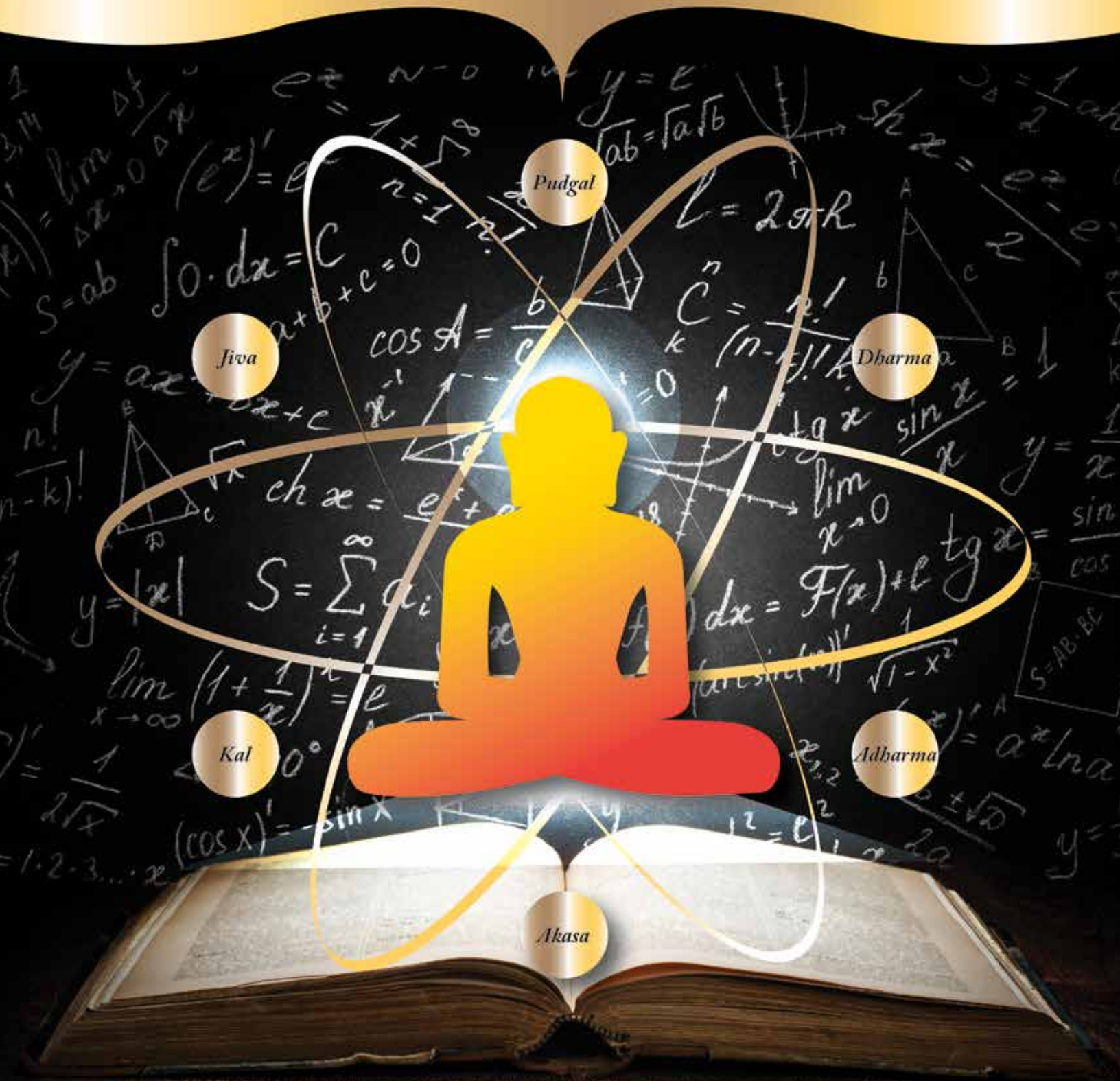




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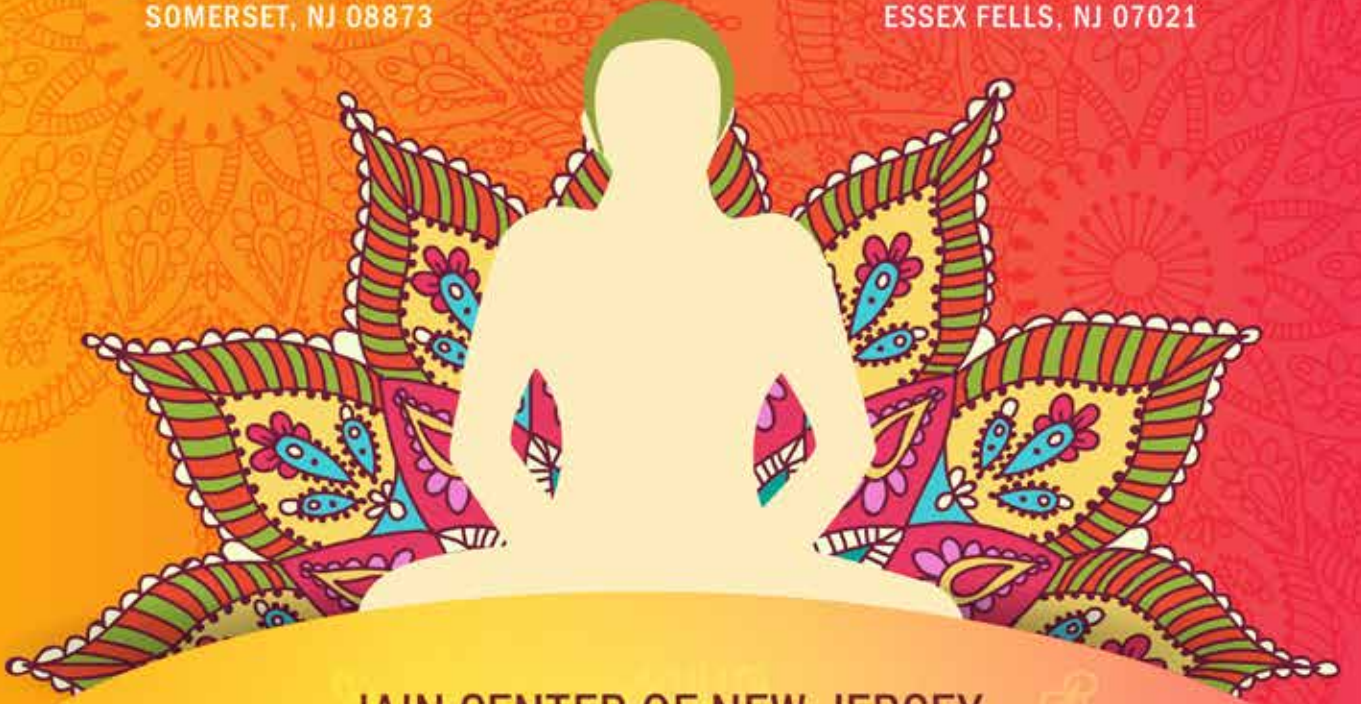
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Guru Divo Guru Devta Guru Vin Ghor Andharje Guruvani Vegda Je Talvalia Sansar

Muni Padmaharsh Vijayji M.s.

Today I got an opportunity to share my journey from ANUJ (My Sansari Name) to MUNI PADMAHARSH VIJAYJI for "JAINA PUBLICATION"

I was born as ANUJ to my loving father Mr. ASHOK SHAH and caring mother Mrs. REKHA SHAH on 18th May 1985. My upbringing was done by my parents and other family members in very loving, caring and well cultured environment. As the days passed, my parents started nourishing me with good family values and culture. Simultaneously they also planted seeds of religious values in my life. At that time, they never knew that the seeds they are sowing in me will one day grow in such a big plant and I will choose to walk on the path shown by BHAGWAN MAHAVIR...

I did my schooling from MODERN SCHOOL in SOUTH MUMBAI, in GUJARATI MEDIUM. I was very bright student and got first or second grade throughout my entire schooling. My nature during those days was that of a shy and introvert person, and that remained same until I came to USA .Being a youngest member of the family, I was pampered a lot, and all my demands were fulfilled in no time. After passing 10th Grade, I joined father conceicao rodrigues college of engineering in BANDRA, MUMBAI for pursuing PRODUCTION ENGINEERING. I decided to pursue my Masters in Industrial Engineering from NYU Polytechnic University.

Staying away from family helped me to improve my decision making ability, as there was no one else to take decisions for me whether good or bad. Another thing I was missing there was to go to DERASAR. There was no Jain derasar in Borough of Brooklyn where I was living. It was not possible for me to go to derasar everyday as it was 10 miles away from my home and taking at least 1.5 hours in subway one way journey. So I decided to visit derasar every weekend mandatorily and whenever time permitted during weekdays. I understood the true value of religion in those days. My studies started in university and I started working hard to achieve good grades. I maintained 4.0 GPA throughout my graduation successfully.

By doing all this activities superficially, I was missing something in deep heart, and that was my Derasar, my Bhagwan, and my Religion. After my graduation I got a job in SIEMENS INDUSTRIES INC. as a Quality Engineer in New York. So I decided to move near Jain Derasar in Queens Borough. As soon as I moved there, I came in contact with Jain community and I started taking part in Derasar activities. I became right hand of Mrs. Kalpana Gandhi (The President of Jain Centre of America's at that time).

She started sharing her religious responsibility with me and Alpaben. We also helped her in successfully executing all religious and cultural events. After seeing my deep involvement, she suggested my name as religious coordinator in JCA and that was an achievement for me. I also became pathshala teacher and successfully handled pathshala for 2 consecutive years till I moved back to India. We together organised cultural events for mahavir janma kalyanakand also wrote and directed skits. By running a pathshala, I also started enhancing my religious knowledge and went in depth of it. Along with leading a religious life, I also enjoyed my social life in NYC to the fullest like going night out with friends and parties. By indulging in all

this activities, I never forget my values. I successfully maintained balance between religion and social life. But today looking back at that life, I would definitely say that my religious roots became stronger after going to USA. Many ups and downs came in my life but my religious beliefs bailed me out of those situations.

My urge for religion became so strong that one day I decided to come back to INDIA. I had strong thought in my mind to find a “GURU” from whom I get good knowledge about Jainism. After coming back, I started spending more time in derasar and reading religious books. At the same time I was in search of GURU. I started going in vyakhyan (religious discourse) to get knowledge. During charturmas I came in contact with Acharya Shri Vijay Padmajay Surishwarji Maharaj (Then Ganivarya padmajay Vijay M.S.). I attended all his vyakhyan during charturmas and started studying sutra’s with him. I accepted him as GURU but I never told him about it until I joined him. Somewhere deep in my heart I had urge to take diksha but I knew that my family will not support me for taking this decision so I didn’t express my feelings with anyone. One day while studying sutra with my Gurumaharaj, we started chatting and during conversation I started my feeling for taking diksha with him. He thoroughly made me understood that how difficult this path is and I firmly said that I want to walk on that path. He advised me to do two things; one is to find GURU and second is to convince family members. First thing was easy for me as I had accepted him as my GURU from heart so I conveyed my feelings for him. But conveying my decision and convincing my family was a herculean task for me. With his support, I expressed my feelings with my parents on the day of Gyan Panchami. They were very saddened and unhappy about my decision but since I was firm, I left home to get trained for becoming monk on day of Charturmas Parivartan. On that day, my journey started as “MUMUKSHU” (Person who is going to take Sanyas). Due to my firmness and determination, I was able to convince my parents and other family members and by bhagwan Mahavir’s grace, on the auspicious day of MAUN AGYARAS (10th December 2016) I took new birth and became MUNI PADMAHARSH VIJAYJI from mumukshu Anuj. Here I would like to express my gratitude to Ms. Nisha Kapasi who also took diksha who planted seeds of vairagya in my soul. We did lot of satsang (religious discussion) together until she took diksha.

Everyone says being a monk is very difficult and to maintain one’s soul and mind in diksha is like to walk on the edge of sword. But being a matured person I have seen & experienced both life (as sansari & monk); I can definitely say that life of a monk is much easier to live. Life of a common man is like a maze. Every morning he wakes up with new responsibilities and tensions. He struggles to lead and live his life happily. He searches for happiness in outside world but he doesn’t understand that real happiness lies in his soul. Whereas though a monk is a part of society, he lives his internal life. He is happy doing his own aaradhana. He has no connection with outside world.

I would like to take this opportunity to advise that do not find happiness in outside world; do not sacrifice this human life for fulfilment of other’s wishes. I am not saying that you run away from your duties and responsibilities but maintain balance between your external and internal lives. Spend some time for yourself. Try to find real happiness inside. Do your soul searching. Do what your soul likes to do and not what others like you to do. Have little faith in GOD. Try to walk on the path shown by him. Not everyone can take diksha but try to adopt and adapt to some principles of Jainism in your day to day life. Once your soul takes firm decisions for you, no barrier can stop you.

If I have said anything against VITRAG PARMATMA, then I would like to say
“MICHACHHAMI DUKKADAM”

GURU CHARANSEVAK





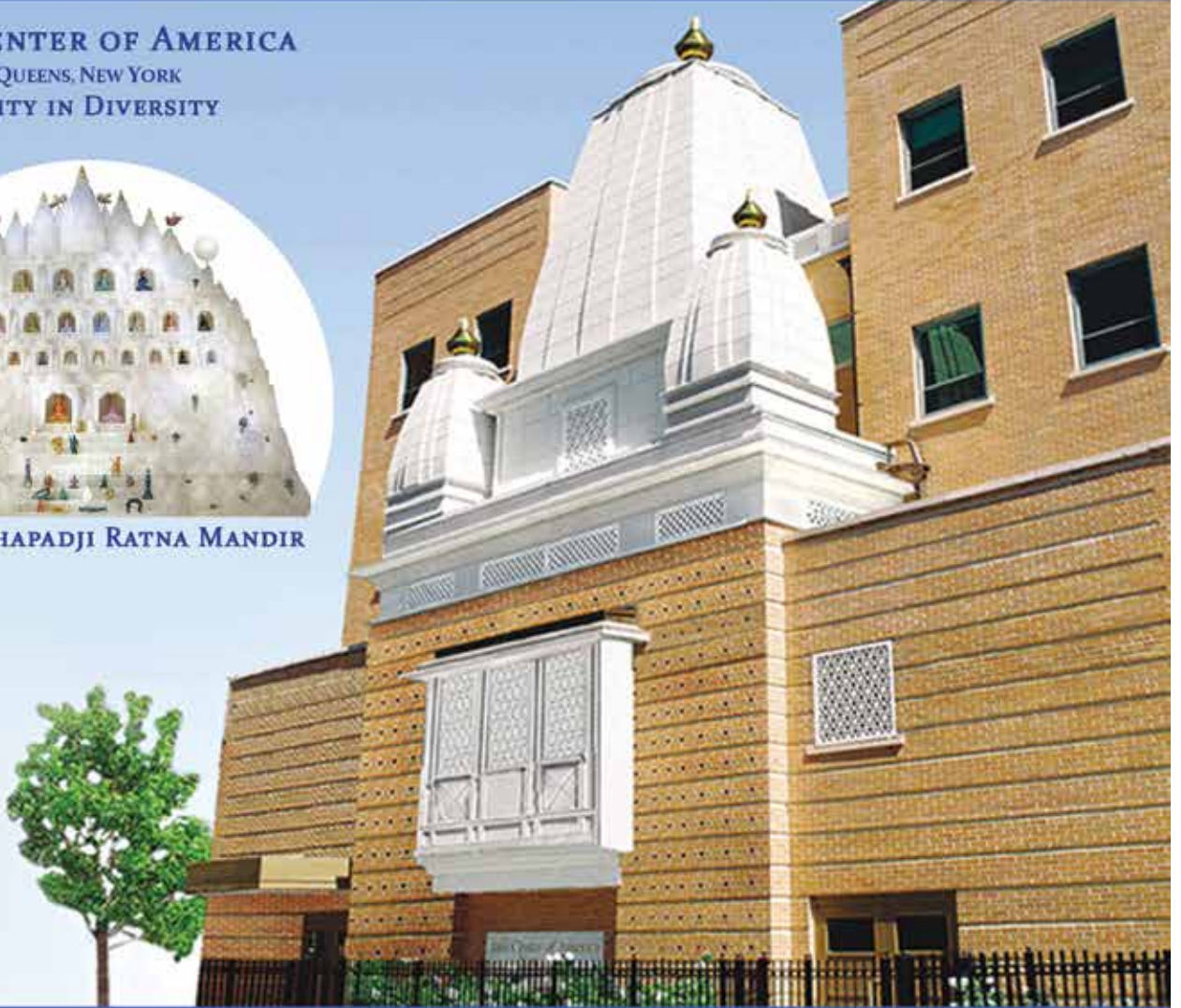
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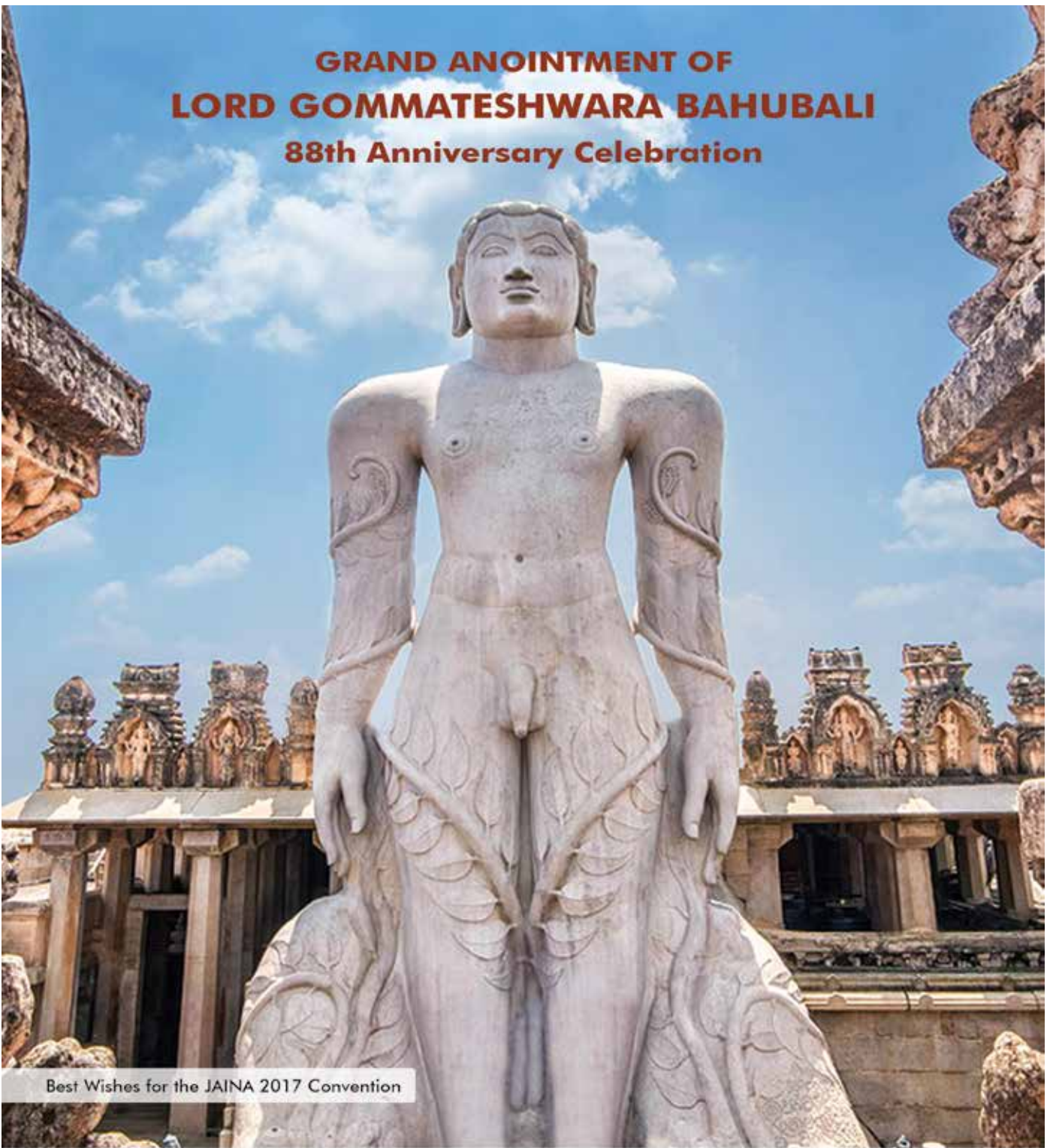


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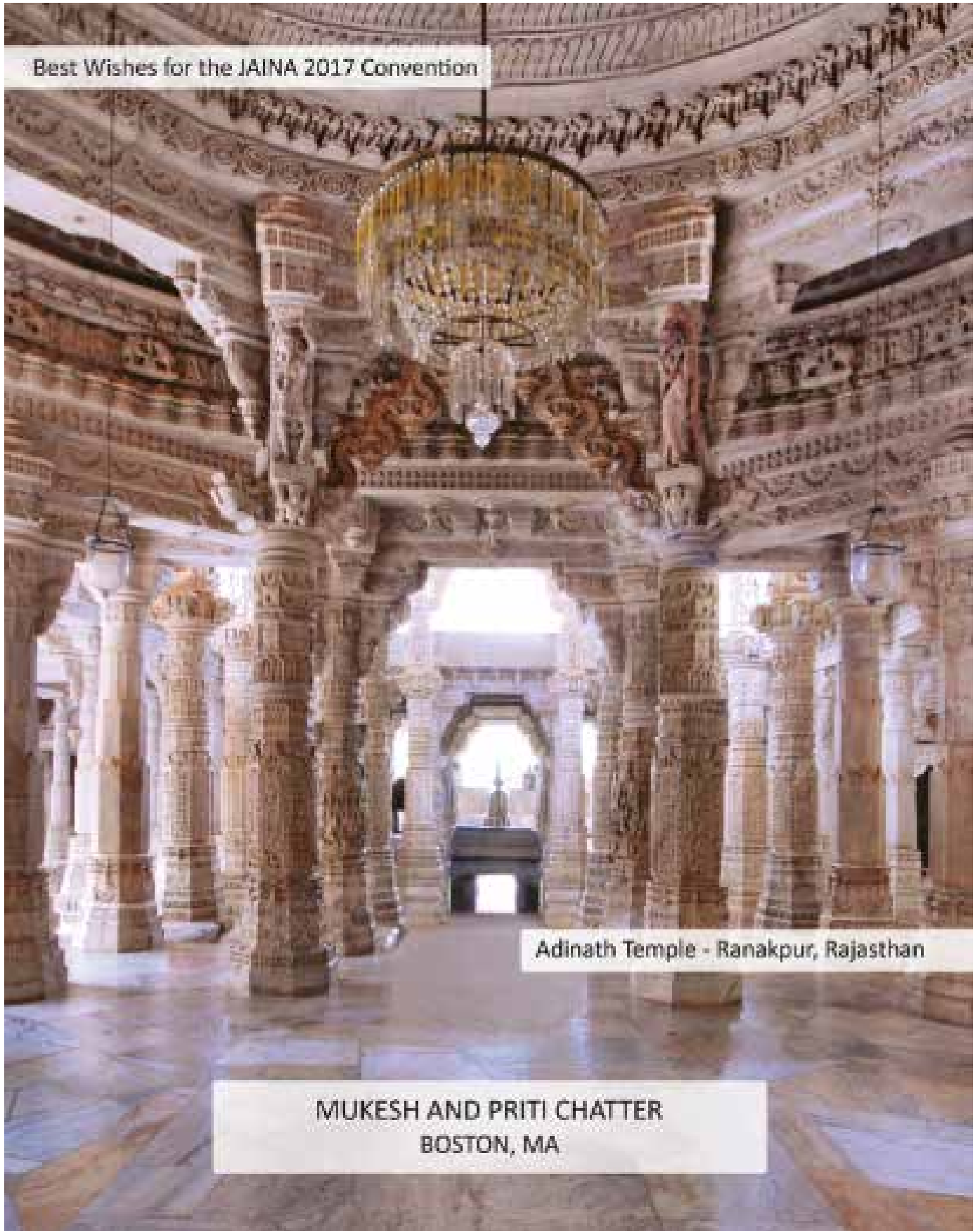
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Editorial Message



Dear fellow members,

We would like to thank JAINA for having trust and confidence in our team's ability to create this book. We appreciate the opportunity to contribute to such an outstanding convention.

For the 19th Biennial JAINA Convention, the theme we explore is Jainism and Science. Our hope is that this year's program will illustrate the scientific basis of the values we have cherished for thousands of years. As society progresses forward in discovery, we sometimes lose sight of our religion and spirituality; however, the theme emphasizes that science indeed supports, not contradicts, our beliefs and goals in Jainism.

For years, our religious leaders have understood many ideas that science has only recently grasped. Concepts such as ecology, the presence of life in plants and animals, and more, are relatively new scientific discoveries that Jainism has long acknowledged.

As we begin our convention, we ask the question, "Is there science in Jain?" Our many speakers and contributors will provide you with stories and views that reflect the scientific basis of our religion. We hope that this year's program will help you to consider and appreciate the multifaceted Jainism way of life and the foresight of our enlightened leaders.

The lessons provided by our speakers can serve as tools to support your daily religious practice. They will help you to approach modern day's unexpected challenges with a Jainism mindset. We encourage you to think thoughtfully about the speakers and events after you leave the convention and to determine how these ideas can best fit into your everyday life.

The JAINA Convention Committee extends immense gratitude and thanks to the contributors for all their help and donations. We thank Nimish and Reshma Shah of Aha Designs for helping to create a beautiful book. Let this souvenir of articles, letters, and photos supplement your experience and serve as a reminder of your participation in this spiritual journey. As you read, please note that the views expressed in the articles are of the respective authors and are not a direct reflection of JAINA.

Souvenir Committee members from across the United States spent extensive time communicating with contributors, developing layouts, compiling photos, and editing and producing a final book. We hope that you appreciate our arduous work and cherish this book for years to come. Despite our best efforts, should you encounter any problems with the book, we ask, "Micchami Dukkadam."

Finally, the JAINA Executive Committee and the Convention Board would like to thank each one of you for supporting this year's convention. We hope you enjoy your time at the 19th Biennial Convention. May it be a memorable and unifying celebration of Jainism and our community.

Yours truly,
Kirit Mehta, Chair-person
(Souvenir Committee)

**Live as if you were to die tomorrow.
Learn as if you were to live forever.**

— Mahatma Gandhi



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President's Message



Jai Jinendra !

Welcome to the 19th Biennial JAINA Convention! JAINA was established in 1981 to provide a forum to foster friendship and unity among all Jains. JAINA represents over 150,000 Jains in USA & Canada. Today, JAINA is a well-known organization in North America and across the globe. JAINA has become a role model for the rest of the world with unified Jain Community under its umbrella.

The theme of this year's Convention is Jainism and Science. Jain religion is truly a scientific religion. What Science discovered over time, Jain religion had espoused it many centuries prior – such as presence of soul in humans, ecology, life in plants and animals etc.. Over next 4 days, you will have the opportunity to learn, explore and engage in various topics related to Jainism and Science.

White House and Capitol Hill hosted JAINA Delegation for Ahimsa Conference last year. JAINA Delegation had an audience with Prime Minister Modi and Gujarat CM Rupani recently. JAINA rolled out a 24x7 "JAINA Mangalam" App with 500+ Religious videos & audios. YJA - Youth wing of JAINA - introduced On-line Pathshala recently. JAINA members have donated over \$ 25 Million to establish Jainism Chairs in 15 Universities across USA over last 2 years. JAINA Newsletter, Facebook, Twitter and Instagram now reach more than 30,000 Jains every week.

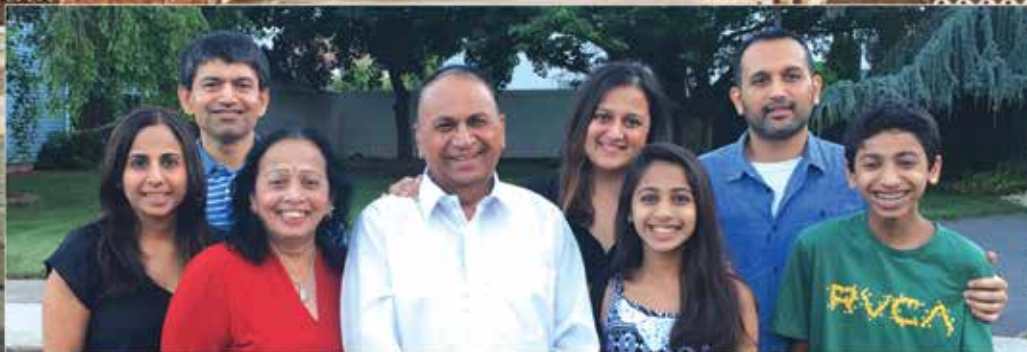
On behalf of JAINA Board of Directors and Executive Committee, I would like to thank all volunteers, dignitaries, Speakers, and Sponsors for their tireless efforts in organizing this convention.

On a personal note, I want to thank you for giving me the opportunity to serve our community, and thank my wife Jyoti and two daughters for their understanding and constant support. It has been an absolute honor to be JAINA President and feel the satisfaction of significant achievements as a community over last two years.

Sincerely,
Ashok Domadia
2015-2017 JAINA Presiden

Best Wishes for the JAINA 2017 Convention

Hutheesingh Temple - Ahmedabad, Gujarat



Gunvant ♦ Sulochana Shah

Dr. Nrupa ♦ Dr. Manan ♦ Dr. Sammy ♦ Amy ♦ Deven ♦ Maya

Convener's Message



It is my privilege to welcome you to the 19th Biennial JAINA Convention at NJ Expo Center.

Theme of this year's convention is Jainism and Science. It is often said that Jainism is the most scientific of religions. Our sadhus, sadhvis and scholars in this Convention will expand on that assertion.

In addition to our traditional offerings like religious discourses, Youth programs, Jain Milan, entrepreneur session, there are many new initiatives in this convention, as listed below:

- Four different plays, all based on core Jain principle of Ahimsa will be performed over four days in Hindi, Gujarati and English.
- The Jewel of JAINA – our Pathshalas – will be presented on the main stage as the final round of Jain Academic Bowl (JAB) competition where our pathshala children will demonstrate their knowledge of fundamental Jain principles in a game show format.
- Famous musicologist and singer Kummar Chatterjee from India will demonstrate the healing powers of Mantras – Navkar Mantra and Uvsagaharam Stotra -- in his unique style.
- For the very first time, a half a day session on Women's issues will take place.
- eBook on the life of Gurudev Shri Chitrabhanuji will be unveiled.
- A session on achievements of JAINA Academic Liaison Committee in persuading American colleges and universities to offer Jainism courses and the creation of Jain Chairs.
- Two young motivational speakers from India – Sajan Shah and Rahul Kapoor Jain -- are coming to be guest presenters at our JAINA convention.

I thank my Convention Committee members, Volunteers and Donors for their selfless dedication and support in staging the convention. To see hundreds of energetic volunteers of all ages from all over the globe working towards a single goal for all Jains is a powerful testimony to our Jain heritage and a reassuring story for our future generation.

Sincerely
Gunvant Shah
Convener, 2017 JAINA Convention

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JAINA CONVENTION 2017

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JAIN CENTER OF NORTHERN CALIFORNIA

ધર્મલાભ

વ્યક્તિગત સ્તરે
જાતને શાફ કરતા રહે,
જગતને શાફ કરતા રહે
અને
જગતપતિને યાદ કરતા રહે..

તથા

સામાજિકગત સ્તરે
વરુનની મધુરતાને,
દેવની કોમળતાને,
સ્વભાવની શાલજાતાને
અને
મનની સરળતાને
અમલી બનાવતા
રહે..
બધું મંગલ બધું રહેશે.

કા.
રત્નસુંદરસૂક્ત
ધર્મલાભ
માટે સુદ.૧૦
અમદાવાદ

મહા.વ.૧૦

તા.૨૧/૨/૧૭

લુણાવાડાથી સોમચંદ્ર વિ., વિજયશ્રીચંદ્રસૂરિ, પં.કૈલાસચંદ્રવિ., ગણીશ્રુતચંદ્રવિ., મુનિશ્રુતાંગચંદ્રવિ, આદિ

“જૈના” સંસ્થાના સર્વે કાર્યકર્તાઓ યોગ્ય ધર્મલાભ.

દેવગુરુ ધર્મપસાયે તથા પૂજ્યપાદ શાસનસમ્રાટશ્રીની, પ.પૂ.આ.શ્રી વિજયચંદ્રોદયસૂરીશ્વરજીમ. તથા પ.પૂ.આ.શ્રી વિજયઅશોકચંદ્રસૂરીશ્વરજીમ.ની પૂર્ણ કૃપાથી સુખશાતા વર્તે છે, તેમ તમારે ત્યાં પણ હશે!

૧૮મું જૈના અધિવેશન, ૫ દિવસ માટે એડીસન, ન્યૂજર્સી, અમેરીકામાં યોજાઈ રહ્યું છે, તે સમાચાર જાણી ખૂબ જ આનંદ થયો.

જૈના સંસ્થા વિદેશમાં જે સુંદર કાર્ય કરી રહી છે, તે ખરેખર અનુમોદનીય છે. અમને પૂરો વિશ્વાસ છે કે આ અધિવેશનથી માત્ર અમેરિકામાં વસતા જૈનો જ નહીં પરંતુ દુનિયાભરમાં વસતા જૈનો નજીક આવશે. પરસ્પરની સંપ-સાથ-સહકાર-સહયોગથી આગળ વધશે. નીતિકારોએ જાણાવ્યું છે “સંઘે શક્તિ કલૌ યુગે” કલિયુગમાં શક્તિ સંગઠનમાં જ છે. આજના કાળમાં દરેક જૈનોએ એક થવું ખૂબ જરૂરી છે. જૈનાથી જૈન શાસનનો જયજયકાર જગતમાં થશે.

જિનશાસનને પામેલ દરેકના હૈયે જૈન સંસ્કૃતિનો ખ્યાલ આવે, જૈન દર્શનના રહસ્યોનું જ્ઞાન થાય અને જિનાજ્ઞાનું પાલન કરી શાશ્વત સુખના ભાગી બને તે જૈના અધિવેશનની સાચી સફળતા છે.

આ અધિવેશનની સફળતા માટે સર્વે કાર્યકરોને અભિનંદન આપવા સાથે અમારા પૂરા આશીર્વાદ છે. અધિવેશનમાં ઉપસ્થિત દરેક ભાઈ-બહેનોને ધર્મલાભ.

વિ. સોમચંદ્રવિ.ના ધર્મલાભ.

JAINA CONVENTION 2017



Jain Meditation International Center

401 East 86 Street • #20A • New York New York 10028 • 212-534-6090

NON-PROFIT EDUCATIONAL ORGANIZATION

Founder

**His Holiness Pujya
Shree Chitrabhanuji**

Directors

**Jivan Proctor
Pramoda Chitrabhanu
Devendra Peer**

June 1st 2017

Dear Jaina President, Jaina Executive Committee Members, Convener and Jaina Members,

Jai Jinendra....

I would like to extend my heartfelt feelings and congratulate all of you who have made this 19th Biennial JAINA Convention to be held in New Jersey Convention & Expo Center, Edison, NJ, USA from Friday, June 30 to Tuesday, July 4, 2017 possible.

This Convention provides an opportunity and a platform for young and old to come together under one roof and learn, assimilate and practice the philosophy of Jainism.

Jainism is an eternal philosophy, whose benefits can be taken up by anyone willing to improve his or her life in situations of both stress and tranquility. Today, more than ever, when suspicion and distrust are vitiating the atmosphere of international peace, when the world is filled with fear and hate, we require a living philosophy which can help us discard those destructive qualities and recover ourselves. Such a living, wholesome philosophy, bearing a message of love and goodwill, ahimsa and peace, personally as well as universally, is the Jain philosophy of life.

Jain religion is unique in that, during its existence of over 5,000 years, it has never compromised on the concept of nonviolence either in principle or practice. It upholds nonviolence as the supreme religion and has insisted upon its observance in thought, word, and deed at the individual as well as social levels. Both in its philosophical essence as well as in its rituals, Jain religion invokes an intense and constant awareness of communion and understanding of not only all living beings but indeed all that exists. Keeping this in mind let us avoid hurtful thoughts, words and actions that are influenced by anger, fear or greed.

I pray that the Light of all the Tirthankars descend upon us to illumine our path to peace, love, light and liberation.

In the end I would like to convey my best wishes for the great success of the Jaina Convention.



सन्देश

यह जानकर हार्दिक प्रसन्नता हुई है कि जैना कन्वेंशन 2017, 30 जून से 4 जुलाई 2017 को न्यूजर्सी, यू.एस.ए. में आयोजित होने जा रहा है। 1981 से स्थापित जैना 70 सेंटरों के माध्यम से जैना एकता को मजबूत करने में सफल हुआ है तथा उसके मानवतावादी कार्यों के कारण अमेरिका में जैन समाज की आवाज यूनाईटीड नेशन्स एवं व्हाइट हाउस तक सुनाई देती है।

जैना कन्वेंशन बोर्ड को साधुवाद देना चाहता हूँ कि उन्होंने इस बार 'Jainism and Science' एक बहुत ही सार्थक विषय को केंद्र में रखा है। वस्तुतः भगवान महावीर जितने बड़े आध्यात्मिक महापुरुष थे उससे भी बड़े वे वैज्ञानिक व मनोवैज्ञानिक महापुरुष थे। वैज्ञानिक लोग प्रयोगशाला में उपकरणों के माध्यम से सत्य की खोज करते हैं। भगवान महावीर ने अपने शरीर को ही प्रयोगशाला बना डाला था। उन्होंने प्रलम्ब ध्यान, तपस्या व साधना के पश्चात् जिस सत्य का साक्षात्कार किया उसे हमारे सामने प्रस्तुत किया जो कि जैना आगमों के रूप में विद्यमान है।

भगवान महावीर की वैज्ञानिक खोज का ही प्रतिफल है कि उन्होंने 2600 वर्ष पूर्व यह उद्घोषणा की कि वनस्पति में भी हमारी तरह चेतना प्रवाहित है, यह सजीव है। तथा हम जो शब्द बोलते हैं वह पूरे ब्रह्माण्ड में फैलते हैं। इस तरह की अनेक घोषणाएं आज विज्ञान की कसौटी पर सच साबित हो चुकी हैं।

अपेक्षा है इस जैना कन्वेंशन 2017 में ऐसी योजना मूर्तरूप ले कि एक वैज्ञानिकों की टीम जैन आगमों पर अनुसन्धान करें। मेरा मानना है कि जैन आगमों में प्राकृत भाषा में ऐसा महान ज्ञान विज्ञान गुम्फित हैं जिसे जनता के सामने लाने की आवश्यकता है। जिससे कि प्राकृत भाषा में गुम्फित महान ज्ञान विज्ञान मानवता के हित व कल्याण में योग भूत बन सके। वास्तव में जैन दर्शन एक वैज्ञानिक दर्शन है। यह एक ऐसी जीवन शैली है जिससे व्यक्ति स्वस्थ, सुखी व आनंदमय जीवन जी सकता 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 मूल्यों के संरक्षण के लिए एकजुट होकर कार्य कर रहे हैं यह भारत सहित अन्य देशों के लिए प्रेरक है।

शुभकामनाओं सहित

आचार्य लोकेश मुनि

संस्थापक अध्यक्ष अहिंसा विश्व भारती

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

અક્ષરદેહે અમારા અંતરભાવ,
એ જ અમારા સાક્ષાત્કારની પ્રતીતિ !

અંતરથી ઉદ્ભવ્યા અંતરભીના આશીર્વાદ...

- રાષ્ટ્રસંત પૂજ્ય ગુરુદેવ શ્રી નમ્રમુનિ મહારાજ સાહેબ

દેવાનુપ્રિયો,

વીર પ્રભુ મહાવીર, જેમની દિવ્ય પ્રજ્ઞા દષ્ટિથી શાશ્વતતાના રહસ્યો સત્ય સ્વરૂપે સહજભાવે પ્રગટ થયાં અને વિશ્વ પર અનંત ઉપકાર થયાં એવા પ્રભુ મહાવીરના સિધ્ધાંતોને પરદેશની ભૂમિ પર વસતાં જન-જનના હૃદય સુધી પહોંચાડવાની આપ સર્વની સદ્ભાવના સરાહનીય છે.

‘પ્રભુ સ્મરણ અને પ્રભુની પૂજા સાથે,

પ્રભુ ધર્મનો પ્રચાર, પ્રભુની સમિપ લઇ જાય છે.’

પ્રભુ પ્રત્યેની શ્રદ્ધા અને ભક્તિ દ્વારા,

પ્રભુના બની, પ્રભુ જેવા બનો.

એ જ અમ અંતરના આશીર્વાદ...

શુભં ભવ:

રાષ્ટ્રસંત
શ્રી નમ્રમુનિ

JAINA CONVENTION 2017



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June 10, 2017

આજે જગત અને જગતના લોકો ખરાબ સમયમાંથી પસાર થઈ રહ્યા છે. વ્યક્તિગત અશાંતિ, વૈશ્વિક હિંસા, સાંપ્રદાયિક વ્યામોહ આજની મુખ્ય સમસ્યાઓ છે. પ્રભુ મહાવીરના શિક્ષણની આજે જગતને અત્યંત જરૂર છે. આપણે જો એ માર્ગ પ્રામાણિકતા પૂર્વક ચાલી શકીએ અને વ્યક્તિગત સ્વાર્થને ગૌણ કરી જીવ માત્રાના કલ્યાણનું વિચારી શકીએ તો વ્યક્તિ અને વિશ્વની અનેક વિકટ સમસ્યાઓને ઉકેલી શાંતિનો અહેસાસ કરી શકીશું. ભગવાન મહાવીરની અહિંસા, અનેકાંત અને અપરિગ્રહના પ્રયોગો જ દુનિયામાં અમનચૈન લાવી શકશે. જગતના જ્ઞાની પુરુષો વ્યક્તિગત સ્વાર્થોને ગૌણ કરી પરમાર્થના આ કાર્યમાં લાગશે તો જગતનું કલ્યાણ થશે. જૈના કન્વેન્શન આ દિશામાં નવી રોશની બની રહ્યું છે, તેનો આનંદ છે. જૈના હજુ વધુ સક્રિયતાથી આ કાર્યને એકજુટ થઈ વધુ વેગ આપે એવી સદ્ભાવના અને 2017ના જૈના કન્વેન્શનની સુફળતા માટે હૃદયની સદ્ભાવના

સમણ શ્રુતપ્રજ્ઞજી

(પીસ ઓફ માઈન્ડ ફાઉન્ડેશન - રાજકોટ)

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Universal Ahimsa Foundation (Regd.)

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Founder: HH Shantidoot Acharya Amrender Muni Ji Maharaj

16th February 2017

Respected Convenor, President of Jaina and all the esteemed officials and volunteers,

Please accept my good wishes for spiritual upliftment and benefit.

This years Jaina convention on "Jainism and Science " has chosen a topic of great importance . Jainism is spread all over the world and everywhere the Jain Sangha has given the message of Lord Mahavir - a message of Ahimsa , non violence and peace . Most Jains follow ahimsa and these values are trickling down to Jain children too and to all those who are influenced by Jainism. Jainism is inclusive and the person who is "ahinsak" or non violent and follows the teachings of Mahavir - whether he is Hindu,Muslim, Sikh or Christian - is a Jain. I am happy to observe that in America and other countries of the world, the awareness of Jainism , ahimsa and peace is growing . Now at the very mention of the word "war " people feel bad . This is a very good thing because it means that the message of our prophets , tirthankaras and avatars has penetrated deep into the consciousness of people . My blessings and good wishes are with this conference . Jaina holds this convention every two years so that the ahinsak society becomes more aware and more and more people walk on the path of peace and ahimsa and show the way to others .Whether they are disciples of Buddha , Ram, Krishna , Guru Nanak or Mohammed does not matter because all our prophets have given the message of peace and non violence .

It seems that slowly the thinking is changing - earlier when I used to explain to people they would not listen so readily .Lord Mahavir had said two and a half thousand years ago that there are 36,900 living organisms in a drop of water. People didn't believe this earlier . Now they do - because science has proved it . Jain dharma is scientific . Those who are less educated don't understand this and react from their ego. There is no dharma in ego. Lord Mahavir has in fact said that "ega manushya jayi". All humanity is one - there is no difference between Hindu, Muslim, Sikh , Christian and Parsi . On the platform of humanity all are equal - and all have souls . In fact Mahavir said something very significant - "appa so parmappa" ie Atma hi parmatma hai. The soul is itself divine . If you insult any soul you are insulting the divine . Because the creator is inside each soul ...each one is a part of Him. This was something huge that he said and we are trying to convey this message to the country through science . A logical explanation is important because when we explain things in a scientific way the effect is faster . Several learned people are now understanding these concepts and talking about them and spreading the message .



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Founder: HH Shantidoot Acharya Amrender Muni Ji Maharaj

I travel to several places - e.g. Boston and many Americans come to me and ask me - Can we become Jain ? I ask them why do you want to become Jain? Why not something else ? Or why not remain what you are ? They reply - in Jainism there is peace and we like that and when we look deep into the teachings of Mahavir we resonate with them - so we want to be Jain. I have given spiritual Jain names to some Americans - names like Trishala and Chandanbala- because Trishala was Lord Mahavir's mother and Chandanbala was his disciple . Here it is important to mention that the role of women in Jainism is noteworthy - In Mahavir's time Chandanbala was the head of 36,000 sadhvis whereas the male sadhus were only 14000 . It seems that the heart of women is full of devotion .

Acharya Vinoba Bhave has said that I have read about Mahavir and also Buddha , but when I read about Mahavir I feel devotion in my heart. In his book 'Matru Shakti Naari' Vinobaji mentions that Buddha was reluctant to include women in his order and did so much later & after a lot of persuasion from his disciple Anand. Bhagwan Mahavir on the other hand had included women in senior roles in his order almost 25 years prior to Bhagwan Buddha. Mahavir included people from all walks of life in his sangha - including scheduled castes and others because his principle was "ega manushya jayi" or all humanity is one . There is no human who is small or big . Thus Vinoba Bhave said that when I think of these things, each and every atom bows in homage to Lord Mahavir . Lord Buddha was cautious but Mahavir was bold . Lord Mahavir was a Kshatriya (and so was Buddha) but the latter did not show as much courage as Mahavir who was a true brave heart .

Taking all these things into account I am very happy that the Biennial Jaina convention is working hard to spread the teachings of Bhagwan Mahavir . I am also happy to see the work of all the leaders of Jaina who are trying to bring about change in America . This will surely happen because of your hard work . The new generation will learn a lot from what you are offering . I give my blessings and good wishes to the Jaina convention. May you have great success.

Om Arhum

(Muni Amrender Kumar)

અનુમોદના

સને. ૧૯૧૭, જુલાઈ ૪

ધીરજલાલ ડાહ્યાલાલ મહેતા

સુરત (ગુજરાત)

અમેરિકા જેવા પરદેશમાં પ્રતિ બે વર્ષે જૈન સમાજનું મોટું અધિવેશન ભરાય છે, તે જાણીને ઘણો જ આનંદ થાય છે. જૈન કુળમાં જન્મેલા આત્માઓની આ જ વિશેષતા છે કે આજીવિકા માટે દેશ-વિદેશ જવા છતાં પોતના ધર્મના મૂળ સંસ્કારો ભૂલે નહીં.

અમેરિકામાં વસતા ભારતીય જૈનોએ પોતાના સંસ્કારો જાળવી રાખ્યા છે અને ભાવિના બાળકોમાં પણ જળવાઈ રહે તેવા પ્રયત્નો થઈ જ રહ્યા છે તે જ મોટો આનંદનો વિષય છે. તમારા આ ધર્મપ્રયત્નની હું અનુમોદના કરું છું. ધર્મના સંસ્કારો ખરેખર જાળવી રાખજો, તે આત્માના ઉત્થાનનો પાયો છે.

પચીસ છવીસ વર્ષ સુધી મારાથી શક્ય બની શકે તે રીતે ધર્મતત્ત્વ સમજાવવાની પ્રભાવના મેં કરી છે. લોકોએ સારો એવો લાભ લીધો છે. હવે તે માર્ગને વધારે વાગોળવાની જ આવશ્યકતા છે. અમેરિકામાં વસતા જૈનો ઘણા અભ્યાસી છે અને ધર્મતત્ત્વના જિજ્ઞાસુ છે. તે માટે તેઓની આ માર્મિક ભાવનાની હું અનુમોદના કરું છું.

આ પ્રાપ્ત થયેલા સંસ્કારોને બહુ જ સારી રીતે જાળવજો. દિન-પ્રતિદિન તેમાં વધારે વૃદ્ધિ કરજો. મનમોટાવ કે વાડાબંધીમાં ક્યાંય ફસાતા નહીં. વિતરાગ પરમાત્માનો ધર્મ જ આપણા ઉપર ઘણો જ ઉપકાર કરનાર છે તેને સાચવી રાખશો તો બધું જ સચવાશે. વિશેષ વિશેષ આ ધર્મનો અભ્યાસ કરજો. તમારી તથા ત્યાં વસતા જૈન ભાઈ-બહેનોની વધારે વધારે ઉન્નતિ થાય અને જૈન ધર્મનો વિજય ડંકો વાગે તથા સર્વત્ર જૈન ધર્મનો વધારે વધારે સ્વીકાર થાય તેવી અંતરની અભિલાષા સાથે અમેરિકાના જૈન સંઘોના કાર્યની હું ખૂબ જ અનુમોદના કરું છું.

મોબાઈલ

એ જ લિ.

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ધીરજલાલ ડાહ્યાલાલ

મહેતા

સુરત (ગુજરાત)

JAINA CONVENTION 2017



Shrimad Rajchandra Mission
Dharampur



Dear JAINA Members,

It is a pleasure to learn that the 19th biennial JAINA Convention will be held in New Jersey this year. JAINA, representing over 150,000 Jains in North America, has played an important role in keeping this rich tradition alive and flourishing.

Each biennial convention, through its innovative theme brings to light a different facet of Jainism. This year's theme, 'Jainism and Science' will serve as a unique platform to gain a deeper understanding of the timeless principles of the Tirthankars, as well as view them in today's context. Human values and lifestyle can truly undergo a transformation when religion and science walk hand in hand.

May this biennial convention inspire deeper faith in this profound religion and motivate people to walk the path of the Omniscient Ones.

Love and Blessings,

Pujya Gurudevshri

Bhupati Chambers, 3rd Floor, Plot No. 13, Mathew Road, Opera House, Mumbai - 400004, India • Tel.no. +91 22 40024477 • Email: info@shrimadrajchandramission.org

International Headquarters: Shrimad Rajchandra Ashram, Mohangadh, Dharampur-386050, District-Valsad, Gujarat, India
Tel.no. +91 2633 241600 • Website: www.shrimadrajchandramission.org

Dr. Kumarpal Desai
PADMASHREE

22-02-2017

Well Wishing Message

It gives me a great pleasure to convey the best wishes to JAINA on The occasion of 19th Biennial JAINA convention near Edison, New Jersey.

JAINA convention has become a Symbol of unity, strength and mutual Cooperation for all Jain centers in North America. The various activities of JAINA inspires not only the Jains living in North America but all Jains around the world.

JAINA makes strong efforts to encourage all sects of Jain religion to work Under one umbrella and propagate Bhagwan Mahavir's Ahimsa dharm to AchievePeace and prosperity around the globe.

I congratulate all members of the executive committee for their hard work. I wish 21st century open new doors for all Jains.

Once again congratulations and best wishes for this Convention.

Kumarpal Desai
[Kumarpal Desai]

13/B, Chandranagar Society, Jaybhikhkh Marg,
Paldi, Ahmedabad - 380007
Phone : (R) +91-79-2660 2675
(O) +91-79-2676 2082 (M) 98240 19925

email: kumarpalad1@gmail.com
website: www.kumarpaladesai.com



Vijay Rupani

Chief Minister, Gujarat State



apro/Jm/2017/06/06/dt

DL 06/06/2017

Snehi Shree Gunvantbhai,
Namaskar.

I am thankful for the invitation as a Chief Guest of the **19th Biennial JAINA Convention** being held in USA.

India is the country and a culture where many religions have been born and nourished. It is the uniqueness of such religions and spiritual chain of thoughts that they all have science in their roots. We are a proud land to host such diversity of beliefs.

I heartily congratulate **The JAINA, USA** for organizing **19th Biennial JAINA Convention** focusing on **Jainism and Science** in **Edison, NJ USA** during **30th June to 4th July 2017**. Due to official obligations, I wouldn't be able to join you all in the convention. I extend my best wishes to the organizers and the participants for a fruitful and successful event.

(Vijay Rupani)

To
Shree Gunvantbhai Shah, Convener,
2017 JAINA Convention,
722 S Main Street, Milpitas,
CA 95035, USA.
Email: profgaryshah@gmail.com

JAINA CONVENTION 2017

CHARLES E. SCHUMER
NEW YORK

Democratic Leader

United States Senate

WASHINGTON, DC 20510-3203

July 4th, 2017

Dear Friends:

Please accept my salutations and congratulation as you gather for the 19th Biennial JAINA Convection, themed "Jainism and Science". Although I could not be with you today, I am grateful for the opportunity to recognize the great work of JAINA on this momentous occasion.

JAINA has worked tirelessly over the years to preserve, practice and promote the rich cultural values of Jain Dharma and the Jain Way of Life. The success of JAINA has grown and it is measured by the strength and dedication of all its members and leadership. By utilizing its vast resources and collaborating with members of the community, continues to transform the lives of many through the spirit of cooperation and faith.

As the largest Jain organization outside of India, JAINA also proves an opportunity to represent over 125,000 Jains. JAINA ensures that their members have the tools necessary to contribute to the principles and values of the Jain Way of Life. I applaud the hard work JAINA has exemplified throughout its years of service.

Again, congratulations and on behalf of all New Yorkers, I thank you for your hard work and dedication. I hope that the JAINA Federation will continue to thrive for many years to come. Best wishes for a wonderful evening.

Sincerely,



Charles E. Schumer
United States Senator

JAINA CONVENTION 2017



THE CITY OF NEW YORK
OFFICE OF THE MAYOR
NEW YORK, NY 10007

June 30, 2017

Dear Friends:

I am delighted to send greetings to everyone attending the 19th Biennial JAINA Convention.

New York is shaped by the vibrant celebrations of our faith and immigrant communities, including those of the thriving Jain community that calls our city home. Featuring panel discussions about Jainism and science, networking events, Indian classical dance performances, cultural programs, youth activities and more, the JAINA Convention will unite attendees in faith and fellowship and provide them with a forum to discover even more about the rich traditions and teachings of Jainism. I commend the Federation of Jain Associations in North America for its efforts to uplift Jains in the five boroughs and beyond, and I look forward to the ways its members and supporters will continue to strengthen New York in the years ahead. This exciting symposium is also a wonderful opportunity to reaffirm our commitment to protect the remarkable diversity and spiritual traditions that define our global city. Together, we are forging a brighter future for people of all backgrounds.

On behalf of the City of New York, I extend my best wishes for a meaningful and productive conference, and continued success.

Sincerely,

Bill de Blasio
Mayor

JAINA CONVENTION 2017

Best Wishes to the JAINA 2017 Convention



SIDDHACHALAM - NORTH AMERICA'S FIRST TIRTH

Please visit Siddhachalam - the first and only Jain Tirth in North America founded by Acharya Sushil Kumarji. Siddhachalam is spread over 120 acres of beautiful natural hilly terrain. It has three Jinalayas (temples), residences for visiting monks and scholars, library, cabins for worshipers, congregation hall, dining hall, nature and meditation trails and playgrounds. It also contains a scale replica of Shree Shikarji, where 20 of our 24th Thirthankars attained Moksha, with 30 Tonks where one can enjoy vandana.

Siddhachalam | 111 Hope Road, Blairstown, NJ | www.siddhachalam.org | Tel 908.362.9793

Best Wishes to the JAINA 2017 Convention



SHIKHARJI AT SIDDHACHALAM

The world's first, to-scale, complete replica of Teerthadhiraj Shikharji was opened at Siddhachalam Jain Tirth on August 13, 2012, after four days of joyous and graceful Pratishtha celebrations. That day, Jains became the first religious community to have replicated in North America their most important place of pilgrimage. The project to replicate Teerthadhiraj Shikharji at Siddhachalam began in early 2009 and was completed in 2012.

A yatra of all Tonks commencing and closing at Ganadhar Shri Gautam Swami's Tonk is approximately 5.6 miles (9 km.) in Shikharji and 1.97 miles (3.2 km.) in Siddhachalam. The Shikharji at Siddhachalam Tonk is similar to a typical Tonk at Shikharji in terms of size and shape. Please visit and enjoy the Spiritual Vandana of Shikharji at Siddhachalam.

Siddhachalam | 111 Hope Road, Blairstown, NJ | www.siddhachalam.org | Tel 908.362.9793



JAINA RATNA 2017 Awardee—Dr. Sushil Jain



Wife Asha and Sons Ankush and Nishant

Dr. Sushil Jain provides a perfect example of someone who blended Jain principles in multiple facets of life be it Military, Professional, Political, Religious or Social, he shows the Way! Dr. Sushil Jain arrived in USA from India at a tender age of 14; he learned the Jain practices in India and continued through his journey around the World as he traveled on his military assignments and rose to the rank of Navy Captain. Captain Jain garnished many military honors and medals including two Legion of Merit's from Presidents Clinton and Bush. He is well known for leading by example and inspires others for the same. Highlights of his accomplishments are numerous and will list a few below:

- Elevated JAINA into a Global Organization by partnering with other Non-Jain Faith based Community as well as aligned JAINA with United Nations, World Bank and USAID. Served as JAINA Secretary, First VP, President, Convener of 2011 JAINA Convention wherein they set a new standard of "Do More with Less", "Under Promise, Over Deliver"
- JAINA Congressional award at US Capitol in 2012, 2013, 2014, organized two Dharma Council conferences at the White House, Established JALI (JAINA/AJC – American Jewish Community) JAINA/AJC Legislative Internship Program, 7 Interns in 3 years so far. Arranged a Jain prayer in US Congress, US Senate and Hindu-Jain prayer at Maryland and Virginia General Assemblies!
- Coordinated multiple leadership conferences to prepare for "Jains & JAINA: year 2020, and 4 regional conferences and lectured on "Leadership & Conflict Management", "Art of Leading & Managing Change", "Time Management", & "Art of Delegation"
- "Plant Based School Lunch Program" – he was instrumental in lobbying US Congress to pass federal laws PL 5202 & HR 5204. In partnership with PCRM & USUS, he lobbied US Congress & Senate to fund building sanctuaries for Animals.
- At Jain Society of Metropolitan Washington he has been a President and Chair, Board of Trustees & have financially contributed significantly. Has arranged documentary on Jain Paryushan celebration that was broadcast by PBS. Written book chapter, article and authored a pamphlet "Importance & use of Swastika in Jainism"
- A White House appointee on "Task Force for Global Initiatives" for faith, Health & Development as part of G-20 & G-8 summits. Organized and led 18 Medical & Eye Care Missions to other countries with Lions International & Actor Sean Penn's J/P HRO (Haitian Relief Organization).
- He led a Humanitarian Mission to Central & South America, Zimbabwe & Botswana to study infrastructure in support of establishing "Medical Care Train" funded by President Clinton.
- JAINA Leadership Summits & Conferences twice a year in India and with "World Teach" have send 6-8 volunteer American teachers for 9-10 months to teach English to poor children.

Dr. Sushil Jain grew up in India, imbibed Jain values and then applied them in main stream American Life including working in US Military and with Politicians to further Jain principles to benefit many throughout the World! A great deal of credit goes to his Wife Asha, Sons Ankush, Nishant and his mentors for their unwavering support and guidance. We wish him all the Best to continue his journey for the betterment of many Lives in this World!



JAINA Adult Recognition Awards



Mr. Bindesh Shah

Bindesh Shah has been a pillar of Jain Center of South Florida and has been very committed for building their temple including fund raising. He has been contributing to JAINA significantly as well. He is on several committees of JAINA including Calendar, Academic Liaison Committee, Kellogg's Leadership Conference and Fund raising. He has also encouraged new talents to join the cause.



Mr. Dilip Shah

Dilip Shah is a Founding member of Jain Society of North Texas (JSNT) and has served for over forty years. He has provided leadership in coordinating, conducting and executing religious activities. Over past thirty years he has supported JAINA by advertising in Souvenirs, Jain Digest, JAINA Calendar and also served on JAINA's dignitary committee and have assisted visiting dignitaries for travel, visa and hosting during their visits to USA.



Mr. Harshid Shah

Harshid Shah has been a VP, Trustee and member of many committees of Jain Society of Metropolitan Washington. He has attended various Jain events at the White House including Honorable Prime Minister Shri Narendra Modi's meeting. Harshidbhai is a community leader in Washington DC area and has supported various organizations and community.



Mr. Hemant S. Shah

Hemant S. Shah has served Jain Society of Greater Detroit (JSGD) as Chairman of Board of Trustees, President and in various other capacity. He was instrumental in starting many new initiatives at JSGD like First Jain Calendar in 1999, Employed technology for Live Jain Darshan, Proposal of extension of the facility, fund raising etc. He has been part of JAINA's Jivdaya committee for many years.



JAINA Adult Recognition Awards



Mr. Hemant T. Shah

Hemant T. Shah has served Jain Society of Metropolitan Chicago in various capacity including Chairman of Board of Trustees. He is currently VP of Midwest region of JAINA and is chairman of JAINA's Public Relations and Media Committee. He has compiled an article named "Marganusary Jain" and has promoted it at various Jain Centers in North America



Mr. Kantilal Gangar

Kantilalji has served as Board of Trustee and coordinator of various Jain Society of Metropolitan Washington activities. He has pledged large sum for the construction of new Jain Center planned in 2019. Participated and helped during JAINA Legislative session held at US Capitol in 2009. Kantilalji has directed and staged highly appreciated Children's musical drama "Shripal Mayna" in 1993 JAINA Convention involving 40 children.



Dr. Kirit Gosalia

Dr. Gosalia was the principal member involved in creation of homogenous Jain curriculum of Pathshala of North America. He helped creating and printing level 3 and 4 pathshala books. He is an active member of Jain Center of Greater Phoenix since it's inception. His books on Primer of Jain Principles and Chha Dhala are used all over the world. He also conducts regular Swadhyays.



JAINA Adult Recognition Awards



Mr. Navin Dedhia

Navin Dedhia has an exceedingly admirable commitment to Jain Center of Northern California (JCNC). His contribution towards JAINA is outstanding. He has served in many of JAINA Committees including Education, World Community Service, & Rituals Committees. He has published many articles in various magazines and his commitment towards Pathshala is remarkable. He has been President and Vice President of JCNC. He is a leader with dedication for teaching and mentoring.



Mr. Rajendra Mehta

Rajendra Mehta has worked tirelessly to promote Jain values and Education locally and internationally. He is actively involved in Jain education and has been moderator of Jain Pathshala teacher's group. He has participated locally for the success of Jain Society of Central Florida and currently also serves as VP of Southeast Region of JAINA.



Mr. Vastupal Shah

Vastupal Shah has served Jain Society of Greater Detroit for over 30 years in every position and capacity (Executive Committee President, Chairman of Board of Trustees, Pratishtha Co-Chair, 2013 JAINA Convention Convener etc.). He has coordinated JAINA Tirth Yatras and have also served as JAINA Director.



JAINA Youth Recognition Awards



Aanya Gandhi

Aanya has been an active young leader with the Jain community for many years. She was a Pathshala assistant teacher as well as an active participant in Mahavir Janm Kalyanak programs. In 2014, Aanya prepared the winning bid to host 2014 YJA Convention in metropolitan Washington D.C., a monumental task that involved amongst many other things researching venues, and vendors, and securing community wide donations. She was able to do this successfully due to her friendly “can-do” attitude and exemplary work ethics. She is a role model to those around her, and is involved in other community services including establishing a 5K Color Run for Charity and being President of Key Club.



Anish Doshi

Anish is a computer science graduate from UC Berkeley and has volunteered actively at Jain Society of Metropolitan Chicago, contributing to the organization of the temple library and helping in all Youth activities. He has competed twice in the Jain Academic Bowl, moderated several JAB games including finals. He also volunteered as an organizer for the Jains in Action competition and gave a session about Jain ethics at YJA 2016. As a vegan, Anish cares deeply about maintaining Jain values and spreading them.



Chintav Shah

Chintav has been involved in Pathshala and youth activities from very young age at Jain Center of New Jersey. He built a Jain Youth community while in college at the University of Pennsylvania. He is YJA’s current Director of Project Development and has held other roles in the past. He was instrumental in organizing JAB at YJA 2014 & 2016, as well as Jains in action, a social impact competition in 2016. As the creator of YJA forums, an online Jain discussion platform, Chintav is deeply committed to fostering conversation and reflection on Jain philosophy by youth.



JAINA Youth Recognition Awards



Hetali Lodaya

Hetali has been heavily involved in the Jain community for a number of years. She has been an active member of YJA since 2012 and is current Co-Chair. Under her leadership, YJA has made numerous strides including launching the first ever YJA Online Pathshala, and an inter-regional clothing drive. She also serves as Pathshala teacher at Jain Study Center of North Carolina and Jain Sangh of Greater Austin. Hetali is a natural leader with a positive attitude and a big heart.



Ravi Doshi

Ravi has been a young leader serving Jain community for a few years and has taken an active role in Jain Society of Metropolitan Washington, home Sangh. As a Board member he assisted in YJA's most successful fundraising efforts for two consecutive conventions. At Emory University, Ravi has served as the Public Relations Chair for the Indian Cultural Exchange Executive Board, which serves to shed light on South Asian culture, promote healthy diversity within the university.



Urvashi Jain

Urvashi has been a very altruistic person, exemplified by her commitment to teaching others within the Jain and non-Jain community. She has taught Pathshala at her home Sangh Jain Center of Southern California and has worked with young teens in improving their communication and public speaking skills. As a CPA, she is a part of the Volunteer Income Tax Assistance program, which serves to assist those in need help in filing taxes at no cost.



JAINA Youth Recognition Awards



Siddharth Shah

Siddharth is characterized by his humility, kind nature, and dedicated work ethic. He has been strongly involved in the Jain Fellowship of Houston (JFH), the youth community of his local Jain Society of Houston, serving as the Director of Public relations and one term as its President. Siddharth is great at connecting Jain youth and through JFH, he encouraged youth to give back and serve both the temple and the larger community. He was captain of JAB for three years leading Houston team. He was also part of the administrative team at YJA 2014 & 2016.



Vinit Parekh

Vinit has demonstrated to be the kind of person that is always willing to provide assistance in whatever capacity he can, while also forging relationships that have led to more involvement of the youth at his home Sangh, Jain Center of Southern California (JCSC). His commitment to leaving a Jain way of Life, to using his positions of leadership to enhance his communities, whether in school or at JCSC, shows a level of humility and compassion that has had a positive effect on the people he has encountered.

JAINA Posthumous Adult Recognition Awards



Late Mrs. Purnimaben Shah

A very devout religious leader of Jain Society of Toronto. Purnimaben left for abode on January 7, 2017 in Palitana while doing Navannu Yatra (What a Pious Demise!). She had been performing, teaching and propagating various Jain rituals like Puja, Saangi (singing devotional stavans), Mahavir Janm Kalyanak celebration, Paryushan, Pathshala, Vastu Pujan, Pratishtha, Pratikraman, Samayik, Swadhyay, etc. Not only in North America but also in India, Iraq and Zambia since 1979! Family has also made significant financial contributions. She worked hard to maintain unity amongst followers of various sects of Jain Faith.



JAINA Awards 2017 Adult Committee Members



Dr. Nitin Shah— Chair



Raju Shah



Seema Jain



Shan Jain



Shirish Patrawalla

JAINA Awards 2017 Youth Committee Members



Anjali Doshi



Parag Parekh



Sejal Dhruva



JAINA President Awards - 2017

Partner Organizations

"Outstanding Services Award"

Veerayatan



Veerayatan is a non-profit, non-governmental organization, established in 1973 in the state of Bihar by Acharya Shri Chandaniji with the blessing of Pujya Gurudev Shri Amar Muniji Maharaj with the mission of Seva, (Service) Shiksha (Education) and Sadhna (Inner development). It is run by a team of dynamic and dedicated Sadhvijis with the support of the trustees, committee members, professional staff and volunteers. The work of Veerayatan is performed without

distinction of caste, creed, race, religion or socio-economic status. Since its inception Veerayatan has created an indelible impact in extending extraordinary contribution towards the alleviation of human suffering.

Veerayatan encompasses a wide spectrum of activities, which include starting and running of schools, colleges, hospitals and vocational training centers for the underprivileged section of society, especially for the rural population. Veerayatan has also actively initiated emergency rehabilitation programs in the aftermath of natural calamities like earthquakes, floods and tsunami. Veerayatan was among the first organization to provide necessary relief and rehabilitation following the 2001 earthquake in Gujarat and Nepal in 2015, the tsunami in 2004, Surat floods in 2006 and the Bihar floods in 2008.

"Outstanding Community Services Award"

Anekant Community Center



Anekant Community Center (ACC) is a non-profit organization established by Jain Center of Southern California members for non-religious, humanitarian activities in 2005. Mahesh Wadher is the President and Dr. Nitin Shah is the Founding President. ACC members contribute resources and time to raise funds for conducting free surgical camps for poor around the world. Multiple medical and surgical missions are undertaken by ACC in many countries including India, Zambia,

South Africa, Malawi, Fiji, Jamaica etc. Annual Surgical camp for Hernia/Hydrocele was started in 2007 at Kalidas Hospital and Homeopathic College, Vyara, India and was recognized in Limca book of records in 2012.

Three Cataract surgery camps in South Africa (774 total operations), two in Zambia (165 total operations) and two in Jamaica (452 total operations) have been performed. In addition to conducting medical missions, the organization also does community outreach by providing charitable and prevention services to adults, children and seniors and health education to the local community as well. ACC conducts Tender Care Community Outreach Program (TCCOP) provides meals on a regular basis, services sick people, visits seniors, organizes drives to collect and distribute school supplies, toys, clothing etc. to Valadez Elementary School. They also have many cultural activities. Under Nalini Shah Cancer Fund, many preventive cancer camps are organized in India. Please visit www.anekant.net



JAINA President Awards - 2017

Individual Awards

"Outstanding Jivdaya & Education Awards"

Shaleen Shah



Shaleen Shah of Colorado is of strong belief that animals have rights but mostly these rights are ignored and non-existent. It is his mission to Inspire a More Compassionate World for Farm Animals – Jivdaya in Action. He not only rescues animals that are abused but by sharing their stories, he imbibes knowledge of jivdaya. He hosts tours and numerous outreach and educational events every week to raise awareness and inspire the community around him to view farm animals

differently – that they are no different than the dogs and cats that they may love so much. He ask them to include farm animals in their circle of compassion and to go vegetarian or vegar

He has been blessed to be able to save nearly 50 lives in the past one and a half year.

Each month, hundreds of community members, church groups and school kids visit the sanctuary, and their events, and many get inspired to take steps of including farm animals in their circle of compassion. He organizes events as diverse as 'Sanctuary Yoga' to 'Vegan Farm Dinners', and numerous nutrition and cooking classes as well. The information in these event and the stories from rescued residents, gives inspiration to their visitors to make more compassionate choices for animals. He has full hearted support of his wife Shilpi.



"Outstanding Community Services Award"

Punita Shah



If one thinks about being blessed -Punita considers herself to be truly blessed. With the blessings and guidance of her Guruji - Pujya Acharya Shri Chandanaji, she has been working to uplift downtrodden for the past twenty years. Punita Shah has been blessed with the gift of involving, motivating and energizing people to join this noble cause. Her positive energy brings out the best in all.

Her favorite charities is to support schools and hospitals for the less fortunate people. She strives to be there for people in need financially, physically, and emotionally for young and old. No task is too big or too small for her. She is a sister to several, mother to many and a friend indeed to thousands. As her name indicates she has been Punyashali to serve the cause of poor with Tan, Man and Dhan. She lives in New York with her husband Arun and daughter Misty.



JAINA President Awards - 2017

"Outstanding Social Service Award"

Kanan Patrawalla



Mrs. Kanan Patrawalla is working for the cause of Women Empowerment, this cause is very close to her heart. She is presently serving as a consultant and volunteer for KIDSPower and volunteers. She has vast experience of practicing General Psychiatry for 40 years and has just retired in 2016. She served Vice Chair of Dept. of Psychiatry at Overlook Hospital, Summit, NJ. The compassion in Mrs. Patrawalla made her inspire and supervise a self-help group

for Bipolar disorder in NJ. She has also been President of New Jersey Medical Women Association.

She is founding life member of Jain Center of New Jersey and a member of Board of Trustees of JCNJ since 2013. She has served JCNJ in various committees along with Vice Chairperson of Board of Trustees of JCNJ. Mrs. Patrawalla is founding member, past Board of Trustee and member of Women Empowerment of Share and Care Foundation, a nonprofit, NJ base Organization of 34 years. She has also been a founding member of SANGI, serving needs of single older adults of NJ. She was also secretary of International Alumni Association of Mahavir Jain Vidyalay.



"Appreciation Award"

Gunvant Shah



Gunvant Shah, a Professor, Real Estate Investor and Developer by profession and is a member of JC of New Jersey. He has served JAINA in various capacities like Treasurer, Vice President (North East), Director, Chairperson of various Committees. Gunvant Shah's biggest contribution to the community is JAIN MILAN and he has been his Founder and Chairman. Jain Milan has been a very popular event for would be bridegrooms and brides. He has been an excellent fund

raiser and served JCNJ in various positions. He has always made the organization financially strong with his fund raising and financial management skills. He has served as Vice President, Secretary and Treasurer to Indian Culture Association of Central Jersey. Gunvant Shah is presently Convener of JAINA Convention 2017 and has great organizing skills. He is happily married to Sulochana and is from New Jersey.



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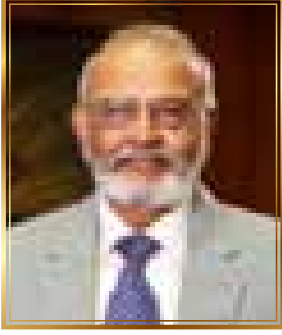


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Jaina Keynote Speaker



Dr. Abhay Firodia

Shri Abhay Firodia, President of Veerayatan and recipient of the “Jain Ratna” Award at the hands of the Hon’ble Prime Minister of India will be the keynote speaker at the convention

Dr. Abhay Firodia is the son of Late Shri Navalmal Kundanmal Firodia – Freedom fighter, Industrialist and Philanthropist. He is the Chairman of Force Motors Ltd., having joined the Board of the Company in 1975 and led the company as Managing Director till 2009.

Dr. Abhay Firodia has continued his family tradition of commitment to society. Chairman of the Gandhi National Memorial Society, Pune,

- Chairman of Regulating Council, Bhandarkar Oriental Research Institute.
- President of Veerayatan – a Transnational Social organization.
- Founded Navalveerayatan – a Center for Value Education.
- President of the Ahmednagar Education Society,
- Chairman of Shri Firodia Trust and Multanchand Bora Trust – founded by his ancestors,

Recipient of the “Jain Ratna” Award, at the hands of the Hon’ble Prime Minister of India, Shri Atal Bihari Vajpayee.

- Bestowed with the honorary degree of “Doctor of Science” by the Rajiv Gandhi Technological University, Madhya Pradesh.
- Recipient of the Ernst & Young – Entrepreneur of the Year Award 2016, in the Business Transformation category.

Past President of the Automotive Research Association of India (ARAI)

- Past President of the Mahratta Chamber of Commerce, Industries & Agriculture (MC-CIA) (2010-2012)



Shaleen Shah

Topic : Why an Animal Sanctuary?

Born and raised in Ahmedabad, Shaleen, moved to the US when he was 10. An entrepreneur at heart, he started his first business while in high school, and has not looked back since. Shaleen and his wife Shilpi founded the Luvin Arms Animal Sanctuary in Colorado two years ago, and have now dedicated their lives to animals rights.



Jaina Speakers



Acharya Chandanaji Shriji

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 India. Veerayatan is founded based on 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.



Sadhvi Sanghamitraji Of Veerayatan India

Sadhvi Sanghamitraji is a Jain Sadhvi (or nun) who follows the spiritual path inspired by the work of her mentor, Acharya Shri Chandanaji of Veerayatan. Sadhvi Sanghamitraji had a connection with Veerayatan from an early age having spent time there as a child but then moved to live in the USA where she married. It was in 2011, after much reflection, that she took the bold step of leaving behind her life and family to take 'diksha' and become a Jain renunciate or nun. Her life is now totally devoted to the reformist and ground breaking work being undertaken by Acharya Shri Chandanaji, the first female sadhvi in Jain history to be awarded in 1987 the prestigious title of 'Acharya' and a widely acknowledged visionary and forward thinking leader who has been successful in instituting change.

Jaina Speakers



Pujya Sadhvi Shri Shilapiji Maharaj

Topic : The Unsung Story of a Scientific Religion

Pujya Sadhvi Shri Shilapiji Maharaj is a disciple of Pujya Acharya Shri Chandanaji and has been associated with 'Veerayatan' for over 30 years now. As an M. Phil scholar in Comparative Religion from the University of London, Sadhvi Shilapiji is the first Jain Sadhvi in the Jain tradition to have pursued overseas education.

A grand canvas of her work can be seen in the form of Veerayatan Vidyapeeth, Kutch - a massive relief and rehabilitation project initiated by Acharyashriji in 2001 - that she has curated and worked with for over a decade. It stands tall today as a beacon of hope for thousands, creating numerous opportunities for the educational and professional development of the rural population.

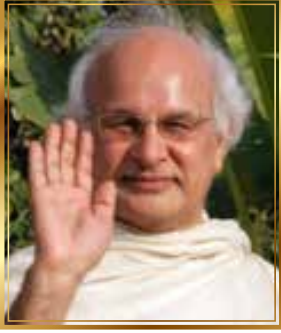
Proficient in many languages, Sadhvi Shri Shilapiji is known to be a learned scholar of Jain philosophy and has been invited to deliver lectures at Oxford, Harvard and other top foreign universities in the recent years. Travelling world-wide, she has also spoken at various large conventions like the World Religion Conference in Cape Town and Chicago as well as the Interfaith Meeting in Israel, to name a few.



Acharya Dr. Lokesh Muni Ji

Acharya Dr. Lokesh Muni Ji was born on April 17th 1961 he renounced his worldly life at the young age of twenty-two and studied Jain, Buddhist and Vedic philosophy. Acharya Ji is a versatile thinker, creative writer, poet, social reformer and an excellent orator. He has travelled in India and Abroad to promote Peace, Harmony and Non Violence. In order to give practical shape to these values he founded 'Ahimsa Vishwa Bharti' and thus made his field of activities spreading throughout the world. He is an author of more than dozen books both in prose and poetry.

Jaina Speakers



Acharya Amrender Muni ji Maharaj

Introduction to Acharya Amrender Muni ji Maharaj

Amrender Muni Ji Maharaj is a Jain monk who has devoted his life to world peace.

He is a disciple of Acharya Sushil Muni ji Maharaj - the first Jain monk to travel abroad.

Amrender Muni ji Maharaj's dedicated service to humanity has been recognized by various organisations and he has been conferred with several awards including the title of " Shantidoot" (Messenger of Peace) conferred on him by the Shankaracharyas in 1996.

Amrender Muniji is based for six months of the year in New Jersey, USA and for six months of the year in New Delhi, India but travels around the world and has visited more than 46 countries to spread his message of peace, non-violence and tolerance.

He has attended numerous peace conferences on his travels and has met with many prominent world leaders including President Bill Clinton, Mikhail Gorbachev, Gyani Zail Singh and Dr. Manmohan Singh to name just a few.

We are honoured to have his presence among us today.

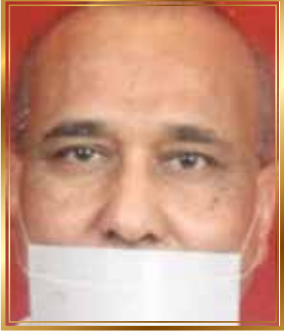


Swasthi Shree Bhattaraka Charukeerthi

Panditacharyavarya Swamiji

Bhattarakji is the Head Pontiff of Moodbidri Gurupeetha, which belongs to the AcharyaKunda 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.

Jaina Speakers



Pujya Gurudev Shri Manak Muni Ji

Pujya Gurudev Shri Manak Muniji Maharaj is a great Sadhak , Pujya Gurudev Shri Manak Muniji Maharaj is a great Sadhak , Philosopher and orator. Born in 1947 in an oswal Jain family in Rajasthan , muniji took 'Diksha' from Acharya Shri Tulsi Ji at the young age of 14. A great scholar of Jainism , gurudev has also a deep knowledge of Hinduism and Bhudhism. Gurudev is amongst a few of the accomplished ' SHATAVADHANI ' of our times . He has enthralled and astonished thousands of attendees in India , U.S.A , Canada and U.K. through Shatavadhan presentations.

Since 1991 , Gurudev has tirelessly been preaching Jainism , vegetarianism , stress management and art of living in U.S.A , Canada and The U.K. Gurudev has helped to build the right values of religion and culture through spiritual awakening among youngsters and people at large . A great teacher of yoga and meditation , his knowledge of astrology , palmistry and numerology



Acharya Roopchandji Maharaj

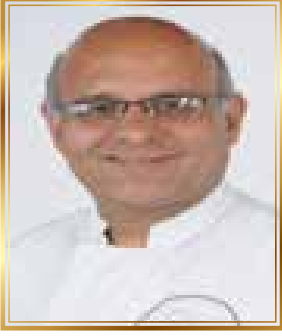
Topic : Jo Asawa Te Parisawa, Je Pariswa Te Aswa

His Holiness Acharya Shri Roop Chandra Ji Maharaj the President of Manav Mandir Mission Trust was born on 22 September 1939 in Sardar Sahar, Rajasthan (India).

He joined Jain Order (Jain Muni Diksha) on 15th October, 1952 by Acharya Shree Tulsi. Besides being a renowned academician, philosopher, writer and a poet he is also a scholar of Jain studies of great repute and comparative studies of Hinduism, Buddhism, Islam, Sikhism and Christianity.

He was conferred "Man of the Year" in 2004 by American Biographical Institute and was the recipient of the honour by Amity Humanity Foundation and National AIDS Control Organization. In rendering services to humanity and promoting peace, non-violence and spiritual values he has travelled over 50,000 kilometers on-foot throughout India and Nepal and also frequently travels to USA, Canada, UK, Sweden and other foreign countries.

Jaina Speakers



Saman Shri Shrutpragyaji

Topic: Practise Jainism in Daily Life

Saman Shri Shrutpragyaji is one of the most articulate and charismatic young spiritual leaders of the new generation. He was born in Bhuj-Kutch, December 1966. Completed his education in Psychology, Jainism and Yoga Science, At a tender age of 20, he entered Saman's Life. He has traveled many countries, worldwide, to name a few, Australia, England, Japan, Malaysia, Russia, South Africa, Singapore, U.S.A. Etc. Visited many prominent Universities like Oxford, Cambridge, London, Hawaii and Berkeley and has conducted thousands of Yoga and Meditation seminars. Samanji's teachings integrate ancient scriptures and modern science which validate our day to day experience and knowledge.

Saman Shri Shrutpragya has established the "Peace of Mind Foundation" in Rajkot, Gujarat and the "Peace of Mind Yogic Center" in USA. He has written more than 73 books such as Turning point, A light unto yourself, The Touching Impact, Living Meditation, Home itself the Heaven.....

His website is www.pomyc.org



Dr Kanti Mardia

Professor Kanti Mardia is a Senior Research Professor and Emeritus Professor of Statistics at Leeds University and Oxford University, and recipient of several prestigious awards. A pioneer in Jainism, Jain thinking and the Jain way of living, he has been active for several decades in the British Jain community; he is president of the Yorkshire Jain Foundation which he founded 30 years ago. . His Jain books are The Scientific Foundations of Jainism (1990, 2016), Jain Thoughts and Prayers (1992, 2007), Living Jainism – An Ethical Science (2013) with Rankin. The National Council of Vanik Association (UK) honored him in 2004 for his Jain contributions. In 2014, with the late Dr Ravindra Jain, he launched the album "Aatma Ajar Amar Hai" based on his Jain theory of Four Noble Truths.

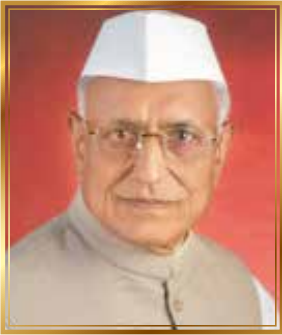
Jaina Speakers



Dr Natubhai Shah, UK

Topic: Dissemination of Jain Values in the Western World

Dr. Shah, a retired medical doctor in Leicester UK, and a Jain scholar is Chair/CEO of the Jain Network. His main works are the creation of beautiful Jain Temple in Leicester in 1988 , the establishment of Jain studies in various universities in the UK and at Mumbai University, author of “Jainism: The World of Conquerors - 2 volumes” and the interfaith and community work. He represents Jains at the highest level in the UK. He is now involved in developing an exciting Jain Centre in London. Notable honors: ‘Man of the Year’ by American Biographic Institute, ‘Jain Ratna’ by the Prime Minister of India in 2001, ‘MBE’ by British Gov. in 2012 and Barnet Civic award in 2014.)



Dr. Hukam Chand Bharill

Topic : Who am I ? In the Eye of Veetrage Vihyan

Dr. Hukam Chand Bharill is a learned scholar of Jainism. He is MA in literature and PhD (University of Indore) in Jainism. Much more than his formal qualifications, he is bestowed with several titles and honorary degrees, such as Vidhyavachaspati, Vanivibhushana, Adhyatma Shiromani, Mahmaopadhyaya, Nyaytirth, etc. The prime Minister of India awarded him the title of Jain Ratna in India and the same was awarded by Acharya Shri Sushil Kumarji in USA.. In 1967, when Dr. Bharill joined Pandit Todarmal Smarak in Jaipur, he felt the need to bring the deeper knowledge of Jain Tatva to common Jain in simpler language and thus started writing articles and books on Jainism. Since then he has written more than 7,000 pages about Jainism and edited more than 15,000 pages. He has published more than 50 books with more than 4 million copies in eight (8) languages.

Jaina Speakers



Ms. Taralaben 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. Taralaben 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.



Sanjeev Godha

Topic : Our Problems and Solutions

*Qualification - M.A., M.Phil (Gold Medal), Ph.D
in Jain Philosophy*

Working as a lecturer of Jain Philosophy in Jaipur. Played a role of an editor of periodicals and also writer or editor of various books on Jainism. Has acknowledged the values of Jainism by giving discourses to the people of India from 1993-present and USA and Canada through tele-conferencing from 2010-present. Enlightened the people of various areas of USA like Dallas, Chicago, Detroit, Pittsburgh, Miami, Orlando, New Jersey, Washington D.C, Atlanta, Toronto and Edmonton about Jain values by visiting there and holding lectures and study groups.

Jaina Speakers



Rahul Kapoor Jain

Topic : 1) Charan Sparsh

2) Never Ending and Ever Groving Happiness

India's leading motivational speaker, mentor and inspirational author incorporates valuable content for business and personal growth with practical and implementable tools. Rahul is known as a 'live wire' in delivering highly memorable, inspirational programs to individuals, teams and organizations.

His customized content, which is a combination of Psychology, Science and Spirituality, is delivered to hundreds of prominent organizations, including many Fortune 500 companies. Over the last 17 years, his programs have inspired over 150,000 people across 13 countries like India, Australia, Malaysia, Singapore, USA and the Middle East resulting in increased sales revenue, superior customer service and operational excellence. His largest single audience to date is 7,000 participants.



Dr Jina Shah

Topic : Health Effects of water Fasting and Plant based Diet

Dr. Jina Shah is a physician trained in Family Medicine and Preventive Medicine. She is currently living in the Bay area, California and works in Medical Ethics. Raised in a Jain family, she learned about the himsa related to dairy production and more about the vegan philosophy as a young adult and decided to follow a vegan lifestyle. As she progressed in medical training and practice she learned about the health benefits of a plant based diet, free of all animal products including dairy and eggs. Taking a holistic view of health, and in keeping with our understanding of karma, she believes that by avoiding harm to others, we benefit ourselves.

Jaina Speakers



Fulchand Shashtriji

Topic 1: (Hindi) भेद विज्ञान परम विज्ञान - Soul Separation ~A Supreme

Science: जगत को स्व और पर ऐसेदो भेदों में ववभाजजत करना अर्ात जानना ही भेद ववज्ञान है। जो जीव आज तक ससद्ध हुये हैं, वे भेद ववज्ञान के बल से ही ससद्ध हुये हैंएवं जो जीव संसार में भटक रहे हैं, वे भेद ववज्ञान के अभाव के कारण ही भटक रहे हैं। दीपक की ज्योतत से पदार्ा प्रकासित होते हैं, परंतुवे ज्योतत में समल नहीं जाते हैं, ऐसे ही आत्मा के ज्ञान में जगत के पदार्ा जानने में आते हैं, परंतुवे ज्ञान में समल नहीं जाते हैं।



Dr. Tej Saheb

Mission Statement:

To spread the message of Jainism throughout the world so that many people are influenced by this preaching.

Expertise:

- PhD in Jainism
- Lecturing on different topics of Jainism
- Organizing paryushan parva and ayembel oli
- Handling religious programmes
- Teaching/training junior maharajs on how to preach

Jaina Speakers



Chandrakant Mehta

Topic : Aarti and Mangal-divo na Rahasyo

Shree Chandrakant Mehta has been giving discourses on Jainism in many centers of USA and abroad. He explains the concepts of Jainism using real life experiences and motivates the listeners to follow in our daily life. He is a well-respected Jain scholar who has provided a remarkable contribution to the Jain community of the United States and abroad by giving lectures and fundraising speeches. He has also given inspiring lectures at the JAINA and YJA conventions. Outside United States he has given discourses in Canada, Hongkong, Singapore, Antwerp, Japan, Dubai, Bangkok and many places in India. He is a JAINA Scholar award recipient.



Dr. Falguni Zaveri

Topic : Samyagdarshan

I did my Doctrate (Phd) in "JAIN PUJA SAHITYA" from Bombay University. My thesis is published as a book, visited as JAIN delegate in many international conferences & presented research papers. Also studied Jain scriptures traditionally. Practicing Jainism in day to day life.

Jaina Speakers



Rajesh Kumar Jain

TOPIC: "Various shades of Jainism – Blending Modernity with Antiquity"

Rajesh Jain, 54, is a management and financial expert who is passionate about Jain philosophy. He is the author of "Gods Are Meeting & You Are Invited", a conceptual and motivational book which is widely acclaimed by the media and many eminent people. His other book "Chains That Liberate: Governance of Family Firms", is published by Macmillan (India) and was awarded the best management book for the year 2005-06 by ISTD, the premier association of Management professionals in India. He also publishes "Roots 'n Wings", the first ever periodical on issues related to family businesses, subscribed by top business owners.



Mukesh Chatter

Mukesh Chatter is a successful high tech entrepreneur and currently co-manages an investment firm NeoNet Capital LLC. In 1997, he co-founded Nexabit Networks, a highly successful terabit switch/router company which was acquired by Lucent Technologies in 1999. He subsequently co-founded multiple companies. Mukesh holds 19 patents in Telecom, Data networking, Semiconductors, and Internet technologies and several more are pending. Mukesh was chosen as one of the top ten entrepreneurs in 1999 by the Red Herring magazine. He was also named Rensselaer Entrepreneur of the Year 2001. He has been widely covered by prestigious US and international media outlets over the years.



To Live
To Love
To Learn
To Leave A Legacy

Those are the four keys to contentment.

We *“live”* by meeting our physical needs such as food and shelter.

We *“love”* by enjoying and valuing our family, friends, community, and culture.

We *“learn”* by improving our minds and growing as people, regardless of our age.

We *“leave a legacy”* by serving our society with contributions of time, money, or goods.

The Jain community enables us to pursue the ideals for a richer, more satisfying life.

It is a place for developing your spiritual as well as physical health and well-being.

We are proud to be part of your programs.

*And we look forward to Jain Dharma giving meaning and purpose
to our lives long into the future.*



Nitin Shah, Chairman & CEO (right)
Navin Shah, Vice Chairman (left)

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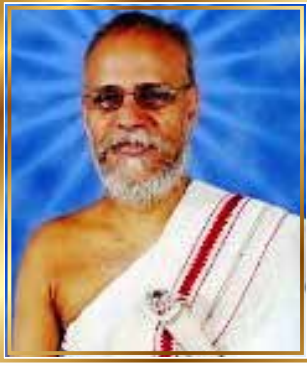
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Quantum Mechanics and Jain Philosophy

Jain Scientist

Acharya Shree Vijay Nandighoshsuriji

Today all scientists are in puzzle to true nature of light. Long ago scientists like Newton (1642-1727) and others believed that light is in the form of particles while some others such as Huygens strictly believed that light is in the form of waves.

After the invention of Quantum Mechanics all scientists unanimously believed that light has a dual nature whereas Jain philosophy strictly offers that light is absolutely in the form of particles, because it is a one form of matter.

In modern physics, some phenomena such as Compton Effect, Photoelectric effect cannot be explained with the wave nature while some cannot be pursued except wave nature. That is why all scientists unanimously accept the dual nature of light.

According to the ancient Jain treatises, light is nothing but the modification of matter. Hence it is absolutely in the form of particles. And we can easily explain all physical phenomena like diffraction of light, interference of light through corpuscular theory.

Light is nothing but the electromagnetic waves. German physicist Heinrich Rudolf Hertz (1857-1894) succeeded in producing an electromagnetic wave and studied its velocity and properties, which were exactly in accordance with the calculations of Maxwell. But in the fundamental experiment performed by Hertz the particle form of light peeped out to him. But he overlooked it.

Thus, the question "Is light formed of waves or particles?" surfaced again in a new form. In England Dr J. J. Thomson discovered electrons and in Germany the scientist Lenard experimentally proved, electrons are emitted if ultraviolet light of definite frequency is incident upon light sensitive surface of metals. This phenomenon is known as photoelectric effect.

Max Planck found out a new equation but could not give derivative proof of it, in 1900 A. D. and the particle theory of light emerged in a new form.

Max Planck stated that emission of radiation takes place in the form of particles and when it propagates from one point to another, it behaves as a wave. But Einstein stated that the emis-



sion of radiation takes place in form of quanta (particles) and also it propagates from one point to another in the form of quanta (particles).

But Indian physicist Dr Satyendra Nath Bose presented his well-known research paper in 1924 A. D. entitled “Planck’s law and the light quantum hypothesis” This research paper marks the beginning of the quantum statistics in the modern physics.

Dr S. N. Bose was the first mathematician to put quantum statistics logically in formulae:

$$E(\nu)d\nu = \frac{8\pi\nu^2}{c^3} \cdot \frac{h\nu}{[\exp(\frac{h\nu}{KT}) - 1]} \cdot d\nu$$

This is the world-famous radiation equation of Max Planck. In explaining this equation, several scientists accepted radiation in the waveform but while deriving this formula Bose accepted the fact that radiation was in the form of electromagnetic particles. This was his original achievement and it is based on Jainism. In short all radiations including light are in the form of material particles.

Dr Bose took inspiration from Jain literature and Jain treatises. Because during the discussion with Dr. Jogendra Chandra Sikdar, who had done Ph.D. on Bhagawati Sutra, the Jain treatise, Dr. S.N. Bose himself suggested the subject “Concept of Matter in Jain Philosophy” for D.Litt. De Broglie had given an equation $\lambda = \frac{h}{mv}$ regarding wave-particle nature of light. The experimental proof of the aforesaid equation of De-Broglie was arrived at in the year 1925 A.D. It was observed that electrons were found to be acting in the form of waves and it’s wavelength in accordance with De-Broglie’s formula $\lambda = h/mv$

In the phenomenon of photoelectric effect, the electron itself acts as a particle and it also compels light to act as a particle. It is definitely clear that electrons are particles.

Modern physicists had performed three experiments to examine the behavior of electrons:

1. Fig. 1 shows the results of the experiment with bullets of gun.
2. Fig. 2 shows the results of the experiment with waves of water.
3. Fig. 3 shows the results of the experiment with electrons.

The graphs of single slits in the fig. 1 & 2 show similar behaviour of particles and waves, while graphs in which the two slits are opened, show that the behaviour of particles is different from that of waves.

Fig. No. 3 shows when the electrons pass through slits, like bullets from the gun, they are detected in No. 1, 2, 3, etc.

In spite of all this, surprisingly the experimental results obtained from both slits with reference to electrons and waves are similar to each other.

The experiment shows that the electron behaves in the form of a particle, when one slit is opened, while it behaves in the form of a wave when two slits are opened.

The question: "Is an electron a particle or a wave?" therefore, remains unsolved from the viewpoint of modern physics.

Jain scriptures clearly explain this phenomenon. Jain religious treatises state that áabda (sound), Andhakṛa (darkness), Udy°ta (cooling, soothing light i.e. moonlight), Ētapa (hot light i.e. sunlight), Prabhḥ (irregular spread reflection, interference etc. of light) are modifications of prime matter. All the aforesaid phenomena are constituted of microscopic particles (paramḥ,us) of a matter.

There are infinite types of paramḥ,u-units, Vargaḥ,js in the universe but there are only eight classified types of Vargaḥ,js, which are useful to living beings. From eight Vargaḥ,js photons of all types of visible and invisible light rays belong to the Taijas Vargaḥ,j. Taijas means light or electricity. Since all electromagnetic waves are created with electricity, they also belong to Taijas Vargaḥ,j.

Jain philosophy absolutely accepts light in the form of corpuscles. I give an explanation of the phenomenon of interference of light with the help of the corpuscle theory only. Of course, when light, propagate in space, their path is serpentine. Thus there is no difficulty about acceptance of the corpuscular theory of light.

In the phenomenon of interference when the path difference between the two waves, is 0, 1, 2, 3, ..., nλ then the crest of one wave falls on the crest of the other wave and also trough of one wave falls on the trough of the other wave and as a result constructive interference takes place.

If the path difference between two waves is, $\frac{\lambda}{2}, \frac{3\lambda}{2}, \frac{5\lambda}{2}, \dots, (2n-1)\frac{\lambda}{2}$, then crest of one wave

falls on the trough of the other wave as a result destructive interference takes place.

In modern physics the intensity of light or waves depends upon the amplitude of waves. It is directly proportional to the amplitude. In the phenomenon of constructive interference, amplitude of resultant wave becomes double, and intensity of a wave is directly proportional to the square of its amplitude.



$I \propto a^2$ (I denotes intensity, a denotes amplitude)

$I' \propto (2a)^2$ (I' denotes resultant intensity)

$I' \propto 4a^2$

$I' = 4 I$ ($a^2 = I$)

According to this equation the intensity of the resultant wave in constructive interference becomes four times greater than the original single wave intensity.

While in destructive interference the resultant amplitude of the resultant wave becomes zero, hence the resultant intensity also becomes zero.

When the crest of one photon interacts the crest of another photon or a trough of one photon interacts a trough of another photon, there is a collision between the photon particles that are coming from two separate slits at the same time. Hence after collision, both photons propagate in the direction of resultant vector according to the law of parallelogram and therefore, the intensity of light increases.

While in the interactions of the crest of one photon with the trough of the second photon, both photons do not collide with each other. As a result along the straight lines, showing the interactions of the crest of one photon with the trough of the other photon, photons will be absent and, therefore such type of interactions form the fringes of darkness.

According to Jain physics, intensity of light depends only upon the number of photons per unit area, per unit time. Here, it is applicable.

The area in which the photons are incident becomes half the original area and all the photons coming from both slits, fall on this half area. Hence the number of photons becomes double and area becomes half. As a result, the number of photons per unit area per unit time becomes four times greater than that of a single wave coming from any single slit. And the intensity of dark fringes becomes zero due to destructive interference.

Doppler's Effect: According to Special Theory of Relativity, Einstein gave a formula for the frequency of moving lightening objects as follows:.

$$f' = f \frac{1 - \cos\theta v/c}{\sqrt{1 - v^2/c^2}}$$

This is Doppler's principle for all velocities. When $\theta = 0$ the equation assumes the perspicuous form

$$f' = f \sqrt{\frac{1 - v/c}{1 + v/c}}$$

This Doppler's principle can be also proved with particle theory.

A total energy per unit area does not only depend upon frequency of each photon but also it depends upon number of photons per unit area per unit time. Hence, if intensity increases total energy also increases.



Only when they are in motion, they have imaginary frequency depending on their serpentine paths and energy depending on their velocity that might be equal to Newtonian Mechanics

$$K.E. = \frac{1}{2}mv^2 \quad \text{or} \quad K.E. = \frac{1}{2}mc^2,$$

Though scientists believe that photon has zero rest mass yet in calculation of momentum $p = mv$, ($p = mc$), they consider that a photon has rest mass.

Photoelectric effect also proves that the photons are in the form of the most micro particles. Photon could be divided into 1 electron and 1 positron.

Solar deflection of starlight is also able to prove that photons have some mass.

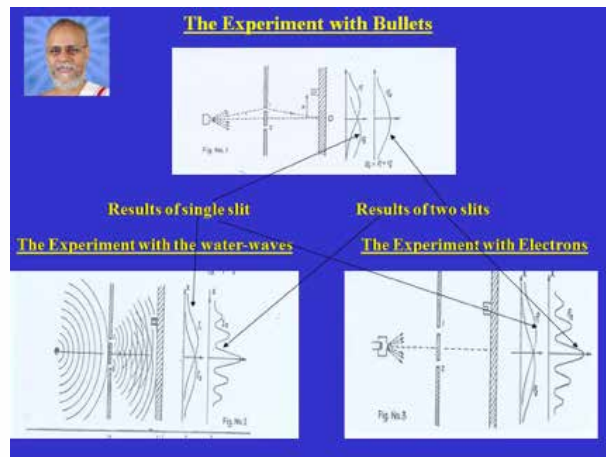
Due to strong gravitational force of the Sun, the deflection of starlight and apparent position of the star strictly prove that the light is made of material particles. And they must have some mass, whatever it may be. It is explained in my other article, which related with research of Dr P. C. Vaidya, regarding gravitational force of radiating star.

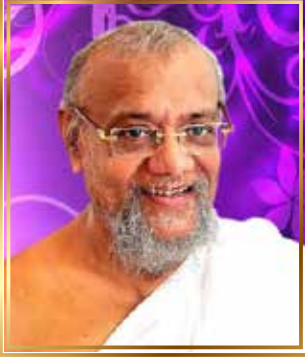
The modern physics believes that according to the excessive gravitational force of the Sun etc. and of the stars with a very great mass, the space around it contracts. Really speaking, according to the Jain philosophical contention, space is a single whole substance, it is non-material and inert and it has no qualities.

आकाशादेकद्रव्याणि।। निष्क्रियाणि च।। (Ref Tattvartha Sutra, Adhyaya - 5, Sutra - 5, 6).

Therefore, the gravitational force of an object has no influence at all on the inert space. But its gravitational force influences material object which is in its gravitational field and if the object, the Sun or a star is radiating, its radiation reduces the gravitational force of the object. This reduction proves that the energy emitted by stars or the Sun in the form of light/ photons, also has a mass. If light particles have zero mass, according to the equation, a strong gravitational force of any kind could not at all influence it.

From all these scientific facts and the references found in Jain philosophical treatises, we can say that in the whole universe only Paramanus are dominant.





ચશ્મા આંખની સેવામાં વિજ્ઞાન ધર્મની સેવામાં

લેખક : આચાર્ય વિજય રત્નસુંદરસૂરિ

વિજ્ઞાન પાસે ગતિ છે.

ધર્મ પાસે દિશા છે.

વિજ્ઞાન પાસે પ્રયોગ છે.

ધર્મ પાસે યોગ છે.

‘શંકા’ એ વિજ્ઞાનની આધારશીલા છે.

‘શ્રદ્ધા’ એ ધર્મની આધારશીલા છે.

વિજ્ઞાનની આંખ સામે પદાર્થ છે.

ધર્મની આંખ સામે પરમાત્મા છે.

વિજ્ઞાન પાસે પદાર્થોને તોડતા રહેવાની કળા છે.

ધર્મા પાસે આત્માઓને જોડતા રહેવાની કળા છે.

વિજ્ઞાન પદાર્થમાં ફેરફાર જરૂર કરી શકે છે

પણ વૈજ્ઞાનિકમાં નહીં જ્યારે

ધર્મ પદાર્થમાં ફેરફાર નથી પણ કરી શકતો

તોય આત્મામાં ફેરફાર તો કરીને જ રહે છે.

વિજ્ઞાનના કેન્દ્રસ્થાને રૂપી પદાર્થો છે.

ધર્મના કેન્દ્રસ્થાને અરૂપી આત્માઓ છે.

આંખોને બદલી આપવાની

ક્ષમતા વિજ્ઞાન પાસે છે.

દૃષ્ટિને નિર્મળ કરી દેવાની ક્ષમતા ધર્મ પાસે છે.

મારું પોતાનું એવું માનવું છે કે

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પાણીનું કાર્યક્ષેત્ર અલગ છે

તેમ વિજ્ઞાનનું કાર્યક્ષેત્ર અલગ છે અને

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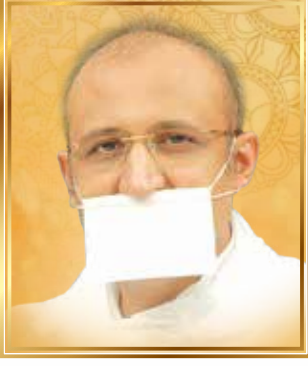
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Vinay~The Starting Point of Dharma

*Pujya Gurudev
Shree Namramuni Maharaj Saheb*

We have been doing Dharma since years, Samayik, Pratikraman, Tapasya, Pravachan and several other Dharmik activities. And yet, if someone were to ask us today, what is it that we have achieved from Dharma? Has Dharma brought about a pivotal change in our life? Probably not. While Dharma is a part of our life, it has changed little in the way we think, the way we live and the way we are as people. Why is it that even after practicing Dharma for years and years, we haven't seen a significant transformation?

Bhagwan Mahavir explains that for any tree to bear fruit, it must first have strong and deep roots that supply it with the right nutrients it needs for its growth. When roots are deep and firm inside the soil, the tree can regrow even if transplanted from one bed of soil to another. Weak roots however fail to sustain even in fertile soil. The objective of Dharma is to purify our thoughts, purify our actions and ultimately experience who we truly are. The one who has this goal of inner attainment essentially needs to first nurture the roots of Vinay, a feeling of utmost reverence towards our Dev, Guru and Dharma.

For years, we have learnt that Vinay or respect is expressed when we join our hands bow down in surrender, when we touch the feet of Sadhu-Sadhvijiis and ask them 'Sahebji shata ma chho?' While these are indeed a mark of respect, the real essence of Vinay is when we bow down from within. Our every thought, every opinion, every judgement that we make should dissolve and our entire existence becomes zero in the process. Vinay is not just an expression of the body, but a strong emotion that arouses from the heart, and transforms our soul in ways beyond our imagination. Be it discourses or satsangs, Sadguru darshan or any Dharmik activity, we have always done everything as per our wish, our desire. That which destroys all our desires, that which wins over our constant craving to act as per will is Vinay bhaav.

How does one develop this Vinay bhaav, and how can we inculcate it in our lives? The moment we start looking up to the virtues of Parmatma and Sadguru, when we start developing a deep affection and admiration for their qualities, we start aspiring to be like them. This urge to imbibe the virtues of Parmatma and Sadguru is the first step towards developing Vinay Bhaav. The stronger our admiration becomes, we start looking for ways in which we can be of some service to their holiness - the feeling of offering selfless Seva. Seva further accelerates our devotion and our respect. And the seva which is done with such selflessness attacks our ego, slowly and steadily diminishing it.



Seva thus serves as a strong medium to develop our Vinay Bhaav. As our Vinay grows, our thirst for seva becomes stronger. It is this very Seva that reduces our Mohaniya karma, the cradle of our Ego. As our Mohaniya Karma reduces, our ego dies down. And that state of being ego-less makes the soul experience immense inner peace and satisfaction. It opens up our vision, purifies our thoughts and reduces our confusion and instability.

With Vinay, one thus becomes more decisive and visionary. The confidence of the mind, the selflessness of the heart and contentment of the soul ultimately give an individual a tremendously positive aura and vibrations, which bring him success in all that he does. As he says, so it happens. As he aspires, so he achieves. Every dream that he envisions is bound to become a reality.

Vinay is the master key to success in every sphere. And Vinay develops another quality within us, the quality of 'Laghuta'. Being humble and polite is one thing, but being mindful of one's tremendous nothingness before the virtues of Saguru or Parmatma is completely another. That is the virtue of Laghuta. Politeness can never diminish our ego. Laghuta alone can vanquish the ego that has become a layer of illusion for our soul since infinite time.

When Gautam Swami first met Parmatma Mahavir, he had come with the hope to defeat him and prove his own worth. When he arrived, he was elder to Lord Mahavir by age, higher by social standing and owned a wealthy ashram with 500 disciples under him. On the other hand, Lord Mahavir had none. Yet, the moment Gautam Swami saw Parmatma Mahavir, he realized that this soul is far greater than I am. I am completely ignorant, while he beholds infinite knowledge. His unconditional compassion and divinity reflect his supreme state of enlightenment. He is the supreme Lord, and blessed will be my life if I can only become a mere shadow of his existence.

Whenever an individual experiences such a deep state of Laghuta, his Vinay bhaav witnesses an upward surge. And when the heart melts in such Laghuta, every word that one hears from Parmatma or Sadguru holds the power to awaken one's conscience and begin a journey of inner transformation within us. But the lack of Vinay in us the lack of this laghuta is what becomes a barrier for us to understand the priceless worth of these blessed words.

The day you decide that you want to achieve something phenomenal in the field of Dharma and Spirituality; you should start off with the pursuit of Vinay bhaav. Because where there is such a deep sense of respect and reverence towards Dev, Guru and Dharma, our ego and pride are completely crushed. The day we let go of our ego, is the day we start our journey of becoming like Gautam Swami, a Soul who not just became a disciple of Parmatma Mahavir but ultimately became like Mahavir himself!



Inspired by P. Pu. P. Shree Chandrashekhavijayji.M. Saheb

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Kalpasutra is considered the jewel of various auspicious Jain scriptures. Ashtanika Granth explains daily, yearly and lifetime duties of all Jains. Our scholars read these two scriptures and explains/illustrates in simple layman's language with current day-to-day life examples. This helps all attendees understand the meaning and significance of the spiritual values preached in these two important scriptures.

During evening lectures, our scholars will help everyone attain a simple, peaceful and spiritual/religious life by giving us simple examples.

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Various Programs

03

During Paryushan Parva, various programs are conducted by our scholars' teams with intention of engaging and connecting with every age group i.e. from young children to respected elders.

Here are some examples of some of these programs:

- 01 Prabhu Milan – Let's know and respect our Tirthankar Prabhu
- 02 Matru-Pitru Vandanavali – Pay respect to Parents and Elders
- 03 Charitra Upkaran Vandanavali – From Materialistic world to Monkhood or Saintliness.
- 04 Various Activities – Memory Games, GAHULI Competition, One Minute Games, KON BANEGA GYANI Competition.
- 05 Bhav Yatra – Virtual pilgrimage and worship of various religious places - Girnar, Shatrunjay, Shankheshwar etc.

04

Evening - Bhavana (Prabhu Bhakti)

During evening prayers, by way of singing Bhakti songs, Our scholars help everyone connect themselves with liberated souls and enhance everyone's desire to walk on the path of renunciation shown by Tirthankar Prabhu.

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Jainism and Science

By Puja Acharya Shri Chandanaji Maharaj

Jainism is a science. There is nothing like Jainism and Science, Jain philosophy itself is total science. To know is not a belief - it is a science. To believe, however, requires faith. For instance, we know that there is a sun, we do not say that we have a belief there in a sun, we just know it. In Jainism, it is said that foremost you should know yourself.

Jain philosophy says that there are 6 dravyas (substances) – 5 of these are Ajive (or non living) and 1 is jive (or living). To us ajive and jive seem like one. Just as milk and water are separate, to us they seem to be one. However, to know that the living is different from the non-living, to make effort to know the nature of each is true Jainism. Each is separate but we cannot distinguish between them – but to come to know that they are distinct, to understand this, and to accept that they are different – this is the truth underpinning Jainism.

Not to eat this or that, to do penances, to restrict what work one can do or not do, all this is not Jainism. These are the methods, this is the discipline. Discipline is something different from the principle. The principle does not change. The foremost principle of Jainism is non-violence and this is sacrosanct. To respect every living being is a must, protecting nature is a must, if you want to survive. The reason for this is that to be able to live we take things from others, and if in the process of taking we are cruel and harsh, then in return even nature will be harsh towards us resulting in unhappiness for us. However, if we live our lives through disseminating love and harmony, there will be no resulting sadness and, more importantly, even nature will respect us. This is not a belief - this is science. Actually this understanding and knowledge is the very foundation for our life. How will we attain bliss, how can we survive without harming others (and self)– this is Jainism. If you maintain a good relationship with every part of the universe, then the universe will reciprocate this love – this is the eternal truth of the universe. We are a very small part of this world and we need to understand what type of connection we should have with this world – to foster that love, that respect and knowing the interdependence of life. Understand and know your true nature – this is indeed the essence of Jain philosophy.

To summarise:

The world exists in its own way.

You are part of the universe, not a distinct unrelated entity.

You should respect all if you want to live peacefully in this world. True protection of self and others is through love and friendship, not through causing harm.

To know your nature and your connection with this world is Jain philosophy.

And Jain philosophy is nothing else than a science.





*With best wishes and compliments from
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Laura, Sanjay and Kavi Patel
Rupal and Anu Agarwal*



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यदि पसंद आये तो औरों को भी बताएँ तथा कुछ सुझाव हो तो हमें बताएं। अधिक जानकारी के लिये संपर्क करें।

For questions or comments please contact SanjeevKumarGodha@yahoo.com or on WhatsApp using # :- +91 98290 64980

દેવ – ગુરૂ અને ધર્મતત્ત્વ

તા. ૧૮૧૭, જુલાઈ ૪

ધીરજલાલ ડાહ્યાલાલ મહેતા

(સુરત) ગુજરાત

આપણે આપણા આત્માનું કલ્યાણ કરવું હોય તો ઉત્તમોત્તમ ધર્મનું આચરણ કરવું જોઈએ. ધર્મતત્ત્વ જ આ જીવનને પવિત્રતર બનાવનાર છે. દાન-શીયળ-તપ અને ભાવ એમ ચાર પ્રકારનો ધર્મ વીતરાગ પરમાત્માના શાસનમાં જણાવેલો છે.

જે જે પર પદાર્થ છે તેને પરના ઉજાગર માટે ત્યજી દેવી અન્યને આપી દેવી તે દાન કહેવાય છે. દાન કરવાથી પરનું જીવન હિંસાદિ દોષો વિનાનું બને અને પોતાને સાંસારિક ભાવોની મમતા ઓછી થાય. એમ બંનેનું કલ્યાણ થાય.

શીયળ એટલે સંસ્કારી જીવન. આવું જીવન કરવાથી દોષો ટળી જાય, ગુણો પ્રગટ થાય અને પરોપકારાદિ ઉત્તમોત્તમ કાર્ય થાય. તપ વિશેષ કરવાથી માથા-કમરભાવ જીવનમાંથી દૂર થઈ જાય. શરીર નિરોગી બને અને ચિત્તમાંથી વાસના તથા વિકારો નાશ થઈ જાય. ભાવના ધર્મ તો આત્માના પરિણામને જ સુધારી નાખે. મોહની માન્યતાનો ધ્વંસ કરી નાખે. ચિત્તમાં અજવાળુ લાવે અને મનનો હઠાગ્રહ અને કુટિલતાનો સર્વદા ત્યાગ કરાવે છે.

તે કારણથી જ જૈન દર્શનમાં આ ચાર પ્રકારનો ધર્મ જ મહાન તત્ત્વ કહ્યું છે આ ધર્મ સર્વસ પ્રણીત છે. પરંતુ સામાન્ય વ્યક્તિ જણાવેલ નથી તથા સર્વથા નિર્દોષ છે. તેનો આશ્રય કરનારને પણ નિર્દોષ બનાવનાર છે. પરમાત્મા તીર્થંકર ભગવંતો પણ આયુષ્ય કર્મવાળા જ હોવાથી આયુષ્ય સમાપ્ત થતાં જ ધર્મની સ્થાપના કરીને મોક્ષ સીધાવે છે. જે કારણથી તેઓની પછી તેઓએ બતાવેલ આ માર્ગને સાધુ-સાધ્વીજી (ગુરૂ ભગવંતો) વધારે વધારે વિસ્તૃત કરે છે. જગતના જીવોને આ ધર્મમાં જોડે છે અને જોડાયેલાઓનું પ્રતિદિન વ્યાખ્યાન – અધ્યયન આદિ કરવા વડે સંરક્ષણ કરે છે.

આ પ્રમાણે મૂળથી ધર્મ બતાવનારા અરિહંત દેવ કહેવાય છે. તેઓની ગેરહાજરીમાં તેમના કહેલા ધર્મનો પ્રચાર પ્રસાર કરનારા સાધુસંતો ગુરુ કહેવાય છે. આ બન્ને પ્રકારના ઉપકારીઓ ધર્મના સ્થાપક તથા ધર્મના પ્રચારક છે. તેઓની કૃપાથી જ સંસારી લોકો ધર્મતત્ત્વને સમજે છે અને સમજીને સંસાર પરિચિત કરે છે અથવા સંસારનો ત્યાગ કરીને સાધુ થાય છે.

આપણા સર્વે ઉપર આ ત્રણે તત્ત્વનો ઘણો જ ઉપકાર છે. ધર્મ સ્થાપવા દ્વારા અરિહંતો ઉપકારી છે. અરિહંતોએ સ્થાપેલા ધર્મના પ્રચાર કરવા દ્વારા ગુરુઓ ઉપકારી છે અને ધર્મ તો આત્માનો જ ગુણ હોવાથી આત્માનો ઉપકાર કરનાર છે.

જૈન ધર્મ જેવો નિર્દોષ અને આત્માનો અવશ્ય ઉપકાર કરનારો જ છે. આજ સુધી અનેક તીર્થંકર ભગવંતોએ અને ગુરુ ભગવંતોએ આ ધર્મ કહ્યો છે અને સેવ્યો છે છતાં ક્યાંય વાદ-વિવાદ કે ઝઘડો કે મત-મતાંતર નથી. આપણે આ કુળમાં પુણ્યોદયથી જન્મ્યા છીએ તો તેને બરાબર જાણીએ માનીએ-માણીએ અને જીવનમાં આત્મસાત કરીએ. જેનાથી અવશ્ય કલ્યાણ થાય જ.

જ્યાં સાધુ-સાધ્વીજી પોતાના યુસ્ત આચાર પાલનના કારણે ત્યાં જઈ શકતા નથી તો પણ ત્યાં આવતા સાચા પ્રચારક પંડિતો અને સાથીઓ દ્વારા આ વસ્તુને બરાબર સમજીએ તથા જીવનમાં ઉતારીએ અને માનવ જીવન સફળ કરીએ.

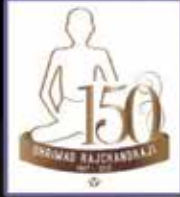
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એ જ આશા

ધીરજલાલ ડાહ્યાલાલ મહેતા

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The Science of Religion

Pujya Gurudevshri

Intro

Did you know that religion too is a science and it also follows certain laws? Did you know that it is logical and provable and does not require blind faith? Explicit adherence to the laws of dharma ensures lasting joy. Journey with Pujya Gurudevshri, as He offers a holistic understanding of this topic

Dharma is a science. Water when heated to 1000 C, will turn into vapour irrespective of place or time. So also, dharma as expounded by the Enlightened Ones abides by eternal and unchanging laws. To understand this, a scientific bent of mind is required.

Science explains that there is no need for God and the laws of nature alone are sufficient. When water can be converted into vapour by heating it to 1000 C, then there is no God required for doing this. It is naturally futile to pray to anyone or seek blessings from anyone to accomplish this task. If you understand and follow this law, you will certainly be able to convert water into vapour. But, if you do not heat the water to 1000 C, and say millions of prayers, perform millions of rituals, seek millions of blessings, the water will remain water; it will not turn into vapour.

Similarly, one must understand the laws of dharma. If you accept its laws and practise them diligently, then they will most certainly benefit you. Prayers, rituals and blessings will have no meaning if you do not follow the laws. For instance, peace can be experienced only when impurities like ego etc. are removed. How then can prayers bring peace, if you do not let go of your ego? It is like wishing that your water would vaporise at 500 C only! God is needed for inspiration and guidance to attain a peaceful state, but God cannot give you peace if you do not adhere to the laws of dharma.

There is no such God who can bind or liberate you. All you need to do is understand the science of bondage propounded by them, follow the laws of liberation conscientiously, and come to experience the bliss of true freedom. Hence, it is essential to understand dharma in the right way, with a rational intellect.

Cause and Effect Relationship

Every effect has to have a cause. If you are in bondage, then there is a cause for that too. Understand its nature and remove it through the right means and you will see that along with the cause, the bondage also disappears. It is possible to overcome that cause provided you put in right effort. Remember, no one other than you, has put you in bondage, so no one, other than yourself, can liberate you.

The problem is, you do not pray for strength to uproot the causes of your bondage. On the contrary, you entertain those causes and pray that their effect is negated. You wish to get angry, and then pray for peace. Instead, pray that the anger does not arise; steer your contemplation in such a way that anger is no longer born within you. Know that you are the creator of your bondage. Annihilate its cause and bondage will certainly go away. The cause of your bondage is that you have not followed the laws of life. Understand those laws precisely, follow them scrupulously, and you will be able to liberate yourself from bondage forever. You alone can. You alone must.

There are No Miracles

You desire freedom from sorrow, but mere wishful thinking will not suffice. Even though a Compassionate One may want to save you, and you too wish to be saved; yet mere feelings are not enough. Nothing can break the law of cause and effect. Why then do you pray for miracles? A true seeker does not want to believe in miracles. He will view each incident in such a scientific manner that there remains no possibility of miracle or deceit. If someone claims to convert water into vapour at 600 C, then you must realise that either the thermometer is faulty or he is under a delusion. If vapours form, the temperature has to be 1000 C. There is no question of any miracle here.

If miracles were possible, then it would mean that the laws of the universe were biased and they could be reversed in order to favour someone. Is it possible that if angry at someone, vapour will not form even at 1200 C, and if pleased with another, water will vaporise even at 600 C? No. This is not possible. Water can be converted into vapour only at 1000 C. It can never become vapour before that, and it is not possible that it does not vaporise at 1000 C. The laws are neither strict towards some nor lenient towards others. Indeed, the understanding and acceptance of the universal laws is dharma. And the One who explains these laws to us is God. He is not One who can miraculously create anything against these laws.

Understanding God and dharma as other than this is missing out on their real essence. Those who misunderstand them follow imaginary means to attain liberation. 'If I pray intensely, if I eulogise the Lord, some miracle will happen, something new against the laws will happen.'



This is their belief. However, nothing of that kind is possible. Therefore, do not wait for miracles to happen. Do not be under the illusion that though you have entertained a faulty cause, some prayer will save you from its unfavourable effects. Instead, pray for strength so that you do not give in to the wrong causes. Only then will you be saved from their harmful and unpleasant effects. If you wish to see beneficial effects, then practise the right cause. Understanding this law is right knowledge, its acceptance is right faith, and living accordingly is right conduct. This trinity alone is dharma, the path of liberation.

Dharma is Freedom from Desires

A clear understanding of the relation between cause and effect leads one to the path of liberation. Enthusiasm towards pursuing the right causes and aligning one's conduct accordingly is the true path and its effect is liberation – a state of desirelessness. Liberation is being free from desires, living in contentment. It is living in the present, in the now.

Desire is the way to worldliness. As the desire arises, your sight moves away from the goal of liberation, to worldliness, and then you get bound in the cycles of birth and death. Thus, becoming free from desires and staying content is true dharma.

However, under the spell of delusion, you make dharma also a means to fulfil your desires. You may have faith in dharma, you may enthusiastically practise a lot of rituals; nevertheless, you do so considering dharma as a cause to attain comfortable living, and not as the cause for annihilating your karmas. This has been your habit life after life. Even if you try to renounce the world, the desires remain and keep creating obstacles.

Sometimes, you amass wealth with the belief that it will bring happiness. At other times you make status your means to gain happiness, and now you are making religious practises your means to achieve happiness. The basic math remains the same. You are not enjoying what you are doing in the present. Your joy lies in the fruits you will get in the future. You have no interest in what you are doing, or in dharma; you are only interested in dreaming that 'by doing this, I will get that', and when you feel your dreams may not be fulfilled, then even the enthusiasm for performing dharma ebbs away.

True Religiousness

One who performs rituals with the aim of attaining something in the future is not truly religious. He pushes his goal of freedom, peace, purity in the future. While for the true follower of dharma, every moment is an experience of freedom because he does not entertain desires or insist upon their fulfilment. He meditates because he is experiencing peace 'in' meditation, and not in order to attain peace 'from' meditation. He offers charity because it is in the offer-



ing itself that he experiences heavenly bliss; not so that he may go to heaven in the future. He experiences tranquillity and purity while performing dharma itself. He thus, bridges the gap between the means and the goal.

The Enlightened Ones say that one who experiences the goal in the means itself is truly religious. He is indeed an elevated soul who lives his goal every moment. He is not waiting to attain the goal in the future. His eyes are not on the result. He is content in doing what is to be done in the present. He is content in the now. Such a one feels no need to seek a wish-fulfilling tree. His state of consciousness reflects the fulfilment of having received all.

All this is possible only because, he clearly understands the laws of dharma, lives in accordance with them, and therefore, experiences the fruits. All his activities emit the fragrance of joy and fulfilment.



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grand success of
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*"Happiness is when what you think, what you say, and what you do are all in harmony."
-Mahatma Gandhi*

Some scientific facts related to soul, hell, heaven and Karma

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Why to bother about soul and spirituality? It is baseless to talk of hell and heaven. Karma theory cannot be acceptable by the modern science. Why not enjoy luxury and comforts provided by modern technology by earning a lot of money which would take care of all issues of health, litigation, social image, etc.?

It is easy to answer such questions. One can say the following: We can see lack of happiness even with rich persons. The dictionary of physics, chemistry, and engineering does not have words such as peace, happiness, love and harmony. The material goods cannot be sufficient to keep one happy for a long. On the other hand the spirituality provides base for moral, ethics, love, fearlessness, happiness and joy even by small things, etc. Further, only the spirituality can provide strength to overcome the fear of death. In short, one needs spirituality.

After reading the above mentioned answer, one may be tempted to ask: Does it mean that we have invented hell to create fear just as a mother invents some BABA for calming down her baby? Do we assume the existence of soul/God and Karmic laws simply to provide the base for morality and overcome the fear of death? Our answer to such questions would be simple. We would like to say that there are many scientific indications that support the existence of (a) soul/God, (b) hell and heaven, (c) validity of Karmic laws such as benefits in prayer/meditation/forgiveness observed by scientific experiments, etc. This article has been written mainly to provide such scientific indications.

Existence of soul/God

Jain preceptors have described six kinds of eternal constituents of the cosmos. One of those six kinds is Jiva Dravya or soul. The soul is considered as eternal, indivisible, invisible, colorless, odorless, tasteless, etc. It cannot be comprehended by any instrument. It is endowed with knowledge and perception. It can neither be created nor destroyed; thus the number of souls in the cosmos remains constant.

One may refer to author's article [1] on this topic for a detailed scientific view regarding the existence of soul. Here we would point out views of some Nobel Laureates of science (Physics, Chemistry, Medicine). George Wald (Medicine Nobel-Laureate-1967) writes, "... each of us has a share in Brahman, the Atman, the essential Self, ageless, imperishable. Tat tvam asi – Thou art That! That is the stuff of the universe ..." [2] Albert Einstein (Physics Nobel-Laureate-1921) says, "I believe in Spinoza's God, ..." [3] Schrodinger (Physics Nobel laureate-1933) writes, "Mind has erected the objective outside world of the natural philosopher out of its own stuff." [4]

Wigner (Physics Nobel laureate-1963) remarks, "We are not machines. If man were a machine, then it should be possible to describe him in terms of atoms and molecules, and I don't think that is possible." [5] He also mentions that consciousness is a non-physical entity. Tihomir Dimitrov [6] has provided a list of 50 Nobel laureates and other great scientists who believe in the power beyond the power of physical matter. Among those 50 scientists, the following 27 are the Nobel Laureates of physics/ chemistry/ medicine:

1. Albert EINSTEIN (Physics) 2. Max PLANCK (Physics) 3. Erwin SCHRODINGER (Physics) 4. Werner HEISENBERG (Physics) 5. Robert MILLIKAN (Physics) 6. Charles TOWNES (Physics) 7. Arthur SCHAWLOW (Physics) 8. William PHILLIPS (Physics) 9. William BRAGG (Physics) 10. Guglielmo MARCONI (Physics) 11. Arthur COMPTON (Physics) 12. Arno PENZIAS (Physics) 13. Nevill MOTT (Physics) 14. Isidor Isaac RABI (Physics) 15. Abdus SALAM (Physics) 16. Antony HEWISH (Physics) 17. Joseph H. TAYLOR, Jr. (Physics) 18. Alexis CARREL (Medicine and Physiology) 19. John ECCLES (Medicine and Physiology) 20. Joseph MURRAY (Medicine and Physiology) 21. Ernst CHAIN (Medicine and Physiology) 22. George WALD (Medicine and Physiology) 23. Ronald ROSS (Medicine and Physiology) 24. Derek BARTON (Chemistry) 25. Christian ANFINSEN (Chemistry) 26. Walter KOHN (Chemistry) 27. Richard SMALLEY (Chemistry)

Thus there are strong indications that many big minds not only believe in soul/God but do not hesitate in accepting their belief. It is expected that this list would grow with time. Possibility of intelligent life elsewhere, hell, and heaven In this area, one may refer to author's articles [7] for a detailed scientific view. In nutshell the following well known and accepted estimates by scientists are worth noting: (i) There are 100 Billion stars in our galaxy. (ii) 1% stars may have life in one or more of the planets. (iii) 0.01% of the planets having life may have intelligent life.

Thus there may be about one hundred thousand planets in our galaxy that may have intelligent life. In a scientific article, Dr. K. D. Abhyankar from the Center of Advanced Study in Astronomy, Hyderabad writes: "Thus our earth is the only abode of life in the solar system. However, it is calculated that about one lakh stars in the Milky Way might have planets around them which would be capable of evolving advanced form of life and a technical civilization like ours." [8]

Again it is well known that there are about 1000 Billion galaxies in our universe. Thus there may be about one hundred thousand multiplied by 1000 billion = 100,000,000,000,000,000 (17 zeros after 1) (=10¹⁷) planets (beyond our solar system) in our universe that may have intelligent life.

Regarding the nature of living beings, we may refer to one of the topmost scientists of this era in this area, Stephen Hawking. He writes: "Of course, there might be other forms of intelligent life, not dreamed of even by writers of science fiction, .." [9]

This variation in the nature or forms of intelligent living beings in different parts of our universe as spelled out by Stephen Hawking is due to the variation in the design as well as the nature and proportion of chemicals in the body of the living beings. It is a well recognized fact of the science that there is a correlation between the chemicals present in the physical body and the nature of the person. A loving person would have some chemicals in some proportion in the physical body and a person with full of hatred would have similar or different kind of chemicals in different proportion.

If we combine these facts together, we may argue that out of 10¹⁷ planets having intelligent life, due to specific chemicals present in the physical bodies there can be some planets where living beings hate each other and inflict pain to each other. One can visualize that out of such a large, rather very large, number of planets the possibility of such planets with mutual hatred is not zero. Would it be a hell? It is for an individual to decide to designate a planet as hell where all beings hate each other and inflict pain on each other. As per the definition of hell given in TattvarthSutra [Sutra 3.3 and 3.5] my answer would be „yes". In TattvarthSutra Acharya Umaswami writes: Narka nityashubhtar leshya parinam deh vedana vikriyaha. [Sutra 3.3], Parasp-arodirit dukhaha. [Sutra 3.5]

The essence of these Sutras is the following: In hell the living beings always have very bad intentions and give pain to each other. Their bodies are such that they always suffer.

Thus there is a strong possibility of some planets where chemicals in the physical bodies of the living beings are such that they have tendency of hating and inflicting pain on others. With such physical bodies it is very likely that they would quarrel, fight, and inflict pain on each other. This would make their life miserable for all the times.

Reverse of this situation where all beings love and mutually help each other, due to the design of the body and the nature of the chemicals present in their physical bodies, may mean heaven. Again, one can visualize that out of such a large number of planets with intelligent life (10¹⁷) the possibility of such planets with comforts of heaven is not zero.

Karma and modern science

Regarding Karmic bonding the following verse given by Acharya Amritachandra in Samayas-aar Kalash is worth noting:

Meaning: Life, death, pain, and pleasure – all these happen according to definite Karmic laws and according to one's own Karma; an ignorant person does not know this truth, and thinks that others are responsible for his/her life, death, pain, and happiness.

In simple words, this stanza says that one gets fruition of the bonded Karma as per definite Karmic laws, and the bonding of Karma happens as per one's own actions and thoughts.

Further, as per scriptures Karmic particles are very fine and can pass through any obstacle of any size such as a big mountain. The author of this paper as a physicist believes that the elementary particles such as electron, proton, neutron, neutrino, etc. fall in the category of Aharak-Vargana of Jain metaphysics. TattvarthSutra reveals that Karmic particles or Karman Vargana is finer than Tejas-Vargana which is finer than Aharak-vargana [10]. The present day technology is unable to detect such fine Karmic particles. In addition to the limitations of the present day technology, the concept of hidden variables [11] introduced in quantum mechanics may also be helpful in understanding the finer Karmic Vargana. It may be noted that quantum mechanics [12] is the most minute and respectable area of Science/Physics. It was discovered in 1900. Without it many modern inventions such as mobile phones and advancements in the electronics would have not been possible. Many scientists were awarded Nobel prizes in the field of quantum mechanics. The interesting point is that it is considered very close to the philosophy due to many reasons. One of the reasons is that it accepts the uncertainty principle which points out incompleteness or inaccuracy in the nature. Here an example of inability of balancing the cash-book of a cashier due to a missing entry may be helpful. With this idea, to explain the cause of inaccuracy some scientists like Bohm [11] suggest the possibility of some unknown hidden variables in the nature, and the Cambridge University published a book [12d] entitled, „The Ghost in the Atom.” Who is the „ghost”? Which are the hidden variables? The future may reveal. It is likely that the failure of detection of Karmic particles is causing inaccuracy. In other words, Karmic particles may fall in the category of hidden variables. In short, the scope of entry of Karmic particles in the science cannot be denied.

Regarding the Karmic laws, another valuable avenue may be to perform the experimental study of Karmic laws. For example, one can take up the following Karmic law given by Acharya Umasami in TattvarthSutra: Bhuta-vratyanukampā-dāna-sarāga-saṃyamādi-yogaḥ kṣāntiḥ-śauchamiti sadvedyasya. [6.12]

Meaning: Compassion towards all living beings, devotion towards the spiritually advanced persons, charity, self restraint with auspicious conduct, forgiveness, purity, etc. become the cause of bonding of pleasure feeling Karma (Saataa Vedaniya Karma; these Karma lead to pleasant outcomes).

The points mentioned in above Sutra for pleasure feeling Karma are so simple that one can experiment for a few months in one's own life to check the validity of one or more of the above recipes of the pleasant outcomes. One can try without any risk. For example, already there have been many studies that show the validity of this formula. The scientific results of Stanford Forgiveness Project [13] carried out in Stanford University of USA shows positive effect of forgiveness on health and prosperity. The research findings are so convincing that now people pay nearly \$ 250/ per person to learn the forgiveness from the scientist, Dr. Frederic Luskin, Director of the Stanford Forgiveness Project, by attending his workshops [One may Google to find the venue and dates for the recent workshop]

In addition to forgiveness, research findings and logic in favor of other aspects of the above recipe of pleasant feeling Karma as well as spirituality and health, spirituality and prosperity, spirituality and good relationships, etc. can be availed from various modern books. In this regard, a large number of popular books have been written by the western authors in the past 50 years. For example, one can consider the following list:

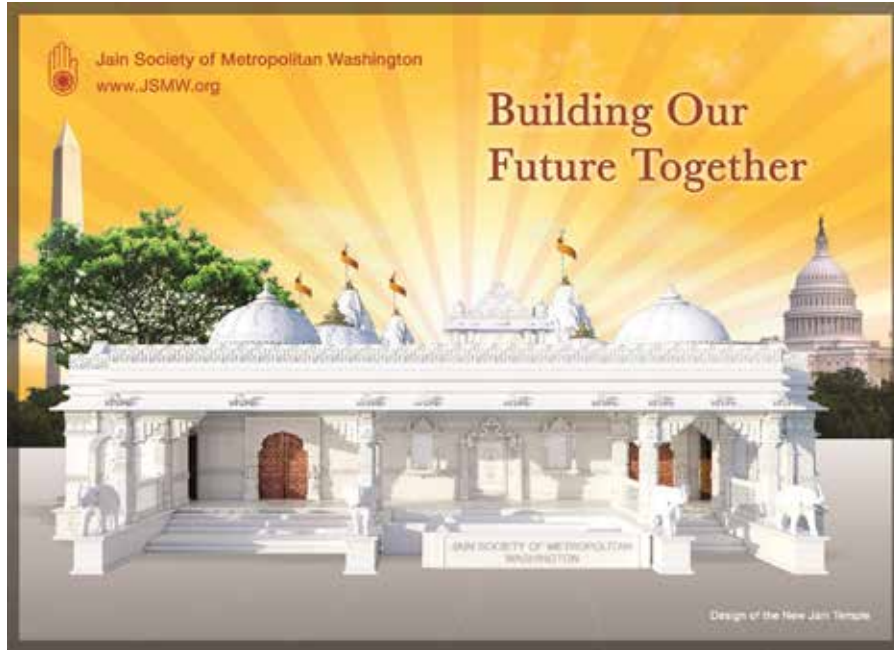
Forgiveness For Good by Fred Luskin; The Real Magic by Wayne Dyer; Manifest Your Destiny by Wayne Dyer; The Biology Of Belief by Bruce Lipton; The Secret of Quantum Living by Frank Kinslow; The Cancer Conquerors by Greg Anderson; The American Medical Association Family Medical Guide (page 20 of its 1987 Edition is regarding meditation for good health); A New Earth by Eckhart Tolle; How to Know God by Deepak Chopra; The Seven Spiritual Laws of Success by Deepak Chopra; Anatomy Of The Spirit by Caroline Myss; The Seat Of The Soul by Gary Zukav; The Physics Of Miracles by Richard Bartlett; Timeless Healing by Herbert Benson; The Power Of Positive Thinking by Norman Vincent Peale; You Can Heal Your Life by Louise Hay; You The Healer by Jose Silva; and so on; and many other books of these authors.

Many top level scientists believe in spiritual powers. Various scientific experiments are pointing out the effect of our thinking, speaking, and deeds on our health, human relationship, and prosperity. A large number of western authors listed above point out in their books that guilt, fear, jealousy, etc. bring ill health, poor relationship, and inefficiency. The universe is not limited to our globe and our solar system. We have discussed that the modern science suggests the possibility of intelligent life in hundreds of millions of billions of planets. The material success with dishonesty may not lead to long term happiness. Jain philosophy does not say that believe in some superpower sitting on the sky. It says: believe in the laws of nature, believe in one's own efforts, believe in Karmic laws, and believe in the existence of soul with every living being. By contemplating over all these points one can make one's spiritual belief more strong and powerful which may help in overcoming fear, worry, hatred, jealousy, etc. It may also be

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noted that the spiritual belief is not only for the next life. Such belief is also expected to enrich our present life with good health, prosperity, peace, and happiness.

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Dr Paras Mal Agrawal is a well published scholar of physics as well as Jainology. In the area of Jainism and science he has been awarded one of the best awards known as „Jain Laureate “Award in 2014 by the Gyansagar Science Foundation, New Delhi. In the field of science his research work with a team of five American scientists on the demilitarization of mines was nominated for the best research work of year 1998 by the United States Army Research Laboratory. He served as Lecturer, Reader and Professor in India for 24 years, and for 15 years till 2010 in Oklahoma State University, USA, as Visiting Professor and Research Professional. His recent book, Soul Science Part-1, provides the commentary and translation of Achary Kundakund's Samayasaar in English.





Pathshala: The Next Generation of American Jains

By Pravin K. Shah



Jain Center of NJ Franklin Twp



Jain Center of NJ Franklin Twp

Like any immigrant community, we Jain Americans are fighting to sustain our identity and taking great pains to ensure that the next generation continue the tradition.

In India, Jain young people most often live in religiously saturated environments, allowing them to acquire through daily life, knowledge of Jain religion from the monks, temples, texts, and people that surround them.

The environment for American Jains, by comparison, is religiously dilute. Here Jains are spread too thinly to offer young people with the Jain environment necessary to sustain such education. In addition, the assurance of accessible resources is replaced by the formidable barriers of language and distance.

Jain communities nationwide have responded to this dilemma with deliberate, structured, pathshala programs. The word pathshala, which literally means “learning place,” is traditionally used to describe the religious classes, conducted by local gurus, that make up the only formal Jain education in India. These classes primarily consist of sutra and mantra memorization.

The American pathshala, however, is an exciting reincarnation of this age-old institution. The Education Committee of the Federation of JAINA whose main function is to prepare and publish non-sectarian Jain Educational material for children, youth, and young Jain professionals raised in North American cultural environment.



Jain center of southern California

The religious material should be in simple American English which will allow them to effectively apply Jain principles and practices in their everyday lives.

The Jain children have grown up in American culture where:

- Both men and women are treated equally
- Proper explanation is needed with reasons and must appeal to our common sense
- No magic or blind faith is accepted and hence self-efforts and self-initiatives are valued
- Humanitarian services and environmental protection take priority over traditional temple/sthanak rituals
- All other religions and their cultures which are positive in nature treated properly and equally respected

Hence the committee has a very difficult task to compromise certain traditional practices without the help from Jain Acharya of India in the preparation of American Pathshala Education Material. Since the material is going to be used by American children, the committee has compromised several rituals and traditions which are place and time dependent. However, under no circumstances, the basic Jain principles are compromised.

To date the committee has published 9 Pathshala books and 5 reference books for our children, youths and professionals. There are more than 20 committee members performing various task of preparing, printing and distributing the material. As per our recent survey, there are about 4000 students use these Jaina Education Material. These Pathshalas have about 500 teachers and other staff.

Pathshala days are the days when attendance in the Temples are the highest. These 4,000 students ranging from 4 to 18 years old attend Jain Pathshala classes in their centers mostly on Sundays.

In many cases, the parents of the kids in the Pathshala are themselves the teachers and are known to the kids first as uncles or aunties. There are about 500 adults providing volunteer service as teachers and other help. These teachers are aided by a very valuable resource JAINA Education Committee has produced.

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SrNum	Center Name	Total Students	Total Teachers	Coordinator
1	JSMC - Jain Society of Metropolitan Chicago	485	40	Darshana Shah
2	JCSC - Jain Center of Southern California	420	100	Sailes Jain
3	JCNJ - Jain Sangh of New Jersey - Franklin temple	400	40	Anil Shah
4	JCNC - Jain center of Northern California	375	42	Krina Shah
5	JSNT - Jain Society of North Texas (Dallas)	280	20	Jadavji Kenia
6	JSH - Jain Society of Houston	225	42	Chini Mehta
7	JCA - Jain Center of America New York	150	15	Mrs.Suman Bafna
8	JSGA - Jain Society of Greater Atlanta	140	30	Sampurna Shah
9	JSMW - Jain Society of Metropolitan Washington	135	35	Monica Shah
10	JSGD - Jain Society of Greater Detroit	130	27	Hamesh Shah
11	JCNJ - Caldwell Pathshala, Jain Center of NJ	125	33	Bipin Shah
12	JCGP - Jain Center of Greater Phoenix	120	12	Piyush Shah
13	JCGB - Jain Center of Greater Boston	110	13	Dev Jain
14	JSNE - JAIN Sangh OF NEW ENGLAND	105	14	Hemant Shah
15	CJJG - Central Jersey Jain Group Pathshala	60	11	Dharmesh Shah
16	JCNJ - Jain Sangh of New Jersey - Digambar Pathshala	60	12	Dharmesh Shah
17	JSSD - Jain Society of San Diego	60	9	Parul Kothari
18	JSCNC - Jain Study Center of North Carolina (Raleigh)	53	3	Rita Lodaya
19	JCNJ - Jain Sangh of New Jersey - Sthanak Pathshala	50	12	Jainesh Shah
20	JSCVA - Jain Society of Central Virginia (Richmond)	45	8	Pritesh Ravindra Mutha
21	JCC - Jain Center of Connecticut	40	5	Shikha Jain
22	JCGC - Jain Center of Greater Charlotte	40	4	Bela Shah
23	JCOCO - Jain Center of Central Ohio - Columbus	40	4	Mona Mehta
24	Jain Sangh of NJ - Cherry Hill	35	12	Leena Shah
25	Jain Society of Tampa bay	35	8	Devangi Shah
26	JCNJ - Jain Sangh of New Jersey - Shrimad Rajchandra Kendra pathshala	28	2	Vandana Mehta
27	JSGC - Jain Society of Greater Cleveland	25	5	Kamna Jain
28	JSOCF - Jain Society of Central Florida - Altamonte Springs, FL	24	2	JENY SHAH
29	JCNJ - Jain Sangh of New Jersey - Hudson county	18	4	Priti Shah



Jain Society of Metropolitan chicago

A comprehensive, grade wise curriculum in simple English is presented in these 9 Pathshala and 5 reference books. These uniform books available to all the pathshalas. The books are sold at extremely low prices so much so that it would cost more to the individuals if they tried to photocopy them. These books are never copyrighted and the soft copies (pdf files) are all freely available on the JAINA and Jain eLibrary websites for easy downloads.

The following link gives brief description of each Pathshala and reference book. It also gives the link to download the pdf file of each book.

[http://www.jainlibrary.org/elib_master/jaina_edu/jaina_edu_book/\\$JES000_Pathshala_Books_Summary_000011_data.pdf](http://www.jainlibrary.org/elib_master/jaina_edu/jaina_edu_book/$JES000_Pathshala_Books_Summary_000011_data.pdf)

These books are continuously upgraded from the input or comments from the teachers, parents, and students. In fact, senior most students at some pathshalas undertake the task of revising materials in these books from the perspective of relevance, readability and age appropriateness. Some of the earliest books have now been revised five times!

Following the list of the Pathashala where Education Committee books are used

The JAINA Educational material covers basic Jain philosophy such as the concepts of Ratnatrayi (path of liberation); six universal substances; Nine Tattvas, theory of Karma, Anekantvad and Fourteen Gunsthanaks. In conduct section students learn about Panch Parmeshti; Jain Ascetics, twelve Bhavnas, Leshyas, Panchachar, Jain ethics, environment, Jain yoga and forgiveness.

In literature section, the students learn about Jain Agams and commentary literature, Digambar shastras, Jain history, life stories of various Tirthankars, important Acharyas, and virtuous shravaks/shravikas.

Students are also taught simple rituals like going to Temples in both Svetamber and Digambar traditions, Pooja, six avashykas, Paryushan and Das Laxana. The sutra classes emphasize the meaning of sutra rather than blindly memorizing them.

The Educational material cover all traditions of Jainism. Svetamber, Digambar or Sthanakvasi



Jain Center of NJ Caldwell



Sthanakwasi Pathshala of JCNJ



Jain Center Cleveland Ohio

parents, all send their kids to our unified pathshalas. Medium of instruction is English but Gujarati and Hindi classes are offered as language studies.

The main goal of the Pathshalas is to teach our kids the message of compassion and nonviolence in all aspects of life, encourage vegetarianism and vegan life, and alcohol and drug free lifestyle. This stems from a desire to practice compassion and nonviolence. This also will instill Jain Values and our rich heritage and culture.

The Education committee also conducts classes, workshop, seminars, and lectures at various centers in North America and other countries. It also provides a medium for interactions among pathshala teachers (Google Group) of North America.

Teachers from many centers in US contributed to finalize the uniform curriculum for Pathshala in teacher's conference held at various times. Each center uses this curriculum and implemented to fit their size of student body, available teachers and class rooms.

Teachers from various Pathshalas keep in touch to learn from each other to improve the quality of teaching. In addition to the uniform books throughout all Jain centers, Pathshala teachers hold a Teachers' conference during JAINA Conventions. In that meeting, teachers share their experiences and exchange project ideas as though members of a fraternity.

With all the goodwill and togetherness displayed at this gathering, these teachers make no effort to hide their zeal to display accomplishments of their students at the main event for all the Pathshalas – Jain Academic Bowl (JAB) competition. Teams from different Pathshalas are designated as junior teams or senior teams and undergo 3 rounds of elimination to win the most coveted prize of "Best Team".

In America, the Jain unity has played the dominant role in our progress. Because very few Shvetambar or Digambar monks or nuns come to the United States when they are fully ordained, the American Jain community has lost its dominant pattern of close interaction between lay people and mendicants. Most Ameri-

JAINA CONVENTION 2017

can Jains agree that the sectarian streams of Jainism that have been significant in India for 2,000 years are fast losing their currency in twentieth-century America.

All of the above shows the zeal with which Jain parents in North America are providing religious, cultural and spiritual training for their kids in a language they understand and more importantly in a non-sectarian manner in projecting JAINS of Tomorrow.



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Jain center of Detroit





JAINA CONVENTION 2017



Jain Society of Metropolitan Washington



Jain Center of America NY



Jain Center Of Oregon and SW Washington





A revolutionary scientific route to the Jain path

By Kanti Mardia

Youth of today are looking for a meaning behind the Jain rituals and the writings because it is not easy to see the wood for the trees. This article reveals a revolutionary scientific route to the ancient Jain path. There is a vast literature on Jainism giving its scientific foundation but, obviously, it was written in the old languages, such as Prakrit, which are now obsolete. Further, there is no single text/scripture which gives all the key points. One of the most common scriptures is Tattvartha Sutra but it is a compendium so one has to search for appropriate commentary to comprehend the contents. In ancient times when there were no printed books in general the scriptures were passed on by verbal citation. Subsequently they were written on palm leaves, followed by antique papers written by hand. However, science and technology have moved far ahead in the twentieth century so anything in contemporary language is more relevant than literal translations of the scriptures, and the contents are accessible widely as on the web. Further it is important to see the wood from the trees. With this in mind and thinking of the young generation I wrote the book “The Scientific Foundations of Jainism” (1990), where four “Axioms” were postulated so that if you believe in those, then you can believe in the foundation of Jain thinking. Subsequently these four Axioms have been labelled aptly as Four Noble Truths of Jainism by some readers and reviewers.

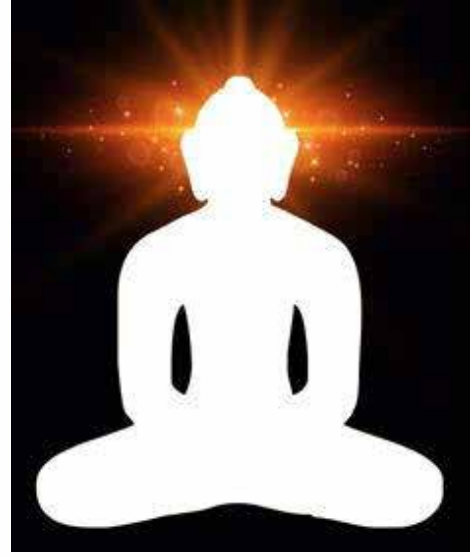
The Four Noble Truths of Jainism contain both theory and applications and provide a road map to Jainness beyond “ism”. Axiom 1/ Noble Truth1 is the key one which states that Truth 1: ‘The soul exists in contamination with karmic matter and it longs to be purified’. jeeva iti.....karma-samyuktah (Panchaastikaaya Saara Verse .27)

This is the first step to Jainism but it is hidden behind our rituals and popular writing. This assumes the concept of the existence of soul, the interaction with foreign matter (namely, karmic matter) and its innate desire to be free from karmic matter. It all sounds very intellectual but now, with modern particle physics, we can understand these concepts. As we know, the elementary particles are also invisible but only known through their actions, namely, we can observe the effect of electrons through electricity and we can only see the effect of photons through the light. In the same way, karmic matter is supposed to be composed of karmons, which are all around us and are invisible. These karmons interact with soul to form the karmic matter and we can see their effects in our living ... from birth to death and beyond.





**SOUL WITH KARMONS/
KARMIC MATTER**



**PURE SOUL
NO KARMIC MATTER**

Once one believes in this, Noble Truth 1, then the other Truths 2, 3 and 4 can be built on it. Thus, Noble Truth 1 provides the building block, leading to reverence for all forms of life and the fundamental principle of ahimsa in Jain thinking. It is amazing how such a concept of karmons existed many centuries before the advent of the theory of particle physics. However, now with concepts of modern science it is easier to understand Jain thinking.

Truth 2: 'Living beings differ due to the varying density and types of karmic matter.'

Truth 3: 'The karmic bondage leads the soul through the states of existences (cycles).'

Truth 4A: 'Karmic fusion is due to perverted views, non-restraint, carelessness, passions and activities.'

Truth 4B: 'Violence to oneself and others results in the formation of the heaviest new karmic matter, whereas helping others towards Moksha with positive non-violence results into the lightest new karmic matter.'

Truth 4C: 'Austerity forms the karmic shield against new karmons as well as setting the decay-ing process in the old karmic matter.'

Truths 1-3 emphasise that we keep on absorbing these karmons through the activity of daily life, and throw some out after their effect has taken place. The fundamental aim in life is of removing this old karmic matter as well as stopping the inflow of the new karmons through Jainness. One of the key negatives responsible for heavy karmic matter (Truth 4A, 4B) is ka-shaya (destructive emotions) which is composed of Anger, Pride, Deceit and Greed, and the austerities leading to purification (Truth 4C). It may now be seen that ancient Jain wisdom can be readily linked with our lives in the twenty-first century by this introduction of nomenclature and terminology such as Karmons, Jainness, Karmic Fusion, Karmic Bondage etc., to clarify and modernise the well-known Jain terms Anu, Samyaktva, Ashrva, Bandha, etc. respectively (for details see Mardia, 1990). The original terms are now obscure so their meaning is hidden from today's youth, hence the modern scientific synthesis in my writing.

Indeed, according to the Jain science of life, the makeup of every individual can be characterised by the eight key attributes called 'main karmas'. I have demonstrated in my article (Mardia, 2016 "Unified modern treatment of the eight karmic components: Mula-Karmaprakriti". International Conference on Science and Jain Philosophy) that these attributes can be connected with some plausible Quotients and Codes such as IQ, EQ (two well-known quotients) and DNA (a code), so that the Jain science of life is very much relevant to today's context. The analogy of picking fruits from a tree is used to indicate some of these attributes of the Jain science of life. A person with the most karmons (lowest spiritual level) uproots the tree for its fruits, the second cuts the tree from its trunk, the third cuts a branch, the fourth cuts off a bunch, the fifth plucks ripe fruit from the tree and the sixth – the true Jain with lower karmic density - merely picks up ripe fruit. Thus the person with the highest spiritual level has total preservation of the environment in the forefront ... one with JAINNESS! To conclude: Jainism is not an 'ism', Jainism is the science of Jainness!!



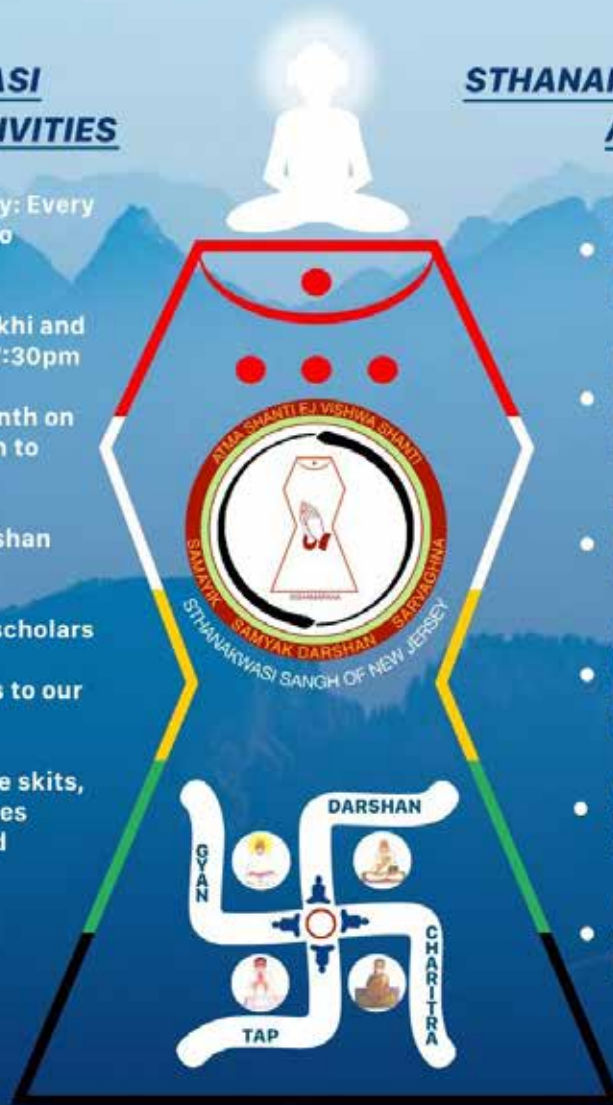
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- Samayik and Swadhyay: Every Sunday from 9:00am to 12:00pm
- Pratikraman: Every Pakhi and Chaumasi starting at 7:30pm
- Pathshala: Twice a month on Sundays from 10:00am to 12:00pm
- Ayambil Oli and Paryushan activities
- Discourses from Jain scholars
- We invite other sanghs to our Upashraya
- Other activities include skits, plays, and performances around Jain values and principles

STHANAKWASI PATHSHALA ACTIVITIES

- Started in 2013, we consistently exceed value and knowledge delivered to students of all ages
- We encourage project based, simple, effective learning and understanding of Jain values
- Topics include Samayik, Pratikraman, and Jainism in everyday life
- Have successfully brought changes to lifestyles of both parents and their children
- Class incorporates periodic assessments, mid-terms, and exams for all students
- We focus on pure gyan, darshan, charitra, tap based on Aagam



*Join us on the journey to Siddhshila
where our journey is as beautiful as the destination!*

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Scientific Attitude in Jain Principles

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The person with insight (Kevali) is narrated in the Pravachana Saar 1.37, “All the modes of the substances which have appeared in the past and will appear in the future are known to the Kevali as if they are in the present”. In Isavasya Upanishad such a person is described as Kavih, Manisi who can foresee the future, future problems and can suggest the solutions. Thus Tirthankars of Jain Religion had foreseen the future problems and had suggested the ways out of it. The principles, philosophical presuppositions suggested by the Tirthankars try to solve perpetual problems if we have insight to see through it.

Jainism is a system of Philosophy which is Realistic, Rationalistic, and Scientific. It is Realistic because it considers the material world as real unlike Idealist Advaitins. It is Rationalistic because it finds the rational explanation of the problems we face in the world. It is scientific because the basic principles are scientific.

Scientific basic Principles:

The three basic principles of Jainism Ahimsa, Aparigraha and Anekantavada lead us to scientific way of life. By preaching non-violence Jainism accepts the Principle of co-existence. In the wider sense non-violence implies. ‘Right to life for all’ coming from ‘Respect for life’. Both these principles imply the modern motto of ‘human rights’ and ‘animal rights’. Non-violence is ethically oriented principle of conduct which can promote the spirit of universal brotherhood and peaceful co-existence. Non-violence would help humanity to live in harmony with nature. In social context, it implies practice of restraint in all activities.

Jainism offers an environmental ethics which can ensure sustainability. It believes that our spirituality should not permit us to exploit nature for our self- chosen purposes.

SPOKEN AND MENTAL NON-INJURY IN JAINISM

In the Suttrakrtanga Sutra, it is said that there are three ways of committing sins: by one’s own activity, by commission and by approval i.e. by body, speech, and mind.¹

Sri Kundakunda Acharya explains carefulness in speech, Bhasha Samiti, in these words, “He who having renounced backbiting, ridiculing, talking ill of others, self-praising and harsh words, speaks what is good for himself as well as for others (is said) to have carefulness in speech”²



Ahimsa by commission and approval also comes into the category of vocal or mental Ahimsa. In a way, we can state that mental Ahimsa is a more extensive ethical principle than vocal Ahimsa, because the spoken word is only an expression of thought. Action is also an expression of thought.

J.L. Jaini illustrates mental Ahimsa in the following way: “A true Jainia will do nothing to hurt the feelings of another person, man, woman or child nor will he violate the principles of Jainism.”³

There are sixty words for Ahimsa in Jainia Scripture⁴ which emphasizes different connotations of Ahimsa. Self is eternal; hence what we kill is prāna which consists of five sense organs, mind, and speech, three powers of body, breathing and life-span. This is known as dravya-himsa. But bhava-himsa is mental which is due to lethargy (Pramāda).

The basis of Non-violence is reverence for life. Non-violence does well to all.⁵

Ahimsa is compounded of 4 elements

Friendliness- (Maitri)

Feeling glad at the sight of virtuous-(Pramod)

Compassion for those who are in misery-(Karunā)

Equanimity to those who are without virtue-(Mādhyaṣṭha)⁶

“That which includes kindness to all creatures is Religion”. Religion is that which sustains and preserves life.

Ahimsa implies purity of thought, word, and deed. Mahavir proclaimed “There are no quality of soul more subtle than Non-violence and no virtue of spirit greater than reverence for life.”

Jainism believes that all living beings have the capacity to feel and experience pain and pleasure in differing degrees. Jainism includes humans, animals, plants, water as well as air, fire and earth as living beings. It not only includes five-sensed beings but also one-sensed beings. According to Jainism, all the sentient creatures that can feel have life.

The man must show reverence for all living organisms and thus achieve harmonious co-existence. Each organism depends on another and this is the way the survival of each can be ensured and existence of each be respected. The stress is upon the indisputable principle of mutual harmony i.e. symbiosis-mutualism which emphasized the basic unity of nature.

“Underlying the Jainia code of conduct is emphatic assertion of Individual’s responsibility towards one and all. The code is profoundly ecological in its practical consequences.”⁷ The directive principle of living is not ‘Living on others’ but living with others’. Jainism asks us to recognize biodiversity. Our existence is intrinsically bound up with existence of other living beings. Hence the killing of them is prohibited.

MAHATMA GANDHI ON AHIMSA OF JAINISM

In the words of Gandhi, “No religion of the world has explained the principle of Ahimsa so deeply and scientifically as is discussed with its applicability in every human life in Jainism. As and when the benevolent principle of Ahimsa or non-violence will be ascribed for practice by the people of the world to achieve their end of life in this world and beyond, Jainism is sure to have the uppermost status and Lord Mahavir is sure to be respected as the greatest authority on Ahimsa”.⁸

HUMAN CONCERN, SO NON VIOLENCE:

Though the emphasis is on personal liberation. The Jain ethics makes that goal attainable only through consideration for others. According to Umasvati, the author of Tatvartha sutra, ‘non-violence is unlimited tolerance, unconditional and reverence for life supreme’.⁹

Padmanabh Jaini has observed, there is a “preoccupation with ahimsa within Jainism for no other religious tradition has carried ahimsa to the extreme of Jainas. For them it is not simply the first among virtues but the virtue”.¹⁰

Jaina Dharma is identical with Ahimsa Dharma. Ahimsa is so central in Jainism that it may be incontrovertibly called the beginning and end of religion. Ahimsa according to Jaina teachers is not something negative but another aspect of daya compassion, a counterpart of Buddhist Karuna. The positive Ahimsa is expressed in the form of Karuna-dana or abhaya-dana, giving protection to all living creatures.

AHIMSA AND ANEKANTA

Ahimsa is the origin (root) of Jaina practice. Ahimsa cannot be practiced without Anekanta point of view. Violence or non-violence depends upon the attitude of the doer. One who is alert has Ahimsa in his nature and one who is not alert, has himsa in his nature. This analysis is not possible without Anekanta viewpoint. Therefore one who has Anekanta viewpoint is a balanced vision (samyak-drusti) person and one who has balanced vision can only be balanced knowledge (samyak-Jnana) and balanced character (samyak-charitra).

Necessary corollary of Anekantavada is non-violence in speech and thought. One must respect others’ point of view. If we insist on truth we must understand the beauty of compromise. This is the philosophy of relativism.

Non-Absolutism: Doctrine of multiple VISIONS.

Many kinds of differences exist between man and man:
Differences of concept or belief
Ideological differences
Different interests



Temperamental differences

Differences in emotional make-up

Non-violence moves from the doctrine of behavior to the domain of intellectual thinking, 'Respect for life' gave rise to the principle of 'respect for the views of others.'

According to this doctrine an object has an infinite number of characteristics. One cannot grasp all of them. From one point of view, a thing is, from another it is not. Someone is uncle in relation to his nephew, father in relation to his son. So truth is relative, relative to our standpoints. Hence, according to the doctrine of non-absolutism to understand truth completely, one must consider all its aspects. This is the philosophy of relativism. We have to develop non-absolutistic standpoint on almost all problems. One has to adopt this kind of outlook to realize truth in its varied aspect. It helps us to understand the viewpoints of others. It helps also to cultivate spirit of tolerance and understanding. This will increase goodwill and harmony. One has to practice generosity of spirit and avoid fundamentalism. Thus, antagonism can be resolved not by quarrels but by communication and understanding. It is the principle of co-operation and co-existence. This means toleration, which is characteristic of Jaina Ideology. It is an ideal for successfully managing conflicts – personal or interpersonal, national or international. It is the doctrine of open-mindedness which is the expression of fundamental non-violent attitude. It has got wonderful power of assimilation. "Jainism with its theory of multiple-vision provides a framework through which qualities like tolerance, understanding etc. can be developed" If we accept this synoptic outlook in life, all quarrels will vanish. Nation's foreign policy should be influenced by such understanding. The real threat to world peace comes from ideological conflicts which can be avoided. The basis of this theory is not merely that reality can be viewed from many angles but also that all views of reality must be equally honored. All views have equal significance.

This principle develops catholic outlook necessary for peaceful co-existence. It is holistic principle. It is ideal for successfully managing conflicts. The kind of intellectual toleration it will develop, will further lead to an atmosphere of peaceful co-existence avoiding dogmatism and fanaticism. Much violence in the world today arises from fundamental ideological and religious disagreement.

It is ideal for successfully managing conflicts at any level. It is such a comprehensive principle that it examines a thing from different standpoints. Truth is relative to our standpoints. Therefore, we must respect the view of others; it is the theory of multiple visions. It stands for – 1) Open mindedness 2) Reconciliation. It has got power of assimilation; the conflicting views are harmonized together. Conflicts can be managed at any level by harmonious reconciliation. It can pave the way for harmony and goodwill. Qualities like tolerance, self-control, broad-mindedness, and understanding can be developed on the basis of it.



Need of Anekanta in modern times:

What is required is - we should be flexible, intellectual fanaticism is dangerous; therefore, liberalism in thought is advocated. We have to develop non-absolutistic standpoint on almost all problems. It helps us to understand the viewpoints of other and to reconcile ourselves with the thoughts of others. It helps also to cultivate spirit of tolerance and understanding. This will increase goodwill and harmony. One has to practice generosity of spirit and avoid fundamentalism. Thus, antagonism can be resolved not by quarrels but by communication and understanding. It is the principle of cooperation and co-existence. The result is establishment of liberal attitude in our dealings. Anekantavada leads to relativity, which states that since truth is relative to different standpoints, one has to consider different aspects of it. It is an ideal for successfully managing conflicts – personal or interpersonal, national or international. It brings about importance of tolerance. Intolerance arises because of unwillingness to accept difference. But according to this doctrine -“he is right, but I am also right”. This attitude is expected of scientist. The scientist never says, “What I say is complete truth.”

The basis of this theory is not merely that reality can be viewed from many angles but also that all views of reality must be equally honored. All views have equal significance.

From the viewpoint of Anekanta the permanent is real, but so is the impermanent or the changeable. Being can be explained in terms of the permanent for it is unchangeable. One of the intrinsic parts of the unchangeable is change, for change and changelessness are not two different things. Both co-exist. Since change is possible, the vision of a new man, a new society, and a new world is not unattainable or impossible.

APARIGRAHA: Non-attachment to possession:

Jainism teaches restraints in the consumption of material things, the regulation of desires and simplification of lifestyle, indulgent and profligate use of natural resources is seen as a form of theft and violence.

Aparigraha is not an abstract philosophy but a vision of life. Man’s insatiable greed is the main factor in damaging the environment. Interestingly, the important ecology basics-environmental preservation and protection are inherent in basic Jain doctrine which is realistic, practical, and rational. In Jainism, we find coordination of science and spirituality.

The Jain principle is to enhance the quality of life and not merely increase the quantity of consumption. Attachment to possession reflects our greedy attitude. The Jaina emphasis on non-attachment to possession is significant from social and human point view.

The physical rules for controlling greed are:

The monk should not have any belonging as their own except carry a whisk with which to gently brush insects out of the way so as to not tread on them while walking. The householders should decide about length and width of the area beyond which they will not travel for their business, so that their greed will be controlled.

The four passions discarded by Jainism are greed, anger, pride, and deceit which bring inequality in society.

MINDFULNESS, AN IMPORTANT VIRTUE:

An important virtue in Jainism is doctrine of mindfulness. In Jainism, it is said one should remain fully aware while lifting thing or putting them, while sitting, walking etc. Only such person can observe the vow of non-violence. One should be aware of even thoughts.

Michael Tobias author of “Life Force” declares the Jain ethics of non-violence to be ‘Spiritual Ecology’ and Biological Ethics’. Thus, it indicates that Jains have not only thought of human beings alone, but for all species of the universe. Jain ethics teaches ‘Give and Take’ balance for the benefit of not only humans but also of all living beings.

Mindfulness in practicing all the three principles point to awareness of the person which is a scientific attitude. All steps of scientist are counted with caution. Even for using destructive weapons like throwing an atom-bomb, he has to consider the place and time, otherwise unlikely incident may occur. The whole scientific experiment is carried out with care and caution. Same care and caution are expected in observing Jain Principles.

Self-control is given more importance than charity. It is said in Uttaradhyana Sutra that instead of giving thousands of cows in charity every month, it is better to keep self-control.¹¹ One must carry out all activities with utmost care. It is necessary to be careful in every activity in order to observe the five great or small vows.

KARMA THEORY:

Law of Karma says cause and effect are simultaneous because every action generates a force of energy that returns to us in like kind. If we want to create happiness in our lives, we must learn to sow the seeds of happiness.

From material point of view, Law of Karma is merely the Law of Causation, the balance of cause and effect, the fact known in every Science laboratory that action and reaction are equal and opposite. From the Spiritual point of view, Karma is the Law of moral retribution, whereby not only does every cause have an effect, but he who puts the cause in action suffers the effect, Prof. Radhakrishnan has called it: “the Law of the conservation of Moral energy”.

According to Jains, doing harm to other is like harming one’s own self. This is based on the theory of Karma (material particles which defies the soul). Jainas have proclaimed that if one



wishes to have pleasure and earn good Karma, one must be compassionate and pacifist (peaceful) towards all living beings. One must practice only those activities which are purposeful for right conduct. The Karma theory teaches that better actions achieve better results, which lead to better environment. A pure environment produces a better mind, less intensity of passions, greater happiness, and an increase in compassionate spirituality.

The Law of Karma says, “No debt in the universe ever goes unpaid.” Karma is the universe’s perfect accounting system.

The Karma theory of Jainism is very scientific. Science tells us that every event has a cause, so Karma theory finds that all events in this life have causes, Better actions achieve better results which lead to better environment. A pure environment produces a better mind, less intensity of passions, greater happiness, and an increase in compassionate spirituality.

This theory does not seek God as merciful or cruel, neither God is creator. One reaps one’s own fruits. This is very scientific principle.

FREEDOM FROM GOD

There is no intelligent first cause as the creator. Jainism removes slavery of God because it does not believe in creator God, it establishes freedom of man. Man creates his own future by his actions (Karma). A person can be successful by his/her own efforts and reach the higher stage of Kevali who is only the guide for the aspirants.

NO GOD SO NO RITES AND RITUALS:

When we are free from the concept of God, the rites and rituals to appease God are redundant. Jain tradition does not only criticize rites and rituals like yajna but gives it a spiritual connotation. It is discussed in Uttaradhyana Sutra that the individual self is altar, the activities of mind, body, and speech are spoons of altar, and to destroy the Karmas is sacrifice.¹²

ALL MEN/WOMEN ARE EQUAL

When there is no God to create higher or lower beings then all men / women are equal. Jainism does not believe in any castes. There is none higher or lower. Instead conduct is more important in life. In the 12th and 25th chapter of Uttaradhyana Sutra, it is said, “one who is detached, wise and having good conduct is a real Brahmin and not one born in particular caste.

EQUALITY DUE TO SAME ATMAN

On what ground do we say that all human beings are equal? On the basis of same Atman in everyone.



Jainism accepts atman and the word for spirituality is Adhyatma which implies peculiarity of Atman. Atman is knowledge itself. Hence the peculiarity of knowledge (Jnana) is Adhyatma (Spirituality) as well as Vijnana (Science)¹³. Both of them work for union. One establishes union with outside world and the other with the inner world. One is used as a means, the other one as an end. One gives life style the other one gives us goal of life.

We should pursue both but we forgot the 'I' the Atman, the center. We expanded the circumference but did not give importance to the center 'Atman'.

SCIENCE AND SPIRITUALITY:

Without spirituality, there will be no peace in life and without science; there will be no prosperity in the world. Both are needed for human society. Only science cannot do anything. It should be guided by spirituality. Just as there are two kinds of machines in the car – one showing the direction and the other increasing speed. The speed-increasing machine for the human society is science but the direction showing machine should be spirituality. Science is analytic, spirituality is synthetic.

The progress of Science and therefore technology is inevitable. The problem before us is does it lead to human welfare? It can lead to welfare if it is guided by spirituality. As science should be distinguished from technology so spirituality from institutional religion. Spirituality is belief in unity and sanctity of life. The direction showing machine or steering wheel for the whole humanity must be spirituality and the speed increasing machine or accelerator must be Science.

CONCLUSION

If science is rightly guided, it is greatest boon for humankind. Survival of humankind is possible only by integration of Science and Spirituality. Science will never succeed in destroying the spiritual urge in man and like Science, spirituality also has to evolve continuously newer formulations of Self-realization.

Without Science, there will be no pleasure in life and without spirituality there will be no peace in life. Both are needed for human society. Only science cannot do anything. It should be guided by Spirituality. Just as science is analytic, spirituality is synthetic. There are two kinds of machines in the Car – one showing the direction and the other increasing speed. The speed-increasing machine for the human society is science but the direction showing machine should be spirituality.

Science and technology have developed in modern world but the scientist is not scientific. The real scientist is dispassionate without any desire / demand. Spirituality also should develop at par with science. Science brings prosperity and spirituality brings peace, spirituality is nothing but look within, to understand one's ego and to know one's own passions, so that one can remove them. One has to remove 'mineness' and establish equanimity. In these days of Science, one has to raise oneself beyond one's mind. Mind has got attachment and aversion, passions which divide human society. The need of science is unanimity. With this there will be no exploitation and possessiveness. Science is to be utilized for creativity and not for destruction.



Jainism offers physical, moral, and spiritual rules of healthy living. The latest techniques and best of science can be incorporated in the Jain model while reviving the old tradition. It establishes harmony between religious and scientific, spiritual and physical aspects, between personal independence and ecological independence.

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॥ Shri Shankheshwar Parshwanathay Namah ॥

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“Only that science is a great and the best of all sciences,
the study of which frees man from all kinds of miseries.”

Mahavira (Isibhasiya, 7/1)



Drs. Ashok and Mamta Shaha, Mr. Ashish & Dr. Manish Shaha

Albert Einstein remarked that the eternal mystery of the world is its intelligibility. True religion fastens to this element of intelligibility and creates a system of thought *and action which leads to true harmony and bliss. And it is indeed so with Jainism.*

- Albert Einstein



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Jain Religion and Science

Dr. Sudhir Vadilal Shah

Jain philosophy is supposed to be the oldest of all philosophies, older than vedant and Buddhism. . References of Lord Adinath are found in holy Vedas. Also references are found about Jain deities in other vedic scriptures.

Jain Darshan – or Jain philosophy is a complete philosophy. It is perfectly logical and explains almost everything about the world and its functioning. It offers perfect knowledge, way of life and ethics and precise steps of liberation. It has a classic karmic theory and has its own philosophic theory of relativity. It has looked upon ecology balance carefully. By following Jain doctrine world peace can be achieved.

Omniscient Lord Mahavir, out of compassion, applied the Gyana and created a path basically for the spiritual uplift and liberation of the soul. In addition, this path also leads to physical well being, mental peace, emotional control and thus total health of an individual, without any doubt.

What he preached, has turned out to be permanent and absolute truth – hence the super science. He was the greatest scientist the earth has ever seen. His preaching and teachings are compatible with principles of the modern science : i.e. physics, biology, chemistry, psychology, astronomy, physiology and medicine etc.

Actually, science is merely one part of Jain religion. If we take science, then right from atomic science to biological sciences, from mathematics to astronomy , from laws of motion to speed of particles, from psychology to precise classification of living beings, from music and its effects to effects of penance on positive health----- we would find everything depicted in Jain religion and philosophy. Interestingly, the language is of a religion, but knowledge is of pure science. Science applied for the liberation of human being! For example, following has been taken from the 5th chapter of Tatvarthadhigam Sutra (the first ever text book of science of mankind) written / compiled by Rev. Acharya Shri Umaswatiji. in the first century. These verses talk about the atomic science.



Atomic science-Tatvarth Sutra : P.P. Umaswatiji : 1st Century

Anavah skandhas cha – Matter has two varieties : atoms and clusters. (5/25)

Samghata-bhedebhya utpadyante – Clusters are produced by fission, fusion or both.(5/26)

Bhedad anuh -Atom is the final product of fission-disintegration.(5/27)

Atom – indivisible unit

Bheda- samghatabhyam caksusah : The visibility of clusters is produced by the combination of disintegration and reintegration.(5/28)

Utpada- vyaya- dhrauvyayuktam sat :Origin., Cessation and persistence constitute existence. (5/29)

Tadbhavavyayam nityam – what remains it is : eternal : Universal matter(5/30)

Snigdha- ruksatvad bandhah – Atomic integration is due to their tactile qualities of viscosity and dryness (positive and negative charges). (5/32)

Na jaghanyagunanam – There cannot be integration of atoms (and clusters) that possess the minimum one degree of viscosity or dryness (5/33).

Gunasamy sadrasanam – Atoms with same degree of charges cannot integrate.(5/34)

Here, formation of matter,concept of universal matter, atomic fusion, integration and disintegration of matter, constancy and transformability of objects – all high principles of atomic science- physics are discussed. The concepts of subatomic particles are even mind boggling. Surprisingly, the most basic and vital theories of modern science, physics in particular are depicted in Jain philosophy in short verses. The principles of reality, constancy of mass, law of entropy, laws of motion and inertia, quantum theory, relativity theory, laws of energy, telepathy, teleporting, properties of sound, power of mind all are wonderfully discussed in an eloquent manner with applications of them for the upliftment of mankind and finally sublimation of the soul.

The major and immediate concern of a human being is health. The principles of Jain religion are most compatible and most relevant in present context for reinstating total physical and mental health, creating a positive health and removing diseases.

The rituals & sixavshyak (including Samayik, Pratikraman), six internal & external Tapas(Penance), the austerities, (Ekasana, Aymbil) the laws of food & eating habits (Aharvigyan), avoidance of Ratribhajan & Vigai & exclusion of food with Mahavigai, the positive effects of Kayotsarga & jain mediation, the Bhavanas (attitudes) laid down in philosophy are all really promoting positive health & bring perfect physical, mental, emotional & spiritual health. Each of these practice is found highly scientific & if further research is done in modern Experimental way, a great service to the society can be done, really.

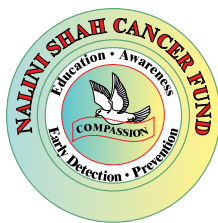
There are so many things...written in the Jain texts, which can not be well interpreted with the present knowledge of science. Jainism gives direction for new research in the field of energy, karmic bonds, velocity, psychology, food, health etc .Let us concentrate our research on these and give the world the best of our religion..

A few examples...Shri.. Jagdishchandra Bose rediscovered about life in plantation. Jain religion has depicted life not only in plant kingdom but also talked about living beings in the air, earth, water, fire. Let us do research on it, & give the world direction. Let us go further, Jain Darshan has offered karmic theory – which perhaps has some relation to genetic coding logically. In fact, Karmic coding is more precise & perfectly logical, while genetic coding is yet not.

Similarly, Jain Syadvada & Anekantvada are more universal & have no loopholes, as compared to the famous theory of relativity, which scientists are now finding deficient. Simple Tithivigyan has been found on great observations of effects of Lunar & Solar Cycles on change of PH & total water content of human body , This is ultimately reflected in certain health issues of human body & hence avoiding certain alkaline food on those days should be a good & healthy practice. In fact, every single rule in Jain Darshan has a science behind it, as lord Mahavir was Omniscient. Our Modern science can have and has limitations & therefore we have to change our views every now and then. While Jain Darshan is shaswat & does not need to change. Whatever mistakes we perceive in the religious texts, could be interpretation errors or perhaps science may evolve for our understanding of those facts ,or may be there were errors in translation or some texts are missing. We have to keep faith in our religion., Yes, absolute faith & devotion. A woshiping temper, rather than egoistic ruthless attitude. We should thus first develop Samyak Darshan, to understand our great religion.

Let us all relearn what has been given to us an invaluable inheritance. Let us be proud of it. But more than that, let us do further research and apply it for human and animal welfare, world peace. However , our motto should be constant awareness and self-liberation.





Nalini Shah Cancer Fund

Anekant Community Center
(www.Anekant.net)



Activities of Nalini Shah Cancer Fund

Jain Center of Southern California member, Nalini Mukundray Shah passed away in 2008 due to breast cancer. To save others from this dreadful disease, Nalini Shah Cancer Fund was set up as a subsidiary of Anekant Community Center, a 501(c)(3) non profit organization, with donations from family & friends. The primary objective of the Fund is Cancer Education, Early Detection, Prevention of Cancer and Support for Cancer Patients. Most people are not aware that early detection and immediate appropriate treatment of cancer saves life 90% of the time and keeps the families intact. Major activities of the Nalini Shah Cancer Fund are as follows:

A. Activities In USA:

1. Organizes Cancer Awareness Seminars to provide information about age based annual test protocol for the members of Jain Center of Southern California and community at large by arranging cancer specialists lectures to detect cancer early by noticeable symptoms.
2. Organizes workshops for training of self examination of breast for early detection of cancer symptoms with the assistance of American Cancer Society.
3. Trains Volunteers to spread the message of cancer awareness education with the help of Orange County Health Authority.
4. Supports and participates in Community Health Camps at Jain Center of Southern California to spread the knowledge of benefits of early detection of cancer.
5. Supports Medical Missions abroad and Medical Seminars.

B. Activities In India:

1. Sponsors Cancer Awareness-Education and Early Detection of Cancer Camps in Mumbai in association with Indian Cancer Society and local social/religious organizations like Gowalia Tank Jain Derasar, Bhartiya Stree Seva Sangh, Smile Organization, Gorwal Mahila Maitri Mandal etc. Indian Cancer Society uses Mammography and Sonography equipped Mobile Cancer Detection Van (Hope Express) and services of Medical Professionals to conduct the camps. Any suspicious cases detected are referred to Tata Memorial Hospital, Mumbai. In the eleven such camps sponsored so far in Mumbai hundreds of people have benefited with cancer education and early detection.
2. Sponsored University of Tennessee medical student to study Cervical Cancer test protocol at Tata Memorial Hospital, Mumbai.
3. Sponsored Cancer Detection Camp in association with Gujarat Cancer & Research Institute, Ahmedabad in Morbi, Gujarat.
4. Suspected cases of cancer in the camp are referred to Government Hospitals for further investigation/ follow up.

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For more information please contact:

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The **Jain Center of San Diego** is located in Vista, suburb of beautiful San Diego, quick half hour drive away from Downtown. It has become a vibrant community hub for 200+ families who worship together, celebrate events, and attend pathshala and discourses. The Jain Center is managed by **JSSD (Jain society of San Diego)** and has deep roots going as far as 35 years.

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The Jaina Way of Life: Symphony in Ethics, Ecology and Environment

By Shikha Dev

Senior Program Manager, American Airlines

Shikha Dev is Senior Program Manager with American Airlines. Besides being passionate about job, I am also a spiritually inclined person and on the board of 2017 YJP (Young Jain Professionals).

ABSTRACT: The world is facing serious challenges of ethical deficits in social, political and business moorings leading to regional tensions and increasing incidences of terror attacks. Not to mention the social costs, expenditure on military and security runs into a few trillion US\$ per year. If only a part of it could be diverted to fight poverty, hunger, malnutrition and diseases, the world will be better off. Luxurious lifestyle among the rich and increasing population in developing countries are exasperating the biocapacity of our planet. Already, the global mean ecological footprint is 2.6 global hectares per capita. The pace with which we are facing the depletion of biodiversity and environmental degradation is a matter of grave concern. Under the given scenario, time-tested Jain values and practices are advocated as a sure cure for these maladies. Even though, no systematic study has been carried out, the lifestyle of Jains, for instance, when converted into per capita ecological footprint using the online calculator (<http://ecologicalfootprint.com/>) shows this community as a creditor rather than a debtor. The Jaina Way of Life (TJWOL) is required to be adapted as a fulcrum in governance and social life. The triplet of AAA rating of Jain values viz. Ahimsa, Anekantvad and Aparigrah can be converted into a single parameter such as Sarvodaya, the word coined by Acharya Samantabhadra (2nd CE) to accommodate the multitude of global indices of development such as happiness index, human development index, Gini coefficient etc. The Jain community is contributing in its own capacity in enriching the society in many ways. A few examples are cited in this article. What is lacking, perhaps, is the scale up these efforts to yield high impact.

INTRODUCTION

It is a general concern that the increasing global population in combination with concomitant rise in the lifestyle is putting enormous pressure on carrying capacity of the planet earth. Accelerated pace of urbanization, global warming due to burning of fossil fuels, industrial activities and intense agriculture including livestock are the factors contributing to these pressures. With rampant inequalities ruing the roost, the United Nations organization has formulated 8 Millennium Development Goals (http://www.who.int/topics/millennium_development_goals/en/). Defining poverty line at as low as 1 US \$ a day as per capita income is a challenge of our civilization. In this article, only two components of earth viz. ecology and environment are chosen for discussion. Since the damage and degradation of these components are mostly anthropogenic in nature, the recourse to the Jain religion as moderation is being addressed.

THE ECOLOGICAL FOOTPRINT

It is a standardized measure of human demand for “the amount of biologically productive land and sea area necessary to supply the resources a human population consumes and to assimilate associated waste”. Alarmingly, the global human population is already exploiting the earth’s ecosystem and the ecological services 1.5 times the speed with which the Earth can renew them. On an average, a world citizen has an eco-footprint of about 2.6 global average hectares as against the available 1.8 global hectare of bioproductive land and water per capita on earth. It implies that humanity has already breached the global biocapacity by 30% leading to depletion of natural capital in an unstable and unsustainable manner (http://www.footprintnetwork.org/images/article_uploads/National_Footprint_Accounts_2012_Edition_Report.pdf).

LOSS OF BIODIVERSITY

Anup Shah has succinctly captured the grim picture of loss of biodiversity and global extinctions (<http://www.globalissues.org/article/171/loss-of-biodiversity-and-extinctions>). It is estimated that about 27,000 species a year are being lost and 13 million hectares of tropical forest disappear in smoke and as lumber. On average, one-third of Earth’s habitats have been damaged. At this current rate of depletion, we may exhaust all our resources by next 200 years making this planet barren and bereft of any life.

ENVIRONMENTAL POLLUTION – A GLOBAL PHENOMENON

Worldwide, environmental pollution affects the quality of life and health of our planet. Over one million sea birds and mammals are killed by pollution every year. Over a billion people, worldwide, lack access to safe drinking water. More than 3.4 million people die each year from water, sanitation, and hygiene-related causes. Nearly all deaths, 99 percent, occur in the devel-

oping world. Air pollution is causing breathing problem to about 30 per cent of Indian population. More than 3 million children a below the age of 5 die annually from environmental factors. (<http://www.dosomething.org/tipsandtools/11-facts-about-pollution>).

UNIVERSAL JAINA TENETS GOVERNING TJWOL:

Whereas Jainism offers many tenets each interconnected with each other and assist in peace-building. A few of these universal tenets are listed below for adaption across the nations and peoples.

Ahimsa paramo dharma (Non-violence is the supreme religion): Tempering the likes and dislikes with rational belief and practice is cardinal to this principle. The ethics of practicing truth, non-stealing, adherence to social values and share of one's wealth to the society and the needy are four pillars of Ahimsa. All crises could be attributed to the deficit of this principle.

Truth means not to speak words of violence. It means not to reveal facts that can trigger violence and unrest. Hita mita vachana (measured words of value) is the Sanskrit term for truth.

Adatta danam steyam (stealth is claiming a thing or view or idea not given by the owner) is the gospel. Stealing means claims of anything not given voluntarily. This involves all violations causing loss of life of even earthy objects. If understood, as we haven't taken permission from microbes inhabiting our soil, land, water and air and the human and wildlife communities associated with these natural systems causing damage and degradation of these natural systems, we are accused of theft in this ethical and metaphysical plane. Infringement of the copy rights and intellectual property rights is due to the deficit of this principle.

The principle of Parimita parigraha (self-regulation standards). Per this principle, acknowledging the equal rights of all citizens of this planet, one limit possessions to the minimum so that extra items can be made available to common good. Considering the negative impacts of luxury, wastage and unsustainable approaches, each one must recalibrate the needs. Each one here refers to both individual and the society. The society can be a nation or group of nations etc. Austerity is the thumb rule. At the spiritual realm, the inner feelings of Moha (illusions), passions (anger, ego, deceit and greed) and fear must also be kept under constant vigil so that their physical manifestations do not harm the people and the planet.

Anekanta vada (Logical accommodation of diverse views): Jainism believes that Truth is eternal and multifaceted. No mortal soul can grasp all facets of Truth through a single point of view. All-round views are necessary to sum up the Truth. Secondly, the human intelligence is diverse but subjected to the surrounding environment and society. Each one is controlled by one's past karma and so allowance for occasional discretion is necessary. Two contrasting

views can be mutually reinforcing (swaparopakariNa) rather than knocking out each other (swaparapranashiNa). The best way is to accommodate diverse views in a harmonious way so that synergy energizes the system and life on earth.

Samyaktva (Global vision): Each individual must believe and practice as if he or she is a citizen of the universe and this enables and empowers one to understand the spatio-temporal dimensions. This enlightened vision would lead to sustainable systems and development.

Live and let live: Each soul desires to lead a healthy and happy living amidst challenges of sprouting past karma and their influences in shaping the future. Lord Mahavir, the 24th and the last Tirthankar of our times gave this simple but potent taraka mantra for the world. It is called 'Live and let live'. Adapting this principle, we have an obligation to accommodate all other fellow beings with compassion. Compassion is not a charity but an obligation based on universal principle of life. Any violation in the organic world is neither healthy nor ethical and will invoke the karma machinations. If this is understood, we can then ensure lasting peace both in microcosm and macrocosm.

Sarvodaya (Inclusive peaceful growth) Swami Samantabhadra (2nd century CE) carried out extensive survey of the religious and socio-political landscape of India and rediscovered the relevance of the Jain way of life for the modern world. He coined the unitary term Sarvodaya to capture the essence of TJWOL (<https://en.wikipedia.org/wiki/Sarvodaya>). Mahatma Gandhi was highly impressed with this utopian concept. This can be developed as a single index subsuming all development indexes such as Happiness index, Human Development Index, Gini coefficient etc.



The Jains are known for their pious life coupled with copious charity. One would not see a Jain begging for a petty living. They are most law-abiding wherever they live in the world. They raise their own resources to meet their societal requirements. Due to space constraints, one cannot list the numerous charity investments but I am tempted to mention just one, the Bird Hospital, only of its kind maintained in the premises of the Jain Lal mandir at Chandni Chowk, Old Delhi. Temple.

ECOLOGICAL FRAMEWORK FROM JAINISM'S POINT OF VIEW

The global ecological crisis cannot be solved until spiritual relationship is established between humanity as the whole and its natural environment. Jainism has been a staunch advocate of

equilibrium of nature with its elements. It believes in the spring of life in every environmental compartment. The religion of nature, Jainism paves the way to understanding nature's utility and the essential nature of plants, worms, animals, and all organisms that have their own importance for maintaining the ecological balance. Jainism therefore says that the function of souls is to help one another (Parasparopagraho Jivanam-Tattvarthasutra 6:21). Jainism believes that there are infinite numbers of souls or sentient substances which inhabit the entire universe in diverse forms. The biodiversity ranges from one-sensed to five-sensed rational beings.

The Jain tradition instructs the Jain laity to keep the community pure and pious by the personal shining example. They are forbidden from obnoxious habits (Vyasanas) like gambling, excessive indulgence of sensual pleasures which derail peace and healthy living. A Jain should be a strict vegetarian. He should not indulge in professions related to violence, such as dealing in weapons. Exalted laity also practise the twelve types of vows (Vrata), which assist in spiritual ascent.

CONCLUSIONS

With the above principles of Ahimsa, daya, aparigraha, Anekanta vada, Live and let live and adaptation of self-discipline, we can arrest the growing burden on the Mother earth. This can be mapped in geo-temporal scale. Each nation can impose due restrictions as per the agreed principles to limit the environmental degradation and pollutants, wastage of resources etc. There can be a global Mission similar to MDGs aimed at containing this decline in the ecological footprint. This would reduce inequalities of opportunities and reduce tension and violence in the world.



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Warm Regards, Ashok Domadia /JAINA President 6-5-2017

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Jainism and Science: Some Reflections

Dr. Jeffery D. Long

*Dr. Jeffery D. Long, Professor of
Religion and Asian Studies, Elizabethtown College*

Science and Religion: A Case of Unnecessary Conflict?

There is a widespread misconception in today's world that religion and science must always be in conflict. The claims of religion are typically held to be absolute. To be a faithful adherent of a religion, it is assumed that one must believe in all of its teachings without question. These teachings are held to be true because they have come from some undisputable authority. In many religions, this authority is God, who is held to be the all-knowing and benevolent creator of the universe. Religions are then differentiated by which representative of God or which sacred text they hold to be the correct one.

The claims of science, on the other hand, are not absolute, but are based on reason reflecting upon evidence. The scientific ideal is that all reasonable people, reflecting upon the same data, will eventually, after a shared process of data-gathering and discussion of viable possibilities, will agree upon a conclusion. A picture of the history and the nature of the physical world has thus developed over the course of centuries. The reason scientific claims are not absolute is because new data continues to be gathered. New discoveries continue to be made and new ideas develop in response to these. Today's scientific picture of reality is not absolute, never to be changed, but is the best picture available based on the existing evidence. It is likely that its details will continue to change over time as new evidence continues to be gathered: a process which is potentially never ending.

Conflicts between religion and science, of course, occur when the picture of reality that we are able to construct from the available data conflicts with some aspect of religious teaching. There are numerous ways in which religious people can respond to such conflicts. One approach, called skepticism, is to observe the differences between religious and scientific claims and conclude that religion, because it is in conflict with our best available knowledge, must be false. Another approach, called fundamentalism, is to observe these differences and conclude that science, because it is in conflict with absolute knowledge that has come from the highest authority, must be false. Much of the debate between religion and science is really not a debate between either religion or science, per se, but a debate between skepticism and fundamentalism.

A more creative approach than either skepticism or fundamentalism to conflicts between religion and science is one which understands that the intent and purpose of these two sources of knowledge are not the same. There can thus be no true conflict between them, any more than there can be a conflict between, say, golf and basketball. They are different games, being played on different fields and following different rules. The fact that religious teachings and scientific claims come into conflict may be due to the fact that the finite human mind has not yet fully comprehended either the nature of the physical universe revealed to science (which is why scientific progress continues and is potentially never ending), or the implications of the absolute truths revealed to religion. It may be, for example, that a particular description of reality found in a religious text is to be interpreted symbolically, or is provided to illustrate some deeper concept. It may also be that a particular idea from religion pertains to dimensions of reality that do not fall within the realm of physical evidence of the kind that science investigates. Following an approach of this kind, both science and religion can be accommodated in one's worldview.

How Jainism Contributes to the Conversation between Religion and Science

Jainism is, in many ways, uniquely positioned within the larger conversation between religion and science. First, many of the claims of Jainism are either consistent with, or even predictive of, discoveries of modern science.

In terms of logical consistency, Jainism, first of all, and unlike most religious traditions, does not teach the existence of a creator God. Now, science does not require atheism, although many will argue that atheism is a more scientific view than theism because the contemporary scientific account of the origins of the universe does not require a creator God. Jainism, too, affirms that such a being is not required if one wishes to explain the nature of the universe. The universe simply is as it is, without an external cause.

Secondly, Jainism, like other Indic traditions, affirms a vast age for the universe. One model of the universe from modern physics suggests a cyclical pattern, in which the 'Big Bang' is followed, after many billions of years, by a 'Big Crunch,' in which gravity causes the expanding universe to collapse back into a singularity, which will again explode in another 'Big Bang,' giving rise to another cosmic cycle, and so on, and so on: a process with no beginning and no end. While this is only one theoretical model, it is one that is quite consistent with a Jain picture of the universe going through cycles of expansion and decline.

Thirdly, and probably most dramatically of all, Jainism has affirmed, thousands of years before the invention of the microscope, the existence of tiny living beings pervading the physical environment. It is now a commonplace understanding, based on modern science, that the air and the water, as well as our own bodies, are filled with microorganisms.

The ethos that has arisen alongside the Jain view of life as pervading the physical universe is also one which can be commended from a contemporary scientific perspective. Jain ethics emphasizes living a simple life and doing as little harm as possible to other living beings. This, in fact, is the meaning of ahimsa, which is the central ethical precept of Jainism: not even to wish to harm any living being, or nonviolence in thought, word, and deed. In ancient India, this lifestyle was simply seen as morally commendable, and Jain monks have been admired not only within their own community, but across the Indian traditions, and have influenced adherents of other paths, such as Hinduism and Buddhism, to emulate their peaceful ethic. In modern times, however, it has become apparent that, if all human beings were to absorb even a little bit of the Jain ethos, and to pursue a simpler lifestyle, with a lower environmental impact, then the earth would likely have been spared the ecological crisis under which it is currently suffering, and in which many species are going extinct. The traditional Jain diet, designed to reduce harm to living things, has been shown not only to have a beneficial impact on the health of those who observe it, but also to reduce human impact on the environment. The raising and butchering of animals for their meat, apart from being cruel, also has a massive environmental impact, actually utilizing more energy than it yields. As I have written elsewhere, the paradox of Jain asceticism is that the Jain monks, in renouncing the world, may be showing the path to saving it.

In addition to biology and ecology, traditional Jain teaching contains remarkable resonances with modern science in other areas as well, such as physics. The Jains were conceiving of the physical universe as being made up of atomic and subatomic elements thousands of years before the invention of the electron microscope. There is a sophisticated discourse in Jain philosophy on how paramanus, the smallest possible unit of space, are capable of joining together to form more complex patterns, now unlike the ways in which atoms are depicted in modern science to come together to form molecules, and in which subatomic particles come together to form atoms.

In terms of the Jain view of the afterlife, concepts such as the jiva—the life force or soul—and karmic matter, as well as the reincarnation of the jiva in a new form after death, are not readily available to science. But they do not contradict science, and they are, in fact, remarkably consistent with certain theories that are on the cutting edge of science, such as quantum theory, and its suggestion that consciousness might be an intrinsic property of matter (an idea consistent with the Jain teaching of the all-pervasiveness of jivas). Still controversial, but nevertheless occurring under the auspices of well reputed child psychologists, studies of past life memory, such as those carried out by Dr. Jim Tucker of the University of Virginia, are yielding a growing number of cases that could overturn a conventional materialist interpretation of science and affirm a model of the universe even closer to that affirmed by Jainism than the one which is currently predominant.

Other areas of knowledge explored in Jainism that remain beyond contemporary science, but that are not necessarily incompatible with it, regard forms of knowledge, such as telepathy and clairvoyance, that are capacities of the jiva which it exhibits as it becomes progressively purified of karmic matter. Did the anticipation of many scientific discoveries by Jains in the past arise from these forms of knowledge?

Not all Jain teachings fit so easily within the current scientific framework. Most controversial of all is the literal interpretation of Jain cosmology in a way which requires the earth to be a flat disc. It may be possible, though, to read this cosmology symbolically, as primarily describing the fact that space is not morally neutral: that where we are located in the cosmos is a function of our karma at any given moment.

Jainism is certainly a religion, as I have defined it, in the sense that its teachings are based not on revelations from a creator God, but from omniscient beings who have reached a state of perfect awareness and are thus able to describe reality as it truly is. At the same time, Jainism is not entirely unlike science to the extent that it affirms that anyone who follows the path of purification that it recommends may reach, eventually, the same state of perfect awareness that is attributed to the Jinas.

Finally, in its teaching of non-absolutism, or anekant, Jainism enables its followers to navigate a world in which multiple views prevail: including scientific and religious views. Taking a stance of anekant, one can see both religion and science as contributing some important perspective to the sum total of human knowledge, as well as each being, in its own way, limited, being appropriate to different aspects of being. Jainism thus points the way to an eventual harmony of all views: religious and scientific.



**Jain Society of Houston Sangh members,
Jaina Directors, Executive Committee and Board
of Trustee extends our Best wishes to JAINA for
wonderful success of JAINA Convention in
Edison, NJ on June 30 through July 4, 2017.**

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જૈના કન્વેશન



સર્વ સાધર્મી ભાઈ બહેનો
જય જિનેન્દ્ર - જય પ્રભુ
અભિનંદન અને શુભેચ્છા - શુભભાવના પાઠવીએ છીએ
શ્રીમદ્ રાજચંદ્ર સ્વાધ્યાય કેન્દ્ર - ન્યુજર્સી
કૃપાળુ દેવ જન્મ સ્થળ વવાણીયા
ઈ.સ.૧૮૬૭. ૨૦૧૭



અંતર અતિ ઉલસે હો કે જન્મભુમિ નિરખી,
મુમુક્ષુ મનને હો કે કલ્યાણક સરખી,

પશ્ચિમ ભારતની પટરાણી, પુરી વવાણીયા બહુ વખરાણી,
જનની આ વીરની લેખાણી, ગુરૂ રાજચંદ્રે સ્વીકરાણી,

અંતર અતિ ઉલસે હો કે જન્મભુમિ નિરખી,

“પુજ્ય શ્રાવ્યારીજી”

“બહુ બહુ મનનથી અને મારી મતિ જમાં સુધી પહોંચી ત્યાં સુધીના વિચારથી હું વિનયથી એમ કહું છું કે પ્રિય ભવ્યો! જૈન જેવું
એકકે પૂર્ણ અને પવિત્ર દર્શન નથી, વિતરાગ જેવો એકકે દેવ નથી, તરીને અનંત દુઃખથી પાર પામવું હોય તો એ સર્વજ્ઞ
દર્શનરૂપ ને કલ્પવૃક્ષ સેવો”

“શ્રમા એજ મોક્ષનો ભવ્ય દરવાજો છે.”

“જગતમાં માન ન હોત તો અહીં જ મોક્ષ હોત!”

“ જે અનિત્ય છે, જે અસાર છે, અને જે અશરણરૂપ છે તે આ જીવને પ્રિતિ નું કારણ કેમ થાય છે તે વાતને રાત્રી દિવસ
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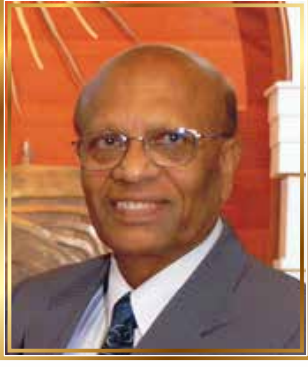
“શ્રીમદ્ રાજચંદ્ર”

. યુગ પ્રધાન પુરૂષ શ્રીમદ્ રાજચંદ્રની ૧૫૦મી જન્મ જયંતિ વર્ષ નિમિત્તે પંચાન્હિકા મહોત્સવ જુલાઈ ૨૬ થી જુલાઈ ૩૦ ૨૦૧૭
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જૈન સેન્ટર ઓફ ન્યુજર્સી.

શ્રીમદ્ રાજચંદ્ર સ્વાધ્યાય કેન્દ્ર.

૧૧૧ સીડર ગ્રોવ લેઇન. સમરસેટ. ન્યુજર્સી . ૦૮૮૭૩



Doing well by doing good, care for the environment

By Sulekh Jain



The Jain hand symbol signifies friendly re-assurance and the ethical responsibility of every individual. The word AHIMSA (non-violence) appears in the center of the palm.

Jain ontology states that the soul can be found not only in humans but in gusts of wind, sparks of fire, in flowing waters, in plants, in microbes, and in rocks and stones and soil, as well as in insects, reptiles, birds, marine life, and mammals

More than 2500 years ago, Lord Mahavira proclaimed a profound truth for all times to come when he said “ One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them”.

The ancient Jain aphorism “Parasparopa graho Jivanam (interdependence)” means that all life is bound together by mutual support and inter-dependence. This is refreshingly contemporary in its premise and perspective. It defines the scope of modern ecology while extending it further to a more spacious home. It means that all aspects of nature belong together and are bound in a physical as well as metaphysical relationship. All living things are connected in nature, dependent on each other for continued survival. Life is viewed as a gift of togetherness, accommodation and assistance in a universe teeming with interdependent constituents.

For each of us, life includes birth, reproduction and death – with each group of living organisms having its own unique life cycle. Some living things have a short life span. While several other species have life cycles lasting hundreds of years. In order to survive and grow, all organisms need to adapt to their habitat, have their basic needs met and overcome many obstacles. If environment changes occur more quickly than some organisms can adjust, such as sudden changes in climate, the survival and reproduction of certain living things may be impacted. These days the survival of the planet, and in fact of the entire human and non-human race, depends on the planet we live on (Jains call it Jambu Dweep).

There is much discussion about greenhouse gases, ozone layer, and shortage of water, the warming up of the environment, pollution, and ecology. As a result a new movement called environmentalism is in vogue. In the 21st century, there are no small manmade happenings or disasters; all are big and far-reaching and their consequences are most often global. When such things happen, geographical boundaries disappear and thus we all become part of it. It is a fact that due to pollution, many of India's cities are choking. There are days when one does not see the sun (due to smog) and the rate of many kinds of lung diseases and cancers are on the rise. India and its citizens are paying a very high price.

In the words of the celebrated scientist James Lovelock 'The earth is critically ill.' "Most of the species vitally important for our survival have disappeared. Mountains are denuded. Rivers are drying up. Forests have shrunk at a terrible level. Drinking water has become a scarce commodity. Frequent famines, droughts, floods, tsunamis in all parts of the world are adding to our misery every day. Climate change seems to threaten our survival into the third millennium. In less than two hundred years all natural resources have depleted and very little is left for the coming generation. It is a manmade disaster that owes its origin to our unrestrained activities and wantonness".

We Jains rightly believe that several thousand years ago, we talked, preached, practiced, and developed the whole concept of environmentalism. Yet the fact is that I find little actual environmentalism in the Jain community. Yes, there are several pockets of environmentalism that do exist. For example, the lifestyle of our monks and nuns and also of some shravaks and shravikas (lay men and women) are good and model examples of environmentalism. Outside this, in general, I have not seen or known of any Jain leaders to inspire the community and draw their attention to this essential issue. Environmentalism has a direct connection with ahimsa (nonviolence). If we pollute, we create suffering and most probably the death and extinction of many species. Beyond that we endanger our own survival.

Below, I share one example by a concerned Jain industrialist who strived to leave his footprints in reducing pollution. I am sure there are many such examples within the Jain community. For that we must start an effort to document such initiatives

About 15 years ago, I went to the City of Agra (about 120 miles from New Delhi) in India. City of Agra is home to the famous world heritage monument; the Taj Mahal. There I met the owner of a large factory; a Jain. His factory produced steel parts for India's booming automotive industry. The process starts by melting steel in large furnaces which were fired by high sulfur coal that emit very yellow, dirty, and poisonous gases. This consequently caused acid rain. There were more than 300 such (medium to small scale) factories in the vicinity doing the same thing. Both, the dirty gases and acid rain not only affected the quality of water, health and safety of

their workers but also seriously started affecting the marble used in the construction of nearby Taj Mahal. In those days one could easily see a yellow or pale colored sheen or film on the generally shining white marble of the Taj Mahal. After many studies, Govt. of India decided to close down all those dirty smoke emitting factories. Many did just that but not Mr. Jain's factory. Mr. Jain realized the damage his and other factories were doing. He started looking for alternatives. After some search he discovered that there was a gas pipe line about 15 miles from his plant. Working with the Gas Company he installed a gas supply line to his plant and used this gas to generate electricity which in turn fired his steel melting furnaces. This was a significant investment which he did on his own, thus nearly reducing all the pollution and acid rain causing elements. The net result was that not only his product scrap (defective parts in production) went down, productivity and quality significantly improved, on time delivery was much better and customers and the Govt. were all pleased. He got more orders from his customers and recouped back all the capital investment within a year. This was a win win situation for all. His was the only factory that survived, made more profit and left positive foot prints on the environment. Later on to reduce the footprints of pollution further, Mr. Jain completely switched to Electric Furnace to melt steel.

This is what I call Doing well by doing good.

I sincerely hope that Jains will equate pollution of environment with acts of serious himsa and realize that all species, from one- to five-sensed, including human beings,

“Every living being has a strong desire to live and we must respect this in our thoughts and actions.... Lord Mahavir”

Dr. Sulekh C. Jain currently serves as the Chairman and member of the Governing Council for the Inerntaional School for Jain Studies, North America; and previously served as President of the Federation of Jain Associations in North America (JAINA). Dr. Jain also authored the book An Ahimsa Crisis: You Decide, which can be accessed as an eBook free of charge on www.isjs.in. Email; scjain@earthlink.net



Best Wishes for the JAINA 2017 Convention

Mahavir Temple - Kumbhariyaji, Gujarat



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Pratikraman 101

Bhav Pratikraman for Beginners

(An Experiential Process)

By Arvind Shah

Here are the questions about the Pratikraman we do every year;

Do you get bored in the Pratikraman?

Does your mind keep wandering while doing the Pratikraman?

Would you like to understand every word being said?

Would you like to go deep into the meaning behind every essential step and know why you should do it?

Would you like to experience a real meaning of pratikraman?

Do the youngsters ask lot of questions about the pratikraman and you cannot answer them?

Do you think there should be a measurable spiritual gain out of the pratikraman?

Would you like to know why you do Vaandana and Kausagga?

Would you like to have an interactive pratikraman where all participants even youngsters participate with understanding?

If you answered most of the questions in Yes, then you would benefit from the following article.

Pratikraman 101 – Bhav Pratikraman for Beginners
(An Experiential Process)

Summary: This article will help the people – who don't have time to do a daily Pratikraman, in starting a simple Pratikraman explained here. Even those who perform regularly daily traditional Pratikraman, can use this method as a supplement since recitation of the Sutras doesn't allow any time to contemplate on and ask forgiveness for the wrong-doings; which is the real purpose of any Pratikraman to start with.



Fundamentally thinking a true Real Time Pratikraman will happen – when you ask for forgiveness the moment you realize you did something wrong like hurt someone's feeling, told a lie, cheated in filing income tax, hit an animal while driving, sprayed chemicals to kill insects, had a lusty feeling watching a Beauty Pageant etc. etc. If you make this practice of the spontaneous Pratikraman, it will become your second nature and will lead to minimization of your sinful acts.

Article:

We have been doing a traditional Sanvatsari Pratikraman in our area for more than 30 years. More than 100 persons participate from the age of seven to 80. For more than three hours all participants sit patiently even though they understand very little. The older people do Pratikraman because they were raised with this tradition in India. Some of them look forward to the excitement of 'Zankara rav sara-----' or the kausagga of 161 navkars which gives them opportunity to be challenged and apply some mental technique. Some adults do understand Atichaar Sutra which is in Gujarati. However, majority of the items and situations mentioned in that Sutra were very relevant to the Indian agricultural economy which existed a century ago but makes little sense in today's world. Most of the urban population would not understand most of the instances described therein. When it comes to youngsters – who are educated in English medium, they come and sit respectfully with inquisitive gaze in their eyes. I admire their patience for sitting - occasionally standing with a charavlo, without understanding a single word.

Even for the people who understand meanings of some sutras, there is very little relevance for activities like 'Muhapatti Padilehan' and most of the Atichar items mentioned belonged to agricultural society of 19th century. They have little relevance even in India in today's life of the 21st century, let alone western countries. As a result, the Pratikraman becomes analogous to reading a cook book recipe in French or Latin where you don't understand most of the words, let alone following the recipe instructions. Consequently, you stay hungry in spite of reading the recipe over and over again.

In order to make the Pratikraman more meaningful and relevant to our today's life we started an experiment in Modern Pratikraman which has two primary objectives; 1) each participant must understand what is being said and 2) they must participate actively and experience the real essence of the Pratikraman by doing what the Sutra says not just recite. This process is structured with the following criteria in mind.

We speak and conduct the whole Pratikraman in a current spoken language English or Gujarati depending on the participants.

We concentrate on the key principles and explain them in a manner which makes relevant to our today's life.

Each participant must understand the objective of each activity and be given an opportunity to

contemplate and really do what the Sutras intended to be done. Participants must experience the true meaning of Pratikraman.

The steps of our modern Pratikraman are described here briefly for an overview.

First, we discuss a meaning of Prati-kraman. It means coming back to your Self- which is a pure soul, from transgressions which are counter to the scriptural teachings. So, the Pratikraman is supposed to remind ourselves in how we should be living our life. Wherever we did not follow the teachings, we need to repent, ask for forgiveness and resolve not to do it again. So, you ask for forgiveness for 1) for doing what you are not supposed to do and 2) for not doing what you are supposed to do. Thus, if one does such a Pratikraman regularly with proper understanding, the right behavior eventually would become their second nature.

After the objective and meaning of Pratikraman are clearly understood we lead the session through the six essentials which constitute crucial steps of a Pratikraman.

1st. Essential - Samayik.

Our interpretation of Samayik is maintaining a state of equanimity with all beings in all circumstances. It means perceiving same pure soul (Shuddhatma) in every being. Even though people look different in color, creed, size, and gender, they all possess same soul within. Each soul including that contained in animals and vegetation is potentially divine. Karmic covering makes them look, think and behave differently. After this discussion, the participants are led through an experiential technique with following instructions.

Close your eyes and contemplate for few minutes

Whoever comes before your mind's eye see a pure soul in that person or being. e.g.

If you see your friend, see a pure soul in him/her.

If you see your parent or child see a pure soul in that person

If you see a person who insulted you, see a pure soul.

If you see your pet, see pure soul in it.

If you see a neighbor who fought with you last week, see a pure soul in her

Even if you see your staunch enemy, see a pure soul in that person.

Such a Samayik, if practiced this way frequently, should bring equanimity in our mind i.e. perceiving the fundamental same-ness of all souls. This practice will increase your tolerance. As a result, you will have more forgiving nature with proper understanding.

2nd Essential - Reverence to Masters (Chausattho)

The 24 Masters (Teerthankar) uncovered the ultimate knowledge, lived by the principles they preached, and gave us the path of salvation. So, we pay our homage (Namaskar) to them.

Technique:

Close your eyes and contemplate for few minutes

Think of your favorite temple and image (Pratima), may it be Mahavir swami or Parshvanath
Keep them in front of your mind's eye.

Fold your hands, bow your head, and give your homage by tuning your mind and heart.

If your mind wanders away, think of their life event - e.g. Lord Mahavir forgiving cowherds for
piercing thorns in His ears.

Pray that your life becomes like His.

Think of and praise their virtues.

Ask for their grace.

3rd Essential - Homage to Guru (Vandana)

Our gurus renounce amenities of family life, live austere life and help the society by teaching
and preaching. We must respect them and take care of all their necessities

Technique:

Close your eyes and contemplate for few minutes

Think of your favorite guru or teacher who helped you in your spiritual endeavor.

Imagine he /she is standing in front of you

Then bow your head at his feet, and take his feet dust on your head.

Pay your respect in your mind and heart.

Think that his grace powder (Vaskshep) falling on your head.

Ask for forgiveness if you disobeyed any of his wishes or ignored your duty him/her or to any
other guru.

Pray and promise that next time you are with the guru you will act dutifully and obediently.

4th Essential - Returning to Self (Pratikraman)

Pratikraman is supposed to be a cleansing process for all our misdeeds. This is the heart of the
whole process. There are many Sutras for this kshamapana, but we concentrate on Eighteen
Sin Causes (Adhar Papa-Sthanaka). According to our scriptures there are eighteen primary
causes for our sinful deeds. We generally think that a sin is caused by our physical action. In
reality violence is even caused by a thought or word. In fact, the degree of violence by thought
is considered to be much higher than a reactive physical action, because a thought leads to a
pre-meditated action. We lead the participants through discussion of these sin causes one by
one giving them time to contemplate and beg for forgiveness for any sin they have committed.

In this article, for the sake of brevity only few examples of the sin-causes are discussed. You

can select all 18 or whichever you think are suitable for your participants.

1st Sin-cause - Violence (Praanatipaat)

This means taking life of or hurting other being - which include vegetable life and animal kingdom. So many things like driving we do today without giving a thought how much violence we are committing.

Technique:

Close your eyes and contemplate for few minutes, and ask for forgiveness.

Think of one-sense soul like tree, plant, grass and ask for forgiveness for the hurt caused by us. Think if you have hurt a bush or tree by being careless or thoughtless while working in a garden; or mowing a lawn with a blade which is not sharp which hurts grass (like a barber cutting your hair with blunt scissors)

Think of two sense souls. Driving over earthworms or bugs or animals. Think of animal like cats, dogs, deer, etc hurt by your car; ask for forgiveness.

Then comes asking for forgiveness from your fellow humans. Think of the people you abused or hurt physically and ask for forgiveness.

If you wished evil from someone you don't like, this is the time to ask for forgiveness.

If you ever wished for some one to die, ask for forgiveness.

2nd Sin cause - Telling a lie (Mrushaavaad)

Close your eyes and contemplate for few minutes, and ask for forgiveness.

You may have lied while filing your income tax and sales tax returns, or preparing expense voucher or lying to custom officers.

Lying to a parent, spouse, friend or relatives for different reasons.

Lying or cheating in a business deal or transaction

Ask for forgiveness.

3rd Sin Cause - Unlawful Possession (Adattadaan)

This means not only stealing but taking or possessing any thing which is not earned by you or lawfully given to you.

Close your eyes and contemplate for few minutes, and ask for forgiveness.

Think of any department store like Macy's or Sears where the cashier punched one item less or wrong price and you were glad since it was in your favor.



Took someone's belongings and kept them.
Stole someone's idea, money or things.
Saying 'finder the keeper' you kept some money or valuable found on street
Ask for forgiveness for this kind of deeds.

4rd Sin Cause - Lust and Sexual Relationship (Maithun)

We are supposed to control our all senses and limit sensual pleasures on a limited basis depending on your vows. Marriage is one of the vows for sexual relationships. Any relationship with an opposite sex before or outside the marriage is a transgression.

Close your eyes and contemplate for few minutes, and ask for forgivance.
Think of any lustful thoughts you had while watching movies, Beauty Pageants
Have had premarital or ex-marital relationships
Adulterous thoughts and relationships
LGBT relationships??
Ask for forgiveness for this kind of transgressions.

5th Sin Cause – Detachment of Possessions (Aparigraha)

According to the scriptures we are supposed to limit our possessions. We are supposed to earn and possess what is necessary for the family to live rightfully. The ideal way is to make a vow that 'after I accumulate so much wealth, I will stop earning or give the surplus to charity'. We are supposed to consult the Guru in this respect.

Close your eyes and contemplate for few minutes, and ask for forgivance.
Am I possessing more than what I really need?
Have I gone beyond the limit – if I had wowed in the presence of my Guru?
Am I causing more stress by possessing more and more?
Do I really need all these?
Do my possessions obstruct my spiritual endeavor?
Ask for forgiveness for this kind of transgressions.

6th Sin cause - Anger (Krodh)

Anger is us as well as people around us. Once we are angry, our mind stays agitated until it is



spiritually resolved. In today's life, we have such instances almost every day. So, this requires more contemplation.

Close your eyes and contemplate for few minutes, and ask for forgiveness.

Think of those with whom you became angry may it may be a spouse, parent, relative, co-worker, boss, policeman, politician or others involved. Ask for forgiveness.

Regardless of what the other person did, the anger is our weakness and bad for our body, mind, heart and soul.

Since it is our nature which was formed by the Karmic history of our several past lives, it cannot change quickly. So, don't feel guilty if it happens. Any time you are in the state of anger, ask for forgiveness and pray for grace of God and guru so that you get freed from this weakness. Think of Mahavir Swami, he was not angry when bitten by cobra; instead he prayed and enlightened him.

Ask for forgiveness for this kind of transgressions.

Note: - Sin causes no. 6 to 9 namely Anger (Krodh), Ego (Maan), Deceit – Cheating (Maya) and Greed (Lobh) are very relevant to the modern life. Discussion and meditation on these four will help tremendously in the today's stressful life. You should expand this as you see it fit.

This way we continue through eighteen sin-causes. Depending on a time constraint and nature of participants, you can focus on just 1st sin-cause or first five or first nine or six to nine or all eighteen. The idea is to have a discussion of a sin cause and giving them time to contemplate and ask for forgiveness from the other party in their mind. As a result of this experience if they want to go to the people and ask for forgiveness, it is well and good. If they can't do in person, that is also OK too.

5th essential - Meditation (Kausagga)

The objective is to go beyond our body consciousness which binds the soul, and creates a false belief that 'I am Body '. This is same as material ego (Ahankar). The ego is an attachment to a false image of one's self. Once you go beyond your mortal mind, your material ego is dissolved and you experience the bliss of your soul. You may even feel oneness with all souls in the universe, and then you will not or cannot cheat or harm any other being.

Technique:

Close your eyes and contemplate 'Who Am I?' for few minutes.



‘I am pure soul like Mahavir Swami’

Chant Navkar or any mantra given by your guru. Concentrate on the letters of the mantra. If that does not work think of the Tirthankara or your favorite guru; and contemplate on one of their virtues. If mind still wanders watch the inhaling and exhaling of your breath.

Whichever meditation technique works for you; you should use it. The idea is to become thoughtless and reach out to super consciousness. This is not as easy as it sounds. You do need a right guru or teacher to help you in this technique.

6th Essential - Vow (Pachakkhan)

During the Pratikraman you may have noticed many weaknesses in your self. They could be over-indulgence, anger, insulting people, jealousy, inferiority or superiority complex, false ego, or impulse to steal. So now you need to make a resolution to correct any one or two which you prefer. Take a vow that you will try to eliminate or minimize one of your weaknesses. If it still repeats, decide what corrective action you will take. Then, you may decide that you will take some time daily to introspect and analyze your behavior, and make an effort to correct your weakness.

Close your eyes and contemplate for few minutes on your Resolution and pray for God’s grace to help you.

Conclusion

The real Pratikraman is to ask for forgiveness immediately after you realize your mistake or misdeed. If you can’t do it instantly fine, then do it daily or periodically. The sooner you do the better chance you have for elimination of the karma. If you do such Pratikraman regularly, your mistakes may happen but the intensity may be less and less and ultimately the right behavior will be your second nature. Then Pratikraman will happen automatically on an on-going basis as soon as you do some thing wrong. When such a Pratikraman is performed frequently, the spiritually desired behavior will result in calming your mind, normalizing your health and getting closer to your soul which inherently is full of bliss.

Note: The author is not a religious scholar or authority. He is simply a seeker of meanings hidden in our scriptures and camouflaged under the rituals. He is available to discuss this further or lead an experiential session. The author will appreciate your feedback.

JAINA CONVENTION 2017

OM SHANTINATHAYA NAMAH
Jain Samaj of Long Island
158 Plainview Rd, Hicksville, NY 11801



Best Wishes for a Grand Success of 2017 JAINA Convention in New Jersey

Contribution Levels: Donation Levels:

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A contribution of \$11,111.00 and more will be an Aadharshila Donor - The Platinum Donor. The name will be engraved on a special marble and displayed at prominent place in the new Jinalaya.

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A contribution of \$5555.00 and more will be an Aadhar Sthambh Donor - The Gold Donor. The name will be engraved on marble and displayed at prominent place in the new Jinalaya.

Tirthankar Khand તિર્થંકર ખંડ

On the basis of 170 Tirthankars (During Shri Ajitnath Bhagwan, 160 in Mahavideh Kshetra, 5 each in Bharat Kshetra and Airavat Kshetra) we have created 170 Khands, one for each Tirthankar.

Anyone by contributing \$2525.00 or more will be a Tirthankar Khand Donor. The name will be displayed in the Khand List in the Jinalaya.

Any questions please call any committee members.

Committee Member:

Kanubhai Lakhani: 516-728-2991	Sweeta Khona: 516-864-9885	Chandrakant Shah: 516-232-7579	Dipak Desai: 516-225-8366	Beena Kothari: 631-988-1280	Devang Shah: 516-425-2621	Kamlesh Metha: 516-395-3764	Jignesh Doshi: 631-275-3829	Anish Dalal: 347-393-3261
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Jainism and Agriculture

Pranav Mehta

Many people believe in religion and many believe in science. But quite a few believe that religion and science don't mix. Jainism is arguably the most science-inclined religion of ancient times. It incorporates many principles related to physics, medical, and health science that can improve people's lives. It is a religion which recognized the importance of diet and lifestyle in the well being of humans and thus put emphasis on both concepts. One of the most striking but least discussed feature of Jainism is that it also encourages preservation of natural resources and environmental sustainability. We will look at some of these principles here.

Let's take a look at the present state of mankind:

There are over 7 billion people on Earth. The single most powerful interaction we have with our environment is the food that we eat. Arguably, food is the most important resource we need to produce sustainably to feed all the people in the world for generations to come. It is estimated that over 800 million people on Earth go to bed hungry every night, which means we already have MASSIVE food shortages.

So why do we have food shortages, and what are we doing about it?

We believe that agriculture was invented almost 10,000 years ago but we have seen most of its technological innovations in the last 200 years of industrialization.

First, we mechanized the process of farming by introducing mechanical equipment and machinery, such as tractors and harvesters.

In the last 50 years, many industrialized countries have seen consolidation of small farms into giant monoculture systems of crop production.



These huge farms are dependent upon excessive amounts of water, chemical fertilizers, herbicides, and pesticides.

Not only that, in the last 50 or so years, there has been a rise of genetically modified crops that have wiped out almost 50% of natural diversity of natural seed variety!

These GMO crops not only require lot more water and chemicals, but they are also destroying our soils by killing the biodiversity of insects and other organisms that nourish the plants. These GMO crops are also extremely harmful to bees and other pollinators which further reduce the nutrition profile of the produce.

But all of these do not lead to food shortages just yet.

The biggest reason food shortages happen in the world today is because most of the GMO crops and in some cases non-GMO crops produced in the world today are fed to livestock, such as cows, sheep, pigs, chicken for meat, eggs, and dairy production. Nearly half of the world's corn and soybean supply go to feeding these animals. It is estimated that if these crops are fed to humans directly, there would be surplus of food according to several studies. As you can see, we have a hugely wasteful, environmentally destructive, and unsustainable system of food production and there lies one of the biggest problem of our time – the food shortage of today and food scarcity of the future.

It is estimated that the world will have over 10 billion humans by the year 2050 and no matter what we do, we won't have enough food or water for everyone. And with the current system of agriculture, our situation will become worse even before that point.

Now that you know we have a system of agriculture that needs MASSIVE change, let us look at what Jainism offers in the form of solution.

Jainism has advocated a few things through its core principles and religious practices:

Eat plant based foods. Animal foods are not necessary for the well-being of a human. If you depend upon animals for foods, get it without harming or hurting the animals in anyway.

Eat foods before sunset. Do not waste anything.

Do not eat foods outside their season of growth.



Avoid eating certain green vegetables during rainy seasons. During that time, eat other crops such as legumes and beans on several days of the month.

You might not yet see the connection between the Jainism principles mentioned above, and the solution to our food shortage problem, but the answer will soon be clear.

Let's see where your imagination can take you.

Assume for a moment that all the people in the world are living according to the Jain principles mentioned above.

Now suddenly you will be able to visualize in this imaginative world that:

Because there is no demand, there is no need to raise animals for food by feeding them grains and soybeans in MASSIVE quantities. All the animals in the world would be roaming free in their natural habitat and foraging and finding their own food in the wild.

Most of the people who would otherwise be raising cattle would be growing crops. People wouldn't waste any food.

The food being produced would come from local farms in most cases.

Because there is one season when you do not have to grow green leafy veggies, you would use that land to grow legumes and beans instead. Thus, you would rotate the crops at least once in a year. During this time, the legumes and beans would re-introduce nitrogen in soil which significantly boosts the soil fertility and biodiversity of the soil organisms.

The food being produced would be always seasonal, so there would be no need to use chemical fertilizers.

There would be no need for consolidation of local farms into giant food operations because there is no economical reason to do so.

Legumes and beans can be stored away for many months without spoiling them so you would be able to eat them all year long while also eating green vegetables at least 8 months a year.

There would be no need to use chemical pesticides or genetically modified organisms because year over year you are rotating crops. You would be growing a lot of varieties of foods in a

single farm (also called multi-culture farming) and you would be maintaining healthy soil, organisms, nitrogen, and pollinators.

Your food would be more nutritious, more delicious, and always fresh.

With this method of farming, and with no one wasting their food on their plate, there would still be surplus of food in many parts of the world and a proper food distribution system would feed the hungry in many different parts of the world. With a world where transportation is faster and cheaper than ever before, food distribution is never going to be a problem again.

Of course, the world according to Jainism principles is a distant reality and we can just hope for it to be true. But there is one thing you will definitely find promising and that is a new way of farming called “veganic farming”. This method of farming is far superior than the widely known organic farming and, not surprisingly, aligns extremely well with Jainism principles.

Veganic farming encourages:

Use of NO animal products as fertilizers or pesticides

Use of multi-culture farming where several different crops are arranged in a single farm to sustain biodiversity of pollinators as well as soil organisms

Seasonal crops only

Use of plants as natural compost / fertilizer

Rotation of crop types to re-introduce nitrogen and other nutrients in the soil

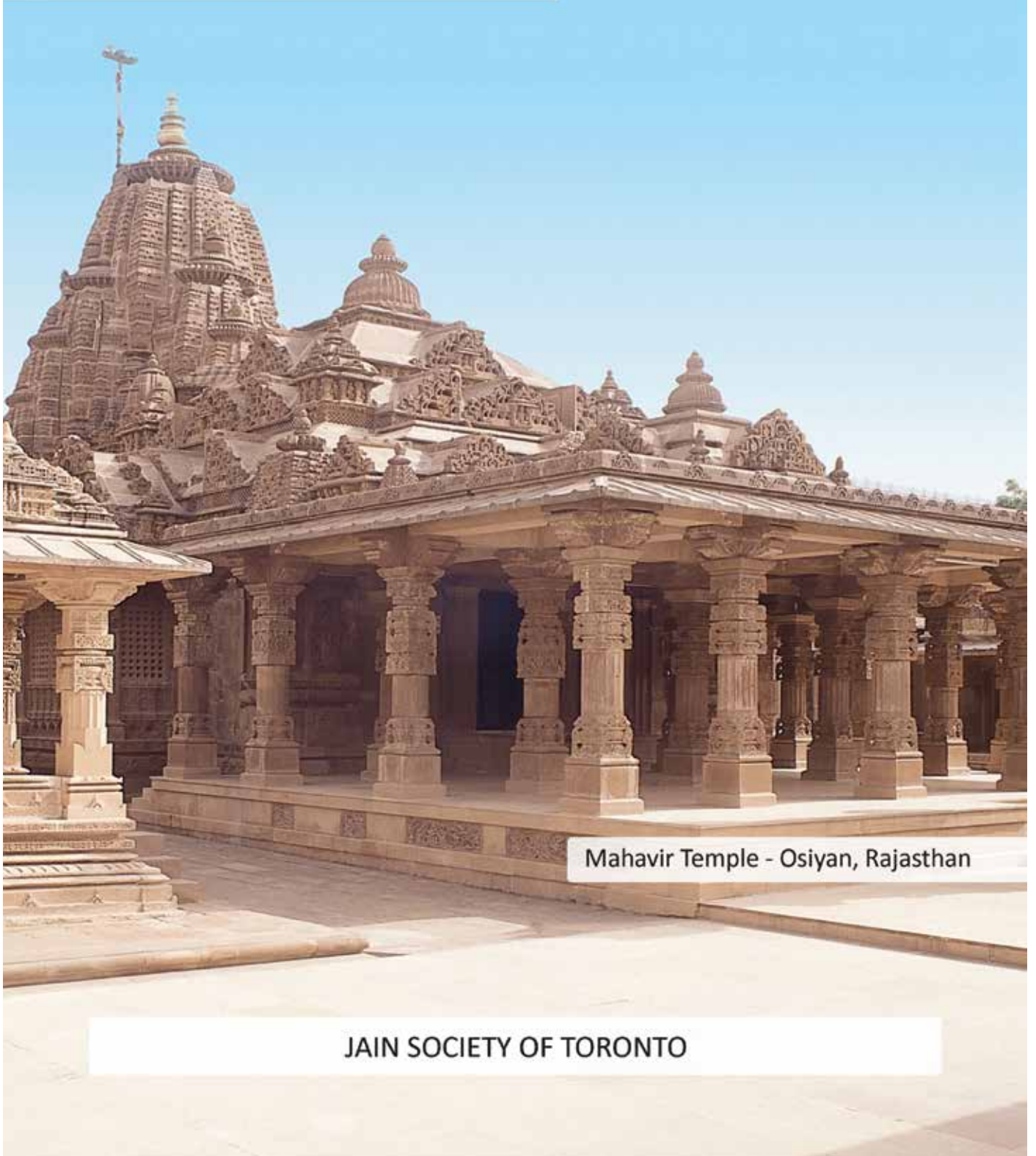
Use of natural methods such as predator birds to control pests (aligned with Jain principle of ‘interdependence’)

As you can see, there is re-introduction of some of Jainism’s principles in the modern world and I think we, as Jains, can take pride in knowing that by following Jainism principles as much as possible, we are supporting a sustainable way of living that improves our health and our planet’s health too. It’s so easy to be a Jain and an environmentalist at the same time.

References:

<https://www.youtube.com/watch?v=DWDznkdUjb0>

Best Wishes for the JAINA 2017 Convention



Mahavir Temple - Osian, Rajasthan

JAIN SOCIETY OF TORONTO



Science in Jainism

Krishna Mody

Pathshala student of JCNJ

Albert Einstein once said, “I do not know if there is rebirth or not, or life after death. But if it is true, then I would like to be born in India as a Jain.” He believed Jainism was an incredibly intellectual religion. Jainism is a truly astounding religion because it is more than a list of rules on how to live, it is a way of life. Many basics can either be proved by science and can be used to create new theories. Jainism is one of the most scientific religions, because most facts known to Jains for ages have been proven by science, is deeply rooted in scientific ideas, and it possible for anyone to follow.

Most basic Jain principals have recently been confirmed by scientists. First of all, the fact that plants are living things. Jains always knew this and categorized them as ekindriyas, or single-sensed beings. Second, the existence of microorganisms was known to Jains and as a result, they tried not to eat at night when more of these organisms came out and could enter their food, and to drink boiled water over regular water. Third, the ability for Pudgal or matter to supplement (fusion or pud) and disintegrate (fission or gal). The concept of Pudgal is one of the six Dravyas, and therefore deeply rooted in Jain philosophy. Fourth, the existence of gravity and dark matter have also been deeply rooted as these are included in two of the the other five dravyas, adharma and dharma respectively. Fifth and finally, the idea of the universe being an area for matter, gravity, and dark matter to interact is the same as the concept of the Lokakash (universe) being an area for PudgalDravya, AdharmaDravya, and Dharma Dravya to interact. So, the scientific roots are evident.

Jainism’s apparent science philosophy is clear through its philosophy which is very fact based. In fact, there are tons of Jain beliefs that can be still be taken up as hypotheses to be proven further. Some examples include parallel universes, alien life, and a central axis at Meru Parvat. Furthermore, if scientists tried to prove these points that would open up tons of doors for knowledge. However, there are many other points to be investigated and most fall along the lines of the goal of Jainism being attainable for all.

Along with being scientific, Jainism is very realistic and therefore it allows for anyone to become a Tirthankar as long as they follow the path. All of core beliefs are basic human morals. Furthermore, it allows for people to simply do as much as they can. Jainism is not exclusive or restricted to any group of people. This shows the science of Jainism because science applies to all equally as well.

To conclude, Jainism is one of the most, if not the most, scientific religions in the world. Many of the facts stated in Jain scriptures were proved in science and many would be good starting points for scientists. In addition, the realisticness and inclusivity of Jainism affirm that it is extremely scientific. So, there is a plethora of science in Jainism.

CONGRATULATIONS

19th Jaina Convention

From

Savitaben /Manibhai

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MEHTA FAMILY

Imperfect ourselves we should be humble towards others

Mahatma Gandhi



Best Wishes for the JAINA 2017 Convention

Mahavir Temple - Mahavirji, Rajasthan

SHASHIKANT & SURBHI SHETH

Tri-Ratna: Three Steps of Salvation

By Saman Shrutpragya

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

Mahavir Swami (Uttaradhyayana Sutra, 14. 25)

The tri-ratna or three jewels of Jain doctrine underpin all religious practice, at least in principle, since in Jainism they are considered to be necessary for the achievement of salvation. The three steps are samyak darshan (right or proper perception), samyak gyana (right or proper knowledge), and samyak charitra (right or proper conduct). Although all three steps have substantive meaning and value, they are inseparably linked and interdependent. The first of these steps, however, is held to be foundational, the basis for the second and third steps which follow on from it. Only when right or proper perception is established is it possible to move forward on the spiritual journey. To be clear about what is involved in each of the three steps, as well as their interconnection, it is helpful to commence discussion of the doctrine of tri-ratna with an outline of samyak darshan, the first of the three jewels.

Samyak darshan is predicated on the concept of true faith or clear vision on the path to self-realisation, faith being made complete by means of inner awareness or experience. Faith itself is held to enable one to set out on the spiritual journey, as it points one in the correct direction that needs to be taken. In essence, what is meant by faith here is a kind of surrender to the core teachings of Jainism, even, one might say, a blind acceptance of their truth, at least initially. By first having a commitment to belief in this manner, it paves the way for testing what it means in actual experience, and this, in turn, is held to make possible the second and third of the three steps, bringing right knowledge (samyak gyana) supported by proper conduct (samyak charitra).

First and foremost with samyak darshan, then, acceptance of the central tenets of Jain teaching is indispensable, and how this translates into experiential reality for any individual can be illustrated by considering the notion of the soul or atma. In Jainism, as the soul is held to be an uncreated and eternal entity, all adherents of the religion cannot achieve anything of spiritual

worth if they do not at the outset acknowledge its existence. Belief in the soul conceived in this manner is both paramount and axiomatic, irrespective of any sectarian difference. After one accepts the idea of the soul as an eternal entity, experience of what this is might thereafter come in a variety of different forms. Thus, an individual might become awakened to the recognition that his or her real nature is the soul perhaps because of having a sense of being separate from the body. This may emerge, for example, merely by way of contemplation on bodily changes over time. Non-identification with the body, in fact, is commonly reported, such as when one goes through childhood into adulthood and eventually into old age, with increasing realisation of being different from the body. And, yet again, at any stage of life the presence of pain or disease in the body, to use a similar illustration, is equally often testified to bring clarity of awareness that one is an entity entirely separate from the body. The performance of sadhana, of course, especially practices like meditation and fasting, which can promote dissociation from the body, and in very profound ways, are often said to do this too. All these examples are thus useful for understanding what samyak darshan means in terms of belief backed up by experience. But, importantly, it is the experience of what the belief expresses that makes samyak darshan fully meaningful as right or proper perception, experience being necessary if one is to rise above the ground of mere blind faith.

While doctrine about the existence of the soul as an entity that is pure and eternal is undisputed and positively affirmed in Jainism, a belief that is said to be confirmed by the kinds of experience highlighted above, an understanding of samyak darshan can further be aided from a quite different perspective, from the negative standpoint of wrong belief. Wrong belief or ignorance, according to Jain thought, needs to be removed for true or right perception to occur. For instance, if an individual sets out in life with the belief that making a great deal of money or acquiring a large house will make him or her gain happiness, this would be an example of wrong belief. This is because true happiness cannot be achieved by such things, according to Jainism. Thus, when a person who actually succeeds in getting much wealth or a large house begins to sense this (as is commonly experienced when the hoped for result does not meet one's expectation), the very realisation itself dispels fully the myth that happiness is dependent on such material things or can be gained that way. In other words, one becomes conscious through experience that one can be misguided (about the nature of true happiness in this case), and this itself constitutes a new outlook, a right and proper perception. This, then, is another way of understanding what is meant by samayak darshan.

Moreover, with the arising of awareness about wrong belief (like the perception that it is a mistake to assume that making a great deal of money or acquiring a large house is capable of bringing true happiness), the individual who experiences this ipso facto discovers truth.

In other words, for such a person clear perception comes to be established as right or proper knowledge (samyak gyana). The person equipped with this new knowledge now finds him or herself encountering other considerations and questions, questions of a self-searching nature like: “Why did I previously have that wrong belief, and from where did that wrong belief originate?” Through a process once again of applying right perception leading to right and proper knowledge, a process that launches the individual more and more on the spiritual search, he or she comes increasingly to peel off the many layers of ignorance surrounding the soul. Wanting to acquire money or property thus comes to be both perceived and known as being bound up with possessiveness and ego, for example, as well as with attachment and desire, causes of suffering and misery rather than genuine sources of joy or happiness. At the same time, ignorance about blissfulness being located outside in the external stuff of the world gives way to right perception and right knowledge that its true centre is within, emanating from the very soul itself. One’s intentions become clear and there is transparency about the real nature of the spiritual quest, as well as inner stability and peacefulness prevailing, with external events diminishing in their ability to cause inner disturbance. What is and what is not important, as well as what is and what is not relevant, and so on and so forth, all come to be seen and known without confusion or doubt.

However, all of this requires effort, and it is here where the role of right or proper conduct (samyak charitra) comes into play. In essence, true conduct supportive of samyak darshan and samyak gyana means that one has to stay within one’s self. This is one’s true refuge, and right conduct makes this possible. It requires one to engage in sadhana so as to go within, rather than searching without. Mahavira, of course, rejected all forms of ritual practice that led to dependency on others, as was common in the Hindu tradition dominant in the land of his birth, with adherents of this religion being largely reliant, not only on external sources of power and authority (gods and goddesses), but also dependent on the privileged priestly caste of Brahmins. Sadhana that one could do by, and for, one’s self he made preeminent, particularly the practices of meditation, introspection and tapa.

To take the case of meditation, for example, this became a primary vehicle for the performance of spiritual work. As meditation enables one to stay with one’s self and embark upon a journey of self-enquiry ultimately without need (or interference) of mind, it is supremely helpful as support for achieving right perception and right knowledge. Intellectual activity as a function of mind and the kind of logic it generates are not ignored in the system Mahavira advocated; but because the mind is of limited utility (it can never engage in a pure perception of what is, nor can it know what that means, since its nature is always judgemental), Mahavira for this reason considered meditation to be especially valuable. Indeed, since meditation does not involve

judgement of any kind being made in the search for truth, and as this can be practiced by any individual without distinction of caste or social rank, it is perhaps little surprise that Mahavira placed so much importance upon it as a means for achieving salvation. But he also placed a great deal of emphasis on introspection in order to identify one's faults or weaknesses, as well as being a way to remove negative emotions, thoughts and actions.

But the practice of tapa is important too as a dimension of samyak charitra. Typically this requires one to observe vows (such as the five great vows all monks and nuns have to take and the twelve smaller vows designed for the laity), as well as engaging in the confession of one's faults and asking anyone harmed or injured by one's words or actions for forgiveness. But if a person takes any particular vow, such as fasting for a certain number of days each week, each month or each year so as to use that time for meditation and introspection, or for the reading of scripture or some other spiritually edifying purpose, it must be underpinned fully by good intention to qualify as being an expression of samyak charitra. With regard to fasting, for example, it should be remembered that Mahavira is thought often to have gone without food simply because of his absorption in meditation rather than being due to food abstinence for its own sake. The primary aim of fasting (like all other types of austerity undertaken) is to enable one to go within and to stay with one's own soul. Fasting can be an activity done merely in ignorance, as, for example, when someone does it out of a sense of duty to one's family members or because of pressure from a religious organisation, or even in order to be seen as pious or to gain popularity in one's religious community. In this instance, it is of no value at all, being merely empty ritual. Not only that, since it is not right or proper conduct from the Jain perspective, it has nothing to do with samyak charitra whatsoever. But when fasting is carried out as right and proper conduct, it becomes a major pillar of spiritual activity, and like all other aspects of genuine sadhana, especially meditation and introspection, it truly functions in a supportive salvific way, manifesting itself as the third essential jewel of the celebrated tri-ratna doctrine.



|| Shree Neminathay Namah ||
|| Shree Adinathay Namah ||



Shashvataa Shree Girnar & Shatrunjay PanchTirthi Yatra January 20 – 30, 2018



*Organized by: JAINA Federation of Jain Associations in North America & Girnar Mahatirth Vikas Samiti
With the blessings of: P.P. Shree Dharmarakshitsuri M.S. & P.P. Shree Hemvallabhsuri M.S.*

What: Shashvataa Shree Girnar and Shatrunjay PanchTirthi Yatra, including:

- Vachanas by P.P. Shree Dharmarakshitsuri M.S. and other Acharyas
- Girnar 99 Prakari Puja and other anusthans at Diu Tirth and Hastagiri Tirth
- Bhakti programs and much more

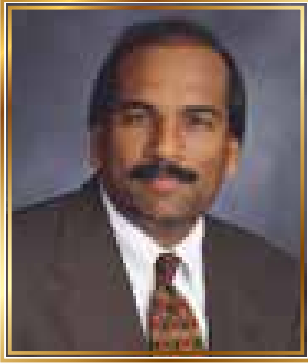
When: January 20 – 30, 2018

Where: The Yatra will start and conclude in Ahmedabad, covering Girnar, Vanthali, Prabhas Patan, Diu, Ajahara, Talaja, Kadambgiri, Hastagiri, Shatrunjaygiri and other Tirths.

Cost: \$1,200 per person (\$1,001 for the Yatra; \$151 for Yatra Sangh donations; \$48 for admin fees)

- Charges are inclusive of all double occupancy lodging & boarding expenses. Accommodations will be made in new dharmasalas / 3-star hotels, wherever possible.
- All yatris are responsible for making arrangements to reach Ahmedabad.
- The Yatra will be conducted by Patani Tours, the conductors of all previous JAINA Yatras.
- The Yatra is open to NRIs and Indian residents alike – a registration package will be e-mailed upon request.

Contact Information: Pulin Shah: pulinrshah@gmail.com; (860) 357-1444
Rohit Doshi: rohit.h.doshi@gmail.com; (607) 759-0555



Entrepreneurship ~ A Journey of Roller Coasters

by Mukesh Chatter

Entrepreneurship is exhilarating just like roller coasters. It has its ups and downs, but for sure no dull moment! While each start-up is different, there are some common characteristics worth paying attention to maximize the odds of success.

Behind every successful start-up is a problem to be solved, and at the core of this problem is identifying a burning need requiring solution. This first ingredient for a start-up will separate the “need” products from the “wish” products. To increase the chances of success it is imperative to identify a “need” problem as opposed to a “wish” problem. Other consideration is the size of the market, a small market with few large customers is a more difficult one to penetrate than a large market that includes small and mid-size businesses. While consumer markets often dwarf many other markets, often they are the most difficult to capture.

The start-up must provide a unique solution to the problem addressed. If the solution is merely yet another marginally better solution, (ie. a better mousetrap) then it reduces the chance of success. What one needs is a truly outstanding solution that has the potential of making the start-up the king of the hill. SnapChat and Quicken are both great examples of products that addressed a burning need and captured a market that was previously untapped. Ideally, one should have a strong barrier to entry such as patented technology. Although sometimes being first to market may be sufficient.

Once you develop the idea, a company or team can't form without investment. Chances of raising money go higher if you have already lined up some early adapter customers for your product. This is typically the best evidence that your idea is indeed needed in the market place and is novel. It's important to realize that more comfortable you can make an investor, higher the likelihood of raising funds at a good valuation – meaning more equity for you. A typical VC investor is looking to make at least 10X on the investments as early stage ventures have high risk of failures. So, it's important to demonstrate the potential reward while making presentations. While money is necessary, the quality of the money is like the icing on the cake. The quality includes the willingness of the investors to devote time and energy, their experiences in the field and in the start-up industry, and the knowledge and network of the board and advisors. Inves-

tors can also help in finding early adapters and business partnerships such as sales channels. Without the correct advice and active help from seasoned professionals in the field it is more difficult to navigate the ever-growing start-up world. Professional venture capitalists, seasoned entrepreneurs, or executives making angel investments could be of considerable help.

No start-up can succeed without a top-tier team. This is probably the most important contributing factor to the success. The team has to be willing to commit countless hours, days, weeks, and maybe even years with significant sacrifices to personal and family life. Ideally, A+ players with low egos are key. In a small team, even one rotten apple can be quite disruptive. In addition to top-tier engineers in a tech start-up a well-developed sales, marketing, and business development is imperative for driving success. If you have a great product but are unable to properly market it or reach the correct audience it will fail, even if its technology is unique and better than any competitor. Additionally, often entrepreneurs grossly underestimate the cost of marketing especially in consumer space and having experts in team helps to keep it under control. A good sales person with verifiable existing deep relationships with the target customers is quite valuable. This helps in building a quick beach head and also reduces the duration of the sales cycle.

The location of the start-up is also a contributing factor in determining success. Placing your company in a “start-up hub” will allow access to the brightest minds and the largest pockets. San Francisco and Boston are prime examples of this ecosystem forming a positive feedback loop. In both cities the brightest minds and researchers are coupled with a high density of venture capital firms and angel investors. Additionally, New York, Seattle, Austin, and North Carolina have emerged as attractive hubs. Other factors include an abundance of qualified advisors, law firms that specialize in start-ups, and specialized accounting and consulting firms. These are helpful in building a capable team for day-to-day operations and the manpower to form a highly helpful and knowledgeable board.

Additional quintessential factors driving start-up success include founders’ innate desire to win against all odds and make a difference, intensity of drive and focus, competitive spirit, and a headset that thrives on uncertainties. Also the personal attributes such as communication skills, transparency, and integrity all play a role in success. Yet, a word of caution, many start-ups do not succeed for variety of reason. Even if you have all, timing plays a major role. Many companies that succeeded in the 1999 dotcom boom or in the Telecom boom would not have survived the recession of 2001. This is similar to the 2008/2009 market meltdown. While the reward of success is awesome, the loss though painful is still a valuable experience useful in the next venture.

So at the end of the day, the Jain Principle of Karma applies here as well, you can only control your efforts, not the outcome!





Mission Statement:

Young Jain Professionals (YJP) is an entity of the Federation of Jain Associations in North America (JAINA), focused on increasing awareness and understanding of Jain principles and heritage by promoting networking among Jain professionals

Goals:

Professional networking,
Spiritual development,
Community service

Connecting Jain Professionals Since 1998



Young Jain Professionals

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Jain Milan

Get Hitched not Ditched

Jain Milan is an opportunity for Jain youths between the age of 21 to 42 to meet for the purpose of matrimony and to facilitate face-to-face meeting in a comfortable and welcoming environment.

Nothing can come close to meeting potential suitor as in-person forum!!!

Goals:

Meet your potential in-person
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Engage in networking
Find a life partner

Activities:

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Garba-Raas

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Nalini Shah Cancer Fund

(Anekant Community Center, www.anekant.net)

Mission



- Saving lives by sponsoring early cancer detection camps with
 - 1) Indian Cancer Society, Mumbai
 - 2) Gujarat Cancer Research Institute, GujaratBeneficial to hundreds of under privileged people.
- Raising Cancer Awareness, Prevention and Education in USA and in India.
- Participating in Medical Camps and offering guidance for cancer detection tests at Jain Center of Southern California, Los Angeles.

Early Cancer Detection Saves lives...

Support this humanitarian cause....

Be a sponsor for early cancer detection & complete medical check up of women:

1. Donate \$40 for 1 underprivileged woman
2. Donate \$400 for 10 underprivileged women
3. Donate \$1200 for 30 underprivileged women

For Tax Free donations please write check to:

Anekant Community Center with Nalini Shah Cancer Fund in memo line

Mailing Address : Mukundray Shah, 248 Borrego , Irvine CA 92618

Donations accepted in Rupees as well.

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Guess What?

Our Story:

- Both my husband and I were born and raised in the US
- Growing up in the 80s and 90s, there wasn't a large number of Indian Americans in media or public eye. Basically, all Indians were "doctors and engineers". Today, you see an Indian person on every network, in every profession from being a dj to being an athlete. Growing up, we didn't have any role models. We were raised in a western culture but our parents also did not know how to mix the two cultures. All my life, as a girl, I'm forced to do well in school and get a good job. Then when I finally do so, I'm all of a sudden asked to put all that aside and find a nice Indian Jain boy. What?? So confusing!
- From the age of 24-27, I had been introduced to many Jain boys by my parents. It was always so awkward and uncomfortable.
- At 26, I was promoted and asked to move to Seattle with my company VP. My parents were very concerned. "How will you find a Jain boy in Seattle?" Again, very confusing, I was doing so well in my career, what I had been raised to do all my life!
- I attended the JAINA conference in 2005 and hated the JNF (old Jain Milan name) meetings. It never worked and it was always so forced. I didn't have the right attitude either.
- 3 weeks after JNF, someone emailed me because they had a work conference in Seattle and they wanted to meet up. They received my info from the JNF booklet. I was so embarrassed and dreaded the idea of another awkward jain blind date. But I agreed to meet him.
- We met for dinner and totally hit it off. He was in UK at the time and I was in Seattle and he had to fly out the very next day. We kept in touch over the phone, met 3-4 more times in person, and got married in less than a year from meeting.
- Today, we have been married for 11 years and have two kids.

The reason why it worked for us is because in our first mtg, we were able to talk below the surface level (where do you work, and what do you like to do) and we got into our

personal values. It was because our values matched that we clicked.

My advice to Jain singles is this.

- Be Open Minded: I know the process sucks and it totally awkward but if you give it an honest effort, then only can something come from it. If you go in with a negative attitude, you should not even both wasting your time.

- Get Beneath the Surface: Think about it...you live until you are 80-90 years old. You make a life decision at 25 years. You are basically making decision on how you will spend the rest of your life given you've only lived a fourth of it. People often get caught up on how they are "now", at 25 years. They think about their life-style, their friends, their interest. After marriage, things change. You may live in a different city, you may have kids, etc etc. What doesn't change is your values. Your tastes will change but your values do not. In order to find someone to click with, look for common values.

- Which Values Matter: I've thought about this quite a bit and though your values may differ than mine, I've come to realize that there are a few specific "categories" that play heavy importance in everyone's life. These categories are Family, Career, and Lifestyle. I can go into each of these and explain why these three, how they play a big role in values, and what to look for.

- *Monica*



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