



Jainam Jayati Shasanam

17th Biennial JAINA Convention



17th Biennial JAINA Convention 2013 - Jain Society of Greater Detroit



Jainism

The Global Impact

JAINA Convention, July 4-7, 2013 | Detroit, MI

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.....
नमो अरिहंताणं
नमो सिद्धाणं
नमो आयरियाणं
नमो उवज्झायाणं
नमो लोएसव्वसाहूणं
एसो पंच नमुक्कारो
सव्व पावप्पणासणो
मंगलाणं च सव्वेसिं
पढमं हवइ मंगलं



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Smt. Dhirajben Desai Family – Maha Sanghpati

Dhirajben is an inspiration to many of us in the Detroit Jain community with her simple living and practice of Jain principles in day to day life. Dhirajben has two children, Bharat, who is married to Neerja, and daughter Smita, married to Bhadresh. and four grandchildren.

Bharat and Padmaja Doshi – Sanghpati

Bharatbhai was born in Balasore, Orissa, India and graduated with a Master of Science degree from University of Wisconsin. He is married to Padmaja and they have two children, Anish and Sejal, and four grandchildren Vinay, Saaya, Anika and Riana. Bharatbhai was with General Motors for 35 years and now owns his own business International Synergies, LLC, a global sourcing and manufacturing partner. The Doshi family has been very active in the Detroit Jain community.

Shrikant and Neena Mehta – Grand Sponsor

Shrikantbhai & Neenaben have been long-time Michigan residents and are strong supporters of the Detroit Jain community. They own several businesses and are very active in community activities. Shrikantbhai holds a B.S. in Electrical Engineering from Case Institute of Technology and an M.S. in Electrical Engineering from Wayne State University. They have two married children, Bela & Shan, and three grandchildren.

Prem and Sandhya Jain – Grand Sponsor

Prem and Sandhya reside in Fremont, California. Prembhai is the convention convener and has been actively involved in JAINA from its very early days. He holds a B.E. degree with honors from BITS Pilani, India and a Master's degree in EECS from U.C. Davis. He worked as senior vice president at Cisco and has founded a number of high technology companies. They have two sons, Ankit & Mohit, and one grandchild, Gavin.



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Chuni and Madhu Gala (Gala & Associates, Inc.) – Corporate

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Chunibhai was born in Orissa, India and graduated with a bachelor's degree in civil engineering from the University of Bombay, India, and a master's degree in civil engineering from the University of New York at Buffalo. He is a registered Professional Engineer in 20 states. He is married to Madhu and they have two children, son Vishal, married to Milen, and daughter Rupa, married to Anup, and three grandchildren, Simaya, Arjun and Kareena. In 1987, Chunibhai established Gala & Associates, Inc. a full-service architectural and engineering design firm. He was very instrumental in the construction of Detroit Jain temple and has provided considerable support to the Convention Facilities team.

Shrikumar and Mayurika Poddar (India Foundation) – Corporate

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Shrikumarbhai & Mayurikaben have been long-time Michigan residents and co-founded Bharitya Temple in Lansing, Michigan. Along with a successful business, they established India Foundation in 1979 to devote their time and resources to humanitarian issues. They have one son Devesh, married to Unnati. They have been long time supporters of Detroit Jain Temple.

Arvind and Jaya Shah (Jaya Travel & Tours) – Corporate Sponsor

Arvindbhai & Jayaben are long-time Michigan residents and are strong supporters of the Jain community throughout North America. Their travel company, Jaya Travel & Tours, Inc., is an internationally recognized travel company with offices in the U.S., Canada & India. They have two married children, Akshay, married to Shweta and Priya, married to Rupesh and five grandchildren, Anaya, Chaiya, Shreya, Devan and Diya. Arvindbhai's entire family has volunteered a substantial time for the convention and has made their resources available to the teams.

*“Our greatest glory is not in
never failing, but in rising
up every time we fail.”
- Ralph Waldo Emerson*



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*Best Wishes to JAINA
and
Jain Society of Greater Detroit
for a successful Convention*



*Dhirajben Desai
Maha Sanghpati Family*



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Ichhagauri Doshi

With Best Compliments from our
Esteemed Sanghapati



Bharat and Padmaja Doshi

Vinay, Anish, and Saaya



*"Always aim at complete harmony of thought and word and deed.
Always aim at purifying your thoughts and everything will be well." - Mahatma Gandhi*

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to Detroit



*Our gratitude to all the volunteers
Who made it happen!*

*Shrikant and Neena Mehta
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Jai Jinendra!

Prem Jain & family welcome you to the

17th Biennial JAINA Convention

in Novi, Michigan.

We hope that this weekend gives you the opportunity to develop yourself spiritually and allows you to focus on your health & wellness.

Here are a few quotes we'd like to share that provide our family with daily inspiration.



"An eye for an eye makes the whole world blind." - Gandhi

"To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment."

- Ralph Waldo Emerson

"Let food be thy medicine, and medicine be thy food"

- Hippocrates

Prem and Sandhya Jain

Ankit, Mona, Gavin, Mohit & Shephali Jain

Grand Sponsor

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Best Wishes to
JAINA and Jain Society of Greater Detroit
on
17th Biennial Convention 2013
from
Late Shree Mahesh Vora's family



VCARE JAINISM & JIVDAYA FOUNDATION



Preface

July 4th, 2013

Dear 17th Biennial JAINA Convention Attendees,

The JAINA Executive Committee, Convention Board, and Jain Society of Greater Detroit would like to thank each of you for attending this worthwhile and exciting four day event. The various JAINA Convention committees and the Jain Society of Greater Detroit members have worked tirelessly to create a memorable experience with events throughout this Fourth of July weekend. This 17th Biennial JAINA Convention gives Jains, throughout the world, an opportunity to discuss various aspects of our religion. This year's convention theme is Jainism: the Global Impact, helping us to focus on how Jainism has had a substantial global impact and will continue to do so for the foreseeable future. Today's world faces many issues including war, violence, depleting natural resources, and global warming. This convention through its emphasis on non-violence, truth, non-attachment, non-stealing, and self-control will provide a guide to help attendees live a higher standard of life. Our hope is that, each of us convention attendees will be able to utilize the knowledge gained from this event and implement these ideas to improve the world.

As one way to commemorate this wonderful four day event, this souvenir book has been created. This commemorative souvenir book contains articles written by sadhus, sadhvis, monks, nuns, religious scholars, political dignitary letters, and advertisements. The JAINA Convention Souvenir Committee is grateful for the opportunity to create this 17th Biennial JAINA Convention souvenir book. The Committee would like to thank all contributors of this memorable souvenir. Without the thoughtful articles, the well-wishes from our elected officials and support of the generous donations by individual and corporate sponsors, this would not have been possible.

The JAINA Convention Souvenir Committee has worked diligently to create a memorable souvenir book. In the process of creating this souvenir, the committee had to make some difficult decisions to meet deadlines and ensure a quality souvenir book. This book was produced in a very short time and the committee offers sincere apologies for any errors and omissions. The views expressed in these articles are not a direct reflection of JAINA or the convention committees opinions.

Finally, the souvenir committee would like to recognize and appreciate the efforts of countless volunteers from the greater Detroit and San Francisco areas for their contributions in creating this timeless souvenir book. These volunteers devoted countless hours to ensure this souvenir book will be appreciated by all who attend and contribute to this 17th Biennial JAINA Convention.

We wish all attendees an enjoyable time while at the 17th Biennial JAINA Convention.

Sincerely,
Souvenir Committee
17th Biennial JAINA Convention



Welcome Message from JAINA President



Dear Friends,

Jai Jinendra. On behalf of JAINA, I welcome all of you to the 17th Biennial Convention in Detroit. I take great pride in the meticulous planning and selfless perseverance that volunteers have put forth in making this great event possible and hope you take the theme of this convention to heart by making a difference in other people's lives.

I am amongst the second generation of Jains who came to North America as a child nearly four decades ago. Each generation of Jains is growing up in a very different society where we need to make an extra effort in practicing as we teach to assure that we pass Jain values to next generation. We do not want to be remembered as old-fashioned immigrants, rather, remembered as the torchbearer to make the path for future. We should note, "Today's footpath through the wilderness is tomorrow's roads and highway". We should pass the torch to younger generations and mentor them to explore new wilderness.

In last forty years, Jains in North America have made significant difference in the global economy. Many among us own successful businesses, yet other Jains are serving in key positions in many well-known companies, corporations, universities, and government agencies. We have accomplished much more in last 40 years, than other immigrant community in spite of many challenges. Our next generation is capable of doubling our accomplishments. They require our guidance and trust.

In keeping with our theme "Jainism: The Global Impact", our volunteers have organized wide variety of innovative sessions for our learning, enjoyment and memorable experience. Special tributes are planned to celebrate 100 years of Acharya Tulsi, 150 years anniversary of Virchand R. Gandhi, and 90th birthday celebration of Gurudev Chitrabhanuji.

On behalf of the JAINA Executive Committee, I thank all volunteers, speakers, and sponsors for their tireless efforts in organizing this convention. These volunteers from across North America conceptualized the activities and have successfully executed them for our enjoyment. I want to thank the Jain Society of Greater Detroit for graciously hosting this convention.

On a personal note, I want to thank you all for giving me the opportunity to serve our community. As well as, thank many among you for being a team member, mentor, and support. A special thank you to my wife, Asha, and sons, Ankush & Nishant, for their love & support when I needed it most.

MICHHAMI DUKKADAM, if I did not perform to your fullest expectations.

Sincerely,
Sushil Jain

2011 - 2013 Jaina President



Message from the Convention Board

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On behalf of this year's JAINA Convention Board, it is our great pleasure to welcome everyone to the 17th Biennial JAINA Convention at the Suburban Collection Showplace in Novi, MI.

The theme of this year's convention is Jainism: The Global Impact. The three A's of Jainism, Ahimsa (non-violence), Aparigraha (non-possessiveness) and Anekantavad (multiplicity of viewpoints) are a true guide to living a peaceful and purpose driven life in today's fast-paced and technology oriented world.

Our convention programming includes all ages and will focus on multiple ways that Jainism has impacted and continues to impact the world today. Programming has specific activities for ages five to twelve (children), ages 13 to 20 (youth), ages 21 and over (JNF participants) and general. Daytime sessions focus on spirituality, health and life style, medical and senior living, interfaith discussions and environmental issues and green living. Evening programs include Thursday's garba/raas with live music by Raj Pandya and Group and Friday's cultural program will showcase the talent of the Jain community. Saturday night's evening gala program blends the East and West cultures by combining the talents of Bollywood singers with the Michigan Philharmonic.

Sumptuous and elaborate meals for breakfast, lunch and dinner as well as delightful snacks are planned by our food team to nourish your physical body while the religious discourses enlighten your spiritual well-being.

An event of this magnitude is only possible with the support of countless hours of work from dedicated volunteers and the support of sponsors and donors.

We hope you enjoy your visit to the 17th Biennial JAINA Convention and take home wonderful memories!

Sincerely,
JAINA 2013 Convention Board



Jain Society of Greater Detroit, Inc.

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(248) 851-JAIN (5246)
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July 1, 2013

Respected JAINA 2013 Convention Attendees,

Jai Jinendra and Pranam,

On behalf of the Jain Society of Greater Detroit (JSGD) and its five hundred Jain family members, we are excited to welcome you to the 17th Biennial JAINA Convention in Novi, MI.

Our Society was founded thirty years ago by less than fifty members. With strong faith, commitment and generosity of our members, we have been able to develop our Jain temple on a six acre site in Farmington Hills, MI. The temple site has room to grow and can be developed to accommodate a Jain school, senior center and a residence for visiting scholars. Our temple provides an ideal setting for practicing Jainism in for the multiple traditions and sects. We invite you to visit the temple for *darshan*, meditation and/or *puja*. Our JSGD members will be more than happy to accommodate your needs and make your visit an enlightening one.

The theme of this year's convention is *Jainism: The Global Impact*. Detroit is known as the automotive capital of the world and holds a global appeal. This makes Detroit a perfect location for this year's convention as we have attendees and speakers, scholars, monks and nuns from all across the globe.

JAINA and JSGD members and volunteers have worked hard to make your experience unique and most satisfying. All four days of this convention are designed to cater to all ages and interests with a strong focus on Jain teachings. We encourage you and your family to actively participate and take full advantage of our comprehensive and extensive program. The program embodies the theme of Jainism: The Global Impact, in the planned lectures, seminars, workshops, exhibits and field trips. The program is designed to offer something unique to all attendees. The outstanding team of volunteers has incorporated many unique and exciting items including variety of Jain food and entertainment.

Over the years, the Jain Society of Greater Detroit has remained a strong, close-knit community. Our Jain Center has grown stronger through our shared faith, spirituality, and commitment of many individuals and families. We are so honored to host you in the Detroit area as we all come together to celebrate our devotion to Jainism and its global impact across the world.

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Drs. Bahadur & Leela Bohra

(in memory of Late Dhanroopmalji Bapna)

Jain Society of Greater Detroit, Inc.

Vastupal, Anil & Vijay Shah

(in memory of Late Babubhai & Lilavati Shah)

Lunch

Dr. Parag & Dulari Doshi

Dr. Ashok & Namita Jain



Thank You JAINA Convention Sponsors

Raj & Shakuntala Jain

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Perry and Dipika Mehta (FutureNet Group)

Breakfast

Mahendra & Madhulika Bapna

Sudha Jain

Pradeep & Madhu Modi

Rajendra & Dr. Pratibha Modi

Bhupendra & Neena Shah

Dr. Jayant & Heena Shah

Nalin & Gita Shah

Nimesh & Rinku Shah

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Turakhia

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Snacks

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Hemant & Nayana Shah

Cultural Program – Let's Celebrate Together

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Jains Got Talent

Prem and Sandhya Jain

Bollywood Music Program

Dipak, Ginni, Sagar & Sonia Doshi

Dr. Sushil & Asha Jain

Jain Networking Forum

Mukesh & Priti Chatter



Thank You JAINA Convention Sponsors

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Modi Family salutes

Volunteers working tirelessly to host
the JAINA 2013 Convention

With Blessings from Our Parents



Late Mohabbat Mal Modi (1910 -1971) and Pan Kanwar Modi (1920 – 1999)



Nehal, Rajendra, Pratibha & Ankur



Madhu, Anjali, Pradeep & Poorvi

Message from Pujya Shri Chitrabhanu

Dear One and All ~~

May 27, 2013

Jai Jinendra!

It is a pleasant occasion to come together to celebrate the 17th Biennial JAINA Convention in Detroit area where all Jain Centers have worked with great dedication to bring together the various flowers of Societies and Temples to create a beautiful garland of unity.

JAINA is now a symbol of unity. It has the united strength of 68 centers which have 80,000 Jains who are trying to practice Ahimsa - Nonviolence; Anekantavada - Relativity of Thinking; and Aparigraha - Non-Acquisition, Beauty of Simplicity. Through these practices, people aspire to attain Liberation and be Arihanta.

The heart of this philosophy is espoused by Bhagwan Vardhaman Mahavira 2600 years ago and has a great relevance for all of mankind. This is taught by Jinas. Jina means those who have gone beyond their little self and freed themselves from attachment and aversion and attained self-realization.

Many young Jains are not taking interest because they see that some of their elders come home from temple-visits and engage in trivial differences about a particular sect, statues, and forms of worship. The young are quick to grasp the pettiness of such squabbling and are increasingly alienated from knowing more about their own ancient and enduring philosophy. Those who now support the root of unity within Jain Dharma must understand that the essential beginning have to be made in their own homes.

Almost 35 years ago, when we had started to establish Jain centers with the conviction of unity, we followed the path of Bhagwan Mahavira with devotion and dedication and because of our convictions we have been able to create a JAINA unity without being obsessed with diversity.

The beginnings of unity, both for elders and their children, start with the realization that rituals are the surface supplements, while the real thing is much deeper.

The essential principle, the unifying elements of the philosophy, is the real thing. Once the young person is initiated into the ways of the teachings, he will experience new worlds to explore and conquer, not outside but within.

The attitude of Anekantavada will help us not only to keep away from the petty internal strife but also to be able to ensure continuity of the teachings. We all have the collective responsibility to preserve unity because it is the only way for us to ensure the continuity of the great, enduring path of Jain Dharma.

To me Jain Dharma is an open outlook to paradox and opposites. Where opposites are integrated, Jain Dharma is compassionate tolerance; it has a vision toward what we see and what we express. It has many ways but one aim free from attachment and aversion.

Variety of practice will become a spice of vision.
JAINA is a highway where all exits merge.

Love and Blessings,
Chitrabhanu



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Founder: HH Shantidoot Acharya Amrender Muni Ji Maharaj

डिट्रोड जैन सोसाईटी के माननीय प्रेसिडेन्ट,

सम्माननीय समस्त अधिकारीगण एवं समस्त कार्यकर्ताओं को बहुत बहुत सस्नेह धर्मध्यान (धर्मलाभ)

अपरंच आपके इन्वीटेशन से यह जानकर परम आनन्द हुआ कि जैन सोसाईटी जुलाई को भव्य कन्वेंशन करने जा रही है। यह आमोद का विषय है। जैन धर्म एवं संस्कृति के प्रचार प्रसार में आपका श्री संघ सदा ही अग्रणीय रहा है।

गुरुदेव आचार्य श्री सुशीलकुमार जी महाराज के विचारों से नई पीढ़ी प्रेरणा प्राप्त करके अहिंसात्मक विचारों की स्थापना सारे संसार में करें। धर्म की क्रान्ति के जिस बीज का सूत्रपात उन्होंने किया उसे वट वृक्ष का रूप प्रदान करने के संस्कार नई पीढ़ी में जागें और वे जैनत्व के गौरव को बढ़ायें।

भगवान महावीर का संदेश 'एगामनुष्यजाई' मनुष्य जाति एक है आत्मा ही परमात्मा है। 'परस्परोपग्रह जीवनाम' विश्व के सभी प्राणी एक दूसरे की सहायता के बिना नहीं जी सकते किसी की हिंसा अपनी ही हिंसा है, किसी का अपमान अपना ही अपमान है। मुझे विश्वास है कि डिट्रोड का यह समायोजन एतिहासिक एवं स्मरणीय रहेगा। चारों संप्रदाय के उपासक इस कन्वेंशन कार्य में सम्मिलित होकर इसकी शोभा को बढ़ायेंगे। परम पावन चतुर्विध संघ की प्रतिष्ठा बढ़े, यह हमारे लिए गर्व और गौरव की बात है।

क्षण प्रतिक्षण शासनदेव के शासन की कीर्ति चारों दिशाओं में फैले। इस भव्य और विराट आयोजन की निर्विघ्न सफलता की मंगल कामना।

शुभकामनाओं के साथ,

आपका

Muni Amrender Kumar

मुनि अमरेन्द्र कुमार



MANAV MANDIR MISSION TRUST

FOUNDER : HIS HOLINESS POOJYA ACHARYA SHRI ROOP CHANDRAJI MAHARAJ

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दिनांक - 09-05-2013

मंगल संदेश

जो समाज अपने समक्ष आनेवाले प्रश्नों और चुनौतियों पर चर्चा करने के लिए समय-समय पर मिलन-समागम करता है, उन प्रश्नों पर खुलकर विचार-विमर्श करता है, सर्व-सम्मत होकर निर्णय होता है, उस निर्णयों पर पूरी ईमानदारी से अमल करता है, उस समाज के प्रभाव और विस्तार को कोई भी ताकत कभी रोक नहीं सकती।

जैना कन्वेंशन की बुनियाद इसी एकता और आपसी प्रेम पर टिकी है। आप सब ज्ञान-दर्शन और चरित्र की आराधना और समाज की एकता की ऊँचाइयों को छू लें, इसी अशीर्वाद के साथ-

Acharya Roopchandra
आचार्य रूपचन्द्र

जैन आश्रम, नई दिल्ली



Universal Ahimsa Foundation Regd.

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Founder: HH Shantidoot Acharya Amrender Muni Ji Maharaj

10th March 2013

Respected President of the Detroit Jain Society,

All the esteemed officials and volunteers- Please accept my loving wishes for spiritual upliftment and benefit.

Once again it is my great pleasure to receive the Jain Society's gracious invitation to the Jaina convention that will be held in the month of July. It is a matter of gratification that your Sangh has always shown outstanding enthusiasm to promote and spread Jain dharma and culture.

May the new generation get inspired by Gurudev Acharya Shri Sushil Kumarji Maharaj's thoughts and teachings and spread the values of non violence in the world. May the seed sown by him be nurtured by the new generation and grow into a huge Banyan tree and increase the honour and dignity of Jain thought and values.

Bhagwan Mahavir's messages to humanity are still valid after thousands of years.He propagated 'egamanushyajae' which means that there is no caste - no divisions- only human beings. Atma is Parmatma and 'Parasperopgrah Jivanam' ie no living being can survive without another's help; killing anything is like killing one's own self, and insulting another is insulting one's own self.

I am confident that this Detroit convention will be a historic and memorable event. All the four Jain sects will be attending the convention and contributing to its success. It is our wish that this pure and chaste Chaturwid Sangh rise to even greater heights and greater glory .

May the light of the presiding deities and shasandevs spread in all directions and illumine every moment of the proceedings .May this huge and gracious undertaking be successfully completed without any hindrance.

With best wishes,

Om Arhum.

Muni Amrender Kumar
(Muni Amrender Kumar)

પત્ર દ્વરૂપને પ્રત્યક્ષ રૂપ માની સ્વીકારશો
Rashtra Sant Yug Diwakar Pujya Gurudev
Shree Namramuni Maharaj Saheb

અંતરભીના આશીર્વાદ



JAINA (JAINA ASSOCIATION IN NORTH AMERICA)

માનવ જ્યારે માનવમાત્રને સહાયરૂપ બને છે ત્યારે મહામાનવ બની જાય છે.
સ્વાર્થના આજના વાતાવરણમાં જ્યારે સંસ્કાર શબ્દ જ બાધપીભવન થઈ રહ્યો છે
ત્યારે ભૌતિક સુખ સાધનોથી સમૃદ્ધ અમેરિકા જેવા દેશમાં આપ સહુ
JAINA ના માધ્યમ દ્વારા આધ્યાત્મિક સંસ્કારથી સભર વાતાવરણ સર્જવાનો પુરુષાર્થ કરી રહ્યા છો.
ધર્મ જાગૃતિને જીવંત રાખવાનો આપનો પ્રયત્ન અનુકરણીય અને અભિનંદનીય છે.
જેના હૃદયમાં ધર્મ પ્રત્યે પ્રેમ અને અહોભાવ હોય એને જ ધર્મના પ્રચાર અને પ્રસારમાં રસ હોય.
જેના અંતરમાં ધર્મને વિશ્વ ફલક પર લઈ જવાની ભાવના હોય
તેના માટે ભારત કે પરદેશ... દૂર કે નજીક... વધુ ફરક ન પડે...
માત્ર મારે ધર્મ માટે કંઈક કરવું છે... એ વિચાર જ વિશ્વાસ બની જાય...!!
આપના ભાવમાં... આપના સ્પંદનમાં... આપના આત્મામાં...
ધર્મની પ્રેમ જ્યોતિ સદાય જલતી રહે...
સદ્ભાવનાના સત્નિમિત્તો સદાય મળતા રહે...
JAINA જિન બનવા અને બનાવવાનું પ્રેરણાત્મક પરિબળ બની રહે...

શિલ્પ
સ્વ:

એ જ અમ હૃદયના ભાવભર્યા આશીર્વાદ....

શ્રી નામરમુની મહારાજ

Swasthishri Charukeerthi Bhattaraka Pandithacharyavarya Mahaswamiji

Sri Jain Mutt, Moodbidri-574227, Karnataka, India

Ph: (08258) 236418/325105

Website: www.jainkashi.com

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Moodbidri
24 March 2013

The 2013 Jaina Convention,
Novi,
Michigan, USA

Dharmabandhu,
www.jaina.org established in 1981 provided a forum to foster friendship and unity among all Jains since its inception. In its short history it has registered invaluable achievements. It has acquired great respect from all people all over the world. It has acted as a forum for the propagation of the great principles of Jainism such as truth, non-violence, non-stealing, non-attachment and celibacy. It is testimony to its reputation that there are Jain Study Centers in many universities around the world. The motto of our religion is live and let live. It is the living principle of the harmony among all living beings.

The past 16th biennial conventions of JAINA have been conducted very meaningfully and impressively. It is a matter of pleasure that the 17th **Biennial Convention** is being held between July 4 and 7, 2013 at Novi, Michigan, USA. The propagation of religion is as much important as the practice of its principles and customs. In the present restless world, the messages of Bhagavan Mahaveer and Jainism are highly relevant. The different sects of Jainism, different places, saints and practitioners have been successfully brought to one stage today, that credit goes to JAINA. The theme of the present convention is Jainism: The Global Impact. The participation of the prominent Sadhus and Sadhvis, dignitaries and scholars is indicative of the significance of the present biennial convention. May the 17th biennial JAINA convention be successful. May it be meaningful and profitable to all. May the Souvenir to be brought out on the occasion come out beautifully with the thrust of its message to all.

We pray to Bhagavan Parshwanath and deity Kushmandini Devi to shower their choicest blessings.

ITI BHADRAM BHOOYAAD VARDHATAAM JINASHAANAM.

Swasthishri Charukeerthi Bhattaraka Pandithacharyavarya Mahaswamiji



The Jain Religion is gifted by supreme Beings. This Religion teaches humans to discover their inner supremacy. If one will get deep into this religion, he/she can resolve his/her problem of body to the soul as well as the persons to the world. This gives me gladness that Jain convention is organized in Detroit.

The theme JAINISM: THE GLOBAL IMPACT provoke us that now it should not be limited for Jains but it is needed that to give contribution in resolving every awaking problems of humans to the world. The world is facing pollution and environmental problems, imbalance economy, religious ignorance, mental diseases and violence so we do not need to give just dialogues but to give proper agendas to the people. This convention will provide proper guidance that I believe. Auspicious trusting, the success of this convention.

Shrutpragya Swamiji

(Peace of Mind Foundation, Rajkot, Gujarat)



ॐ

श्री गुरुवे नमः

जैन धर्म-जन धर्म-मानव धर्म। विश्व के सभी मुख्य प्राचीन धर्मों में एक महान् एवं श्रेष्ठ धर्म। जन-जन का धर्म होते हुए भी हम इसे विश्व के पटल पर विस्तार नहीं दे पाये, इसका सबसे पहला कारण मैं जैन धर्म के श्रावकों को कम साधु संतों को अधिक मानता हूँ। कारण कि हमने सत्य अहिंसा तप त्याग संयम चरित्र और दर्शन को आत्मा तक उतारने की बजाय पंथ और सम्प्रदाय में अटका कर रख दिया, पंथ की बजाय 'पंथ' में उलझ कर रह गये। 24 तीर्थंकरों की पंक्ति में भगवान महावीर प्राचीनतम धारा के अन्तिम शिखर थे - एक शीर्ष महापुरुष - जिन्होंने इस दुनिया को अहिंसा और अनेकान्त की नई परिभाषा दी। पर हम इस परिभाषा को शब्दों का सही भाव नहीं दे पाये। यही स्वरूप प्राप्त हुआ, एक नई धारा के रूप में और उदय हुआ जीसस का - शब्द बदल गये, भाव वही रहे - सार्वजनिक प्रेम - सार्वजनिक चिंतन' के साथ जो बूंद से महासागर बन गई। क्यों ! हम वैसा विराट स्वरूप महावीर की धारा को उपलब्ध नहीं करवा पाये ?

दूसरा महत्वपूर्ण कारण जो मैं समझता हूँ वह है हम साधु संत 'स्व' में अटक कर PLANNING के साथ TEAM WORK नहीं कर पाये-

T - TOGETHER
E - EVERYONE
A - ACHIEVE
M - MORE

TOGETHER EVERYONE ACHIEVE MORE मुझे यह कहते हुए गर्व महसूस हो रहा है कि इस महान् धर्म को जो ऊँचाईयाँ हम साधु-संत नहीं दे पाये वह कार्य आज JAINA कर रहा है, विश्व में जैन धर्म को जन-जन तक पहुँचा कर मानव धर्म बना देना चाहता है। मैं उस दिन की कल्पना करता हूँ, सोचता हूँ तो आनन्दित हो उठता हूँ कि उस समय का विश्व कितना सुन्दर, समृद्ध, पवित्र, परम आनन्दमय एवं और सुसंस्कृत होगा जब JAINA इस महान् धर्म को सम्पूर्ण विश्व में जन-जन के दिल और द्वार तक पहुँचा देगा। मुझे विश्वास ही नहीं दिख भी रहा है कि जिस मकसद को लेकर सारे समाज के साथ JAINA आगे बढ़ रहा है उनका वह स्वप्न निश्चित ही पूरा होगा। भारत से इतनी



दूर अमेरिका में रहकर भी अपनी संस्कृति, सभ्यता एवं संस्कारों को साथ लेकर धर्म का कार्य कर रहा है 'THERE IS NO EASY WAY TO THE TOP' पर कोई भी काम अगर निःस्वार्थ भाव (SELF LESS INTENSION) से किया जाये तो वह कार्य स्वयं भगवान का हो जाता है – मैं तो यही मानता हूँ।

YOU START THE SENTENCE GOD WILL COMPLETE IT किसी भी महान् कार्य को प्रारम्भ करने की देरी है कोई ईश्वरीय शक्ति (DEVINE POWER) अच्छे कार्यों को स्वयं पूरा कर देती है। JAINA धर्म की जो ज्योति विदेशों में जगा रहा है वह भविष्य में अवश्य रंग लायेगी जरूरत है बुलंद हौसले की एवं सबको साथ लेकर चलने की। कहते हैं 'महती फौज की मौज को रोका जा सकता है, लेकिन ख्यालों के तूफान को नहीं'। आज JAINA के विषय में लिखते हुए महान् संत आचार्य सुशील मुनिजी की याद आ रही है जिन्होंने इस महान् धर्म को विदेशों में पहुँचाया, ऐसे महान् संत को कोटि-कोटि नमन।

भगवान आदिनाथ से लेकर भगवान महावीर तक के सभी 24 तीर्थंकरों की वाणी को पूरे विश्व में प्रसारित करें 'THE LANGUAGE OF LIFE IS I CAN' हम सब इस महान् कार्य में जुड़कर अरिहंतों की वाणी को मुखरित करें। जब हजारों चरण एक साथ चलेंगे, हजारों चिंतन एक और मुड़ेगें और हजारों हाथ एक साथ जुड़ेगें तो हम निश्चित सफल होंगे। भगवान महावीर की अहिंसा (सार्वजनिक प्रेम) और अनेकान्त (सार्वजनिक चिंतन) की सकारात्मक सोच की रश्मियाँ विश्व में फैले ताकि बीज को वट वृक्ष में और धारा को महासागर में परिणत कर सके। इस महान् कार्य में मैं अंतःहृदय से साथ हूँ। A LITTLE FAITH WILL TAKE YOU HEAVEN AND FULL FAITH WILL BRING HEAVEN TO YOU. JAINA शाकाहार एवं मानव सेवा का महाअभियान लेकर जो वृहद् एवं सराहनीय कार्य कर रहा है उसमें इसे सफलता मिले यही आशीर्वाद एवं शुभांशा।

Gurudev

ब्रह्मर्षि गुर्वानंद



ॐ



Jain Dharma, Jan Dharma, Manav Dharma...

From the most ancient religions of the world comes Jainism – a religion of humans for humanity, a divine and noble religion. In spite being the people's religion, Jainism could not gain momentum on the world's spiritual platform. I believe this is because of people like us - the saints and sages, who instead of instilling in seeker's souls the feelings of **Satya** (truth), **Ahimsa** (Non-violence), **Tapa** (Penance), **Tyaga** (renunciation), **Sanyam** (Austerity), **Charitra** (Conduct), **Darshan** (Vision), got involved in establishment of sects and communities. Of the 24 Tirthankaras of Jainism, Bhagwan Mahavira is the last Pinnacle - a great and divine personality who gave a new definition of Ahimsa and Anekanta to this world. Although he provided a new definition, we could not express the feelings with the right words. The desired outcome was realized in a new wave with the rise of **Jesus** – words changed but the feelings - **Sarvajanik Prem** (Love for all) and **Sarvajanik Chintan** (common contemplation) remained the same. With this wave, droplets of water converted into an ocean. Why were we not able to give this right profile to Lord Mahavira? The second reason I believe is that we saints adhered to the 'Self' and could not engage in teamwork.

TEAM Is TOGETHER EVERYONE ACHIEVE MORE

The work that could not be done by us saints is being carried out effectively by JAINA. JAINA's efforts are taking Jainism to new heights and I feel proud and happy to think of the day when Jainism will reach out to the hearts of people around the globe. The world would be so beautiful, prosperous, pure and eternally blissful. With firm belief, I can see that JAINA's goals will be realized. JAINA, in America, miles away from India, is carrying along its culture and civilization to realize an outcome of spiritual enlightenment. I always say that "There is no Easy Way to The Top", but work done with selfless intent becomes the work of the DIVINE POWER. For God's work, "You Start The Sentence and God Will Complete It". For spiritual work you just have to start and The Divine power, GOD, will take care of the rest. The Divine Flame ignited by JAINA around the world will enlighten numerous souls. All it needs to do is to keep the spirits high.

It is said

"Beheti Fauj ki Mauj ko roka ja sakta hai par khayalon ke toofan ko nahi".

Today, while writing for JAINA, I remember the Great Saint Sushil Muni Ji, who preached this religion across boundaries, salutations to him. Let us all together spread the teachings of Jainism throughout the world, Let us make the voice of all 24 Tirthankars be heard all across the globe.

When thousands of steps are taken together towards spiritual enlightenment, when thousands of hands pray together and when thousands of souls contemplate together, then we shall surely succeed in enlightening this world. Let us illuminate the world with the celestial rays of Ahimsa, Sarvajanik Prem, Anekant and Sarvjanik Chintan transmitted by Lord Mahavira.

"A Little Faith will take you to Heaven and Complete Faith will bring Heaven to You".

The Noble cause of Vegetarianism, Humanity, Service, Adulation, Non-Violence, and Learn, Serve and Return, that has been undertaken by JAINA is appreciable. My Heartily Blessings are with them and I wish them all the success.

Gurudev

ब्रह्मर्षि गुर्वानंद

Brahmrishi Guruvanand Swamy



STATE OF MICHIGAN
EXECUTIVE OFFICE
LANSING

RICK SNYDER
GOVERNOR

BRIAN CALLEY
LT. GOVERNOR

July 5, 2013

Dear Friends:

It gives me great pleasure to join the Jain Society of Greater Detroit and Federation of Jain Associations in North America in welcoming you to the 17th Biennial Jaina Convention in Novi.

On behalf of the people of Michigan, I extend sincere thanks to the leadership, membership, volunteers and many supporters of these organizations for years of philanthropic, educational and community services. As you gather for fellowship, thoughtful discussion and spiritual development, know of my admiration and appreciation for your many positive efforts and contributions.

Again, welcome to Novi for the 17th Biennial Jaina Convention. Please enjoy your time in Pure Michigan and accept my very best wishes for a productive and enjoyable event.

Sincerely,

A handwritten signature in cursive script that reads "Rick Snyder".

Rick Snyder
Governor

CARL LEVIN
MICHIGAN

United States Senate

WASHINGTON, DC 20510-2202

July 5, 2013

Dear Friends:

I am pleased to extend my congratulations to the many guests attending the Jain Society of Greater Detroit's 17th Biennial JAINA Convention. This is a time to celebrate the diversity and heritage that your members bring to the Detroit area.

Your community is a testament to your faith. You are to be commended for providing southeast Michigan with this opportunity to learn to and participate in this cultural event. I applaud each of you for giving so freely of your time and talent to preserve your heritage.

My best wishes to one and all for a memorable event.

Sincerely,



Carl Levin

United States Senate

133 HART SENATE OFFICE BUILDING
WASHINGTON, DC 20510-2204

July 4, 2013

17th Biennial JAINA Convention
Suburban Collection Showplace
Novi, MI 48374

Dear Friends,

I am pleased to welcome you to Michigan for the Federation's 17th Biennial Convention.

It is exciting that the Jain Society of Greater Detroit is hosting this special event. This is a great opportunity for you to come together from across the world to celebrate the Jain community and its global impact on health and well-being.

I hope you have a very successful convention and enjoy your stay in Southeast Michigan.

Sincerely,



Debbie Stabenow
United States Senator



**THE SENATE
STATE OF MICHIGAN**

VINCENT GREGORY

14TH DISTRICT
P.O. BOX 30036
LANSING, MI 48909-7536
PHONE: (517) 373-7888
TOLL-FREE: (888) 626-0914
FAX: (517) 373-2983
vgregory@senate.michigan.gov

July, 2013

COMMITTEES:
FAMILIES, SENIORS AND
HUMAN SERVICES, MVC
VETERANS, MILITARY AFFAIRS AND
HOMELAND SECURITY, MVC
APPROPRIATIONS SUBCOMMITTEES:
COMMUNITY HEALTH
HUMAN SERVICES
STATE POLICE AND MILITARY AFFAIRS
DEMOCRATIC WHIP OF THE
SENATE DEMOCRATIC CAUCUS
2ND VC OF THE LEGISLATIVE
BLACK CAUCUS

The Federation of Jain Associations
In North America (JAINA)

Dear Friends:

It is a distinct personal privilege to welcome and congratulate The Federation of Jain Associations in North America (JAINA) as you celebrate the 17th Biennial Convention from July 4, 2013 through July 7, 2013, at the Suburban Collection Showcase in Novi, Michigan. I am truly honored to recognize the exemplary contributions Jains have made in the Great State of Michigan and throughout the world, and I am humbled to join you and Jain Society of Greater Detroit as you commemorate this milestone occasion.

The theme of the 17th Biennial Convention, "Jainism: The Global Impact" is an inspiring statement of the strength, sense of purpose and prominence enjoyed by the members. Notably, this festive occasion will bring over 3,500 Jains from all across the world together in a spirit of fellowship and hope, and certainly promises to be a memorable and meaningful celebration.

Clearly, Jains have demonstrated that conscientious and productive citizens with strong convictions and ties to the community can and do make a difference in the world. I am confident the members of Jain will continue to take pride in your past as you look forward to a bright and promising future.

Congratulations again and best wishes for a joyful and memorable 17th Biennial Convention. May the leaders and members of JAINA know of my deep regard and highest esteem for this noble and exemplary organization.

Sincerely,

Vincent Gregory
State Senator
14th District



OFFICE OF MAYOR AND
CITY COUNCIL

May 1, 2013

Arvind R. Shah
6738 Woodcrest Drive
Troy, MI 48098

Dear Mr. Shah,

On behalf of the Farmington Hills City Council, City Administration, and the entire community, it is my distinct honor to send you our very best wishes for great success at the 17th Biennial JAINA Convention being held from July 4 to July 7, 2013. We commend you for your theme of "Jainism: The Global Impact," which demonstrates the positive influence of Jains in the world today.

The City of Farmington Hills congratulates the Jain Society of Greater Detroit for celebrating another year of important accomplishments and significant contributions to the Metropolitan Detroit area. Please accept our best wishes to the entire Jain community for continued success in the future.

Sincerely,

A handwritten signature in black ink that reads "Barry L. Brickner".

Barry L. Brickner
Mayor



February 5, 2013

Mr. Arvind R. Shah, Coordinator
6738 Woodcrest Drive
Troy, MI 48098

CITY COUNCIL

Mayor
Bob Gatt

Mayor Pro Tem
David Staudt

Terry K. Margolis

Andrew Mutch

Wayne Wrobel

Justin Fischer

Laura Casey

City Manager
Clay J. Pearson

City Clerk
Maryanne Cornelius

VIA FACSIMILE: ashah_1941@yahoo.com

Dear Mr. Shah,

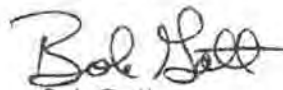
We received the January 1, 2013 letter announcing the 17th Biennial JAINA Convention which invited the City of Novi to contribute best wishes for a commemorative souvenir book. While we send our regrets regarding attending the celebration, we are pleased to share a few words.

Message

On behalf of the Novi community, we appreciate and concur with the Jaina principles that support non-violence and strong family connections which are valued foundations for every society. The Jaina community represents a movement of peace and harmony that we respect. Novi has a spirit of welcoming people of all backgrounds, and we wish you the best in your gathering at the Suburban Collection Showplace in Novi.

The City Council and Administration express sincere well wishes for the Jainism community during this time of celebration.

Sincerely,


Bob Gatt
Mayor


Clay J. Pearson
City Manager

City of Novi
45175 W. Ten Mile Road
Novi, Michigan 48375
248.347.0460
248.347.0577 fax

cityofnovi.org



JAINA Ratna Award 2013



Ms. Lata Champsee
Toronto, Ontario, Canada

First female President of JAINA and the longest serving editor of Jain Digest – **Lata Champsee** is a community activist and a social worker, who has championed the cause of Jainism and the upliftment of women and seniors within immigrant communities for over thirty years. Lataben has been actively involved with JAINA for over 18 years in different capacities such as Director, Regional Vice President, Secretary, the Editor-in-chief of Jain Digest for 10 years. She is the First female to serve in these positions.

Lataben is a well-respected individual, and a person of impeccable commitment with integrity and credibility. Her leadership skills, goal-oriented strategies, self-confidence, perseverance and broad vision for community needs have made her what she is. She is a trustee and past president of AWIC (Association of Women of India in Canada) Community and Social Services and director of YWCA. She is member of Board of Directors and past president of Jain Society of Toronto.

Her enormous contribution to these causes are reflected in many outstanding and prestigious awards including Outstanding Achievements in Volunteerism by Ontario Government. JAINA Recognition Award, KOJAIN Appreciation Award, Jain Society of Toronto recognition Award, AWIC Lifetime Achievement Award.

A well known philanthropist, Lataben has been a tireless fund raiser for causes that are near and dear to her heart. She has raised \$25,000 for construction of school following the earthquake in Kutch/Gujarat, \$30,000 for Latur Earthquake, \$50,000 for PRIDE India (focused on uplifting disadvantaged women in India), \$30,000 for the purchase of breast cancer diagnostic equipment for the Nargis Dutt foundation and was one of the few Indian women to visit Haiti following earthquake and actively engage in relief work. A role model in volunteerism, she has encouraged many more to follow her footsteps.



Adult Leadership Awards - 2013

(JAINA Recognition Awards)



Mr. Himanshu Ajmera
Houston, Texas



Mr. Ram Gada
Eden Prairie, Minnesota



Mr. Bhupesh Mehta
Silver Spring, Maryland



Mr. Prakash M. Mehta
Oak Hill, Virginia



Ms. Poorvi Parekh
Orange, California



Mr. Bhupendra Shah
Northville, Michigan



Mr. Harendra N. Shah
North Borough,
Massachusetts



Mr. Nirmal Shah
Alberta, Canada



Ms. Sanyukta Shah
Gaithersburg, Maryland



Dr. Bharat Tolia,
Orchard Lake, Michigan



Mr. Dinesh Vora,
Columbus, Ohio



Youth Leadership Awards - 2013

(JAINA Recognition Awards)



Ms. Anjali Doshi
South Barrington,
Illinois



Ms. Priyanka Jain
Wellesley,
Massachusetts



Ms. Juhee Shah
Artesia, California



Ms. Komal Shah
Milpitas, California



Mr. Mitesh Shah
Atlanta, Georgia



JAINA Presidential Awards - 2013

JAINA Scholar Award



Mr. Chandrakant Mehta
Parsippany, New Jersey

JAINA Calendar Committee



Mr. Rajeev Pandya
Chairman

Presidential Award for Outstanding Service - 2013



Mr. Jainesh Mehta



Mr. Lalit Vora



Mr. Udai Jain
JAINA Executive Committee
2003 - 2013



Dr. Deepika Dalal
JAINA Executive Committee
1999 - 2013



JAINA Presidential Awards - 2013

“Outstanding Humanitarian Service Award”

Bidada Sarvodaya Trust

International Institution Recognition

Shree Bidada Sarvodaya Trust (BST) is a charitable non-profit organization. The organization is committed to render medical and surgical treatment to patients of all ages, caste & race. The trust is well known for the medical camp it organizes every January in village Bidada, Kutch, India. Every January camp patients from over 1200 villages are seen. In January, 2013, over 29,000 patients were examined including over 1,000 surgeries and nearly 5000 dental care was provided. Hundreds of BST volunteers provided care and over 57,000 meals were served in support of their care.



“Outstanding Jain Education Service Award”

Dr. Shugan Jain

International School of Jain Studies

The International School for Jain Studies was established in 2002 with the primary objective of promoting the study of Jain philosophy, history, culture, society and Jain way of life. Since its inception, over 350 non-Jain professors, teachers and post graduate students from all over the globe have been benefited. Each course is designed to give hands on experiance for 4-6 weeks in various cities in India. Please visit <http://www.isjs.in> for details.

Partner Organization

American Jewish Committee

We are proud of our partnership with the American Jewish Committee. Together we have organized several successful legislative conferences and events.

The American Jewish Committee (AJC) and JAINA have many common goals and objectives. AJC was established to enhance the well-being of the Jewish people and Israel, and to advance human rights and democratic values around the world. They accomplish this by embracing democratic values, respect for human rights, and peaceful conflict-resolution.

AJC understands the interdependence of the global and local dimensions of their mission. AJC anticipate issues and provides thoughtful analysis of complex problems. AJC develops systematic approaches to issues and pursues them in a deliberative, persistent manner to achieve favorable results.



Past JAINA Ratna Award Recipients

ACKNOWLEDGMENT

Congratulations to the recipients of JAINA's most prestigious award in North America, the JAINA Ratna Award. Recipients of this award have made contributions of time and personal financial resources for JAINA, their local Jain Center and the community at large to fulfill the JAINA mission, have published articles, lectured and teach Jain principles, participate in interfaith activities, show a high level of personal character and integrity, and are a practitioner of major tenets of Jainism.

Year	JAINA RATNA Award Recipient	Activity	Recipient's Home Jain Center
1989	Dr. Duli Chand Jain	Jain Study Circular	
1991	Dr. Prem Gada	Leader of JAINA Library	Jain Center of West Texas (TX)
1993	Dr. Dhiraj Shah	JAINA World Community Service	Jain Community of Buffalo (NY)
1995	Dr. Manoj Dharamsi	First Elected JAINA President Founder of JAINA 1981	Jain Society of Metropolitan Washington (MD)
1997	Dr. Tansukh Salgia	Second Elected JAINA President Founder of JAINA 1981	Jain Center of Central Ohio (OH) Jain Center of Cincinnati and Dayton (OH)
1999	Mr. Pravin Shah	JAINA Education Committee	Jain Study Center of North Carolina (NC)
2001	Dr. Manilal B Mehta	Past JAINA President	Jain Center of Southern California (CA)
2003	Mr. Arvind Vora	JAINA Interfaith/Multifaith	Jain Center of Long Island (NY)
2005	Mr. Manubhai Doshi	Author/Scholar	Jain Society of Metropolitan Chicago (IL)
2007	Mr. Anop Vora	Past JAINA President	Jain Society of Rochester (NY)
2009	Dr. Sulekh Jain	Past JAINA President	Jain Center of Cincinnati and Dayton (OH) Jain Society of Houston (TX)
2011	Mr. Girish Shah	Founder of JAINA 1981	Jain Center of Northern California (CA)



Past JAINA Presidents

ACKNOWLEDGMENT

In addition to the innumerable community members who constantly embody the Jain Way of Life, we are grateful to the following JAINA PRESIDENTS for their dedicated leadership and services. Under this talented group of leaders JAINA has grown to an international presence. JAINA's success is evident through the growth of the biennial convention, which has thousands of attendees and has invited speakers, scholars and monks/nuns from around the world. JAINA also provides numerous educational materials and workshops to sustain the Jain Way of Life for future generations. JAINA has a strong community outreach and services program. The type of growth JAINA has seen is due to the community support and strength of our leaders. Thank you to the past JAINA presidents!

<i>Term</i>	<i>JAINA President</i>	<i>Term</i>	<i>JAINA President</i>
1981 – 1983	Mr. Lalit Shah	1999 – 2001	Dr. Mahendra Pandya
1983 – 1985	Dr. Manoj Dharamsi	2001 – 2003	Mr. Bipin Parikh
1985 – 1989	Dr. Tansukh Salgia	2003 – 2005	Mr. Anop Vora
1989 – 1993	Dr. Sulekh Jain	2005 – 2007	Mr. Kirit Daftary
1993 – 1995	Dr. Jagat Jain	2007 – 2009	Mr. Dilip Shah
1995 – 1997	Dr. Manibhai Mehta	2009 – 2011	Mrs. Lata Champsee
1997 – 1999	Dr. Dhiraj Shah	2011 – 2013	Dr. Sushil Jain

“Jainism presents various solutions of the ecological problem through its focus on non-violence.”

- Professor Sagarmal Jain



Past JAINA Convention Host Centers

ACKNOWLEDGMENT

The biennial JAINA convention is attended by thousands of people from around world. The attention paid to detail in programming for all ages, the invited speakers, scholars and monks/nuns, the diverse entertainment programs and the well thought out meals provide a unique Jain experience. Such an event would not be possible without countless dedicated volunteers and the hours they spend.

Year	Host Center	Host Center Location
1981	Jain Center of Southern California	Buena Park, CA
1983	Jain Center of America	New York City, NY
1985	Jain Society of Greater Detroit	Farmington Hills, MI
1987	Jain Society of Metropolitan Chicago	Bartlett, IL
1989	Jain Society of Toronto	Toronto, ONT
1991	Jain Center of Northern California	Milpitas, CA
1993	Jain Society of Pittsburgh	Murraysville, PA
1995	Jain Society of Metropolitan Chicago	Bartlett, IL
1997	Jain Society of Toronto	Toronto, ONT
1999	Samarpan Jain Sangh	Philadelphia, PA
2001	Jain Society of Metropolitan Chicago	Bartlett, IL
2003	Jain Center of Cincinnati and Dayton	West Chester, OH
2005	Jain Center of Northern California	Milpitas, CA
2007	Jain Sangh of Cherry Hill	Pennsauken, PA
2009	Jain Center of Southern California	Buena Park, CA
2011	Jain Society of Houston	Houston, TX



JAINA Executive Committee

A Note From the Executive Committee

It is because of the generosity of our donors and volunteers that JAINA celebrates over 30 years of service in Jain and non-Jain communities. Partners like you have helped us initiate ground-breaking endeavors to unite the Jain community and integrate innovative ways to instill Jain values in future generations.

Thank you for your donations, volunteer efforts, and continued commitment. You have made JAINA the premier steward in promoting a Jain Way of Life and a powerful catalyst in expressing the Jain values in our personal, professional, and community lives.



Dr. Sushil Jain
President



Mr. Prem Jain
First Vice President



Mr. Dipak Doshi
Treasurer



Mr. Ashok Domadia
Secretary

JAINA EC

"Every charitable act is a stepping stone towards heaven."



Lata Champsee
Past President



Manish Mehta
VP Midwest



Sheenika Shah
YJA Co-Chair



Rajen Dhami
VP West



Udai Jain
VP Southwest



Sejal Dhruva
YJA Co-Chair



Yogendra Jain
VP Northeast



Dr. Deepika Dalal
VP Southeast



Rushabh Gudka
YJP Chair



Haresh Shah
VP Mideast



Raj Patil
VP Canada

*"All souls are alike.
No one is superior or inferior."
- Mahavir*



Jain Society of Greater Detroit, Inc. Board of Trustees



From Left to Right - Milap Shah, Suresh Shah, Jignesh Madhani, Jayprakash Shah, Hemant Shah, Shailesh Jain

Jain Society of Greater Detroit, Inc. Executive Committee



First Row Left to Right - Dipen Shah, Prakash Shah, Shreya Shah, Sanjay Bhandari
Second Row Left to Right - Rahul Shah, Jignesh Madhani, Ajay Ajmera

JAINA Convention 2013



Volunteers



All

Day Time Programming Committee



First Row Left to Right - Kalpana Shah, Parul Shah, Seema Shah, Varsha Mehta, Sudha Jain
Second Row Left to Right - Amit Lathia, Bipin Shah, Manish Mehta, Milap Shah, Avinash Shah, Dr. Kantibhai Shah



Souvenir Committee



Left to Right - Niranjan Shah, Vastupal Shah, Nilesh Dagli, Arvind R. Shah, Jasvant Sheth, Raju Modi
Not in Photo - Kamlesh Mehta, Hemang Shah, Bharati J. Shah, Chuni Gala, Nirmal Dosi, Rachana Jain, Soha Shah,
Dr. Manubhai Doshi, Harendra Shah, Dr. Nitin Shah, Yogendra Bobra, Vijay Shah

Fund Raising Committee



Left to Right - Niranjan Shah, Vastupal Shah, Arvind V. Shah, Dr. Pratibha Modi, Raju Modi, Arvind R. Shah
Not in Photo - Rajeev Pandya, Lata Champsee, Jawahar Shetti, Dipak Doshi, Sunil Jain, Udai Jain,
Jainesh Mehta, Yogesh Shah, Prem Jain, Sushil Jain, Kundi Kapadia, Raj Patil, Nalin Shah



Facility Committee



First Row Left to Right - Arvind V. Shah, Vastupal Shah, Shashi Shah, Arvind R. Shah, Pravin Chokshi, Niranjan Shah

Second Row Left to Right - Hasmukh Shah, Mahendra Kapadia, Jitendra Parikh

Not in Photo- Nalin Shah, Chuni Gala

Medical Assistance Committee



Left to Right - Dr. Siddharth Sanghvi, Dr. Pratibha Modi, Dr. Kantibhai Shah

Not in Photo- Dr. Kirit Tolia



Food Committee



Front Row Left to Right - Smita Shah, Jaya Shah, Arvind V. Shah, Bharati Doshi
Second Row Left to Right - Kalpana Badani, Kishor Badani

Decoration Committee



First Row Left to Right - Niral Shah, Meghna Chauhan, Hemali Doshi, Mamata Maheshvari
Second Row Left to Right - Sejal Doshi, Mona Bora
Not in Photo - Munot Gayatri, Ritu Shah, Vinita Parekh



Temple Committee



First Row Left to Right - Nalini Shah, Bharti Shah, Tarulata Shah
Second Row Left to Right - Shital Shah, Mayurica Shah, Manjuben Shah, Jyoti Shah
Third Row Left to Right - Harindra Shah, Sharad R. Shah, Arvind R. Shah, Natvarbhai Shah

Public Relation Committee



Left to Right - Arvind R. Shah, Vastupal Shah, Akshay Shah, Raju Modi, Niranjan Shah
Not in Photo - Nalin Shah, Jainesh Mehta, Kamlesh Mehta



Dignitary and Scholar Committee



First Row Left to Right - Ramila Shah, Arvind R. Shah, Praful Shah, Bhupendra Shah, Vinay Shah, Asha Jain
Second Row Left to Right - Sohini Shah, Nalini Shah, Pratima Shah, Neena Shah
Not In Photo- Nirmal Dosi, Shashi Shah

Exhibition Committee



First Row Left to Right - Purvi Shah, Veena Shah, Neena Shah, Falguni Shah, Shaila Shah,
Second Row left to Right - Shreyas Shah, Sanjay Bhandari, Hemant Shah, Bhupendra Shah
Not in Photo - Girish Shah, Ramesh Shah



Evening Entertainment Committee



First Row Left to Right - Varsha Mehta, Pratiksha Shah, Mamata Maheshwari, Reepal Shah,
Pratima Shah, Anuja Shah, Minal Manek
Second Row Left to Right - Varsha Shah, Rajiv Maheshwari, Rachna Parekh, Priya Shah
Not in Photo - Khyati Shah

Jain Academic Bowl Committee/Coaches



First Row Left to Right - Toral Shah, Sunita Zaveri, Niral Shah, Punita Shah, Birva Shah
Second Row Left to Right - Nami Shah, Vinit Shah, Nehal Shah
Not in Photo - Dr. Mukesh Doshi, Sibani Shah, Pravin K. Shah



Bollywood Programme Committee



First Row Left to Right - Shruti Shah, Harsha Shah, Narendra Sheth, Priti Mistry
Second Row Left to Right - Dr. Yash Shah, Bipin Mistry, Satish Subramanian, Rajiv Kalamdani, Pratik Shah, Bhushan Modi

Audio - Visual Committee



First Row Left to Right - Bipin Shah, Narendra Sheth, Niranjan Shah
Second Row Left to Right - Satish Subramanian, Hemesh Shah, Rajiv R. Shah
Not in Photo - Bipin Mistry, Bhushan Modi, Ninad Lokre



Registration Committee



First Row Left to Right - Sneha Shah, Rashmi Shah, Kalpana Shah
Second Row Left to Right - Dharam Shah, Dipen Shah, Samir Shah, Pritesh Shah, Jagdish Shah, Chirag Jhaveri

Hospitality Committee



First Row Left to Right - Rohit Shah, Khyati Shah, Pravin Shah
Second Row Left to Right - Amit Singhi, Rahul Shah, Suresh Shah, Peenal Shah



Finance Committee



First Row Left to Right - Vinit Shah, Kavita Shah, Hemalata Menon, Vijay Shah
Second Row Left to Right - Manish Zaveri, Pradip Modi, Rajav Shah, Kamlesh Shah, Rajendra Modi

Security Committee



Vastupal Shah, Jinansh Shah, Niranjana Shah



Photography and Video Committee



Sharad Shah, Samkit Shah
Not in Photo - Amit Shah

Carbon Neutral - CN Team



First Row Left to Right - Nirav Shah, Prakash Shah, Kushant Shah
Second Row Left to Right - Ankit Shah, Jignesh Madhani, Jigar Shah, Sanjay Dedhia



Committee Members of JAINA Convention 2013 Not in the Group Photos

Souvenir Committee



Kamlesh Mehta

Legal
Committee



Hemang Shah

Evening Entertainment
Committee



Nirmla Dosi
Dignitary Committee
JAB Coach
Team



Rachana Jain

Decoration
Committee



Charu Jain Shah



Khyati Shah



Neeyati Shah



Gayatri Munot

Exhibition Committee



Girish Shah
Dignitary Committee



Asha Shah



Jagdish Shah



Ramesh Shah

Jain Academic Bowl - JAB Committee Coordinators



Mukesh Doshi



Pravin K. Shah



Shibani Shah



Mahendra Doshi



Indra Doshi

Temple Committee

Facility Committee



Nalin Shah



Chuni Gala

Temple Committee



Shashi Shah



“Fund Raising Committee”



Sushil Jain



Prem Jain



Sunil Jain



Rajeev Pandya



Jawahar Shetti



Udai Jain



Jainesh Mehta



Dipak Doshi



Nalin Shah



Yogesh R. Shah

Medical Assistance Committee



Dr. Kirit Tolia



Jain Networking Forum - JNF

JNF Core Team



Apurvi Mehta (NY)



Bonita Parikh (TX)



Subir Shah (MI)



Neel Shah (MI)



Soha Shah (OH)



Mukesh Doshi (IL)



Sunil Jain (IL)



Vijay Mehta (TX)

JNF Extended Team



Kaanan Shah (MI)



Samrita Varde (MI)



Pranali Koradia (MI)



Palak Kapasi (NJ)



Tanvi Daga (TX)



Priti Shah (MI)



Pranadhi Koradia (MI)



Resha Shah (TX)



Pritesh Gosrani (MI)



Meit Shah (CA)



Kunal Dagli (NJ)



Youth Activity - YA Committee



Kids Club Team



Left to Right: Nirali Lathia, Ami Lakhani, Pratiksha Shah, Bharti Shah, Sunitha Jain, Sejal Doshi and Nisha Doshi.



JSGD.org

જિંમ વલકલદામ તાં સલ્હાતલ વેલતલદોં



**Jain Society of Greater Detroit
Welcomes
17th Biennial JAINA Convention**



Thinking Globally and Serving Locally

29278 W. 12 Mile Road, Farmington Hills, MI 48334 Phone: (248) 851-JAIN (5246)
www.jsgd.org



Convention Volunteers

- Aakash Shah
- Aashish Shah
- Aditi Shah (TX)
- Ajay Dagli
- Ajita Desai
- Akshay Shah
- Alka Sheth
- Ami Lakhani
- Amit Lathia
- Amit Sanghvi
- Amit Shah (Pritish)
- Amol Khanpurkar (AZ)
- Anand Bora
- Anand Chordia
- Ankit Shah
- Anuja Shah
- Anup Shah
- Apurva Patel (OH)
- Apurvi Mehta
- Arpan Shah (TX)
- Arti Doshi
- Arvind R Shah
- Arvind V Shah
- Asha A Jain
- Asha S Jain
- Ashaben shah
- Ashaben Shah
- Ashok Domadia
- Ashok Jain
- Ashoka Jain
- Atul Patrawala
- Avani Vora (NC)
- Avinash Shah
- Bhanu J Shah
- Bharat Doshi
- Bharat Shah
- Bharat Trivedi
- Bharati Doshi
- Bharati M Shah
- Bharatiben H. shah
- Bharti J. Shah
- Bhaumik Kothari
- Bhaumik Shah
- Bhavesh/Shivani Shah Family
- Bhumit Shah
- Bhupendra Shah
- Bhupendra Shah
- Bhushan Modi
- Bina Chauhan
- Bina Shah
- Bipin Mistry
- Bipin Shah
- Birva Shah
- Bonita Parikh (TX)
- Chandni Haria
- Chandra Kothari
- Chandulal Morabia
- Charu Parekh
- Charulata Jain Shah
- Chintan Shah
- Chirag Jhaveri
- Chirag Shah
- Deepak Shah
- Devani Shah
- Devyani Dani
- Devyani Shah
- Dhara Gosalia
- Dharam Shah
- Dhiraj Maru
- Dilip Bordia
- Dilipbhai V Shah
- Dinesh Dagli
- Dipa Sheth
- Dipak Doshi
- Dipak R. Shah
- Dipal shah
- Dipen Shah
- Dr. Kantibhai Shah
- Dr. Kirit Tolia
- Dr. Manisha Garg
- Dr. Pratibha Modi
- Dr. Siddharth Sanghvi
- Ekta Jhaveri
- Falguni Shah
- Gayatri Munot
- Geeta Khona
- Girish H Shah
- Girish Shah - CA
- Girish Shah - CA
- Gita N Shah
- Harsha Shah
- Hasmukh shah
- Heena J Shah
- Hema Pradip Shah
- Hema Vijay Shah
- Hemalata Menon
- Hemali Doshi
- Hemang Shah
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We offer our apologies if we missed any names

અહો ! અહો !
શ્રી સદ્ગુરુ, કરુણાસિંધુ અપાર ;
આ પામર પર પ્રભુ કર્યો,
અહો ! અહો ! ઉપકાર.



With Best Wishes
Kirit, Pramila, Nikhil and Rajesh Daftary



The Principle of Aparigraha

- Pujya Gurudevshri Rakeshbhai

Modern day materialism defines a successful and happy person as one with the many possessions, great wealth and high status. Through an understanding of the Jain principle of aparigraha, Pujyashri Gurudev enlightens us on what brings true contentment in life

A great deal has been spoken and written about aparigraha or non-possessiveness; however, we are incognisant of its true depth. No doubt, we talk of non-possessiveness with great respect and even worship the one who is non-possessive; yet, we remain unaware of its essence.

Understanding Possessiveness

How can we acquaint ourselves with the true significance of non-possessiveness? To understand what non-possessiveness is, one must first comprehend the meaning of possessiveness. Commonly, possessiveness is understood as the possession of objects. But the Enlightened Ones say that possessiveness is delusion. It does not mean having a collection of things; it is the feeling of being the owner of those things. The 'number of things' therefore does not determine an individual's possessiveness; it is the attitude he harbours towards those things, the way he relates to them that determines his possessiveness.

Our sense of ownership is not restricted to things alone, we display feelings of ownership even towards people. A husband tries to own his wife; a father his son; a teacher his student etc. This possessiveness is just another dimension of violence. Ownership implies possessiveness and where there is possessiveness, the relationship becomes violent. This is true because no one can own another without exercising violence by taking away his independence, by making the other a slave of his desires.

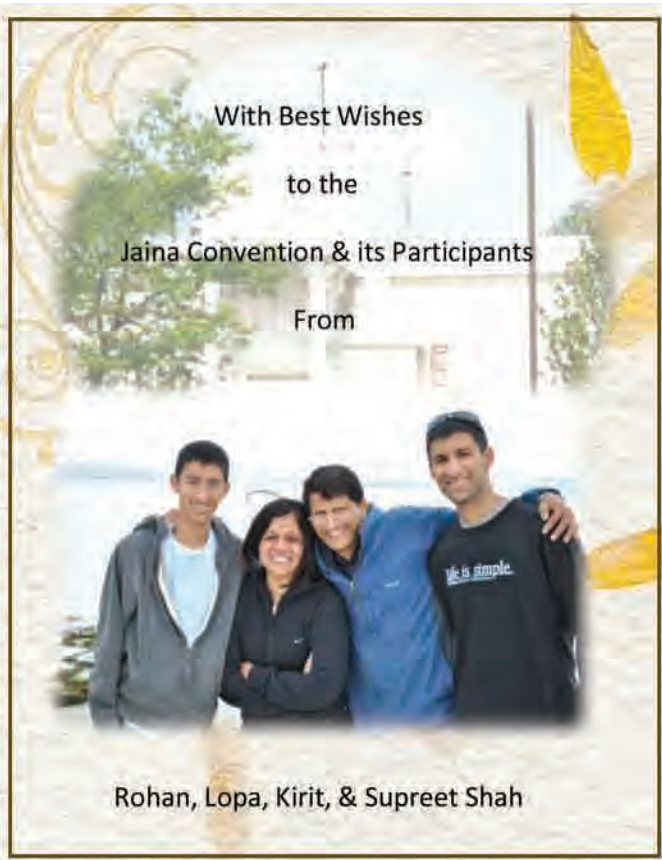
One may question, 'Why do humans want to control others? Why are they so interested in possessing

others?' In response to this, the Wise say that because man has no authority over himself, he tries to make up for that 'lack of command', by ruling others. We wish to become independent by making others dependent on us. But we do not realise that dependence is on both sides; both parties get tied. Reigning over others cannot make us their owners; rather, it breeds sorrow. It is like attempting to quench one's thirst with fire!

Possessiveness Leads to Slavery

We become slaves to the ones we try to possess; we get bound to them. The seeds of slavery are hidden in the very desire to be the owner. And the reason for this is that our sense of ownership is dependent on them. If the ones we claim to own leave us, with them goes our ownership too. If our ownership is dependent on others, then how can we be called their owners? Deep reflection reveals how we get bound by them, how they become our owners.

Once a mendicant entered a village. He saw a cow, tied by a rope, being led away by his owner. Seeing this, he asked the villagers, "Is this man tied to the cow or is the cow tied to this man?" The villagers replied in unison, "It is the cow that is tied to the man. The man is the owner; he is independent. The cow is owned, dependent and hence, a slave." The mendicant asked again, "If the cow runs away, will this man run after the cow?" The people replied, "Naturally, the man will run after the cow." He further asked, "If the man runs away, will this cow run after the man?" The ascetic clarified the underlying meaning of his question, "Consider carefully, who is really dependent on whom. The cow is tied to the man with a rope but the man is imperceptibly bound to the cow. He is the one who cannot let go of the cow. It is only with this subtle insight that it becomes evident that the man is bound to the cow and not vice-versa." The only difference between the owner and the owned is that the slavery of the one who is owned is visible and that of the owner



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is not. What is most amusing is that the one who is tied may even try to escape, but the other is under the delusion that he is independent. The secrets of possessiveness are very profound. It is essential that we understand its subtle facets.

We collect things so that they can serve us but instead, we end up serving them. Does the treasure chest look after us or do we look after it? Objects are not to be blamed. We become their slaves of our own accord. It is our perception, our thoughts and beliefs that bring about this slavery. How can things make anyone their slave? They are not even aware that humans believe they own them. If one is filled with the desire for things, he experiences bondage, and bereft of desire, he is free.

Who is a Real Owner?

In reality, one whose ownership is dependent on others, who tries to rule over others and make them his slaves is only possessive but not a true owner. One who has no longing to make anyone a slave and does not wish to own anything or anyone, he alone is a real owner in this world. He alone whose ownership is not dependent on others, is truly non-possessive. He alone is truly happy, peaceful, settled and secure.

Possessiveness implies forgetfulness of the truth that one is not the real owner of things, but deep within the knowledge that, 'I am not the owner' remains. Even Alexander and Hitler knew this. Strangely, the more one knows this reality, the more he tries to spread and strengthen his sovereignty on the outside. It is possible that he may forget for a short while but time and again he remembers, "I am not the owner, I am not independent, I am not at peace, I am not happy."

This creates an inner void. One may try to fill this emptiness with wealth, name, fame, status and furniture but that vacuum, that hole, that inner poverty remains as it is. External things, outer associations cannot fill this abyss because they all remain outside, they cannot enter the realm of the Self. One is amassing 'things' but what is actually to be attained is the 'Self.' 'Things' can never become the 'Self.'

What is Non-Possessiveness?

If outer things cannot fill the inner vacuum, then is it possible to do so by giving up those things? One feels that he has tried to bring the external associations closer and attempted to collect things, but these did not satisfy the inner wants; so he should try renouncing them and thus fill the emptiness.

The Enlightened Ones question, 'If the inner deficiency could not be filled by the presence of external objects, then how can giving them up fill the space within?' But man is fundamentally mistaken in his thinking. First, he wishes to fill the inner chasm by collecting external things and having attained them, when he realises that they are incapable of filling the inner space, he tries to do so by relinquishing them. He is unable to understand that what cannot be filled with the addition of things will not be filled by subtracting them either.

Non-possessiveness does not mean giving up outer things. Non-possessiveness means attaining inner completeness by realising the Self, by abiding in the Self. When inner fulfilment is attained, the emptiness within is filled and scurrying around to collect outer objects ceases. Having experienced inner absoluteness, the interest neither to hoard things nor to give them up remains. The outer associations drop on their own.

When the Self is realised, inner wealth is attained. Then alone, does one understand how vain the effort of collecting or renouncing outer things is. Once inner completeness is attained, the hold over external things is automatically given up. One experiences that in reality one can never hold on to anything. Such a one, being in the midst of all, becomes non-possessive.

The meaning of non-possessiveness is not to have the sense of ownership. Non-possessiveness is transformation in one's relationship with others. When the sense of ownership weans, it results in non-possessiveness. With clarity about possessiveness comes the manifestation of non-possessiveness. May all attain the sublime state of being truly non-possessive.

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Keynote Speakers



Shri Bhavarlal Hiralal Jain is the founder of Jain Irrigation Systems, Ltd., which began in 1962 and holds a law degree. He has pioneered micro-irrigation technologies in India, and also runs a 1,000 acre research farm to test methods to maximize agricultural efficiency, yield and productivity and perform technology transfer to farmers. He has received over 20 international and national awards, including Padma Shri (one of India's highest civilian awards) in 2008, as well as the Crawford Reid Memorial Award in 1997. He is also a well-known philanthropist and educator, and founded the Anubhuti School in 2007.



Honorable Shri Sam Pitroda is an internationally respected development thinker, policymaker, telecom inventor and entrepreneur. He is currently the Adviser to the Prime Minister of India on Public Information Infrastructure and Innovations, and is the chairman of the National Innovation Council (NInC). He has recently been appointed the founding commissioner of the United Nations Broadband Commission for Digital Development. He holds over 100 worldwide patents and has published and lectured widely in the US, Europe, Latin America and Asia. Besides the prestigious Padma Bhushan (India's highest civilian award), he has received many other honors and awards from world organizations and governments.



Dr. Veerendra Heggade is the Dharmadhikari (or Jain guardian) of Dharmasthala. He is credited with overseeing the carving and installation of Bhagwan Bahubali's statue. The twenty-fourth tirthankara is worshipped alongside Lord Manjunatha (Shiva) by Vaishnavite Brahmins. Veerendraji is widely known for his many acts of welfare, social reform, and philanthropy (e.g., mass marriages, elimination of dowry, financial management for rural women, and promoting equality of castes) philanthropy. He is a recipient of the Padma Bhushan (2000), and Karnataka's highest honor, the Rajyotsava Award, and has received many other recognitions and awards from local and state governments and NGOs.



Speakers



Pandit Abhay Kumar Jain has a Master of Commerce, from Jabalpur University (1974) and has received Jain Darshanacharya in 1985. He was a teacher from 1981 to 1998. His innumerable achievements include publishing ten volumes of Bhakti Sarovar. He has translated several poems from Sanskrit to Hindi including Atmanushasan, Niyamsaar Kalash, and Pravachan Saar Kalash. He authored the book Kriya, Parinaam Aur Abhipraay in 2004. For many years, Pandit Abhay Kumar Jain has travelled to the United States of America, Canada and the United Kingdom to give religious lectures and spread the teachings of Jainism.



Shree Amrendra Muni Ji is a main disciple of Acharya Sushil Kumarji Maharaj. In 1962, at the age of 14, he took diksha. He has also received a Master of Arts from Delhi University. He resides in Siddhachalam, New Jersey and directs Shukul Foundation for the benefit of the human race. He has authored the book Yoga-Siddhi, wherein he emphasizes the importance of meditation and mantra through Arhum yoga (science of sound, vibration and breathing). He has established health centers in India serving health needs for the poor through alternative medicines. He has shared his knowledge, dedication and care for non-violence and environment, with many leaders in India and the USA.



Bhadrabahu Vijayji took diksha at the age of 13 and stayed in monkhood for 32 years with his guru, Acharya Bhadrugupta Suri. He speaks Hindi, English, Sanskrit, Prakrit, Marathi and Gujarati. He has written, translated and edited many books and composed hundreds of stavans. He is a visiting lecturer at the International Center for Jain Studies at Gujarat Vidhyapeeth in Ahmedabad, Gujarat, India. His subjects include Jain philosophy, human relations, and moral values. He has performed numerous pratishthas, poojans, and Jain marriage ceremonies.



Samani Dr. Chaitanya Prajna is a Jain Samani (nun). In 1986, she was initiated to spread the faith and to seek salvation through the rigorous practice of the Jain religion. Since 2010, she serves as a visiting professor teaching Jainism at Florida International University in Miami, FL. She received her Master's in Jainism and Comparative Religion and Philosophy in 1992, and in 1998, she earned her Ph.D. in Scientific and Philosophical Study of Bhagvati Sutra, both from Jain Vishva Bharati University, in Ladnun, Rajasthan, India. She has organized training on non-violence and conflict resolution techniques as well as numerous Preksha-Meditation camps. She has written and published several text books and manuscripts.



Speakers



Acharya Chandanaji, is a disciple of Upadhyay Shri Amar Muniji, and took diksha at the age of 14. She established Veerayatan centers in Rajghiri, Bhuj, Mumbai, and Pune, as well as outside of India. Veerayatan is founded based on the principles of seva, siksha and sadhana. Veerayatan's humanitarian work includes health seminars and the building of schools and hospitals. Acharya Chandanaji accomplished the monumental task of translating the Uttaradhyayan Sutra in 33 days. Her publication Bhav-Dhara mirrors her purity of thoughts, words and deeds. She and her group preach the Jain philosophy to many centers around the world.



Samani Charitra Prajnaji is the Vice Chancellor of Jain Vishwa Bharati since 2011, and is a disciple of the late H.H.Acharya Mahaprajnaji, since her initiation as Samani in 1990. She underwent six years of training as mumukshu. She has a Masters in Jainology and Comparative Religion and Philosophy. She is an expert in Jain agams, imparting training at Florida International University in Miami, FL, in non-violence, science of living, Preksha meditation & yoga. She has lectured on anekantvad at universities in the United Kingdom and the United States of America. Additionally, she has lead stress management workshops, and lectured on science & spirituality. She is fluent in Hindi, Sanskrit, Prakrit, English, Marwadi, Tamil etc.



Swami Charukeertiji Bhattarakji is the Presiding Pontiff of Moodbidri Gुरुpeetha, which belongs to the Acharya Kunda Kunda Indigenous tradition. He has Diploma (Computer.Science), B.E (Civil) and M.A. in Economics and Vastuvisharada. The Moodbidri Jain library is the richest of all Jain literary collections throughout India and is known to have the oldest and most precious holy literature. Bhattarakji is the supreme head of six institutions including Ramarani Research Center and the managing trustee of 18 Jain temples of Moodbidri. He fluently delivers Jainism lectures in many languages, including English, Hindi and Kannada.



Dr. Falguni Zaveri has a Ph.D in Jain Pooja Sahitya from Mumbai University, 2008, and presents Jainism at an international level. She has conducted paryushana in Kuala Lumpur, Malaysia in 2004, and lecture tours to Singapore. She has presented a paper on Agama Tantra and Yoga with Special Reference to Jainism, in Bangkok, Thailand. She participated in the 2007 JAINA Convention and delivered lectures. She presented "Role of Temples and Religious Institutes for Global Welfare of the World Today" at the University of Florida, Orlando. Her mission is spreading Jain Philosophy and the Jain Way of Life.



Speakers



Gurudev Chitrabhanuji is a disciple of Acharya Sagarinand Surishvarji, and took diksha at age 20. He was the first Jain master to leave India in 2,500 years and lecture in America. He participated in the Second and Third Spiritual Summit Conferences in Geneva, Switzerland (1970) and Harvard Divinity School, Boston, MA (1971). He is the founder and advisor to the Divine Knowledge Society in Mumbai and Jain Meditation International Center in New York City, as well as the first to address the United Nations on ahimsa. Gurudev is regarded as a spiritual guide of all Jain Centers in North America. He has authored over thirty books in Hindi, Gujarati and English. He has led innumerable workshops, seminars and temple sthapanas around the world. He is spiritual advisor to the Lighthouse Center Inc. in Whitmore Lake, MI, where nearly 300 followers have blended the Jain Way of Life since its founding by Chetana Catherine Florida in 1978. sthapanas around the world. He is spiritual advisor to the Lighthouse Center Inc. in Whitmore Lake, MI, where nearly 300 followers have blended the Jain Way of Life since its founding by Chetana Catherine Florida in 1978.



Guruvanand Guru is a disciple of one of the most esteemed saints of recent times Yogiraj Devrah Baba. Guruji has invoked all seven chakras of his kundalini and with 42 years of rigorous sadhana, he has acquired many siddhis. Using his divine energy, he is uplifting the lives of thousands of people. He holds numerous degrees including M. Tech from IIT, Master's in Sanskrit, Vedas and Jyotish and a PhD in Astrology. He has been an honorary principal and professor at various academic institutions including Banaras Hindu University. He is an expert orator, and explains the teachings of Bhagwan Mahavir in a simple way, so that we lay persons can live our lives to lead towards liberation, while we fulfill our worldly duties. goal of preserving India's rich heritage and classical music talent. The Academy provides degree courses up to Sangeet Praveen (Ph.D. in music).



Dr. Hukamchand BhariII is well-known as a highly learned person of our Jain community. After receiving degrees of Shastri, Nyayatirtha, Sahityaratna and a Master's, he obtained his Ph.D. degree from Indore University. He is awarded with degrees of 'Vidyavachaspati', Paramagam Visharad", 'Tattvevttta", "Vanivb-hushan", "Jain Ratna", and many more. Dr. BhariII has written 53 books with sales of more than 4 million copies of his books, translated in eight languages. He is a disciple of Gurudev Shri Kanji Swami, and has made an unprecedented contribution to the spiritual revolution begun by Swamiji. He is regular speaker at many Jain centers around the world.



Speakers



Dr. Kumarpal Desai is a PadmaShri honoree by the Government of India, and is Dean of Faculty of Arts at Gujarat University. He has been a creative writer and speaker on Jainism for the last forty years. He has authored more than hundred books and has earned world-wide fame for his contribution to Jainism in the fields of literature, journalism, education, philosophy, culture and social service.

He represented India at the Parliament of World Religions in 1993 and 1999.

His awards included:

- (1) Ten Outstanding Personality of India,
- (2) Jain Jyotirdhar Award,
- (3) JAINA President's Special Award,
- (4) "Jain Ratna Award" by Prime Minister of India.

His advocacy led to the inauguration of Virchand Raghavji Gandhi Chowk in the heart of Ahmedabad City in 2012.



Dr. Mahaveer Shastri is an assistant professor of Prakrit and Jain Studies at University of Sholapur, India. His specialties include research in Prakrit & Sanskrit Languages, Mathematical Astrology, Scientific Vastu, Reading of Old Manuscripts, and Comparative Study of Philosophy. He has conducted several meditation programs in India, Australia, Canada and Nepal. He was a Pratishtacharya in the Pratishtapana and Vishwashanti Mahayadnya of 32 temples situated in many temples in India, and has also taught primary knowledge of Scientific Vastu, Jyotish and Ancient Indian languages to Digambar, Shwetamber, Sthanakwasi Munis and Vaidik Sadhus. He is also presently involved with interpretation and preservation of hundreds of ancient Jain Prakrit manuscripts in Moodbidri and Satara.



Dr. Mehool H. Sanghrajka is the founder and Chief Executive of Learning Possibilities Group, a global leader in e-learning platforms and communities. He holds a bachelor's degree in business computing, a master's degree in Indian religions from University of London, and a doctorate degree in Jain philosophy from IOU. He is a serial entrepreneur in the fields of education and technology, and has founded many businesses in the United Kingdom and overseas. He is the Education Director of the Institute of Jainology, which promotes scholarly research and awareness about the Jain religion. The IOJ has conceived and developed JAINPe-dia, the most advanced online Jain Encyclopedia, and digital collection of ancient manuscripts. Dr. Sanghrajka is a fellow of the Royal Society of Arts, and the Institute of Directors, and a Chartered Engineer in Information Technology. He was awarded the 2011 Hind Rattan (Jewel of India) by the Government of India.



Speakers



Surmani Dr Monicaben H. Shah is the Founder of Aradhana Sangeet Academy in Ahmedabad, India. She completed B.Com in 1981 and Doctorate in Music (Ph.D.) in 2001. She took her primary training in classical music from Shri Lalajibhai Chauhan of Agra Gharana, followed by intense training in classical music under the guidance of Surmani Dr. Pradipta Ganguly of Kirana Gharana. She has adopted the Style of Kirana Gharana and gharanedar gayaki of her Gurudada Pt. Rasiklal Aadharia. She specializes in singing stavans and teaching other devotional music. Aradhana Sangeet Academy is one of prominent music institutes of Gujarat with over 150 students in training in various musical and instrumental skills with the goal of preserving India's rich heritage and classical music talent. The Academy provides degree courses up to Sangeet Praveen (Ph.D. in music).



Namramuni Maharaj Saheb is a 38 years young Jain Muni of Gondal Sampraday who was born in Nagpur. Since childhood he faced many hardships including the loss of his father when he was three years old. He suffered many more hardships during youth during which time he recognized he was gifted with a sixth sense, the ability to predict the future. He went to Jodhpur for religious studies and learned 32 agams (Jain Granths) and their meanings, and then took diksha at the age of 21, and became a disciple of Shri Ratilalji Maharaj Saheb. He is the founder of Paras-dham (Mumbai), and leads many philanthropic initiatives across India, and is thus, regarded as Yug Diwakar. Realizing the disconnect youth experience with religion, in our technology dominated world, he has blended spirituality with elements of science and guided them back with love and understanding. A live webcast from Mumbai of Gurudev's lecture will be available to attendees of the JAINA Convention



Nirmal Sagarji took Jain diksha, at the age of 14, in 1978, under Acharya Pad-amsagar Suriiji and stayed in monkhood for 22 years. Along with Jain agams and philosophy, he studied literature in Hinduism and Buddhism. Since 2005, he is with the Hong Kong Jain Center, conducting daily study classes and pujas. He has performed various poojans and temple pratishthas. He visits the United States of America to deliver lectures and conduct paryushana. After completing Sadhana Kendra in Mt. Abu, he plans to start "Shri Buddhi-Vihar Pyramid Meditation Temple" in Mahudi, Gujarat.



Speakers



Dr. Philip Clayton is a leading theologian and serves as the Dean of Claremont School of Theology and Provost of Claremont Lincoln University. He also holds the Ingraham Chair at CST. Clayton earned a joint doctorate in Religious Studies and Philosophy from Yale University and has held visiting appointments at Harvard University, the University of Cambridge, and the University of Munich. He has published over 20 books and hundreds of academic and popular articles. He reached out to the Jain community in 2011 and has partnered with International School for Jain Studies to launch an important center for research and learning of Jainism in an academic setting. In 2012, CLU organized and hosted the first International Jain Conference on bioethics. Professor Clayton is presently pursuing an award with the Government of India for the Virchand Raghavji Gandhi Endowed Chair Professorship in Jain Studies.



Roop Chandrajji Maharaj took diksha at the age of 13, under Acharya Tulsi, who is the founder of Nav Tairah Panth and Manav Mandir Mission. He has authored more than 15 books and translated several Indian scriptures into many Indian languages. He is a poet, writer, philosopher and extremely knowledgeable about Jain scriptures. He also has done a deep study of the Vedas, Upanishads, Bhagvad Gita, Buddhist literature and the Bible. His lecture series and seminars include Jain religion and philosophy, vegetarianism, non-violence and yoga camps in India and abroad. In 2004, he was conferred Man of the Year by the American Biographical Institute, and was also honored by Amity Humanity Foundation and National AIDS Control Organization for his involvement in the cause of total health care, prevention and control of HIV/AIDS.



Pramodaben Chitrabhanu is a Director of Jain Meditation International Center in New York City and former Chairperson of JAINA's Jivdaya (Animal Welfare) Committee. She has a B.A. from Bombay University, and became a disciple of Gurudev Chitrabhanu in the 1970s. She has sponsored projects in educating and rehabilitating the poor and the underprivileged. She works for Reverence for Life Society and Beauty Without Cruelty and PETA, to promote animal welfare and a vegan life-style. She has authored many books including The Book of Compassion. She regularly delivers lectures at many centers around the world, and is an adviser to Lighthouse Center Inc. Whitmore Lake, MI, a unique spiritual interfaith organization.



Speakers



Samirbhai Shah attended Tapovan Sanskardham Religious School for three years and Shri Yashovijayji Sanskrit Pathsala, Mahesana School for two years. He has studied many Jain books, including Karma Granths, Jiv Vichar, Panch Pratikraman, Yog Shatak, Lalit Vistara, Siddhahaim Vyakaran, Tattvartha Sutra, Jain geography, and Sravak Vidhi. He has performed various poojans. His Guru is Pandit Amulakhbhai Mehta. He currently teaches many sadhus, sadhvis, shravak, shravika, and children. He has conducted paryushana and shibirs in many cities in India and North America.



Sadhvi Sanghamitraji, (prior known as Mangalamji), is the first person from the United States of America to take diksha in 2011, under Acharya Shri Chandanaji at Veerayatan, India. Her final or Badi diksha was celebrated in April 2012, at Jain Center of Northern California, in San Francisco. At the young age of six, she memorized many stotras, including Bhaktamar and Tattvartha Sutra. She studied scriptures and ancient languages under the divine and scholarly guidance of Param Pujya Gurudev Amar Muniji Maharaj and Acharya Chandanaji.



Sanmukhbhai Bhakta, was born in a Kabir panthi family. He is very knowledgeable and has extensively studied Shrimad Rajchandra's Vachanamrut, Prabhushri's Updeshamrut and Brahmachariji's Bodhamrut and Pragnaboth. For many years, he has been leading the satsang in the New Jersey area centers. He has also given lectures in San Francisco and in Agash Ashram.



Swami Shrut Pragyaji took saman diksha at the age of 20, under Acharya Tulsiji. He has visited the University of Oxford, Cambridge, London, Hawaii and Berkley. He has conducted many seminars of yoga and meditation and has trained thousands of people. He publishes articles regularly in various newspapers in India. His discourses include Jain way of living, anger and stress management, healthy life style, human psychology, Indian culture, healthy diet, art of enlightenment, achieving emotional balance, yoga and Preksha meditation, etc.



Speakers



Samani Shruethnidhi is with the JPP Jain Samani group, and was initiated in 2008, at the age of 22, under Acharya Pravar Shri Shubhchandraji Maharaj Saheb, with her entire family. She is fluent in English, Hindi and Marwadi. She learned many religious scriptures: Tattvartha Sutra, Dashvaikalika Sutra, Karma Theory, Mantra Shastra, Personality Development, Art of Living, and Principles of Lord Mahavira. She teaches Jain Anuppeha Dhyana, Yog Sadhana, naturopathy, etc. She educates children about moral values, non-violence and vegetarianism.



Subhash Sheth is Hon. Editor of monthly magazine Atma-Pratitee. He has earned B.S. and B.Edu. He has deeply studied scriptures by Acharya Shree Kund Kund Swami, Shrimad Rajchandra and all the discourses of Gurudev Shri Kanji Swami and other Jain acharyas. Since 1994, he has visited various Jain Centers in North America to give lectures on Jain philosophy and Drvyanuyog. He has authored many books such as Bar Bhavna, Hun Parmatma Chhun, Mokshnu Sukh: Sansarnu Dukh, to list a few. He has performed Vidhan Mandal Poojans and pratishthas.



Samani Shri Suyashnidhi was initiated in the JPP Jain Samani Group in 2010, in Mysore, at the age of 24, under Acharya Pravar Shri Shubhchandraji Maharaj Saheb. She has a Master's in Jainology with Gold Medal. She is fluent in English, Hindi, Kannada and Marwadi. She has learned many religious scriptures: Tattvartha Sutra, Dashvaikalika Sutra, Uttaradhyayana Sutra, Antakrut Dasa Sutra, Acharang Sutra and Principles of Lord Mahavira. She teaches Jain Anuppeha Dhyana, Yog Sadhana, memory power, fundamentals of Jainism, and also educates children about non-violence and vegetarianism.



Pandit Mahesh Kumar Jain is a renowned scholar who has studied various religious scriptures including: Tatvartha Sutra, Sarvarth Sidhi, Karma Kand, Ratnakarand Shrivakachar, Samayasaar, etc. He has studied and done in-depth analysis of Karnanuyoga. He was the head Lecturer in Jaipur, India. He has over thirteen years of teaching experience. He has taught in various colleges and universities in India. His foreign trips include Thailand and USA for last four years. He offers various religious camps held throughout India and USA. He has been an active leader of many Vidhans and religious functions. His publications include: Hindi translation of Jain Prayers and other philosophical matters published in Jinbhashit & many other magazines.



Speakers



Mr. Bharat Desai is a Kenyan-born Indian American entrepreneur and founder of Syntel. He received his B. Tech degree in Electrical Engineering from the Indian Institute of Technology, Mumbai, India, and his MBA in finance from the University of Michigan. He currently serves as Chairman of Syntel headquartered in Troy, Michigan. He co-founded Syntel in 1980 with his future wife Neerja Sethi, growing it into a leading IT outsourcing giant. Mr. Desai serves on the board of several educational institutions including the John F. Kennedy School of Government at Harvard University, Students in Free Enterprise (SIFE) and the Stephen M. Ross School of Business at the University of Michigan. Desai has received many awards, including Entrepreneur of the Year, Stephen M. Ross School of Business, University of Michigan; Michigan Entrepreneur Award, Harvard Business School and Entrepreneur of the Year by USA Today and NASDAQ.



Shri Arun Firodia is the Chairman of Kinetic Group, India, and was awarded Padma Shri in 2013. A distinguished India Institute of Technology, Bombay Alumnus awardee, he developed India's first totally indigenous motorized two-wheeler moped, "Luna," a mass-manufactured, affordable vehicle which revolutionized mobility and promoted economic advancement for the masses. Mr. Firodia was instrumental in automotive supplier development, and set up the new Auto Cluster in Pune, India, which has greatly boosted the Indian auto industry. Among many other honors, he was conferred the MIT Distinguished Alumnus Award in 2007, as well as the Helen Keller Award (2004) for his efforts in rehabilitation of lepers, and TERI Corporate Social Responsibility Award (2004-05).



Professor Dr. Dipak C. Jain is the former Dean of Kellogg School of Management, Northwestern University and INSEAD. Dean Jain's areas of research include the marketing of high-tech products; market segmentation and competitive market structure analysis; cross-cultural issues in global product diffusion; new product diffusion; and forecasting models. He has authored more than 50 articles published in leading academic journals. He obtained his bachelor's degree from Gauhati University, Assam, India, followed by a Ph.D. from University of Texas, Dallas. He serves on the boards of corporations such as Reliance Industries, John Deere, Hartmax, and previously United Airlines.



Speakers



Dr. Sulekh C. Jain is a past President of JAINA (two terms), and a founder and chair of the governing council of the International School for Jain Studies. Dr. Jain is highly educated having obtained his bachelor's degree in mechanical engineering, master's degree at Indian Institute of Technology, Kharagpur, doctorate from Birmingham University, and an MBA from Clark University and Worcester Polytechnic. While actively serving JAINA, he had a distinguished career as an engineer in various manufacturing corporations, retiring in 1998 from General Electric Aviation. He is a JAINA Ratna recipient, and served as president of Jain Center of Cincinnati and Dayton and the Jain Center of Houston, and as secretary of Mahavir Vision, Inc. USA. Since retiring, he devotes all his energy and creativity to the promotion of Jain academic education through ISJS.



Dr. Masum Momaya is the first Jain Indian American curator for the Smithsonian Museum Indian American Heritage Project. She has a bachelor's degree in Public Policy and Feminist Studies from Stanford University, a master's degree in education from Harvard University, and a doctorate in Human Development, and pursued advance studies in the University of Oxford's Development Studies Program. Dr. Momaya brings a wealth of experience as a researcher, educator, curator, writer and advocate to this role, beginning more than 20 years ago, as a teenager organizing youth service projects in the Indian American community in Chicago. Prior to joining the Smithsonian, Dr. Momaya was a curator and outreach program organizer at the International Museum of Women.



Shri Shantilal Muttha founded Bharatiya Jain Sanghatana in Pune, India, in 1985, after pursuing a successful career in real estate development. He has a B.Com degree from University of Pune. BJS has scientifically researched, designed, developed and implemented practical, replicable modules to address social issues with substantial results following the Jain way of life. BJS has been recognized at the World Organization of NGO's (WANGO) in 2005 as the World's Best NGO in education, while 2011 brought in the QIMPRO award for excellence. With wide experience in fields as diverse as child and woman welfare, support for the handicapped, calamity and disaster management, he is constantly looking for opportunities to further widen the scope of activities of the BJS, which has collaborated with JAINA on social development projects.



Speakers



Dr. Mamta Shaha is an Assistant Professor of Pediatrics at New York University Medical Center, NY. She is also a member of the American Academy of Pediatrics and has served on its research committee. She is also a member of the Adult Education Advisory board of Great Neck, NY. At present she is the chair of the Media Production Committee of JAINA and has been producing and broadcasting a weekly Jain TV show MANGALAM for the last 6 years. Mangalam is seen in North America, Canada, Europe and UK, and also on YouTube since 2011.



Mr. Mahendra Vora is well-known as the ‘Serial Entrepreneur’ all across the US Midwest since over the last 20 years, he has helped or co-founded multiple successful technology ventures with Fortune 500 companies, and has held senior management positions at large global organizations. Most recently, he has co-invested in Vora Technology Park, one of the largest and most advanced tech parks in the country. He holds a bachelor’s degree in electronics & communications engineering from India, and a master’s degree in computer science from the University of Michigan, Ann Arbor. He is a trustee of the Jain Center of Cincinnati and Dayton, and is a frequent guest speaker on entrepreneurship, real life transactions and venture creation.



Ms. Madison Vorva graduated from Greenhills School in Ann Arbor, MI, and will join Pomona College, CA. At the tender age of 12, Madison and her classmate, Rhiannon Tomtishen, founded Project ORANGS in 2006. She has led a six-year non-violent campaign against corporate America to make Girl Scout cookies more environmentally friendly, by curbing the use of unsustainably sourced palm oil and its derivatives that are contributing to the extinction of orangutans in SE Asia. Project ORANGS has been written about in The Wall Street Journal in May 2011, national media. Madison’s mission is to show consumers, that their everyday purchases have global impacts and consequences. She believes that youth have tremendous potential and power to make a difference within their local and international communities.



Ms. Falguni B. Shah has been an active member of the Jain Society of Greater Detroit for thirty-one years. She has taught pathshala at the society for over twenty-four years to students ranging from ages six to sixteen. Falguniben has a unique teaching style that engages her students to participate and learn through discussion while intertwining the lessons of Jainism to everyday life and creative story-telling from the scriptures. She gained her passion for learning about and imparting knowledge of Jainism from her late father, who spent a great deal of time teaching her, as a child, the foundations of Jainism. She is a senior medical professional at the Henry Ford Hospital, West Bloomfield, MI.



Speakers

Dorothy Davies and Monte Jackson started saving animals a couple of decades ago. Among the first bunch was a nine month old pet shop puppy, Sasha, who a family had purchased, but couldn't appropriately care for. SASHA is now a non-profit organization. It stands for Sanctuary and Safe Haven for Animals, sheltering over 200 animals, each with its own story to tell. Some were dumped and discarded, some left to die. They now live their natural lives under the loving care of Dorothy and Monte who have transformed the distrust in their eyes with curiosity or calm.



Mr. Rajesh Prasad is a Jain attorney working with the city of Detroit. He completed his bachelor's degree from the University of Pennsylvania and juris doctor from Washington and Lee School of Law in 1999. He is a passionate animal rights activist, who in his spare time has gone to great lengths in promoting non-violence to animals. He co-founded the City's Animal Protection Unit, and was also the first Indian awarded the Albert Schweitzer Award (in 2011) with his colleague Amy Slameka, for their bold approaches in prosecuting many animal cruelty and animal fighting cases in Michigan. He has tried over 190 jury trials. He is currently on the State Bar of Michigan's Animal Law Section. Rajesh and his wife Catrina, are proud owners of two rescued dogs.



Mr. Bhupesh Mehta is Chairman of Past President's (2011-12) Council of Jain Society of Metropolitan Washington, and a former JAINA Director. He has been a guest speaker at many schools, universities, organizations and youth camps about Jainism and the Jain way of life. He was a guest panelist speaker on the 'Frederick Faith Debate' program on the radio station WFMD AM930. He conducts DC kitchen activities yearly to feed Jain food to homeless and needy people and is currently working on the JAINA Upliftment project to aid the poor Jain children and families in India to receive a quality education, higher or vocational training, and skill enhancement vocational training to increase their earning potential. Bhupesh is an IT professional.



Prof. Stephen Vose is an Assistant Professor at Florida International University Department of Religious Studies. He obtained a bachelor's degree from St. Lawrence University, followed by a master's degree from Harvard Divinity School, and has recently completed his doctorate from University of Pennsylvania. His main areas for research and teaching are the religious traditions of South Asia, primarily in Jainism and secondarily in Hinduism, Buddhism, Sikhism, and Islam. He examines the history of interactions within and between these traditions. His research topic was "Jain Monks as Political Leaders in Sultanate-era Gujarat," and he lived in Ahmedabad during 2009-10 to conduct his research. He is fluent in several languages: Gujarati, Sanskrit, Prakrit, Hindi and Nepali.



Speakers



Mr. Michael Krause is a member of the Board of Directors of World Medical Relief (WMR) in Detroit, MI. WMR was founded in 1953 after the Korean War, and is well-known as a humanitarian organization with the mission of helping the medically underserved populations of the United States and the world by collecting and distributing medicines, medical equipment, and related materials. Michael is a member of the Warren, MI, Rotary Club. He has actively participated with his club in several international projects partnering with local clubs in other countries around the world. He is the owner of a business in Farmington Hills, MI that serves businesses and non-profits on their insurance needs, and in planned giving.



Ms. Anju Bhargava began her career as a banker, and has held senior positions in corporate America, focusing on business transformation, organizational development and risk management. Ms. Bhargava has a bachelor's degree from Madras University, an MBA from Rutgers University, with training at Harvard's Kennedy School of Government, American University, and Kellogg. Shortly after her appointment to President Obama's Inaugural Advisory Council in April 2009, Bhargava founded Hindu American Seva Charities, a progressive American organization advancing seva, interfaith collaboration, social justice and sustainable civic engagement to ignite grassroots social change and build healthy communities. HASC is working to strengthen the diaspora immigrant civic engagement of the new Americans for the common good.



Mr. Arvind Vora is the Chair of the JAINA Interfaith Committee and co-founded the Long Island Multi-Faith Forum (LIMFF) in 1994. He helped to found the Jain Society of Long Island, and worked with the Jain Center of America in New York City. He was instrumental in the formative years of JAINA as the first Secretary to lay a solid foundation of JAINA. He worked on special projects including several honoring Gurudev Chitrabhanu. He was one of the ten invited (and the only Jain) to meet and greet Pope Benedict on his first visit to the USA in April 2008. He has represented JAINA at many domestic and international interfaith events involving the United Nations and national leaders of the United States and India. He is a past recipient of the JAINA Ratna Award.



Ms. Tina Agarwal has been a part of Brahma Kumaris World Spiritual Organization for fourteen years. She is pursuing her doctorate in microbiology at University of Toledo, OH. She was involved in the project "Spotlight Values" done in collaboration with the United Nations for the UN's International Year of Youth in 2012. Presently, she is involved in creating the project, "7 Billion Acts of Goodness."



Speakers



Ms. Poorvi Parekh has been a teacher at the Jain Center of Southern California for over 17 years. She completed her bachelor's in economics, Hong Kong University and her MBA at Shenandoah University in Virginia. She is particularly involved in activities that can improve the visibility of Jainism in the mainstream community through education and interfaith activities. She conducts a workshop for high school children in the application of Jain principles in their day to day activities. She represents the Jain Center and Jainism in a wide variety of events in Southern California. Ms. Parekh is an investment professional by occupation and has been a resident of California since 1996. She is President and CEO of Canterbury Consulting Inc.



Ms. Rajvinder Chehl is a psychotherapist, educator, facilitator, and entrepreneur, as well as a member of the Sikh Temple and Gurudwara of Plymouth, MI. She earned her bachelor's degree from North Carolina State University and her master's degree from Oakland University. Raj was born in a small village in the northern state of Punjab in India and moved to the United States when she was seven years old. As a result of her father's foreign service with the United Nations, Raj moved to Sudan and has traveled extensively throughout Africa, Europe and Asia. She has served on the Board for Michigan Asian Indian Family Services (MAIFS) as well as Wisdom in Metro Detroit. She is a panelist on the PBS show "Interfaith Odyssey."



Dr. Harsha Jayatilake, MD, is a Professor at Wayne State Medical School and Michigan State Osteopathic School, and Director of the Michigan Wellness Center. He is the lead physician involved with the development of St. Mary's Hospital's Integrative Medicine Program. He is a Member of Great Lakes Buddhist Vihara in Southfield, MI, and President of the Michigan Chapter of Sarvodaya Organization of Sri Lanka. Since 2003, he has been practicing Integrative Holistic Medicine at his consultative practice, where he integrates most of evidence-based complementary and alternative modalities with conventional medicine.



Dr. Kathy Hurt is presently Senior Minister at Birmingham Unitarian Church in Bloomfield Hills, Michigan. She did her schooling and training at Rice University, University of Chicago and Meadville/ Lombard Theological School. She has served the Unitarian Universalist Congregations in Michigan and California.



Speakers



Ms. Nirmala Nancy Hanke, MD is President of the Lighthouse Center, Inc., an interfaith organization that acts as a bridge between the East and West, supporting people in their spiritual philosophies and journeys, while being mindful of Divine Order. Nirmala is a practicing psychiatrist and psychotherapist. She is a Medical Director at Monroe Community Mental Health Authority, and has a private practice in Whitmore Lake, MI, for psychopharmacology, meditative psychotherapy and Reiki healing. The Lighthouse Center was founded in 1979 by Chetana Catherine Florida, and is much influenced by Jain Philosophy and the message of peace, well-being and healing preached by Gurudev Chitrabhanu and Pramodaben. The Center embraces the Jain philosophy and promotes a vegan lifestyle.



Dr. Charles Mabee is the founder and president of the Hospitality Initiative in Southeast Michigan, and a professor of religion at Oakland University. He is an ordained Presbyterian minister; and professor of biblical studies and interreligious dialogue at the Ecumenical Theological Seminary, and visiting lecturer in religious studies at Oakland University. He holds a doctorate from Claremont Graduate School, CA, in religion, and a Master of Divinity from Dubuque Theological Seminary, IA. He is author of two books and co-founded the Colloquium on Violence and Religion; an international organization founded on the study of the mimetic theory of social interaction based on the thought of Rene Girard. He is currently working on a book exploring the topic of “Reclaiming Hospitality in a Culture of War.”



Mr. John Suggs is a retired quality engineer from Chrysler, and has been a member of the Baha’i Faith for forty-five years. He holds a bachelor’s degree from Eastern Michigan University and a Masters of Business Administration Degree from Central Michigan University. Although the Baha’i Faith has no clergy, he served for many years on the elected Local Spiritual Assembly of Detroit and now is a member of the Registered Baha’i Group in Washington Twp., Michigan. He had the bounty of twice serving as the elected representative of his Baha’i Region to the Annual National Baha’i Convention, where the National Spiritual Assembly of the United States is elected.



Ms. Padma Kuppa is a member of the Board of Directors of Hindu American Foundation in Michigan, where she focuses on inter-religious cooperation. She is an IT professional in the US automotive industry, with a bachelor’s degree from REC, Warangal, India. An activist involved in community service locally and regionally, Padma is a co-founder of the Troy, MI, area Interfaith Group, Advisory Board Member of WISDOM, a metro Detroit women’s interfaith organization, and a columnist for Patheos.com.



Speakers



Rev. Daniel McQuown is Chaplain and Director for Global Diversity Chaplin at Albion College, Michigan, and a regular visitor to the Jain Society of Greater Detroit temple. He is an ordained minister in the United Church of Christ and an active member of the Association of College of University Religious Affairs. He obtained his education at the Princeton Theological Seminary. He organizes partnerships with the campus and larger community to deepen spiritual values, cultivate diversity, and prepare students for a pluralistic global workplace.



Mr. Nissim Reuben is a Program Director for Indian-Jewish American Relations, American Jewish Committee (AJC) in Washington, DC. He has a master's degree in international affairs from American University and a master's degree in economics from India. Drawing on his unique personal background of being both Indian and Jewish and as part of his professional commitment and personal passion, he travels on behalf of AJC, networking Indian and Jewish American students, community leaders, artists, doctors and business professionals. He mentors JAINA summer interns, and has helped coordinate two historic AJC co-sponsored India-Israel-US friendship receptions on Capitol Hill. He also led an AJC Project Interchange Mission to Israel for Indian American Deans, Provosts, Media, Think-Tank & Community leaders. He is fluent in English, Hebrew, Hindi, Gujarati & Marathi.



Imam Dr. Achmat Salie is Director of Islamic Studies at University of Detroit Mercy, and co-editor of the Journal of the Academy of Muslim Philanthropy and Religion Chair of Michigan Muslim Academy Conference. Dr. Salie has extensive experience in Islamic Studies both in South Africa and in the USA, and has created Islamic studies programs at various universities. His academic preparation includes a bachelor's degree in Arabic and Islamic Studies, six years of intensive seminary studies in Islamic Jurisprudence and a Master's of Business Administration and Doctorate in Business leadership.



Dr. Olaf Lidums is assistant professor at the Theological Seminary and Vice President of the Hospitality Initiative, Michigan. He teaches in the areas of Urban and Ecological Ministries, Applied Ethics, and Pastoral Ministries. His forty plus years of professional service also includes non-profit leadership as director in a variety of entities, including foster-care adopt agency, homeless services, hospital pastoral care department, and addiction treatment centers (spirituality director); and as a clinical counselor and consultant in two Lutheran Social Service agencies. Dr. Lidums has been actively involved in the inter-faith arena over the years, including the role of Co-Coordinator for the First Detroit Parliament of World Religions held in April, 1998, at Oakland University.



Speakers



Akshay Shah, MD, MBA, CPE, FACP, FIDSA is a diplomate of the American Board of Infectious Disease, a certified physician executive and clinical assistant professor at Wayne State University in Detroit, Michigan. He is a consultant in Infectious Disease. Dr. Shah was the founder and former president of Infectious Disease Center, P.C. and past president of Michigan Association of Physicians of Indian Origin.



Vasundhara Tolia, MD, is a board certified Pediatric Gastroenterologist. She has published over 150 articles in peer reviewed journals, reviews and chapters. In addition to having been a researcher, educator, clinician and mentor, Dr. Tolia is an internationally sought speaker and has lectured extensively throughout the world.



Kirit Tolia, MD, FACE, is the Medical Director of the Joslin Diabetes Center affiliate at Providence Hospital in Southfield, Michigan. He is a Clinical Associate Professor of Medicine at Wayne State University in Detroit and has spoken to audiences worldwide on diabetes and related disorders. Dr. Tolia is a fellow of the American College of Clinical Endocrinologists, and Detroit Medical Academy, and past president of Michigan Association of Physicians of Indian Origin.



K. P. Ravikrishnan, MD, is the Director of Pulmonary and Critical Care Medicine section at William Beaumont Hospital and a Professor of Medicine, Oakland University William Beaumont School of Medicine. Dr. Ravikrishnan worked in the Pulmonary and Critical Care section of University of Michigan and was a past president of Michigan Association of Physicians of Indian Origin.



Speakers



Pratibha Modi, MD, FACP, is a diplomate of American Board of Internal Medicine and a fellow of American College of Physicians. She practices Internal Medicine in Michigan and is a clinical assistant professor at Wayne State University in Detroit. Dr. Modi was a past president of Michigan Association of Physicians of Indian Origin.



Nitin Doshi, MD, FACC, is the medical director of Cardiovascular Services and Coronary Care Unit and Hearth Failure programs at St. Joesph Mercy Oakland (SJMO). He served as Chief of Staff at SJMO and received “Leadership and Quality Achievement Award”. Dr. Doshi is a clinical assistant professor in Department of Medicine/Cardiology at Wayne State University and at Oakland University.



Ketan Mehta, MD, is board certified in Internal Medicine and Pulmonary Diseases. He is the founder and CEO of NeilMed Pharmaceuticals based in Santa Rosa, California, the largest company for over-the-counter internal nasal care products in USA, Canada and several other countries. Dr. Mehta holds several patents around the world.



Kirit Shah, MD, FACC, is a board-certified cardiologist and the Director of Vascular Medicine, St John Providence Hospital. He is a clinical assistant professor at Wayne State University in Detroit. Dr. Shah was a past president of Michigan Association of Physicians of Indian Origin.



Mrs. Asha Jain, MA, RD, CDE, is a well-known published dietitian and diabetic nutrition educator at Walter Reed Army Hospital. She specializes in diabetes, cardio-vascular diseases, gestational diabetes, and weight management. Her area of expertise includes various cultural, ethnic and religion restricted foods. She has more than 25 years of experience



Youth Activity Speakers



Amit Dunganani shares a strong passion and interest for the intersection between service, spirituality and inner growth. He received a B.A. in Economics from the University of Chicago. When Amit isn't working or spending time with his family and friends, his focus shifts to volunteering, meditation, and self-reflection. Amit has been a volunteer at ServiceSpace, a non-profit that has been popularizing gift culture through numerous online web portals and offline gift-economy experiments. Professionally, Amit works within the hedge fund and venture capital/private equity world. He worked at a start-up and, as the 4th employee in the company, helped grow the company to over 700 employees, providing leadership in the areas of client service delivery, business development, and operations.



Amit Jain is an "Ecowarrior", merging his passion for entrepreneurship, sustainability, and social responsibility. He currently is part of a small team developing the Los Angeles Green Business Certification Program. In addition, he is a consultant working with various Cleantech startups and green businesses in Southern California. Amit also provides project management and marketing communications strategies to organizations for re-branding with socially responsible messages. Amit received his MBA from Loyola Marymount University. He is also a LEED Accredited Professional and acquired a Certificate in Sustainable Business Management from University of California, Irvine.



Apurva Bhansali founded Softex in 1992 with his father, Mahendra Bhansali. Apurva became the CEO of Softex in 1998. Located in Austin, TX, Softex was named as an Inc. 500 Top 500 Fastest Growing Private Company in 2000. Softex employs approximately 35 people with offices in Austin and Mumbai. Apurva was involved in the creation of the Jain Sangh of Greater Austin and has served as President of the Sangh. Apurva is married to Nehal Bhansali, who is one of the founding Pathshala teachers in Austin, and they have two kids, Ayush (13) and Ashna (11).



Birju Pandya focuses on the nexus of money, social good, and inner transformation. He is a Managing Director with Armonia, a private investment firm specializing in supporting social entrepreneurs that use nature-based solutions. Birju is also a longtime volunteer of ServiceSpace, a non-profit that has been popularizing gift culture through numerous portals. Prior to this, Birju was a consultant with McKinsey & Company in New York City. He has a Bachelor degree from Arizona State University and an MBA from Columbia University.



Youth Activity Speakers



Bonita Parikh is currently the Director of Events for YJA, and previously was the South Regional Coordinator. After graduating from Texas A&M, she started working at Hewlett Packard as a Data Analyst. Aside from work and YJA, Bonita enjoys dancing, eating endless tubs of ice cream, and jamming out to anything Bollywood/Drake. She laughs so much on a daily basis that her stomach hurts, so if you ever need a good laugh, you know where to go :) She challenges you to come play Family Feud!



Chintav Shah is originally from central New Jersey, and a college student at the University of Pennsylvania majoring in business and engineering. He spent his last summer tutoring high school students and is spending this summer interning for ADP. Chintav enjoys connecting religion, philosophy, and history, and making it relevant and interesting. He likes playing ultimate frisbee for fun and recommends the movie *The Fountain* to anyone who hasn't seen it.



Hemang Srikishan is a spiritual thief. Since high school and college he has gleaned teachings from his friends of various faiths and tried to put them in practice in order to strengthen his Jainism and Hinduism. As the son of a Hindu father and Jain mother, Hemang is deeply interested in religion and how principles from any faith can be used for self improvement. Professionally, Hemang is a middle school math teacher that teaches in a Chicago charter school. His love for service, religion, and youth action has led him to become a teacher both professionally and within the Jain community.



Hetali Lodaya is a senior at UNC-Chapel Hill studying Chemistry and Public Policy. She loves science policy, social entrepreneurship, and law, as well as bhangra, scifi/fantasy literature, and NCIS. She has been a pathshala student and assistant teacher for many years, first in Detroit and now at the JSCNC in North Carolina, and previously served on the YJA Board as Southeast Regional Coordinator. She thinks it is vital for everyone to have their own understanding of what religion means to them, and hopes her session will help you explain that meaning to others!



Youth Activity Speakers



Dr. Jennifer Craig has one passion in life: to build bridges. She edits and writes articles for JAINA's new blog on The Huffington Post about Jainism in North America, helps develop projects such as the Young Heroes Program for the Global Education Leadership (GEL) Group, leads groups where people support each other to reach their goals in 100 days, and tutors college students in English Composition at Wenatchee Valley College. Jennifer also edits dictionaries--and has occasionally created new words. Jennifer received a PhD in English Literature from Glasgow University in Scotland. She's currently writing a book on Renaissance drama.



Kushal Doshi was born in Long Island, NY, and grew up in Marlboro, NJ. He graduated as a chemical engineer from Carnegie Mellon University in Pittsburgh, and now works as a New Product Development Engineer with Perma Pure LLC. He is very excited to be attending his first ever JAINA convention! In his free time, Kushal enjoys running outside, hanging out with his family/friends, and doing thrilling activities. He is also a bit of an outdoorsy person: he loves to hike, trek, explore the wilderness, and just be adventurous. He has hopes of participating in next year's Washington D.C. marathon.



Malhar Teli is a student at Northeastern University, and Director of Publications with Young Jains of America. As a student of Jainism, Malhar actively strives to make his environments more Jain-friendly. He focuses on the media as a tool of enlightenment and education, feeling that critical thinking can better teach a person than a speech, and is returning this year to showcase Jain themes in modern cinema and television.



Dr. Manoj Jain is an infectious disease doctor and a frequent writer for the Washington Post. He has authored books on Jain food, as well as non-violence and non-absolutism. He has been interviewed on CNN and NPR, and his writings and interviews can be found at www.MJainMD.com. Dr. Jain also serves as a YJA Board of Trustee.



Youth Activity Speakers



Mitesh Shah has been affiliated with YJA for the past six years; either as a board member or Co-Chair. He is a Business Intelligence consultant from Atlanta and grew up in Alabama (yes, there are Jains everywhere!). Come to the 'Not Your Typical Vegetarian Debate' and discuss some relevant topics relating to being vegetarian in today's world. Find Mitesh at the convention and you can talk about sports (WAR EAGLE!), life, or maybe even play MAFIA with him!



Mukesh Doshi is a practicing pediatrician. He has been teaching Pāthashālā in Chicago for the past 16 years. He is the Chairman of the JAINA JNF/MIS committee and a member of the JAINA Education committee. He is one of the contributors and authors of all temple Pāthashālā books. He has been invited to speak on Jainism at various inter-faith events and several Chicago area schools and colleges.



Naman Jain grew up and lives in Boston, MA. He has attended pathshala classes for most of his life and is a youth representative for the Jain Center of Greater Boston. He has taken the initiative in the Boston area to motivate the youth towards Jain principles with creative and fun activities. He has also been very involved with YJA and been a Co-Chair in the past. He graduated from Northeastern University with a Computer Engineering degree and works in the Boston area as a support engineer.



Nirav Shah is from Long Island, NY, completed his PhD in Aeronautics and Astronautics from MIT in 2012, and currently resides in Los Angeles, CA. His work focuses on satellite design. With an ongoing interest in interfaith dialogue, Nirav was a fellow of the Addir Interfaith Program at MIT that serves to bridge faith groups on campus. Nirav has presented at several YJA, YJP, and JAINA conferences, as well as local temple events in Boston and Chicago.



Youth Activity Speakers



Nissim Reuben is a native of Gujarat and part of India's small Jewish community. For the last several years, Nissim has served as the American Jewish Committee's Indian-Jewish program director. He now lives in Washington, D.C., and has organized a wide range of events: meetings between top Indian and Israeli lobbyists, joint trips to Israel and India, and even Hanukkah dinners at the Indian ambassador's house.



Parth Savla is the first person to work full-time for JAINA, managing the organization's day-to-day activities and coordinating projects. He is also managing JAINA's first Summer Internship Program, which combines leadership training, professional skill-building, and the practice of Jain values. He is the founder of TruVizon Designs, an online marketing and business development company, and the Global Education Leadership (GEL) Group, which encourages youth locally and globally to dissolve boundaries through empathy and compassion. He has provided life coaching to adults and youth for nearly a decade, and enjoys leading groups where people support each other to reach their goals in 100 days.



Priyal Gandhi is the current Director of Education for YJA. She lives in Northern Virginia and will be a freshman at the University of Virginia this fall. She loves music, dancing, art, and being an active Jain at her local temple and in YJA. She is also somewhat of an amateur artist, music (and musical) lover, chocolate chip cookie dough ice cream fanatic, and always ready to dance - anything from garba to Persian style! At the temple, she has graduated from the JAINA pathshala curriculum and now helps teach 5-7 year olds. Learning about how to make Jainism applicable in our daily lives is important to Priyal - as is community service.



Salonee Shah is the current Director of Project Development for YJA. She is also a Teach for America teacher, teaching technology in a small town called Durant, Mississippi. This year, she has worked with the JAINA Executive Board to promote various internships for Jain youth. In her free time, she loves extreme action adventure sports, traveling, meeting new people, dancing, and chocolate.



Youth Activity Speakers



Sejal Dhruva is currently one of the Co-Chairs for YJA and has previously held the West Regional Coordinator role. She graduated from University of California, Irvine with a Bachelor degree in Behavior Psychology and Political Science. She is a certified paralegal working full time as a contracts negotiator at salesforce.com, inc. in San Francisco, CA. When not working, you can find Sejal at the gym, out with friends, doing yoga, or cheering for the San Francisco 49ers or San Jose Sharks. She believes that laughter is the best part of life and challenges you to make her laugh more than she can make you laugh!



Sheenika Shah is currently one of the Co-Chairs for YJA and has previously held the Director of Publications role. Sheenika received her B.S. in International Relations and Business Administration at the University of San Diego and graduated law school from California Western. As a non-practicing attorney, she has found her niche in legal marketing as the Business Development Website Coordinator for a national law firm combining her love of law, technology and marketing. In her free time, Sheenika loves to try new vegan restaurants, travel, and explore all apps and websites related to social media!



Surbhi Pandya has been an influential speaker in the U.S. and India on subjects like meditation, inherent soul – infinite powers, living a miracle life, Jain Siddhant Praveshika, microbiology, and Jainism’s microscopic vision of food. Surbhi has also used the medium of abstract paintings to depict deep philosophical concepts in a scientific way. Genetics and Karma, science of Jain temples, multi-faceted reality of anekantvand are the topics of some of her most popular paintings. She has compiled a set of children’s books (Pahala Kadam, Doosara Kadam, and Teesara Kadam) under the guidance of Munishree Kshamasagarji Maharaj, explaining the basic principles of Jainism in a modern pictorial way.



Sonali Vakharia was born in Flint, Michigan and grew up mostly on the east side of the state. She graduated from the St. Louis College of Pharmacy in St. Louis, Missouri in 2011. She is now practicing as a pharmacist at Beaumont Hospital in Royal Oak, Michigan. This is her first year being on the Youth Activities board, and she is very excited that the convention will be held in her home state! Sonali enjoys spending time with her friends/family, going to concerts, traveling, writing poetry, playing the piano, photography, and helping out during local pathsala classes.



Youth Activity Speakers



Shikhar Shah is working on his master's in health policy at UIC. He is currently attempting to understand Jainism by working through the (translated) primary documents, and would love your advice. He spends most mornings on the lake shore, because the sunrise over lake Michigan is absolutely gorgeous. He'd love to trade jokes, recipes, and book suggestions with you. You'll often find him singing old Hindi songs - feel free to join him!



Unnata Pragya Samanji received the initiation by His Holiness Acharya Mahapragyaji in Mumbai in 2003. Samanji received her Master degree in Religion and Philosophy from Jain Vishva Bharati University. Since 2006, she has been serving on the faculty at Florida International University in Miami, and is dedicated to promoting Jain studies in American academia. Passionate about Preksha Meditation, she has conducted research ventures to contribute in the world of healing. Having travelled to the U.K., the U.S., Singapore, and other countries, she is dedicated to seeking Truth.



Dr. Vijay Mehta widely known as Vijay Uncle, is a retired board-certified general surgeon from Temple, TX. He was Assistant Professor of Surgery at Texas A&M Health Science Center. Dr. Mehta is a motivational speaker who has personally helped more than 1,000 desi youth as they struggle to balance Indian and American cultures, and he has spoken at university campuses and youth conventions across the U.S. If you have a specific issue that you would like to be addressed, please email him or IM him on yahoo chat at vijayvip@yahoo.com, or you may post on the forum at www.vijayuncle.com.



Yogendra Jain has been active in the Jain Center of Greater Boston since its inception. He is the Northeast VP of the Federation of Jain Associations of North America (JAINA), chairman of the Long Range Planning Committee, a JAINA director, and teaches Levels 5 and 6 Pathshala (religious school). He has led more than a dozen "out of the box" seminars and groundbreaking projects, including Tattvarth Sutra: Ancient Scriptures Come Alive, Comparative Religion, Essence of Jainism, Rebranding and Repackaging Jainism, Discovery of the Soul, Strengthening of Faith, and Measuring Your Jain Way of Life Progress. The objectives of these projects are to expand the understanding of Non-Violence, Non-Absolutism, and Non-Possessiveness in a modern way of life for Jains and Non-Jains. He started his career at MIT Lincoln Labs and Texas Instruments before founding and operating several successful companies. He holds a B.S. from Boston University, an M.S. degree in electrical engineering from Rice University, and an M.B.A. from Babson College.



Ahimsa In Action

- Pujyashree Chitrabhanuji

Nature's bounties, beauty and wonders are limitless. She has blessed mankind in abundance; but with certain inherent control mechanisms. She has her own rules and regulations, which man needs to follow, for his own well-being and spiritual growth. She has also been kind enough to give intelligence and discretionary powers to man. But, man in his greed, many a time, does not understand nature's checks and balances. Nature then is forced to checkmate him, for his own good. For example, if man succumbs to his palate and becomes its slave, he loses control over his thoughts, speech and actions, and also suffers ill-health.

Many of us are vegetarian. We eat plant-based food. We believe in 'Ahimsa' which is non-violence or having reverence for all forms of life. We not only believe in 'Ahimsa', but we are practitioners of 'Ahimsa'. We have minimised our needs by becoming or remaining vegetarian.

Though being vegetarian is excellent for man's physical as well as spiritual health, it is not enough. We have realized, over the years, that being 'vegan' is far superior and a much more complete practice of 'Ahimsa'. Veganism does not allow the intake of milk or dairy products for human consumption or use.

Milk does not grow on plants. Milk is one of nature's most beautiful wonders. We can say MILK stands for Mother's Infinite Love and Kindness. Milk is produced in a human or an animal Mother. Only when a female, either of a human being or an animal, becomes pregnant and is to give life and birth to another being, her blood gets transformed into milk. This is simply because she takes upon her the work of the Creator. She nurtures, protects, takes care, loves the new being in her own self, forgetting her own discomfort and pain and gives shape to and creates and gives life to the new creation. Her love, compassion and kindness flow into the new creation

and that naturally transforms the required quantity of red blood into white milk when her creation comes into the world.

Milk is only for the new creation of the mother and that too for a limited period of time, for the nourishment and early growth of the new-born. Milk is a gift of nature for the helpless baby. The red blood turning into white milk for the baby is a miracle of nature. As long as the child does not get teeth, the mother gets milk, and the child grows in strength by consuming mother's milk. When the child grows to the stage when he gets teeth, the milk takes its original form and colour, i.e. it gets transformed back into red blood. At that time, even if the child wants mother's milk, it cannot get it as it no longer needs it.

It is made so clear by this law of nature that milk belongs only to the baby. None of the species, other than human beings, consumes milk when it grows beyond a stage, when it is too young. Human beings, unfortunately in their ignorance, start having milk of other species once they grow beyond this stage, little realizing that it is a calf or an off-spring of some other species who is deprived of its dues. It is in fact inhuman and against the principles of non-violence and non-stealing when humans have milk of cows or other species, belonging to their offspring. Where will the helpless calf go for its nourishment? The animal baby starves and remains under-nourished. As though this sin is not enough, a bigger crime follows. If the offspring is a male, it is sent away to the veal industry in Western countries and to the slaughter house (surreptitiously in the early hours of the day) in India.

Now-a-days, everywhere, since the bull is not required by humans, either for farming or carting, they indulge in these inhuman activities to suit their selfish ends. Thousands of bulls go to butchers for slaughter. This unfortunate slaughter and the



use in veal industry take place on account of the consumption of cow milk by humans.

In addition to these atrocities caused, as the babies are taken away from their mothers, the mother has to undergo the pain of separation which she suffers in silence, without any revolt, as she practices non-violence. The cow cries silently, as the new-born is taken away, since for nine months she had nourished the child and when it is born, it is separated from her. The silent agony of the cow creates certain vibrations.

These selfish acts perpetrated by human beings, due to their greed, result in the following three consequences:

1. When we take the milk which belongs to the off-spring of the cow, the suffering vibrations of the cow and the calf would boomerang on us and might create some separation in our lives. As we plant the pain in others, the vibrations received would result, as a 'karmic' consequence, into separation from our dear ones.

2. The cow's normal life span is twenty-five years. Humans reduce this longevity by slaughter or use in veal industry. The 'karma' of taking away the longevity of a living being influences our life span and results in reduction of our own life span or of our dear ones. Also the end of the life may not be natural and it may be by accident or some permanent disability may take place.

3. We snatch away or steal the off-spring from the cow, as well as its milk for the calf. The milk and the child are taken away ruthlessly by us without the permission of the cow. This is 'adattā dān'. This is a charity not done by the donor. It is acquisition of someone's belongings without consent. One should therefore be ready to face consequences of losing one's own property, wealth or dear ones.

The cow has milk, but it does not give it. It stops eating, being separated from her offspring. Machines are used to milk and for artificial insemination. A lot of suffering is inflicted on these peace-loving creatures by the humans for their greed. In about seven years, due to their exploitation, the cows become useless for humans and they are sent for slaughter. Our glass of milk results in the cow being eventually slaughtered. The cow undergoes physical torture and the agonizing feeling of separation, for human well-being.

It would be clear to any intelligent, caring and compassionate person that it is not logically, medically, morally and spiritually right to drink milk of other species, once the natural period of having our own mother's milk is over. To satisfy ourselves and for our nourishment and well-being, we may have milk from several alternative sources like plants or nuts such as soya, rice, almond, coconut etc.

As Bhagwan Mahavir had said,

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



**Let's participate in
Shree Shatrunjay Mahatirth 99 Yatra project in 2013
"A Golden opportunity of life time & Second time in
North America**

Shree Sangh Invitation
FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA
has organized

Shree Shatrunjay Mahatirth - 99 Yatra in 2013 / 14

Jai Jinendra !

The ninety-nine yatra will be performed under the guidance of 321 Diksha Danaswari
Acharya Bhagwant

**Shimad Gunratna Surishwarji Maharaj Saheb
and**

Acharyadev

**Shri Rashmiratna Surishwarji
Maharaj Saheb**

and

**Shri Punch Parmashati Ratna
Narendrabhai Nandu
& his team**



**Starting Point : Tri Lok Darshan & Nitya Chandra Darshan, Dharmashalas
Palitana, India**

Western Style (2 Person Occupancy)

Yatra Duration

November 17th 2013 through January 16th 2014

**99 Yatra Starts on Sunday,
17th November 2013
Kartiki Punam**

**Malaropan & 99 Yatra
Celebration on Sat. 28th &
Sun. 29th December 2013**

**99 Yatra Purnahuti
Tuesday 16th January 2014**

Estimated Cost : \$1400 per yatri (Food & Lodging Only)

**Please Register
with :**

**Arvind R. Shah Chairman, JAINA 99 Yatra 2013 Project (248)-828-1736 (H)
(248)-835-7395 (C) E-mail : ashah_1941@yahoo.com**

Last Date for Registration September 30th, 2013



Shree Adinath Namah

Shree Shatrunjay Mahatirth 99 Yatra 2013

2013 JAINA 99 YATRA

SPONSORSHIP INFORMATION

Description of Sponsorship Benefits

The Shree Shatrunjay Mahatirth 99 Yatra in 2013 will not be successful without the support of sponsors. Therefore, we have created the following sponsorship categories to hopefully create the incentive for you to donate to a very memorable, exciting, and auspicious event. Below is a list of possible sponsorship categories, however, donations will be accepted in any amount.

Maha Sanghpati - \$25,001 [Five Families Can Participate]

- Sponsors' names will be prominently displayed in the Shree Shatrunjay Mahatirth 99 Yatra invitation card that will be sent to all North American Jain Centers.
- A photo of two family members will be displayed at the entrance of Dharmashala for the duration of the yatra.
- Sponsors' names and photos will be displayed in commemorative souvenir booklet.
- Sponsors will be the first ones to offer items to sadhus and sadhvis.
- Sponsors will wear a sash in recognition for their generosity.
- Sponsors will be identified to all yatris during a celebration in December.
- Sponsors will receive a **plaque** will be given in appreciation for support provided for the Shree Shatrunjay Mahatirth 99 Yatra event.

Corporate Sponsor - \$15,001 [Any Number of Families Can Participate]

- Sponsors will be identified to all yatris during a celebration in December.
- Sponsors will receive a full page color advertisement in the commemorative souvenir booklet.
- Sponsors will receive a **plaque** will be given recognizing the sponsor for its generosity and support of the event.
- Sponsors will be able to display a 3 x 2 banner of their corporation or business in the Shree Shatrunjay Mahatirth 99 Yatra Temple office.

Platinum - \$11,001 [Any Number of Families Can Participate]

- Sponsors will be recognized as a **Support Sanghpati**.
- Sponsors' names will be displayed at the upashraya hall entrance.
- Sponsors' names and photographs will be printed in commemorative souvenir booklet.
- Sponsors will receive the second opportunity to offer items to sadhus and sadhvis.
- Sponsors will receive a **plaque** will be given recognizing the sponsor for its generosity and support of the event.
- Sponsors will be given a sash in recognition for their generosity.
- Sponsors will be identified to all yatris during a celebration in December.



Gold - \$7,501 [Any Number of Families Can Participate]

- Sponsors' names will be displayed at Shree Shatrunjay Mahatirth 99 Yatra Office for the duration of the auspicious event.
- Sponsors' names and photos will be printed in commemorative souvenir book.
- Sponsors will receive a **plaque** will be given recognizing the sponsor for its generosity and support of the event.
- Sponsors will receive the third opportunity to offer items to sadhus and sadhvis.
- Sponsors will be given a sash in recognition for their generosity.
- Sponsors will be identified to all yatris during a celebration in December.

Silver - \$ 5,001 [Any Number of Families Can Participate]

- Sponsors' names will be displayed at Shree Shatrunjay Mahatirth 99 Yatra Office for the duration of the auspicious event.
- Sponsors' names and photos will be printed in commemorative souvenir book.
- Sponsors will receive the fourth opportunity to offer items to sadhus and sadhvis.
- Sponsors will receive a **plaque** will be given recognizing the sponsor for its generosity and support of the event.
- Sponsors will be given a sash in recognition for their generosity.
- Sponsors will be identified to all yatris during a celebration in December.

Bronze - \$2,501 [Any Number of Families Can Participate]

- Sponsors' names will be displayed at Shree Shatrunjay Mahatirth 99 Yatra Office for the duration of the auspicious event.
- Sponsors' names and photos will be printed in commemorative souvenir book.
- Sponsors will receive the fifth opportunity to offer items to sadhus and sadhvis.
- Sponsors will be given a sash in recognition for their generosity.
- Sponsors will be identified to all yatris during a celebration in December.

Daily Sponsorship- \$1,001 [Any Number of Families Can Participate] Sponsors' names will be displayed on the notice board of the Shree Shatrunjay Mahatirth 99 Yatra Office.

- Sponsors' names will be printed in commemorative souvenir book.
- Sponsors will receive recognition will be given daily during bhavna.

If you would like to be a sponsor for this auspicious event, please do not hesitate to contact Arvind R. Shah.

Contact: Arvind R. Shah (Detroit)
Phone: (248)-828-1736 (H) (248)- 835-7395 (C)
Email: ashah_1941@yahoo.com



GURUDEV CHITRABHANUJI & MRS. CHITRABHANU
TO RECEIVE INAUGURAL
CLAREMONT LINCOLN AHIMSA AWARD

CLAREMONT, CA— Claremont Lincoln University is pleased to announce that its first annual Ahimsa Award will go to Gurudev Shri Chitrabhanuji and Mrs. Pramodaben Chitrabhanu. The couple will receive the award at a gala celebration on Oct. 2, 2013, International Ahimsa Day.

In 2007, the United Nations established October 2 as an International Day of Non-Violence in honor of the birthday of Mahatma Gandhi. To honor this important celebration, Claremont Lincoln University has instituted an annual Ahimsa Award, given to the person who their Selection Committee feels most embodies the principle of Ahimsa. Because of the Chitrabhanus' synergistic, outstanding, and long collaboration in furthering Ahimsa, which is a cornerstone of Jain beliefs, the Committee decided to award them as a couple.

"All of us in the Claremont Lincoln community take great joy at the selection of these two saintly individuals," said Dr. Philip Clayton, Claremont Lincoln University Provost and Executive Vice President. "The news will not only be welcomed by the international Jain community, but also by the friends of Ahimsa in whatever tradition they may practice."



GURUDEV SHRI CHITRABHANUJI is a Jain pioneer, global leader, and author of more than 26 books, which reflect his philosophy of world peace and nonviolence, emphasizing the need to appreciate the sanctity of *all* life and to build solidarity in the larger family of humankind.

According to *Forbes* magazine, "Shri Chitrabhanuji represents a ... brilliant message of non-violence, tolerance, compassion, and the embrace of ... the ecological interdependency of all living beings. After millennia, this potent ethical ideal has become key to the biological sciences, as well as inspiring such people as ... Gandhi and Martin Luther King, Jr."

Formerly a Jain monk, Shri Chitrabhanuji's western Ahimsa Pilgrimage began with an invitation to speak at Harvard Divinity School in 1971. Now, fittingly, his life mission has brought him to Claremont Lincoln University on the other side of America in 2013.

He gave up his vow of monkhood because of the call to bring Ahimsa principles to the West. He married Pramodaben and together they embarked on a mission to bring the message and teaching of Bhagwan Mahaveer – Ahimsa to the west. Thanks in a great part to the couple's influence since then, there has been significant growth of Jain principles in the western world, to the point where some American schools are even experimenting with vegetarian meals for student lunches.



MRS. PRAMODABEN CHITRABHANU, spiritual companion of Gurudev Chitrabhanu, is Director of the Jain Meditation International Center in New York, Director of PETA India, and advisor to the Jivadaya (Reverence for Life) Committee of JAINA. A global leader, Pramodaji's mission takes her to many parts of the world. She connects particularly well with the youth because her approach is genuinely secular and multi-cultural. This is one of the reasons why she has admirers all over the world, whose lives have been transformed by her gentle, rational, and persuasive guidance. She also works for the Vegetarian Society of Mumbai by promoting vegetarianism and veganism and is the author of numerous books including a vegetarian cookbook.



90th Birthday Celebration of Gurudev Shri Chitrabhanuji

July 2012 marked 90th birthday of Gurudev Shri Chitrabhanuji and his home turf in America was ready with celebration for the occasion. In three different Jain centers – in Queens, Long Island and in Franklin Town NJ, hundreds of well wishers gathered in joy and gratitude to get his blessings.

Gurudev had expressed a wish that the celebration should be called a day to collect blessings and because his mission in life is to receive and share blessings from whoever he meets. And the blessings came from all over the world in hundreds of messages by phone calls, emails and greeting cards recalling memories of decades of personal associations, blessings and lectures still fresh in their minds. All the messages received were compiled in an album and presented to Gurudev in appreciation of his years of service to the Jain community all over the world.

At each of the center, celebration began with beautiful rendering of Navkar Mantra and Chattari Mangalam by American students of Gurudev from Jain Mediation center in NY and Lighthouse Center in Michigan. Also at all three centers, there was a musical treat for every one - inspiring musical performance by Kummar Chaterjee, a devotee of Gurudev who flew in especially from Mumbai for this occasion. He gave a melodious recitation of Anand Ghan Ji's stavans like Gurudev's favorite AB HUM AMAR BHAYE NA MARENGE and BAHER BAHER NAHI AAWE. He followed these by a classical rendering of Namoththunam and Loggus Sutras that so moved the audience that many eyes had tears down their faces.

The first of the celebration was on July 27th, actual birthday of Gurudev at Jain Center of America (JCA). Bhattarak Swami Shri Charukeerti Ji spoke of the admirable life Gurudev has lived and the message of Ahimsa he has spread across the globe. Jay Shetty, the Chairman of JCA gave the history

of how early Jain migrants established one of the first Jain Centers in America and how Gurudev has been involved with not only the JCA in New York but also with many of the Jain centers across the United States along with JAINA and YJA. A ten-minute play by the members of the youth group on veganism was very much appreciated by everyone.

Next day at the Jain Temple of NY, Anop Vora, past President of JAINA was the main speaker. He spoke of thousands of lives Gurudev had touched and changed for better in all corners of the world. Jainism has thrived and flourished in North America because of the solid foundation built by Gurudev's vision, efforts and persistence. He told everyone that Gurudev's coming to America and contribution in creating JAINA has earned him the title of "Most influential spiritual leader to change Jain History in the west". As a gesture of their appreciation of Gurudev's tireless nourishing of the Jains in the NY area, The Jain Temple of NY announced that they would support Gurudev's initiative for academic education of Jainism by raising funds for the next year's International Scholars Conference at Claremont Lincoln University in California.

Sunday, the third day of the celebration was at the brand new Temple of the Jain Center of New Jersey in Somerset. This Temple was inaugurated only three weeks earlier. Over 600 members came to be part of the historic event – 90th Birthday of their beloved Gurudev. Prof. Gary Francione, 2009 Keynote speaker at JAINA Convention in Los Angeles, delivered the main address. He mentioned the three things Gurudev did that have changed the landscape for Jainism in the US. First was a spark of Jainism that he ignited by starting Jain Meditation International Center in New York as the very first place where Jains could come and pray together – without any sectarian differences. Next he brought Yoga and meditation as heart of Jainism. Third and most important, the emphasis on Ahimsa



JAIN SOCIETY OF TORONTO INC. TORONTO, CANADA

is proud to announce the official undertaking of Our New and Exciting Cultural Centre and Shikharbandhi Temple. This multi-faceted facility is the shining example of North America's most anticipated destination for all Jains. Located in a mega retail zone, over 4 acres of prime land will be home to this envy to all Canadians. Built with a solid flare for contemporary and lasting worship, this edifice promises our youth and generations of tomorrow that a timeless monument and landmark of Jain Heritage is here to stay.

A unique double ghabara Shikharbandhi Temple has been fashioned to be home to both Digambar and Svetambar Jains. Carvings and idols will be carefully custom crafted in India and make their journey to Toronto. Located tastefully below the ghabaras is the pride and treasure of Jain artifacts and history. Chronicling the many stages and various idols, our Jain Museum is a must see destination and we expect tourists from all over the world to come and experience its quiet elegance.

Boasting over 48,000 square feet of spacious area, the magnificent Cultural Centre includes a dining hall fit to serve 500 people at one time, seat over 1200 people in an auditorium that reaches over 24 ft in height and a theatrical stage to enliven

the arts of our culture. Lectures, gatherings and audiences will be entertained and guided with the best of Jainism and communal events.

Stretching three stories high, a grande floor to ceiling glass atrium welcomes all of our sangh and visitors alike as an invitation to socialize and linger amongst our family and friends with the knowing comfort of our shared beliefs and value

Education being a spinal core of Jainism, this site hosts up to 8 classrooms for pathasala, discussion and workshops. Our children have a place to call their own and develop the love and memories for Jainism that they will fondly carry with them through out their entire lifetime. English will also be instructed here as a second language, easing the transition for new immigrants and those wishing to improve their language skills. Native languages like Hindi and Gujarati will also be taught here to preserve the mother tongue.

The Upashreya will host a unique subsect of Jains as they worship and discuss Jain philosophy together and on a regular basis.

This discussion leads to fruitful and deep understanding of the holy scriptures. Our Seniors will enjoy intimate company in a thoughtful Seniors' Lounge. Equipped with special needs, comfort seating and learning tools this Lounge is a

haven for Senior's to pass their time in the lap of community. A well appointed and highly regarded Jain Library will protect and share the scriptures, dialogues and writings that promote Jain knowledge, history and philosophy.

The entire building is supported by 24 key pillars, each being named after one of twenty four thirthankars. Our Youth have planted their foundation by naming bricks on the Foundation of Youth Wall. Their lasting commitment will grow from here as they now have a forever link to the heritage that their parents have always wished for them.

Building on over 20 years of anticipation and searching for the right location and building, an amazing miracle of giving, generosity and togetherness has arisen throughout the planning and organizing of this project. This of course is the truest Jain jewel that has been discovered in the process. Jains have united, loved and appreciated one another like never before....It is only going up from here! - Arpana Vora, President

TOGETHER, WE ARE DOING THIS!

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that Gurudev has put in our daily lives. He quoted Bhagwan Mahaveer's message from Achranga Sutra on prohibition against torture or killing of animals and compared it with Gurudev Chitrabhanujis insistence on Veganism as true practice of Ahimsa. Dr. Sushil Jain President of JAINA was the next speaker. He recounted his own family's ties with Gurudev and his accomplishments in inspiring so many Jain Centers all over North America and formation of JAINA with Acharya Shri Sushil Kumar Ji. He proposed planting of a tree in each Jain center as a gesture of recognizing Gurudev's legacy and offered JAINA's financial support in planting a first tree at the Jain Center of NJ. He was followed by H.E. Amrendra Muni Ji who told everyone to follow Gurudev's example and live the message of Mahaveer – reading and praising Bhagwan's message is not enough.

Many other speakers spoke about their admiration for the life he has lived or path he has shown and their own encounters with Gurudev. Three past Presidents of JAINA, past and present JAINA committee chairs, Jain center executives and prominent Jains from neighboring states shared stories of how Gurudev had influenced their lives. A few chosen messages of people who could not be there were read to demonstrate depth of feelings and gratitude apparent in their writings. Everyone was wishing a long life to Gurudev and looking forward to his 100th Birthday celebration. Now it was the time for the main event of the day – what everyone was waiting for patiently – address by Gurudev himself.

Gurudev spoke in his serene and loving voice. Gurudev started by talking about the four important characteristics everyone should strive for: Maitry (amity), Pramod (appreciation), Karuna (Compassion) and Madhyastha (equanimity). But, above all, living an Ahimsak life is a must. Ahimsa in words, thoughts and action. One cannot claim to be a true vegetarian if he/she also consumes milk and milk products. Milk does not grow on plants. Milk is one of nature's most beautiful wonders. We can say MILK stands for Mother's Infinite Love and Kindness. He urged everyone to watch

the documentary film "Fork over Knives" and learn about the cruelty visited upon the speechless animals. The only reason people are consuming milk and cheese is tradition and ignorance (There is plenty of literature out there enumerating adverse health effects of milk) about modern dairy farm practices. He urged everyone to not trust the memories of olden days where cows were treated like a member of the family in the present age of factory farming. Consumption of milk is a subsidy to the meat industry and we the followers of Ahimsa as way of life must turn away from dairy products.

He told everyone that he did not have particular desire to live to be a hundred or one hundred twenty years – they are just numbers devoid of any significance in a spiritual life. What he worries every day before he puts his head to the pillow at the end of the day is how many blessings he gained that day. He would love to get blessings of people, animals and birds. He would like cows to bless him because he refused milk so that baby cow can have the milk. Number of years is not a good measure of a man but number of blessings collected is what is to be treasured.

The day ended with a sumptuous vegan meal. Many who had never before tried a vegan meal were heard saying – not bad at all – I can be a vegan!



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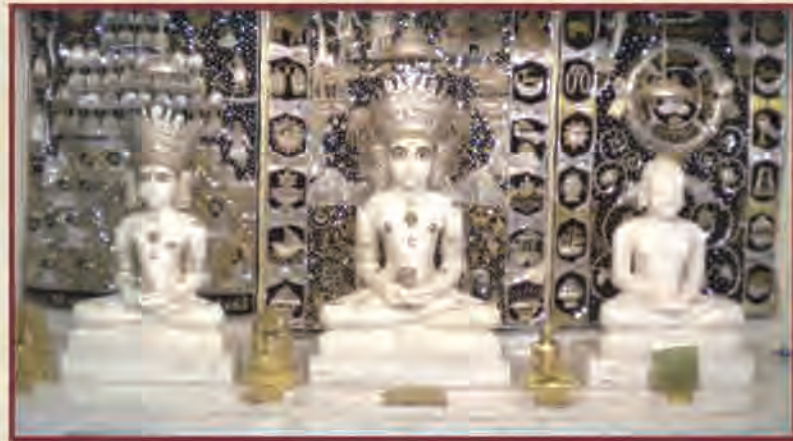
Sushil Jain

Atul Shah

Congratulations and Best Wishes

Federation of Jain Associations in North America

17th Biennial Convention - July 2013



Jain Society of Metropolitan Washington

Background: Jain Society was established in March 1980.
Current Facilities: Acquired in 1989, consists of 4.35 acres of land with a 4300sq.ft. two story building with a Jain temple, multipurpose hall, classrooms, library, kitchen and rooms. In July 2010, Jain Society Of Metropolitan Washington have achieved an important milestone of purchasing land for the future traditional authentic Jain Temple located at 4241 Ammendale Road, Beltsville, MD 20705.

Membership: Over 580 families including 530+ families as life members.

Activities:

- Regular religious classes on Sundays; 6 levels for children & for Adults
- Celebration of Jain holy days (Mahavir Jayanti, Paryushan Parva, etc)
- Speeches by Jain spiritual leaders and Jain scholars.
- Youth activities in junction with national umbrella youth organization.
- (YJA) for establishing a network to share Jain principles & heritage.
- Celebration of Ahimsa Day on Thanksgiving Day.
- Picnic, Open House and Medical Checkups.
- Community outreach activities

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Acharya Tulsi: Birth Centennial of an Engaged Spiritualist

- Samani Unnata Pragma

We celebrate the birth centennial of the harbinger of morality, His Holiness Acharya Tulsi. Legacy of this day dreamer, converting impossible to inevitable, starts in the soil of India, born in small town, Ladnun, Rajasthan in 1914. This gifted child, at a tender age of eleven, committed his entire life to nonviolence, the path of Jain asceticism. Very soon he won over the trust of Acharya Kalugani, his Guru. Tulsi grew up into a brave, brilliant, intellectual and spiritually vigilant monk. At the young age of 22, Tulsi's infringing vitality coronated him as the 9th Acharya of Terapanth order in 1936.

Acharya Tulsi, an epitome of spirituality was an engaged spiritualist. Engaged spirituality means, a spiritual effort which yields not mere self-realization for the person himself or herself but impacts the other in escalating the other into spirituality. Like Gandhi fasted. Gandhi's fasting was far more fetching for the country's peace and nonviolence. Acharya Tulsi's passion for Jain Unity was so high that he resolved to quit sugar until Jain Unity is fetched to some extent. Our pride, one Jain flag was a spirited inspiration of Acharya Tulsi.

Such was the might of Gurudev Tulsi that his golden jubilee celebration was but a movement of empowerment and cultural de-stigmatization. The struggle and passion of Gurudev Tulsi was his engaged spirituality which unveiled women, empowered with courage and enlightened for cultural uplift by nayamoda i.e. movement for social reformation. These women now efficiently and magnificently are enterprising projects like save girl, adopt villages, adopt child education, donate limbs and more.

Acharya Tulsi's dynamic leadership exposed the un-trodden path of social progress. In 1948, Anuvrat movement emerged, with the watchword of purifying socio political structure. The audacious endeavor to resonate the voice of "religion beyond

religious dogmas, spirituality without religion, propounding universal religion was a paradigm shift in the sectarian frenzy world. He marched to President's residence to farmer's field with the slogan, "Self-restraint is survival". Humanitarian Tulsi breathed Anuvrat, to liven every slumber soul of the immoral world.

With the conviction of empowering the verdicts of ahimsa, Acharya Tulsi commenced the training for a spiritual life, an ascetic trained for asceticism by establishing the institute Parmarthik Shikshan Sansthan in 1948. He sought to rediscover Jain meditation with Acharya Mahaprajna which led to evolve the scientific technique of Preksha Dhyana or Meditation in 1962 for self-realization. The essence of humanity, unshackled from the sectarian clutches was presented on academic platform as Jeevan Vigyan i.e. Science of Living. A value based education, with the mission of education for enlightened citizens; an integrated balanced personality.

Envisaging the need of the future, in 1980, commenced a unique milestone in the entire history of Jain tradition; the Saman order, a modern asceticism to spread the preaching's of Jainism worldwide. Saman and Samani's reached far and wide, states and countries, universities and organizations to echo the voice of Mahavir. This group is established in the society rendering its multi-dimensional services in the field of education, administration (as Vice chancellor, Head of Departments, Principal and Director and on other academic and administrative posts with the pursuit of spiritual realization and ascetic rules in the personal life.

Jain values and cultural survival was aimed at by a seven point program which includes education, service, penance, Jain values, research, literature, and harmonious living as a mission of Jain Vishva Bharati organization founded in 1970.

**Congratulations & Best Wishes
to the JAINA Convention 2013 in Detroit, MI**



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Jain Agama, the infinite treasure of pristine knowledge was explored by convening a council under the erudite guidance of Acharya Tulsi. An arduous venture of exploring the gem of Jain Agam; unraveled the academic world of research, translation and annotation in oriental studies. This foundational step turned into an edifice as UGC recognized Jain Vishva Bharati University, as a deemed University in 1991.

Resistance never stopped him, nor did he walk alone. To carry the crowd with him was his prodigy. Acharya Tulsi travelled 1 lakh kms from Kashmir to Kanyakumari, embarking un-trodden places sowing the seed of Jain values. At the dawn of

his life, Acharya Tulsi's detachment soared new heights. GurudevTulsi renounced his Acharya ship enthroning Mahaprajna as the successive Acharya. Coronation of the successor by his own Guru, was a splendorous unique history making sight.

Gurudev Tulsi's endeavor crossed the boundaries of self and paved the way for enlightening, empowering and enriching the other, the other being humans, society, nation, culture and everything. Every Spiritual effort of Tulsi was his engaged spirituality modeling society for a brighter future. The work and contribution to society, religion, literature, art and philosophy made him immortal.

His life, a lamp to light lamps

His life, a living message

His life, an edifice of better future

Let us enlighten our selves

Let us live him, to revere him

As he says,

“Seek not my physical autograph but let the message shine in your life as an eternal signature.”



jainam jayati shasanam

sarvatra sukhi bhavantu lokah



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from

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**Congratulations and Best Wishes to
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Parshvanath Mahaveer
Bhagvan Bhagvan

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Shrenik K Lalbhai

Date : 15-02-2013 .

Dear Dr.Sushil,

It was **indeed** a great pleasure to meet you and your colleagues during your visit to Ahmedabad. I have always been deeply impressed by the enthusiastic activities that **JAINA** is doing to promote Jainism. **JAINA** has been wonderfully successful in keeping the Jain Community in **U.S.A.** closely in touch of Lord Mahavirs teachings and spreading them globally.

It is very kind.of **JAINA** to invite me as Chief Guest to attend the **17th Biennial JAINA Convention** to be held on July 4, 2013. I consider it as a great honour but due to old age and indifferent health, I have to forego the pleasure of accepting it. I am sure you will understand my inability and 'excuse me for the same. I wish the event all success and may the organization continue its good work for all time to come.

Thankingyou,

Yours faithfully,

(Shrenik Kasturbhai)

To,
Dr.Sushil Jain,
President,
JAINA,
NEW YORK.

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Best Wishes for the JAINA 2013 Convention

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The Contribution of Jain Dharma to the World

- Acharya Amrender Muni Ji Maharaj

In the Jain religion, it is the 'Jina' who holds the highest position. So the question arises - who is a Jina? Jina means 'Jineswar Bhagwan' - a Tirthankar or Arihant ie the victorious one. He is a conqueror of no external enemy - rather a Jina is someone who has achieved victory over the internal enemies and bondages like attachment and hatred. Such an exalted person inspires others to also achieve victory over these spiritual enemies.

Thus it can be said that Jainism is a religion which has been prescribed by the Jin Devas or Arihantas . If we were to put it another way we could say that one who has set out to conquer his senses is a worthy worshipper of a Jina. In fact a Jain can only truly call himself that if he has achieved (or is trying to achieve) victory over himself . The Jain Dharma is such a comprehensive religion that it is far beyond the narrowness of sectarianism .The founding principles of Jainism are universal and these principles are applicable and beneficial to all - ie not just human beings but all living beings.

The main principles of Jainism are non violence (Ahimsa) , non attachment and non covetousness (Aparigraha), multiplicity of viewpoints, (Anekantvad) and the existence of the soul and karma.

It is my sincere belief that if we adopt these simple principles of Jainism in our daily life then it will benefit not just the individual, family, society or nation but will help re- establish the kingdom of peace in the whole world.

The term 'Ahimsa' means non-violence, non-injury, or absence of desire to harm any living being. The Jain understanding and implementation of Ahimsa is extremely comprehensive and strict. 'Ahimsa' is not merely limited to the absence of physical violence, but also implies absence of harsh words, and negative thinking.

Likewise 'Aparigrah' also means not to possess

more than the basic requirements for life, and that wealth should be carefully handled and thoughtfully economised and shared with the needy.

'Anekantvada' encourages one to consider the views and beliefs of everyone as no single, specific, human view can claim to represent the absolute truth. There is no place for rudeness and ego. Instead it tells us to embrace the Truth in all its multifacetedness. Anekantvada provides the solution not just for small family quarrels but even wars between nations. If everyone followed the Jain principle of Anekantvada there would be peace in this world.

The 'Karma' principle of Jainism states that the 'doer' or 'karta' is one's own soul or Atma. Our own deeds and choices are responsible for making us experience happiness or sorrow. There is no point in trying to put the blame on anyone else (including God).

The concepts of Jainism are so contemporary that they do not lose relevance even in today's time. It will not be an overstatement or exaggeration to say that Jainism has made a huge contribution to the society at large. Dr Ganganath Jha, MA D.Lit., has said 'as I know Jainism , it is my opinion that if obstructive people follow the Jain scriptures the controversies and arguments will be eliminated'. Dr A.Girno observes that the Jain religion states that moral values and good behavior are extremely important for the evolution of mankind and that the Jain religion is unique, independent and systematic. In this context George Bernard Shaw's statement is worth mentioning. He said that it was his heart's desire to be reborn in a Jain family and Jain tradition after his death. The words of Sir Mathew Makkey of London are also noteworthy. He said that his only goal in life was to be able to successfully spread the teachings of Jainism. He was convinced that in the principles of Jainism lay the true solution for the betterment of society.

Best wishes for the grand success of the
2013 JAINA Convention



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Much more can be spoken and written about Jain dharma - however this article has a limitation on words. While wishing for the success of this publication from the depths of my heart I want to reemphasize that the principles of Jainism are not limited to any religious sect. They are universal and broad based and if we implement them in our daily life with conscious awareness, universal peace and happiness is assured.

"Ahimsa Parmo Dharma"

Best Wishes to JAINA 2013!

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Cha Gao Yatra, Namokar Mantar, Bhaktamber Paath and Musical Bhakti once a month.

Education

800 students participating in Jain, Hindi and Gujarati Shala. Youth Programs like eWaste and Next Steps Pathway to college.

Facilities

Initiatives underway for making Jain Bhawan Green Technology enabled.

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Technology

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Jain Dharma

- Acharya Amrender Muni Ji Maharaj

जैन धर्म की संसार को देन

आचार्य श्री अमरेन्द्र मुनि

जैन धर्म में 'जिन' का स्थान सर्वोपरि है। जिन अर्थात् जिनेश्वर भगवान। इन्हें तीर्थंकर अरिहन्त आदि के रूप में भी जाना जाता है। जिन वह है जिसने राग द्वेष आदि कर्म जन्य शत्रुओं, विकारों, कषायों आदि को जीत लिया तथा हरेक को इन आध्यात्मिक शत्रुओं पर विजय प्राप्त करने की प्रेरणा देते हैं।

सच्चे अर्थों में जिन का उपासक वह है जो जितेन्द्रिय है। जैन कहलाने का अधिकारी भी वास्तव में वहीं है जो अपने आप पर जय करते हुए चलता है। 'जिन' अर्थात् जिनेश्वर देवों के द्वारा प्रतिपादित जो धर्म है वहीं जैन धर्म है। जैन धर्म में किसी भी प्रकार के सम्प्रदायवाद एवं संकीर्णता को स्थान नहीं है। जैन धर्म के मूल सिद्धांत सार्वभौम एवं न केवल मानव जगत के लिए अपितु प्राणिमात्र के लिए वरदान है। मुख्य सिद्धांतों में अहिंसा अपरिग्रह अनेकान्त और आत्मा और कर्म का आस्तित्व है।

मेरा अपना मानना है कि जैन धर्म के इन सिद्धांतों को आज आचरण में लाया जाये तो व्यक्तिगत पारिवारिक एवं सामाजिक राष्ट्रीय क्षेत्र में ही नहीं सम्पूर्ण विश्व में शान्ति का साम्राज्य स्थापित हो सकता है।

अहिंसा का अर्थ न हिंसा "अहिंसा" अर्थात् हिंसा न करना और प्रमाद व कषाय के वशीभूत होकर किसी भी प्राणी के प्राणों का हनन नहीं करना। जैन धर्म की अहिंसा बहुत व्यापक है और इस पर बहुत सूक्ष्म रूप से विचार हुआ है। हिंसा का अर्थ किसी भी प्राणी को मारना नहीं अपितु कटु बोलना व सोचना भी है। इसी तरह अपरिग्रह केवल अपना पेट और पेट भरने तक नहीं अपितु मर्यादा में रहते हुए अर्थ आदि का यथासंभव सभी के लिए उपयोग है। अनेकान्त सिद्धांत परिवार से लेकर विश्वव्यापी संघर्षों को समाधान देने वाला सिद्धांत है। इस सिद्धांत में किसी भी तरह के दुराग्रह एवं अहं को स्थान नहीं है अपितु सत्य का खुले मन से स्वागत करता है। कर्म सिद्धांत सुख

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17th Biennial Convention

July, 2013

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दुख का कर्ता स्वयं की आत्मा को बताता है इसमें किसी पर दोष थोपने वाली बात नहीं है।

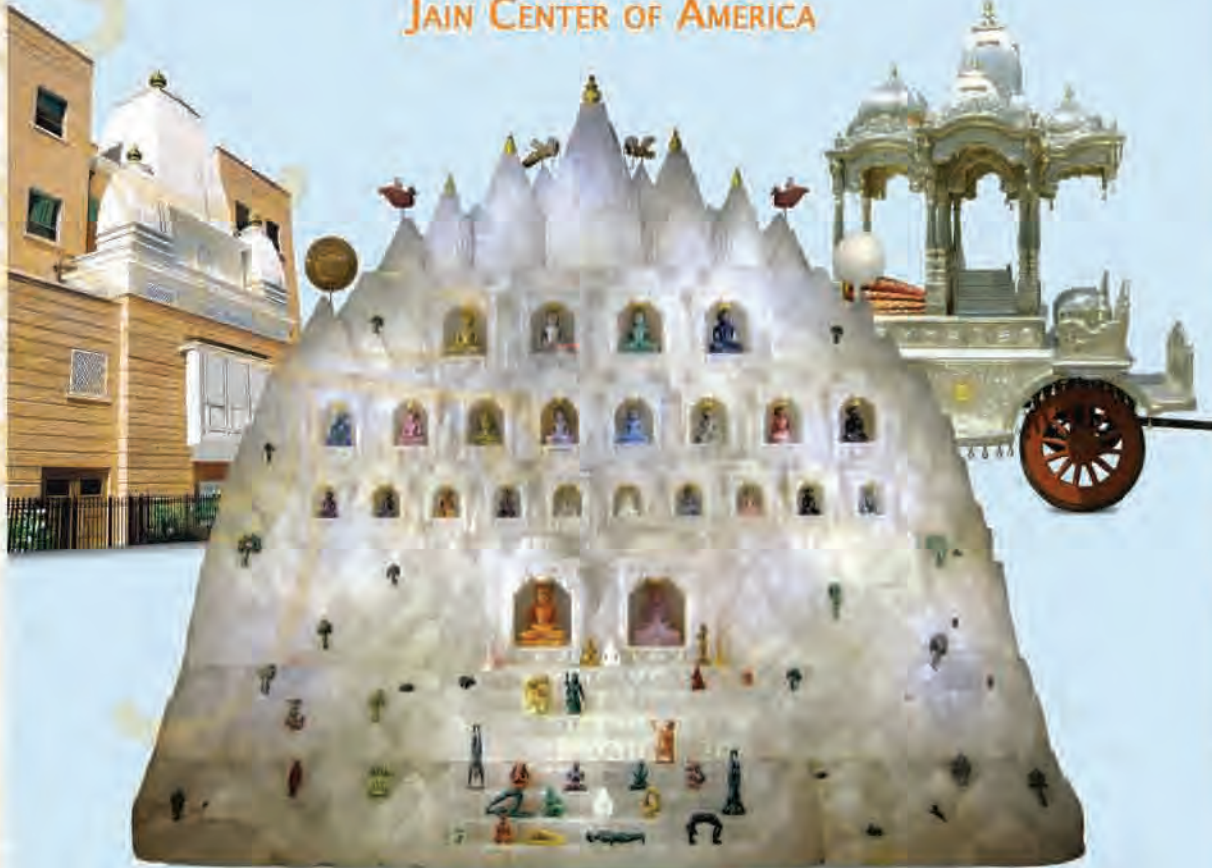
इस तरह जैन धर्म के जो सिद्धांत है वह सिद्धांत आज के संदर्भ में बहुत उपयोगी है। मैं यू कहूं तो तनिक भी अतिशयोक्ति नहीं होगी कि जैन धर्म की संसार को बहुत बड़ी देन है। डा. गंगानाथ झा MA डिलिट ने लिखा है कि मैं अब तक जैन धर्म को जितना जान सका हूँ कि मेरा दृढ विश्वास हो गया है कि विरोधी सज्जन यदि जैन साहित्य का मनन कर लेंगे तो विरोध करना छोड़ देंगे। डॉ. ए. गिरनों के कथनानुसार जैन धर्म में मनुष्य की उन्नति के लिए सदाचार को अधिक महत्व प्रदान किया गया। जैन धर्म अधिक मौलिक स्वतंत्र तथा सुव्यवस्थित है। इस संदर्भ में जार्ज बरनार्ड शा का कथन अत्यन्त महत्वपूर्ण है। उन्होंने लिखा मेरी एक ही भावना है कि मरकर किसी जैन वंश में जन्म लू। श्री मैथ्यू मैक्के लंदन का कथन भी विशेष रूप से ध्यान देने योग्य है। मेरे जीवन का एकमात्र उद्देश्य एक सफल जैन प्रचारक बनने का है। मुझे विश्वास है कि जैन धर्म के प्रचार से लोक का सच्चा कल्याण होगा।

जैन धर्म के सम्बंध में और भी बहुत कुछ लिखा कहा जा सकता है किन्तु प्रस्तुत आलेख की एक सीमा है। मैं अन्तरमन से प्रकाशन की सफलता के लिए कामना करते हुए कहना चाहता हूँ कि जैन धर्म के सिद्धांत किसी सम्प्रदाय विशेष के सिद्धांत नहीं है इन सिद्धांतों को जागरूकता पूर्वक यदि जीवन व्यवहार में स्थान दिया गया तो विश्व शांति और कल्याण सुनिश्चित है।

Munir Anand Kumar



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Impact of Jainism on Life Style

- Samani Shruthnidhiji

Jainism has a great importance in the routine life. It teaches us how to live a life happily without committing any sin.

*Once Gautama Swami asked Lord Mahavir –“Oh lord! How shall I walk, sit, stand, sleep, eat, speak etc by which I don't bind the karma.”
To which Lord replied, “With Diligence”*

Diligence in Walking:

Never talk and walk. It breaks our concentration. Walk seeing the road downwards to the distance of your height by which you can take care of the tiny living creatures on the path as well as you could avoid accidents and hurts occurred by keeping unknowingly steps on the glasses and on the stone. It is said walk as Bahubali who took one step and attained omniscience. Thus, walking in such a way is very beneficial to our body like it increases cardiovascular fitness and Life expectancy, gains muscular strength, boosts immune system, reduces extra weight and many more.

Diligence in Sitting:

Always sit with diligence which makes you be free from negative energies from others and safe of life of living creatures. There are different postures for sitting but should be take care off because wrong sitting may damage your body. For e.g. sitting one leg up and one leg down could cause lower back pain and lack of stability. Also our sitting postures also reveal our behavior and attitude. For e.g. sitting with crossed arms implies, I hate this meeting and all of you for making me attend. Thus, it is said that sit in such a way that doesn't affect your attitude but open your path of liberation as Lord Rishabdev's Mother Marudevi.

Diligence in Eating:

There are 3 types of food viz- Tamasik food (Meat, alcohol, honey and root vegetables), Rajasik food (Sweets, Savory and fried food), Satavik food (Grains, milk products, fruit, vegetables etc).

Tamasik food makes our mind tamas i.e. in darkness and satavik food makes your mind pure. Thus, avoid Tamasik food. While eating you should take care that food doesn't fall down as it invites ants and mosquitoes. Eating to live and not for the taste is the real art of eating.

Diligence in Sleeping:

According to Sthanaga Sutra, excessive and lack of sleep both could cause disease. Lack of sleep causes Insomnia, decreases grasping power, causes drowsiness, stress, heart attack, high B.P, stroke, psychiatric problems, depression, fetal and childhood growth retardation, etc. Excessive sleep causes Hypersomnia, Glandular Fever, Heart problems, Cancer, Thyroid problem, Stress, tiredness etc. It is said sleep in such a way that your soul always be alert.

Diligence in Tvalking:

There are 8 methods of speech which is prescribed for a layman, Speak less, Speak sweetly, Speak when necessary, Speak as per situation, Don't reveal secrets, Never speak proudly, Use beneficial language, Speak in tune with the principles of lord Mahavir. And a monk always speaks Truth and in accordance with Bhasha Samiti.

Thus, if one life is free from Negligence and is full Diligence than your could be healthy, wealthy and strengthly.

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1980-2011

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ભગવાન મહાવીરનો ગૃહત્યાગ

પૂજ્ય ગુરુદેવશ્રી રાકેશભાઈ

વર્ધમાનસ્વામીને એક જ ઝંખના હતી - ક્યારે હું મારા સ્વરૂપમાં પૂર્ણપણે ડૂબી પૂર્ણતા પ્રાપ્ત કરું? અલ્પ પણ રાગાદિ ભાવ ન રહે, પૂર્ણપણે વિભાવથી મુક્ત થઈ જવાય એ જ એક લક્ષ્ય તેમને હતો. તેમણે સર્વ વ્યવહાર-વ્યવસાયને અસાર જાણી લીધા હતા, તેમની ચિત્તની દશા અપ્રવેશક હતી અને છતાં પૂર્ણપણે આત્માકાર પરિણામી થવા અર્થે અસંગતાની આવશ્યકતા હતી. તેથી તેમણે ગૃહવાસ ત્યાગી મુનિચર્યા ગ્રહણ કરી અને તે મુનિપણામાં પણ ઉત્કૃષ્ટ પુરુષાર્થ કરી કલ્યાણ સાધી લીધું.

પ્રશ્ન થાય કે મહાવીરે ગૃહત્યાગ કેમ કર્યો? શું એ તેમની ફરજો પ્રત્યે ઉપેક્ષા ન હતી? પલાયન ન હતું? આ વાતને અધ્યાત્મદૃષ્ટિએ વિચારીએ.

મહાવીરે ગૃહત્યાગ કર્યો જ ન હતો. ગૃહત્યાગ તો તે કરે છે કે ગૃહને જેણે ગ્રહણ કર્યું હોય, ગૃહ પ્રત્યે જેને આસક્તિ હોય. મહાવીરે તો તે છોડ્યું કે જે ઘર હતું જ નહીં. આપણને આ સમજાતું નથી. સમજવું એ કારણો મુશ્કેલ પડે છે કે આપણે પથ્થરના ઘરને જ 'ઘર' માની લીધું છે.

'ગૃહત્યાગ' શબ્દ જ ભ્રાંતિ ઊભી કરે છે. ખરેખર મહાવીરે ગૃહત્યાગ કર્યો જ નથી. તેઓ તો ભ્રાંતિ છોડી ગૃહની શોધમાં નીકળ્યા હતા. જે ઘર નહોતું તેને તેમણે છોડ્યું હતું અને જે ઘર હતું તેની શોધમાં તેઓ નીકળી પડ્યા હતા. આપણે જે ઘર નથી તેને પકડીને બેઠા છીએ અને જે ઘર છે તેની તરફ આંખ બંધ કરીને બેઠા છીએ! કહો, કોણ પલાયનવાદી છે - આપણે કે મહાવીર? પલાયનનો શું અર્થ છે? એક વ્યક્તિ કાંકરા-પથરા છોડે અને હીરાની શોધમાં જાય તે શું પલાયનવાદી છે? આનંદની શોધમાં નીકળવું તે શું પલાયન છે? શું જ્ઞાનની શોધ પલાયન છે? શું પરમ જીવનની શોધ પલાયન છે? મહાવીરે ગૃહત્યાગ નથી કર્યો. તેઓ તો ગૃહની - નિજગૃહની શોધમાં, નિરંતર નિજગૃહમાં સ્થિત થવાય તે અર્થે નીકળ્યા હતા આ પથ્થરના મકાનમાંથી.....

લોકો કહે છે કે વાત બરાબર છે, પણ જવાબદારીથી ભાગવું એ તો પલાયન છે ને! પરંતુ જ્ઞાનીપુરુષો પૂછે છે કે શું બરાબર - પાકા પાયે ખબર છે કે આ જ જવાબદારી છે? શું દુકાને બેસવું એ જ ફરજ છે? ફરજ જગત પ્રત્યે અને જાત પ્રત્યે એમ બન્ને તરફ થવી જોઈએ. બાળકોને મોટા કરવા - બસ! એ જ ફરજ છે શું? જો માત્ર આને જ ફરજ માનતા હોઈએ તો જ્ઞાનીઓ એને કર્તવ્યપાલનમાં મૂકતા નથી, મોહમાં મૂકે છે. આ મોહ છે, રાગવૃત્તિ છે, સંસારભાવ છે. આપણી ફરજ તો ઘણી મોટી છે!

શું એવું બનતું નથી કે ક્યારેક મોટી ફરજ પોકારે ત્યારે નાની ફરજો ગૌણ કરીને પણ આપણે એ મોટી ફરજને અદા કરીએ છીએ? તેમ જ્યારે મોટી જવાબદારી પોકારે ત્યારે સાધકને નાની જવાબદારી ગૌણ કરવી પડે છે. અલબત્ત, કોઈને દુઃખ ન પહોંચે, કોઈને અસુવિધા ન થાય એવી પ્રાણીદયા તો સાધકને હોય જ છે પણ આત્મહિતની - આત્માર્થને સાધવાની મોટી ફરજનું પણ તેને ભાન હોય છે અને તેથી નાનું આંગણું છોડીને તે વિશાળ આકાશની તરફ આગળ વધે છે. આમાં પલાયન નહીં, સાચી ફરજ અદા થાય છે, મોટી જવાબદારીનું ભાન દેખાય છે.

ભાગેડુ તો તે કહેવાય કે જે દુઃખથી ભાગે છે. પલાયન તો તે કરે છે કે જે બાહ્ય સંયોગોથી અસંતુષ્ટ થઈને ભાગે છે. જે દુઃખી છે, ડરે છે, ભયભીત છે; સફળ થવાની આશા જેણે મૂકી દીધી છે, તે ભાગે છે. ઘરમાં આગ લાગી હોય અને એ બળતા ઘરમાંથી કોઈ બહાર નીકળી જાય તો તમે તેને શું કહેશો - પલાયન કે સમજદારી? આગ લાગી હોય તે ઘરમાંથી ભાગનારને કોઈ પલાયનવાદી નથી કહેતું પણ વિવેકી કહે છે, બુદ્ધિશાળી કહે છે! તો મહાવીરે આ જ કર્યું ને! જ્યાં આગ હતી ત્યાંથી તેઓ પાછા હટ્યા.



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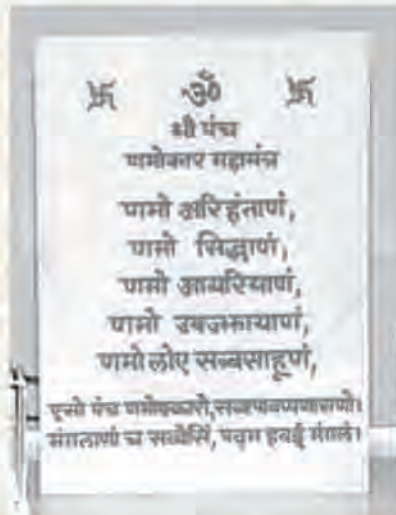
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કોઈ બીમાર વ્યક્તિ ઇલાજ કરાવવા દવાખાને જાય તો આપણે તેને પલાયનવાદી નથી કહેતા, એમ નથી કહેતા કે ‘બીમારીથી કેમ ભાગો છો?’..... ઇલાજ માટે જતા માણસને ભાગોડુ નથી કહેતા અને મહાવીરને પલાયનવાદી કહીએ છીએ!!

આમ કહેવા પાછળનું કારણ એ છે કે જો મહાવીરને પલાયનવાદી ન કહીએ તો આપણે પલાયનવાદી ઠરીએ અને તો પછી આપણે ખૂબ પુરુષાર્થ કરવો પડે. એના કરતાં તેમને જ પલાયનવાદી કહી દઈએ તો આપણે જે કરીએ છીએ તે બરાબર છે એમ સિદ્ધ થઈ જાય અને તેથી નિશ્ચિત રહેવાય, પુરુષાર્થ કરવો ન પડે.

વર્ધમાનનો ગૃહત્યાગ જેમને પલાયનરૂપ ન લાગ્યો, તેમણે વર્ધમાનને ‘મહાવીર’ નામ આપ્યું. તેઓ પોતાની કમજોરી - નબળાઈ જાણતાં હતા તેથી તેમણે ‘ફરજ’ના નામે મોહનું સમર્થન કરવાને બદલે, જેમણે રાગાદિનો છોડો ફાડી પરાક્રમ ફોરવ્યું એમને માનથી ‘મહાવીર’ કહીને સંબોધ્યા. વર્ધમાને જ્યાં સાહસ ફોરવ્યું ત્યાં તેઓ નિર્બળતાવશ પાછા ફર્યા. પણ આ ભાન હોવાથી વર્ધમાનને મહાવીર કહ્યા. પલાયનવાદી નહીં, પરાક્રમી કહ્યા; ભાગોડુ નહીં, ભડવીર કહ્યા.

પ્રશ્ન થાય કે જે પ્રાપ્ત કરવાનું છે તે અંતરમાંથી પ્રાપ્ત કરવાનું છે, તો પછી ગૃહત્યાગ કરી બહાર ભટકવાથી શું લાભ? વર્ધમાન સ્વામીએ કેમ ગૃહવાસને ત્યાગી મુનિચર્યા ગ્રહણ કરી? શું ઘરમાં રહીને સાધના ન થાય? જે ‘બહાર’ કર્યું તે શું ‘ઘર’માં જ સંભવ નહોતું? ના, ઘર જ સંભવ નહોતું. ઘરમાં રહીને સાધનાની અસંભાવના હતી એમ નહીં, ઘર જ તેમને માટે એક અસંભાવના હતી. આપણને મારાપણાનો ભાવ રહે છે. મહાવીર માટે મારા-તારાનો ભેદ રહ્યો જ ન હતો. ‘ઘર’માંથી નીકળતાં મારાપણાનો ભાવ જ રોકે છે. પરંતુ જો કોઈ વ્યક્તિને ખબર પડી જાય કે અહીં કંઈ જ મારું નથી, તો પછી તેને માટે ક્યું ઘર એવું રહેશે કે જે પોતાનું છે અને ક્યું ઘર એવું રહેશે કે જે પોતાનું નથી? આપણે ઘરમાં પોતાપણું કરીને બેઠા છીએ, ઘરને પકડીને બેઠા છીએ તેથી ‘મહાવીરે’ ઘર છોડ્યું એમ દેખાય છે. વાસ્તવમાં જાગૃતિ આવતાં જ દીવાલોમાં ‘ઘર’ અથવા ‘મારા’પણાની પકડ છૂટી ગઈ. મુખ્યપણે આ વાતને જ સમજવાની જરૂર છે.

મહાવીરે ઘર છોડ્યું કે ઘર મટી ગયું? પરમ જાગરણની સાથે જ તેમના માટે કંઈ જ પોતાનું કે પરાયું એવું ન રહ્યું. જો આ દૃષ્ટિથી જોવામાં આવે તો મહાવીરને સમજવામાં ફરક પડી જશે. સમજાશે કે જાગૃત થતાં અર્થાત્ વિરાટતાનાં દર્શન થતાં જ તેઓ કહેશે કે બધા મારા છે અથવા કોઈ પણ મારું નથી.

આ બે ભાષાઓ રહી જશે. જો તેઓ વિધેયાત્મકરૂપે બોલશે તો કહેશે કે બધા મારા છે, સમસ્ત જીવરાશિ મારો પરિવાર છે. અને જો તેઓ નિષેધાત્મક રીતે બોલશે તો કહેશે કે કોઈ મારું નથી, મારો કોઈ પરિવાર નથી. હું એક અસંગ આત્મા છું..... અને આ બન્ને વાત મૂલતઃ એક જ છે. આ બન્ને ભાષા એક જ અર્થ પ્રગટ કરે છે. જ્યાં મારાપણાનો ભાવ મટી જાય છે ત્યાં બધા એક બની જાય છે - કાં તો બધા પોતાના કાં તો કોઈ પોતાનું નહીં!

જેઓ મોહવશ ચાર દીવાલને ‘ઘર’ માને છે, તેમને લાગે છે કે ‘મહાવીરે ઘર છોડ્યું’ પરંતુ જેમના માટે એ દીવાલનો છેદ થયો છે તેમને એવું લાગતું નથી. તેમને મન તો જે હવા અહીં હતી, તે જ હવા ત્યાં ગઈ. ન કશું છૂટ્યું, ન કશું ગ્રહણ થયું! મહાવીરે ઘર છોડ્યું ન હતું, તેમનાં માટે ઘર તૂટી ગયું હતું - ‘ઘર’ની ભ્રાંતિ તૂટી ગઈ હતી. મારાપણું છૂટતાં ‘ઘર’ વિલીન થઈ જાય છે..... એમ પણ કહી શકાય કે મહાવીર ઘરમાંથી નીકળ્યા ન હતા; ઊલટું તેઓ તો સાચા ઘરની - નિજઘરની તલાશમાં નીકળ્યા હતા!

મહાવીરે ગૃહત્યાગ કર્યો એનો અર્થ એ થાય કે તેમણે મોટા પરિવારનાં દર્શન કર્યાં અને પરિણામે તેમનો નાનો પરિવાર છૂટી ગયો. જેને સાગર મળી જાય તે બુંદને પકડીને કઈ રીતે બેસી શકે? બુંદને ત્યાં સુધી જ તે પકડી રાખશે કે જ્યાં સુધી તેને સાગર ન મળે. જેવો તેને સાગર મળે છે, બુંદ છૂટી જાય છે. પરંતુ આપણને સાગર દેખાતો નથી! આપણને દેખાય છે માત્ર બુંદને પકડીને બેઠેલા લોકો અને બુંદને છોડી જતા લોકો.....

મહાવીરે ઘર છોડ્યું ન હતું, તેમના માટે ઘરને પકડવું અસંભવ થઈ ગયું હતું! આ બન્ને વાતમાં ફરક છે. જ્યારે આપણે કહીએ છીએ કે ‘ઘર છોડ્યું’ ત્યારે જાણે ઘર સાથે કોઈ શત્રુતા, ઘૃણા, અણગમો હોય એવું લાગે છે. પરંતુ જો એમ કહીએ કે ‘ઘરને પકડવું અસંભવ થઈ ગયું હતું’ તો એવું લાગે કે જાણે તેમને વિશેષ મોટું ઘર મળી ગયું, વિરાટ મળી ગયું. અને એમાં

પહેલું ઘર છૂટી ગયું નથી, એ તો મોટા ઘરનો એક ભાગ બની ગયું છે..... આપણા ખ્યાલમાં જો આ તથ્ય આવી જાય તો ત્યાગનો એક નવો જ અર્થ આપણને સમજાઈ જશે.



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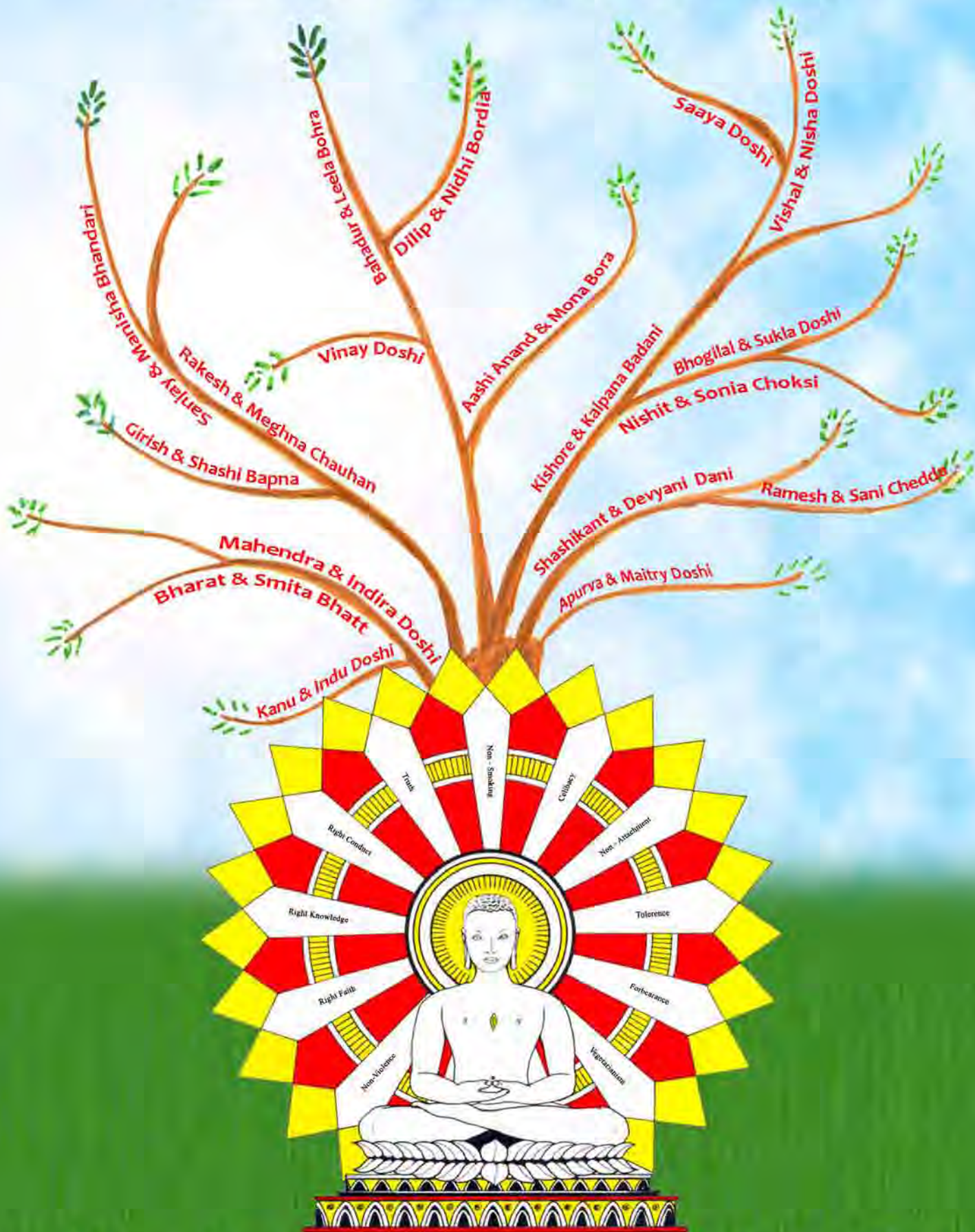
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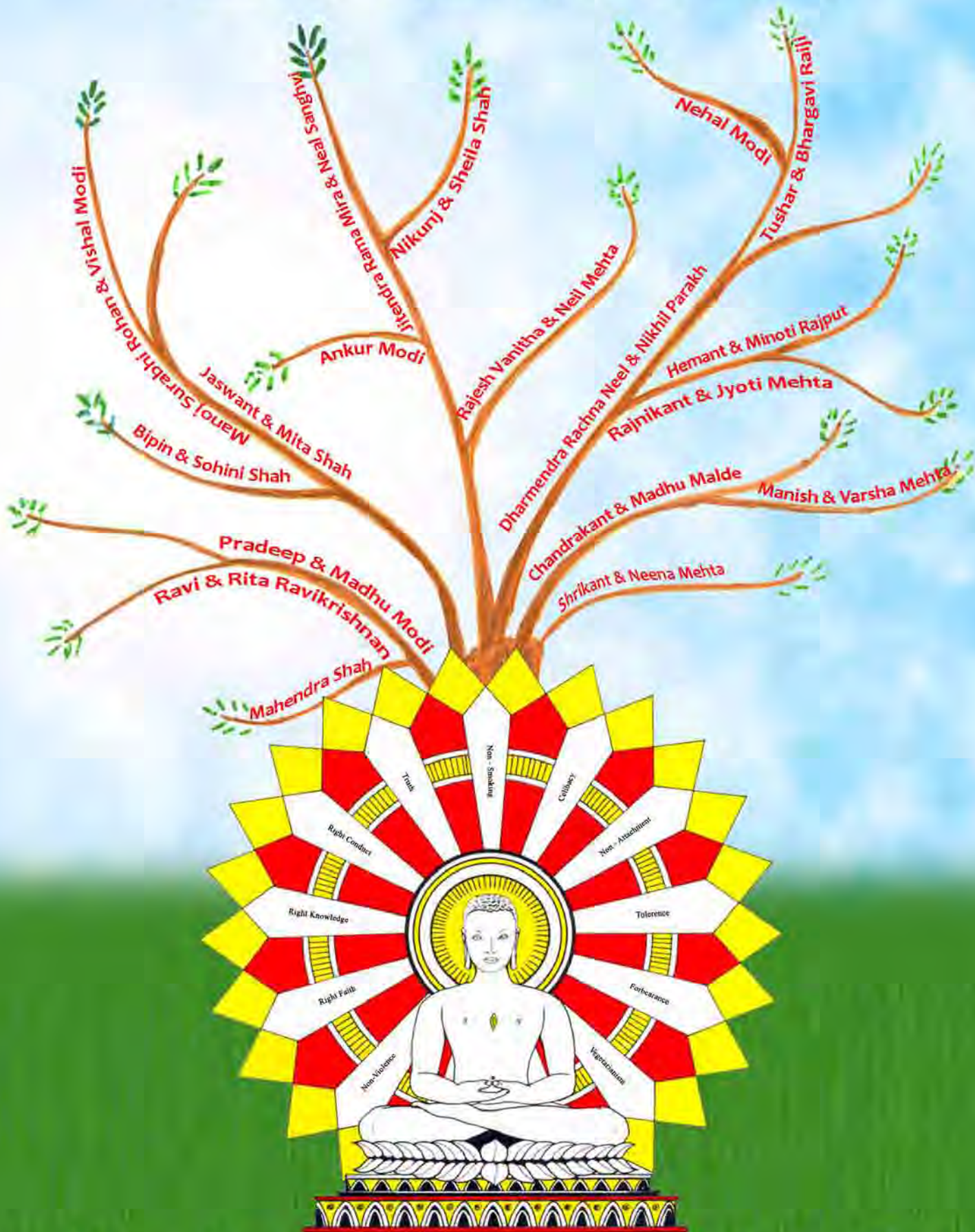
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Jain Dharma And Its Philosophy of Life

- Mrs. Pramoda Chitrabhanu

Jain Dharma is one of the world's oldest religions whose roots go back to times before recorded history. Dharma means essential quality of one's own self-soul. The essential nature of the self is infinite knowledge and infinite vision and infinite bliss. Through these qualities one seeks self-realization and spiritual elevation.

According to Jain Dharma life is sacred irrespective of caste, color, creed or nationality and therefore Jains avoid not only physical or mental injury to life, but also applies all possible kindness towards all living beings. This is the spirit of Ahinsa the core practice of the Jains.

The word Jain is derived from the Sanskrit word Jina. One who practices the principles of Jina is called a Jain. Etymologically, Jina means peaceful conqueror or the victorious one. One who has conquered all passions like anger, greed, ego and deceit and attains perfect liberation of soul from the cycle of birth and death is called Jina. A Jina who spiritually leads and guides the seeker is called a Tirthankara. .

In the present cycle of time there are twenty four Tirthankaras the first Tirthankara is Bhagwan Rishabhadeva or Adinatha; and the last Tirthankara is Bhagwan Mahavira. Bhagwan Mahavir was born in 599 BC and attained liberation from the cycle of birth and death in 527 BC.

Today all Jains practice the philosophy of Bhagwan Mahavir. The principles expounded by Bhagwan Mahavir are:

Non-Violence (Ahimsa) which promotes the autonomy of life of every living being. If you understand and believe that every Soul is autonomous you will never trample on its right to live.

Non-Absolutism (Anekantvad) strengthens the

autonomy of thought of every individual. If you perceive every being as a thinking individual, you will not trample on his or her thoughts and emotions.

Non-Possessiveness (Aparigraha) supports the autonomy of self control, of striving to balance one's personal consumption of things by rationalizing between one's needs and desires. If you ultimately feel that you own nothing and no one, you will not trample the ecology on which our survival depends. Aparigraha helps to make room for self in life by keeping it simple.

Jain philosophy teaches a way to spiritual purity and enlightenment through reverence for life. The message is conveyed by four main qualities of life i.e. Amity, Appreciation, Compassion and Equanimity.

Amity means to be a friend to all living beings. The feeling of friendship brings love and respect for others.

Appreciation means we admire the success of our friends, relatives or co-workers. One of the most destructive forces in our lives is jealousy. However, friendship combined by admiration evaporates jealousy.

Compassion Instead of succeeding, many of our friends may be getting into trouble for things they should not be doing and even those who are successful may be accumulating vices such as greed and ego. For them we should have compassion.

Equanimity leads to feeling that I did my best to resolve the situation. If someone does not want to understand, then without getting upset leave them alone without getting further involved.

The most fundamental principle of Jain Dharma is non-violence (Ahimsa) and hence it is said –



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From
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<i>Babu & Mala Nahata</i>	<i>Neil Mehta</i>
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<i>Rajesh Mithalal</i>	<i>Param & Julie Dedhia</i>
<i>Vanitha Rajesh</i>	



“Ahimsa Paramo Dharmah” meaning “Non Violence is the supreme religion”.

Jains actively reflect on these values and incorporate them in not using of leather, silk and animal products like honey, eggs and to minimize harm to even insects and other small living beings.

In the universe, there are different forms of life, such as, human beings, animals, insects, trees, plants, bacteria, and even still smaller lives which cannot be seen even through the most powerful microscope. According to Jain philosophy, all life is divided into five categories: one sense, two sense, three sense, four sense, and five-sense beings having the sense of touch, taste, smell, sight and hearing.

Vegetables are one-sense beings having only the sense of touch and animals are five-sense beings having all the five senses. The more the number of senses the more evolved the life is and more the feeling of pain. Life has to go through a laborious and strenuous process to evolve from one sense being to five-sense being.

By slaughtering an animal which is five sense being one destroys completely the evolutionary progress of that life, which it has attained through suffering and pain. The vegetable kingdom has not yet reached the blood “consciousness” which the animals and humans have. So the degree of pain is less. Where there is blood, there are more senses and when there are more senses there are more feelings, more emotions and greater possibility of feeling deep pain.

Therefore meat and dairy products that are the outcome of torture to animals and the excruciating pain caused by the separation of baby calves from their mothers whose ultimate fate is slaughter house are prohibited to use as food.

One never stops to think that eating meat or taking dairy products for taste involves much pain and torture to a life! A life that cannot be created in the laboratory! A very precious life with a strong will to live! A life that needs time to unfold its own destiny

on the earth, for a premature death breaks the cycle of natural expression of that life.

It is this philosophy that believes in plurality of soul i.e. every living being has a soul. The soul is independent, eternal, immortal and invisible. At the end of life the body dies but not the soul. The soul transmigrates to another life. The soul thus keeps on transmigrating from life to life, unless and until it liberates itself from the passion of desires and violence.

When it attains liberation or salvation, i.e. Moksha, it has never to enter again into the cycle of birth and death. In order to achieve this highest goal of Moksha, Jain Dharma explains the Law of Karma i.e. Law of Cause and Effect – what you sow, that you reap – and shows the Path of Moksha.

Millions of people are practicing Jain Dharma all over the world; it is a way of life! It is a philosophy.

Let us join with one of the daily prayers of the Jains:

Let all living beings be happy.

Let everyone be engaged in one another’s well-being.

Let all the faults and weaknesses be evaporated and vanished.

Let everyone everywhere be happy, healthy and peaceful.

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Shri Virchand Raghavji Gandhi

- Dr. Kumarpal Desai

At the World Religions Conference held in Chicago, U. S. A. in 1893 America, and the west, for the first time, heard the determined, spirited, resonant voice of ancient India, and the message of Indian philosophy and culture.

Virchand Gandhi, a young man of twenty-nine, impressed the delegates not only by his eloquence, but also by the sheer weight of his scholarship. The scholarship, the catholicity of outlook and the oratorical skill of this man fascinated the delegates at the conference of World Religions. A striking characteristic of Virchand Raghavji Gandhi's lectures on the Jain religion was that they did not criticize other religions. Free from sectarian preferences and prejudices, his impartial ideology was an apt expression of the Jain who practices ahimsa in life and anekanta in thoughts.

Virchand Gandhi was not only a philosophical thinker but he also had the welfare of the nation at heart. Virchand Gandhi made as great an effort as Vivekanand did to give to the people abroad the true perspective of India. As early as in the year 1893 Virchand Gandhi talked of the economic and political freedom of India.

Virchand Gandhi had a rare ability to see beyond the immediately visible world. He could see beyond this world, he could know the future. Even before the dawn of political independence, Virchand Gandhi had foreseen the proper role of India. He said, "If India becomes free, she will live in political cooperation with all countries."

Virchand Gandhi made such a great impact that the conveners and scholars of the conference of world religions awarded a silver medal to him. Subsequently on 8th August 1894 the citizens of Kasadova awarded a gold medal to him. In Chicago he founded the institution namely 'Society for the Education of Women of India' and the secretary of

this institution Mrs. Howard who had adopted pure vegetarianism and other codes of conduct of Jainism under the influence of Virchand Gandhi.

Later, Virchand Gandhi went to England, where he fulfilled his desire to be a barrister but he did not use this training of monetary gain. Considering the curiosity for Jainism in England, he started a coaching class and founded the 'Jain Literature Society' in London. Herbert Warren, a religious enthusiast, abandoned non-vegetarianism and adopted the Jain religion. During this travel Virchand Gandhi delivered as many as 535 lectures. He had the command of fourteen languages including Gujarati, Hindi, Bengali, English, Sanskrit and French.

The short life span of Virchand Raghavji Gandhi is full of multifarious achievements. He was the first graduate of the Jain Society to get his BA with Hons. in 1884. When his father died in 1890, he did not allow the primitive practices of wailing and breast-beating during mourning. At the age of twenty-one, as the secretary of 'Shri Jain Association of India'. He worked for the abolition of poll-tax levied on pilgrims of Palitana.

An Englishman set up at Mt. Sametshikhar, a place of pilgrimage in Bihar, a factory for extracting pig's fat on order. Virchand Gandhi went all the way of Calcutta to have the work on the project stopped. He stayed in Calcutta for six months studying the papers regarding the case and learnt the Bengali language and ultimately got this verdict that.

"Sametshikhar is a place of Jain pilgrimage and nobody else has any right to interfere there." He did not give up his fight until he achieved his objectives and got the factory closed down. He brought the dispute regarding the temple at Kavi to a happy resolution. He attended the international Commerce Conference as an all-Asia delegate. As a delegate from Bombay, he attended the Indian National

Jai Jinendra
&
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2013



To err is human, to forgive is divine!
All Souls are alike and potentially divine.
None is superior or inferior!
Lord Mahavir

Best Wishes for grand success of 2013 JAINA Convention
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liveliness & enthusiasm

Wishing everyone all the best from:
Niranjan and Vibha Shah
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Rahul, Tejal, Nishane and Logas Shah
Chetan, Manali and Sabina Reddy



Congress held at Pune in 1895. He was a strong advocate of Rashtriya Mahasabha or the congress. He seems to have come in intimate contact with Mahatma Gandhi. In a letter written to Virchand Gandhi's son, Gandhiji sends his blessing and asks :

‘Have you adopted any ideals of your father ?’

Virchand Gandhi passed away in 1901 when he was

only thirty seven. He rendered yeoman service to India and Jainism by interpreting Indian culture and religion in its true spirit to the western worlds. In this respect he enjoys the pride of place in the galaxy of Indian thinkers and philosophers and his name will continue to be remembered as a great champion of Jain religion.

With best wishes and compliments

From

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on Hosting
17th Biennial JAINA Convention 2013
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Youth Activities (Ages 13-20)

Welcome to Youth Activities at the 2013 JAINA Convention!

This year's team of ten individuals has worked around the clock to make sure that each youth has an unforgettable experience – and pretty we're confident it will be!

Daytime Sessions:

So, what can you expect from this weekend? Our sessions range from leadership and philosophy to testing your Jain knowledge with our newest competition: Jain Family Feud! We will feature speakers from around the country, as well as familiar faces from the Jain community. Our unique programming will expose you to models of Jains and non-Jains currently living Jain values in their personal and professional lives. You can advance your Jain principles by joining in our exciting discussions and debates, and learn new ways to apply Jain Dharma to real-world situations. You don't want to miss these sessions!

Global Impact:

In line with this year's convention theme, "**Jainism: The Global Impact**" we hope that each session will broaden horizons and encourage youth to think about ways that they can go back to their daily lives and make an impact, whether small or large.

This weekend, we will engage Jain youth through lessons on Jain Dharma, leadership seminars, and interactive teachings to develop a well-rounded, strong foundation of Jain youth, all while connecting youth across the globe.

Evening Social:

But that's not all!

Get ready for some never-seen-before social activities, planned especially for you! Our daytime ice-breakers and evening mixers will help foster new friendship and strengthen personal networks.

And, of course, getting ready to dance your socks off at our Saturday evening formal, exclusive to Youth Activities!

This weekend will be one to remember – so get ready to have the time of your life!

-Your 2013 Youth Activities Programming Committee

Aakash Shah, Avani Vora, Hemang Srikishan, Neeketa Sheth, Parag Parekh,
Samrita Varde, Sheenika Shah, Sejal Dhruva, Sonali Vakharia, and Sunil Jain

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जे एगं जाणइ से सब्बं जाणइ

- Acharya Roopchandrajī

सुना है मैंने आयुष्मन्, उन भगवान ने ऐसा कहा है—जे एगं जाणइ से सब्बं जाणइ, जे सब्बं जाणइ से एगं जाणइ—जो एक को जानता है वह सबको जानता है और जो सबको जानता है वह एक को जानता है।

क्या है यह संसार ?

बाहर के संसार को जानने की कोशिश हजारों वर्षों से होती रही है। मिट्टी के कण से पर्वत तक, जल-बिन्दु से सागर तक, पृथ्वी से सौरमण्डल, उससे आगे तारामण्डल, उससे भी आगे आकाशगंगाओं और नीहारिकाओं तक के विषय में मानव ने जिज्ञासाएं की हैं और समाधान पाने का प्रयास भी किया है। भौतिकशास्त्र इस विराट् विस्तार की परिक्रमा कर अन्ततः परमाणु तक पहुंचा, परमाणु के भीतर की 'तरंगों' तक पहुंचा और तरंगों के पार, घटनाओं तक भी गया। घटनाओं के आगे वह है जो घटित नहीं होता है, उसे आज विज्ञान क्षेत्र—'फील्ड' कहता है। यह असीम क्षेत्र जिसमें घटनाएं हो रही हैं, कार्य-कारण के अटल नियमों से बंधा, भौतिकशास्त्र का अन्तिम सत्य है—अब तक प्राप्त जानकारी के अनुसार। इन घटनाओं का एक क्रम है, इस क्रम में कुछ सूत्र हैं जिन्हें गणितीय प्रतीकों में व्यक्त किया जा सकता है। घटनाएं हो रहीं हैं जिसमें और जो घटित हो रहा है उसमें कोई भेद दिखाई नहीं पड़ता। जो अघटित है स्वयं वही पृष्ठभूमि हो सकता है घटनाओं की, लेकर घटनाएं तभी हो सकती हैं जब कुछ घटित होने वाला हो। अतः जो अघटित है और जो घटित हो रहा है और जो घटनाएं हैं—इनके मध्य विभाजक रेखाएं खींचना असम्भव हो गया है। बालू के कण से नीहारिका तक का विस्तार सिमट गया है उस 'एक' में जिसे जानना ही 'सब' को जानना है। लेकिन भौतिकशास्त्र का यहां अन्त हां जाता है क्योंकि वह जानने का आदी रहा है गुणों—'क्वालिटीज्'—को और उन्हें आवश्यक मानता है पदार्थ—सब्सटेन्स—के जे एगं जाणइ से सब्बं जाणइ



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लिए। बिना सब्सटेन्स के क्वालिटी होती ही नहीं और क्वालिटीज के बिना सब्सटेन्स होता ही नहीं, यह अब तक की अवधारणा थी। ये क्वालिटीज थीं—भार, रंग, रूप, गन्ध आदि।

कहाँ है भार पदार्थ में ?

भौतिकशास्त्र जिसे भार कहता था वह गुरुत्वाकर्षण-शक्ति का परिणाम है—यह सिद्ध हो गया। पृथ्वी पर जिस चीज़ का भार चार किलोग्राम है, वह चन्द्रमा पर एक किलोग्राम ही रहती है। क्योंकि वहाँ का गुरुत्वाकर्षण पृथ्वी से चार गुना कम है। शून्य आकाश में, जहाँ गुरुत्वाकर्षण नहीं है, भारहीनता है। अन्तरिक्ष यात्रियों को इसके प्रत्यक्ष अनुभव हुए हैं। इसके शारीरिक-मानसिक प्रभावों के लिए उन्हें विशेष साधनों का उपयोग करना पड़ता है, विशेष तैयारी करनी पड़ती है। भार पदार्थ का गुण एकदम नहीं है। अपने आपमें किसी पदार्थ में कोई भार नहीं है। परस्पर आकर्षण का प्रभाव ही भार कहा जाता रहा है। वह भार एक पदार्थ-खण्ड का दूसरे पदार्थ-खण्ड पर प्रभाव है। यह प्रभाव भी पारस्परिक है। पृथ्वी आदमी को खींचती है तो पृथ्वी को आदमी भी खींचता है। यह दूसरी बात है कि पृथ्वी बड़ी है आकार में, उसकी गुरुत्वाकर्षण-शक्ति अधिक है परिमाण में। अतः आदमी उसे नहीं खींच पाता, वह आदमी को खींच लेती है, जैसे बड़ा चुम्बक छोटे चुम्बक को खींच लेता है।

परमाणु तक आते-आते रंग, रूप समाप्त होने लगे। नाभिक में प्रवेश करने पर आकार भी विलुप्त होने लगा। अन्ततः जो पाया गया वह पारम्परिक परिभाषा में पदार्थ कहा ही नहीं जा सकता। पदार्थ का मूल वह है जो पदार्थ नहीं है। मात्र शून्य है वह—‘अट्टर नथिंगनेस’। वह जो खाली है उसी से सब भरा हुआ है। वह जिसका कोई आकार नहीं, सारे आकारों में वही है। वह जिसे इन्द्रियां ग्राह्य नहीं कर सकतीं, वही है जिसे वे कर रहीं हैं। यह एक विरोधाभास-सा प्रतीत होता है लेकिन सत्य की भाषा लाओ-त्जे के शब्दों में विरोधाभास ही है—‘पैराडॉक्स इज द लेंग्वेज ऑफ ट्रुथ’।

पुद्गल यानी गलन-मिलन स्वभाव

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ग्रहण करता रहता है। द्रव्य की परिभाषा करते हैं—वह जिसमें गुण और पर्याय होते हैं। बात बड़ी सीधी है, लेकिन सारी जटिलताओं से गुज़रकर 'पायी' गयी है, गुज़रकर ही पायी जा सकती है। मैटर वह है जिसका 'फॉर्म' होता है, बनता-मिटता रहता है। मैटर एक अलग चीज़ है, 'फॉर्म' एक अलग चीज़ है। वह मैटर नहीं है। फॉर्म के जो गुण हैं वे मैटर के नहीं हैं, लेकिन फॉर्म मैटर का होता है। भौतिक विज्ञान पदार्थ के जिन गुणों को सन्दर्भ में लेता है वे 'फॉर्म' के हैं, फॉर्म के साथ बदलते रहते हैं। वे गुण 'मैटर' के नहीं हैं। 'मैटर' का कोई गुण नहीं है। गुलाब के फूल की गन्ध, रसीले फल का स्वाद, मरमरी घास का स्पर्श, वाद्य-यन्त्र की मधुर ध्वनि, मोनालिसा की मोहक मुस्कान—ये सब जुड़े हैं 'फॉर्म' से। फॉर्म आकार नहीं होता यद्यपि आकार या 'शेष' फॉर्म का एक प्रकार है। फॉर्म है परिवर्तन-क्रम की परिणति। परिवर्तन निरन्तर होता है अतः फॉर्म बदलता रहता है। फॉर्म एक अभिव्यक्ति है और अभिव्यक्ति का माध्यम गुण या क्वालिटी होता है। क्वालिटी के बिना फॉर्म नहीं हो सकता, फॉर्म के बिना क्वालिटी नहीं हो सकती। जिसे भौतिक-विज्ञानवेत्ता अन्ततः शून्य-क्षेत्र 'फील्ड' में घटनाओं के रूप में देखता है, वह भी फॉर्म है। वह भी अभिव्यक्ति है। महावीर के शब्दों में वह भी 'पर्याय' है। गलना-ढहना, आकार ग्रहण करना, आकर-परिवर्तन करते जाना ये सब फॉर्म के अन्तर्गत आते हैं, पर्याय के अन्तर्गत आते हैं। पर्याय पदार्थ की परिणति है, स्वयं पदार्थ नहीं। गलना-ढहना पुद्गल की परिणति है, स्वयं पुद्गल नहीं। अपने आपमें 'पुद्गल' क्या है ? पदार्थ क्या है ? हम नहीं जानते। विज्ञान तो गणितीय समीकरण सूत्रों तक जाता है, सूत्र फॉर्म की सीमा पर रुक जाते हैं, उन्हें वहीं छोड़कर विज्ञान लौट जाता है। उसे नहीं जाना जा सकता, इसे वह स्वीकार कर लेता है।

भेद पदार्थ में है, ज्ञान में नहीं

हर्बर्ट स्पेंसर ने दस भागों के एक महाग्रन्थ 'सिन्थेटिक सिस्टम ऑफ आल नॉलेज' के अन्त में स्वीकार किया है कि जो सत्—'रियलिटी'—है, वह अज्ञेय—'अननोएबल'—है। महावीर कहते हैं, यहां भी रुकने की आवश्यकता नहीं। ज्ञान के आयाम अनन्त हैं। डेमोक्रीट्स परमाणु पर आकर रुक गया था। रस, रूप, गन्ध, स्पर्श आदि प्रत्येक परमाणु में है, यह प्रतिष्ठापित कर

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मौन हो गया। परमाणु टूट नहीं सकता, अतः इससे आगे जानने को कुछ नहीं बचा है, यह मान लिया था उसने। आइन्स्टाइन ने परमाणु को तोड़कर नाभिक का चित्र दिया—धनाणुओं के चारों ओर घूमते ऋणाणुओं का एक लघु परिमण्डल—मिनियेचर सोलर सिस्टम। उससे आगे रास्ता नहीं है, उसने कहा। उससे भी आगे रास्ते खुले, कण—‘पार्टीकल’—से तरंग—‘वेव’; उससे आगे प्रमात्रा—‘क्वाण्टम’, उससे भी आगे घटनाएं—इवेण्ट्स—हैं। अब कहा जाता है कि यह सारा लोक सूक्ष्मतम से विराटतम तक परस्पर-सम्बद्ध क्रिया-व्यापार का क्षेत्र—फील्ड ऑफ रिलेटेड फंक्शन्स है। क्रिया-व्यापार भी तो फॉर्मर्स हैं। उनका भी तो अतिक्रमण होने वाला है। फील्ड भी तो एक ‘कॉन्सेप्ट’ है, प्रकल्पना है। हर ‘कॉन्सेप्ट’ एक फॉर्म होता है—हर प्रकल्पना भी तो एक मानसिक आकार होती है। वह क्या है जिसके ये सब हैं लेकिन जो ये सब नहीं हैं। महावीर कहते हैं, उसी को जानना जरूरी है। उस एक को जान लिया, सब कुछ अपने आप जान लिया जाएगा। **जे एगं जाणइ से सव्वं जाणइ**—जो एक को जानता है वह सबको जानता है; **जे सव्वं जाणइ से एगं जाणइ**—जो सबको जानता है वह एक को जानता है। हम पिण्ड को जान लें, ब्रह्मांड स्वयं ज्ञात हो जाएगा, ब्रह्मांड को जान लें, पिण्ड स्वयं ज्ञात हो जाएगा। भेद पदार्थ में है, ज्ञान में नहीं।



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- શ્રી ગુણવંતભાઈ બરવાળીયા

ધર્મ ચાહે કોઈ પણ હોય... દરેકના મૂળમાં વિનય અને ફળમાં આ સંસાર પરિભ્રમણથી મુક્તિ જ હોય છે. પણ હા, જૈન ધર્મની અનુકંપા અને એકાંતવાદ જો જન જનના હૃદયને સ્પર્શે તો વિશ્વશાંતિ અને વિશ્વ મૈત્રી માટે અત્યારે જે પુરુષાર્થ અને પ્રયત્નો કરવા પડે છે... તે કદાચ ન કરવા પડે.

દરેક માનવમાં ધર્મ તત્ત્વ કોઈના કોઈ રૂપે રહેલું જ છે, જરૂર છે એને બહાર લાવવાની અને એને પ્રભાવશાળી બનાવવાની....!

જૈન ધર્મના તીર્થંકર ભગવાન મહાવીરના સિદ્ધાંતો એટલે સનાતન સત્ય... ભગવાન મહાવીરે કોઈ પણ જાતના પ્રયોગ વિના, કોઈ પણ લેબોરેટરીના ઉપયોગ વિના આજથી 2600 વર્ષ પહેલાં એમની પ્રજ્ઞા દ્વારા જે સત્યને પ્રગટ કર્યું... એ જ સત્યને આજે વિશ્વભરના વૈજ્ઞાનિકો પ્રયોગો દ્વારા સિદ્ધ કરે છે.

અશાંતિ, અકળામણ અને સતત ટેન્શનમાં જીવનાર માનવીને ધર્મના બે શબ્દો પણ શાંતિ આપનારી સંજીવની રૂપ બની જાય છે ત્યારે તેમનામાં ધર્મ વિશે વધુ જાણવાની, સમજવાની જિજ્ઞાસા જાગૃત થાય છે, પછી એ વ્યક્તિ ચાહે ભારતમાં હોય કે વિશ્વના કોઈ પણ ખૂણામાં... પણ એમને સંતોષકારક, તર્ક સાથે સમાધન કરાવે તેવા માધ્યમો પ્રાપ્ત થતાં નથી, સંતોની પ્રેરણા અને સાંનિધ્ય પ્રાપ્ત થતાં નથી.

સંતો જ્યાં ન પહોંચી શકે ત્યાં સાહિત્ય જરૂર પહોંચી શકે.

જૈનધર્મને વિશ્વફલક પર લઈ જવા.. જૈન ધર્મના ઉપદેશ ગ્રંથ આગમોને વિશ્વની હર એક ભાષામાં અનુવાદ કરાવી વિશ્વની હર એક લાઈબ્રેરી સુધી પહોંચાડવા જોઈએ.

રાષ્ટ્ર સંત પૂજ્ય ગુરુદેવ શ્રી નમ્રમુનિ મ.સા. જ્યારે વિચરણ કરતાં કરતાં બિહારના બૌદ્ધ ગયા પહોંચ્યા ત્યારે એમની મુલાકાત હજારો અનુયાયીઓ ધરાવતા મૂળ અંગ્રેજ પણ બૌદ્ધ ધર્મના ફોલોવર બનેલા ડૉ. લામ સાથે થઈ. ધર્મ ચર્ચા થઈ ત્યારે પૂજ્ય ગુરુદેવશ્રી ના મુખેથી જૈનધર્મ અને ભગવાન મહાવીરના સિદ્ધાંતો સાંભળી એમના મુખમાંથી એક વાક્ય નીકળ્યું.

“જો મને પહેલાં જૈન મુનિ કે જૈન સાહિત્ય મળ્યું હોત તો આજે હું જૈન ધર્મનો ફોલોવર હોત..!”

આ એક જ વાક્ય એમના હાઈને ટચ કરી ગયું અને એમણે ત્યારે જ સંકલ્પ કર્યો કે હવે માટ્ટે નેકસ્ટ મિશન છે ભગવાનના ધર્મને... ભગવાનના આગમને વિશ્વ લેવલે લઈ જવું..! એમની દીર્ઘદ્રષ્ટી અને અનૂભૂતિએ અવલોકન કરી લીધું કે જો એક વિદેશી જૈન ધર્મનો અનુયાયી બની બીજા હજારો ને જૈનના અનુયાયી બનાવે તો વિશ્વભરમાં જૈન ધર્મ વ્યાપ્ત થઈ જાય... અને વિશેષમાં જો ભગવાન મહાવીરના સિદ્ધાંતો કરૂણા, પ્રેમ, મૈત્રી, અહિંસા અને અનેકાંતવાદ જો સર્વના હૃદયને સ્પર્શી જાય તો અરાજકતા, આતંકવાદ, અંધાધૂંધી, અશાંતિ, મૂળમાંથી નાબૂદ થઈ જાય.. પ્રેમ અને શાંતિભર્યા વિશ્વનું સર્જન થઈ જાય.. મનભેદ દૂર થઈ જાય અને આત્મ સંતોષ આપતો પ્રગતિનો પંથ તૈયાર થઈ જાય..!!

દરેકના હૃદયમાં કોઈ એક પ્રેરક તત્ત્વ હોય અને પ્રેરણા સ્થાને કોઈને કોઈ પાત્ર હોય..

આજે હજારો યંગસ્ટર્સ અજ્ઞાન અને અણસમજના કારણે ક્ષણિક સુખ માટે આમથી તેમ ભટકે છે અને બાહ્ય વૈભવથી મોહિત થયેલાં ગ્લેમરસ પાત્રને પોતાની પ્રેરણા મૂર્તિ બનાવી અયોગ્ય માર્ગે દોરાઈ જાય છે. એ જ યંગસ્ટરના હાથમાં ભગવાન મહાવીરનું પરમ

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આજે ઘણા એવા કિસ્સા બન્યાં છે, જેઓ મોજ મસ્તી માટે ફાઈવ સ્ટાર હોટલમાં રહેવા ગયા હોય અને થાક્યા પાક્યા ઊંઘ ન આવતી હોય એટલે રૂમમાં પોલાં કુરાન કે બાઈબલ ના બે ચાર પાના વાંચ્યા હોય, આખી રાત ચિંતન-મનનમાં વિતાવ્યા હોય અને ત્યારબાદ બીજા દિવસની સવાર નવા વિચારો અને નવા સંકલ્પ સાથે શરૂ થઈ હોય અને જીવનના પથે યુ-ટર્ન લીધો હોય.

જૈન દર્શનના દરેક સિદ્ધાંતોમાં સત્ય અને તથ્ય છે, તર્ક સાથેનું સમાધાન છે, જે આજના લોજિક યુગના યંગસ્ટર્સને વધારે અસર કરે છે. તેમનામાં આ બધું જાણવાની જિજ્ઞાસા પણ છે, કૃતુદૂલતા પણ છે, બસ! જરૂર છે સાચી સમજ આપનાર માધ્યમની.!! જો મહાવીર એક મહાન વૈજ્ઞાનિક તરીકે પણ એમના પ્રેરણા મૂર્તિ બની જાય તો મહાવીર પ્રત્યે પ્રેમ, આદર અને અહોભાવ પ્રગટતા વાર ન લાગે. મહાવીર પ્રત્યે પ્રેમ જાગે તો મહાવીરના ગુણો અને મહાવીરના સિદ્ધાંતોના પ્રેમી બની જાય.!

આજે વિશ્વમાં એવા અનેક વિસ્તારો છે જે અનાર્થ છે, જ્યાં અજ્ઞાન અને અણસમજ છે. જો એ લોકોને પણ કોઈ માર્ગદર્શન, પથદર્શન મળી જાય તો તેઓ પણ હિંસા અને પાપથી બચી શકે.

જૈન ધર્મ અને વિજ્ઞાનમાં સમન્વય હોવાથી, જૈન ધર્મમાં તાર્કિક સમાધાન હોવાથી અને જૈન ધર્મ સર્વજ્ઞ અને ત્રિકાળજ્ઞાની તીર્થંકર પરમાત્માનું દર્શન હોવાથી એની સત્યતા સર્વને સહજ સ્વીકાર્ય થઈ જાય છે.

જે સ્વીકાર્ય હોય તેને આચરણીય બનતાં વાર ન લાગે. જૈન ધર્મને વિશ્વવ્યાપી બનાવવા, જૈન ધર્મ દ્વારા શાંતિ અને મૈત્રીભાવના સ્થાપવા પ્રબળ પુરુષાર્થની જરૂર છે.

આજે રાષ્ટ્ર સંત યુગ દિવાકર પૂજ્ય ગુરુદેવ શ્રી એ "જૈન આગમ મિશન" અંતર્ગત જૈન ધર્મના ઉપદેશ ગ્રંથ બત્રીસ આગમના ૩૬૦૦૦ પાનાને ઈંગ્લીશમાં અનુવાદ કરાવી વિશ્વની હર એક લાઈબ્રેરી સુધી પહોંચાડવા, મેગા જ્ઞાન અભિયાન શરૂ કર્યો છે, જેમાં અત્યારે દેશ-વિદેશના વિદ્વાનો, પંડિતો, શાસ્ત્રકારો, સંત-સતીજીઓ, ગુરુ ભક્તો અને ઉદારદિલા દાનેશ્વરીઓનો અદ્ભૂત સાથ અને સહયોગ પ્રાપ્ત થતાં એક આગમ અનુવાદનું કાર્ય પૂર્ણ થવા આવ્યું છે.



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Bidada International Foundation

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Shree Bidada Sarvodaya Trust (Trust) located at Bidada, a small village in Mandvi district, Kutch, State of Gujarat; is a non-profit charitable organization established in 1974. Its mission is to provide health care services to the people of rural Kutch, who have no access and no resources. It is in this spirit that the trust has served more than four million people over the last 39 years. The trust has a permanent 80-bed hospital, family practice clinic, eye clinic, dental clinic, radiology, sonography, and pathology lab, OB/GYN clinic, physical rehab center, and nature cure center. It also manages the charitable Maru Hospital in Mumbai where affordable healthcare services to 300 patients in 10 different medical specialties are provided daily.

Shree Bidada Sarvodaya Trust has grown rapidly since forming in 1973



The Trust delivers these programs from four major facilities in Mumbai and Bidada, Gujarat





In addition to ongoing medical services, the Trust has organized a three-week medical, surgical, ophthalmic, dental, and pediatric camp in Bidada every January for the past 39 years. This healthcare festival attracts over 400 volunteer physicians from around the world who provide physicals, ENT, ophthalmic, dermatology, urology, cardiology and other healthcare services.

The Trust provides modern facilities to patients, physicians and visitors in accommodation, food and transportation. Volunteers make sure that no one leaves the camp without a meal. In the words of Chairman Bachubhai Rambhia, founder Shri Bhavanjibhai Natha and Vice Chairman Shri Vijaybhai Chheda, “Volunteer group is the backbone of Shree Bidada Sarvodaya Trust and nothing can be done without their support”.

The Trust was also instrumental in providing access to healthcare and addressing the devastating effects of the 2001 earthquake by helping to rebuild infrastructure.



In year 2005, the Trust envisioned primary level healthcare program for children and it was in that spirit Child Health Initiative (CHI) program was established in January 2006 to provide services such as office visits, vision and hearing screening, nutrition analysis, growth and development measurements, and dental/oral health care.





First ever dental outreach program took place in December 2006, since then yearly dental outreaches have taken place at different locations in Mandvi school district. To date, we have serviced approximately 13,000 school children. Dental caries (cavities), gum disease, and fluorosis are major dental diseases, and our goal is to reach total of 35,000 school children in the district.



During recent mega camp in January 2013, a total of 29,229 patients were provided with health care services, including 1,001 surgeries, and 112 patients were referred for major surgeries.

In addition, other medical services such as Plastic Surgeries, Urology, Pediatric Orthopedic, Epilepsy, Retina, Dental Implants and Gum Surgeries, Hearing Aids, Asthma & Allergies, Hand Surgeries were provided and continuing medical educational courses were provided at Bidada Campus. It is anticipated that the trust will be organizing more than 50 medical and surgical camps throughout the year.



Doctors and Volunteers from JAINA to participated in Medical and Surgical Camp.



Opening Ceremony of 39th Medical & Surgical Camp by Jaina President Sushil Jain and dignitaries.



It is the first time, Child Health Program and Dental Outreach was conducted simultaneously under the direction of Dr. Girish J Shah, New York University College of Dentistry, New York, USA. The team members were dentists, interns and 4th year students, physicians and child specialists, medical students, nurse practitioners and registered nurses, eye technicians, pathological lab technicians, treatment coordinators, administrators, front desk staff, and volunteers. During the course of seven days, the team of 85 health care providers serviced 4,917 school children from 49 primary and high schools.



The Trust has earned international recognition for its volunteerism and excellence in treating patients during the camps. This recognition includes visits by prominent figures involved in public health and humanitarian work, such as United States Consulate Generals in India, Angus Simmons and Michael Owen; The World Bank Country Director for India, Michael Carter; and Mother Teresa. The BBC has broadcasted news covering the activities of Shree Bidada Sarvodaya Trust. The Trust has received awards from AAPI (American Association of Physicians of India), Limca Book of Records, NargisDutt Memorial Foundation, Ashok Gondhia Award, and Rotary Club of Jagtial (Hyderabad)



Vice Chairman Vijay Chheda discussing the medical activity and medical facility with Past Prime Minister Atal Bihari Vajpayee



Chairman Shri Bachubhai Rambhia with MR. PRANAB MUKHERJEE, PRESIDENT OF INDIA Received the National Award under the category best Institution Working for the Cause of Persons with Disabilities at Vigyan Bhavan, New Delhi



We are pleased to announce grand opening of Eye Retina Department, and the first surgery was performed on Jain monk, what a blessing!

With great pride, we are also pleased to announce that the Trust has received a “National Award” from the President of India for the Empowerment of Persons with Disabilities for the year 2012.

We would like to take this opportunity to express our gratitude for your participation and tireless efforts to make this program a memorable one with huge success and heartily invite you to join us for 40th Medical and Surgical Camp, which is tentatively scheduled from January 4 thru 20, 2014. Also, Child Health Program and Dental Outreach will take place from February 8 thru 15, 2014.

It is the dedication of hundreds of doctors and community leaders that make this possible. Our continued financial and ethical commitment to the people to India will ensure many more successful camps in the future. And for this, we are truly thankful.

More information or volunteer registration, visit www.bidada.com

With Warmest Regards,

Vijay Chheda
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Vice-Chairman, Shree Bidada Sarvodaya Trust
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714-654-6097

Girish J Shah DDS, MPH
President, Bidada International foundation
Director, Shree Bidada Sarvodaya Trust
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Ajay & Nilesh

Sunita & Dinesh Dagli

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ANALYSIS**



Jainism: Global Perspective

-Dr. Neelam Jain

Jainism seeks to bring true happiness to its votaries by elevating them morally and enabling them to attain the highest spiritual perfection they are capable of. Jain teachers have preached a way of living. The Jains have contributed and are still contributing their bit towards the preservation of their literary and cultural heritage, the growth of new literature and the propagation of education in general.

Its main contributions are based on

Ahimsa:

Although countless saints of various faith have also eulogized the doctrine of Ahimsa, but they all got the Original inspiration from Jainism, which greatly influenced their customs and traditions as well. Mahatma Gandhi is truly regarded the greatest apostle of Ahimsa, but in the words of Gandhiji himself, "Lord Mahaveera is the 'Avatar' of Ahimsa. "Whoever desires paradise should sacrifice & slaughter Animals," was the common preaching in ancient India. Jainism raised a revolt against this way of thinking, and established a way of thinking that all lives are sacred.

Practical Religion:

Jainism is mainly divided into 'Muni-dharma' & House-holders' dharma,' which are again subdivided into various stages, so that even a layman with limited capacity of every caste and state may adopt it conveniently and consistently with due regard to temporal advancement; thus Jainism is pre-eminently a Practical Religion for all, not just scholars and Munis.

Theism:

Jainism believes that the Universe is immortal, eternal and uncreated. Pralay is not a total annihilation but merely a sudden change. It requires no judge for punishment. Law of Karma is in itself complete, unerring and self-acting. For this scientific belief; those, who believe in a creator some times look at Jainism as an atheistic, but it can not be so called,

because Jainism does not deny the existence of God.

Anekanta:

Anekanta is a scientific out-look to accommodate different view-points in the domain of thoughts as well as in action by its constitution of Reality, therefore Jainism only has tolerance of highest degree to remove misunderstandings of different aspects and to understand controversy friendly.

Karmavada:

Almost all religions admit that gain or loss and pleasure or pain is the result of Karmas, but Jainism has scientifically indicated how and why Karmic matter is attracted and bounded with soul? How Karmas can be stopped & destroyed? So Jainism is most essential for those, who want to destroy the Karmic enemies and to attain unabated all-bliss?

All-equality:

The real nature of all souls, whether of Brahmins, Chandals, men, women, animals or beasts is alike. They are high & low merely on account of their own karmas, which all living beings are capable to destroy, Caste, creed or state is no bar to become the highest soul, hence Jainism roots out all distinctions of caste or state, high or low; & as such recognizes all living beings of the earth equal.

Godhood:

Omniscience and God-like everlasting true happiness is the natural attitude of every soul, which is hidden under karmic dust on account of passions and when it is removed 'Atma' (Soul) attains Sobhavic quality (Man-Passions=God, while God+Passions=Man) of self-supreme blessing

Parmatma—God, as such in the words of Dr. M.H. Syed, Jainism raises man to Godhood"

Independence:

Betterment of soul does not depend upon others. By

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establishing that every individual is an architect of his own destiny and by its own efforts he is capable to attain true happiness, Jainism enables every one to become Purshartha and “Independent.”

Universal Brotherhood:

By observing Ahimsa, rooting-out caste-distinctions, maintaining Samavada and extending love even to animal kingdom, Jainism establishes all-peace & a necklace of Universal Brotherhood.

Man’s own religion:

In the words of Miss. Elizabeth Frazer, “Jainism is the only man-made religion” and according to German Scholar Dr. Charlotta Krause, “Man is the greatest subject for man’s study,” hence French thinker Dr. A. Guernot has rightly remarked, “There is a very great ethical value in Jainism for man’s improvement.”

Good health & peace of mind:

The very fundamental virtues abstaining from meat, wine; not taking food after sunset taking pure and simple food, drinking filtered water etc. are such useful religious principles, which according to Shri Manilal H. Udani, “One who follows strictly the principles of Jainism will always keep best health, thoughts and peace of mind.”

Scientific-outlook:

Jainism is a science to purify a mundane soul, to attain perfection and to obtain undying bliss. Even European thinkers have declared, “Jainism is the only religious system, which reduces every thing to the iron law of nature and with Modern Science.”

Morality:

Ten-fold Dharma of Jains, by teaching Forgiveness, Mildness, Straightforwardness, Truthfulness, Purity of heart, Self-control, Self-mortification, Charity, Un-attachment and Brahmacharya, raises the moral tone.

Industry and Commerce:

Jains have been the master of industry & Commerce. History tells us that they went to foreign countries for trade even long before the pre-histor-

ical period. In spite of being small in number even now they own a very large number of Industrial establishments, which are not only producing useful requirements for the country, but also providing good facilities for training to our technical hands & livelihood to countless Indians. Col. Todd has truly indicated in his Annals of Rajasthan, “Half of the mercantile wealth of India passes through the bands of Jain laity.”

Jain Worship:

Jain Worship is not idol worship, but it is an ideal worship. The images of Tirthankaras in the Jain temples are only the statues of those great being, who had attained to the perfect state. The English people also gather every year in the Trafalgar Square in London to honor the stone statue of Admiral Nelson & they place before it flowers and garlands, but no one dare to accuse the English people of idolatry. They adore the spirit of Nelson through that statue of stone and this is ideality. Similar is the case with the Jain worship.

Literature:

V. A. Smith declares, “The Jains possess extensive literature full of valuable material as yet.” So Dr. A.N. Upadhyaya has rightly said, “Jain Bhandars’ are old, authentic and valuable literary treasures and deserves to be looked upon as a part of our National Wealth. Mss. are such a stuff that they cannot be replaced if they are once lost.” Jainism contribute in—

(a) Languages: According to the retired I.E.S. Prof. A. Chakarvarti, “The contributions of Jain scholars to literature in different language is the Pride of India.

Particularly in Prakrit, Sanskrit and Tamil’ are unrivalled and served as model for latter non-Jain writers. They also contributed richly in Dravidian, Kannada, Gujarati. Hindi, English, Urdu, and various other languages on all the important subjects of the day.

(b) Arithmetic: American scholar Mr. James Bisset points out, “The writers of Jain sacred books are very systematic thinkers and particularly strong



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in arithmetic. They know just how many different, kinds of different things there are in the Universe and they have them all tabulated and numbered, so that they shall have a place for every thing & every thing at its right place, Prof. Dr. Bibhuti Bhusan Dutt finds, “Ganita-sara-Sangraha is an important treatise on arithmetic by a Jain scholar Mahavira is still available”.

(c) Mensuration: “The formula concerning the mensuration of a segment of a circle has been stated by the celebrated Jain metaphysician Umasvami, several centuries before Bhaskara 1”. Jain Acharya Nemi Chandera has employed the law of indices, summation of series, mensuration, formula for circle and its segment, permutations and combinations.”

(d) Mathematic: The Bulletin of Calcutta Mathematical Society (Vol. XXI) mentions that Jain scholar Mahaveera’s investigations in the solution of rational triangles and quadrilaterals deserve special consideration. “Indeed these have certain notable features, which we miss in the others. Certain methods of finding solution of rational triangles, the credit for the discovery of which should rightly go to Mahaveera, are attributed by modern historians by mistake to writers posterior to him.”

(e) Grammar: Jinendra-Vayakarna is a very famous Jain work on grammar. Panini-Sabdavatara is another Jain grammatical work. Vopadeva counts it among the 8 original authorities on Sanskrit grammar.

(f) Science: Jainism is purely a scientific system, and the Jain Tirthankaras were the greatest Scientists hence Jainism is the greatest subject for the study of modern science. Prof. Ghasiram has ably explained Jain principles in full compliance of science in his *Cosmology Old and New*.

(g) Classification: According to Dr. Brajindra Nath Seal, “Jainacharya Shri Umasvami’s classification of animals is a good instance of classification by series, the number of senses possessed by the animal taken to determine its place in the se-

ries.

(h) Atomic Theory: The most remarkable contribution of the Jaina relates to their analysis of atomic linking or the mutual attraction of atoms in the formation of molecules.

(i) Medicine: Khagendra-Manidarpana is a Jain work on Medicine. Kalyanakaraka is another Jain treatise on medicine which long continued to be an authority on the subject with entirely a vegetarian and non-alcoholic treatment.

(j) Astronomy: German Thinker Dr. Schnbrig observes, “History of Indian Astronomy is not conceivable without famous Jain work Surya Pragyapti.

(k) Metaphysics: According to Dr. Jacobi, “Jainism has a metaphysical basis of its own, which secured it a distinct position apart from rival systems.

(l) Geography: As Jain monks tours on foot and village to village and ordinarily do not stay more than 3 days at one place except in rainy season, certainly their Geographical observations are vast and they wrote important books on the subject.

(m) Iconography: Images of ‘Jina’ was made centuries before the rule of Nanda. Images of ‘Jain Tirthankaras’ made during Mouryan rule are at Patna museum. In the history of Indian iconography, the Jain images have their earliest place.

(n) Painting: Jain art of painting is one of pure draught-man-ship, the pictures are brilliant statements of the epic and drawing has perfect equilibrium of a mathematical equation—

(o) Art & Architecture: According to Dr. Guirenot, “Indian art owes to Jains a number of remarkable monuments and in architecture their achievements are greater still”. According to Mr. Walhouse, “The whole capital and canopy of Jain pillars are a wonder of light, elegant lightly decorated stone work. Udaigiri caves of Orissa and architectural finds of Kushan age of Mathura are Jain objects of rare

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*Dr. Ragini Lakhia
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beauty, which have won world's praise. In the words of K. Narayana Iyengar, Ag. Director of Archaeology, "the Gomatesvara Colossus (56½ ft. high of 983 A.D.) is not only a National heritage but is also considered as one of the **Wonders of the World**". Splendid Jain temples of Abu are marvelous. One of these namely Adinatha was built in 1031 by Vimlasha minister of Bhim deva, and other of Neminatha by Tejpal minister in 1230 is superfine architectural wonder. Palitana in Gujarat is known as; 'the city of temples' since it contains no less than 3000 Jain temples Rishbhadeva's temple at Ajmer, which took 25 years for the Jaipur artists to depict is a specimen of the finest architecture. Pt. Jawahar Lal Nehru paid it visit in 1945 and said, "**It is a museum of an unusual mind from which one can learn something Not only about Jain Philosophy and out-look, but also about Indian Art.**"

(p) Logic: According to Shri Tukol, "Jainism reached a very high sense of perfection in the field of Logic." Prof. Ghasiram proves, "Jain logic of Sayadvada is Einstein's theory of Relativity." In the words of Dr. Schubrig, "He, who has a thorough knowledge of the structure of the world can not but admire the inward logic and harmony of Jain ideals." So Dr. Tucci has rightly said, "It is impossible to any scholar interested in the history of Indian logic to ignore Jain logic, which deserves the largest attention of most diligent researches."

(q) Philosophy: Dr. M.H. Syed, a well-known scholar of comparative religions wonders at the analytic philosophy of Jainism and says, "Jain's psychological insight into human nature stands unique for the distracted world of to-day." Jain philosophy is India's ancient heritage and in the words of Dr. Jacobi, "Jainism is of great importance for the study of philosophical thoughts in an ancient India."

(r) Culture: In his lecture at the Indian Institute of Culture, Dr. Tatia has proved that the cultural heritage of India is closely woven fabric of colorful strand of the Jain contributions. Accordingly Dr. Losch rightly remarks, Jainism has played an astonishing important part in the Indian Culture."

(s) Ethics: According to Dr. A. Guirenot, "There is great ethical value in Jainism for man's improvement."

Conclusion: Jainism is a very ancient and wholistic religion. As is clear from the above analysis, Jainism has made significant contributions to Indian Philosophy, Culture, Ethics, Literature, Cosmology, Mathematics, Ecology, Statistics and to Science. Jainism advocates not winning over others but winning over one's own self i.e. winning over one's ego, anger, greed and afflictions.

Jains are a small community but today it has emerged as a one of the important religion of the world.

In the words of German Thinker Dr. Charlotta Krause, "*This miserable world may become paradise with all and all peace, ever lasting joy and true infinite bliss, if Jainism is practiced by all the people of the world.*"



*We Are All
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- NAMOKAR MANTRA IS OUR MAHA MANTRA
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JAINA Temple at Convention Site

The JAINA Temple Committee has designed a beautiful temporary temple located at the Novi Suburban Collection Showplace in the Diamond Center area. This temporary temple is constructed to create a common place where all followers of Jainism can pray, meditate, and perform the rituals in their respective chosen traditions.

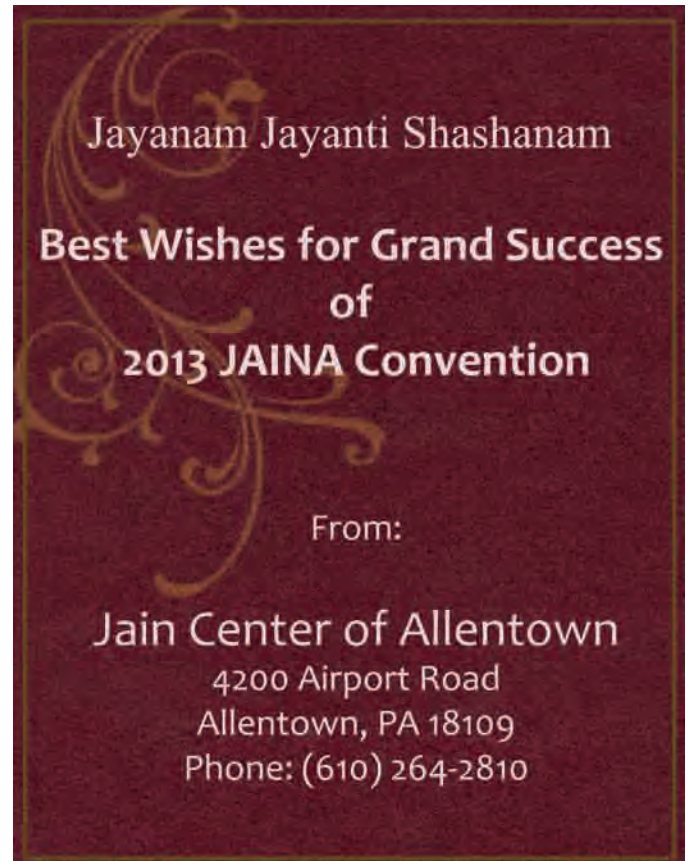
The temporary temple will serve as a reminder for all the wonderful significant locations in the Jain religion. As soon as you enter the temporary temple, you will feel as though you are in auspicious locations that include: Ashtapad tirth, Samet Shikhar tirth, Girnar tirth, Champapuri tirth, and Pavapuri tirth. These locations are incredibly significant as they are the different places where our twenty-four tirthankars attained salvation. Also, you will be able to imagine being at Palitana. The JAINA Temple Committee has worked tirelessly to ensure these depictions resemble these very incredibly beautiful and significant locations to the Jain religion.

Also, this temporary temple will house three beautiful white marble carved Jain Pratimajis located inside the ghabara. These murtis have specially been carved from Jaipur, India. Mahavir Swami, the last of the twenty-four tirthankars, will be the mulnayak of the temporary temple and located at the center of ghabara. Parshwanath Bhagwan, the twenty-third tirthankar, will be located to the left of Mahavir Swami. Adinath Bhagwan, the first tirthankar, will be located to the right of Mahavir Swami and it will represent the Digamber sect of the Jain religion.

Finally, there will be a framed Navkar Mantra and Shree Siddhachakra yantra located on the floor of the temporary temple right before the ghabara. The significance of Navkar Mantra is the universal prayer of the Jain religion and it is a prayer where Jains respect to all religious dignitaries. Shree siddhachakra is popular yantra used for worship in Jainism.

The JAINA Temple will remain open throughout the entire convention. The chal pratishtha, pratimajis' installation, will be performed by Nirmalsagarji and Swasthi Sri Charukeerthi Bhattaraka on July 4th. The Dwar Opening of this temple will be on July 4th. Finally, Aarti and Mangal Divo will be performed each day. The JAINA Temple committee hopes each convention attendee will enjoy the beauty of this temporary temple as the committee tried to do its best in depicting significant aspects of the Jain religion.

Arvind R. Shah
Temple Committee



**Best Wishes to JAINA on its
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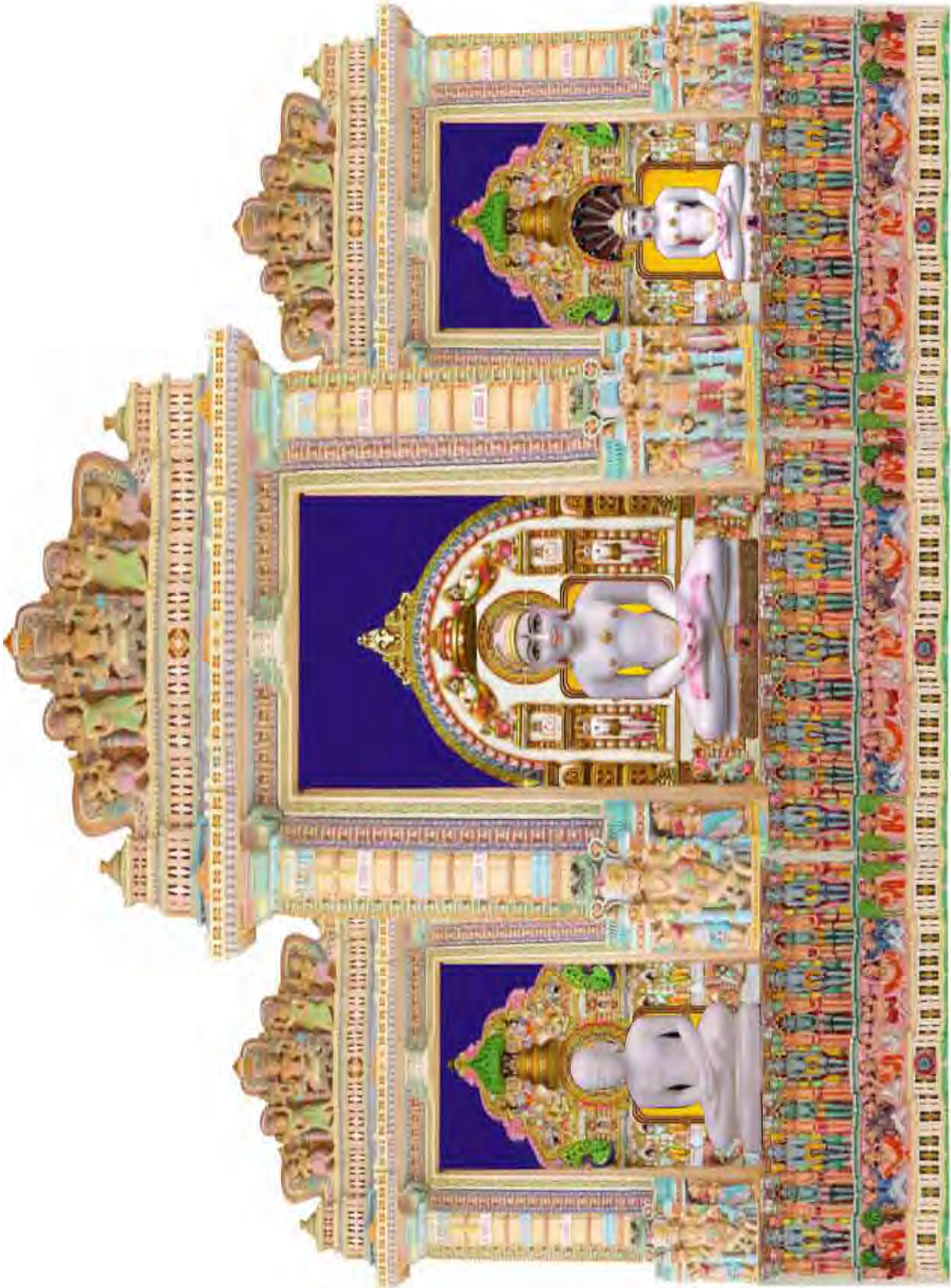
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કોનાથી આકર્ષાશો શુદ્ધ પુણ્ય કે અશુદ્ધ પુણ્ય

જ્યારે વિશ્વ તરફ નજર નાંખું છું ત્યારે, જીવ સામાન્ય પુણ્યના ઉદયમાં અહંકારી બની જાય છે. સસ્તી પ્રસિદ્ધિ, સુંદર વાસ્તુ, મધુરકંઠ, પૈસો, રૂપ, સત્તા, સંપત્તિ, પણ આમ જોવા જઈએ તો આ બધું પુણ્યના ઉદયથી મળે છે એમ કહી શકાય પરંતુ આવા પુણ્યના ઉદયને મલીન પુણ્ય તરીકે ઓળખાવવું પડે છે. ઉપાધ્યાય શ્રી યશોવિજયજી જણાવે છે **સર્વ પુણ્યફલં દુઃખં પુણ્યનું ફળ તે દુઃખ આપનાર છે.**

મને યાદ આવે છે ૧૧ લાખ ઈર્ષ્ય પુર્વ મુનિસુવત સ્વામીના સમયમાં એક ઐતિહાસિક ઘટના બની જેને લોકો આજે પણ યાદ કરે છે. ઉજ્જયિણી નગરીમાં પ્રજાપાલ રાજા રાજ્ય કરે છે તેની બે પત્નિ અને બંનેને એક એક ટીકરી સુરસુંદરી અને મયલા સુંદરી, બંને પોત-પોતાના માનીતા પંડીત પાસે અભ્યાસ કરે છે.

એકવાર ટીકરીના અભ્યાસની પરીક્ષા માટે રાજાએ બંનેને રાજસભામાં બોલાવી અને પરીક્ષા કરી બંને એ સંતોષકારક જવાબ આપ્યા. રાજા ફરી પુણ્ય સંબંધી પ્રશ્ન પુછે છે તે આ પ્રમાણે

**“ સુગુણ સમસ્યા પુરજો રે, ભૂપતિ કહે ઘરી નેહ
અરથ ઉપાઈ અભિનવો, પુણ્યે પામી જે એહ ”**

હે, પુત્રીઓ આ સમસ્યા પુર્ણ કરો કે પુણ્ય ક્ષારા એ (વસ્તુ) પ્રાપ્ત કરાય છે.

સુર સુંદરી એ કહ્યું

**ઘન, ચૌવન, વર ટેહ, મન વલ્લભ મેળાવડો રે,
પુણ્યે પામીજે એહરે**

અર્થ - ઘન, ચૌવન, સુંદર શરીર, યોગ્ય વર, બધું પુણ્યથી મળે છે.

આજ પ્રશ્નનો મયલા સુંદરી કેવો જવાબ આપે છે

મતિન્યાયની રે શીલશું નિર્મળ ટેહ સંગતિ ગુરુ વંતની રે, પુણ્યે પામી જે એહ

અર્થ - ન્યાયથી પુણ્ય બુદ્ધિ, શિયળથી પવિત્ર શરીર, ગુણવાન ગુણજનની સોબત આ સર્વ પુણ્યથી પ્રાપ્ત થાય છે.

તજાવત સ્પષ્ટ છે, બાહ્ય પ્રસિદ્ધ, બાહ્ય પુણ્યનો ઉદય મોક્ષદાયક નથી બનતો પણ મયલાના જવાબ પ્રમાણે મળતી વસ્તુ મોક્ષદાયક બને છે.

માટે અશુદ્ધ પુણ્યે ન આકર્ષશો, શુદ્ધ પુણ્યને ના તરછોડશો.

લી. પંડિત સમીર પી.શાહ
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Jain Temple



Temple Details

Total Land: 6 Acres (Two Parcels, 3-acres Each)

2 story structure

Total Area of the Building: 25,300 SF

Finished First Floor Area: 12,760 SF

Prayer Hall: 5,200 SF

Temple Area with Ghabhara: 1,170 SF

Social Hall & Stage: 6,160 SF

Kitchen: 1,000 SF

Temple Project Cost: \$6.1 Million

Construction start date: October 16, 1995

Construction completion: May 1998

Opening Celebration: July 4, 1998

2nd Pratishtha Celebration: August 10-19, 2002

Total Membership: 514

Life Membership: 493

List of Various Murties(Height in inches)

Mahavir Swami (41)

Parshwanath (37)

Adinath (37)

Gautam Swami (25)

Nakoda Bhairav (25)

Manibhadra (25)

Ghantakarnaveer (25)

Padmawati Devi(25)

Laxmi Devi (25)

Chakeshwari Devi (25)

Saraswati Devi (25)

24 Trithankars in Bhumati Areas (21 + Base)

For More Information Contact Arvind R. Shah

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Jainism: The Global Impact

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The Vision Jain Society of Greater Detroit

Jai Jinendra!

Jain Society of Greater Detroit was founded based on the dreams of the first generation of immigrants landed in this country. On the occasion of the 38th anniversary of our society, Jain Society of Greater Detroit would like to recognize the pioneers who had the foresight and wisdom to create this organization. Starting with a nucleus of only 50 families in 1975, the society has now grown to over 540 families who are engaged in all aspects of practicing the Jain religion.

Since 1975, membership and many activities “children and adults study class, picnic, various Pujas, celebration of Paryushan Parv and Parna” grew in the society. With this growth, members had a dream of building a Jain temple in the metropolitan area. To begin to turn the dream in to a reality, centrally located land in Farmington Hills was purchased in 1989, “Bhoomi poojan” was performed in 1991, “Shila Ropan” was performed in 1992, design was completed and the construction of the Temple began in 1993. The Temple was designed based on concepts such as “the whole Sangh being able to sit together and participate in various religious activities, replicating Jain Temple architectural details such as the carved marble Shikhar & Niches, Ghabara, Bhumti and dome to give a glimpse to future generations of beautiful Temples in India and encourage them to visit and explore the land of their fore fathers and Jain religion”. Our vision of building the temple in a central location, designing the temple to serve the needs of a growing membership and purchasing the adjacent land for future expansion will serve the members well in to the next millennium.

Thirty-Eight years of member’s collective dreams became a reality when we completed the construction of a beautiful temple and had the historic Pratishta Mahotsav ceremony during the July 4th weekend

of 1998. Many of us worked tirelessly for over 10 years to build this magnificent temple. Upon entering the temple on various occasions many of us had tears of joy in our eyes. The temple is going to ensure the continuity of Jainism in this country for many generations to come. The activities at the Temple are blossoming, from daily pujas to Snatra puja every Sunday, the regular Swadhyay of Sundays and Wednesday, bimonthly study classes, JOY related activities, etc.

A beautiful, peaceful, serene temple... Our Jain Temple - A place to worship, meditate, break away from bondage of materialistic life, achieve inner peace within ourselves, meet friends and a place where we are trying to replicate our memories of the past. We are determined to make it a better place, a place which will be worthy of calling a Tirth, where people from all over the world and especially from India will come to visit as a Tirth.

We envision the temple becoming an educational place, where classes are conducted for people of all ages to meet the challenges of lifelong learning. We are encouraging continuous learning, resulting in better human beings with happy soul and body. We are envisioning that everyday at least 100 people visits, perform religious rituals, pray, meditate and learn and thus becoming a living example of people who are practicing non-violence of mind, speech and action.

We envision educating every member, regardless of their spoken language, in Jain principles to elevate their knowledge, understanding and practice of Jainism. Swadhyay classes (teaching of Jain principals) taught by our society members and regular visits by religious leaders will ensure that these activities will continue to expand in the future and will become a central part of our daily life. Also, We envision that all religious activities that are performed in the Society will be understood and



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*Jai Jinendra & Best Compliments
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Prathi & Vidhi*





cherished by all members of the Society with the increased awareness of the Jain Principles behind those activities, and the learnt Swadhyay becomes every ones way of life.

We envision our temple becoming a meeting place for youngsters to come and meet their friends and cultivate and practice religious rituals. In addition they can play games and sports and concentrate towards sharpening their skills. We are encouraging members to become lifelong friends for keeps by sharing and caring for each other.

We envision the Jain Society of Greater Detroit will take on a new change in the decade because it will be the youth that will carry the torch to practice the Jain religion and uphold the Jain beliefs in the new millennium. Although it is difficult to preserve Jainism and our culture as Jains in North America, it is not impossible. With faith and practices, we are able to learn, able to practice, and able to uphold Jainism. Many of us believe that the Jain Society of Greater Detroit will be enhanced and more efficient in the next decade, but most importantly, others should know and respect our views and our religion. It is in our vision when someone asks our youth what religion they are, they say Jain, and everyone will know not only who they (Jains) are, but also what they stand for.

LET US ALL CHERISH OUR PROUD PAST AND JOIN HANDS TO MAKE A PROMISING FUTURE.

As we look ahead, we are facing many challenges and a great deal of opportunities.

Some of the challenges and opportunities include:

- Debt elimination and financial stability for the future
- Increased emphasis on adherence to the Jain principles
- Development of the next generation of leaders
- Balancing the need for observing the rituals and the philosophical aspects
- Enhancing the relationship between Jainism and

other religious groups

- Increased role in JAINA activities – Hosted 17th Biennials Jaina Convention-2013
- Relevance of study class to daily living
- Development of next door land

Just as the pioneers paved the way for us to reach the current stage, we are very confident that the current and next generation will not only meet these challenges but will enhance the atmosphere in which we will live in harmony and peace with the society at large. The message of Lord Mahavir and all other tirthankars will guide us and the future generations and help us grow largely due to hard work and dedication of members of our organization.

This is the Jain Society's vision for the future and let us work together to make it a reality.

We take this opportunity to convey special thanks to all the volunteers over thirty eight years who have generously given their time, talent and above all the commitment in many activities to bring the society to the level it is today. Also, we would like to thank all the members, donors and well wishers for their generous financial support and commitment over the past twenty-five years.

Lastly, we want to thank Executive Committee, B.O.T., their team members and many volunteers for their hard work and coordinating the celebration of the Jain Society of Greater Detroit's 38th Anniversary, 15th Temple Anniversary and Jaina Convention 2013.

Signed By:

Jain Society of Greater Detroit

Jai Jinendra

*We proudly support the
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Detroit Jain Temple

Starting Top Left-Shikhar with Dhawja, Ghabhara Area with Three Bhagvan, Temple view from North side,
Temple View from 12 Mile Rd., 24th Tirthankar Pratishtha Procession 2002



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Global Impact of Anekant Community Center

- Nitin Shah, MD

“True Happiness of Life comes from Serving Unknowns” – Nitin Shah

We all have wondered about making a Global Impact as an Organization but ran into many roadblocks like not being able to apply for a grant as a religious organization. Unable to receive matching donations from corporations as Religious Organizations! We in Jain Center of Southern California (JCSC) members were no different and after long debate and exploration including getting advised from attorneys, we finally hired a firm who were consultants to help with forming a Non-Profit organization that could offer members such opportunities! As a result, Anekant Community Center (ACC) was born in 2005. A Pathshala student from ANEKANTVAD proposed name Anekant. ACC is a Registered 501-c-3 Non-Religious/Non-Profit Organization with separate Board of Directors and an IRS Tax ID #.

Anekant Community Center (ACC) is a non-profit organization for enhancing health, Education, Culture and community awareness of non-violence way of life. ACC's missions are:

- A. To foster, promote and support the health, education and culture in Southern California.
- B. To educate and assist seniors to improve their quality of life.
- C. To teach, commemorate and celebrate cultural activities.
- D. To perform a variety of community outreach programs.

ACC has Global Impact thus far in all areas in last Eight years. The following are their activities World Over:

HEALTH –

“Health is the Best Wealth One Can Ever Have” - Nitin Shah. Greatest need is in this area World over!

1. ACC joined hands with JCSC in organizing annual health fair for community in Southern California. We offer many screening services that are very popular amongst Indian community. This has become a sought after event.

2. Anaheim Health Fair – Started in 2007 with the help City of Anaheim and GBS Linens, this is the biggest One-day health fair that occurs annually in Southern California. More than 1100 people were seen in 2012. For the first time, we could also perform free procedures on 45 patients in 2012.

3. ACC started annual surgical camps at Vyara with Tarsadia Foundation from 2007. The camp is for 3 days and we have done from 127 to 197 operations in 3 days. So far we have been able to help more than 1050 people. This was recorded in Limca Book of Records in 2012.

4. Hampshire Medical Missions – Started in 2010 with the help of Hampshire hotel in Balito, South Africa. More than 775 Cataract Operations have been performed. Ministry of Health and Rotary Club of Zimbali have joined in these missions.

5. Free Clinic in Rajpipla – plans are under way to start a daily free clinic at Sugar Factory in Ralpipla, India. This will be with Tarsadia Foundation.

EDUCATION

1. Health Educational programs on various diseases like Diabetes, High Blood Pressure, and Heart Attack etc.

2. Medical Camps in Bangalore, India – To educate undergraduate students of Anteaters Medicine Abroad about organizing medical/surgical camps, ACC organized annual camps in Bangalore with the help of Lions Club from 2011.

With Blessings

*Motivation, Inspiration, and Guidance
from religious and spiritual pioneer,
Acharya Sushil Kumar Ji Maharaj*



**“Non-violence is the key to global survival”
– Acharya Sushil Kumarji Maharaj**

**CONGRATULATIONS TO JAINA
FOR CONTINUED SERVICE TO JAINISM AND JAINS IN NORTH AMERICA
– JAIN FAMILY (NEERAJ & PARVEEN, RUPALI & PUNEET, AND NAVITA & MANU)
(SAN JOSE, CA, JULY 2013)**



3. Free Community Health fairs locally in for various Ethnic communities.

SENIORS –

Many of our educational, Cultural and Health related activities benefit seniors. Tender Care Community Outreach Program (TCCOP) volunteers visit seniors and others who are sick in the hospitals/ senior homes and/or Hospice to help and spend time with needy people.

CULTURAL ACTIVITIES –

ACC has done variety of programs to promote culture like East meets West, Manipuri dances, Antakshri, Kathak dances etc.

COMMUNITY OUTREACH

1. TCCOP Provides weekly breakfast and monthly Lunches and Dinner to more than 800 Homeless people per month in Southern California.

2. We have done many community health fairs locally and Internationally in India, Zambia, Malawi and South Africa.

3. We have also supported Cancer Screening Camps in India by Nalini Shah Cancer Funds where in thousands of patients have been screened for breast, cervical and oral cancers.

MATCHING FUNDS/GRANTS -

ACC has received matching contributions from Bank of America, Meryl Lynch, Verizon etc. companies initiated by community members. In 2012 we have been successful in getting a grant from Edison Co. We have also received donations from family owned Tarsadia Foundation, Agarwal Family Foundation, Sarva Mangal Family Trust etc. as well.

FUTURE PROJECTS

1. Zambia Medical Mission in August, 2013
2. Medical Missions to South Africa and India in October, 2013
3. Medical Missions to India in January 2014
4. Fiji in April 2014 and so on

We believe that ACC is on its way of fulfilling its mission to make a Global Impact on people around the World! There are 100s of Volunteers in Southern California and abroad who make these missions and activities happen.

If this is something that you &/or your organization wants to do and if reading this has inspired you to start any of the above at your organization or have any questions -

Please contact Dr. Nitin Shah

(Immediate Past President of ACC) at 562-244-9035 or email him at nitinshahmd@gmail.com.

We will Love to help you. There are many Volunteers who work on different projects and I will connect you with the right person for the desired project!





બાવીસ અભક્ષ્યો અંગે વિચારણા

આપણે બધાં અત્યંત ભાગ્યશાળી છીએ કે, આપણને અતિ અતિ દુર્લભ માનવ ભવ મળ્યો છે. આ માનવ ભવ કેવો દુર્લભ છે તેની વાત જૈનશાસ્ત્રમાં કરેલી છે. ટૂંકમાં જે દસ વસ્તુ દુર્લભ છે તે મળે તો પણ માનવ ભવ મળવો મુશ્કેલ છે આમાં પણ દુર્લભતા ઉતરોત્તર અનેકગણી વધતી જાય છે. બીજો જાણીતો દાખલો પણ આપણને ખબર છે તે આ પમાણે છે, તિર્છાલોકમાં આવેલ છેલ્લો સમુદ્ર "સ્વયંભૂરમણ" તેના એક કિનારે આપણે સોય નાખીએ અને બીજે કિનારે દોરો નાખીએ. પછી સમુદ્રના તરંગથી સોય અને દોરો ધીમે ધીમે અંદર જવા માંડશે, અને એક સમય એવો આવશે કે, બન્ને નજીક આવશે, અને અમુક સમય પછી સોયમાં દોરો પોરવાઈ જશે. આ કાર્ય અતિ મુશ્કેલ - અતિ કઠિન છે. માનવ ભવ મળવો આનાથી પણ કઠિન છે.

જો માનવ ભવ આટલો કઠિન હોય તો માનવ ભવની શું જરૂર છે? વિતરાગે કહેલું અને શાસ્ત્રમાં છે કે, મોક્ષ જોઈતું હોય તો - અથવા મુક્તિ જોઈતી હોય તો માનવ ભવમાં જ મળશે. માટે આપણને જો મોક્ષની અભિલાષા હોય તો માનવ ભવમાં જન્મ લેવો જ પડશે. અને માનવ ભવ વગર મુક્તિ નથી. શાસ્ત્રમાં તો ત્યાં સુધી કહ્યું છે કે, દેવ, નારક અને તિર્યચ પણ ક્યારે માનવ ભવ મળે એની રાહ જોતા હોય છે. બીજું કર્મની નિર્જરા માનવ ભવમાં જ થાય છે. (યુગલિક સિવાય) માટે મોક્ષ જોઈતું હોય તો માનવ ભવ વગર છૂટકો જ નથી.

આપણા કાળ અને ક્ષેત્ર (ભરત) ની અપેક્ષાએ, પાંચમાં આરામાં જન્મેલાના મોક્ષ પમાડે તેવાં ઉત્કૃષ્ટ પરિણામ ન આવવાથી, કોઈને મોક્ષ નહીં મળે તેમ કહી શકાય. પરંતુ કોઈ કારણસર બીજા ક્ષેત્રમાં (મહાવિદેહ) જન્મેલાને કોઈ દેવ ભરત ક્ષેત્રમાં લાવે અને તે જીવ મોક્ષગામી હોય તો અહીંથી (ભરત ક્ષેત્રથી) પણ મોક્ષે જઈ શકે છે. તેવી રીતે આપણાંમાંથી કોઈને દેવ અપહરણ કરીને મહાવિદેહમાં લઈ જાય તો પણ આપણું મોક્ષ નથી.

હવે જો મોક્ષમાં જવું છે તો થોડી પૂર્વ તૈયારી કરવી પડશે. મોક્ષ જતા પહેલાં સમ્યક્ત્વ પામવું જ પડશે. - તેના વગર મોક્ષ નથી. આ કાળમાં અને આ ક્ષેત્રમાં સમ્યક્ત્વ જરૂરથી મળી શકે છે. માટે આપણા માટે ઓછામાં ઓછું સમ્યક્ત્વ મળે તેને માટે પ્રગતિ કરવી ઉચિત છે. તો આ સમ્યક્ત્વ માટે શું કરવું? વિતરાગે કહેલું અને શાસ્ત્રમાં છે કે, સમ્યક્ત્વ હોવાના ગુણો નીચે પ્રમાણે બતાવેલ છે. આ ગુણોની હાજરી હોય તો તે વ્યક્તિમાં સમ્યક્ત્વ હોઈ શકે તેમ કહી શકાય- ચોક્કસથી ખબર ન પડે. ચોક્કસ તો કેવલી જ કહી શકે. પહેલીવાર સમ્યક્ત્વ મેળવવા માટે આ પ્રમાણે ગુણો જોઈએ. છે, ૧. મનુષ્યપણું. ૨. ધર્મનું શ્રવણ. ૩. ધર્મમાં શ્રદ્ધા- સદ્ગુરુની પ્રાપ્તિ. ૪. સંયમ - ત્યાગ- વિરતિમાં વીર્ય.



વિતરાગે - અને શાસ્ત્રમાં એમ પણ કહેલ છે કે, ઉપરના ગુણો પ્રાપ્ત કરવા માટે આહાર શુદ્ધિની ખાસ જરૂર છે. આહાર શુદ્ધિ એટલે તામસી ખોરાકનો ત્યાગ. તો આ તામસી ખોરાક શું છે? શાસ્ત્રમાં અને વિતરાગના કહેવા પ્રમાણે બાવીસ પ્રકારના આહારને તામસી ખોરાક કહે છે. આને અભક્ષ્ય પણ કહે છે. આપણે આપણી જાતને જૈન ગણતા હોઈએ તો, આ બાવીસ અભક્ષ્ય આહારનો ત્યાગ કરવો અત્યંત જરૂરી છે.

કવિઓ કહી ગયા છે કે, આહાર તેવો ઓડકાર

આહાર મનના વિચારોને દોષિત કરનાર છે.

આહાર વચનના પાપોને વધારનાર છે.

આહાર કાયાના કર્તવ્યોને અટકાવનાર છે.

આહાર અનેક જીવોનો સંહાર કરનાર છે.

માટે વાંચો - વિચારો - અને ત્યાગ કરો.

કવિઓએ એમ પણ કહ્યું કે, અન્ન સારું તેનું મન સારું

મન સારું તેનું જીવન સારું

જીવન સારું તેનું મરણ સારું

મરણ સારું તેનો પરલોક સારો.

આહાર શુદ્ધિથી ફાયદો શું? આહાર શુદ્ધિથી વિચાર શુદ્ધિ, વિચાર શુદ્ધિથી વર્તન શુદ્ધિ આવે છે. રાજસી અને તામસી આહારથી મનમાં કલુષિત વિચારો ઉત્પન્ન થાય છે. અનેક રોગોની ઉત્પત્તિ થાય છે, અનેક જીવોની હિંસા થાય છે. અનાચારની ક્રિયા થાય છે. અને જીવ અધોગતિને માર્ગે જાય છે. રાજસી ખોરાકથી પ્રમાદ વધે છે. તામસી ખોરાકથી વિકારો- કષાયો વધે છે.

સાત્વિક આહાર, અનાજ, કઠોળ, ફળફળાદિ, દૂધ, દહીં, ઘી, છાસ, શાક, ભાજી વગેરેથી મનની નિર્મળતા, ચિત્તની પ્રસન્નતા, અને વિચારોની શુદ્ધિ થાય છે. જેથી આત્માનું ઉદ્ધર્વગમન થાય છે. માટે રાજસી - તામસી આહારનો ત્યાગ કરવો જલાયક છે. આ બાવીસ અભક્ષ્ય વિતરાગે - અને શાસ્ત્રમાં બતાવેલ છે તે આપણે લઈશું.



એક વાત ખાસ ખ્યાલ રાખવાની કે, અભક્ષ્ય એટલે ખાવા લાયક નહીં - જે વસ્તુ ખાતા નથી છતાં તેના પર્યાખ્યાન ન લેવાના કારણે, તેના પાપો લાગે છે. માટે નિયમ લઈ તેનો અવશ્ય ત્યાગ કરવો જેથી પાપોથી બચાય છે.

ભક્ષ્ય અને અભક્ષ્ય જીવ વિચાર પ્રમાણે

આ વિષય ઉપર વાત કરતાં પહેલા આપણે જીવ હિંસા માટે થોડી વાત કરીએ. આપણો ધર્મ અહિંસા પ્રધાન છે. ધર્મનો મુખ્ય આધાર સ્તંભ અહિંસા જ છે. આમ જોઈએ તો દુનિયાના મોટા ભાગના ધર્મ આ જ ફરમાન કરે છે.

માટે બની શકે તો સર્વ જીવોની સંપૂર્ણ રક્ષાના જ ભાવ હોવા જોઈએ. શ્રાવક ધર્મ માટે સંપૂર્ણ રક્ષા ન થાય તો તે જીવોની જતણા કરવી જ જોઈએ. આપણે કાયમ માટે નિરઅપરાધી ત્રસ જીવોની રક્ષા કરવી, સ્થાવર જીવોની જતણા માટે ઉદ્દમવંત રહેવું જોઈએ. એક વાત ખાસ ખ્યાલ રાખવાની કે, બીજા જીવોને સુખ આપવાથી, પોતાને પણ સુખ મળે છે. જો જીવદયાના વિચાર ઉચ્ચ હશે તો લાંબુ આયુષ્ય અને સારું આરોગ્ય મળશે.

જેનામાં પ્રાણ હોય તે જીવ કહેવાય, જેના વડે જીવાય તે પ્રાણ અને દરેક પ્રાણીને પ્રાણ હોય.

તો હિંસા એટલે શું? ઉપર જણાવેલ પ્રાણની હત્યા કરવી, ઈજા પહોંચાડવી, હેરાન કરવું, પ્રાણને ડુંધવવા, પ્રાણને લઈ લેવા. ... વગેરેને જ્ઞાનીઓ હિંસા કહે છે. આપણે ઘણીવાર જીવ મરી ગયો કહીએ છીએ - અહીં અપેક્ષા એ રાખવાની કે, પ્રાણોનો નાશ થયો છે. બાકી આત્માનો કદી પણ નાશ થતો નથી. શરીરનો આત્મા સાથેના છૂટકારાને મરણ અથવા મોક્ષ કહે છે. આપણે જે જીવોની હિંસા ઓછી કરશું તો જ્યારે તે જીવો આપણી સામે ફરીથી આવશે ત્યારે - કદાચ આપણને અભયદાન આપશે. શ્રાવક ધર્મને એક આની ધર્મ કહેવાય છે. જ્યારે સાધુ ધર્મને સોળ આની ધર્મ કહે છે. આપણે એક આની માંથી સોળ આની તરફ જવાનું છે.

જૈનશાસ્ત્રમાં કોઈપણ જીવની હત્યા કરવાની છૂટ જ નથી (એક થી પાંચ ઇન્દ્રિય). શ્રાવક ધર્મમાં એક ઇન્દ્રિય જીવોની હત્યા વગર ચાલે તેમ નથી, માટે તેના માટે પ્રાયશ્ચિત છે. - બાકી બે થી પાંચ ઇન્દ્રિય જીવોની હત્યા કરાય જ નહીં. બીજી વાત ખાસ ધ્યાન રાખવાની કે, એક ઇન્દ્રિય ની હત્યા કરવા કરતા બે ઇન્દ્રિયની હત્યા કરવાથી અનેકગણું પાપ લાગે છે.



ભક્ષ્ય અને અભક્ષ્ય જીવનો સામાન્ય અર્થ

સૌ પ્રથમ આપણે ભક્ષ્ય અને અભક્ષ્યનો સામાન્ય અર્થ જાણીએ

ભક્ષ્ય: જે આહારનો ઉપયોગ કરવાથી પ્રાયઃ નુકશાન ન થાય.

અભક્ષ્ય: જે આહારનો ઉપયોગ કરવાથી કંઈક નુકશાન થાય.

ગણધરવાદમાં આવે છે તે પ્રમાણે શરીર અને આત્મા જૂદા છે. તેથી જે આહાર શરીર માટે ભક્ષ્ય છે તે આહાર લેવાથી આત્મા ઉપર કર્મ લાગે અને ન પણ લાગે.. તેવી રીતે જે આહાર શરીર માટે અભક્ષ્ય હોય તેનો ઉપયોગ કરવાથી આત્મા ઉપર કર્મ લાગે અને ન પણ લાગે. દા.ત. શરદીવાળાને બરફ અભક્ષ્ય છે, સાકર ઘણાને માટે અભક્ષ્ય છે.

આ અભક્ષ્ય આહારો સમયે સમયે બદલાતા રહે છે, તેનું આપણે બરાબર ધ્યાન રાખીએ છીએ જેથી ભવિષ્યમાં શરીરને નુકશાન ન થાય. આને ડોક્ટરનું લીસ્ટ કહી શકાય, તે આપણે કાયમ ખિસ્સામાં જ રાખીએ છીએ.

જ્યારે આત્મા માટેના અભક્ષ્ય આહારો (જેનો ઉપયોગ કરવાથી આત્મા ઉપર કર્મો લાગે છે.) - પાપ લાગે છે. વગેરે. -- આવા આહારો જૈનશાસ્ત્ર પ્રમાણે બાવીસ છે. - આને મોટા ડોક્ટરનું લીસ્ટ કહેવાય છે. હવે આપણે આ આહારો વિગતવાર લઈશું.

બાવીસ અભક્ષ્યનું વર્ણન

સૌ પ્રથમ આપણે ચાર મહાવિગઈયોનો વિચાર કરીએ.

૧. મધ, ૨. મદિરા, ૩. માંસ, ૪. માખણ

આ ચાર મહાવિગઈયો વાપરવાથી, વિગઈ એટલે વિકૃતિ કરે છે. દરેક વિગઈમાં તે તે રંગના અસંખ્ય બે ઇન્દ્રિય જીવોની ઉત્પત્તિ થાય છે. જે વાપરવાથી વિકારી વૃત્તિ, કામવાસના તેમજ અનેક રોગોની ઉત્પત્તિ થાય છે અને ચિત્ત ભ્રમ થાય છે. આ રીતે અનેક જીવોની હિંસા થવાથી તેનો શાસ્ત્રમાં નિષેધ કરેલો છે. આ વાપરવાથી દુર્બુદ્ધિ આવે છે. અને અનેક રોગોથી માનવજીવન ભ્રષ્ટ થાય છે. અને જીવને અધોગતિને માર્ગે લઈ જાય છે

૧. મધ: માખી, ભમરી, કુંતાના શુંકમાંથી બને છે. મધમાખીને ત્રાસ આપીને મધ કાઢવામાં આવે છે. અનેક અશક્ત બચ્ચા ધુમાડાથી ગુંગળાઈને મરી જાય છે. મધુરસની ચિકાસ થી ત્રસ જીવો કીડી વગેરે ચોટીને મરી



જાય છે. કહેવાય કે, મધના બિંદુમાત્રના ભક્ષણથી સાત ગામને અગ્નિથી બાળી નાખવા કરતાં વધારે પાપ લાગે છે. મધ દવા માટે પણ વાપરવું જોઈએ નહીં. તેના બદલે ચાસણી, સાકર વગેરે વાપરી શકાય છે.

૨. મદિરા: વાપરવાથી બુદ્ધિ ભ્રષ્ટ થાય છે. માણસ બેભાન જેવી અવસ્થામાં રહે છે. ગૂઢ વાતો પ્રગટ કરે છે. વિવેક, સંયમ, શૌચ, દયા, ક્ષમા નો નાશ થાય છે. સર્વ મદિરામાં સૂક્ષ્મ જીવો નિરંતર ઉત્પન્ન થાય છે અને તે મરે છે. મદિરાનું સેવન કરવાથી જીવોની હિંસાનું પાપ લાગે છે. અને તેથી જીવન બરબાદ થાય છે.

૩. માંસ: પંચેન્દ્રીય જીવોના વધથી માંસ મળે છે. લોહીથી ઉત્પન્ન થયેલ અને વિષ્ટાના રસ વગેરેથી તૈયાર થયેલ માંસનું ભોજન કેવી રીતે કરાય? કોઈના જન્મ- મરણ માટે નિમિત્ત નહીં બનવું જોઈએ. અનેક જીવોની હિંસારૂપ માંસ વાપરવાથી આ ભવ અને આવતા અનેક ભવ બગડે છે. માંસના ઉપયોગથી ઇષ્ટનો વિયોગ, દુઃખ, દરિદ્રતા, દુર્ભાગ્યપણું, વગેરે સંકટો ભોગવવા પડે છે. માટે માંસનો ત્યાગ કરવો અત્યંત જરૂરી છે. મહાભારત, બાઈબલ, કુરાન, ગીતા વગેરેમાં પણ માંસનો નિષેધ કરેલ છે.

૪. માખણ: માખણને છાસમાંથી બહાર કાઢ્યા પછી તરત જ વાપરી લેવું જોઈએ. જો આમ ન કરવામાં આવે તો તેમાં તરત જ તે જ રંગના સૂક્ષ્મ જીવોનો સમૂહ પેદા થાય છે. આથી માખણ અભક્ષ્ય છે. માખણ છાસમાં હોય ત્યાં સુધી ભક્ષ્ય છે. બહાર કાઢ્યા પછી તરત જ તે અભક્ષ્ય થાય છે. માખણ કામવાસના ઉત્પન્ન કરનાર છે. ચારિત્ર, સદાચાર માટે હાનિકર્તા છે. જેથી સર્વજ્ઞ ભગવંતોએ જ્ઞાનથી જોઈને નિષેધ કરેલ છે. માખણ કરતાં ઘી, દૂધ, દહીંનો ઉપયોગ કરવાથી બળ, ક્રાંતિ, બુદ્ધિ, અને વીર્યને પુષ્ટ કરનાર છે. અને માખણ અનેક જીવોની હિંસા કરનાર છે, માટે તેનો ત્યાગ કરવો ઉચિત છે.

૫. અને ૬. બરફ અને કરા: આ બન્નેનો આહર કરવાથી સરખા દોષ લાગે છે. વિજ્ઞાને સાબિત કરેલ છે કે પાણીના એક બિંદુમાં અસંખ્ય જીવો હોય છે. પાણીને મશીનમાં ઠંડુ કરવાથી બરફ બને છે, બરફના કણે કણે અસંખ્ય જીવો હોય છે. કરા, હિમ, પાણીનું ઘન સ્વરૂપ છે. બરફ, આઈસક્રીમ, બરફના ગોળા, સરબતો, કુલ્ફી, ઠંડા પીણા વગેરેમાં વપરાય છે તેથી તે અભક્ષ્ય બને છે. અનેક રોગોની ઉત્પત્તિ થાય છે અને અનેક જીવોની હિંસા થાય છે. આઈસ્ક્રીમમાં ઘણીવાર ઇંડાનો રસ પણ હોય છે. આ બધા ગૂઢ ઝેરો છે, જે ધીમે ધીમે શરીરમાં પ્રસરીને અનેક રોગોની ઉત્પત્તિનું કારણ બને છે. માટે આ પ્રકારના આહારોને અભક્ષ્યમાં ગણેલા છે.



૭. ઝેર: સોમલ, અફીણ, ધતુરો, આકડો, વગેરે અનેક પ્રકારના ઝેરો છે. જે વધુ પડતા વાપરવાથી પ્રાણઘાતક બની શકે છે. બીડી, સીગારેટ, ચિરૂટ, ચલમ, છીંકણી, વગેરે પણ દ્રવ્ય, અને ભાવ આરોગ્યને નુકશાન કરે છે. માટે ઉપરના બધા આહાર અભક્ષ્ય છે.

૮. માટી: માટીનો ઉપયોગ કરવાથી કેન્સર જેવા રોગો થઈ શકે છે. સર્વ પ્રકારની માટી, કાચું મીઠું, ખડી, ખારો, વગેરે અભક્ષ્ય છે. તેના કણે કણે પૃથ્વીકાયના અસંખ્ય જીવો હોય છે, આ વાપરવાથી પથરીનો રોગ, પાંડુ રોગ, પિત્તની બિમારી જેવા રોગો થાય છે. માટી સંમૂર્ણીમ જીવોની યોનિ રૂપ છે. માટે અભક્ષ્ય છે. ચાક, ચૂનો, ગેરુ વગેરે અચિત્ત હોવાથી ઉપયોગ કરી શકાય છે.

૯. સંઘાણ - બોળ અથાણું: કેરી, લીંબુ, ગુંદા, કેરડા, કરમદા, કાકડી મરચાનો સંભારો વગેરે તૈયાર કરેલ હોય તો ત્રણ દિવસ સુધી ભક્ષ્ય હોય છે, ચોથે દિવસે અથાણામાં એક પ્રકારના ત્રસ જીવોની ઉત્પત્તિ થાય છે અને તે તેમાં જ મરે છે. તડકે કડક થયા વિનાના અથાણામાં બેઠન્દ્રિય જીવો ઉત્પન્ન થાય છે. એકે હાથે સ્પર્શ કરેલા અથાણામાં સંમૂર્ણીમ પંચેઠન્દ્રિયોની ઉત્પત્તિ થાય છે તેથી ત્રસ જીવોની હિંસાનો દોષ લાગે છે. છુંદો મુરબ્બો વગેરે ને ત્રણતારની ચાસણી ન થઈ હોય તો ન ખપે. અથાણાનો સ્વાદ ફરી જાય તો તેમાં બેઠન્દ્રિય જીવોની ઉત્પત્તિ થયેલ છે તેમ માનવું. માટે તે અભક્ષ્ય ગણાય છે.

૧૦. રાત્રિભોજન: સૂર્યના અસ્ત થયા પછી બીજે દિવસે સૂર્યનો ઉદય થાય ત્યાં સુધી લગભગ ચાર પહોરને રાત્રિ ગણવામાં આવે છે. સૂર્યાસ્ત પછી અનેક સૂક્ષ્મ જીવોની ઉત્પત્તિ થાય છે જે લાઈટના પ્રકાશમાં દેખાતી નથી. અને ભોજનમાં આવી જવાથી નાશ પામે છે. રાત્રે જમવાથી અજીર્ણ થાય છે, આરોગ્ય બગડે છે, આળસ વધે છે અને સવારે ઊઠવાનું મન થતું નથી. આનાથી રોગોની ઉત્પત્તિ થાય છે. રાત્રે ભોજન કરવાથી ઝેરી જંતુની લાળ આવી જાય તો મૃત્યુ પણ થઈ શકે. સૂર્યાસ્ત પછી પાણી પીવું તે લોહી બરાબર છે. અને અનાજ વાપરવું તે માંસ બરાબર છે. રાત્રિભોજન કરવાથી ઘુવડ, કાગડા, બિલાડી, ગીધ, ભૂંડ, વગેરે ભવોમાં જન્મ લેવો પડે છે. બીજું ખાસ ધ્યાન રાખવાનું કે, રાત્રિની નજીકની બે ઘડી અને સૂર્યોદયની પછીની બે ઘડીઓમાં પણ ભોજન અવશ્ય તજવાનું છે. આચાર્યોએ રાત્રિ ભોજનને નરકના દ્વાર સાથે સરખાવેલ છે.

પશુ- પંખીઓ પણ પ્રાયઃ રાત્રે ખાતા નથી, ખોરાકનો સૂર્યોદય સાથે જ સંબંધ છે. રાત્રે ભોજન કરવાથી જલંધરનો રોગ, ઉલટી, બુદ્ધિની મંદતા, તાવ, ઝેર આવે તો મરણ ઝાડા, સ્વરભંગ જેવા ભયાનક રોગો થવાની શક્યતા છે. રામાયણ, મહાભારત, તેવા અનેક શાસ્ત્રોમાં રાત્રી ભોજનને મહાપાપ કહેલ છે. માટે તેનો ત્યાગ કરવો અત્યંત જરૂરી છે.



૧૧. વિદળ: જે કઠોળમાંથી તેલ ન નીકળે તેને વિદળ કહેવાય છે. વિદળ સાથે કાચા દૂધ, દહીં, કે છાસ મેળવવાથી તેમાં તરત જ બેઠબ્દિય જીવોની ઉત્પત્તિ થાય છે. વિદળને સામાન્ય રીતે કઠોળ ધાન્યમાં કહીએ છીએ. - જેમાંથી તેલ ન નીકળે અને તેની બે સરખી ફાડ થાય તે વિદળમાં ગણાય છે. દા. ત. ચણા, મગ, મઠ, તુવેર, ચોળા, દાળના લોટ, દાળ, વગેરે વિદળમાં ગણાય છે. આને કાચાં દૂધ, દહીં, કે છાસમાં ભેગા કરવાથી અભક્ષ્ય બને છે.

દૂધ, દહીં, કે છાસને ખૂબ ગરમ કરેલ હોય અને ઠંડા થયા પછી કઠોળ સાથે વપરાયતો તેમાં દોષ નથી લાગતો. દૂધ, દહીં, કે છાસને સ્વભાવિક રીતે ઠંડા પાડવા જોઈએ. ગરમ કર્યા પછી જો રેફ્રીજરેટરમાં મૂકવામાં આવેતો ફરીથી ગરમ કરવા પડે છે. ગરમ કરવાથી જો દહીં કે છાસ ફાટી જતા હોયતો મીઠું કે બાજરીનો લોટ નાખવાથી નહીં ફાટે.. દહીં વડા, શ્રીખંડ, કઢી, રાયતા વગેરે વાપરતા બહુ જ ઉપયોગ રાખવો જરૂરી છે. કેવલી ભગવંતોએ તેમના જ્ઞાનમાં અનેક જીવોની ઉત્પત્તિ જોઈ છે. માટે આપણે જૈન ભાઈ - બહેનોએ સાવચેતી રાખવાની જરૂર છે.

૧૨ ચલિતરસ: રૂપ, રસ, ગંધ, સ્પર્શ વગેરે બદલાઈ જાય તેને "ચલિતરસ" કહેવાય છે. કોહી ગયેલ શાક, ભાજી, વાસી વસ્તુઓ વગેરે તેમજ જેનો સ્વાદ બદલાઈ જાય તો તે બધા ચલિતરસ છે. સ્વાદમાં ખોરાશ લાગે, ગંધ ખરાબ થઈ જાય તો આ વસ્તુઓમાં ત્રસ જીવો - તેજ રંગવાળા લાળિયા જીવો, લીલી સફેદ છારી પાપડ ઉપર થાય તો તે નિગોદના જીવો ઉત્પન્ન થાય છે. અનંત જીવમય નિગોદના અને ત્રસ જીવોની હિંસાના કારણે ચલિતરસ અભક્ષ્ય છે. રોટલી, રોટલા, ભાખરી, દાળ, ભાત, શાક, શીરો, લાપસી, ભજિયા, વગેરે રાત્રિ વ્યતીત થયા પછી વાસી ગણાય છે. તેમાં પાણીનો અંશ હોવાને કારણે બેઠબ્દિય જીવોની ઉત્પત્તિ થાય છે. આપણા માટે અભક્ષ્ય છે. ગરીબો, કુંતરા, ગાય વગેરેને આપતાં ત્રસ જીવોની હિંસા થાય છે અને તેનો દોષ આપનારને લાગે છે. ચલિતરસ તથા વાસી વસ્તુઓ ખાવાથી આરોગ્ય બગડે છે, ઝાડા ઉલટી થાય છે. કોઈવાર મરણ પણ થાય છે. માટે તેનો ત્યાગ કરવો.

૧૩. બહુબીજ: જે ફળો કે શાકમાંથી બે બીજ વચ્ચે અંતરપડ હોય નહીં અથવા બીજે બીજ અડેલા હોય - તેમજ જેમાં બીજને જુદાં જુદાં ખાસ સ્થાન કે ખાના નથી તે બહુબીજ જાણવા. જેમાં ખાવાનું થોડું આવે છે અને જીવહિંસા ઘણી જ થાય છે તેથી તેનો ત્યાગ કરવો. લીલા કે સૂકા અંજીરમાં બીજ ઘણા હોવાથી તેનો ત્યાગ કરવો. જામફળ, અને દાડમના બીજ કડક હોવાથી સચિત જીવવાળા હોય છે તેથી તે એકાસણામાં કે બેઆસણામાં ન ખપે. કોબીજ કે ફલાવર ના પાંદડા પર સૂક્ષ્મ જીવો હોય છે તેથી ન ખપે. કોઠીબડા, ટીબરૂ, રીંગણા, ખસખસ, રાજગરો, કંટોલામાં પુષ્કળ બીજો હોય છે. તેથી તેનો આરોગ્ય અને જીવ હિંસાની દ્રષ્ટીએ ત્યાગ કરવો.

૧૪. વેંગણ: સર્વ જાતિના રીંગણા અભક્ષ્ય છે. તેમાં બહુ બીજો હોય છે અને તેની ટોપીમાં સૂક્ષ્મ ત્રસ જીવો હોય છે. રીંગણાની સૂકવણીનો પણ નિષેધ કરેલો છે. મહાભારત જેવા અનેક શાસ્ત્રોમાં પણ તેનો નિષેધ કરેલો છે. અને આ



વાપરવાથી અનેક રોગોની ઉત્પત્તિ થાય છે, નિદ્રા વધે છે, પિત્ત થાય છે, કામવાસના ઉત્પન્ન કરે છે, માટે તેને અભક્ષ્યમાં ગણેલ છે.

૧૫. તુચ્છફળ: ચણીબોર, પીળું, પિયું, ગુંદી, જાંબુ, સીતાફળ, વગેરેમાં ખાવું થોડું ને ફેંકી દેવાનું વધારે છે. જે ખાવાથી તૃપ્તિ થતી નથી, કે શક્તિ મળતી નથી તે તુચ્છફળ છે. માટે તે અભક્ષ્ય છે, અને વાપરવા નહીં.

૧૬. અજાણ્યા ફળ: જેનું નામ નથી જાણતા, તે બધા અજાણ્યા ફળમાં આવે. આ ફળો વાપરવાથી આત્મઘાત થાય છે. જેથી તેવા અજાણ્યા ફળ વાપરવાં નહીં.

૧૭, ૧૮, ૧૯, ૨૦, ૨૧. ટેટા-ટેટીઓ : પાંચ ઉંબર ફળો: ૧. ઉંબરો, ૨. કાળો ઉંબરો, ૩. વડના ટેટા, ૪. પીપળાના ટેટા, ૫. પ્લક્ષની ટેટી:

પાંચ ઉંબર ફળો છે જેમાં ઝીણા ઝીણા અગણિત બીજો છે. આ જીવન નિર્વાહ માટે જરૂરી નથી. ફક્ત રોગોત્પાદક છે. જે વાપરવાથી દરેકમાં જીવો હોવાથી તેનો નાશ થાય છે. જેથી અભક્ષ્ય છે.

૨૨. અનંતકાય : એક શરીરમાં અનંત જીવો હોય તેને સાધારણ વનસ્પતિકાય, અનંતકાય જીવો અથવા બાદર નિગોદના જીવો કહેવાય છે. જેમાં નસો, સાંધા, ગાંઠા, તાંતણાં, રેસા દેખાય નહીં જેના બે સરખા ભાગ થાય. જેને છેદીને વાવવાથી ફરીને ઉગે છે તે અનંતકાય જીવો કહેવાય. અનંતકાય જીવોમાં અનંત જીવો હોવાથી, તે નહીં ખાવાથી અનંતા જીવોને અભયદાન આપ્યાનું ફળ મળે છે. અનંતકાયના જીવો વાપરવાથી ભવાંતરમાં જીભ મળતી નથી અને અનંતકાળ રખડવું પડે છે. માટે તે અભક્ષ્ય છે અને તેનો ત્યાગ કરવો અત્યંત જરૂરી છે.

અનંતકાય આ પ્રમાણે છે: ભૂમિકંદ, લીલી હળદર, લીલો આદુ, સુરણ, વ્રજ, લીલો કચૂરો, શતાવરી વેલી, વિરાલી વેલી, કુવર પાકું, થોર, ગળો, લસણ, કાંદા, પોંક, વાંસકારેલા, ગાજર, લુણી, લોદક, ગરમર, કિસલય, ખીરસુઆ કંદ, થેગ, લીલી મોથ, લુણ વૃક્ષની છાલ, ખીલોડા, મૂળના પાંચ અંગો, બિલાડીના ટોપ, વત્યુલાની ભાજી, અંકુરા ફૂટેલ કઠોળ, પાલકની ભાજી, સુચરવલ્લી, ક્રોમળ આમળી, બટેટા, રતાળુ, આમલી, દરેક જાતના કુમળા ફળો.

આ રીતે ઉપર જણાવેલ બાવીસ અભક્ષ્ય ન ખાવાનો શાસ્ત્રમાં નિર્દેશ કરેલ છે. માટે આપણે જૈન ભાઈઓ અને બહેનોએ આ બાવીસ અભક્ષ્યનો જરૂરથી ત્યાગ કરવો જોઈએ. અને આનો ત્યાગ કરવાથી સમ્યક્ત્વ સન્મુખ જરૂરથી થવાય છે એમ જ્ઞાનીએ કહેલ છે.

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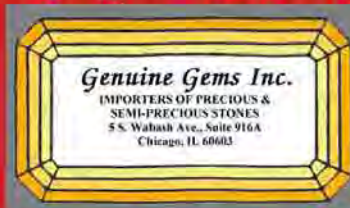
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Congratulations to the Detroit Sangh for a very
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Jainism: True Religion with True Science (The Global Impact)

- Harendra Shah

Jain philosophy is on reliable scientific foundation and has much more to offer. Like modern science, it is based on logic, experience, reasoning, common sense, self-initiatives and self-efforts.

Jain scriptures provide classical knowledge not only about life and consciousness but also about the external world. The description of the universe (space), structure and dynamics of matter, time and principle of nothing can be created or destroyed - puts Jainism on a sound scientific footing.

Great physicist of our time, Stephen Hawking writes that the universe may be finite, self-contained, no beginning or end in time, and therefore nothing for a creator to do. Doesn't he sound like a Jain scholar?

The present discoveries on the weight-less particles like Photon, graviton and gluon are along the lines of the karmic particles as described by Jain thinkers. So is modern genetic science.

Jain's unique contribution of Anekaantvaad - Non-absolutism – multiplicity of views is supported by scientific research approaches and Einstein's theory of relativity. However, Anekaantvaad under umbrella of non-violence is much more advanced and offers innovative approach to deal with the fast changing social, cultural, political and psychological situations.

Jains believe that earth, water, air, plants are also living beings. Science agrees with plants, getting closer to air and invisible living beings.

Jain Food science – vegetarianism – in that - what to eat, what not to eat, when to eat and how much to eat is supported by medical doctors. So are Jain contemplation and meditation methods. Modern Science has proved that Vegetarian diets can meet all nutritional needs and provide health benefits in the prevention and treatment of certain diseases

like Obesity, heart related, cancer and diabetic. And Vegetarians live longer than meat eaters.

So far so good, Jainism and modern science agree to a great extent.

Modern scientific discoveries supposed to be advantageous to all living beings and some are like medical science - But many of them, driven by individual, corporate and national greed, have put overemphasis on material welfare and misled humans to use science and technology to exploit human themselves, animals and natural resources. This has resulted into degradation of socio-moral norms, modern ecological crisis and increased the possibility of nuclear disaster.

For example:

- World dumps hundreds of millions of tons of toxic waste in environment – every year.
- About 40 percent of deaths worldwide are caused by water, air and soil pollution.
- Annually, United States alone generates 60 million tons of hazardous waste and a total of 11 billion tons of solid waste.
- 25% of world population lacks clean water.
- Rise in Greenhouse effect and global temperature.
- Potential of Nuclear disaster. There is 52000 of commercial nuclear waste and about 200 million gallons of nuclear waste from production nuclear heads.

Contrary to this, Jainism has always been staunch protector of nature. Jainism is fundamentally a religion of ecology and has turned ecology into a religion.

In addition, the true science should be consisted of continuous act of unconditional compassion. To Jains, science of compassion and non-violence is “way of life”. Contrary to this, many technological advances have created new methods of violence:

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FROM

Dr. Jasvant Modi
Rajnikant Modi
Vinodchandra Modi
And
Manu Modi



- Cruelty to dairy cows and other animals has reached its peak behind the walls of dairy farms and slaughter-houses. They are treated as commodities and ultimately slaughter them well before their natural life spans.

- In whole world, 140 billion animals are killed annually by the meat, milk, egg and other industries. That is over 4 thousand animals every second.

- Meat requires 20 times more resources than equal amount of vegetables.

- Animal ingredients in food, detergents, cosmetics and medicines and use of silk, leather and pearls.

20th century wars and genocides have killed over 200 million people and affected life of almost every human being. Everyone knows what nuclear war will wipe out most of the population. There are

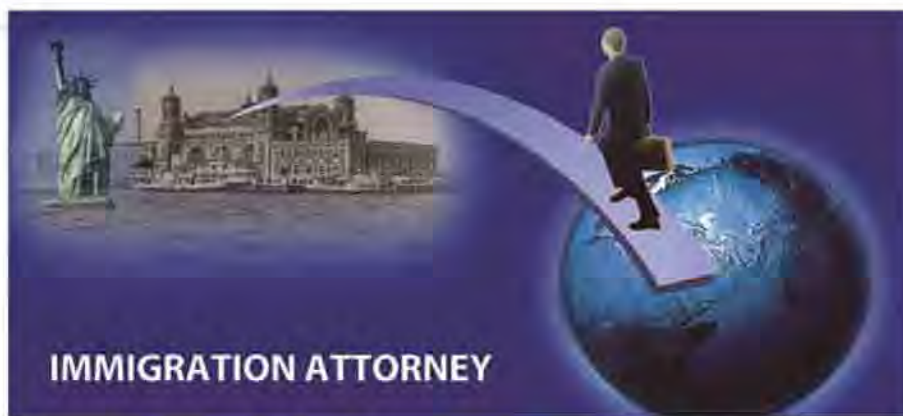
29000 nuclear warheads which can wipeout the earth several times.

In conclusion, modern science needs to adopt two major Jain principles as governing criteria for their research work:

a) Continuous act of unconditional compassion towards all living beings including plants, air, water, earth and animals and

b) protect the nature - environment. If these two Jain principles are adopted as the governing criteria, there will be no act of war, no economic exploitation and no environmental and ecological destruction. This will make modern science a True Science, Super Science.


Such **True Science** and **True Religion** will always be complimentary to each other and will make world.



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Jainism-The Worldwide Approach

- Swasthishri Charukeerthi Bhattaraka Pandithacharyavarya Mahaswamiji

Jain Theerthankaras have taught us “ How to live a violence free life”. One of the key principles of Jain philosophy is practicing non-violence in every day life by all Jains. By following the principle of Ahimsa (non-violence) one can achieve Moksha (Nirvana). He or she can gain such a success without harming any living being. It may seem like a difficult path to follow, but in reality it is NOT difficult. The Twenty-four Theerthankaras faced some troubles as well in their lives but it did not discourage them from following the path of non-violence. They did not harm anyone under any circumstances. We can say that the Ahimsa (Non-violence) itself is a natural Virtue of all living beings and hence can be called a Dharma (Religion). Aparigraha (Non-possessiveness) and ultimate practice of non-violence are the specific characteristics of Jainism.

Some of the basic Jain fundamental principles, such as compassion and forgiveness have been practiced by other religious practices and traditions with large followings. Power of self-control enables one to lead a peaceful, friendly, and harmonious life. There would not be any quarrel, hate and inhuman acts at all, if Jain principles, for example – Anekantvad (Multiplicity point of view) were used to resolve the conflicts. Throughout the world fundamental Jain principles are respected by all. That is why Mahatma Gandhi too followed Jain philosophy of simple living and Ahimsa (non-violence) to successfully liberate India from British rule. Violence leads to disturbance in all aspects of life. Socially violent attitude is harmful to all, including those who have such attitudes, and hence should not be permitted and or acceptable. Human society needs cordial atmosphere making it possible for all to “ Live and Let Live”.

Ancient Jain scripts depict many upasargas (hurdles) faced by the Theerthankaras. They all faced these hurdles with dignity, and were victorious without any use of violence. Lord Parshwanatha being

escorted by Dharanendra Yaksha and Padmavathi Yakshi against the evil Kamata who wanted to disturb the non-violent pathway is one example. Righteous behavior curbs the evil acts of violent incidents.

The influence of the philosophy of nonviolence is global. Many personalities of in various fields adopted non-violence in their life to solve very difficult problems of societies. George Bernard Shaw, Swami Vivekananda, Tolstoy, Raja Ram Mohan Roy, Vinoba Bhave, Albert Einstein, Mother Theresa, and Martin Luther King are some of the examples that reflect influence of Jain principles. They all practiced and propagated the lifestyle of non-violence.

An environment of non-violence makes everyone feel safe, free of threats, and hence promotes unity of all, irrespective of their differences. Societies practicing non-violence could be free of quarrels (sangharsha), war or criminal acts leading to evolution of societies living in peace forever. All lawmakers and judges always demand that everybody follow rule of law, which for most part promotes respecting all and NOT harming others. The differences seem to vanish, due to respect and understanding of their perspective, even though you may not agree with them. The more we respect others the happier we feel. That is the essence of nonviolence. Globally inhuman acts or criminal vandalism spoils the peace in society and integrity of nation.

Righteous knowledge, character, action and vision is essential. The pathway of nonviolence brings righteous thinking, positive character and harmonious relationship with neighbors. Safe and secure life without fear achieves what we dream. If we want to pursue our dreams, we have to adopt nonviolent attitude.

The philosophy of nonviolence enriches strength,



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concentration and peace. A Non-violent attribute enables vikasa (development) of mind that can think creatively to solve the problems in a way that is beneficial to all. Violence leads to vinasha (destruction). AHIMSA PARAMO DHARMA (Non-Violence is Ultimate religion), declared the Jain scholars in their studies, because society or individual will not achieve anything where violence occurs.

Today all political leaders, scientists, various religious heads, literary personalities and teachers want a peaceful, friendly nations, societies and

individual families.


If we walk towards a healthy, progressive and non-polluted goal, then we should and must follow and practice nonviolence as the way of life. The United Nations Organization and the leaders of the Commonwealth of Nations propagate peaceful way of life and follow the siddhanta (philosophy) of nonviolence.

JAINAM JAYATHU means the Jain philosophy leads to success. Let the nonviolence free lifestyle bring prosperity, health and peace to all.

Kshemam sarva prajanam



Jai Jinendra



**Mahendra J. Shah
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Global Impact Through Increased Transparency

- Sharad Jain

Most attendees at the JAINA convention would categorize themselves as either Generation-X^[1] (1960-1980) or Generation-Y^[2] (1981-2000). In addition, we identify ourselves as the first generation in our respective families to venture outside India or first descendants of Indians who did so.

As globalization becomes the norm and we move from counting our global venture -- in 'years' and 'decades' -- to 'generations', we find ourselves deeply rooted in foreign cultures. We have adopted this new culture, country and neighborhood as our own. This means that we have a stake in all aspects of social, economical and political environment that affect the needs of our family's economical and social needs. We are no longer spectators but participants of this global family.

It is safe to say that over decades of being here in United States, we have come to admire and appreciate what USA stands for. The freedom to participate equally in free-market economy, achieve our full potential without the baggage of following mindless traditions and shed cultural barriers has won our hearts. We are proud to be Americans (with rich Indian past, of course). But, when it comes time to defend our new American values, are we doing our part?

Challenges facing (the) US today

In last few years, if you have been the bread earner for your family, I have no doubt that you have experienced the fallout from US recession. For yuppies^[3] amongst us, it may have been even harder. The crisis has been averted, even though economy is only recovering slowly and it is still painful for a lot of us.

In larger picture, recessions are not new in United States. We seem to have a rhythm going, with one recession almost every decade^[4]. It was financial

bubble in year 2008, dot-com bubble in year 2000 and there were recessions in 1990 and 1980s. In a way, it is a unique trait of brave souls of United States to venture into new things, take risks, sometimes fall and then get back up again.

One reason why year 2008 recession was so frightening is because it originated from lack of transparency in US financial system and brought into question the trust in US dollar as international currency, which drives much of the world trade. The recession was so deep and painful that it led some outside countries to question the benefit of free-market economy in United States.

Sure, mistakes were made. Politicians and economists are busy analyzing what happened and how to prevent it in future. Books and articles are published on the subject of crisis. In the midst of all this, one thing stands out. There is a growing sense of need to bring transparency in financial industry and other sectors such as manufacturing, retail, healthcare and services industry.

Guess what? Transparency is Jainism compliant.

Jain scriptures and philosophy have a detailed description^[5] of "soul". According to Jainism, deception, fraud and falsehood lead to rebirth as animals and vegetables. When a soul detaches itself from these karmas, it achieves its natural, transparent state of ever-lasting happiness, something that we call moksha. In practice, it starts with bringing greater transparency into our personal and professional lives.

Transparency in financial sector

Financial sector has been the focus of most attention. Financial innovation, while good, created opaque instruments, which were hard to regulate. That is changing. More disclosures, reducing conflicts of interest in credit rating agencies and audit firms, better protection for whistleblower is in. In the end,

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better transparency without curtailing freedom to innovate will win.

Transparency in healthcare

Cost of physician and hospital services, drugs, treatment of specific health conditions is a big unknown for average consumers. This is the primary reason why healthcare costs raised so much and so fast in recent times. Now, companies like [Castlight Health](#), [PokitDok](#), [Change Healthcare](#), [Clear Health Costs](#) and [Health Grades](#) are breaking the traditional monopolies from insurance companies and bringing transparency in healthcare costs.

Transparency in retail transportation

In retail airline industry, companies like [Orbitz](#), [Expedia](#) and [Kayak](#) have been pioneers of transparency for over a decade now.

Transparency in real estate

For decades, private multiple listing services (MLS) across United States have kept residential home sales data one step removed from public. A typical consumer only saw what their real estate agent sent them. Now, companies like [Redfin](#), [Trulia](#) and [Zillow](#) are breaking barriers, making it easier to search for properties, look at publicly available information and make an informed decision.

Transparency in residential mortgage market

Mortgage brokers have earned a reputation akin to used-car salesman. It is no surprise given how opaque the process of shopping for mortgage is. Even an MBA degree is not match for accounting

gimmicks that you see on GFE and HUD-1. I can't think of a single company that does better here. Don't even mention Quicken loans. They definitely do loans quick but at a very steep price to pay. With [GuaranteedRate](#), you still leave a lot of money on the table. One might think local broker recommended by friend/family is better. Ask your local broker how much money they make on each loan and they will look at you like what kind of question is that!

Transparency and YOU

As we conclude our auspicious tour to JAINA this year and return to daily lives, let us resolve to look at our personal and professional lives. Evaluate whether our job, our business profits by concealing information or revealing information. For younger folks, this is your time to learn and not earn. Whichever field you pick to work in, pay attention to transparency or lack there of. Resolve to bring transparency. This will help us protect the free-market economy that previous generation has built and one we seek to protect and benefit from.

Better yet, seek out lack of transparency in any industry and build a startup around breaking it. Be an entrepreneur!

[1] http://en.wikipedia.org/wiki/Generation_X

[2] http://en.wikipedia.org/wiki/Millennial_Generation

[3] <http://en.wikipedia.org/wiki/Yuppie>

[4] http://en.wikipedia.org/wiki/List_of_recessions_in_the_United_States

[5] http://en.wikipedia.org/wiki/Karma_in_Jainism



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Article

- Hemlata Shah

શ્રી સદ્ગુણ નાં ચરણોમાં આઠર સહિત વંદન

ગુણ ચિંતન દોષ વર્જન

શ્રી વીતરાગ પરમાત્મા અનંતગુનો નાં ભંધાર છે આપણે સૌ છવો છઠમસ્થ અવસ્થામાં છે, તેથી આપણામાં ગુણ અને દોષ બને રહેલા છે આત્માને પરમાત્મા બનાવવા માટે ગુણોની આવશ્યકતા અને દોષ બને રહેલા છે આત્માને પરમાત્મા બનાવવા માટે ગુણોની આવશ્યકતા અને દોષોનો ત્યાગ જરૂરી છે તે માટે આપણ આપણ પરથીજ શરૂઆત કરવાની છે આપણી નજીકનાં સ્વજનો, કુટુંબીજનો, મિત્રો, પડોશીઓ સાથે નો આપણો વ્યવહાર કલેશરહિત હશે તોજ શાંતિનો અનુભવ થાય છે આપણા સૌના અનુભવની વાત છે કેજો કોઈ આપણી પ્રશંસા કરે તો તેમના માટે આપણને સારાભાવ થાય છે. આપણા સૌના અનુભવની વાત છે કે જો કોઈ આપણી પ્રશંસા કરે તો તેમના માટે આપણને સારાભાવ થાય છે. તે આપણને પ્રિય લાગે છે. જ્યારે કોઈ આપણી ભૂલ બતાવે કે નિંદા કરે તો તેમને માટે આપણને દુર્ભાવ થાય છે. તે આપણને અગ્રિય લાગે છે જો ગુણ તરફ દૃષ્ટિ હશે તો સ્વ અને પર બને ને લાભ થાય છે જ્યારે દોષ દૃષ્ટિ હશે તો સ્વ અને પર બનેનું અહિત થાય છે તેના મૂળમાં વિચારીશું તો ખ્યાલ આવશે કે જ્યારે આપણે કોઈના ગુણ કે દોષથી પ્રભાવિત થાય છે અને તેની અસર આપણા માનસ પર પડે ત્યારે તે પ્રમાણે આપણું વર્તન થાય છે ગુણ દૃષ્ટિ થી આપણમાં ગુણોનો વિકાસ થાય છે દોષ દૃષ્ટિથી આપણમાં દોષોનો વિકાસ થાય છે તેથી સ્વ પરના હિતને અનુલભીને ગુણનું ચિંતન અને દોષોનો ત્યાગ કરવો. દોષ જોવાજ હોયતો તે આપણમાં જોવા જેથી આપણે તેને દુર કરવા પુરુષાર્થ કરી શકીએ.

સામાન્ય રીતે આપણામાં બે દૃષ્ટિ હોય છે ૧ ઓષદૃષ્ટિ ૨ યોગદૃષ્ટિ ઓષદૃષ્ટિ ને કારણે રાગદ્વેષ થાય છે મારા તારાનાં ભાવ થાય છે. જીવ આગ્રહી બની જાય છે ભૌતિક પદાર્થોની ઇચ્છા થાય છે તે મળે તો રાગ થાય, ન મળે તો દ્વેષ, ક્રોધ થાય છે જ્યારે યોગદૃષ્ટિથી જીવને રાગદ્વેષનાં ભાવ થતા નથી વિવેક દૃષ્ટિ કેળવાય છે જીવ આગ્રહી નથી બનતો ગુણ તરફ દૃષ્ટિ રહે છે તેથી યોગદૃષ્ટિ કેળવવા જેવી છે ગુણો અનંત છે વ્યવહારીક રીતે બે પ્રકાર છે. ૧. લૌકિકગુનો ૨. લોકોટીરગુનો લૌકિકગુણ જ્યારે આપણે લોકો સાથે વ્યવહાર કરીએ ત્યારે જે ઉચિત હોય તેનો ખ્યાલ રાખીને વ્યવહાર કરીએ, વાણી, વર્તન, કરીએ તેવા ગુનો જેમાં ખ્યા, દાન, નીતિ, સદાચાર, નમ્રતા, લજ્જા, કુલીનતા, દમિયતા, સંતોષ આદિ છે આ ગુણોથી જીવનો આ ભવ સુધરે છે તેવા જીવો જીવે ત્યાં સુધી લોકો તેમના આ ગુણોની પ્રશંસા કરે છે લૌકિકગુણો થીજ લોકોટીર ગુણોનો વિકાસ થાય છે અને લોકોત્તર ગુણો થી મનન, ચિંતન, ધ્યાન આદિ આધ્યાત્મિક વિકાસ થાય છે. લોકોત્તરગુણમાં વિનય, વિવેક, કષાયમંદતા, સમતા, સરળતા, સ્વમત ત્યાગ, વૈરાગ્ય, સામીભાષ, અહમ્પરિગ્રહપણુ, વૈયાવચ્ચ, દાન, ઉદારતા, ઉદાસીન પણું અનાસકિતપણું વિગેરે આવે છે આ ગુનો જે વ્યક્તિમાં હોય તેનો આત્માજ તેનો સાક્ષી હોય છે કેટલીકવાર બહારનું વર્તન આ ગુણો વાળું હોય પણ અંદર થી હંભ રાખીને વર્તન કરેતો ખ્યાલ ન પણ આવે. તેથી આપણે જાગૃત રહેવું કે મારામાં હંભ, કપટ માયાતો નથીને? દાન ગુણ લૌકિક અને લોકોત્તર ગુણોમાં આવે છે દાનના પાંચ પ્રકાર છે જેમાં અભ્યદાન અને સુપાત્રદાન એ લોકોત્તર ગુણમાં આવે છે જ્યારે ઉચિતદાન, અનુકંપદાન અને કીર્તિદાન એ લૌકિકગુણોમાં આવે છે વૈયાવચ્ચનો ગુણ એ અપ્રતિપાતિ છે એટલેકે એકવાર જો કેળવાયો હોયતો ભવાંતરમાં પણ જીવ તેના સંસ્કાર સાથે લઈ જાય છે અને એવા જીવો ઘોડા ભવોમાં મુક્તિ પામે છે જૈન શાસ્ત્રમાં નંદિપેણગુણિનું વૈયાવચ્ચ જાણીતું છે લોકોત્તર ગુણો થી આધ્યાત્મિક વિકાસ થાય છે ગુણસ્થાનકની જાણકારી, તેનો અભ્યાસ કરી ગુણશ્રેણીએ ચઢવા પુરુષાર્થ કરવા માટે ગુણાનુરાગીપણુ અત્યંત જરૂરી છે



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દર્શનાવરણીયકર્મો, મિથ્યાદર્શન દૂર કરવા માટે પ્રબુદ્ધર્શન કરતી સમયે પ્રભુમાં રહેલા અનંતદર્શન, અનંતજ્ઞાન, અનંતગુનો તરફ દષ્ટિ રાખવાથી સાચી દષ્ટિ પ્રાપ્ત થાય છે ગુરુ ભગવંતોને ભાવપૂર્વક વંદન કરવાથી આપણમાં નમ્રતા આવે છે આપણા જ્ઞાનાવરણીય કર્મો તુટે છે મિથ્યાજ્ઞાન દૂર થાય છે અને સાચુ જ્ઞાન પ્રાપ્ત થાય છે અને ધર્મના માર્ગે આગળ વધી શકાય છે ધર્મનું શરણ, શાવકધર્મનું પાલન કરી ધર્મનાં માર્ગ પ્રગતિ સાધી શકાય છે.

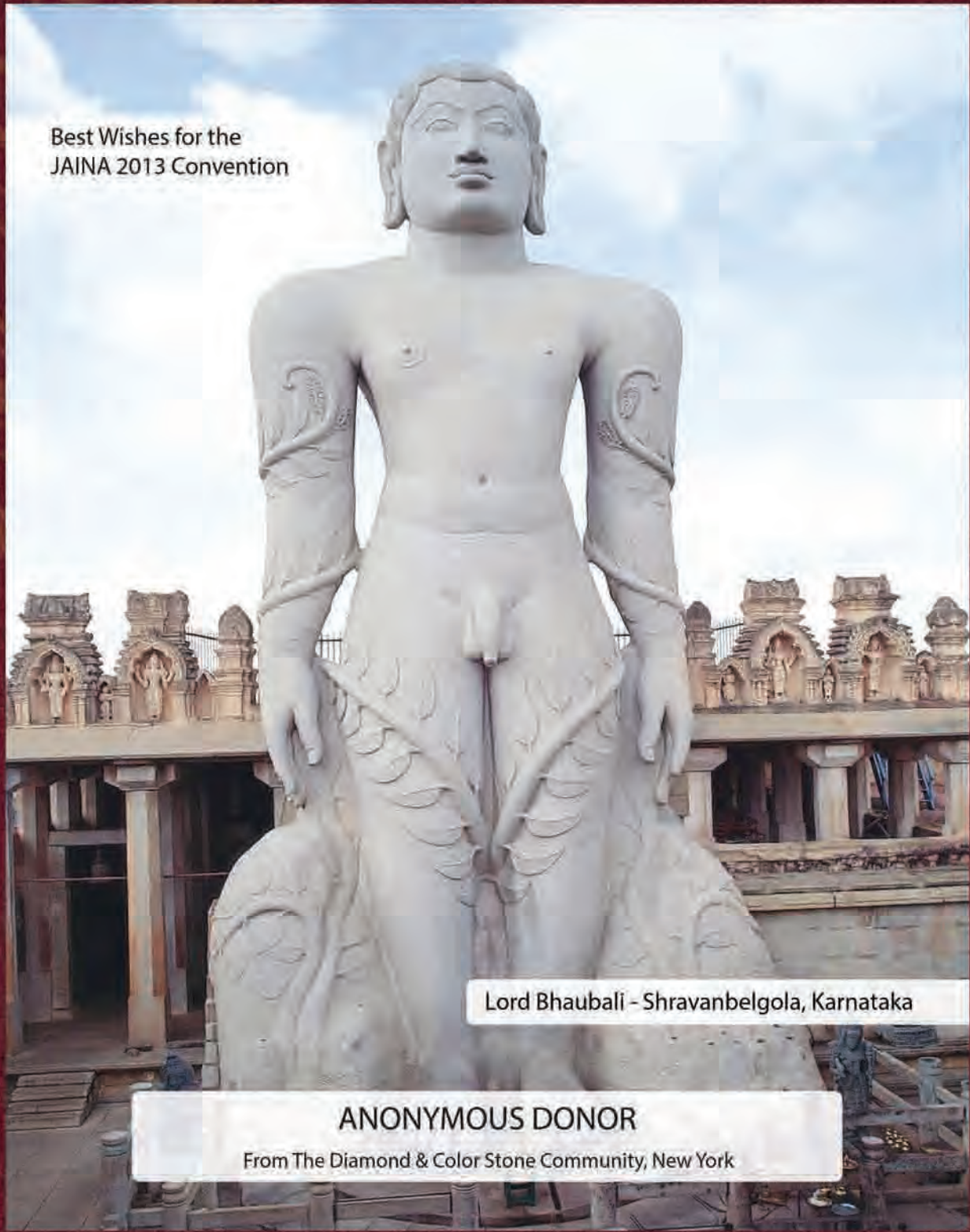
પ્રભુએ ઉપદેશ અહિંસાનો દીધો છે સંદેશ અને કાંતકષ્ટિ અપનાવવાનો દીધો છે અને આદેશ સરળતા અપનાવવાનો દીધો છે. જે વ્યક્તિ સરળ છે તે મોક્ષમાર્ગમાં જલદી આગળ વધી શકે છે તેથીજ પ્રભુએ હેભ, માયા અને કપટને ત્વરીત છોડવા જેવા કહ્યા છે હંભને કારણે વ્યક્તિ સૌ પ્રથમ પોતાની જાતનેજ છેતરે છે જેને પોતાના હિતની પરવા ન હોય તે બીજાનું હિત કદી કરી શકે નહીં, નાવડીમાં નાનુ સરખુ કાણું હોય તો નાવડી ને પાણીમાં ડુબાડી દે છે તેમ હંભ, માયા, કપટને તો જેમ ઝેરી જંતુ આપણા શરીર પર ચોટે તો કેવી ત્વરાથી તેને દૂર કરીએ તેમ તેને દૂર કરવા જેવા છે તોજ આત્માનું કલ્યાણ શુદ્ધ બને છે

મોહનિષકર્મ પાંચ અણુવ્રત, મૈત્રીભાવ, ભમાભાવ, સંતોષ, સમતા આદિગુણો ને કેળવવા થી ટીલુ પડે છે. પ્રભુનું વચન છે કે જે જીવો ગુણાનુરાગી છે સ્વહોષ દર્શન કરી આત્માને શુદ્ધ કરે છે એટલેકે કર્મોની નિજરો કરે છે તે જીવો અવશ્ય મુક્તિ પામે છે સ્વહોષ દર્શન અત્યંત જરૂરી છે. જેમ ગંઠકીને ઢાંકીએ તો દુર્ગંધ કેલાવે છે પણ જો સૂર્યનાં તાપમાં ખુલ્લી રાખીએ તો સૂકાઈ જાય છે તે જ પ્રમાણે આપણા હોષ પ્રત્યે જાગૃત રડીને તેને ગુરુ જ્ઞાની ભગવંતો પાસે ખુલ્લા કરીને પ્રચાતાપ કરવાથી તે નાથ પામે છે ગુણોની પ્રાપ્તિ માટે ગુણોનું ચિંતન, મનન વારંવાર કરવાથી અઢાર પ્રકારનાં પાપથી દૂર રહેવાય છે. પાપ એટલેજ હોષ

જૈન દર્શન એટલે વ્યાપકતા દષ્ટિ જેટલી વ્યાપક હશે તેટલા પ્રમાણમાં વિશાળ જગતનાં દર્શન થશે. જો ગુણ જોવાની દષ્ટિ હશે તો વ્યક્તિ માત્રમાં કંઈક ગુણ દેખાશે. સામાન્ય રીતે વિદેશી પ્રજા માટે માન્યતા હોય છેકે તેઓ માંસાહારી હોવાથી અહિંસાનું પાલન નથી કરતા. પરંતુ આ એકાંતકષ્ટિ છે આપણે જોયુ હશે કે વિદેશી પ્રજા પ્રાણીઓને પોતાનાં કુટુંબના સભ્ય જેટલોજ પ્રેમ અને કાળજી રાખતા હોય છે આ બાબતે એક સત્ય ઘટના જે મે પ્રત્યક્ષ જોયેલી છે તેને અહીં રજુ કરતાં આનંદ અનુભવું છું

ઉનાળામાં હું મારી દીકરીને ત્યાં પીટસબર્ગ ગઈ હતી. સવારનાં ચોક લેવા ગઈ હતી ત્યાં બે અમેરિકન બહેનોને એક ગટર પાસે કંઈક મવૃત્તિ કરતાં જોઈ. કૃતુહલ વચ પૂછતા જાણ્યું કે એક પક્ષી ગટરમાં પડી ગયું છે. તેને બહાર કાઢવા પ્રયત્ન કરે છે ગટર વરસાદી હતી, ઉડી હતી અને ઉનાળાને કારણે પાણી ન હતું. પક્ષી અંદર કડકડાટ કરતું હતું. ગટર સીલ હોવાથી ખોલી શકાય તેમ નહોતું. તેથી તે બંને બહેનો એ પ્રાણી સુરક્ષાની કચેરીમાં ફોન કર્યો. પણ રવિવાર હોવાથી બંધ હતી. તેથી તેમણે એક પૂંકાનાં બોકસને દોરી વડે ગટરમાં ઉતાર્યું. પક્ષી ગભરાયેલું હતું અને અચાંત હોવાથી બોકસથી દૂર જતુ રહેતુ. તેમણે બોકસમાં ચોડુ ખાવાનું મૂક્યું જેથી પક્ષી બોકસમાં આવે પરંતુ કોઈપણજીવને પોતાનો જીવને પોતાનો જીવ જોખમમાં હોય ત્યારે જી બચાવવા સિવાય બીજું કંઈ દેખાય નહીં, તેમ આ પક્ષીને પણ થતુ હશે. થોડીવાર બોકસને સ્થિર રાખ્યુ એટલે પક્ષી ધીમે ધી બોકસની ધારી પર આવીને બેઠું. બોકસને ધીમેથી ઉપર લીધુ પણ બોકસ નમી પડવાથી પક્ષી ફરી અંદર પડી ગયું. ફરીવાર બોકસને નીચે ઉતાર્યું આ વખતે પક્ષી તરતજ બોકસમાં આવી ગયું. કહાય તેને વિશ્વાસ થયો હશે કે હવે ત બહાર નીકળી શકશે. બોકસને ધીમેથી ઉપર લાવી પક્ષીને હાથ થી બહાર લઈ લીધું. તરતજ પક્ષી દૂર જઈને બેસી ગયું. તે ગભરાયેલું હતું. તેથી ઉડી શકતુ નહોતું. તેથી તેને સલામત જગ્યા એ મૂક્યું. હવે પક્ષી ઘોડું ચાલવા લાગ્યું અને ઉડવાનો પ્રયત્ન કરવા

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લાગ્યું અને ઘોડીવારમાં ઉડી ગયું. આ બને બહેનો માંસાહારી હશે પણ તેમનાં પૂર્વભવનાં સંસ્કારે તેમના માં કંઈકાનાં ભાવ હતાં પણ પત્ની એજો પુત્રપાર્શ્વ ન કર્યો હોત તો બહાર નીકળી શક્યું ન હોત. શાંતિનાથ ભગવાનનાં પૂર્વભવની કથા એક પત્નીને દીપેલા અભય દાન વિષે જાણીએ છે આ બહેનો પણ તેમણે એક છવને દીપેલા અભયદાનને કારણે સહજતિ પામશે. આજ છે જૈન દર્શનની વ્યાપકતા. આપણને તો જૈન ધર્મનાં સંસ્કાર જન્મ થી મળ્યા છે શું આપણે એ પત્નીને ગટરમાંથી બહાર કાઢ્યું હોય ? મહાપુણ્ય થી મનુષ્ય જન્મ, જૈનકુળ, જૈન ધર્મ પામ્યા છે તો હવે આપણે પણ પુત્રપાર્શ્વ કરીને આપણે સૌ ગુણોનાં ગુણાકાર, દોષોની બાદબાકી અને સહભાવનાનાં સરવાળા કરીને આપણ ને મળેલો મનુષ્ય ભવ સાર્થક કરીએ એજ શુભેચ્છા.

આ લેખ લખતા વીતરાગની આજ્ઞા વિરુદ્ધ જો કંઈ લખાયું હોય તો હું તમાપના પાત્ર છું

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Vegetarianism Holds The Key For Preserving Our Heritage

- Nirmal Dosi

Four major religions have come out of India. They are Buddha, Hindu, Jain, and Sikh Dharma. They all believe in non-violence, consumption of vegetarian foods among other beliefs, and reincarnation. Since a person is born according to the karma, he/she can also be born in animal form. When person eats meat, we don't know whom he is eating. Here is what our various dharmas say:

Buddha Dharma:

Several dangerous diseases flourish due to meat eating. So give up meat eating.

Hindu Dharma:

Only vegetarian food is meant for humans. Many diseases originate due to meat eating.

Jain Dharma:

Non – vegetarian food is originator of violence and increaser of sin. Non – violence and kindness to living beings is kindness to oneself. For thereby one's own self is saved from sins and resultant sufferings.

Sikh Dharma:

Religious seeking, prayers and rites get destroyed due to use of meat, and drink.

Once a person becomes meat eater, his chain to his dharma is broken, he loses his identity and joins his hands in allegiance to other religious groups (Christian, Muslims, and Jews etc). Staying

vegetarian, he holds on to his heritage.

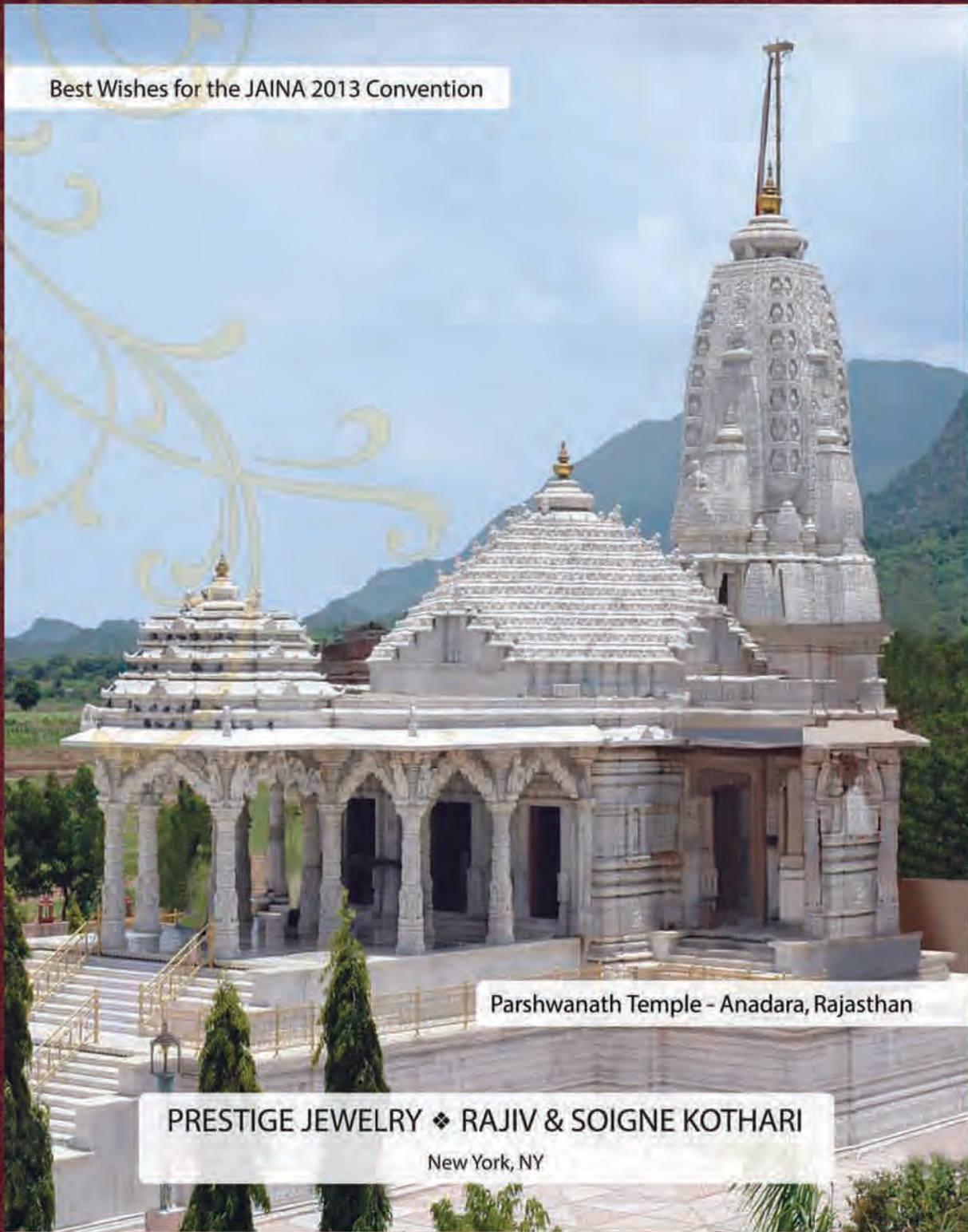
Violence against environment:

We are surrounded by trees, plant, vegetables, earth, water, air, fire (one sense), worms etc. (having two senses - touch, taste), ants etc. (having three senses - touch, taste, smell), bees etc. (having four senses - touch, taste, smell, eyes), pigeons, snakes etc. (having five senses touch, taste, smell, eyes, ear and no rational thinking), cows, lions, monkeys etc. with five senses and some rational thinking capability.

We are destroying them. We are spoiling them. Crimes against all the above elements by wisest beings on this earth namely human being is unpardonable and very selfish. Our air, water, plants and animals are destroyed, commercialized. The wisest thinking beings have turned into demons by destroying purity on this earth, and slaughtering animals for money and taste. Today air and water is heavily polluted throughout the planet.

Sending animals to slaughter houses for commerce and eating is really very pathetic. Milk producers use artificial insemination; extract all milk which really belongs to calf, killing calves for special meat, slaughtering sheep, goats, chickens, hens for eating, sending cows to slaughterhouse after her four years of maximum production period. It is so inhuman. All our scriptures say all meat eaters will go to hell (and may become same animals that they are eating).

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Parshwanath Temple - Anadara, Rajasthan

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The following items can be obtained ethically and non-violently:

Items/ Vitamins	Sources	Role	Deficiency Symptoms
A	Milk, Orange - Dark Green Vegetables Carrots, Squash, Spinach, broccoli,	Maintenance of skin, Bone Growth, Vision, reproduction, Teeth	Night blindness, rough skin, drying of eyes, decaying of teeth
B1 - Thiamin	Whole Grain and enriched cereals, Bread and pasta wheat germ, green peas	Release of energy from Carbohydrates Synthesis of nerve-regulating substance	Mental confusion, muscular weakness, swelling of heart, leg cramp
B2 – Riboflavin	Dark green vegetables, whole grain and enriched cereals, bread	Release of energy from Carbohydrates Proteins, Maintenance of mucous membranes	Skin disorders, eye sensitive to light, cracks at mouth corners
B3 - Niacin	whole grain and enriched cereals, pasta and bread, nuts, dried beans and peas	Work with thiamin and Riboflavin in energy – producing reactions in cells	Pellagra, Skin disorders especially parts exposed to sun, diarrhea, mental confusion, irritability
B6 - Pyridoxine	Whole grain cereals and bread, avocados, spinach, green beans, bananas	Absorption and metabolism of proteins, use of fats, formation of red blood cells	Skin disorders; dizziness, nausea, anemia, kidney stones, convulsions, cracks at mouth corners
B12 - Cobalamin	Milk	Building of genetic material, formation of red blood cells, functioning of nervous system	Pernicious anemia, anemia, degeneration of peripheral nerves
Folic Acid (Folacin)	Dark green leafy vegetables, wheat germ	Assist in forming body proteins and generic material. Formation of hemoglobin	Anemia with large red blood cell. Diarrhea
Pantothenic Acid	Whole grain bread and cereal. Nuts, dark green vegetables	Metabolism of carbohydrates, proteins and fats, formation of hormones and nerve-regulating substance	Vomiting, abdominal pain, fatigue, sleep problems
Biotin	Dark green vegetables, green beans.	Formation of fatty acids; release of energy from carbohydrates	Fatigue, depression, nausea, pains, loss of appetite
C – Ascorbic Acid	Citrus , tomato, strawberry, melon, green pepper, potato, dark green vegetables	Maintenance of health of bones, teeth, blood vessels, formation of collagen, supports body structure; anti-oxidant	Scurvy, gums bleed, muscles degenerate, wounds don't heal, rough skin, teeth loosen



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Items/ Vitamins	Sources	Role	Deficiency Symptoms
D	Soya Milk, Nut Milk	Essential for normal bone growth and maintenance of strong bones	Rickets (in children), retarded growth, malformed teeth, protruding abdomen, muscular twitching and spasms.
E	Vegetable oil, whole grain cereal and bread, wheat germ, dried beans, green leafy vegetables	Formation of red blood cells, muscle and other tissues, prevents oxidation of Vitamin A and fats.	Breakdown of red blood cells,
K	Green leafy vegetables, cabbage, Soya Milk	Essential for normal blood clotting	Hemorrhage
Protein	Whole grain, Nuts, avocado, olives, rice, beans, corn, soyabean,	Makes body stronger and bigger, increases flesh, repairs body, Develops Muscles , tissues, Hemoglobin	
Calcium	Almonds, Sesame seeds, dark green vegetables, corn, figs, sunflower seeds, Salad, milk, cabbage, orange, grapes, spinach	Makes body strong, cleans the blood, and makes teeth and bones strong	
Chloride	salt, soy sauce, milk	Maintains fluid and electrolyte balance, aids in digestion	
Chromium	vegetable oils, brewer's yeast, whole grains, , nuts	Associated with insulin and is required for the release of energy from glucose	
Fluoride	fluoridated drinking water, tea	Involved in the formation of bones and teeth, helps to make teeth resistant to decay	
Iron	Dried fruits like raisins, figs, green leafy vegetables, walnut, almonds, cashews, spinach, reddish, Papiya, cucumber, banana	Makes hemoglobin, removes anemia, tiredness, improve memory and appetite	

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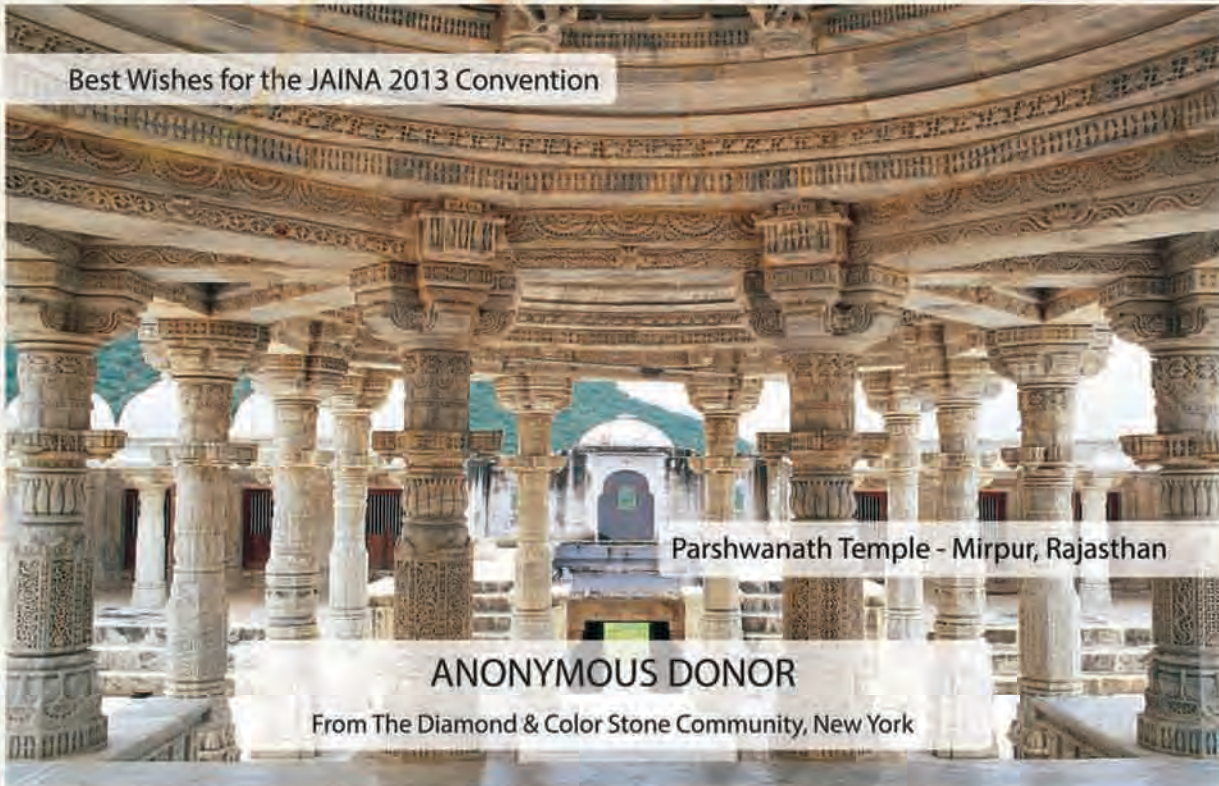
Parshwanath Temple - Pavapuri, Rajasthan



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Parshwanath Temple - Mirpur, Rajasthan



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Items/ Vitamins	Sources	Role	Deficiency Symptoms
Iodine	Salt, Bread, Milk, Cheese	Component of thyroid hormones that help regulate growth, development and metabolic rate	
Magnesium	spinach, broccoli, , green beans, tomato juice, navy beans, pinto beans, black-eyed peas, sunflower seeds, tofu, cashews	Supports bone mineralization, protein building, muscular contraction, nerve impulse transmission, immunity	
Phosphorus	Apple, peas, milk, Spinach, many other vegetables, almonds	Formation of cells, bones and teeth, maintains acid-base balance	
Potassium	potatoes, acorn squash, spinach, broccoli, carrots, green beans, tomato juice, avocado, grapefruit juice, watermelon, banana, strawberries, milk	Maintains fluid and electrolyte balance, cell integrity, muscle contractions and nerve impulse transmission	
Selenium	Whole Grain	Antioxidant. Works with vitamin E to protect body from oxidation	
Sodium	salt, soy sauce, bread, Soya milk	Maintains fluid and electrolyte balance, supports muscle contraction and nerve impulse transmissions	
Zinc	spinach, green peas, green beans, tomato juice, lentils, tofu, plain yogurt, Swiss cheese, ricotta cheese – Milk products made from Soya	A part of many enzymes, involved in production of genetic material and proteins, transports vitamin A, taste perception, wound healing, sperm production and the normal development of the fetus	

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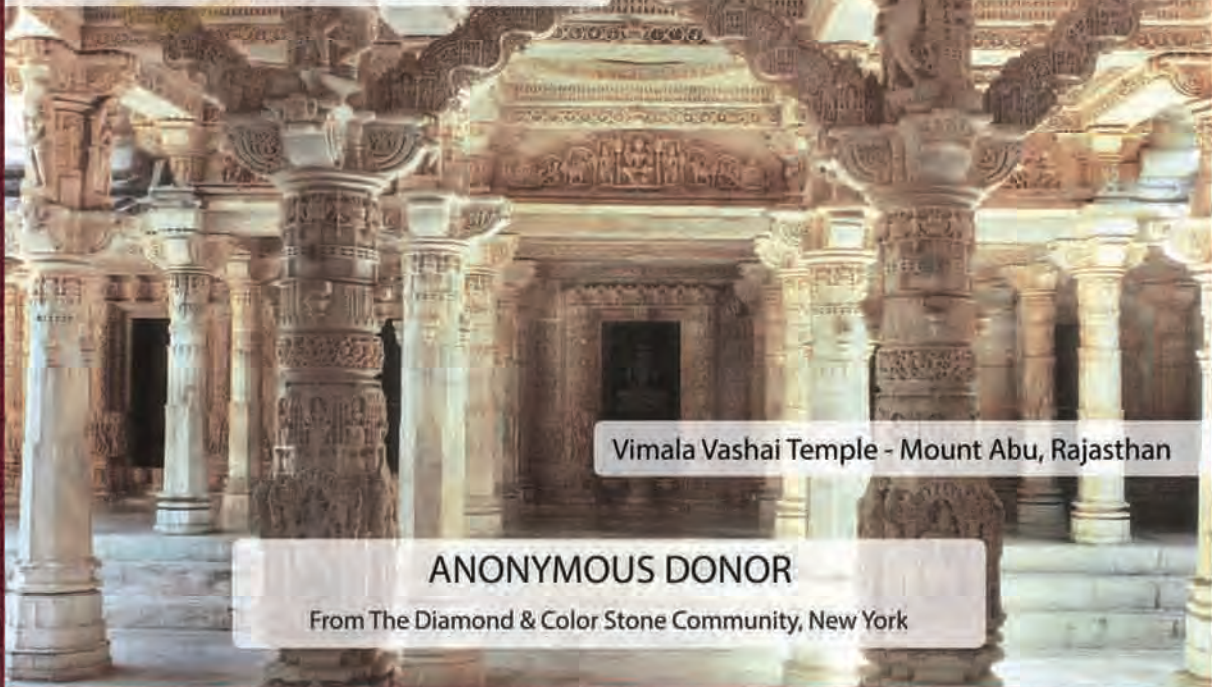


Parshwanath Temple - Sherisha, Gujarat

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Vimala Vashai Temple - Mount Abu, Rajasthan

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Replace regular milk with Soya milk or nut milk. Butter with Soya margarine containing no animal product; cheese with tofu, soybean cheese; honey with maple syrup or date sugar.

Replace wool with acrylic, rayon, orion, leather with non-leather shoes, belt, wallet; silk with Acetate, nylon, satin; fur with fake furs from acrylics.

For toiletries use items with non animal ingredient, pillows with acrylic non allergic material, for blankets use acrylic, and nylon material; for rugs & carpet use acrylic, nylon, cottons, for mattresses and furniture avoid horsehair and other animal hairs; for brushes use nylon.

Avoid animal based additives: calcium stearates, lactic acid, red dye, cochineal, rennet, gelatin, lipase, glycerol monostearate, pepsin, sperm oil, stearic acid, vitamin D2 and D3.

By living and consuming ethically we all can change the violent world, live grace fully and let other live with grace and harmony. The environment around humans will stay friendly as used to be and it will be preserved.

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Jain Study Class Essay

The following essay was written by a Pathshala Student of Jain Society of Greater Detroit, Michigan

Every year study class organizes a essay writing competition with topics based on what students have learned during the year. The essays submitted by students are judged by three independent judges for each group. The winning essays are selected for prize and publication. Here are the winning essays from our senior group students.

You may agree or disagree with some of the points but please do consider that it is written by a student who are not experts but devoted to learn Jainism. Think about their hard work and dedication (as well their heart) put into writing this essay. Little encouragement will help them a lot for the future success.”

Group 7 Winning Essay



Umang Lathia

Umang is a student of group 7 from study class.

He is a junior from Walled Lake Western High School

Vision of Jainism in the 21st Century

We, as humans, fear the future and the uncertainty of what lies before us. As always, the future is unpredictable, and as much as we try to control it, we cannot. We can only work to make preferred outcomes more likely to happen. Many people are concerned with the future of Jainism- specifically, what will happen to Jainism in Western countries. Will it survive and flourish, or will it die out, its philosophy all but lost? And if it is the latter, what can we do to prepare? What can we change or adapt so that way we can make sure that Jainism is not lost for future generations. Personally, I believe that the number of Jains will increase throughout the 21st century, but there are some changes that will help ensure this growth.

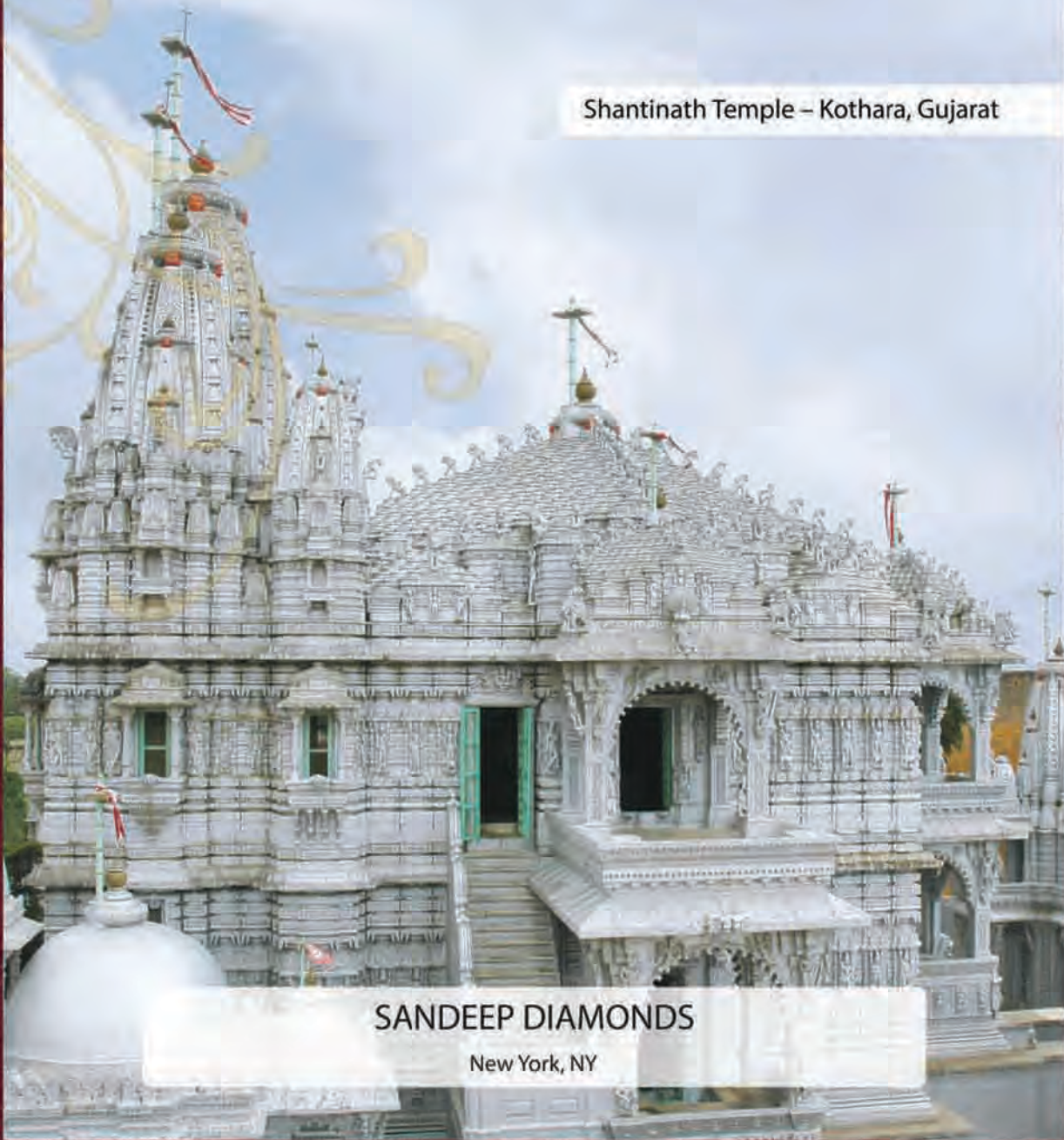
Jainism has so much to offer mankind, and as people begin to recognize this, they will follow the principles of Jainism. Many of the vows that we currently follow are virtues that others are striving to attain, most notably: Ahimsa (non-violence). Currently, many believe that world peace in not only

desirable, but necessary, for us to continue living. With the threat of atomic bombs and hydrogen bombs, humans could easily destroy themselves, and peace is the only logical solution that will help end the trouble.

And peace is not confined to the boundaries of human kind. The same thinking can also apply to animals and nature. At the rate that we are currently destroying the Earth, we will not be able to sustain ourselves for long. Humans want too much, waste too much, and do not care for the planet that is providing us with everything that we need to survive. As of now, humans are parasites that are slowly killing the Earth, using up its natural resources, killing its ecosystem, and doing little to assist it. We are heading towards a deadly cliff, and Jainism is a way of leading us away from it. Jainism is an eco-conscious religion, one that recognizes that if we hurt the planet right now, we will pay in the future. The ideas of being compassionate and helpful, will eventually win because without them,

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we cannot remain together. To be human is defined as caring for those around us, and the values that Jainism preaches are essential.

One of the strongest aspects of Jainism is the theory of karma; specifically that you are the product of your own actions, and no one else's. If you want a good life in the future, you must make good decisions now. Everything comes back to hurt or help you, and this is applicable with or without the basis of Jainism. Being accountable for our actions and consequences is a life skill, and the theory of karma simply takes it to the next level. It is a simple progression that people are bound to make, and as they do, they will begin to follow Jainism

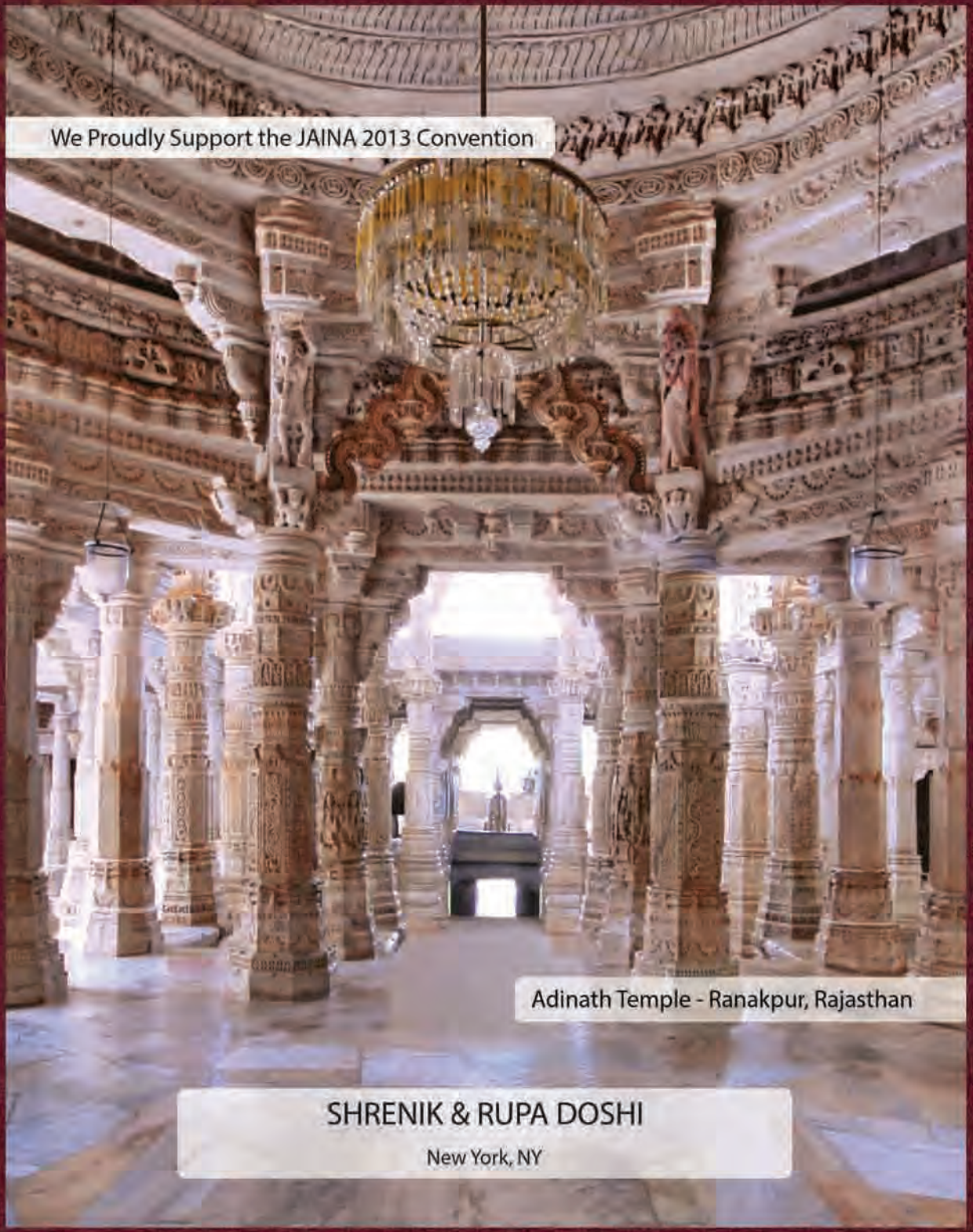
However, to be practical, the numbers of people following the "true" Jainism, following all the minute details, will decrease significantly. However, I think that the number of Shravaks and Shravikas (laymen and laywomen) following the Jain philosophy will increase dramatically. It is hard to follow many of the more strict values of Jainism, but it is a flexible religion, and makes accommodations for daily life. As alluded to before, Jain principles and ideas are just now being recognized as the ones that are best for the continuation of mankind, and the happiest lifestyle.

Vegetarianism is a principle that many non-Jains are starting to practice. Scientists recently discovered that the communities that live the longest, the ones that are free of heart disease and many other ailments, eat a largely plant-based diet. Jainism made this conjecture thousands of years ago, that we should be vegetarians, because killing the animals is only hurting ourselves. However, modern science is just discovering this. The aspect of Anekantvaad (multiplicity of viewpoints), is a preferred trait. The most successful and kind humans realize that situations must be approached from different angles, and that they must be willing to listen to others. This trait is one that mothers try desperately to instill into their children, and that teachers spend lessons trying to convey. Yet Jainism has been preaching it from the very beginning. If people begin to realize that all these aspects are present in the Jain religion, I

gather that more will begin to follow our ways. However, no one will ever realize that all these principles are present in Jainism, if they do not even know what Jainism is. And this is the situation with a majority of the world. Most have not heard of Jainism, or if they have, they have a very vague understanding of what it is. There is not much knowledge available which is easy to access. And I think this is one of the situations that will create adversity in the future. As more and more information is circulated online, and the Internet becomes our main way of learning, we must create reputable websites that explain who we are, what our philosophy is, in terms that even non-Jains will understand. We are beginning to do this, but it must be taken far more seriously, and needs the input of Jain followers from across the globe. Websites such as jainuniversity.org are steps in the right direction. A direct website that can answer people's questions, and serve as a pathway for those following Jainism to be connected is good. It will allow for Jains to connect with one and other, creating a forum through which organizations can communicate easily. Because this is the era of communication, and the Internet, everything must be viral to succeed and keep up.

Jainism is a rock in an otherwise tumultuous time period. Throughout the past centuries, Jainism has deviated very little from the scriptures preached by Mahavir Swami. And this is good. Whereas some may claim that this consistency is showing a lack of will to change, I would argue otherwise. People tend to put their faith in ideas that are concrete, things they can rely on. Religion is often the foundation for people's lives, and if their foundation is not flimsy, their whole life will never be stable. So the fact that Jainism has remained constant, with few changes over the past thousand years, speaks to the integrity of the religion as a whole. This will help Jainism grow because it is an institution in which one can root himself or herself into, and can grow tremendously, without the fear that they will be uprooted. Because these roots can last a lifetime. Jains have been migrating to America and other Western countries in great numbers over the past century, and most still manage to keep their

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individuality as Jains. They still understand the basic principles, they still follow the basic vows, and they have not completely assimilated into Western society. This is due to the fact that the Jainism that they grew up learning, the principles and ideas they were taught have not changed while everything else in their life has changed.

Jainism growth and acceptance into society as a major religion is key to its future. This future is bright, as courses in Jainism have begun being taught at universities, and attention is being directed towards Jainism. Jainism courses are currently offered at two colleges in the UK, Harvard in the United States, and in other countries such as Malaysia and Singapore. This will benefit the religion as a whole and more and more people will understand it, and Jainism will become a term that a majority of people understand.

Organizations such as JAINA help with this tremendously. They spread the news on Jains and help our religion become recognized throughout the United States. Using the latest technology, they have helped spread the message further than ever before, and the biannual conferences help to gather

Jains and prepare ourselves for the years to come. But I believe that JAINA must step up even more as a leadership body, and lead Jains. Because most other religions have a hierarchy, and although Jains have one with the Acharyas and Saadhus, there must be another group of people that has the task of spreading the message and being the men and women behind the movement.

The philosophy of Jainism has a bright future, but we must begin to act together and effectively before it's too late. We must modernize and spread the message of Jainism, get others involved and allow others to understand what we believe in. Our principles are our key, and communication is simply duplicating the key, allowing others to experience what we experience. By giving everyone a key to the house of Jainism, they will all be able to experience what the philosophy has to offer. Jainism as a strong, stable religion, through bodies such as JAINA and websites such as jainuniversity.org will thrive. The principles and virtues we stand upon, our religion as a whole, is strong enough for it to stand on its own, it just needs a push to get it going. And that's where we come in, to ensure the future of Jainism.

Group 7 Runners up Essay



Prakhar Bhandari

Prakhar is group 7 student in study class. He is a senior from International Academy, Troy.

Vision of Jainism in the 21st Century

We live in an ever changing world, with technology becoming more and more important to our daily lives. Tasks that once took months or weeks can now be completed in mere seconds. But although our lives get easier in some ways, they also get more complicated in other ways. The world is changing fast – and some of these changes make a Jain lifestyle harder and harder to maintain. So what can we do as Jains to adapt to this ever changing world? Instead of viewing technology as a hindrance or impediment, we can use it effectively and incorporate it into our lives as Jains. With an increasing amount of Jains

in North America, we have the unique opportunity to form communities to foster Jain principles in young children. We can use the tools of the modern era to help teach children important Jain values and teachings in Paathshala.

Although even Jainism has different sects, there are several core teachings that we all believe in. Mahavir Swami taught us the importance of following the five vows: nonviolence (ahimsa), truthfulness (satya), non-stealing (asteya), chastity (brahmacharya), and non-possessiveness (aparigraha). These principles are vital to all



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Jains and essential for maintaining right conduct throughout our lives. Mahavir Swami taught us that all living beings, regardless of their size, shape, age or complexity, are equal and that we should have respect and compassion for all life. However, one important thing to remember is that Jainism existed long before Mahavir Swami – he helped reestablish the Jain Sangh and reorganize it to correspond to that time period. Thus, we should learn from him and try to adapt Jainism more and more to our daily lives, however complex they may be.

Other Jain leaders have successfully incorporated religion into their lives and made a broad impact on the world. Shrimad Rajchandra (1867-1901) was a spiritual mentor to Mahatma Gandhi and taught him about the Jain perspectives on non-violence and compassion. He helped make Jainism more accessible to the world by contributing greatly to the work of Jain literature. He presented Mahavir Swami's teachings in simple Gujarati and Hindi so it could be understood by the public. There are other Jains who have tried to spread the teachings of Jainism – Virchand Gandhi (1864-1901) was a Jain scholar who represented Jainism at the 1893 World Parliament of Religions. He played a great role in spreading knowledge of Jainism to America and also contributed greatly to Jain literature in English. Now in the 21st century, we too have a unique opportunity to help contribute to the vision of Jainism. Never before have we had a medium such as the internet to facilitate the spread of knowledge and learning. We can utilize the technologies of the 21st century to help spread Jain principles and teachings just as Shrimad Rajchandra and Virchand Gandhi have done in the past.

It is no secret that living a Jain lifestyle in North America can be difficult. Foods we may not suspect might have un-Jain ingredients, the majority of our peers and colleagues are non-vegetarian, and increasing modernization sometimes leads to the violation of Jain values – but instead of viewing modern technology as the culprit here, we can use it to help us live a Jain lifestyle and make our lives easier. This is not a new concept; technology is already being used effectively at our temple. The

youth group JOY uses Facebook to help organize and coordinate Jain events. The JSGD website has useful links for the entire Jain community and the Jain Paathshala uses the website to share homework assignments and notes. But with the internet and globalization, we have a chance to impact not just the local Jain community, but the entire world.

Technology has infinite potential for creating positive change in the world. In fact, the use of Facebook and Twitter was essential in coordinating the 2011 Arab Spring revolutions. People in countries like Egypt used websites like Facebook to plan and organize events that eventually led to the overthrow of their dictator. Websites like YouTube have a great potential today for education and learning. For anything that we need help with in our lives, both academic and non-academic, the answer can usually be found on YouTube through a simple, instructive video. Websites like Khan Academy use YouTube to create thousands of lessons on nearly every school subject that are all available for free for everyone to learn from. The infrastructure for learning on the internet is already there – so what can we do as Jains to help?

One key thing for us to do is realize the potential of the internet in shaping the century ahead with regards to Jainism. One hundred years ago, if someone wanted to learn the Logassa Stotra, they would have to find someone who already knows it. However, now, one can simply listen to it on YouTube and learn it that way. Along with that, the full text and meaning in English of most Jain prayers are now available online for all to see. By becoming more aware of the potential for teaching Jain principles online, we benefit by gaining access to a limitless supply of knowledge. Online forums and discussion boards provide opportunities for both youth and adults to discuss Jainism. Along with this, the beauty of the internet is that anyone can contribute to the wide expanse of Jain knowledge available on the internet. With access to a camera or web cam, anyone can make YouTube videos and help create lessons that can be viewed by the entire world. The internet gives us the opportunity to share knowledge and preserve it forever.

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Another important method that Jains can use technology effectively is by using it in study class, or Paathshala. Recently, more and more high schools have started using technology in lessons. Teachers now almost daily use PowerPoints, video clips and online virtual demonstrations to help teach important concepts. We can also incorporate such strategies into presentations at our temple. Our Jain society of Greater Detroit is not a new one – the children of yesterday are becoming the adults of today, and as they grow up, they can help with leadership in our temple and contribute by implementing these new technologies and the new ways of learning they have learned here in college. By effectively using these online tools to help teach the younger generation about Jainism, we can ensure that the Jain values and traditions that we have preserved for centuries get passed down.

But the possibilities for progress do not end here – the temple currently engages in many other activities that are beneficial for the world. One relatively recent initiative has been the use of recyclable plastic plates and utensils. The temple has hundreds of attendees to its many functions throughout the year. By using recyclable materials, we ensure that our damage to the environment is minimal. After all, this is in accordance with Jain principles – plastics and other trash materials pollute the environment and damage life. Marine animals sometimes get

trapped in plastic waste and other animal sometimes get poisoned by human trash. Thus, by encouraging recycling and a green lifestyle, not only do we help the planet, we also live a more Jain way of life. By promoting these activities not just at the temple, but also in our daily lives at home or in the workplace, we can help live a more Jain way of life.

This also spreads a positive impression of Jainism for the rest of the world to see. If other groups see that the Jains are promoting a green lifestyle and helping the planet, they too will be encouraged to do so and the entire world benefits. After all, what better way to promote Jainism than in a way that also helps the entire planet and is deeply relevant to the 21st century.

In essence, we can help incorporate Jainism into life in the 21st century by using the tools of the 21st century to help us. By using technology like Facebook, YouTube and PowerPoint, we can help learn and teach more about Jainism. By promoting actions such as recycling and conserving resources, we simultaneously help the planet and live in a more Jain way, as this helps the global ecosystem. After all, it is our responsibility, as Jains of the 21st century, to use the resources we have at our disposal in the modern era, to promote Jainism and a Jain lifestyle.

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Group 6 Winning Essay



Sheily Shah

Sheily is a group 6 student of study class. She is 9th grader from Novi High School.

Women in Jainism

Introduction

“If you cannot see that divinity includes male and female characteristics and at the same time transcends them, you have bad consequences. We must fight the patriarchal misunderstanding of God.”

Religion has existed for as long as man has. Men and women have followed religious beliefs to explain the unexplainable ever since the birth of mankind. Today, we have many different religions. Each religion has its own way of expressing the roles of men versus women. In most religions, men have more rights to worship God than women do. Men are also allowed to do more rituals. In most religions, women are inferior to men. However, in Jainism, things are quite different. Most rights are the same for men and women. Although there are some challenges, Jainism goes beyond gender. There have been many famous women in Jainism in past and present. As a young girl following Jainism, I am greatly influenced by the women around me.

Role and Participation

The role of women in Jainism does not drastically differ from men. In most religions, it is the man who is the priest. Only a man can perform certain rituals, pujas or kriyas. However, in the Jain religion, things are quite different. Men and women both perform the Ashta Prakari Puja, Nav Ang Puja, Snatra Puja, Pakshal Puja, Shantikalash, and Chaityavandan. Women have even taken lead in these. Not only that, but women can also do the various tapasyas. In our temple, there is a large percentage of women tapasvis, who do atthai, maun vrat, etc. In addition to these achievements and participations, women in Jainism are known widely for their service to the



community. In fact, women’s service to the Jain Community speaks louder than that of men. Women cook all the food during Paryushan, Ayambil Oli, and other big occasions such as Diwali. Women are primarily the ones to decorate the temple during the major events. Also, women have taken part in the Board of various Jain communities around the world. In fact, the recent president of JAINA (Jain Association in North America) was a woman, Lata Champsee. In fact, the role of women has grown so much that sadhvis are leaders in the Jain congregation. Sadhvis and Samnijis have created a great impact on the Jain religion.

What is more important to realize is that Jainism goes beyond gender. We believe that the soul is what matters. The soul which is free of karma is the one we should worship, regardless of gender. Jainism considers both women and men to be equal. The true meaning of Jainism is about eradicating your karmas. The true meaning of Jainism is about your nature in every life. It is about loving others, being kind and respectful to others. It is about not having anger, ego, deceit or greed. In Jainism, this is what

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matters, and this is what will one day make the soul go far.



Famous women in Jainism



There have been many Jain women in the past whose bright mark still impacts us today. The one woman who has really impacted me the most would be Salsa Shravika. Salsa Shravika was just like any other Jain woman, but she was special in her own way. She had an unconditional love for Bhagwan Mahavir. She had an undisturbed devotion for praying. In fact, whenever Bhagwan Mahavir came close to her city, she instantly knew. Because of her strong dedication, even Bhagwan Mahavir kept her in high respects. This impacts me because it shows how much dedication is needed to simply do darshan. Despite being a woman, Salsa Shravika taught many men the right path.

Another woman with a great influence is Maina Sundari. Her story revolved around two faiths that she upheld throughout the entire way. Firstly, when her father asked her, “Where are you getting all are luxuries from?” she replied, “My punya (good karma) from the last birth.”

She was a strict believer in the theory of karma. The second faith she had was in the “Nav pad”. In fact, she had so much belief in “Nav pad”, she prayed for her husband, Shripal Raja, who got free of leprosy. He ultimately became the king he deserved to be, and she the queen.

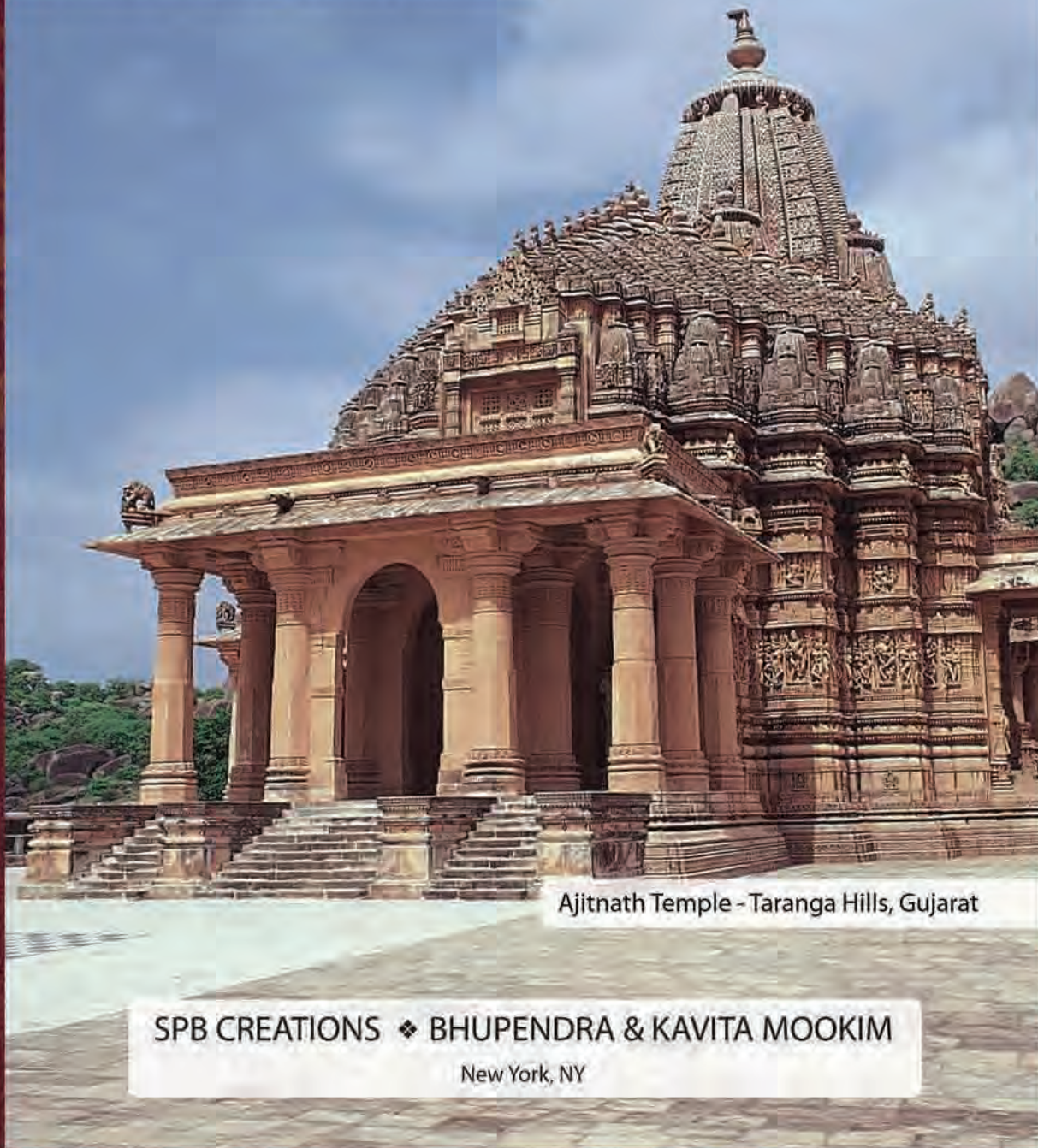
Probably the most well-known woman in Jainism is Mallinath Bhagwan. In the Shvetambar sect, we believe that Mallinath Bhagwan is the only woman tirthankar in this avsarpi cycle. She influenced not one, but six men in her life at the time of her marriage. She taught mankind how to differentiate between the purity of the soul, and the decomposing form of the body. Soon, she along with the six men took Diksha. She became the 19th tirthankar, the only woman, also known as the “Perfect One.”



These are just some of the many influential women in the Jain religion. There are so many more. In fact, there is even a stuti dedicated to those women. It is known as the “Sol Sati Vandana”, and it therefore, praises the sixteen satis.

Bramhi Chandan-balika bhagwati, Rajemati Draupadi
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How it impacts me



I have been impacted both religiously and practically by women more than men. Most of my study class teachers are women and it gave me immense opportunity to learn Jainism with their eyes. My mom, teachers and aunties have all taught me the bulk of what I know today.

My mom has been there every day to teach me how to apply Jainism in my daily life. She has taught me practical applications of non-violence, forgiveness, and karma. She taught me how to apply anekantvaad - everywhere I go. Mom has really sculpted my lifestyle to fit religion in my life.

My teachers of Jainism have also impacted me a lot. They have taught me the bulk of all the sutras, stutis and pujas I know today. They have taught me Jainism from a religious standpoint, a philosophical standpoint, and a practical standpoint.



The women in Jainism are not just knowledgeable, but they have a sense of giving in them. This sense of giving has been used to share all this knowledge

to the next generation. It has been used to share the traditions of our ancestors to the next generation. Lastly, this sense of giving has been used to really impart and propagate a good foundation in the next generation for a better future ahead. Even when I think of great tirthankars or Acharyas – their foundation comes from their mothers. For example when we talk of Mahavir Swami we think of Trishla Mata and her contribution. When we talk of Rishabdev – we think of Marudevi mata and her sacrifice. In Jainism, we follow “Behind every successful man there is a great woman” in true sense of the word.



Challenges for women

These women have selfless service, and volunteer greatly in the temple. They have created a bright mark on today's generation. They have impacted me in many ways. In spite of all of this, they have also been discriminated in the past and continue to be discriminated today. Women have more obstacles reaching leadership position in Jainism. Digambars believe that women cannot attain salvation. They also believe that Mallinath was man and not woman. In Jainism, women are always separated from men in pratikraman and lectures. A lecturer in Jainism is usually a sadhu, sadhvi, saman, or samaniji. When it is a sadhu or saman, a woman must ask any questions she has on paper or through a man. Basically, there are some things women can't do. They haven't been able to do them ever since the roots of Jainism. Even though this discrimination is there, there has always been more to look up to.

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Conclusion

The women in Jainism are like no other. They are able to do most anything that a man can. They influence everyone around them. Women in the past in Jain religion have created a bright mark that we all look up to and are inspirational to all of

us. “Behind every successful man, there is a great woman.” This has proven to be true in the Jain religion. I, as a young girl growing in the USA, am greatly influenced by the women around me. However, there are some things that women can’t do. We don’t know if we will ever be able to do them. However, as a progressive religion we should continuously indulge in our traditions. At the same time, we should continue pushing the boundaries, while also keeping our fundamentals clear. But the most important thing to remember is that Jainism goes beyond gender. Jainism believes in a pure soul. It doesn’t matter if the non-living body holding it is a male or female.

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Jainism: The Global Impact

- Ruchi Khara

As we take a look around us in the modern world, we are faced with a variety of situations, some directly impacting our lives while others are simply observed from a distance. There are plenty of negative situations we observe including terrorism, wars, conflict amongst religious groups and disparity among socioeconomic groups, to name a few. There are also many positive situations ranging from political successes, economic gains to celebrations of various festivals and milestones. These situations, whether positive or negative, manifest feelings and opinions within us causing us distress or uneasiness that the negative situation will persist or fear that the positive situation will end. As followers of Jainism, unbeknownst to most, we possess a unique viewpoint of the world around us and are able to understand why certain situations occur. These principles can help to ease our anxieties and allow us to face global issues without becoming overly distressed.

To arrive at that final realization, we must first understand the basics of Jain teachings. Jainism explains that any and everything found in the universe can be categorized as one of six substances, or six dravya. These substances are as follows: Jiv – souls, Pudgal – matter, Dharma – medium of motion, Adharma – medium of rest, Aakash – space and Kaal – time. These six substances have qualities that are common to all and they also have specific qualities to help us distinguish one from the other. The common qualities are as follows:

1. Astitva – existence
2. Vastutva – functionality
3. Dravyatva – changeability
4. Prameyatva – knowability
5. Agurulagutva – constancy of individuality

6. Pradeshatva – shape retention

These qualities are common to all six substances and should be considered as laws of nature. Astitva explains that any substance cannot be created or destroyed. Every substance is self-existent since eternal time and will continue to remain in existence for eternity. Vastutva means that every substance has the potential to perform its own activity without the help of any other substance. Because of that, one substance cannot perform the activity of another substance. Dravyatva tells us that each substance is continuously undergoing modifications. Prameyatva explains that every substance has the ability to be known. Therefore it is possible to know each and every substance in this universe. Agurulagutva means that every substance has the power to maintain its own state of being a substance. So, one substance cannot be transformed into any other substance. Finally, Pradeshatva tells us that every substance always has some form or shape.

As mentioned earlier, the six substances also have specific qualities that in turn allow us to distinguish one from the other. It is mainly important for us to be able to distinguish between Jiv and Pudgal as that is what we tend to confuse the most. Specific qualities of Jiv include: Gyan – to know, Darshan – to see, Shraddha – to believe, Charitra – conduct, Sukh – happiness, Virya – spiritual energy, Kriyavati Shakti – the ability to move or be still. Specific qualities of Pudgal include: Sparsh – touch, Ras – taste, Gandh – smell, Varn – color, Kriyavati Shakti – the ability to move or be still. Keeping these qualities in mind we can categorize things we can see, touch, taste or smell as Pudgal. Also, anything that can know, see, believe, or have happiness is Jiv. Dharma, Adharma, Aakash and Kaal also have specific qualities that are unique to each of them.

Understanding and interpreting these basic principles can help us to determine how and why things happen



We Welcome Everyone at the JAINA 2013 Convention

Karm Kuch Aisa Karo, Manuj Janam Lekar
Ki Jivan Mahamritya Se Jeet Jaaye,
Khencho Lakeer Aisi, Samay Ke Patal Par,
Tere Beet Jaane Par Jag Geet Gae, Jai Gurudev.

Mahavir Temple - Kumbhariyaji, Gujarat

PIONEER GEMS ♦ ASHOK & NIRMALA SANCHETI

New York, NY



as they do around us. Realizing that no substance can be created and/or destroyed negates the concept of a creator or destroyer. Therefore, in the event of a positive or negative situation, we can no longer praise or blame a creator for those events. Also, since every substance has the potential to perform its own activity and cannot perform the activity of any other substance, this further strengthens our belief that a creator does not exist. The praise or blame for any event can be turned back on to the substances involved in the event. Any and every event and substance in this universe is wholly independent of another.

Coming to terms with this, our perspective on events occurring in our lives and those occurring globally will change. We understand that things happen because of each substance's own intrinsic power and not at the fault of any other substance. Therefore, when observing a negative situation going on around us, after understanding the basic principles of our universe, we can come to the realization that

no being or event is to blame for the situation's occurrence. This can help put our minds at ease and not get involved in finding blame for a situation. After all, getting emotionally involved in any situation is only going to increase our own passions, which we will have to face the consequences of at some point in time. This same logical thought process can apply to positive situations as well. Taking these basic principles of how the universe works into consideration and applying them to global situations will give us a unique perspective and ability to easily handle anything life throws our way.

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A Hidden Cheat Code to Life

- Chintav Shah

Many of us have a difficult time applying the Jain knowledge we learn to our daily lives. Mahavir Swami gave us the knowledge, but he left applying it to us. The karma theory, when applied to our daily lives, can lead us to cut sadness and anger entirely.

The karma theory states that all events in our life are governed by and determined by our past karmas. Take any negative or bad event that occurs in one's life. Any adverse or negative event that occurs is a result of one of two reasons.

The first reason a negative event can occur is if you had previously done something ethically wrong. For example, you copied every single homework assignment throughout the school year and once the final exam came around, you failed miserably. In essence, the reason that you failed your finals is because your bad karmas simply came into fruition.

The second reason a negative event can occur is to allow you to encounter or experience some other more beneficial event. Here's an example of this reason – imagine you miss the school bus, and end up having to walk to school, but on that walk you find a \$20 bill on the ground. To sum it up, the second reason that a bad event happens is for something even greater to happen in the future.

If you are angry, sad, or flustered after every negative event in your life, you will live miserably. If you accept that it was meant to happen because either you brought it upon yourself (reason 1) or because something better is supposed to come out of it (reason 2), then you can live a much more happy, satisfied, and calm life. The secret is to tell yourself that every negative or unlucky event that occurs in your life from this day forth is because of the second reason. Next time you miss an exit off of the highway, don't curse your luck; rather, say to yourself, "I just missed this exit because it was meant to happen." Who knows, maybe missing that exit prevented a traffic jam or a car accident.

So I urge you to try this soon - tomorrow - the next time anything adverse occurs to you, repeat to yourself, "This needs to happen for something beneficial to occur in the future, I just don't know what it is yet." Get this idea through your brain from this day forth, and your outlook on life will change extraordinarily. Avoid the immediate anger and sadness at all costs; in fact, smile that the experience occurred and people will begin to admire you.

Every human being must face pain, but he is judged by how he reacts to it.

*Best Wishes to
JAINA Convention 2013*

Jain Society OF GREATER ATLANTA



Come and Visit the First Full Marble Shikharbandhi Jain Temple in North America

Features:

Main Level: Three main moortis - Main Mulnayak Adinath Bhaghvan (Anjansalaka), two side moortis: Parshvanath Bhaghvan and Mahavir Swami Bhaghvan surrounded by 24 Tirthankaras and ten Dev and Devis

Lower Level: Diagmber temple with three moortis: Main Mulnayak Mahavir Swami and two side moortis: Shantinath and Sheetal Nath Bhaghvan and Dhyan room (Upashrai)

Jain Society of Greater Atlanta

669 South Peachtree Street NW, Norcross Georgia 30071

Tel: (770) 807-6187

www.jsgatemple.org

An Introduction to JAINA

The Federation of Jain Associations in North America (JAINA) is comprised of 67 Jain Centers in North America, representing over 160,000 people. We have a deep history of success in investing in community efforts here and abroad that spans the past 30 years. Our philanthropists have already invested millions in support of hundreds of programs, benefitting thousands of people.

OUR MISSION

- ☀ To promote religious and educational activities related to Jainism and to promote the study and understanding of Jain religion on a non-sectarian basis.
- ☀ To provide and promote academic and cultural interchanges and cooperation among Jains in North America, India and other countries.
- ☀ To assist and to promote charitable community service in North America, India, and other countries.
- ☀ To promote tenets of Jain religion.

JAINA's vision is to be “the hub” that provides community support, publishes educational materials about Jain values and practices, launches international aid projects, and establishes the Jain community as a powerful force with global impact.

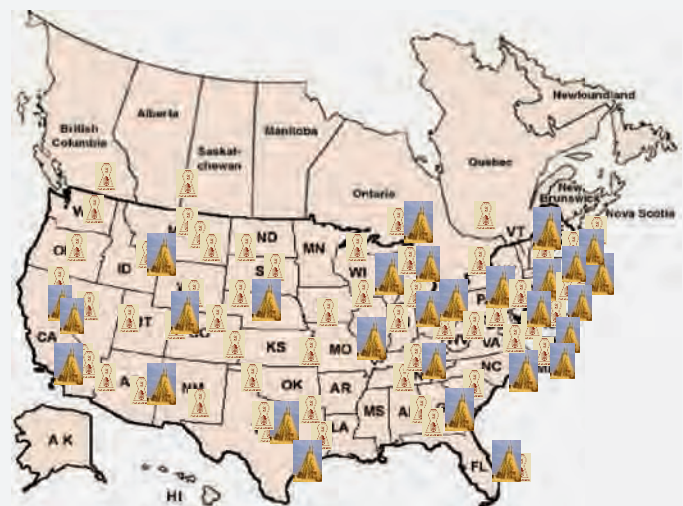
We are beginning to achieve this in hundreds of exciting ways including disaster relief initiatives, academic scholarships, and leadership summits. In order to increase communication and collaboration between our organizations and projects, nationally and globally, we have embarked on the creation of a robust infrastructure and documented process flows for our operations.

Together



We have accomplished a great deal

Representing 67 Jain Centers and over 160,000 Jains!



JAINA Projects

JAINA PROJECTS

BOYS SCOUTS OF AMERICA (BSA) Project

CAMPUS OUTREACH PROGRAM

ECO-VEGAN Project

ENGLISH TEACHERS TO RURAL SCHOOLS IN INDIA Project

JAIN MENTORSHIP PROGRAM

JAINA ACADEMIC SCHOLARSHIP PROGRAM

JAINA DIASPORA Project

JAINA LEGISLATIVE INTERNSHIP (JALI) Project

JAINA ORGANIZATION MANAGEMENT Project

JAINA MOBILE APPLICATION DEVELOPMENT Project

JAINA WRITERS' CIRCLE Project

JAINLINK ONLINE Portal Project

PLANT-BASED MEAL INITIATIVE

POST-RESEARCH ANIMAL SANCTUARIES Project

UPLIFTING UNDERPRIVILEGED FAMILIES Initiative

YATRA PROJECT

Why Do We Need JAINA?

We have excellent volunteers. However, **without a professional infrastructure**, volunteer time is consumed in many administrative details such as IT, promotion, publication, fund raising, etc. With a strong platform, they can focus their time and energy into streamlined workflows, delivering what they do best; helping others.

How Will I Know each Project's Progress?

On-line! Project plan, status, and progress as well as the content are on-line. You can view project progress at any time.

Who Will Manage My Donations?

The projects are managed by **talented and highly accomplished individuals**. Not only have these Project Leaders excelled in their own professions, they have already demonstrated their leadership R&Rs in the communities they live and the professions they practice.

JAINA has a vibrant team of leaders currently executing the following projects.

BOYS SCOUTS OF AMERICA (BSA) Project

Scope Brings Jain principles and the Scouting experience together to help youth develop confidence, character, and excellent attitudes.

Impact Successfully established multiple Jain merit badges that teach Jain values. This team is currently exploring similar badges for Girl Scouts.

JAIN MENTORSHIP Program

Scope To establish a national program of mentorship to facilitate professional and personal skill development for high school and college students.

Impact There are currently 50+ mentors working with 150+ mentees within the United States. We aim to grow this program significantly over the next several years.

CAMPUS OUTREACH Program

Scope Connects Jain students on college campuses to support, promote, and establish activities in over 20 Jain clubs and organizations across North America.

Impact Over 15 Jain groups are actively involved in this program.

JAINA ACADEMIC SCHOLARSHIP Program (JASP)

Scope Provides need-based college scholarships to Jain youth.

Impact The team plans to double the number of available scholarships to 10 this year and is also exploring the option of providing interest-free loans.

ECO-VEGAN Project

Scope Spread the benefits of adopting a vegan lifestyle on a personal level as well as shifting center practices.

Impact Several Jain centers have replaced the use of ghee with oil in worship practices. Additionally they have incorporated vegan practices in the preparations of meals. For center meals.

JAINA DIASPORA Project

Scope Connects Jain communities in 36 countries outside of India, bringing greater unity in the global Jain community. Fosters common identities, views, and lifestyles among Jains by reaching out across borders and continents.

Impact The Jain Diaspora Conference (JDC) was held during the 2009 and 2011 JAINA Conventions.

ENGLISH TEACHERS TO RURAL SCHOOLS IN INDIA Project

Scope To provide teachers a 3-4 summer teaching program where they practice non-violence add breadth and depth to your curriculum through collaboration with likeminded, enthusiastic colleagues.

Impact In 2012, 20 teachers from Boston participated in this program and taught in 5 rural schools

JAINA LEGISLATIVE INTERNSHIP (JALI) Project

Scope Interns in this program learn to advocate, defend, and protect the rights of Jains in America.

Impact In partnership with the American Jewish Committee, interns learn to analyze issues that may compromise Jain values in America. Two interns are trained in Washington D.C. for 8 to 9 weeks each year.

With your donation, we can grow these projects and take on many more...



JAINA has a vibrant team of leaders currently executing the following projects.

JAINA MOBILE APPLICATION Project

Scope To keep with latest technology by create a JAINA mobile application to provide a paperless way to learn more about JAINA, Jainism, temple finder, and other features.

Impact This is currently in development and will be released during the 2013 JAINA Convention.

PLANT-BASED MEAL Initiative

Scope Connects Jain students on college campuses to support, promote, and establish activities in over 20 Jain clubs and organizations across North America.

Impact Over 15 Jains groups are actively involved in this program.

JAINA ORGANIZATION MANAGEMENT Project

Scope By 2020, establish a JAINA centralized office, with 15 full -time staff members, a team of interns, and dedicated volunteer corps.

Impact We currently have one full time manager who works with 11+ project leaders, manages our membership portal, social media channels, along with the day to day manage of JAINA operations.

POST-RESEARCH ANIMAL SANCTUARIES Project

Scope Seeks to protect animals (chimpanzees, monkeys, horses, goats, etc.) previously used for research and marked to be put down at federal expense.

Impact The US Congress approved legislation to build animal sanctuaries so these animals can live in peace.

JAINA WRITERS' CIRCLE Project

Scope Spreads the awareness of Jainism by writing articles on socially relevant topics from the perspectives of Jainism.

Impact This program nurtures and develops new writers. Publishing articles weekly creates awareness to the Western about the Jain way of life.

UPLIFTING UNDERPRIVILEGED FAMILIES Initiative

Scope Assists underprivileged Jain families in urban and rural parts of India to come out of poverty through quality education and vocational training leading to higher paying jobs.

Impact This program is helping over 1,000 underprivileged children in Hiralal Jain School in Delhi. The Shiksha Sahayogita project in Bundelkhand and the Udhgyoni project in Gujarat, teach garment sewing and other skills.

JAINLINK ONLINE Portal Project

Scope By 2015, to create an international member database of 50,000 community members for specific outreach. This would also include a variety of tools for Jain leaders at the local and regional levels.

Impact We now have 12,000 members, 15+ groups, and regular e-blasts being distributed.

YATRA Project

Scope Arranges cost effective Jain Yatras, especially for senior citizens and youth.

Impact Nearly 10 teerth yatras for seniors have been arranged, with over 300 yatries participating. The team went to Palitana tirth in 2011-2012, where over 75 yatries climbed Palitana 99 times in 60 days.

With your donation, we can grow these projects and take on many more...

JAINA Financials



From the Desk of
Dipak Doshi, JAINA Treasurer

2012 Income (unaudited)

Income	
1002 Calendar Committee Revenue	64,470
1003 Education Committee Revenue	13,557
1006 LRP Committee Revenue	668
1007 Media Committee Revenue	4,777
1008 JNF Committee Revenue	2,375
1010 Pilgrimage Committee Revenue	31,487
1011 Jiv Daya Committee Revenue	19,700
1014 Public Affairs Committee Revenue	4,251
1022 Jaina 99 Yatra Committee Revenue	15,743
1030 WCS Committee Revenue	30,531
1055 Academic Scholarship Committee Revenue	21,000
1060 Jain Digest & MIS Committee Revenue	1,170
1065 Overseas Donation Committee Revenue	17,984
1070 JAINA General Fund Revenue	41,403
1100 Interest Income	1,137
1200 JAINA Convention Revenue	150,308
1325 YJA Revenue	256,081
1375 YJP Revenue	2,568
Total 2012 Income	\$ 679,210

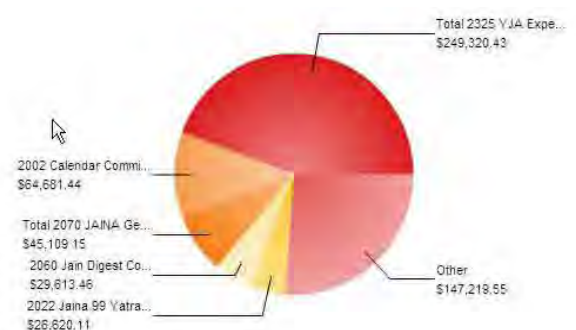
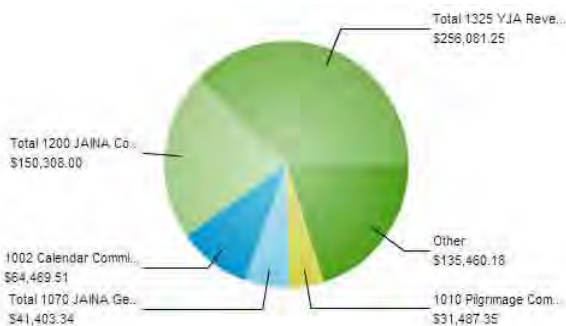
2012 Expenses (unaudited)

Expenses	
2002 Calendar Committee Expense	64,681
2003 Education Committee Expense	22,436
2006 LRP Committee Expense	3,442
2007 Media Committee Expense	11,253
2008 JNF Committee Expense	214
2010 Pilgrimage Committee Expense	1,990
2011 Jiv Daya Committee Expense	12,561
2014 Public Affairs Committee Expense	8,586
2021 Jain Milan Committee Expense	1,912
2022 Jaina 99 Yatra Committee Expense	26,620
2030 WCS Committee Expense	18,370
2050 Tirthoddhar (Vaiyavach Fund) Committee Expense	22,060
2055 Academic Scholarship Committee Expense	8,200
2060 Jain Digest & MIS Committee Expense	29,613
2065 Overseas Donation Committee Expense	17,287
2070 JAINA General Fund Expense	45,109
2200 JAINA Convention Expense	18,032
2325 YJA Expense	249,320
2375 YJP Expense	878
Total 2012 Expenses	\$ 562,564

NOTE: Subject to change pending a CPA Audit and Regulatory Filings of 2012 financials.

2012 Beginning Balance \$ 807,020

2012 Ending Balance \$ 923,666



Make Your Impact by Donating Today

JAINA Fund Raising Committee
www.jaina.org/donate

How do I donate to JAINA?

MAKE A PLEDGE (choose One of the Four Ways)

BY PHONE

Call JAINA at
847-420-9025
Dipak Doshi

BY EMAIL

Simply send an email with
your name and address
and pledge amount
jainahq@jaina.org

BY CHECK

Checks can be made payable JAINA
mailed to the JAINA Treasurer at:
JAINA HQ
43-11 Ithaca Street
Elmhurst, NY 11373
ATT: Dipak Doshi, Treasurer
*Please include a completed donation
/ pledge form with your check*

ONLINE

Safe and secure donations can be
submitted via credit/debit card online:
www.jaina.org/donate.

Online payments can be submitted on a
one-time basis or auto payments for
your convenience. Once your donation
is processed, you will receive an email
message confirming your payment.

There are many ways to
contribute. Donations to JAINA
are tax deductible. Your gift will
enable JAINA to continue its
quest towards meeting the
religious, social, educational, and
economic needs to the Jain
community.

A general donation gift to JAINA
can be made by check,
credit/debit card, or cash.
Donation can be one time or in
installments, or monthly or
yearly. Please see the pledge
card for details.

No donation is a small donation.
Your generosity is always
respected and appreciated.

Thank you for your Donation ...
and please ...

Get INVOLVED

- ☀ Become a member of www.JAINA.org and sign up for our newsletter.
- ☀ Join the Conversation by checking our Facebook page, following us on Twitter, and commenting on videos on our YouTube Channel.
- ☀ Become an active volunteer, committee member, committee lead, or a Chair-person.
- ☀ Assist JAINA Board and Executive Committee in capacities to help ensure our collective success.

Steps to Online Donations

Step 1:

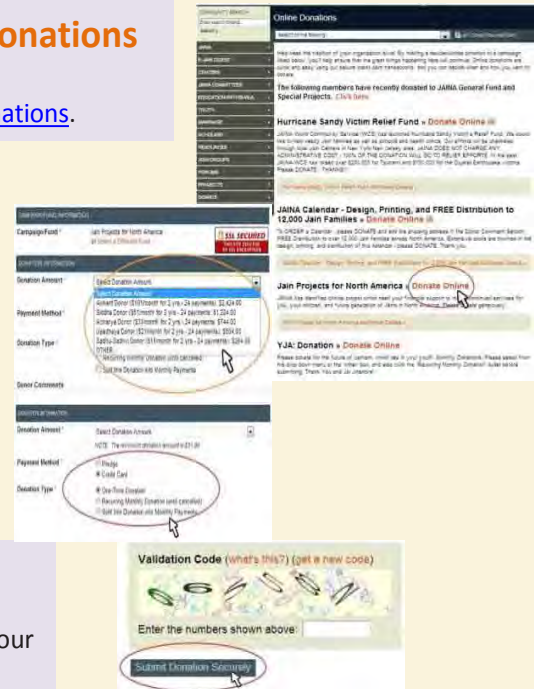
Go to www.jaina.org/donations.

Step 2:

Select your donation
amount and
donation type.

Step 3:

Provide donor and billing
information and Submit your
donation securely.



JAINA Fund Raising Committee
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UNNAATI PODDAR