



# **18th Biennial JAINA Convention**



**JAINISM : World of Non-Violence  
July 2-5, 2015 | ATLANTA**





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**BEST WISHES TO JAINA & JAIN TEMPLE OF GREATER ATLANTA**

## णमोकार महामंत्र

णमो अरिहंताणं  
णमो सिद्धाणं  
णमो आयरियाणं  
णमो उवज्झायाणं  
णमो लोए सब्बसाहूणं  
एसो पंच णमोक्कारो  
सब्ब पावप्पणासणो  
मंगलाणं च सब्बेसिं  
पढमं हवइ मंगलं



# 18th Biennial JAINA Convention 2015

## JAINISM: World of Non-Violence



Non-violence leads to the highest ethics, which is the goal of all evolution. Until we stop harming all other living beings, we are still savages. - Thomas A. Edison

An eye for an eye makes the whole world blind - Mahatma Gandhi

At the center of non-violence stands the principle of love - Martin Luther King, Jr.

Ahimsa is the strongest force Known - Mahatma Gandhi

Ahimsa - respect for living beings as a unity

There is no such thing as defeat in non-violence. Cesar Chavez

"We do not need guns and bombs to bring peace, we need love and compassion." — Mother Teresa

Ahimsa - belief that all living things are connected

What is magnificent about humans is when they decide to turn and stand. If they respond with non-violence on principle and hold their ground, they are really magnificent. James Cromwell

Ahimsa - Kindness and non-violence towards all living things



Atul & Rupa  
Shah

Best Wishes for  
2015 JAINA Convention

Sawan & Riya  
Shah

Maha Sanghpati





We proudly support the 2015 JAINA Convention



From  
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AnekantVad

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## Kothari Family Welcomes JAINA To Atlanta

चत्तारि परमंगाणि दुल्लहाणीह जन्तुणो । माणुसतं सुई सदधा संजमम्मि य वीरियं ।

Four great things are very rare in this world for a living being:

- (1) Birth as a human being, (2) Listening to scriptures,
- (3) Faith in religion and (4) Energy to practice self-control.



**SANGHPATI**

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Dr. Raj Kumar, Tanya, Nikhil and Chase Kumarpal . Atlanta, GA



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### Jai Jinendra and Welcome to the 18th Biennial JAINA convention in Atlanta! World of Non-Violence

We hope that this weekend provides an opportunity for spiritual development, promotes non-violent living in all forms of thoughts and actions, and allows you to focus on health and wellness through meditation, yoga, and interactive sessions.

“Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.” – Mahatma Gandhi

“Non-violence is the way of the strong man. It is not a method of stagnant passivity. True pacifism is a courageous confrontation of evil by the power of love.” - Martin Luther King, Jr.

“Non-violence leads to the highest ethics, which is the goal of all evolution. Until we stop harming all other living beings, we are still savages.”  
- Thomas A. Edison

Best wishes for a great convention!

Prem, Sandhya,

Ankit, Mona, Mohit, Shephali, Gavin & Sofia Jain

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## 18<sup>th</sup> Biennial JAINA Convention

Jainism: World of Non-Violence

### Preface

July 4, 2015

Dear Convention Attendees,

The JAINA Executive Committee, Convention Board, and Jain Society of Greater Atlanta would like to thank each one of you for attending this year's most auspicious convention. The various JAINA Convention Committees and Jain Society of Greater Atlanta members and volunteers have spent countless hours to create a memorable program to help you recharge and reconnect body and soul with Jainism.

The theme of this 18<sup>th</sup> Biennial JAINA Convention is "*Jainism: World of Non-Violence*." Jainism is a way of life. For thousands of years, Jainism has preached non-violence (Ahimsa), Pluralism (Anekanta-Vad), and non-possessiveness (Aparigraha). Non-violence is compassion and forgiveness in thoughts, words, and deeds. Non-violence is: not to condone or provide support in any shape or form to injure, harm, abuse, oppress, enslave, insult, discriminate, torment, persecute, torture, or kill any creature or living being (human or non-human). Six steps of Non-violence are: love with actions, love with speech, love by thoughts, avoid harm by thoughts, avoid harm by speech, and avoid harm by actions. We are all becoming more interdependent and therefore there is an ever-increasing need to spread and enroot non-violence globally to encourage peace, spirituality, and harmony among all living beings and environments. The Convention Committee hopes that each and every attendee will ponder the knowledge gained, implement it in daily activities for self-improvement, and spread it graciously. A Jain way of life leads to compassionate, healthy, and happy living.

This commemorative souvenir book will remind you of your participation in this four-day spiritual event with your fellow Jain community from across the world. The book contains articles written by sadhus, sadhavis, scholars, letters from political dignitaries and others, advertisements, photos, lists of donors, and volunteers. The JAINA Convention Committee is indebted to all the contributors for their intellectual, monetary, and time contributions without which this souvenir book would have been impossible. The generous donations and support extended by the Jain Center of Atlanta and other Jain Centers located throughout the USA were nothing short of inspiring. Please note that the views expressed in the articles are not a direct reflection of the opinion of JAINA or the Convention Committee.

The various Convention Committees had members located throughout the USA. Committee members had to make many trips from across the country to various Jain Centers for fund raising and to conduct meetings to plan, organize, and conclude various aspects of the convention. Souvenir Committee members tirelessly called and reminded contributors for timely submissions, developed and implemented designs, helped compose advertisements, raised funds, and finally proofread and printed this book. It's a long and challenging process that involved lots of late night work from a group of volunteers - many of whom had never undertaken such an effort. Despite the best efforts of the Convention committee members and volunteers, should you experience any difficulties at the convention or with the Souvenir book, we humbly ask "Micchami Dukkadam."

May this 4<sup>th</sup> of July weekend at 18<sup>th</sup> JAINA Biennial Convention in Atlanta be an unforgettable celebration of Jainism and our community. We hope you enjoy the speakers, themed activities, lively musical performances, festive parties, and, of course, the delicious food. And, may this Souvenir book help you remember this experience for many years to come.

Respectfully,  
Souvenir Committee  
18th Biennial JAINA Convention

**THANK YOU FOR THE  
OPPORTUNITY TO  
SERVE THE COMMUNITY**





### Executive Committee

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2013-2015



Dear Friends,

Jai Jinendra! On behalf of JAINA and all Jain Centers across North America, it is my sincere pleasure to welcome you to the 18th Biennial Jain Convention in Atlanta.

I remember it was 1981 when a group of us gathered at Jain Center of Southern California to think about ways we could achieve our shared vision to evolve and promote Jain community, expand an awareness of Jainism and it's values, and energize our community by evoking social change. Since then, JAINA has made tremendous progress to achieve our goals.

This year's convention theme "Jainism: World of Nonviolence" captures the driving force behind the past 40 years of JAINA's activities. During the next three days, you will have the opportunity to attend a wide variety of innovative sessions to learn, explore, and engage with various topics related to nonviolence. Nonviolence, compassion and service have been at the heart of our work as an organization and a community.

As community leaders and parents, we hope that with each generation, they build on the foundation set before them and are also empowered to express our Jain values in new ways. I am proud of how our youth leaders.

On behalf of the JAINA Executive Committee, I would like to thank all of our volunteers, dignitaries, speakers, and sponsors for their tireless efforts in organizing this convention. From identifying the theme, to planning logistics, to fundraising, everyone came together to ensure that you have a meaningful and enjoyable convention experience. I also want to thank the Jain Society of Greater Atlanta and the local Convention Committee for graciously hosting this convention.

On a personal note, I want to thank you all for giving me the opportunity to serve our community, and thank my family for their constant support and guidance. It has been an absolute honor to be JAINA President these past 2 years and to feel the satisfaction from what we have accomplished as a community over the past 4 decades and for decades to come.

Sincerely,  
Prem Jain  
2013 - 2015 JAINA President

### Convention Board

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It is my privilege to welcome you to the 18<sup>th</sup> Biennial JAINA Convention at Georgia International Convention Center (GICC) in Atlanta, GA. On behalf of JAINA EC and BOD, I thank Jain Society of Greater Atlanta for hosting this Convention.

The theme of this year's Convention is Jainism: World of Non-Violence. Ahimsa (non-violence) in actions, words and thoughts is the core of Jainism and key to eternal peace in world. As birth place of Dr. Martin Luther King's non-violence movement in USA, Atlanta is the most appropriate place for our Theme.

Day time sessions focus on religious, non-violence, education, quality of Life, community services, and entrepreneurship. Youth Programming has specific activities for ages 5 to 12 (Kids Activities), ages 13-20 (YA), ages 21-40 (JNF & YJP). We are launching Jain Milan for ages 21-40 at this convention. Evening programs for Youths include cruise on Lake Renier for JNF and Jain Milan attendees. Evening programs also include Thursday's RassGarba, Friday's Cultural Programs will showcase the versatile talent of the Jain Community, Saturday's gala program will bring renowned Bollywood singers.

Delicious and elaborate meals for breakfast, lunch, and dinner as well as delightful snacks will be provided during entire convention at GICC.

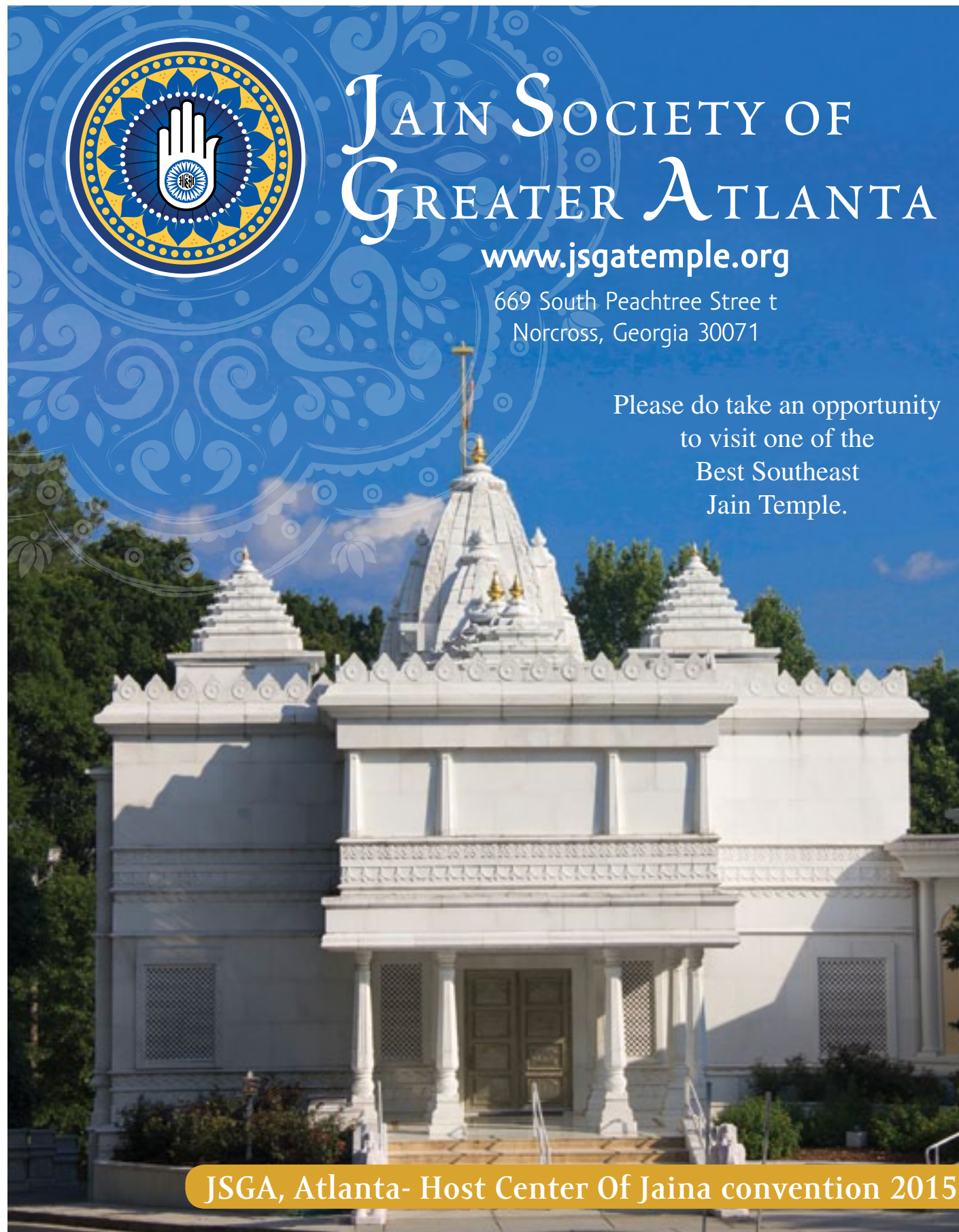
I am humbled and deeply appreciate the incredible support we have enjoyed from generous Donors, Sponsors, early Registration by you, and thousands of hours of work over a year by dedicated volunteers.

Please enjoy the convention, make new friends and take home life-long memories!

Sincerely,  
Ashok Domadia  
Convener







JSGA, Atlanta- Host Center Of Jaina convention 2015



669 South Peachtree Street • Norcross, Georgia 30071-2438 • 770-807-6187  
www.jsgatemple.org

Date: July 2<sup>nd</sup>, 2015

Jai Jinendra and Pranam,

On behalf of Jain Society of Greater Atlanta (JSGA), we are excited to welcome you to the 18th Biennial JAINA Convention in Atlanta, GA first time ever in the Southeast United States.

Our Society was founded in year 1992 with only a few active families and over a span of 13 years our membership is now more than 500 families. With this exceptional growth, there was an apparent need to build our own center. The process started with the acquisition of land in 1995/1996. With strong belief, commitment, and generous donations from our members, in a span of 12 years, we have been able to build our center which consists of main hall, temple and full kitchen and dining area in Norcross, GA by year 2008. Our center provides an ideal setting for practicing the multiple traditions and sects of Jainism for our members and place for providing Jain education to children. We humbly welcome you to visit our center for darshan, meditation and/or puja. Our members will be very happy to accommodate your needs and make your visit a memorable one.

The theme of this year's convention is "**Jainism: World of Non-violence**". Since the 1960's, Atlanta has been a bastion for non-violent activism. With the growth of this movement lead and directed by Martin Luther King Jr., some of the greatest leaders in history for non-violent activism have challenged the schools of engagement that were widely used in the past. This makes Atlanta the perfect location for this year's convention; we have attendees and speakers, scholars, monks and nuns from all across the globe.

JAINA and JSGA members and volunteers from our local community as well as from various centers in North America have worked very hard to make your experience unique and unforgettable for coming years. The four days of this convention are designed to cater to all ages and interest 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 which embodies the theme of "Jainism: World of Non-violence" and includes planned lectures on various tracks, seminars, work-shops and exhibits that encompasses the core values of Jainism. The program is designed to offer something distinctive to all attendees. The outstanding team of volunteers has incorporated many exceptional and exciting items, including a variety of Jain food and entertainment.

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

Sameer Shah

*Sameer Shah*

President

Pritesh Ostwal

*Pritesh Ostwal*

Vice President

#### JSGA Executive Committee 2015

President: Sameer Shah	Vice President: Pritesh Ostwal	Secretary: Ketan Shah
Treasurer: Ketan Doshi	Youth Secretary: Ketan Shah	Executive Member(s): Sunil Dosi / Jyotin Shah







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Jainism: World of Non-Violence

Atlanta | July 2<sup>nd</sup> – 5<sup>th</sup> 2015

## Maha Sanghpati

Sawan & Riya Shah, and  
Atul & Rupa Doshi

Atlanta, GA	Maha Sanghpati	\$55,001
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## Sanghpati

Gulabbhai & Mowanben  
Kothari

Atlanta, GA	Sanghpati	\$31,001
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Mahendra & Madhulika  
Bapna

Atlanta, GA	Sanghpati for two days	\$15,501
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Santosh & Sarla Kothari

Atlanta, GA	Sanghpati for two days	\$15,501
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## Grand Sponsors

Prem & Sandhya Jain

San Francisco, CA	Grand Sponsor	\$25,001
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## Corporate Sponsors

Patel Brothers

Chicago, IL	Corporate Sponsor - Groceries	\$40,000
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NeilMed - Dr. Ketan Mehta

San Francisco, CA	Corporate Sponsor- Souvenir Bags & Pens	\$15,000
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Chuni & Madhu Gala

Detroit, MI	Corporate Sponsor	\$5,001
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Satish & Kinna Shah

Chicago, IL	Corporate Sponsor	\$5,001
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U+ Store & Sawan Shah

Atlanta, GA	Corporate Sponsor - Water Bottle	\$5,001
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## Event Sponsors

Udai & Sushila Jain

Houston, TX	Jain Academy Bowl & Jains Got Talent & Evening Ent.	\$11,001
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Harshad & Bharti Shah

Piscataway, NJ	Raas Garba & Welcome Progr.	\$5,502
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Sushil Jain

Washington, DC	Welcome Progr. & Jains Got Talent	\$5,001
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Ashok Domadia

San Francisco, CA	Bollywood Show	\$3,500
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Bipin & Rekha Shah

San Francisco, CA	Jain Academy Bowl	\$3,500
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Dipak & Ginni Doshi -  
Manubhai Doshi & Family

Chicago, IL	Jain Academy Bowl	\$3,507
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Jain Center Of N.J

Franklin Township, NJ	Jain Academy Bowl	\$3,501
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Karun & Seema Jain

Atlanta, GA	Evening Cultural Progr.	\$3,501
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Prabodh & Hemlata Vaidya

Chicago, IL	Jain Academy Bowl	\$3,500
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Yogesh & Zarana Dhruv

Atlanta, GA	Raas Garba	\$3,001
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Jain Vishwa Bharti Of North  
America

Middlesex, NJ	Welcome Progr.	\$2,501
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## Swamivatsalya

Kamdar Madhu & Kiran

Atlanta, GA	Swamivatsalya	\$10,001
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Gogari Hemant & Jayshree

Atlanta, GA	Swamivatsalya	\$7,001
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Sheth Jagdish & Madhu

Atlanta, GA	Swamivatsalya	\$5,051
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Shah Kirti & Neela

Atlanta, GA	Swamivatsalya	\$5,001
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Shah Deepak & Sampurna

Atlanta, GA	Swamivatsalya	\$4,001
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Clarksville- TN Sangh

Clarksville, TN	Swamivatsalya - Breakfast	\$3,500
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Doshi Rajen & Priti	Atlanta, GA	Swamivatsalya	\$3,501
Jain Center of New Jersey	Franklin Township, NJ	Swamivatsalya - Breakfast	\$3,501
Jain Center of Greater Phoenix	Phoenix, AZ	Swamivatsalya - Breakfast	\$3,501
Jit & Manda Turakhia	Syracuse, NY	Swamivatsalya - Breakfast	\$3,501
Kamdar Mihir & Nicole & Purvi & Farahi	Atlanta, GA	Swamivatsalya	\$3,501
Kothari Vijay & Nilima	Atlanta, GA	Swamivatsalya	\$3,501
Mehta Harshad & Meena	Atlanta, GA	Swamivatsalya	\$3,501
Mukesh & Nimmi Turakhia	Missouri City, TX	Swamivatsalya - Breakfast	\$3,501
Parekh Manhar & Mukta	Atlanta, GA	Swamivatsalya	\$3,501
Parekh Nilesh & Purnima	Atlanta, GA	Swamivatsalya	\$3,501
Parichandji & Nirmala Bothra & family	New York, NY	Swamivatsalya - Breakfast	\$3,501
Patel Pravin C. (TN)	Atlanta, GA	Swamivatsalya	\$3,501
Shah Anil & Madhu	Atlanta, GA	Swamivatsalya	\$3,501
Shah Jiten & Neeru	Atlanta, GA	Swamivatsalya	\$3,501
Shah Kiran & Brinda	Atlanta, GA	Swamivatsalya	\$3,501
Shah Mukta	Atlanta, GA	Swamivatsalya	\$3,501
Shah Nipa Kantilal	Atlanta, GA	Swamivatsalya	\$3,501
Shah Raju & Rekha	Atlanta, GA	Swamivatsalya	\$3,500
Shah Rasik, Chandra, Priti, Swati & Anand	Atlanta, GA	Swamivatsalya	\$3,500
Shah Sameer & Palak	Atlanta, GA	Swamivatsalya	\$3,501
Shrimad Rajchandra Swadhyay Kendra	Jain Center of New Jersey	Swamivatsalya - Breakfast	\$3,501
Vakharia Mahavir & Darshana	Atlanta, GA	Swamivatsalya	\$3,500



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Anonymous	Atlanta, GA	Swamivatsalya	\$2,001
Hemant & Lina Shah, and Vipul & Reshma Shah	Chicago, IL	Swamivatsalya - Silver Snack	\$2,000
Jain Society Of Toranto	Toronto, Canada	Swamivatsalya - Silver Snack	\$2,001
Ajmera Ravi & Reema	Atlanta, GA	Swamivatsalya	\$1,001
Itchaporia Chandrakant & Ila	Atlanta, GA	Swamivatsalya	\$1,001
Nandu Mahendra & Bharti	Atlanta, GA	Swamivatsalya	\$1,001
Parekh Sapan, Reena, Milli	Atlanta, GA	Swamivatsalya	\$1,001
Patel Jatin Pravin	Atlanta, GA	Swamivatsalya	\$1,001
Shah Anup & Nidhi	Atlanta, GA	Swamivatsalya	\$1,001
Shah Ashok & Jyoti	Atlanta, GA	Swamivatsalya	\$1,001
Shah Bharat & Dina	Atlanta, GA	Swamivatsalya	\$1,001
Shah Dinesh & Jyoti	Atlanta, GA	Swamivatsalya	\$1,001
Shah Dinesh & Neemu	Atlanta, GA	Swamivatsalya	\$1,001
Shah Janak & Indira	Atlanta, GA	Swamivatsalya	\$1,001
Shah Lisa & Sheela	Atlanta, GA	Swamivatsalya	\$1,001
Shah Mahendra & Veena	Atlanta, GA	Swamivatsalya	\$1,001
Shah Pravin & Veena	Atlanta, GA	Swamivatsalya	\$1,001
Shah Rupesh & Bijal	Atlanta, GA	Swamivatsalya	\$1,001
Chhajed Jayanti & Jyotsna	Atlanta, GA	Swamivatsalya	\$500
Mahendra Kapadia	Detroit, MI	Swamivatsalya	\$500
Manish & Varsha Mehta	Detroit, MI	Swamivatsalya	\$501
Modi Vimal & Meeta	Atlanta, GA	Swamivatsalya	\$501
Nalin & Gita Shah	Detroit, MI	Swamivatsalya	\$501
Niranjana & Vibha Shah	Detroit, MI	Swamivatsalya	\$501
Pritish & Shreya Shah	Detroit, MI	Swamivatsalya	\$501
Rajendra & Pratibha Modi	Detroit, MI	Swamivatsalya	\$501
Shah Arun & Kala	Atlanta, GA	Swamivatsalya	\$501







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Shah Mukesh & Rita	Atlanta, GA	Swamivatsalya	\$501
Vastupal & Varsha Shah	Detroit, MI	Swamivatsalya	\$501
Shah Bharat & Anjana	Atlanta, GA	Swamivatsalya	\$251
Shah Bhupendra & Sushila	Atlanta, GA	Swamivatsalya	\$251
Shah Harshad, Rita & Family	Atlanta, GA	Swamivatsalya	\$251
Shah Navin & Hansa	Atlanta, GA	Swamivatsalya	\$251
Shah Rajni & Usha	Atlanta, GA	Swamivatsalya	\$251

### Panchkalyanak

Dhanraj & Kalpana Sipani	Atlanta, GA	Scholar Travel + Panchkalyanak	\$3,001
Girish & Pratibha Shah	Atlanta, GA	Panchkalyanak @ Temple	\$2,000
Bhalchandra & Veena Daulat	Dallas , TX	Panchkalyanak @ Temple	\$1,501
Dhiren and Sushma Shah	Dallas , TX	Panchkalyanak @ Temple	\$1,000
Jaldeep and Neeta Daulat	Dallas , TX	Panchkalyanak @ Temple	\$1,000
Ramesh & Jayu Momaya	Atlanta, GA	Panchkalyanak @ Temple	\$1,001
Sunil and Sharmila Dharod	Dallas , TX	Panchkalyanak @ Temple	\$1,000

### Donations

Manoj & Sonali Jain	Atlanta, GA	Donation	\$5,001
Jain Milan	New Jersey	Donation	\$5,001
kernel & Chetna Parikh	Chicago, IL	Donation	\$3,501



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Kunal & Kavita Kochar	Atlanta, GA	Donation	\$2,101
Jain Society of Central Florida	Altamonte, FL	Donation	\$1,152
Hasmukh & Harsha Shah	San Francisco, CA	Donation	\$1,001
Jaswant & Meera Modi	Los Angeles, CA	Donation	\$1,000
Jatin & Meena Shah	New Jersey	Donation	\$1,000
Mahesh Wadher	Los Angeles, CA	Donation	\$1,001
Nitin & Meena Shah	Chicago, IL	Donation	\$1,001
Velji & Champa Bid	Livingston, NJ	Donation	\$1,000
Alpesh Shah	Los Angeles, CA	Donation	\$501
Amrit & Sheela Bhandari	Los Angeles, CA	Donation	\$501
Atulbhai	Los Angeles, CA	Donation	\$501
Dr. Jayesh Shah	Los Angeles, CA	Donation	\$501
Dr. Manibhai Mehta	Los Angeles, CA	Donation	\$501
Mahendra & Kusum Shah	Chicago, IL	Donation	\$500
Minaxi and Amrish Sethi	San Francisco, CA	Donation	\$451
Nirav & Sweta Shah	Los Angeles, CA	Donation	\$501
Nirmal and Neena Jain	Los Angeles, CA	Donation	\$501
Nitinbhai MBW	Los Angeles, CA	Donation	\$501
Raju & Neeta Shah	Los Angeles, CA	Donation	\$501
Sulochna & Guntant Shah	New Jersey	Donation	\$501
Sunilji & Harishji	Los Angeles, CA	Donation	\$500
Tarun Jogani	Los Angeles, CA	Donation	\$500

Vinodbhai Desai	Los Angeles, CA	Donation	\$501
Virendra Shah	Los Angeles, CA	Donation	\$500
Yogesh & Sangita Shah	Los Angeles, CA	Donation	\$501
Bipin & Rekha Parikh	Chicago, IL	Donation	\$300
Ami Domadia	San Francisco, CA	Donation	\$251







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Aruna and Arvind Shah	San Francisco, CA	Donation	\$251
Arvind & Kalpana Shah	Chicago, IL	Donation	\$251
Arvind & Ramila Shah	Detroit, MI	Donation	\$251
Ashwin & Devika Shah	Chicago, IL	Donation	\$251
Ashwin & Kirtibala Shah	Chicago, IL	Donation	\$251
Atul & Dharmi Shah	Chicago, IL	Donation	\$251
Bhupendra & Neena Shah	Detroit, MI	Donation	\$251
Bipin & Kailash Shah	Chicago, IL	Donation	\$250
Daksha and Laheri Shah	San Francisco, CA	Donation	\$251
Datta and Girish Shah	San Francisco, CA	Donation	\$251
Dinesh & Nayana Shah	Chicago, IL	Donation	\$251
Dr. Shirish & Kanan Patrawala	New Jersey	Donation	\$250
Harish & Geeta Khona	Los Angeles, CA	Donation	\$251
Hasendra & Bina Shah	Los Angeles, CA	Donation	\$251
Hema & Manda Pokharana	Chicago, IL	Donation	\$251
Hemendra & Alka Shah	Chicago, IL	Donation	\$251
Hitesh & Sudha Shah	Chicago, IL	Donation	\$251
Hitesh & Usha Shah	Chicago, IL	Donation	\$251
Jayendra & Leena Shah	Chicago, IL	Donation	\$251
Jitubhai Shah	Los Angeles, CA	Donation	\$250
Kanti Shah	Detroit, MI	Donation	\$251
Keerti & Hansa Shah	Chicago, IL	Donation	\$251
Kishor & Rita Shah	Los Angeles, CA	Donation	\$251
Komal Shah	San Francisco, CA	Donation	\$251
Mahendra J Shah	Detroit, MI	Donation	\$251
Manojbhai Jariwala	Los Angeles, CA	Donation	\$251
Mita Mehta	Los Angeles, CA	Donation	\$251



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Neal Vora	San Francisco, CA	Donation	\$251
Pradip & Darshana Shah	Chicago, IL	Donation	\$251
Prakash Sheth	Los Angeles, CA	Donation	\$250
Pramod & Kamini Shah	Los Angeles, CA	Donation	\$251
Raj Jain	Los Angeles, CA	Donation	\$251
Rajen & Manjri Dharmi	Los Angeles, CA	Donation	\$251
Rajendra & Nikita Shah	Chicago, IL	Donation	\$251
Ranjan and Natwar Shah	San Francisco, CA	Donation	\$251
Rashmi and Amit Desai	San Francisco, CA	Donation	\$251
Ravindra & Pallavi Kobawala	Chicago, IL	Donation	\$251
Saroj and Kiran Suklecha	San Francisco, CA	Donation	\$251
Shirish & Padma Seth	Los Angeles, CA	Donation	\$251
Sudhir & Pallavi Sheth	Los Angeles, CA	Donation	\$251
Suresh & Asmita Shah	Chicago, IL	Donation	\$251
Suru & Vasanti Shah	Chicago, IL	Donation	\$251
Varsha and Kamlesh Desai	San Francisco, CA	Donation	\$251
Vasant & Charumati Shah	Chicago, IL	Donation	\$251
Vinod Jain	San Francisco, CA	Donation	\$251
Vishal	Los Angeles, CA	Donation	\$251





## BEST WISHES FROM PUJYA SHREE CHITRABHANUJI

Dear JAINA President, Executive Members,  
Board of Directors and all,

I want to express my blessings to all as we  
gather for the 18th Biennial JAINA Convention.

Today in a hi-tech, modern world, man has  
made progress by leaps and bounds thus  
changing the face of the world, but has man  
changed and progressed at the same speed in  
the spiritual realm is a big question.

JAINA has for past eighteen years provided  
a platform for Jain members to probe into this  
question deeply by arranging lectures, yoga,  
meditation, exhibition and many more events  
on subjects related to the core values of Jain  
Dharma like Ahinsa, compassion, love, amity,  
truthfulness, relativity in thinking, karma, theory  
of non- accumulation, celibacy etc.

The topic of this year's conference is Jainism:  
The world Of Non-Violence. It is best exempli-  
fied by our guiding principles: Ahinsa, or non-vi-  
olence; Anekantavada, relativity of thinking and  
Aparigraha, the beauty of simplicity and non-ac-  
quisition.

Ahinsa is love. Ahinsa is peace. Ahinsa is absti-  
nence from causing any pain or harm whatso-  
ever to any living creature. If one is established  
in Ahinsa one has attained all virtues. Ahinsa  
is the pivot. All virtues revolve around Ahinsa.  
All religious and ethical rules become merged  
in the great vow of Ahinsa. It is the practice of  
Ahinsa that results in lifelong happiness.

Ahinsa is a daily lifestyle that starts with a diet  
of plant-based food. By cultivating compassion  
and consideration for what we eat, we play a

vital role in sustaining the balance of the whole  
planet.

Jains hold that truth is multifaceted and has  
multiple sides that cannot be completely com-  
prehended by anyone. That is why Anekanta-  
vada is a peaceful way of communicating. We  
strive to create a sacred space in the heart  
where we hold the opinions and beliefs of oth-  
ers with respect and empathy. When we allow  
others to express their feelings without criticism  
or judgment we promote mutual understanding.  
In Anekantvada, there is no "battle of ideas", be-  
cause this is considered to be a form of intellec-  
tual himsa or damage, leading quite logically to  
physical violence and war.

Aparigraha is the concept of non-possessive-  
ness, non-grasping or non-greediness. Apari-  
graha is our worldview expressed by simplicity  
of life governing our words, thoughts and ac-  
tions. Its greatest obstacle is egoism, so we are  
always mindful of the need for humility.

With faithful application of these three prac-  
tices, we create a better life for ourselves and  
others. And so, on this memorable occasion,  
I bless and appreciate all the members who  
have made JAINA a  
vibrant and ev-  
er-growing unity.

Love & Blessings,

Chitrabhanu



*"THANK YOU to all Volunteers  
for your dedication and tireless efforts  
in the planning and execution of this  
JAINA Convention."*



**Domadia Family**  
Ashok - Jyoti  
Mona - Shelly





## Message from Acharya Chandanaji

*It is noteworthy to see the contribution of Jain Community in USA doing monumental strides in uniting the people of all cultures & belief. Our community which is sparse in the entire breadth of America has created an indelible impact by uniting the citizens through temples & spiritual & cultural centers. These centers have knitted a spiritual fabric by which the entire society & nation is unified & united on spiritual, moral and social grounds. It has risen to the occasion by fulfilling the cultural & social obligations of all Indians & other communities as well.*


*In this context, JAINA is instrumental in leaving an everlasting effect by its philanthropic, spiritual and social activities. JAINA has developed into a torch bearer and a guiding spirit by providing spectacular support to the promising youth of our vibrant society.*

*It is our strong belief that JAINA will be a force to reckon with in the coming days & will be marching ahead with many more spiritual aspirations to the world.*

*I am immensely happy that after extensive planning you are organizing a large colloquium to debate, ponder and discuss Bhagwan Mahavir's most loved principle of Ahimsa, which would promote reliance in compassion, peaceful living, and will amplify the ambiance of Ahimsa.*

*All your efforts intended for achieving long lasting world peace are commendable and I shower my heartfelt blessings and support to all of you in this cause. May you succeed in your worthy endeavors!*

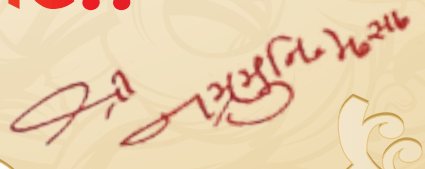
Acharya Chandana



અક્ષરદેહે અમારા ભાવ..  
અમારા સાક્ષાત્કારની પ્રતીતિ ઠરાવશે.  
**રાષ્ટ્ર સંત પૂજ્ય ગુરુદેવ**  
**શ્રી નમ્રમુનિ મહારાજ સાહેબ**  
**JAINA**  
(Jain Association in North America)  
પ્રિયતા જ્યારે પરમાત્મા માટે પ્રગટે, ત્યારે જ પરમાત્માના ધર્મ માટે...  
કંઈક નવું... કંઈક અનોખું કરવાના ભાવ થાય.  
અમેરિકા જેવા વેસ્ટર્ન ડલ્ચરમાં રહીને પણ JAINA નાં માધ્યમ દ્વારા,  
જૈન ધર્મ માટે, ધર્મ પ્રત્યેની જાગૃતિ માટે, પરદેશમાં વસતા જૈન પરિવારોમાં,  
જિનેશ્વર પરમાત્માના અહિંસા અને અતેકાંતવાદ જેવા સિદ્ધાંતોને જીવંત રાખવા  
ATLANTA માં અભિયાન સર્જીને ખરેખર...

**ધર્મ પ્રેમનું..**  
**અહોભાવનું..** સર્જન કર્યું...  
આપની ભાવનાને.. આપના પુરુષાર્થને મારા અભિવંદન!  
આવા પ્રકારની ધર્મ સેવા દ્વારા આપ સહુએ સંત હૃદયમાં સ્થાન પામ્યું છે.  
આપની ધર્મ પ્રત્યેની શ્રદ્ધા, ભક્તિ, નિષ્ઠા, નિઃસ્વાર્થ પ્રેમ અને અહોભાવનાને  
અમારા લાખ લાખ અભિનંદન..!  
આપની ભાવના પ્રતિ પલ પ્રગતિ કરે એ જ...

**અમ.**  
**અંતરના**  
**આશીર્વાદ..**

શુભં ભવ: 





## BEST WISHES FROM Swasthishri Charukeerthi Bhattaraka Pandithacharyavarya Mahaswamiji

Sri Jain Mutt, Moodbidri-574227, Karnataka, India

Ph: (08258) 236418/325105 | Website: www.jainkashi.com | E-mail: jainkashi@hotmail.com

Dharmabandhu,

JAINA organization was established in 1981 providing 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 Jain religion is “Live and Let Live”. It is the guiding principle of harmony among all living beings. In the beginning years the biennial conventions of JAINA have been conducted very meaningfully and impressively. It is a matter of pleasure that the 18th Biennial convention is being held from July 2 to 5th, 2015 at famous business center in Atlanta, 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. If saints and practitioners from different sects of Jainism, have been successfully brought to one stage today, the credit goes to JAINA.

The theme of the present convention is “Jainism, THE WORLD OF NON VIOLENCE” there are six tracks structured for speakers. The participation of the prominent Sadhus and Sadhis, dignitaries and scholars is indicative of the significance of the present Biennial Convention. May the 18th Biennial JAINA Convention be successful. May it be meaningful and profitable to all? May the Souvenir to be brought out on this 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 BHOOPYAAD VARDHATAAM JINASHAAANAM.



## Manav Mandir Mission Trust

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KH-57, Manav Mandir, Sarai Kale Khan, New Delhi-110013. www.acharyaroopchandra.com

FOUNDER / PRESIDENT:

H. H. POOJYA ACHARYA SHRI ROOP CHANDRAJI MAHARAJ

### MESSAGE

18<sup>th</sup> Biennial Jain Convention के अवसर प्रकाशित होने वाले Souvenir के लिए मंगल-भावनाएं। Convention Theme—Jainism: World of Non-Violence के लिए बधाई।

यह गौरव का विषय है आज Jain Community की Worldwide पहचान एक Non-Violent, Peace Loving Community के रूप में मान्य हो चुकी है। इस पहचान पर कोई आंच नहीं आए, इस दिशा में गंभीरता से चिंतन-मंथन होना जरूरी है। इसके साथ ही अहिंसा/शाकाहार को हम एक Worldwide Mission कैसे बना सकते हैं, मैं समझता हूँ जैन कन्वेंशन में इस पर पूरे विस्तार से विचार-मंथन होना चाहिए। भारत में विभिन्न पंथों/संप्रदायों को भी इस मिशन में एक मंच पर लाया जा सकता है।

कन्वेंशन में भाग लेनेवाले संत-जन, विद्वत् जन तथा पदाधिकारियों की अपनी महत्वाकांक्षाएं हावी न हों, ऐसी जागरूकता जरूरी है। यह कन्वेंशन जैन-धर्म और परंपरा को ऊँचाइयों तक ले जाने में सफल हो, इसी आशीर्वाद के साथ-

Muni Roopchandra

आचार्य रूपचन्द्र  
Acharya Roopchandra

Sh. Mr. Ashok Damodia  
Convener- 18<sup>th</sup> Biennial Jain Convention  
Atlanta, U.S.A.







## Letter of Best Wishes for JAINA



Over the past 34 years JAINA has been doing an outstanding job of bringing Jains together from all over the United States to learn about the Jain way of life. To achieve this goal, jaina invites scholars from the different parts of the world, arranges conventions, lectures and enlighten, inspire, and empower the delegates. Presenting Jainism as a World of Non Violence, in this years' theme is particularly relevant considering the current state of world affairs. An inordinately large part of humanity has been displaced from there homes due to war in North Africa, Middle East and parts of the old Soviet Union. It is ironical that the foundation of instability and war in these parts of the world finds its roots in religious belief. Should faith ever become a source of violence? Followers of Jainism will unequivocally say "No". Against this backdrop, there couldn't be a more opportune time to reflect on and spread Lord Mahavira's concept of Non Violence – which as we know is a foundational tenet of Jainism. Seeing the world with a renewed sense of hope through discourses and discussions on Non-Violence should not only heal the wounds on our consciousness as we listen to the atrocities around the world in the news everyday, but also motivate us to spread it in the communities where we live.

We offer our blessings, prayers and best wishes for the success of the event.

Samani Parimal Pragya





## Blessings from Shrutpragya Swamiji

( Peace of Mind Foundation, Rajkot, India )



આજે જ્યારે રાષ્ટ્રમાં ધર્મના નામે હિંસા,સ્પર્ધા, અને કુરતા વધી રહ્યા છે ત્યારે ભગવાન મહાવીરની અહિંસાની દુનિયાને જરૂર છે. મહાવીરની અહિંસા એમના સમય કરતા પણ આજે વધુ પ્રાસંગિક છે.આપણા ભાવ જગતમાં મૈત્રી, વિચારમાં અનેકાંત,વ્યવહારમાં ઈચ્છા પરિમાણ,આચારમાં સંયમ અને વર્તનમાં વિનય આવશે તો સાચા અર્થમાં આપણે જૈન બની શકીશું. હવે આખા વિશ્વમાં આ જિન પર્યાવરણ ફેલાય તો દુનિયામાં યુદ્ધ અને અશાંતિ શક્ય નથી. આ આપણા સૌની જવાબદારી છે. પૂરી માનવ જાત જે દિવસે Eco Friendly બનવાનો પ્રયત્ન કરશે, જૈન જીવન શૈલી અપનાવશે, ત્યારે આ પૃથ્વી પર અહિંસાનું શાસન સ્થપાશે એવી શ્રદ્ધા છે. એટલાંટામાં યોજાઈ રહેલા JAINA CONVENTION માં પ્રસારિત થનાર અહિંસાનો સંદેશ પૂરી દુનિયામાં અભય, પ્રેમ અને શાંતિનું વાતાવરણ ઉભું કરશે એવી સદ્ભાવના સાથે . . . . શ્રુતપ્રજ્ઞ સ્વામી



## Ahimsa Vishwa Bharti

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### Message

I am pleased to know that JAINA Convention 2015 has been organized from 2 to 5 July 2015 at Atlanta, Georgia 2015. Established in 1981 through its 69 Centers in North America JAINA has been successfully working to strengthen Jain Community and doing humanitarian works due to which its voice is heard in United Nations and White House.

At JAINA Convention 2015 an extensive discussion on "Jainism: World of Non Violence" will be held. The discussion will be held at a time when on one hand natural disaster caused by earthquake in Nepal has moved the world and on other hand war, violence and terrorism caused due to communal and racial frenzy in different parts of the world is terrifying the humanity.

War, violence and terrorism cannot solve any problem. Violence gives rise to counter violence. Dialogue based on Bhagwan Mahavir Philosophy of Non-violence and Unity in Diversity all mutual conflicts can be solved. Natural calamities also become more disastrous when principles of nonviolence and environment are ignored. Non-violence and Environment directly related. Thus extensive discussion on "Jainism: World of Non Violence" will be milestone to provide solution to above problems. Virtually Bhagwan Mahavir philosophy of 'Unity in Diversity' has solution for many global problems.

It is appreciable that even after living in western countries with extreme materialistic development and having a very busy lifestyle all of you are working towards conserving religious, social, spiritual and cultural values, this is an example other countries including India.

With Best Greetings!

*Acharya Lokesh*  
Acharya Lokesh Muni

Founder President Ahimsa Vishwa Bharti

Website: www.acharyalokesh.org, www.ahimsavishwabharti.org







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### संदेश

यह जानकर हार्दिक प्रसन्नता हुई है कि जैना कन्वेंशन 2015, 2 से 5 जुलाई को अटलांटा, जॉर्जिया यू.एस.ए. में आयोजित होने जा रहा है। 1981 से स्थापित जैना 69 सेंटर्स के माध्यम से जैन एकता को मजबूत करने में सफल हुआ है तथा उसके मानवतावादी कार्यों के कारण अमेरिका में जैन समाज की आवाज यूनाईटेड नेशन्स एवं व्हाइट हाउस तक सुनाई देती है।

जैना कन्वेंशन 2015 में "Jainism: World of Non Violence" पर व्यापक चर्चा होगी। यह कन्वेंशन ऐसे समय में आयोजित हो रहा है जब एक ओर नेपाल में भूकंप की भयंकर त्रासदी ने मानवता को झंझोर कर रख दिया है और दूसरी ओर विश्व के अनेक भागों में सांप्रदायिक तथा जातीय उन्माद से उत्पन्न युद्ध, हिंसा व आतंकवाद ने विश्व को भयाक्रांत कर रखा है।

युद्ध, हिंसा व आतंकवाद किसी समस्या का समाधान नहीं है। हिंसा प्रतिहिंसा को जन्म देती है। संवाद के द्वारा भगवान महावीर द्वारा प्रतिपादित अहिंसात्मक मार्ग से अनेकांतवाद शैली में हर आपसी विवाद को सुलझाया जा सकता है। प्राकृतिक आपदा भी अहिंसा एवं पर्यावरण के सिद्धांतों को नजरअंदाज करने से उग्र रूप धारण करती है। अहिंसा और पर्यावरण का गहरा संबंध है। सृष्टि का संतुलन भी अहिंसा और पर्यावरण से जुड़ा हुआ है। अतः "Jainism: World of Non Violence" पर होने वाली व्यापक चर्चा उपरोक्त समस्याओं के समाधान के लिए गील का पत्थर साबित होगी। वस्तुतः भगवान महावीर के अनेकांत दर्शन में अनेक वैश्विक समस्याओं का समाधान मौजूद है।

यह बहुत ही उल्लेखनीय है कि पश्चिमी देशों में चरम भौतिक विकास तथा उसकी चकाचौंध के माहौल में रहने तथा अत्यंत व्यस्त जीवन शैली के बावजूद भी आप सभी धार्मिक, सामाजिक, आध्यात्मिक एवं सांस्कृतिक मुद्दों के संरक्षण के लिए एकजुट होकर कार्य कर रहे हैं यह भारत सहित अन्य देशों के लिए भी प्रेरक है।

शुभकामनाओं सहित

आचार्य लोकेश

आचार्य लोकेश मुनि

संस्थापक अध्यक्ष अहिंसा विश्व भारती

वेबसाइट: www.acharyalokesh.org, www.ahimsavishwabharti.org



## Universal Ahimsa Foundation (Regd.)

Founded by His Holiness Shantidoot Acharya Amrender Muniji Maharaj  
Chief disciple of world renowned Jain Guru  
His Holiness Acharya Sushil Muniji Maharaj

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सुश्रावक निर्मल दोषी, अशोक दामोडिया, श्रविका शोभा वोरा एवं जैना के President, Chairman और सभी कार्यकर्ताओं को आशीर्वाद।

आपका निमंत्रण पत्र मिला - उसके लिए धन्यवाद। 2 July से 5 July तक 18th Biennial Jaina Convention करने जा रहे हैं - यह सारे जैन संसार के लिए आनंद का विषय है। Atlanta Georgia जैन समाज का यह एक बहुत सुन्दर प्रयास है जो प्रशंसनीय व सराहनीय कार्य है। यह Convention का कार्यक्रम धर्मनाद किलकारियों को चारों ओर गुंजायमान करेगा तथा सारे वातावरण को आध्यात्म की सुगंध से भर देगा। आज की अपराध वृत्तियों से निराश एवं कुंठित करते हुए मन के लिए यह शुभ आयोजन संजीवनी का काम करेगा।

हमारे गुरुदेव परम श्रद्धेय अर्हट संघ के आचार्य, मुनि श्री सुशील कुमार जी महाराज चाहते थे की अमरीका के हर शहर में भक्ति के वातावरण का प्रचार एवं प्रसार हो जिससे पूरा शहर लभान्वित हो। हर दो साल के बाद Jaina की Convention जैन धर्म, अहिंसा, शाकाहार, पर्यावरण सुरक्षा एवं शिक्षा के कार्य में हमेशा अग्रसर है। इस पवित्र कार्य से नई पीढ़ी के मन में नया उत्साह एवं धर्म की भावना जागृत होगी क्योंकि अब विदेशों में ११ से १४ वर्ष तक की उम्र के बच्चे या तो आत्महत्या या हत्याएं कर रहे हैं। अब इस धर्म ज्योति के कार्य से बच्चों के लिए प्रेरणा एवं जीवन में नई दिशा का आधार बनेगा। इससे एकता व स्नेह की भावना जागेगी। मानव मानवता के मूल्यों को समझकर उसको आचरण में लेगा।

इस अवसर पर विद्वान मुनियों एवं आचार्यों के प्रवचन मनोरंजन के साथ साथ अंजन का काम कर मुमुक्षुओं की जीवन दृष्टि को शुद्ध एवं सूक्ष्मग्राही बनाएंगे - भगवान महावीर की अहिंसा एवं अनेकान्तवाद की ध्वजा वातावरण में आध्यात्मिकता जगाएगी। मुझे विश्वास है कि यह Convention ऐतिहासिक एवं स्मरणीय रहेगा।

जैन संस्कृति की प्रतिक्रिया अहिंसा मूलक होती है - चलना फिरना, उठना, बैठना, शयन करना आदि सभी में अहिंसा का नाद ध्वनित होता है। भगवान महावीर की अहिंसा बहुत व्यापक है। गुरुदेव परमाया करते थे - जबसे बच्चे का जन्म होता है, तब से अहिंसा की शुरुआत हो जाती है। आज नेपाल के अंदर, और कई

देशों में बार बार भूकम्प के द्वारा विनाशलीला हो रही है। उसका मूल कारण जीवों की हिंसा है। नेपाल में २५ लाख पशुओं की हत्या के कारण से भूकम्प बार बार आकर विनाशलीला का दृश्य प्रस्तुत कर रहे हैं। इस लिए भगवान महावीर ने कहा कि " जियो और जीने दो "। मुझे आशा है कि Jaina की Convention के द्वारा अहिंसा, पर्यावरण आदि का प्रचार, प्रसार कर महावीर के अमर सन्देश को विश्व में पहुंचा कर परम शांति का वातावरण उपस्थित करेंगे। " शिवम् भूयात्, मंगलम् भूयात् "। सदा संसार शांति के वातावरण में जिए, इसके लिए कोटिश शुभकामनाएं एवं आशीर्वाद। ओम अर्हम।

Shri Amrender Kumar

शान्तिदूत अमेन्द्रमुनि







Dear JAINA members,

It is commendable how JAINA has been able to guide over 100,000 Jains in North America. It has grown by leaps and bounds since its inception in 1981 through the sincere efforts of the members to actualize its objective of living and promoting a Jain way of life. The biennial conventions play an important role in spreading the message of Jainism.

Man is the architect of his world of beliefs, thoughts and conduct. A unifying vision of seeing the same Self in everyone, nurtures a personality that lives in harmony with all. The fragrance of his love spreads to the world around making him truly non-violent.

By the grace of the Tirthankars, may all live in tune with such a unifying vision and fulfill the theme of this year's convention, 'Jainism: World of Non-Violence.'

Love and Blessings,

Pujya Gurudevshri Rakeshbhai

Jain Muni Ashram  
Akhil Bhartiya Shree Tapoyog Sadhna Kendra Trust,  
Halwas Gate, Bhiwani - 127021 (Haryana)

## HOLY MESSAGE



Convener and Co-convener Jaina Convention,

It is my great pleasure to know that Eighteen Biennial Jaina Convention is being held in Atlanta, Georgia in USA on July 2nd through 5th 2015. It is a great opportunity for Atlanta Jain Sangh. Jaina Convention is a huge platform for Jain Community to get together and think about Society, Religion and Planning for the bright future of Jain Community, in North America.

Jaina has been working for about 35 years in North America as an umbrella organization and now has about 67 Jain Centers as members.

Jaina is working very hard for our religion, society, literature and especially educating young children. Admirable efforts of JAINA has produced results that are very satisfying, for which Jain society overall is very grateful and supportive.

Still there are some points which need to be discussed in depth, thought through and considered. I would like to suggest following three important points to Jaina;

1. How can we develop deep faith in our "Bhagwan" and religion in Jain community, especially in our young generation?
2. How we can we create awareness of Jain principals in broader community beyond Jains
3. How can we enhance unity among all Jain traditions in North America?

I wish and prey the success for this convention.

The Society will be recharged with full of energy, spirit and hope for bright future.

With best Wishes and Blessings

*Manak Muni*





## BEST WISHES FROM Samani Vikas Pragya



It is matter of great privilege to know that in every alternate year JAINA organizes a platform for the Jain community of USA to learn and know the Jain principles.

This year, with the theme of NON-VIOLENCE, JAINA is celebrating its 18th successful JAINA Convention in Atlanta, Georgia, on 3rd of July to 5th of July.

Non-violence is the life of Jainism. One who learns non-violence learns Jainism. As a Jain nun it gives me an immense pleasure, as non-violence is part of my life.

Every religion believes nonviolence as a fundamental principle of human conduct and chief religious virtue. Non-violence is the virtue of life, love, compassion,

self-discipline, and friendliness.

In the age of advancement, money and material value is increasing and the value of spirituality is decreasing. So, man is facing the problem of violence, terrorism, dishonesty, lack of character, war and conflicts, crimes in all aspects of life. For this, Lord Mahavira's Non-violence is the boon.

***The goal of “unity in diversity” is possible only by non-violence. I wish and believe that this platform shall bring an outstanding change.***

My best wishes to all the participants to enrich your life through the knowledge and practice of non-violence. Hearty wishes to organizers for their great endeavor.



STATE OF GEORGIA  
OFFICE OF THE GOVERNOR  
ATLANTA 30334-0900

Nathan Deal  
GOVERNOR

July 2, 2015

To: The Attendees of the 18<sup>th</sup> Biennial JAINA Convention

GREETINGS:

I am pleased to extend my warmest regards to the attendees of the 2015 JAINA Convention. On behalf of the State of Georgia, it is a pleasure to host your event.

Please allow me to welcome your distinguished guests, tonight's guest speakers, their families, and other attendees. Since established in 1981, JAINA has focused on promoting cultural and academic exchange around the globe. I commend the members of this association for promoting non-violence and humanitarian community service, and I am confident that you will continue to have a great positive impact on your fellow citizens. I am proud to have this dedicated group gather in our capital city.

I commend the Jain society of Greater Atlanta, the 2015 JAINA Convention Board, and the JAINA Executive Committee for organizing this event and send my best wishes for a successful and enjoyable convention. For those visiting from out of state I wish you safe travels home.

Sincerely,

*Nathan Deal*  
Nathan Deal

ND:zp







JOHN LEWIS

July 2, 2015

Greetings:

As Georgia's Fifth Congressional District Representative, it is an honor to welcome you to "JAINA Convention 2015" to be held in Atlanta, GA from July 2 - 5.

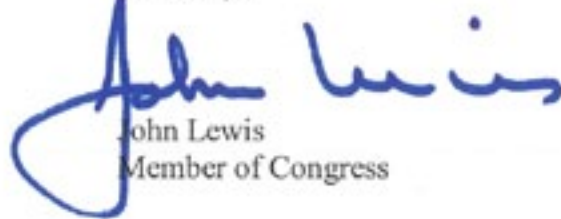
Atlanta is a great city in which to live and work, and a wonderful place to visit. I encourage you to take the time to enjoy our beautiful city—the gateway to the "New South."

Our city is more than buildings and concrete—it is a city of warm and wonderful people. It is the birthplace of one of the greatest warriors and leaders of the 20<sup>th</sup> century, Dr. Martin Luther King, Jr. Dr. King preached the philosophy and the discipline of nonviolence, not only in this city but also throughout the nation and around the world. Atlanta is truly a city that is striving to become the "Beloved Community."

It is my hope that during your visit you will have an opportunity to enjoy and participate in all aspects of this booming city.

With all good wishes,

Sincerely,

  
John Lewis  
Member of Congress

JL:rr



CITY OF ATLANTA

55 TRINITY AVE, S.W.  
ATLANTA, GEORGIA 30335-0300  
TEL (404) 330-6100



KASIM REED  
MAYOR

July 3, 2015

Greetings:

As Mayor of the City of Atlanta, I would like to welcome the attendees of the 18<sup>th</sup> Biennial JAINA Convention.

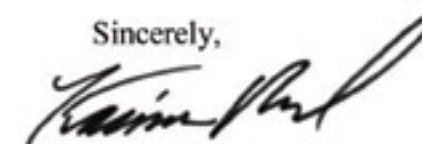
JAINA has worked to evangelize, equip and edify its members with spiritual knowledge. I am confident your attendees will benefit from your benevolent message of non-violence. The City of Atlanta applauds your efforts to encourage your ministry. Events such as the 18<sup>th</sup> Biennial JAINA Convention truly reflect Atlanta's status as an international city.

On this special occasion, I offer you my sincere congratulations for your outstanding record of service and benevolence. The City of Atlanta is proud to salute and honor your dedication.

While in our city, we encourage attendees to explore the many attractions Atlanta has to offer including: the Dr. Martin L. King Jr. Center, the Georgia Aquarium, the World of Coca-Cola, CNN Center, Centennial Olympic Park, Woodruff Arts Center, Atlanta Botanical Garden, Children's Museum of Atlanta, National Center for Civil and Human Rights, College Football Hall of Fame and many more. We invite you to share in our Southern hospitality, sample cuisine at our many fine restaurants and enjoy the rich and diverse heritage of our city.

On behalf of the people of Atlanta, I extend best wishes for an auspicious occasion.

Sincerely,



Kasim Reed





# ANDREW YOUNG

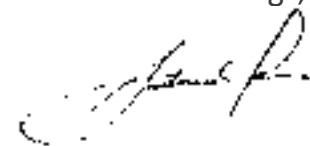
April 8, 2015

Dear JAINA Conference Participants,

Welcome to Atlanta, GA “the city to business to hate”. As former Mayor of Atlanta I welcome you to our great city and I am overwhelmed with joy that you have chosen Atlanta to host the 18<sup>th</sup> Biennial JAINA Convention in our great city. It is an exciting time to be in Atlanta as we continue to grow, adapt and remaining always motivated.

Before I close, I’d like to thank each of your for attending the conference and bringing your expertise to the gathering. You, as organization leaders, have the vision, the knowledge, the wherewithal and the experience to help all of us pave our way into the future. You are truly a great asset today and tomorrow, and we could not accomplish what we do without your support and leadership. Throughout this conference, I ask you to stay engaged, keep us proactive and continue to shape the future. My personal respect and thanks goes out to all of you.

Peace and Blessings,



Andrew Young



MAYOR BUCKY JOHNSON • MAYOR PRO TEM JOSH BARE • COUNCILMAN DAVID McLEERY • COUNCILMAN CHARLIE RHEM •  
COUNCILMAN CRAIG NEWTON • COUNCILMAN ANDREW HIXSON • CITY MANAGER RUDOLPH SMITH • CITY CLERK MONIQUE LANG

April 21, 2015

The Federation of Jain Associations  
In North America

Dear Friends,

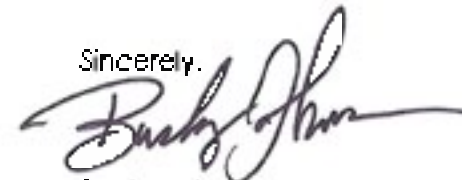
On Behalf of the City of Norcross, it is an honor to welcome and congratulate The Federation of JAIN Associations in North America (JAINA) as you celebrate the 18<sup>th</sup> Biennial Convention from July 2, 2015 through July 5, 2015 in Atlanta.

It is my distinct pleasure to send to you our very best wishes for a successful event. Clearly, Jains have demonstrated that 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 past and present accomplishments and continue to strive toward future successes. This is a great opportunity for you to come together from across the world to celebrate the Jain community and its global impact on equality and non-violence.

The City Council and Administration express sincere well wishes for a joyful and memorable 18<sup>th</sup> Biennial Convention.

Sincerely,



Bucky Johnson  
Mayor







JAIN CENTER OF AMERICA ~ ITHACA STREET, QUEENS TEMPLE



JAIN CENTER OF AMERICA  
QUEENS, NEW YORK  
UNITY IN DIVERSITY



SHRI ASTHAPADJI RATNA MANDIR



CONGRATULATIONS & BEST WISHES TO JAINA ON THE  
18<sup>TH</sup> BIENNIAL CONVENTION ~ JAINISM - WORLD OF NON-VIOLENCE.

FROM ALL MEMBERS OF JAIN CENTER OF AMERICA, NEW YORK  
WHERE EVERY JAIN PRAYS UNDER ONE UMBRELLA.

43-11 Ithaca St., Elmhurst, NY 11373 | [www.nyjaincenter.org](http://www.nyjaincenter.org) | [info@nyjaincenter.org](mailto:info@nyjaincenter.org) | ☎ 718.478.9141 | 📠 718.478.9144

## JAINA Ratna Award 2015



Mr. Dilip V. Shah  
Philadelphia, PA

A visionary and a leader, Mr. Dilipbhai Shah has devoted his Life for the betterment of Mankind! He has been in the forefront of helping Human Beings – Anukampa – for over forty years. It all started when he was appointed director of Nationalist Services of Philadelphia in 1975. He single handedly assisted several refugee families from Uganda to settle down in USA. Since this beginning nothing has stopped him, not even a heart attack two weeks before 2007 JAINA Convention deterred him from his commitment to Humanity! He came out of it in time to lead the Convention as a Convener and still has not rested.....he keeps moving on.....to further Jain Principles!

Dilipbhai was born on 17th June 1944 in Mumbai and had a very humble beginning. He came to USA at the age of 21 after being a Civil Engineer from India to do Masters and never left! Highlights of his accomplishments are numerous and will list a few below:

1. Initiated and motivated many Jain Centers in North America. He was pioneered in starting three Jain Sanghs (Atlantic, Delaware & Binghamton)
2. Was JAINA Secretary, First VP, President, Convener of 2007 JAINA Convention
3. Has written multiple articles, JAINA Convention reports, Yatra reports, Book reviews and has also donated a library of more than 2000 books to Cherry Hill Sangh of NJ.
4. Amendments of JAINA Constitution, start of Patron program
5. Got JAINA NGO status in United Nations
6. Helped raised funds and build 250 homes in Kutch after the Earthquake of 2001
7. Has participated in Interfaith activities multiple ways, has hosted dignitaries like Sri Sri Ravi Shankar, Baba Ramdev and many Jain dignitaries visting from India and also many non-Indian Academicians of North America
8. Assisted a couple in Florida to fulfill their dream of building an Upashray for Sadhwijis in Amdavad
9. Has lead JAINA's committee of Pilgrimage for many years and have taken more than 1000 people from North America to various pilgrimage places in India.
10. Built schools in Lachwad and Pavapuri with Veerayatan and now has initiated 200 school projects for Veerayatan and is serving as Secretary of Veerayatan International
11. Is one of the three individuals in North America who is propelling International School for Jain Studies where in so far 450 Americans (students and teachers) have gone to India for from 4 to 6 weeks to study Jain Religion as practiced by Jains in India
12. Is working on bringing Jain Education to American Universities namely Loyola Marymount University, Claremont School of Theology and UC Irvine all in Southern California
13. Created 30 feet long poster of Reverend Gurudev Chitrabhanuji's Ahimsa Yatra and has just completed Biography of Gurudevji!

Dilipbhai is a perfect example of a Leader building the team so well that leader is dispensable! He is a savior for many people and also organizations as he has been frequently called upon to deal with crises owing to his depth of character & level-headedness, his willingness to work towards the greater good and his ability to weave through complex interpersonal situations. We wish him all the Best to continue his missionary work for the mankind!





## JAINA Special Recognition Award 2015



**Shree Girishbhai Shah**

Jain Center of Southern California, Buena Park, CA

Shree Girishbhai Shah is a well respected & well known Jain Shravak for his humbleness (Namrata), Equanimity (Samta), Compassion (Karuna) & Patience (Dhiraj) He has advanced the cause of Jains & Jainism in USA & his contribution in teaching Jainism for last three decades is simply unmatched. He has taught, prompted, fostered & mentored not only young & adults but a whole cadre of teachers in Los Angeles and many other centers across USA. He is a shining example of promoting Jainism & Jain Way of life without putting down any sects or practices or favoring one over other. He continues to teach in an all encompassing way while emphasizing the main tenets of Jainism. He is an institute by himself.

## JAINA Adult Recognition Awards 2015



**Deepika Dalal**

Jain Center of South Florida, Fort Lauderdale, FL

Very helpful and backbone of Pathasala program of South Florida, positive with new ideas, leading through volunteering, instrumental bringing youth and adults together and very resourceful.



**Dilip Punatar**

Jain Center of Cincinnati Dayton, Liberty Twp, OH

A pioneer in establishing two Jain Centers in North America, Dilipbhai has devoted more than 20 years of his life to Jain Religion, JAINA and Jain Education. He has served on numerous committees of local Jain centers as well as of JAINA. He is well known for his philanthropy with special inclination towards Jain Education.



**Guntant Shah**

Jain Center of New Jersey, Essex Fells, NJ

A founding member of Jain Center of New Jersey, Guntantbhai has dedicated 25 years of service to the center in every possible position and capacity. He has been serving JAINA for many years being treasurer for last two years and in charge of youth programming at this convention. He is well known for holding Jain Milan programs with many success stories of marriages between participants.



**Hasmita Parekh**

Jain Center of Southern California, Buena Park, CA

Her Desire to get involved & help Motivate others is very inspirational ; Always available with a Friendly and Cooperative ,attitude; Her "Never Say No" has earned her admiration and appreciation from all young and old. She has contributed not only to Jain Center of Southern California but also regularly for JAINA as well.

## JAINA Adult Recognition Awards 2015



**Megha Doshi**

Jain Society of Metropolitan Washington, Washington DC

Megha Doshi is a Director of Education at JSMW and she has made an enormous impact on how her center runs Pathshala curriculum. She has displayed un-selfish devotion for advancement of Jainism for more than a decade. She is very kind hearted & humble with a positive can -do -it attitude.



**Niranjn Shah**

Jain Society of Greater Detroit, Troy, MI

Lifetime dedicated services to Detroit Society, Successfully lead Detroit Convention, Advisor, true contributor, Fund raiser, and inspirer for young generation, generous donor, devoted with energy and financial resources for the advancement of Jainism locally and nationally.



**Sharad Shah**

Jain Society of Greater Detroit, Troy, MI

Sharad is selflessly committed to the advancement of others and of course JAINA itself, A natural in taking Photos and than uploading to show and benefit others for all the Jain Religous events, Has always contributed to the cause of JAINISM.



**Tejas Shah**

Jain Society of Metropolitan Chicago, Chicago, IL

Highly energetic and motivating leader of Chicago Society, brings environment friendly initiatives, promoting technologies in managing organization, dynamic, devotional and passionate to promote Jainism and Masskhaman Tapasvi.



**Vijay Chheda**

Jain Center of Southern California, Buena Park, CA

Vijaybhai is a well-known philanthropist whose kindness is well recognized in USA as well as in India. He is presently serving as president of Bidada Sarvodaya Trust in Kutch, Gujarat. Vijaybhai has devoted his life and finances towards service of humanity. He has been a member of Jain Center of Southern California and JAINA since its inception, serving both relentlessly.



**Vipul Shah**

Jain Society of Metropolitan Chicago, Chicago, IL

Vipul Shah has successfully led the JAINA initiative called Campus outreach initiative during YJA Convention in Chicago. He has streamlined the entire operations/administration of JSMC by implementing IT technology. He has the ability to present any event with his special touch of branding and marketing which ultimately results in more participation.





# JAINA Youth Recognition Awards 2015



**Arpit Mehta**

Arpit Mehta is a bioinformatics scientist at the University Of Miami School Of Medicine. He has contributed to the Jain Community through his outstanding work with the Jain Education Research Foundation, and two terms on the YJA Executive Board.



**Charmi Vakharia**

Charmi Vakharia is currently a student at Rutgers University studying Bio-mathematics. She has served the Jain Community through multiple terms on the YJA Executive Board, involvement and participation in Jain Academic Bowl and as a youth leader at the Jain Center of New Jersey.



**Priyal Gandhi**

Priyal has been highly influential by leading, promoting, and spreading Jain education to our future generations of Jains. She has been the YJA Director of Education for two years and has coached and played during the Jain Academic Bowl competitions both in Detroit and Atlanta.



**Sapan Doshi**

Sapan is a highly involved member of Jain Center of Southern California as the Youth Committee Director of Media for the last two years, which has allowed him to coordinate the Mahavir Jayanti and Paryushan programs. He is also growing entrepreneur, having co-founded a non-profit organization to help underprivileged children.

# JAINA Youth Recognition Awards 2015



**Sejal Dhruva**

Sejal has been instrumental in leading YJA and JAINA. She served as the co-chair of YJA for two years from 2013 to 2014 and was the West Regional Coordinator prior to that - planning many events to bring the community together. She has been vital to taking YJA to where it is today.



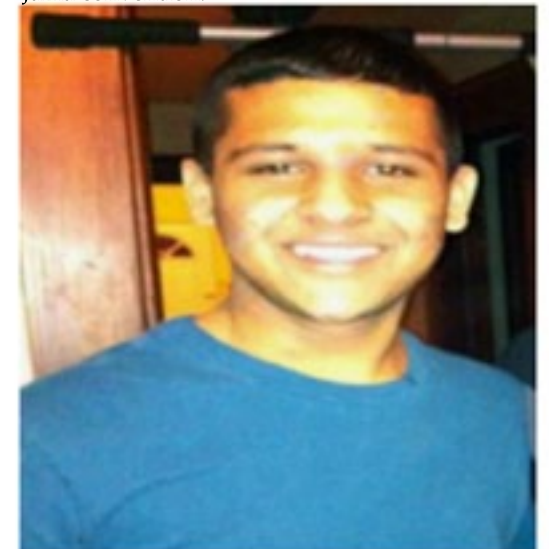
**Shikhar Shah**

Shikhar has been a versatile contributor and leader of YJA and JAINA. He was the MidWest Regional Coordinator for YJA, a Security co-chair during the YJA convention, and a speaker and Jain Academic Bowl Moderator during the past Jain convention.



**Sunny Dharod**

Sunny Dharod is currently a student at the University of Michigan studying Economics and Spanish. He has served the Jain Community through exceptional fundraising for the past YJA convention as well as founding of a Jain Students Association in his college.



**Vishal Mehta.**

Vishal Mehta is currently a student at the University of Michigan studying political science and communications. He has served the Jain community greatly through his work on the YJA Executive Board as well as volunteering with the youth group at the Detroit Derasar.







## JAINA Presidential Awards - 2015

### Individual Awards

*“Outstanding leadership award for promoting Jain way of life”*

**Dr. Dipak Jain**

*SASIN: The leading business school in the Asian region*



Dr. Dipak Jain has played a pivotal role in the Long Ranging Planning for JAINA and the Jain Community as well as key note speakers in many YJA and JAINA conventions. He has been a driving force on developing JAINA leaders for tomorrow.

He has been a leading light in the Jain Education and Research Foundation of Miami and had been instrumental in the establishment of the Bhagwan Mahavir Professor of Jain Studies in the Florida International University.

The professorship has now advanced to a full-fledged Jain studies program with graduate fellowships, summer research program, annual Mahavir lectures, student activities and international conferences. As recognition of his contribution in the field of public service, the Florida International University awarded him an Honorary Doctorate in a special commencement ceremony on April 30, 2012. As the former Dean Emeritus of Kellogg School of Management (Northwestern University) from September 2009 to May 2011, and Dean of INSEAD from May 2011 to March 2013. Dipak Jain, former dean of Insead and the Kellogg school at Northwestern University, has been appointed dean of the Sasin Graduate Institute of Business Administration, part of Chulalongkorn University, in the Thai capital of Bangkok

*“Outstanding leadership award for promoting Jain way of life”*

**Dr. Jagdish Sheth**

*EMORY: Goizueta Business School*



Dr. Sheth is an American Psychological Association Fellow and past President of the Association for Consumer Research (ACR). Over the last three decades, Dr. Sheth has amassed over 30 awards as a thought leader in marketing, consumer behavior and emerging markets. Notably, Dr. Sheth is the recipient of all top three academic awards bestowed by the American Marketing Association (AMA). Dr. Sheth is a highly sought after keynote speaker at many industry, academic and public forums.

He has been advisor to many industries, governments and companies all over the world. He has been the recipient of numerous awards, including the top four awards from The American Marketing Association. According to Professor Sheth, both his personal and professional life has been guided by his Jain upbringing and the three principles of Jainism (nonviolence, multiple perspectives, and nonattachment). Dr. Sheth was one of the Keynote speakers at LA JAINA conference, where ecology was the theme of the conference. He eloquently presented the case of how the core Jain values can play an important role in the market dynamics of the future. What struck many in the audience was not just the intellectual depth, but the professor's cordial style that brought out that humble "Jagdishbhai"; a Jain community member.



## JAINA Presidential Awards - 2015

### Partner Organizations

*“Outstanding Services and Education Award”*

**Ahimsa Center**



The Ahimsa Center was established in 2004 at California State Polytechnic University, Pomona by Dr. Tara Sethia, a professor in the History Department. The basic purpose of the Center is to mainstream the understanding of ahimsa both as a core value of good life, and a powerful force to bring about peaceful social change.

The work of the Center follows a three-pronged approach: (1) educating college students, for which an interdisciplinary Minor in Nonviolence Studies is offered on our campus; (2) training K-12 teachers to take lessons about ahimsa into classrooms throughout America, for which the Center offers every other year two-week long intensive summer institutes drawing teachers from all corners of the country; and (3) engaging the community in an ongoing exploration of ahimsa as a way of life, for which the Center has been hosting a major conference biannually and a variety of other events such as public lectures, dialogues, seminars and workshops.

To learn more about the Ahimsa Center and its programs, please visit: [www.cpp.edu/~ahimsacenter](http://www.cpp.edu/~ahimsacenter)

*“Outstanding Services and Education Award”*

**Jain Vishva Bharati (JVB) & JVB Institute**



With inspiration from Ganadhipati Gurudev Shri Tulsi (the ninth spiritual supreme head of Jain Shwetamber Terapanth Sangh) and Acharya Shri Mahapragya (the tenth supreme head), Jain Vishva Bharati (JVB) was established in the year 1970 at Ladnun in the Nagaur District of Rajasthan, India. In addition to being a center of excellence in the field of Jain Studies and the Prakrit Language, this institute has also become an international center of learning on Ahimsa (Non Violence), Jeevan Vigyan (Science of Living) and Preksha Dhyana (Preksha Meditation). Our main aim is the upliftment of socio-spiritual values.

"Jain Vishva Bharati Institute is committed to provide highest quality of educational services to the utmost satisfaction of the students and give them an opportunity to cultivate an integrated personality backed by spirituality and moral values. The practice of pragmatic principles such as anekant, non-violence, tolerance and peaceful co-existence are the noble ideals of this Institute .

We continuously strive hard to achieve excellence training, extension and experimentation in various branches of learning compatible to the mission of the Institute."

To learn more about the Jain Vishva Bharati Institute, please visit: [www.jvbi.ac.in](http://www.jvbi.ac.in)





# Past JAINA Ratna Award Recipients

## ACKNOWLEDGEMENT

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)
2013	Ms. Lata Champsee	First female President of JAINA Editor of Jain Digest	Toronto, Ontario, Canada

# Past JAINA Presidents

## ACKNOWLEDGEMENT

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 service. 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 material 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!

Term	JAINA President	Term	JAINA President
1981 - 1983	Mr. Lalit Shah	2001 - 2003	Mr. Bipin Parikh
1983 - 1985	Dr. Manoj Dharamsi	2003 - 2005	Mr. Anop Vora
1985 - 1989	Dr. Tansukh Salgia	2005 - 2007	Mr. Kirit Daftary
1989 - 1993	Dr. Sulekh Jain	2007 - 2009	Mr. Dilip Shah
1993 - 1995	Dr. Jagat Jain	2009 - 2011	Mrs. Lata Champsee
1995 - 1997	Dr. Manibhai Mehta	2011 - 2013	Dr. Sushil Jain
1997 - 1999	Dr. Dhiraj Shah	2013 - 2015	Mr. Prem Jain
1999 - 2001	Dr. Mahendra Pandya		

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.

-Mahatma Gandhi





# Past JAINA Convention Host Centers

## ACKNOWLEDGEMENT

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	Murrysville, 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
2013	Jain Society of Greater Detroit	Farmington Hills, MI

## JAINA Executive Committee

### A Note From the Executive Committee

We would like to thank all you for your attendance, volunteer efforts, donations and continued commitment to support JAINA and our Jain community.

You have helped to make JAINA the leading organization to evolve and promote Jain practices, educate future generations of Jains and non-Jains to create a strong North American Jain community, expand the awareness of Jainism and it's values and lastly energize our community by providing opportunities to participate in various JAINA projects and initiatives.



Prem Jain  
*President*



Ashok Domadia  
*First Vice President*



Gunvant Shah  
*Treasurer*



Yogendra Jain  
*Secretary*



Sushil Jain  
*Past President*



Rajeev Pandya  
*VP Northeast*



Haresh Shah  
*VP Mideast*



Rajendra Mehta  
*VP Southeast*



Hemant Shah  
*VP Midwest*



Piyush Mehta  
*VP Southwest*



Jayesh Shah  
*VP West*



Raj Patil  
*VP Canada*

### Young Jain Professionals



Sheenika Shah  
*Co-Chair*



Rupal Vora  
*Co-Chair*



Sneha Parikh  
*Co-Chair*



Prerak Adhuria  
*Co-Chair*

### Young Jains of America







## Jain Center of Northern California



### Best Wishes for the grand success of *JAINA Convention 2015*

#### Key Events

- Regular Religious Programs including Swadhyaya Classes
- Live webcast of major programs

#### Pathshala :

- Jain, Gujarati, and Hindi
- Youth run Programs like e-Waste, Food Drive, etc.



#### Celebrating 40th/15th Temple Anniversary

- Annual Health Care
- Cultural Events
- Monthly Senior Citizens Gatherings
- Community Outreach Programs
- Relationships with local Universities



#### Pilot Programs:

- Community Sports Activities
- Extended Family Support
- High School to College Transition Scholarship

#### JAINA Partnership Programs:

- JAINA Leadership Conference 2015
- Disaster Relief: Donation Drive

#### Green Initiative:

- Solar Carport Structure (54KW DC / 48KW AC)

722 South Main Street, Milpitas, California 95035



(408) 262-6242

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



[info@jcnc.org](mailto:info@jcnc.org)

## JAINA Convention Board



Ashok Domadia  
Convener



Deepak Shah  
Co-Convener  
Co-Chair - Fund Raising



Harshad Shah  
Co-Convener  
Co-Chair - Fund Raising



Prem Jain  
Ex officio member  
BOD Member



Dilip Punatar  
Co-Chair - Day time programming  
Co-Chair - Facility



Santosh Kothari  
BOD member



Vijay Kothari  
Chair- Exhibition  
Co-Chair - Facility



Atul Shah  
Chair- Food Committee



Anil Shah  
Co-Chair- Day time programming



Gunvant Shah  
Chair-Youth Programming



Sameer Shah  
Chair- Registration



Madhu Sheth  
Chair- VIP Invitation



Rita Sheth  
Chair- Finance



Shobha Vora  
Chair- Marketing and Souvenir





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**Congratulations to Jain Society of Greater Atlanta  
for hosting 18th Biennial JAINA Convention, 2015**



### Atlanta Convention Board Members from Atlanta



Left to Right: Madhu Sheth, Anil Shah, Sameer Shah, Deepak Shah, Santosh Kothari  
Not in Picture: Nilema Kothari, Vijay Kothari

### Atlanta Executive Committee



Left to Right: Sunil Dosi (Executive Member), Sameer Shah (President), Ketan Shah (Secretary),  
Pritesh Ostwal (Vice President), Ketan Doshi (Treasurer), Ketan Shah (Youth Secretary)  
Not in Picture: Jyotin Shah (Executive Member)





### Food Committee



Nilesh Chedda



Rajul Mehta



Chetna Malbari (Co Chair)



Vasant Shah

### Food Committee



Hitesh Shah



Atul Shah (Chair)



Vasant Kenya



Harshad Shah

### Kids Club Members



Chintan Maheshwari



Esha Ghosalkar



Nidhi Gandhi



Vashali Jain

### Jain Milan Club Members



Bhavesh Gandhi



Kalpin Shah



Komal Shah



Purvin Vakhawala



Rashmi Momaya

### Hospitality Committee



Left to Right: Palak Sameer Shah, Abhay Vakhawala, Priti Doshi and Dr. Meena Metha.  
Not in Photo: Anil Kothari

### JAINA Cultural Show Committee



Sitting, Left to Right: Manish Shah (Chair), Meeta Modi, Niketa Kurugunty, Viral Shah  
Standing, Left to Right: Tina Shah, Hitesh Shah, Neetu Trivedi, Bhavesh Shah  
Not in Picture: Rupa Shah (Co-Chair)





**Programming Committee**



Left to Right: Mahendra Nandu, Jawahar Doshi, Anil Shah, Popat Vira, Jayesh Gandhi, Pravin Shah  
Not in Picture: Yogesh Dhruv

**Religious Committee**



Left to Right: Jignasha Shah, Anjana Shah, Jeetubhai Makda, Madhu Shah (lead), Rita Shah

**Exhibition Committee**



Alka Dalal



Vijay Kothari

**Registration Committee**



Mona Patel



Ketan Shah

**Facebook Coordinator**



Neal Vora

**Legal Council**



Bijal V. Vakil

**ECO Friendly Committee**



Sudhanshu Jain



Mohit Jain



Rishi Jain



Gina Shah



Shilpa Shah (Chair)



Punit Shah





### AV Committee



Left to right: Punit Shah (Chair), Bhavesh Shah  
Not in Picture: Indravadan Bhavsar, Hitesh Shah

### Security Committee



Left to Right: Ashish Rambhiya, Rajesh Gosrani, Ankit Shah, Rakesh Shah

### Decoration Committee



Left to Right: Sejal Shah, Bijal Shah, Smita Shah (Chair), Rajesh Shah, Nipurna Shah

### Medical Committee



Left to Right: Kirti Shah (Chair), Neelima Kothari, Raj Kothari





### Temple Committee



Front Row, Left to Right: Hetal Momaya, Nimisha Shah, Ramila Lodaya (Chair), Bijal Shah, Nipurna Shah  
Back Row, Left to Right: Sunil Dosi, Bhavna Ostwal, Nita Lotenkar, Sejal Shah

### Technology Committee



Left to Right: Priyen Shah, Sanjay Shah (Chair), Gopal Kejriwal, Kalpesh Sheth

### Souvenir Committee



Left to Right: Supriya Kala, Sharmila Ranka, Kavita Mahendra, Shoba Vora (Chair), Yogendra Bobra, Giriraj Jain  
Not in Picture: Jayana Shah, Milan Shah, Nirmal Dosi, Rajeev Pandya, Pankaj Jain

### Registration Committee



Left to Right: Mitesh Shah, Sameer Shah (Chair), Nipesh Shah  
Not in Picture: Mona Patel, Ketan Shah





### JAINA Awards Committee



Dr. Nitin Shah (Chair) Dr. Mamta Shaha Shan Jain Hemant Shah Raju Shah

### Sub-Committee for Youth Awards



Mili Shah Akash Shah Chintav Shah Kritika Jain

### Day Time Programming Committee



Dilip Punatar

### Information Desk & Lost & Found



Bhavesh Gandhi

### Cultural Show Committee



Rupa Shah (Co-Chair)

### Hospitality Committee



Anil Kothari

### Facility Committee



Vijay Kothari (Co-Chair) Raju Shah Dilip Punatar (Co-Chair)

### Fund Raising Committee



Deepak Shah Harshad Shah Ashok Domadia

### Fund Raising Committee



Prem Jain Sameer Shah Anil Shah Shobha Vora

### Souvenir Committee



Milan Shah Jayana Shah Nirmal Dosi Rajeev Pandya Pankaj Jain







## 18<sup>th</sup> Biennial JAINA Convention

Jainism: World of Non-Violence

### Thank You Volunteers !

Abhaybhai Vakharwala	Dr. Raj Kothari	Kiran Shah
Alka Dalal	Esha Ghosalkar	Komal Shah
Amita Sanjay Shah	Giriraj Jain	Kruti Dance Studio
Aniket Shah	Gita Shah	Lisa Shah
Anil Kothari	Gunvant Shah	Madhu Shah
Anil Shah	Harendra Shah	Madhu Sheth
Ashok Domadia	Harshad Shah	Mahek Dance Studio
Atul Shah	Hemant Shah	Mahendra Bapna
Avani Shah	Hetal Momaya	Mahendra Nandu
Bhakti Atik Shah	Hima Mehta	Mamatha Maheshwari
Bhavesh Gandhi	Hitesh Shah	Manali Shah
Bhavesh Shah	Indu Bhavsar	Manish Shah
Bhoomika Bhavesh Shah	Jawahar Doshi	Meeta Modi
Bijal Shah	Jay Shah (or Mehta)	Meeta Modi
Bumika Shah	Jayana Shah	Meeta Shah
Chetna Malbari	Jayesh Gandhi	Megha Doshi
Chintan Maheshwari	Jayshreeben Shah	Milan Shah
Daivesh Sanghvi	Jignasha Shah	Minal Shah
Dakshesh Bhalani	Jitu Jain	Mitesh Shah
Deepak Shah	Jitu Makda	Mona Patel
Dhara Bhalani	Jyotin Shah	Mukesh Shah
Dhara Bhalani	Kalpesh Jain	Nanda Chheda
Dhruvi Shah	Kalpin Shah	Narendra Jain
Dilip Punatar	Karishma Kamdaar	Narendra Maniar
Dr. Harshad Mehta	Karishma Kamdar	Narendra Shah
Dr. Kirti Shah	Karishma Kothari	Neal Vora
Dr. Meena Mehta	Kavita Mahendra	Neeraj Jain
Dr. Neelima Kothari	Ketan Shah	Neetu Trivedi
		Nidhi Gandhi



## 18<sup>th</sup> Biennial JAINA Convention

Jainism: World of Non-Violence

### Thank You Volunteers !

Nikita Jain	Rajul Mehta	Smita Shah
Nikita Kuruganty	Rakesh Karnavat	Smruti Shah
Nikunj Shah	Ramila Gandhi	Sunil Dosi
Nilesh Chheda	Ramila Lodaya	Sunil Mehta
Nilesh Shah	Rashmi Momaya	Supriya Soni/Kala
Nimisha Shah	Rashmi Shah	Sweta Shah
Nipesh Shah	Riddhi Shah	Tarang Shah
Nipurna Shah	Rifka Mayani	Tina Shah
Nipurna Shah	Rita Shah	Vaishali Jain
Niraj Jain	Rita Sheth	Vaishali Jain
Nirmal Dosi	Ritaben Jain	Vasant Kenia
Nitin Shah	Ritju Dosi	Veena Shah
Ojas Shah	Rupa Shah	Vijay Kothari
Palak Sameer Shah	Sameer Shah	Vimal Modi
Palak Shah	Sampurna Shah	Vipul Shah
Panjak Jain	Sangita Sheth	Viral Shah
Popat Vira	Sanjay Shah	Yogendra Bobra
Pravin Shah	Santosh Kothari	Yogesh Dhruv
Preeti Shah	Sawan Shah	
Premaben Gandhi	Sejal Shah	
Pritiben Rajan Doshi	Shantu Khona	
Punit Shah	Sharmila Ranka	
Purvi Vakharwala	Sheetal Shah	
Rajeev Pandya	Shefali Jhaveri	
Rajen Sheth	Shilpa Shah	
Rajesh Doshi	Shobha Vora	
Rajesh Gosrani	Shruti Shah	
Rajesh Shah	Siddharth Shah	
Raju Shah	Simran Modi	





# Keynote Speakers



(Addressing Via Video Conference)

**Narendra Modi** was born (1950) in Vadnagar, a small town in North Gujarat's Mehsana district. Modi comes from a family of humble origins and modest means. His parents Damodardas and Hiraba Modi along with entire family lived in a small single story house which was about 40 by 12 feet.

Though an average students in school, Modi was known as a strong debater. In 1987, Narendra Modi joined the Bharatiya Janata Party (BJP) a Hindu nationalist party. His rise through the ranks was rapid, as he wisely chose mentors to further his career.

In 1995, Modi was elected BJP national secretary. He became Chief Minister of Gujarat in 2001. He was re-elected as chief minister of Gujarat in 2007 and 2012. He is credited with bringing prosperity and development to Gujarat and is seen as a corrupt-free and efficient administrator.

As a leader of BJP's 2014 election campaign Modi campaigned hard, portraying himself as a pragmatic candidate capable of turning around India's economy. In May 2014, he and his party were victorious, with clear majority after 30 years. He just completed his first year as prime minister of India.



**John Robert Lewis** was born outside of Troy, Alabama, in 1940. He had a happy childhood, though he needed to work hard to assist his sharecropper parents. He was bothered with the unfairness of segregation. Hearing Martin Luther King Jr.'s sermons and 1955 Montgomery bus boycott inspired Lewis to act for the changes he wanted to see.

At the American Baptist Theological Seminary he learned about nonviolent protest and helped organize sit-ins at segregated lunch counters. He was arrested during these demonstrations, but undeterred he participated in the Freedom Rides of 1961.

As one of the "Big Six" leaders of the Civil Rights Movement, he helped plan the March on Washington in 1963. Lewis delivered a powerful oration that declared, "We all recognize the fact that if any radical social, political and economic changes are to take place in our society, the people, the masses, must bring them about."

Passing of the Civil Rights Act in 1964, however, this did not make it easier for African Americans to vote in the South. To bring attention to this struggle, Lewis and Hosea Williams led a march from Selma, Alabama, on March 7, 1965. After crossing the Edmund Bridge, the marchers were attacked, Lewis suffered a fractured skull. Images of violent attacks proved too powerful to ignore. "Bloody Sunday," as the day was labeled, sped up the passage of 1965's Voting Rights Act.

In 1981, he won a seat on the Atlanta City Council and in 1986, he was elected to the House of Representatives, representing Georgia's 5th District.

# Keynote Speakers



**Nipun Mehta** is the founder of ServiceSpace, an incubator of projects that works at the intersection of volunteerism, technology and gift-economy. What started as an experiment with four friends in the Silicon Valley has now grown to a global ecosystem of over 400,000 members that has delivered millions of dollars in service for free. Nipun has received many awards, including the Jefferson Award for Public Service, the President's Volunteer Service Award and Wavy Gravy's Humanitarian award.

Nipun's high-school goal was to either become a tennis-pro or a Himalayan Yogi. Dissatisfied by the dot-com greed of the late 90s, Nipun went to a homeless shelter with three friends to "give with absolutely no strings attached." Over the years, they started incubating a diverse set of projects that included online portals DailyGood and KarmaTube, offline movements like Smile Cards, a pay-it-forward rickshaw in India, and Karma Kitchen restaurants in three cities across the US. In 2001, at the age of 25, Nipun quit his job to become a "full time volunteer." He didn't have a plan of survival beyond six months, but so far, so good.

In January 2005, Nipun and Guri, his wife of six months, put everything aside to embark on an open-ended, unscripted walking pilgrimage in India, to "use our hands to do random acts of kindness, our heads to profile inspiring people, and our hearts to cultivate truth." Living on a dollar a day, eating wherever food was offered, sleeping wherever a flat surface was found, and the couple walked 1000 kilometers before ending up at a retreat center, where they meditated for three months. Today, both Nipun and Guri live in Berkeley and stay rooted in a practice of small acts of service. The journey continues.

Nipun's mission statement in life now reads: "Bring smiles in the world and stillness in my heart."



**Andrew Young Jr.**, was born (1932) in New Orleans, Louisiana. He comes from a middle-class family, father a dentist, and mother a teacher—he had to travel from his neighborhood to attend segregated schools. After graduating in 1955, he became an ordained minister. Later he joined the Civil Rights Movement, working with Dr. Martin Luther King Jr. in the Southern Christian Leadership Conference. Young was the first African-American ambassador to the United Nations and became mayor of Atlanta. In 1981, he was awarded the Presidential Medal of Freedom.

Young coordinated desegregation efforts throughout the South. In 1964, Young became the SCLC's executive director. While in this position, he helped draw up the Civil Rights Act of 1964 and the Voting Rights Act of 1965. He was with King in Memphis, Tennessee, on April 4, 1968, the day of King's assassination. Following King's death, Young became executive vice president of the SCLC..

Young has written two books about his role in the fight for civil rights: A Way Out of No Way (1994) and An Easy Burden: The Civil Rights Movement and the Transformation of America (1996). He continues to fight for equality and economic justice.





# Speakers



**Gurudev Chitrabhanji**

Gurudev Chitrabhanuji, a disciple of Acharya Sagarand Surishvarji, is a Jain pioneer, global leader and author of more than 26 books. Formerly a Jain monk, his western pilgrimage began with an invitation from Harvard Divinity School in 1971. He gave up his vow of monkhood because of the call to bring Ahimsa principles to the west. He embodies brilliantly, the message of non-violence, tolerance, compassion and ecological interdependency of all living beings. He is the founder and advisor to the Devine Knowledge Society in Mumbai and Jain Meditation International Center in New York City.



**Acharya Chandanaji**

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.



**Acharya Lokesh Muni**

Acharya Dr. Lokesh Muni Ji renounced his worldly life at the young age of twenty-two, received Diksha from Late Acharya Shri Tulsi, and studied Jain, Buddhist and Vedic philosophy. Acharya Ji is a versatile thinker, creative writer, poet, and a social reformer. He is founder of 'Ahimsa Vishwa Bharti' and is actively promoting and spreading message of Peace, Harmony and NonViolence throughout the world. He is an author of more than dozen books both in prose and poetry.



**Sadhvi Sanghamitraji**

Sadhvi Sanghamitraji, 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.

# Speakers



**Pramodaben Chitrabhanu**

Mrs. Pramodaben, spiritual companion of Gurudev Chitrabhanu, is a Director of Jain Meditation International Center in New York City and former Chairperson of JAINA's Jivdaya Committee. 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 Vegan life-style. She has written many books including "The Book of Compassion". She is an adviser to Lighthouse Center in Whitmore Lake, Michigan – a unique spiritual interfaith organization.



**Gurudev Namra Muni (via webcast)**

A revolutionary saint with extraordinary dynamism, Rashtra Sant Pujya Gurudev Shree Namramuniji Maharaj Saheb is an endearing person whose futuristic vision compels seekers across the world to rethink their very purpose and redesign the course of their life. A messiah of humanity, Pujya Gurudev's compassionate heart constantly inspires innumerable missions for the social and spiritual elevation of every living being. He strongly believes, "The language of Vibrations is far more transformative than the words of Wisdom...!"



**Nirmal Sagar**

Nirmal Sagarji took Jain diksha, at the age of 14, in 1978, under Acharya Padam-sagar Suri 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 pratishtas. 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.



**Amrendrer Muniji Maharaj**

Muniji is a main disciple of Acharya Sushil Kumarji. He took Diksha at the age of 14. He wrote the book "Yoga-Siddhi" which emphasizes the importance of meditation and mantra through Arhum yoga. 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 USA.





# Speakers



**Swami Charukeertiji Bhattarakji**

Bhattarakji is the Head Pontiff of Moodbidri Gुरुpeetha, which belongs to the Acharya Kunda Indigenous tradition. He has B.E (Civil) and M.A. in Economics and Vastuvisharada. The Moodbidri Jain library is the richest of all Jain literary collections throughout India. Bhattarakji is the supreme head of six institutions including Ramarani Research Center and the managing trustee of 18 Jain temples of Moodbidri. He delivers Jainism lectures in many languages.



**Chandrasen Guruji**

Chandrasenji is a scholar in philosophy, Agam and Kriyakand. Presently he teaches Jain sadhus and sadhvis. He is a faculty member in the Jainology Department, Mumbai University. He took Jain Disksha at the age of 8 in 1966 from Gachadhipati Acharya Premsure Maharaj and came to Sansar in the year 2000. He has 34 yrs. of sainthood. He is an expert in Yog Sadhana, Yogdhyana, Aasnas and Pranayam. And is a Sidha Mantracharya.



**Manak Muniji**

Manak Muniji Maharaj is the founder of Shri Padmavati Shakti Peeth. At the young age of 14, under the guidance of Jain Acharya Shri Tulsiji Maharaj, he took his vows as a Jain Muni. After becoming a Jain Monk, he spent 12 years in deep study and meditation. Muni Shriji is interested in Dhyan-Sadhana (Intense Meditation) and he has undergone several supernatural experiences. After becoming a Muni, he travelled on foot across India and Nepal for 28 years and has been blessed by Mata Shri Padmavati Devi. He established a spiritual ashram SHRI PARASHVA PADMAVATI SHAKTI PEETH, in Pune.



**Roop Chandraji Maharaj**

Roop Chandraji Maharaj took deeksha at the age of 13, under Acharya Tulsi. He wrote more than 15 books and translated several Indian scriptures into many Indian languages. Maharaj saheb is a poet, writer, philosopher and extremely knowledgeable on Jain scriptures. He also has done deep study of Vedas, Upanishads, Bhagvad-Gita, Buddhist literature and Bible. He was conferred MAN OF THE YEAR - 2004 by 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 and prevention.

# Speakers



**Saman Ji Shrutpragya**

Shrutpragya Ji born in Bhuj-Kutch in December 1966, entered in Saman life at the age of 20. Samanji's teachings integrate ancient scriptures and modern science which validate our day to day experience and knowledge. His discourses are highly skilled on how to apply the Jain principles in daily life. He founded "Peace of Mind Foundation" in Rajkot, Gujarat and the "Peace of Mind Yogic Center" in USA and has written more than 60 books such as Turning point, Answers Within, The Touching Impact, and many more.



**Yogi Arun Tiwari**

Arun Tiwari is a disciple of Acharya Roopchandra Ji Maharaj and has been learning all facets of Yoga for last 15 years. He practices and teaches physical, spiritual and mental forms of yoga to achieve oneness with the nature and surrounding environment. He has conducted Yoga camps and classes for thousands of people in India and in several international locations, including at the United Nations Headquarters in New York.



**Samani Parimal Pragya**

Samani Parimal Pragya is a disciple of Acharya Mahashraman. She holds a M.A. degree in Non- violence and Peace from JVBI Ladnun. She has been practicing spirituality for the past 22 years and has transformed many lives in India and abroad through her knowledge, experience and a unique ability to captivate audiences through her powerful delivery. Her specialties are: Training in Non-Violence, Jain Philosophy, Preksha Meditation, Yoga, and Science of Living. She has organized many camps and workshops on these subjects both in India and Overseas.



**Samani Vikas Pragya**

Samani Vikas Pragya is a disciple of Acharya Mahashraman. She holds a Master's degree in Philosophy and Comparative Religion from JVBI, Ladnun. Her expertise is in: Jain Philosophy, Yoga and Meditation. She has attended conferences, organized many camps and Workshops and given discourses on: Personality Development, Jain Principles, Yoga and Meditation at many places in India and abroad. She has a melodious voice and is an excellent orator.





# Speakers



**Samani Maryada Pragya**

Samani Maryada Pragya is a disciple of H.H. Acharya Mahashraman. She was a Gold Medalist in her undergraduate degree in Jainology and also holds Master degree in Sanskrit. She is currently a Research Scholar at JVBI, Ladnun. Her fields of specialization are: Jainology and Comparative philosophy, Yoga, Meditation and Sanskrit language. She has attended seminars and conferences and given discourses on Jainism and Meditation.



**Samani Ratna Pragya**

Samani Ratna Pragya is a disciple of H.H. Acharya Mahashraman. She holds M.A. degree in Jain philosophy and Comparative Religion, and also in Preksha Meditation and Yoga. Both degrees are from JVBI, Ladnun. She has travelled in India and abroad to give lectures and camps on Jain Philosophy, Meditation, and Skill Development. On the occasion of birth centenary of H.H. Acharya Tulsi she participated in Anuvrat Samkalpa Yatra at several places in Maharastra, India.



**Samani Shruth Nidhi**

Shruthnidhi Ji 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.



**Samani Dr. Suyashnidhi**

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.

# Speakers



**Gurudev Rakeshbhai Zaveri**

Gurudevshri Rakeshbhai is the founder of the Shrimad Rajchandra Mission Dharampur, to enhance the spiritual growth of seekers. In Mumbai, on alternate Sundays, Gurudev delivers spiritually enriching discourses. These discourses, with focus on applying spirituality in every dimension of life, provide the impetus needed to begin advancement on spiritual quest. These discourses thus pave the way to eternal bliss, and are true source of inspiration and transformation for devotees across the globe.



**Dr. Hukamchandji Bharill**

Dr. Bharill is a disciple of Gurudev Shri Kanji Swami. He is well-known as a highly learned person of our Jain community. He obtained his Ph.D. degree from Indore University. He has received a Jain Ratna award. Dr. Bharill has written 53 books and translated in eight languages. He is a disciple of Gurudev Shri Kanji Swami. He has made an unprecedented contribution to the spiritual revolution. He is regular speaker at many Jain centers around the world.



**Dhirubhai Pandit**

Dhirubhai has studied at YashoVijay PathShala in Mahesana, Gujarat. He has been teaching Jain scriptures for over 40 years. He has taught shravaks, monk-to-be, and monks on Jain scriptures ranging from basic scriptures such as Nav Tatva to heavy aadhyatimik scriptures and logic (nyaya) scriptures. He has written many books, and has translated several Sanskrit books into Gujarati. His simple yet lucid and interesting way of teaching has made him extremely popular all across India and United States.



**Tarlaben Doshi**

Well known Jain scholar, participated in educational activities for adults and teachers. She has extensive knowledge of Jain scriptures. She is a co-editor of Shasan Pragati for last two years and ex-editor of Jain Prakash magazine for past 20 years. Tarlaben has been visiting USA for last 20 years and has provided good insight of Jainism and Non-violence to many Jain organizations in USA and Canada.





# Speakers



**Jitendra B. Shah**

Jitendrbhai is an Acharya at the Sampurnanand University, Varanasi, and a Ph.D. from the Banaras Hindu University. He has participated at the World Religion Parliament; coordinated the visit of His Holiness the Dalai Lama to Palitana for a meeting with Jain Acharyas to discuss non-violence and religion. He is visiting professor at universities like Gujarat, Banaras and Mumbai and International Centre for Jain Studies, Gujarat Vidyapith.



**Ajit Benadi**

Mr. Benadi co-founded the Jain Association International (Germany) and is the President since the year 2000. He has tried to present the principles of Jainism to the German Public through lectures and articles on Internet in German language. He had the fortune of learning Tatwartha Sutra and Dravya Sangraha in his schooldays and this has helped him to search for the ultimate Truth. Mr. Benadi has given Lectures on Jainism at the universities in Germany.



**Himatlal Gandhi**

Himatlalji is great great great grandson of Virchand Raghavji Gandhi. He is currently Hon. Secretary of Shri Jain Society of India. Since 1963, he has been an advocate of Shri Virchand Raghavji Gandhi. For nearly 30 years, he has contributed to numerous national publications by writing articles about Jains. He has dedicated his life for social work and has worked for the betterment of charitable trusts; most recently earning a favorable ruling in the judicial case to stop government tax imposed on charitable institutions.



**Mahesh Kumar**

Maheshji is from Satna (MP) and learned Jainism from Late Pandit Neeraj ji Jain. He has taught Jainism to students at Shri Digambar Jain Shraman Sanskriti Sansthan, Sanganer, and Jaipur. He has over 10 years of experience teaching Jain scriptures. He has conducted Dhyaan and Adhyatama shibirs and Daslaxan parva at several places in India, and abroad.

# Speakers



**Indra Kumar Jain**

Indrakumarji has been coaching people how to deal with worries, fear, and irritation and how to live a very healthy life. He has created an extra-ordinary relationship in the community and by counselling he has helped resolve critical issues among the family members and business community, by empowering them. He discovers the hidden talents of people at the same time helping them achieve goals and passion. He also has been conducting Jain Swadhay for last several years.



**Rahul Kapoor**

He is an Entrepreneur, Speaker, Presenter and Author. In the last 15 years, he has founded 3 companies and 2 charitable trusts. As a speaker, he has conducted assemblies across 10 countries. He is a guest faculty at IIM of Management, Bangalore. He has authored a book 'Work Wise - 'Lessons in Excellence for Young Professionals'. Junior Chamber International conferred him with Outstanding Young Persons of India Award in 2010.



**Pankajbhai Shet**

Pankajbhai Sheth has Master in philosophical studies from Mumbai University and is an Honorary Professor in Jainism there. He is a Trustee of Jain Academy Research Trust, Param Sukh jivan Vikas, & Param Anand Satsang Parivar & International Community. He introduced Jain Yoga. Which is connected to day to day living and improving quality of life as Science of divine living. By profession, Pankajbhai is an Electronic Engineer, and an industrialist.



**Shrenik Gala**

Shrenik Gala is Student of Chartered Accountancy. He works for an e-commerce company. He has wide knowledge of Jainism which he learned from many monks in his childhood. He is very good orator and explains in very simple language. He has been giving Pravachans during paryushan for 12 years. He has visited many centers in US and performed pujans, swadhyays, Bhumi-pujan, Chal - Pratistha, Temple anniversary celebrations etc.





# Speakers



**Sanjeev Godha**

Sanjeev Godha is from Jaipur India. He has Masters in Philosophy in Jain Education and a Ph.d in "Three lok in Jain Drashti". He has also written many articles and books on Jainism. He has been teaching at University of Jaipur and Mumbai University and providing religious and social services. His main goal is to dedicate his life on doing research on Jainism, and promote principles of non-violence in India and in abroad.



**Vinod Daryapurkar**

Creator of the first comprehensive web site on Jainism [www.jainworld.com](http://www.jainworld.com) It has contents in 39 languages. He has thorough study of major Jain scriptures along with study of Buddhism, Christianity, Hinduism, Islam, Taoism, Zenism, and Sufism. He has been giving lectures on various religious and other topics over 30+ years. He has written several articles and has participated on talk shows on Radio & TV. He has offered Yoga & Meditation classes for free for 30 years. He has Masters in Engineering and MBA degree.



**Jay Jain**

27-year-old Jay Jain is a Simple, Caring, Compassionate Human Being & a disciple of Acharya Chandanaji. She inspired and guided him in unlocking his hidden potential of concentration enabling him to become a "Dwi Shatavdhani". It is wonderful to watch him, the way he demonstrates his Sadhna; the grace, the power of the soul we all have, but have not been able to seek. His demonstration is neither a miracle nor an exercise of memory power. It is the achievement of the soul by meditation.



**Mahendra Vora**

Mr. Vora is a Serial Entrepreneur, and is considered the high-tech poster child in the Midwest United States. He is the founder and creator of the Vora Technology Park. Mr. Vora has been living in Cincinnati, for over 25 years and he is known for his active involvement, contributions and commitment to the local and the global community. He is a proud member of the Asopalav family, and a trustee of the Cincinnati-Dayton Jain Center.

# Speakers



**Bipin Shah**

Bipin Shah is an entrepreneur and as an angel investor. He has been in Semiconductor industry for many years, and more recently in Enterprise software sector. He has held various "C" and Director level positions at, INC 3 Ventures, Invox Technology, Altera Japan, and Fairchild Semiconductor. He holds a BEE (Hons) from Jadavpur University, Kolkata and a MSEE from the University of Wisconsin at Madison. He has been active with Jain Center of Northern California where he is the current chair of the board and western region VP of JAINA



**Dr. Jagdish Sheth**

Dr. Sheth is Professor of Marketing at Emory University. Earlier he has been on the faculty of MIT, Columbia, University of Illinois and University of Southern California. Dr. Sheth is the author of several best-selling books including, Chindia Rising, Clients for Life, The Rule of Three. Internationally known as a management thought leader, Dr. Sheth has been advisor to large companies and governments for nearly five decades and is recipient of various academic awards. He is a Fellow of American Psychological Association (APA), Academy of Marketing Science (AMS) and American Marketing Association (AMA).



**Dr. Denish Shah**

Dr. Shah is an Associate Professor of Marketing at the J. Mack Robinson College of Business of Georgia State University. Dr. Shah's research focuses on substantive issues pertaining to linking marketing strategies to firm performance. His research has been published in various journals such as the Harvard Business Review, Sloan Management Review. Prior to his academic career, Dr. Shah worked for multinational corporations in the area of IT and Business consulting.



**Sanmukhbhai Bhakta**

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 in Ahash, Gujarat.





## Youth Activity Speakers



**Priyank Shah**  
Analyst  
Rockwood Capital



**Rushabh Kapashi**  
Associate Partner  
McKinsey & Company



**Chandni Shah**  
Senior Desktop Analyst  
Ernst & Young



**Reshma Shah**  
Assistant Professor, Practice of Marketing  
Emory University



**Manish A Shah**  
VP of Growth & Innovation  
Kanga



**Tina Shah**  
Sr. Director, STEM and Education Foundations  
Boys & Girls Clubs of America



**Rupal Vora**  
Attorney  
Duke University

## Youth Activity Speakers



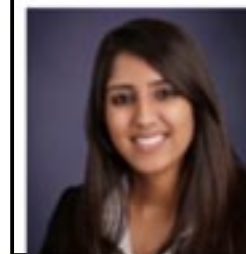
**Hiren Patel**  
Corporate Contractor-Engineering  
Atrium Medical, Stryker, Zimmer  
Johnson & Johnson



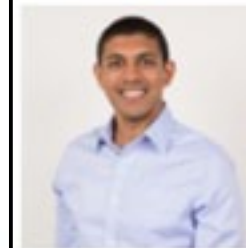
**Dharmang Shah**  
Co-Founder & Principal  
D&M Consultants



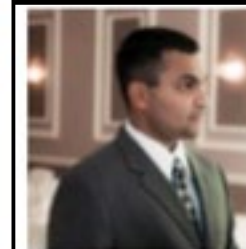
**Bhavik Shah**  
Founder  
Arihant Real Estate Group / BB&T Capita Analyst



**Sheenika Shah**  
Business Development  
Knobbe Martens



**Shreyans Parekh**  
Market Manager  
Apttus



**Niraj Shah**  
CEO  
dgn Factory





# Youth Activity Speakers



**Monica Shah**

Monica was born and raised in Detroit, MI and is a graduate from The University of Michigan. Although she has been strongly influenced by her Indian and Jain cultures, she's always felt challenged with balancing western norms with traditional values. She graduated from Bharat Natyam and Jain Pathshala. While being on the YJA Executive Board, she finished her MBA and worked directly for a fortune 100 CFO. Today, Monica is a Nursery Pathshala teacher and Executive Committee board member for Jain Society of Metropolitan Washington. She's also balancing a career while enjoying her free time with her two children: Jainam and Devika and her husband Raju.



**Raju Shah**

Raju was YJA Co-Chair from 1996 to 1998. After graduating from Yale University with two degrees, he went to the United Kingdom for five years. He had many travel adventures, such as seeing the Northern Lights in Scandinavia, climbing Mt. Etna, and swimming in Croatia's clear waters. Upon returning to the U.S., he married Monica Shah and now has two children: Jainam and Devika. He currently enjoys taking the kids to Disney World, where his wife wonders if she has two children or three.



**Kavita J Patel**

Kavita J. Patel is a Love Coach who has worked with thousands of successful, smart, loving women who are single and struggling to meet the kind of man that is at their level. Her clients include executives at Google, Amazon, and Apple, plus hundreds of powerhouse entrepreneurs. Kavita uses her no-nonsense approach to help women dive beneath the surface of superficial dating "rules" and once and for all change the patterns that have been keeping them from finding lasting love. Kavita's signature course is called Soul Level Love, which hundreds of women have participated in thus far. She has been featured in the Huffington Post, FoxNews, CBSNews, Women's Health Magazine, Women's Day Magazine, and Time Out NY, to name a few.



**Neal Vora**

Neal Vora graduated from Stanford University with his BS and MS in Management Science and Engineering. He went on to join the first set of employees at a small startup building software for law firms. Over six years he held a variety of positions from sales, to development, to executive management. Next, he moved on to start his own company developing a marketing platform for small businesses. He now works at Facebook as a Product Manager managing a set of teams focused on product adoption and international expansion.



**Dr. Ketan C. Mehta**

Dr. Mehta after graduating from Mumbai in 1980, completed his internal medicine training at Wayne State University, Detroit in 1987. In January 2000 Ketan and Nina Mehta founded NeilMed® Pharmaceuticals, Inc. NeilMed is a manufacturer of over the counter first aid, nasal, ear care products and baby care devices. Currently, Dr. Mehta is the CEO on part time basis and Nina Mehta is the President of NeilMed.

# Panel Sessions and Speakers

## JAIN Education – Jain Academic Wing, North America

Dr. Sulekh C. Jain, Houston, TX. - Coordinator

Dr. Yashwant Malaiya, Ft. Collins, CO

Dr. Nitin Shah, Los Angeles, CA

Dr. Neptune Srimal, Miami FL

Dilip V. Shah, Philadelphia, PA

Dr. Pankaj Jain, Dallas, Texas

Dr. Tara Sethia, Los Angeles, CA

Dr. Jasvant Modi, Los Angeles, CA

## Jain Diaspora - Non-sectarian, Virtual Global Initiative

Manish Mehta, Detroit, MI. - Coordinator

Kantilal Gudhka, Halari Oswal Jain Group, Kenya

Arun Jogani, Antwerp, Belgium

Dr. Natubhai Shah, London, UK

Dr. Ajit Benadi, Hamburg, Germany

Dr. Pankaj Jain, Dallas, USA

Nissim Reuben

## Health and Wellness – Education and Awareness of Community

Dr. Nitin Shah, Los Angeles, CA. - Coordinator

Dr. Manoj Jain, Memphis, TN

Manubhai Shah, Los Angeles, CA

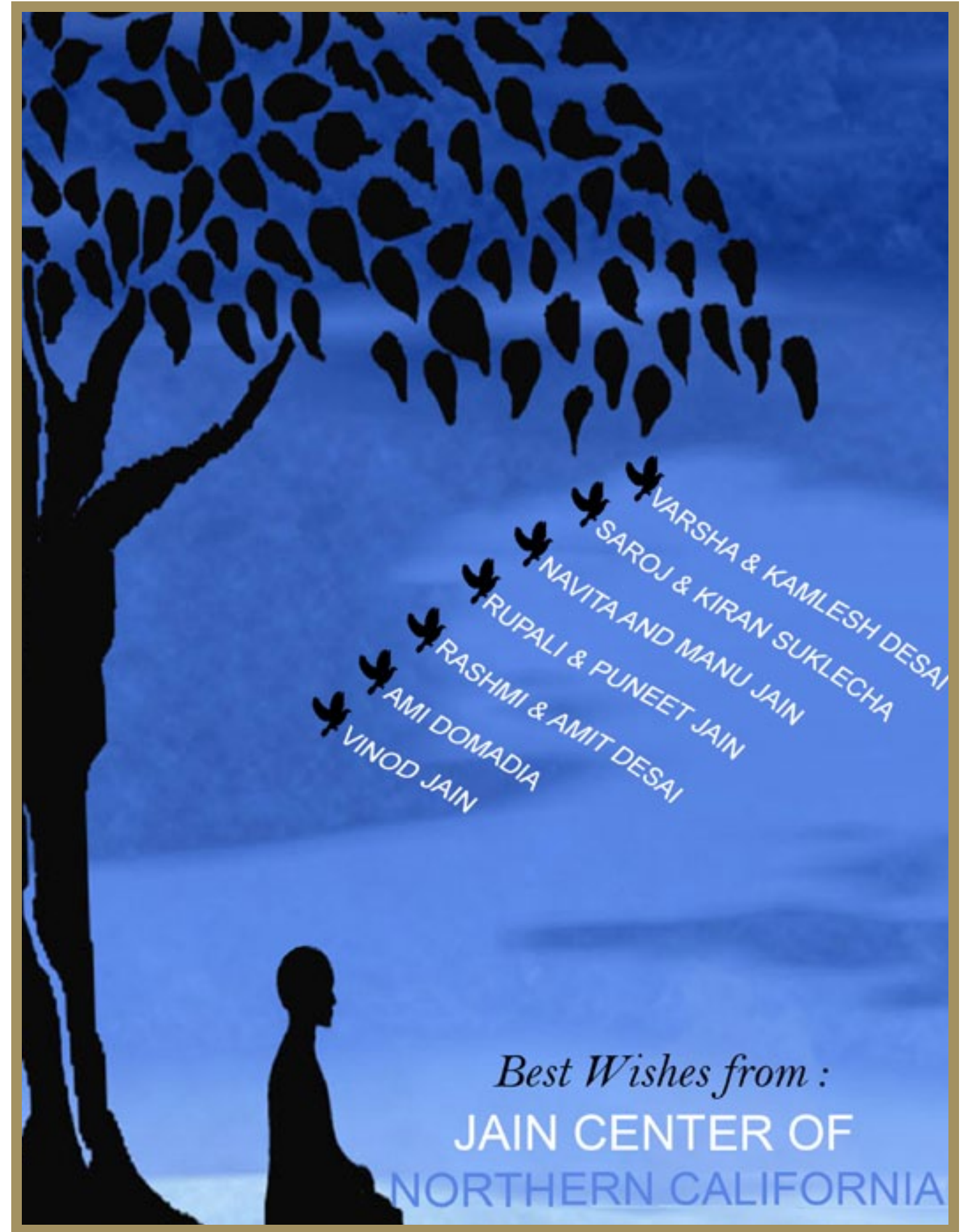
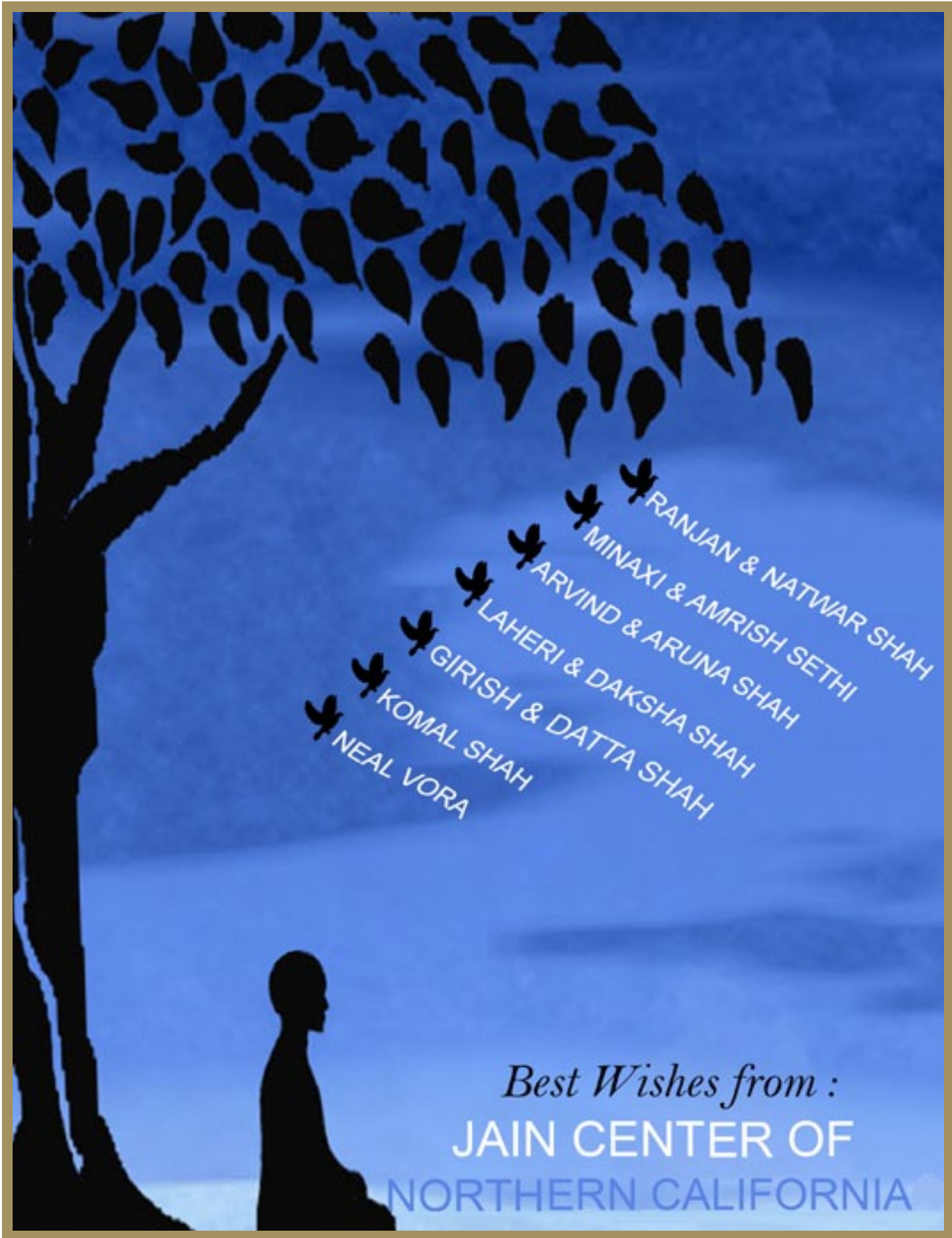
Dr. Neelima Kothari, Atlanta, GA

Dr. Kirit Shah, Atlanta, GA

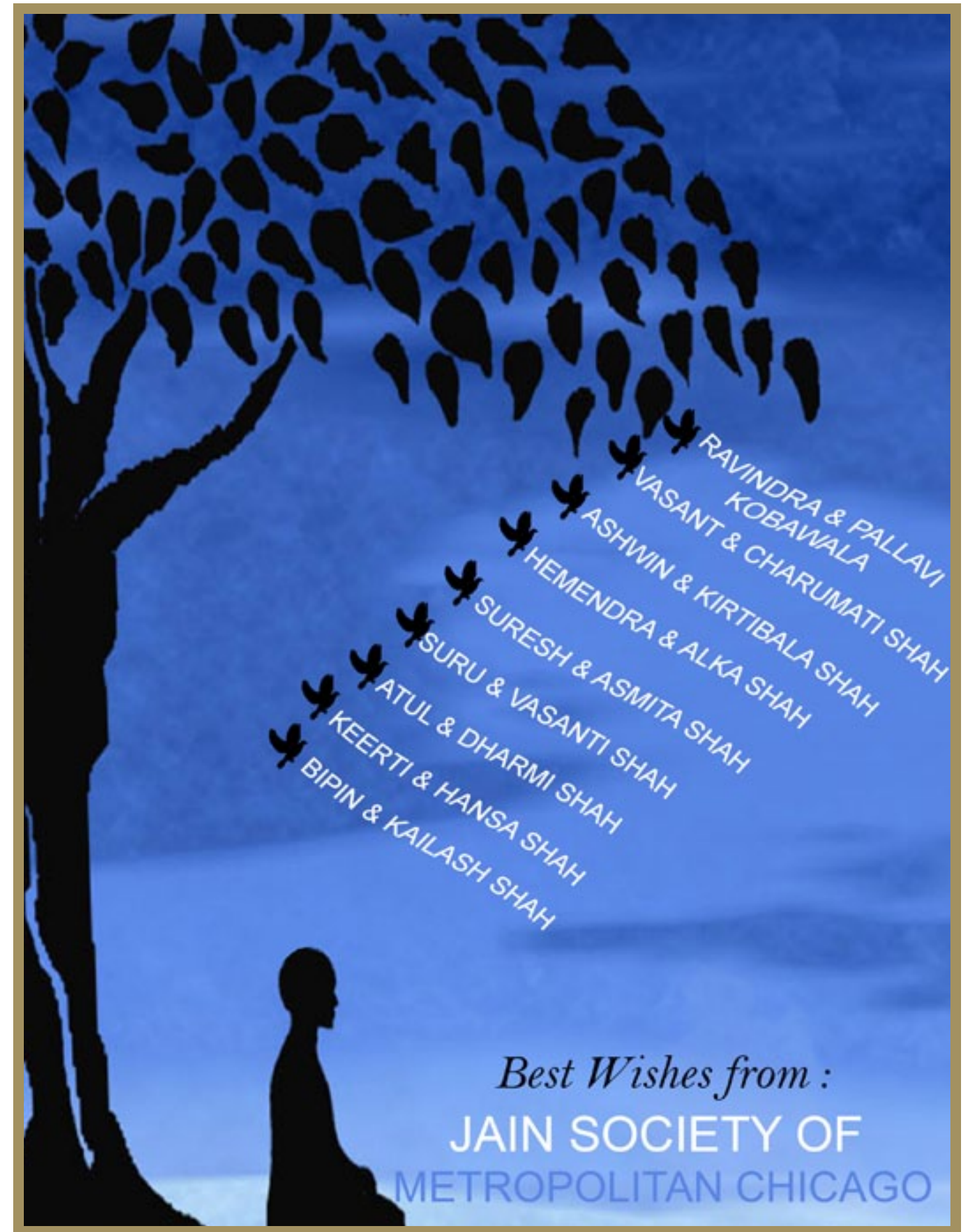
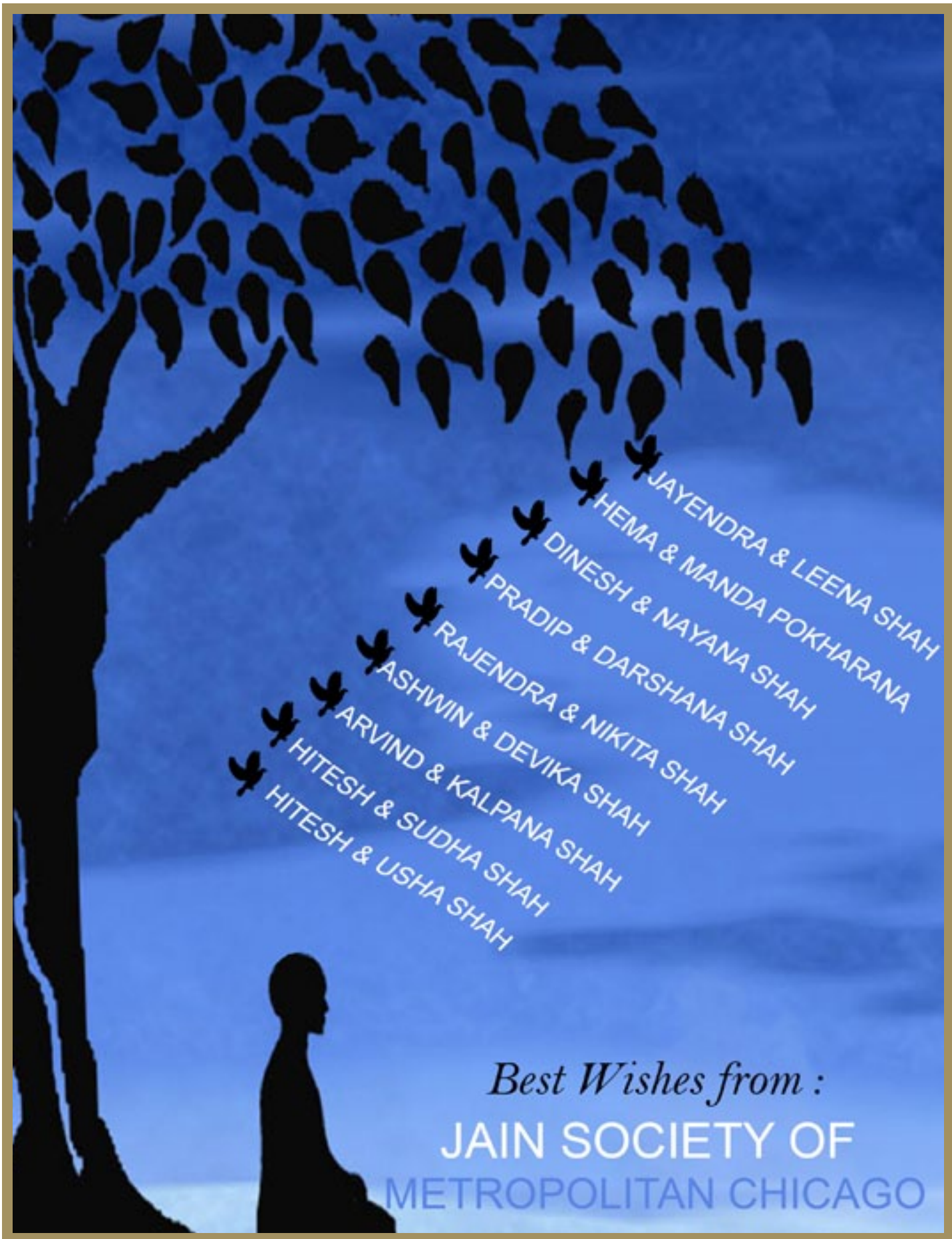
Dr. Raj Kothari, Atlanta, GA



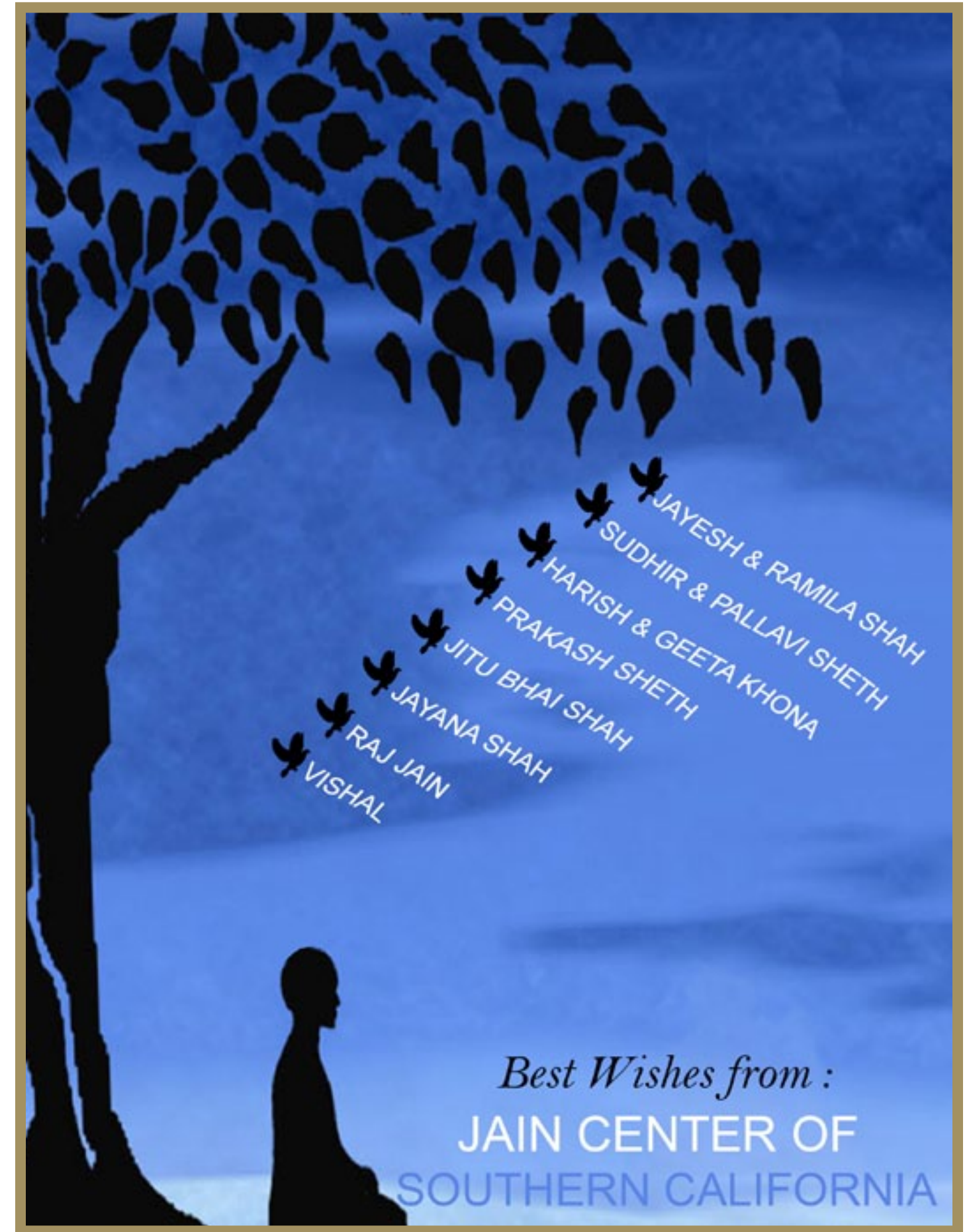
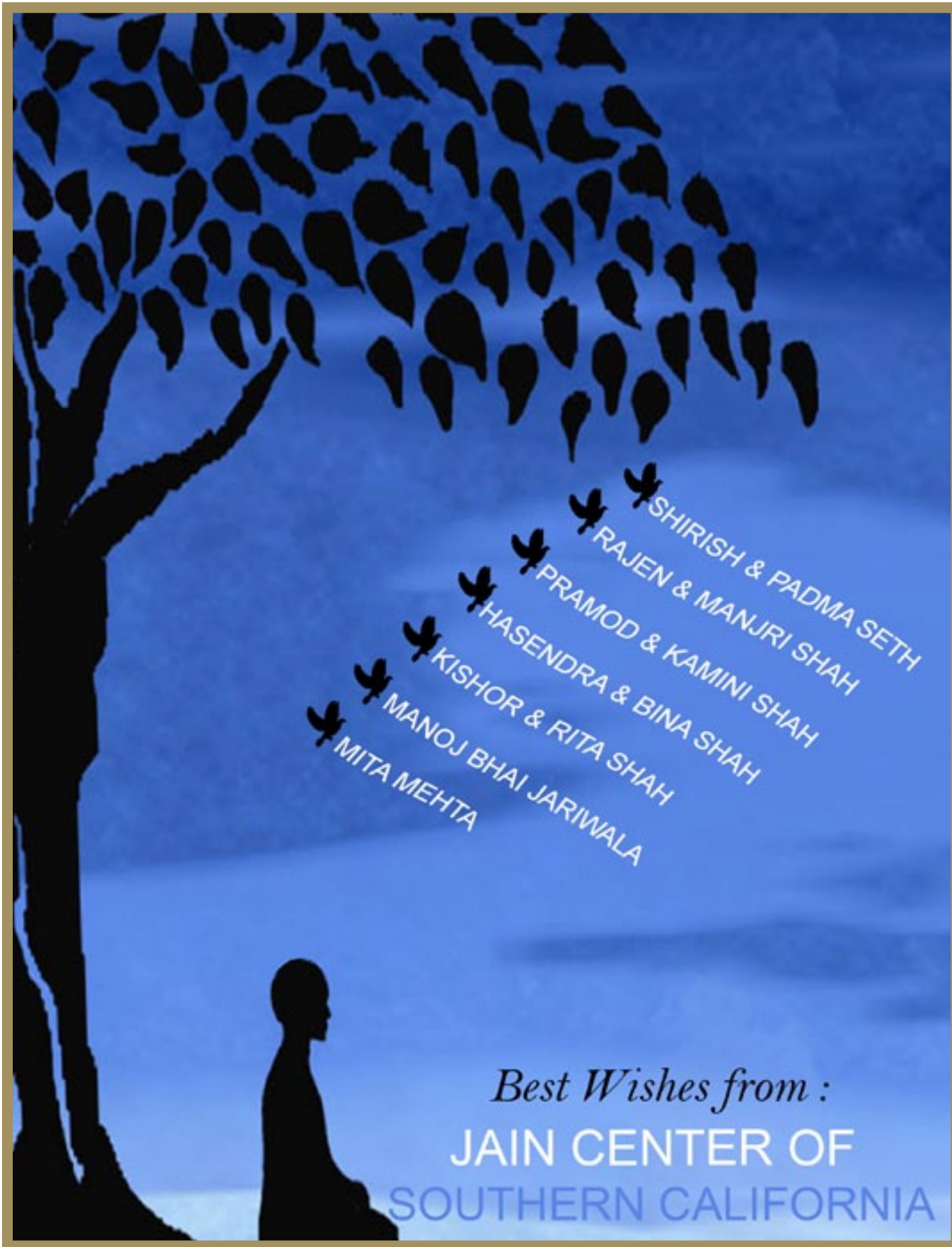
















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On behalf of the Jain Society of Toronto, we would like to extend our warmest congratulations to Jaina on the occasion of the 18<sup>th</sup> Biennial Convention.



BEST WISHES

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President

Dr. Raj Patil

Jaina Regional Vice President

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# The Freedom Of Choice

The core of Jain Dharma is awareness. Awareness to free oneself from influences of the past bitterness and sadness of conditions and judgments. Because of our programmed beliefs, even religion, which is the means to unite, is used to separate one from another. Many people have narrowed their life and placed themselves in a fold by thinking, “I am Moslem.” “I am Hindu.” “I am Jewish.” “I am Christian.” “I am Svetambar.” “I am Digambar.” “I am Sthanakvasi.” “I am Terapanthi.”

In this way, they are separating themselves saying they are not like me; they are all outsiders.” By belief, one has blocked and alienated oneself from mankind and living beings that are helping our existence in many ways, visibly and invisibly. Awareness helps to break the self-imposed limitations on oneself and to live liberated in a “uniting” universe....

The philosophy of Jain Dharma does not build our life on the past but on the living present. To me, a good life is a healthy loving life. A good life is a creative life. It is that life where we want to have the awareness that we can choose what we want to choose, let go of the dead past, and live in the living present. If we don't let go of the past, we cannot move forward.

I am reminded of two friends who decided to cross the Ganges River by boat in Benaras. They were drinking bhang, a stimulant, and were feeling energetic because of intoxication and the full moon. The whole night they rowed and rowed. But when it was dawn, they saw people on the shore who looked like the people from the night before. One of them said, "This place looks exactly like Benares." So, they stepped ashore and asked, "Where are we?" They were told they were in Benares. "Benaras? But how can that be? We have been rowing the whole night." Only then did they find out that in their intoxication they had forgotten to untie the rope from the jetty. The rope was over 200 feet long so we had moved from here to there but reached nowhere. We want to move forward, but we don't untie ourselves from the anchoring past habit and beliefs.

Whenever we talk, we talk about the past and go on playing the old worn-out record. Even in therapy for years, our mind roams in the empty rooms of past phantoms. Clinging to the past dogmas, we turn from a plum into a prune. The word of Mahavir inspires us to ask ourselves, “Who am I and what is my purpose? Where do I come from? Have I made my life rich with a feeling of Live and Let Live? Am I vegan; not stealing food of the baby calves? How do I see myself? Why did I not choose the right things? Do I allow others to tell me what I can and cannot do?” Remind yourself that others are only projecting themselves onto you. What they say does not reflect you; it reflects on them. If they deny certain things, they are not denying you; they are denying themselves. Their statements do not apply to you.

Years ago several students from the United States came to India with us and visited Shatrunjaya in Palitana. In this group there were two sisters who were trying to come to terms with their guilt. They were not happy with the past and had been going to various types of therapy for many years. I had known both of them for a long time, and now they traveled all the way to India to have some special time to study for self-awareness. They visited the caves and mountains where many people became enlightened. We climbed Mount Shatrunjaya where a cluster of temples adorns the top of a holy mountain. On top of the highest temple, we had a special ceremonial meditation to let go of the past, to let go of negativity.

Anyone who wants to free oneself from wrong belief, guilt and sin is free to choose the Jain method of saying this mantra: Savva Pava Panasano, which vibrates to liberate. Here savva means all; pava means guilt and negativity; and panasano means destroyed. All guilt and sins of the past are destroyed. The next part of the mantra is: mangalanam cha savvesim. From that moment, mangalanam benedictions and blessings start pouring on us from all directions. This is the greatest among all blessings. In this way, one goes deep into oneself.

Deep into the source, one creates a fine insight and incinerates all the negativities. One accepts oneself as

gold, purified of all dross. Of the two people, I mentioned before, one came up from the mantra meditation and said with joy. "I am free! Free from the burden of the load of past negativities." What she had not been able to do in twenty years happened spontaneously in that moment.

Collecting all the junk of the past, collecting all guilt of the past, she incinerated them, cleansed herself of them, and forgave herself. She did not need to go anywhere to be forgiven, to be saved. She said, "I burned the negativity, threw the ashes away, came back to my clean self and started a new life of Ahinsa." It was true for her because she believed it to be possible. Her belief became her reality, a fact for her. But the other person said, "How can you burn all your past and your mistakes? You can't! It is impossible!" The word itself means "I M POSSIBLE". Often the beliefs cling to the past and the mind finds its arguments to support the condition.

Human beings are reasoning animals - and to make life miserable, we find so many reasons. We pick up a book which was written by one person who heard a second person quoting a third person, and then edited by a fourth person. We now take this as the real message and we say, "It is written! It is our original sin and it cannot be undone. We believe it!" It is written that a savior is needed or else we risk damnation and will go to hell; we believe it. But none of this is what the master said.

A master is he or she who does not insult human dignity. Do you think the master will say, "If you don't embrace

me, you will go to hell”? Such an idea cannot come from any master; it comes from the egotistical interpreter. The true master helps you see beauty of living an excellent life. They give you their shoulders to climb on to see more, to be taller not smaller. They don’t want to see you shrink; they want to see you grow.

Earlier I mentioned of two people who were part of our meditation in letting go of guilt and negativity. One of them found many reasons to hold on to the past; the other willed it to be free and her seed blossomed into a smiling flower. You may think, “That does not happen.” But with her, it did. She let go of old thinking and discovered she was free. Such an experience brings inner peace. Not only she, but anyone can recover from guilt by getting in touch with loving energy.

Realizing in your freedom to let go of the past! Be free and open to let the blessings pour in. Go deep into yourself, experience yourself and believe in yourself. This is an understanding that comes only from introspection, from self-realization. Visit all the corners of your consciousness. See your strengths and erase your weaknesses. To erase your weaknesses recite the whole Namokar mantra given at the end.

Accept yourself. Gradually build your self-image. Feel your thoughts of “I am free and I choose to be happy. I choose to be peaceful; it is my nature.” So, let us realize the self and have peace. Let us experience the presence of the divine energy which is within each of us”.

*Om namo arihantanam*

I bow to those Souls who have conquered their inner enemies (weaknesses), in order to conquer my own

*Om namo siddhanam* I bow to those Souls who have reached Perfection

***Om namo ayariyanam*** I bow to the masters in order to master my addictions, imbalances, and sensual desires

**Om namo uvajjhayanam** I bow to all teachers who impart scriptural knowledge to seekers.

*Namo loe savva sahunum* I bow to all the renunciates who live in simplicity

*Eso pancha namukkaro*      These are the five salutations

*Savva pava panasano* Which eradicate and evaporate all the negative vibrations

*Mangalanam cha savvesim* These are the most powerful and auspicious

*Padhamam havai mangalam* Among all the blessings and benedictions.



## ‘Service to humanity’ by Sat Tony Samara

“Service to humanity is such an amazing gift in this seemingly more self-centered world of ours today. We can learn that the world does not center on ourselves, our needs, our beliefs, or even our thoughts or words. The world rather centers on love, expands beyond our ego into a space where spiritual growth, compassion, cooperation, focused giving to others, to the mother earth, and for the universal goodness. This is the magical heart of existence. The creative meaning of existence helps us to nourish our needs, beliefs and thoughts from a space that transcends limitations, dependencies and expectations in a practical as well as in a philosophical sense.



In a practical sense we need to watch the mind and the ego to avoid the games that are so often created to justify our actions. If while working in a garden our efforts and time are simply spent in the garden to satisfy our selfish needs, then we bypass so much and we miss the beauty of sharing with all that is present and alive. If we plant trees as a gift to human-

ity then those trees flourish. If we plant them simply to satisfy needs then we don't have a forest rather we have an extension of or a picture of our needs in the garden lacking in the aliveness and magic that is so natural to this world.

In the same sense, if any other action or practical work that we undertake is simply to satisfy our needs and we surely forget the beauty of the world and to be an integral part of this beauty, then our work becomes self-centered and its goal becomes to satisfy our beliefs, needs, egos and thoughts. Being and trusting, that your real and

selfless actions are an expression of beauty then those beliefs, needs, thoughts and egotistical aspects become superfluous and we enter an aliveness and magic that is our birthright.

This is what makes people great and gives meaning to our personal life as well as hope for humanity. “

### BIOGRAPHY

**Sat Tony Samara**, author of ‘Shaman’s Wisdom,’ ‘The Simplicity of Love Meditation,’ ‘Different Yet the Same,’ ‘Karma, Mantra and Beyond’ and ‘Discover Your Inner Buddha’ has been inspiring thousands of readers to discover inner peace and greater fulfillment in their lives, through the power and simplicity of practical Spirituality. At the core of his teachings lies the evolution of human consciousness, which in today’s world is vital for achieving deep, personal happiness, inner peace and the illumination of one’s inner quest.





## POWER OF PRAYERS *by Arya Kothari*

“Namō Arihantanam” From just this first line peace and serenity fills your mind and body. Just saying one Navkar Mantra with all our heart and true belief and compassion, sagropams (innumerable years) of pap can go away. At times you may think, “Why do we pray at all?” or “What’s the use of prayers? They don’t seem to really do anything anyway,” but the truth is they do. When you pray with true belief miracles can happen. Prayers eradicate and diminish pap and bring in punya causing pleasure and happiness. The fruits of your punya may not spring right into action. In fact, they might come into effect in your next birth, or maybe even thousands of years after, but sooner or later they will come into effect.



givenness from other living beings. In other words we pray to rid ourselves from karma. Praying is vital to attain liberation and though we can’t always see its effect it is very important. We shouldn’t pray and expect a reward. We should pray to purify our

soul with no feeling of attachment so we don’t acquire any new karmas, but usually in one way or another we have a feeling of attachment so we acquire punya. Prayers are divine and they help us feel calm and blessed if we pray with all our heart. They diminish our anger and arrogance and take away our anxiety. Prayers

like Navkar Mantra are extremely powerful and we should be grateful that we were given this amazing gift and use it to the fullest extent.

### Prayers = Eternal Bliss

#### BIOGRAPHY



*My name is Aarya Kothari. I’m in sixth grade, and I study in Mill Creek Middle School. I’m a straight A’s student and was placed 2nd in the DAR writing contest in my class. In dharmic I’ve learned till Vandittu and also Bhaktambar and Badhi Shanti. Dance is my passion. I feel blessed to be born as a Jain.*

Lord Rishabhdev   Lord Parshwanath   Lord Mahavir   Navakar Mantra

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# Samyak Ahimsā

By Pujya Gurudev Shree Namramuni Maharaj Sahab



Every mother nurtures her child with values and ethics from a very young age. This upbringing plays an integral role in shaping her child's belief and molding his thought process.

Being the blessed descendants of Bhagwan Mahavir, every parent wishes to instill in their child a heart with Ahimsa and Compassion at its core. Hence many of us have often heard words of advice from our parents and well-wishers like, "Dear, don't step on an ant. It will die and you will commit a sin (Paap) which will take you to hell (Narak)."

Is this advice good or correct? The guidance is correct but only the partial sentence is valid, "Don't step on an ant. It will die" Now think about it, is the perception and intent in the rest of this statement appropriate? Not stepping on an ant because it will die stems from a feeling of compassion; but not stepping on an ant because the sin will take you to hell is misleading. It implies that we are not killing an ant because WE will have to suffer thereafter. If the same action promised us heaven, we would be ready to commit that action irrespective of the ant's pain and suffering.

Guiding a child and advising him is essential, but the advice should be such that it nurtures his wisdom. When you instill in him the right perception behind any activity, he will automatically refrain from doing anything wrong since he knows

The negative impact of that action. But when you instill fear in his mind towards a particular action, he will refrain from performing that action until the time that fear overpowers him. The moment that fear vanishes, he will not hesitate from doing that action again. Hence, what is more advisable, not to do something for the fear of suffering in hell or to refrain from doing something as it causes pain and agony to another living-being?

**Not killing an ant is Ahimsa (Non-Violence), and Ahimsa is the cardinal principle of our Dharma (Religion).**

When we perform Dharma with selfish motives, it can only help us to accumulate good Karmas but it can never be instrumental in purifying our soul by annihilating our Karmas. Only when our actions originate from our compassion, our virtues and our selflessness, they become Dharma in the true sense. Because Dharma is not merely any action, it is essentially the intention of not hurting anyone's heart, not inflicting pain or sorrow on anybody else through that action. We have been brought up with the values that killing an ant will take you to hell, hence, we fear violence. Had we been nurtured with belief that sacrificing a life will give you heaven, we would not have hesitated in doing that as well! It is when your heart gets connected to Dharma, your inner self helps you distinguish the right from the wrong. When the quality of Ahimsa evolves from

*Fear for an action  
instilled in one's mind  
refrains him for performing  
that particular action until the time  
that fear overpowers him.*

Aspire for Moksh,  
not because you want to be happy but because you don't want to be the cause for anybody's grief.

Within, your Dharma will be everlasting and your vision will be Samyak in nature (Right Vision).

When one gets scared of sinful acts by nature, he abstains from performing wrong actions because he has the vision that such actions are harmful to others as well as him. "How can I do something which inflicts pain upon somebody else?" It is with this compassion and vision that he renounces Paap. Such a vision is worthy of great Respect. And the Ahimsa arising from this vision is **Samyak Ahimsa**. Thus, only the one who intuitively fears wrong actions rather than his own suffering or pain and who is intrinsically apprehensive of Paap by nature is a Shravak (Layman) in the true sense.

We have practiced Dharmik (religious) activities in innumerable lifetimes, what is astonishing is that we have even adopted Diksha (renouncing the world) several times. However, even then, we aspired to liberate ourselves from the sorrows of this world and experience infinite bliss in Moksh (Liberation). That means that we adopted Diksha also for our own Swarth and happiness, to free us from sorrows. Where there are selfish desires (Swarth), Dharma can never exist. Adopting Diksha was a right action, but the intention behind this action was wrong, and the motive of Diksha itself was flawed. Living a selfless life devoid of any violence is the real aspiration for attaining Moksh. Because in Moksh, there is no Body and in the absence of a body, I can never perform any violence. This, is the true goal behind aspiring for Moksh - not because I want to be happy; but because I don't want to be the cause for anybody's grief.

Going to hell will give me pain and sorrow, is my fear for Dukh. It is called Dukh Bhiruta. Dukh Bhiruta is Mithyagnan. And the Ahimsa arising from Dukh Bhirtua is Mithya Ahimsa. On the contrary, fearing wrong actions because others are pained by it is called Paap Bhiruta. Paap Bhiruta is Samyakgnan. The one who becomes Paap Bhiru by nature, abstains from performing wrong actions because he has the vision that such actions are harmful to others as well as himself. "How can I do something which inflicts pain upon somebody else?" It is with this compassion and vision that he renounces Paap. Such a vision is Vandaniya. It is worthy of great respect. And the

Is Samyak Ahimsa. Thus, only the one who intuitively fears wrong actions rather than his own suffering or pain, who is intrinsically Paap Bhiru by nature, is a Shravak in the true sense.

Parmatma therefore explains that performing Dharma with the intent of getting Sukh or evading Dukh is never Samyak in nature. **Practicing Dharma with an inner vision of "Sarva Jeev Mama Jeev Sama" is the true essence of Ahimsa.** This means that every living being is akin to my soul. Just as my life is invaluable to me, their life is also dear to them. And thus, I don't want to give them any pain, I don't want to be the cause of their suffering.

Majority of the people understand and know Dharma with the activities and traditions it entails. But Dharma does not have a connection with the actions you do, it is connected with the emotions and intentions underlying those actions. A doctor is equipped with a knife and so is a murderer. The action is the same, but the doctor's intention is to save a patient's life; while the murderer intends to kill the victim. Your actions and the reactions to these actions, "Your Karma", are always dependent on your intentions. When your intentions are positive and selfless, you can advance towards Moksh even in this birth itself!

Empowering the youth of today to evolve their qualities, uplift their wisdom and purify their intentions is the proper way to guide them towards Dharma.

Today's generation gap results in a constant conflict of thoughts. The older generation's treasures traditions while the younger generation's looks for reasons and rationales. The differences in opinions compounded with the lack of proper understanding and knowledge often take the younger generations away from Dharma.

Inspiring the youth of today not just to practice Dharma, but understand its essence is the only way Bhagwan Mahavir's priceless legacy can touch their hearts. Make your children capable of discerning the right from wrong; broaden their minds with the Samyak vision of Dharma. And you will be truly surprised by their reverence and understanding of Dharma and their willingness to pursue the Truth!





## ATTACHMENT AND DETACHMENT *by Shrutpragya Swami*

Attachment and detachment are a topic about which much has been written. In general terms, one can say that by the word attachment is meant having like or dislike and thus being judgemental. Detachment, by contrast, is the reverse of this: being without like or dislike, being judgement-free. However, one may add something more specific here too.

The first thing one can say is that with attachment, a person cannot live without someone or without some particular object and will tend to keep in mind that person or that object. Attachment may express itself in terms of dependence on material objects, or with dependence on certain thoughts, or may especially arise in the form of what might simply be termed “me-ness.” With material things we may think perhaps of money, food, and worldly pleasures. For example, I may be attached to wanting to increase my personal wealth; I may be attached to certain kinds of food; or I may desire to enjoy particular forms of entertainment, such as watching particular TV programmes or films. In all these instances there is dependency on them in some form or other. With attachment to thoughts there is here a focus on ideas, ideas or thoughts that stay with me. For example, if I own a material object such a computer, I may be attached to this in a material sense; but even when it is no longer with me I may still remain attached to the object as an idea. The computer as a material object is outside, apart from me, but the idea of it still persists, wanting to use it or desiring to be working with it.

Attachment to me-ness involves the ego: for example, here I tend to feel superior to others. For this

reason I may not be able to tolerate others easily; and I tend frequently, even perhaps continually, to consider myself to be correct in all that I do. In this situation also I may not easily be able to forgive others when they criticise or disagree with what I say or do; and I tend to be proud and even perhaps boastful. So if someone makes a critical comment of me and I feel insulted and perhaps get angry, for instance, this is a clear sign of the presence of ego and thus it expresses itself as an attachment to me-ness.

When it comes to attachment to others, we might consider, for instance, a person who is living with me. That person may be a spouse, a son, a daughter, or a friend. I may not feel ordinarily any kind of dependence on that person. However, if that same person then goes away, possibly to study abroad, for example, or to do a job of work in another place, and I then feel sadness or loneliness or begin to miss that individual when he or she is absent, this is a certain sign that attachment to that person is present. Attachment in this situation involves a type of possessiveness one might say, and this is at the heart of what is meant by attachment.

Further on this point, it is useful to mention that on a number of occasions when I visited America and was invited into houses to give a talk or to take food with a family, I often saw attachment at work directly with the children in the homes I entered. I would frequently pick up a toy of a particular child and playfully say, “Could I have this please?” or “I like this, may I take it to my own house with me?” Immediately the child I did this to became furious, pulling back the toy away

from me and clasping it hard against its chest. It was always an amusing experience for me, even when the toy was one of many others and when the child appeared not to be especially interested in it. Afterwards, I would often come to know of how the child would tell its father not to invite the swamiji any more! We have all perhaps witnessed the same or similar situations with children, and it always creates a sense of laughter or amusement in us. However, we as adults are no different; we are still the same, carrying attachment with us. It’s no longer the toy, perhaps; this has now been replaced by a house or by a car upon which we have become reliant.

So one may ask, “How can one become free from attachment?” We can see with all the examples I have given that attachment itself brings only suffering and misery. If I am not attached to my wife and I later get a divorce, then suffering will not emerge. If the reverse is true - that I get a divorce when I am still attached to my now ex-wife - great suffering arises. The same is true with material possessions like a house, a car, a computer (or an iPad, iPhone, Tablet, or whatever the latest new electronic gadget might be). One should not be attached to anything, therefore, as in every instance we have transitoriness and misery. Change or impermanence is the nature of everything; so attachment can only lead to suffering.

The only constant in the ephemeral nature of the world and one’s place within it is the soul. But should one - and I have heard the question raised before - should one be attached to the atma or the soul? This - a point that needs to be emphasised - is a problem only of language. It is a matter only of words. For with the soul there is no attachment whatsoever because it does not create misery, dependency or suffering. It brings only happiness, blissfulness and, of course, non-dependency.

And this continually should be borne in mind. Indeed, one should not talk about dependency here at all. Such wording is wrong or simply misplaced. Rather the term that needs to be invoked to make clear what I am saying is “involvement.” This means that there is no expectation at all. Hence, when one is involved with the soul expectation does not arise in any form. So my personal mantra always is: “love your own soul” and do this without question or concern.

If you love others with expectation, it is a sign of attachment. However, if you love others without expectation, this is compassion. Here you have a feeling of wanting to help or aid them, without desiring anything in return. If your love extends to all living beings, it is non-attachment. Often people ask me why I left my family to become a monk, even though I was still a very young man at the time of my renunciation. My answer to them was that I was not losing a family but extending it to all the world and to all living beings. For if one is focused upon the narrow group of one’s immediate family members, attachment will naturally arise. One should love one’s family, but in terms of what I have been saying it can lead also to strong bonds of attachment with them. On the other hand, if one’s family is the world of all living beings, there is love, care and compassion but no attachment whatsoever.

Now, I am happy and am indeed delighted - it is my greatest pleasure in fact - to instruct you to love your own soul, as it is without any expectation at all, so that you can then love every one else and also love all living creatures with exuberance, without any expectation or dependency in any form. This is detachment in its fully realised form, and it is a detachment involved with the soul that is pure, loving and completely free.



Best Wishes to JAINA on its 18th Biennial Convention



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## Is Religion Necessary? - Pujya Gurudevshri Rakeshbhai



*Have you ever found yourself doing everything that you are expected to do, but still feeling like something is missing? Do you experience an inner void, in spite of having even luxuries of life? Pujya Gurudevshri compassionately explains what that 'missing factor' is*

The question may arise, 'Are spiritual practices, meditation, devotion etc. really necessary to live life?' Can life not be lived without these pursuits? The answer is, life is not only about necessity, it is far more than that. The one living a calculated life based solely on necessities has not known the beauty of life. Vain is his birth and in vain he lives. Living just for the necessities of life is sheer drudgery. The poetry of life sprouts from the state beyond that.

The truth is life can go on even without the Divine. Actually without Him, it supposedly runs better and far more comfortably because you will have no qualms

about deceiving others. There is nothing stopping you from stealing or lying. God is a hindrance to living such a sinful life. Dishonesty becomes difficult. The guilt bites. As the connection with God strengthens, you realise that all such things that you could do previously are impossible to do now. While lying, it feels as though some unknown power is pulling back your tongue from within and you stop. While sinning, you miss a heartbeat.

### *Life Without the Divine*

Saints say, indeed the Divine is not needed to live a mundane life. But closely examine your life and think. Without the Divine, what else remains in your life that is worthwhile? There is money but no freshness of flowers, no poetry of sweet feelings or dance of ecstasy in life.

Do you feel that when Meera danced wearing her anklets, she felt it was necessary for her to dance? Did she need dance to live? There were millions who could live without dancing. But what Meera had in her life - fragrance, colour, melody, ecstasy, they all lacked in their lives. The depth in Meera's eyes, the radiance on her face, a heart glowing as if lit with thousands of lamps of divine love and hues of raptures, where did others have such a life? Life can be lived without celebration, but then it is like a tree without leaves, flowers or fruits. People call it a tree but what is there in such a tree? Such will be your life without the Divine.

Life without God has no meaning, no dignity, no joy. If your life stops at working for necessities, you are a mere machine. The machine too needs fuel, space, and security. But it cannot dance and sing. Only when you rise above your concerns regarding food,

clothes and shelter and yearn for something higher, do you get connected with the Divine. This breathes life into your mechanical existence.

### *Do Not Make Wealth Your Goal*

To aspire for the Divine does not mean you give up all your duties and responsibilities and do nothing. Devotion is not to become inactive and lazy. Money is required for the necessities of life but let your heart be filled with the Divine alone. Even at work, attempt to listen to the ongoing inner divine melody. Do not make work your goal. Let hoarding wealth not be the purpose of your life. Organise your life in a way that you have enough time for devotion and meditation.

All that you find in the world are the means. The goal is the Divine within. Therefore, see everything as the means to reach this ultimate goal. Utilise your wealth, family, body, mind and heart, all of these only for the attainment of the Divine. Apply all that you have towards fulfilling that alone. Surrender your intelligence, beliefs, dreams, plans to Him for Him to manifest in you.

### *How to Start the Spiritual Journey*

The Enlightened Ones say that to begin the divine journey in the right way, first know clearly that what you are consuming now is poison. Examine well your inclinations, beliefs, activities, plans, fancies, dreams, thoughts, reactions. They are filled with poison-like sorrow, fear, discord and stress alone. Experience them well. This should be your own conclusion. He who has done this much is already half way to immortality. Recognising darkness as darkness means a ray of light has already pierced through. The first and most difficult step has been taken.

This experience itself will persuade you to pursue the nectar-like religion and attain peace. You are

scared of living a religious life because you are not able to see religion as nectar and irreligiousness as poison. Instead, irreligiousness appears as nectar and so you are scared of losing it. In living a life of devotion, you are afraid of losing sensual pleasures. Ambitiousness and passion do not feel like cobras to you; how then will you practise religion? Even if you attempt to follow it, you will do it with fear.

### *Religion is Changing of Beliefs*

People get lost in the worthless. Casting away the inner treasure of the soul, they buy pebbles of sensual gratification. This invaluable human life, which they could have utilised for oneness with the Divine, is whiled away in collecting paper notes. All these notes will be left behind. Who has ever been able to take money with them? Yet, the world sees wealth as that which stays and can buy happiness, peace and security.

Religion is first, a change in your understanding, your beliefs. That is followed by a change in the external way of life. Only when your false belief that 'wealth gives happiness' changes, will your blind chase cease. Without the strength of right belief, merely striving for a spiritual goal indicated by someone cannot bring the necessary force.

You want to attain the bliss of religion without changing yourself. This is not possible. Until you are tired of worldliness, you cannot begin your journey towards the Self. Seeing your present sad state, as it is, is the first drop of that nectar which when swallowed will create thirst for the Divine, increase your efforts to attain Him, and make you worthy of drinking the ocean of bliss. Muster courage! Taking refuge in the Sadguru, bravely endeavour. You will certainly be successful.





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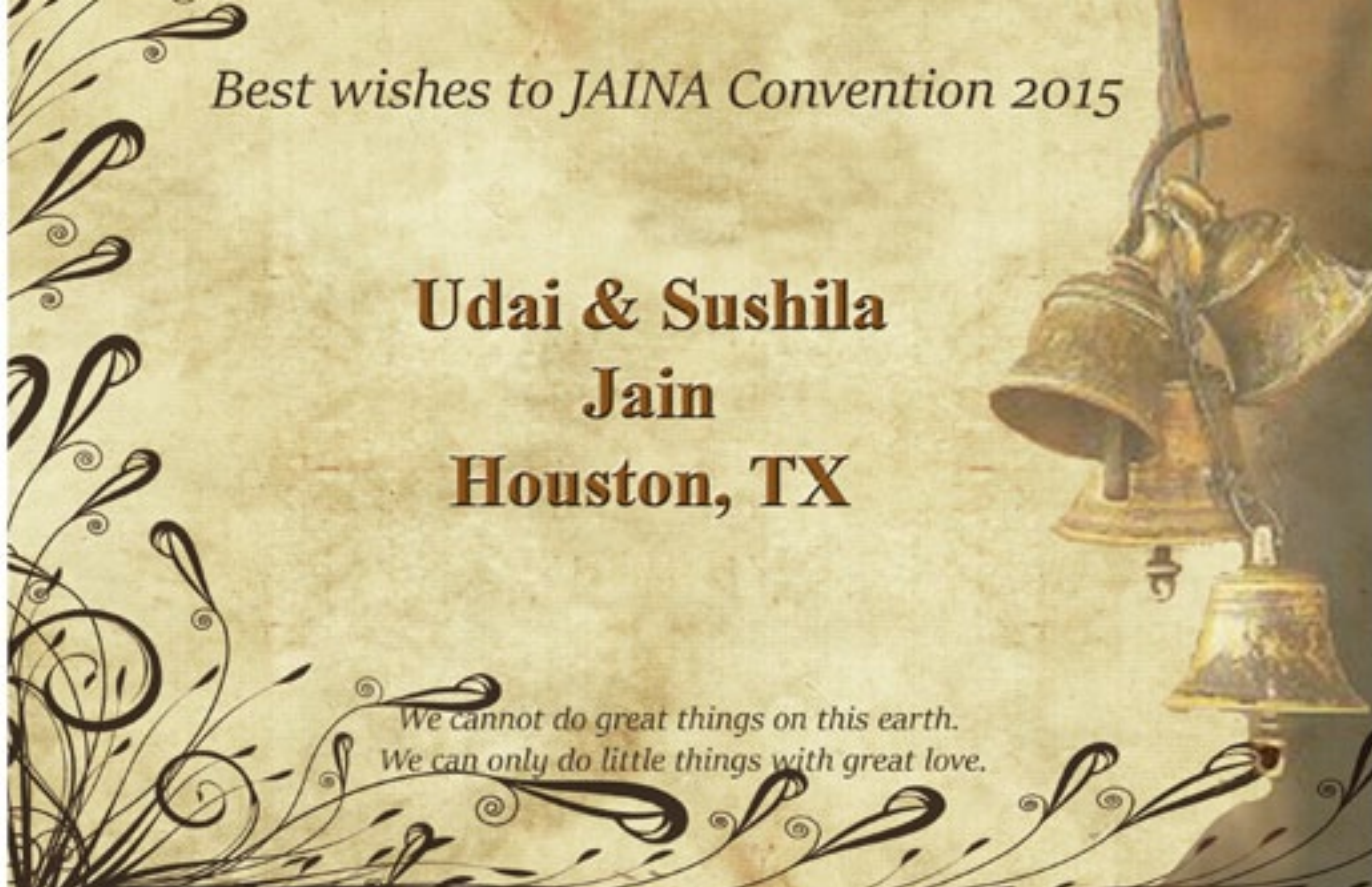
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*We cannot do great things on this earth.  
We can only do little things with great love.*






## Why is Jain Unity important? *by Rahul Kapoor Jain* *Entrepreneur, Speaker, Presenter and Author, Bangalore*

I consider it my honor to share my thoughts on Jain Unity alongside many great saints, thinkers, philosophers, academicians and educators of our community. Over the last 5 years, I have been on a journey to connect with Jains across India through two of my initiatives 'Jain Youth Leadership Forum' and 'Live an Extra Ordinary Life – A Jain Approach'.

I have reached around 15,000 Jains in the age group of 16 to 35 years from all Jain traditions across the country and have received overwhelming response from them as well as their families who have seen some lasting changes in them. The fact is that most of them have shown keen interest to learn more about the science that drives our profound religion.

Today, where the principle of 'survival of the fittest' is being advocated in the world we still practice 'respect for everyone's right to live' with compassion being the central theme of all our actions. In a world, where people are breaking all rules of integrity in the name of growth, Jainism, still guides us on the path of universal justice. Such is brilliance of Jainism, a religion that we have earned due to our past karmas.

However, it is a matter of deep concern to know that many of our Jains are drifting away from our roots. Some even find it difficult to take pride in their identity. The situation may be bad but it has not gone out of our hands yet. If we do some thoughtful introspection through initiatives such as Jaina Convention, then perhaps we may be able

to find answers and make progress in our pursuit to bring about unity among Jains and rekindle the passion and pride among the Jains who will be the torchbearer of our religion / community in the future.

Here is a list of questions that I believe, we need to find answers for:

1. Do we present our religion as rigid and outdated?
2. Can we create an eco system for learning Jainism with modern tools and techniques?
3. How do we address the issue of differences of beliefs among our all traditions?
4. How can we be united with respect for each other?

Well, the answer to question no. 1 lies in the solution of question no. 2. If Jains are taught Jainism in modern way, they will be able to understand that Jainism is perhaps 'the most relevant and most flexible religion in the world'. I have proved on many occasions, via my platform "learning through talks", where I have invited philosophers, thinkers, and speakers, for talks panel discussions, debates, open house, video films etc. Jains love that way of learning and go back as proud Jains who are enriched, empowered and take many actions to live a life driven by Jain principles.

However, the answers to question no. 3 and 4 are the real cause of concern and unfortunately, we

do not have any concrete answers to convince our community. The easiest disconnect for them is the "rituals" which are distinctly different for each tradition. Does it really worry them? The answer is NO.

However, when one is told that Mandirmargis are better than Sthnakvasis or Digambaras are more authentic than Terapanthis or vice versa, that, becomes the starting point of creating differences, which draw us apart from each other. This is followed by many other insights on how to worship our Tirthankars? How to pay our respect to our Gurus? How to do Kriyas? When to observe Paryushan? When to do Samvatsari Pratikaman? And so on...

If we look at all the above questions we will notice that all of them are, for most part related to rituals, and in some ways connected to the principles. But they are not purely questions on principles. If we were to focus **only and only on** principles of Jainism then perhaps we may be able to get closer to 'zero differences' in the way we all think.

In short, it will be apt for me to say '**if our rituals divide us, it is our principles that unite us**'. So, why can't we shift the focus completely to the principles? On behalf of the Jains, I propose that every Jain student must be taught to **follow the principles** of Jainism and **respect the rituals** of all traditions. Rituals are the way of doing things or expressing things in a certain way "**the ways**" can be different while the "**principles**" being the same. Let us have sessions where all of us can learn about the origin and history of each tradition with

a strict adherence to respect each other minus any attempt to prove that one is better than the other. The purists may disagree with me and may even brush aside the logic of my thoughts. However, perhaps I am more close to the youngsters and therefore know the reality that, if we do not get our act together we will lose many Jains in the time to come.

Therefore, my humble proposal to all of you is to be united and save our young Jains from going astray; be united and bring and make them feel proud of being a Jain as **they are the future of Jainism. Let's not lose them.**

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*One little person, giving all of her time to peace, makes news. Many people, giving some of their time, can make history.*

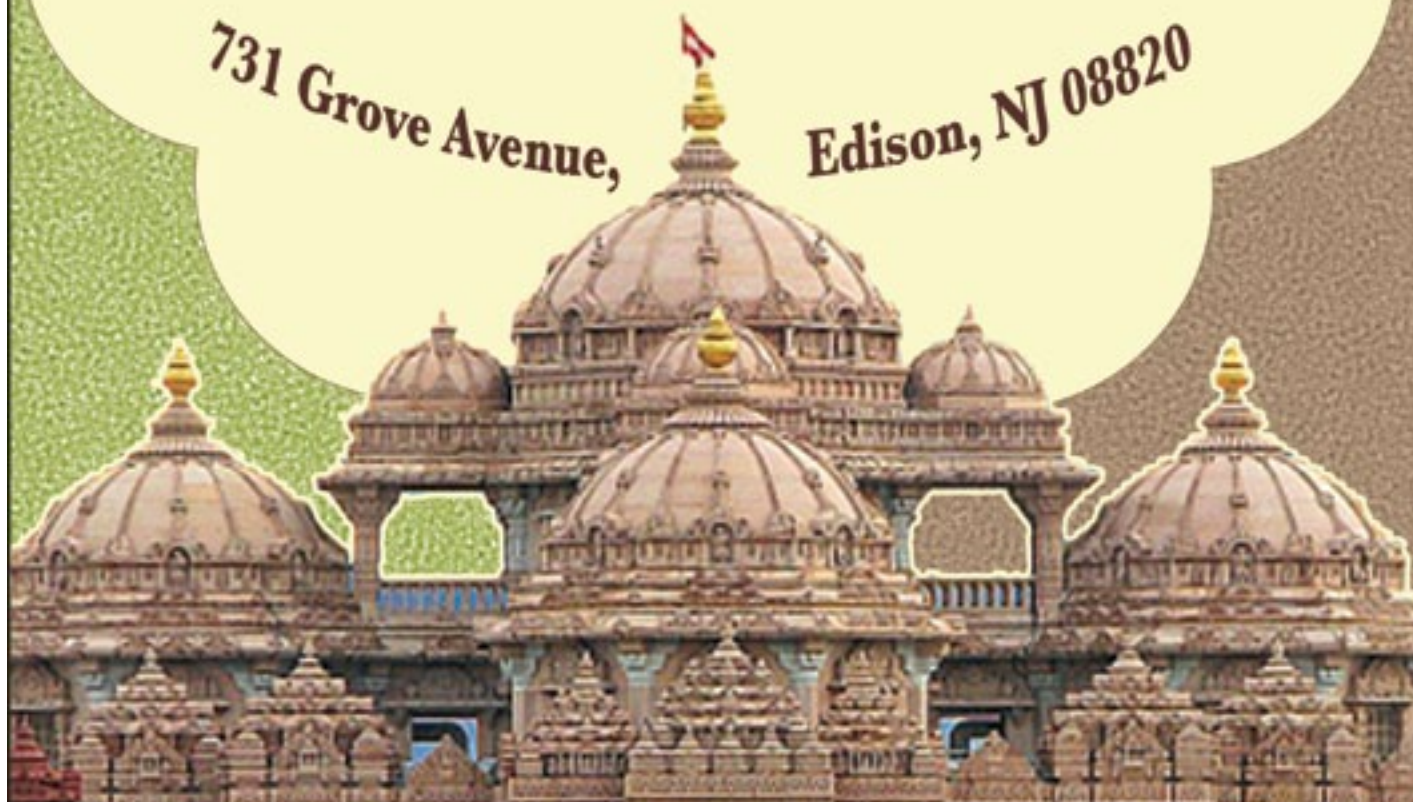
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## Hidden Himsä – Increasing Awareness for Compassionate Living?

*Compiled by Harendra H. Shah*

As Jain Scholar, Dr. Natmal Tatia said, “Our beliefs in *Ahimsä* supersede all concepts, ideologies, rules, customs and practices, traditional or modern, eastern or western, political or economic, self-centered or social.” Practice of *Aparigraha* (Non-possessiveness) is physical *Ahimsä* (nonviolence), *Syādvād* (accepting others words in “some respect”) is verbal *Ahimsä* and *Anekāntvād* (multiplicity of views) is *Ahimsä* of thoughts. The violence begins in thoughts, then transforms in speech, and then in physical form.

Jains are very compassionate people and they traditionally revere all living beings. Jains do not eat meat, seafood, eggs, and alcohol and their concern for animals goes beyond vegetarianism. For centuries, Jains have protected and cared for all livings. They have established many animal and bird sanctuaries (*Panjarāpoles*), hospitals and education institutions in India. *Ahimsä* is more than an attitude, it is a whole way of life for Jains.

*Ahimsä* is a timeless and far-reaching concept. It can be applied to essentially every aspect of our lives. *Ahimsä* doesn’t just mean not doing harm - it also means working positively to promote tolerance, forgiveness, compassion, peace, protection of environment, honesty and to help those who are less fortunate.

It is easy to understand and avoid gross violence. It is easy to comprehend what to eat, what not to eat, when to eat and when not to eat. But there is enormous amount of hidden *Himsä* because of modern technological advancements. Do we know that one animal is killed per vegetarian household, every year, for the purposes of leather, cosmetics, fashions, testing and entertainment? This article is an attempt to increase awareness about hidden

*Himsä* and how to avoid it. And for modern Jains, the concept also includes the positive elements of working for justice, peace, liberation, and freedom, and respect for all living beings.

In addition to being compassionate, vegetarians live about seven years longer, and vegans (who eat no dairy products) about 15 years longer than meat eaters, according to a study from Loma Linda University.

### From Jain Canonical Books

- The true religion is consisted of continuous act of unconditional compassion.
- Non-violence (*Ahimsä*) is the highest principle of Jain religion.
- He who is disinclined from killing the smallest living beings knows what suffering is because he who knows his own happiness and pains, knows others’ too, and he who knows others’ feelings knows his own feelings. This is the way one must compare himself with others. He who has obtained this knowledge would not wish to live at the expense of other living beings.
- All the living beings wish to live and do not want to die.
- Just as pain is not acceptable to you, it is so with others.
- Do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature or living being.
- The only way to save one’s own soul is to

protect every other soul.

- There is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life.
- One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them.
- All life is inter-related and it is the duty of souls to assist each other.
- First knowledge, then compassion. Thus does one remains in full control. How can an ignorant person be compassionate, when he cannot distinguish between the good and the evil?

### Knowing Hidden *Himsä* and Avoiding It

Recent technological advances have created a new environment for violence not visible to most of us. There is enormous increase in animal killing and cruelty; abuse of environment, impacting entire ecosystem in addition to health and social issues.

- Our life style should be interwoven with ecological and environmental consciousness. For example, use of energy efficient appliances and cars, reusable and recyclable items and, use of environmentally and ecologically friendly items should be integral part of our life style.
- Dairy Products: In USA and most of the world, milk production involves extreme cruelty. Cows raised for their milk are repeatedly impregnated. Their babies are taken away so that humans can drink the milk intended for the calves. Cow’s normal life-span is 25 years. Their fertile time-span is 5 years.

After fertile time (5 years), they are sent to slaughterhouses. Calves are generally taken from their mothers within a day of being born—males are destined for veal crates, and females are sentenced to the same fate as their mothers. After their calves are taken from them, mother cows are hooked up, several times a day, to machines that take the milk intended for their babies. Using genetic manipulation, powerful hormones, and intensive milking, factory farmers force cows to produce about 10 times as much milk as they naturally would. Animals are pumped full of bovine growth hormone (BGH), which contributes to painful inflammation of the udder known as “mastitis.” According to the industry’s own figures, between 30 and 50 percent of dairy cows suffer from mastitis, an extremely painful condition.

What are some good substitutes for milk? Soy milk, rice milk or almond milk. Substitute butter by flax oil, nut butter or apple-sauce; Cheese by soy/rice cheese or crumbled tofu; Buttermilk by simply mixing 1 tablespoon white vinegar into 1 cup plain soy milk or rice milk and sour cream by using a vegan sour cream product. Consult your dietitian for Vitamin needs (B12 in fortified Soy Milk). There may be better alternatives – visit few Vegan websites and consult your dietitian.

- Leather: Every year approximately 230 million cattle, 350 million sheep, 175 million goats and 700 million pigs are killed for their skins and flesh. The largest producers of these skins are the Soviet Union, United States and India. Millions of animals suffer the horrors of factory farming for the production of leather goods. They are stuffed in extremely cluttered areas, deprived of food, undergo un-anesthetized castration and branding. Skins of young animals are the most valued. The most prized are the abortion induced





pregnancies, as they produce the most luxurious leather. And what is the need for leather? None. There are many non-leather alternatives.

- Cosmetics look innocent and cool but there is lot of hidden violence. Cosmetics use many animal ingredients such as carminic acid, elastin, sperm oil and musk oil. To produce one pound of carminic acid, 70,000 insects are crushed. Another ingredient called "elastin" is obtained from neck ligaments and aorta of cattle. Sperm oil is the oil extracted from intelligent mammal, whale. Musk oil is extracted from musk of deers, beavers, civet cats and other genitals. Many cosmetics companies use animal ingredients such as tissue and tallow (fat) because they're cheap, not because they're better than plant-based or synthetic ingredients. And what is the need for cosmetics which involve animal cruelty? None.
- Food and Drug Administration recently told cosmetics makers to stop using the brains and spinal cord tissue from older cows in products like lipstick and hair spray in order to try to prevent the spread of mad cow disease to humans.
- Some think that they look cool when they wear silk. To produce 100 grams of pure silk, approximately 1500 cocoons have to be killed. Simply, there is no need to wear silk.
- *Varakh* (silver foil) under a microscope one may trace blood, stools and saliva of a cattle or an ox. *Varakh* is not derived from an animal source. However, a crucial material of animal origin, ox-gut, is used in its manufacture. This ox-gut is obtained from the slaughterhouse. Simply avoid *Varakh*.

- It is okay to call our loved one Honey. But we should not eat honey. Honey contains many small insects, eggs of bees and disabled bees. Honey is also unclean because it is derived from the vomit or spittle of insects and even though it may possess medicinal properties it will still lead to hell. We commit a sinful act equivalent of burning seven villages by eating one drop of honey.
- Many chewing gum brands also list glycerin and glycerol as ingredients on the label. Both of those compounds can be animal-derived. The coating/glazing/color on gum is sometimes derived from animal-based sources such as resinous glaze derived from an insect or beeswax.
- Unfortunately, even avid label-readers can't always determine what they're putting on—and in—their bodies. There are thousands of technical and patented names for ingredient variations, and many ingredients known by one name can be of animal, vegetable, or synthetic origin. And if that's not confusing enough, some companies have slyly removed the word "animal" from their labels in order to avoid turning off consumers.
- Make sure cosmetics, soaps, detergents, shampoos, skin creams, oven cleaners and shaving creams have only alternative synthetics and plant tissues, no animal ingredients or have "Cruelty Free" logo on these products. Read the labels and avoid the products with ingredients like glycerides, gelatin, lecithin, stearates, enzymes, lard and tallow. Consult certain websites which provides plenty of information on hidden animal ingredients.
- Pearls are not the natural part of the living

oyster but a response to an irritation caused by a foreign particle. It occurs when sand or a bit of shell or an unwelcome parasite is trapped accidentally inside the oyster's shell. Driven by greed men then invented artificial ways to obtain more pearls. Many believe that cultured pearls are man-made, simulated or fake pearls made in machine. The truth proved otherwise: they are made and produced solely by oysters and obtained by killing millions of oysters each year mercilessly. So avoid wearing pearls.

- Animal testing in medical fields can be minimized. Most of the medical testing does not require animals. Consult your doctor if there is an alternative medicine that was not tested on animal.
- We should also avoid seeing the entertainment programs that involve use of animals.
- Each year in the United States, nearly 20 billion land animals are raised and killed for food. In whole world, 140 billion animals are killed annually by the meat, milk, and egg industries. That is over 4 thousand every second. Does meat provide necessary nutrients and health benefits which vegetarian diet does not provide? According to the U.S. Department of Agriculture, "Vegetarian diets can meet all the recommendations for nutrients." The American Dietetic Association goes even further to state that vegetarian diets "provide health benefits in the prevention and treatment of certain diseases.
- Global livestock production is responsible for one fifth of all greenhouse gases - more than transportation. Meat-eating is increasing.

## Summary

It is easy to understand and avoid gross violence (not consuming 22 types of *Abhakshya* which includes meat, alcohol, honey, root vegetables and conservation of earth, air, water, fire and vegetation). However, there is enormous amount of hidden *himsä* because of modern technological advancements. As an individual, everyone should take self-initiatives to research and educate him/her self on a continuous basis and endeavor to avoid hidden *himsä*. As a group we actively participate in improving local, state and federal laws to minimize animal cruelty and killing; to save our environment, ecology, energy and natural resources and to enhance justice, peace, freedom and respect for all.

In addition to avoidance of gross and hidden *Himsä*, Jain practice of higher level of *Ahimsä* involves avoidance of these twelve forms of *Himsä*: *Svajan* (our own members) *Himsä*, *Mānav* (Human beings) *Himsä*, *Rāshtra* (Nation) *Himsä*, *Sanskṛuti* (Cultural) *Himsä*, *Vichār* (Thinking) *Himsä*, *Sansār* (Material world) *Himsä*, *Sampati* (Religious articles) *Himsä*, *Sangh* (Four-fold Jain community) *Himsä*, *Shastra* (Scripture) *Himsä*, *Dharma* (Religious) *Himsä*, *Shāshan* (Jain-infrastructure) *Himsä* and *Swa* (Self) *Himsä*.

And as Lord Mahavira said, "The real, true and ultimate purpose of the non-violence (*Ahimsä*) practice is to get rid of our own attachment (*Raag*, *Aasakti*, *Mamatva*, *Murchhaa*), aversion (*Dvesh*), delusion (*Moha*), ignorance (*Agyaan*), negative emotions (*anger*, *ego*, *deceit* and *greed*) and spiritual laziness (*Pramaad*), and is to attain true nature of our own soul (*Atmaa*).

*To speak gratitude is courteous and pleasant, to enact gratitude is generous and noble, but to live gratitude is to touch Heaven.*

*- Johannes A. Gaertner*





## The importance of Environment Conservation in All Religions - Some thoughts? - Acharya Amrender Muni



**The  
journey of life is  
made possible by mutual  
cooperation between all  
living beings**

During the course of my research I have attempted to study and compare the viewpoints of several different religions on environmental conservation.

In the Jain tradition Lord Mahavir has said that we must protect every living being with all our heart, body and soul. This is because the journey of life is made possible by mutual cooperation between all living beings. It is our duty to think of even the smallest Jiva as having the same Atma or divine light shining within it as ourselves. If everyone developed this viewpoint then the danger to the environment would automatically disappear.

There is a lot of discussion and mention about environmental protection in Hindu philosophy and Hindu texts. However before I talk about my views on the subject I think it is important to mention that the word "Hindu" does not represent only a particular religious sect but is actually an all-inclusive word.

There is a saying: "Hindu Duyate chintam- sah Hindu parikirtitah." This means that whoever is sad, troubled and shaken at the sight of violence

qualifies as a Hindu. To put it in other words - one who believes in Ahinsa or non-violence, is a Hindu - no matter if he belongs to the Jain, Buddhist, Sanatan dharm, Vaishnav, Sikh, Christian or Muslim faiths. They all fall in the same category if they are believers in non-violence and dislike violence.

When I studied the Hindu religious texts I was overjoyed to read the following lines which convey so beautifully the spirit of environmental conservation.

"Jaley Vishnu, sthaley Vishnu, Vishnu parvat mastakey, Jwaal mala kuley Vishnu, Vishnumayam sarv jagat."

The "Lord Vishnu resides in the water, in the land and in the high peaks of the mountains. He is in the flames of the fire and even in the air - the whole world is permeated with Lord Vishnu." Hence we should not consciously destroy anything for, The Lord is in everything.

Even today people believe that Devatas live in the trees and cutting down a tree is like cutting your own son. Thus we should protect nature and live our lives as responsible human beings. It is our duty to protect and conserve the environment in which we live because it sustains all life on Earth.

*With blessings, Om Arhum.*

*Amrender Muni*

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### 18<sup>th</sup> Biennial Convention - July 2015



### 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. Jain Society of Metropolitan Washington has 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 collaboration 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.



## My Jain faith - Hasmita Shah

*In a world hostage to hatred and violence  
My jain faith teaches me about love and tolerance  
It fills my heart with empathy and compassion  
And spurs me on to respond with positive action*

*In a world consumed by corruption and greed  
My jain faith assists me to serve those in need  
It urges me to arrest today's rampant materialism  
And live simply as per the ideals of Jainism*

*In a world hampered by half truths and outright deception  
My jain faith encourages me to resist such temptation  
It inspires me to always listen to my conscience  
And ask difficult questions with a childlike innocence*

*In a world crippled by conceit and arrogance  
My jain faith counsels me on humility and patience  
It guides me to treat all life with reverence  
And enlightens me on the virtue of non violence*

*What most people need to learn in life is  
how to love people and use things  
instead of, using people and loving things.*

**Congrats To The Entire JAINA Team!**



**“The family that eats, plays  
prays and works together  
stays together.”**

**Harshad & Bharati  
Nikhil & Lopa  
Nirav & Mili  
Riya & Diya**



## The Heart of Ahimsa - By: - Hema Pokharna Ph.D.

Lord Mahavira emphasized that all living beings, irrespective of size, shape, form or spiritual development are equal and are worthy of love and respect. He preached universal love and stressed the importance of having a positive attitude towards life. His message of Non-violence (Ahimsa), Truth (Satya), Non-stealing (Achaurya), Celibacy (Brahmacharya), and Non-possessiveness (Aparigraha) embodies universal compassion.

In fact, Jain Scriptures say “Ahimsa, the principle of non-violence extends not only to actions but to thoughts, words and actions.” Ahimsa in practical terms is a state of the heart, which has no enemies. Respectful consideration of opponents, an honoring of their humanity and their value, is a key element of non-violence and not an accidental by-product.

Being a true Jain means moving beyond likes and dislikes; the ability to make a mindful choice of how to respond in a given moment, with maitri, pramod, karuna and upeksha/madhyasthata. It is very easy to be vegetarian, not use animal products and refrain from physical killing, but it becomes progressively difficult to be non-violent in thought. Many more people can refrain from physically violent acts than from using the language of judgments, threats or demands, which in a subtle form is violence indeed!

Lord Mahavira warns us of the inherent violence in thinking and communicating by using the motivation of punishment and reward. However, in today's society, we see families, schools, workplaces, relationships and politics run on domination infused with fear, shame and guilt. We do not realise that violence only begets violence. Whenever we try to make others behave in a certain way through demanding or coercing, we evoke resistance because

humans have a universal need for autonomy. How do we then communicate integrating the teachings of Lord Mahavir and live in modern times? Here, Non-Violent Communication (NVC) comes to our aid. NVC is a form of communication that supports the practice of ahimsa, beginning at the root level of thought and manifesting as action. It helps to shift the thinking from being judgmental to being connected to ourselves and others by focusing on what matters most - the universal human needs like; love, care, respect etc., that all are seeking.

NVC is not equivalent to being permissive, or even agreeing with what others are doing in a particular moment. We do aim to get what we want, but not at anyone's expense and not causing violence or pain to the other. As Marshall Rosenberg, the founder of NVC states, “our needs are met most fully and consistently when we find strategies that also meet

others' needs.” NVC allows us to steer away from our culturally conditioned pattern of thinking, hearing and speaking. The intention and tools empower us to state what is in our heart and empathically receive what is in the other person's heart. As with any practice, consciousness and effort are necessary. The process consists of four steps: Observations, Feelings, Needs and Requests. Attention on needs or what matters most, is at the heart of this practice, from which the other steps arise.

### OBSERVATIONS

Observation states a factual stimulus (not cause) of our reaction. Instead of, “you never tidy up after yourself. This room is a pigsty,” an observation is, “I have not seen you tidy up your room in the past week.” The observation is valuable because it establishes a starting point both parties can agree on.

## Nonviolent Communication in Action

### FEELINGS

We can express our feelings or guess those of others, using the pure language of ‘feeling’. Feelings include: concerned, disappointed, dismayed, exhausted, frustrated, overwhelmed, reluctant, shocked, uncomfortable, amazed, appreciative, excited, grateful, inspired, joyful, moved, proud, relaxed, tender, and warm. At times we may confuse feelings and thoughts. For example “I feel you are irresponsible,” is not really a feeling. It is a thought.

### NEEDS

Needs are the most important ingredient of Nonviolent Communication. Our needs, whether met or unmet, are the roots of our feelings. In NVC, when relating feelings to needs, we say, “I feel frustrated because I am needing respect,” instead of, “You are frustrating me by talking back at me!” Inability to clearly express the need, while analysing another's actions or behaviour may sound like criticism to them.

Since all violent communication and action is simply the tragic expression of unmet needs, we can easily translate any judgments about others and ourselves into needs which seek fulfilment. By freeing ourselves from moralistic judgments, we are able to connect compassionately within and without.

#### Additional reading:

1. Marshall B. Rosenberg, Ph.D., (2003) Life-Enriching Education, PuddleDancer Press.
2. Marshall B. Rosenberg, Ph.D., (2003) We Can Work It Out, PuddleDancer Press.
3. Marshall B. Rosenberg, Ph.D., Raising Children Compassionately, PuddleDancer Press.
4. Marshall B. Rosenberg, Ph.D., (2003) Nonviolent Communication: A Language of Life, 2nd Edition.

*Hema Pokharna, PhD is a Collaborative and Transformational Professional Coach. Born and raised in India in the Jain family, she immigrated to the United States and became a medical researcher. She has been training worldwide for 20 years in the disciplines of Nonviolent Communication.*

*She serves on the board of the Council of Religious Leaders of Chicago and is Emeritus Trustee on board of the Parliament of World's Religions. She also is a member of the Jaina and JSMC interfaith committee.*

### REQUESTS

We wish that others did something for us only if they enjoy contributing to make our life more wonderful, along with meeting other needs of their own. With that aim in mind, Rosenberg suggests the request could be, “Hey, I'd really like you to do this, it would meet my need, but if your needs are in conflict I'd like to hear that, and let's figure out a way to get everybody's needs met.” Others will tend to react or think we are making a demand if they feel they will be blamed or punished if they do not comply, and will naturally resist.

There are two kinds of requests, one is to meet a need currently not being met and the other is to determine if the required connection is there before meeting the need. To ask anyone to help meet a need of ours, we use positive language like “Would you be willing to do this for me now?” Connecting to our feelings and needs, naturally meets others need for connection too, and they are more likely to cooperate with us. Understanding their feelings and needs enables us to joyously find ways to meet both people's needs. Mutual trust and respect becomes the core of the relationship as each member of the family experiences the joy of willingly contributing to other's lives. Hope for a better, more harmonious future lies in actively choosing to start with a non-violent communication – a mindful approach to life that emerges from standing for love, courage and truth.



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## जैन धर्म और विष्व अहिंसक समाज रचना –आचार्य डॉ. लोकेश मुनि

अहिंसा' जैन धर्म का प्राण है और अन्य तत्त्व प्रकारान्तर से अहिंसा के विस्तार स्वरूप हैं। प्रथम तीर्थंकर आदिनाथ के समय से ही यह विराट परम्परा चली आ रही है। महावीर युग धार्मिक जगत में एक अद्भुत क्रांति, तत्त्वचिंतन एवं दार्शनिक विचार बाहुल्य का था। भारतवर्ष में ही नहीं, समस्त सभ्य संसार में ज्ञान, जागृति एवं नवचेतना की लहर व्याप्त थी। चीन में कन्फ्यूषियस और लाओत्से, ईरान में जरथुस्त, यूनान में पैथगोरस, फिलीस्तीन में मुसा आदि अनेक प्रख्यात विचारक, दार्शनिक एवं धर्म प्रवर्तक तत्कालीन सभ्य जगत के विभिन्न भागों में अपने-अपने धर्म का प्रचार कर रहे थे। ये सभी समान रूप से मानव के महत्व और सदाचार पर बल दे रहे थे। ये ही श्रमण संस्कृति की जन्मजात विशेषताएं थी। श्रमण महावीर और महात्मा बुद्ध समकालीन थे। इन दोनों महापुरुषों ने अहिंसा का स्वयं और जन-जन के जीवन में व्यापक प्रयोग एवं प्रचार किया।

विष्व के जन-जीवन में यदि महावीर की अहिंसक भावना एवं जीवनशैली प्रतिष्ठित हो जाती है तो अनेक बड़ी समस्याओं का समाधान संभव है। अहिंसा एक ऐसे विराट वटवृक्ष के समान है, जिसमें सत्य, पील, दया, क्षमा, निरभिमानीता, परोपकार आदि की सद्भावनाएं पक्षियों की तरह घोंसला बनाकर निवास करती है और इन्हीं संस्कारों से दुनिया में आतंकवाद एवं युद्ध जैसी ज्वलंत समस्याओं से मुक्ति पाई जा सकती है। विष्व की सभ्यता और संस्कृति को अहिंसा की शिक्षा देने के कारण ही 'विष्वगुरु' की पदवी की पात्रता भारत ने प्राप्त की है। इसीलिये भारतवर्ष में अहिंसा को जीवन का मेरुदण्ड माना गया है। भारतीय जीवन दर्शन में जो मर्यादा एवं अनुशासन के संस्कार गहरे घर किए हुए हैं उसका कारण भी अहिंसक जीवन दृष्टि है।

आज समाज में अहिंसा की प्रतिष्ठा न होने के कारण अहिंसा के प्रति आस्था की कमी है। इसी कारण समूची दुनिया हिंसा, युद्ध एवं आतंकवाद की त्रासदी को जीने के लिये विवश है। इसके कारणों को खोजेंगे तो एक बड़ा कारण साधन बुद्धि का अविवेक

भी है। साध्य चाहे कितना ही प्रषस्त क्यों न हो, यदि साधन पुद्ध नहीं है तो अहिंसा, शांति एवं सह-अस्तित्व का अवतरण नहीं हो सकता। हिंसा के साधनों को अपनाते हुए हम अहिंसा की स्थापना करना चाहते हैं, शांति चाहते हैं, यह कैसे संभव होगा? आज देश और दुनिया में षस्त्रों की होड़ की तरफ सबका ध्यान है, हिंसा के प्रषिक्षण की लम्बी-चौड़ी योजनाएं भी हर राष्ट्र में बनती हैं। लेकिन अहिंसा के प्रषिक्षण की कहीं कोई योजना बनी हो, ऐसा सुनने में नहीं आता। जितना हिंसा के प्रषिक्षण पर खर्च हो रहा है, उसका छोटा-सा अंश भी यदि अहिंसा के प्रषिक्षण पर खर्च हो तो अहिंसा की स्थापना में सहज ही सहयोग मिल जाएगा।

अहिंसा की स्थापना के लिये विश्वास, निर्भयता एवं सौहार्द जरूरी है। संषय से भरा हुआ आदमी प्रेम से खाली होता है। पारस्परिक स्नेह, सद्भाव, सौहार्द और विष्वास के अभाव में उसका संदेहशील मन सदैव सुरक्षा के साधन जुटाने में संलग्न रहता है। उसका मन कभी निर्भय नहीं होता, वृत्तियां शान्त नहीं होतीं, संग्रह उसके सुख, संतोश और शांति को सुरसा बन लील जाता है। आचार्य श्री तुलसी ने कहा, "परिग्रह के साथ लिप्सा का गठबंधन होता है। लिप्सा भय को जन्म देती है और भय निष्चित रूप से हिंसा और संघर्ष का आमंत्रण है।"

अस्तु ! जब संग्रह का स्थान त्याग लेता है, षक्ति की अपेक्षा शांति लक्ष्य बनती है, तब अपरिग्रह, अभय और अहिंसा का पूरा वृत्त बनता है। भावी जीवन को सुदृढ़ और शुभ आधार मिलता है और आज सम्पूर्ण विश्व में जैन धर्म ने अहिंसा के माध्यम से यह शुभ आधार दिया है।

अहिंसा विश्व भारती ने समाज में भगवान महावीर एवं जैन धर्म की शिक्षाओं के व्यापक प्रचार-प्रसार एवं प्रतिष्ठा से अहिंसा के विस्तार को सुदृढ़ धरातल दिया है।

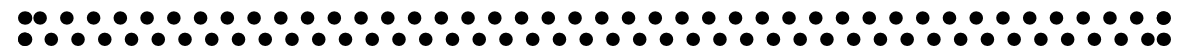
जैन धर्म के सिद्धान्तों एवं शिक्षाओं का ही प्रभाव है कि अब समाज में अहिंसा के लिये सकारात्मक वातावरण निर्मित हो रहा है। पिछले दिनों अहिंसा विष्व भारती संस्था के तीव्र प्रयत्नों के कारण ही महाराष्ट्र सरकार ने प्रदेश में गौ-हत्या पर प्रतिबंध लगा दिया है। इसी तरह हरियाणा के मुख्यमंत्री श्री मनोहर लाल खट्‌टर तथा मेरे मध्य कई बार हुए लम्बे संवाद के बाद हरियाणा सरकार ने गौ-हत्या के खिलाफ राज्य में कड़ा कानून लागू किया है। राजस्थान की मुख्यमंत्री श्रीमती वसुंधरा राजे सिंधिया ने भी राज्य के विभिन्न जिलों में नये खुलने वाले अत्याधुनिक 26 कत्लखानों की अधिसूचना निरस्त कर दी। हिंसा के कारण बढ़ रही समस्याओं और जटिलताओं के व्यूह को कोई व्यक्ति तोड़ सकता है तो अहिंसा के सहारे ही तोड़ सकता है। अपेक्षा है अहिंसा की ऊर्जा को पहचानने और प्राप्त करने की।

हिंसा एक षाष्वत समस्या है। अतीत में इसका समाधान खोजा गया। वर्तमान में समाधान की खोज हो रही है। भविष्य में भी समाधान की अपेक्षा रहेगी। भगवान महावीर के दर्शन में अनेक वैष्विक समस्याओं का समाधान प्राप्त होता है। अहिंसा विष्व भारती संस्था द्वारा भगवान महावीर के 2612 वें जन्म-कल्याणक दिवस पर राष्ट्रपति भवन में आयोजित 'महावीर दर्शन द्वारा वैष्विक चुनौतियों का समाधान' विषयक सेमिनार का उद्घाटन करते हुए भारत के राष्ट्रपति श्री प्रणब मुखर्जी ने कहा था कि हिंसा, आतंकवाद, पर्यावरण प्रदुषण, ग्लोबल वार्मिंग जैसी अनेक ज्वलंत वैष्विक समस्याओं का समाधान महावीर दर्शन में मौजूद है। मैत्री और अहिंसा का सहावस्थान है। जहां अहिंसा, वहां मैत्री। जहां मैत्री, वहां अहिंसा। अहिंसा के प्रकम्पनों से व्यक्ति को आनन्दानुभूति होती है, हिंसा के प्रकम्पनों से तीन काल में भी वैसी अनुभूति नहीं हो सकती।

सह-अस्तित्व अहिंसा का फलित है। मनुष्य अपने अस्तित्व की भांति औरों के अस्तित्व को भी स्वीकार कर ले, विरोधी विचार रखने वाले व्यक्ति के अस्तित्व को भी मान्यता देने लगे तो उसके विचारों में हिंसा टिकेगी नहीं। हिंसा वही टिकती है, जहां व्यक्ति सोचता है कि वह और मैं दोनों साथ-साथ नहीं रह सकते या वह रहेगा या मैं रहूंगा – ऐसा आग्रह हिंसा के परिसर में ही पनप सकता है। इस आग्रह को तोड़ने के लिए हिंसा के उपादान को समाप्त करना होगा। हिंसा का उपादान बाहर नहीं, मनुष्य के दिमाग के भीतर है।

हिंसा, युद्ध और आतंकवाद जैसी स्थितियां असंतुलित व्यक्ति के दिमाग से उत्पन्न होती है। यह हमारे मानसिक असंतुलन का ही एक कारण है कि बात चले विष्व शांति की और कार्य हो अपांति के तो, शांति कैसे संभव हो? "गांधीजी ने 'सत्य' और 'अहिंसा' जैसे षब्दों को लेकर एक आधुनिकतम अस्त्र 'सत्याग्रह' का आविष्कार कर दिखाया। आज सम्पूर्ण दुनिया में अहिंसक समाज निर्माण हेतु ऐसे ही आविष्कार की दृष्टि के लिए दुनिया जैन धर्म की ओर टकटकी लगाये हुए है। एक प्रश्न यह भी है कि मनुष्य कितना भी युद्ध करे, अंततः उसे समझौते की टेबल पर आना ही होता है तो फिर पहले से ही समझौते की टेबल पर क्यों नहीं आ जाता?

आधुनिक युग की सभी समस्याओं का समाधान है अहिंसा। आज भी 98 प्रतिषत आदमी शांति, सह अस्तित्व एवं सहयोग के साथ रहते हैं, वे हिंसा नहीं चाहते। सिर्फ 2 प्रतिषत आदमी हिंसा में सम्मिलित हैं। इन दो प्रतिषत लोगों को उकसाने के लिए कितने शडयंत्र रचे जाते हैं, हिंसा का प्रषिक्षण दिया जाता है, षस्त्रों की बिक्री के लिए हिंसा के बीज बोए जाते हैं।



*"If you are not vegan, please consider going vegan. It's a matter of nonviolence. Being vegan is your statement that you reject violence to other sentient beings, to yourself, and to the environment, on which all sentient beings depend."*  
- Gary L. Francione







*Jain Society of Houston Sangh members, JAINA Directors, Executive Committee and Board of Trustee extend our Best wishes to Jain Society of Greater Atlanta and Jaina for wonderful success of JAINA Convention in Atlanta on July 2 through 5, 2015.*



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Phone: 281.606.JAIN & 713.789.2338 Website: [www.jain-houston.org](http://www.jain-houston.org)





## हिंसा का मूल कारण एवं सच्ची अहिंसा

— डॉ० संजीवकुमार गोधा, जयपुर

**‘अहिंसा परमो धर्मः’** — महाभारत में प्रयुक्त इस सूक्ति को जीवन में उतारने की उपयोगिता आज सभी प्रबुद्धजन महसूस करने लगे हैं। विश्व का प्रत्येक देश अहिंसा की आवश्यकता और महत्व को समझने लगा है; क्योंकि वर्तमान समय में चारों ओर विविध रूपों में बढ़ती हुई हिंसा ने मानव मन मस्तिष्क को झकझोर कर रख दिया है। आज सभी ओर हिंसा का ताण्डव होता दिखाई दे रहा है। ऐसे माहौल में हिंसा को मिटाने एवं अहिंसा को अपनाने का उपदेश और भी अधिक प्रासंगिक हो गया है। सभी इसे स्वीकार करते हैं। यदि एक हिंसक या हत्यारे से भी पूछा जाये कि हिंसा करनी चाहिये या नहीं? तो उसका भी यही जवाब होगा कि हिंसा करना बुरा काम है। वह भी अपने बच्चे को अहिंसा का ही पाठ पढ़ाना चाहता है। जब प्रत्येक व्यक्ति हिंसा को बुरा एवं अहिंसा को भला मानता है तो फिर **जगत** में हिंसा होती ही क्यों है?

जैन मनीषियों ने इस संदर्भ में बहुत ही सूक्ष्मतम चिन्तन प्रस्तुत किया है। उनका कहना है कि हिंसा जगत में नहीं; अपने भीतर उत्पन्न होती है। उसका जन्म अपने भावों में होता है और प्रकटता बाहर दिखाई देती है। अर्थात् हिंसा होती है अन्दर और दिखती है बाहर। वास्तव में अपने अन्तरंग में उत्पन्न होनेवाले विकृत परिणाम ही हिंसा है। वे परिणाम जब भीतर नहीं समाते तो वाणी में फूट पड़ते हैं और फिर काया के माध्यम से बाहर में प्रकट होने लगते हैं। इसप्रकार बाहर में दिखाई देनेवाली हिंसा तो अंतरंग हिंसा का ही प्रतिफल है। अंतरंग में निर्मलता हो तो सिर्फ जीवों के प्राणघात को हिंसा नहीं कहा जाता है। हिंसा में प्रमाद परिणति (कषायभाव) मूल है। प्रमाद/कषाय होने पर ही दूसरों के प्राणों का घात हिंसा कहलाता है। आचार्य उमास्वामी के शब्दों में —

**प्रमत्तयोगात् प्राणव्यपरोपणं हिंसा। — तत्त्वार्थसूत्र, 7/13**

इसलिये जगत में दिखने वाली हिंसक घटनाओं के कारणों पर सूक्ष्मता से विचार करें तो क्रोध, द्वेष और ईर्ष्या जैसे मनोविकार ही हिंसा के कारण दिखाई देते हैं। पर कुछ और गहराई से विचार करें तो वे विकार भी स्वयमेव नहीं होते, असफल और असन्तुष्ट **रागवृत्ति** ही क्रोध को जन्म देती है। द्वेष और ईर्ष्या का जनक भी वस्तुतः राग ही है। यही कारण है कि हिंसा और अहिंसा की सूक्ष्म विवेचना करते हुये आचार्य अमृतचन्द्र ने द्वेषादि शब्द का प्रयोग न कर उसके स्थान पर रागादि शब्द का प्रयोग किया है। यद्यपि इसमें द्वेष भी गर्भित है; तथापि द्वेष के मूल में भी असन्तुष्ट राग ही छिपा है। वे हिंसा-अहिंसा को परिभाषित करते हुये लिखते हैं —

**अप्रादुर्भावःखलु रागादीनाम् भवत्यहिंसेति।**

**तेषामेवोत्पत्तिर्हिंसेति जिनागमस्य संक्षेपः॥ — पुरुषार्थसिद्धयुपाय/44**

अर्थात् आत्मा में रागादि भावों की उत्पत्ति नहीं होना ही अहिंसा है और उनकी उत्पत्ति ही हिंसा है, यही जिनागम का सार है।

दुनिया में जितनी भी हिंसा, हत्यायें, मार-पीट, लड़ाई-झगड़ा होता है, उन सबके पीछे तीन ही मुख्य कारण हैं — जर-जोर और जमीन। **जर** माने धन सम्पत्ति, रुपया-पैसा, दौलत-वैभव। **जोर** माने पत्नी/स्त्री। तथा **जमीन** माने जगह — इसके अंतर्गत घर, मकान, क्षेत्र, राज्य गर्भित हैं। इतिहास इस बात का साक्षी है कि आज तक जो भी युद्ध हुये हैं, वे इन्हीं कारणों से हुये हैं। इन तीनों ही कारणों के मूल में राग ही है।

(1) राम-रावण के बीच युद्ध **स्त्री-राग** के कारण ही हुआ था। राम को तो अपनी पत्नी से **राग** था ही; पर रावण के मन में भी सीता के प्रति द्वेष नहीं था, परस्त्री सेवन के भावरूप खोटा **राग** ही था।

(2) महाभारत के युद्ध में भी **जमीन के प्रति राग** ही मूल कारण था। कौरवों की बात तो छोड़िये; पाण्डवों के मन में भी गाँवों के प्रति **तीव्र राग** ही था, जिसके न मिलने पर वे युद्ध के लिये तैयार हो गये।

(3) धन, पैसे के प्रति **लोभ/राग** के कारण होने वाले लड़ाई-झगड़ों, हत्याओं आदि की चर्चाओं से तो दैनिक समाचार पत्र भरे ही रहते हैं।

अतः हिंसा का मूल कारण राग रूप आन्तरिक मनोविकार ही है। द्वेष, क्रोध आदि राग के ही सहचारी कारण

हैं। इनके होने पर बाहर में पर प्राणों का घात होना द्रव्यहिंसा कहलाता है, और ये सब आंतरिक विकार भावहिंसा। अंतरंग से बहिरंग की व्याप्ति है, अतः कहा जा सकता है कि आन्तरिक विकारों से युक्त विकृत मानसिकता ही बाह्य हिंसा को जन्म देती है। इसीलिये जैन मनीषियों ने बाह्य हिंसा की तुलना में अंतरंग हिंसा को मिटाने पर अथवा अंतरंग अहिंसा के पालन पर विशेष बल दिया है।

यहाँ प्रश्न संभव है कि मोह-राग-द्वेष, काम, क्रोध, लोभ आदि विकृतियाँ तो मानवीय स्वभाव हैं। गृहस्थ दशा में ये विकार हीनाधिक रूप से सभी में पाये जाते हैं। ऐसी स्थिति में अहिंसा का पालन कैसे संभव होगा?

यद्यपि यह बात सत्य है कि गृहस्थ दशा में उक्त प्रकार के सर्व विकारी भावों के अभाव रूप अहिंसा पालन संभव नहीं है; क्योंकि ऐसी पूर्ण अहिंसा का पालन तो साधु जीवन में भी नहीं होता, पूर्णतः अहिंसा का पालन तो पूर्ण वीतरागी भगवान होने पर अरिहंत/सिद्ध दशा में ही होती है। तथापि हमारी भूमिका में भी अहिंसा का पालन किया जा सकता है, यथायोग्य हिंसा से बचा जा सकता है।

जैन संतों ने गृहस्थ जीवन में होने वाली हिंसा का वर्गीकरण चार रूपों में किया है —

1. संकल्पी हिंसा
2. उद्योगी हिंसा
3. आरंभी हिंसा
4. विरोधी हिंसा।

अत्यन्त निर्दयी परिणाम होने पर संकल्प अर्थात् इरादे पूर्वक किया गया प्राणघात संकल्पी हिंसा है। व्यापारादि कार्य करते समय न चाहते हुये भी पर जीवों का प्राणघात होना उद्योगी हिंसा है तथा गृहस्थ जीवन में भोजनादि कार्यों को करते समय सावधानी रखते हुए भी जो हिंसा होती है, वह आरंभी हिंसा है। अपने परिवार, समाज, देव-शास्त्र-गुरु, देश आदि पर संकट आ जाने पर स्वयं तथा उनकी सुरक्षा/बचाव के लिये की गई हिंसा विरोधी हिंसा है।

उक्त चार प्रकारों में से गृहस्थ जीवन में संकल्पी हिंसा का पूर्ण रूप से त्याग होना चाहिये; क्योंकि इसका त्याग पूर्णतः व्यक्तिगत है, यह हमारी बाह्य परिस्थिति की अपेक्षा नहीं रखता। इसका सीधा संबंध हमारे आंतरिक विकृत एवं क्रूर भावों से है। शेष तीन प्रकार की हिंसा न चाहते हुये भी परिस्थितियों पर निर्भर करती है। किन्तु ज्ञानी के जीवन में जैसे-जैसे अंतरंग निर्मलता बढ़ती जाती है, वैसे-वैसे राग-द्वेष आदि कषाय भावों की मंदता/अभाव होने पर भूमिकानुसार इनका भी अभाव होता जाता है।

अतः हमें अपनी भूमिका के अनुसार सर्व प्रथम संकल्पी हिंसा का त्याग करना चाहिये। तदुपरान्त भेदज्ञान के अभ्यास से यथासंभव मोह, राग, द्वेषादि विकारों को जीतते हुये सूक्ष्म अहिंसा की ओर अग्रसर होने की भावना भाना चाहिये। यदि अन्य प्रकार से कहा जाये तो अहिंसा को अपने जीवन में अपनाने के लिये सर्व प्रथम पर में सुख बुद्धिरूप मिथ्यामान्यता को छोड़ना होगा, मन में विषय भोगों के प्रति लालसा को कम करना होगा। क्योंकि पर पदार्थों में इष्ट-अनिष्ट बुद्धि ही इन विकारों का आधार है। धन, सम्पत्ति आदि बाह्य वैभव की प्राप्ति में बाधा ही क्रोधादि विकारों को जन्म देती है। अतः हमें अपने पुण्य-पाप कर्म के उदय से जो भी सामग्री प्राप्त है, उसी में संतोष रखकर विश्व शांति की प्रेरक अहिंसा को जीवन में उतारने का प्रयास करना चाहिये।

हम सभी हिंसा और अहिंसा के वास्तविक स्वरूप को समझकर, उसे जीवन में उतारकर परिपूर्ण सुखी हों —

— डॉ० संजीवकुमार गोधा

डबल एम.ए., नेट, एम.फिल, पीएच.डी  
जयपुर (भारत)





By Alka Sankhla

जैन इतने सारे, एक साथ  
इन्टरनेशनल स्तर पर हर दो साल के बाद,  
कनव्हेन्शन में ही मिलजुलकर एक साथ होते हैं।  
हिंसा चारों ओर फैली है,  
सारे परिवार, समाज और देश टूट रहे हैं।  
अब हम सबको जगाना और जगाना होगा,  
हिंसा से दूर रहने का प्रशिक्षण देना होगा,  
सारे विश्व को अहिंसा प्रशिक्षण का महत्व समझाना होगा।  
प्रयत्न हम सब को मिलकर करना है,  
शिक्षा के साथ अहिंसा का प्रशिक्षण जोड़ना है,  
क्षणभर भी प्रमाद न करें, यह भाव जगाने हैं,  
नम्रता, स्नेह और आपसी सौहार्द बढ़ाना है।  
अहिंसा का पाठ पढ़ाना है,  
शिक्षा हृदय और विचार परिवर्तन की देनी हैं,  
क्षमा. शांति और प्रेम के भाव जगाने हैं,  
न करनी हिंसा, न करने देनी है।  
जैन इन्टरनेशनल कनव्हेन्शन व्दारा,  
अहिंसा प्रशिक्षण प्रारंभ करना होगा,  
नए युग का यह नया संदेश,  
घर-घर पहुंचाना होगा।  
अहिंसा प्रशिक्षण हर एक को देना होगा।

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His Holiness Acharya Sushil Muniji Maharaj

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**Let us live a life based on Non Violence**  
**Acharya Amrender Muni**

" Live and let live " - let's make this chant resound !  
May the pure stream of love arise in every heart,  
And joy, peace and love abound "

The world of today is a violent world . Fear and uncertainty have gripped all nations as terrorist attacks happen anywhere and everywhere without warning. Some groups of violent people have made it their mission to cause destruction on others . And those who have seen, heard , read about or experienced the devastating terrorist attacks in America, Jammu and Kashmir , Bombay and other places have been terribly affected by the experience . At this delicate stage in world affairs , it is the duty of religious leaders , politicians and social workers to make concerted efforts to teach people about non violence .

All religions talk about ahinsa - and there is no religion in the world that preaches violence . All religious sects and communities teach their people to live in peace and cooperate with each other . Ahinsa is an ancient teaching - propagated by Bhagwan Mahavir , Gautam Buddha, Guru Nanak, Rahim , Mahatma Gandhi and Acharya Shri Sushil Muni Ji Maharaj .

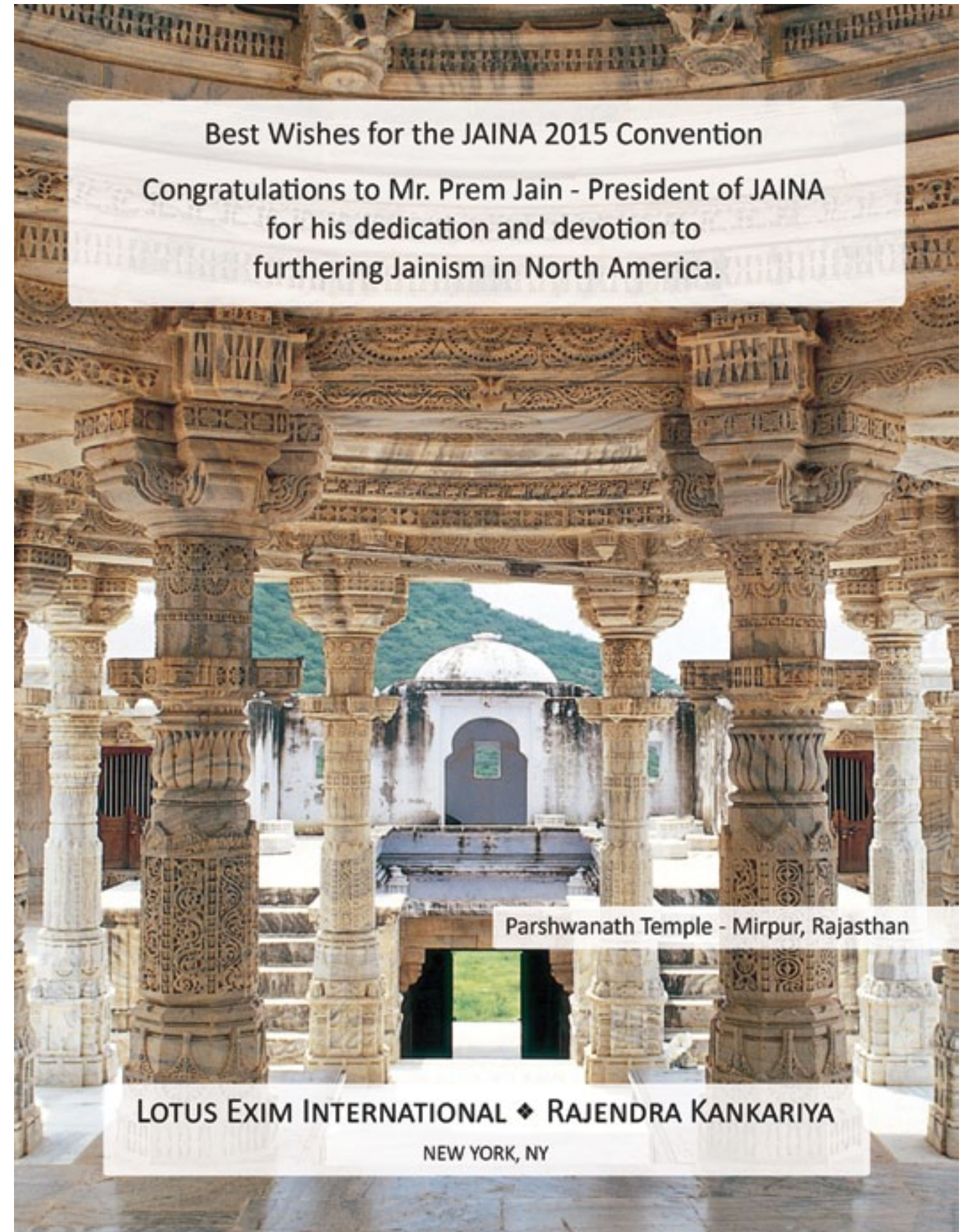
If we study the teachings of Bhagwan Mahavir , who lived and taught more than 2,500 years ago we find that ahinsa was his most important teaching . And ahinsa means "live and let live ". Every living being wants this. And since the journey of life happens with the support of other living beings – deliberately harming another by thought , word or deed is wrong.

Bhagwan Mahavir had a very wide view of ahinsa . In his eyes not only human beings, but all living beings were one. When all are one , why should we harm one another ? We should live and let live. Today the whole world is worried about the decline of Earth's environment . Bhagwan Mahavir had said ( 2,500 years ago) that earth , water , air, fire , vegetation , animals and humans are all tied together in a complex web of life . As long as a balance is maintained between them, there will be progress. However human beings have become so powerful that they can upset the delicate balance of nature - and this is an invitation for destruction. Thus I want to reiterate that the principle of peaceful co existence or " live and let live " is the only way forward .

I want to end by calling all the forces dedicated to Non Violence to rally together and come forward . Only then will we be able to re establish non violence in this violent world . Let us make the chant of " live and let live " spread throughout the whole world . Whether the cause is environmental protection or reducing social inequalities , religious co existence or changes in social attitudes , we need to take a focused and planned approach to the task .

I wish you all the best for the programme .  
Om Arhum.

*Muni Amrender Kumar*





## **Jain values need to be lived to be enjoyed.** - by Pramodaben Chitrabhanu

Today people are living in an interesting time, a time when the science of information and technology is rapidly taking over and practically governing our life. The cave man has become a castle man. The days of cartwheels and carriages are being replaced by Cadillacs and Convertibles. The period of stone grinding has become obsolete and the modern electronic grinders are taking its place. The old is being replaced by the new with tremendous speed and velocity.

This fast moving world has made a machine out of a person. As the machine is used for instant work, in the same way people work for instant happiness, fame and riches. He/She does not care whether it is at the cost of human exploitation, environmental pollution, destruction of the natural resources or animal abuse and suffering. Under the powerful grip of greed, people work under the intoxication of modernization, leading them to self-destruction.

Motivated by ego and sensuality, they use their skills in the acquisition of worldly pleasures and gain. In this way, technology and information make the rich richer and the poor poorer. No wonder Havelock Ellis said, “The sun, the moon and the stars would have disappeared long ago, had they happened to be within reach of predatory human hands.”

Today when we look around, we see that mankind has become a burden and an enemy to himself, society and planet earth, rather than a friend to all. Engaging in anger, lust, selfishness,

deceit and competition, lead him to violence and war. Thomas Merton has rightly said, “Violence can begin only where thought and rational communication have broken down.”

Living in this fast pace and in technological time, mankind has become a robot. Society thinks for him and he obeys its orders. This herd mentality blinds his vision and perception thus goading him to move about without any aim or direction.

One wonders whether he has the same elements which are potentially capable of becoming Mahavir, Buddha, Ram or Jesus ~ epitomes of love, compassion, joy and bliss. How can one attain happiness if one does not take time to reflect and know the difference between right and wrong in the light of the truth?

History tells us that no amount of wealth and fame has made mankind happy, for material happiness is fleeting and temporary. Its definition changes with one's desires and dreams. Happiness does not lie in accumulation of things, but in the art of equal distribution, simplicity and contentment.

If one wants, one can decide not to become a machine in the mechanical world, acting without thinking, but instead think before each action. Every positive or negative action has an equal and opposite reaction. A loving thought cast in the universe has a loving response, and an evil thought has an evil one. It is the law of nature that what is thrown out comes about like a boomerang. So why not prioritize life on the

basis of needs and comfort rather than greed and luxury? In this way one can eliminate the possibility of acquiring negative vibrations (karmas) and channelize thoughts, words and actions in a positive direction.

To get a fresh outlook to life, one can turn to the philosophy of Jain Dharma as practiced and propounded by Lord Mahavir. It has profound answers to our confused state of mind. Its principles are:

Reverence for All Life ~~ **Ahimsa**  
Relativity in Thinking ~~ **Anekantvada**  
Law of Cause and Effect ~~ **Theory of Karma**  
Principle of Non-acquisition ~~ **Aparigraha**  
Principle of Compassion ~~ **Karuna** ~~ **Non-violence in thoughts, words and deeds.**

When these principles are incorporated in life the Jain values are strengthened and enjoyed.

Jain Dharma also emphasizes the idea of tolerance and non-interference as its teachings. These perennial principles of Lord Mahavir are the avenues to health, happiness, peace and harmony. They were useful thousands of years ago and will be useful for millennia to come. Putting the teachings of Jain Dharma into practice, one can renew one's connectivity to that ancient source of teaching and live in harmony with oneself and in harmony with the rest of the world.

Let us, therefore, work collectively for the betterment of the whole universe by changing

our focus from ‘I’ to ‘We.’

As said by someone, “I expect to pass this world but once. Any good, therefore, that I can do or any kindness that I can show to any fellow creature, let me do it now for I shall not pass this way again.”

The message is for all of us and for the youth in particular, who are the hope of tomorrow. They will shape the way society thinks and feels, for tomorrow belongs to the youth, the youth who hold the promise of the future. They are the symbol of energy and zeal, openness and receptiveness, creativity and innovation.

They have time and vigor to carry on and give life and meaning to the ancient heritage of reverence for life, to understand and practice the wisdom of the seers, and to use the insights of the enlightened masters. They are the torchbearers and trendsetters of peace, progress and prosperity for the present and the future generation.

It is time to think globally and act locally, by arising, awaking and assimilating the principles of Jain Dharma in life and appreciating the glorious spiritual wealth one has inherited.

**Pramoda Chitrabhanu**  
**Jain Meditation**  
**International Center**  
**New York**

*You've got to think about big things while you're doing small things, so that all the small things go in the right direction.*  
- Alvin Toffler



## Contemporary Jain Way of Compassionate and Ethical Living - *Pravin K. Shah*

### *Jain Ethics and Compassion*

Jainism states that earth, water, fire, air, and vegetation which constitute the five basic elements of our environment, possess life. They possess one sense which is the sense of touch.

Animals and human beings possess all five senses and a mind. The five senses are: touch, taste, smell, sight, and hearing. Human beings are also blessed with advanced developed thinking as compared to animals. Hence they are able to meditate and ultimately attain liberation. Human beings also have the responsibility for achieving oneness and harmony among all living beings, including the environment, through **compassionate living** and **disciplined conduct and behavior**.

Lord Mahāvīr's entire life was full of compassion. After attaining Kevaljñān, he travelled barefoot for 40 years to deliver the message of true compassion to the common people. He lived in perfect harmony with nature throughout his life and provided utmost respect for the environment.

Lord Mahāvīr made the following profound statements of all times:

- "All life is bound together by mutual support and interdependence".
- "One who neglects or disregards the existence of earth, air, fire, water and vegetation, disregards one's own existence".
- "We harm and kill other lives because of our greed and possessiveness".

Since all lives are interconnected, one should realize that **"if we harm ONE we harm ALL Living Beings"** and "Greed, Possession and Possessiveness are some of the primary causes of all violence as well as imbalance in the environment".

These ancient statements form the basis of the modern science of ecology and are refreshingly contemporary in their promises.

### **Main Theme of Lord Mahāvīr's Teaching of Compassionate Ethical Living:**

- Ahimsa (Non-violence) is respect for the life of all living beings.
- Aparigraha (Non-possessiveness) stems from respect for other lives as well as the environment.
- Anekāntavāda (Non-one-sidedness/ Open Mindedness) is respect for the views of others because the expression of truth is relative and hence it has many sides.

### *Survival of Life and Ethical Living*

It is not possible to sustain human life with absolute non-violence and absolute non-possession. **To live a life one needs to eat organic food which is a life by itself according to Jainism.** Also one needs at a minimum, clothes and shelter. Hence the destruction of some form of life and limited possession are essential for human survival.

The goal of Jainism is to minimize the violence and negative impact of our existence on other living beings and the environment.

- Jainism believes that violence is proportional to the number of senses a living being possessed. For our survival, if we hurt or kill even one five sense living being it is considered higher violence compare to millions of two or one sense living being.
- A human being possesses all five senses and a very developed mind and hence to hurt or kill any human being for our survival results in the highest form of violent act. An animal also possesses

all five senses but a less developed mind and hence to hurt or kill any animal for our survival results in the 2<sup>nd</sup> highest violent act. Similarly killing or hurting a living being with four, three, and two senses results in a lessor violent act.

Since a human life can survive by consuming and using only one sense living beings (fruits, vegetables, air, water, fire etc.), Jainism prohibits the destruction of higher sense living beings for our survival. Hence, Jainism advocates strict vegetarianism and is against raising animals for food for ethical, spiritual, as well as environmental reasons.

### *Universal Law of Mother Nature*

The following law of Mother Nature is true for mothers of humans as well as for animals under natural environment.

- After the birth of a baby, the mothers start to produce milk only to feed their babies. They also produce just enough milk that is needed for their babies. They slowly stop producing milk after their babies reach a weaning age.
- There exists a special emotional connection between mother and her baby. After feeding if the baby is still hungry, the mother automatically produces more milk within a few hours. If the baby is full then she automatically reduces her milk production for the next feeding.
- Nature has not made any provision for mother cows to produce more milk than the need of their babies for human consumption or for other use.

Hence any drop of milk that we drink or use in dairy products is stolen from the mother cow that was meant for her baby calf. Any other reason that we hear (only access milk of mother cow we use) from any source is totally incorrect.

### *Justification of Dairy Product Consumptions in the Past*

All Jains believe in vegetarianism and most Jains are vegetarians. However, a majority of Jains consume dairy products because animals are not directly killed during the milking operation and ancient Jain literature indicates the consumption of milk by our religious leaders.

Hence most Jains believe that the dairy consumption is **not in violation of the fundamental principle of Ahimsa. Somehow they ignore the basic law of Mother Nature.**

After the investigation of history of the Indian literature and culture, I concluded the following reason for the usage of dairy products in the past.

- In olden times, cows and their milk were essential for human survival in India. The agricultural industry was not developed and was not producing enough crops to feed the entire human population.
- The usage of Cow was essential for the survival of large human population in India. The cow's milk provided additional food. The male calf (bull) was used to farm the land. The cow's dried dung was used for fire, to cook the family meal and its urine used for medicine.
- Hence the people treated the cows as a member of the family (mother cow). After the delivery of a baby calf, they allowed the calf to consume the entire mother's milk for two to three weeks. After some time they used a small portion of the total milk for their food. The majority of milk was consumed by the baby calves. They took care of cows with very minimum violence. Cows were useful not only for milk but for farming, for her dung and for her urine.





My grandmother allowed her calf to consume milk from 3 udders and only one udder of milk was consumed by the family. She was well aware that the baby calf would have consumed all the milk if she allowed her.

### ***Contemporary Dairy Product Consumption – Ethics and consequences***

The output of modern agricultural production of the world is such that it can feed the world population several times over. Hence there is no need to consume dairy products for our survival. Also heavy machinery replaced the bulls for farming, modern medicine replaces the usage of cow's urine, and natural gas and electricity replaces the usage of cow dung.

At the same time, the demand of dairy products has increased significantly after the invention of refrigeration and improved packaging technology. To meet the increased demand, the dairy industry is commercialized. The dairy cows are now treated as milk producing machines, which inflicts terrible pain. To maximize profit, animals are raised on a mass scale.

Raising large numbers of animals for food also creates a significant environmental imbalance because it involves a significantly greater use of natural resources than for the equivalent amount of plant food. The cruelty to animals and the impact on the environment by this industry are unimaginable.

The following list summarizes some of the violence (Himsa) inflicted on animals used in the production of dairy products. These problems exist in large factory farms in the U.S. and Europe as well as in the small dairy farms of India or anywhere else in the world. I write from experience; I have visited several dairy farms in USA and many small dairy farms in India and observed such practices.

- Milking cows are kept pregnant all the time. They are subject to artificial insemination or some other practices that ensure the maximum production of milk. Artificial insemination is done only two months after delivery. In natural course, cow would get pregnant after calves are weaned.
- Approximately 95% of male and 65% of female baby calves are sold to the veal or beef industry, where they are slaughtered between six months to three years of age. Sometimes, farmers let the male calves die of hunger as practiced in several villages of India (I have observed this practice in our holy city of Palitana).
- Milk cows are sold to slaughterhouses at five to six years of age when their milk production yield drops more than 30% naturally, due to old age. This is also true in India more than 90% of the time. The life expectancy of a dairy cow is 15 to 20 years.
- Hormones and antibiotics are fed or injected daily to increase the milk yield (except – in organic dairy farms). Almost all small dairies in India use hormones and antibiotics.

Because the cows are kept continually pregnant and are fed or injected daily with hormones and antibiotics, they produce about three to six times more milk than what they would produce normally and naturally for their baby calves. In this way, farmers try to meet the growing demand of dairy products without increasing the number of cows.

To produce very large quantity of milk in a day, the cow's body needs to work very hard. After about five years of this intense stress, the cow's body breaks down and her milk production yield drops significantly. At this time she is sent to a slaughterhouse legally in the western world and illegally in most states in India. There are many illegal slaughterhouses in India. I have visited a few of them in Ahmedabad and other places. Less than 0.1% of cows end-up in the cow shelter places called "Panjarapole" in India.

***Organic Dairy Farm*** - An organic dairy farm is generally smaller than a huge factory-style farm. It does not use antibiotics, pesticides, and hormones on the cows. They do not add any milk additives into the milk. However, these farms also keep the cows continually pregnant, sell approximately 80% of calves to the veal or beef industry, and the cows are sold to a slaughterhouse after five or six years of life. Therefore, organic milk is almost as cruel as regular milk.

The cows are slaughtered immediately during meat production, while during commercial milk production cycle the cows are tortured for 5 years and then slaughtered even though their life expectancy is around 20 years. **This indicates that the cruelty in the production of milk is as bad as the cruelty associated with the production of meat**

### ***Ecological Impact of the Dairy Industry***

The following data summarizes the magnitude of cruelty and the impact on the environment. This data is taken either from USDA or other similar sources.

**Waste Released in the Environment** - In USA alone, more than 500,000 cows, hogs, and other animals, and 24 million chickens are **killed every day**. Waste released into the environment by the US meat and dairy industry is **230,000 pounds per second**, polluting our land, air and water systems.

**Greenhouse Effect** - The world's 1.3 billion cows annually produce 100 million tons of methane, which is a powerful greenhouse gas and traps 25 times as much solar heat as carbon dioxide.

**Water Consumption** - Livestock (cattle, calves, hogs or pigs) production accounts for more than half of all the water consumed in USA. To produce one pound of meat, an average of 2,500 gallons of water is used, while one pound of potatoes, wheat or rice requires an average of 50 to 250 gallons of water.

**Land Usage** - A third of the surface of North America is devoted to grazing. Half of American croplands grow livestock feed for the dairy and meat industries. In USA, this represents 220 million acres of land, in Brazil 25 million acres, and half of the forests in Central America have been deforested for livestock production.

**Impact on Health** - The past 25 to 50 years of medical study indicate that consumption of meat and dairy products is associated with the major causes of disease and death among middle and upper class people around the world: heart disease, diabetes, colon cancer, prostate cancer, and even fractures. Some medical studies have observed that as milk consumption increases, fractures actually increase, which shows, contrary to advertising, that consuming calcium in milk does not protect people.

**"Not only meat, but also dairy foods, contribute to the high fat and cholesterol diets which are major causes for heart disease and type2 diabetes". "Dairy foods are linked to prostate cancer and the development of type 1 diabetes".**

From an environmental point of view, all animal based products such as milk, leather, silk, and wool cause significant harm to the environment relative to plant based products. Various studies indicate that the degradation is 7 to 10 times higher.

In conclusion I state that more than 98% of milk production worldwide inflicts pain and sufferings to cows and slaughters them after 5 years of their productive life. Also please reflect upon the "Law of Mother Nature" and decide for yourself to consume or not to consume milk and other dairy products.



Jai Jinendra

*With best compliments to 18<sup>th</sup> Biennial JAINA Convention*

**Keep the spirit of Jainism alive!**

*"Je Egam Janai, Se Savvam Janai"*

(He who knows the one, knows all, who realizes the soul-as self)

- Lord Mahavir

*Wishing everyone all the best from...*



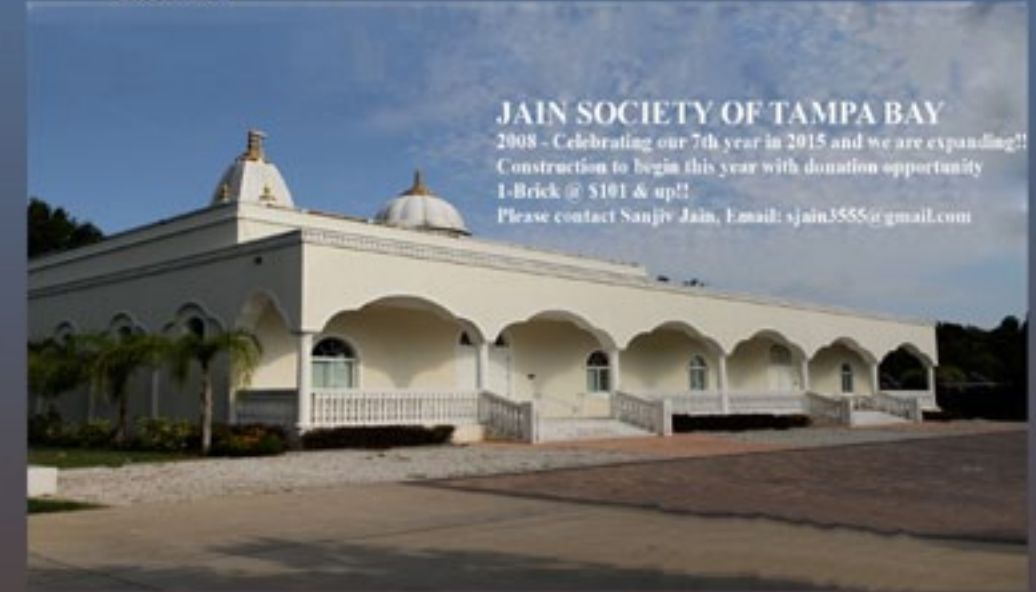
Jain Center Of Central Ohio

1991 - Celebrating our 24<sup>th</sup> year - 2015

**Jai Jinendra**

With best compliments to 18th Biennial JAINA Convention

*"In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self."*  
- Lord Mahavir



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**Best wishes for grand success of 2015  
JAINA CONVENTION**



**From:**

**Sunilsen and Sunita Peramanu  
Sujoy and Suraj**

**Congratulations  
& Best Wishes  
From**

Jain Society of San Diego



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### Dharma is a Total Change of Mind

Dharma does not give much importance to the outward conduct if its source is not from the inner awareness. At the level of outward conduct someone may be moral and upright. But at the level of inner consciousness the same person may be immoral and licentious. He does not come up to the mark at the touch-stone of dharma. Khalil Jibran has written that there are many liars who have never told a lie. There are many slaughterers who have not spilled even a single drop of blood. There are many immodest persons who have not even touched women. All the above mentioned persons can be moral but not religious. Dharma is a revolution of the inner self in absolute change of the being.

We can change only the external conduct of the person through precepts, books of moral codes, rules and punitive measures. Its response is very suppressive in character. Suppression does not exterminate it. In fact, it is stored into the unconscious mind and gives birth to numerous mental ailments. The medieval European priests were turned into masochists through suppression of sex. They began getting sex pleasure by flagellating themselves and lying upon a bed of nails. Marquis de Sade began seeking pleasure in torturing others and letting out his repressed sexuality. He began getting pleasure in injuring others with a knife, and in biting them and flogging them. A suppressed sexuality is turned into cruelty. And thus one begins getting pleasure in torturing oneself or others. So, from the process of suppression, religiousness cannot be born.

There is a person who does not kill someone with a sword because he has faith in non-violence at the level of thought. Suppressed violence rises from sword into pen. There are

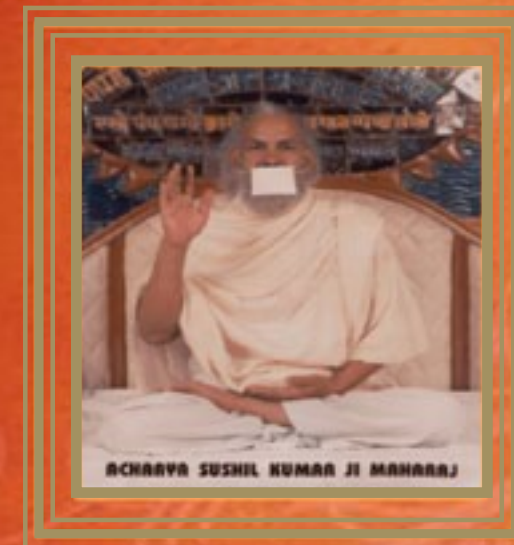
numerous ways of murdering others. Someone may kill some other with a pen, through starvation, by exploitation and with poverty as well. Violence is our naked selfishness that lies within us. It is our arrogant instinct of breaking down the life-style of someone and thrusting one from self. It can only be eliminated when one remains in the inner world and everywhere one sees only oneself. Only then are spontaneously born non-accumulation and oneness. It is without any precept and without any weapon. This is the meaning of Mahavira- the one who sees life and the world in its original form does not need percepts. And the one who fails in seeing it remains unaffected by any precept. The root of dharma is to bring about in absolute transformation of the inner being in whose absence no existence and meaning can exist.

Mahavira's sadhana is not based on suppression but on awareness. That is not based on external conduct but in a transformation of the inner self. It is not based on any precept but on an awareness of the inner being. Only such an awareness brings about a transformation in a man. Only the outside discipline perverts him, does not make him cultured. So, our lord has said 'perceive this world and life with open eyes'. Attachment towards it is a sort of bondage and avarice, of another sort. Both are the opposites of each other. The existence of opposite aspects is interdependent. Either of these does not have its own determining authority. That what is above "aspects and counter-aspects" can form a base of inner revolution and of Veertaragta (passionless-ness). This is the secret of Mahavira's Veertaragta (passionless-ness).

Muni Roopchandria



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 &  
JAINS IN NORTH AMERICA  
-JAIN FAMILY  
(NEERAJ & PARVEEN, RUPALI AND PUNEET, NAVITA & MANU)  
(SAN JOSE, CA, JULY 2015)





## In Memory of Ms. Shelby Fishman

Dear Priya,  
You always brought joy to my life. I felt like I had a friend in you - and I enjoyed talking to you about life. You are very mature for your age and I am so impressed with your wisdom. You are one of the most intelligent people I've ever met. You have an enormous heart and you always made sure all your friends were taken care of. If someone was being bullied you stood up for them. You inspired me every single day to be a better person. It is because of you that I don't eat meat. I loved learning about what you believe in and it was wonderful getting to know your family. Pooja is so lucky to have you. I missed you every second you were gone - you touched my heart in so many ways and we all learned so much from you. Your intelligence will get you far in life. You have amazing leadership qualities and I know you will make a difference wherever you go. Dream big - challenge yourself and never let anyone bring you down. Love, Miss Fishman

Priya always carried her vegetarian breakfast and lunch to school along with her pride in being a vegetarian.

Ms. Shelby Fishman, her class teacher had regularly talked and inquired about Jain religion with Priya. Ms. Fishman decided to become a vegetarian as well. He wrote a letter to Rajiv's (Priya's father) home regarding her change to become vegetarian before she died.



*In Memory of ...*  
**Ms. Shelly Fishman**

"Some people come into our lives and quickly go. Others stay awhile, make footprints on our hearts and we are never, ever the same" Author Unknown

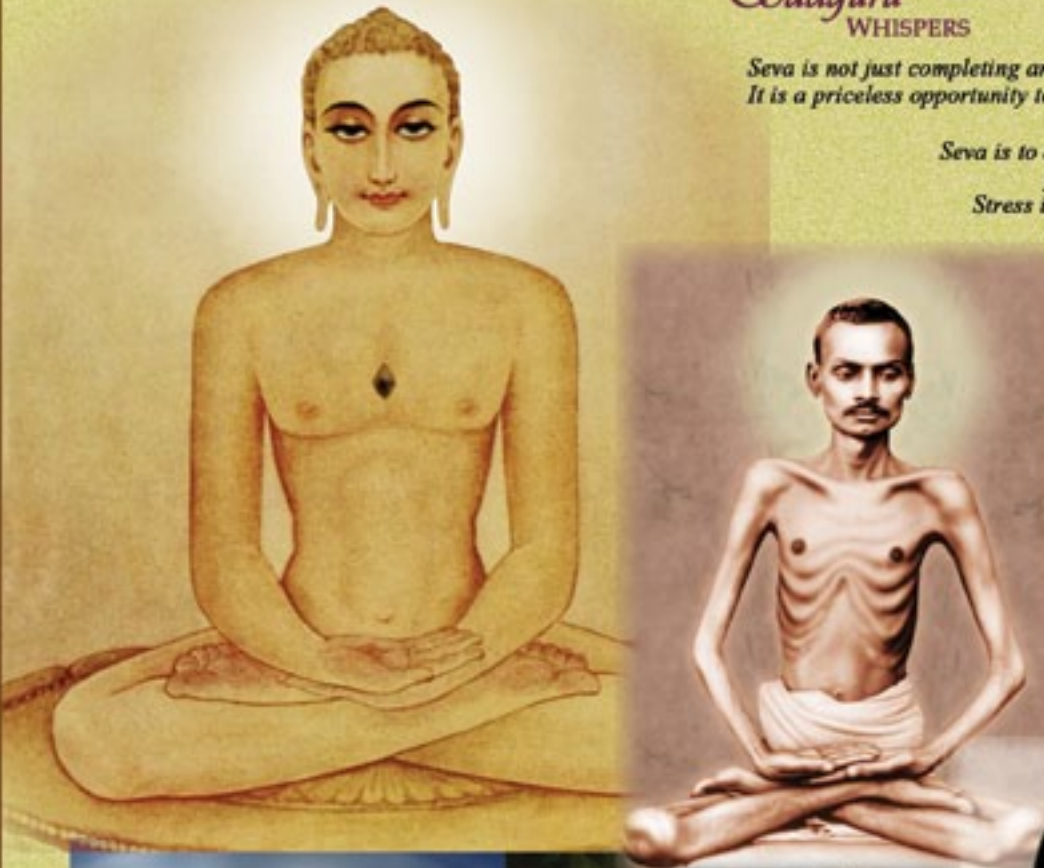
No quote could describe Miss Fishman more perfectly! It's not surprising that as a teacher she would have that kind of affect on her students throughout the years. However, to have that kind of impact on the other Chittick students, as well as parents and teachers, made her truly someone special. She would do anything for anyone- NO ONE was excluded from her kindness. She cared greatly for causes protecting the earth and helping those less fortunate. Besides the lessons taught in the classroom, each child who came into her presence was taught life lessons-and



*Sadguru*  
WHISPERS

Seva is not just completing an assigned task.  
It is a priceless opportunity to distribute your inner joy.





Seva is to dissolve your ego and bring you closer to the Divine.  
Stress in seva only means that you have missed this goal.



Our sincere and heartfelt appreciation to  
Pujya Gurudevshri  
for Sadguru Prerna Project at  
Dharampur (Gujrat)

Shrimad Rajchandra Mission Dharampur  
[www.shrimadrajchandramission.org](http://www.shrimadrajchandramission.org)

Best Wishes From:  
Mahesh & Usha Wadher  
Sujay / Margarita/ Maya & Zen Wadher  
Amisha / Purav / Amira & Giulia Kapadia.





## IF I COULD *Hasmita Shah 14 July 2000*

If I could stop the flickering flames of desire  
From turning into an all consuming fire  
If I could learn to temper my emotions  
And not become enslaved by lust and passion

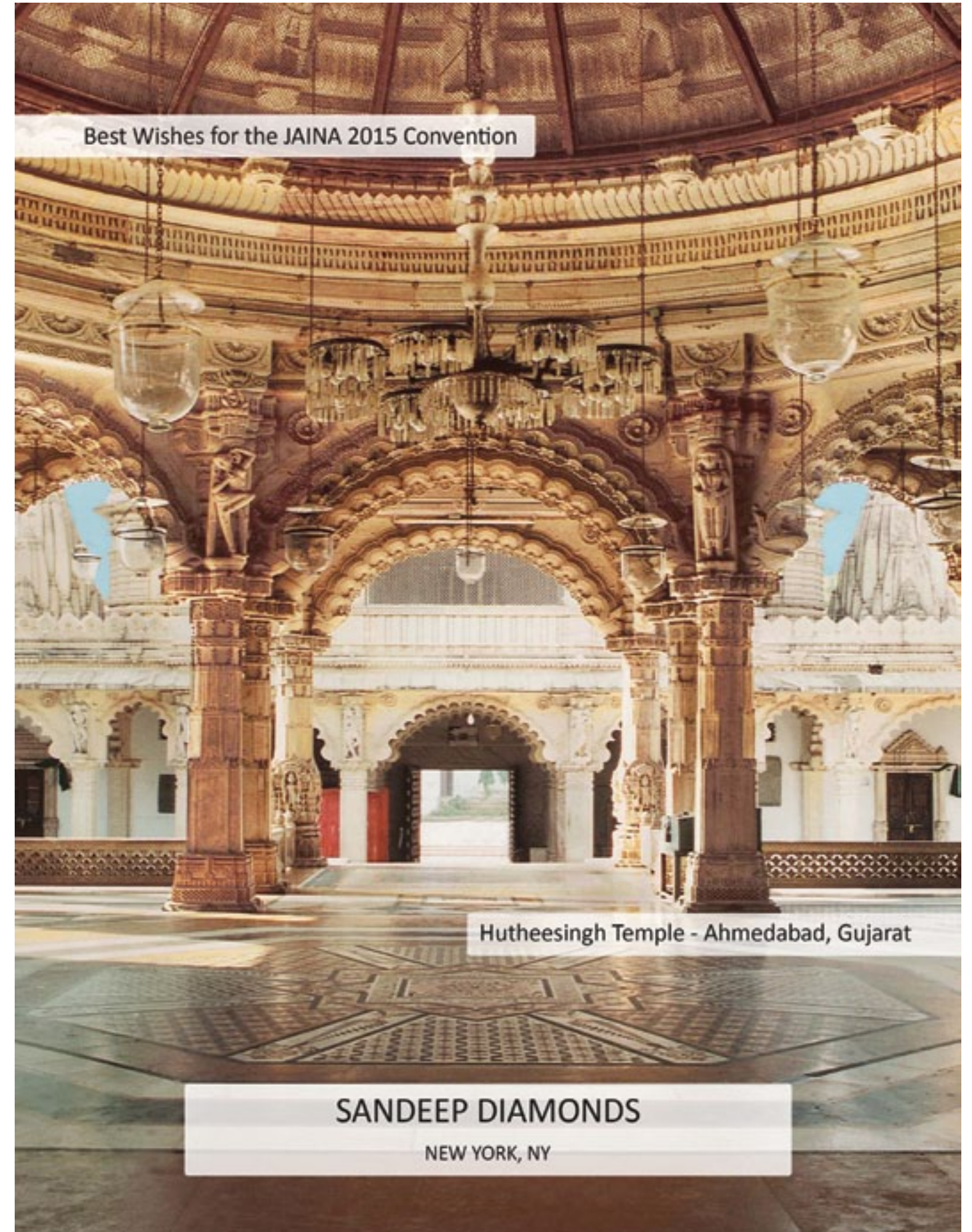
If I could break free the constrictive shackles of greed  
And arrest my anger before it sprouts from seed  
If I could expose my vanity and pride  
Leaving them nowhere inside me to hide

If I could stop attaching great importance  
To my labels of office and influence  
If I could savour today's moment without worry  
And await tomorrow without any hurry

If I could remove all these layers of vices  
No longer would I find myself in crisis  
I would find instead detachment and tranquillity  
No torment but calmness and serenity

No turmoil but everlasting inner peace  
No sorrow but infinite happiness and bliss  
No hunger but complete satisfaction  
No aspiration other than true perfection

Maybe then I could start discovering me  
A Jain spirit yearning to be free  
A compassionate soul seeking liberation  
And searching for the path to ultimate salvation





## Towards A Truly Global Society *sent by Kumarpal Desai*

Today when the whole world is involved in widespread violence, it will have to heed to the principle of non-violence with sincerity, devotion and respect more than what was shown to it in the past. Violence at the individual level and also at the level of the whole universe is increasing day by day in one form or the other. From every six rupees collected by way of tax from the starving millions, at least one rupee is being spent on the army and on armaments and what one gets in return is fear, terror and insecurity. The same super powers which have created these weapons of destruction have now to enter into mutual treaties to eliminate them. Countries, which on one hand are talking of peace, are preparing for war on the other hand. Ahimsa or non-violence is not a supreme precept, it is more a way of life which gives shape to humanity and to human beings. The most ancient Jain scripture Acharang Sutra says, “Not to kill or harm or destroy any living being is the purest, permanent and most eternal religion.” The very first chapter of this ancient scripture details the causes and instruments of violence. The essence of Tirthankara Mahavira’s thoughts on Ahimsa can be gauged from his following words –

*“You are the one whom you want to strike, you are the one on whom you wish to establish your command, you are the one on whom you are in anguish, you are the one who wants to kill. That is why a wise person never strikes anyone, never controls others, and never causes any pain to others.”*

Ahimsa is the very foundation of the Jain religion. The Jain religion has given great prominence to it and has given a considerable thought to it. Ahimsa as a principle has evolved out of the feeling of equality for all beings. All beings crave to live. No one likes to die. All desire happiness. No one desires pain or sorrow. Even the thought of violence results in violent acts. That is why the Jain religion considers violence or non-violence in the context of the one who indulges in it. Wherever there is negligence, there shall always

be violence. False words and wrong action are also examples of violence. To harm anyone or to indulge in corruption is also violence.

The seed of violence is first sown in thought and then is reflected in words and action. That is why it is said, “War is born in the hearts of men”. Acharya Umaswati says परस्परपरोपग्रहो जीवानाम् ‘Parasparopgraho Jivanam’ which means that each living being lives because of the mutual cooperation among the beings. The concept of Ahimsa enunciated by Lord Mahavira is very comprehensive and embraces all beings in it. It believes in the unity of life. It treats every living being with utmost equality and respects it the same way. If there is cruelty against animals, there can as well be cruelty against human beings.

Cruelty is not merely a form of external act, it is part of one’s evil thinking. One, who is cruel, will demonstrate and practice cruelty against every being – may it be human beings or animals or even insects. Man has become so cruel and crude, that even when he wants to test fire his gun, he would kill someone without any hesitation or remorse. In the US, once a father scolded his son for some wrong doing. The son suddenly countered by saying, “I will shoot you.” May be in every aspect of his life, newspapers, films, T.V., books etc., he is exposed to violence? In such a situation, the message of non-violence will guide him and others in the right direction, where humanity should be headed for its own survival. One who has compassion in his heart, will show compassion to others.

Mahavira’s concept of non-violence appealed to Mahatma Gandhi, two thousand five hundred years later and he applied it to all walks of life. In 1946 he stood unarmed with compassion in his heart before a furious mob which was carrying lethal weapons. The mob had to bow down before this half-naked Fakir. Non-violence had won, violence was defeated. Lord Mountbatten had then said, “What we could not accomplish by dispatching a full army brigade

was accomplished single handedly by this one man, thereby saving the entire eastern side of the country from complete annihilation. One remembers Prof. S. R. Bhatt’s statement in which he had said, “The seed of the thought that was sown some two thousand five hundred years ago was reaped by Gandhi (The Thought of Ahimsa). As if there was an invisible traffic between Mahavira and Gandhi.”


This principle of Ahimsa will have to be adopted in practice by human beings. The Jain religion and philosophy steadfastly emphasize the integrity and totality of life. It has a holistic view towards life. It is a religion that teaches assimilation and not division. Hence a member of the family and an employee of the shop – both must be treated on par. Today the man in the temple and the man elsewhere have become two separate personalities, different from each other. In order to integrate these two separate personalities into a single, undivided one, we will have to inculcate the spirit of Ahimsa among the people, the world over. The practice of Ahimsa should not be limited to

the four walls of the temple, it should be spread far and wide covering all walks of our life. It should be accompanied by love and compassion for all.

Non-violence presupposes the coexistence of different religions, philosophies, thoughts and minds in peace with each other. That is why Santbalji has said, ‘It is the Jain religion which has given to the world such precious gifts as non-violent culture and the thought of peaceful coexistence.’ The world today and the one that would follow need such thoughts and feelings. Jonathan Swift at one place writes, ‘We have just enough religions to make us hate, but not enough to make us love one another.’ If we accept the feelings expressed in this statement by this great writer, we can cross all hurdles that are created by religious fundamentalism, and intolerance, and achieve the objective of ‘Religious fellowship’. As terrorism in various forms is spreading its tentacles all around, the world can still be saved with the help of the principle of non-violence.

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PEACE



NON-VIOLENCE



## Nonviolence: A Survival in to the Third Millennium

**Samani Rohit Pragya**

*Asst. Professor, Dept. of Jainology and Comparative  
Religion and Philosophy Jain Vishva Bharati Institute, Ladnun*



**W**e are living in a world of chronic conflicts and in constant dread of war. The alarming dilemma of the present scenario, terrorism has taken a global shape. Morality and spirituality have disappeared from the society. Violence in various

forms has become the order of the day. The 20th Century will be remembered for ghastly wars, racial frenzy, untold human sufferings and hatred. It was believed that the 21st Century would usher in an era of peace and happiness but the hope was belied in the first decade of the century itself. In just ten years of the third millennium, incidents like collapse of the blazing world trade towers, attack on Virginia tech Campus, the wars of Iraq and Afghanistan, unabated killings in the Middle East and the terrorist strikes in different parts of India like Delhi, Bangalore, Bombay, Jaipur, Ahmedabad and many more places, have alarmed the human mind universally. Incidents of shooting classmates, teachers and parents by teenagers, communal violence and ever increasing violence at family level disappointed peace and non-violence crusaders alike. But in this violence filled century people like Mahatma Gandhi, Martin Luther King and Nelson Mandela gave us the hope that a new beginning is possible, a beginning of lasting peace all over the world. They proved that, there may be a competition for weapons of superiority, but nothing is superior to non violence. In this age of science and technology we only need the "non-violence as the weapon" for the survival of mankind.

Nonviolence is pure, eternal and universally accepted moral value. "No living being should be killed" is an essence of the knowledge of all enlightened persons. All the thinkers of humanity and the founders of religious orders universally accepted it as a core principle of human conduct and cardinal religious virtue. In Jain

scriptures it is equated with deity and is described as the protector of the whole universe. The Jain text Acharang Sutra Sutra says "all beings love their lives. All like pleasure and dislike pain so do not injure any being." The simplest rule of non-violence is; whatever you desire for your self, desire for others and whatever you do not desire for yourself, do not desire the same for others. According to Gandhi, ahinsa is not just a matter of not killing. It is a positive state of love. In its positive aspect ahinsa means sanctity of life and universal love for all living creatures.

Non-violence provides rule to survive. The text Tattvarthsutra says "Parasparopagraho jeevanam which means all life is bound together by mutual support and interdependence. Hence the directive principle of living is not 'Living on others' or 'Living by killing' but 'Living with others' or 'Live for others.' If civilization is to survive, future belongs to nonviolence. But the eulogy of Nonviolence is only selfish endeavor. The solution in this world of intellect is not to verbalize, popularize, scripturalize but to praticalize. Until practice is not followed, intellectual effort will be like running behind the bush with no results. The world needs today an application of the unique Jain doctrine ahinsa.

At present, concentrated attempts are made to train people in the use of arms. There is education in Military Science in the Universities and there is National Cadet Corps to train the youths in the modern warfare but there is hardly any scope for imparting peace, educating conflict resolution and conflict prevention. Every year billions of dollars are spent on amassing armaments and destructive weapons. If we really want to establish a peaceful society, there should be training in non-violence too. It can only be a right effort to achieve the aim of global peace. Training in non-violence means training to remove causes of violence. Violence and Nonviolence are results and not cause. A cause can be ended, can be transformed, but a result can neither be

effaced, nor transformed. Therefore to bring the non-violence, we should think over the source of violence and eradicate those causes which originate violence.

### Original Source of Violence

There are many factors behind the rise of violence and immoral behavior. Imbalance in social organization, Imbalance in the political system, the armaments race, caste and color discrimination, communalism, imbalance in human relationships, economic rivalry and poverty etc are the external causes of violence. All these external causes are raised by the internal causes such as ego, greed, fear, anger, sorrow, sex desire etc.

**Ego:** Ego separates the 'me' from the 'not me', 'us' from 'them', 'ours' from 'theirs'. It begins in the thought that I am superior, my needs must come before others, my religion, my ideology is the best, and I am the lord of all, so everyone else is here to conform to my bidding. This spirit of ego gives the birth to intolerance and creates many social problems like casteism; color discrimination etc. The problem of ego and intolerance ultimately take the form of Violence. Religious intolerance is the greater cause of violence. More blood has been shed; more bones wrenched, more cries of anguish wrung from the tortured, and more wars mounted in the name of religious intolerance than from any other cause.

**Possession and Attachment:** One of man's basic traits is the spirit of possession, the mentality of accumulation, acquisitiveness. This constitutes the original source of violence. There is intimate relationship between possession and violence. Man with excess possessions cannot lead moral life because the possessions themselves are made through immoral and violent means. Greed and attachment cause the centralization of power and concentration of wealth in a few hands. And where there is centralized money and power, it is worthless to speak of nonviolence, morality and peace.

**Fear:** Fear is the prime mover of violence. It is the attachment that causes fear and which in turn results in violence. Fear of losing what one is attached to is the basic fear and it creates many other kinds of fear. Fear of the enemy leads to the unending race for more and more deadly weapon systems and the degree and possibility of violence increase correspondingly.

Today the whole world is reeling with fear. Nations are afraid of one another and so are different sections of society. Non-violence cannot be firmly established until people's fear can be eliminated. It is not easy to be completely free from passions. But it is possible to replace negative and immoral values with positive and moral values. The only way to arrest the increasing trend of crime and violence is to give proper training in non-violence.

**Peace through Training in Non-violence:** The most important principle of training in nonviolence is the purification of emotions. Acharya Mahaprajna provided an effective tool known as Preksha Meditation, a technique of meditation for attitudinal change, emotional purification, behavioral modification and integrated development of personality. The system of Preksha Meditation includes various techniques like Relaxation, Deep breathing, and contemplation (Positive thinking like fearlessness, tolerance, compassion etc.) which brings about bio-chemical and bio-electrical change in the body. Through such practices it is possible convert the tremendous negative force into a powerhouse of peaceful, loving energy. And if each individual powerhouse of this loving energy unites what can counter its immense force of serenity and love? Even if there is one duly trained nonviolent person for every one hundred trained soldiers, a new miracle can be performed and a new order can be created.

If an individual brings change in his own life through practice, the same will affect society. In the words of Acharya Tulsi "Sudhare vyakti samaj vyakti se, rashtra svayam sudharega." It means, if the conduct of an individual will be improved, the whole society will be improved. True peace begins with the individual. There is need to do a revolution. It does not matter much that how many people involves themselves in this revolutionary work of making a peaceful society because a small group of people or a single person can do a revolution in the field of morality and bring changes in the society and nation. It is always a small group of committed people whose tireless efforts have brought changes to the world. Let me conclude by quoting Margret Mead "Never doubt that a small group of thoughtful, committed citizens can change the world, indeed, it is the only thing that even has."





*From what we get, we can make a living;  
what we give, however, makes a life.*

**With best Compliments from:**

**Mihir & Nicole Kamdar  
Purvi Kamdar Farahi**

**Pravin C. Patel**

**Rasik, Chandra,  
Priti, Swati & Anand  
Shah**

***We Proudly Support the 2015 JAINA Convention***

**With best Compliments from:**

**Vijay & Nilima  
Kothari**

**Mahavir & Darshana  
Vakharia**

**Nipa Kantilal  
Shah**

*There is more hunger for love and  
appreciation in this world than for bread.*

Best Wishes for the JAINA 2015 Convention

Adinath Temple - Ranakpur, Rajasthan

**SHIVANI GEMS ♦ MEHUL & MITA SHAH**

NEW YORK, NY





## Mantra - the Pathway to Liberation of the Soul

By: Swastishri Charukeerthi Bhattaraka Panditacharyavarya Mahaswamiji

Mantra-shastra is one of the most ancient sciences. There are references to it in Jain Dwadashanga and Sutras, and also in Vidyanuvada Poorva. According to Adi Purana, Bhagavan Adinatha Theerthankara taught Brahmi alphabet to his daughter Brahmi and numerology to another daughter, Sundari. Mantravidya is also known as Brahmailiya and Yogailiya. It is the most efficacious technique. It is said mananaath thrayeti mantrah—mantra is that which protects us or helps us cross over the bondage of life (thrayeti) by constant cogitation (mananaath). By constantly uttering the mantra revealed by the Lord, one can be freed from the bond of life. Mantra is timeless, exceptional and liberating. The Pancha Namokara Mantra of the Jains is the unfailing mantra. It is famous as the eternal and everlasting mantra. Those who have realized the efficacy of the mantra get all the worldly gifts as well as salvation of the soul in the other world.

Mantra-shastra should be used only for candid dealings and for the enhancement of good and divine qualities; it is not done to misuse it. In our sacred texts there are references to the beacons of mantra-shastra, the Ganadhara Parameshthis and Riddhidhari Sadhus. Swamy Bhadrabahu, Samantabhadra Acharya, Acharya Poojyapada, Acharya Mallishena, Acharya Akalanka, Adyashri Charukeerthi Bhattaraka Pandithacharyavarya, Acharya Maanatunga,

Gunanadi and many other Acharyas not only averted afflictions and hardships by means of accomplishment of mantra, but also prevented natural disasters like floods, droughts, earthquakes, thunders, hurricanes and tornados. Examples of those who realized the efficiency of mantra having put aside their power and tapas solely for the good of the world have been recorded in the pages of history, which stand testimony to the effectiveness of mantra. Mantras like Vishapahara Stotra are used to cure the poison inflicted by scorpions, snakes and other poisonous creatures. The power of the spoken word is effectively used in the medical field to cure many ailments of patients and it puts a question mark before the modern medical science. This is no superstition. With the power of sound and mantra, effective natural treatment had been given to patients with no eye on returns.

Experiments have shown that the power of mantra and sound can be used not only for the promotion of health, but also to increase yield from fruit-bearing plants and trees. Mantra is essential not only for health and happiness in worldly life but also to obtain spiritual bliss.

There are differences among mantras. They can be classified as superior, medium and lowly. Mantras can yield results only if they are learned from competent gurus and employed properly.

### Now let us look the nature of mantras:

The attributes of the accomplishment of mantras:

In the first instance, the difference of mantras and the description of seeds (beejas).

1. The property of the mantra: syoo mantrate guptam bhashyante mantravidbhiriti mantrah-:  
Meaning: What is imparted secretly by one who knows the heart of the mantra is mantra. The import of mantra corresponds to the etymology of the words employed.
2. The source of the mantra: akaaraadi hakaaraanta varnamantrah prakeertitah:  
Meaning: Syllables from A to HA are mantras.

3. The difference of Syllables:[Varna means either color or origin].

Swaroshmano dwijah shwetah, ambumandalasamsthitah  
kanthasya bhoorbhujo raktha-swedajo mandalasamsthitah  
choopuvaishyaanvayou preetou prthveemandalabhaginou

Syllable	Varna(Caste)	Color	Station
Swara	Brahmin	White	Water
Ka-varga	Kshatriya	Red	Fire
Cha-varga	Vaishya	Yellow	Earth
Ta-varga	Shoodra	Black	Air
Tha-varga	Shoodra	Black	Air
Pa-varga	Vaishya	Yellow	Earth
Ya-varga	Kshatriya	Red	Fire
Sha-varga	Brahmin	White	Water

**Masculine syllables:** a, u, oo, ai, o, am, ee—these seven vowels and the consonants ka, kha, ga, Ta, Tha, da, dha, tha, tha, pa, fa, ba, ja, bha, ma, sha, sa and ksha are masculine.

**Neuter syllables:** i, R, R, L, L, e, ah, dha, bha, ya, ra, ha, da, tra, Na, and Da—these seven vowels and nine consonants are said to be neuter gender.

**Feminine syllables:** The consonants sha, cha, bha, la and va are feminine genders, and so are the vowels ee and aa.

**Note:** It is to be noted that the syllable ‘na’ is absent in the above lists. If the Brahmin, Kshatriya, Vaishya and Shudra varnas are separate and independent of each other, this syllable can be considered ‘friendly’ to all the groups.

Mantras in a group do not yield desired effect equally. But if the composition of syllables is kept at the same frequency, they yield results equally, according to the Lord Omniscient. Mantras in accordance with the number of syllables in them:

There are three kinds of mantras:

1. Beeja mantra (core mantra)
2. Mantra
3. Maala mantra (“string mantras”).

A mantra comprising one to nine syllables is called beeja mantra. A mantra containing ten to twenty syllables is called mantra. Similarly a mantra having more than twenty syllables is a maala mantra. Beeja mantras yield result always. Mantras in the mantra group yield result in their “youth”. Mala mantras yield result in their “ripe old age”.



### Mantras in accordance with their gender:

As stated above, mantras fall into three kinds in accordance with gender: Feminine, masculine and neuter. Mantras suffixed with sri or swaha are feminine mantras. Mantras suffixed with hum, vashat, fat, ghe and swadha are masculine. Mantras suffixed with namah are neuter.

Feminine mantras are used for the purging of sin. Masculine mantras are employed for auspicious deeds, elimination of enemies, and riddance of evil effects, and deactivation of charm. Neuter mantras are used in residual

Mantra-shastra lays out the attributes and significance of each syllable. Mantras are attractive, mellifluous, sweet and fruitful. Competent persons on their path of accomplishment should learn to use the mantras non-violently in the management of their household affairs without reference to worldly ambitions, and for the overall welfare of the world. Mantra-shastra is handy to the spiritually-oriented practitioners and sadhus to do away with ruminations on baleful moods of mind and to balance and set the mind steadily on devout meditation. It has gained wide acceptance in not only in Hinduism and Jainism but also in other Indian and Western religions. With the help of the power of the mantras and by non-violent means one can get to the apex of the gunasthanas and get rid of the darshaniya-mohaniya karmas, charitra-mohaniya karmas and finally the apex fourteenth gunasthana and thus eradicate all karmas and attain mukti with the help of the seed mantra Om Namah Siddhebhayah. This is our objective.

When employing a mantra, care must be taken to use it without selfishness and ulterior motives, without harming others and taking to evil deeds. It is to be borne in mind that mantras have their own specific methodology. In Jainism there is a lot of rare mantras from the monosyllable OM to the string mantras of Yakshas and Yakshis. For example the Upasaggahara Stotra, the Vishaapahara Stotra of the poet Dhananjaya, the Dasha Bhakti of Acharya Kundakunda, the Dasha Bhakti of Acharya Poojyapaada, the Kalyaanamandira Aaradhana of Gunanandi, the Saamaayika Paatha of Acharya Amitagati, the Kalikunda Aaradhana Stuti of Aadyashri Charukeerthi Bhattaraka Panditacharyavarya, the Bhaktaamara Aaradhana of Acharya Maanatunga, the Swayambhoo Stotra of Swamy Samantabhadra and the Saraswati Kalpa of Acharya Mallishena are some of the famous hymns containing mantras.

The Sadhus and saints use these mantras in their religious duties during chanting, pratikramana, prathyaakhyaana and saamaayika. Shravakas use them daily in their worship of the Lord and the Guru and in study and rumination of religious texts—swadhyaaya. It is to be noted that mantras are more efficacious if said rhymingly, rhythmically and melodiously, on learning when and how to utter them properly.

This is scientific, practical, effortless, salutary, delightful and curative. This is the contribution of the Indian Rishis and Munis of yore. Let more scientific studies be conducted on it and let them be beneficial to a happier and more beneficial life of mankind.



*One individual can begin a movement that turns the tide of history. Martin Luther King in the civil rights movement, Mohandas Gandhi in India, Nelson Mandela in South Africa are examples of people standing up with courage and non-violence to bring about needed changes. - Jack Canfield*



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## What is peace and how can one achieve it?

By: Shrut PraygyaJi

Everyone desires peace. All the work of humanity is directed to this end. Many people often ask, "From where can I get peace?" Or frequently people will simply say, "I want peace." The word "want" here is totally misplaced and confused. It implies that one doesn't have peace already. There is a tendency then to assume that a person can get it perhaps if he or she only looks in the right place from a source that is outside oneself. An example of such searching may include working hard in order to accumulate wealth, or to gain prestige and power. Yet if one behaves in this fashion, one will never achieve lasting peace; for it cannot be obtained from outside.

Peace is within everyone. It is not outside in the external world at all, nor can anyone give it to another person. It involves taking an inward turn to the soul. Spiritual practice enables one to achieve true peace. In terms of spirituality, what is of greatest value is staying with one's eternal nature, and the amount of inner peace that one might have sometimes felt or experienced is a measure of those moments (often perhaps very few in number but nonetheless real and powerful) where one has connected to one's own inner divinity. But to stay permanently within the soul is what brings that eternal peace within each and every person.

In modern times, there is such a tremendous concern with outer worldly activity. This has increasingly led people to utilise their effort, time and attention in the direction of materialistic projects, which are activities that typically take

one away from an inner focus on the self. Suppose one is very successful in one's materialistic endeavours, what this brings is essentially comfort rather than peace. Nowadays all desirable comforts are within easy reach of many people. They may possess all worldly consumer goods, but in the surroundings of these great comforts, if suddenly a phone call comes announcing the death of a family member, what value do these consumer goods have for the possessor of them? These goods immediately at that moment lose all their importance; and they do not provide any comfort at all in terms of coping with news of the bereavement.

*if one really wants to enjoy worldly comforts, one must be stable within. For it is only when one has internal stability or inner peace that one has the ability to face life's challenges, its moments of failure or loss, as well as enjoying success and celebrating achievement.*

This is not to say that modern facilities are to be abandoned or rejected; neither does it mean that they constitute some kind of obstacle to spirituality. In and of themselves this is not the case at all. However, if one really wants to enjoy worldly comforts, one must be stable within. For it is only when one has internal stability or inner peace that one has the ability to face life's challenges, its moments of failure or loss, as well as enjoying success and celebrating achievement. And, while the development of inner peace aids one in tackling all external events or situations (however, problematic or devastating they might be), expending one's energy on external concerns, by contrast, can never lead to internal stability or inner peace.

What then is meant by the term inner peace? One can say that genuine inner peace is present and fully realised when no outer circumstance

or situation has any power to disturb or upset one's inner stability. In spiritual life one can engage in activities that help one to achieve this. Some exemplary points of discipline or practical spiritual work that promote inner peace, helping one to connect with one's inner nature, can be briefly outlined here. I suggest the following in this respect:

- (1) Avoid the things that disturb inner peace: every person as a unique individual discovers that certain factors lead to unrest. Such factors are not the same from one person to the next; and this is the case precisely because no two people are alike. Every individual should thus be mindful of the situations that generate unrest, striving to avoid such circumstances.
- (2) Refrain from being judgemental: everyone should refrain from making statements of criticism about others through the application of conscious effort. When one makes a negative comment, one must also have had a thought that is equally negative. And one negative comment or thought easily leads to another and then again to yet another, and so on. Furthermore, it often creates reactions in those persons who are being commented upon in such a fashion, which in turn tends to create a cycle of criticism and judgement that is difficult to stop. If someone makes criticisms of oneself, one should try not to react in the same way but rather endeavour to see the other person in a positive light.
- (3) Reduce expectations: every individual should be alert to the way in which expectations of others are often not met and therefore lead one to experience uneasiness. One should try to reduce expectations of others as far as one can, minimising our dependence on them for

happiness or fulfilment.

- (4) Be strict with oneself but forgiving of others: in most instances people do the opposite of this practice. Those who are strict on themselves have a tendency to act in the same way with others. Strict self-discipline is important to maintain; but one should work hard to be forgiving and tolerant of others when they fall short of the kind of discipline one imposes upon oneself.
- (5) Speak well of others: there are three ways of speaking that a person should try continually to observe: to speak as little as possible, to speak slowly, and to speak sweetly. If it is not possible to apply oneself to all these ways of uttering words, one should focus upon at least one of them. Observing one or more of these ways of speaking will help one to minimise or avoid hurting others, which is the true art of utterance from a spiritual perspective. Whenever words are used in anger they are like nails that pierce painful holes in other people. This should be avoided or reduced as far as one's capacity will allow it.
- (6) Practise meditation: doing meditation helps all of the above ways of acting, thinking and speaking; and this is an important reason why one should try to meditate on a daily basis. It is the best instrument for realising inner peace, as well as for creating peaceful vibrations that affect others in subtle ways in all our relations with them. Meditation helps one to relax, removing all stress and tension. It is crucial then for achieving the inner peace that everyone is looking for; and it is a valuable tool for creating or promoting social harmony.





## Why should Jains lead on Climate Change?

By: Shudanshu Jain

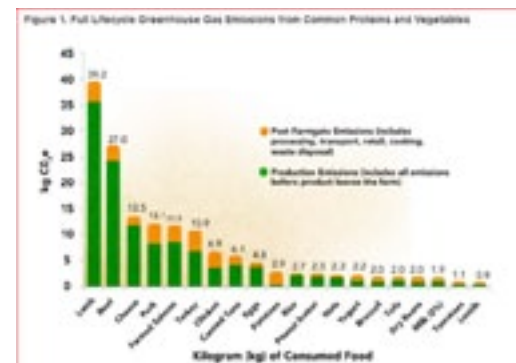
What would you do if you discovered that your actions were indirectly causing massive suffering and death of animals and humans? I imagine you would be eager to change. Well your actions are probably causing harm and you don't even realize it. It's your massive carbon footprint that is believed to be one of the main reason to blame.

I recently read Elizabeth Kolbert's book "The Sixth Extinction" in which she describes how the planet is currently experiencing its sixth mass extinction event in which 30-50% of all species will probably go extinct due to habitat loss and climate change. In fact, if current trends continue, the oceans will become so acidic that within the next 50 years or so "all coral reefs will cease to grow and start to dissolve" (Kolbert).

So what is a carbon footprint? We live in a very energy intensive geological time scale called the Anthropocene, defined as a period when human activities have had a significant global impact on Earth's ecosystem. In 2011 82% of the world's energy came from fossil fuels. The burning of those fossil fuels releases CO<sub>2</sub> which is a greenhouse gas that traps energy from the sun just like the glass in a greenhouse does. The extra heat has caused the average surface temperature of Planet Earth to increase by 0.8 degrees Celsius which we call Global Warming or Climate Change. Your carbon footprint is the amount of CO<sub>2</sub> that is released by your lifestyle – size of your house, transportation choices, purchasing decisions and, very importantly, food choices. Yearly vacations to Europe increase your carbon footprint.

There are many online tools to calculate your carbon footprint and to purchase offsets.

Our vegetarian Jain lifestyle has a much lower carbon footprint than that of a meat eater. One pound of beef contributes 12.3 kg of CO<sub>2</sub> equivalent (CO<sub>2</sub>e) greenhouse gases while one kg of tofu contributes only 0.9 kg CO<sub>2</sub>e which is only 7.4% of the CO<sub>2</sub>e of beef. But Jains could further reduce their footprints by becoming vegan because cheese, at 50% that of beef, still has a very large carbon footprint relative to tofu.



Other religions are stepping up to the challenge of climate change and we Jains must too. Pope Francis, is expected to release a very strong statement this summer about climate change and the moral obligation of all Catholics to fight it. Many churches are divesting their assets in fossil fuel companies much as the divestment campaigns helped end apartheid in South Africa. The Jain community needs to lead in this climate crisis. 97% of Climate scientists say that global warming is primarily caused by humans so there really is no doubt. Please educate yourself about climate change and on how to further reduce your carbon footprint.

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*"Non-violence confronts systematic injustice with active love, but refuses to retaliate with further violence under any circumstances. In order to halt the vicious cycles of violence, it requires a willing acceptance of suffering and death rather than inflicting suffering or death on anyone else."*

*- John Dear, Living Peace: A Spirituality of Contemplation and Action*





## Reduce, Reuse, and Recycle to Minimize

*By: Shilpa Shah*

As we all know, Jainism teaches us to minimize violence to all forms of life, including animals, plants, and micro-organisms. Jainism also teaches Aparigraha, to minimize our possessions. What we often don't realize is that ALL material objects are created through some form of violence to living beings.

For example, creating a pair of jeans requires clearing land to grow cotton, destroying vegetation on that land and harming animals relying on that vegetation for food and shelter. Tilling soil to grow cotton harms insects, worms, etc. in the soil. Picking cotton (a living plant). Clearing more land to build a factory. Digging the earth to obtain metal for machinery and fuel to run the factory and transport materials. The list of all the harm being done to living organisms can go on and on, all for a pair of jeans. The same can be said for every possession we own.

So how can we possibly avoid such violence? As lay people living in society, we need material possessions in our lives. Hence, there is the famous environmental phrase "Reduce, Reuse, and Recycle".

### Reduce

This requires the least effort. Simply reduce the number of possessions we have. Purchase fewer clothes, shoes, housewares, etc. Would having one less shirt in your closet make a difference in your life? Probably not, but it will make a difference to the living entities that were impacted by the creation of the shirt. Here are some other ideas for reducing:

- **Plastic bags:** If you are buying just one or two items, skip the bag. In addition to the natural resources involved with manufacturing the bag, plastic bags contain by-products of animal slaughter to give that smooth, glossy feel. Furthermore, they end up in oceans, and subsequently, into the mouths and stomachs of countless sea creatures.
- **Paper:** If you need to print an email or web page, instead of selecting "all", do a print preview and then print only the page you need. When printing multiple pages, set your printer to print on both sides. Also, if it's only for yourself and the backside doesn't matter, print on the other side of old paper you would have thrown out.
- **Water:** Instead of using bottled water, which involves not only waste of plastic, but fuel for transporting the water from the source, to the bottling plant, and to the store, use your own reusable bottle. Keep one in your car and on your desk at the office.
- **Coffee:** Invest in a reusable cup for your car or office. Besides cutting down on waste, it will keep your beverage hot longer. Most coffee shops will happily fill your own cup, and many even offer a discount!
- **Disposable plates:** If you need a large quantity of plates for an event, instead of using plastic, Styrofoam, or even chemically treated paper, you can use natural, chemical-free, leaf plates, from naturally fallen leaves, that are sturdy and microwavable.
- **Party cups:** Provide a marker for guests to write their name on their cup, so they can keep track of their cup and only need to use one. Then recycle the cups.
- **Junk mail:** The average US household receives 40 pounds of junk mail annually, destroying 100 million trees. There are many services that can help reduce this, such as [www.dmachoice.org](http://www.dmachoice.org).

### Reuse

The longer you can make your possessions last, the less new items will need to be manufactured, and the less lives will be destroyed. Anything that you have that you no longer have use for, find a friend who can use it, sell it to a consignment store, have a yard sale, offer it on Craigslist, give it on [freecycle.org](http://freecycle.org), or donate it to charity, so that others can make use of it. Here are some other ideas for reusing:

- Wire hangers from dry cleaners: Most dry cleaners will happily take them back.
- Plastic forks and spoons: After an event, collect them and place them in the dishwasher. They will last for many uses.
- Rechargeable batteries: A charger and rechargeable batteries is an investment that will pay off in no time.
- Books and other items: Many can be sold on Amazon.com. They will pay you for shipping.

Also, try to purchase second hand items whenever feasible. You'll be surprised at the treasures you can find.

### Recycle

Twenty recycled aluminum cans can be made with the energy it takes to manufacture one new one. Every ton of glass recycled saves about nine gallons of fuel needed to make glass from virgin materials. Recycling clearly involves less violence than creating new items from new materials. But recycling can go far beyond the basics of paper, glass, aluminum, and plastic. Earth911.com provides information on recycling almost anything you can imagine. Here are some examples:

- Clothing and Shoes: Most charitable organizations do not have use for clothing and shoes that are worn out. These can be taken to American Textile Recycling Services ([atrscorp.com](http://atrscorp.com)) for a tax deduction. Also, worn out clothing can be taken to H&M stores ([hm.com](http://hm.com)) for store credit. In addition, Nike will transform old shoes of any brand into surface material for basketball courts and running tracks ([nike.com](http://nike.com)).
- Plastic bags: Publix grocery stores and Lowes collect plastic bags from anywhere to recycle.
- Styrofoam: While it is best to avoid using Styrofoam, if you end up with it, and if it is reasonably clean, Publix grocery stores have bins for collecting this.
- Electronics: Best Buy collects electronics to recycle, including cables, CDs, phones, computers, TVs, ink cartridges, small appliances, batteries, etc. They will also trade in your gently used working devices for store credit.

Thus, by reducing, reusing, and recycling, we can reduce the amount of violence to living beings in this world.

#### BIOGRAPHY

*Shilpa Shah is a child and adolescent psychotherapist in the Atlanta area.*

*She is the founder of Young Jain Professionals and is currently a member of their Advisory Board. Also, she is the head of the eco-friendly committee for JAINA 2015.*

*Topic Synopsis: Article that gives concise, practical tips on ways to be more eco-friendly in our daily lives, and ties the importance of eco-friendliness with non-violence.*



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thoughts and becomes free from fear."

- Lord Mahavira, Uttaradhyayan Sutra

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## Ahinsa: An idea for all ages

### Source

Jainism strives towards non-violence as the highest ethic. However, non-violence is a fundamental concept that extends far beyond any sectarian identity. Jains, who aspire to internalize eternal truths, agree with this view.

Historically, even the earliest Hindu texts speak of ahinsa. The formal statement, ‘ahinsa parmo dharma’ is in fact found not in a Jain text, but in the Adiparva of Mahabharata. There, it is mentioned as a fundamental ethic for a brahmana, or a person who is on the path to attain supreme knowledge.

Hindu texts, however, spare plenty ambiguity for violence. Contrary to popular belief, the statement is not found in the Bhagavad Gita, which clarifies the concept of righteous war and the general performance of violence for the cause of divine duty.

### Concept

Jain thinkers strongly denounce the idea of a creator-god or a god who punishes, rewards or intervenes in any way. Beings are responsible for their actions and outcomes following fixed, natural laws. In a clockwork, cyclical universe, beings can eventually attain liberation from the cycle of birth and death through appropriate behaviour.

Every extant religion speaks of or implies non-violence. Jainism, however, emphasizes non-violence towards the natural world and even the tiniest creatures because it explicitly recognizes that all beings are bound through mutual support and interdependence.

Moreover, Jainism is known to have produced a lot of instructional texts for laypeople, and these go into specific details of non-violent behaviour, from acquiring food to the thoughtful disposal of human waste.

For example, this Jain ideal is apparent mostly in a very specific kind of vegetarianism, which advocates that one should even avoid eating root vegetables to prevent killing an entire plant or the minuscule creatures which live in the soil.

Expounding on need for deep solutions, Acharya Shri Mahashraman, the eleventh acharya of the terapanthi sect, explains, “Where is violence born?” It is born in a thought. Thought is key; speech and actions are seen as manifestations.

### An idea for all ages

The idea of nonviolence may seem fragile to some, but the history of the subcontinent indicates otherwise.

However, it is prudent to take a view of nonviolence outside the folds of history and recognized Jainism, especially in the legacy of Gandhi. In the contemporary world, plenty has been achieved through this doctrine. Whether it be viewed through Dr. King’s activism or through Desmond Tutu’s work on the Truth and Reconciliation Project, or even the more formalized diplomacies between nations, it becomes clear that nonviolence is may well be the only approach that works for the benefit of all in the long term.

A contrary view

There are some reasonable defences in favour of violence, which tend to stem from self-preservation and sometimes manifests in a bigger scale towards fighting systematic oppression. Violence in self-defense, in fact, finds some currency in Jain lore: Adinath teaches people, amongst other things, the usage of weapons, and there is admission that it is reasonable for laypeople to use violence for the purpose of preserving their own lives. Is this contrary to Jainism? This requires a deeper meditation on the subject, which reveals a simple truth: in day-to-day life, actual threat to self-

preservation where one has to resort to literal violence, is an extremely exceptional circumstance. Therefore, if one wishes, a significantly nonviolent life, consistent with the Jain view, is both possible and expected.

What then, about institutionalized violence by states, societies and so on? Non-violence is often thought to be ineffective. To test this, we need to look no further than Gandhi or Dr. King. If we do look further, we again find that throughout history, the ideals of humanity have been those who have enabled peace and prosperity. There are always parallel violent struggles, but even their motive often is the long-term prevention of violence.



### Looking in the mirror

Question remains, in the contemporary world, do our ordinary actions cause violence through the long chains of supply and wastage that we are tied to?

The answer seems to be uncomfortable, and it is evident that; it is our actions, which cause the miseries of the world. For example, it is more meaningful to consume locally grown vegetables than to just eat vegetables which come from industrial farming, which may disrupt the ecology, kill animals in fields, create unfair situations for farmers and farm labor, and so on.

Similarly, it is impossible to ignore that the resources and technologies we use, from electricity to oil, to even the plastics and practically every aspect in our urban world. These are directly tied to violences across the globe through deforested land, toxic wastes, climate change, large-scale extinctions and so on. Humans are directly affected as well; war, poverty, hunger, horrific labour conditions are all direct outcomes. It is perhaps critical that we re-examine these relationships and also how they can be changed in ways that stop the rampant destruction of the world. These new, non-violent relationships may be critical to a rejuvenated society.

Finally, have our own professions and businesses retained the inner spirit of Jainism? Throughout history, Jain laypeople took up professions that discouraged violence, even indirectly. Today, have our businesses gone on to create the kind of violence that a literal reading of scriptures may allow by omission? For example, a thousand years ago, there would be no specific instructions on how to work with electricity or machines or industrially processed food. Violence can be anywhere: in our factories, in our markets, towards our consumers or towards the world from which these resources are gathered. Whether viewed through Jain reasoning or through the historical lenses of rise and fall of societies and groups, it may reasonably be said that thoughtless action can only bring misery and suffering in the long term.

### Simple starts

When one can view the roots of these networks and the roots of the violence inadvertently caused by them, then one can begin to take steps towards a meaningful Jain non-violence, whether through minute day-to-day activities or through profound overall changes in life and work.

Muni Shri Tarun Sagar ji, a leader of the digambara sect explains that non-violence can be quite simple.

“Take as little as possible, give as much as you can and live fully,” he says.

Anveshan is a Bangalore-based media organization exploring the Jain tradition. Through films and publications, we hope to bring out how the eternal truths embodied by Jainism resonates with, the self and society of contemporary times.

For details please send email to; [contact@projectanveshan.com](mailto:contact@projectanveshan.com)

Illustration by Ragini Bhow. You can see her work at [www.cargocollective.com/raginibhow](http://www.cargocollective.com/raginibhow)



## Non-possession: an ingredient for non-violent life style

by: Samani Maryada Pragma - Research scholar, JVBI, Ladnun.



Every living being wishes to live in peace and happiness but the reality is that their actions do not bring contentment and happiness, no matter how hard they try. If we look around we find that

there are various problems at all levels of life, be it individual, group or nation in one form or the other.

There exist some psychological problems, which arise from economic inequality and the consumerism; social problems and disintegration of society, which originates from conflicts of ideologies and faiths; political problems such as arms race, war and terrorism; and problems of human survival, which are linked to the excess production and ecological imbalance. The world is torn by tension, strife, crime and regional conflicts. The uncertainty of the future is causing a restless state of mind.

There is a relentless effort being made by the individuals, communities, and social and political leaders to find solutions to these problems. They believe that scientific research and technological advances, nuclear weapons and improved war technology, consolidation of power and acquisition of material possessions, and concentrating on their own religious and ethnic groups will provide solutions to these problems. No doubt, scientific and technological advances have made human life pleasant and luxurious, but that feeling is short lived. Nevertheless, it has not provided peace of mind. Instead, there is exponential rise in stress, alienation, restlessness, anger, pugnacity, hatred, aggression, lack of concern or feeling for others, tension; resulting in violence.

We talk a lot about higher moral, social and spiritual

values but we are failing to realize them, because of our wrong belief that material possessions lead to happiness. The irony is that the short-lived comfort, accentuates our desire to have more and more. The net result is that this unrestrained desire is leading to more conflicts rather than resolving them. All these factors have compelled man to think and wonder when and where this increasing violence in the world will stop. In this context Non-violence assumes greater relevance.

### Violence and its original source

While talking about non-violence it is necessary to understand about violence because without eradication of the cause one cannot develop Non-violence. So, first of all we need to understand the meanings of violence and why the violence takes place? Violence means a behavior involving physical force intended to hurt, damage, or kill someone.

Lord Mahavira said one of the basic traits of human being is “*parigraha*”, the spirit of possession, the mentality of accumulation, acquisitiveness. According to Dasvaikalika this moorcha i.e. attachment, is the original source of violence. It is the attachment, which gives birth to the desire for possession, ownership, and occupation. Accumulation is an expression of one’s greedy attitude and greediness is the main cause of all sins. It is rightly said, as man goes on gaining, greediness too goes on increasing. This greediness is the main cause of bondage. Thus there is a direct relationship between attachment and acquisition and violence. The instinct for ownership leads to acquisition and which in turn leads to violence. Thus it confirms that the root cause of violence is *parigraha*.

### Present scenario of the world and need of nonviolence

Modern economy is known as the economics of

prosperity. It fosters the thinking that everyone should become rich and prosperous. Once you become used to an improved standard of living there is no question of going back. Our paradigm changes to: We have to become rich, and indeed, richer. We have achieved some prosperity, now we have to become more prosperous. This objective is certainly alluring but the downside of it is that we become insensitive to the means applied to achieve the objective. The focus is on: material development, industrial development, technological development, per capita income, and high standard of living as the yardsticks of such an economy. In turn, such a system encourages unconstrained behavior because the primary measure of success for both individuals and corporations is growth in monetary terms. Consequently, it has made human more selfish and material and money oriented.

Money has its own utility; therefore economic development cannot be overlooked. But when we observe that in every sphere of the life there is increased rate of violence and crimes, it makes us wonder whether we are on the right path. Additionally, we see the ‘gap’ between the rich and the poor widening. There is an excess rise in poverty, hunger, corruption, exploitation, pollution, environmental degradation and ecological imbalance. There is also fall in human values, spiritual values, and ethical values. The root cause of all these problems is man’s insatiable desire to earn more, spend more, and increase the standard of living. Our past history shows that all the wars and violence were for the desire of power and possession. At a country level the data shows that India has such a large number of people below the poverty line that it ranks third in the world. Today, ever growing crime ratio is a big question against modern economy which plans for only economic growth and leaves aside the aim of human well-being. Every five seconds a child less than 5 years old dies because of hunger. This too proves that man’s unconstrained desires for fulfillment of ever increasing monetary goals not only leads to disparities between the rich and the poor but also a significant increase in violence.

Looking at present scenario, eminent thinker Acharya Mahapragya expressed his views on the so called strength and rare combination of Economics and Non-violence. He illuminated the relationship between: society and nonviolence, individual and non-violence, environment and nonviolence. He opines that the problem of apprehension and worldwide conflicts are bound to aggravate if we have a lopsided growth of economic ideas, devoid of the aforesaid combination. We need to make fundamental reformation in our concept of economics, by giving it the solid foundation of non-violence.

### Non-violence a path for peace

The core of Jain philosophy is Ahimsa (nonviolence). It is said “*Ahimsa Paramo Dharma*” – non-violence is the supreme duty. One who follows nonviolence follows all the other values indirectly. Nonviolence is a code of conduct and if practiced widely by all with full commitment it will lead to sustainable world and peaceful living. The basic condition is that all, that is, an individual, family, society and the nation, must embrace it. An aphorism given by Lord Mahavira – “*ahimsa savvabhuyakemamkari*”, means “Ahimsa promotes the good of all living beings.”

### View non-violence and non-possession together

Lord Mahavira propounded that violence and possessiveness or non-violence and non-possessiveness goes together. They are the two sides of the same coin. There is a direct relationship between the two. Together, they lead us to social welfare and world peace. Lord Mahavira had laid down the vow of absolute Non-violence and Non-possession for ascetics. He knew that it was not possible for a householder to refrain completely from possession and give up complete violence, so he propounded the principle of small vows. One is to practice the vow with self-restrain and self-control. In this context Acharya Mahapragya emphasized that before “*Ahimsa Parmo Dharma*” the slogan of “*Aparigraha Parmo Dharma*” is more relevant to the modern society to resolve the violence.



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The practice of non-possession leads one to the life style of non-violence or vice a versa. A person who leads the life of possessions: be it possession of money, possession of material, possession of power etc. practices unfair means, tell lies, steals, and harm others, as a result of attachment to the material things. For him, achieving his materialistic goals is more important irrespective of the means required to achieve them. Possessiveness paves the way for all the bad actions. If the possessiveness is controlled, violence is automatically controlled. Thus for practicing non-violence it is important to practice the attitude of non-possessiveness. Therefore a non-violence life style embodies consciousness of self-restraint and renunciation.

On the other hand for the development of non-possessiveness attitude one has to percept non-violence approach. The Jain text explains that Non-violence calls for the attitude of concern, compassion, detachment and friendliness, charity, feeling of unity, equality etc. towards all living beings, which brings the sense of detachment, empathy and self-discipline. As we find in the Jain text:

Attitude of friendliness-“mitti me savabhvesu...”-I have no enmity towards any living beings but only friendliness towards all.

Attitude of compassion-“Savvebhuehimdayanukampi”- Be merciful and compassionate to all living beings, and many others.

All these principles have a profound impact on changing one’s outlook and perspectives. Thus, if man practices non-possession embedded with feeling of equality, charity, compassion, etc. than that will pave the way for-

- 1: Coexistence of all the living beings.
- 2: Environment protection
- 3: Ecological balance

- 4: Harmony between nature and human
- 5: Sustainable development

A different way of expressing these principles is through the following well-known equation from the theory of relativity:  $E=MC^2$ . Using it in this context, E will stand for Equanimity, M for money, and C for charity.

**The formula becomes Equanimity = Money x Compassion x Charity.**

Charity presupposes an attitude of detachment towards money and the more one be compassionate the more one endows with feeling of equanimity in your personal life. Additionally, if a large number of people start doing that then the economic disparity will disappear from the society. This formula of non-violence application will lead to a peaceful mind and a peaceful world.

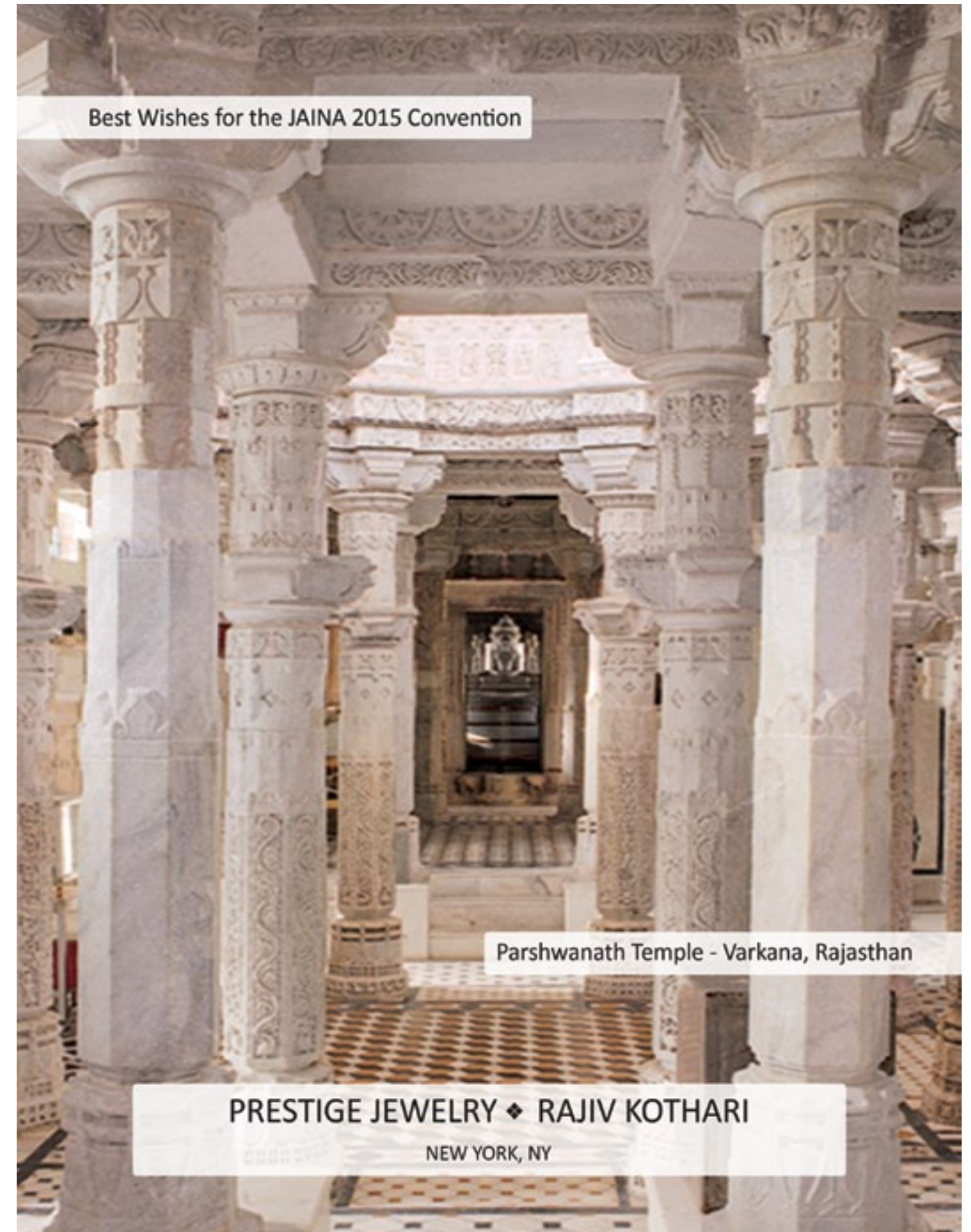
**Is training in non-violence possible?**

Now, the question is how one can practice nonviolence in his day to day life? How can one bring the balance between material and spiritual world? For this Acharya Mahapragya says by mere theory and lectures it is not possible, but by having training in non-violence through meditation, contemplation one can Transform one’s heart and bring the balance in one’s life.

Conclusion:

Thus the practice of nonviolent life style embedded with non-possession brings contentment, harmony and peaceful living resulting in the reduction of violence. Life is transformed in the following ways:

- a) Money is used for the fulfillment of needs and not wants.
- b) People’s attitude will change as they realize: “man is not for money, money is for man”; “I” to “us” and “me” to “we”.
- c) People will use their financial resources to meet personal needs and what is left over to Practice compassion and charity.





## AHINSA – A WAY OF LIVING WITH QUALITY

by: Samani Charitra Prajna - Vice Chancellor JVB Institute



Ahinsa (Nonviolence) is the quintessence principle of Jain Philosophy. Ahinsa is a Sanskrit word that entails consideration of all souls as equal to our own soul, and compassion towards all forms of life without any discrimination based on categories. The concept is all

pervasive and gives the message of harmony and co-existence among all living beings for sustainable and peaceful living. All the Tirthankars (Omniscients) not only preached the significant principle of Ahinsa, but also practised it in its full sense throughout their lives, and thus became exemplars of Ahinsa. The 24th Tirthankar, Bhagwan Mahavir could perceive the micro level of the concept of Ahinsa and deliberately remarked that there is interrelation between violence and possession (Parigraha). The more the possession, the more the violence.

Possession can be defined as attachment and can be of many kinds such as attachment towards power, position, ideas, wealth, land, beliefs, religion etc. Unequal distribution of natural resources, unjustified, inhumane, and discriminative laws and ways of life, disparity among rich and poor, become the cause of eruption of violence in all sectors of life. It is obvious that nonviolence can only exist in society if we respect and honour each other's culture, custom, belief, tradition, and religion without interfering in their way of life, and leave behind the attitude of monopoly and dominance. This relates to the principle of 'Anekant' that speaks to the multitude nature of understanding the truth. Ahinsa, Aparigraha and Anekant give the message of co-existence and bring harmony in a diversified ethnic society.

Being born in a Jain family and accepting the life

of spiritual path of Samani, I can understand the deeper sense of Ahinsa's meaning and practice. I am practicing the spiritual journey of Samani for the last 24 years, and with my experience, I can say that striving to be nonviolent through words, speech and mind 24/7, makes you aware and conscious of each and every action. Ideologically, it would be difficult for anybody to claim that he or she is completely nonviolent.

The level of Ahinsa I am talking about is about how to become nonviolent pragmatically in all walks of life. While observing the precept of Ahinsa, we contemplate on the following –

1. Did I have a thought of dishonour towards any form of living beings, and not considered them as equal to my soul?
2. Did I opt for violent solutions for any actions?
3. Did I have a thought of harming and subjugating anybody?
4. Did I act in retribution and responded aggressively?
5. Did I fail to keep equanimity in any situation, whether favourable or adverse?
6. Did I become intolerant while my seniors tried to discipline me?
7. Did I lose my patience and blamed others for my own mistakes?
8. Did I disrespected any seniors, and not been affectionate to juniors?
9. Did I Bragg ignoring others' value and importance?
10. Did I misbehave and used abusing words?
11. Did I try to hide my mistakes and acted with deceitfulness?

These sentences are very general in nature but focus on, the actions of emotions, mind, speech and body. These are the tools through which actions are performed. I have experienced that every action brings up reaction. That

reaction can be channelized positively or negatively. If I educate my consciousness to observe those actions in a positive sense, my emotions will not flare up and will only react in a constructive way. It is human nature that we always try to compare and compete with others and that becomes the cause of violent actions in any form depending upon the situations.

When I was very young, I used to perceive things in my own way and if certain things did not occur as I wished, I used to react in a negative way. It may be that such a state of mind sustains for a short period but it still damages the inner system of consciousness. It is the human mind that creates the problem and it is the same mind that brings solutions to any problems. Everything depends on how we educate and train our conscious mind and emotions. Our consciousness has immense power to tolerate and to overcome troubles by the practice of meditation and not complain for petty things. It made me understand that body and mind always want comfort zone and react immediately if it is not comfortable. Nothing is impossible; it only requires deep understanding, intense training and consistency in practice to overcome difficult phases of life.

We are social beings and live with people around us. Wherever there is more than one person, there will be differences of opinion, thought process, and working culture. If we understand each other's feelings and expectations, it would be easier to get along with peace, otherwise trivial things will create a rift between good relations. This can result in aggressive and violent exchanges. Hinsa takes birth in mind and then manifests through physical behaviour.

The irony is that without making any change in oneself, people expect that others to change. The truth is that we can change ourselves but not others. To make a change in oneself and the society, the only requirements are profound conviction, unshaken determination, consistence in practice, and feeling of abundance of bliss within, to get rid of obstacles that come along the way. After all, we want that

everybody in this world should live in peace and harmony. Nobody wants pain, suffering, violence, and unhappiness. The golden rule is - If I do not like suffering, how will others like that? If I get hurt by doing this, others also feel the same. The feeling of oneness with all living beings will make this world a beautiful home for all of us. If we take care of nature, nature will take care of us. We exist because others exist. Bhagwan Mahavir said – To deny the existence of others means denying the existence of oneself. Gandhiji has rightly said that Truth is God and God is Truth. Bhagwan Mahavir explained in his teachings that Ahinsa and Truth are compliments to each other. By speaking truth, a man gets courage to act non-violently. There are few basic reasons for telling a lie.

They are -

1. When someone is angry and does not try to see the reality
2. The fear of getting bad reputation because of his/her unworthy actions
3. The power of greed to accumulate more wealth by deceiving someone
4. To make fun of someone for the sake of amusement
5. Having no courage to face the challenges of real world
6. The duality of human personality by having differences in saying and doing

There can be exceptions in the practice of Ahinsa depending on the circumstances but there cannot be any exceptions in following the principle of Truth. Truth must be practiced in its wholeness. Once a person starts hiding the truth, it becomes his /her habit, and later turns into nature.

Although, the common understanding of the precept of Non-stealing is to not steal anybody's belonging and property, here, the precept of Non-stealing emphasizes on the message that if not practiced wholeheartedly, then it is a kind of stealing. It demonstrates honesty towards our own self. The virtue of honesty and humility are the basic ingredients of Ahinsa.



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The precept of “Aparigraha” (Non-Possession) plays a vital role in creating a nonviolent society. One of the major causes of violence is possession, monopoly and superpower dominance that make a common man devoid of his rights and privileges. It is said in Holy Scriptures of Jain Agama that attachment itself is a possession. Even if I do not possess any material wealth but I am attached to my body and spend most of my time in beautifying it, I will be known as Parigrahi (Possessor of wealth). Body is a vehicle for spiritual practices and it should be taken care of so that it helps in the practice of penance, meditation and service to others. The precept of Non-Possession makes our life very simple, free from unnecessary demands and expectations.

Ahinsa is a universal principle, and code of conduct that needs to be taught in the education system from primary to higher education institutions in order to make our younger generation filled with the spirit of compassion, love, amity, and brotherhood. Education

is a powerful tool to bring a transformation in the society. H.H. Acharya Tulsi and H.H. Acharya Mahaprajna, the great Seers, Saints, and philosophers of 20th century, walked on the path of Bhagwan Mahavir and dedicated their life for Ahinsa and humanity. They envisioned a unique academic institution like Nalanda and Takshshila, excelling in preserving and promoting the rich heritage of Indian culture, philosophy, Jain ethics, and value system. They felt the need of the hour and with the support of the community, Jain Vishva Bharati Institute came into existence in 1991, at Ladnun, Rajasthan. It got the recognition of First Jain University in the World. The programs, curricula, and syllabi are designed in a unique way to practice and disseminate the high ideals of Ahinsa, Anekant, Aparigraha, tolerance and peaceful co-existence under the guidance of elite scholars and academicians. The motto of the institution is – Nanassa saram aayaro –Right conduct is the essence of Right Knowledge.





## ‘અહિંસા પરમો ધર્મ’

જગત્ પ્રસિદ્ધ શ્રી તીર્થંકર ભગવાન મહાવીરનો મૂળ સિદ્ધાંત ‘અહિંસા પરમો ધર્મ’ છે. જૈનધર્મનો પ્રાણ અહિંસા છે. જૈન ધર્મમાં પંચમહાવ્રત—અહિંસા, સત્ય, અચીર્વ, બ્રહ્મચર્ય અને પરિગ્રહ ત્યાગની યોજના પણ મુખ્યત્વે અહિંસા ધર્મના પાલન માટે જ ભગવંતે કરી છે. જ્યાં હિંસા છે ત્યાં પાપ છે. શ્રીમદ્ રાજચંદ્ર કહે છે

‘જ્યાં દયા નથી ત્યાં ધર્મ નથી.’

જૈન ધર્મના મૂળ—ગૂણ તત્વ છે. તે દેવ, ગુરુ અને ધર્મ છે. અકાર દૂષણ રહિત એવા શ્રી તીર્થંકર ભગવાન તે આપણા દેવ તત્વ છે અને આત્મજ્ઞાનના અનુભવ સંહિત ગુરુ તે આપણા સદ્ગુરુ તત્વ છે. જગતમાં ગુરુ તો ઘણા છે. પણ સાચા આત્મજ્ઞાની એટલે આત્માનુભવી સદ્ગુરુ વર્તમાનમાં મળવા અત્યંત દુર્લભ છે. અને ગીર્વું તત્વ તે ‘સત્ધર્મ’ છે. સત્ એટલે આત્મા, ધર્મ એટલે વસ્તુનો મૂળ સ્વભાવ; તે તેનો ધર્મ કહેવાય. જેમ કે પાણીનો મૂળ ધર્મ એટલે સ્વભાવ તે શીતળતા છે. તેમ આત્માનો મૂળ ધર્મ એટલે સ્વભાવ તે જ્ઞાન, દર્શન, ચારિત્ર છે. જ્ઞાન એટલે જાણવું, દર્શન એટલે જોવું અને ચારિત્ર એટલે સ્વભાવમાં સ્થિર રહેવું. એને રત્નાગ્રય પણ કહેવાય છે.

એ ગૂણ રત્નને આપનાર મૂળ ભગવંત તીર્થંકરો છે. વર્તમાનમાં તીર્થંકર ભગવાનના અભાવમાં આપણા જૈનધર્મમાં સર્વોપરી સદ્ગુરુ ભગવંત ગણાય. એ ઉપદેશ દ્વારા આપણા મિથ્યાજ્ઞાન, મિથ્યાદર્શન એટલે મિથ્યાશ્રદ્ધા અને મિથ્યાચારિત્ર એટલે વિપરિત વર્તનને ફેરવી, સમ્પ્રજ્ઞાન એટલે સાચી સમજણ, અને સમ્પ્રદર્શન એટલે સાચુ જેમ છે તેમ પદાર્થનું શ્રદ્ધાન કરાવી શકે છે. સાચુ શ્રદ્ધાન ઘવાથી આપો આપ જીવનું મિથ્યાચારિત્ર એટલે મિથ્યાવર્તન ફરીને સાચુ વર્તન ઘવા લાગે છે. જે અંતે આત્મસ્વભાવમાં સ્થિરતા કરાવીને આત્મ અનુભવ સુધી લઈ જાય છે. તે આત્મઅનુભવ આગળ વધીને છેક કેવળજ્ઞાન પ્રગટાવે છે. કેવળજ્ઞાન પામેલ આત્મા સીધો ઉપર ઉઠી મોક્ષમાં જઈ સર્વકાળને માટે વિરાજમાન થાય છે.

વર્તમાનકાળમાં ભગવાન તીર્થંકરોના અભાવમાં, સાચો મોક્ષમાર્ગ બતાવનાર સાચા સદ્ગુરુ ભગવાન જ છે. જો ગુરુ, સત્ગુરુ એટલે આત્મજ્ઞાની ગુરુ ન હોય, ત્યાગી, વૈરાગ્ય ન હોય, દ્રવ્યહિંસા, ભાવહિંસાના ત્યાગી ન હોય તો તે સકળ સંધને ત્યાગ વૈરાગ્યના માર્ગે દોરી શકે નહીં. અને શ્રીમદ્ રાજચંદ્ર કહે છે—

‘ત્યાગ વૈરાગ્ય ન ચિન્તમાં, થાય ન તેને જ્ઞાન’

જેના અંતરમાં ત્યાગ, વૈરાગ્ય ભાવની ઉન્નિષ્ઠતા ન હોય તે જીવ આત્મજ્ઞાન પામી શકે નહીં, કે બીજાને પણ પમાડી શકે નહીં. ભલે વ્યાખ્યાન આપવામાં હોશીયાર હોય, ઠજારો લોકો પ્રસંસા કરતા હોય, છતાં પોતે જો આત્મસ્વરૂપને પામેલા ન હોય તો બીજાને પણ તે પમાડી શકે નહીં.

હિંસાના બે પ્રકાર છે. એક દ્રવ્ય હિંસા અને બીજી ભાવ હિંસા. છ કાચ જીવોની એટલે પૃથ્વી, પાણી, અગ્નિ, વાયુ અને વનસ્પતિકાચના જીવો તેમજ અસકાયના જીવો, જેટલા આપણાથી મરે તે દ્રવ્ય હિંસા કહેવાય; અને છ કાચ જીવોની જેટલી બને તેટલી આપણે રક્ષા કરીએ તે દ્રવ્ય અહિંસા કહેવાય. પોતાના આત્માના રાગદ્વેષના ભાવો અથવા ભોધ, માન, માયા, લોભાદિક કરીએ છીએ તે ભાવ હિંસા કહેવાય કેમકે તે આપણા આત્માના ગુણોને ઠણે છે માટે. તે રાગદ્વેષના ભાવોને જ્ઞાનીપુરુષના બોધ દ્વારા આપણે રોકવાનો પ્રયત્ન કરીએ છીએ તે ભાવ અહિંસા કહેવાય.

અહિંસા ધર્મ એ જૈન ધર્મનો મુખ્ય પ્રાણ છે. અને એ પ્રાણને જીવંત રાખવામાં જ્ઞાનીપુરુષનો બોધ અત્યંત આવશ્યક છે. જો જ્ઞાનીપુરુષને બદલે અજ્ઞાનીપુરુષનો બોધ લાગી ગયો તો ભગવાન મહાવીરના માર્ગની

પાસે આવવાને બદલે જીવ દૂર ચાલ્યો જશે. આ અંતરંગ આત્મશુદ્ધિનો માર્ગ છે. જો ગુરુની આત્મશુદ્ધિ ઘઈ હોય તો તેનો બાહ્યવેષ પણ ત્યાગી જેવો હોય; આપણા રાગી જીવો જેવો ન હોય. તેનો આહાર પણ સાદો હોય, આપણ જેવો ગરિષ્ઠ મિષ્ટાન્ન આદિવાળો ન હોય. જે રાત્રિભોજનના સર્વથા ત્યાગી હોય, કંદમૂળનું ભક્ષણ ન કરતા હોય, ટીવી, સંગીત, નાટક કે ડાન્સ આદિ જે મોઠના પ્રબળ કારણો છે તે ન જોતા હોય. તિથિના દિવસોમા જે ઉપવાસ આદિ તપ કરતા હોય. જે પરમાર્થ સિવાય બીજી વાત ન કરતા હોય. તે સાચા ગુરુ કહેવાય.

એથી વિપરિત વર્તન હોય તો તે ભલે જગતમાં ગુરુપદ નામ ધરાવે. પણ સાચા આરાધકે તેને પોતાના ગુરુ માનવા ન જોઈએ. એવા કુગુરુને ગુરુ માનવાથી મિથ્યાત્વને પોષણ મળે છે. અને આપણે આત્મા—સમકિત એટલે આત્મજ્ઞાન પામવાથી દૂર જાય છે. સમકિત પ્રાપ્ત કરવું એ આપણા આત્માનો આ ભવમાં મુખ્ય ધ્યેય છે. તે જ્યાંથી સાધ્ય થાય તે જ પુરુષના વચનો વાંચવા વિચારવા જોઈએ કે માનવા જોઈએ. માનવા પછી તે પ્રમાણે વર્તન કરવાથી આત્મા સર્વ કર્મથી મુક્ત થઈ અર્થાત્ ગ્ધરેય પાતીયાં કર્મનો ભય કરી અનંત જ્ઞાન, દર્શન, સુખ અને વીર્ય જે આત્માના મૂળ ગુણો છે તે પ્રગટાવી, સર્વ કાળને માટે તે શાશ્વત સુખ શાંતિરૂપ મોક્ષમાં જઈ વિરાજમાન થાય છે.

જો ગુરુ આત્મજ્ઞાની હશે તો સત્ત્વેવરૂપ તીર્થંકરોનું સ્વરૂપ અને જૈન ધર્મનું મૂળ સ્વરૂપ અહિંસા છે, તે પણ યથાર્થ સમજાવશે. આત્માનું યથાર્થ સ્વરૂપ અજ દિવસ સુધી આ જીવ સમજ્યો નહીં તેથી જ અનાદિકાળથી ચારગતિરૂપ ચોરાશી લાખ જીવાયોનિઓમાં આ જીવ ભટક ભટક કરે છે અને અનંત દુઃખને પામે છે. એના વિષે શ્રીમદ્ રાજચંદ્ર ‘આત્મસિદ્ધિ શાસ્ત્ર’ની પ્રથમ ગાથાની પ્રથમ લીટીમાં જણાવે છે કે —

“જે સ્વરૂપ સમજ્યા વિના, પામ્યો દુઃખ અનંત,  
સમજાવું તે પદ નમું, શ્રી સદ્ગુરુ ભગવંત.”

માટે સાચા સદ્ગુરુ ભગવંતની ઓળખાણ કરવી આપણે અત્યંત આવશ્યક છે. અને તે કરવા માટે સ્વર્ધ મુમુક્ષુતાની યોગ્યતા મેળવવી પણ તેટલી જ જરૂરની છે. કેમકે શ્રીમદ્ રાજચંદ્ર કહે છે કે —

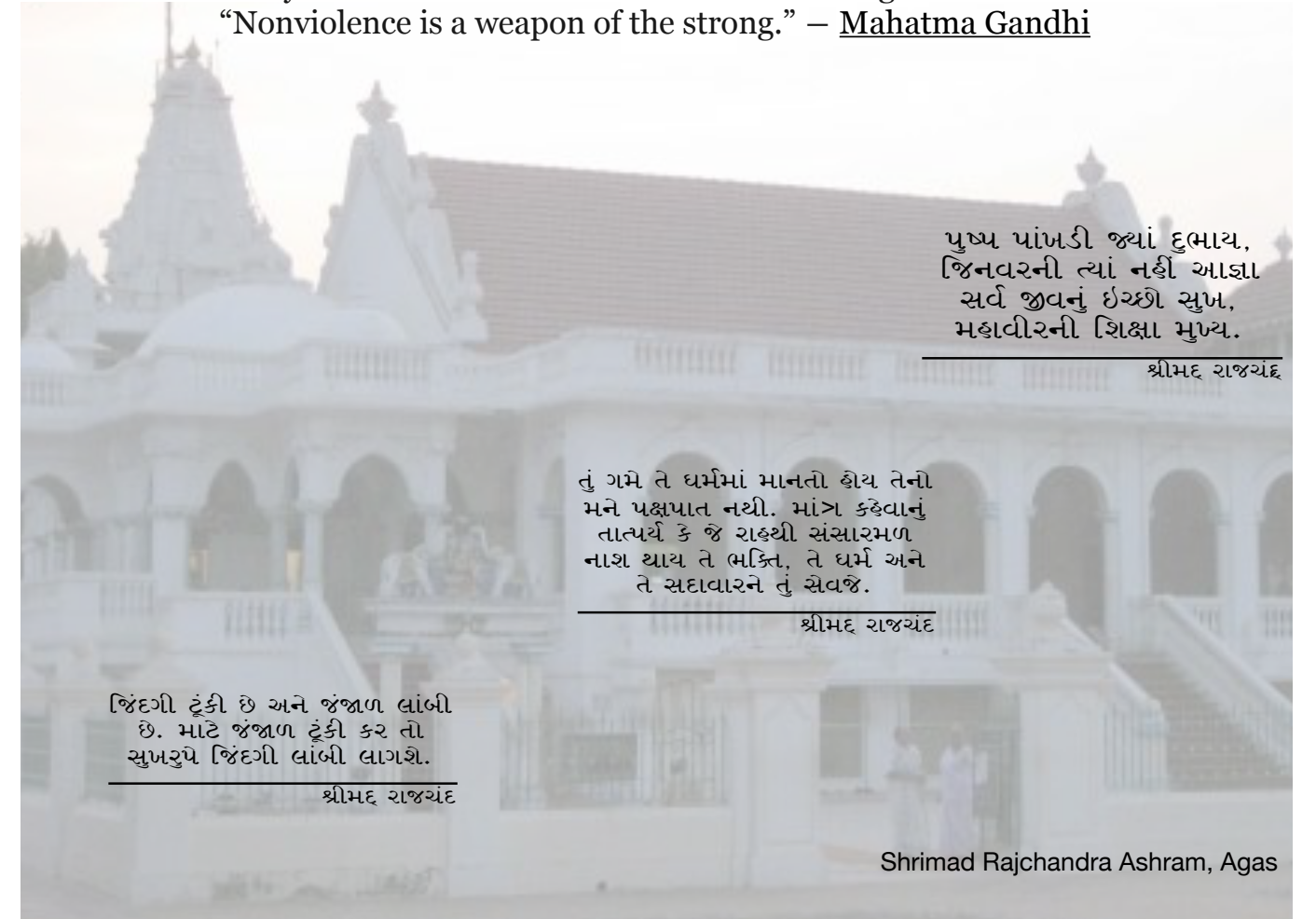
‘મુમુક્ષુના નેમો મહાત્માને ઓળખી લે છે’

કોઈક મહાત્માગુરુશાળી હશે તેને જ સાચા સદ્ગુરુ ભગવંતની ઓળખાણ થશે અને સાચા મોક્ષમાર્ગને પામી, આરાધી; આ દશ દૃષ્ટિએ મહા દુર્લભ એવા માનવદેહને સફળ કરી જશે. કિમ્ બહુના.

આત્માર્થ ઇચ્છક,  
પારસકુમારના જય જિનેન્દ્ર.  
શ્રીમદ્ રાજચંદ્ર આશ્રમ, અગાસ.  
તારીખ: ૩-૪-૨૦૧૫



“There are many causes I would die for. There is not a single cause I would kill for.”  
“Nonviolence is a weapon of the strong.” — Mahatma Gandhi



પુષ્પ પાંખડી જ્યાં દુભાય,  
જિનવરની ત્યાં નહીં આજ્ઞા  
સર્વ જીવનું ઇચ્છા સુખ,  
મહાવીરની શિક્ષા મુખ્ય.

શ્રીમદ્ રાજચંદ્ર

તું ગમે તે ધર્મમાં માનતો હોય તેનો  
મને પક્ષપાત નથી. માંગે કહેવાનું  
તાત્પર્ય કે જે રાહથી સંસારમળ  
નાશ થાય તે ભક્તિ, તે ધર્મ અને  
તે સદાવારને તું સેવજે.

શ્રીમદ્ રાજચંદ્ર

જિંદગી ટૂંકી છે અને જંજાળ લાંબી  
છ. માટે જંજાળ ટૂંકી કર તો  
સુખરૂપે જિંદગી લાંબી લાગશે.

શ્રીમદ્ રાજચંદ્ર

Shrimad Rajchandra Ashram, Agas

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સ્વ:  
શ્રીમતી મણિબેન ભુલાભાઈ પટેલ

શ્રી રમણભાઈ ભુલાભાઈ પટેલ  
શ્રીમતી મંજુબેન રમણભાઈ પટેલ

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શ્રીમતી રોશના પ્રમોદ પટેલ  
જિનાલી પ્રમોદ પટેલ  
આજ્ઞા પ્રમોદ પટેલ





*"At the centre of non-violence stands the principle of love."*  
Martin Luther King



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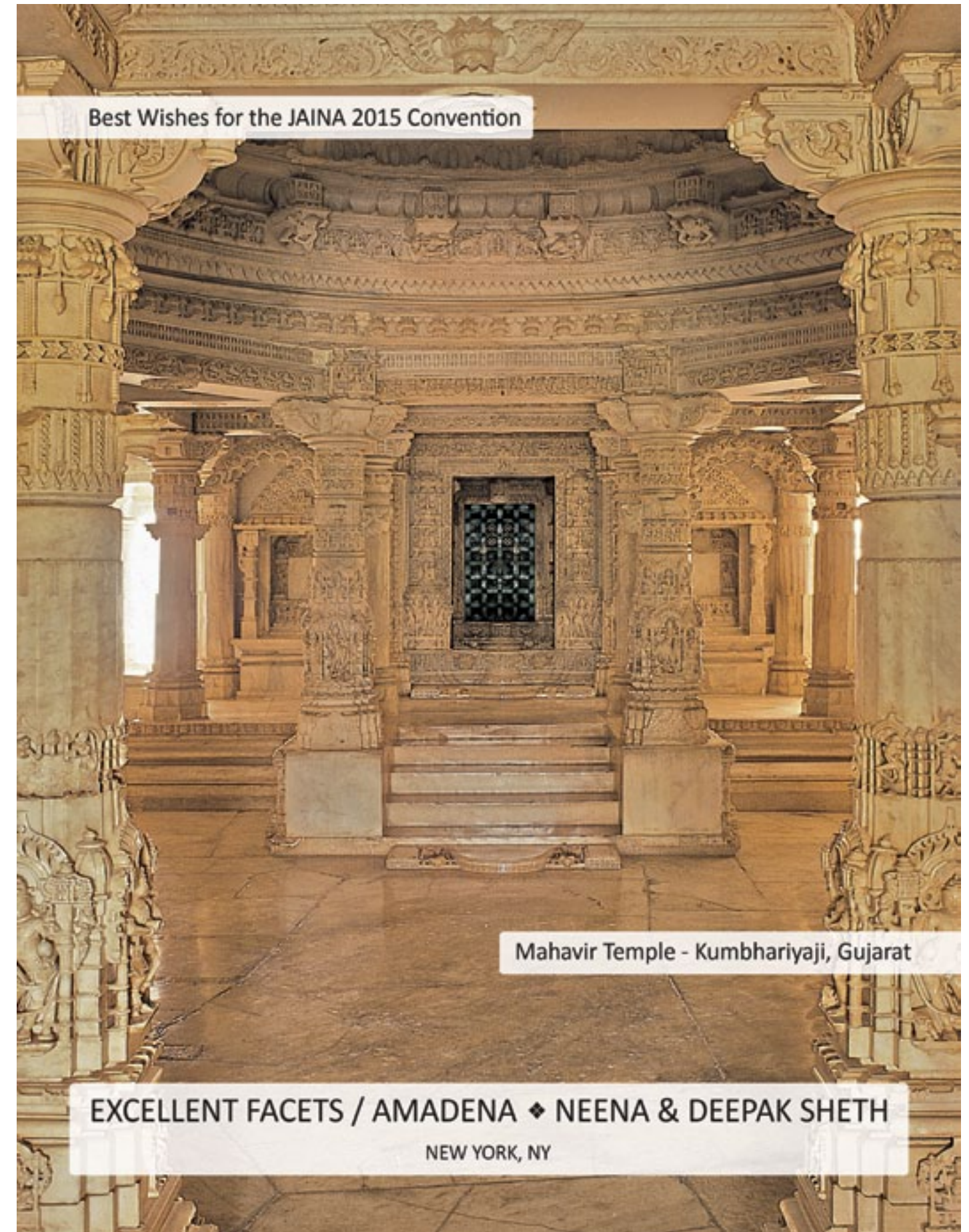
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## AHIMSA IN ACHARANGA by: Dr. Samani Aagam Prajna

Assistant Prof., Dept. of Jainology,  
JVBI, Ladnun



Ahimsa has been an important principle in the history of human civilization. All the thinkers of humanity and the founders of religious orders universally accepted it as a core principle of human conduct and cardinal virtue. Not only the indigenous religions, but in

the semantic religions also non-violence is accepted as religious virtue. But, the universal acceptance of the ideal of the non-violence does not mean that the ideal has been practiced by all the religions of the world in the same spirit. In Indian religions in general and Jainism in particular nonviolence is considered as a supreme moral virtue.

Many Jaina canons like Acharanga, Surtakritanga, Dasvaikalika, Prashanvyakarana, etc. explain it in a wide and lucid manner. Acharanga is the first Jaina Aagam. It especially deals with the conduct of an ascetic. The main aim behind conduct is self-restraint. There cannot be self-restraint or self-discipline without the observance of non-violence. Therefore, for the complete actualization of the vow, Lord Mahavira explained the liveliness of six kinds of living beings. He expounded the liveliness in one-sense beings, such as plant, water, earth, air and fire. Thus, Acharanga lays great stress on the observance of non-violence.

In Acharnaga, the aphorism 4.2 states, ahimsa as pure, perennial and eternal doctrine. It is so, because it does not lose its validity in any of the three periods of time. In practical life also, we see that the person who is violent cannot remain violent for 24/7. Moreover, he may be violent to others but for family members he has love and sympathy. But, on the other hand, one can remain nonviolent or in love with other for 24/7. This proves that ahimsa is the nature of the soul, and not Himsa.

Acharanga mentions various causes of violence. Among them, the two main are Karma and Kama (desire). It states that four kinds of persons indulge in violence, viz. Afflicted, helpless (poor), those who are difficult to instruct (non-understandable) and ignorant (does not know the reality). Afflicted people again are of two types –

1. Afflicted by passion
2. Afflicted by sensual pleasure.

The person who is angry, egotistic, etc., loses the control over his emotions and thus indulges himself in violence. Secondly, the person who is covetous of sensual pleasure or greedy becomes selfish. He does not think for the benefit or the pleasure of others and hence, indulges in violence.

Acharanga touches the subtle aspects of ahimsa and himsa. It states that not only killing is violence but also the act of injury, commanding, enslaving, torturing is violence. Further, according to Jaina Philosophy, the physical violence is not only considered as violence but even the mental and verbal violence is also accepted as violence. The path of ahimsa is not easy to be walked on. That is why, in Acharanga, it is said to be the path of great heroes. Only the person who is dedicated to the great path of liberation can practice it. The path of liberation is impossible without the practice of ahimsa. Therefore, it can be said the path of liberation is the path of ahimsa.

Peace and violence are two opposite words. Where there is violence there cannot be peace and where there is peace there cannot be violence. Peace is not only the absence of war or violence or conflicts but it is a state of harmony with the freedom from fear of violence, it is the existence of healthy interpersonal and intrapersonal relationship. Intrapersonal, that

is the relation of man toward his own self and interpersonal means relation of one man with the other. A man who himself is not at peace cannot give peace to others. Therefore, to be peaceful one is to be nonviolent. Ghandhiji has rightly said that program of nonviolence is tough and slow process but the surest way for peace.

One of the eminent scholars' of Comparative Religion and Philosophy, Prof. Arun Kumar Mookerjee once ask Acharya Mahaprajna (the 10th head of Shwetāmbar Terapantha Sect) that we all know that the essence of Buddhism is compassion similarly what is the essence of Jainism. Acharya Mahaprajna replied – it is Vitargata. Vitaragata means not to have any attachment or hatred towards any kind of living being. That is to say, to have the feeling of equanimity towards all living beings. In Jain terminology it is called samata.

Acharya Mahaprajna, in the commentary on Acharanga Sutra, speaks of two kinds of samata – svasamata and parasamata, that is, equanimity dependent on self and equanimity dependent upon others. One may ask, what is the need of equanimity towards self? Actually it is the prior need for equanimity dependent upon others. Svasamatā means in any condition favorable or unfavorable one has to be in a peaceful state, without attachment and hatred. In order to be in equanimity one has to have mental strength and spiritual strength. In case, if one is not able to tolerate the situation, favorable or unfavorable then, for defense he will prepare the weapons which are more powerful than the others.

Acharanga (3.82) declares that “weapons (violence) are deadlier and deadlier endlessly but the non-weapon (non-violence) has no gradation, being uniform and identical.” Thus, ahimsa is an ultimate virtue. Without ahimsa, to think of the world-peace or the self-peace is impossible. A person may choose a particular species, of living beings, as permissible for the violence, but in fact, he indulges in violence to all the six class of living beings. For example, Potter making a jar, primarily causes injury to the earth bodied beings, but, simultaneously he injures water, air, fire, living beings also. Thus, violence of one living being means violence of all beings.

At last, we can conclude that nonviolence is nothing but to treat all living beings as equal. The concept of equality is the core of the theory of nonviolence. The observance of nonviolence is to honor each and every form of life whether it is one-sensed, or two or five-sensed beings. The principle of equality propounds that everyone has the right to live. Therefore, in Jainism, the directive principle of living is not “living on others” but “living with others” (i.e.) parasparopagrahojivanam. Though in the worldly life complete nonviolence is not possible, yet our motto should be “lesser violence is better living”.

Acharanga carries all types of information about himsa and ahimsa, like what is ahimsa, what are the causes, who indulges into violence, what are the effects, etc. are found. Therefore, we can say that it is an encyclopedia of ahimsa. Those who want spiritual development as well as mental peace in life should read Acharnaga.

*"We will not build a peaceful world by following a negative path. It is not enough to say we must not wage war. It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war but on the positive affirmation of peace. We must see that peace represents a sweeter music, a cosmic melody, that is far superior to the discords of war. Somehow, we must transform the dynamics of the world power struggle from the negative nuclear arms race, which no one can win, to a positive contest to harness humanity's creative genius for the purpose of making peace and prosperity a reality for all the nations of the world. In short, we must shift the arms race into a peace race. If we have a will - and determination - to mount such a peace offensive, we will unlock hitherto tightly sealed doors of hope and transform our imminent cosmic elegy into a psalm of creative fulfillment."*

- Martin Luther King, Jr.



## PREACHING NON VIOLENCE

Hannah Shah

*Non violence is the greatest force  
at the disposal of mankind.  
It is mightier than the mightiest  
weapon of destruction,  
devised by the ingenuity of the man.  
One individual can begin a movement  
that turns the tide of history.  
Just take a look at MLK Jr.  
and his dedication to unite the  
colored and whites whereas  
on the other hand Gandhi  
leads the creation of an  
independent country of India.  
Non violence requires a double faith,  
faith in God and also faith in man.  
There is no such thing as a  
defeat in non violence.*



### Biography

As a student turning 16, life just gets more complicated with the upcoming decisions of colleges and maintaining the GPA which becomes your remote control to your life during the four years in high school. Aside from school activities, I have been dancing/performing for 10 years and volunteering for the McKenzie Wilson Foundation throughout the year including summers. I am part of the Youth Committee in the Indian Cultural Society and have volunteered at the local Jain Chapter.  
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## CUP OF TEA AND A LOAF OF BREAD *by Rupa Shah*

One evening my father came from work and asked my mom to make a huge pot of tea. He went to the market and bought some loaves of bread. I was then maybe 10 years old. After dinner my father, mother, my brother and I went to Dadar station in Bombay. So many people had their homes by the curbside of the station. Their so-called homes were just the temporary residences. Anytime the police could come and they would have to run to find another home. One old blanket and one bag full of clothes or miscellaneous small items were their household belongings. There were rows of old blankets and on top of the blankets were the thin fragile bodies of people. My father went to first one tapped his shoulder gently and gave him a cup of tea and a bread. Though I was young, I could see a sudden change of emotions on his face, from despair to satisfaction. That picture was captured and stayed in my subconscious. My father went to all of them one by one and gave tea and bread.

I was raised in middle class family in Dadar, Bombay. One night around 1 AM someone knocked at the door. My father answered. He was the worker from the sweet shop just underneath our building. His name was Sitaram. Sitaram used to make sweets from early morning to late night and would come and sleep in one room, which was kept by the owner of the sweet shop. That day, Sitaram had a bad stomach ache and he knew my father was in the medical business, so he may have medicine. Someone from my family frowned "how come they are bothering us in the middle of night?" My father answered, "Whatever little we can do, if it helps someone why not?" Seeds of helping others planted in my consciousness.

Years went by. I came to the USA. While assimilating into a new culture, keeping our identity and dignity was not easy, but was also not impossible. When I moved to California in 1985 Jain community was taking its first steps. The seed that my father had planted came to the surface: I started doing small things for the temple. I knew it was nothing compared to what many more were doing, but my feeling was to contribute, no matter how big or small. Over the years Jain Center became part of my extended family. Whenever

I needed a friend, I found one at JCSC. Whenever I needed to divert my attention from any negative emotions, Jain Center volunteering came to the rescue. Volunteering at JCSC gave me self-confidence and has helped me cope with the roller coaster of trials and tribulations. It gave me identity, self-satisfaction, and a sense of belonging, along with cherished memories, that I will never forget. I found lifelong friendship. I learned Skills of team building, project management, and conflict resolution through volunteering at Jain Center which helped in my professional life.

The image of that man years ago, whose expression changed from despair to satisfaction, just with a cup of tea, was still in my subconscious, and with that in mind, I volunteered at TCCOP, - Tender Care Community Outreach Program where I served dinner to homeless people. I felt gratitude for having an opportunity to make a little difference in someone's life.

In 2013, the United Health Care System conducted a study and found that good health is as much of a journey as it is a destination. Traditionally, our health has been left to the care of our doctors, nurses, and other health professionals who have done so much for us in clinical settings. In recent years, they have started to realize that good health means much more than a set of number tracking, height, weight, heart rate, and cholesterol. It starts with the individual. It means taking an integrated approach to wellbeing that includes not only our physical health, but our emotional health, our sense of purpose, our connections to our community, and our overall quality of life.

76% of the people who volunteered said they felt healthier and 94% of the people who volunteered said that it improved their mood. 78% of people said they felt less stressed and felt calm and peaceful.

It's not often we find this kind of win-win activity. Doing good for others, is good for us as well. We can do more. Do better. So what are you waiting for? Let us join hands together and serve our community.

*Peace is not merely a distant goal that we seek but a means by which we arrive at that goal.  
- Martin Luther King, Jr.*



## जैनागमों में अहिंसा



आचार्य महाश्रमण

संबोधि ग्रन्थ में कहा गया –

जीवस्य परिणामेन, अशुभेन शुभेन च।  
संगृहीताः पुद्गला हि, कर्मरूपं भजन्त्यलम्।।

जीव के अशुभ अथवा शुभ परिणामों के द्वारा जो सूक्ष्म पुद्गल आकृष्ट होते हैं और चेतना के चिपकते हैं, वे पुद्गल की कर्म संज्ञा को प्राप्त होते हैं। अशुभ परिणाम हैं तो अशुभ कर्मों का बन्ध और शुभ परिणाम हैं तो पुण्य या शुभ कर्मों का बन्ध होता है। अहिंसा शुभ परिणाम है और हिंसा अशुभ परिणाम है। कर्म के बन्धन में और कर्म के विमोक्षण में हिंसा और अहिंसा का बड़ा योगदान होता है। योगशास्त्र में तो यहां तक कहा गया कि धर्म एक ही हैं, अहिंसा। तब प्रश्न हुआ कि सत्य आदि क्या हैं? समाधान दिया गया –

अहिंसापयसः पालिभूतानि अन्यव्रतानि.....।

अहिंसा रूपी पानी की सुरक्षा के लिए सत्य आदि व्रत पाल के समान होते हैं।

जैन आगमों में अहिंसा के बारे में अनेक स्थानों पर उल्लेख मिलता है, विवेचन मिलता है। आचार्य का पहला अध्ययन 'शस्त्रपरिज्ञा' मुख्यतया अहिंसा पर आधारित है। वहां छह जीव निकायों के बारे में वर्णन है। पृथ्वीकाय, अप्काय, तैजस्काय, वायुकाय, वनस्पतिकाय और त्रसकाय के जीवों के प्रति अहिंसा का वर्तन करने का निर्देश दिया गया है।

अहिंसा का एक महत्वपूर्ण सूत्र है – आयतुले पयासु। प्राणियों को अपने समान समझो। जितने भी प्राणी हैं वे तुम्हारे समान हैं। प्रश्न हुआ, सबके अपने-अपने कर्म हैं। फिर सब एक समान कैसे हुए? उत्तर दिया गया – प्राणियों में अनेक बातों की समानता है, जैसे कोई भी प्राणी सामान्यतया मरना नहीं चाहता, वह जीना चाहता है। कोई भी प्राणी दुःख नहीं चाहता, वह सुख चाहता है। यह प्राणियों में समानता है। दसवेआलियं में इसी बात को प्रस्तुत करते हुए कहा गया है –

सव्वे जीवा वि इच्छंति, जीविउं न मरिज्जिउं।  
तम्हा पाणवहं घोरं, निगंथा वज्जयंति णं।।

सब जीव जीना चाहते हैं, मरना कोई नहीं चाहता। इसलिए निर्ग्रन्थ घोर प्राणवध का परिवर्जन करते हैं।

समणसुत्तं एक ऐसा ग्रन्थ है जो समस्त जैन सम्प्रदायों द्वारा सम्मत है। वहां आत्मतुला के सिद्धान्त को पुष्ट करते हुए कहा गया है –

जं इच्छसि अप्पणतो, जं च न इच्छसि अप्पणतो।  
तं इच्छ परस्स वि या, एतियगं जिणसासणे।।

जो तुम अपने लिए चाहते हो, वही तुम दूसरों के लिए भी चाहो। जो तुम अपने लिए नहीं चाहते, वह तुम दूसरों के लिए भी मत चाहो, यह जिनशासन का निर्देश है। लगभग इसी बात को संस्कृत वाङ्मय में कहा गया है –

श्रूयतां धर्मसर्वस्वं, श्रुत्वा चैवावधार्यताम्।  
आत्मनः प्रतिकूलानि, परेषां न समाचरेत्।।

धर्म की बात को सुनकर और अवधारित कर यह ग्रहण करो कि तुम्हारे लिए जो प्रतिकूल है, वैसा आचरण या वैसा व्यवहार तुम दूसरों के लिए मत करो। जैसे मुझे कोई गाली देता है तब मुझे बुरा लगता है तो मैं भी किसी को गाली न दूं। मुझे कोई मारता-पीटता है, तब कष्ट होता है, तो मैं भी किसी को मारूं-पीटूं नहीं। मेरा कोई अपमान करता है, तब मुझे बुरा लगता है तो मैं भी किसी का अपमान न करूं। यह आत्मतुला की चेतना है।

सूयगडो में कहा गया है –

एयं खु णाणिणो सारं, जं ण हिंसति कंचणं।  
अहिंसा समयं चेव, एतावंतं विजाणिया।।

ज्ञानी आदमी के ज्ञान का सार यही है कि वह किसी की हिंसा नहीं करता। समता अहिंसा है— इतना ही उसे जानना है। अहिंसा और समता एक दूसरे से अभिन्न है। समता का भाव नहीं है तो अहिंसा की साधना नहीं हो सकती। राग-द्वेष मुक्ति का भाव नहीं है तो अहिंसा कैसे होगी? राग-द्वेष में आकर आदमी हिंसा करता है। जब कारण विद्यमान है तो हिंसा कभी भी हो सकती है। पण्डावागरणाइ में भी अहिंसा के बारे में सुन्दर विवेचन किया गया है। वहां अहिंसा को 'भगवती' विशेषण से अलंकृत कर कहा गया है—एसा सा भगवती अहिंसा, जा सा –

भीयाणं पिव सरणं, पक्खीणं पिव गयणं।  
तिसियाणं पिव सलिलं, खुहियाणं पिव असणं।।  
समुदमज्झे व पोतवहणं, चउप्पयाणं व आसमपयं।  
दुहट्टियाणं व ओसहि वलं, अडवीमज्झे व सत्थगमणं।।

यह वह भगवती अहिंसा है। वह प्राणियों के लिए वैसे ही आधारभूत है जैसे डरे हुए मनुष्यों के लिए शरण, पक्षियों के लिए गगन, प्यासों के लिए जल, भूखों के लिए भोजन, समुद्र में डूबते हुए मनुष्यों के लिए नौका, चतुष्पदों के लिए आश्रम, रोगियों के लिए औषध और जंगल को पार करने के लिए सार्थगमन।

आवश्यक सूत्र में कहा गया – 'मिक्खी में सव्व भूएसु' सभी प्राणियों के साथ मेरी मैत्री है। किसी के साथ मेरा वैरभाव नहीं है। यह अहिंसा का कितना उत्कृष्ट सूत्र है। एक, दो, तीन के प्रति जो मैत्री होती है वह कुछ मोहात्मक भी हो सकती है किन्तु सभी प्राणियों के प्रति मैत्री है, किसी के साथ वैरभाव नहीं है, यह अहिंसा का बहुत उत्तम भूमिका का निदर्शन है। उत्तरज्झयणाणि में भी कहा गया – 'मिक्खी भूएसुकप्पए' तुम प्राणियों के साथ मैत्री का व्यवहार करो। जैनदर्शन में षट्जीवनिकाय के बारे में विस्तृत वर्णन मिलता है। इस विषय में राजस्थानी भाषा के दो दोहे कहे जाते हैं –

जीवाजीव जाण्या नहीं, नहीं जाणी छह काय।  
सूनै घर रा पावणा, ज्यूं आया त्यूं जाय।।





जीवाजीव जाण्या सही, सही जाणी छह काय।  
बसतै घर रा पावणा, मीठा भोजन खाय।।

इन दोहों में सुन्दर सारांश भर दिया गया है। जीव क्या? अजीव क्या? इस भेद रेखा को जिसने नहीं जाना हैं और छह काय के जीवों को नहीं जाना है, वह सूने घर के मेहमान के समान होता है। जिस प्रकार सूने घर में कोई मेहमान बनकर आए तो वहां कौन खातिरदारी करेगा? जीव-अजीव आदि को और छह काय के जीवों को नहीं जानने वाला मृत्यु के बाद मानो सूने घर का मेहमान बनने वाला है। जिसने जीव-अजीव आदि को जाना है, षट्जीवनिकाय को जाना है और उनके प्रति अहिंसा की साधना की है तो वे बसते घर के मेहमान के समान है। बसते हुए घर में कोई जाए और सामने वाला व्यक्ति भी सहृदय हो तो वह आतिथ्य करता है, भोजन कराता है और उसका सम्मान करता है। वह अगली गति में भी ऐसे स्थान पर जाएगा, जहां उसे आत्मशांति मिल सकेगी और अनुकूलताएं भी प्राप्त हो सकेगी।

कर्म के सन्दर्भ में यह ध्यातव्य है कि हम जीवन में अहिंसा का प्रयोग करें और हमारा लक्ष्य आत्मशुद्धि रहें। बादशाह अकबर के नव रत्नों में एक था तानसेन। वह बहुत अच्छा गाता था। बादशाह ने एक दिन कहा— तानसेन! तुम्हारा गुरु कौन हैं? जिसने तुमको गाना सिखाया है। मैं उसको सुनना चाहता हूं। तानसेन— जहांपनाह! मेरे गुरु हरिदास हैं। परन्तु वे न तो आपके बुलाने से यहां आयेंगे और न किसी के कहने से गाएंगे।

अकबर— तानसेन! कुछ भी हो, मैं तुम्हारे गुरु के गान को सुनना चाहता हूं। तानसेन बादशाह को साथ लेकर हरिदास की झोपड़ी के पास पहुंचा और बादशाह से कहा — आप बाहर ही रहें। मैं अन्दर जा रहा हूं।

तानसेन भीतर गया और गलत गाना शुरू कर दिया। शिष्य गलती करे तो गुरु का कर्तव्य है कि शिष्य को गलती के प्रति जागरूक करना और उसकी गलती को सुधारना। हरिदास ने देखा कि तानसेन गलत गा रहा है।

हरिदास — तानसेन! ऐसे नहीं, इस गीत को ऐसे गाओ।

हरिदास ने गाकर उसको ठीक बताना शुरू किया। बादशाह ने बाहर से ही हरिदास का गाना सुन लिया। उसके मन की मुराद पूरी हो गई।

बादशाह— तानसेन! तुम्हारे गाने में वह मीठास नहीं है जो तुम्हारे गुरु के गाने में है। तुम्हारे गुरु के गान को सुनने के बाद तुम्हारा गाना मुझे फीका लगने लग गया।

तानसेन— जहांपनाह! फीका तो लगेगा ही। मैं तो गाता हूं आपको राजी करने के लिए और मेरे गुरु गाते हैं, परमात्मा को राजी करने के लिए।

आदमी यह चिन्तन करें कि मैं केवल मन की आकांक्षाओं को पूरा करने का प्रयास करता हूं या परम की प्राप्ति के लिए भी कुछ कर रहा हूं? अहिंसा की साधना परम के लिए हो, मोक्ष के लिए हो, आत्मकल्याण के लिए हो, फिर देखिए कि किस प्रकार अशुभ कर्म क्षीण होने लगते हैं, कमजोर पड़ते हैं, निर्जरा होती है और साथ में शुभ कर्मों का बंध भी होता है। यद्यपि पुण्य कर्मों का बन्ध साधक के लिए वांछनीय नहीं है। उसे वांछा तो निर्जरा की करनी चाहिए, मोक्ष की करनी चाहिए। निर्जरा के साथ पुण्य कर्मों का बन्ध तो अपने आप ही हो जाएगा। हमारी अहिंसा की साधना रागमुक्तता के साथ हो तो वह अपने आपमें और विशिष्ट बन जाती है।

अनेक धर्म ग्रन्थ है। उन सबमें अहिंसा और मैत्री की बातें किसी न किसी रूप में मिल ही जाएगी। किसी कवि ने सुन्दर कहा —

वेद पुराण कुरान के, सारे अक्षर धोय।  
प्रेम-प्रेम लिख डारिए, कुछ नुकसान न होय।।

सभी धर्म ग्रन्थों का सार है — प्रेम, अहिंसा। भले वेद हैं, पुराण हैं, कुरान हैं, जैन आगम हैं, त्रिपिटक आदि हैं। कोई उनके अक्षरों को साफ करके सब जगह प्रेम, प्रेम, प्रेम..... लिख दिया जाए तो धर्म ग्रन्थों का एक सार बना रह जाएगा। धर्म का एक सार है प्रेम। उसे मैत्री भी कहा जा सकता है और अहिंसा भी कहा जा सकता है। जैन वाङ्मय में तो बहुत ही सूक्ष्मता से अहिंसा का विवेचन किया गया है। दसवेआलियं में कहा गया —

अहिंसा निउणं दिट्ठा, सव्वभूएसु संजमो।

सभी प्राणियों के प्रति संयमपूर्ण व्यवहार करना अहिंसा हैं। जैन मुनि के लिए ईर्या समिति का विधान अहिंसा की दृष्टि से ही है। मुनि चले तो नीचें देखकर चले, रात्रि में चले तो रजोहरण से प्रमार्जन करके चले ताकि कोई जीव उसके पैर के नीचे न आ जाए, उसकी हिंसा न हो जाए। मुनि को हिंसा का पाप न लग जाए। एक साधु मुखवस्त्रिका का प्रयोग करता है ताकि बोलने से वायुकाय के जीवों की हिंसा न हो जाए। अहिंसा का कितना सूक्ष्म विधान है? साधु के लिए भोजन बनाना भी हिंसा माना गया है। इसलिए साधु आधाकर्मि आहार का वर्जन करें और घर-घर जाकर गृहस्थ के लिए बने हुए भोजन में से थोड़ा भोजन ले। मुझे नहीं पता कि जैन साधु के अतिरिक्त और कौनसे सन्यासियों के ऐसा नियम होगा कि उनके लिए बनाया हुआ भोजन नहीं लेना। यह एक शोध का विषय है पर जैनशासन में यह विधान रहा है। एक जैन मुनि सामान्यतया वाहन का प्रयोग नहीं करता। क्योंकि वाहन के नीचे आकर भी कितने जीव मर जाते हैं। मात्र छोटे जीव ही नहीं, सांप, बिच्छू, बिल्ली, कुत्ते आदि बड़े जीव भी मर जाते हैं और कई बार तो मनुष्य भी मर जाते हैं, यानि वाहन से कितनी हिंसा हो सकती है? इस प्रकार वाहन का प्रयोग न करने के पीछे भी मुख्यतया अहिंसा की दृष्टि ही रही है।

जैनधर्म में केवल शारीरिक अहिंसा के बारे में ही नहीं, मानसिक और वाचिक अहिंसा के बारे में भी बहुत सूक्ष्मता से ध्यान दिया गया है। जैन आगमों में कहा गया कि साधु कटु वचन बोल दे तो वह प्रायश्चित्त का भागी होता है। इसलिए मुनि कटु वचन न बोले, मर्मभेदी भाषा न बोले। वह मिष्ट भाषा का प्रयोग करें। यह वाचिक अहिंसा है। साधु मन में भी किसी का अनिष्ट चिंतन न करें। सबके प्रति मैत्री का भाव रखें, अहिंसा का भाव रखें, यह मानसिक अहिंसा है।

हिंसा के तीन प्रकार है — आरम्भजा हिंसा, प्रतिरोधजा हिंसा और संकल्पजा हिंसा।

आरम्भजा हिंसा — जीवन की आवश्यकता की पूर्ति के लिए, खान-पान आदि के लिए आदमी खेती करता है। उसमें जीवों की हिंसा होती है, परन्तु वह एक अनिवार्य हिंसा है। आदमी जीवों को मारने के लिए खेती नहीं करता। वह अपने भोजन की दृष्टि से अन्न प्राप्त करने के लिए करता है। हालांकि वहां हिंसा तो हो रही है। किन्तु हिंसा का लक्ष्य नहीं है। यह अनिवार्यतावश हिंसा की जा रही है।

प्रतिरोधजा हिंसा — आदमी अपनी रक्षा के लिए कुछ प्रयास करता है। देश की रक्षा के लिए भी कुछ प्रयास करता है। जब शत्रु सेना आक्रमण कर देती है या आक्रमण करने वाली होती है, तब राष्ट्र की सुरक्षा के लिए सैनिक तैयार हो जाते हैं, सन्नद्ध हो जाते हैं। देश की रक्षा के लिए युद्ध भी करना पड़ता है। युद्ध में हिंसा भी होती है। वह हिंसा प्रतिरक्षात्मक अथवा प्रतिरोधजा हिंसा होती है और वह आवश्यक भी है।





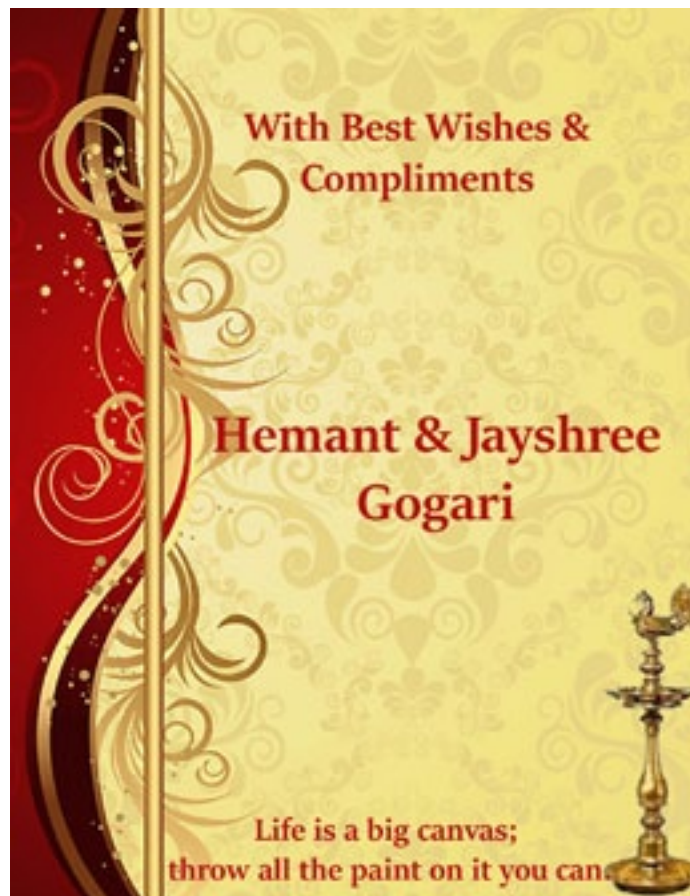
संकल्पजा हिंसा – आदमी अपने आक्रोश, राग द्वेष, आवेश, लोभ आदि कारणों से किसी की हिंसा करता है, वह कोई आवश्यक हिंसा नहीं है। जैसे किसी युवक को गुस्सा आ गया और उसने अपनी पत्नी पर हाथ उठा लिया। इतना ही नहीं, कभी-कभी तो उसकी हत्या तक भी कर दी जाती है। वह संकल्पजा हिंसा होती है। इस प्रकार की जो हिंसा होती है वह अनीतिपूर्ण, अन्यायपूर्ण होती है। वह गृहस्थ के लिए भी सर्वथा त्याज्य होती है।

अहिंसा को समझने के लिए हिंसा को भी समझना अपेक्षित होता है। हिंसा को जानकर उसको छोड़ने का प्रयास किया जाए तो अहिंसा की साधना निष्पन्न हो सकती है। आचार्य भिक्षु के साहित्य में हमें अनुकम्पा शब्द मिलता है। अनुकम्पा दो प्रकार की होती है – लौकिक अनुकम्पा और लोकोत्तर अनुकम्पा। एक साधु दूसरे साधु की सेवा करता है वह लोकोत्तर अनुकम्पा है। किसी को अभयदान देना लोकोत्तर अनुकम्पा है। अभयदान को सर्वश्रेष्ठ दान माना गया है और वह अहिंसा है। यह अभय की चेतना स्वयं में जागे, दूसरों को अभय दिया जाए और दूसरों पर आध्यात्मिक उपकार किया जाए, वह परम अहिंसा है।

एक छोटी सी कुटिया में दो साधु ठहरे हुए थे। उसमें दो ही साधु शयन कर सकते थे। मध्याह्न तक दो साधु और आ गए। पूर्वस्थित साधुओं ने कहा— यहां सोने की जगह तो दो व्यक्तियों की है। अगर तुम यहां आना चाहो तो हम चारों बैठ जाएंगे। बैठने से हम चारों यहां समा सकते हैं। चारों साधु परस्पर धर्म चर्चा कर रहे थे तभी उस कुटिया में रहने के लिए दो साधु और आ गए। उन चारों ने कहा – इस कुटिया में बैठे-बैठे तो चार व्यक्ति ही समा सकते हैं किन्तु खड़े-खड़े छह व्यक्ति भी समा जाएंगे। हम सब खड़े-खड़े स्वाध्याय करेंगे और आज की रात्रि भी व्यतीत कर देंगे। आगन्तुक साधुओं के प्रति जो सहानुभूति की भावना थी, वह अनुकम्पा है, अहिंसा है, प्रेम है, मैत्री है। यह अहिंसा की भावना सबके जीवन में आए, अवश्य कल्याण होगा।



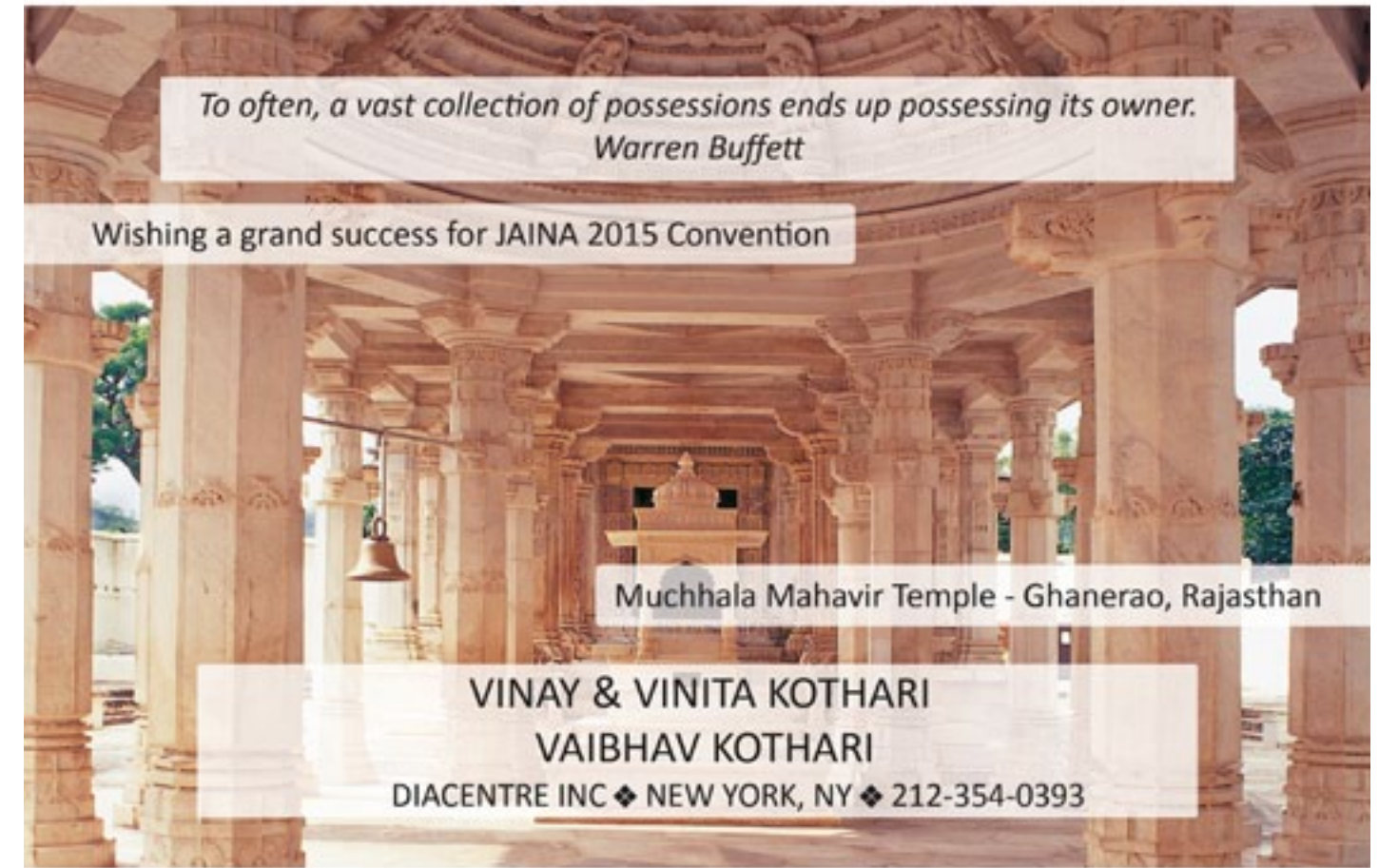
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Life is a big canvas;  
throw all the paint on it you can.



*To often, a vast collection of possessions ends up possessing its owner.*  
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## PROMOTING A WORLD OF NON-VIOLENCE

**THROUGH ART** by: *Binoy Shah and Sunny Dharod*  
*YJA Local Representatives*

For only the third time in American history, a piece of Jain art has been on display at an exhibit for public viewing. On March 29th, 2015 in Kansas City, Missouri, the Nelson-Atkins Museum of Art showcased a Jain shrine as a centerpiece for its Passport to India event, which was a celebration of Indian culture that featured Hindu, Buddhist, and Jain art. The shrine, which was most likely created in the 16th Century, was excavated in the early 20th century but spent nearly seventy years in storage. The restoration process began in 2013 as it was cleaned, conserved, and examined for over a full year by conservators before it went on display. It will be open for public viewing until May of 2016.

In the months leading up to the Passport to India event, we worked closely with the museum by attending meetings with program directors and curators, generating new ideas of how to properly display the shrine, and answering any questions related to Jainism. At the actual event, various members from the Kansas City Jain Sangh played a key role in ensuring that visitors walked away with a greater understanding of our religion. For those in attendance, we fostered a dialogue and explained the basic educational aspects of Jainism.

Looking back, this event was extremely successful. As mentioned before, Kansas City is only the third city in America (after Los Angeles and New York City) to host such an event with Jain artifacts. The museum was expecting approximately 2,000 individuals, but they ended up doubling their expectation, as over 4,000 people were actually in attendance. Also, we are planning to keep a strong relationship

with Nelson-Atkins, as they informed us that they have the Kalpa Sutra written on palm leaves in golden ink within their museum. We hope to bring this or any other Jain art for display.

Many of us can agree that Jain communities in the United States continue to do a remarkable job of raising awareness of Jain rituals and practices, especially for us youth. Resources such as temple activities, Pathshala, YJA, and JAINA have allowed us to instill a sense of pride about our heritage and religion. All these educational tools give Jains living in the United States an opportunity to network with each other and create a forum for sharing Jain religion.


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*Resources such as temple activities, Pathshala, YJA, and JAINA have allowed us to instill a sense of pride about our heritage and religion.*

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As we continue to grow our presence in this nation, we must keep in mind that Jainism must become more prevalent inside and outside of our respective sanghs. By exhibiting our way of life to people who practice other faiths through engaging mediums such as art history, we will be able to draw connections between Jainism and other religions. For instance, at the Passport to India event, we met a high school student who was doing a research project involving Jainism. By sparking open-minded discussions with individuals like this student, we will be able to promote nonviolence and humanitarianism to our peers, whether or not they practice Jainism.

CommunityJainismSocialPeaceLeadershipNetworkYouth PowerFriendshipInspirationValuesKnowledgeStrength



Pravin and Vinita Madhani welcome you to the  
**18th Biennial JAINA Convention**  
Atlanta, Georgia

**“We Salute JAINA and JCNC for teaching our youth Jain values and culture.  
We hope you continue to imbibe the right values in every Jain in USA in decades to come.”**  
-Akshay, Avni, Vinita and Pravin Madhani



**“The more we increase the active participation and partnership with young people, the better we serve them and the more comprehensively we work with them as service partners, the more we increase our public value to the entire community.”**  
- Carmen Martinez



## Religion - A Festive Dimension

-Pujiya Gurudevshri Rakeshbhai



*Pujiya Gurudevshri provides invaluable insight on how religion is the art of staying in a state of celebration. With the simple yet powerful technique of glad acceptance, sound becomes music, movement becomes dance, mind becomes meditative and life becomes a festival*

Religion means transforming life into a celebration. The dimension of religion is the dimension of the festival. The festive dimension is the most important thing to be understood. We have lost it totally. By festive, I mean capacity to enjoy, moment to moment, all that comes to you.

We have become so conditioned and habits have become so mechanical that even when there is no business to be done our minds are business like. Even when you are playing

you are not enjoying it. If you play just to win, it becomes work; then what is going on is not important, but the result is important.

In business the result is important, in festivity the act is important. If you make any act significant in itself, then you become festive and you can celebrate it. Whenever you are in celebration the narrowing limits are broken. They are not needed, they are dispensed. You are no longer choosing; but allowing everything that comes. And the moment you allow the total existence to come in, you become one with it. There is a communion.

This communion, this celebration, this choiceless awareness, this non-business like attitude is religion. The festivity is in the moment, in the act, not in bothering about results, not in achieving something. There is nothing to be achieved. You can enjoy that which is here and now.

### Let it Flow

Whatever you receive, whatever the occasion, accept it completely. Be content. Raise no demand for anything other than that to happen.

We keep making efforts to change the course of events because our minds have been moulded to believe that certain things give us happiness and certain other things give us sorrow. Our belief that an object, an individual or a situation is favourable or profitable results in a liking towards it; and if we suspect the slightest disadvantage or loss from it, we develop an aversion for the same and try to change it. 'It should happen this

way and it should not happen that way' – such a wrong attitude will only breed complaints, and complaints will induce you to make efforts to change the situation which will result in nothing but disappointment.

The flow of the river of existence, the natural flow of life, the inherent flow of change of any substance cannot be compelled to go in the direction of our desires. It flows according to its own natural course. If we try to swim upstream, we will feel that the river is opposing us; the river is fighting against us, pushing us in the other direction. But neither does the river know us, nor does it wish to fight us; it is we who are fighting with the river, because we are trying to swim against the current.

Why do we do that? Why are we not positive towards life? Why do we harbour a negative attitude? Why this continuous conflict? Why are we not ready to flow with life in its entirety? What is the reason behind not adopting the attitude of peaceful acceptance?

It is the ego. Our ego can survive only if it swims against the flow of the river, not if it remains in harmony with the river. If we have to peacefully accept everything that happens, then it does not boost our ego. It is when the ego fights back, when it says no, that it experiences its own existence. If it always has to say yes, then it cannot survive. Let us examine our behaviour, the way we act and react. Mark how easy it is for our mind to say no, and how difficult for it to say yes; because by saying no, the ego is nourished and by saying yes,

our individuality is lost. We become like a drop in the ocean. In 'yes' the ego does not survive, and that is why it is so difficult to say that 'yes'.

### The Grammar of Happiness and Sorrow

So then should we allow whatever happens in life to happen? Do we just sit around with our arms crossed and not make any effort?

Acceptance does not tell you to be lazy or lethargic; it does not even advise you to run away from your duties or responsibilities. This is only a pointer to the secret of happiness. It is not only the outward change but also an inner transformation which is implied in the life of a seeker. Therefore, carry on with your work, but do not interfere. Life works at its own pace, sometimes slow and peaceful, sometimes fast and turbulent. Walk with it, for in that lies the real meaning and happiness of life. To be in harmony with reality, to accommodate any situation and accept even unpleasant noise is the true way.

If you understand and accept things, they remain the same and even if you do not, they still remain the same; but our happiness or sorrow, acceptance or opposition, consent or complaint, depend on our understanding or lack of it. The root cause of unrest, sorrow or anger is not an object, an individual or a situation but our own attitude. If we understand, we are happy and if we do not understand, we are unhappy – this is the grammar of happiness and sorrow.



**LET'S TALK.**

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## GLOBAL PEACE: A JAIN PERSPECTIVE *by Anop R. Vora*



It is a common knowledge that the world has turned upside down/inside out in the recent times. It is mired in violence, hatred and terror. Many innocent people are getting killed quite frequently.

The conventional wars

have been put on the back burner and the terrorism has taken the central stage. The terrorists feel that it is their right to kill blameless people and destroy their property. We are indeed living in a dangerous and scary world. That is the reason the global peace has become an issue of overriding importance. Question is: how can JAINISM contribute to the Global Peace? What does Jain religion have to share with the rest of the world community?

Let us examine the belief system and the way Jains live. First, they believe in the existence of soul in each living being which is eternal and divine. They also believe that all souls are spiritually equal, inter-dependent and each is capable of achieving the highest spiritual potential. To them, Jainism is not only a religion and but also a way of life. For thousands of years, Jains have been living peacefully and always sought a balanced and serene life style.

To practice religion, Jains have been taught to use two approaches in day to day living: Mental and Physical. Mental approach entails control over destructive emotions-emotions of anger, arrogance, deception and greed and other related passions. This stems from the Jain teachings that ordain the use of forgiveness to overcome anger, humility to overcome arrogance, straight forwardness to overcome deception and

contentment to control greed.

Physical approach on the other hand calls for abstaining from violence, speaking lies, stealing, sexual lust and mad craze for a material wealth. Obviously there is a strong connection between the immoral behavior and poisonous emotions. For example: violence does not start itself. Usually it is preceded by either a trace of anger or ego or greed or a combination thereof. Same reasoning applies to other vices. That is the reason Jainism teaches its followers to start with the control of negative emotions through yoga, fasting, meditation, and a number of other techniques prescribed in the scriptures on a regular basis. It says if you control these destructive emotions, the control of physical behavior would follow automatically.

Out of all the human vices, violence is directly related to Global Peace and therefore JAINISM has put violence on the top of the list of sins and lays strong emphasis on non-violence or Ahimsa. This means compassion in thoughts, words, and deeds towards all living beings. It means reverence for all forms of life including humans, animals, insects and plants. It says that the seeds of violence are deep within each of us and we need to be constantly vigilant. We need to work in each moment to maximize reverence and minimize violence. Non-violence must be our beacon light to achieve enduring peace.

Lord Mahavira once said, "In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self." Jainism preaches friendship with all living things. Its aim is the welfare of the whole universe, including human beings. All beings contain life, and therefore are not to be injured and exploited by us humans, who are endowed with the powers of understanding and self-restraint. Violence towards our fellow human beings or towards other

species is violence to our own selves. Violence begets violence, no matter what its form is. With violence, no one wins in the end. With non-violence, everybody wins. There are no losers.

There is one unique thing about Jainism worth noting: It goes way beyond physical violence. It says, as individuals, we need to consider not only physical harm but also harm we could do with our speech and, most importantly, through OUR OWN THOUGHTS. The teachings of Ahimsa refer not only to wars and visible acts of violence but to violence in our hearts and minds: not only our lack of concern and compassion for fellow beings, but also our ILL WILL, our HIDDEN AGENDAS, and our TWO-FACED INTENTIONS. Without such violent thoughts, there could be no violent action. Remember even a giant war starts with a single angry thought on the part of an individual and then-before you know it- it catches a wild fire.

Lord Mahavir's principle of non-violence propagated by him almost 2600 years ago is still reverberating in the minds of recent political and spiritual leaders: for example, Once Mahatma Gandhi said, "non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction ever devised by the ingenuity of man". Gandhi Ji learned about the enormous power of Ahimsa directly through Jain teachings. He insisted on resolving the conflict with the British Rulers through peaceful means only. It took him over 30 years to get the freedom for India but his persistence paid off. He summarized his wisdom in just one sentence, "An eye for an eye only ends up making the whole world blind."

A few years ago, Pope John Paul II said, "There is no religious goal, which can possibly justify the use of violence by man against man." He further declared, "Violence... never again! War... never again! Terrorism... never again! In the name of God, may every religion bring upon the earth justice and

peace, forgiveness, and love." At the same assembly, Konrad Raiser, secretary-general of World Council of Churches said, "We commit ourselves to proclaiming our firm conviction that violence and terrorism are incompatible with the authentic spirit of religion." Rabbi Israel Singer of the World Jewish Congress stated, "You should tell your people, and we should tell ours, all of us, to question whether land or places are more important than people's lives. He continued "until we learn to do that there will be no peace". Dr. Martin Luther King, Jr. echoed the same sentiments when he said, "We must learn to live together as brothers and sisters or perish together as fools." The choice is ours.

Besides, non-violence, there is another very important doctrine Jainism focuses on. It is called Anekantvad or open mindedness and active listening to divergent view points. It holds that a true understanding of any situation requires seeing it from every possible point of view. That means we need to look at every situation through someone else's eyes. This philosophy states that no single perspective on an issue contains the whole truth. Substance, time, place and the conditions of the observer all affect the viewpoint – so any event should be considered from different points of view. Truth is seldom absolute and one-sided. Jainism encourages dialogue, active listening and harmony with every one. It is equivalent to spiritual democracy.

The third important principle of the Jain religion is Aparigraha or Total Non-Possessiveness at the monk level and minimizing needs at the layman's level. This helps the environment and also creates balanced distribution of the earth's resources among all creatures inhabiting on the face of the earth. Needs reduction could be a potent force to reduce the gap between the rich and the poor and has direct correlation with the global peace.

How do we take these core teachings of JAINISM



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and apply them to promote global peace? How do we influence the political leadership so that they would make more compassionate and peaceful decisions? How do we change their mind set? How do we train our youngsters so that when they grow up and lead the world, they would use more humane and compassionate means to solve the problems of their generation? Let us look at a few possibilities.

Perhaps we need to tackle the problem of global peace in two different ways: short term and long term. On a short-term basis, we need to convince the leadership about Anekantvad and Ahimsa to start with. As responsible citizens, we need to make it very difficult for any political leader to start a war. Perhaps we should require the elected leaders to get 90% majority on issues related to starting up a war. Religious and spiritual leaders all over the world need to exercise pressure on them to explore non-violent and peaceful resolutions to our conflicts. The silent majority world over must demonstrate that war is not an acceptable solution and dialogue is the only way-no matter how long it takes to find a solution.

On a longer-term basis, there is a lot more hope if the interfaith groups became more proactive. Many people have observed that once we strip off rituals and mythologies, most of the religions of the world show remarkable similarity. They seem to have more in common than what divides them. Perhaps the spiritual leaders need to agree on the core teachings, or core human values that are common among all religions and then work with the nations all over to put the programs in place for the benefit of the children. This is obviously a lengthy process but the pay off could be very huge. We need to start building a solid foundation for better tomorrow.

Once we train the new generation to control the destructive emotions and help them with the core teachings of open-mindedness, non-violence,

forgiveness and compassion at a very young age, we will influence their thinking in a major way. Remember: to affect a social reform, we must start at the individual level. That is where the personal transformation takes place; not when a person is in his sixties or seventies. Once kids grow up to become leaders, they will think twice before they make decisions based upon anger, revenge and hatred or greed. Perceptions and attitudes form at a very young age. That is the time to guide the kids in the right direction. That is the time to teach them human values.

The Persian prophet, Zoroaster once said, "Greed begets hatred and hatred begets violence and violence begets death." It is a vicious cycle and we need to get out of it. The destructive emotions are running wild in the world and that is where we need to focus and replace them with the emotions of love, forgiveness, compassion and caring for the fellow human beings. And that is the real key to achieving global peace and developing peace loving and sane leadership. We are at the crossroads. We all need to spread the message of love and peace, active listening and tolerance, forgiveness and humility among our families, relatives, friends and adversaries. We can change the world with the core principles of Jainism, with a heart of nonviolence, reverence for life and compassion for all. We will all have to develop a strong will power and learn to live for the sake of others and do the right thing in a non-violent way. If we all follow through and apply these ideas in our daily lives, global peace can indeed be a reality during our life time.

May the entire universe attain bliss  
May all beings be oriented to the interest of others.  
Let all faults be eliminated, and  
May people be happy everywhere.

*Best Wishes from Surendra & Sumitra Kankariya*

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## **SAMYAKTHVA VRATHOPADESHA**

(HOUSEHOLDER VOWS IN SOUTH INDIA PRESENT PRACTICAL WAY)

### **Mangalaacharana**

Kailaso vrishabhasya nirvrithi mahee veerasya paavaapuree  
Champaa yaa vasupoojya sajjinapathah sammodashailorhathaam  
sheshaaNaamapi chorjayantha shikhare nemeeshwarasyaarhatho  
nirvaaNaavanayah prasiddha vibhavaah kurvanthu the mangalam  
(This Mangalacharana should be said before starting the Ashtavidhanarchana Puja).

### **How to draw Punja:**

Wash the stool. Draw Swastika with ring finger with sandal. Numbers should be drawn bowing to the respective gods.

Pancha gurooNaam vande (5)  
Chovissa JiNam cha savvada vande (24)  
chaaraNaacharam sadaa vande (4)  
rayaNatthayamcha vande(3)  
The Mode of Vratopadesha / Initiation

A sanctified white cloth or a cloth purified with turmeric should be spread on a low stool (mane). Inscribe Swastika on the cloth and seat the Initiate (Vatu) on the stool.

Set the Initiate's cupped palms over the Mangala Kalasha, inner palms up. Spread rice on those cupped palms. Scribe the seed letters Om, Aim, Sreem, Kleem, Arham on the spread rice. Encircle the seed letters with Hreem. Then scribe the mantra "Om Samyak Darshana Jnanacharitraya Swaha". Put a coconut and fruits applied with the turmeric on the Mangala Kalasha set on the rice with scripting and then offer Vratopadesha to the Vatu. Vratopadesha should be offered after making the Vatu pancha-namaskara mantras thrice. The mode of offering Vratopadesha is like this:

**The preceptor**, who offers Vratopadesha: You must now receive the Vratopadesha we give.

**The Initiate**: All right, I will receive it.

**The preceptor**: You must, to your best, follow the path of salvation designated as Samyagdarshana Jnanacharitra, otherwise called RatnaTraya, taught by the unattached, all-knowing and well-wishing Tirthankara Paramadevas, and flowing down from the Digambara Jain Acharyas through the ages.

**The Initiate**: All right, I will do that.

**The preceptor**: You must identify the 25 evils (mala-doshas) which include 8 rivalries

(madas), 8 harms (doshas), 6 Anayatanas, and 3 false faith (moodathe 3 false be life).

**The Initiate**: All right, I will do that.

**The preceptor**: You must study shastras to your best, and unfailingly contemplate on the soul.

**The Initiate**: All right. I will do that.

**The preceptor**: To your best you must do worship of God (deva-puja), service to Guru (Guru seve), self-restraint and tapas.

**The Initiate**: All right. I will do that.

**The preceptor**: You must know the four kinds of charity namely offering food, offering shelter, offering medicine, and offering shastra and give away according to the worth of the receptacle.

**The Initiate**: All right. I will do so.

**The preceptor**: You must meditate on and recite Pancha Namaskara Mantra thrice a day (in the morning, at noon, in the evening). Thrice best, twice (in the morning and evening) better. At the very least, recite it once a day, in the morning, 108 times or to your ability.

**The Initiate**: All right. I will recite it.

**The preceptor**: You must keep to the five Anu Vratas namely non-violence (ahimsa), truthfulness (sathya), not stealing (achourya), celibacy (brahmacharya) and non-possession (aparigraha).

**The Initiate**: All right. I will keep to them.

**The preceptor**: You must know and practice the three Guna Vratas namely Dig Vrata, Desha Vrata and Anarthadanda Vrata, and also the four Shiksha Vratas namely Saamaayika Proshadhavasa, Bhogopabhoga Parimana and Vaiyavrita

**The Initiate**: All right. I will know and practice them.

**The preceptor**: Ashtamoola Gunas, namely honey (madhu), liquor (madya), flesh (mamsa) and the fruits of ficus (atthi), peepul (aala), basari, goli, and arali should be renounced. Any fruit likely to contain worms should be renounced.

**The initiate**: All right. I will renounce them.

**The preceptor**: Onion, garlic, and all other eating roots should be renounced. Vegetables like snake gourd, elaichi, and gourd should be renounced. Eating left-overs should be avoided. Supping at night should also be renounced. (Eating at night in the name of upahara is prohibited.)

**The Initiate**: All right. I will renounce them.

**The preceptor**: Water should always be used after filtering.

**The initiate**: All right. I will do so.

**The preceptor**: The seven evils namely dice, flesh-eating, boozing, adultery, fornication, hunting and thieving should be renounced.

**The initiate**: All right. I will renounce them.

**The preceptor**: You should have no greed on possessions like fields, house, money and grains.

**The initiate**: All right. I will have no greed on them.

**The preceptor**: Dairy products like milk, butter and curd should not be consumed prior to fifteen days after the cow or she buffalo calves or, in the case of goat, the lambs fall.



**The initiate:** All right. I won't consume them

**The preceptor:** A student who has to concentrate on his studies should not divert his attention to worldly pleasures. He should keep to celibacy until he enters into family life. You should keep away from lust and sensual pleasures and concentrate on your studies.

**The initiate:** All right. I will do so.

The 25 taints (maladoshas):

Causes for 8 rivalries: Beauty, caste, clan, wealth, worship, knowledge, brawn and tapas.

8 shortcomings: Shanke (doubt), kamkshe (desire), vichikitse, moodhathe (folly), anupagoohana, infirmity (asthithethee karana), a vathsalya, a prabhavana

6 Anayathanas: The followers of Ku deva (false God), ku guru (False guru), ku shastra (false knowledge).

3 types of ignorance: Deva-mooda the (ignorance of true God), guru-moodathe (inability to distinguish the right guru), and loka-moodathe (ignorance about the universe).

The Mode of Conclusion

Offer flowers or water reciting the following mantras:

1. Om hram arhadbhyah swaha
2. Om hreem siddebhyah swaha
3. Om hroom sooribhyah swaha
4. Om hroum pathakebhyah swaha
5. Om hrah sadhubhyah swaha
6. Om hreem jinadharmebhyah swaha
7. Om hreem jinagamebhyah swaha
8. Om hreem jinabimbebhyah swaha
9. Om hreem jinachaithyalayebhyah swaha
10. Om hreem samyagdarshanaya swaha
11. Om hreem samyag jnanaya swaha
12. Om hreem samyak charithraya swaha

### Why recitation should be done 108 times

When we take to any endeavor, it takes the following stages and steps:

In the first stage there are 3 steps:

1. Samrambha: Make an idea of the job to be done.
2. Samarambha: Gather the tools needed to do the job.
3. Arambha: Set out to do the job.

In all these steps, the following three instruments are coordinated:

1. Mind.
2. Speech.

3. Limbs.

The next stage is:

1. Kritha: Carrying out the job.
2. Karitha: Getting the job done.
3. Approving the job done.

Each stage has 4 emotions accompanying them:

1. Anger (krodha)
2. Pride (maana)
3. Illusion (maya)
4. Greed (lobha)

Thus each action (karma) has  $3 \times 3 \times 3 \times 4 = 108$  limbs. Reciting the mantras 108 times annihilates (DESTROYES) karma.

The result of eight-fold worship (Ashtavidharchana WHY SHOULD WE DO):

1. Water (jalam): Whoever bathes the Lord God with waer flowing from the nose of gindi, washes away the three-fold affliction of birth, dotage and death. In a few number of births the dirt of his karma is washed away and he gets to salvation.
2. Sandal (gandha): Whoever worships the toes of Sri Jineshwara with sandal, kumkum and kesari acquires a fragrant body in his next births.
3. Akshatha: Whoever worships with fine, fragrant and unbroken rice attains everlasting moksha within a few births.
4. Flowers (pushpa): whoever worships with fragrant flowers like jasmine would be worshipped by celestial damsels – which means he attains the status of Indra or he is born in the Pushpak flight and enjoys boundless happiness.
5. Charu: Whoever offers paramanna (payasa) cooked with milk, sugar and ghee, waving it like arathi prospers, is freed from illness and diseases, enjoys happiness and becomes rich with money and grains.
6. Deepa: Whoever waves arathi lit with fine ghee and camphor gets an attractive and lustrous body.
7. Dhoopa: Whoever worships with dhoopa mixed with ten kinds of fragrant stuffs is adored by all in the world.
8. Fruits: Whoever offers to God fruits like juicy mango, orange, lemon and banana is fulfilled with all his desires and attains salvation in a few births.
9. Arghya: The virtuous soul who offers mixed with eight things like water and sandal, and also offers shanty-dhara to the feet of God, attains moksha in a few births.
10. Whoever holds flowers in his cupped palm and offers them to God lets go of all his sorrows. Which means all his worries are warded off.

OM SHANTHI



Live as if you were to die tomorrow. Learn as if you were to live forever.  
— Mahatma Gandhi



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**Non violence is the highest religion. True non-violence is not hurting any soul by action, in thoughts or by words.**

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The Jain Society of Greater Atlanta  
for the success of the 2015 Convention.**

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## TRAINING OF NON-VIOLENCE *by Dr. Samani Riju Prajna*

*Associate Professor*



To the development of non-violence, mere understanding of its theory does not suffice but practical experimentation is necessary. At present, for the training in violence billions and billions of rupees are spent and systematic training is given but no significance is given to training in

non-violence. As a result, the problems of violence are on increase. Acharya Tulsi was of opinion that the power of non-violence is not less than that of violence but what is needed is awakening of that power. Acharya Mahapragya said that 'the centers of violence situated in the brain must be transformed and center of non-violence must be empowered. For this Training in non-violence is most essential program.' The training is not confined to lecturing but it is to install the value in the behavior. Do not indulge in violence—This is mere lecture but to act non-violently is the conduct or behavioral aspect. For translating the theoretical aspect of non-violence into the behavioral aspect, systematic training is required. Acharya Mahapragya has given four dimensions of training is non-violence.

### Four Dimensions of Training in Non-Violence

They are as follows:

- (1) Change of heart
- (2) Change of attitude
- (3) Change in life style
- (4) Training in purity in livelihood.

#### Change of Heart

The first dimension of training in non-violence is change of heart. Here the word "heart" does not mean the physiological organ 'heart' but it has a significant meaning. Here it means 'Emotions or feelings. Ayurveda upholds that there are two hearts – one, besides the lungs and other is in the brain. The genesis of emotions is in limbic system, a part of the brain. Thus change in heart can be understood as training of brain. According to Acharya Mahapragya, change in heart means replacing the negative instincts with

the positive ones. Attachment, hatred, jealous, disgust etc. are negative emotions. Friendliness, compassion, mercifulness, love etc. are positive emotions. Generally it is believed that man takes to violence due to the demand of situation but actually it is not situation always responsible because many a times, even in exciting situation, one does not commit violence. Sometimes even in the absence of such agitating situation man becomes excited and commit violence. This proves that the situation is not the fundamental cause of violence; it can only be one of the factors. The fundamental cause is negative emotions.

They can also be named as basic instincts of human beings. The process of transformation of such emotions is called as change of heart. To bring about such kinds of emotional transformation 'Anupreksha' play a significant role. In 'Anupreksha', autosuggestion is given to the brain and whole body for relaxation and color meditation is synchronized with this process. Sound and color - both affect the unconscious mind. Through these processes the previous impressions, adopted habits and negative emotions get dissolved. Newer impressions, habits and emotions are built up.

### Change in Attitude

The second dimension of Training in non violence is - Change in attitude. Due to wrong outlook false concepts, absolute thinking and abstinence develop. These three are the prime causes of violence.

Today man is obsessed with false concepts. Upanishads states "na hi maanushaat shreshtaram hi kincit" i.e. nothing is superior to man. Believing in this, man thinks actually nothing is superior to him. As a result he started consuming natural resources blindly. This false concept caused several serious problems. Superfluous use of natural resources and extreme degradation of natural resources has created deadly conditions. Merely for cosmetics thousands of animals are getting killed every day. Environment has degraded and polluted to the extent that it would be difficult for future generations to survive.

The absolute thought of person has brought complexity in relations. The selfish attitude of 'I and mine' has narrowed down to the least extent. The relative promote the welfare of others with the self. Hunger agitates violence, intolerance. Hungry man would create dreadful condition that can cause disaster to me also. He can ruin me. Hence it is essential that we all develop together with the support of each other. If the outlook is perverted, we grow adamant towards our own truth neglecting the truth of others. Such attitude is the root cause of religious fanaticism.

To develop the right and relative attitude, it is essential to get trained with Anekant. Anekant can eliminate the false concepts, absolute thinking and abstinence. Change can occur merely by knowledge but it long practice to internalize and train the brain to remain positive. Following are the practices suggested by Acharya Mahapragya for the development of right attitude.

Concepts	Practices
Existence of opposites	Contemplation of Adjustment
Co-existence	Contemplation of Co-existence
Independence	Contemplation of Independence
Relativity	Contemplation of Relativity
Harmony	Contemplation of Harmony

### Change in Life Style

The third dimension of Training in non-violence is change in life style. At present man wish to become non-violent but does not want to change his life style. To become non-violent it is necessary to limit possessions and to get control over the possession consumeristic attitude must be changed. Uncontrolled consumerism fuels the fire of violence. The important maxim of change in life style is change in excessive comfortable and luxurious life style. Consumeristic life style is causing pollution. In the present scientific age, man cannot leave comforts but it should not cross the limit. Awakening of such wisdom is essential.

To become a non-violent person restraint must be given place in life, in the place of luxury. Actually restraint is life and restraint is the direct solution to the problem of violence. To develop non-violence, hard work and non-addiction must be inculcated in life. Earn much with least effort—this principle or outlook is increasing violence and

crimes. The intake of liquor and drugs also develop the criminal tendency and attitude.

In this way, to bring about a change in life style, the training of self-restraint, hard work, self-reliance and life free from addiction is necessary. The code of conduct prescribed in "Anuvrata" also can be a good basis for change in life style. Along with all these following contemplations are also beneficial for change in life.

1. Contemplation of Non-violence
2. Contemplation of Truth & Non stealing
3. Contemplation of Celibacy i.e. control over sexual desires
4. Contemplation of Limitation of possessions
5. Contemplation of Self-reliance
6. Contemplation of Addiction-free life.

### Purity in Livelihood and Training in Livelihood

The fourth dimension of training in non-violence is Purity in livelihood and training in livelihood. Since man possesses body, family etc. he has to fulfill the needs and nourish and protect them. To fulfill that purpose, he must earn but violent means of earning must be always avoided. The business that involves violence at large scale such as de-forestation, business of meat etc. must be avoided. Hence training in right livelihood stands as an important aspect of non-violence. Even after getting a job or setting a business, one should not become immoral. It is also considered important in non-violence.

Some people spend lavishly much out of what they earn. This makes poor's to sleep with empty stomach. Hence in Training in proper livelihood, on one had motivates for proper use of earnings and non-possession and on the other hand it secures other's livelihood.

These are the four dimensions of Training in non-violence among which change in heart begets change in attitude, which in turn begets change in life style. Inclusion of restraint in life begets purity in livelihood. All who believe in non-violence must take training in non-violence and inspire other to do so. This training can definitely re-establish the value of non-violence.







*"Have compassion towards all living beings"*

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## INTERPRETATION OF AHIMSA *by Acharya Shri Chandanaji*

In its most literal form Ahimsa is a Sanskrit term meaning non-violence, non-aggression, non-cruelty, peacefulness or the evasion of violent behavior in our thoughts, communication and action. Even though Ahimsa is considered by many as an ultimate path to peace, it is a demanding path to follow. It involves enormous mental strength and courage and eradication of one's inherent inborn instincts. This undoubtedly makes a challenging task for even the most intelligent creature on the planet.

In order to truly understand Ahimsa and the difficulties faced during its adoption and practice, one needs to understand the basic human psyche and the stages of its evolution. In the most recent of history, Man (Homo sapiens) can trace its ancestry to the hominids (or "great apes") within the animal kingdom. As Man progressed from being in its wild self in the jungles of Africa to a more civilized form of life, it left behind a lot of animalistic practices. However, human gene carried with itself certain basic animal tendencies of greed, anger and violence which came in handy at the time of its survival. Coupled with its ever widening pool of knowledge and command over its instincts, Man was now able to contain its animal instincts and release them as and when need arise. Even though Man accumulated several peaceful traits in its path to evolution, power of his brain made his animal instinct even sharper, cruel and violent.

Unlike animals, Man now used his brain to suppress the weakling and prolong violence for a much longer duration. Most common example of his violent instinct came in the form of subjugation or slavery. Formation of society soon led to creation of castes and religions. They became the most common weapons of dividing Man on the basis of his or her beliefs. And once the beliefs were threatened violence erupted. Mentally superior species slaved and tortured the weaker ones. Last 2000 years Man has faced a lot of periodic violence in form of Great Wars. However, evolution of Human mind has also led him to understand the negative effects of Violence and positive effects of being at

Peace or Equilibrium.

Time and again Great Souls "Tirthankaras" or Great Saints came by and propagated the concept of self-control, which would lead to non-violence in action and ultimately bring human beings at peace. It is the tendency of life in the entire universe to be at equilibrium. A disturbance in the balance leads to catastrophes & disruption in the circle of life. For human, on one hand disruption meant hunger, homelessness, diseases and un-timely death on the other hand peace meant, nourishment, stability and flow of insight. At least Man in its pragmatic self very well understands that violence occurs only when Man's Greed surpasses his Need. His greed for absolution in form of his unending thirst for respect, wealth and power leads to the most agonizing forms of violence.

Ahimsa is at core of Jainism and its philosophy. It is the most pure form of idea which revolves around being at equilibrium and attaining the real wealth in the universe i.e. true knowledge of the purpose of our existence.

### What is AHIMSA?

This is something we all inherently know, but don't always openly talk about or practice. Living involves death. Everything we do involves death in it. When we eat, breath, move, work in our gardens, or clean our homes, we engage in killing. To be in denial of this fact, is to be afraid of truth of life.

While this reality isn't the most pleasant to think about, it none-the-less exists. Instead of denying it, we embrace it. In fact, only when we understand the reality of death can we really practice ahimsa, because then, we have no choice but to live in undying gratitude. We begin to know what a precious gift life is; we see that life comes to each of us through an endless web of large and small deaths.

The true meaning of Ahimsa is not merely a vow to be non-violent. It can be seen another way. It can be seen as a pure acknowledgement of what it means to be alive. The real vow of non-violence is not, "I will never kill." It is, "Whatsoever I must take I am going to give back." This strong statement can be interpreted on a couple different levels.

The first level, although still profound, is the simpler of the two. It says, for everything we take from the earth, for every small death, we give back. We grow trees, keep away from killing in all possible ways, and try not to disturb life. It also means not using more than we have to, protecting species and ecosystems from human disaster and extinction, and recognizing what we use and where it comes from.

On a deeper level, the meaning of "whatsoever I must take I am going to give back" is a little more complex. It extends even to our own deaths. It is the acceptance of the fact that, eventually, we, too, must give back the life we have been given. How can we take life for granted, anymore?

"Whatsoever I must take I am going to give back" is true ahimsa. It means we recognize to live carefully, consciously, compassionately, and gratefully. We live in a way, which acknowledges we share this planet with many other lives, and everything we do on it has consequences. Then, we take from life humbly, and do not ask for what we cannot repay.

### Paradigms of Violence and how can we replace it with Ahimsa?

There is violence occurring everywhere. When there is a feeling of superiority and the tendency to suppress the other, violence erupts. On the contrary, when we reach out with caring and compassion to those who seem and act different than us, and respect their beliefs and practices, peace emerges. Man needs to understand that there is enough space in this world for conflicting thoughts to peacefully exist. This brings us to another important principle of "Anekantawada" or Multitudes of Opinion. Anekantawada is the most critical of elements, which can be used to enforce

Ahimsa. Man needs to understand that there can be multiple ways or perceptions to arrive at a common solution and his way need not be forced upon another.

As one can see, violence isn't always obvious. Most of the time it's a very subtle culprit. It comes in the subtle form of communication like "us" and "them", in our facial expressions, thoughts & beliefs, in the tone of our voices, in the consumption of animals, and much more. Of course, for this to make any sense we must believe that all life is sacred, deserves our respect and care, right down to the smallest molecule.

Isn't it interesting how war is used to 'create peace' as if somehow peace can be created through violence? The Indian mystic Osho said, "...and all politicians go on talking about peace -they prepare for war and they talk of peace. In fact they say, 'We are preparing for war to preserve peace.' Most irrational! If you are preparing for war, how can you preserve peace? To preserve peace one should prepare for peace." The great words of Bhagwan Mahavir, who said, "If you kill someone, it is yourself you kill. If you torment someone, it is yourself you torment. If you harm someone, it is yourself you harm." In other words, Instead of overpowering others we must overpower our animal instincts and ego.

"Nonviolence does not mean that we remain unresponsive to a problem. On the contrary, it is important to be fully engaged by searching for non-violent means to a problem. Key is that we must perform in a way that does not benefit us alone. We must not harm the interests of others. Nonviolence therefore is not merely the absence of violence. It involves a sense of compassion and caring for others feelings and beliefs. I strongly believe that we must promote such a concept of nonviolence at the level of the family as well as at the national and international levels. Each individual has the ability to contribute to such compassionate nonviolence.

How should we go about this? We can start with ourselves.



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We must try to develop greater perspective (Anekantawada). Usually when we face problems, we look at them from our own point of view. We even sometimes deliberately ignore other aspects of a situation. This often leads to negative consequences. However, it is very important for us to have a broader perspective.

We must come to realize that others are also part of our society. We can think of our society as a body, with arms and legs as parts of it. Of course, the arm is different from the leg; however, if something happens to the foot, the hand should reach down to help. Similarly, when something is wrong within our society, we must help.”

Here are a few simple ways you can incorporate ahimsa into your daily life:

Practice Truth. When we follow the path of truth, we abstain from misusing the resources meant for other’s use. Following truth we not only prevent ourselves from hurting others but enforce and propagate a sense of equality among all living beings of the planet.

Practice kindness. Be kind to those all around you: to your children, your parents, your neighbor, the waiter, the garbage man, a stranger, etc. Be kind to absolutely everyone –even if they aren’t nice to you. Violence cannot be overcome by violence. That would only create more violence. Therefore, be kind. By doing so you will overcome violence with peace by encouraging even the most criminal minded to follow the path of good deeds.

Value all life. As an example, consider other methods of pest control. Did you know that you can get rid of squirrels/ rats in your attic, bees on your front porch and ants in your kitchen without actually harming them?

Extend Ahimsa to other forms of life as well. Vegetarianism is ideal for Hindus, Buddhists and Jains. However, vegetarianism may not be for everyone. It’s a very personal commitment that takes a lot of courage and will. However, even if we’re not vegetarian, we can at least try to decrease

the amount of meat we eat. Eating meat requires the violent act of killing, of inflicting pain and fear on another creature. We are all energy and energy is affected by other energy. Thus, when we consume meat, not only are we being violent, but we are also consuming that animal’s energy and fear. In a sense, we are consuming violence. In the developed world we’ve detached ourselves from our food. We don’t see the life and death of the food we eat; therefore we give less value to it. There’s no doubt that if we were to hunt our own chickens, behead, deplume, gut and skin them that we’d have more respect for our food and value each and every portion of it much more. By only decreasing the amount of meat you consume, you can move closer to ahimsa.

Smile more. Did you know that by smiling you can actually make yourself happier? Not to mention others around you! Psychologists have learned that just as happiness causes people to smile, smiling also causes people to be happier. Go on and try it. Smile for 15 minutes every morning and see if you notice a difference in your mood. Believe it or not Buddhist monks do this as a form of meditation!

Once Gandhi ji was asked about what according to him is Ahimsa. He replied – *“Literally speaking, ahimsa means non-violence. But to me it has much higher, infinitely higher meaning. It means that you may not offend anybody; you may not harbor uncharitable thought, even in connection with those who consider your enemies. To one who follows this doctrine, there are no enemies. A man who believes in the efficacy of this doctrine finds in the ultimate stage, when he is about to reach the goal, the whole world at his feet. If you express your love- Ahimsa-in such a manner that it impresses itself indelibly upon your so called enemy, he must return that love.*

**This doctrine tells us that we may guard the honor of those under our charge by delivering our own lives into the hands of the man who would commit the sacrilege. And that requires far greater courage than delivering of blows.”**

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**An act of peace, no matter how small,  
is an act of hope.**



## JAINISM: the world of Compassion *by Dr. Sushil K. Jain*

WE, Jains have long embraced a sense of responsibility towards animals, and play a key role in taking care of them by either building and/ or supporting shelters, as well as rescuing and caring for sick and injured animals. We incorporate our Jain values of compassion and non-violence into our daily lives by eliminating meat, eggs, and often even milk products from our diets.

However, to take on the institutionalized cruelty affecting billions of animals on factory farms, puppy mills, research laboratories, and other industries around the world, we must increase our influence and express our concern and advocacy on behalf of animals in the halls of State & US congress, and parliaments of every country where Jains resides. We should incorporate our Jain values in corporate board rooms, and in our schools and work places by educating them on benefit of Plant based diet, ongoing cruelty towards animals. We should spread Jain values of compassion and non-violence not only by promoting them within our own communities, but by supporting animal protection efforts around the world. In 2010 alone, approximately 70 billion land animals were raised for food globally, along with an untold number of aquatic animals. The number of farmed land animals is expected to increase 85% percent by 2050, with a growing proportion of those animals raised on factory farms where they lack the ability to fully stretch their limbs, let alone walk or express many other important instincts and natural behaviors. The majority of this growth in farm animal populations is taking place in emerging economies like India, Philippines, and South & Central America.

India is amongst the top five producers of chicken and beef worldwide. The development of the country's dairy sector (India is the largest milk producing country in the world) has resulted in a growing number of male animals which can only be used for slaughter. As beef consumption is forbidden for a large proportion of Indians, most of the beef is exported.

Did you know that many of the products you and your family use every day are still tested on animals? Cosmetics like toothpaste and mascara are typically tested on rabbits and guinea pigs. The good news is that an increasing number of companies are turning to humane alternatives, so it's never been easier to find cruelty-free products. We should work to eliminate raising of animals for meat, eggs and milk by promoting plant base meals options.

Over the last ten (10) years advocacy on behalf of animals has resulted in following significant law changes in US:

- Thousands of government-owned chimpanzees who have spent most of her life in a laboratory enduring painful and traumatic experiments now live in centauries built by government. Thanks to modern research techniques and the support of the public, the tide is beginning to turn in favor of these sensitive and intelligent animals.
- Though many Indian states prohibit the slaughter of cows, illegal transport and slaughter of cattle within India is common. Several organizations in association with the Animal Welfare Board of India and local animal protection groups, conducts training programs aimed at building capacity of police officers and veterinary officers to enforce laws protecting cattle and other animals.
- India is also the third largest producer of eggs globally, most consumed domestically. Approximately 80 percent of India's 230 million egg laying hens are confined in barren battery cages that are so crowded; each bird has less space than a letter-sized sheet of paper on which to spend her entire life. Several states in India and neighboring Bhutan prohibit battery cages.

We Jains should promote vegetarian eating programs by providing grants and technical assistance to grass-roots groups that are promoting plant-based eating in communities.

Our advocacy strategies should involve creating partnerships with national and local governments and inter-governmental bodies, promoting humane education in schools and colleges, building the capacity of dedicated animal protection advocates around the world, and providing consumers from diverse cultural backgrounds the information and resources they need to make more humane choices.

I urge you to join our efforts. Meet with your state and national representatives about animal protection legislation being promoted by several organizations like PCRM (Physicians Committee for Responsible Medicine), Mercy for Animals, the HSUS (Humane Society International), PETA (People for Ethical Treatment of Animals), World Advocacy Animal Rights, Animal Protection, etc. and convince your local university or hospital cafeterias to go meatless at least one day a week, gather signatures.

**You Can Help Pets and Other Animals in Just One Day:** Pets, wildlife and other animals can't ask for better laws, but you can. Be their voice at Humane Lobby Day

### How Humane Lobby Day works?

At each Humane Lobby Day, organizers meet with attendees to walk them through the issues and share fact sheets. Then the advocates disperse to meet with legislators or members of their staff. The brief meetings generally don't leave time for wading into details, but advocates who aren't sure how to answer questions can offer to have organizer staff follow up with the information.

### Why Humane Lobby Day is important?

Lawmakers see a tremendous number of bills, a legislator may be silent on animal issues not because they don't care about animals, but because they haven't heard from constituents, she says. Humane Lobby Day gives advocates a chance to change those perceptions. In some cases, just a few phone calls can make a difference. These people are your neighbors, and you have an influence on them.

### Impact Testimonials:

After her first Humane Lobby Day, Prinita began working with state lawmakers to pass an elephant ivory and rhino horn ban in Maryland. "At the state level, you really can make a difference."

**Vivek G., Virginia:** "I had never lobbied before, so Humane Lobby Day was my chance to learn the process. My assignment was to talk about a roadside zoos bill. The next day, one of my delegates from our District signed on as a co-sponsor."

**Anushka T., Tennessee:** "I attended Humane Lobby Day for the first time this year, having no idea what to expect. I was thrilled to meet both of my state legislators, as well as many other animal welfare advocates just like me. I'm now the District Leader in my area, and I really feel I've found my niche in advocating for humane treatment of animals through our legislative process."

**Haydon K. (15), Kentucky:** "I have enjoyed attending Humane Lobby Day with my mom and one of our rescued dogs. Kentucky has the weakest laws in the country for animals. I am hoping to help change that by the time I am an adult."

"At Humane Lobby Day, many of us are making our voices heard; it's empowering!" - **Sharlene F., Indiana**  
**Ruth S., New Jersey:** "I came to lobby day as an animal rescuer and left as an animal advocate who later convinced my town to implement a trap-neuter-return program in lieu of killing Deers (and that was just the beginning)."

**Jatin R., Connecticut:** "Humane Lobby Day not only helped me learn how to make laws that help animals, but it was a great networking opportunity with people from all over the state who, like me, care about animals!"  
**Robert M., Arizona:** "It was a great day all by itself, but it also proved to be a gateway for me. Heartened by my Humane Lobby Day experience, and now knowing my way around the state capitol offices, I began to attend hearings on animal protection bills and to communicate with my representatives."



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\*\*Kiran & Madhu Kamdar Have been Residents of ATLANTA, GEORGIA since 1986

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—Parents bring their Children regardless of their ages for Pujas & Pathshala

—Devoted Pathshala Teachers giving their Precious time on Sunday's so Our little Ones grow up & Continue Jain Philosophy

— Last But Not least "ALL THE VOLUNTEERS just not in "ATLANTA" but ALL AROUND THE WORLD GIVING THEIR VERY BEST to Jainism

Jai Jinendra & Wishing the Very Best to All Jains & Non-Jains

Kiran & Madhu Kamdar & their Children & Grand Children

ATLANTA, Georgia - Jaina Convention, July 2015

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Jiten & Virbala  
Jain

Manhar & Mukta  
Parekh

Kiran & Brinda  
Shah

*Kind words can be  
 short & easy to speak,  
 but their echoes are truly  
 endless.*

-- Mother Theresa





## FOOD, SHOES AND PENCILS – AHIMSA IN OUR DAILY LIFE *by Smriti Shah*

It's the end of the spring semester and crunch time for final exams. Raj, Tina, Abhi, Vishal, Nick, Ben and Steven are floor mates. This tightknit group frequently studies together on the second floor lounge, often gets coffee together and looks out for one another. It's 7:00pm and you can hear their stomachs growling. They pack up their books and see Tom, Steven's roommate, walking by. Tina invites Tom to join them for dinner. Tom makes an excuse for not going with them and walks away. Steven makes a comment to the group, you know Tom's been skipping meals and hasn't been able to concentrate on his work. He sleeps a lot. Raj asks the group to wait a minute and heads towards Tom. Raj in his inquisitive way asks Tom about dinner and Tom says he just isn't hungry. The group heads to the dining hall down the street.

Raj knows that towards the end of the semester many of his friends have run out of meal points and will ask, "Hey, can you swipe me in". Raj thought, maybe Tom didn't have any meal points left. The next day at breakfast, Raj asks Tom to join them and asks, "Come on, it's on me". Tom looks at the floor and just utters "No, you go ahead." That afternoon, Raj asks Tom to come to Target with him to buy some snacks for their evening study session. Tom agrees. They take the bus to Target. Raj asks what if we get some bread, peanut butter, jelly and granola bars. Tom says that sounds good. Raj pays for the groceries and as they walk out the door, Raj hands the bags to him. Tom grabs the bags as they continue walking to the bus stop trying to be helpful. On the bus, Raj tells Tom, "Buddy, this is for you. We have two weeks left and you need to eat something and pass the finals. You don't have to say anything." Tom was astonished and had tears in his eyes.

It's 7:00am on Thursday and Rita is driving through some tough traffic on her way to the homeless shelter. This is her routine every Thursday along with two other volunteers of Tender Care Community Outreach

Program (TCCOP). She meets Sheela and Nina in the front and asks if they have everything. They unload their cars and set the tables with bagels, orange juice and fruit. The residents are waiting anxiously for them to finish. Rita says, "Good morning." The residents line up quickly and grab their breakfast. Nina notices Anna, one of the residents. She comments to Sheela and Rita, "Have you noticed that Anna wears the same shirt and pair of pants every week." Sheela notices her shoes and says, "Anna really needs a pair of new shoes. How can she be comfortable in the tattered shoes?" Rita noticed Orlando doesn't have a good pair of shoes either. Orlando has lived in this shelter for at least eight years. The supervisor at the shelter has often mentioned that Orlando hasn't spoken a single word since he has been here. The three ladies huddled by the coffee pot and started guessing their shoes sizes.

The following Thursday, Rita brought two shoeboxes, size 6 ladies flats and size 8 men's loafers. Rita gives the shoe box to Anna. She at first looked blanked faced and was quite surprised to receive new pair of shoes. She tried them on but did not say anything and walked away. Rita observed her putting the shoes away neatly in her bag. Rita started to wonder why she isn't wearing the shoes. Did they not fit her? Anna spoke no English so how could she find out. She asked one of the supervisors at the shelter and he said that the shoes fit her and she was so grateful that she will take them to church on Sunday first and then start wearing them.

Every week, Nina greets each of the residents she meets with a smile and "Good Morning". Each week, Orlando just stares at her and keeps walking. This morning, Nina gives the size 8 shoes to Orlando who takes the box, looks at Nina but does not say anything and walks off to his room. The following week, again Nina says, "Good Morning". Orlando's eyes look straight at Nina and he utters, "Good Morning." The

TCCOP volunteers, staff, and residents look on in amazement that Orlando spoke after so many years. TCCOP of Anekant Community Center (ACC) is active through Jain Center of Southern California. The group of volunteers assists local community members, homeless shelters and schools through the following activities:

Meals - Provides weekly breakfast and monthly Lunches and Dinner to Homeless people in Southern California.

Service - volunteers help and spend time with senior and community members who are sick in the hospitals, senior homes and/or Hospice.

Organize Drives – collect and distribute school supplies, toys, gently used clothing, non-perishable food items with local charities

Maria, General Manager, of a large multi-national corporation often travels internationally to attend meetings and conferences. She plans to travel to India. Her company sponsors twenty schools including schools for orphans. She had heard the children at these schools needed pencils. She had a conversation with her children about buying pencils for and distributing them herself at the schools. Her children noticed that in their room, there were many packs of pencils, markers and crayons which were still unopened. They decided to donate these to the children. Maria's children also started collections at their school. The word also spread through the offices of Maria's division and employees started bringing not only pencils but other school supplies. Before the end of the week, there were piles of pencils, markers, crayons, paper, and other school supplies outside of Maria's office. While on her flight to India, Maria felt truly humbled and inspired by the generosity of her children, their classmates and her colleagues. This conversation with her kids initiated a nationwide effort that resulted in 6 suitcases and 6 boxes of contributed school supplies...literally hundreds of pounds.

What do these stories of food, shoes and pencils have in common? These are simple examples of ahimsa. In very simple terms, Ahimsa is DO NO HARM (dukh)...do no harm to any living being by your thoughts, speech or body/actions. If you are able to, provide happiness (sukh), friendship and practice compassion.

Why practice compassion?

"If you want others to be happy, practice compassion. If you want to be happy, practice compassion." - Dalai Lama

"Compassion to others is compassion to one's self."  
- Bhagwan Mahavira

Compassion, a pillar of Jain religion, is the basis for ahimsa, a core virtue. Compassion is an emotion that we feel in response to the suffering of others that motivates a desire to help. The etymology of "compassion" in Latin, meaning "co-suffering," it is more than empathy; it is a desire to alleviate or reduce another's suffering. It is not pity but to understand the pain and unhappiness that others are experiencing. We are ingrained to have compassion to all living beings, whether a friend, a foe or a stranger. It is one of the few practices that will bring immediate and long term happiness to our lives.

There are physical, emotional and spiritual benefits of practicing compassion. There are scientific studies that suggest there are physical benefits to practicing compassion — people who practice it produce more DHEA, a hormone that counteracts the aging process, and less cortisol, the "stress hormone." The main benefit is that compassion helps you to be happier, and brings others around you to be more happy. If we agree that it is a common aim of each of us to strive to be happy, then compassion is one of the main tools for achieving that happiness. It is therefore important that we cultivate compassion in our lives and practice compassion every day.







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*Do not wait for extraordinary  
circumstances to do good action;  
try to use ordinary situations.*

-- Jean Paul Richter

## With Best Wishes & Compliments

*The ordinary acts we practice  
everyday at home are of  
more importance to the soul  
than their simplicity  
might suggest.*

-- Thomas Moore



Anil & Madhu  
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Rajen Doshi  
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Shah





**Let's participate in  
Shree Shatrunjay Mahatirth 99 Yatra project in 2016  
"A Golden opportunity of life time & Second time in  
North America**

Shree Adinathya Namah:  
Shree Sangh Invitation  
**FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA**  
will organize  
**Shree Shatrunjay Mahatirth - 99 Yatra in 2016 / 17**

Jai Jinendra !

The ninety-nine yatra will be performed under the guidance of

**Acharya Bhagwant**

(Name will be announce later on)

and

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

**USA 99 Yatra COMMITTEE**  
Arvind R. Shah Chairman  
(248)-828-1736

Arvind V. Shah (248) 681-5233, Sharad R. Shah (248) 879-6981,  
Praful L. Shah (248) 851-1978, Kayvan Nandu 011-91-9819979968

Tentative Dharmashala- Shree Mewad Bhavan, Palitana, India  
Western Style (2 Person Occupancy)

Tentative Date :

**November 14<sup>th</sup> 2016 through January 13<sup>th</sup> 2017**

99 Yatra Starts on Monday,  
14<sup>th</sup> November 2016  
Kartiki Punam

Malaropan & 99 Yatra  
Celebration on Sat. 24th &  
Sun. 25th December 2016

99 Yatra Purnahuti  
13th January 2017

**Estimated Cost : \$1200 per yatri (Food & Lodging Only)**

Please Register with : Arvind R. Shah Chairman, JAINA 99 Yatra 2016 Project (248)-828-1736 (H)  
(248)-835-7395 (C) E-mail : ashah\_1941@yahoo.com

**Last Date for Registration July 31<sup>st</sup>, 2016**

**Shree Adinath Namah**

**Shree Shatrunjay Mahatirth  
99 Yatra 2016**

**2016 JAINA 99 YATRA**

**SPONSORSHIP INFORMATION**

**Description of Sponsorship Benefits**

The Shree Shatrunjay Mahatirth 99 Yatra in 2016 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 [Eight 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 sadhis.
- Sponsors will wear a sash in recognition for their generosity.
- Sponsors will be identified to all yatri 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 yatri 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 sadhis.
- 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 yatri during a celebration in December.





## Shree Adinath Namah

### Shree Shatrunjay Mahatirth 99 Yatra 2016

#### 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  
6738 Woodcrest Dr. , Troy, MI 48098



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### Tirth Darshan



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## “WELLNESS” IN THE JAIN DICTIONARY

Jain Center of Southern California (JCSC) in 2012 was challenged by Sarva Mangal Family Trust “SMFT” to measure the health profiles of the members in Southern California and what can be done to improve? It was a pilot project to get mass involvement in the wellness.

It was observed - Incidence of Heart Disease is 4 times greater in South Asians compared to Caucasians. 50% of South Asians with Heart Disease are under the age of 50. Every third diabetic in the world is Indian. Risk of Type 2 diabetes is four times higher in Indians. Nearly half of Indians have Central Obesity. South Asians have inherited genes with high risk of diseases, Poor diet, and Bad lifestyle choices! Some of our top priorities are Family, Career, Academics, Social and Cultural involvement.

What happened to Nutrition and Physical activity? Our Diet consisted of refined Carbohydrates and saturated fats with minimal raw vegetables and fruits. We have adopted sedentary life with minimal physical activities. Based on a lead from South Asian Heart Center in Northern California the study was conducted. Dr. Jayesh Shah and Dr. Nitin Shah supervised the team of medical and non-medical volunteers for a six-month study from May to November of 2012. More than 500 people voluntarily participated in the study that has resulted into great awareness of Wellness at JCSC.

Participants had their Biometrics (height, weight, BMI, Heart rate and BP measured) and blood tests to measure blood Lipid Profile and Glucose were performed on day 1 and also after six months, Vitamin B12 and Vitamin D were also measured at six months. First ever Website of Wellness for Jains has been developed for mass communication and connectivity including storing health data within HIPPA Guidelines. Most of the data are available on [www.JCSCwellness.org](http://www.JCSCwellness.org).

***“The overall disease burden in a given population generally undergoes a more dramatic reduction when a large segment of the population adopts small improvements in health behaviors than when a small segment of the population adopts large improvements.”***  
**Dr. G. Rose**

The results were eye opener – 62% were overweight, 48% at risk of Heart Disease, 42% Pre-diabetic, 15% diabetic. Jains wellness score is similar to the bottom 30% of income strata of Americans.

It did raise many questions - Is Wellness of members as important as religious activity? Do Religious and Wellness activities co-exist? Can we offer appropriate healthy meals at all temple sponsored events? Should we as Jains do something? Do nothing and let our 25-45 years age group pass same (genes) diet habits and life style to next generation? Cycle can repeat as

has been for long time.

So it was decided to execute a community initiative for longer and healthier life and alert those who are at high risk as early as possible. We took following actions for six months:

1. Doctors to alert pre-Diabetic, and at greater Cardiac Risk people
2. Help reduce high stress; common among immigrants
3. Recommended “Healthy Meals” at all temple sponsored activities with at least 35% meals should have 35% less calories – basically reduce fried food, sugary sweets and add fruits plus high protein items such as Greek Yogurts.
4. Exercise, yoga classes and walking clubs were sponsored.
5. Lectures from health experts were arranged and Dietitians made recommendations of super foods and proper healthy recipes.
6. Cooking demonstrations were held

### **We used the following tools:**

1. Developed a website connecting all activities
2. Emails were sent weekly
3. Health guide and weekly challenges were made for Exercise, Nutrition, Stress Management and proper rest
4. Offered services to measure BP, Heart Rate, Weight and calculate BMI every other Sunday.

### **Results at the end of 6 months:**

1. Total loss of weight 2-6% for 202 participants while 88 gained 1-5% and net result was 1.67% total BMI reduction for the group (1.53% for female vs 1.81% for male members).
2. HDL, LDL, Triglycerides were documented. Glucose and A1C results pointed out that roughly half are at risk of pre-diabetics or diabetics.
3. Vitamin D - 71% were deficient - Vitamin D helps the body absorb calcium and phosphorous. Vitamin D deficiency causes pain, hormone problems, muscle and bone weakness, calcium deficiency and more. Essential for women of every age.
4. Vitamin B12 - Only 5% were deficient. Vitamin B12 helps make blood cells and maintains a healthy nervous system and Reduces risk of anemia. Vegetarians have a higher risk of developing anemia and should take a supplement.

We surveyed the participants at the end of six months and learned that wellness should be important for religious organizations to help its congregation. Involvement of second generation Jains are very important. Healthy Cooking classes should be offered and food served at Jain Centers must change.

**From Challenger’s (SMFT) observation** – *Board of Directors/Trustees and Executive Committees of each Center must be involved and take drastic steps to improve health of its community.*

**Remember Buddha Philosophy** – *“A healthy Mind can only be in Healthy Body”*



**JAINA has agreed to form Wellness Committee to preach and promote Wellness.**

Help full video

Eat, Fast and Live Longer – Horizon [http://www.dailymotion.com/video/xvdbtt\\_eat-fast-live-longer-hd\\_shortfilms](http://www.dailymotion.com/video/xvdbtt_eat-fast-live-longer-hd_shortfilms)

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## JAINA JIVDAYA COMMITTEE

**Goal:** Jivdaya committee's main goal is to save animals from slaughter house, to provide nutrition, water, and healthcare for animals in India as well as in USA by providing funding for:

- Buying fodder for animals & veterinary care.
- Building new sheds & maintaining existing sheds of panjarapoles,
- Developing new grass fields and water wells.
- Promoting our core values "Live & Let Live" and to follow Ahinsa with emphasize on "Animal's life Matters" in USA.

Jivdaya committee also tries to Increase awareness about importance of Jivdaya in our daily life, cruelty and suffering animals are going through to meet our needs and what each of us should do to let those animals leave to their fullest.

**Guidelines:** Any donation with a goal to provide welfare of animals is acceptable. Jaina Treasurer issues donation receipts to all donors for donation of \$250 or more at the end of the year. Following documents are requested from each prospective Panjarapole before sending donation of \$2500 or more.

- Tax Exempt certificate and Reserve Bank's permission to accept foreign donation
- 3 years' Audited financial Statements
- Trustee's name, address and contact details and relation with Panjarapole if any
- Photos of the panjarapole/animals, brochures etc.
- Projects done by the Panjarapole and current project planning to take.

JAINA designated review committee reviews above information for the approval. Donation will be sent to that organization only after approval.

To send donation to your choice of Animal Welfare related organization, please submit above information to Jivdaya committee chair. Additional confirmation is also requested that individual donor is neither related to that organization nor to any of the trustee. Upon approval of the review committee, donation will be sent to your choice of organization. Individual donor has to incur Jaina approved administration fee. *For sending Jivdaya donation to your choice of Charity, & take charitable deduction, please contact Rita Sheth, Jivdaya Committee Chair, at [jainajivdaya@gmail.com](mailto:jainajivdaya@gmail.com) or by phone (918)398-6024.*

**2015 - 2016 Vision:** On an ongoing basis Jivdaya Committee tries to find projects as per JAINA Jivdaya goal in USA and India. Each year, Jivdaya committee receives appeals from panjarapoles across India and USA. Following projects are under initial review at this point:

1. Help to build lake and convert 25 acre land to fertile land for growing grass for 500+ animals for 3 months, Cost Rs 7 Lakh (\$11,500) & to build a shed, Cost Rs 1.5 Lakh (\$ 2,500)
2. Deesa Panjarapole - Build sheds and storage building - Cost Rs 6 Lakh (\$ 10,000)
3. Supporting various animal shelters and promoting Ahinsa in USA (\$ 5,000)
4. Vardhamn Parivar – To Support panjarapoles in Kutch and Gujarat as per needed basis for the providing Grass and medical needs – (\$ 5,000)
5. Radhanpur Panjarapole – We are working with them for last two years for supporting various panjarapoles in North Gujarat and Rajasthan, as per needed basis for the providing Grass and medical needs (\$ 5,000) & build an additional shed for 150 animals - Cost Rs 2.5 Lakh, (\$4,000)

**For Contact information of Jivdaya Committee Members:**

visit [jaina.org](http://jaina.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!



Visit [www.jaina.org](http://www.jaina.org) for more information.





## YJA - Young Jains of America

Jai Jinendra! Young Jains of America ("YJA") welcomes you to Youth Activities at the 2015 JAINA Convention. This is the second time YJA has had the opportunity to host Youth Activities, and we couldn't be more excited for this year's convention. Our committee members have worked hard to provide the best experience for Jain youth between the ages of 14-20. We would like to thank JAINA for their unwavering support and guidance.

YJA's mission is to be recognized nationally and internationally as an umbrella Jain youth organization for establishing a network for and among youth to share Jain heritage and religion. To accomplish this, we bring Jain youth together for volunteer events, national dinners, and regional retreats. Additionally, YJA conventions are held biennially, gathering youth, speakers, adult volunteers, and Jain dignitaries together to raise awareness about Jain ideals and principles in North America and the world. Our 2016 YJA Convention location will be revealed soon, so please make sure you are signed-up for our e-mail marketing list. Visit [www.yja.org](http://www.yja.org) for more information.

YJA is always looking for sponsors for future YJA events, as a business or as an individual, and we welcome donations of all sizes to support our monthly webinars, regional retreats, and various Jain related projects. Please consider supporting our efforts with a personal contribution to YJA today. A contribution of any amount will provide tremendous support to instill a sense of community among youth about their Jain heritage. The ultimate goal of the YJA Executive Board is to prepare today's Jain youth to become tomorrow's Jain leaders. For more information, please e-mail us at [fundraising@yja.org](mailto:fundraising@yja.org) or visit [www.yja.org](http://www.yja.org), visit our booth, or stop one of the many YJA Executive Board Members or representatives at the JAINA Convention. We look forward to hearing from you or seeing you at a future YJA event or convention.

Thank you,  
The 2014-2015 YJA Executive Board



Like us on Facebook: <http://www.facebook.com/YoungJains>  
Follow us on Instagram: @YoungJainsofAmerica  
Follow us on Twitter: @YJATweets



## Young Jain Professionals

Young Jain Professionals (YJP) is an organization focused primarily on professional development and networking events, spiritual development programming, and community service initiatives for young Jain professionals ages 24 - 42. Our membership has increased dramatically: we have over 1,400 email subscribers, nearly 1,000 Facebook "likes," and over 300 members on YJP's LinkedIn group.

YJP continues to advance its goals including: solidifying infrastructure in terms of its Executive Board, finance, public relations, and event management; rebranding YJP's technology and communications; increasing national awareness of YJP with 50+ events; and collaborating with local Jain Centers including Mahavir Jayanti celebrations, community service, and youth participation in religious events. We hope that you join us at our next event in your area!







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શ્રી સદ્ગુરુ ભગવંત.

દેહ છતાં જેની દશા,  
વર્તે દેહાવીત;  
તે જ્ઞાનીના ચરણમાં,  
હો વંદન અગણિત.

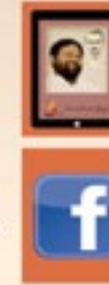


### Sadguru Enlightens

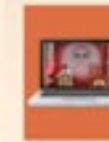
Drench in the Wisdom of Pujya Gurudevshri Rakeshbhai



**TV Channels:** Watch Pujya Gurudevshri Rakeshbhai's pravachans on television. For details, visit [www.shrimadrajchandramission.org/sadguru-enlightens](http://www.shrimadrajchandramission.org/sadguru-enlightens)



**Mobile App:** View and download pravachans and elevating events. For instructions, visit [www.shrimadrajchandramission.org/sadguru-enlightens-app](http://www.shrimadrajchandramission.org/sadguru-enlightens-app)



**Webcast:** Pravachans and various spiritual programmes of the Mission are webcast, free of cost. To view, log on to [www.shrimadrajchandramission.org/webcast](http://www.shrimadrajchandramission.org/webcast)



**Social Media:** Follow Pujya Gurudevshri Rakeshbhai on [www.speakingtree.in](http://www.speakingtree.in) and get latest Mission updates on [www.facebook.com/shrimadrajchandramission](http://www.facebook.com/shrimadrajchandramission)



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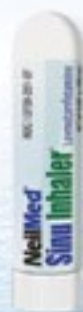
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