering due to illness, and the like
2. Inclement (RAUDRA) meditation - the thought-activity caused by desires of sensual pleasures, and schemes involving deception, revenge, etc.
3. Righteous (DHARM) meditation - the thought-activity related to knowledge of reality
4. Spiritual (SHUKLA) meditation - the concentration achieved by a spiritually advanced individual

This indicates that an individual is always engaged in meditation. We are expected to avoid sorrowful and inclement meditations, and, depending upon our spiritual facility, perform righteous and spiritual meditation. Minimizing sorrowful and inclement meditation is essential for attaining equanimity. Study of scriptures and meditation involving the concept of reality constitute righteous meditation. Obviously, we should practice righteous meditation with a view to grasp the knowledge of reality and attain equanimity.\*

To summarize, to achieve the state of equanimity, we should be realistic. We should develop rational perception, study the scriptures, and meditate on aspects of reality.

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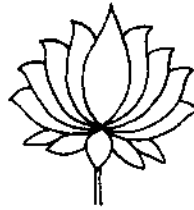
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## Teachings of Mahavir

- *Each soul is independent. None depend on another.*
- *All souls are equal. None is superior or inferior.*
- *Each soul has in it infinite knowledge and bliss. Happiness does not come from outside.*
- *Not only soul, but every object of the universe also, is subject to change by itself, without any external interference.*
- *Each soul is unhappy due to its own mistakes and may be happy on rectifying the mistake.*
- *The greatest mistake lies in not knowing one's self, and to know one's own true nature is the rectification of the mistake.*
- *God is not separate entity; through right effort every soul may become a God.*
- *Know thyself, recognize thyself, penetrate into thyself and be a God.*
- *God is not a creator-protector of the universe; he only knows and sees the whole universe.*
- *He who after knowing the entire universe may remain detached or who without being involved in it knows the universe is a God.*



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May the message of peace  
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this auspicious occasion of the  
Pratishtha Mahotsav.



*Ruhi, Prina, Sejal and Hiten Doshi*

Heartiest  
Congratulations and  
Best Wishes to  
Jain Center of  
Minnesota

*From*  
*Kusum & Mahendra Shah,*  
*Ketan Shah,*  
*Cheryl, Amit, Rani, Sarina Shah*  
*Mona, Sachin, Sonia, Tej Shah*

## Tirthankaras

Tirthankara: One who is the founder of the four-fold order of monks, nuns, sravaks, sravikas.

Tirthankara is defined as a soul who has destroyed all of his four Ghati karmas and none of his four Aghati karmas. This soul had regained its original attributes of perfect knowledge, vision, power, and bliss. However, it does possess a human body and he has to complete the remaining span of his life. During this remaining span of his life he establishes the four fold order of monks, nuns, sravaks and sravikas. He preaches the Jain Philosophy and Religion.

At the last moment of Tirthankara's remaining life span he destroys the remaining four Aghati karmas, becomes perfect soul and lives in an ever blissful condition at the top of Lokakas as Moksha.

The concept of time in Jainism is cycle of ascendance and decadence. The 24 Tirthankaras were born during this time cycle also known as Avasarpini kal in Bharata.

Tirthankara		Symbol	Tirthankara		Symbol
1.	Shri Rishabhdev	Bull	13.	Shri Vimalnath	Wild Boar
2.	Shri Ajitnath	Elephant	14.	Shri Anantnath	Porcupine
3.	Shri Sambhavanath	Horse	15.	Shri Dharmnath	Adament Mace
4.	Shri Abhinandan	Monkey	16.	Shri Shantinath	Deer
5.	Shri Sumatinath	Ruddy Goose	17.	Shri Kunthunath	Goat
6.	Shri Padmaprabhu	Lotus	18.	Shri Aranath	Fish
7.	Shri Suparsvanath	Swastika	19.	Shri Mallinath	Vase
8.	Shri Chandraprabhu	Moon	20.	Shri Munisuvrat	Tortoise
9.	Shri Savidhinath	Crocodile	21.	Shri Naminath	Blue Lotus
10.	Shri Shantinath	Wish Yeilding Tree	22.	Shri Neminath	Shell
11.	Shri Shreyansanath	Rhinoceros	23.	Shri Parsvanath	Snake
12.	Shri Vasupujya	Buffalo	24.	Shri Mahavira	Lion





## Jina Sutra

There is no knowledge without right faith,  
No conduct is possible without knowledge,  
Without conduct, there is no liberation,  
And without liberation, no deliverance.

Mahavira (Uttaradhyayana, Sutra, 27/30)



Endowed with conduct and discipline,  
Who practice control of self,  
Who throws out all his bondage?  
He attains eternal peace.

Mahavira (Uttaradhyayana, Sutra, 20/52)



Just as a threaded (sasutra) needle is secure from being lost,  
In the same way a person given to self-study (sasutra) cannot be lost.

Mahavira (Uttaradhyayana, Sutra, 29/59)



Only that science is great and the best of all sciences,  
The study of which frees man from all kind of miseries.

Mahavira (Isibhasiya, 7/1)



That with the help of which we can know the truth,  
Control the restless mind, and purify the soul is called knowledge.

Mahavira (Mulachara, 5/70)



That which subdued passions, leads to beatitude  
and fosters friendliness is called knowledge.

Mahavira (Mulachara, 5/71)



The unenlightened takes millions of lives  
to extirpate the effect of karma, where a man  
possessing spiritual knowledge and discipline  
obliterate them in a single moment.

(Mahavira (Bhagavati Aradhana, 10)



The nights that have departed will never return.  
They have been wasted by those given to dharma (unrighteousness).

Mahavira (Uttaradhyayana, 14/29)





The nights that have departed will never return.  
They are profitable for one who is given to dharma (righteousness).  
Mahavira (Uttaradhyayana, 14/25)



Those who are ignorant of the supreme purpose of life will  
Never be able to attain nirvana (liberation) in spite of their  
Observance of the vratas (vows) and niyamas (rules) of religious conduct  
And practice of shila (celibacy) and tapas (penance).  
Mahavira (Samayasara, 153)



My soul characterized by knowledge and faith is alone eternal.  
All other phases of my existence to which I am attached are  
External occurrences that is transitory.  
(Mahavira (Niyamasara, 99)



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At Hindu Temple, Maple Grove, MN USA  
On July 20,21,22, 2007

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## Compassionate Quotes

Non-violence and kindness to living beings is kindness to oneself. For thereby one's own self is saved from various kinds of sin and resultant sufferings and is able to secure one's own welfare.

***Mahavir***

Until we extend our circle of compassion to include every living creature we cannot enjoy "World Peace".

***Albert Schweitzer***

We should be able to refuse to live if the price of living be the torture of sentient beings.

***Mahatma Gandhi***

The highest religion is to rise to universal brotherhood: aye to consider all creatures your equals.

***Guru Nanak***

Animals are our younger brothers and sisters, also on the ladder of evolution but a few rungs lower. It is an important part of our responsibilities to help them in their ascent, and not to retard their development by cruel exploitation of their helplessness.

***Lord Dowling***

The misery we inflict on sentient beings slackens our human evolution.

***Dr. Anne Beasant***

Sympathy for the lowest animals is one of the noblest virtue with which man is endowed.

***Charles Robert Darwin***

Cruelty is the obvious cancer of modern civilization.

***Rev. A. D. Beldon***

I think that sacrifices of animals in the name of religion are barbarous and they degrade the name of religion.

***Jawaharlal Nehru***

Kindness multiplies fast and brings tremendous dividends.

***Hope Sawyer Buyukmihei***

Anything that can feel pain should not be put to pain.

***R. M. Dolgin***

No nation is truly free until animal, man's younger brother, is free and happy.

***T. L. Vaswani***

If we wish for mercy ourselves, we must show mercy to all dumb animals.

***Joyce Lambert***

Which religion gives the greatest joy to God? That which inspires human beings to practice Ahimsa and compassion to all creatures.

***Vallabha Acharya***





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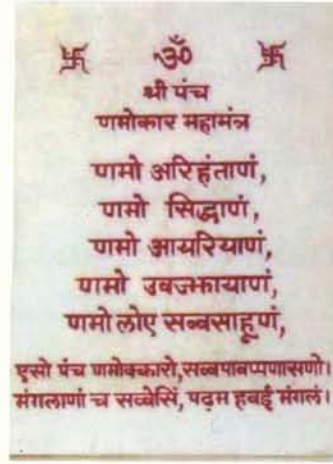
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**2007**







**Best Wishes for a Successful  
“Pratishtha Mahotsav”**

**Pankaj, Alka and Rachit Jain**

# NATH COMPANIES

BEST WISHES,

MAHENDRA AND ASHA NATH

Congratulations and Best Wishes to Jain Center of Minnesota on the auspicious occasion of  
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In loving memory of our father/grandfather

From  
(Pujya-Ba) Padmaben Natverlal Desai  
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Surekhaben and Family  
Bankim, Nutan and Family

Pranali and Joel Carlson  
Sudha, Krishnakant and Family



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**Late Shri Ratilal Gulabbhai Desai      1908-2001**  
**Late Shrimati Kamalaben Ratilal Desai 1921-2005**

**In loving memory of our parents/grandparents**

**From:**

**Kumud(Sumita) , Bhupat, Pranali and Joel**  
**Sushilaben and Family**  
**Manu, Uma and Family**  
**Madhu, Bharatbhai and Family**  
**Vijay, Bharti and Family**

**Suresh, Mei and Family**  
**Pravin, Nayna and Family**  
**Bharti, Bharatbhai and Family**



## CONGRATULATIONS TO JAIN CENTER OF MINNESOTA ON PRATISHTHA MAHOTSAV



**Sadhaviji Divya Shrutishriji**



**Shri Velji Jeshang Gangar**



**Sadhaviji Divya Girashriji**

**As long as I live,  
Those who are pure in thought and action  
Will be my divine models,  
Those who have overcome their inner  
Weaknesses will guide my path,  
Those who have renounced the selfish life  
Will inspire my life,  
And those who enlighten my mind  
Will be my teachers\***

The Velji Jeshang Family of Chhasara, Kutch  
Shri Bhanjibhai (sv) & Kasturben (sv) Gangar & Family  
Shri Manganbhai & Maniben Gangar & Family  
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Sunderben & Vishanji Padamshi Family of Patri, Kutch  
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On the auspicious occasion of  
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At Hindu Temple, Maple Grove, MN, USA  
On July 20, 21, 22, 2007

We are proud to be a part of the JCM Community



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Jay Maha Prabhu



In loving memory of our beloved  
Late: Chaturbhai Rambhai Bhakta

From your family:  
Madhuben Chaturbhai Bhakta

Sandipbhai  
Jaykarbhai  
Kiritbhai

Jagrutiben  
Jayshreeben  
Mrudulaben

Bhavik, Bhavika, Jayshal, Suhani, Samta, Tejas

## Twelve Aspirations (Bhavanas)

Philosophers' advice reflecting on and keeping in mind following twelve (12) aspirations for fixity of the attitude of total non-attachment and that of similar subjects beneficial to one's soul.

**1. Anitya Bhavana:** This body, prosperity, wealth, family, other relations are all destructible. Only the soul or self which wrongly owns the above appendages is really indestructible or to feel that everything other than one's self or soul is transient while only the soul or self is permanent and eternal.

**2. Asharana Bhavana:** There is none to protect our self at the time of the death of our body, only a resort to true religion can protect us.

**3. Samsara Bhavana:** To realize that this soul of ours has wandered through many cycles of birth and death and now is the time to find out a way of getting liberation from it. When shall I be free from it? It i.e., worldly life is not mine, I am a liberated soul.

**4. Ekatva Bhavana:** To think that this my soul is alone, it has taken birth alone and it will leave this living body alone; it will alone suffer or enjoy the fruits of its bad or good deeds.

**5. Anyatva Bhavana:** To think that in this world none is related to each other; his body, wife, sons and all are quite different from him.

**6. Ashuchi Bhavana:** To think that this body of ours is impure or unholy, it is a mine of refuge and urine, that it is the resting place or abode of diseases and old-age; that I am quite different or separate from such a body

**7. Asrava Bhavana:** Attachment, hatred, ignorance, illusion or misunderstanding (Mithyatva) etc. are all adventitious to our soul; that they are incoming troubles to our soul.

**8. Samvara Bhavana:** To employ one's soul in obtaining right knowledge, appropriate meditation and thus to stop performing new actions or Karmas.



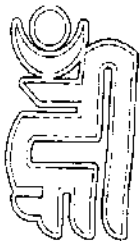
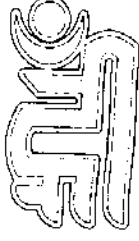
**9. Nirjara Bhavana:** To act in religion with right knowledge is the way to burn our past Karmas.

**10. Lokamrarupa Bhavana:** To think of the origin, maintenance and destruction of a hierarchy of all worlds of living beings and matter.

**11. Bodha Durlabha Bhavana:** To keep in mind that while wandering in worldly life to get right knowledge to the soul, is rare, and suppose such knowledge is obtained, then to imbibe true religion leading us to total non-attachment is further a rarity.

**12. Dharma Durlabha Bhavana :** To keep in mind that to get a right preacher of true religion and to have a teacher of pure religious scriptures in this worldly life of ours, is very difficult and so a rarity.

By constantly doting upon the above mentioned twelve life-saving aspirations, good and noble souls have realized the highest state of their being, whoever thinks now or will think similarly in future will get the same result.

<p><b>"We are proud to be part of the JCM community". Welcome to Pratishtha.</b></p> <p><i>Rajeev Jain Kavita Jain Ayushi Jain Kashish Jain Shakopee, Minnesota, USA</i></p>	 <p>Untold Stories of Contemporary India</p> <p><b>A Star Tribune TV Critic's Choice</b> <i>Weekly on TPT starting Sunday, Sept. 30 at 10 pm.</i></p> <p><b>www.indique.tv</b></p>
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# Bhartiya Yog Vidhya-Ashtang Yog

by

Kirtichandraji Maharaj

The science of Yog was developed in India's thousands of years ago and it is part of India's ancient heritage. Over the past centuries, hundreds Indian Rishis and teachers have dedicated their entire lives to the study, research and development of the science of Yog. Our ancestors in India told their children accounts of the wonders of Yog science and of the sages of Himalayas who contributed to these wonders.

In the past few decades, part of Europe and America has come to know a little about this great science of India. What has become known as "What has become known as "yoga" in the west consists of physical exercises and postures which drives from just one of the components, namely, the third component of the total eight components of the science of Yog. In other words, seven of the eight components of Indian science of Yog are totally unknown to the West.

In order to understand the original and true science of Indian Yog, it is necessary to know and understand the Ashtang (Eight fold) Yog. The learned texts on Yog expound on the manner of achieving physical, mental, spiritual and social development through climbing the eight steps of the eight-fold Yog. Anyone wishing to develop in all these directions is well served by studying and applying this Ashtang (eight -fold) Yog. A number of great Jain Acharyas such as Srimad Haribhadra Surji, Srimad Hemchandracharya, Srimad Yashovijayji, Srimad Budhishari Suri and others have written extensively on this subject and have left us with scholarly works to guide us on the path of dedications to Ashtang Yog from Jain perspective.

- "Yogdrasti Sammudhaya" in Sanskrit by Haribhadra Suriji
- "Yog Shaṣṭa" by Hemchandracharya
- "Yog Sutra Vrih" and "Yog Batrisio" by Upadhyaya Yashovijayji
- "Dhyana Mala" in Gujarati by Shravak Nemidas Ramji Shah
- "Adhyatma Anubhav Yog Prakash" (Hindi) by Chidanandji

Maharshi Patanjali wrote the classic text book on Yog in Sanskrit, known as Patanjali Yog Sutra. The subject of Ashtang Yog has been dealt with and presented with great lucidity in this masterpiece work. We shall now proceed to briefly examine the eight components of Ashtang Yog: Yam, Niyam, Asan, Pranayam, Pratyahar, Dharna, Dhyana and Samadhi.

1. **YAM.** This is the first component and constitutes five disciplines, namely:

- Ahimsa (non-violence)
- Satya (truth)
- Achourya (rejecting unjust enrichment)
- Bramcharya (celibacy)
- Aparigraha (rejecting accumulation and hoarding)

One who aspires to become a yogi and wishes to master the science of Yog must exert all efforts and remove every last trace of violence, untruth, unjust-enrichment, sensual indulgence and hoarding from his or her life style.

The above five disciplines, in their full and strict observance, are known as the Panch Maha Vrata (the five major vows). Those who do not renounce the world and yet wish to become Yogi must substantially, if not fully, observe these five disciplines.



2. **NIYAM.** The next step, after having mastered the five disciplines of Yam, is to prepare and set up the background for imbibing the knowledge of Yog. There are five steps which together constitute Niyam are:

- Purification of Body (internally and externally)
- Contentment
- Penance
- Study of self
- Surrendering to Divine

The above five steps are generally entailed in whatever one normally does by way of religious observances. If these are observed properly and in the true spirit, the study of Yog becomes easier. The first and second components, Yam and Niyam constitute the foundation bases to the study of Yog and a strong foundation is necessary for a strong superstructure.

3. **ASAN.** Objective here is to prepare the body and make it fit enough to pursue the study of Yog. There are two types of Asana:

- Meditative Postures
- Health-Restoring Postures

Padmasan, Ardh-padmasan, Sidhasan, Vajrasan, Sukhasan and Go-dohikasan are examples of meditative postures. These are conducive to rendering the body fit for meditative pursuit. It is advisable to gradually build up to stage where one can maintain the same posture in complete comfort for period of three hours, uninterrupted. This is known as Asan-siddhi (Mastering of Posture).

Some of the health-restoring and health maintaining Asans are Pavan Muktasan, Sarvangasan, Halasan, Bhujangasan and Dhanurasan. These Asans (postures) should be studied under strict supervision of a teacher and should be done only for short periods of two to four minutes each.

4. **PRANAYAM.** Once the physical body is trained and developed, the next step is to develop the life force. The discipline leading to development of the life-force is called PRANAYAM. This literally translates as “accentuation of the life energy”.

There are four basic breathing disciplines:

Exhaling, Inhaling, Holding breath at full inhalation and holding at full exhalation. The inhaling and exhaling has to be done in a correct manner and to the full capacity.

There are many more breathing disciplines derived from the above four basic ones, such as:

- Nadishodhan Pranayam
- Bhastika Pranayam
- Shitli Pranayam
- Suryabhedan Pranayam
- Chandrabhedan Pranayam

The study of Pranayam must be carried out under constant and strict supervision and guidance of a teacher or Guru; under no circumstances one must attempt to study on ones own, using books.

It must be noted that while food, water, and air are three very basic necessities for the substance of life, air is the most important of these three. One can not be deprived of air even for two or three minutes, whereas, one can live without food and even without water for days. Therefore, breathing discipline (Pranayam) is of great importance.



5. **PRATYAHAR.** The five senses possessed by human beings are of great importance. These senses have a power of their own in as much as they can cause uplift of a person and they can cause a person's downfall. These senses have to be dealt wisely and sensibly. These senses have to be disciplined and contained; they are not to be tortured to submission. Pratyahar entails reversing the direction of the five senses or introverting the five senses which are normally in an extrovert state.

Five Senses are: Sight, Hearing, Tasting, Touching and Smelling. These five senses act like five wild bulls at all times in pursuit of the allurements of the outside world. These senses need to be controlled and put under tight reins. There are five different types of controls or reins, one for each of the five senses. These then are the five different forms of Pratyahar.

The discipline of Pratyahar sets out the five control mechanisms over these five senses in the following three steps which together can be described as the Gateway to Spirituality.

- Shift from bad sense-objects to good sense-objects; from passion to bliss.
- Move away from numerous objects and focus onto one object.
- Shift away from the gross inert to the subtle live.

6. **DHARNA.** Focused Concentration as in the case of the five senses, the human mind also is in itself a special power. The mind is the key to a person's upliftment or to his or her downfall. Each and every human being has experienced the instability and the restlessness of the mind. It is said that it is easier to conquer and win over thousand of enemy troops on a battle-field than to conquer and control the mind. Dharna entails concentration of mind on to this single object. There are numerous different forms of this discipline, such as Rupastha, Padastha, Pindastha and Rupatit Dharna, just to name few.
7. **DHYAN.** (Meditation) Whereas in Dharna the mind is immersed in concentration, in Dhyan or meditation, the mind is submerged in meditation to the extent that it is lost. There are many forms of Meditation. When Dharna reaches its peak, it becomes Dhyan. Dhyan has numerous forms corresponding to the forms under Dharna.
8. **SAMADHI.** This is the pinnacle of Yog. When through the practice of Dharna and Dhyan the consciousness becomes pure and tranquil and is forever free from attachments and from malevolence and is forever merged with the soul-that is Samadhi. There is highly developed science of Samadhi, Samadhi has many forms and levels and these are dealt with in great details in Yog Sutras and in Jain Agam Sutras. This is a very vast and complex subject

## CONCLUSION:

It is advisable to fully understand the eight components of Yog and to develop oneself to the study of the same under guidance of experience and self-realized Guru. The disciplines of Yam and Nyam make a person's individual life, family life and social life, pure and peaceful. The disciplines of Asan and Pranayam leads to extraordinary development and enhancement of a person's physical strength. Pratyahar and Dharna leads to person's intellectual and mental development. The realization achieved through the disciplines of Dhyan and Samadhi leads to spiritual development of a person. In view of that very thoughtful person ought to make a through study and gain a deep comprehension of Ashtang Yog, for the betterment of self, of family, of society, of country and of the entire world. This science of Yog must be fully understood and applied in life.

# History of Jains /Jain Center of Minnesota

by  
Ram Gada

## The Early Days

In early 1960s and 1970s, there were few Jain families in Twin Cities (Minneapolis/St. Paul, Minnesota), busy in pursuing their professional career or engrossed in higher degrees at the Universities.

Most of Jains observed the religious practice privately in their homes with absence of any religious facilities. Social/cultural/religious needs were satisfied with birth of Gujarati Samaj, India Club, SILC, Hindu Man(Dir), Geeta Ashram, and other regional organizations in 1970s.

History was made in 1974 when 10 Jain people performed first Samvantsari Pratikramman at Mahendra/Nipurna Parekh's home. This practice continued few years with help of Ila Kamdar and others. However Narendraabhai Shah from Ahmedabad delivered discourses everyday during 8 days of Paryushan in 1982.

1980s was a decade of awakening for Jains in North America. Gurudev Chitrabhanuji and Maharaj Sushil Kumarji were inspiring Jains all over USA/Canada to keep Jain philosophy/religion alive and spread the message of Bhagwan Mahavir of Ahimsa, Anekantvad and Aparigrah, not only to Jains but to community at large. Jains across USA responded positively by forming an umbrella organization JAINA, starting local Jain Centers with Pathshalas, acquiring worship places and planning for new temples. Dr. Dulchand of NYC started "Jain Study Circular" periodical containing excerpts from Jain Scriptures, Jain philosophies, commentaries etc. Jain scholars, pandits and munis, started visiting major metropolis, delivering discourses and inspiring devotees to practice religion to best of ones ability in this far away land from India.

In Twin Cities Hindu Mandir at Polk Street opened its door for worship and prayers in 1979. History was made in 1986 when Bhagwan Mahavir's murti donated by Drs. Renu and Ranjit Jain (now in Las Vegas) was installed, preceded by murti of Lord Ganesh installed in 1985. Our thanks go to Dr. Shashikant Sane who was instrumental through his brother commissioning a marble murti from Jaipur, India. In 1986 Jain community celebrated first Mahavir Jayanti at the Mandir with Hindu congregation. This annual celebration continues to date. Hindu Society founders Drs Sane, Drs. Saxena, and PC Mangalick encouraged us to use Hindu Mandir for Jain Community activities. In 1987 Ram Gada started delivering discourses on Jain philosophy and religious traditions on one Sunday of each month at the mandir. In 1988 we started Jain Satsangh monthly meeting on second Sunday of each month at the mandir with bhajans, discourses/discussions and youth Pathshala.

## 1989 - Formation of Jain Center of Minnesota (JCM):

First visit by Bandhu Triputi Maharaj, Munichandraji, Kirtichandraji, and Jinchandraji from Tithal, Gujrat inspired the Jain community with the message "Keep doing it regularly. If not for yourselves, than for your children". Their message and discourses encouraged Ram Gada, Kusum Shah, and Vinod Shah, the first incorporators to form the Jain Center of Minnesota, a non-profit organization which was registered on

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\* Author's Note: This article was prepared based on JCM old newsletters, meeting notes and reports and recollection of events over the past 40 years. I beg sincere apology (Michhami Dukkadam) for any errors and omissions of names, events and many accomplishments by the members of JCM community.

Refer to other JCM articles compiled by the author on JCM History:

- JCM Time Log (Major Events).
- JCM Trustee Board 1989 - 2007.

October 31, 1989 with the State Of Minnesota. By-laws were enacted and first Board of Trustees were elected: Ram Gada, Kusum Shah, Vinod Shah, Iswar Bhakta and Dhanendra Shah.

Regular monthly meetings and Pathshala continues. Paryushan Parve celebration with first pratikaman in English for youths started. First fund raising of \$2107 from 15 families was a fabulous amount in those days, showing great enthusiasm expressed by the pioneers.

### **Achievements**

From the inception of the JCM our actions and practices were aimed for Jain unity, youth and adult education, scholar interaction, interfaith participation, charitable activities and celebration of festivals.

- JCM stressed unity of Jains among Sangh members who may belong to different Jain traditions. (Digambar, Svetambar, Sthanakvasi, Terapanthi, or Srimad Rajchandra follower, etc). However each tradition rituals/practices are respected in appropriate manner at different times and events. Our unity strength lies in Jain philosophy.
- All education material in English was made available from JAINA and other sources.
- Discussions and communication are conducted in English to benefit all adults and youth. Some exceptions apply for bhajans, poojas, and sutras which may be in Ardha-magdhi, Sanskrit, Hindi or Gujarati.
- We have invited several learned speakers from different traditions.
- Our emphasis was on philosophical tenets rather than rituals which may change as per time, place, Gachchha, guru and local conditions.
- We enjoyed celebration of Paryushan/Dashlakshan festivals with a common Ksamapna (forgiveness) day, Mahavir Jayanti/Nirvan day, Ahimsa day, etc.
- Sponsorship in lieu of "Ghee Boli" (auction) for JCM fundraising during Sapana or Poojas events was introduced and well received by the membership.
- Historic decision was made to raise all the Jain Temple and Pratishtha funds with pre-scheduled sponsorship amounts for various events for greater participation by all.
- JCM practiced open communication with the membership, held annual elections and elected new Trustee Board as per JCM By-laws and encouraged everyone for leadership positions particularly to women and youth.

### **Jain Education - Pathshala:**

In 1990s, Pathshala for youth was a very successful activity with three levels of classes. Youth were encouraged to participate at Young Jains of America (YJA) Conventions. These activities at their forming years have made a permanent impact on their lives. Refer to "Reflections" articles written by these past Pathshala students in this Souvenir Book. Last few years we have more young children who require special attention from teachers like Abha Bhow in past and now from Manisha Shah who is doing a great job. Jaina Education Committee has been an excellent source for different level of curriculum books in English.

### **JCM as Source of Information Exchange:**

JCM maintains large numbers of books, audio/video tapes, dvds, on Jain philosophy/religion topics in English, Hindi, and Gujarati. We act as a source for Jainism related inquiries from students.

Ram Gada visits churches, schools, and community organizations to talk about Jainism which is not known in community at large. His lectures at Hindu Mandir since 1987 and participation in Interfaith activities have helped to impart understanding of Jainism.

### **Scholars Visits to Twin Cities:**

We are very fortunate to have well-known speakers to visit our Center. They deliver inspiring messages to Jains and Non-Jains. We are thankful to Gurudev Chitrabhanuji, Pramodaji Chitrabhanu, Bandhu Triputiji, Sadhavi Subhamji, Swami Shrut pragayji, Samans and Samanis, Dr. Hukumchand Bharill, Dr. Bruce Costain (Bal Bhadrarji), Vidhikar Narendra Nanduji, Dr. James W. Laine, Dr. Joseph Schaller and others.

### **Humanitarian Aid:**

Jains follow Bhagvan Mahavir's message to their heart "Live and Let Live, Love All and Serve All." JCM has donated generously to JAINA World Service Fund for financial aid to victims of natural disasters around the world.

### **New Temple & Pratishtha:**

Hindu Society of Minnesota welcomed Jain Center of Minnesota as a sponsor of new Jain Mini Temple in their beautiful Temple to join with other 18 Mini Temples. Hindu and Jain Communities are excited about the continuation of our partnership which had started in 1985 at the Polk Street Mandir.

With guidance from Gurudev Chitrabhanuji, and Bandhu Triputi Jinchandraji, three moorties will be consecrated on July 22, 2007. Bhagvan Mahavir Moorti (existing) in meditative pose and Bhagwan Parshavnathji & Aadinathji in Pravachan pose will be blessing to all devotees with their Darshan. Pratishtha Committee with 12 Sub-committees is working hard to make this once in a life time event a memorable and enjoyable for all. Our entire membership is enthused about this auspicious event.

I hope that new Jain Temple with Hindu Temple(s) together would become a spiritual home, spreading the message of love, compassion, understanding, and peace to all.

### **The Challenges Ahead:**

We are proud of the achievements of a small Sangh like JCM with dedicated volunteers, leaders, and members. In my humble opinion, following challenges may lie ahead, requiring greater determination, understanding and strategy for a success:

- Maintaining unity.
- Keeping balance between rituals and rational practice of religion.
- Continuing youth education.
- Interacting with community at large.
- Maintaining heritage and culture.

### **Personal Note**

Neena and I have been part of the Jain/Hindu/Indian community for over 40 years. We are privileged to host many visiting sadhus, sadhvijis, and scholars who have made great impact on our lives. JCM/Hindu Mandir has given us the opportunity to grow and to enrich our life while studying, speaking, and serving others.

### **About the Author:**

Mr. Ram Gada is the founding member of the Jain Center of Minnesota and is actively involved since its inception. He is the founding member of Gujarati Samaj of Minnesota, Trustee of Hindu Society of MN, JAINA Director, KOJAIN Director and active participant at India Association of MN. He is currently serving second 3 year term on the Executive Council of Minnesota Historical Society.

## JCM Trustee Board

**1989 — 2007**

<b>Year</b>	<b>President</b>	<b>Other Members</b>
1989	Ram Gada	Incorporators: Ram Gada, Kusum Shah, Vinod Shah. First Trustees: Ram Gada, Kusum Shah, Vinod Shah, Iswar Bhakta & Dhanendra Shah.
1990	Ram Gada	Kusum Shah (S), Dhanendra Shah (T), Ishwar Bhakta, Vinod Shah.
1991	Ram Gada	Kusum Shah (S), Dhanendra Shah (T), Sanjay Mody, Hiren Shah.
1992	Ram Gada	Hiren Shah (S), Mahendra Shah (T), Sanjay Mody, Shanti Shah,
1993	Mahendra Shah	Hiren Shah (S), Jagat Dhalgara (T), Ram Gada (Dir), Illa Kamdar.
1994	Hiren Shah	Bharat Kothari (S), Jagat Dhalgara (T), Ram Gada (Dir.), Amit Shah (YR), Mahendra Shah, Sandhya Jain.
1995	Hiren Shah	
1996	Bharat Kothari	Vishant Shah (S), Amit Shah (T), Ram Gada (Dir), Amit Shah (YR), Sushila Shah, Alka Jain, Hiren Shah
1997	Bharat Kothari	
1998	Shanti Shah	Mona Shah (S), Ronak Shah (T), Ram Gada (Dir), Amit Shah (YR), Meena Shah, Jagat Dhalgara, Bharat Kothari
1999	Lincoln Gada	Abha Bhow (S), Dipak Kamdar (T), Ram Gada (Dir), Forum Kamdar (YR), Abha Jain (YR), Shanti Shah, Diana Thompson, Vivek Bachawat
2000	Mona Shah	Abha Bhow (S), Dipak Kamdar (T), Ram Gada (Dir), Forum Kamdar (YR), Anuj Jain, Lincoln Gada, Diana Thompson.
2001	Kapila Bobra	Abha Bhow (S), Dipak Kamdar (T), Ram Gada (Dir), Forum Kamdar (YR), Satish Shah, Abha Jain, Mona Shah
2002	Abha Bhow	Harsh Benara (S), Dipak Kamdar (T), Ram Gada (Dir), Kushal Doshi (YR), Megha Kothari, Nirmal Jain, Kapila Bobra
2003	Abha Bhow	Anand Doshi (S), Dilip Desai (T), Ram Gada (Dir), Kushal Doshi (YR), Sudha Kothari, Nirmal Jain,
2004	Dilip Desai	Bharat Jain (S), Hitesh Desai (T), Ram Gada (Dir), Kushal Doshi (YR), Dharmesh Shah, Priya Bafna, Abha Bhow
2005	Dilip Desai	Bharat Jain (S), Hitesh Desai (T), Ram Gada (Dir), Kushal Doshi (YR), Dharmesh Shah, Priya Bafna, Abha Bhow
2006	Dharmesh Shah	Nimesh Chedda (S), Gautam Shah (T), Ram Gada (Dir), Kushal Doshi (YR), Chhaya Doshi, Dilip Desai
2007	Dharmesh Shah	Utpal Shah (S), Rajeev Jain (T), Ram Gada (Dir), Kushal Doshi (YR), Bijal Shah, Sonali Shah, Dilip Desai

# **Time Log—Major Events**

## **Jain Center of Minnesota 1974- 2007**

### **1974:**

- First Samvantsari Pratikramman at Mahendra and Nipurna Parekh's home with 10 people attending

### **1982:**

- Shree Narendrabhai Shah from Ahmedabad, India, delivered vyakhayan(discourse) during 8 days of Paryushan Parve at his daughter Purnima Shah's home. We thank him for his inspiration and efforts to send a beautiful Chhoda (back drop-Palitana Shatrunja Hills image) for our Jain Sangh from the first fund collection by few families attending the vyakhans.

### **1985:**

- Addition of Bhagwan Mahavir's murti at Hindu Man(Dir), donated by Drs. Renu & Ranjit Jain.

### **1986:**

- First Mahavir Jayanti celebration at Hindu Mandir in Minneapolis.
- Ram Gada sends an appeal letter to the Jain community to organize and form an association (4/18).
- First visit and discourse by Jain scholar Dr. Hukumchand Bharill (7/8)

### **1987:**

- Visit and discourse by Jain Scholar Dr. Hukumchand Bharil (5/28)
- Ram Gada starts delivering discourses on Jain philosophy and religious tradition at Hindu Mandir on one Sunday of the month with other Sunday speakers Dr. Sane, Dr. Saxena, Dr. Rambachan and Dr. Kumar.

### **1988:**

- Dr. Jagat Jain while visiting Twin Cities requests Ram Gada to form a Jain Organization and to join JAINA.
- Jain Satsang Monthly Meetings were started on second Sunday of each month @3:30 PM at Hindu Mandir with Bhajans, Discussions, Youth Pathshala and Aarti.

### **1989:**

- First visit by Bandhu Triputi Maharaj Munichandraj, Kirtichandraj and Jinchandraj (6/22, 6/23) from Tithal, Gujarat inspired the Jain community with the message "Keep doing it regularly, if not for yourselves, then for your children."
- The Jain Center of Minnesota (JCM) was registered as a Non-Profit Organization in State of Minnesota (10/31).
- Incorporators: Ram Gada, Kusum Shah and Vinod Shah.
- By-Laws approved.
- First Board of Trustees: Ram Gada, Kusum Shah, Vinodbhai Shah, Iswarbhai Bhakta, and Dhanendra Shah.
- First Board Meeting 11/12 and first annual meeting of members, 12/10.
- Paryushan Parve Celebration (8/26 – 9/4)
- First day Pratikramman is held in English for youth and traditional for adults.

### ***Time Log--1989 (Continued)***

- Samvantsari Pratikraman, last day.
- First Fund Raising: \$2,107, contributions from 15 families with great enthusiasm expressed by the pioneers.

#### **1990:**

- Bandhu Triputi, Kirtichandji and Jinchandraji visit for 5 days (8/11 - 8/16). Yoga every morning, Lectures every evening.
- Regular monthly Satsang meetings and Youth Pathshala

#### **1991:**

- Bandhu Triputi, Kirtichandraji 6/27 thru 6/30 conducted outdoor yoga and delivered discourses.
- Poonjabhai Patel starts one hour yoga class at Moundsview City Hall in August.
- First Sapana Celebration (Mahavir's mother Trishala dreams enactment) started during Paryushan. "Forgiveness" video shown.
- First Snatra Pooja at Kusum/Mahendra Shah's home.

#### **1992:**

- Dr. James W. Laine, Vice Provost & Asst. Prof. of Religious Studies at Macalester College, was a guest speaker on first Ahimsa Day celebration by JCM (10/11), discussing non-violence philosophy and practice.
- Shrimad Rajchandra 125<sup>th</sup> Birthday and Mahavir Nirvan Day celebration on 11/8.
- Dr. Devendra Vora discusses Jain Religion/Philosophy (1/12).
- India Club(now IAM) Newsletter publishes an article by Ram Gada about "Jains in Minnesota" (9/92).
- JCM received IRS approval of Tax Exempt status as Religious Organization under IRS 501-C-3
- Jain Library booth by JCM at India Day celebration at Landmark Center, St. Paul on 9/27.

#### **1993:**

- Dr. Joseph Schaller, visiting Professor at Carleton College, Department of Religious Studies, North Field, Minnesota was a guest speaker on Ahimsa Day (10/3), discussing "Doctrine of Non-violence and the Power of Forgiveness".
- Bandhu Triputi, Jinchandraji discourses 9/6 and 9/7: "Path to Happiness & Who Am I".
- Jain Library booth by JCM at India Day celebration at Landmark Center, St. Paul on 9/26.

#### **1994:**

- Amit Shah is JCM Youth Delegate to the first Young Jains of America (YJA) convention in Chicago (7/1 - 7/4).
- Gujarat Vidhyapith Vice Chancellor, Ramlal Parikh visits Ram/Neena Gada on June 28. Gujarat Vidhyapith was founded by Mahatma Gandhiji in 1920.

**1995:**

- First visit by Dr. Bruce Constain (Balbhadra) on Mahavir Jayanti Celebration, demonstrating yoga, meditation and discussing Jain Philosophy of Atma (Soul) (4/15 – 4/17).
- JCM sponsors Guru Paduka Deri (memorial) at Shantiniketan, Tithal, India.
- By-laws are revised at annual meeting (12/16).
- Ram Gada – JCM participates in Minneapolis Initiative Against Racism (MIAR) during celebration of the Year of Harmony Interfaith Program.
- JCM membership survey was conducted for establishing charity donations.

**1996:**

- First visit by Gurudev Shree Chitrabhanuji and Pramodaben (7/13 & 7/14).  
Article with photo published in St. Paul Pioneer Press on Sunday July 21, 1996 by Clark Morphew.
- Visit by Bandhu Triputi Kirtichandji 9/23 thru 9/24 yoga and discourses.
- Jain Youth of Minnesota (with Young Jains of America) was formed by Amit Shah for youth ages 13 and above.
- Amir Shah as first chair of YJA Convention in San Francisco and as Midwest Region Director.
- YJA Executive Board held their meeting at Amit Shah's parent's home.
- St. Paul Pioneer Press writer, Clark Morphew writes an article on Ahimsa Day Celebration (9/29) by JCM in St. Paul Pioneer Press on Sunday October 13, 1996, describing Jain Religion and talks by Ram Gada, Amit Shah and Mona Shah.

**1997:****1998:**

- First visit by Samani Malli Pragya and Samni Pratibha Pragya from Florida (5/16, 5/17) conducting yoga class and discourses.
- Visit by Pramodaji Chitrabhanu (6/30) and a talk on yoga and meditation.
- Saman Shrut Pragyaaji and Ashwini Pragyaaji (9/22-9/28) conduct a week long lectures on Karmavad, Gnan, Bhaktibhav, Stress Management, Ahimsa and Success in life.

**1999:**

- Mahavir Nirvan Pooja at Diwali ((11/7) at Alka/Pankaj Jain house.

**2000:**

- Pramodaben Chitrabhanuji visits JCM with discourse and meditation.
- Dr. Bruce Constain (Balbhadra), chief guest speaker at Ahimsa Day Celebration by JCM (10/7 – 10/8) including yoga and meditation during week-end.
- Youths perform "Live and let live" play depicting principle of non-violence based on king of Magadh Shrenik's court and his minister Abhay kumar on Mahavir Jayanti celebration (4/16).

**2001:**

- First visit by Saman Shrut Pragyaaji and Saman Sthit Pragyaaji visit us (6/1 and 6/2) inspiring with yoga, meditation and discourses.
- JCM donates \$6,000 for Gujarat Earthquake Relief Fund to JAINA and Gujarati Samaj/IAM.
- Ram Gada/JCM represents and participated at Prayer Meetings in the wake of September (9/11) tragedy at Hindu Mandir and at the State Capital Rotunda with all Inter Faith Organizations.



- Donates to JAINA for Relief Fund.

## **2002:**

- JCM sponsors Abha Bhow and Illa Kamdar to attend second Jain Pathshala Teachers Conference in L.A (5/26 – 5/27).

## **2003:**

- Samani Charitra Praganyaji and Parimal Praganyaji from Houston Meditation Center offer yoga, preksha meditation and discourses during Mahavir Jayanti Celebration (4/19 – 4/20)
- Vidhikar Narendra Nandu Group performs bhavna-bhajan, dandia raas, Panch Kalyanak Pooja and Padmavati Devi Poojan (7/23 – 7/29), helps to raise fund for JCM.
- Dr. Rajiv Shah (son of Sushila/Ramnik Shah) is a recipient of “Unsung Hero” award at age 21 from Mcknight Foundation for co-founding, Athletes Committed to Educating Students (ACES).

## **2004:**

- First Paryushan Parva Celebration for 8 days with Sadhaviji Subhamji, disciple of Acharya Chandanaji (9/11 – 9/17) followed by Swami Vatsalya Lunch.
- Vidhikar Narendra Nandu Group revisits JCM performing bhavna-bhajan, dandia raas, 99 Prakari Pooja, Siddh Chakra Poojan, and helps raising funds for JCM (7/15 – 7/18).

## **2005:**

- Bandhu Triputi (Jinji Maharaj) gave two religious discourses (June)
- Shrut Pragyaji conducted three-day lecture and two-day Yoga Shibir (July)
- Successfully, transferred Pathshala responsibilities from Abha Bhow to Manisha Shah

## **2006:**

- First time Panch Kalayanak Pooja and couple of time Snatra Pooja are performed
- Last Mahavir Jayanti celebration at old Hindu Mandir provided the momentum towards having Jain Temple at New Hindu Temple.
- Historical decision was made by HSMN for JCM sponsorship of Jain Temple at New Hindu Temple
- Major collection during Swapna celebration and record breaking attendance at Last Pratikramman of Paryushan Parve
- First time Das Lakshana Pooja was performed during Kshamapana Day celebration and major donation pledges for the new Jain Temple are received.

## **2007:**

- Pratishtha Committee's Organization Structure was established with several committees, Chair/Co-chair and Lead persons designation for each Committee.
- “Murti Darshan” event had been organized for JCM community and was a great success
- Pratishtha Mahotsav – July 20 to 22, 2007. All committees are very busy in planning process.

# Faces of the Indian Community

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Continuing in this issue, the India Club newsletter is featuring an article about a different segment of the Indian community. We hope that these articles will help enlighten us all, adults and children alike, on the wonderfully rich diversity within our own heritage.

In this issue, Ram Gada has written an article on the Jains of Minnesota. Ram is an engineer by vocation, and he is an enthusiastic and consistent supporter of India Club by avocation. We thank him for sharing his insights with us in the following article.

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## Jains of Minnesota

**Origins:** Jainism is one of the most ancient religions originating in India. The Jain scriptures claim that it is eternal as it is based on reality. The Jains follow the teachings of 24 Tirthankars or Jinas--spiritual teachers--who found a path across the ocean of sufferings and demonstrated the direction to salvation (moksha). Rishabhadeo was the first Tirthankar. Modern scholars accept Paarshavanath (23rd Tirthankar) born in 877BC as the first historical personality. The 24th Tirthankar Mahavir was born in 599 BC (in modern Bihar, India) and attained Nirvana in 527BC.

Although the Jain population today is just over 10 million, the Jain religion has contributed significantly to Indian Culture with its metaphysical and ethical doctrines.

### NON VIOLENCE IN THOUGHT, WORD AND DEED

**Ahimsa:** Non-violence or non-injury is the central and most important principal of Jainism. Mahavir taught Ahimsa as "the pure, unchanging, eternal law" that "all things living, all thing breathing, all things whatever, should not be slain or treated with violence or insulted or injured or tortured or driven away". Today Jains teach that since no one likes pain, it is logical that no one should cause pain for others. We should not do to others what we do not want them to do to us.

Jains see violence or injury being of three kinds: (1) physical violence of deeds (2) Spoken violence of harsh language (3) Mental violence of feeling ill-will to others. But ahimsa is not seen merely as the rejection of all these forms of violence--it also requires positive acts of goodness shown through caring, sharing, helping and loving others. Acts of kindness, compassion and charity to everyone including (or especially) your enemies are seen as lightening or purifying the soul, lifting it towards the peace and perfection of nirvana. Because of this way of thinking and acting, Jains in India are noted for setting up hospital and dispensaries for humans and animals and for establishing schools and colleges, resthouses and almshouses which are available to everyone regardless of cast or creed. Vegetarianism is the normal way of life for Jains resulting from love and reverence for all life.

The theory of relativism or multiplicity of viewpoints based on logic is also a significant contribution of Jainism to tolerance against absolutism. It means that truth is many sided and one must be tolerant enough to understand others' viewpoints. This doctrine can create an atmosphere of harmony and peace in multi-cultural societies all over the world.

Jainism makes no distinction of cast, creed or gender to attain salvation. Monks, Nuns, laymen and laywomen are four parts of the Jain order (Sangh). At present there are more Jain nuns (4475) than Jain monks (1745).

In the history of India, the Jains have made significant contributions to art, literature, temple architecture and sculpture, grammar, philosophy, medicine, mathematics and astrology.

All over the world, Jains observe Paryusan Parve which takes place in an 8-10 day period in August/September. It is a spiritual celebration in self-discipline marked by retro-inspection of one's past, new path for good behaviour, fasting, repentance and expressions of universal goodwill and peace. The last day SAMVATSARI is marked by seeking forgiveness for any pain or harm they may have caused knowingly or unknowingly by body, speech or thought during the past year.

### JAINS IN MINNESOTA

The Jain Center of Minnesota is a member of the FEDERATION OF THE Jain Associations in North America (Jaina). The Jaina maintains a central library, publishes a quarterly magazine-Jain Digest- coordinates visits of Jain scholars and monks/nuns from abroad and acts as a communicator for 34 member organizations in USA and Canada.

The Jains in the Twin Cities meet once every month for the discourse on their religion, conduct classes for young adults and celebrate Jain festivals. Members are also very enthusiastic participants in other community, professional, social and business activities.

This month we observe Paryusan with several spiritual activities. It is a time of universal friendship and goodwill when Jains repeat the verse:

I ask forgiveness of all  
living beings  
May I have friendly  
relations with all  
beings  
And be unfriendly to  
none.



# **The Jain Way**

**THE SMALL TWIN CITIES COMMUNITY OF THE INDIA-BASED JAIN RELIGION FOLLOWS THE PATH OF NONVIOLENCE AND REVERENCE FOR ALL LIFE.**

**by**

**Clark Morphew**

Published in St. Paul Pioneer Press on 10/13/1996

Every once in a while I enjoy worshiping with religious people who don't sing songs like "Onward Christian Soldiers" just after they have prayed for world peace. Not that I am a total peacemonger who expects the world to be free of conflict and violence. But there are times when we all need to be reminded that the world has too much violence and that we need to be a part of the solution.

And since Oct 2, marked the birthday of Mahatma Gandhi, the late, great leader of India and advocate of nonviolence, I thought it was appropriate to worship recently with the Jain community in the Twin Cities on Nonviolence Sunday.

Most Jains live in India, where the religion originated about 550 B.C. But some have migrated to the United States, and there is a sizable pocket of Jains living in London.

There are only about 40 Jain families around these parts, but they got organized in 1987 and have been preaching their message of nonviolence and reverence for life ever since. They combine with a small Hindu congregation for worship each week, meeting in a temple in northeast Minneapolis. Once a month, the Jains take over and speak their piece.

Here in Minnesota, Ram Gada, an engineer who works on commercial heating and air-conditioning projects, is the monthly speaker. The worship opens with the singing of sutras, the important tenets of the Jain religion. One sutra, for instance, is: "Our purpose is to free beings from agony and sorrow and wipe away tears."

Gada opened his talk with a few comments about Nonviolence Sunday and Gandhi's birthday. Then he launched into a very gentle talk about why violence is happening all around the world. "What is going wrong?" he asked rhetorically. "It all comes down to four things - ego, greed, deceit and fraud - and anger."

Gada said it is every Jain's responsibility to minimize intentional hurt of every living thing. Jains take this concept very seriously. In India, Jain monks wander from village to village begging their food and talking about Jainism to anyone who will listen.

They walk the rocky mountain paths barefoot, which forces them to look down at the ground. That way they step on very few bugs or snakes, and when they do see a bug, they take their small brooms and gently sweep the critter from their path. And some monks wear small masks over their mouths so their breath will not harm flying insects.

After Gada's talk, Mona Shah and Amit Shah, a brother and sister who are Jains, talked about the things that their religion tries to avoid, such as milk because cows are abused in many dairy operations. Eggs are off-limits because some chicken farms keep the hens caged and force the laying of eggs. Silk, too, should be avoided, they say, because silkworms are heated to force the eruption of silk thread.

Obviously, the Jains take their religion seriously. In fact, my host for the day, Diana Thompson, an American-born Jain, said some people who find Jainism attractive won't join because they think they would have to make too many sacrifices.

But in some ways, Jainism offers a beautifully organized system for living. The religion has three "jewels" that Jains strive to follow: right faith, right knowledge, right conduct.

Their monks vow to follow a five-point moral code: not injuring life, speaking the truth, not stealing, abstaining from sexual intercourse and avoiding an attachment to worldly possessions.

Lay people take "lesser" vows, pledging to embrace nonviolence, truthfulness and charity.

Jains do not believe in one personal God who created the world. Rather, they venerate 24 spiritual teachers, or saints, who are personified in statues that adorn most Jain temples.

After worship, the 80 people in attendance gathered in the basement of the temple for fellowship and a vegetarian meal.

**Congratulations & Best Wishes for the Jain Temple Pratishtha,**  
*Hitesh/Neba Desai Family*

**Best Wishes**

To  
**Jain Center of Minnesota**  
For

**New Jain Temple  
Pratishtha.**

*From*

Kirit and Donna Mody  
Rajal and Hannah Mody  
Neela and Rick Mollgaard  
Maya, Ariana and Lucas Mollgaard

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## East Meets East Coast

TWENTY-FIVE YEARS AGO, GURUDEV CHITRABHANU GAVE UP HIS MONK'S LIFE TO SPREAD THE PRINCIPLES OF JAINISM IN THE UNITED STATES.

By Clark Morpew

Published in St. Paul Pioneer Press on 07/21/1996

As a Jain monk, Gurudev Chitrabhanu walked 30,000 miles barefoot, begging all his food and sleeping on the ground. For 29 years he walked from village to village in India offering an ancient and sacred message. Then in 1971 he renounced his monkhood, came to the United States and began teaching Jainism on the East Coast. Now he has an international ministry and his only purpose is to tell people of the four principles of Jainism: reverence for life, the relativity of thinking and speaking, rebirth and nonviolence

Jainism is an ancient religion that was systematized in 550 B.C. by Lord Vardhaman Mahavir, an Indian scholar who took the works of three philosophers: Rsabha, Ajilanatha and Aristanemi and brought their thoughts into one dharma or religion. There are 3 million Jains in India, 80,000 in the United States and about 20 million in the world. About 40 Jains live in the Twin Cities.

Diana Thompson, one of Chitrabhanu's followers, said she met the famous teacher 21 years ago when she was living in New York City, where Chitrabhanu now lives with his wife, Pramoda.

"I went into the Jain Meditation Center in New York and that was it," Thompson said. "It just felt like home."

Thompson said she meditates alone and often worships with other Jains at the Jain and Hindu temple in Northeast Minneapolis. Dressed in a flowing beige robe, Chitrabhanu relaxed in his host's apartment in St. Paul and talked about his days as a monk.

"We walked barefoot because if we had shoes, we would not look at the ground and we might step on an insect," Chitrabhanu said. "We walked in silence, and we carried only a blanket for the ground and another to cover us at night. We also had a small bowl, and we would go house to house begging food: a piece of bread, some rice, a bowl of soup. Then in the evening the people would gather, and we would talk to them about the Jain principles."

Chitrabhanu, 74, said the principle of nonviolence or non-injury is a vow that monks take very seriously. Some monks carry a small broom so they can sweep insects out of harm's way. Many well-known people followed the Jainist reverence for life, such as Albert Schweitzer, Mahatma Ghandi, Martin Luther King Jr. and Nelson Mandela.

The principle of rebirth, Chitrabhanu said, is a belief in reincarnation, the idea that good people will be born to a higher order and bad people to a lower order.

"If a person like Hitler or Mussolini dies," Chitrabhanu said, "they have acquired karma, and they have to be reborn to suffer and to experience that which they did to others." It is a cause-and-effect situation, Chitrabhanu said, and evil people collect karma, almost like debris on their person. "In rebirth you evolve to the highest state where you find liberation from all the passion that pollutes your life. If I plant the seed of the cactus, I am not going to get the tree of the apple."

The relativity of thinking and speaking is a related matter.

"The secret is to understand another point of view and not argue with that person," Chitrabhanu said. "We don't need to convert anyone - that is violence to impose your point of view."

*With kind permission to reprint from the St. Paul Pioneer Press*

# Jain Pratishtha Mahotsav Program

July, 20, 21, 22, 23, 2007

## Friday, July 20, 2007, Friday

Time	Event	Place
5.00PM to 7:00PM	Light Dinner	Dining Hall
7:00PM to 9:30PM	Bhavana-Bhajans (Narendra Nandu & Party)	Auditorium

## Saturday, July 21, 2007

Time	Event	Place
7:00AM to 9:00AM	Breakfast	Dining Hall
7.30AM to 11:00AM (All Poojas Performed w/ (Vidhikar Narendra Nandu)	Snatra Pooja	Main Temple
	Kumbh Sthapana	
	Akhand Deepak Sthapana	
	Jwala Ropan	
	Nav Graha Poojan	
	Dash Dikpal Poojan	
	Ashta Mangal Poojan	
	Aarti - Mangal Divo	
	Shanti Kalash	
11.00AM to Noon	Varghodo (Procession) and Temple Pravesh/Ponkhana	Temple Pravesh (Start from HSMN Gate to Temple)
Noon to 1:30PM	Swami Vatsalya Lunch	Dining Hall
1:30PM to 2:30PM (Swami Bhattarakaji)	Bhagwan Mahavir Swami Sudhhi Poojai	Main Temple
2.30PM to 5:30PM (Vidhikar Narendra Nandu)	18 Abhishek Pooja for Bhagwan Parshvanath Swami and Bhagwan Aadinath Swami	Main Temple
	Aarti - Mangal Divo	
	Shanti Kalash	
5:30PM to 6:30PM	Coin Ceremony	Main Temple (Gabhara)
5:30PM to 7:00PM	Swami Vatsalya Dinner	Dining Hall
7:00PM to 9:30PM	Cultural Program	Auditorium

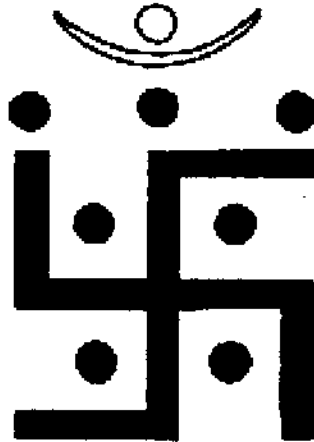
**Jain Pratishtha Mahotsav Program – (continued)**  
**July, 20, 21, 22, 23, 2007**

**Sunday, July 22, 2007**

Time	Event	Place
7:00AM to 9:00AM	Breakfast	Dining Hall
7.30AM to 9.30AM (Vidhikar Narendra Nandu)	Pratishtha for Parshvanath Swami and Aadinath Bhagwan Swami	Main Temple
9.30AM to 10:45AM (Swami Bhattarakaji)	Abhishek and Pratishtha Pooja for Bhagwan Mahavir Swami	Main Temple
10:45AM to 11:30AM	Kalash & Dhajja Ropan Ceremony	Main Temple
11:30AM to Noon	Aarti - Mangal Divo	Main Temple
Noon	Hindu Aarti	Main Temple
12:30PM	Sri Jagannath "Rath Yatra Samapatan"	Main Temple
12:30PM to 2:00PM	Swami Vatsalya Lunch	Dining Hall
2:00PM to 5:00PM (Vidhikar Narendra Nandu)	Laghu Shanti Snatra Pooja-27 Gathas	Main Temple
	Aarti - Mangal Divo	
	Shanti Kalash	

**Monday, July 23, 2007**

Time	Event	Place
6:45AM to 9:00AM	Jain Temple Dwar Opening	Main Temple
	Samuhik Chaitya-vandan & Pooja	
	Dev Shashtra Pooja	



## List of Pratishtha Committees

### Jain Center of Minnesota

#### **Dilip Desai (Co-Chair)**

##### **Temple Fund Raising Committee**

Ram Gada (Co-Lead)  
Pankaj Jain (Co-Lead)  
Sushila Shah

##### **Pooja & Rituals Committee**

Dharmesh Shah (Lead)  
Bijal Shah  
Kavita/Kashmira Vithlani  
Jeenal Shah  
Alka Jain  
Chhaya Doshi

##### **Cultural Program Committee**

Shalini Jain (Co-Lead)  
Tejal Shah (Co-Lead)  
Anu Jain  
Rahul Nawab  
Shruthi Nawab  
Neha Desai  
Kavita Jain  
Viraj Gandhi  
Manisha Shah  
Shreya Shah

##### **Souvenir Committee**

Neena Gada (Lead)  
Diana Thomson  
Ram Gada  
Sushila Shah  
Sonali Gandhi  
Preeti Mathur  
Nehal Sheth  
Nimesh Chheda

##### **Finance Committee**

Rajeev Jain (Lead)  
Gautam Shah

#### **Bharat Kothari (Co-Chair)**

##### **Communication Committee**

Shanti Shah (Lead)  
Nehal Sheth  
Sahil Mehta  
Ankit Shah

##### **Food Committee**

Sonali Shah (Lead)  
Sudha Kothari  
Meena Desai  
Chhaya Doshi  
Manisha Shah

##### **Sadhu/Monk Care Committee**

Ishwarbhai Bhakta (Lead)  
Vinodbhai Shah  
Raj Jain  
Seema Jain

##### **Reception Committee**

Anand Doshi (Lead)  
Hiten Doshi  
Bharat Jain

Ankit Shah  
Gautam Shah  
Dipak Shah  
Bhavin Shah  
Raj Jain

##### **MediaProduction Committee**

Utpal Shah (Lead)  
Dharmesh Shah  
Navin Jain  
Ashok Jain

##### **JCM/HSMN Liaison Committee**

Ram Gada (Lead)  
Pankaj Jain  
Dharmesh Shah



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*Aadinathji*



Ram/Neena Gada Family

**SANGH DATTA:** Ram & Neena Gada Family



Stefan Peterson/Shanti Shah Family

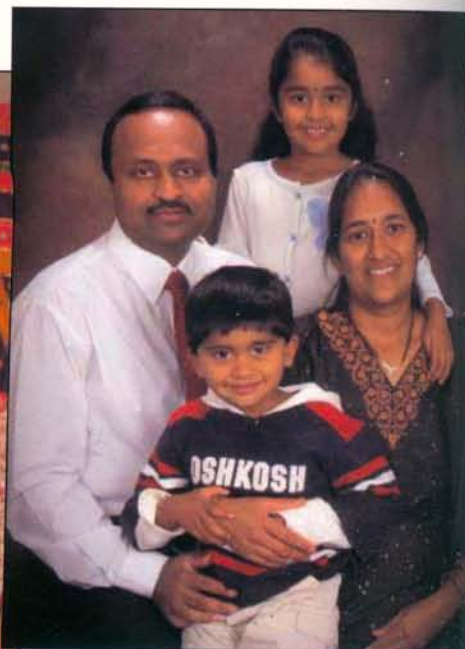


Dilip/Meena Desai Family

• Sponsors •  
*Parshvanathji*



Bharat/Sudha Kothari Family



Dharmesh/Manisha Shah family



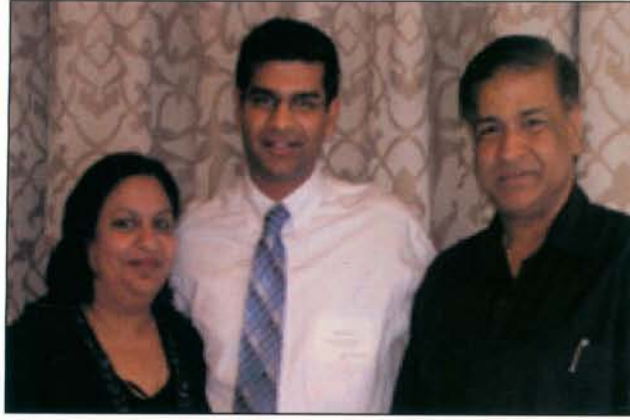
Mahendra/Kusum Shah Family



Anand/Chhaya Doshi Family



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*Mahaviraji*



Pankaj/Alka Jain Family

Not shown:  
Ashok and Rajani Jain Family

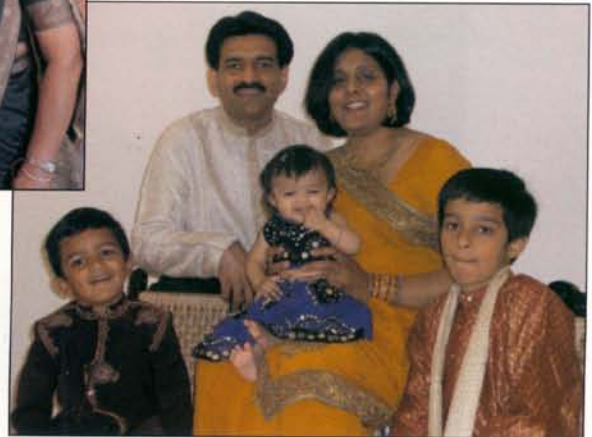
**SANGH DATTA:**  
Pankaj & Alka Jain Family

*Shantinathji*



Sushila/Ramanik Shah Family

Not shown: Iswarbhai and  
Manuben Bhakta



Vinit/Viraj Gandhi Family

## • Committees •



**Pratishtha:** Meena Desai, Sushila Shah, Alka Jain, Neena Gada, Shanti Shah, Sudha Kothari, Chhaya Doshi.

**Standing Middle Row:** Nehal Sherth, Shalini Jain, Tejal Shah, Neha Desai, Kavita Jain, Viraj Gandhi, Manisha Shah.

**Standing:** Bhavin Shah, Rajeev Jain, Ram Gada, Pankaj Jain, Anand Doshi, Utpal Shah, Dharmesh Shah, Bharat Kothari, Bijal Shah, Dilip Desai.



## • Committees •



**Pratishtha:** Co-chair Bharat Kothari, Dharmesh Shah, Co-chair Dilip Desai



**Cultural:** Viraj Gandhi, Kavita Jain, Tejal Shah (Co-Lead), Neha Desai. Not pictured: Shalini Jain (Co-Lead), Anu Jain, Rahul/Shruthi Nawab, Manisha Shah, Shreya Shah



**Finance:** Rajeev Jain (Lead), Gautam Shah



**Fund Raising:** Pankaj Jain (Co-Lead), Sushila Shah, Ram Gada (Co-Lead)



**Pooja:** Bijal Shah, Alka Jain, Chhaya Doshi, Dharmesh Shah. Not pictured: Kavita/Kashmira Vithlani, Jeenal Shah



**Media Production:** Utpal Shah (Lead). Not pictured: Dharmesh Shah, Navin Jain, Ashok Jain

## • Committees •



**Souvenir:** Neena Gada (Lead), Sushila Shah, Nehal Sheth, Preeti Mathur, Diana Thompson, and Ram Gada.  
Not pictured: Sonali Gandhi, Nimesh Chheda



**Communication:** Nehal Sheth, Shanti Shah (Lead). Not pictured: Sahil Mehta, Ankit Shah



## • Sponsor •

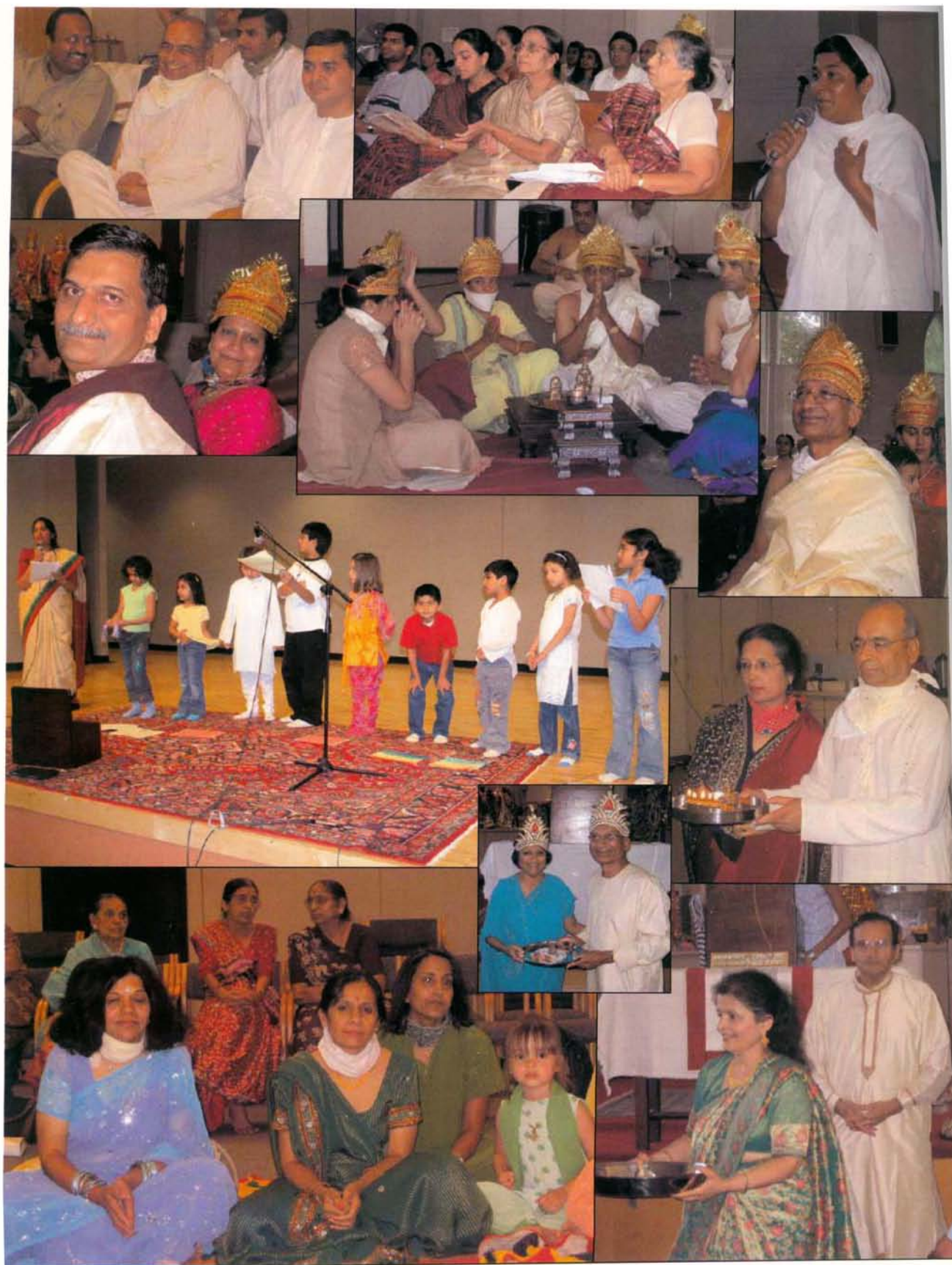
Velji Devshi Shah Family



## Event Photos









## Jain Temple Fund Sponsors

as of June 24, 2007

Sponsorship Awards	Sponsor Family	Amount
Temple Sangh Daata –Aadinathji Murti	Ram/Neena Gada	25,000
Temple Sangh Daata –Mahavirji Murti	Pankaj/Alka Jain	25,000
Parshvanathji Murti	Anand/Chhaya Doshi	10,000
Parshvanathji Murti	Bharat/Sudha Kothari	10,000
Parshvanathji Murti	Dharmesh/Manisha Shah	10,000
Parshvanathji Murti	Mahendra/Kusum Shah	10,000
Aadinathji Murti	Dilip/Meena Shah	10,000
Aadinathji Murti	Shanti Shah/Stefan Peterson	10,000
Aadinathji Murti	Open	10,000
Mahavirji Murti	Ashok/Rajani Jain	10,000
Mahavirji Murti	Open	10,000
Mahavirji Murti	Open	10,000
Shantinathji	Isvarbhai/Manuben Bhakta	5,000
Shantinathji	Vinit/Viraj Gandhi	5,000
Shantinathji	Sushila/Ramanik Shah	5,000
Shantinathji	Open	5,000
Temple Shikhar Dhajja	Open	5,000
Temple Shikhar Dhajja	Open	5,000
Kalash – Main Center	Open	5,000
Kalash – Main Center	Open	5,000
Kalash – Front Left	Abhi/Priya Humar	3,000
Kalash – Front Right	Gautam/Tejal Shah	3,000
Kalash – Back Left	Jay/Abha Bhow	3,000
Kalash – Back Right	Pravin/Vasanti Bhakta	3,000
Temple Bhandar	Jayavidha Chinubhai Shah/Shah	3,000
Temple Bhandar	Open	3,000
Trigada Gadh	Open	3,000
Trigada Gadh	Open	3,000
Zummar - Mahavirji	Rajiv/Kavita Jain	2,000
Zummar - Parshvanathji	Velji Devshi Shah /Brothers	2,000
Zummar - Aadinathji	Tushar/Purvi Vora	2,000
Chhoda-Mahavirji	Abhi/Priya Humar	1,000
Chhoda-Parshvanathji	Velji Devshi Shah /Brothers	1,000
Chhoda Aadinathji	Rahul/Javnik Shah	1,000
Crown w/Earrings – Aadinathji	Kashmira/Rupen Vithalani	3,000
Crown w/Earrings – Parshvanathji	Velji Devshi Shah /Brothers	3,000
Aanji Box - Aadinathji	Open	5,000
Aanji Box - Parshvanathji	Open	5,000
Tilak (Tikka) – Aadinathji	Open	3,000
Tilak (Tikka) – Parshvanathji	Chetan/Meena Patel	3,000
Temple Garbhdwar Toran	Sy/Kokila Mody	1,000
Temple Garbhdwar Toran	Rajanikant/Bharati Mehta	1,000
Temple Ghant (Bell)	Jitesh/Usha Mehta	1,111

## Jain Temple Fund Sponsors (Continued)

Devotee Donations – General	Sponsor Family	Amount
	Anonymous	2000
	Anonymous	1000
	Ashok D. Jain	250
	Bhavin/Bindiya Shah	1000
	Bharat/Anu Jain	1000
	Dhamesh Shah for Bhandar – India (Rs.7,000)	150
	Devendra/Pratima Dhalgara	100
	Hitesh/Neha Desai	500
	Hemendra Kumar & Laxmi Jain	501
	Jaipur, India (parents of Naveen Jain)	
	Jayantibhai/Jyotsanaben Bhakta	51
	Kirit/Donna Mody	1000
	Sanjay/Rashmika Bhakta	51
	Rajesh/Monika Jain	1000
	Virendra/Padmaben Bhakta	250

## JCM Swami Vatsalay Fund

Sponsorship	Sponsor Family	Amount
Friday Dinner	Dilip/Meena Desai	1000
Friday Dinner	Dinesh/Hansa Shah	1000
Saturday Lunch	Open	1500
Saturday Dinner	Iswarbhai/Manuben Bhakta	2000
Sunday Lunch	Arvindbhai/Divya Bhakta	3001
Saturday Breakfast	Dhamesh/Manisha Shah	500
Sunday Breakfast	Mahendra/Kusum Shah	500
	<b>Miscellaneous Donations</b>	
	Tusar/Purvi Vora	50
	Gautam/Tejal Shah	150
	Anand/Chhaya Doshi	251
	Virendrabhai/Padmaben	250



# Reflections

By  
Abha Bhow

Jai Jinendra!

Heartiest Congratulations to the Jain Center of Minnesota (JCM) on this momentous occasion of Pratishtha Mahotsav. It symbolizes a significant milestone in the chronicles of Jain history taking roots in Minnesota. Representative of coming together of the Jain community, the temple also goes on to illustrate the unity and support from the Hindu Mandir and the surrounding community. This endeavor truly represents the vision, commitment, and tireless efforts of the JCM founders, without whom it would not have been possible. It also goes on to show what the hard work of a closely knit community can achieve, and the self-less dedication of all the temple committee members.

Having started out as a participating member at the JCM more than 10 years back, moving on as a secretary for a few years, as a president for a couple more, and initiating the study group for the JCM young ones, I feel great joy and satisfaction in witnessing our faith finding abode at a temple. To me and my family, JCM has been an anchor of our beliefs, and has provided us with great learning & growth opportunities, and a very supportive framework to fold religion into our day-to-day lives. Having moved away, we find it difficult to replicate this experience elsewhere.

The word “pratishtha” symbolizes setting up or installation. This temple will give physical significance to our values and traditions, give the community a place to identify with, and allow for more fulfilling experiences at worships and ceremonies. It will promote awareness of Jainism among non-members as well, and an understanding and acceptance of the faith on the outside.

We wish that JCM will take on greater ideals going forward. Our religion is progressive and non-absolute. In addition to preserving culture and tradition, we should look at making the temple a center of learning, service, and devotion. It can be an inspiration in humanitarian and selfless endeavors. Global issues of environment conservation, non-violence, peaceful co-existence, vegetarianism, etc. could be taken up in thought and action. If we continue to adapt to changing times without losing sight of the fundamentals, Jain Philosophy will thrive and prosper. We congratulate & wish the very best to all members instrumental in making this long-time dream come true.



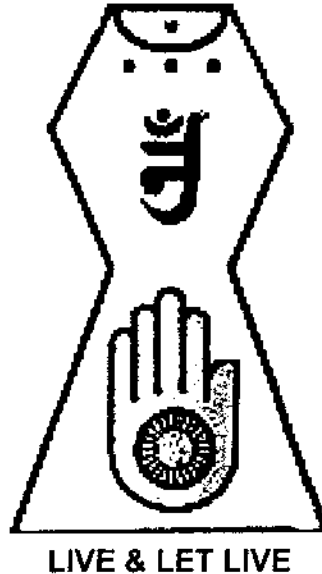
# Practicing Ahimsa: Broadening our Viewpoint

by  
Mona Shah, Eden Prairie MN

I believe all of life is a system of interdependent processes. My place in this system is small but profound. Religion teaches us how to navigate this system of life. The great emphasis on navigating life with non-violence as the guiding principle is what sets Jainism apart from other religions.

Non-violence means to minimize harm to ourselves and others both short-term and long-term. 'Others' means all of life and includes human, animal, and plant forms. What is difficult is not taking all these individual forms separately at one point in time, but taking them together and viewing them as interdependent throughout time. For example, I may move into that new dream home of mine believing that I have earned such a luxurious home and all my friends have one. But, when I think about the fact that the land being destroyed by my home used to be the home of an entire ecosystem of plants or birds/animals, then I realize that I am hurting the system of life.

The application of non-violence is broad so its effects are broad too. The main effects are, simply, happiness, bliss, and harmony. I feel happy when I do not hurt myself with angry, jealous, greedy, or ignorant thoughts. I feel happier when I do not act on these thoughts. However, I feel happiest when I realize that I am not hurting others and not having an adverse effect on the system. In order to achieve this level of happiness, I believe that Non-violence need every choice that I make: what I eat, what I wear, what I say, where I live, how I make money, what I drive, how I parent, how I treat other less fortunate, how I treat others with no voice, and all that I do. I have to continually ask myself "If I think/do this, what will be the short-term and long-term effect on myself and on others?", and "Knowing this, will I feel happier or not with that choice?" Constantly analyzing is how I can practice ahimsa.



# **A Second-Generation JCM Jain “Reincarnation” to a San Diego Jain Family**

*by*  
**Amit M. Shah**

First of all, congratulations to all the Jains – both past and current – in Minnesota!! The Pratistha celebration culminates a vision of nearly 25 years ago. Back then, I was a quiet boy entering my teenage years and I had no idea that Jainism would be a major influence in my life.

I owe my Jain values to my loving parents, Mahendra and Kusum. My mother installed a great sense of pride in being Jain. It was not an easy accomplishment; since growing up in the Twin Cities, there was a small community of Jains. My sister, Mona, and brother, Ketan, seem to be the only children attending the monthly meetings on a regular basis. Our parents were dedicated and committed members of the Jain Center of Minnesota (JCM) and attended the meetings with them. These meetings were usually discussion topics, like Ahimsa or Paryushan, led by Ram Uncle. Slowly, Mona and I started leading the discussion, especially after attending the 1994 Young Jains of America Convention in Chicago. At this convention, we saw many of our 2<sup>nd</sup>-generation Jains having the same issues growing up in the United States. I realize then that I like being a Jain.

Jainism is fundamentally very unique relative to other religions and it makes perfect sense. It doesn't really focus in trying to explain the unexplainable. Instead, Jainism provides simplicity during difficult times living in America. It guides us to be compassionate to help others in need, like feeding the homeless. Most importantly, the Jain way of life has captivated my two beautiful daughters, Rani and Sarina.

Rani and Sarina are two girls that are your typical “California” girls. They love the sun; wanting to go to the beach every chance they can. Jainism has influenced each of their life. For instance, when my family went to go feed the homeless for the first time, Rani displayed a unique compassion in her heart that made my wife, Cheryl, and I very proud of her. She was saddened to see nice individuals without any homes and very happy that she helped serve food. Now, we go once a month to feed the homeless with a group of San Diego Jains. Sarina is a well-knowledgeable Jain. She told her preschool teacher that she couldn't eat her school lunch, because eating meat makes the animals die. They are both in the Jain Society of San Diego Jainshala class and are learning about the life of Bhagwan Mahavir and Jain philosophy.

Lastly, I'm grateful that Jain Center of Minnesota provided a forum to share the Jain culture and heritage within the Twin Cities community. Now, living in San Diego, the positive experience from JCM is highly valued. I, along with Cheryl, strive to build the same, and, hopefully, stronger foundation of Jainism to Rani and Sarina.

## Reflecting Back – Youth Years

*by*  
**Ketan R Gada**

When I was young, the Jain Center of Minnesota did not formally exist and only started when I was in high school. Although my parents had taught me about Jainism and the teachings of Bhagvan Mahavir, I did not really take notice until we began attending the Jain religious meetings/Pathshala at the Hindu Mandir. The Pathshala could not have come at a better time, as I was getting to the age where I was asking the types of questions/inquiries that only the Pathshala can help to answer.

As a teenager the questions of where do we come from and why am I here were just a few of the questions that I began to contemplate. To my surprise the Jain Pathshala and Young Jains of America (YJA) began to help answer those questions and more. Attending first YJA convention at Chicago was an awakening for me as I learned so much about my religion, but also about my culture.

Living in Minnesota, I was not as exposed to so many Jains as some are accustomed to in bigger cities. This was the first time I realized that there were other kids that were going through the same things as I was. The YJA and JAINA conventions really gave me an opportunity to learn about Jainism in a fun setting with logical, rational answers to many questions. I truly cherish the conventions as I met so many great friends that I still keep in touch with even today.

I am so happy to hear that the Jain Center of Minnesota is flourishing with the hard work of all Jains in Minnesota. The education and spiritual guidance it brings to the youth is priceless.

Congratulations and best wishes for the Jain Temple Pratishtha.

## Reflections From Young Minds

**Rohan Bhow, age 12**

I have learnt a lot about Jainism in the last 5 years because we have a nice JCM Pathshala. We do our rituals and prayers together and also have fun. The Sunday school and the meetings brought me closer to everybody, and made everyone discuss their thoughts. I feel that the JCM has helped me a lot!

**Ragini Bhow, age 16**

JCM served as a second family to me, not just a religious organization! Throughout every meeting, I witnessed a warm & welcoming atmosphere. Their eagerness to teach the Jain values, and their deep cultural influence brought me closer to my heritage. JCM allowed me to retain my religious values and helped me live in a principled way, while coping with changing times. JCM developed me as an individual, and without having been a part of this organization, I cannot see myself understanding the true meaning of Jainism.

# **Celebrating over Thirty Years of Community Jain Center of Minnesota**

**by  
Vishant Shah**

Growing up in the Twin Cities Jain community, I took for granted how close-knit, supportive and welcoming our community was. It was normal to meet in each other's homes for Pratikraman, because the community was so small. We met to discuss Ram Uncle's monthly lectures on practicing Jainism, or to hear special guest lecturers from out-of-town, like Bandhu Tripudi. It was like we were practicing Jainism with our extended family. These activities built strong bonds between families, developing a sense of community and a sense of belonging.

It was only when I traveled outside Minnesota that I recognized how special the bonds were in my Jain Center. Although attending major events at the Chicago temple or making a pilgrimage to Palitana were exciting specifically, I remember being awestruck by seeing and being jostled by the large number of fellow Jains – I was always happy to return to the support and warmth of the Jain Center of Minnesota (JCM).

Although we were small, the JCM has never let its size limit the opportunities for its members to learn about Jainism and to meet other Jains. For example, I participated in Young Jains of America events in Chicago and San Francisco, which increased my knowledge about Jainism, gave me suggestions for practicing vegetarianism on road trips in the US, and allowed me to meet other Jains around the country. I learned about the experiences of kids from large temples, like the one in Northern California, as well as ones from smaller centers, like the one in Kansas City, which more closely mirrored my experiences. By representing our Jain Center, I came to appreciate the unique aspects of our community, as well as the commonalities we shared with other Jain communities around the country.

One of the most important life transitions for my wife and I was getting married. Ram Uncle married us in a Jain ceremony because it celebrated values that were important to each of us. This celebration would not have been possible without the JCM. Friends helped with details large and small, danced in the streets of St. Paul behind the horse, and made everyone at the wedding, whether Jain or not, from India, the US or elsewhere, feel welcome and included. I cannot imagine making important life transitions like this without the love and support of our community.

This summer the JCM celebrates the Pratishtha at the Hindu Temple of Minnesota. This event is an exceptional achievement, attributable to the hard work of the Jain community of Minnesota. The Pratishtha represents a transition for the community, from members gathering in each other's homes, and then the old Hindu Temple, to having one place large enough for everyone to come together to learn about and celebrate Jain traditions. I think this event is about celebrating the growth of the Jain community in the Twin Cities as well as the new physical space for the temple.

As the JCM continues to expand, it will help members through life transitions with the same values and energy it did thirty years ago. Although the Jain community of Minnesota will continue to change as new members arrive and old friends leave, we have a wonderful new temple to worship in, and a space to come together in as a community.

## Special Acknowledgements

The Jain Center of Minnesota would like to thank and acknowledge the following individuals and their families for their outstanding contributions and sacrifice for the Jain Temple (Dehrasar) in Minnesota.

- **Shree Vishanji Gada** in Baroda (brother of **Mr. Ram Gada**): Responsible for purchasing all Pooja Samagri(Material) from variety of places. He worked very hard and successfully shopped for all the materials to stay within a limited budget. He was also very diligent in ensuring that Pooja Samagri was forwarded to the correct destination for shipping in a timely fashion.
- **Shree Daxesh Shah & Shreemati Trupti D Shah** in Ahmedabad (brother and Sister-in-law of **Mr. Dharmesh Shah**) were solely responsible for acquiring mementos like Silver Coins, Bags, Zummer, Chhod etc. They ensured that a diamond of real good quality was acquired for Bhagwan's Tikka. They worked very diligently to ensure that all shipment items were intact and shipped in a timely fashion. They were also entrusted to keep the JCM Pratishtha Committee in the loop with regard to the status of the procured items for shipment
- **Shree Priyakant R Shah & Shreemati Jolly P Shah @ Ahmedabad** (friend of Mr. Dharmesh Shah) worked very hard in a very short time to acquire Bhagwan Mahavir's Crown, Earring and Angi Box and were instrumental in obtaining Dhaja Dand. They donated the Dhajja for the Jain Dehrasar and acquired many costumes for the JCM Cultural Committee.
- **Shree Ajay Pandya**: (St.Louis)  
Using his graphical abilities, he helped different JCM Committees to create several information packages and forms.
- **Sheemati Shakuben Trivedi**: (Minneapolis)  
In spite of her very busy schedule during summer, she has donated food items during JCM special events and has volunteered her services with food preparation during the Pratishtha Mahotsav.
- Special thanks to **Saroj and Rajen Mehta** of Chicago (sister and brother-in-law of **Sudha Kothari**) and **Megha and Amar Shah** of Chicago (daughter and son-in-law of the **Kotharis**) for negotiating with the cooks in Chicago.
- Many thanks to Nipulbhai Shah of Los Angeles and Rajpal Jain of Minneapolis for Architectural design ideas of the Jain temple.
- Gratitude to sthapati Mr. Muthaia and all shilpis for overall design and craftsmanship of all temples.





## Aarti - Aadinathji

|| Jaya jaya arati adi jinanda,  
Nabhi raya Marudevi ko nanda; ||

|| Paheli arati puja kije,  
Narabhava pamine lavho lije; ||

|| Dusari arati din-dayala,  
Dhuleva nagar mahen jaga ujjala; ||

|| Teesari arati tribhuvana deva,  
Sura nara Indra kare tori seva; ||

|| Chauthi aarti chau gati chure,  
Mana vanchhit phala shiva sukha pure; ||

|| Panchami arati punya upayo,  
Mulachanda Rishabha guna gayo. ||

With this lighted lamp (arati), I pray that Lord Adinath,  
Beloved son of King Nabhi and Queen Marudevi, be victorious;

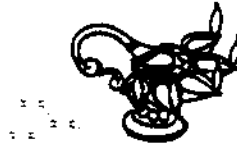
With this first arati puja, I am participating in this auspicious activity in this human life;

With this second arati, I pray to Lord Adinath, who is merciful to the poor and whose virtues enlighten even  
poorly lit places;

With this third arati, I pray to Adinath, Lord of the three universes, who is worshipped by deities, humans  
and their kings;

With this fourth arati, I pray that Lord Adinath helps me eliminate wandering in four life forms and to be  
able to obtain the eternal happiness of moksha;

With this fifth arati, according to Mulchand (the poet), by praising the virtues of Lord Rushabh Dev, the  
worshipper generates punya (good karmas).



## Aarti - Mahavirji

|| Ohm Jai Mahaveer Prabhu, Swami Jai Mahaveer Prabhu,  
Kundalpur Avtaari, Chaandanpur Avtaari, Trishla-Nand Vibho,  
Ohm Jai Mahaveer Prabhu ||

|| Sidharath Ghar Janme, Vaibhav Tha Bhaari, Swami Vaibhav Tha Bhaari,  
Baal-Brahmchaari Vrat, Baal-Brahmchaari Vrat Paalyo Tapdhaari,  
Ohm Jai Mahaveer Prabhu ||

|| Aaram Gyan Viraagi, Sum Drishti Dhaari, Swami Sum Drishti Dhaari,  
Maya-Moh Vinashak, Maya-Moh Vinashak, Gyaan Jyoti Jaari,  
Ohm Jai Mahaveer Prabhu ||

|| Jug Mein Paath Ahimsa, Aap Hi Vistaaryo, Swami Aap Hi Vistaaryo,  
Himsa Paap Mitaakar, Himsa Paap Mitaakar, Sudharam Paricharyo,  
Ohm Jai Mahaveer Prabhu ||

|| Yeh Vidhi Chandanpur Mein, Atishay Darshayo, Swami Atishay Darshayo,  
Gwaal Manorath Pooryo, Gwaal Manorath Pooryo, Doodh Gaay Paayo,  
Ohm Jai Mahaveer Prabhu ||

|| Praan-Daan Mantri Ko Tumne Prabhu Deena, Swami Tumne Prabhu Deena,  
Mandir Teen Shikhar Ka, Mandir Teen Shikhar Ka, Nirmal Hai Keena,  
Ohm Jai Mahaveer Prabhu ||

|| Jaipur Nrip Bhi Tere Atishay Ke Sewi, Swami Atishay Ke Sewi,  
Ek Graam Tin Deeno, Ek Graam Tin Deeno, Sewa Hit Yeh Bhi,  
Ohm Jai Mahaveer Prabhu ||

Jo Koi Tere Dar Par Ichchha Kar Aave, Swami Ichchha Kar Aave  
Dhan Sut Sab Kuch Paave, Dhan Sut Sab Kuch Paave, Sankat Mit Jaave,  
Ohm Jai Mahaveer Prabhu ||

Nish Din Prabhu Mandir Mein, Jugmug Jyoti Jale, Swami Jugmug Jyoti Jale,  
Hum Sevak Charnon Mein, Hum Baalak Charnon Mein Anand Mod Bharen,  
Ohm Jai Mahaveer Prabhu ||



## Mangal Divo

|| Divo re divo prabhu mangalic divo,  
Arati utarana bahu chiranjivo; ||

|| Sohamano gher parav Diwali,  
Ambar khel amara-wali; ||

|| Dipal bhane ane kula ajuwali,  
Bhave bhagate vighana niwari; ||

|| Dipal bhane ane a kali-kale,  
Arati utari raja Kumarpale; ||

|| Ama ghere mangalic, tuma ghere mangalic,  
Mangalic chaturvidha sangh ne hojo,  
Divo re.... ||



Oh lord! This is the auspicious lamp,  
long live the performer of arati;

At Diwali celebrations, houses are decorated,  
Godesses rejoice in the heavens;

It (Dipal) says that the devotee who performs the  
arati makes the family proud and overcomes  
obstacles;

It (Dipal) says that in Kaliyug, King Kumarpal  
performed the arati;

Let there be bliss in our house, in your house and in  
the entire four-fold community;  
Oh lord! This is the auspicious lamp, long live the  
performer of the arati.



## Maitri Bhavnu (Song of Amity)

by

Gurudev Chitrabhanuji

May the sacred stream of amity flow forever in my heart,  
May the universe prosper, such is my cherished desire;

May my heart sing with ecstasy at the sight of the virtuous,  
And may my life be an offering at their feet,

May my heart bleed at the sight of the wretched, the cruel, and the  
poor, And may tears of compassion flow from my eyes,

May I always be there to show the path to the pathless wanderers of  
life, Yet if they should not hearken to me, may I bide patiently;

May the spirit of goodwill enter into all our hearts,  
May we all sing together the immortal song of brotherhood,  
The immortal song of sisterhood,

*Maitribhavnun pavitra zarnu muj haiyaman vahya kare  
Shubh thao a sakal vishvanu evi bhavna nitya rahe*

*Gunathi bharela gunijan dekhi haiyu maru nritya kare  
E santona charan kamalma muj jivannu arghya rahe*

*Din krur ne dhrama vihona dekhi dilman dard rahe  
Karuna bhini aankhomanthi ashruno shubh srot vahe*

*Marga bhulela jivan pathikne marga chindhava ubho rahu  
Kare upeksha e maragni toye samta chitta dharu*

*Veerprabhuni dharma bhavna haiye sahu manav lave  
Ver zerna pap tajine mangal gito sau gave... Maitri Bhavnu..*

## Ksamapana (Forgiveness)

English Translation of the Original Gujarat Pada by Shrimad Rajchandraji

O God! I blundered a lot. I paid no heed to your invaluable words. I did not think over incomparable Tattva (Divine Truth) as told by you. I did not respect the adorable best conduct as preached by you. I did not recognize the worth of mercy, peace, forgiveness and piousness advocated by you.

I blundered, wandered, roamed and have fallen into a ditch of miseries of this endless Samsar (cycle of births and deaths). I am sinful. I am puffed up with great pride and am impure, being wrapped in with particles of Karmas.

Oh Paramatma! (The Great God) There is no deliverance for me without (worshipping) the Tattva shown by your good grace. I am constantly engrossed in the intricacies of the world. I have become blind with ignorance; I am bereft of discriminating power; and I am indiscriminate, supportless and helpless.

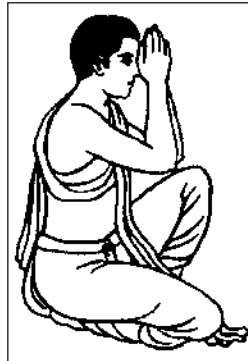
O, Attachment-free Paramatma! Now I accept your shelter and the shelter of your Dharma and your Muni(Saint). It is my sincere wish that my guilts getting destroyed, I be free from all sins. I repent now for sins committed before. The more I move inside with deep subtle thinking, the more my identity is enlightened by the astonishing qualities of your Tattva.

O, God! you are un-attached, un-emotional, the embodiment for Sat, Chit, and Anand (ever-existence, knowledge and bliss), with innate joy, limitless knowledge and limitless perception. Truly you are the illuminator of the three worlds.

Only for my own welfare I beg forgiveness, you as witness. Let it ever be my yearning and desire that never for a moment I be put into a doubt about the Tattva told by you and day and night I remain on the path shown by your grace.

O, Omniscient God! What more shall I say? There is nothing unknown to you. Only by repentance I pray for forgiveness of Karma-generated sins.

Om Peace, Peace, Peace.



## • Souvenir Front Cover Design •

### Interpretation of Design – By Ram Gada

Each person may interpret this bold and creative design with colors, shapes, symbols, etc. in multiple ways as per one's imagination.

- Blue ocean color represents this world (Samsar).
- Center diagram represents another form of "Swastika" or "Sathiya," a symbol of well being as per the Sanskrit word.
- Center point of the diagram represents "Jiva" or "Soul."
- Four arms of the Sathiya show the four States of Existence or Gatis of the embodied soul as per Jain philosophy. Sonali has manifested these four (4) arms in a bold colorful geometric pattern which attracts our eyes and awakens our consciousness to reflect and think.

#### Four (4) Gatis:

1. Human Beings (Manushya)
2. Heavenly Beings (Devas)
3. Animal and Plant Beings (Tiryancha)
4. Hellish Beings (Narki)

In one of the above four states of existence, one is born, grows old and dies as per one's Karma until one gets liberated from the cycle of birth and attains Moksha/Nirvana. Four arms are also representative of:

Charity (Daan), Virtue (Sheel), Self Control (Tapa) and Noble Thoughts (Gnan).

"Jina" image on left represents one's inspirator, object of meditation, or state of "Vitrag."

Symbol on right represents the shape of the Universe (Loka) as per Jainism.

The three dots above represent three Jewels of Jain Religion to overcome the cycle of worldly existence by its realization:

- Enlightened Intuition (Samyak Darshan)
- Enlightened Knowledge (Samyak Gnan)
- Enlightened Conduct (Samyak Chaaritra)

The one dot on top represents the pure, liberated soul (Siddha), free of all Karmas. The inherent qualities of the soul are:

1. Infinite Knowledge
2. Infinite Perception
3. Infinite Energy
4. Infinite Bliss

These qualities are obscured by one's Karma in one's embodied state (Gati).

The Crescent Moon on top represents the resting place of the liberated soul (Siddha Shila or Siddhaloka).

The Jain Universal Symbol:

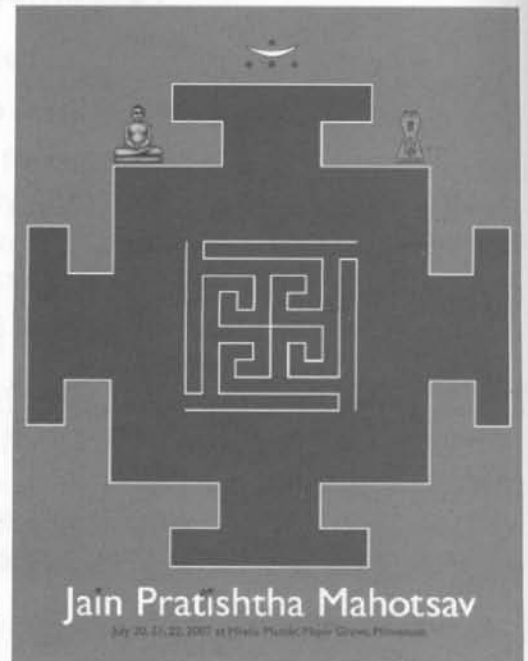
The "Raised Hand" means "stop." The word in the center of the wheel is "Ahimsa" means Non-violence. Together they remind us to stop and think so that our activities will not hurt anyone by our Thoughts (Mind), Words (Speech) or Actions. One should not ask or encourage others to take part in any harmful activities. The Wheel inside the hand indicates that if one is not careful and carry on violent activities, one will go round and round like wheel through the cycle of birth and death (Samsar).

Design Credit: Sonali Gandhi, St. Paul, Minnesota.

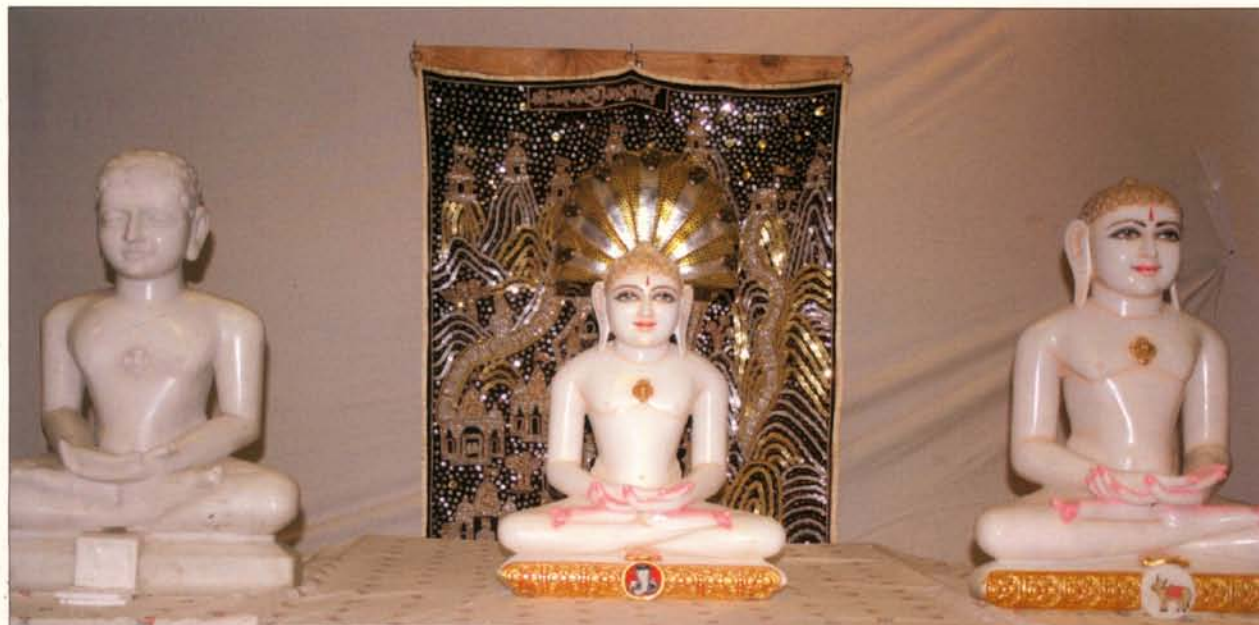
Sonali is a free-lance Graphic Designer and Artist. She was the first place winner of Logo competition for KOJAIN in 2005 for her design of "Siddhachakra Yantra." She credits Souvenir Front Cover Design in Jain Temple Pratishtha. Ancient Symbol in Buddhist, Jain and Hindu Religion Iconography

Many thanks to Sonali Gandhi for her gift to all of us,

Souvenir Committee



## Murtis at the Jain Temple, Maple Grove, Minnesota



Mahavir Swami

Parshvanathji

Aadinathji

### • Jain Tirthankars •

In Jain Religion there are 24 Tirthankars in this Era. According to Jain philosophy, all Tirthankars were born as human beings who attained a state of perfect enlightenment through meditation and self-realization.

The Murti (idol) represents the qualities of a Tirthankar but not a physical body. Hence the Murties of all Tirthankars are similar. Each Tirthankar has an unique emblem or symbol (Lanchhan) that distinguishes each Murti.

A Murti of a Jina sitting in lotus posture or standing straight illustrates a form of deepest meditation. The face and eyes shower us with love and compassion and inspire calmness within us. Darshan of Jina inspires a devotee to achieve the attributes of Jina to his/her soul.

**Bhagwan Aadinathji** or **Rishabhadeva** (on right) is the first Tirthankar with emblem of Bull. Murti is in Pravachan mode (Swetambar tradition).

**Bhagwan Parshvanathji** (Moolnayak – in center) is the Twenty third Tirthankar with emblem of Serpent. Murti is in Pravachan mode (Swetambar tradition).

**Bhagwan Mahavir Swami** (on left) is the Twenty-fourth and last Tirthankar with emblem of Lion. Murti is in meditative mode (Digambar tradition).



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