

*16th Biennial JAINA Convention*

LIVE & HELP  
LIVE



LIVE AND HELP LIVE



**JAINA CONVENTION 2011**

July 1st - 4th, Houston, TX

MOONAT MEDICAL ASSOCIATES  
WELCOMES  
JAINA CONVENTION ATTENDEES



*“To err is human, to forgive is Divine”*



Dr.Suresh Moonat, Dr. Sunita Moonat, Dr. Joohee Moonat,  
Dr. Saurabh Moonat and Dr. Hatel Moonat





Namokar Mantra Shila: 3905 Arc Street • Houston, TX 77063



## JAINA is grateful for the generosity of Sanghpatis

### *Shri Udaichand Jain (Daga )*

Udai Jain is longest serving member of JAINA Executive Committee. As a highly respected elder gentleman, Udaibhai provides a voice of reason and a clear, sectarian free vision during JAINA committee deliberations. He has served as Chairperson of JAINA Patron Program and in various capacities with Jain Society of Houston.

Udaibhai is one of 8 brothers – all of whom are involved in the family diamond business with offices in Bangkok, Mumbai and Houston. Deeply committed to the case of Jainism, Udaibhai and his entire family have been very generous to the Jain causes and to JAINA. Their ancestral home was turned over to the Samaj and converted into an Upashraya. They are currently building a Dharamsala near Jaipur and are also planning to convert their home in Jaipur into a second Dharamsala.

### *Dr. Raginiben Lakhia*

Dr. Lakhia was born in Ahmedabad, India. Her father, Dr. C. S. Shah, was a very well known professor and the dean of Pharmacy College. Dr. Lakhia family is well educated and very religious. Her older sister has taken Diksha. She was married to the very loving Dinesh Lakhia; She has two sons as well as two grandsons. Dr. Lakhia graduated from medical school in Ahmedabad, India and did her postgraduate study in pathology both in Ohio and in Houston. She is a practicing pathologist for the last 35 years, including 24 years at Rosewood Hospital. She is currently holds the position of medical director at West Houston Medical Center and has been a medical director at various laboratories and hospitals. Additionally, She also serves as a board member at West Houston Medical Center for six years. Dr. Lakhia is actively involved in the Jain Society of Houston and has serve as a trustee. She was the Chief Trustee of the society for two years. Beside JSH, She is involved in various charities and community-related activities. "I am very passionate about Jain religion, which teaches non-violence, self-discipline, truth, and the purpose of life." - Dr. Lakhia

### *Nimmi and Mukesh Amritlal Turakhia*

Mukeshbhai was born in Mumbai and graduated with a B Pharm from Bombay University. He is married to Nimmi with 2 daughters Puja and Nidhi. Mukeshbhai currently owns and operates two metal recycling business among various others businesses. He has been a very active supporter of Jain Center of Houston and has served as chief trustee of the society. He is very passionate and dedicated to seeing JSH grow and expand.



# Best Wishes to JAINA



*Our Gratitude  
to Volunteers*



*Our Very Respected  
Maha Sanghpati*

Shri Udaichand Jain (Daga) & Family



Alpana, Nitaji, Rajeevji, Udaiji, Sushilaji, Nitesh, Tanvi, Aakash, Chandni, Saloni



*Silence and Self-control is non-violence*

– Bhagwan Mahavir Swami





# *Our Beloved Sanghpati*

Dr. Raginiben Lakhia & family



Sangita, Vishan, Shalin, Ragini, Naisarg and Saurin



*In  
Loving Memory  
of  
Shri Dineshbhai  
Lakhia*

**Best Compliments to  
JAINA.**

**A very hearty welcome  
to all Jains**

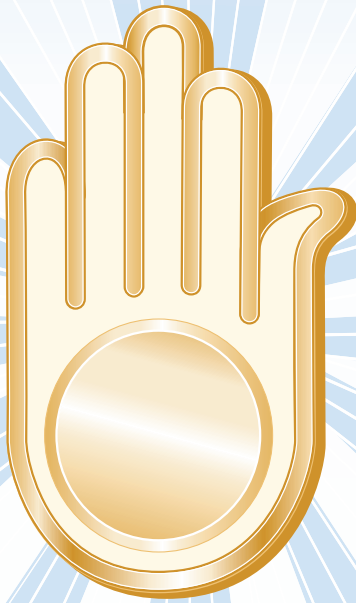


*We should be able to refuse to live if the  
price of living be the torture of sentient  
beings.*

– Mahatma Gandhi







**JAINA CONVENTION 2011**  
July 1<sup>st</sup> - 4<sup>th</sup> | Houston | TX

*All souls are alike and  
potentially divine. None  
is superior or inferior.*  
– Lord Mahavir



Nidhi, Nimmi, Mukesh, Puja  
& Taraba Turakhia

## ***Best Compliments***

**Our Esteemed Sanghpati  
Nimmi and Mukesh Amritlal Turakhia**



Best Wishes  
to JAINA for  
a successful  
convention



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## **PREFACE**

*"Only a Life lived for others is a Life Worth While"*

*Albert Einstein*

The 16th Biennial JAINA Convention theme of "**Live and Help Live**" emphasizes the idea to live a life of worthiness by serving others.

Jain way of life is based on three core principles (Jain AAA's) of **Ahimsa** (compassionate living), **Aparigraha** (responsible living), and **Anekantvad** (social living). A butterfly and a flower on this souvenir's cover page illustrate the ancient Jain scriptural maxim "**Parasparopagraho jivanam**" - all life is bound together by mutual support and interdependence. A butterfly needs the nectar from the flower to live and survive, and the flower needs the help of the butterfly to pollinate and thrive.

The souvenir mainly gives an opportunity for you to gain knowledge and inspiration from the live examples and experiences of community members. It provides great articles in English, Gujarati and Hindi giving an inner touch to the real life. Furthermore, a unique set of articles goes beyond not only giving real life stories but also provides tools for anyone to put into practice locally, nationally and internationally.

The relevance and significance of the Theme of the Convention could not have come at a better time than now in the wake of natural disasters like earthquakes, tsunami, tornadoes & floods occurring worldwide and also the ongoing struggle over poverty, hunger, disease and illiteracy across the globe. Let us all resolve to live, act and contribute responsibly, and make this world a better place to live. "**One day your Life will flash before your eyes, Make sure its worth watching.**" We have made a humble attempt to inspire you to go and practice what Jain religion teaches us, to go and serve living beings. We hope you will be proud to watch the glimpse of your life.

The Souvenir Committee is grateful for the responsibility and opportunity to produce this publication. We thank the advertisers and well wishers for their sponsorship in support of this effort. Regrettably not all the material received by the committee could be included in this publication due to space constraints. For such omissions, other inconsistencies and errors, if any, we offer our sincere "**Michchhami Dukkadam**". The articles presented here express the views and opinions of the respective authors for which, no responsibility, expressed or implied, is assumed by JAINA and its volunteers.

**Your Souvenir Committee**



# JAINA

## Federation of Jain Associations in North America

Founded 1981

A Non-Profit Tax Exempt Religious Organization IRS Code Section 501(c)(3) EI # 54-1280028  
NGO in Special Consultative Status with the Economic and Social Council of the United Nations

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### Welcome Message from JAINA President

Jai Jinendra!

On behalf of Federation of Jain Associations in North America (JAINA), it is a great pleasure and privilege for me to welcome everyone to the 16<sup>th</sup> Biennial JAINA Convention. This is indeed a great day for us, since JAINA is holding a Convention in the South for the first time, making it possible for Jains of Southern part of USA to participate in the JAINA convention.

"Live and Help Live" is a timely theme which inspires us to help others. The 16<sup>th</sup> Biennial JAINA Convention at the George R. Brown Convention Center in Houston is going to be a great event due to the tremendous efforts by members of the Jain Society of Houston. An excellent line up of speakers and scholars is planned.

On behalf of JAINA, I want to thank the Board of Trustees and the Executive Committee of the Jain Society of Houston along with countless volunteers for hosting this convention. Their dedication is matched only by the generosity of local and national donors, who have made this convention successful.

I wish you all a great time and a good learning experience.

Lata Champsee

President



## MESSAGE FROM JAINA CONVENTION BOARD

## "Live &amp; Help Live"



*Sushil Jain, Arpan Shah, Udai Jain, Ashish Bhandari, Lata Champsee, Nitin Shah, Ridhi Desai, Jainesh Mehta, Manoj Dharamsi, Dipak Doshi, Himanshu Ajmera*

On behalf of the Federation of Jain Associations in North America (JAINA) and Jain Society of Houston, it is great pleasure to welcome you **all** to 16<sup>th</sup> Biennial JAINA Convention.

In today's most diverse world, there is growing need to understand that our faith is much more than prayers and worship. In order to practice Jainism to fullest and in Lord Mahaveer's words we must "LIVE & HELP LIVE". Our convention programming for various age categories will focus on multiple ways we can live and help others live, including animals and ecosystem.

Our social events are planned to set new standards. Our "Jains Have Talent competition, Swagatam and cultural program" will showcase our cultural diversity from across North America. The Bollywood play "Gandhi before Gandhi" and three latest "Indian Idol" performances promise to be a memorable experience.

We thank all volunteers & speakers for their untiring efforts in organizing and promoting this convention. These volunteers across the nation conceptualized the activities and have successfully executed them for your enjoyment. We thank the Jain Society of Houston for being the gracious host of this convention.

We have tried to maintain affordability of the convention for everyone. This was possible due to support from Philanthropists, Donors, Individual and Corporate Sponsors, and the Jain Sanghs throughout North America. We thank each and everyone for their generous support.

We are thankful to you, the participants, who have come from near and far and across the globe to learn and share emotions and ideas on how we can help each other and contribute to the communities we live in a unified Jain Way of Life.

Above all, we the volunteers beg your forgiveness if we did not perform to your fullest expectations; Mitchhami Dukkhadam.

Sincerely,  
Convention Board



Jain Samaj of Houston

## JAIN SOCIETY OF HOUSTON, INC

3905 Arc Street, Houston, Texas - 77063 Telephone: (713) 789-2338  
<http://www.jain-houston.org>

### Welcome Message from Jain Society of Houston

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Dear Convention Members and Respected Guests,

On behalf of Jain Society of Houston (JSH), it gives us great pleasure to welcome you all to the 16th Biennial JAINA Convention 2011 in Houston Texas, USA.

We were born in the same year as JAINA and being one of the founding members of JAINA, we have been fortunate to have a key role in developing, nurturing and growth of JAINA. At the Jain Center of Houston, we are being mindful of the needs of the community by providing ideal setting for practicing Jainism in all major traditions and sects.

Please make it a plan to visit the Jain Center of Houston while you are in Houston. The theme of the Convention is "Live and Help Live", and we want everyone to follow and help others. JAINA and JSH have worked very hard over the last two years to bring to you a very exciting and interesting Convention. Over 200+ volunteers have worked thousands of hours to plan and prepare the most unique experience over three and a half days. In this Convention, we have tried to incorporate comprehensive program format with subject matter for all ages and all interests. Please spend a few minutes to review the program guide and plan your time.

The program is crafted around the Convention Theme to address key aspects of Jain way of life in North America and the Western world. You will find lectures, seminars, workshops, demonstrations and field trips addressing religious, social, cultural and professional lifestyles in the Jain context. The program also includes an academic symposium, an on-site temple, and various cultural and entertainment programs including Jains Got Talent, Inter-Jain Center cultural program and programs by Indian Idols and other professional artists.

While we have tried our best to meet the needs of all of you, it would be a miracle if we have not fallen short somewhere. We apologize if we have not met all your expectations and for any mistakes made. In the spirit of our Jain tradition we pray for forgiveness for our faults - Michhami Dukkadam.

Ashish Bhandari

President

Chetan Jhaveri

Chief Trustee



## "JAINA IS GREATFUL FOR YOUR GENEROSITY"

### Maha Sanghpati

*Shri Udai Jain & Sushila Jain (Daga), Rajeev & Nita Daga  
Nitesh & Tanvi, Aakash, Chandni Daga*

### Sanghpati

*Vishan, Shalin, Saurin, Sangita & Naisarg  
Dr. Raginiben Dinesh Lakhia*

*Puja, Nidhi, Nimmi & Shri Mukesh Amritlal Turakhia*

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#### Lunch

*Dr. Mohan Bafna, Suresh, Gunwanti, Neha & Nikhil Bafna  
Dinesh, Sangita, Kunaal & Kurren Bafna, Dr. Nikhil, Dr. Kala &  
Dr. Akshay Amesur*

*Vasantben & Dr. K.T.Shah, Ms. Gopi and Dr. Baiju Shah  
Saurabh Shah JD, Dr. Vinisha Patel, Keval and Vikram*

*Satish & Kinna Shah  
(Aakash Chemicals, Glendale Heights, IL)*

#### Dinner

*Jain Center of Northern California, Inc. ([www.jenc.org](http://www.jenc.org))*

*Sanghpatis: Shri Udai Jain, Shri Mukesh Turakhia & Dr. Raginiben  
& families*

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#### Arti

*7/3 - ArvindBhai & Chandrikaben, Monal, Neil, Mona & Rajesh  
Shah*

*7/4 - Sanghpatis: Shri Udai Jain, Shri Mukesh Turakhia & Dr.  
Raginiben & families*



## "JAINA IS GREATFUL FOR YOUR GENEROSITY"

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#### Indian Idol Night

*Mahendra Singh, Ramesh Chand, Prem Chand, Harish, Sunil Daga & Family*

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(Protocol Link, Inc., Vernon Hills, IL)*

## "JAINA IS GREATFUL FOR YOUR GENEROSITY"

### Jain Academic Bowl

*Drs. Ashok & Megha Doshi (Lake Forest, IL)*

*Prem & Sandhya Jain, Ankit & Mona Jain and Mohit & Shephali Jain - soon to be daughter-in-law*

### Jains Got Talent

*Virendra & Neelima Sethi (SNBT Diamonds & Jewelry, Ltd)*

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*ArvindBhai & Chandrikaben, Monal, Neil, Mona & Rajesh Shah*

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#### Program Guide

*Nirav, Parag, Pradeep & Meena Shah*

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*Barkha Jain and Rajesh Gopinath*





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

I want to express my blessings to all as we gather for the 16<sup>th</sup> Biennial JAINA Convention.

The Jain heritage is one of "living by giving." It is an ancient tradition that nourishes the practitioner while benefiting all living beings. When we carry reverence for animals, plants and humans, we acknowledge the beauty, truth and wisdom of life. By honoring the divinity in others, we honor the divinity in ourselves.

The topic of this year's conference, "Live & Help Live" is best exemplified by our guiding principles: *Ahinsa*, or non-violence; *Anekantavada*, relativity of thinking and perception; and *Aparigraha*, the beauty of simplicity and non-acquisition.

*Ahinsa* is a daily lifestyle that starts with a diet of plant-based food. By cultivating compassion and consideration for what we eat, we play a vital role in sustaining the balance of the whole planet.

*Anekantavada* is a peaceful way of communicating. We strive to create a sacred space in the heart where we hold the opinions and beliefs of others with respect and empathy. When we allow others to express their feelings without criticism or judgment we promote mutual understanding. In this way, *Anekantavada* is a highway in which all "exits" of beliefs merge.

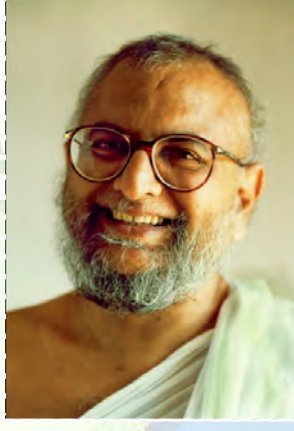
*Aparigraha* is our worldview expressed by a simplicity of life governing our words, thoughts and actions. Its greatest obstacle is egoism, so we are always mindful of the need for humility.

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

Love & Blessings,

Chitrabhanu

# પ્રાતઃ વંદનીય આચાર્ય પ્રદ્યુમ્નસુરિજીનાં આશિર્વાચનો



## જીવો અને જીવવા દો. આ સૃષ્ટિનો ક્રમ છે

મોટો નાનાને ગળે છે. ભગવાન મહાવીર સ્વામીએ વર્ષો પહેલા કહ્યું છે કે બધા જીવો સમાન છે. બધાને જીવવાની તકો આપો. તમે જીવોને જીવવાની યોગ્ય સગવડ કરી આપશો તો તે સગવડો તમને મળશે. જે વાવો તે ઉગે છે. આ સમાન નિયમ કાળ જાય છે. જે જીવો તમને ઉપદ્રવ ન કરતાં હોય તેને તો બચાવવા જ જોઈએ.

જીવ સૃષ્ટિ એટલી બધી મોટી છે. તમારા જીવવામાં તકલીફ કરે એવી નથી, માટે તમે નિરુપદ્રવી જીવોને શા માટે હણો છો! એને પણ જીવવાનો સમાન હક છે એટલેકે તમારા જેટલોજ હક છે. તમે તમારા હૃદયમાં બધા પ્રાણીઓ પ્રત્યે મૈત્રીભાવ રાખો તો તેઓ પણ તમારા પ્રત્યેનો વ્યવહાર સ્વભાવ રાખશે. મહર્ષિ પતંજલી એ કહ્યું છે કે

अहिंसा प्रतिच्छायाम तत सन्निधौ वैरत्यागः।

અહિંસા તમારા દિલમાં હોય તો જે જીવો તમારા સંપર્કમાં આવે તેને વેરનો સાહજિક ત્યાગ થઈ જાય છે.

— પ્રદ્યુમ્નસુરિ





# PARASDHAM

પૂ. ગુરુદેવ શ્રી નમ્નમુનિ મ.સા. પ્રેરિત માનવતા અને આધ્યાત્મિકતાના સંગમ સમું ભવ્ય સંકુલ

પત્ર સ્વરૂપને પ્રત્યક્ષ રૂપ માની સ્વીકારશો.

યુગ દિવાકર યુવા હૃદયસમ્રાટ પૂજ્ય ગુરુદેવ શ્રી નમ્નમુનિજી મ.સા.ના

અંતરબીના  
આશીર્વાદ

**JAINA** (JAIN ASSOCIATION IN NORTH AMERICA)

આર્ય સંસ્કૃતિની વચ્ચે રહીને અને હજારો આત્મસ્થ સંત સતીજી હોવા છતાં ભારતમાં ધર્મ સંસ્કારો વલુપ્ત થઈ રહ્યાં છે જ્યારે અમેરિકા જેવા ભૌતિક સગવડતાના શિખરે પહોંચેલા દેશમાં રહીને JAINA સંસ્થાએ આપણા જૈન પરિવારોની ધર્મ જાગૃતિને શ્રવંત રાખવાનો અનુકરણીય-અભિનંદનીય પ્રયત્ન કર્યો છે.

JAINA દ્વારા દર બે વર્ષે યોજાતા સંમેલનથી ધર્મ જાગૃતિના દિપકને સમથે સમથે તેલ પૂરી વધુને વધુ પ્રજ્વલિત કરવાનો જે પુરુષાર્થ થઈ રહ્યો છે તે ભારતના જૈનો માટે પણ પ્રેરણાત્મક છે.

આપ સર્વની ધર્મભાવના ખીલતી રહે...

અંતરમાં રહેલા સદ્ગુણોને પ્રગટ થવાના નિમિત્તો મળતા રહે, 'સ્વ' તરફ જવાની સન્મતિ પ્રગટતી રહે અને જૈનથી જિન બનવા તરફ આગળ વધીએ એ જ ભાવના.

**યાદ રાખજો...**

જૈનસ્વ તો પગથિયાં છે...

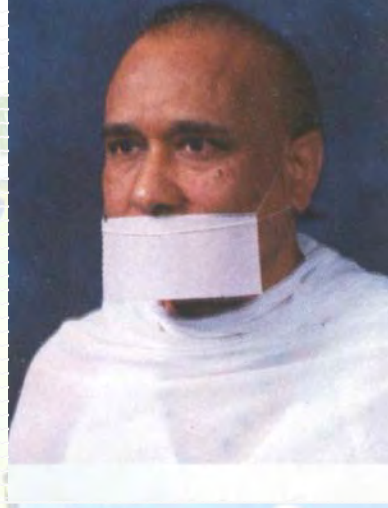
જિન બનવાની યાત્રાના...!!!

શ્રી ગુરુદેવ મ.સા.

**SHREE UVASAGGHARAM SADHANA TRUST**

Vallabh Baug Lane, Tilak Road, Ghatkopar (E), Mumbai - 400 077. Tel : 32043232.

## Pujya Gurudev Shri Manak Muni Ji Maharaj Head of Jain Muni Ashram, Bhiwani (India)



**It is a great pleasure to know that Jain Association in North America is organizing the 16th Jaina convention in Houston, Texas.**

**JAINA is doing an excellent job to spread the message of Jainism which is given by Lord Mahavira. The theme of the convention "Live and Help Live" is the fundamental thought of compassion and nonviolence. This is very important message in current scenario for the world which is suffering from violence, stress and selfishness. It will be a great contribution to the humanity to spread this message all over the world.**

**It is a great opportunity for united and dedicated Houston Jain Sangh, who is hosting this historical JAINA convention.**

**My best wishes for successful Jaina convention, God Bless all of you!**

**The serene, calm and radiant saint of spiritual eminence, Shatavadhani Pujya Gurudev Shri Manak Muniji Maharaj, is the founder of Shri Padmavati Shakti Peeth and head of Jain Muni Ashran Bhiwani, Haryana India. At the young age of 14, under the guidance of Acharya Shri Tulsiji he took his vows as a Jain muni. Muni Shri is particularly interested in Dhayan and Mantra Sadhna in the course of which he has undergone several divine experiences.**

**Endowed with wondrous powers of intuition, he is a great Shatavadhani-Shatavadhan is science which helps a person to enhance concentration and memory. Muni Shri has demonstrated his Shatavadhan skills and thought a lot this wondrous technique.**

**Currently Muni Shri Ji is giving his valuable direction for the establishment of Shri Mahashakti Mandir at Jain Muni Ashram, Bhiwani, A place of divine powers, peace and human services.**





**Swasthi Sri Charukeerthi Bhattaraka Pandithacharyavarya Mahaswamiji**  
**Sri Jain Mutt,**  
**Jain Kashi, Moodbidri 574227, Karnataka, India.**  
**Email: [jainkashi@hotmail.com](mailto:jainkashi@hotmail.com), [jainakashi@yahoo.com](mailto:jainakashi@yahoo.com)**  
**Website: [www.Jainkashi.com](http://www.Jainkashi.com); [www.peacenext.org](http://www.peacenext.org)**

**Moodbidri**  
**25. 05. 2011**

**Dear Dharmabandhu,**

**Shubhaashirvad,**

It is a matter of great pleasure that the 16<sup>th</sup> biannual conference of JAINA is being held in Houston, USA, one of the famous modern commercial cities of America, between July 1 to 4, 2011, with social, religious and cultural variety programs. It is also a matter of pleasure that a souvenir is being brought out to keep alive the memory of the conference. The leaders and statesmen of our Jain community got together in 1981 and started a Jain social organization in the Jain centers of North America to augment mutual love, trust, goodwill and unity among Jains and to enhance social and religious awareness among them. This organization, born with the aim of propagating Jain principles like ahimsa, anekantha, non-possession, peace, fraternity, compassion, mercy and such human values has brought together the leaders of all religions on one platform and prompted them to feel like members of one family and communicate with that sentiment. By such activities it has grown as the single great organization of Jains. We are all the worshippers of one veetharaga Bhagavaan. We are all eager to spread the feelings of veetharaga sarvajnas for the welfare of the world. The commendable and high religious, social and cultural activities of the organization have attracted the attention of the young as well as the old. Let us hope that the organization, born with a lofty aim, will engage in more and more meaningful activities and thereby uphold the unity and fraternity of the community. Let us come together to promote a life of fraternity and harmony. Let us recite, along with the members of the JAINA organization, the mantra of Peace. Let us foster the great tree of Ahimsa by watering it with religious unity.

**Bhadram Shubham Mangalam.**

**Swasthi Sri Charukeerthi Bhattaraka Pandithacharyavarya Mahaswamiji**  
**Sri Jain Mutt,**  
**Jain Kashi, Moodbidri**



भारत का राजदूत  
वाशिंगटन, डी.सी.

**AMBASSADOR OF INDIA**

2107 MASSACHUSETTS AVE, N.W.  
WASHINGTON, D.C. 20008

May 9, 2011

### MESSAGE

I am happy to learn that the Federation of Jain Associations in North America (JAINA) is holding its 16<sup>th</sup> Biennial Convention in July this year.

We are proud that Jainism was born in India - a country where all major religions of the world are well represented. Over centuries, the Jain traditions of compassion, equality, universal well being and spirituality have contributed a great deal to the Indian ethos. The essential attributes of tolerance, peaceful co-existence and mutual respect which characterize India's civilization owe much to the Jain religion. Lord Mahavira's message of Ahimsa or Non-violence has been an enduring legacy.

I commend JAINA's mission to promote peace and inter-faith understanding and harmony in North America and beyond.

I wish the Convention all success.

*Meera Shankar*  
(Meera Shankar)





## CITY OF HOUSTON

Office of the Mayor

Annise D. Parker

Mayor

P.O. Box 1562  
Houston, Texas 77251-1562

July 1, 2011

Greetings,



As Mayor of Houston, I extend a warm welcome to all attending the **16<sup>th</sup> Biennial JAINA (Jain Association in North America) Convention**. It is an honor to be hosting this cultural event in Houston.

More than 30 million people visit the Greater Houston area every year to experience our world-class restaurants, acclaimed arts festivals and exciting sports events. The George R. Brown Convention Center is one of the largest meeting places in the United States. It is conveniently located in the heart of downtown, close to some of the city's top hotels and entertainment venues. Across the street from the convention center is Discovery Green, recently voted one of America's Coolest City Parks by Travel and Leisure magazine.

I hope that all the members of the Jain community who attend the **16<sup>th</sup> Biennial JAINA Convention** enjoy the outstanding facilities of our diverse city. We are proud to be a part of this event and glad that you chose the city of Houston to host it.

Please accept my best wishes for a successful event and I appreciate your continued support of our city.

Sincerely,

A handwritten signature in cursive script that reads "Annise D. Parker".

Annise D. Parker  
Mayor

T · H · E  
CITY OF HOUSTON



*Commends and Appreciates*

*The Fundraising Committee of JAINA 2011 Convention:*

*Dr. Sushil Jain, Mukesh Turakhia, Udai Jain, Dr. Ragini Lakhia, Dr. Suresh Moonat Mr. Prem Jain, Jainesh Mehta, Rajeev Daga, Dr. Kirtikumar Shah, Pravin Mehta, Ashish Bhandari, Hemanshu Ajmera, Swatantra Jain, Kirit Daftary, Dipak Doshi, Sunil Jain, Ashok Sancheti, Manoj Dharamsi, Dr. Mahendra Mehta, Madhu Sheth, Sanjay Pandya, Yogesh Shah and Rajni R. Shah*

*For its efforts in collecting over \$700,000 to host the 16th Biennial Federation of Jain Associations in North America (JAINA) Convention at the George R. Brown Convention Center on July 1<sup>st</sup> - July 4<sup>th</sup> 2011 in Houston, Texas*

*Therefore, I Annise D. Parker, Mayor of the City of Houston, thank you for your service and dedication to the Houston Community  
July 1<sup>st</sup> 2011*



In Witness Whereof, I have hereunto set my hand and have caused the Official Seal of the City of Houston to be affixed this 30<sup>th</sup> day of June, 2011.

*Annise D. Parker*

Annise D. Parker  
Mayor of the City of Houston



# JAINA AWARDS 2011

## JAINA RATNA AWARD



**Girish Shah**  
San Francisco, CA

Girishbhai has been active in Jain community (local and at national level) for last 30 years. Girishbhai has been a founding member of Jain Center of Northern California (JCNC) as its first VP and has served as its President, Board member, Committee Chair, over the years. Girishbhai has been a founding member of JAINA (first Treasurer/Secretary) and has held several committee chair positions as well as Co-Convenor of 13<sup>th</sup> Biennial JAINA Convention and Co-Chair of 6<sup>th</sup> Biennial JAINA Convention.

The Jain unity has been an overarching theme through out last 30 years. Girishbhai got involved with community organizations to promote this theme. At JCNC, Girishbhai worked with all traditions to create a uniquely integrated Jain temple in the Bay Area. Similarly, he worked with Jain leaders to promote non-sectarian structure for Jain organizations in North America. Through out these years, Girishbhai worked with different JAINA Presidents to create and maintain Jain unity.

Girishbhai has served many different local organizations including El Camino Hospital Foundation, South Asian Heart Center (founding member), Alum Rock Counseling Center, Carry The Vision Nonviolence Conference, Silicon Valley Interreligious Council (founding Treasurer), Community Foundation Silicon Valley Real Estate Advisory Board (founding member), Federation of Indo-American Associations, Gujarati Cultural Association, Asian American Democratic Caucus, Associations of Indians in America, Goodwill Industries of SF, etc.

Since 2006, Girishbhai has been active with the Interfaith activities in the Bay Area organizing Interfaith conferences, working on Interfaith Committees, sponsoring conferences on nonviolence, etc. At present, he is the Treasurer of Silicon Valley Interreligious Council and Board member of Carry The Vision Community Non-Violence Conference. His efforts have resulted in the recognition of the Jain Community in the Interfaith circles and many organizations have visited Jain Center. He attended Parliament of World's Religion in Melbourne, Australia in 2009 representing the Partner City Team from the Silicon Valley. San Jose Police department has produced a video on Jain Community and Jain principles to make n Police Officers aware of the Jains. He regularly makes presentation on Jain philosophy to Interfaith groups and College students visitng Jain Center.

In 2009, Girishbhai was asked by Pu. Namra Muni Maharaj Saheb to manage the printing of the second edition of the Jain Agams (32 Aagams were translated in Gujarati by the Sadhvis of the Gondal Sthankwasi Sampraday). Girishbhai devoted six months in India to get the Aagms edited and printed. He also created soft copies of these Aagam books which are now available on the Internet. The translation of the Aagams in English is being organized.

Girishbhai retired from IBM in 2004 and has devoted full time to community service with many of the above organizations.

# JAINA RECOGNITION AWARDS 2011

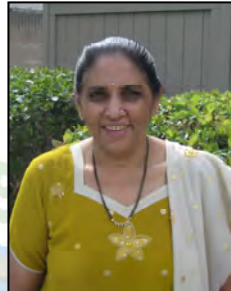
## ADULTS



**Hasendra Shah**  
Cerritos, CA



**Mukesh Doshi**  
Schaumburg, IL



**Padma Shah**  
La Mirada, CA



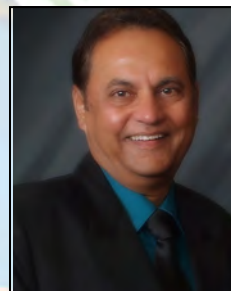
**Paresh Shah**  
Oak Hill, VA



**Ramesh Doshi**  
Amdavad, India



**Sunil Jain**  
Addison, IL



**Yogesh Shah**  
Anaheim Hills, CA

## YOUTH



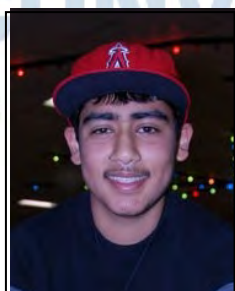
**Ajay Dagli**  
Troy, MI



**Hemang Srikishan**  
Elgin, IL



**Kritika Jain**  
Torrance, CA



**Saahil Jain**  
Irvine, CA



**Shardule Shah**  
Boston, MA



# JAINA PRESIDENTIAL AWARDS 2011

## JAIN CENTER OF SOUTHERN CALIFORNIA

Jain Center of Southern California (JCSC) has made phenomenal progress over last three decades in promoting Jain values in Jains & non-Jains. Jain community has also been able to expand to over 75,000 square feet facility that includes Religious Complex, Cultural Complex with state of the art Auditorium, and a one of a kind Wooden Temple that is considered as a Replica of Palitana! JCSC has also been pioneer in education of Children including not only Religious but also cultural & language which is served by more than 70 volunteer teachers! JCSC has been in fore front for various humanitarian activities in the field of Health by supporting Bidada Medical Camps for many years and Disaster relief. JCSC had organized fund raisers for Earthquake in Bhuj, India in 2001, Kashmir Earthquake Survivors in 2006 along with Pakistani community of Los Angeles, Haiti earthquake in 2010 & Japan Earthquake. JCSC took a leadership role to raise more than \$ 100,000 to help survivors of Japan Earthquake. JCSC members with unity and harmony continue to spread Jain values in the world.

## INSTITUTE OF JAINOLOGY

The Institute of Jainology, United Kingdom - for leadership in promoting Jainism's fundamental principles of compassion and non-violence towards all living beings, and propagating Jain values through art, culture and education

## D. R. MEHTA



D. R. Mehta

Shri Devendra R. Mehta, founder and Chief Patron, Bhagwan Mahaveer Viklang Sahayata Samiti (BMVSS), Jaipur - for guiding the growth of BMVSS into the largest artificial limb/caliper fitting organization in the world

## HASMUKH SHAH



Hasmukh Shah

Recipient of JAINA RECOGNITION AWARD for Leadership in Promoting Jainism In North America. Chairperson for MIS of JAINA and Associate Editor of Jain Digest for more than 14 years. Founder President of Jain Swadhyay Mandir (USA). Editor of Atma Darshan Newsletter. Coordinator of Jain Scholars' visit to North America since 1992. Chairman of Adhyatmic Committee of JAINA. He lives in Florida since 1996.

## SHANTILAL MUTHA



Shantilal Mutha

Shri Shantilal G. Muttha, Founder of Bharatiya Jain Sanghatana, Pune, an organization dedicated to social service, disaster management, and permanent rehabilitation through quality education

### JAINA Executive Committee



Sushil Jain (VP), Manish Mehta (VP-MidWest), Rita Sheth (Treasurer), Ashok Domadia (VP-West), Lata Champsee (President), Yogendra Jain (VP-NorthEast), Deepika Dalal (VP-SouthEast), Udai Jain (VP-SouthWest);  
**Not in Picture:** Dilip V. Shah (Past President), Dilip Punatar (Secretary), Guntant Shah (VP-MidEast), Lalit Vora (VP-Canada)

### Jain Society of Houston - Executive Committee



Ashish Bhandari (President), Hemal Solanki (Jt Secretary), Nitesh Mehta (Jt Treasurer), Rajni Shah (Trustee), Nirdesh Oswal (Secretary), Rajan Vora (Vice President), Kamlesh Jain, Bipin Kapadia (Treasurer)  
**Not in Picture:** Meena Shah (EC)



### Jain Society of Houston - Board of Trustees



Dr. Bhadresh Shah, Rajni Shah, Chetan Jhaveri, Bhupesh Sheth, Ramesh Shah & Dr. Viren Shah

### Daytime Programming Committee



Sushil Jain, Vinay Shah, Vijay Shah, Bina Shah, Ashok Domadia, Manoj Dharamsi, & Prem Jain **Not in Picture:** Ashok Sethi, Jayesh Khona

### Decoration Committee



Trupti Mehta, Shefali Shah, Suketu Kapadia, Sushma Shah, Kanan Shah, Amisha Kapadia, Jyoti Bhandari, Anand Parikh, Manisha Shah, Shefali Jhaceri, Kalpana Mehta, Shweta Jojodia, Hiren Patni, Daksha Parikh, Hemal Solanki, Shrin Jain, Shailesh Shah, Neepa Vora, Ella Shah, Shreya Shah & Himanshu Ajmera, **Not in Picture:** Bhrugusha Shah

### Event Management - Jains Got Talent Committee



Ashok Shah, Nikhil Jain, Jigar Dedhia, Shanti Gala, Lalit Shah, Manoj Dharamsi, Dimple Sanghoi, Pankti Gala.  
**Not in Picture:** Kamlesh Vasa, Rajendra Shah



### Event Management Committee



Front: Nina Nissar, Bhakti Jain, Tina Shah, Shefali Jhaveri, Hetal Shah  
 Back: Sheetal Shah, Madhavi Shah, Ashok Shah, Jolly Shah, Lalit Shah, Manoj Dharamsi, Ella Shah, Dipsuta Kothari, Pragna Shah, Shreya Shah  
**Not in Picture:** Pratima Desai, Pinal Shah, Amisha Kapadia, Chetan Jhaveri, Rushabh Jain, Kamlesh Vasa & Rajendra Shah

### Facility Committee



Ketan Kapasi, Jatin Shah, Shanti Gala, Zarana Parekh, Chini Mehta, Raju Shah, Niraj Shah & Nirdesh Oswal  
**Not in Picture:** Himanshu Ajmera

### Finance Committee



Pratik Shah, Praveen Jain, Udai Jain, Rajeev Daga & Rohit Shah  
**Not In Picture:** Binay Shah

### Food Committee



Front: Urvashi Jain, Bhavana Kapadia, Asha Jain, Jyoti Bhandari Middle:  
 Sanjay Shah, Sheila Sheth, Sudha Parikh, Amita Shah, Jagruti Shah,  
 Dharmista Shah, Vina Shah, Pratima Shah, Suhas Sanghvi Back: Kamlesh  
 Jain, Rajesh Shah, Nitin Shah, Kamlesh Shah, Parimal Desai, Dilip Shah,  
 Hitendra Shah, Sandip Shah & Jainesh Mehta.  
**Not In Picture:** Ramila Shah, Kamlesh Vasa, Shardia Gadia



### Fund Raising Committee



Rajeev Daga, Prem Jain, Pravin Mehta, Udai Jain, Ashish Bhandari, Jainesh Mehta, Mukesh Turakhia, Rajni Shah, Dr. Suresh Moonat, Swatantra Jain, Dr Sushil Jain, Dr. Ragini Lakhia, Dipak Doshi

**Not in Picture:** Himanshu Ajmera, Dr. K.T. Shah, Aswin Mehta, Kirit Daftari, Pradeep Vaidya, Snehal Bhansali, Yogesh Shah, Sunil Jain, Sanjay Pandya, Ashok Sancheti, Manoj Dharamsi, Dr. Mahendra Mehta, Ramesh Jain

### Hospitality Committee



Ashish Kothari, Sunil Shah, Ashit Shah, Udai Jain, Ashish Bhandari, Jyoti Bhandari, Vikram Mehta, Vinod Shah, Rajan Vora, Kamlesh Jain, Nitesh Mehta, Bhakti Jain, Sushma Shah & Neepa Vora.

**Not In Picture:** Virendra Khemsara, Vidyut Shah

### Kids Club Committee



Chini Mehta, Himanshu Ajmera, Zarana Parekh  
**Not in picture:** Ketan Shah, Parul Shah,  
Mona Shah, Arti Mehta, Neha Shah, Nita Nautiyal

### Marketing Committee



Rahul Lakdawala, Niraj Jain, Lokesh Gandhi, Shailesh Shah, Pankaj Desai,  
Aswin Mehta, Pankaj Shah, Kal Shah, Dhanesh Shah,  
Dipak Doshi, Bhavna Lakdawala & Jainesh Mehta  
**Not in Picture:** Raj Mutha, Shashank Jain, Samir Lakdawala, Parag Jhonsa &  
Vipul Shah



### Registration Committee



Front: Rekha Sanghvi, Jyoti Kankaria, Sharda Gadiya, Mala Shah, Chini Mehta, Geeta Gala, Saroj Ghelani, Kalpana Doshi, Dipika Varia Back: Sagar Sanghvi, Vasant Shah, Rajiv Rambhia, Sanjay Barai, Rajesh Mehta, Himanshu Ajmera  
**Not in Picture:** Ashish Mehta, Ramesh Shah, Rashmi Shah, Ravi Kankaria, Subhash Gadiya, Naina Patel, Pinal Shah, Meena Kapasi, Niru Shah

### Souvenir Committee



Vijay Shah, Anila shroff, Sanjay Jain, Praful Shroff, Nitin Shah, Bina Shah, Suresh Ghelani, Udai Jain, Ajit Sangave.  
**Not in Picture:** Ashok Savla, Chandrakant Parekh, Jayna Shah, Khyati Mehta, Nirmal Doshi, Rajan Vora, Ranju Shirish, Rishita Dagli

### Swagatam Committee



Shreya Shah, Nina Nisher, Amisha Kapadia, Jolly Shah, Shefali Jhaveri, Tina Shah, Dipsuta Kothari, Sheetal Shah, MadhaviShah, Hetal Shah, Pragna Shah, Ella Shah, Bhakti Jain

**Not in Picture:** Pratima Desai, Pinal Shah, Chetan Jhaveri, Rushabh Jain

### Temple Committee



Suketu Kapadia, Hiren Patni, Hemal Solanki, Anand Parikh, Himanshu Ajmera, Manoj Dharamsi **Not in Picture:** Meru Kapadia



### Web Registration Committee



Jatin Shah, Mahaveer Jain **Not in Picture:** Hemang Ajmera, Girish Shah

### Youth Activity Committee



Front Row: Nita Shah, Payal Kapadia, Aditi Shah, Aditi Sheth, Pankti Gala,  
Tanvi Daga, Resha shah, Riddhi Desai, Nupur Kapadia, Shilpi Desai Back Row:  
Arpan Shah, Punit Shah, Manoj Dharamsi, Shanti Gala, Jatin Shah  
**Not in Picture:** Aditi Bhandari

## Convention Volunteers

Aarti Chheda	Hemal Shah	Mona Barai	Raj Mutha	Shirin Jain
Aditi Shah	Hemal Solanki	Mona Shah	Rajan Vora	Shital Shah
Aditi Sheth	Hemlata Shah	Mukesh Turakhia	Rajeev Daga	Shreya Shah
Ajit Sangave	Himanshu Ajmera	Naina Patel	Rajesh Mehta	Shripal Shah
Amisha Kapadia	Hiren Patani	Nainesh Vora	Rajesh Shah	Shweta Jajodia
Amita Solanki	Hirva Shah	Namisha Jain	Rajiv Kankaria	Sona Sanghvi
Anand Parikh	Jagruti Gandhi	Namita Sutaria	Rajiv Rambhia	Sonia Ghelani
Anila Shroff	Jagruti Shah	Naresh Shah	Rajiv Shah	Subhash Gadiya
Archana Shah	Jainesh Mehta	Nayan Shah	Rajni Shah	Sudha Parekh
Arpan Shah	Jatin Shah	Neal Vasa	Raksha M. Mehta	Suketu Kapadia
Asha Jain	Jayana Shah	Neepa Vora	Ramesh Shah	Sunil Shah
Ashish Bhandari	Jayesh Sanghavi	Neeta Shah	Ramilaben Shah	Surekha Shah
Ashish Kothari	Jayshri Parekh	Neha Gosalia	Rashmi Shah	Suresh Ghelani
Ashish Mehta	Jigar Dedhia	Neha Shah	Ravi Kankaria	Surya Shah
Ashit Kapadia	Jitu Shah	Neha Vora	Rekha Sanghvi	Sushil Jain
Ashok Savla	Jolly Shah	Nikhil Jain	Resha Shah	Sushma Shah
Aswin Mehta	Jyoti Bhandari	Niraj Jain	Reshma Shah	Swatantra Jain
Bhakti Jain	Jyoti Kankaria	Niranjana Nisher	Riddhi Desai	Swatika Jain
Bhanu Shah	Jyoti Shah	Nirdesh Oswal	Rishabh Jain	Tarla Shah
Bhavan Parikh	Kal Shah	Niru Shah	Rishita Dagli	Tina Shah
Bhavesh Shah	Kamlesh Jain	Nita Desai	Rohit Shah	Udai Jain
Bhavna Lakdawala	Kamlesh Shah	Nita Nautiyal	Romil Shah	Urmila Bora
Bhrugusha Shah	Kamlesh Vasa	Nitesh Mehta	Ronak Mehta	Urmila Chokshi
Bina Shah	Kanan Shah	Nitin Shah	Rupesh Sanghavi	Urvashi Jain
Binita Mehta	Karika Shah	Pandian Athirajan	Rushit Shah	Usha Doshi
Biren Shah	Kejal Motiwala	Pankaj Desai	Sagar Sanghvi	Vaishali Shah
Bupendra Daftari	Ketan Kapasi	Pankaj Shah	Samir Mehta	Vasant Shah
Bupendra Soni	Ketan Shah	Pankti Gala	Samir Motiwala	Vasant Shah
Chandrakant Parekh	Keval Gala	Parag Jhonsa	Sandip Shah	Vijay Shah
Chetan Jhaveri	Khyati Mehta	Paresh Jain	Sangeeta Kothari	Vikram Mehta
Chini Mehta	Kirit Gosalia	Parimal Desai	Sangeeta Sutaria	Vinay Shah
Daksha Parikh	Kirti Doshi	Parul Shah	Sanjay Kapasi	Vinit Talsania
Daxa Shah	Koras Sheth	Pinal Shah	Sanjay Barai	Vinod Shah
Dhanesh Shah	Kruti Mehta	Pinkesh Shah	Sanjay Gandhi	Vipul Shah
Dilip Mehta	Kunjan Jain	Prabodh Mehta	Sanjay Jain	Zarana Parekh
Dimple Dedhia	Lalit Shah	Prafull Shroff	Sanket Shah	
Dina Shah	Lokesh Gandhi	Pragna Shah	Sapna Oswal	
Dipak Doshi	Mahendra C. Shah	Pratibha Shah	Sarika Sanghvi	
Dipika Varia	Mala Shah	Pratik Shah	Saroj Ghelani	
Dipsuta Kothari	Mamta Shah	Pratima Desai	Shail Kothary	
Dr. Anish Shah	Manisha Shah	Praveen Jain	Shailesh Jain	
Dr. Dipika Dalal	Maulik Shah	Pravin Jain	Shailesh Shah	
Dr. K.T. Shah	Meena Kapasi	Pravin Mehta	Shanti Gala	
Dr. Ragini Lakhia	Meena Shah	Preyna Shah	Sharda Gadiya	
Dr. Suresh Moonat	Meru Kapadia	Priti Sheth	Shashank Jain	
Dr. Viren Shah	Mihir Shah	Priti Vasa	Sheela Mehta	
Geeta Gala	Minal Mehta	Punit Shah	Shefali Jhaveri	
Girish Bora	Mishi Jain	Purti Sheth	Shefali Shah	
Gita Shah	Mohit Shah	Rahul Lakdawala	Shilpi Desai	





- Puja, Nidhi, Nimmi & Mukesh, Taraba Amritlal Turakhia
- Kavi, Mausmi & Paul Deeds Shalin & Fabiola, Lata & Pravin Mehta
- Alok, Neel, Jagruti & Manoj Shah
- Vaishaly, Pooja & Vivek, Baa, Pragna & Vinod Shah
- Aman, Ami & Mit, Uma & Satish, Hema & Sevanti Mehta
- Sangita & Dr. Raj, Dr. Jay, Kalpana & Kishor Doshi
- Pranav, Gaurav, Nilu & Jayendra Vora
- Neha & Neil and Dr. Kiran & Mukesh Gandhi
- Ravi, Rina & Barrie, Saroj, Virbala & Rajni Shah
- Millen, Neal, Annu & Rajiv Makkar

*We miss you...*



*Friends of Bharatiben forever*

When GOD solves your problems, you have faith in HIS abilities.  
When GOD doesn't solve your problems, HE has faith in your abilities.

– Gurudev Shri Rakeshbhai

**N**eal Barnard, grew up in Fargo, N.D. He received his M.D. degree at the George Washington University in Washington, D.C. He practiced at St. Vincent's Hospital in New York before returning to Washington D.C. Dr. Barnard is an Adjunct Associate Professor of Medicine at the George Washington University.



Dr. Barnard is a clinical researcher, author, and health advocate. He is a Founder and President of PCRM (Physicians Committee for Responsible Medicine). PCRM has since grown into a nationwide group of physicians and lay supporters that promotes preventive medicine and addresses controversies in modern medicine. As president of PCRM, Dr. Barnard has been instrumental in efforts to reform federal dietary guidelines. He was the principal investigator of the effect of dietary interventions in type 2 diabetes and the effects of dietary interventions on premenstrual and menstrual symptoms and of a study on weight loss in post-menopausal women.

He is the author of dozens of publications in scientific and medical journals as well as numerous nutrition books for lay readers. He is a frequent lecturer at scientific and lay conferences and is frequently called on by news programs.

**D**ennis John Kucinich, United States Representative, Democrat, Cleveland, Ohio, is the eldest of seven children by parents Frank and Virginia Kucinich. Kucinich received a master's degree in communications.



He first ventured into politics while still a student winning a seat on the Cleveland City Council. In 1977, Kucinich became the youngest mayor in Cleveland, Ohio history. He has also served as a Council Member, as the Clerk of Courts and as an Ohio State Senator.

In 1996, Kucinich was elected to the U.S. House of Representatives. As a congressman, Kucinich has been a progressive proponent of environmental initiatives, sustainability practices, human rights issues and the social and economic interests of his Ohio constituents, including the troubled steel industry. Kucinich was Chairman and Co-Chairman of the Congressional Progressive Caucus.

Dennis Kucinich is known for his idealism, activism and indefatigable spirit. His platform for Democratic presidential nomination campaigns was largely dominated by human rights, environmental initiatives; universal healthcare and an immediate withdrawal from Iraq.

Kucinich had introduced impeachment articles for Vice President Dick Cheney and President Bush.

Kucinich is the chairman of the Domestic Policy Subcommittee of the Oversight and Government Reform Committee and a member of the Education and Labor Committee. In November 2008, Dennis Kucinich was re-elected to a seventh term in Congress.



## Keynote Speaker – Congressman Wayne Pacelle

**W**ayne Pacelle (PUH'-cell-ee) is the president and chief executive officer of The Humane Society of the United States (HSUS). HSUS is the nation's largest animal protection organization with 11 million members and constituents, annual revenue of \$135 million, and assets of more than \$200 million. Pacelle has also dramatically grown the animal care programs of The HSUS. The HSUS provides services for more animals than any other organization in the United States. He has also been the architect of a large number of amendments to halt funding for programs to harm animals. Pacelle's work on animal issues has been featured in thousands of newspapers and magazines across the country and has appeared on almost all of the major network television programs.



Since 1990, Pacelle and Markarian have played a central role in more than 25 successful statewide ballot measure campaigns in multiple states. Pacelle previously served on the national advisory board for the Initiative and Referendum Institute, and is a frequent speaker on the initiative and referendum process.

In addition, Pacelle is an experienced writer with numerous pieces published in a variety of newspapers, journals and magazines. Pacelle is the author of the forthcoming book "The Bond: Our Kinship with Animals, Our Call to Defend Them," which will be published in April 2011. Pacelle is founder of Humane USA, the non-partisan political arm of the animal protection movement, and the founder of The Humane Society Legislative Fund, a 501(c)(4) social welfare organization that lobbies for animal welfare legislation and works to elect humane-minded candidates to public office.

In 2008, the Los Angeles Times reported, "Pacelle has retooled a venerable organization seen as a mild-mannered protector of dogs and cats into an aggressive interest group flexing muscle in state legislatures and courtrooms." Pacelle was named one of NonProfit Times' "Executives of the Year" in 2005 for his leadership in responding to the Hurricane Katrina crisis. In 2008, the National Italian American Foundation presented Pacelle with the Special Achievement Award in Humanitarian Service. In 2010, Pacelle received the Knight of Honor Award from Notre Dame High School. Pacelle received his B.A. in History and Studies in the Environment from Yale University in 1987.

## JAINA EC Members not included in the JAINA EC Picture



**Lalit Vora**  
VP Canada



**Guntant Shah**  
VP MidEast



**Dilip Punatar**  
Secretary



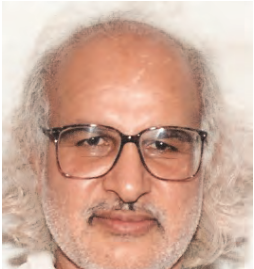
**Dilip Shah**  
Immediate Past President



**Acharya Chandanaji**, disciple of Upadhyaya Amar Muniji, took Diksha (monkhood) at 14. She established Veerayatan centers based on the principles of Seva, Siksha and Sadhana in Rajghiri, Bhuj, Mumbai and Pune and has activities in many other countries like conducting religious seminars and has started schools and hospitals. She is a great philosopher and an extraordinary poetess. She translated the Utradhyana in 33 days and published poems "Bhav Dhara".



**Samani Akshay Pragyaji** is a Jain nun and a disciple of H.H.Acharya Mahapragyaji. She has M.A. in Jainology and specializes in Yoga, Meditation, Jain Philosophy, Science of Living and Non-Violence. She was Niyojika (Head of the Saman Order) and is member of the Board of Management of JVB India. She has organized many camps, attended conferences and lectured on Jainism in many countries.



**Amrendra Kumarji Maharaj**, disciple of Acharya Shushil Kumarji Maharaj, took Diksha at the age of 14 and completed M.A. He directs Shukal Foundation for benefit of human race. He published the book "Yoga-Sidhhi" and emphasizes meditation and mantra through Arhum yoga. He established health centers serving health need for poor through alternate medicines such as Naturopathy and Homeopathy.



**Anop Vora** is the past president of JAINA and Jain Society of Rochester. He is the Founder President of International Alumni Association of Shri Mahavir Jain Vidyalaya. He was instrumental in raising over \$1 million worth donation to promote the cause of professional education for the Jain students. He established Kanchan Foundation and participated in Interfaith programs in Barcelona, Spain and Monterrey, Mexico.

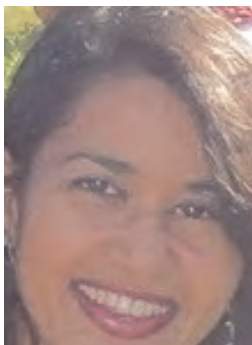




**Asha Jain, MA, RD, CDE,** is a well-known and published Dietitian and Diabetic educator in Army Hospital, specializing in diabetes, cardiovascular diseases, gestational diabetes, and weight management. Her area of expertise includes various cultural, ethnic & religious foods. She has more than 25 years of experience and is currently employed by the Department of Defense.



**Ashok Domadia** actively participated in JAINA Convention 2005 by successfully leading Registration Team. Ashok served as Co-VP of Religious Committee at Jain Center of Northern California (JCNC) in 2001-2002. He served on the Board of Directors of JCNC from 2003-2004. Ashok has been Co-Chair of Registration in 2003 for TiECon.



**Bela Shah** currently works for the U.S. Department of State through a nonprofit organization in Washington, DC. In her free time, she is a pro bono immigration and human rights attorney. After graduating from University of Chicago, Bela has been involved with numerous nonprofit and community organizations, including Amigos-de-las-Américas and Pratham.



**Bhattarak Charukeerthiji,** with Computer Science, Civil Engineering, Economics, Vastuvisharada background and honorary doctorates, was designated as religious head of the Main Mutt Moodbidri in 1999. Moodbidri mutt is known as "Kashi" (Banaras) of Jains and belongs to the Acharya Kunda. Swamiji is involved in cultural, social and religious activities, has received many awards and represented Jainism in national and international conferences.



**Samani Bhavit Pragyaaji** has studied Agamas under the guidance of His Holiness Acharya Tulsiji and Mahapragyaaji. She also holds a formal degree of M.A. in Jainism as well as Science of Living. She is a regular visitor abroad to Jain Bharati Institutions in different parts of world to spread the knowledge of Jainism through Seminars, Preksha Meditation Camps, Yoga and Training Camps. She has the honor of attending important international conferences.



**Dr. Bipin Doshi** is a physician by profession. He is also a Vice President of Veerayatan, National Vice President of JITO, Jainism Teacher at the University of Mumbai, Trustee of C U Shah Medical College, Writer of the book "Gandhi before Gandhi" and President of Borivali Sankrutik Kendra.



**Bob Linden**, a creator and host for a GoVegan Radio weekly broadcast for 9 years in the Bay Area, has been an animal right activist since the mid 80's. Bob is a graduate from New York, a professional commercial broadcaster and a leading rock, jazz and world music program director.



**Gurudev Chitrabhanuji**, disciple of Acharya Sagarinand Surishvarji, participated in the Spiritual Summit Conferences (Geneva 1970, Harvard 1971) and became a first Jain monk to come to America and the West. He is the founder of the spiritual centers in Mumbai and New York, a spiritual guide to 67 Jain Centers in North America and other countries. He has authored over twenty-five books and led workshops, seminars and temple sthapanas around the world.





**Dr. Deepika Dalal** is Associate Professor in Anesthesiology/Ob.Gyn., at University of Miami. She was the president of Jain Center of South Florida in 1997-99 ,2007 and 2008, and involved in Jain education for children. She was JAINA Regional V.P in 1997-99 and 2005-2009 and active participation in Jain digest editing team. She participated in Palitana medical camp and Mt.Kailash med.camp, Palanpur.



**Pandit Dhirajlal Mehta** studied Jain religious subjects and several original scriptures while studying for 8 years at 'Shri Yashovijayji Jain Sanskrit Pathshala' in Mehsana. He is teaching Jain Monks, Nuns, Shravakas and Shravikas at 'Shri Hemchandra, Acharya Jain Sanskrit Pathshala and other places. He has written and translated numerous scriptures and gave lectures and classes on various subjects.



**Dhiren Shethia** is the managing partner and co-founder of Enaxis Consulting for more than 18 years. He is actively involved in the Houston Strategic Forum, Rice-Alliance and Indo-American Chamber of Commerce. He also serves on the board of Pratham, a non-profit organization to promote literacy. He is a regular speaker at various business forums and is quoted by the media on his views on business.



**Dilip V. Shah** has served the Jain Sangh of Cherry Hill, NJ in various positions since 1980. He has also served Convener of the 2007 JAINA Conventions and was secretary, First V P and President of JAINA, and the chairman of JAINA pilgrimage committee. He has contributed many book reports, convention reports and other articles to Jain Digest. Currently he moderates a discussion forum [jain-agenda.org](http://jain-agenda.org) on the web.



**Dipak Doshi** is a Director of JAINA (2011-12), a member of the JAINA LRP Team, and former Chairman of Board of JSMC (2008-09). Along with being a founder and CEO of Protocol Link, Inc., he also has advanced education and entrepreneurship expertise in the fields of pharmaceutical and business management, which he has used to the benefit of various Jain Centers in USA.



**Dr. Katz** is the Professor of Jain Studies and Religious Studies, Director of the Program in the Study of Spirituality, and Founding Chair of the Department of Religious Studies in Florida International University in Miami. He is the world's leading authority on Indian Jewish communities, a pioneer in the field of Indo-Judaic Studies, and has been involved in Jewish-Hindu/Buddhist/Jain dialogues for three decades.



**Elizabeth Kucinich** has traveled to five continents to work on and organize humanitarian projects. At age of 18, Elizabeth Kucinich traveled to India to work with Mother Teresa's Charity. She cares about humanity's problems is an understatement. It has been a central part of her life since she was a child. Her life has been that of a peacemaker in the midst of poverty and war.



**Dr. Gary Francione** is Distinguished Professor of Law, Nicholas deB, Katzenbach and Scholar of Law and Philosophy at Rutgers University in Newark, New Jersey. His primary area of research involves animal ethics and he is the author of numerous books. As a strict vegetarian based on the principle of Ahimsa, he rejects the use of all animal products.





**Dr. Geeta Mehta** was awarded Ph.D. by the University of Mumbai. She is the retired head of the Department of Philosophy, director of Samaiya Center for Studies in Jainism and a recognized Research Guide. She has published 3 books, 35 research papers and 105 articles in newspapers and magazines.



**Girish Mehta** is the founder of Indian Circle for Caring USA Inc., (ICC). They inform, educate and empower our community with regards to preparation of Health Care Proxy and Living Will. Girish will present relevant information and guidance in preparation of this important document so that preparer gets the medical care they want and help the family in times of difficulties and uncertainty.



**Guruvanand Guruji**, with degrees in Physics, Electronics, Sanskrit and Astrology (PhD), has immense knowledge of Vedas, Epics, Gita and other Shastras. An orator beyond compare, he teaches preaching of Bhagwan Mahavir and has won gold medals at All Religion World Parliament. A great saint, philosopher and religious leader, he has traveled extensively. Guruji's Brahmurishi Ashram is dedicated to the "Service to Humanity" serving the troubled, poor and needy.



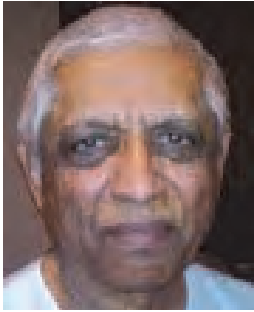
**Harnish Jani** received "Jyotindra Dave" award for his excellent essays in Gujarati and has given two collections "Sharada" and "Sudhan". He can narrate his observation in very light way and make audience laugh. He was the first to launch Gujarati TV program "Gujarat Darshan", produced and directed in 1992-94. He is writing regularly in various Gujarati magazines like-Kumar-Navanit Samarpan-Opinion-Gurjari-Gujarat Darpan etc. and presents Humorous Talk programs-One man shows.



**Hiteshkumar V Shah** has been an active and devoted teacher since 1997 in Jain Pathshala at Manjarpol, Vadodara. He is an expert in performance of rituals of high significance like Poojans, Prtistha Anjansalaka mahotsav and Paryusan Aaradhana (Pravachan - pratikraman) and have performed these in India and outside in UK, Canada, Taiwan and USA.



**Dr. Hukamchand Bharill**, received the degrees of Shastri, Nyayatirtha, Sahityaratna and M.A. prior to his Ph.D. with a research on the subject of 'Pandit Todarmal : Vyaktittv Aur Kartrittv'. He was awarded additional degrees and recognitions from the Jain community. Dr. Bharill has written 53 books. He is a disciple of Gurudev Shri Kanji Swami. All activities of his mission is being conducted from Jaipur.



**Ishavarbhai Bhakta** was born in small town, Dhaman in Gujrat, which is famous for their bhakti for shrimad Rajchandra. From early age, Ishvar Bhai has been a follower of Srimad Rajchandra. He is very knowledgeable and has extensively studied Shrimad Rajchandra's Vachanamrut, Prabhushri's Updeshamrut and Brahmachariji's Bodhamrut and Pragnabodh. He leads the Houston Mumukshu Mandal and has conducted Satsang lectures at various places.



**Samani Jayant Pragyaaji**, a disciple of H.H. Acharya Mahapragyaaji, has a Master's degree in Non-violence and Peace Research from JVBI, Ladnun. She has studied the Jain Agams and has an authentic knowledge of Jain Tatva Gnyan. An innovative orator and melodious singer, she has lectured on Jainism, Ahimsa, Peaceful life-style and Management through Preksha Meditation and Yoga in many countries.





**Jayesh Khona's** areas of expertise are Jain Wedding in English / Paryushan Aaradhana /Lectures /Vidhi Vidhan/ through which helping the jain centers in USA for last 9 years. He worked at JCNC from 2002 to 2007 & involved all age group to understand Jain dharma in easy steps. Very good soft skills trainer, he speaks 12 languages with the goal of 30.



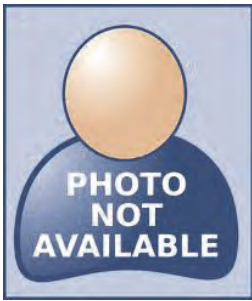
**Kathleen AwaHoshi Kavan's** vision is 'global transformation into a world of Health and Harmony. She entered studies of yoga, satvic diet and meditation since the age of 21. Her study with the International Summer School for Jain Studies (ISSJS) was a significant passage for her into the ancient roots of Ahimsa. Her work has been on NBC Health News, USA, BBC and RAI Alternative Medicine television specials.



**Dr. Kirit T Shah** has practiced Internal Medicine and gastroenterology in Houston Texas from 1973 to 2004. He has been working in several charity clinics as volunteer physician in Houston and Ahmedabad since 2005 till today. He has helped "Akshaypatra" to raise 1 crore rupees worth donation from Houston. He was active in Jain society of Houston since its inception (1995) and has served community in various positions.



**Kumar Chatterjee** blends his mastery in music and unflinching devotion to the almighty, projecting a picture of an immensely likable attitude. He has been titled Sangeet Pravin, achieved Sangeet Nipun and received 'Tabla Prabhaka' title from Allahbad Prayag Sangeet Samiti. He has mastered an unique style of Bhajans in various Indian languages and has published numerous albums.



**Kunal J. Rambhia** is a Senior Analyst at the Center for Biosecurity of UPMC where he studies government policies for responding to infectious disease outbreaks, bioterrorism, and large destabilizing events. He graduated from Johns Hopkins University in 2011 with a MS in biotechnology and obtained a BS in molecular biology and political science from Yale University in 2007. Kunal is from Kutch, Ramania and Pittsburgh, PA.



**Dr. Madandevi Pokerna** from Hyderabad, India, was lecturer in Hindi & was editor of two periodicals and has written books and translations. She has received numerous appreciation certificates (>30) for her contribution as writer, editor and social worker and as active member in many religious and social institutions.



**Mahendra G. Mehta** is Founder of Ratna Nidhi Charitable Trust established over 20 years ago to tackle the problems of poverty in Mumbai, especially amongst young children. He is a recipient of JAINA Presidential Award (2009) for his numerous humanitarian and medical camp projects that cover a wide range of relief activities conducted in India, Burma, Afghanistan and other African and Asian developing countries.



**Dr. Mamta Shaha** is an assistant professor of pediatrics at New York University. She is also a member of the American Academy of Pediatrics, and a member of the Adult Education Advisory board of Great Neck, NY, As the chair of the Media Production Committee of JAINA, she has been producing and broadcasting weekly Jain TV show **MANGALAM** for last 4 years, seen globally in North America, Canada, Europe, UK.





**Manak Muniji** took Diksha at 14 and studied Jainism for 12 years. He has natural gift of intuition, has great spiritual power, has undergone several supernatural experiences and is Shatavdhani. Muniji has founded Shri Padmavati Shakti Peeth to awaken inner powers of the soul through yoga, meditation and Mantra-Sadhana and to provide services to the needy and poor for education, welfare and health.



**Dr. Manish Mehta**, JAINA Vice-President (Midwest), and Chair of Jain Diaspora Committee, is Executive Director at NCMS Ann Arbor, organizing cross-industry ventures for advancing competitiveness in manufacturing, nanotechnology & sustainability. He has led Rotary-sponsored projects in polio eradication, clean water, sanitation, medical equipment and microfinance in India, Bangladesh, Nigeria and Uruguay.



**Dr. Manoj Dharamsi**, one of the founding members and the first elected president of JAINA, is the Chairman of the Event Management Committee. He has been actively supporting JAINA since its inception in 1981, has served as chair/member of various JAINA committees, and received JAINA Ratna in 1995. He founded Jain center in Washington, DC in 1985 and served as its president for 15 years. He is an electronics/IT engineer, and has studied Indian classical music.



**Dr. Mukesh Bavishi** is a Gynec Surgeon & Gynec Cancer Surgeon practicing in Ahmedabad for past 23 years. He holds the Guinness Book World record in number of 'stitchless' Gynec Surgeries along with his Gynecologist wife, Dr Vidula, in 2000. He has won 5 international and 11 National Awards for training other doctors, performing free surgeries for poor, needy, rural & tribal women, and delivering Women's Health talks, including one talk to 150,000 at Morari Babu's Katha.



**Namrata Lisa Adams** is currently a secretary of Lighthouse Center, Inc., Ann Arbor, MI (USA) - A nondenominational non-profit meditation center founded in 1979 by Chetana Catherine Florida. Committed to inner peace and peace in the world, LHC receives guidance of Gurudev Chitrabhanu & Pramodaben. Many members of the LHC community choose to embrace the Jain Philosophy.



**Nirali Becky Kleinschmidt**, Past office-bearers of Lighthouse Center, Inc., Ann Arbor, MI (USA) - A nondenominational non-profit meditation center founded in 1979 by Chetana Catherine Florida. Committed to inner peace and peace in the world, LHC receives guidance of Gurudev Chitrabhanu & Pramodaben. Many members of the LHC community choose to embrace the Jain Philosophy. She has taken many yatra with jaina and published a book.



**Dr Natubhai Shah** is PhD in Jain religion, author of "Jainism: The World of Conquerors" and visiting professor at FCVG Antwerp. Main force in the development of the Jain Centre Leicester and Jain Centre London, he holds many posts in Interfaith Organizations, and is the Chairman of Jain Network and Council of Dharmic Faiths UK. He was chosen 'Man of the Year' by the American Biographical Institute in 1991, was honored as 'Jain Ratna' by the Prime Minister of India in 2001.



**Nimit Maru** is currently the Co-Founder and CTO of Mooblue, an online advertising company in Philadelphia. Prior to Mooblue, Nimit was the Co-Founder and Director of Engineering at BloomSpot, and worked on creating Furious Fruit, an online games company with over 6 million users and Wowzio, a blog widgets startup that served 30+ million users monthly on 15,000 blogs. Nimit launched Yahoo MapMixer.





**Nirmal Kumar Jain Sethi** is President of Shri Bharatvarshiya Digamber Jain Mahasabha, New Delhi since 1980. The organization is the oldest association of Digambar Jain community. It was established in the year 1894 in a special session by Raja Lakshman Das of Mathura, one of the founders of Indian National Congress, at Jammu Swami temple, Chaurasi, Mathura.



**Nissim B. Reuben** has Indian and Jewish personal background. He has MA and fluently speaks English, Hebrew, Hindi, Gujarati and Marathi. He is a Program director for American Jewish Committee. He networks with Indian and Jewish American students, leaders and professionals. He was involved in Israel Defense Hospital Mission to Bhuj after the earthquake. Every year, he arranges American Jewish leaders to meet with the Indian Prime Minister, and Foreign Minister.



**Dr. Nitin Shah** is a Professor of Anesthesiology & Chief of Surgical ICU. He has been involved in training anesthesiologists & guiding medical students, undergraduate students and medical doctors from other countries for career choices for last 20 years in Southern California. He has served for many years on medical student selection committee of UCI.



**Pravina Kadakia** is Radio announcer, Freelance writer, and yoga teacher. She is an author of Blog [www.pravinash.wordpress.com](http://www.pravinash.wordpress.com) and had written many bhajans, short Stories and novels. She believes old age is best passed when we return our skills to society back. She is also an announcer in "Radio Voice of Sanatan Hindu Dharma".



**Prem Jain** is a Founding member of JAINA 1981, Convener at the Sixth Biennial JAINA Convention 1991. He is also a JAINA Regional VP from West 1989-1991. He was a Founding member of Jain Centre, Chairperson of JCNC 10<sup>th</sup> anniversary celebration 2010, Chairman of the JCNC Board of Directors and started pathshala at JCNC. He received JAINA Recognition Award (1993 and 1997), JCNC Outstanding Service Award (1998) and YJA Distinguished Service Award (2002).



**Pujoyashri Rakeshbhai Jhaveri** has dedicated his life to the promotion of Jainism, especially amongst youth. His first experience of *samyak darshan* was at the age of eight. He was awarded his doctorate by the University of Mumbai for his extensive research treatise on Shrimad's finest literary creation "Shri Atmasiddhi Shastra in four volumes thesis. Pujoyashri gives numerous discourses and regularly conducts *Shibirs*, retreat camps, both at Mumbai and Dharampur.



**Ratilal Chandaria** is a retired businessman/industrialist of a global enterprise, and founder Chairman of Institute of Jainology, and the innovator/coordinator of Gujarati Lexicon (GL) Project aimed to preserve, popularize and develop Gujarati language through the power of information technology. He has been recognized and awarded many accolades from both, philanthropic and business organizations.



**Rekha Shah** gave an analytical explanation of "Anekantvad" and "Arihant- Vandana". She hones her talents by performing devotional songs written by her husband Rashmikant Shah, "Shahgul". Their song "Ye mere Shravak Jano" is the title song on Sahar TV's Jain Program. She is a frequent Bhavana singer for Jain temples in Columbus, Ohio and Chicago, Illinois.



**Sadhviji Subhamji** took Diksha at 12 under the guidance of Acharya Chandanaji. She has dedicated her life to the mission and vision of Veerayatan, its humanitarian work of Seva Siksha and Sadhna, teaching meditation and yoga, and delivering discourses on Jainism and on other religions. She is a rare Shatavdhani. She has extensively studied the scriptures and theories of Jainism, Buddhism and Hinduism.



**Samani Sanmati Pragyaji** took her Diksha in 1990 by H.H.Acharya Tulsi. She has a Masters Degree in Sanskrit and a second Master's Degree in Jain Philosophy and Comparative Studies from JVBI, She has traveled to fifteen different countries and lectured on Jainism, Ahimsa, Peaceful life-style and Management through Preksha Meditation and Yoga. She has composed hundreds of devotional songs and poems. Samaniji is also an influential writer and orator.



**Sanmukhbhai Bhakta** was born in a Kabir panthi family. He is very knowledgeable and has extensively studied Shrimad Rajchanra's Vachanamrut, Prabhushri's Updeshamrut and Brahmachariji's Bodhamrut and Pragnabodh. Since three years, he has been leading the satsung in New Jersey area. He has also given lectures in San Francisco and in Agash Ashram.



**Saurabh Dalal** Since 1991, he has been involved in formation and growth of and advisor of YJA and YJP for several years. He is currently the president of the Vegetarian Society. In 2007, Saurabh Dalal received the newly renamed Henry Spira Grassroots Activist Award for his transformation of a local vegetarian group into one of the world's largest and most active societies for national animal rights.





**Dr. Sharad Shah**, an eminent radiologist practicing in Ahmedabad. He also is the Chairman and the Managing Director of Swiss Pharma, a W.H.O.G.M.P. certified pharmaceutical company. He is also chairman of the Sapphire Medicare Service which is well-known for medical tourism for NRIs He also holds a CRO called Sunshine Clinical Research Centre.



**Dr. Shikha Bharaktiya** from Bangalore, India completed her training in Internal Medicine from The University of Texas, Houston 2002-2005. She was chosen to serve as a Chief Medical Resident, in the Department of Internal Medicine from 2005-2006 following which she completed her Fellowship in Endocrinology, Diabetes and Metabolism. She now practices Endocrinology in the Greater Houston Area and is Board Certified in Internal Medicine and Endocrinology.



**Sonal Shah** heads the White House Domestic Policy Council's Office of Social Innovation and Civic Participation. She also served on President Obama's Transition Board overseeing the Technology, Innovation, and Government Reform working group. She also co-founded a non-profit, Indicorps, which offers fellowships to work on development projects in India. Prior to that, she worked at the Center for American Progress, working on trade, outsourcing and post conflict issues.



**Dr. Subroto Gangopadhyay**, MD FACC MBBS and MD (Medicine), is Asst. Professor Of Cardiology, Baylor College Of Medicine, Houston TX and Director. He lives in Sugarland, with wife Jyoti and three children, Spiritual Affiliation: Kriya Yoga (a meditative tradition from Himalayan Masters).



**Sudhanshu Jain**, MSEE from MIT, retired from his design job to perform home energy audits and to make positive contribution towards impending climate crisis. He has installed solar panels with Grid Alternatives. As part of Citizen's Climate Lobby, his group meets with members of Congress to advocate for a Carbon Tax with 100% revenue recycling (dividends to consumers).



**Dr. Sulekh Jain**, a mechanical engineer by profession, is a recipient of the JAINA Ratna Award and served as the president of Jain Centers (Cincinnati-Dayton, Houston) and JAINA (2 terms). He is the founder and chairman of International School for Jain Studies USA and secretary of Mahavir Vision Inc. USA.



**Dr. Sushil Jain**, JAINA First VP and convener for JAINA Convention 2011, has been consistently active in promoting humanitarian as well as activities upholding the tenets of Indian culture and Jain teaching. He is a retired Captain of US Navy and a former White House & US Capitol Consultant. He has earned many awards for his superior performance. He also has been instrumental in organizing various interfaith & legislative events in promoting Jain way of life.



**Swatantra Jain** is a chartered Accountant from India. He is senior VP and Director of a successful global marketing company Vinmar International, Houston. Swatantra Jain is actively involved with various Indo American community organizations in Houston. He is a President of Pratham Houston and Treasurer of Pratham USA, founding member and Chairman of JVB Houston and a Board Member of International school of Jain Studies.



**Swati Doshi** joined the Google Sales Recruiting team after working as a Senior Account Executive in their Direct Sales Organization. Swati spent 10 years in healthcare and consulting firms such as Johnson & Johnson, Eli Lilly, and Accenture. Swati graduated from George Washington University with a Bachelor's in Business Administration.



**Vibhu Sharma** is Chairman and CEO of Ingenious Inc, a software and consulting company focused on chemical, oil & gas industry. He was awarded "Outstanding Young Entrepreneur of the Year 2008-09", by Indo American Chamber of Commerce of Greater Houston. His company was honored as 207<sup>th</sup> fastest growing private company in USA in 2009 by INC 500 magazine, also, the 6<sup>th</sup> fastest growing technology company in Houston for 2008 and 2007.



**Vijay Shah** is a financial Planner by profession and writer by choice. He has been writing from 1964. He has written many books including "**Nivruttini Pravrutti**"-Guide for the baby boomer. His blog was declared amongst top 5 American Gujarati blogger in 2010. He is active member of Gujarati Sahitya Sarita of Houston.



**Dr.Viren Shah** is actively practicing internal medicine, Sugar land, TX. He is also active life member and trustee of Jain center of Houston. He has participated in various charity health fair as well as through lecture series he is bringing health awareness to community.



JAINA

warmly acknowledges the support of

Siddhachalam

for this convention and congratulates it

for the

Shikharji at Siddhachalam  
project.



परस्परौपद्रेष्ठो जीवानाम्

# JAINA

## Federation of Jain Associations in North America

Founded 1981

A Non-Profit Tax Exempt Religious Organization IRS Code Section 501(c)(3) EI # 54-1280028  
NGO in Special Consultative Status with the Economic and Social Council of the United Nations  
JAINA Headquarters: 43-11 Ithaca Street, Elmhurst, NY 11373 USA: Phone (718) 606-2885

January 1, 2011

## Shree Shatrunjay Mahatirth – 99 Yatra in 2011 **(FINALIZED INFORMATION)**

Dear President & Chairman of Board of Trustees,

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### Dr. Manish. Mehta

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### Yogendra Jain

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### Past President

Dilip V. Shah  
Philadelphia, PA  
(215) 561-0581  
[dilipvshah@gmail.com](mailto:dilipvshah@gmail.com)

The federation of Jain associations in North America is proud to announce it has **CONFIRMED AND FINALIZED** the ninety-nine yatras event, which will take place at Palitana in India from **NOVEMBER 10, 2011 through JANUARY 9, 2012**. This is a unique opportunity to participate in this historic, once in a lifetime event for members of Jain Society's all across North America. This is an event that has never been organized before for Jains in North America.

We are sending herewith information regarding this Shree Shatrunjay Mahatirth 99 Yatra in 2011. Please put this information on your respective Jain Center notice board and inform each member of this event through the Jain Center's newsletter. Announce this yatra program during next upcoming major Jain Center program. Also will you please, if possible, promote the families interested in sponsoring this yatra.

All information regarding the yatra is also available through the JAINA website. The JAINA website is [www.jaina.org](http://www.jaina.org).

Finally, if you or respective society's members have any questions regarding this historic religious pilgrimage please feel free to contact the following people located at the bottom of this page.

Jai Jinendra and I thank you for your support in publicizing this extraordinary event.

Arvind R. Shah  
Chairman, JAINA 99 Yatra Project  
[Ashah\\_1941@yahoo.com](mailto:Ashah_1941@yahoo.com)  
(248)-828-1736 (H)  
(248)-835-7395 (C)

Lata Champsee  
President, JAINA  
[latachampsee@gmail.com](mailto:latachampsee@gmail.com)  
(416)-441-2200 (H)

Sharad R. Shah - (248)-879-6981 (H)  
Jayesh I. Mehta - (248)-474-3389 (H)  
Praful L. Shah - (248)-851-1978 (H)  
Arvind V. Shah - (248)-681-5233 (H)



श्री शत्रुंजय महातीर्थ



गिरिवर हरिसान  
विराज पाये...

Let's participate in  
Shree Shatrunjay Mahatirth 99 Yatra project in 2011  
" A Golden opportunity of life time & First time in  
North America"

शत्रुंजय

श्री शत्रुंजय

पितृभ्यां जे निरिजे निरिजे  
दिवसिनि वाम पावक सपुत्र

Shree Sangh Invitation

**FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA**

has organized

**Shree Shatrunjay Mahatirth – 99 Yatra in 2011**

Jai Jinendra !

The ninety-nine yatra will be performed under the guidance of  
Acharya Bhagwant and Shree Narendrabhai Nandu's group.



प्रशान्त स्मृति प.पू. सा.ल.  
श्री यशोविजयसूरीभरत महासाज



प.पू. मधुरलाषी सा.ल.  
श्री इलाप्रल सूरीभरत म.सा.

**Starting Point:** Shree Mewad Jain Swetamber Trust, Dharmashala  
Palitana, India

**Western Style (2 Person Occupancy)**

**Yatra Duration**

**November 10th 2011 through January 9th 2012**

99 Yatra Starts on Thursday,  
10th November 2011  
Kartiki Punam

Malaropan & 99 Yatra  
Celebration on Sat. 24th &  
Sun. 25th December 2011

99 Yatra Purnahuti  
Monday 9th January 2012

**Estimated Cost: \$1200 per yatri (Food & Lodging Only)**

Please Register  
with:

Arvind R. Shah Chairman, JAINA 99 Yatra 2011 Project  
(248)-828-1736 (H) (248)-835-7395 (C)  
E-mail : ashah\_1941@yahoo.com

**Last Date for Registration August 31st 2011**





# श्री शत्रुंजय महातीर्थ

गिरिवर हरिशंभ  
विरसा यत्ने...

**Let's participate in  
Shree Shatrunjay Mahatirth 99 Yatra project in 2011  
" A Golden opportunity of life time & First time in  
North America"**

**Notes: -**

- Yatra is only for the residents of North America & NRI's settled in India.
- Yatri will need to make his/her own travel arrangement to and from to Palitana.
- Registration form is included and it is available on the JAINA website – [www.jaina.org](http://www.jaina.org)
- Each Yatri must sign a waiver form. This waiver form is included in this brochure.

**Travel Arrangement (USA)**

**Jaya Travel - Contact : Annal Tel: 1-877 FLY JAYA  
1-877-359-5292 [www.jayatrayel.com](http://www.jayatrayel.com)**

**India : Contact : Bhavesh Sheth, Paras Travel, Palitana**

**Reservation for Train & Car Tel.: (02848) 253170, Cell : 09427 01111**

**Contact Committe Member :**

- Sharad Shah – (248)-879-6981 (H) (248)-835-2084 (C)**  
**Jayesh Mehta – (248)-474-3389 (H) (248)-469-2818 (C)**  
**Praful Shah – (248)-851-1978 (H) (248)-910-6158 (C)**  
**Arvind V. Shah – (248)-681-5233 (H) (248)-797-5843 (C)**

**Additional Contact Information For Each Sangh:**

<u>Jain Sangh</u>	<u>Contact Person</u>	<u>Telephone Number</u>	<u>Email</u>
New York	Pravin Vakani	(516)-741-2820	Pravin.vakani@axa-advisors.com
New York	Naresh Shah	(516)-741-9269	nareshmina@yahoo.com
New Jersey	Chandrakant Mehta	(973)-316-5959	cbmehta2002@yahoo.com
New Jersey	Rajesh Chheda	(856)-768-4442	rkchheda@aol.com
Washington	Manoj Dharamsi	(703)-620-9837	mdharamsi@hotmail.com
New Jersey	Dev Dedhia	(609)-567-2331	Ddedhia01@hotmail.com
Los Angeles	Manibhai Mehta	(714)-898-3156	manilalmehta@msn.com
San Francisco	Navin Dedhia	(408)-629-1723	navindedhia@hotmail.com
Charlotte	Suresh Shah	(704)-599-0884	shaivi202@hotmail.com
Chicago	Kishore Shah	(630)-671-0001	kishorcshah@yahoo.com
Cherry Hill	Dilip V. Shah	(215) 561 0581	dilipshah@gmail.com
Tampa Bay	Chetan Shah	(727)-688-6149	iafteru@gmail.com
Orlando	Rajendra Mehta	(407)-260-6459	rajikumud@hotmail.com
St. Louis	Deepak Kapadia	(636)-532-0136	Dipak.kapadia@geco.com
Cleveland	Manish Shah	(330)-659-3169	minesh.shah@hilton.com
Cleveland	Hasmukh Shah	(330)-339-4513	has5nal@hotmail.com
Atlanta	Jitu Shah	(770)-248-1050	neerjeet@hotmail.com
Atlanta	Raju Shah	(770)-495-7911	rajuhshah2003@yahoo.com
Houston	Ashish Bhandari	(832)-630-6664	President@jain-houston.org
Houston	Rajan Vora	(281)-277-2206	Rajan.vora@jain-houston.org
Boston	Haresh Mehta	(978)-258-1666	mehtah4@yahoo.com
Pittsburgh	Dipen Shah	(724)-325-1292	Dipen999@hotmail.com
Oklahoma	Rita Sheth	(918)-398-6024	jainatreasurers@gmail.com
Phoenix	Manish Mota	(480)-614-3451	bmmota@hotmail.com
Miami	Deepika Dalal	(954)-431-5957	kdeepika@aol.com
Minneapolis	Ram Gada	(612)-961-1647	ramgada@gmail.com
Toronto	Lata Champsee	(416)-441-2200	latachampsee@gmail.com
Edmonton	Jasvant Mehta	(780)-435-9070	Jvmehta2000@yahoo.com
Toronto	Naresh Mehta	(905)-856-6066	Nkm59@hotmail.com

**\*All other Jain Centers contact Arvind R. Shah (248)-828-1736 (H) (248)-835-7395 (C)  
E-mail : [ashah\\_1941@yahoo.com](mailto:ashah_1941@yahoo.com)**

## जैन कन्वेन्शन टायटल सोंग

- पूनम गुजरानी

प्राणी – प्राणी मैत्री कर लें, खुशियों की बगिया महकाएं  
स्नेह प्यार की बाती ले, भावों के दीप जला पाएं हो हो हो  
सुख शान्ति देता धर्म हमें क्यूं सम्प्रदाय में उलझें हम  
जैनी जीवन शैली अपना सात्विक सुखों को पाएं हम  
ये कन्वेन्शन कहता है सब को संस्कारी सरगम हम गाएं

महावीर ने सत्य अहिंसा का पथ हर प्राणी को दिखलाया  
जीओ और जीने दो सबको, सारी सृष्टि को सिखलाया  
परिवार बने वसुधा सारी, हम स्वर्ग धरा पर ले आएं स्नेह

हाथों से हाथ मिले सबके, कडियां मजबूत बनें सारी  
ये पावन निर्मल पल साक्षी हम शांतिदूत बन आभारी  
जागृति का कर दें शंखनाद, सपनों को सच कर दिखलाएं

चिंतन में चेतनाता उतरे आचार बने निर्मल पावन  
ये मिलन की घडियां है मधुमय सबको लगती मनभावन  
आओ मिल करें कामना हम, इस मिलन को अक्षुण्ण रख पाएं

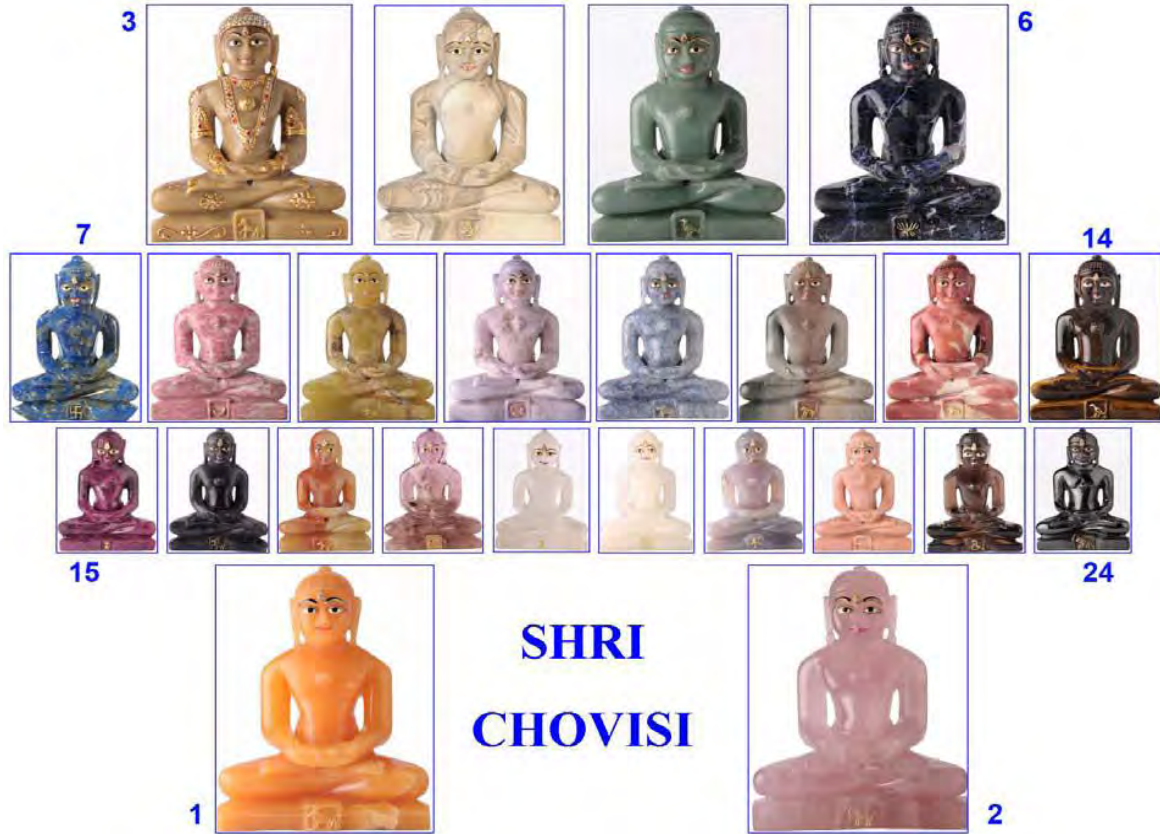
तजै है प्रीत जहाँ की रीत.....

पूनम गुजरानी

<http://www.youtube.com/watch?v=86B8WB9F-7Y>



# Shri Ashtapad Maha Tirth- Ratna Mandir



SHRI  
CHOVISI



## Jain Center of America Inc. New York



## નવકાર મહામંત્રનું મહાત્મ્ય-

નીલાબેન એન. શાહ



પરિચય: વતન અને વસવાટ વડોદરા નિઝામપુરા, વ્યવહારિક ભણતર એમ એ ગુજરાતી ધાર્મિક ભણતર- પાંચ પ્રતિક્રમણ, ચાર પ્રકરણ જીવ વિચાર, નવતત્વ, દેડક, લઘુ સંગ્રહણી, ત્રણ ભાષ્ય -ચૈત્યવંદન, ગુરુવંદન અને પચ્છમાણ. ઈ-મેલ

[nkshah186@gmail.com](mailto:nkshah186@gmail.com)

“જેના મનમાં શ્રી નવકાર, તેને શું કરશે સંસાર !”

જગતના સર્વ મંત્રોમાં શીરોમણી મંત્ર આ નવકાર મંત્ર જ છે તેથી જ તો તેને સર્વ મંગળો માં ઉત્તમમંગળ રૂપ સ્થાન મળ્યું છે. નવકારને કેવળજ્ઞાન મંત્ર તરીકે પણ ઓળખી શકાય છે. એક નાનકડા ચેકમાં લાખો રૂપિયાનો સમાવેશ થાય છે. તેમ નવકારમાં સંપૂર્ણ દ્વાદશાંગી સમાયેલી છે. નવકારમાં સંપૂર્ણ જિનશાસન સમાયેલું છે. તીર્થમાં શેત્રુંજય, દેવમાં ઈન્દ્ર, યંત્રમાં સિદ્ધ ચક્ર, સતીમાં સીતા, મંત્રમાં નવકાર મંત્ર શ્રેષ્ઠ મંત્ર છે.

જેમ નક્ષત્ર સમુદાયનો સ્વામી ચંદ્ર છે તેમ સઘળા પુણ્યનાં સમુહનો સ્વામી શ્રી પંચ પરમેષ્ઠીને કરેલો ભાવ નમસ્કાર છે. જે ભાગ્યશાળી આત્માની મનરૂપી ગુણમાં નવકારરૂપી સિંહ બેઠેલો છે તેના મનમાં કર્મ રૂપ હાથી કે કુવિકલ્પ રૂપ હરણા પ્રવેશી શકતાં નથી.

(1) નવકાર મંત્રના ચાર પર્યાયવાચી નામો .....

- (1) આગમિક નામ – શ્રી પંચમંગલ મહાશ્રુત સ્કંધ
- (2) સૈધ્ધાંતિક નામ – શ્રી પંચ પરમેષ્ઠી નવકાર મંત્ર
- (3) વ્યવહારિક નામ – શ્રી નમસ્કાર મહામંત્ર
- (4) રૂઢ નામ – શ્રી નવકાર મંત્ર

(2) નવકારના પદો, સંપદાઓ, અક્ષરો

- નવકાર ૧૪ પૂર્વનો સાર છે.
- નવકારના નવપદો છે.
- નવકારની આઠ સંપદાઓ છે.
- નવકારના ૬૮ અક્ષરો છે.
- પહેલા પાંચ પદના ૩૫ અક્ષરો છે. (પંચ પરમેષ્ઠી)
- છેલ્લી ચાર (યુલિકા) ના ૩૩ અક્ષરો છે. (યુલિકા)

(3) નવકારના પ્રથમ પાંચ પદો..... પંચપરમેષ્ઠી

- નવકારના પ્રથમ પાંચ પદો એક એક અધ્યયન નું મહાત્મ્ય ધરાવે છે.... દેહધારી મુક્તાત્મા તે અરિહંત
- પ્રથમ પદમાં અનંત મહાવીર ભગવંતોને નમસ્કાર થાય છે.... દેહમુક્ત મુક્તાત્મા તે સિદ્ધ
  - બીજા પદમાં શુદ્ધ સ્વરૂપી અનંતા સિદ્ધ ભગવંતોને નમસ્કાર થાય છે..... પંચ મહાવ્રત આચરનાર અને બીજાને તેનું પાલન કરાવનાર આચાર્ય
  - ત્રીજા પદમાં કલિકાલ સર્વજ્ઞ હેમચંદ્રસુરિ મહારાજ વગેરે સમાન ભૂત, ભવિષ્ય વર્તમાન સર્વે આચાર્યોને નમસ્કાર થાય છે..... મુનિને શ્રુત જ્ઞાનનું અધ્યયન કરાવનાર ઉપાધ્યાય

- ચોથા પદમાં આપણો આત્મા અનંત યશોવિજયજી મહારાજ જેવા ઉપાધ્યાય ને નમે છે.
- પાંચમાં પદમાં જૈન શાસનની ખાણમાં અનંતકાળની ભીતરમાં ધન્ના અણગાર જેવા સાધુને નમસ્કાર થાય છે.

આ બધાને નમવાનો લાભ આ પાંચ પદો દ્વારા પ્રાપ્ત થાય છે.

### નવકાર વાળીના ૧૦૮ મણકાઓ.

પંચ પરમેષ્ઠીના ૧૦૮ ગુણ છે. એટલે તે ગુણની આરાધના માટે ૧૦૮ મણકા છે.

- અરિહંતના ૧૨ ગુણ
- સિદ્ધ ના ૦૮ ગુણ
- આચાર્યના ૩૬ ગુણ
- ઉપાધ્યાયના ૨૫ ગુણ
- સર્વ સાધુના ૨૭ ગુણ
- કુલ્લે ૧૦૮ ગુણ

આ ૧૦૮ ગુણ પ્રાપ્ત કરવા ૧૦૮ જાપ કરવામાં આવે છે.

### નવકારના પ્રથમ પાંચ પદો..... પંચપરમેષ્ઠી

- નવકારના પ્રથમ પાંચ પદો એક એક અધ્યયન નું મહાત્મ્ય ધરાવે છે. દેહધારી મુક્તાત્મા તે અરિહંત
- પ્રથમ પદમાં અનંત મહાવીર ભગવંતોને નમસ્કાર થાય છે. દેહ મુક્ત મુક્તાત્મા તે સિદ્ધ
- બીજા પદમાં શુદ્ધ સ્વરૂપી અનંતા સિદ્ધ ભગવંતોને નમસ્કાર થાય છે. પંચ મહાવ્રત

આચરનાર અને બીજાને તેનું પાલન કરાવનાર આચાર્ય

- ત્રીજા પદમાં કલિકાલ સર્વજ્ઞ હેમચંદ્રસુરિ મહારાજ વગેરે સમાન ભૂત, ભવિષ્ય વર્તમાન સર્વે આચાર્યોને નમસ્કાર થાય છે. મુનિને શ્રુત જ્ઞાનનું અધ્યયનકરાવનાર ઉપાધ્યાય
- ચોથા પદમાં આપણો આત્મા અનંત યશોવિજયજી મહારાજ જેવા ઉપાધ્યાય ને નમે છે.
- પાંચમાં પદમાં જૈનશાસનની ખામમાં અનંતકાળની ભીતરમાં અનંત ધન્ના અણગાર જેવા સાધુને નમસ્કાર થાય છે.

આ બધાને નમવાનો લાભ આ પાંચ પદો દ્વારા પ્રાપ્ત થાય છે.

### નવકાર જાપ મહિમા.....

- નવલાખ જપતાં નરક નિવારે, પામે ભવનો પાર, સો ભવિયા યોખ્ખે ચિત્તે, નિત્ય જપીએ નવકાર
- નવલાખ નવકાર મંત્ર ગણનાર નરક અને તિર્યંચ ગતિ ઉપર મજબુત તાળા વાસી શકે છે.
- નવકારના એક અક્ષરના જાપ થી ૭ સાગરોપમ પ્રમાણકાળ સુધી પહોંચે તેવું મોહનીય કર્મ તૂટી જાય છે.
- નવકારનું એક પદ ૫૦ સાગરોપમ પ્રમાણકાળ સુધી પહોંચે તેવું મોહનીય કર્મ તોડી નાંખે છે.
- આખો નવકાર ૫૦૦ સાગરોપમનું (પાપ) મોહનીય કર્મ દુર કરે છે.
- એક બાંધાપારાની નવકારવાળી ૫૪૦૦૦ સાગરોપમ નું પાપ તોડે છે.

- વિધિ પૂર્વક એક લાખ નવકાર ગણીને પૂજે તેને તીર્થંકર નામ ગોત્ર કર્મ બંધાય છે.
- જે ભક્તિ વડે આઠ કરોડ, આઠ હજાર, આઠસો આઠ વખત નવકાર ગણે તે શાશ્વત પદને પામીને ત્રીજે ભવે મોક્ષે જાય છે.

### નવકારની તાકાત.....

- એક તરફ એક હજાર મણ લાકડા અને બીજી તરફ અગ્નિને એક કણીયો
- એક તરફ હજારો ઉંદર અને બીજી તરફ એક જ બિલાડી
- એક તરફ હજારો ઘેટા-બકરા અને બીજી તરફ નાનકડું સિંહનું બચ્ચુ
- એક તરફ હજારો (અનંતા) ભવ ના કર્મો અને બીજી તરફ એક નવકાર

માટે જ નિત્ય નવકાર મંત્રનું સ્મરણ કરવું જોઈએ. નવકારના સ્મરણ થી જેમ ગાઝડિક સર્પનું ઝેર મંત્રથી ઉતારે છે તેમ સંસારના રાગદ્વેષનું ઝેર નવકાર મંત્રથી ઉતરે છે.

### નવકાર માં ત્રણ તત્ત્વો.....

નવકારમાં દેવ-ગુરુ-ધર્મ તત્ત્વ સમાયેલા છે. તેના વડે પાપ-તાપ-સંતાપ દુર થાય છે. અને શાંતિ-સમતા-સમાધિ પ્રાપ્ત થાય છે.

- દર્શન-જ્ઞાન-ચારિત્રની પ્રાપ્તિ માટે સવારે ઉઠીને ત્રણ નવકાર ગણવા
- મરણની જાણ ન હોવાથી સંસારની સર્વ વસ્તુની મમતા ન રહે તે માટે રાત્રે 7 નવકાર ગણવા
- બની શકે તો દિવસમાં એક બાંધી નવકારવાળી ગણવી

### નવકાર મહિમા.....

- નવકાર મંત્ર પાપરૂપી પર્વતને ભેદવા વજ્ર સમાન છે.
- નવકાર મંત્ર કર્મરૂપી વન ને બાળવા દાવાનળ સમાન છે.
- નવકાર મંત્ર દુઃખરૂપી વાદળને હટાવવા પવન સમાન છે.
- નવકાર મંત્ર મોહરૂપી દાવાનળને ઠારવા મેઘ સમાન છે.
- નવકાર મંત્ર અજ્ઞાનરૂપી અંધકારને ટાળવા સૂર્ય સમાન છે.

### નવકાર મંત્ર મહિમાના દ્રષ્ટાંતો.....

- હેમચંદ્રચાર્યે પોતાની માતા પાહિનિના સ્વર્ગવાસ વખતે 1 કરોડ નવકારનો જાપ કર્યો હતો.
- ચૌદ પૂર્વધરો પણ અંત સમયે ચૌદ પૂર્વને યાદ કરતા નથી પરંતુ નવકારનું જ સ્મરણ કરે છે.
- ભીલ-ભીલડી પણ નવકારના જાપથી દેવલોકમાં ગયા.
- શ્રીમતી શેઠાણી ને પણ સસરાએ મૂકેલા સર્પનું નવકારના સ્મરણથી કુલની માળામાં રૂપાંતર થઈ ગયું.
- જિનદત્ત શેઠે બિજોરુ રાજાને પહોંચાડવામાં નવકારનાં જાપથી દુષ્ટ દેવને વશ કરી લીધા
- સમડીના મરણ વખતે મૂનિએ નવકાર સંભળાવ્યો અને સુદર્શન રાજકુમારી તરીકે ઉત્પન્ન થઈ.
- શૂળીએ ચઢેલો પિંગળ ચોર પણ આણંતાણંના જાપથી દેવલોકમાં ગયો.
- મરણ વખતે પાર્શ્વકુમારે સર્પને નવકાર સંભળાવ્યો તો તે મરીને ધરણેન્દ્ર તરીકે ઉત્પન્ન થયો.



- અમરકુમાર અને રત્નાવલી પણ નવકારના સ્મરણથી તરી ગયા.

ઉપસંહાર – આમ ત્રણે લોકમાં શ્રી જિન નમસ્કાર પ્રધાન છે. સદાકાળ શાશ્વત છે.

- નવકાર મંત્ર એ નરસુખ, સુરસુખ, શીવસુખનું પરમધામ છે.
- નવકાર મંત્ર કલ્પવૃક્ષ, કામઘટ, કામઘેનુ, ચિંતામણી વગેરે જેવી ઉપમાને લાયક છે.
- નવકાર મંત્ર જીવને દીર્ઘજીવી, દિવ્યજીવી, ધનંજયી મૃત્યંજયી, શેત્રુંજયી, અને ચિરંજીવી બનાવે છે.
- જે કોઈ ભવ્યાત્માઓ મોક્ષે ગયા છે જાપ છે અને જનાર છે તે સર્વે શ્રી પંચ પરમેષ્ઠી નમસ્કાર મંત્રના પ્રતાપે જ ગયા છે. જાય છે અને જશે.
- “સમરો મંત્ર ભલો નવકાર અનો અર્થ અનંત અપાર
- “સમ્યગ્ દર્શન શુદ્ધં યો, જ્ઞાનં વિરતિમેવ ચાખ્નોપ્તિ, દુઃખનિમિત્તં અપીડદં, તેનં સુલબ્ધં ભવતિ જન્મ”
- “અરિહંત મહદ્ દેવો, જાવજ્જીવં સુસાહુણો ગુરુણો જિણ પન્નતં તત્તં, ઈઅ સમ્મતં મયે ગહિયં જંજં મણેણ બધ્ધં જંજં વાએણં ભાસિઅં પાવં જંજં કાએણ કયં મિચ્છામિ દુક્કડં તસ્સ”
- “ત્વમેવ સચ્યં નિઃશંક, જં જિણેહી પવેઈયં”
- “સમ્યગ્ દ્રષ્ટિ જીવડો, કરે કુટુંબ પ્રતિપાલ
- અંતરથી ન્યારો રહે જેમ ધાવ ખેલાવત બાળ”
- “હે દેવ, તારા દિલમાં વાત્સલ્યના ઝરણા વહે હે નાથ, તારા નયનમાં કરુણા તણા અમૃત ઝરે વિતરાગ તારી મીઠી મીઠી વાણીમાં જાદુ ભર્યા તેથી જ તારા ચરણમાં બાળક બની આવી રહ્યાં”

“હે ત્રણ ભુવનના નાથ, મારી કથની જઈ કોને કહું કાગળ લખ્યો પહોંચે નહીં, ફરિયાદ જઈ કોને કરું તું મોક્ષની મોઝારમાં, હું દુઃખ ભર્યાં સંસાર માં જરા સામુ તો જુઓ નહિં તો કયાં જઈ કોને કહું.”

## વીણેલાં મોતી-સુર્યકાંત ગાંધી

1. યાદ રાખવા જેવું યાદ રાખો
2. જેવા વિચારો તેવા સંતાનો
3. ઇર્ષ્યા અને અદેખાઈથી દુર રહો
4. ક્ષમાશીલ બનો
5. પેમનુ અક્ષયપાત્ર હંમેશા સાથે રાખો
6. પરિવર્તન સાથે બદલાતા રહો
7. એકલપંથી ના બનો
8. મનરોગી ના બનો
9. સલાહ અને નિર્ણયો ઠોકી ના બેસાડો
10. નસીબદાર બનો
11. સફળતાનો પંથ- અનંત તરસ

## Making of a successful day

### Nirmal Dosi



Mr. Nirmal Dosi is a coordinator of JAINA Scholars Program. He has written poetries and bhajans and plays classical raga and light music on violin music. A speaker at the UN Religion Conference and Hindu Mandir, he has also organized seminars and speakers at JAINA and Jain Centers. Contact: [ndosi@verizon.net](mailto:ndosi@verizon.net)

This article describes the advantage of doing daily Samayik to incorporate in our life. It also describes what we should be doing every day to make it successful. Five points are described in details as what should we incorporate in our daily life.

Samayik is one of the six required Sadhana. – (Awashyak Niryukti- Acharya Bhadrabahu). Interestingly we could combine many of the six required duties into 48 minute of Samayik. Here is how:

#### **During the 48 minute of Samayik:**

- a. You become a monk
- b. You can do repentance for today, yesterday and past to purify
- c. You can do Pratyakhyan - taking vow not to do some thing wrong done earlier and decide to do something good for the day.
- d. You can do Vandana - 3, 9, 27 or 108 times Navakaar Mantra uccharan
- e. You can do Stuti of 24 tirthankar - i.e. three times Logasse Uccharan
- f You van do Dhyan - Meditation on your soul, and of Arihant and Siddha Bhagwan
- g. Read atleast one page or even one paragraph of any scripture. You will feel a message coming to your soul.
- h. Do Pooja and Bhajan geet in praise of Arihant / Siddha Bhagwaan.
- i. Decide to help for good cause - Tyag and Daan (Charity)
- j. Austerity - can be creative - Eat one time little less (Unodary), not to eat jamikand, not to get upset - angree etc.
- k. Listen to Pravachana - included in text below many valuable websites and URL

According to our scriptures the aforesaid items will very beneficial. Being born in human life and effect of doing these required (Awashyak) things will be reflected in many future lives. You will also feel purification in this life.

As a Shrivak/Shrivika we should incorporate in our life and daily routine to reserve a place in higher level of Human, Deva and Siddha Gati. The person with Samyak Darshan (right belief) can not go to lower life form. – Chahdhala

Our daily life should be fully engrossed in Ahinsa, Sanyam, and Tap – Dasavaikaalik Granth. Here are some of the writings in the scriptures in achieving the goal. Please follow five point program depicted below:

1. We should all be staying in 5<sup>th</sup> Gunasthan. The two steps for this level are:
  - A. Samyagdrasti (4<sup>th</sup> Gunasthan): Stay in touch with your soul as Unter-atma and praying Paramatma, rejecting any other as alien things. This characteristic requires adapting to 8 Anga (Uttatadhayan Sutra) namely:

- Not doubting Jin Vani,
- No desire to gain worldly gain due to following of Dharma,
- Not to hate monks
- Not to stay perplex
- Do not say and dwell on bad things of other people
- Help to stabilize person who is on track to loose right path
- Develop friendship with good people, and promote the good ideas given by Tirthankaras.

It also needs to Reject 25 defects:

Eight negative of Angas

Eight types of pride (about wealth, knowledge, power etc)

Six Anayatan (leave your house and join other houses)

Three kind of wrong following of scriptures, Guru, and God)

- B. Vrati Samyagdrasti (5<sup>th</sup> Gunasthan): Follow five Anuvrata, three Gun Vrata and four Shiksha Vrata: - Tattvartha Sutra-Acharya Umaswati/ Uma swami; Yog Shastra – Acharya Hemchandra.

Five Anuvrata:

- Ahinsa – Nonviolence in thinking, saying and doing
- Truth – Be truthful
- Not stealing – Do not take without permission except water and soil
- Parigragh – Keep limitations on ten external and fourteen internal Parigrah items
- Brahmacharya – Celibacy – stay and move in your soul

Three Gun Vratas:

- Digvrat – Limitation in direction
- Deshvrat – Limitation on things to be done in those directions
- Anarth Dand Vrat - careful and not to do unnecessary things soiling the soul

Four Desh Vrat:

- Samayik, - Practice equanimity
- Posadh – Live like a monk for a time period
- Bhogopbhog – Limitation on one time item (Like food) or multi time items. (like clothes)
- Atithi Samvibhag vrat - Always ready to offer food and shelter and other help to spiritual people.

These are to be followed without five Atichar (Transgressions) for each of these Vratas. You can always keep some Vratas like Silence for 10 minutes or not to get upset or get angry for next 4 hours. Of course there is no upper limit on numbers and creativity on such items.

2. Listening to pravachana daily and following it strengthens the Vrata. Listening to pravachana creates karmas to Dev Gati. – Acharya Naneshri

Please follow the following website for treasures of pravachana.

- Swetamber Murtipujak:  
Shri Vijay Ratnakar Suri Ji Maharaj pravachan  
[http://www.youtube.com/results?search\\_query=Shri+Vijay+Ratnakar+Suri+Ji+Maharaj+pravachan+&q=f](http://www.youtube.com/results?search_query=Shri+Vijay+Ratnakar+Suri+Ji+Maharaj+pravachan+&q=f)

Jinchandraji Maharaj: <http://jinjimaharaj.com/>: Click on Video > Pravachana



- Digamber:  
<http://www.jinvaani.org>: It has pravachana and stories from many monks and scholars.  
 Krantikaari Muni Shri Tarun Sagarji Maharaaj: <http://www.tarunvani.com/>  
 Vasunandji Maharaj: <http://www.youtube.com/watch?v=K0zjqU5LqAc>

This opens to many monks pravachana of Saurabh Sagarji, Praman Sagarji, Tarun Sagarji, Acharya Viddyasagarji Maharaj and other valuable sites.

- Sthanakvasi:  
 Acharya Samrat Shivmuniji Maharaaj and Rastra Sant Shri Manohar Muniji Maharaaj (use Firefox): <http://jainvision.com/>, [www.jainacharya.org](http://www.jainacharya.org)  
<http://trakjain.com/> (provided by Anand Bora)
- Terapanth: Pravachana by Acharya Mahapragyaji Maharaaj:  
<http://terapanthonline.com/>
- Shrimad Rajchandraji: (lectures by Pujya Shri Rakeshbhai)  
[www.shrimadrajchandramission.org](http://www.shrimadrajchandramission.org) (Provided by Amit Gala)  
<http://www.shrimadrajchandratharampur.org/index.asp> (provided by Kirit Daftari)
- Lectures of Pujya Shri Kanji Swami: (Provided by Shri Hasmukh Bhai Shah)  
[kanjiswami.org](http://kanjiswami.org);  
[vitragvani.com](http://vitragvani.com);  
[atmadharma.com](http://atmadharma.com);  
[www.atma-darshan.org](http://www.atma-darshan.org)  
[www.kahansurya.com](http://www.kahansurya.com)  
 The above are very rich sources of both audio and video media. You might have to click on "pravachana" if needed.

3. There are eight basic properties of a householder which we need to follow. – Acharya Maghnandi Yogindra. They are giving up:

- Drinking
- Meat
- Honey
- Five Udambars (Barh, Peepal, Paakar, goolar, Kathumar – all these supposed to have plenty of Trasa Jiva in it)
- Eating in night
- Drinking filtered water (Chhana Huwa Paani), doing Jiva Daya and Navkaar Mantra recitation are other three.

4. Ultimate level is to be Shravak /Shravika as Eleven Pratimadhari. – (Ratnakaran Shravakaachaar) \_ Acharya Samant Bhadra. They are progressive in nature. These are also called Shreniya for householder. These can be incorporated in our daily life to the level of determination. These Pratimas are :

- Darshan Pratima: Be Samyagdrasti with eight basic properties avoiding seven bad habits (gambling, drinking, meat eating, hunting, stealing etc.)
- Vrat Pratima: Follow 12 Vratas as depicted
- Samayik Pratima: Do Samayik one, two or three times a day
- Proshadhovas Pratima: Live like a monk for certain duration
- Sachitta- Virat Pratima: Don't eat food without getting processed by fire. Boil water before drinking

- f. Ratribhojan Tyag Pratima: Eat before the sunset and eat after the sunrise
- g. Brahmacharya Pratima: Be contended, without sex life
- h. Aarambh Tyag Pratima: Giving up business, job, farming etc permanently
- i. Parigrah Tyag Pratima: Giving up 9 external Parigrah (land, house, gold, silver, property - money - animal, grain accumulation. Servants, utensils except cloths)
- j. Anumati Tyag Pratima: Don't give advice for business and other homely affairs
- k. Uddishtha Tyag Pratima: Live like a monk and accompany monks and Guruvar

5A. There are plenty of stories in the scriptures. Just by thinking of taking Vrata from his mother by Dhanna Seth (Dhanya Kumar) drove his souls to heaven in past life. Every Daan (Aahaar, Oshadhi, Upkaran, Abhay) given to monks resulted in unbelievable positive results. We should incorporate Six Essentials in our daily life for doing 'Sadhana':

- A. Samayik - stay close to the soul - develop and practice equanimity
- B. Stuti - Do Logassa atleast three times - Prayer of 24 Tirthankaras
- C. Vandana - Recite Navakaar mantra atleast three times
- D. Pratikraman - Ask forgiveness
- E. Pratyakhyan - take vows not to do the same wrong thing again
- F. Kayotsarga - Do meditation

5B. The other six essentials for doing 'Upasana' are:

1. Dev Puja - Puja of Arihant Dev thinking, doing and saying infinite good qualities of the Lord.
2. Guru Upasana: - Listen to Guru' pravachana with great respect help them (doing Seva)
3. Swadhyaya: Listen to or read scriptures, ask questions, discuss, think deep, and spread the knowledge.
4. Sanyam: To control mind, and five indriya.
5. Austerity ( Tap) - To control desire- They are six external ( fasting, eating slightly less, take only some food, don't take very rich food made from butter, sugar etc, stay alone for some time and do some Yoga). The six internal austerities are: Penance for wrong things done, Respect for monks, scholars, scriptures, help monks and good people, Swadhyaya (reading and understanding of scriptures), Giving up pride, and attachments, and doing Meditation.

6. Daan (Give out to needy). Aahaar daan, Knowledge/ equipment daan, Medicine daan, and Abhay daan/ giving space to live. Giving washes the sins - (Ratnakaran Shrivakachaar) - Swami Samant Bhadra

Highest quality is to give to monks. Scriptures mention many instances of amazing positive results of giving to monks. It also says giving to bad Patra (person) or cause amasses sin.

In precious 48 minutes of Samayik, Stuti, Vandana, Paschaatap, Pratyakhyan, Kayotsarga, Dev Puja, and Swadhyaya can be all be done together. Incorporate these into daily routine you would have earned your day for a very brighter future.

I hope following the above guidelines from our scriptures will enrich you spiritually every day.



## Jain Culture in Philately

### Sudhir Jain



Sudhir Jain is Senior Executive in a large industry based at Satna (M.P.) India. He collects Stamps, Currency Notes, Match Boxes, Bells, News Papers, Jokers etc. and won medals in State, National and International Philatelic Exhibitions. He is Secretary of Central India Philatelic Society, Patron of Indore Philatelic Society and life member of P.C.I. He has written hundreds of articles and edited dozens of Souvenirs. He is associated with Lions International since 1975 and also office bearer of various Social, Religious and Industrial Associations."



Jain religion is a very old religion. The followers believe that Jainism is an "Anadi Anant" religion. Anadi means one which has no beginning and Anant means which has no ending. Jainism is a pre-Aryan religion which is preached by the Tirthankaras. Jains believe that in every fourth Kal (A Period in the Cycle of Time), there are 24 Tirthankaras. In the preceding fourth Kal, Bhagwan Rishabhath was the first Tirthankara and Bhagwan Mahaveer was the 24th Tirthankara. We are now in 5th Kal of spiritual dilution. The five ethics of Jainism are – Ahimsa (non-violence), Satya (pursuit of truth), Asteya (non-stealing and honesty), Aparigraha (non-possession and non-attachment) and Brahmacharya (celibacy). These are also called the five Vratas (ethics). A distinction is made between these ethics or Vratas for the ascetic (Saints or Muni) and for the layman (Sravak). The saints have to practice the Vratas rigorously. But the Sravakas have to and can practice to a lesser degree.

The Jain philosophy states that reality is complex. It can be looked at from different point of views. Each point of view gives the picture of reality which is as valid and real as the picture of reality seen from other points of view. Jainism has contributed to the philosophy of life in its insistence that the pathway to perfection is threefold. Samyak-Darshana (Right Faith/Right Perception), Samyak-Jnana (Right Knowledge) and Samyak – Charitra (Right Conduct). "Jiyo Aur Jine Do" (live and let live) is the main slogan of Jainism which was given by Bhagwan Mahaveer about two thousand five hundred years ago.

There are two main branches of Jainism – Digamber and Shwetamber. Digamber word comprises Dig (Disha/direction) and Amber (cover/sky). It means only clothes are the directions i.e. without clothes. They worship idols of Tirthankara bearing no clothes. Their saints also do not wear any cloth. Shwetamber word comprises shwet (white) and Amber (cover/sky). Their idols and saints wear white clothes.

Sammed Shikharji (Bihar), Kailash Parwat (a peak of Himalaya), Champapur (Bihar), Girnar (Gujarat) and Pavapur (Bihar) are considered as the most sacred places where from, as per scriptures, Tirthankaras have attained Nirvana. Other important Jain pilgrimage centres are Shravanabelgola, Palitana, Khajuraho, Karkal, Rajgir, Banaras, Moodbidri, Dharmsthal, Hastinapur, Mount Abu, Chittorgarh and many others. Jain Darshan (philosophy) is very rich in Granthas (scriptures), old manuscripts and literature. Large numbers of saints have guided to



the Jain followers for simple and religious living. Some of the most respected living saints are Acharya Vidhya Sagarji, Acharya Vardhman Sagarji, Acharya Bharat Sagarji, Acharya Mahapragyaji, Acharya Ashokchandra Surishwarji, Acharya Devendra Muniji, Sadhvi Vishudhmatiji, Sadhvi Gyanmatiji, Sadhvi Maniprabhaji, Bhattarak Charukirti Swamiji and may others.

The India Post (the present name of an old Government department) has been issuing, since pre-independence era, Stamps, Special Covers & Special Cancellations to honor the ancient heritage of Jain Culture and Religion which are presented below. Also, included are some stamps issued by other countries.

The collection is reproduced below with a small narration against each stamp.

### Stamps on Jain Religion, Culture and Personalities:



The first stamp on Jainism was issued in India by Saurashtra State, a part of India before Independence on October 18, 1929. This three Pies (coin of smallest denomination) stamp bears a view of Girnar Hills where 23rd Jain Tirthankara Neminath Bhagwan had attained Nirvana. Girnar is an important Jain pilgrimage centre.



The first stamp on Jainism to be issued from outside India came from East Germany. On 23 August, 1979 the East German Postal Department issued a set of four stamps on Indian miniature paintings. One of these showed the beautiful painting of Lord Mahavir from the fifteenth or sixteenth century.



On May 6, 1935 Indian Government issued first stamp on Jainism depicting Sheetalnath Jain Temple of Calcutta (now Kolkata) which was constructed in the year 1868 A.D. It is famous for its artistic patch work with colored mirror-glass pieces and enamel on its walls and ceiling. This one & quarter Anna (a coin of higher denomination) stamp was part of a set of four stamps of temples and shrines issued to commemorate the Silver Jubilee of King George V's regime.



A stamp worth Rs.15/- depicting the Shatrunjaya Temple of Palitana (Gujarat) was issued on 15th August 1949. It is first Tirthankara Bhagwan Rishabh Nath's temple built in the year 1618 A.D. and famous for its excellent fine carvings and architecture. This stamp was part of first archeological definitive series of 16 stamps.



The one Rupee stamp bearing the photo of a sculpture of a lady writing a letter was issued by the Department of Posts, India on July 1, 1966 as part of the 3rd definitive series on archaeology. The sculpture is from the famous Parshwanath Jain Temple of Khajuraho.



World renowned nuclear and space scientist of India Dr. Vikram Ambalal Sarabhai was the first Jain dignitary honored by the Government of India by issuing a stamp on his first death anniversary on 30th December 1972. This 20 paise stamp was issued showing him with his ROHINI rocket and a dove. He was the father of India's space program.



On the occasion of 2500th Nirvana Anniversary of Bhagwan Mahaveer, a stamp worth 25 paisa was issued on 13th November 1974. The stamp depicted the lake temple Jal-Mandir of Pavapuri (Bihar) built on the place where Bhagwan Mahaveer attained Nirvana, the salvation.



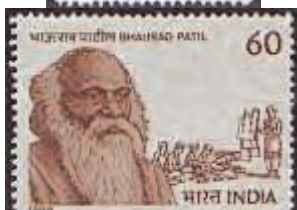
On the occasion of World Hindi Convention, a stamp was issued on January 10, 1975 and on the occasion of World Telugu Conference another stamp was issued on April 12, 1975. Both these stamps depict the photograph of the attractive 12th century image of Goddess Saraswati. This idol was taken from a Jain Temple in village Palloo, District Bikaner which at present is an exhibit in the National Museum, New Delhi.



A 25 paisa stamp was issued on 27th July 1978 under the 'Treasures of Museum' series on Kutch Museum showing an ancient wood carving of a mythological Airawat elephant. This beautiful piece of wood carving was taken out from an ancient Jain temple in Gujarat and is now is an exhibit in the Kutch Museum.



Bhagwan Bahubali was son of Tirthankara Bhagwan Rishabhdev. A 58 feet tall idol of Bahubali, also called Gomateshwar, was erected by the Chamundaraya, a royal minister, on the top of a 300 feet high hill at Shravanbelagola (Karnataka) in the year 981 A.D. The idol is one of the wonders of the world attracting tourists from all over the world. On the occasion of the millennium year celebrations of the idol, a one rupee stamp was released on 9th February 1981 by Indian Postal Department



Famous Jain philanthropist Dr. Karmveer Bhaurao Patil devoted his whole life to the task of rural mass education and upliftment and welfare of the depressed and down trodden, emphasizing the removal of untouchability and advocating equality. A stamp was issued on 9th May 1988 in his honor.



Spiritual Saint and Philosopher Jain Muni Mishrimalji was a profound orator. He had written lot of literature in Sanskrit, Hindi, Urdu, Prakrit and Rajasthani languages. More than 5000 pages of prose and poetry are to his credit. He fought against Socio-religious superstitions, evil practices and led Social reformation movement. A stamp was issued in his memory on 24th August 1991.



A 'se-tenant pair' (set of two stamps) was issued on 20th December 1994 to celebrate the centenary of Baroda Museum. The se-tenant stamp had the picture of an ancient 6th century bronze statue of Bhagwan Rishabhath exhibited in the Baroda Museum. Some regard Bhagwan Rishabhath as incarnation of Lord Vishnu.





World renowned Jain philosopher Dr. Jagdish Chandra Jain was the authority on Jain studies. He had written more than eighty books and received several awards including Soviet Land Nehru Award. He was honored by issuing a stamp on 28th January 1998.



Famous Jain saint Acharya Tulsiji took asceticism at an early age of 11 and at 22 he was appointed Acharya. He launched the "Anuvrat Movement" for reinforcement of human values in life, giving the slogan "Self discipline alone is the life". He established Jain Vishwa Bharti and took the herculean task of research on Jain Agams and published their critical editions in 32 volumes. A stamp was issued to honor him on 20th October 1998.



The Millennium celebrations of the world famous Jain Khajuraho Temples were organized by the Indian government between March 1999 and March 2000. To commemorate the occasion this stamp issued on 6 March 1999 depicts the beautiful lady Apsara removing a thorn from her foot: The original statue is in the Parshwanath Jain Temple of Khajuraho.



Jain Raja Danveer Bhamashah was a childhood friend, a colleague and a very faithful advisor of Mewar king Maharana Pratap. Bhamashah's loyal support was pivotal to the career of Maharana Pratap. When Maharana Pratap was defeated, Bhamashah had given his complete wealth to Maharana Pratap in his fight for India's freedom, that too at a time when the king had lost all hopes and was hiding in mountains to save his family. On 31st December 2000 Indian Postal Department issued a set of four stamps on historical personalities which included one on Bhamashah.



On the occasion of the 2600th Janma Kalyanak (Birth Anniversary) year of the 24th Jain Tirthankara Bhagwan Mahaveer, Indian Postal Department had issued a Rs. 3/- denomination stamp on 6th April 2001. This stamp depicts the unique symbol which summarizes Jain teachings of "Ahimsa Paramodharma", meaning non-violence is the supreme religion. The popular adoption by all Jain, of this teaching is with the words "Parasparopagraho Jivanam" meaning all living beings are mutually dependent in their existence (hence do not kill).



On 21st July 2001, a stamp has been issued on the historical Jain ruler Samrat Chandragupta Maurya who stands out as one among the most colorful personalities of Indian history. He conquered many states including Magadha and formed a vast Mauryan Empire with the capital at Pataliputra in 322 B.C. He established a well-organized administrative system and gave it a sound financial base, thus laying the foundation for an enduring empire. During his reign India prospered and developed in the fields of Trade & Commerce, Art & Culture. Becoming disciple of Jain Muni Bhadrabahu Swami, he adopted Jain Religion.





Acharya Anand Rishiji Maharaj was born at Ahmadnagar (Maharashtra) in August 1900. At the age of 13, committed himself to a life of spiritual pursuits and service to humanity. He was proficient in nine languages and mastered the Jain Scriptures as well as ancient philosophical texts of Sanskrit language. His teachings were deep rooted in love, non-violence and tolerance. He had founded numerous educational and religious institutions. He was bestowed with the title of "Acharya" in the year 1965. He passed away in the year 1992. On his Birth centenary a stamp was issued on 1st August 2002.



A stamp was issued on 27th May 2004 on great philosopher and exceptional author Prof. Dr. Indra Chandra Shastri. He was a pursuer of individual spiritualism who was inspired by Jain Anekanta. Born on May 27, 1912 at Dabwali Mandi (Haryana), he campaigned against Bal Diksha, a practice of forcible induction of poor children in the monastery ranks by Jain ascetics in Rajasthan, a practice prevalent in those days. This resulted in tabling of a bill in the Assembly of Bikaner. As recognition of his pioneering efforts, and creative talents, he was awarded the 'Sahitya Seva Samman', by the Hindi Academy, 'Sahitya Ratna Alankaran' by the Vice-Chancellor of Delhi University and 'Certificate of Honor' by the President of India. Dr. Indra Chandra Shastri passed away on November 3, 1986.



Founder of the Jain Shwetamber Terapanth Sect Acharya Bhikshu was a philosopher saint, perceptive writer, sensitive poet and social reformer. He composed about 38000 Shlokas and his writings have been compiled in two volumes as "Bhikshu Granth Ratnakar". He was born on the thirteenth day of the month of Ashad in the Vikram Samvat year 1783, in the village Kantaliya (Rajasthan). He took to ascetic life under the guidance of Acharya Raghunathji and established the Terapanth religious Sangha on 28th June 1760. He attained eternal bliss in the Vikram Samvat year 1860 at Siryari, Rajasthan. On 30th June 2004, Indian Postal department has issued a stamp on him.



The visionary Jain industrialist Walchand Hirachand was pioneer of India's automobile, shipping and aircraft manufacturing sectors. He was a dreamer, a visionary, a great builder, a great leader of industry. Above all, he was a patriot, and in his own way, he was an inspiring leader of our struggle for freedom. To mark his 121st birth anniversary, a Rs.5 postage stamp was released on 23rd Nov. 2004.



Famous Jain personality of Maharashtra, late Mr. Jawaharlal Darda was a veteran freedom fighter, Congress leader and founder of the Lokmat group of newspapers. Born on July 2, 1923, Mr. Darda joined the freedom struggle at the age of 17 and participated in the Quit India Movement in 1942. He launched "Nave Jag", a weekly newspaper in the year 1947 and "Lokmat" in 1952. He made a mark in the governance in Maharashtra by his admirable handling of the portfolios of energy, industry, irrigation, health, food and civil supplies, sports, youth affairs, textiles and environment as a Minister. This stamp was issued on 2nd Dec. 2005.



Nepal issued this stamp on 6th April 2006 to commemorate Silver Jubilee of World Hindu Federation. This stamp depicts Jain Pratika (symbol) which was adopted by all the Jain sects during 2500th Nirvana Anniversary of Bhagwan Mahaveer in the year 1974.



Congo issued a beautiful stamp on 20th January 2007 on the occasion of World Religion Day depicting symbols of some religions including Jain Pratika.



Govt. of India released a commemorative stamp of Rs 5 on eminent jurist, renowned constitutional expert and Jain Scholar Dr Laxmi Mall Singhvi on December 8, 2008. Shri Singhvi was born on November 9, 1931 at Jodhpur. He was member of Lok Sabha and Rajya Sabha, High Commissioner for India in the United Kingdom. He was conferred Padma Bhushan. He was also a well acknowledged scholar of Jain history and Culture and wrote many books. He passed away on October 13, 2007.



India Post issued a multicolored commemorative postage stamp on famous and learned Jain monk Vijay Vallabh Suri Ji in the Denomination of Rs 5 on February 21, 2009.



India Post issued a commemorative postage stamp on Harakh Chand Nahata, a prominent Jain businessman and social leader, in the Denomination of Rs 5. He was actively associated with many Social and Religious organizations.



Indian Postal Department has issued two beautiful stamps on World famous Jain Temples of Ranakpur and Dilwara on 14th Oct. 2009. These both multicolored stamps depict images of the Temples showing the unique architectures of these Temples.

The Ranakpur Jain Temples, located in Ranakpur village of Pali District of Rajasthan, command huge respect from the Jain community worldwide. Built during the rule of Rana Kumbha, these temples have included Ranakpur in the list of five main pilgrim destinations of Jains in India and attract thousands of visitors every year from across the country and abroad. The most important amongst all the temples within the complex is the Chaumukha Temple. Dedicated to the first Jain Tirthankara, Adinath, it has 1444 columns Arch each is richly carved and interestingly no two columns present the same design.

Dilwara Jain temples of Mount Abu are known world over for its extraordinary architecture and marvelous marble stone carvings,





some experts also consider it architecturally superior to the Taj Mahal. It seems fairly basic temple from outside but every cloud has a silver lining, the temple interior showcases the extraordinary work of human craftsmanship at its best. These temples were built between 11th to 13th centuries AD. Of the five shrines in this group, four are architecturally significant. They are built with white marble stones.



Indian Postal Department issued a stamp on famous Jain orator, writer and patriot Shri Virchand Raghavji Gandhi on 8th Nov. 2009. This Rs. 5/- stamp depicts his portrait and photo of first World Parliament of Religions in Chicago in 1893 in which he had delivered speech on Jainism. He was born on 25 August 1864 and died on 7 August 1901. Besides mastering as many as fourteen languages, he was a master of Jainism, Buddhism, Vedanta Philosophy, Christianity and Western Philosophy. He was appointed the honorary Secretary of the Jain Association of India at the very young age of 21. He founded several institutions and Societies in the West. He wrote books on Jain philosophy, yoga philosophy, the concept of Karma and the six systems of Indian Philosophy. He also translated a French book "An Unknown Life of Jesus Christ".

Some Covers on Jain Religion, Culture and Personalities





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## Punya (Meritorious) and Pāp (Sinful) Karma

Pravin K. Shah



Pravin K. Shah is a retired Electrical Engineer from Raleigh, N.C. As a chairperson of JAINA Education Committee, he published Jain Pathsala Education Material for North America. He has published several articles and books on Jaina philosophy. Mr. Shah presents Punya and Pap as part of Jain theory of karma, briefly discusses the categories and elimination/reduction of karmas for attainment of Keval-jnan and nirvana or liberation. His e-mail address [education@jaina.org](mailto:education@jaina.org) and telephone 919-859-4994.

### Introduction

The most unique and beautiful part of Jain philosophy is Jain theory karma. At a very high level, Jainism defines three types of karma; Dravya karma, Bhava Karma and Nokarma where:

- Dravya Karma are the physical karmic particles which get attached to a soul.
- Bhava Karma is a reflection of the soul or the state of our soul at every moment. It is not a physical particle but a form of our soul such as angry soul or greedy soul or a peaceful soul. All such various states of soul (soul's Paryāya) are considered Bhava karma.
- Nokarma are everything else other than Soul and karma particles in the universe. This includes our physical body, physical mind, words, smell, sound, color, house, furniture, and all other items we come across in the universe.

Both Dravya karma and Nokarma are nimitta causes (catalytic agents) of Bhava karma and Bhava karma is the nimitta cause of new Dravya karma which attach to the soul. In this process Nokarma are not being affected. They are just present in their own state. This article explains certain types of Dravya karma and its impact on Bhava karma.

### Acquiring Karma and their Consequences

Jain philosophy explains that Karma is a matter (Dravya karma) which is made up of very fine and subtle particles that one cannot see or feel by any physical means. The entire universe is filled with such particles (we need to believe this by faith only).

When these karma particles attach (bond) to the soul it is called the bondage of karma. In

general the bondage of karma occurs due to the soul's Mithyātva (illusion or ignorance of proper knowledge), Avirati (vowlessness), Pramāda (spiritual laziness), Kashāya (anger, ego, deceit, greed etc.) and Yoga (activities of the mind, body, and speech).

In other words for all practical purpose, the new karma bondage occurs only due to the presence of Mohaniya karma meaning Darshan Mohaniya (which is Mithyātva) and Chāritra Mohaniya (which is a lack of spiritual conduct) karma. Such bondage occurs for certain duration only. We do not have one particular karma attached to us forever.

When the time of the attachment of karma is over, at that time according to its nature, this karma will create an environment surrounding the soul and it will immediately separate from the soul. The soul that is surrounded by such environment may feel pleasure or pain based on the surroundings created by these various types of karma. These feelings acquire new karma. This process occurs at each and every moment in our life. In this way, under normal circumstances we will never be free of karma because at every moment we shed some old karma and acquire some new karma.

### Types of Karma

In Jain philosophy the Dravya karma are further classified as Ghāti or Aghāti karma depending upon whether they subdue the qualities or innate nature of the soul or create the physical environment of a living being. The same karma are also classified in a different way into Punya and Pāp karma categories.

### Ghāti Karma

Ghāti karma subdue the innate qualities of a soul namely; infinite happiness (rational faith and conduct), infinite knowledge, infinite perception or vision, and infinite power or energy. They are divided into four categories.

Mohaniya Karma	Deluding Karma obscures blissful nature or happiness or samyak faith, samyak knowledge, and samyak conduct of the soul
Jnānāvaraniya Karma	Obscures infinite Knowledge of the soul
Darshanāvaraniya Karma	Obscures infinite Perception of the soul
Antarāya karma	Obstructs infinite Power and Energy of the soul

### Aghāti karma

Aghāti karma are non-destructive to the innate qualities of the soul but are responsible for the creation of the physical body, physical mind, social environment, and life span for the soul. They are also divided into 4 categories.

Vedaniya Karma	Creates Favorable or Unfavorable Physical Environment for the Soul (healthy body or unhealthy body)
Nām karma	Physical Body and Physique Determining Karma
Gotra karma	Status Determining Karma
Äyu karma	Life Span Determining Karma

The above 8 categories of karma are divided into many (around from 96 to 157 depending upon author and sect) sub-categories. These sub-categories are further classified into Punya and Pap karma categories.

### Punya or Pious Karma

We acquire Punya or Pious karma when we perform or reflect upon virtuous activity with or without a feeling of self-satisfaction and accomplishment. When Punya karma matures

they produce a favorable environment conducive to spiritual life such as human life, healthy body, comfort, moral family etc.

A person may use such circumstances to progress himself spiritually or a person may use it to increase his power, fame, luxury, and/or comfort. This depends upon the person's free will or self determination (Purushārtha). However, if a person decides to progress further spiritually his Punya karma have created a proper environment for him to do so. All Tirthankars fall into this category.

In contrast however a few Chakravarti kings used this type of environment to increase their power throughout their life and went to hell to suffer.

### Pap or Sinful Karma

We acquire Pap or Sinful karma when we perform or reflect on any non-virtuous work associated with violence, dishonesty, stealing, not behaving chastely, attachment to worldly objects, anger, conceit, deceit, lust, revenge, and having impure thoughts. When the Pāp karma mature and the results come to fruition, they will create an unfavorable environment which may bring misery, discomfort, unhappiness, and dissatisfaction to the living being. Under such an environment, one rarely progresses spiritually.

Muni Kuragudu's life is one example that comes close to this situation. Due to Punya karma, he attained human life and became monk. However due to some Pap karma he could not fast (Upavās) even on Samvatsari day. Yet he attained Keval-Jnān and liberation because he remained equanimous under very adverse circumstances.

### **Relationship among Ghāti, Aghāti, Punya and Pap karma**

Jain philosophy states that the following karma related events occur in the life of every living being:

- At each and every moment all 8 categories of karma (4 Ghāti karma and 4 Aghāti karma) together produce their results and then they get separated from the soul.
- At every moment 7 out of 8 categories of new karma are attached to the soul. Only



once in a life time a soul acquires all 8 categories of karma. Äyu (age determining) karma of the next life is acquired only once in a current life time.

- Only the Mohaniya karma (Mithyätva and Kashäya or non-spiritual conduct together) is responsible for the bondage of new karma of all 8 categories.
- In the absence of Mohaniya karma, no new karma are attached to the soul even though the other remaining karma, namely Jnänävaraniya, Darshanävaraniya, Antaräya, Vedaniya, näma, Gotra, and Äyu Karma are present.
- In the absence of Mohaniya Karma, theoretically one can say that Iryäpathic Karma are being attached to the soul due to activities of body, speech, and mind. However these karma have no power and hence they are not considered as karma in this article.

All Ghäti karma subdue the innate qualities of the soul and hence all four categories of Ghäti karma and all their sub-categories are classified as Päp or Sinful karma.

Only Aghäti karma that are responsible for the physical environment of a living being are classified as the result of Punya karma or Pap karma.

- Certain sub-categories of Aghäti karma that produce a human life, a healthy body, high social status, and a longer life span are considered the result of Punya or virtuous karma.
- Certain sub-categories of Aghäti karma produce an unhealthy body, a shorter life span, low social status, poverty, birth in hell, or as an animal, insect, or in a vegetative state or similar categories. These are considered the result of Päp or sinful karma.

In summary all Punya or Pious karma are Aghäti karma while Pap or Sinful karma belongs to both Ghäti and Aghäti karma.

### **Discussion on Ghäti, Aghäti, Punya (Pious) and Pap (Sinful) karma**

Jain philosophy categorizes worldly souls in to 14 levels of spiritual progress (Gunasthänas). Also it states that all worldly souls (except the

souls at 12th level or higher - Vitaräga state and Keval-Jnäni) are under the influence of Mohaniya karma meaning under Mithyätva and Kashäya. Since we are under this influence at every moment, we always acquire some Pap karma at every moment.

Under normal circumstances, the environment created by Päp karma are not conducive to the spiritual progress of a soul because it produces an unhealthy body, a shorter life span, low social status, poverty, birth in hell, or as insects, animals etc.

Only the environment created by Punya karma are conducive to attain a higher spiritual state because they can result in human birth, healthy body, spiritual education, a longer life span and so on. Without a human life and spiritual environment one cannot attain a Vitaräga state (a spiritual state beyond attachment and aversion) and hence Keval jnän (infinite knowledge).

Now if we think in terms of Punya and Pap karma, we can conclude that at every moment a person, who is always under the influence of Mohaniya karma, may acquire either all Pap karma or both Punya and Pap karma by reflecting and doing non-virtuous or virtuous activities. Under no circumstances, will a person acquire only Punya karma and no Pap karma.

Therefore, at every moment, we should be very alert and try our best to acquire maximum Punya karma and minimum Pap karma. Under such effort a net reduction in Ghäti karma will occur because all Ghäti karma are Pap karma only.

This can be accomplished by continuously reflecting and working on to the reduction of our Mithyätva and Kashäya (reduce Karta Bhava or ego) while continuously reflecting and doing pious and virtuous activities of body, speech and mind.

The highest pious activities of body, speech and mind are the six Abhyantar Tapa (internal austerities): Präyashchitta (repentance for bad deeds), Vinay (humility towards all living beings), Vaiyävruttya (rendering selfless service to all living beings), Swädhyäy (study of the spiritual literature), Dhyäna (meditation

on the nature of the soul), and Käyotsarga or Vyutsarga (remain in a complete state of equanimity).

In practicing these activities one eliminates all Ghāti karma and attains Vitarāga state and Keval-jnān. After the attainment of Keval-jnān, a person will have only Aghāti Punya karma and Aghāti Pap karma left to shed. This will happen at the end of current life and results in the person attaining liberation.

### **A Word of Caution with Regards to Punya Karma**

While doing virtuous activities, many times, due to our ignorance of reality (Mithyātva) and ego (Kashāya), a person feels or reflects that because of his good effort or action people are being helped or that because he is a big donor, a temple or hospital was able to be built. In doing such deeds, he receives a high social status and he takes great pride of this status.

His virtuous activities acquire much Punya karma but at the same time he acquires some or very high Pap karma because he has done the good work under the influence of Mohaniya karma (ego) to gain power and fame.

Hence Jainism warns that any virtuous activity done under Mithyātva and Kashāya state ultimately results in a sinful activity to that person even though he has earned some punya karma and other people and animals, and environment are being helped.

Only Ghāti karma and in particular Mohaniya karma hinders the soul in acquiring the Vitarāga State. Once one attains a state of Vitarāga by removing all Mohaniya karma, the other three Ghāti karma become powerless and they are destroyed within 48 minutes without any effort and a person attains Keval-jnān. A Keval-Jnāni person attains liberation at the end of the current life and no fallback occurs during this time.

### **Are We Capable of Removing Aghāti Karma before their Maturity?**

Human being is capable of removing only Ghāti Karma before their maturity by performing Nirjarā. No human being is capable of removing any Aghāti karma before

their maturity. At the most we can modify them from one sub-category to another sub-category within the same major category. Hence everyone has to complete these karma. Even after the attainment of Keval-jnān, a person is not capable of removing such karma. They all have to wait until the completion of Äyu karma, because Äyu karma is the only karma cannot be even modified in the last life.

In case of a kevali person (which is his last life), if his time of Äyu karma is less than the maturity time of the remaining three Aghāti karma, then the kevali performs Samudghat near the end of his life. He expands his soul and spreads it across the entire universe (spreads throughout the 14 Rajlok area). This way he forces the remaining three Aghāti karma to mature earlier and produce their result in a very short time. After the completion of the three Aghāti karma, he withdraws his soul into his body. Then he withdraws his activities of body, speech, and mind. Now his spiritual state is considered 14th Gunasthānak. He stays in this state for a few seconds and attains Nirvana.

In conclusion, one can say that one has to complete the maturity cycle of all Aghāti karma. Only Kevali can force the Aghāti karma to mature earlier to coincide with the maturity time of the Äyu karma. However no one can force Äyu Karma of the last life to complete or mature earlier.

### **Discussion of Two Important Questions**

1. One can argue that Pap karma is an iron chain and Punya karma is a golden chain for the soul". Since both are 'matter', neither can liberate the soul. The soul is liberated by becoming free of 'matter'; both punya and pap.

Spiritually the above logic is not correct because when a person removes all his Ghāti Pap Karma he attains Keval-jnān. All his Punya (Aghāti) karma and Aghāti Pap karma are still attached to him, but those karma cannot stop him in the attainment of liberation.

**However, the above logic has created an incorrect perception in our community's mind that Jainism is a**

**selfish religion and hinders the people from doing virtuous work.**

2. In my teaching of Jain religion, I generally ask the following question:

Mahāvīr swāmi attained Keval-jnān at the age of 42 and then he travelled for 30 years to preach the truth he had realized to the people. At the age of 72 he attained nirvana or liberation.

Why did he travel for 30 years to preach? He could have stayed at one of the caves in meditation and still attained liberation.

I get only one answer - **Because of Tirthankar Nāma Karma**

In my opinion this is an incorrect statement, and here is my logical explanation: Keval-Jnāni possesses "Yathākhyāta Chāritra"; meaning his conduct is natural and according to the innate nature of the soul. In this state no karma can influence him. Karma has maximum influence on the people who are at Mithyātva state (1st Gunasthānak) and have no influence on those who are in a Keval-Jnāni state (13th Gunasthānak). So the answer does not fit the Jain philosophy of logic.

The correct answer is that the Tirthankar possesses unconditional compassion (Karuna or Jivadaya) towards every living being of the entire universe. This unconditional compassion is the innate nature of the soul and hence Mahāvīr Swami preached two or three times a day every day and travelled for 30 years. To indicate that "because of nāma karma" he traveled and preached does not fit into the definition of what is natural conduct for a Keval-Jnāni.

### Summary

Spiritually Jainism is a very simple religion to understand and practice.

The Mohaniya karma is the single most dangerous karma because due to this karma we acquire all 8 types of karma and hence we cannot attain Keval-jnān.

Hence in order to reduce/eliminate Mohaniya karma, initially we need to attain the followings:

1. Human life, spiritual environment, and healthy body. (These are the fruits of Punya karma only)
2. Continuous effort and awareness to reduce Mithyātva (illusionary knowledge of soul) and Kashāya (vices such as anger, ego, deceit, and greed) from our human life. This will ultimately remove Mohaniya karma.

In other words, in order to attain liberation we continuously need to do virtuous activities like helping others, showing compassion to all beings, following a strict vegetarian (Vegan) diet, studying and discussing of religion (Svādhyāya), and protecting the environment. Such activities will assure us a human life in next birth.

However, while doing virtuous activities, we should remain very alert and should not get trapped by fame, power, high social status or frustration of not accomplishing the result. In other words, do not reflect or expect any fruits of our virtuous work. Such reflection will reduce and at the end will eliminate our Mohaniya karma.

Without the presence of Mohaniya karma, all other karma become powerless and person attains liberation at the end of current life.

No one should think that Jainism teaches that Punya is a karma that hinders the soul in attaining liberation. Punya is a good Aghāti karma and no Aghāti karma hinders any innate qualities of the soul and hence Vitarāga state and Keval-jnāna. On the contrary Punya karma provides a human life and spiritual environment for the soul in the next life to attain Keval-jnān. It is our free will or determination (Purushārtha) that determines our use of the favorable environment created by Punya karma.





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## Do I Need to Give Up Happiness to be Religious?

### Pujya Gurudevshri Rakeshbhai



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Happiness is your True Nature. It is your right to be happy. Religion teaches you how to be happy. Only if your life is a celebration, full of love and joy; if you dance with happiness will you be religious.

The ignorant however are unable to comprehend the essence of religion. They fail to grasp the simple truth that religion means to be happy and to spread happiness. Much ignorance prevails regarding religion.

#### Ignorance about religion

Do you harbour the belief that religion means suffering, inflicting pain on yourself? Just as the belief that happiness can be attained from external things is not true, so also the belief that one should suffer to become religious and attain happiness in another lifetime, is not true. 'Religion means suffering,' if that is your belief, you must correct it immediately, because in this way you will only create a society of masochists, rooted in sorrow. All your so called religious activities in life will revolve around unhappiness. To respect unhappiness can never be religion.

A fakir named Zusia was lying on his deathbed. Someone asked him, "Did you observe your austerities and practise your vows properly? Will you be able to face God?" He replied, "I know God very well. He is not a wicked person who will ask, 'How many days did you remain hungry?' He will ask, 'How happy were you? On how many occasions were you able to remain unaffected by situations, revelling in the bliss within?'"

For one who has found boundless joy within, thoughts of food and other things no longer

bother him. He is the one who practises true austerity. Appreciate such a practitioner of austerity, honour him with grand processions, prostrate yourself at his feet. Such a person can truly be called religious. But you worship an unhappy person and one who is unhappy, is not religious. Why then, do you honour such a person? In fact, he should be pitied. By praising those who are ignorant, you are exhibiting your own ignorance! By believing that those who make themselves and others unhappy are religious, you are associating religion with unhappiness and committing a grave mistake. That is why unhappiness is the goal of your life and unhappiness is where you end up.

Your false beliefs about religion are so strongly rooted that you are not willing to budge, even by an inch. You are willing to be unhappy, but not to change your perspective. You cannot see a religious person being joyful, nor can you accept that a joyful person is religious. You have linked religiousness with unhappiness. However, religion is undoubtedly the ultimate destroyer of all suffering. Religion is the art of being in a state of happiness. If you become religious in the true sense, you will inevitably become joyful. One whose life is full of joy is dear to God. Such a person remains happy in any situation. The characteristic of a happy person is contentment.

#### What is true religion?

Religion shows you a greater source of happiness. It tells you to dive deep within and know your True Self. This is not a difficult

task, in fact, it is very simple. If you ask a rose in full bloom whether the process of blooming was difficult, it will say, 'when I did not have to become a jasmine, why should it be difficult? I only had to bloom. There was joy in blooming and joy even after blooming.' Blooming is a natural phenomenon. How can that which is natural be difficult? Being natural is being normal, and being normal is always simple. Religion is to become steady in one's own nature. How can that be difficult?

Do not keep wandering outside aimlessly. Your treasure is hidden within you and yet you beg elsewhere. Your kingdom lies within and yet you look for riches outside. Just change the direction of your search, look within and your life will be revolutionised. Why is it that you never undertake the journey within? You wander far away and count misery. You make preparations to go to the moon and stars, but not within. You turn a blind eye to that which is close by. The Self is the closest, but you believe it to be very far. The first thing therefore, is to realise that it is the closest. Then efforts should be made to become steady in it.

When one's discriminative faculties are awakened and one sees that the external world cannot bring real joy, the inward journey begins. If you start the inward journey you will turn to your Self. And if you turn within, you will come close to that which will never leave you. Moreover, as you turn within, fountains of joy will spring forth. Not only will you be full of joy, you will also make the world joyous. The one who is happy also makes others happy. What else can he radiate but happiness?

If you are unhappy, then you have turned your back on God. The pursuit of religion is not escapism, is not cowardice, nor a matter of helplessness or weakness. If your heart overflows with joy, know that you are on the path of true religion and a religious person remains untouched, joyful and fragrant wherever he is!

### Love in Action

Bliss is what manifests in the heart and what

flows towards others, is love. Bliss is like the water-laden clouds and love is like the showers that quench others' thirst. So long as water remains in the sky, the earth's thirst cannot be satiated. Only when this water pours down as rain and reaches the ground, can it satisfy others' thirst.

Bliss is the Self. Love is the body. Bliss is formless. Love has a form. Bliss is an experience. Love is an expression. Bliss is unmanifest. Love is its manifest form. Bliss is the poetry in a poet's heart and love is the poem that is revealed through the lips.

Love means 'you' are more precious than 'me'. Hatred and passion mean the 'I' is important; life is self-centered - 'I alone am the centre of the world, and the whole world is for me alone.' In love 'I' is not important, 'I' dissolves and the other becomes significant. Love is the desire for benevolence - benevolence for all. Not merely wishing-well for others but translating it into action.

### Three Stages of Love

Love has three stages—realization, experience and flow. First understand at the level of intellect, then experience at the level of emotions and then its expression in the outside world. These are the three dimensions of love - thought, experience and expression. Let us take a closer look at each of these stages.

#### (1) Thinking about Love

The first stage is realization i.e. to understand love at the level of intellect. The whole universe is an integrated existence. Existence is unfragmented. Everything is linked. 'I am not an entity, separate from totality'. This is why love is of paramount importance. To understand its necessity and importance is essential.

#### (2) Experience of Love

Thinking about love is needed, but that alone is not enough. It is necessary to go through the experience of love. Love is not just a philosophical concept. It is an experience. Thinking and understanding that, 'Existence is one continuous chain' is essential, but this should also be experienced. Only when you



pass through this experience does that understanding become a living faith.

### (3) Expression of Love

Just as merely thinking is not sufficient, an experience by itself too is inadequate. The experience of love must find its expression in life. A truly religious life is one of love in action i.e. when, in every activity, sitting, standing or walking, there is a continuous flow of love. When love manifests in thoughts, as an experience and finally in all actions, then alone does it attain completeness. Everywhere, there is sorrow, suffering and distress. Thus, if love does not actively flow towards others, how can one ever experience non-duality or oneness?

### Love translated into compassion

There was once a saint in Japan. In the autumn of his life, he felt the urge to translate Buddhist scriptures from Pali to Japanese, for the benefit of the Japanese natives. This was an enormous task and demanded a great deal of both energy and finances. Nevertheless, he was determined to achieve his goal. He travelled to many places gathering the necessary funds. After ten years and much effort, he managed to collect the amount required to begin.

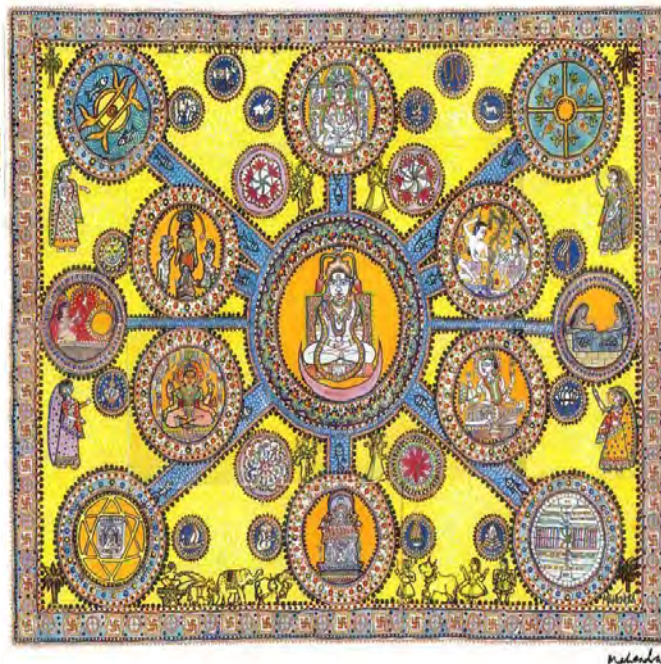
Just then, the region was struck by famine. His heart went out to the suffering masses and he offered all that he had collected towards famine relief. After this, for the second time, he began working relentlessly towards putting together the necessary resources. This continued for ten more years. As he was about to commence his work, floods hit the region, destroying almost everything. Unable to bear the misery of the people, as he had done earlier, he offered all that he had collected towards their relief.

The saint had now grown very old but, undeterred, yet again he set out to raise the necessary funds. He succeeded in this endeavor and was finally able to complete the translation. The text was published in Japanese. The words, 'Third Edition' were written on it, surprising the readers. The saint explained that the funds collected twice before had been given to charity as that was the

need of the hour. That too, he said was nothing but a translation of Lord's love! Though the first two editions were not published, they were still translations of the Lord's message.

Thus, it is in its expression that the process of love becomes complete. Expressing love is an essential step. Love in action does not mean just building hospitals, schools or cowsheds. Even moving a stone off the footpath or bringing a smile on one's face is also love in action. It is important that love is expressed. How much love and how it is expressed is secondary. One may not even have huge plans, but a small gesture is enough to fulfill the journey of love. Compassion for all beings, a sentiment of relieving others from their suffering, an auspicious desire for every soul's well-being and an act of kindness is enough. People are not looking for too much, they just need a hand to hold and a heart that cares.

May such love and compassion emerge in our hearts and in our conduct.





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## Mother's Day & The Feminist's Dilemma

Ari Solomon



Ari Solomon is the President and co-creator of the celebrated vegan candle line A Scent of Scandal®. After graduating from NYU's Tisch School of the Arts, Ari first worked as an actor in New York and Los Angeles, and later hosted the wildly popular ARI'S HOLLYWOOD UPDATE on Miami's Y-100FM. A prolific activist and writer for animal and human rights, Ari's letters have appeared in The New York Times, The Los Angeles Times, The Miami Herald, and The Advocate. He blogs regularly for The Huffington Post.



Natural behavior; shocker - animals love their kids just as much as we do.

I'm a proud feminist, as anyone who cares about the plight of women on our planet should be. In many parts of the world, women are still treated as property. They have few, if any, rights and are subject to exploitation, indignities, and violence on a daily basis. As we feminists struggle for an end to female oppression, we must also consider the females that we, ourselves, unknowingly oppress. Dairy cows, though not human, are perhaps the most horribly abused females on the planet. As we fight for human equality, should we not also concern ourselves with how we humans exploit female animals, specifically mothers?

If you think that question sounds crazy, it's likely because you, like most Americans, know little about what goes on in our nation's dairy farms. (Just last week, Mercy For Animals released this gruesome undercover

investigation from inside the E6 Cattle Co., a farm that raises calves to become dairy cows). You may think it's silly, even offensive, to compare the plight of female humans with that of another species, but keep an open mind as you read further. You may just be surprised.

Let's first begin with this: all dairy cows are female and have to be pregnant to produce milk. When stated, that fact may seem obvious, but it never occurs to most people that cows produce milk for the same reason all mammals do, to feed their babies. A cow's gestation period is actually the same as a human being's, nine months.

Since dairy cows are not afforded the natural act of mating with a bull, they are sent to an area of the farm called "the rape rack." No joke. There, a metal pipe is shoved inside their vaginas to deposit sperm. Once impregnated, a dairy cow lives in a stall where she can barely turn around. As her fetus grows, she starts producing milk. At this point, a cold mechanical pump is hooked to her udders several times a day to take the milk. On most farms, hormones are given to the cows to make them produce unnatural amounts. More milk = more money for the dairy farmer. This makes the cows' udders swell enormously, causing horrible pain and infection.

When a dairy cow gives birth, she is only allowed 24 hours with her newborn calf. After that, her baby is taken from her. If the baby is a female, she will most likely become a dairy



cow. If the baby is a male, he is sold to become veal. Yes, behind every carton of milk, and every block of cheese, is a veal calf. If you're buying dairy products, you're directly supporting the veal industry. Indeed, the veal industry couldn't exist without dairy cows.

Now, just in case you're unfamiliar with the practices of veal farms, here's a quick overview. Once veal calves are sold, at just a day or two old, they are chained inside a crate so small they can hardly move. And that's exactly the point, because the less they can move, the more tender their "meat" will be when they are slaughtered (between 8 and 14 weeks old). Veal calves are also fed an iron-deficient diet so their flesh will be white instead of red or pink. They are often seen licking the metal bars of their crates in search of the iron that would be abundant in their mother's milk.

Back on the dairy farm, mother cows cry, moan, and bellow for days, sometimes weeks, after their newborns are taken from them. Some have literally broken their necks trying to run after their children. One can only imagine the depression and distress of losing your baby. Since the cow is still producing milk for her calf, the dairy farmer continues to milk her. She will never know what it's like to nurse the child that lived in her womb for nine months. Instead, her milk will become butter, cheese, cream, and of course milk sold in markets. And when the dairy cow becomes too "spent" after four years of pregnancy after pregnancy to produce milk at sufficient quantities, she is rewarded with a trip to the slaughterhouse, where she will become hamburger. That's right, between almost all hamburger buns are the remains of America's spent dairy cows.

In case you'd like to see some of this (and much worse) for yourself, check out [this undercover investigation](#) carried out by PETA at a Land O'Lakes dairy supplier in Pennsylvania. When you're finished with that, mosey on over to [this undercover footage](#) shot by Mercy For Animals at the Conklin Dairy Farm in Ohio. Gives "I scream, you scream" a

whole new meaning when discussing ice cream.

Now, again, I know some may have a problem with comparisons between the suffering of animals and people. But what exclusive right do humans have to the mother-child bond? There is no sure way for us to know what a cow may feel for her newborn, but certainly we can all agree on something called a mother's instinct. We recognize it in all animals. If a cow's love is anything close to what a human mother feels for her baby, we can only imagine the emotional pain we are inflicting, and the injustice we are committing.



As feminists, should we not stand up for all females? Should we not cry out in protest when mothers, human or not, are so blatantly exploited?

Or should we remain silent in denial?

And for what good reason? There is no human dietary requirement for cow's milk. In fact, when you start to think about it, consuming cow's milk seems downright unnatural. Humans are the only mammals that drink milk past childhood, and we're the only species that drinks the milk of another species. Many recent studies now also show that milk may be detrimental to our health. For not only are a substantial number of Americans either lactose intolerant or allergic to milk, but what's worse is that casein, an animal protein abundant in milk, has been proven to be a powerful carcinogen.

And remember all that talk about calcium and how milk is good for your bones? Well, it's true that milk does contain around 300 milligrams of calcium per glass, but that's only

because dairy farmers nowadays administer calcium supplements to their cows. You see, cows would naturally eat grass, which contains calcium (as do all green leafy vegetables), but since dairy cows are now primarily fed corn, farmers have to add calcium to their feed, fortifying it, so their milk contains adequate amounts. It should be noted that for all the calcium hype, a cup of collard greens contains even more calcium than a glass of cow's milk and a glass of fortified rice or soy milk matches the calcium content of cow's milk exactly.



Today there are amazing alternatives to cow's milk: almond milk, soy milk, hazelnut milk, oat milk, hemp milk, rice milk, etc. And there are numerous fantastic butter and cheese substitutes. Many luminaries through the ages, from Pythagoras to da Vinci to Tolstoy, have reflected on how our treatment of

animals influences our treatment of our fellow human beings. Is it just a coincidence that a world that blindly exploits female animals also often turns a blind eye to the exploitation, suffering, and oppression of women? Isn't it time we show compassion to all females, to all mothers, even outside our species?

### મૈત્રી ભાવનું પવિત્ર ઝરણું - "ચિત્રભાનુ"

મૈત્રી ભાવનું પવિત્ર ઝરણું મુજ હૈયામાં વહ્યાં કરે,  
શુભ થાયો આ સકલ વિશ્વનું એવી ભાવના નિત્ય રહે.

ગુણથી ભરેલા ગુણીજન દેખી, હૈયું મારું નૃત્ય કરે,  
એ સંતોનાં ચરણકમળમાં મુજ જીવનનું અર્ધ્ય રહે,

દીનદુઃખી ને ધર્મવિહોણા, દેખી દિલમાં દર્દ રહે,  
કરુણાભીની આંખોમાંથી અશ્રુનો શુભ સ્રોત વહે  
મૈત્રી ભાવનું...

માર્ગ ભૂલેલાં જીવનપથિકને માર્ગ ચીંધવા ઊભો રહું,  
કરે ઉપેક્ષા એ મારગની તો વે સમતા ચિત્ત ધરું,

"ચિત્રભાનુ"ની ધર્મ ભાવના, હૈયે સૌ માનવ લાવે,  
વેરઝેરનાં પાપ તજીને મંગળ ગીતો એ ગાવે  
મૈત્રી ભાવનું...

મૈત્રી ભાવનું પવિત્ર ઝરણું મુજ હૈયામાં વહ્યા કરે,  
શુભ થાયો આ સકલ વિશ્વનું એવી ભાવના નિત્ય રહે



*Best wishes for  
grand success  
of 2011  
JAINA  
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from Well Wisher*

Oh: Mortal being! be free from fear and you let others be free from fear. In this transitory world, why do you indulge in himsa? (Saman Suttam - Verse 159)



## समाज का आधार : सहयोग का व्यवहार

### डॉ. मदनकुमारी पोकेर्णा



Dr. Mrs. Madan Devi Pokerna of Hyderabad, India, was lecturer in Hindi. She was editor of two periodicals and has written books and translations. She has received numerous appreciation certificates (>30) for her contribution as writer, editor and social worker and as active member in many religious and social institutions.

Her article discusses jain principles "Parasparopagraha Jivanam" that in nature each life helps live (support) the other and "Anekant" or multiplicity of views which fosters coexistence there by reducing violent and aggressive practices. This will lead to secure existence and the development of mankind.

“परस्परपग्रहो जीवनाम्” जैन धर्म का महत्वपूर्ण सूत्र है। अर्थात् एक दूसरे का सहारा – यह प्रकृति का, जीव का, सृष्टि का अटल नियम है। संसारी अवस्था के जीव का उपयोग शुभ और अशुभ कर्मों पर केन्द्रित होता है। संसार में परस्पर उपग्रह के कई माध्यम संभव हैं। जैसे – अपने अधिकार की वस्तुएँ दूसरों को देना, विचारों का आदान प्रदान करना, विषादपूर्ण मनःस्थिति में सांत्वना देना, हित कार्यों में प्रवृत्ति का उपदेश आदि सभी उपग्रह मनुष्य द्वारा संपादित हैं।

प्रकृति की ओर नज़र डालें तो जल, वनस्पति जैसे एकेन्द्रिय जीव से लेकर पशुपक्षी आदि पंचोन्द्रिय जीव भी ‘परस्परपग्रह’ सिद्धान्त को फलीभूत करते हैं। पशु-पक्षी वृक्ष के फल-फूल, पत्ते बीज खाकर उदरपूर्ति करते तो मल के माध्यम से अन्यत्र बीज त्यागकर वृक्ष संतति प्रसार का अवसर प्रदान करते हैं। पंचेन्द्रिय प्राणी कार्बन डाईआक्साईड का निष्कासन कर पेड़ पौधों को जीवन प्रदान करते हैं तो पेड़ पौधे आक्सीजन छोड़कर प्राणियों के जीवित रहने में सहयोग करते हैं।

एक दूसरे के सहारे को लेकर कोई विरोध नहीं उपजा, विरोध इसलिये उपजा कि सह अस्तित्व के नियम को भूला दिया गया। समाज

शास्त्रीयों ने घोषणा की कि जीवन के लिए संघर्ष अनिवार्य है। विरोधी युगल (जोड़ी) साथ रह सकते – इस नियम के आँखों से ओझल होते ही, मनुष्य भटक गया।

जब आदमी समन्वय की चेतना से समाधान खोजता है, तो कठिन कार्य भी सरल बन जाता है। कोई भी समस्या हो, समाधान हो सकता है। हम अपने हाथ को ही देखें। चार उंगलियों के विरुद्ध अंगूठा है। दोनों आमने – सामने विरुद्ध दिशा में हैं। संपूर्ण मानवजाति का विकास इसी विरोध के आधार पर ही हुआ है। कल्पना करें – अंगूठा और उंगलियाँ एक कतार में ही होती? मनुष्य जाति का विकास होता? अंगूठा – उंगलियों के विरुद्ध दिशा में रहने के कारण ही लिपि, चित्रकारिता, शिल्प आदि कलाओं का विकास हुआ। इन में भिन्नता है, पर हम समन्वय करना जानते हैं, अतः कोई टकराव नहीं होता। दोनों परस्पर मिलकर सामंजस्य स्थापित करते ही हैं।

प्रश्न उठता है समन्वय की चेतना का विकास कैसे हो? क्योंकि जो अपने स्वार्थ, मान्यता और असहिष्णुता – इन तीन वृत्तियों पर शासन करता है, उसमें समन्वय का विकास होता है। जिस व्यक्ति में अपनी मान्यता के प्रति आग्रह है, स्वार्थ की प्रबलता है और जो असहिष्णु (सहन न करनेवाला व्यक्ति) है,

वह समन्वय की चेतना को जागृत नहीं कर सकता । स्वार्थ का भी समीकरण करना होता है।

एक घटना द्रष्टव्य है । उदाहरण है । एक कुम्हार (Pot Maker) के दो बेटियाँ थीं । एक का विवाह किसान परिवार में हुआ । दूसरी बेटी का विवाह कुम्हार परिवार में हुआ । एक दिन पिता अपनी पुत्रीयों की कुशलक्षेम जानने उनके पास गया । पहले बड़ी पुत्री जो किसान के घर ब्याही थी, उसके घर गया । लडकी ने पिता से चिंतित स्वर में कहा – “देखिये पिताजी, बड़ी मुसीबत है । खेत बो दिये गये हैं – परंतु बरसात के आसार ही दिखाई नहीं दे रहे । यदि समय पर वर्षा न हुई तो बीज भी नष्ट हो जायेंगे । आप कृपया मेरे लिए प्रार्थना करें कि वर्षा हो ।”

पिता दूसरी बेटी के घर गया । कुशलक्षेम के बाद लडकी ने अपनी चिंता प्रकट की – “पिताजी, आज ही मैंने कच्चे बर्तनों को पकाने के लिए आंवा (मिट्टी के बर्तनों को पक्का करने की भट्टी) सुलगाया है, और काले बादल छा गये । यदि बरसात हुई तो मेरा बड़ा नुकसान होगा । पिताजी, आप मेरे लिए प्रार्थना कीजिए ।” अब पिताजी क्या करें ? किसके कल्याण की कामना करें ?

बहुत सोच विचार कर पिताजी ने अपनी बड़ी बेटी से जो किसान के घर ब्याही थी कहा – “वर्षा हो जाए अच्छी फसल हो गयी तो आधी छोटी बहन को दे देना ।” उसने मान लिया । तब छोटी बेटी जो कुम्हार के घर ब्याही गई थी से कहा – “ यदि आंवा ठीक से पक जाए (अर्थात् पानी ना आए और भट्टी ठीक से बर्तन पका दे) तो आधा लाभ अपनी बड़ी बहन को दे देना ।” उसने स्वीकार कर लिया । यह समीकरण होने पर दोनों बहनें प्रसन्न हो गईं ।

प्रत्येक पदार्थ अपने प्रतिपक्ष से जुड़ा है । विरोधी प्रवृत्तियाँ, विरोधी प्रचार हैं । प्रत्येक व्यक्ति का सोच है – वह सही है, वह चाहता जैसे वह बोले, चले, सब वैसे ही सोचें, बोलें, चलें । परंतु ऐसा होता नहीं है । परस्पर विरोधी प्रवृत्तियाँ होती, विचार होते, विरोधी स्वभाव, आदतें होतीं, परिणाम संघर्ष, टक्कर, लडाइयाँ होती हैं ।

छोटे छोटे कारणों से संसार में महायुद्ध (World War) हुए हैं । थोड़ी सी ज़मीन, सुंदर स्त्री, तिरस्कारयुक्त वचन मात्र के कारण घोर नरसंहार हुआ । विरोध सह ना सके । क्या ऐसा मार्ग भी है जिससे हम विरोधों के बीच रहते हुए अभेद का जीवन जी सकें ? अनेकांत के सिद्धांत ने इस प्रश्न का उत्तर देने की खोज की – और वह मार्ग है – सहअस्तित्व का ।

आज राजनीति के क्षेत्र में सहअस्तित्व पर बहुत बल दिया गया है । को-एक्झिस्टन्स का सिद्धांत महत्वपूर्ण माना जाता है । राजनीति के मंच से घोषणा की गई कि सबको सहअस्तित्व के सिद्धांत को महत्व देते हुए व्यवहार करना चाहिए । सब साथ-साथ रह सकते हैं । राष्ट्र संघ जैसे संगठनों में समाजवादी संगठन का प्रतिनिधित्व होता है, तो पूंजीवादी संगठन का भी प्रतिनिधित्व होता है । सह अस्तित्व की घोषणा राजनैतिक क्षेत्र में नई है, किन्तु प्राकृतिक नियमों के आधार पर यह अति प्राचीन सिद्धांत है ।

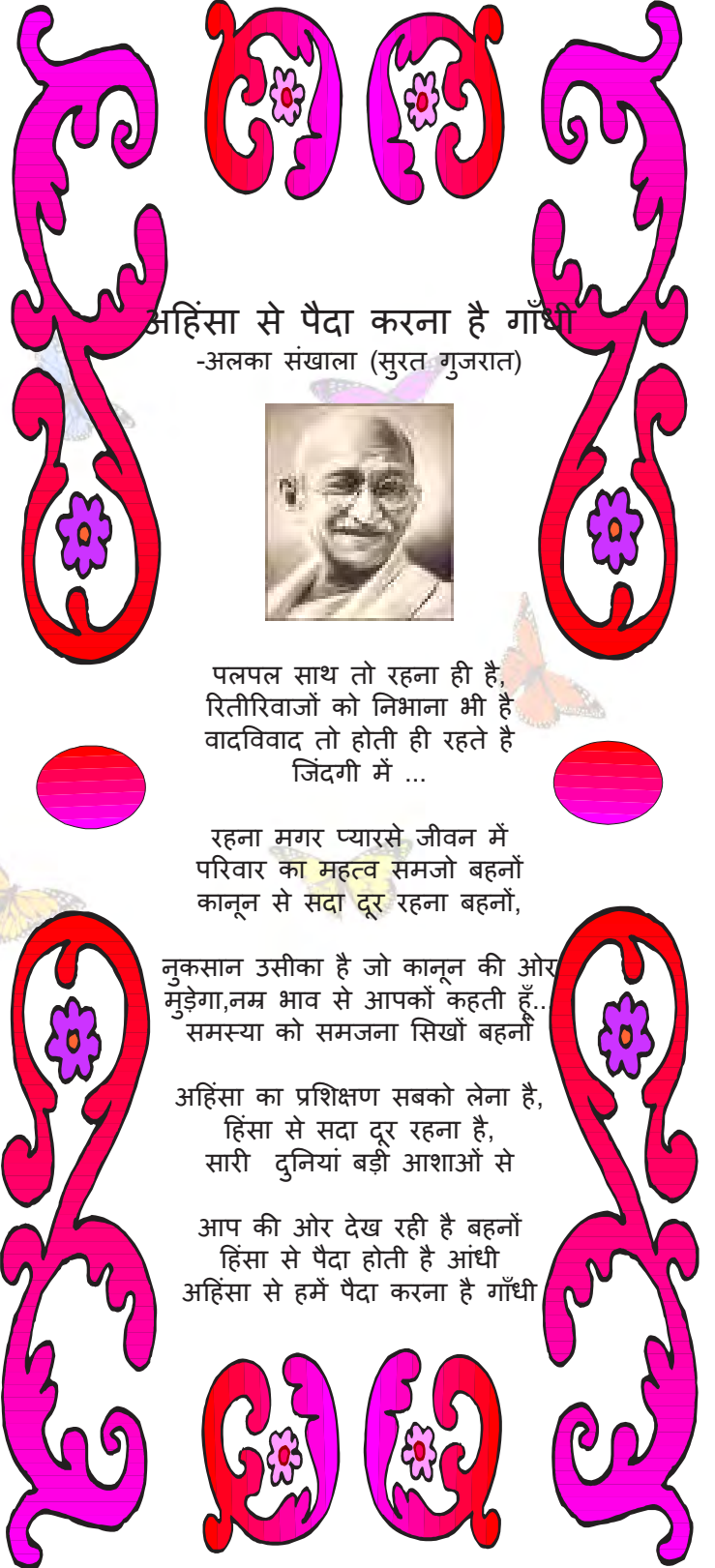
प्राणी जगत में मात्र मानव ही एक ऐसा प्राणी है जो समाज बनाकर रहता है । जानवर समूह में रहते किन्तु नियमों से अनुशासित समाज में नहीं रहते, न ही आपस में रिश्ते बनाते हैं । सहयोग की भावना समाज का प्राण है । दूसरों की मदद करना ही स्वयं के लिए मदद प्राप्त करने का मार्ग है । दुनिया में ऐसा कोई आदमी नहीं जिसे कभी दूसरों की ज़रूरत ही न पड़े । यह परस्पर सापेक्षता ही “परस्परपग्रहो जीवनाम्” कथन की सार्थकता सिद्ध करती है ।

परस्परपग्रह सिद्धांत के द्वारा जैनदर्शन में मनुष्यों की पारस्परिक सहानुभूति या दया को महत्व दिया गया है। आज के समाज की यह प्रथम आवश्यकता है। शिक्षा के द्वारा प्रत्येक क्षेत्र में प्रतिस्पर्धा बढ़ती जा रही है। यह प्रतिस्पर्धा दूसरे से अपने को श्रेष्ठ साबित करने की प्रवृत्ति को जन्म दे रही है। इस प्रवृत्ति के कारण एक व्यक्ति से दूसरे व्यक्ति के प्रति प्रेम का व्यवहार समाप्त हो रहा है, और उसका स्थान ईर्ष्या, द्वेष, घृणा ले रहे हैं। और परिणाम स्वरूप आतंकवाद, जातिवाद, संप्रदायवाद, हत्या, चोरी न जाने किन-किन रूपों में हमारे सामने आ रहे हैं, जो मानव समाज के आधारभूत सिद्धांतों को खंडित कर रहे हैं।

सामंजस्य की सबसे बड़ी बाधा हओ आग्रही मनोवृत्ति, मिथ्या द्रष्टिकोण। भगवान महावीर के अनेकांत की प्रथम घोषणा है – 'सत्य के ठेकेदार' मत बनो। दूसरे के विचारों के आधार को देखो, सत्य को समझो, अवकाश दो, आग्रह-चेतना कमजोर हो जायेगी और जहाँ आग्रह नहीं वहाँ समस्या भी नहीं रहेगी।

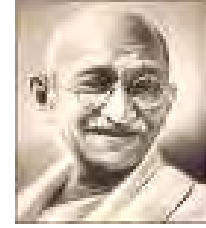
मनुष्य कोई ईंट नहीं है, जिसे एक सांचे में ढालकर हजारों एक जैसे बनाये जा सके। चेतनायुक्त प्राणी है, चिंतन है, स्मृति है, कल्पना है, कुछ नया करने की उमंग है। सबका अपना अपना द्रष्टिकोण है। विचार-भेद शत्रुता का नहीं अपितु मनुष्य की स्वतंत्रता का सबसे बड़ा लक्षण है। विचार नहीं मिलते उनके साथ कैसे रहें? इसके लिए प्रशिक्षण की आवश्यकता है। सकारात्मक रवैया अपनाने पर सत्य शिवम् सुंदरम् की त्रिवेणी प्रवाहित होगी। व्यक्ति स्वयं जीवन यापन करे साथ ही दूसरों को सहयोग देते परम संतोष को प्राप्त करे – यही हमारा ध्येय रहे।

मानव समाज का लक्ष्य यही है कि वे समूह में रहकर एक दूसरे के अस्तित्व की रक्षा करते, एक दूसरे के सहयोग से अपना विकास करे, अपना निर्माण करे।



अहिंसा से पैदा करना है गाँधी

-अलका संखाला (सुरत गुजरात)



पलपल साथ तो रहना ही है,  
रितीरिवाजों को निभाना भी है  
वादविवाद तो होती ही रहते है  
जिंदगी में ...

रहना मगर प्यारसे जीवन में  
परिवार का महत्व समजो बहनों  
कानून से सदा दूर रहना बहनों,

नुकसान उसीका है जो कानून की ओर  
मुड़ेगा, नम्र भाव से आपको कहती हूँ...  
समस्या को समजना सिखो बहनों

अहिंसा का प्रशिक्षण सबको लेना है,  
हिंसा से सदा दूर रहना है,  
सारी दुनियां बड़ी आशाओं से

आप की ओर देख रही है बहनों  
हिंसा से पैदा होती है आंधी  
अहिंसा से हमें पैदा करना है गाँधी





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## Congratulation and best wishes

to

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**16<sup>th</sup> Biennial Convention - July 2011**

**Jain Society of Metropolitan Washington**

**Background:** Jain Society was established in March 1980.

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

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

**Activities:**

- Regular religious classes on Sundays: 6 levels for children & for Adults
- Celebration of Jain holy days (Mahavir Jayanti, Paryushan Parva, etc)
- Speeches by Jain spiritual leaders and Jain scholars.
- Youth activities in junction with national umbrella youth organization.
- (YJA) for establishing a network to share Jain principles & heritage.
- Celebration of Ahimsa Day on Thanksgiving Day.
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# The Seven Greatest Gifts

Samani Akshay Pragya



Samani Akshay Pragya is a Jain nun, a disciple of His Holiness Acharya Mahapragyaji. She has M.A. (Jainology) and specializes in Yoga, Meditation, Jain Philosophy, Science of Living and Non-Violence. She has served in the management of JVB India.

In this article, Samaniji has shown that besides monetary gifts, the seven greatest gifts to help others live are listening, not hurting, showing gratitude, humility, compassion / kindness, forgiveness and helping improve quality of their life.

It was a pleasant day in a small, quiet village. Everyone was enjoying the weekend by taking part in outdoor festivities. Eleven year old Sumit was sitting next to his grandpa in the park enjoying the stories and wisdom that were always in abundance.

During their conversation, Sumit became curious about a thought that came to his mind. Sumit asked, "Grandpa, why should we feel obliged to help others who are not in our family?" Grandpa replied with a smile, "Good question my son. Let us seek to imagine all human beings in the world standing in a big circle and holding the hands of each other, one by one...connected. This example is to show how we all are intertwined and interdependent. We all need support from each other in order to improve our lives, whether the support is direct or indirect."

Sumit continued, "Well, tell me this Grandpa. If I do not have money like others might have, can I still be of help to others?" "Of course my son..." Grandpa continued, "Money is just one of the means used to be of help by those who can do so. There are numerous ways to help where money is secondary to the effort put forward. More so, helping others does not necessarily mean volunteering with an organization or group of people. Helping others means to give of yourself selflessly to those in need - including your family, friends, society, country and the entire world - for a peaceful and happy life. If you can make a difference in the life of even just one person, this is a noble contribution.

One can offer physical help as well as mental, emotional and spiritual guidance. When you help to improve the quality of a life, this help

is not only for this life but for several lives beyond the present."

Sumit exclaimed, "It's amazing grandpa to know the many ways to be of help to others. I am curious to know more."

Grandpa replied with showering his affection, "My son, today I would like to give you the seven greatest gifts. These are gifts that will bring happiness and bliss to anyone who is open to receive them."

## 1. The gift of listening:

Your time is a precious gift for someone in need. Many people have incredible emotional pain. Likely, there is no one in their life who they trust or even to simply to talk with. If you spend some time patiently listening to the feelings of such people, whoever they may be, you are giving them hope, encouragement, and a new way of life. This would be a great benefit especially for the elderly who would enjoy the company and attention. This gift would assure that no parent would die sad and alone. Keep your eyes open for those who are in need in this way and be ready to give of yourself.

## 2. The gift of Gratitude:

Each day offers a reason for gratitude. Nothing in life should be taken for granted. The more you think about it, the more reasons you will find to feel gratitude. Look no further than in your own family. Day in and day out you are the receiver of many





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\*\*\*\*\*

*Swatantra  
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efforts – both big and small – from your family that you take for granted. How many times do you show gratitude from the heart and say thank you to the people around you. The feeling of gratitude is the natural expression of love. It brings closeness in interrelations and this gift can heal mis-communications and misunderstandings.

### 3. **The gift of not hurting:**

Not being hurtful by any means - thoughts, words or behavior - is the brilliant gift to any human being. As lord Mahavir said, "Savve pana suhpadisaya, duhpadikula". It means Happiness is dear to all living beings, not misery. Taking a resolution - I will not hurt anyone by getting angry, abusing, criticizing, gossiping, complaining or inflicting any negative act – will cheer up the life of others. Our list of complaints can make life miserable for ourselves and of others as well. Remember, not hurting for the small issues can become a big help.

### 4. **The gift of Humbleness:**

Once it was asked of Bhagwan Mahavir, "O lord! What is the root of spirituality?" Bhagwan Mahavir replied, "Humility". Your humility should be your identity, not the ego. Staying away from 'I' and 'mine' is the true spirituality. Humbleness means giving respect to others, giving credit to others. When you share the credit you get respect and success. The traits of the humble person are highly valued and are looked upon in a positive way. Being humble means focusing on others; not on yourself. Your humbleness can help people to elevate their self-esteem, dignity and value. Arrogance breaks the heart while modesty connects the heart. If you are humble, people will see you as approachable and would not hesitate to ask you for any help.

### 5. **The gift of forgiveness:**

"If we really want to love we must learn how to forgive" – A true saying of Mother Teresa inspires us to develop the attitude of forgiveness. Forgiveness is a gift you give to yourself and others as well. Forgiveness means replacing your anger, resentment, hatred with love. This positive transformation will help others to transform those who have hurt you and you will definitely benefit from releasing the negative energy of enmity.

### 6. **The gift of quality of life:**

You can help someone to improve the quality of their life. If someone is addicted to drugs, cigarette, or alcohol, reach out to them to offer help in quitting these vices. This will be a step in the direction of making their life bright and peaceful. Help people any way you can to come out of depression, anxiety, worry, or other maladies. Help someone with your noble thoughts and solutions which can take their pain away. Help people to develop a spiritual consciousness. When you can help to cultivate a higher quality of life in others, life becomes even more beautiful and magnificent within yourself.

### 7. **The gift of compassion:**

Compassion is kindness, empathy and the ability to put yourself - as best as possible - into another persons circumstance to access the situation properly. To have compassion means to feel what others are feeling, may it be human beings, animals or the environment. Bhagwan Mahavir said, "Aay-tule payaasu" , which means, consider all living beings as yourself. All human beings are equally responsible to take care of others. If we develop this attitude, then there would be no discrimination in the society. According to University of Wisconsin-Madison researchers, the ancient technique of



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meditation can make a person more empathetic to other peoples' mental states. Let us develop our meditative abilities further so that we feel what others feel.

These seven virtues are the greatest gifts you can ever attain or give to others. If you are always conscious of living with these virtues, you can be of value everyone around you – yourself included. You can share yourself with

others through the way they see you live your life. First and foremost, develop a life that radiates positive energy so that you can ignite the same energy in others. Share your gift of being positive and helpful with those who are near and dear to you. Once this is accomplished, you can move forward to be a benefit to the larger society in a meaningful sense.

### Beautiful letter

Beautiful letter written by a father to his son. This applies to daughters too. Use this in your teachings to your children. Following is a letter to his son from a renown Hong Kong TV broadcaster cum Child Psychologist. The words are actually applicable to all of us, young or old, children or parents.!

1. Do not bear grudge towards those who are not good to you. No one has the responsibility of treating you well, except your mother and I. To those who are good to you, you have to treasure it and be thankful, and ALSO you have to be cautious, because, everyone has a motive for every move. When a person is good to you, it does not mean he really likes you. You have to be careful, don't hastily regard him as a real friend.
2. No one is indispensable, nothing in the world that you must possess. Once you understand this idea, it would be easier for you to go through life when people around you don't want you anymore, or when you lose what/who you love most.
3. Life is short. When you waste your life today, tomorrow you would find that life is leaving you. The earlier you treasure your life, the better you enjoy life.
4. Love is but a transient feeling, and this feeling would fade with time and with one's mood. If your so called loved one leaves you, be patient, time will wash away your aches and sadness. Don't over exaggerate the beauty and sweetness of love, and don't over exaggerate the sadness of falling out of love.
5. A lot of successful people did not receive a good education, that does not mean that you can be successful by not studying hard! Whatever knowledge you gain is your weapon in life. One can go from rags to riches, but one has to start from some rags!
6. I do not expect you to financially support me when I am old, neither would I financially support your whole life. My responsibility as a supporter ends when you are grown up. After that, you decide whether you want to travel in a public transport or in your limousine, whether rich or poor.
7. You honour your words, but don't expect others to be so. You can be good to people, but don't expect people to be good to you. If you don't understand this, you would end up with unnecessary troubles.
8. I have bought lotteries for umpteen years, but I never strike any prize. That shows if you want to be rich, you have to work hard! There is no free lunch!
9. No matter how much time I have with you, let's treasure the time we have together. We do not know if we would meet again in our next life.

Your Dad

<http://www.nidokidos.org/beautiful-letter-written-by-a-father-to-his-son-t48991.html>



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# Religions of India

## Deesha Desai



Deesha Desai is a 7<sup>th</sup> grade student in Beaumont, TX. India is religiously and culturally diverse country. Although the religions are truly not that different from each other, misunderstanding about the beliefs of the other religions has often led to religious tensions and violence. They all guide followers towards eternal peace, universal love and infinite happiness, and show us how to Live and Help Other's Live.

### Hinduism:

- It is one of the world's oldest living religions and believes God is the creator of the universe. It has no beginning as it predates recorded history.
- The supreme Gods are Brahma, Vishnu, and Shiva.
- The ultimate goal of Hinduism is Moksha which grants permanent liberation from the cycle of rebirth.
- The four main sects are Shaivism (follower of Shiva), Shaktism (Follower of Shakti), Vaishnavism (follower of Vishnu) and Liberalism (Follower of Brahman).
- Hindu scriptures are the Vedas, Gita, Upanishadas, and Purana.
- Each soul is free to find his own way to liberation by following the path of devotion (Bhakti Yoga), path of knowledge (Jnan Yoga), path of yoga and meditation (Raja Yoga), and path of selfless service (Karma Yoga).
- Hinduism believes in philosophy of karma, rebirth, and immortality of Soul. Karma is the law of cause and effect by which each individual creates his own destiny by his thoughts, words,

and deeds. The soul reincarnates, evolving through many births until all karma has been resolved.

- The most important symbol of Hinduism is OM. The word OM represents the power responsible for creation and

development of this universe, which is God.

### Buddhism:

- It is founded about 2500 years ago in India by Gautama Siddhartha (Buddha).
- Buddhism does not believe in a creator God, so it has no union with God.
- The ultimate goal of Buddhism is Nirvana which is synonymous with a release from the bonds of desire, ego, suffering, and rebirth.
- The two main sects are Theravada and Mahayana.
- Tripitaka is a major scripture for the Theravada sects, and Sutras is a major scripture for the Mahayana sects.
- Buddha's teachings contain 4 noble truths; suffering, cause of suffering, cessation of suffering, the path to end suffering by practicing Right Belief, Right Thought, Right Action, Right Livelihood, Right Speech, Right Effort, Right Mindfulness, Right Meditation.
- Dharma (the path), Karma (cause and effect), Reincarnation, Sangh (unity of seekers), and the passage on Earth are an opportunity to end the cycle of birth and death.
- The most important symbol of Buddhism is Dharma Chakra or the Wheel of the Law. The wheel signifies the circle of births and deaths due to karma. The hub of the wheel represents the three causes of pain: ill will, ignorance, and lust. The eight

spokes of the wheel represent the eightfold path.

### **Jainism:**

- It is one of the world's oldest living religions. It has no beginning and it predates recorded history based upon religious scriptures.
- In Jainism there is no creator God, so it has no union with God.
- The ultimate goal of Jainism is Moksha or Liberation or to become a perfected soul known as Siddha or God.
- The two main sects are Digambar (sky clad) and Shvetambar (white cloth).
- The main scriptures are Jain Agam Sutras.
- About 2500 years ago Lord Mahavir, the 24<sup>th</sup> and the last Tirthankar of this era revived the Jain philosophy that was preached by 23 Tirthankars before him. Jainism places great stress on Non-Violence, multiplicity of views, Non-Possessiveness, penance, yoga, and monasticism to achieve liberation.
- Our actions of body, mind and speech bind us with Karma. Moksha is attained when all layers of Karma are removed. Moksha is defined as liberation, an endless calm, freedom from desire and ego, and freedom from cycle of rebirth.
- The most important symbol of Jainism is the "palm of a hand" and it means "do not be afraid". Life is driven by karmic bondage.

### **Sikhism:**

- It is founded about 500 years again in Punjab, India by Guru Nanak.
- The ultimate goal of Sikhism is in Moksha or salvation which is a union with God.
- The main sects are Khalsa, Ram Raiyas, Mandharis and Nirankaris.

- The main scripture is "Adi Granth"
- To lead humans to the goal of Moksha, Sikhism follows a path of Japa and hymns.
- The word Sikhism is derived from Sikka meaning disciple. The movement was founded by Guru Nanak who sought reconciliation of the Hindu and Muslim faiths in a middle path that embraced both.
- Sikh gurus adopt five symbols: wear white cloths (Purity), keep sword (Bravery) wear Iron bracelet (Morality), never cut hair and beard (Renunciation) and keep comb in hair (Cleanliness).
- The most important symbols of Sikhism are swords, shield and dagger. They represent the martial spirit of the community.

### **Christianity:**

- It is founded about 2000 years ago.
- Christianity is based on the teachings of Jesus Christ, believed to be the son of God.
- The ultimate goal of Christianity is eternal life with God in heaven.
- The main sects are Roman Catholic, Easter Orthodox and Protestant. Protestant has 2000 smaller sects, like Lutherans, Presbyterians, Baptists, Methodists, etc
- The main scripture is Bible which consists of Old Testament and New Testament.
- Christianity places stress on acceptance of Jesus as God and Savior, on good conduct, compassion and Service to humanity, faith and preparation for final judgment.
- The soul is embodied for a single lifetime and upon death, enters heaven or hell according to its earthly actions



and its acceptance of the Christian faith.

- The most important symbol of Christianity is the cross. Jesus Christ died on a cross to save humankind.

### **Islam:**

- It is founded about 1400 years ago in Arabia by Prophet Mohammed.
- Allah (means God in Arabic) is the supreme creator and sustainer. Total submission to Allah is the path to Salvation and those who submit are called Muslims.
- The ultimate goal of Islam is to enjoy eternal life, both physical and spiritual in heaven with Allah.
- The main sects in Islam are the Sunnis (political successors of Mohammed) and the Shi'ites (family successors of Mohammed).
- The main scripture is Quran written in Arabic.
- Islam is based on five pillars: faith in Allah, ritual prayers five times a day, charity thru alms giving, fasting and pilgrimage to the holy city Mecca.
- The most important symbol of Islam is a moon with stars. It means that it gives cool light to the traveler through life and guides him towards Allah.

Every religion essentially conveys the same message; how to live and help others live by practicing and understanding the teachings of God/ Tirthankars/ Allah/ Christ.

Yet, we as the people of the world still manage to fight, and even kill, in the name of God! We should strive to focus on the positive qualities and similarities between all people and religions, and to fill the world with the love that every religion promotes!

## એજ લક્ષ્ય..

પ્રભુ દરસની પ્યાસ વધી  
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## Live And Help Live

Shri Charukeerthi Bhattaraka Panditacharyavarya Maha Swamiji



Bhattarakji was designated as religious head of the Main Mutt Moodbidri in 1999. He received a post graduate degree in Economics and honorary doctorates. Swamiji is involved in cultural, social and religious activities, has received many awards and represented Jainism in national and international conferences.

Knowledge of the differences of souls is important to understanding their happiness, misery and relationships. Souls do not need relationships with other souls and real happiness comes only by getting rid of it. Practice of aparigraha fosters the principle of live and help live.

### Discernment of the Difference of Souls in the World

The profound answer Bhagwaan Lord Mahaveera Swami gave in response to the question of Ganadhara:

Being born as humans, we have to discern the difference among souls. One who has got this discernment is the wise one. By knowing the difference among souls, one can know their states of being, that is, their happiness and misery. Only upon understanding that one's own happiness and misery are the same as the happiness and misery of all souls, one gets to understand that one should not cause injury to other beings.

A lot of difference is seen among souls. This difference proceeds from kind or nature. Difference of nature can be seen among humans, as well as among other animals. It can be seen among amphibians like crocodiles, and also among frogs, cocks, serpents, cows, buffalo, goats and sheep.

No one would agree to see the humankind as just one kind. Even if the law states that all humans are of one kind, society wouldn't concur with it. There is difference of kind in rice, wheat and other cereals and pulses. Difference of kind can be seen among vegetables, fruits and flowers also. Difference of kind is to be detected among plants, trees, creepers and grass. Man-made things also have their differences in kind. Except man-made things, difference of souls and difference of kind are natural use for this difference. Instrumental actions (dravya karma), emotional actions (bhava karma) and physical

actions (shareera karma) of souls are the cause for the difference. These are the vice and virtue of souls. We deny all this though we witness to it all along life. We have to make out ourselves as ignorant as long as we do not see the difference among souls.

To get rid of ignorance it is necessary to discern the difference of souls. One becomes an ideal house-holder by knowing the difference among souls, understanding the cause of their happiness and misery and such things. Man ought to know the parameters of a happy life.

We see relationship occurring between one soul and another—like husband and wife, father and mother, children and grandchildren, and servants. As love, hatred and such sensibilities occur among relatives, friends and foes, and also in our dealings with animals, man gets into such relationships. This relationship is not limited to just one birth. Relationship proceeds right from the beginning, from time immemorial. Tendency for relationships has no break whatsoever.

From experience we see that relationships occur by means of marriage, herd instinct, seclusion, mutual help, love, infatuation, hatred, rivalry, happiness, misery, pleasure and so on. This culture of relationship is not of recent origin. It comes from the very beginning. No one gets to understand this. Therefore people take it that relationships are accidental and happiness and misery accrue from them. The ignorant souls are not on to reality. Souls get to relate to other souls by virtue of their ingrained virtue and vice. We get to relate to virtuous souls by virtue of our



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ingrained virtue. We get to relate to bad people by virtue of our accumulated vice.

Which means each soul is responsible for his or her relationships. All the souls are responsible for their own destiny. To get rid of the ingrained relationships among souls, one must put an end to qualities like love, attraction, hatred and rivalry. As long as souls do not leave these qualities relationships are not cut off.

From the viewpoint of the soul, no soul is in need of relationships with other souls. Relationships only replenish mundane life (samsara), do not reduce it. As per the Sutra, "*parasparopagraho jivanam*", in Thathwartha Sutra (5. 21), favor and disfavor occur among souls in the world. Though this is quite natural, real happiness and eternal happiness come only by getting rid of it. Therefore it is necessary to know how relationships occur among souls.



### Live and Help Live

Lord Mahaveera opposed accumulation of wealth. Each person should keep only as much as necessary for him and give away surplus wealth to society. He called it "*Parigraha Parimana Vrata*" or "*Aparigraha Vrata*".

The five sensibilities of Aparigraha Mahavratha are: There are unlimited things in the world. Some of them are pleasant and some, unpleasant. Pleasant things attract love and unpleasant things, hatred. It is because of love and hatred that people tend to own or disown things. Therefore in the matter of "*Aparigraha Mahavratha*" one must leave love which causes attraction to pleasant things and

hatred which causes aversion to unpleasant things. By leaving both love and hatred, attraction and aversion, one gets above the tendency to own or renounce things.

This is compulsory for Jains. This prevented encroachment of properties in society due to greed. Because of the teaching of Lord Mahaveera, kings stopped attacking other kings and annexing their kingdoms. The rivalry and tension among kingdoms vanished.

Not only Jains but other religionists also followed Lord Mahaveera's teaching. For example kings of other religions like Ardhak of Iran, Udayan of present day Pakistan, Sultan Dara Sha and many others gave precedence to Lord Mahaveera's teaching in their kingdoms. The inspiration for Koutilya's Artha Shashtra is the "*Pancha Anuvratas*", three "*Guna Vratas*", and four "*Shiksha Vratas*" taught by Lord Mahaveera. Kings like Bindusara, Chandragupta Mourya and Ashoka planted trees along roads to give shade to humans and animals and also put up bird houses (called Chidiya Griha or Kabuthar Dham) to feed grains to birds. He also prevented overloading and torturing of beasts of carriage like donkeys, buffalo and horses. Influenced by Lord Mahaveera, kings of those days banned caging of animals and birds. Hunting was limited to scaring away cruel animals. It became compulsory in Jain religious functions to offer feast to the poor and followers of Jainism. When natural disasters struck, compassionate Jainism enjoined upon all to follow the principle of Live And Help Live. All have to adhere to this divine instruction of Live And Help Live. Our religion teaches that evil deeds cause downfall of the soul and good deeds uplift it. Through virtuous conduct and with Samadhi Demise or Sallekhana, souls can attain salvation. Therefore it is incumbent upon one and all to spread the universal message of Live and Help Live and to promote compassion for immobile beings like water, fire, air, the vegetable kingdom and earth, and for beings of one sense, two senses, three senses, four senses as well as five senses. In this direction the 16th biennial Jain Convention of Houston, Texas, is doing commendable job in promoting religious and cultural awakening.

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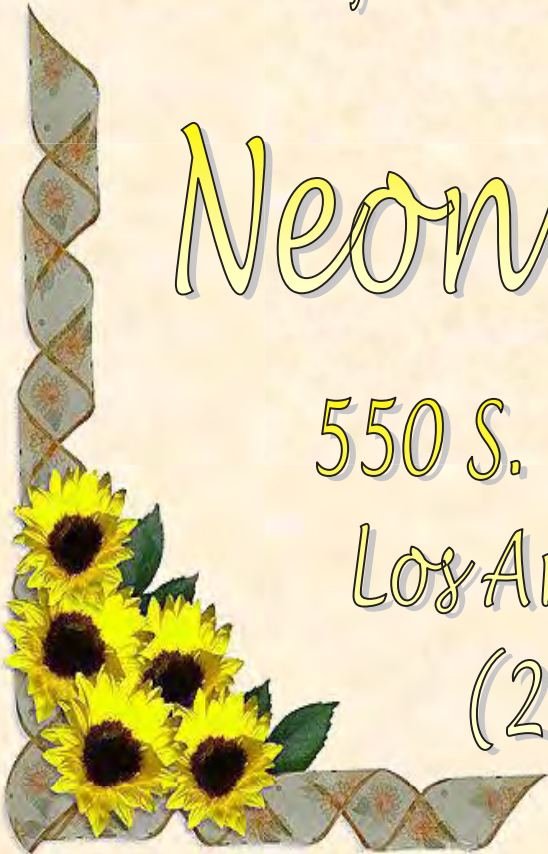
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# Aparigraha leads one to limiting Desires (ईच्छापरिमाण)

**Dr. Geeta Mehta**



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Aparigraha, one of the Anuvratas is discussed in detail. Aparigraha is limiting of one's desires and discouraging accumulation of material things. It results in multitude of benefits to individuals and society and enables others to live by sharing a part of the resources one acquires and building a healthy society.

The Jaina code of conduct is the illuminating part of Jaina Philosophy. The code of conduct of Jainas is such that by performing one's own duties, a person thinks of society and thus it leads to liberation. Classical philosophers have considered conduct as the part of proper knowledge and wisdom.

*Samyak Darshan Jnana Charitryani Moksha1margah (Ref 1)*

Therefore all moral codes are interwoven with Dharma (Religion) which upholds the society. I will discuss only one of the Anuvratas i.e. Aparigraha in this context. According to Jainism while practicing Aparigraha, one should not accumulate the things and should not allow other to accumulate the things.

## **Aparigraha leads one to limiting or restraining Desires (iccha parimana).**

Aparigraha is defined in Jaina Agamas as parigraha parimana, one has to limit one's possessions. Material objects and services are limited, but consumers are too many. The desires too keep growing. As a solution to this problem, Lord Mahavira propounded the principle of limiting or restraining one's desires.

The experiment in limiting desires is a challenge to the present economic competitiveness. The experiment is difficult but in it alone lies the solution to the problem. The results of the lifestyle of limited desires are (a) Sharing a part of the resources one acquires; (b) Building a healthy society.

## **Internal Parigraha:**

The seeds of Parigraha are violence, lies, stealing, covetousness, attachment, jealousy, Desire, Greed, Attachment, Sensuousness. Ownership of other things are Parigrahas. The result of Parigraha is a commitment of sins and it develops worldly cycle, results in violence.

*Natthi ariso paso padibandho atthi savvajeewanam savvaloe (Ref 2)*

Jineswar has said, "There is no other greater bondage than *parigraha* in the whole world".

## **The Virtues of Aparigrahi:**

Aparigrahi is innocent, fearless (because he /she does not have anything to be stolen), develops equanimity, is non-violent, eager in helping others, renounces the feeling of mine, is satisfied in his *Atman* and develops friendship, joy, compassion and indifference with different persons.

Aparigraha has an immense capacity to change one's life and through that the society. All 24 Tirthankars had left their wealth and Kingdom to acquire higher Kingdom of self and Salvation. Gandhi Writes, "For me the dispossession has been a positive gain. I would like people to compete with me in my contentment. It is the richest treasure I own. (Ref 3)

## **Aparigraha in wider sense:**

Aparigraha can be interpreted in multifaceted ways-while performing three obligations – a) preserving nature (yajna) conserving energy and thus maintaining cosmic balance, b) giving to others (dana) and thus

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maintaining social balance, and c) living in austerity (Tapas) and thus maintaining physical balance.

Aparigraha directs us to "Simple living and high thinking". Aparigraha leads one to the life style, which is Satyam (Truthful), Shivam (brings about all round-welfare) and Sundaram (beautiful). Observing Aparigraha one is led to progressive simplification of one's own life.

### **Aparigraha and Ahimsa:**

Aparigraha and Ahimsa may be said to be the two sides of the same coin.

Both together lead us to social welfare and world-peace. The results of a non-violent and non-possessive lifestyle are:

- a) The development of sensitivity
- b) Control of ecological pollution
- c) Continual growth of friendship with living beings.

Non-possession and non-violence together in practice as well as Anekantavada in thinking will bring world peace.

"Truth and non-violence are basic, but in the economic field they can only find expression in non-stealing and non-possession. Economic matters play a very big role in life and the science of morality cannot be indifferent to it, on the contrary, it is the responsibility of ethics to regulate and control it" (Ref 4)

### **Aparigraha and Social Welfare:**

Aparigraha helps society in removal of poverty, exploitation and slavery. It is the milestone for happy society and the missile for world Peace. An Aparigrahi serves the society indirectly. He thinks of the needs of others and thus develops identity with others which leads to liberation. His/ Her inclination is not only towards 'live and let live' but live in such a manner so that others can survive i.e. live for others. It makes one aware of duties rather than rights. If everyone practises Aparigraha, how pure and peaceful our world be! In the contemporary context of Globalization, the applied theory of Aparigraha can work as a good interventionists and ecological measure to retain the balance between man and nature. Mahatma Gandhi writes, "If we follow the vow of Aparigraha,

there will be real everlasting Peace because it will be peace through justice and not superficial peace. This will be the foundation of "Universal brotherhood".

### **Aparigraha and Ecology:**

There is no scarcity of things in the world but out of greed we go on accumulating things. In this context, remember Mahatma Gandhi's prophetic vision "there is enough for every body's need but not for anybody's greed".

Life styles need to be adjusted to seek more harmonious ecological goals. The stress on over-consumption and extensive use of natural resources in the developed countries needs to be examined in order to meet the inner harmony with nature.

### **Conclusion: Aparigraha as an Ideal**

All cannot be Aparigrahi like monks but we can limit our luxuries and lower down our attachment. Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment, and increases the capacity for service. (Ref 5)

Aparigraha is an ideal condition. It can be said that an ideal is never realized perfectly. But we should not lower our ideal on this account. No one has ever been able to draw the ideal straight line of Geometry but we may not, for that reason, change its definition. If we draw a straight line, keeping the ideal in our view, we shall succeed in drawing a line which will serve our purpose.

It has been truly said that desire for enjoyment creates bodies for the soul and sustains them. When this desire vanishes, there remains no further need for the body and man is free from the vicious cycle of births and deaths.

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Such a visionary and a revolutionary thinker- **Pujya Gurudev Shree Namranumiji Maharaj Saheb's** life means a light which has emerged out shining from umpteen obstacles. Losing the shelter of his father at a tender age of three... overcoming every obstacle on his way... taking inspiration and a lesson from every event and situation along with continuous hard work towards excellence... his 6th sense capability awakened since childhood made him an honest person, who is today a great researcher and preacher of truth as well.

He is the patron of the highly influential Uvasaggahara Stotra which is a devotional prayer of Lord Parashwanath. This Stotra was ignited in him when he was surviving the last few hours of his life and now he has mastered the Stotra with a heart full of strong belief and devotion. Pujya Gurudev has passed his knowledge to all his worthy disciples and has made them experience the magic of this Stotra.

Firstly he became the worthy, kind and courteous disciple of **Tapsamrat Pujya Gurudev Shree Ratilalji Maharaj Saheb**. Understanding the value and importance of ascetic life, experiencing the purity of his soul; he has become the adorable & loved **"Sadhguru"** for millions of people today.

For the growth and development of the sect, community and country and to kindle the light of interest, bhakti and devotion towards God, Guru and Religion; he cultivates dreams with open eyes and seeks the road to their fulfillment with closed eyes through deep meditation.

Influenced by his unique teachings and awed by his influential knowledge, the community bestowed upon him the title of **"SHASHAN PRABHAVAK"**. He was entitled as **"SHASHAN ARUNODAY"** – a rising sun which is symbolic of his personality by the elder saint Gondal Gacch Shiromany Pujya Shree Jayantmuni M.S. Gurudev resides in the hearts of a million youngsters all over the world, he made them free of addictions and become their true guide; hence he is rightly known as the King of young hearts **"YUVA HRIDAY SAMRAT"**. On the eve of his 20th Diksha Jayanti, owing to his remarkable service to mankind, his visions and missions, he was entitled with the **"YUG DIWAKAR"** title.

Gurudev believed that the reigns of development of any community is in the hands of the youth, who were unsatisfied with their religion and were distracted and engaged themselves in unethical activities which were hampering their development. To bring about an ultimate transformation from within and modify their entire lifestyle, Gurudev inspired the formation of **"ARHAM YUVA GROUP"**. He didn't do this by preaching but by becoming their friend... hearing out their problems... being a part of their happiness and making them feel loved and cared. He channelized their potential and energy in humanitarian activities. He instilled qualities of service and devotion among the youth and helped them sail through towards divinity. He explained to them the value of their time, energy & money. With an everlasting smile on his face and a sparkle of love and care in his eyes, he has been able to gather thousands of youngsters from across the globe and successfully form **53 branches** of **ARHAM YUVA GROUP**. Following his path and direction many youngsters have been able to reach the peak of excellence and



have devoted themselves to the aagnya of Pujya Gurudev.

Son's of millionaires... double graduates... owners of Mercedes and Honda city cars... employees at high posts in multinational companies... follow the words and aagnya of Pujya Gurudev and collect newspapers from their neighboring vicinity to perform charity & humanitarian activities with the collected money.

Every year they support many families with food grains, medicines, children's fees, scholarship, dialysis, operation cost, school kits, and other items of necessity. Apart from these, blood donation camps, eye check up camps, medical checkup camps, mediclaim, skin surgery camp, plastic surgery camp etc are organized in the city and in remote tribal areas as well. According to different seasons... ice cream, juices, umbrella, raincoat, shawl, blanket, fruits, milk and food are distributed to the needy people. Large scale projects like save water and events like career seminar are also organized by them. In situations of natural as well as man made disasters like fire, building collapse, bomb blast, storms and floods, the Arham family is always ready to provide help and support. They visit butcher shops and engage in activities related to setting free bonded animals. During the hot summers, they visit door to door providing people with earthen pots and grains to keep on their window sills for birds to drink and eat. During the festival of Uttran (kite flying), many birds are injured and the Arham members provide help to these injured birds through various mobile medical units!

Pujya Gurudev designed their Arham activities according to the four Sundays of the month without even preaching 4 words, but with lot of love & understanding. On the **First Sunday** of the month, the members engage in devotion of Lord Parshwanath by doing jaap of Shree Uvasaggahara Stotra and cleanse their soul. On the **Second Sunday** of the month, members visit door to door collecting old newspapers and magazines. The bitter sweet experiences during these times bring down their ego levels and make them independent to perform charitable activities with the money they get by selling these

# ARHAM YUVA GROUP



newspapers. The **Third Sunday** they engage into humanitarian activities with the collected money by visiting slums & tribal areas to distribute food, medicines or other items of necessity. On the **Fourth Sunday**, the members go personally (if possible) to Gurudev to seek his blessings and if not, they engage in devotional bhakti. **The Sundays which were earlier spent in sleeping till late, lazing around & messaging are now put to a fruitful use.**

This experiment has worked out wonderfully... youngsters who were once filled with ego and anger have now become more polite & loving... Looking at the poverty of the slums and coming face to face with the reality of life, they have understood the importance of the wealth they own. Through philanthropic





activities, virtues of compassion, mercy & kindness have developed in them. Till now they had only seen the luxurious happy lifestyle, seeing the other side of the same coin has made them more responsible & aware.

These same youngsters today experience inner satisfaction & a unique sense of joy; and feel that they never understood when their vices, anger, ego, jealousy, rudeness etc melted away. When outsiders notice the change in their behavior, it leaves them spellbound! Youngsters, who earlier would talk rudely and disrespectfully to their elders and parents... who would waste home food to prefer junk food outside... now have values of gratitude, respect and courtesy after feeding orphans and hungry children. Positive thinking & a positive attitude creates a positive approach which makes them successful in every area. Taking inspiration from these changes, more and more individuals have joined the Arham family.

Besides this, Pujya Gurudev has many other divine missions. Gurudev has inspired the formation of **Look n Learn Jain Gyandham** - which aims towards the complete development of a child along with their inner conscious, eventually leading to the development of their personality.

Look n Learn has a modern and systematic style of teaching, one which appeals to the tender minds and an environment that is suitable for their learning... They use various techniques like colorful charts, banners, PPT etc along with drama, songs, music, dance, puzzles, quiz, picnics and other creative classes that enhance the virtues & knowledge of children. Religious texts are not mugged up and moral values are not enforced, but explained in an interesting & convincing manner. **Gurudev established 'Look n Learn' to sow seeds of Jainism in children which in future would become a fruitful tree.** No wonder, within just 4 years there are **65 branches** of Look n Learn all over the world where thousands of children attend with lot of interest and enthusiasm. **Places like Sudan, Malaysia, America and Australia have centers of Look n Learn.**



Gurudev's missions are not limited to children and youngsters... for the elders' Gurudev has initiated the **Arham Satsang, Arham Senior Citizen Group, Divine Mission, Uvasagghar Bhakti Group, and Dharma Shravan.**

With Pujya Gurudev's inspiration & guidance, various publications like **Pranpushpa** (monthly), **Look & Learn** (fortnightly), **Jain Kranti** (monthly) and **Arham Sandesh** (fortnightly) are being read by millions of people the world over. Besides, Pujya Gurudev's yearly sermon & Aagam books; CDs of his discourses, Atmasiddhi, Shibirs, Programs, Loch, Gurubhakti celebrations, Bhakti songs etc are also in demand all across the globe.

For soul purifying activities such as yoga, meditation, sadhana, aradhana, humanitarian activities etc., Gurudev envisioned & inspired the creation of **Parasdharm** and the Centre for Equality of all Religions - **Pawandham**. And now, for the betterment & service of old and aged saints, elderly devotees, orphans & handicapped people as well as for devotional and philanthropic activities, a huge 9 acre land including 60 bungalows energized with pyramids - "**Paramdham**" is taking shape.

With the intent of World Peace and Global Welfare, Pujya Gurudev's missions are not limited to Jain devotees only; but huge contributions in terms of time, energy & money are also received from Non Jain devotees who play a significant role in fulfilling these missions.





# Live and Help Live



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# Live and Help Live



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Best Wishes from 108 Jain Society of Houston Families







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## પાપથી જે ડરી ગયો સમજ્યો તે તરી ગયો

વિજય શાહ



વિજય શાહ વ્યવસાયે નાણાકીય સલાહકાર છે. અને શોખથી તે લેખક છે ૧૯૬૪થી લખે છે અને ગુજરાતી સાહિત્યનાં ક્ષેત્રે પ્રયોગાત્મક લખાણોનાં સફળ બ્લોગર છે. હ્યુસ્ટનમાં ચાલતી ગુજરાતી સાહિત્ય સરિતાનાં સક્રિય સભ્ય છે. તેમનો સંપર્ક:

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જૈન ડૂળમાં જન્મ તેથી જૈન વિધી વિધાનો તપ અને પંચ મહાવ્રતની વાતો તો જાણે ગળથૂથીમાં હતી. પણ મારો ખરો ધર્મોદય થયો જ્યારે સુક્ષ્મજીવાણુ શાસ્ત્રનાં જ્ઞાન સાથે ધર્મારાધના ” કર્મ તણી ગતિ ન્યારી” માટે પ્રો. રમેશ કાપડીયાએ મને ડો સી સી શાહ સાથે અંગ્રેજી રૂપાંતરણમાં મને સાથે લીધો. ડો સી સી શાહ બાયો કેમીસ્ટ્રી હતા અને ધર્મે જૈન નહોતા પણ બાયો કેમેસ્ટ્રીમાં તો તેઓ વિધ્વાન હતા. આ અરૂણવિજયજી મહારાજનાં ૧૯૮૨માં સુરત ખાતે થયેલ યાતુર્માસિક શિબિરનાં પ્રવચનોનું તેઓ અંગ્રેજીમાં બોલતા અને હું અને કાપડીયા સાહેબ તેમને જૈન શબ્દોમાં પ્રશ્ન થાય ત્યારે અર્થઘટન માટે તેમની સાથે રહેતા અને ચર્ચા કરતા.

એક વખતે શાહ સાહેબ બોલ્યા જૈન જ્ઞાન કેટલું સહજ અને સરળ છે એક જ વાક્યમાં ઘણું બધું કહી દીધું ” પાપથી જે ડરી ગયો..સમજો તે તરી ગયો.” ઘરે પાછા વળતા ડો શાહ સાહેબનાં ચહેરા પર આવેલી ચમકે મને વિચારતો કરી દીધો હતો. ૭૭ વર્ષનાં ડો. શાહે તેમની જિંદગીમાં ઘણું વાંચેલું હતું અને એમને મને જે સહજ લાગતું હતું તે વાક્ય ઉપર જાણે જિંદગીનું કોઈ પરમ સત્ય લાધ્યું હોય તેવો આનંદ હતો.

બીજે દિવસે કાપડીયા સાહેબને આ ઘટના કહી તો તેમણે પણ આ વાત જરા જુદી પણ સર્જનાત્મક રીતે કહી-”

વિજય આપણો ધર્મ છે તેથી ઘણી વખત તેમાં રહેલ સત્યોને આપણે બહુ સહજ રીતે લઈએ છે.. જરા કલ્પના તો કર આ માઇક્રોસ્કોપ તો હજી ૨૦૦ વર્ષ પહેલા શોધાય અને આપણે હવે કહીએ છે કે હવામા જીવાણુ છે પાણી માં જીવાણુ છે પણ ભગવંતો એ કેવળજ્ઞાનથી ૨૫૦૦ વર્ષ પહેલા કહ્યું છે કે જીવ ક્યાં છે અને તેમને અભય આપવા આપણે શું કરવું જોઈએ.

મારું વિચાર તંત્ર ઝંકૃત થઈ રહ્યું હતું. હા અજ્ઞાન ને કારણે તો આ લખ ચોરાશીનાં ફેરા છે...જેને અજાણતા આપણે મારીએ છે તે ભવાંતરે આપણ ને મારનાર થનાર છે અને અજ્ઞાની મન તેને સહજ માને છે. અમેરિકામાં આવીને એક ચલ ચિત્ર જોયું હતું ” હની આઈ સીન્ક ધ કીડ્સ” ની કલ્પના કથા જુઓ સમજાય કે સવારથી તે નાના જીવોને કેટલા બધા ભયો છે..મને નાનો હતો અને ગીરનાર દર્શને જતા પાઠશાળાનાં શીક્ષક નેમચંદભાઈ જયણા માટે નાની સાવરણી અને સુપડી લીધી ત્યારે અહિંસાનો એક અનોખો અર્થ સમજાયો હતો..અહિંસા એટલે મારવું નહી તે એકલુંજ નહી પણ ચાલતા પગ નીચે કોઈ સુક્ષ્મજીવો કીડી કે મંકોડા ના મરે તેનું ધ્યાન રાખવું, જયણા બારીકાઈ અને તે બારીકાઈ પણ ભવાંતરોનાં ભ્રમણો માંથી રખડતા બચાવી શકે છે.

પાપથી ડરવા પાપ ક્યાં છે અને પાપ શું છે તે સમજવાનું એક સુંદર સુત્ર “અતિચાર” છે..જેમાં જ્યાં જ્યાં જીવો છે તે



બધીજ જગ્યાની જાણ આપી છે. મારા સુક્ષ્મજીવાણુ શાસ્ત્રનાં ભણતરથી હું સ્પષ્ટ પણે માનું છું કે તે બધી જગ્યાઓએ જીવો છે અને અજ્ઞાન વશ તે બધુ આરોગીને ભવાંતરનાં ફેરા આપણે વધારીએ છે.

સામાન્ય બુધ્ધીએ લોકો બે વાત કહેતા હોય છે..જીવો જીવસ્ય ભોજનમ..એટલે કે તેઓનું સર્જન જ ભક્ષણ માટે થયુ છે અને બીજી વાત મર્યા પછી કોને ખબર શું થવાનું છે...આજે તો જીવી લો...અહીં જ અજ્ઞાન કામ કરે છે..કેવળ જ્ઞાની ગુરુ ભગવંતો જે કહે છે તે વાત આપણી જાડી બુધ્ધીમાં ઉતરતી નથી. પણ તે જ વાત જ્યારે વિજ્ઞાન કહે છે ત્યારે બુધ્ધી પોતાના તર્ક વિતર્ક ઘટાડી દે છે..માઇક્રોસ્કોપ તો હજી ૨૦૦ વર્ષ પહેલા શોધાયુ.. જ્યારે છેલ્લા તિર્થંકર તો ૨૫૦૦ વર્ષ પહેલા થયા..જરા સામાન્ય બુધ્ધીથી કહો તિર્થંકર વાણી ઉપર શંકા કરવાનું કોઇ કારણ ખરું?

તેઓએ જ કહ્યું છે કે આત્મા અમર છે તો પછી મૃત્યુ પછી લખચોરાશીના ફેરાનો ભય ન લાગવો જોઇએ? મનુષ્ય ભવ એક જ ભવ એવો છે કે જ્યાં કર્મશુન્ય થવાય અને મુક્તિનાં દ્વાર સમી ક્ષપક શ્રેણીએ ચઢવાની તક મળે, ત્યારે આ તિર્થંકરની વાણી ઉપર શંકા કરી મળેલી માનવભવની ઉજળી તકને વેડફતા જોઇ ગુરુ ભગવંતો કે જાણકારો આપણી તરફ કણ્ણ થી ન જુએ તો શું કરે? કહે છે ને કે જાગતા ને કોઇ ન જગાડી શકે... "હું " અને "મારા"નાં નશામાં ગળાડુબ આત્મા ભવાંતરોનાં વિષમ ચક્રમાં ફર્યા જ કરે છે. કર્મ રાજા વારં વાર આધિ વ્યાધિ અને ઉપાધિ આપી આપીને તે નશામાં ડુબેલ આત્માને જગાડવા મથે...પણ " હું અને મારું"નાં નશામાં જે ગળા ડુબ છે તેને એ દિશા જ નથી દેખાતી, નથી સમજાતી કે તે વિચારે છે તે સિવાયનું પણ કોઇક સત્ય છે..પાપનો ઉદય

એટલો તીવ્ર છે કે મનમાં જે કોઇ બીજાના ભલાની વાત કરે તેની વાતઓમાં કોઇક સ્વાર્થના સગડ શોધે.

પ્રભુએ આમ કહ્યું છે તેવું સમજાવતા સાધુ સંતોની વાણીમાં પોતાને લાભ થશે તેવું વિચારવાને બદલે એમાં એમનો શું સ્વાર્થ વિચારે તે આત્મા ઉન્નતિનો માર્ગ ક્યારે પકડશે તે તો તેમના કર્મો કહેશે પણ તે સાધુ સંતોનું તો જરૂર કલ્યાણ થતુ હોય છે. બાબુભાઇ કડીવાલા દ્વારા આયોજાયેલા સિધ્ધચક્ર પૂજનમાં આવા વિપરિત બુધ્ધી વાળા શ્રાવકોને તેમનું એક જ સુચન હતુ "પરથી ખસ અને સ્વમાં વસ" જેનો આ શ્રાવકોએ અર્થ કાઢ્યો "બીજાની ઉપાધી છોડ અને પોતાનું કર." અહીં ઉપદેશ હતો મારા અને તમારા મોહમાં થી મુક્ત થા અને "સ્વ"નાં ઉદય માટે કટીબધ્ધ થા.

મારું ચિંતન મને એક ત્રિભેટે લાવીને ઉભુ રહ્યુ..કહે છે કે કર્મ શુન્ય થાવ તો જ મુક્તિ શક્ય છે અને જે વસ્તુથી હું અજ્ઞાન છું તે એ કે મારા કર્મ ગણીતનું સરવૈયુ કેવી રીતે જોઉં? અત્યારે મારા પૂણ્ય આટલા ને પાપ આટલા... હું તપ સાધના કરું તો પૂણ્ય વધે તેને પણ ભોગવવા પડે.અને અજ્ઞાણતાએ પાપ કરું તો પાપ પણ ભોગવવા પડે..ક્યાંકથી તો શરુ કરવાનું છે તેથી નક્કી કર્યુ કે પાપ કરવા ઘટાડું કે જેથી આ લખ ચોરાશીના ફેરા ટળે...

અઢાર પાપ સ્થાનકો જાણ્યા જે મારે માટે ફી વે ની ગરજ સારે છે અને ઝડપથી પાપ રહીત થવાની પ્રેરણા આપે છે. આ હકીકત મને સામાયીક કરવા અને સુક્ષ્મ હિંસાથી દુર રહેવા મને પ્રેરે છે. પણ સંસાર છે કેટલીય વખતે એવા પ્રસંગો ઉદભવે છે જ્યાં અન્ય સામાજીક કારણોથી સુક્ષ્મ હિંસા આદરાતી હોય છે અને ત્યારે આલોચણા લઇ મનથી માફી માંગી અસાર સંસારમાં પાછા સરતા થઇ જવાતું હોય છે. <http://wp.me/pfwCg-6z>

## Bhagwan Mahavir's Message to Humanity

Late Sh. Mahavir Prasad Jain



Late Shri M. P. Jain (1933-2010) was a renowned social figure of Delhi. He was involved in several organizations and known for his erudite writings and well published. A post graduate of Delhi University, he did PG in Gandhian studies from Punjab University. After retiring as a registrar (academic), IARI, he dedicated his life to social service, particularly towards Jain society, non-violence and vegetarianism. He was engaged in science of living as an honorary director of Kendriya Jeevan Vigyan Academy, Sadhna Kendra, Mehrauli, Delhi. Contact his son: [jainfamily11@gmail.com](mailto:jainfamily11@gmail.com)

Lord Mahavir, the 24<sup>th</sup> TIRTHANAKARA of the JAINS, was born over 2600 years ago in the royal family of the republican state of Vaishali in Bihar on CHAITRA SUDU TERAS the 13<sup>th</sup> day of the WAXING MOON in the bright fortnight of the pious month of CHAITRA corresponding to March 27<sup>th</sup> in 6<sup>th</sup> century B.C. his father king SIDDHARTH and mother queen TRISHLA named him VARDHAMAN as prosperity dawned on the entire state with His birth on the royal household. He, however, came to be known as MAHAVIRA due to his exceptionally valorous deeds right from his childhood.

The prince Vardhaman was highly introvert from very beginning and took little interest in mundane affairs. He finally renounced the world and became a recluse at the age of 30 years. He wandered in the forests mediating on the self and attained Omniscience (Keval Gyana) sitting under a 'sal' tree after a saintly life of 12 ½ years and became a TIRTHANKARA (teaching God) at the age of 42 ½ years. Thereafter he travelled bare footed throughout the length and breadth of the country addressing mammoth congregations at various spreading the Message of Peace & Ahimsa (non violence to the living) providing solace to the tormented humanity of his times. He gave to the world the noble code of conduct of LIVE & LET LIVE.

Bhagvan Mahavir pronounced that the human soul (jeeva – Atman) has the potentiality of Divinity in itself (Param – atman) through a

process of purification but inculcating Right Faith (Samyak Darshan), Right Knowledge (Samyak Gyana) and Right Faith Samyak Darshan), Right Knowledge, (Samyak Gyana) and Right Conduct (Samyak Charitra) - Samyak Darshan, Gyana, Charitrani Moksha Maragha" To attain this Noble End, He preached the five fold path of Anuvrata for the householder and Mahavratas for recluse or the 'sadhu'. These five tenets of Satya (Truth), Ahimsa (Non-violence to the living), Acharya (non-Stealing), Brahmacharya (Celibacy) and Aparigraha (Non – possessiveness) are to be observed in Thought, Word and Deed (Mann, Vachana & Kaye). The strict observance of this code of conduct will lead both the householder and the 'sadhu' to the control of his senses causing the elimination of 4 'Ghatia Karmas' and leading him towards omniscience (enlightenment) which is the state of Godhood or 'Paramtman'. The destruction of another 4 'Aghatia Karma's will lead to the attainment of Nirvana (Moksha), i.e. liberation from the cycle of birth and death. He ordained that Love for the humans and other living beings and hatred or malice for none is the essential primary condition for the purification of the soul. The principle of Live and Let Live (jeo aur Jine Doe) was the hallmark of his teachings. Truth (Satya) lies in describing the things as you see or understand it without any favor or prejudice. It will dispel all fears from your mind thus helping you attain the state of perfect equanimity. "Earn according to your full capacity but keep only as much as you need" and distribute the rest among others is



## Best wishes for grand success of 2011 JAINA Convention



*Late Shri Mathurbhai Kothari  
Late Dr. Shirishbhai Kothari  
Leena S. Kothari & Dr. Sunil S. Kothari  
Dr. Pulin & Namrata Kothari  
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the crux of the principle of 'Aparigraha'. Never take which is not yours or which is not given to you even if it is within your easy reach. Is the essence of the tenet of Non-stealing 'Achaurya', 'Brahmacharya' entails complete control over your senses through 'mann', 'vachan' and 'Kaye' i.e. in thought word and deed. Thus sanctified by the meticulous and willing observance of these principles, a Human Soul gets well set on the path of Godhood.

The doctrine of 'Anekantvada' or non-absolutism, is another unique contribution of Jaina philosophy, propounded by Bhagwan Mahavir, to human thoughts and philosophy. His doctrine reveals that human findings of truth are neither stationary nor absolute. These are both dynamic and realistic depending upon the four cornered immutable phenomena of Dravya, Kshetra, Kala & Bhava' i.e. substance, place, time and circumstance. We should, therefore, respect all religions and human faiths fully recognizing the differences in Dravya, Kala, Bhava and Kshetra in which these were propounded. Taking Ahimsa as a

common denominator all systems of human thought preach love, compassion and respect for all living beings. This unique principle of 'Anekantvada' thus postulates the theory of Relativity of all human faiths and enjoins upon us to speak the truth as we see and understand it with a prefix of also and not only saying that we are also right and not that only we are right and others are wrong. Thus the philosophy of 'Anekantveda' calls for peace on this earth through the teachings of all absorbing Ahimsa in our hearts and 'Syadavada' (Anekantveda) in our speech. This principle thus puts an end to all religious controversies enjoining upon us to respect all religious while having firm faith in our own.

**Bhagwan Mahavir** through His twin principles of Ahimsa and Anekantveda taught us **Tolerance, Love & Respect** for all humans and compassion towards other living beings. Let us bow in obeisance to his memory and follow his teachings to bring about everlasting Peace and Amity on our planet earth.



Pencil: I'm sorry

Eraser: For what? You didn't do anything wrong.

Pencil: I'm sorry because you get hurt because of me. Whenever I made a mistake, you're always there to erase it. But as you make my mistakes vanish, you lose a part of yourself. You get smaller and smaller each time.

Eraser: That's true. But I don't really mind. You see, I was made to do this. I was made to help you whenever you do something wrong. Even though one day, I know I'll be gone and you'll replace me with a new one, I'm actually happy with my job. So please, stop worrying. I hate seeing you sad.

I found this conversation between the pencil and the eraser very inspirational. Parents are like the eraser whereas their children are the pencil. They're always there for their children, cleaning up their mistakes. Sometimes along the way, they get hurt, and become smaller / older, and eventually pass on. Though their children will eventually find someone new (spouse), but parents are still happy with what they do for their children, and will always hate seeing their precious ones worrying, or sad. All my life, I've been the pencil. And it pains me to see the eraser that is my parents getting smaller and smaller each day. For I know that one day, all that I'm left with would be eraser shavings and memories of what I used to have.

*"We never know the love of our parents for us till we have become parents."*

<http://alfafriends.blogspot.com/2010/12/pencil-eraser-touching-story.html>





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## The Longevity Revolution - A Blessing or a Curse

Harikrishna Majmundar



*Harikrishna Majmundar, (92) who has worked tirelessly for his senior fellow Indian Americans for nearly 25 years.. The author of two books, including "Mapping the Maze: A Guide to Welfare for Elderly Immigrants," and numerous newspaper columns, and a frequent voice on South Asian radio and television in the United States, Majmundar has made the focus of his life to help elderly immigrants. 450 Melville Av, Palo Alto, CA 94301 [haripremi@hotmail.com](mailto:haripremi@hotmail.com) 650-325-2760*

Old age is not for the faint hearted. Aging demands courage. The elders have to look helplessly to the disintegration of their own body, the gradual loss of sight, the hearing faculty, strength and speed, as well as loss of short term memory. This requires great patience and forbearance. They have also to watch ruefully the loss of all these in their dear and near ones. It requires devotion and care besides patience and tolerance.

Many elders were once the center of their work and home. The realization that they are now only an insignificant part in Society and at home is difficult to bear. Earlier the abuse by them of their power was tolerated. Now they are snubbed if they misbehave. As other sources of strength diminish, self focused elders find it difficult to reach to others. They are therefore alienated and self preservation becomes more important than any other aspect of life.

Power once attained through work or at home, threatens self image. When lost, it is quite common for them to express rage to those around them. Besides, there is ample idle time to brood over past mistakes which may be unavoidable at that time, but look unnecessary now. There is a great danger of reactions to

unhappy marriages of the past. Kept intact for one or the other reasons, they come to the surface when they reach a retirement age. This results into great grief to themselves and their children. The elders can not easily adjust to these changes.

Unfortunately the image of older people is often determined by just one characteristic, whether mental or physical. One trait may define or determine the entire ability of a person. Forgetfulness or an occasional imbalance may lead the young man to think of the elderly as frail demented lonely or needy. Due to hard financial times the young people who have no elders to worry about may feel that the cost, the society and the state pay for the elderly is a waste and some may even consider the elderly responsible for their ills.

The longevity revolution coupled with medical revolution indicate that people may live upto 120 years. It may happen as Dr Bortz says "we live too short and die too long". The elderly has to take care that this may not happen.

We may have to take into consideration all the essentials of a long life lived happily and purposefully. The first one is a positive attitude in life. The life has a meaning and only if we find it we can live purposefully. Dr Ruth Garrett in her book



"EMBRACING AGING" says there are several core components of healthy living: Social relationships, physical and mental well being, nutrition and diet, arts and creativity, financial planning and last but not least intellectual vitality. To build a happy social life we begin by repairing relationships, discarding guilt, forgiving others. Our attachment to material things must be gradually reduced; instead we should understand that though there is a difference between one individual and the other there is one trait common, all are fit to be loved. Edna St. Vincent Millay writes:

*Love can not fill the thickened lung with breath, Nor clear the blood, nor straighten the fractured bone. Yet many a man is making friends with death.*

*Even as I speak for lack of love alone.*

It is true that man finds identity and immortality to the extent to which he commits himself to a cause greater than himself, giving himself to a cause to serve others. The great scientist Albert Einstein said it more simply "Only a life lived for others is worth while. There is an immense pleasure in looking to the needs of others."

We Indians are fatalists. We believe that birth marriage and death are destined and we can not change them. We need however to admit that out of hundred, ninety present of our life is under our control. Though we can not avoid death we can live a healthy life till we die.

It is known that the last 50 years have witnessed an increase in our life expectancy. It appears to have come about as a result of the following four features:

- (1) Improvement in medical care before and around the time of birth.
- (2) The conquest of most infectious diseases.

- (3) A general improvement in nutritional adequacy
- (4) Better public hygiene.

There are of course some difficulties too, that prevent us to take full advantages of the factors mentioned above. The infectious diseases are Heart Diseases, Cancer, Stroke and Accidents. If periodical medical check up is resorted to and the remedies are taken expeditiously the adverse effects can be avoided if not altogether eliminated. The medical cost problem may come in the way. So also the absence of readiness on the part of the people to realise that prevention is better than cure. The people can be educated by and by.

There are three simple ingredients of good health. they are diet, exercise and sleep. All the three look simple in theory but are hard to practice. As regards the diet it is said that the doctors take care to keep us healthy but the cook is out to spoil our health and generally the cook succeeds out of the two. People like unhealthy food, spicy food, plenty of sugar and salt. Food is the greatest luxury of life and it is least costly. If one fully cares to examine, the healthy food is equally enjoyable if the habit is formed at an early stage. At a later stage it is a little difficult to disregard the taste factor but it is not impossible to do that provided there are other pleasures in life developed with some effort.

Exercise is another factor which is also related and controlled by time. Many a middle aged man and woman avoid regular exercise for want of free time.

As regards sleep some people suffer from insomnia while others do not like to get up from bed even after getting full sleep. Sleep is equated with rest but it is not always true. Many are worried when they do not get sleep as soon as they are in

bed. To a worrying man a doctor jocularly said, "Do not worry, one day you are going to have a very long sleep from which you would not awake". Bortz recommends, "As soon as your sleep is over leave the bed".

There is some more scientific research worth noting. The first is not to equate chronological age with old age, they are not much connected. Secondly, "Lose it or use it". We lose many of our best traits if we do not use our brain, health, feet and other parts of the body. Thirdly our brain is like a child, it requires enough nutrition for growth. The more we use it the more powerful our brain works. The best artistic works have come out at the old age.

While great calamities we can bear in time, the small day to day annoyances kill us. When we suffer some loss we should ask ourselves, "Is it going to kill us?" If not, we need not worry about them.

Speaking the truth may be inconvenient in the beginning but once we form the habit it solves many problems. A friend of mine with very inconvenient habits, says he is very happy to speak the truth. He has thereafter not to worry about the fact that the falsehood would be detected. This is not a mere platitude. It is worth practicing. Tit for Tat is fatal to the peace of mind. Another friend of mine says the other day a person who had harmed him fell into his trap. He did a favor to him. He says the favor done to him worries the other man more than the harm he could have done.

It is normally believed that these simple traits are the privileges of the saintly persons who have no interest in life. Practical life is very different from these platitudes. But it is not true. I have seen that the people who practice these

platitudes in their lives are very happy. One another friend of mine takes the opportunity of being constantly cheated out of his money, in small quantities. The satisfaction on the face of the other one is a matter of great fun to him.

Laughter is the best medicine. A person must be able to laugh and if he laughs at his own follies, he gets all the more pleasure. It is not necessary that it needs a saint to practice these traits, a man of the world can as well do it. The Parsee community is well known for their humor. They are the victims of their own jests. This way they are happy and make others happy.

The greatest challenge for the twenty first century is for creative thinkers to develop a program using the abilities and wisdom of older people that would release their full potential and harness the energies of millions of elderly individuals.







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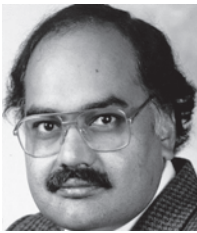
## Can Jainism Survive in 21<sup>st</sup> Century?

Dr. Sulekh C. Jain, Dr. Yashwant K. Malaiya



**Dr. Sulekh C. Jain**, a mechanical engineer by profession, is a recipient of the JAINA Ratna Award and served as the president of Jain Centers (Cincinnati-Dayton, Houston) and JAINA (2 terms). He is the founder and chairman of International School for Jain Studies USA and secretary of Mahavir Vision Inc. USA.

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This article identifies some disturbing trends after considering the state of Jain demography today. We cannot take the survival of Jainism for granted. We analyze the data, identify the main concerns and summarize potential actions for both the Jain society and leaders. We need to go beyond the conventional beliefs and practices to address this issue.

### Introduction

A few religious communities like Parsees and Jews have identified the threat to their existence. The Parsis have managed to survive after arriving in India. However today they are raising very few children and are on the verge of extinction.<sup>1</sup> Half the Jews in USA marry outside. Studies show that most grandchildren of Jewish-non-Jewish marriage do not identify with Judaism<sup>2</sup>. But they have at least recognized the problem. Jain community appears to be completely oblivious of the future it faces. There are no debates or discussions.

Many Jains today discount the census count (4,225,053 in 2001) and claim that the actual number of Jains is much higher, although without any supporting data. The only reason given is that during the

census, many Jains either do not identify themselves as Jains or the census takers on their own put them in the Hindu category.

Even if we assume that there is a significant undercount of the Jains, trends show that actual number of Jains is going down as a percentage of total India's population, and this decline will accelerate. Survival of Jainism overseas is also threatened.

Let us examine the current status and the trends.

### Jains in India

Before independence, the Jain population of India dropped from 0.49% in 1881 to 0.37% in 1941<sup>3</sup>. For three decades after the partition, the Jain population had a healthy growth about equal to the rest of India. Jain were 0.47% in 1981. But the

<sup>1</sup> India's Zoroastrians dying out for lack of Parsi clergy, Samanth Subramanian, The National, Australia, Jan 28, 2011

<sup>2</sup> Will Your Grandchildren Be Jews, A. Gordon and R. Horowitz, <http://www.aish.com/jw/s/48910307.html>

<sup>3</sup> Dr. V. A. Sangave, Jain Community : A Social Survey, 1959.



fraction dropped sharply in 1991 to 0.40%, and stayed about the same at in 2001. We are likely to see sharper drops in future as we see below.

Jainism has historically been present all over India. There are native Punjabi Jains and Tamil Jains. States with largest Jain populations are Maharashtra (1.32% Jains), Rajasthan (1.15%), Madhya Pradesh (0.91%), Gujarat (1.03%) and Karnataka (0.74%).<sup>4</sup> There is not a single State where Jains are 2% or more. There are only 3 districts with Jain population exceeding 4% (Mumbai 4.76%, Kolhapur 4.18%, Belgaum 4.02%). The cities Delhi, Bombay, Ahmedabad, Indore, Udaipur, Jaipur, Baroda, Pune have a significant population of Jains, but none with 10% Jains.

### Jains Overseas

Outside India, significant presence of Jains has risen only during the last century. The first major emigration of Jains took place to Kenya and Uganda and later to USA, Canada and U.K. In 1997, it was estimated that the Jain population in USA and Canada was 85,000<sup>5</sup>. Since then the number<sup>6</sup> may have gone up to about 160,000. There are about 15,000 – 20,000 in the U.K<sup>7</sup>, 14,000 in Kenya area<sup>8</sup> and some in Belgium, Dubai, Abu Dhabi, Nepal, Singapore, Malaysia, Indonesia, Japan and Australia etc.

The earlier emigrants who initially moved to East African countries had modest educational levels. They have prospered

<sup>4</sup> Based on 2001 census data.

<sup>5</sup> Jainism in America, Y.K. Malaiya, Lansing Jain Society Pratishtha Souvenir, 2000, pp.26-29

<sup>6</sup> Since then the number of listed telephone numbers with last name "Jain" has gone up by a factor of 2.8. If annual rate of increase is taken as 7.6% based on census data for Indians, the estimate would be 162,000.

<sup>7</sup> <http://www.statistics.gov.uk/cci/nugget.asp?id=954>

<sup>8</sup> <http://cesa.imb.org/peoplegroups/jains.html>

through their enterprise and many have moved to UK. The recent migration to the west since 1970s includes highly educated professionals like engineers, doctors, financial experts and businessmen.

The Jains in Eastern Africa, Singapore, Malaysia, Middle East and Japan have nearly remained very Indian as if they never left India. The Jains in USA and Canada being professionals interact and socialize with non-Jains. They have started changing their habits to suit the conditions they are in. This includes language, customs, religious practices and even marriages.

### Trends affecting Jains in North America

The number of Jains in North America has been going up because of the continuous arrivals of Jains from India. However the number of practicing Jains in the second generation is going down. If this trend continues then we will see its dramatic result in next 1-2 generations.

Here are the major factors.

- A significant fraction of Jain youths, perhaps a large majority, are marrying outside the Jain community. Once this happens, the bonds to Jainism in the new family gets diluted or lost, depending on the upbringing of the Jain partner, who generally tend to be less aggressive. The Jain identity as is then likely to be lost over a period of time.
- Most of the Jain Organizations have not recognized the needs of the Jain youths and as a result they feel alienated sometimes even allergic toward the Jain tradition. The Jain Centers often cater to the older generation. Sometimes they become highly ritualistic and dominated by regional or

sectarian affiliations. Jain youths and young Jain professionals are losing bonding with the Jain sangh.

- Many of our religious speakers are unaware of the needs of the young Jains, having never been exposed to the Western society and their discourses consist of other worldliness, and academic intellectualism.
- There is no appreciation of activism in Jain Community unlike the Americans groups. The Jain youths who are highly motivated feel no connectivity with the Jain organizations.
- Often there is a lack of pride of being a Jain and the practice of Ahimsa and vegetarianism. What used to distinguish Jains from rest of the pack is very quickly getting lost.
- Many Jain families are regularly visiting non-Jain institutions such as Chinmaya Mission, Swami Narayan and even Christians organizations. This causes them to gradually drift away.

There are institutions that are making positive contributions, but they need support and encouragement. The two major Jain Youth organizations YJA (Young Jains of America) and YJP (Young Jain professionals) are well organized and dynamic but represent only a tiny fraction of Jain youths. JAINA is a significant institution in North America however its main energies are devoted to organizing a Convention every two years. Many of the issues affecting the Jain community in North America need careful attention.

In several Jain Centers, there are Sunday Jain Pathshalas for youths age 5-17. Beyond that, there is nothing to sustain this teaching. Many teachers emphasize rote learning of mantras and stutis. One

more contributing factor is the lack of quality teaching material in English language.

## Concerns about the Jains in INDIA

In India the Jain population has declined greatly in many regions. In some regions such as coastal Karnataka and Tamilnadu, several communities used to be mainly Jain but now only traces remain. In Rajasthan and Gujarat, a large fraction of Vaishnavas are descendants of former Jains. The history of Agrawals in North India is entirely Jain until the Mughal rule. Texts only a couple of centuries ago suggest that even then half of the Agrawals used to be Jain<sup>9</sup>. Today only 8-10% Agrawals remain Jain.

Here are some of the factors contributing to the continual decline of Jain population in India.

- Gender Selection and Female Feticide/Abortion is a new trend. The recent Indian Census data shows that in Jain community there are only 74 girls for 100 boys between the ages of 1-6 years. This will cause a disintegration of the Jain society. A few Jain monks have now started speaking out against this<sup>10</sup>.
- Most Jain couples today have 2 or fewer children. This is below the number needed for maintaining the same population<sup>11</sup>. The population of the prosperous KDO community in Mumbai has already started declining<sup>12</sup>.

<sup>9</sup> For example "Vardhamana Puran" of Navalsah Chandeia, 1768 AD.

<sup>10</sup> 'Fight female infanticide as women play crucial role in society' - Muni Tarun Sagar, Ahima Tmes, Jan 2006.

<sup>11</sup> Replacement level fertility and future population growth, J. Craig, Popul Trends. 1994 Winter;(78):20-2.

<sup>12</sup> KDO Jains attempt tracing causes of fast decline, Times of India, Apr 25, 2004



- Demands of dowry by young men and their parents. Because of this either many a girls remain unmarried, have bad marriage, or end up in messy divorce. Some girls become a victim of extortion.
- Euphoria on building more and bigger temples but not preservation of Jain knowledge and traditions. We need classes, workshops, seminars, and academic organizations to provide teaching and training in Jainism.
- We tend to identify with a region or a specific sect rather than as Jains who follow Lord Mahavira. Identifying us as Jains, for example using Jai Jinendera as a salutation, unites us all with a common heritage.
- Hinduization of Jain society in India as well as overseas. While respecting other religions is proper, many Jains are unable to overcome pressure to assimilate. The distinct lines of difference between Jainism and Hinduism are becoming increasingly blurred. In some Jain homes, worship of Hindu gods is becoming common. Many Jains visit Hindu places of worship, gurus and faqirs seeking miracles.

What can be done? Here are some steps to take.

- We need visionary leadership and organizations who can understand the societal issues. We get lost in awards and other recognition. We have to find solutions to today's issues using today's tools.
- We need involvement of leading professionals in the Jain community. Jains are the most educated community in India with a large

number of Supreme Court and High Court Justices, Vice Chancellors, officers, educationists etc. They have skills to contribute to the urgent issues and debates affecting the society. While many of these are aloof, we see some awareness now and some of them are coming forward to contribute.

- Youth movements. The youth bring life into a moribund society. For a long time, a strong Jain youth movement had been missing. In India fortunately there are now Young Jains of India and Jain Medical Doctors Association. We should all support and encourage this trend.
- Visionary media. Media plays a very important role in debating the issues and shaping the society. We have hundreds of Jain magazines but their quality and readership needs much to be desired.

The Change is inevitable. As an affluent and highly educated Jain community, we need a healthy debate and action plan and road maps. These issues are not easy and similarly their answers and solutions are not easy. Collectively we need to take that first step now in the right direction.



[Image from Palitana](http://www.jainworld.com/pictures/temples/images/palitana%20061.jpg)

<http://www.jainworld.com/pictures/temples/images/palitana%20061.jpg>

## KIDS WHO CARE FOUNDATION

Risha Shukla



Risha, 14, a current member of the Jain Center of Southern California Pathshala, founded the Kids Who Care Foundation (KWCF) at age 7 with the help of her parents to cheer up and support other children with chronic medical conditions. She has received numerous accolades for her outstanding acts of volunteerism including a US President's Volunteer Service Award.

The foundation is an excellent example of kids helping live kids with medical conditions and learning to be caring and compassionate towards the less fortunate. KWCF brings smiles to children in hospitals globally. Recent projects were for Babies in Japan and Children in India. Volunteers of all ages are welcome. Contact Risha: [kidswhocareclub@yahoo.com](mailto:kidswhocareclub@yahoo.com)

### INTRODUCTION

Kids Who Care Foundation (KWCF), a 501c3 tax deductible non-profit foundation, brings smiles to catastrophically ill children who are hospitalized throughout the United States and around the world by delivering free Smile Packs and Card Quilts to these children, entertaining children with medical conditions and providing support to children with pancreatitis, a rare and painful disease for which there is no cure. Kids Who Care's mission is to brighten the days at the hospital for kids that are having major surgeries. When a natural disaster occurs somewhere in the world, the Kids Who Care's family of volunteers steps up to donate their time and energy to help the survivors. The Japan Relief Effort is just one example of kids helping kids. Last year, the Kids Who Care volunteers collected and packed hundreds of backpacks for the children in Haiti who were affected by a devastating earthquake. Kids Who Care Foundation is made up of 100% volunteers who work very hard to bring smiles to the ones that need it the most! KWCF's two recent projects include the following.



Rhea, KWCF Ambassador, working with volunteers on making cheer up cards for hospitalized children

### PROJECT JAPAN: KWCF DONATES NECESSITIES FOR BABIES IN JAPAN

KWCF joined the Japan Relief Effort by doing their little part to help the people of Japan and bringing smiles to babies and their families. KWCF mobilized their family of volunteers to collect essential items needed to care for babies who are survivors of the concurrent disasters in Japan.



Canyon View Elementary students loading boxes filled with collected baby items in the truck in Irvine, CA

Approximately thirty volunteers ranging from 5 year olds to seniors gathered at one of the collection stations (Mercedes-Benz of Foothill Ranch) and organized all of the items donated by the Orange County community. The volunteers were overwhelmed at the generosity of the community upon arrival at the collection station. There were bags and boxes filled with necessities to care for babies (diaper bags, baby wipes, formulas, toys, baby bottles, blankets, baby clothes, ponchos, socks, toiletries, vitamins), as well as hand-made crocheted hats, afghans and slippers for adults. The volunteers quickly got to work and sorted all the donated items from several schools, businesses and packed dozens of boxes. There were also 200 diaper bags



# Jai Jinendra



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Convention

*from Babu, Mala, Harsha, and Juhi  
Nahata*

donated which were filled in an assembly-line fashion with baby formula, diapers, wipes, medicine, wash clothes, baby blankets and more.

On Monday, April 11, 2011, trucks mobilized to pick up the donated items from schools from North to South Orange County (Huntington Beach, Los Alamitos, Anaheim Hills, Fullerton, Irvine, Lake Forest, Trabuco Canyon, Foothill Ranch, Brea, Costa Mesa, and Tustin). The schools, along with businesses and individuals, truly came together in generosity for the Japan Disaster Relief.

Over 7,000 students from schools in Orange County got the opportunity to bring smiles to the children in Japan by contributing these much needed supplies. The Kids Who Care Foundation's volunteers were then able to contribute their time to put together hundreds of bags and boxes for this, the largest single all volunteer disaster relief effort ever for the Kids Who Care Foundation.

### **PROJECT INDIA: A CHILDREN'S PLAYROOM AT ATTAM-VALLABH HOSPITAL, IDAR, INDIA**



In April 23, 2011 KWCF donated a Child's Playroom to the Attam-Vallabh Hospital in Idar, India which is located approximately 2 hours from Ahmedabad, Gujarat State. This room is for hospitalized children who are undergoing medical treatment. The Child's Playroom is a place where hospitalized children will be able to play with their siblings and perhaps forget about their pain, fear, and anxiety for just a little while. This is most likely the first room of this type in a hospital in the more rural areas of India. With the

addition of this playroom to the hospital, the hospitalized children can spend a little time just having fun and doing things that well-children do every day – Play!

Children's Playrooms are generally found in children's hospitals here in America. It is the hope of the KWCF and all the generous volunteers who put this project together, that the medical community in India will find the inherent value of the playroom for the children not only rewarding and therapeutic for the child's recovery, but necessary. It is the hope of KWCF that in so doing, the hospital system in India will want to incorporate a room like this for children throughout their medical community.

The Playroom was put together using models studied that currently exist in American hospitals. It was designed after consulting Child Life Director at University of California, Irvine, Children's Hospital, Children's Miller Hospital and Mayo Clinic Child Life Specialist for the Ronald McDonald House. The room has wonderfully colored bright walls, a lovely themed mural, television, toys, rugs, chairs, desks, books, games, cabinets, couches, arts and crafts supplies and workspace, DVDs, video games, and a video game console.

KWCF welcomes volunteers from anywhere in the world of all ages, from the very young at 5 years, up to those at retirement age. If you would like more information or are interested in volunteering, please go to the KWCF website at [www.kidswhocareclub.org](http://www.kidswhocareclub.org) or email [kwcf.volunteers@yahoo.com](mailto:kwcf.volunteers@yahoo.com)



**Risha with Dr. Condoleezza Rice, former US Secretary of State.**



# MLD Pathology proudly supports the 2011 JAINA Convention



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## Animal Experimentation

Keval Gala



Keval Gala, 9<sup>th</sup> grader at Seven Lakes High School in Katy, Texas, has written numerous essays. This essay in particular, written for an English research project, was awarded the best research paper in the 9<sup>th</sup> grade, and will be used as a model paper for future students. Additionally, Mr. Gala is an active volunteer for PETA and Habitat for Humanity, he is starting a chapter at his high school in Fall 2011.

Over 100 million animals are killed each year for animal experimentation in the United States alone. This does not even include mice, rats, birds, amphibians, and reptiles (People for the Ethical Treatment of Animals). Clearly, there is a great injustice to all of these animals. The United States tests these animals for drug, food, cosmetic, and chemical industries. Through genetic differences, progressive technology, and cruel treatment it will be shown that animal experimentation is not justified and should be stopped immediately. (Although it might save human lives to allow animal experimentation, in the long run it does not, and animal experimentation should be banned because of genetic differences, progressive technology and cruel treatment.)

Many of the consumer products sold in the United States have been previously tested on animals to ensure human safety. While there is an Animal Welfare Act, it does very little to protect animals' rights and they are constantly mistreated. Millions of these animals are cruelly treated and often killed without any anesthesia. In fact, many mice are bred for the sole purpose of dying through animal experimentation. Interestingly, testing products on animals does not really make sense.

Animals are different than people because of evolution. At one point in time they were the same, but after millions of years of biological and developmental changes, they have become genetically diverse. Even the closest species, the chimpanzee, has approximately a four percent difference in their genetic code (Stefan Lovgren). This seems like a small difference but in reality, it is not. It

corresponds to sixty million base pairs. Because of these genetic differences, animal testing is not always reliable for protecting humans. "Animals not only react differently than humans to different drugs, vaccines, and experiments, they also react differently from one another" (Coalition to Abolish Animal Testing). "Experimental drugs and treatments that have been found effective on animal models will not necessarily work in people" (Coalition to Abolish Animal Testing).

New technologies are able to replace animal testing as a model but have not been used because of old traditions and biases. Cell regeneration is more reliable for protecting both animals and humans (people for ethical treatment of animals). Animals do not have to be used and humans are given a better model for testing. "Animal experiments don't persist because they are the best science; they persist because of experimenters' personal biases and archaic traditions" (People for the Ethical Treatment of Animals). This shows that people tend to not want to change their beliefs and animal testing.

Opponents may argue that animals used in experimentation are very cruelly treated and always die because of this. U.S. law allows animals to be burned, shocked, poisoned, isolated, starved, drowned, addicted to drugs, and brain-damaged (People for the Ethical Treatment of Animals). No experiment, no matter how painful or trivial, is prohibited – and pain-killers are not required. The Animal Welfare Act basically states that if the purpose is for research, then the provisions in the act are not activated. This leads to harsh pain for the animals and is not humane in any way. Opponents may argue that they put a law



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called Animal Welfare Act to (Linda E. Fisher) control the animals for experimentation.

Animal experimentation helps find cures and vaccines for diseases. Many drugs which have appeared safe when tried on animals have proved to be dangerous to people (Blake 1). Even if drugs seem fine for an animal that does not necessarily mean that they will be okay for humans. There can be flaws in the methods that will actually make the drugs harmful for humans. Not only that, there are also drugs that are harmful to animals, but are very beneficial to humans.

My call to action is, animal experimentation should be banned in place of better, safer, science practices as noted above. This has gone on for too long and should be stopped immediately. Animals should be given proper treatment because they too have rights.

### નકારાત્મક વિચારો ને હકારાત્મક બનાવી શકાય?

આ પ્રશ્ન જ્યારે ગૌતમસ્વામીએ પ્રભુ મહાવીરને પુછ્યો ત્યારે જવાબ હતો "હા" તે માટેના રસ્તા છે? જવાબ હતો હા.પળનો પણ પ્રમાદ ન કર.

આજ કાલ ઘાંસની જેમ ઉગે છે નકારા વિચારો મગજમાં અને હકારાત્મક વિચારોને કેળવવા પડે છે. શારિરિક રીતે જો પોષકનુ લેબલ જો શીરા ઉપર પણ હશે તો પણ તેને ખાતા તેને બનાવનાર ગૃહિણી પણ ખાતા અચકાશે..કેમ કે શક્ય છે તેમા કોઈએ ઝેર પણ નાખ્યુ હોય...તેવો વિચાર માત્ર થી અટકી જનારને ટીવી અને આનંદ માટે રમાતી રમતો દ્વારા મનમાં દાખલ થતા ઝેરનું જ્ઞાન છે ખરું? માનસિક ઝેર?

હા નકારાત્મક વિચારો બહારથી આવે છે. સમાચાર પત્રો. ટીવી.. સીરીયલો..મિત્રોની કાનાકુસી..ઓફીસ પોલીટીક્સ. વૈજ્ઞાનિક રીતે સમજીએ તો આપણું મગજ એ મોટી ફાર્મસી છે. અને તેની પાસે એ આવડત છે કે જે રોગ થાય તેને દુર કરવા પ્રતિકારક શક્તિઓ પેદા કરે છે.

કહે છે નકારાત્મક વિચારોની અસરો કુમળા બાળક ઉપર સૌથી વધુ પડે છે. રામાયણ કે મહાભારત જોશો કે ગણેશજીને જોતુ બાળ પહેલા રાક્ષસોનો ત્રાસ જુએ જે અડ્ઘો કલાકમાં થી ૨૨ મીનીટ હોય અને છેલ્લી ૫ મીનીટમાં સહાય આવે કે ચમત્કાર થાય..અને

આવુ ચટ પટુ જોવાનું વડીલોને જ ગમતુ હોય ત્યારે બાળ માનસની તો વાત કરવી જ નકામી.

તેનો ઇલાજ શું?

કહે છે માણસ માત્ર તેના મગજની તાકાતનો ઉપયોગ ફક્ત ૩૦૦ જેટલોજ કરે છે.. જો તે ઉપયોગ ૧૦ ટકા કરતા વધે તો તે સમગ્ર વિશ્વનો બુધ્ધીશાળી અસ્તિત્વ બની શકે છે અને જો ૧૦૦ ટકા ઉપયોગ કરેતો ત્રિકાળ જ્ઞાની બની શકે છે.

એ ઉપયોગ કેવી રીતે કરવો?

જ્યારે પણ નકારાત્મક વિચારો આવે..ત્યારે તે વિચારોની સાતત્યતા તપાસી એવા નિરાકરણો યોજવાકે તે ભય જતો રહે.. દાખલા તરીકે ઘરમાં ગલુડીયા પાળતા માણસો તેને કોઈક ઘરમા આવશે તો તે ભયથી અને આપણને ચેતવશે એવુ આશ્વાસન લેતા હોય છે. આ એમના મને શોધેલો આડ રસ્તો છે.

મન નો બીજો ઉપયોગ જે પરિસ્થિતિ છે તે પરિસ્થિતિમા હું સામા પક્ષે હોઉ તો શું કરુ? તેવો વિચાર કરી નકારાત્મક વિચારની તીવ્રતા ઘટાડવા મથુ.આમ થવાથી મનની અંદર રહેલ ભયની જે ધુજારી વહેતી હોય તે ઘટે. નકારાત્મક વિચારો જેમ તમે તે દિશામા જાવ તેમ વધે.

ગુજરાતીમા ટાઈપ કરવાની બાબતે એક મુરબ્બી ખુબજ ગભરાય. મને તો બહુ સમય લાગે છે. એક વખત તેમનો પૌત્ર કંટાળીને બોલ્યો..દાદાજી આ સાવ સહેલુ છે હું કરી શકતો હોય તો તમે નહી કરી શકો? અને તેમના મગજને આલંબન મળી ગયુ કે હા તેની વાત તો સાચી છે અને આજે તે દાદા પોતાની નવલકથાઓ ટાઈપ કરે છે અને તેના પૌત્ર સાથે ટાઈપિંગની સ્પર્ધા કરે છે. જ્યારે તેઓ તે કરતા નહોતા ત્યારે તે નકારાત્મક વિચારોના ભોગ હતા..પણ પૌત્રે તે વાતને સાવ નાની બનાવી દઇને હકારાત્મક વિચારો થી ભરી દીધી.

હંમેશા સારા વાંચન અને હકારાત્મક વલણ ધરાવતા લોકો સાથે મૈત્રી રાખો.છેલ્લે જેમ શરીર કેળવી શકાય છે તેમ મન પણ કેળવી શકાય છે. તે કેળવવા સભાન પણે પ્રયત્ન કરવો પડે છે અને જે કરે છે તે હરદમ સફળતાને પામતો હોય છે.

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## अहिंसा और संयम ही जीवन है

साध्वी कनकश्री



जन्म - लाडनुं (राजस्थान) अक्टूबर 1939 दीक्षा - सरदारशहर, अक्टूबर 1956 अग्रगन्या - बिदासर, जनवरी 1961 सेवा निकाय व्यवस्थापिका - गंगाशहर, जनवरी 1972 दीक्षा युगप्रधान पूज्य गुरुदेव तुलसी के कर कमलों द्वारा आगम, न्याय, दर्शन, साहित्य, योग, मनोविज्ञान अनेक प्राच्य - अर्वाचीन विद्या - शाखाओं का तलस्पर्शी अध्ययन, आगम - साहित्य का हिन्दी अनुवाद, प्रेक्षाध्यान, जीवन विज्ञान आदि शिविरों का प्रशिक्षण - संचालन. तेरापंथ धर्म संघ की सर्वोत्तम - बहु श्रुत परिषद् की सदस्य साहित्यिक कृतियाँ - जोत जले बिन बाती, नई सदी : नई संभावनाएं, स्वागत करें उजालों का, जैन धर्म : जीवन और जगत, अनुशीलन (शोध निबंध) नादमणि आदि.

जैन समाज अहिंसा और शांति प्रिय समाज है/प्रारंभ से ही उसे साधर्मिक वात्सल्य के संस्कार मिले हैं/जीवन मूल्यों पर आधारित जीना यही वर्तमान युग की अपेक्षा है/जैन द्रष्टि स्पष्ट और सकारात्मक है/सभी सुखी हो, सबका कल्याण हो, इसीसे स्वस्थ समाज और स्वस्थ राष्ट्र का निर्माण होता है/इसके लिए व्यक्तिगत और सामुहिक प्रयत्न अपेक्षित है भगवान महावीर ने कहा -

हिंसा मृत्यु है, नारक है, दुःख है।

आचार्य श्री तुलसी ने कहा -

संयम ही जीवन है, असंयम मृत्यु है।

जैन समाज का एक घोश विशेष प्रचलित है - **जीओ और जीने दो।** प्रश्न है, इसकी क्रियान्विति में व्यक्ति कैसे सहयोगी बन सकता है।

**अस्तित्व और अहिंसा :**

जड़ और चेतन के संयोग और सह अस्तित्व का नाम है सृष्टि। इस दुनिया में न केवल जड़

तत्व का साम्राज्य है और न केवल प्राणी जगत का अस्तित्व। अपितु दोनों की सह स्थिति है। जड़ और चेतन के बीच भेद रेखा खिंचनेवाला गुण है - जिजिविषा - जीने की इच्छा। यह छोटे-बड़े विकसित अविकसित सभी प्राणियों में समान रूप से पाई जाती है। महावीर ने कहा -

सव्वे जीवावि इच्छंति, जीविउं न मरिज्जिउं ।

तम्हा पाणवहं घोरं णिग्गंथा वज्जयंतिणं ॥

सब जीव जीना चाहते हैं। मरना कोई नहीं चाहता। इसलिये निर्ग्रथ घोर प्राणवध का वर्जन करते हैं। महावीर की धर्म मिमांसा का सार है-संसार में कोई भी प्राणी हन्तव्य नहीं है। पर अहिंसा धर्म ही ध्रुव, नित्य और शाश्वत धर्म है।

अहिंसा का दूसरा द्रष्टिकोण है-प्रत्येक प्राणी सुखाभिलाषी है, दुःख की इच्छा कोई नहीं करता इसलिये किसीके सुख में बाधक मत बनो। किसी को दुःखी मत बनाओ। सुखी जीवन जीना-यह प्राणी मात्र का मौलिक अधिकार है। किसी को मारना और दुःखी करना यह उस अधिकार का हनन है।



भारतवर्ष में ऋषियों की ये ऋचाएं सदा गूंजती रही हैं।

सब सुखी हों, सब स्वस्थ हों, सब का कल्याण हो – भला हो, जगत में कोई भी प्राणी दुःखी न रहे। प्रार्थना के इन स्वरो में ऐसे सकारात्मक स्पन्दन भरे हुए हैं, जो चारों ओर सुख-शांति और आनंद का एक अदभूत उर्जा वलय निर्मित कर देते हैं। यह वलय उसके अस्तित्व का आधार बन जाता है, भगवान महावीर का संदेश है।

- ❖ किसी भी प्राणी के अस्तित्व को मत नकारो ।
- ❖ किसी को कष्ट मत दो ।
- ❖ किसी का वध मत करो ।
- ❖ किसी पर हकुमत मत चलाओ ।
- ❖ किसी के अधिकारों का हनन मत करो।
- ❖ किसी का शोषण व उत्पीडन मत करो।

ऐसा करना हिंसा है। यह अपनी क्षति है, अपना अहित है। इससे समाज व्यवस्था प्रभावित होती है। विकास बाधित होता है। प्राकृतिक संतुलन बिगड़ता है। मनुष्य जाति और संपूर्ण जीव जगत के अस्तित्व पर खतरे के बादल मंडराने लगते हैं।

### समाज व्यवस्था के सूत्र :

मनुष्य एक सामाजिक प्राणी है। उसका जीवन-मरण, उन्नति-अवनति, सुख-दुःख एक दूसरे से जुड़े हुए हैं। सब सापेक्ष हैं। यहाँ निरपेक्ष रहकर कोई भी अपना अस्तित्व नहीं बचा सकता। सापेक्ष जीवन पद्धति के आयाम हैं-समता, समानता, सामंजस्य, शांतिपूर्ण सह

अस्तित्व, सेवा, सहयोग और संवेदनशीलता। ये ही वे तत्व हैं जिनके आधार पर जगत का अस्तित्व, अस्मिता और विकास की पताकाएं फहराती हैं।

क्रम विकासवाद के प्रवक्ता वैज्ञानिक डार्विन ने कहा-अपने अस्तित्व को सुरक्षित रखना है तो शक्तिशाली बनो, स्ट्रगल करो और आगे बढ़ो। इसके विपरीत जैन आचार्यों ने कहा-संघर्ष का नहीं सहयोग का रास्ता अपनाओ। सृष्टि के अस्तित्व, विकास और मानवता की सुरक्षा का एक शक्तिशाली मंत्र है – **परस्परोपग्रहो जीवानाम्।** यह विश्व व्यवस्था का प्रभावी मंत्र है। मनुष्य जाति का अस्तित्व इसी विराट् चिंतन पर अवस्थित है। सामुदायिक जीवन का प्राण तत्व है-सेवा और सहयोग। इसी में विकास की संभावनाओं को तलाशा जा सकता है।

### उन्नत और उद्देश्यपूर्ण जीवन :

जीवन का जहाँ तक सवाल है, जैन द्रष्टि स्पष्ट है, किसी भी प्राणी की हत्या मत करो। क्यों कि जैसे तुम्हें जीवन प्रिय है वैसे ही प्रत्येक प्राणी को जीवन प्रिय है। इसलिए किसी की जीवनधारा को खंडित मत करो। इसका दूसरा पहलू है, जीवन में सहभागी बनना-यह भी चिन्तन सापेक्ष है। जीवन की मूल्यवत्ता उद्देश्य से निर्धारित होती है। जीवन दो प्रकार का होता है-उद्देश्यपूर्ण और निरुद्देश्य। उद्देश्य भी दो प्रकार का होता है-पवित्र और अपवित्र। एक विकास लक्षी होता और दूसरा विनाशकारी।

सकारात्मक जीवन द्रष्टि सृजनात्मक उर्जा उत्पन्न करती है। इससे व्यक्ति, समाज और राष्ट्र का नवनिर्माण होता है। इसी से सुखी परिवार, स्वस्थ समाज और समृद्ध राष्ट्र की नींव लगती है।

नकारात्मक द्रष्टि, निषेधात्मक सोच, विध्वंसमूलक उर्जा को उत्पन्न करती है। यही महाविनाश को निमंत्रण देती है ।

भारतीय संस्कृति में वही जीवन वास्तविक जीवन कहलाता है, जो ऊंचे लक्ष्य के लिये समर्पित होता है । एक बहुत ही मूल्यवान जीवन सूत्र है—

शान्तं तुष्टं पवित्रं च, सानंदमिति तत्त्वतः ।

जीवंत जीवनं प्राहुः भारतीय सुसंस्कृतौ ॥

शांतिपूर्ण, संतुष्ट, पवित्र और आनन्दित जीवन ही जीवन होत है। ऐसा संकल्पित जीवन जीना और ऐसे उन्नत लक्ष्य से प्रतिबद्ध जीवन धारा के बहाव में सहयोगी बनना—यह भारतीय चिन्तन का अमृत है।

उपरि निर्दिष्ट जीवन मूल्यों के विकस हेतु व्यक्तिगत और सामूहिक जागरूक प्रयत्न अपेक्षित है।

व्यक्तिगत स्तर पर अहिंसा और संयम प्रधान जीवन शैली का विकास हो। अपनी असीम आकांक्षाओं का परिसीमन हों। भोगोपभोग का संयम हों। यातायाम सीमित हो। बिजली – पानी का अनावश्यक उपयोग न हो। पर्यावरण की सुरक्षा के प्रति जागरूकता बढे। प्रदूषण न फैलाएं। प्राकृतिक स्रोतों का अतिदोहन और अति भोग पर्यावरण को क्षति पहुंचाते हैं। पर्यावरण का प्रदूषण सम्पूर्ण पृथ्वी और प्राणी-जगत के अस्तित्व के लिए संकट उत्पन्न करता है। इसकी चरम परिणति है महाविनाश, जिसमें न व्यष्टि बचेगी, न समष्टि।

मैत्री, प्रमोद करुणा और मध्यस्थ भावना का विकास भी सामाजिक संतुलन और सुखी-समृद्ध नये विश्व के निर्माण का सशक्त आधार बनता है।

जैन समाज अहिंसा और शान्तिप्रिय समाज है। वह पर्यावरण का सजग प्रहरी है। वह उदार है। उसकी त्याग भावना सुपरिचित है। अमेरिका के विकास में जैसे ज्यु समुदाय का विशेष योगदान है, वैसे ही भारत की एकता, आर्थिक समृद्धि और विकास में जैन – समुदाय सदा आगे रहा है। विदेशों में भी प्रवासी भारतीयों की, उसमें भी जैन लोगों की अपनी अलग ही छवि है। वे अधिकारों की अपेक्षा कर्तव्य और दायित्व को प्रमुखता देते हैं। वे लेना ही नहीं, देना भी जानते हैं। उनका विश्वास है -

अपने में सब कुछ भर कर, कैसे व्यक्ति विकास करेगा ?

यह एकान्त स्वार्थ भीषण है, अपना नाश करेगा ॥ समाज की स्वस्थता और जीवन्तता के लिए जैन समाज को प्रारम्भ से ही **साधर्मिक वात्सल्य** के संस्कार मिले हैं। दक्षिण भारतीय जैन समाज में सेवा और सहयोग की भावना प्राचीन समय से ही पुष्ट थी। अन्नदान, वस्त्रदान, औषध दान और शिक्षा दान से संबंधित बहुआयामी समाज सेवा में वह अग्रणी रहा है ।

अस्तु: उन्नत लक्ष्य से प्रतिबद्ध, जीवन मूल्यों पर आधारित जीवन जीना और नये मानव, नये विश्व के निर्माण में सहयोगी बनना, यह वर्तमान योग की महत्तम अपेक्षा है। अणुव्रत, अहिंसा प्रशिक्षण, प्रेक्षाध्यान और जीवन विज्ञान—ये चार सोपान, उर्ध्वारोहण में सहयोगी बन सकते हैं।





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## TENDER CARE COMMUNITY OUTREACH PROGRAM

Prafulla Shah



Prafulla Shah, an MBA, now devoted to community services, also travels overseas with her husband for volunteer services, medical camps, etc. They have funded a school for handicapped and disadvantaged children in India and donated land for Veerayatan project in Kutch.

Tender Care Community Outreach Program (TCCOP) is a diversified volunteering program to help needy individuals and institutions. They also collaborate with other organizations to jointly provide 7 types of services in the United States, India and other countries.

We all are blessed, some more and some less. Every one of us wants to help others. The question is how? Many of us are active volunteers with various charity organizations. But we wanted to do more! Tender Care Community Outreach Program was born out of that desire to make an impact in the lives of others at a grass roots level.

From helping a student who couldn't afford to buy a computer to providing groceries to a needy family, Tender Care Community Outreach Program is committed to the service of others.

It has been incredibly inspiring to see the Jain Center of Southern California community rally together and make a positive difference in the lives of those less fortunate. For example, we were recently approached to see if we could fulfill someone's dying wish. It was the desire of a dying patient to have her body buried in her hometown in Mexico. The body needed to be flown to Mexico. We quickly collected funds and every one of us felt honored to be part of this wish. On another occasion, we were able to help provide boarding for a sick child who was undergoing medical evaluation at the Mayo Clinic. We collaborated with the Kids Who Care Foundation to provide lodging at the Nazarene house nearby. These are just one of a few examples of what we continue to do in the community.

In these difficult times, we realized that there was a need in the community to reach out, help, and support one another. And so, the Tender Care Community Outreach Program was created in April 2008 at the Jain Center of Southern California (JCSC). The JCSC community came forward to volunteer and word quickly spread!





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No mountain is higher than the Meru; nothing is more expansive than the sky; similarly know that there is no religion equal to the religion of ahimsa in this world why do you indulge. (Saman Suttam -

It is our goal to introduce **Tender Care Community Outreach Program** to as many community members as possible. This is a program that can be initiated anywhere in the world -- all it takes is the desire of few to help those in need! TCCOP operates under Anekant Community Center (ACC), a 501(c) 3 non-Profit Corporation in Southern California. This program is not limited to any particular ethnic group or religious organization. All services and inquires are handled with utmost confidentiality, respect and dignity. It is available to all.

Since the launch of the organization, the TCCOP has organized a network of volunteers to provide support, assistance, education, and referral services for people facing tremendous challenges. The services provided by the group are funded by and operated through both the monetary donations and volunteers' time. The TCCOP has branched out to offer the community with seven key services:

1. Community Pantry – Currently we provide basic Indian groceries such as rice, dal, flour, loose tea etc. to families in need. Grants and other donations from the community enable us to feed low-income families, children and seniors in our community.
2. Community Assistance – Every other Thursday, we serve breakfast to about 100 economically disadvantaged individuals. We also provide dinner for over 250 homeless one Sunday every other month. We are also available to help with various other needs in the community, such as burial expense assistance, school supplies, etc.
3. Elderly Assistance – Currently several volunteers are available to provide a few hours of companionship, or a shoulder to lean on for sick patients, the elderly, or their family.
4. Job Club – We assist community members in their search for jobs. Assistance includes job seminars, resume reviews and referrals to local businesses. We also provide information regarding local job fairs and other online tools for job seekers.
5. Referral Services – In many cases individuals are not still aware of the various community services available to them. Through our continued efforts to serve the community, we have built relationships with other community organizations as well as certain government agencies; this in turn, allows our volunteers to help find appropriate information to provide assistance to those in need.
6. Kids Club – We believe the future of our community depends on the youth. With that said, we have organized a team of adult and child volunteers to encourage our youngest community members to help the needy by preparing get-well cards, conducting toy, food, school supplies and professional clothing drives. HOW OFTEN DOES THIS HAPPEN?
7. Seva- Project – Seva, which means selfless community service, is the most broad based program of the TCCOP. We collect and distribute school supplies, hygiene kits, blankets, etc. to needy kids, schools, and homeless shelters. We have also raised funds for the earthquake disasters of 2010 (Samoa Island and Haiti) and sent tents and sleeping bags to them.

We are successful in running all these activities because of the help and support of volunteers and contributions from our community. We would like to reach out to as many more community members as we can, so please help us get the word out.





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Volunteers of TCCOP



Seva project -(Samoa Island and Haiti) and sent tents and sleeping bags to them.

If you know someone in need, refer him or her to us. If you can spare a few dollars, consider making a donation. If you can share your time, come lend us a hand.

As Mother Teresa said, "We ourselves feel that what we are doing is just a drop in the ocean, but the ocean would be less because of that missing drop."

For more information please call

Darshana Shah at 1-562-547-0645  
 Jayana Shah at 1-714-856-4256 or  
 Prafulla Shah at 1-562-576-2097  
 (TCCOP Co-Coordinator)



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નીતિન મહેતા



નીતિન મહેતા ને જૈન દર્શનમાં ઊંડો રસ છે. જૈન સોસાયટી ઓફ હ્યુસ્ટનની પાઠશાળામાં ૯ વર્ષ સક્રિય હતા. ગુજરાતી, હિન્દી, ઉર્દૂ અને અંગ્રેજી ભાષાના સાહિત્ય-કવિતા પ્રત્યે રૂચિ છે. ધર્મજ્ઞાન વ્યવહાર જ્ઞાન અને જૈન ચિંતન ઉંડુ છે છતા તે ક્ષેત્રે હજી શીખાઉ છું તેમ કહી વિનમ્રતા ધારણ કરે છે [nitintx@yahoo.com](mailto:nitintx@yahoo.com) 281-250-2982

આ વખતની જયનાની થીમ "Live & Help Live" એટલે શાસ્ત્રના શબ્દોમાં સ્વ-પર કલ્યાણની ભાવના. સ્વ-પર કલ્યાણને આચારમાં લાવવા માટે ધર્મના વિધેયાત્મક સ્વરૂપનું જ્ઞાન, પ્રશસ્ત રાગની ઓળખ, સમાજ અને રાષ્ટ્ર પ્રતિના દાયિત્વની સ્પષ્ટતા, અન્યાય અને અત્યાચાર સામે લડવાની ક્ષમતા અને હિંસા-અહિંસાના યથાર્થ સ્વરૂપની સમજ આવશ્યક છે.

ધર્મના નિષેધાત્મક સ્વરૂપથી આપણે સામાન્યતઃ સારી રીતે પરિચિત હોઈએ છીએ, પરંતુ ધર્મના વિધેયાત્મક સ્વરૂપની પણ પૂરતી સમજ અત્યંત જરૂરી છે. હિંસા ન કરવી, ચોરી ન કરવી, જૂઠું ન બોલવું વગેરે વાતો જૈન આચારસંહિતાના ઉપયોગી પણ નિષેધાત્મક સ્વરૂપને પ્રકટ કરે છે, પરંતુ દુઃખીના દુઃખને દૂર કરવામાં કે અન્યાયનો સામનો કરવામાં ધર્મનું વિધેયાત્મક સ્વરૂપ જ ઉપકારક બને છે. નિષેધાત્મક ધર્મ આપણી વિખેરાયેલી ચેતનાને એકત્રિત કરીને સ્વમાં કેન્દ્રિત કરવાનું કામ કરે છે તો વિધેયાત્મક ધર્મ એ જ ચેતનાને બીજાને સહાયભૂત થવામાં પ્રોત્સાહિત કરે છે. જ્યાં સુધી ધર્મના આ ઉભય આચારોને સંતુલિત ન કરવામાં આવે ત્યાં સુધી એક અંતિમે આપણું જીવન સ્વકેન્દ્રી અને સ્વાર્થી બની જવાનો સંભવ છે, તો બીજા અંતિમે સ્વના કલ્યાણનો અભાવ કરનારું બની શકે છે. માટે જ શાસ્ત્રો માત્ર સ્વ કે માત્ર પરના કલ્યાણની નહીં, પરંતુ સ્વ અને પર બન્નેના કલ્યાણની વાત કરે છે.

કલ્યાણ કરવાની પ્રક્રિયામાં સંતુલન પણ છે અને રાગ-દ્વેષને પરિમિત કરવાની શક્તિ પણ છે. આજના દિવસે જૈન દર્શનમાં ક્યારેક સ્વ-કલ્યાણનું એકાંત તો ખિસ્તી ધર્મમાં પર-કલ્યાણનું એકાંત દૃષ્ટિગોચર થતું હોય છે, પરંતુ જૈન શાસ્ત્રો સ્વની સાથે પરને જોડે જ છે, કારણ કે "પરસ્પરોગ્રહો જીવાનામ્"ની વિભાવના એવું દર્શાવે છે કે વ્યવહારના જગતમાં દરેક આત્મા બીજા અનેક આત્માઓ સાથે નિમિત્ત-નૈમિત્તિક સંબંધથી બંધાયેલો છે, તેને ઈચ્છવા છતાં છોડી શકાતો નથી. તો પછી શા માટે એ સંબંધને સ્વ અને પર બન્નેના ઉત્કર્ષ માટે નિયોજિત ન કરવો? "જીવો અને જીવવામાં સહાયભૂત બનો" એ મંત્રને જો સાર્થક કરવો હશે તો સ્વના શ્રેયની સાથે પરની હિતચિંતાને જોડવી જ પડશે.

જૈન દર્શનને વીતરાગ દર્શન પણ કહે છે. તે એટલા માટે કે જૈન દર્શન પ્રમાણે સંસારભ્રમણ અને આનુષંગિક દુઃખનું કારણ અનાદિ રાગ છે. સંવર વડે રાગનો ક્રમિક નાશ કરી, નિર્જરાને પ્રાપ્ત કરી, આત્મા મુક્ત બને છે; પરંતુ વીતરાગ દશાની યાત્રા ઘણી દીર્ઘ અને કઠીન છે. એમાં જન્માંતરોનો સમય લાગે છે, તો એ રાગ પૂર્ણતઃ દૂર ન થાય ત્યાં સુધી એને પ્રશસ્ત કરતાં જવું એ જ ઉત્તમ ઉપાય છે. પ્રશસ્ત એટલે પ્રશંસાને યોગ્ય – સારું. અપ્રશસ્ત એટલે પ્રશંસાને અયોગ્ય – ખરાબ. અપ્રશસ્ત રાગ તે ધન, પરિવાર, ભૌતિક સુખ-સામગ્રી પ્રત્યેનો રાગ. તે અનેક નવા અશુભ કર્મોના ઉપાર્જનથી ભવસાગરમાં ભમાવે. જ્યારે પ્રશસ્ત રાગ એટલે જિન



ભક્તિ, શાસ્ત્ર પ્રત્યેની શ્રદ્ધા, સાધુ-સાધ્વીની વૈયાવચ્ચ વગેરે. પરંતુ વિશેષરૂપે તો પ્રાણીમાત્રના કલ્યાણની ચર્ચા. પ્રશસ્ત રાગ પુણ્યાનુબંધી પુણ્યનું ઉપાર્જન કરાવી આત્માને સતત ઉત્કાંત કરે છે. કોઈ પણ જાતની આશંસા કે અપેક્ષા વગર દીન-દુઃખીની સેવા-સુશ્રુષા કરવી, શૈક્ષણિક કે તબિબી સહાય કરવી, સાધર્મિકને શાસ્ત્રસંમત વ્યાપાર વગેરે કરવામાં મદદરૂપ થવું તે પ્રશસ્ત રાગનું કાર્યક્ષેત્ર છે. આમ જો ન હોત તો ભગવાન ઋષભદેવ અસિ, મસિ, કૃષિ વગેરે લોકોને શીખડાવત જ નહીં. શરત માત્ર એટલી છે કે આ બધાં કાર્યોમાં માત્ર આત્માના કલ્યાણની નિરાશંસ ભાવના હોવી જોઈએ. લોકૈષણ એટલે કે લોકપ્રિય થવાની ઈચ્છા, પોતાનો અહંકાર પોષવાની ભાવના ઈત્યાદિ ન હોવાં જોઈએ. આમ, પ્રશસ્ત રાગ આપણને અન્યને સહાયભૂત થવાની પ્રેરણા આપે છે.

જ્યાં સુધી શરીર છે ત્યાં સુધી સમગ્ર જીવરાશિ સાથે આપણો એક વ્યવહારિક સંબંધ બનેલો રહે છે. તેથી કરીને આપણે વ્યક્તિ, સમાજ, રાષ્ટ્ર કે સમગ્ર જગતના એક ઘટક તરીકે જીવીએ છીએ. "No man is an island." આપણી આસપાસના જગતથી આપણે સર્વથા પૃથક્ થઈ શકતા નથી, તો પછી એ જગત સાથે શુભના આદાનપ્રદાનનો સંબંધ જોડીએ એ આપણા પોતાના કલ્યાણ માટે એટલું જ જરૂરી છે જેટલું અન્યના કલ્યાણ માટે. ફરીથી વાત એ જ સ્વ-પર કલ્યાણ પર આવીને ઊભી રહે છે. જે દેશની ભૂમિ પર આપણો નિવાસ હોય, જેના આહાર-પાણી-હવાથી આપણું આ ભૌતિક અસ્તિત્વ પોષાતું હોય અને આપણા આત્મિક કલ્યાણની સમજ આપણને પ્રાપ્ત થઈ હોય, જે સમાજની હૂંફથી આપણે સુરક્ષા અને શાંતિનો અનુભવ કર્યો હોય - તે સર્વ પ્રત્યે આપણું દાયિત્વ બને છે. વ્યવહારની દુનિયામાં રહેનાર વ્યક્તિ એ બધાંનો એકાંત ત્યાગ કરીને સ્વાર્થી અને

કૃતઘ્ન બની જાય તો એ ક્યારેય આત્યંતિક મુક્તિ તરફ આગળ ન વધી શકે. દરેક વ્યક્તિ ઉપર ધર્મ-રાષ્ટ્ર-સમાજનું ઘણું ઋણ હોય છે. તે ઋણ ફેડવા માટે એ સર્વ પ્રત્યેનું આપણું દાયિત્વ સ્વીકારી અને મનસા-વાચા-કર્મણા એમના કલ્યાણની પ્રવૃત્તિ કરવી ઘટે. એ હિસાબે રાષ્ટ્ર પર હુમલો થાય તો લડવા પણ જવું પડે. શાસ્ત્રો એનો નિષેધ નથી કરતા. સમાજમાં અવ્યવસ્થા કે અન્યાય ફેલાય તો એનો પ્રતિકાર પણ કરવો પડે. ત્યાં પારોઠનાં પગલાં ન ભરાય. આજે રાષ્ટ્ર અને સમાજના સ્તરે ભ્રષ્ટાચાર અને અન્યાયની જે બહુલતા છે તેમાં દુર્જનોની સક્રિયતા કરતાં સજ્જનોની નિષ્ક્રિયતા વધારે કારણભૂત રહી છે. જૈન શાસ્ત્રમાં રહેલું એક દૃષ્ટાંત આ સંદર્ભમાં સમજવા જેવું છે. ભગવાન મહાવીરના પરમ અનુયાયી મગધપતિ રાજા શ્રેણિકના દેહાંત પછી તેમના પુત્ર કોણિકે આખું રાજ્ય પોતાના હસ્તક લઈ લીધું અને પોતાના બે નાના ભાઈઓ કે જેમને અલ્પ માત્ર વારસો મળેલ તે પણ પડાવી લીધો. બન્ને નાના ભાઈઓ ફરિયાદ લઈને પોતાના નાના ચેડા રાજા પાસે ગયાં. ચેડા રાજાએ કોણિકને સમજાવવાની કોશિશ કરી પણ એ વૃથા નિવડી. ચેડા રાજા પોતે સંપન્ન રાજા હતા અને બન્ને દોહિત્રોને પોતે રાજ્ય-સંપત્તિ વગેરે આપીને શાંત કરી શક્યા હોત, પરંતુ એમ કરવામાં અન્યાયને સ્વીકારવાનું અને પ્રશ્રય આપવાનું કારણ બનત. જે સમાજ અન્યાયને સતત સ્વીકારતો થઈ જાય તે અંતે નિર્બળ થઈને નાશ પામે છે એ સમજ સાથે ચેડા રાજાએ કોણિક સાથે યુદ્ધ કરીને પોતાના બન્ને દોહિત્રોને તેમનો અધિકાર અપાવ્યો. અન્યાયનો સામનો કરવા કચવાતાં મને પણ એમણે યુદ્ધની હિંસા સ્વીકારી. મૃત્યુ પશ્ચાત તેઓ દેવલોકમાં ગયા એવો ઉલ્લેખ શાસ્ત્રમાં છે. રાષ્ટ્ર, સમાજ કે ધર્મક્ષેત્રોમાં થતાં ભ્રષ્ટ-અનુચિત વ્યવહારની આપણે સ્વાર્થવશ કે નિર્બળતાવશ ઉપેક્ષા કરીએ છીએ ત્યારે આપણે

કર્તવ્યચ્યુત થઈએ છીએ અને સમગ્ર વ્યવસ્થાને તોડી પાડવામાં નિમિત્ત બનીએ છીએ, સ્વ-પર બન્નેનું અકલ્યાણ કરીએ છીએ.

ગાંધીજી કહેતાં કે અન્યાય કરનારો જેટલો દોષિત છે તેટલો જ અન્યાય સહેનારો પણ દોષિત છે. એ જ વાતને એક ડગલું આગળ લઈ જઈએ તો એ અન્યાયને મૂક સંમતિ આપનાર પણ અવશ્ય દોષિત બને છે. આત્મા અનંતવીર્ય છે એટલે કે અનંત શક્તિનો ધારક છે. એ પોતાના સ્વાભાવિક સ્વરૂપને ત્યારે અને તો જ પ્રાપ્ત કરી શકે જો એ દરેક પરિસ્થિતિમાં પરાક્રમ કરી બતાવે ! પછી તે પોતાના આંતરશત્રુ ક્રોધ, માન, માયા, લોભ સાથે લડવાની વાત હોય કે બહારની દુનિયામાં ભ્રષ્ટાચારનો પ્રતિકાર કરવાની વાત હોય; આ પરાક્રમ આપણામાં ન આવે તો આપણે ન તો સ્વનું કલ્યાણ કરી શકીએ કે ન તો પરનું. એટલે જ બધાં તીર્થંકરો ક્ષત્રિયને ત્યાં જન્મેલ. પરાક્રમનું પાન એમને ત્યાં ગળથૂથીમાં મળે છે. એ જ ક્ષાત્રશક્તિ આપણામાં પણ છે, માત્ર એને જાગૃત કરવાની જરૂર છે.

આજના સમયનો એ તકાજો છે કે આપણે ધર્મના માત્ર નિષેધાત્મક સ્વરૂપને જ નહીં, પરંતુ વિધેયાત્મક સ્વરૂપને પણ સમજીએ. એ સમજ આપણા અપ્રશસ્ત રાગને પ્રશસ્ત બનાવવામાં સહાયભૂત થશે. એ પ્રશસ્ત રાગની શક્તિથી આપણે દીન-દુઃખીના દુઃખને દૂર કરી શકશું. વ્યક્તિ, સમાજ અને રાષ્ટ્ર પ્રત્યેના આપણા કર્તવ્યને નિભાવી શકશું. જેની સાથે આપણે જોડાયેલાં છીએ તે સમષ્ટિના સર્વ ઘટકોને ઉમદા બનાવવામાં આપણું યોગદાન આપી શકશું અને એ દ્વારા જ સ્વ-પર કલ્યાણને ચરિતાર્થ કરી શકશું.

(ઉપરોક્ત લેખમાં કોઈ પણ રીતે ઉત્સૂત્રપ્રરૂપણા થઈ હોય તો ત્રિવિધે મિચ્છામી દુક્કડમ્.)

## હું કરું છું..

"હું કરું છું.....મારું છે" ---- આ વતોમાં નહીં સાર,  
મારું તારું.....કરતાં કરતાં જન્મારાઓ જાય;  
હાથ કશું ના લાગે, ઠાલા ભારો વધતા જાય;  
વીર્પ્ણુની વારે જઈએ, સૌ સારા વાના થાય,  
મનના ફૂલડાં....(૨) ખીલતા જાયે ઊઘડે આતમ ધ્વાર. હું કરું છું

શું હતું.....(૨) તારું રે ભઈલા ને શું રે તારું જાય?  
ફોગટના આ ફેરાઓમાં અટવાતો કાં જાય?  
સાંજ પડી.....(૨) સોહામણી સંધ્યા ખીલશે તારે ધ્વાર,  
ઘોર અંધારાં ... (૨) પાછાં ઘેરાં ઘેરાં રે ઘેરાશે;  
મનનો આ દિવડો પ્રગતાવી લે તું મનવા;  
ફરીને આવી રે તક ક્યારે રે મલશે? હું કરું છું

ભૂલીને.....(૨) ભટકીને જીવડો આવ્યો આ સંસાર,  
મોહની વાટલડીએ વધતો જાયે એનો વિસ્તાર;  
કેમે ય એને.....(૨) લાગે ના સંસાર આ અસાર:  
શરને એને, ચરણે એને જઈને જો લગાર;  
શૂન્યના સરવળા છૂટે, એકડ એકે થાય. હું કરું છું

"હું કરું છું..... મારું છે" મિથ્યા છે આ વાદ,  
વાત કેવી....(૨) નાનકડી પણ કેમે ય ના સમજાય;  
જન્મારાઓ.....(૨) ભ્રમણાઓમાં વહેતા વહેતા જાય:  
અભિમાનના પહાડો વધતા વધતા ઊંચે ઊંચે જાય;  
'હું' કારની ફેણો ફેલાતી ફેલાતી ફૂંફાડા કરતી જાય;  
વાત તારી.....(૨) સમજાય જો વીરો ઓગળતી એ જાય;  
"હું કરું છું..... મારું છે" મિથ્યા વાદો વહેતા થાય. હું કરું છું

હિંમત શાહ



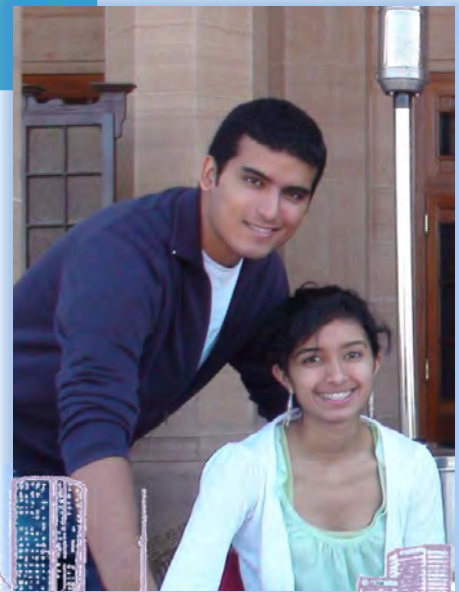


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## The Non-Violent Method to Save the Planet

By Pankaj Jain, Ph.D.



Dr. Pankaj Jain is an Assistant Professor of Indian Religions and Ecology at the University of North Texas. He has taught Indian Films, Sanskrit, Hindi/Urdu languages, and literatures at North Carolina State University, Rutgers, Kean University, Jersey City University, and the University of Iowa. In his scholarship, he connects the ancient Indic traditions of Hinduism and Jainism with contemporary issues -- particularly the environment. He is the author of Dharma and Ecology of Hindu Communities: Sustenance and Sustainability.

An eminent scholar recently came to our university campus and spoke about the role of diverse religious communities of the world and their attitudes toward the environment. He showed examples from several indigenous communities from the North America, South America, Africa, and Asia. However, when he referred to the traditions of India, he used these words: "India has the most bizarre culture in the world where even a cobra is worshipped. This is a bit of an overshoot." What amazed me was that even in this supposedly globalized world that we live in, India continues to mystify scholars. While most Americans are familiar with the terms such as "yoga" and "Bollywood," Indian perspectives toward the ecology seem to be largely unknown.

It is true that cobras are worshipped by many Hindus, especially on a specific festival dedicated to them (just as there are specific festivals for mountains, rivers, cows, trees, and hundreds of other gods and goddesses throughout India). What is not commonly known is that Mahatma Gandhi had a brief encounter with a cobra at his *ashram* (retreat) once and he too did not want it to be killed by his colleagues. This is one of the shining examples of Indian environmentalism, not an "overshoot" as called by our scholar friend mentioned above. Several scientific studies have pointed out that every being

in nature is intrinsically valuable because every other being is directly or indirectly dependent on each other's survival; this is the fundamental motivation of scientists and environmentalists to save the biodiversity in every part of our planet. Therefore, even a cobra has the right to survive. Moreover, other beings have an intrinsic duty to protect it as long as it is not a threat to them.

More than 2500 years ago in India, Mahavira and Buddha taught the same concept, although in a different framework of philosophy, spirituality, and ethics. Mahavira, the last great teacher of Jainism, even proclaimed that ahimsa (Nonviolence) is the greatest dharma (Dharma's meanings include religion, ethics, duty, virtue, righteousness, and cosmic law).

Several Hindu and Buddhist texts also propound the same principle in different languages. According to most of these texts, ahimsa improves one's karma. For observant Hindus, Jains, and Buddhists, hurting or harming another being damages one's karma and obstructs advancement toward moksha (liberation). To prevent the further accrual of bad karma, they are instructed to avoid activities associated with violence and to follow a vegetarian diet (meat consumption in India has historically been



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very less compared to elsewhere). They also oppose the institutionalized breeding and killing of animals, birds, and fish for human consumption. Just this month of May 2011, my book is published based on my research with three communities in India and the diaspora with several ecological practices inspired by the Indic traditions.

Although yoga is widely known in the West, what is not so widely known is that yoga is a system of eight "limbs" or components. The very first step of the first limb of yoga is ahimsa. Unless one is firmly rooted in ahimsa in one's thoughts, speech, and actions, true practice of yoga cannot begin. In addition, since Gandhi was a dedicated practitioner of ahimsa (and other yogic principles), he can be called a great yogi even though he might not have practiced all the stretching exercises that we commonly refer to as yoga. It is this practice of yoga that develops one's harmony with and reverence for nature in which even a cobra is not to be killed.

When I first mentioned this to my own students recently, one immediately questioned me and asked if Indians in India are not following the principles of Gandhi, how can we expect others? I partially agreed with her. India (and many other emerging nations in the world) is enthusiastically aping the West with its ever-expanding economy and ever-shrinking natural resources. I was also asked recently at a conference on World Religions and Ecology, what do the non-Western countries expect of the Western countries? If the rest of the world is eager to make the same mistakes as the West did, what route should the West now take to ensure the planet's survival? Perhaps, one answer could be to embrace Gandhi and his ecological practices. If the West is to remain the intellectual leader of the

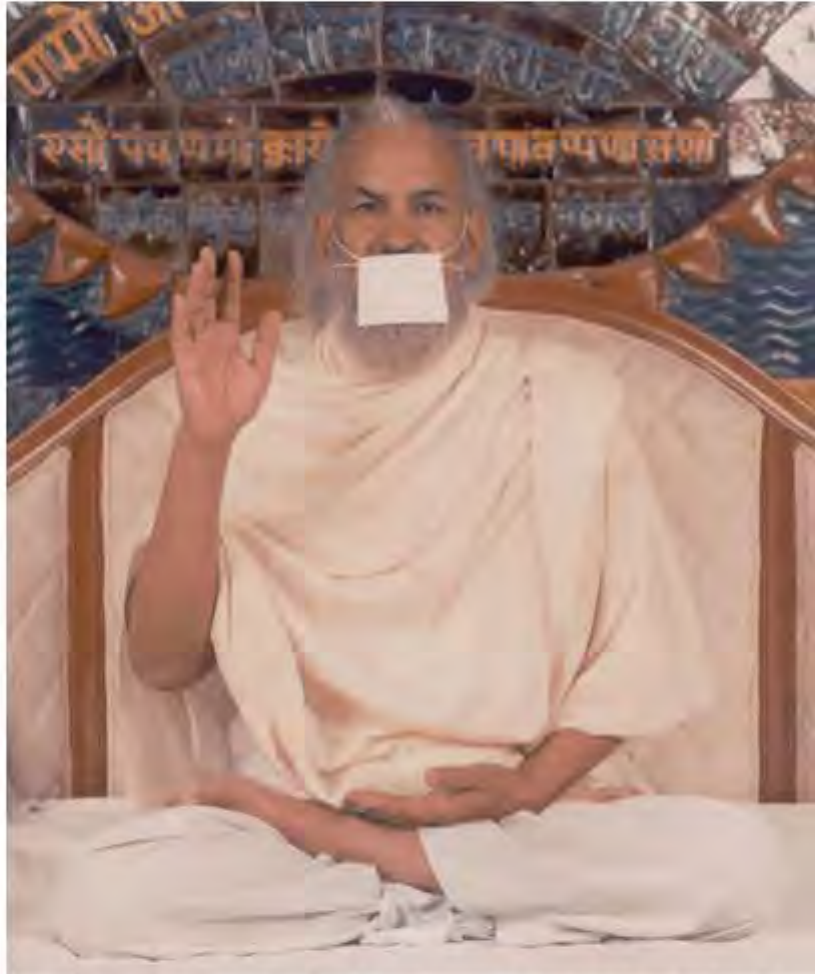
world, the quicker it reforms and transforms itself, the better for our planet. While the West continues to crave more natural resources without changing its lifestyle, it will continue to lack the moral authority to preach to other cultures. It was the West who led the world with its modern scientific and technological innovations for the last several centuries. It will have to be the West who emerges as a new ecological leader, with Gandhi as the foundation of its lifestyle. All voices to save the planet's ecology are hollow rhetoric until that happens.

There cannot be and should not be separate "war on terrorism", "war on climate change", "war on drugs", "war on corruption", "war on obesity", and so on. Our physical, mental, and spiritual health, the environment, the global security and international peace, social justice, it seems like everything will get a great boost if we first become non-violent in our most basic activity: eating and surviving. "We are what we eat", it is such a simple statement and yet is so widely ignored all over the world. This is the way Gandhi lived everyday and his protest against the imperial power was influential because it was based on his own great life unlike many contemporary activists whose own lives are nowhere close to the Gandhi's. Gandhi's entire life can be seen as an ecological treatise. This is one life in which every minute act, emotion or thought functioned much like an ecosystem: his small meals of nuts and fruits, his morning ablutions and everyday bodily practices, his periodic observances of silence, his morning walks, his cultivation of the small as much as of the big, his spinning wheel, his abhorrence of waste, his resorting to basic Hindu and Jain values of truth, nonviolence, celibacy and fasting. The moralists, nonviolent activists, feminists, journalists, social reformers, trade union leaders, peasants, prohibitionists, nature-



# With Blessings

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"Non-violence is the key to global survival"  
– Acharya Sushil Kumar Ji Maharaj

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– Parveen, Neeraj, Puneet, and Manu Jain  
(San Jose, CA, July 2011)

cure lovers, renouncers and environmentalists all take their inspirations from Gandhi's life and other dharmic teachings.

As an alternative perspective on contemporary India, despite all the recent advances in India's economy and consumerism, Gandhi's inspiration still thrives in modern India. Here are contemporary environmental activists and dharmic leaders who have modeled their lives taking their inspirations from dharmic teachings of India or have resisted the global consumerist pressure in various other ways: Sunderlal Bahuguna (now in his 80s, leader of the famous Chipko Movement in North India), Medha Patkar (A strong voice against big dams in Central India), Dr. Vandana Shiva (fierce critic of Western style globalism and capitalism), Anna Hazare (He was in headlines recently for his major protest against political corruption, also famous for his ecological experiments in his village in Central India), Pandurang Hedge (man who is leading Chipko style movement in South India), late Pandurang Shastri Athavale (I have written about his global Swadhyaya Parivar in my book), late Anil Agarwal (Founder of Center for Science and Environment), Dr. Ramachandra Guha (Another fierce critic of Western style consumerism, capitalism, and Western style environmentalism including deep ecology), and hundreds of smaller voices spread all over India making India the land of biggest environmental movement on the planet (as noted by Dr. Christopher Chapple in his volume on Hinduism and Ecology published by Harvard University). There are also dozens of institutions in several Indian towns founded by Gandhi himself that are still flourishing with their own small-scale production of textiles and agriculture. In addition, almost every Indian political party must use at least the rhetoric based on Gandhi's values

whenever there is a discussion on taking technology or any kind of help from the USA, UK, France or other major Western power. They all immediately attack their political opponents as if somebody just was "sold out to the West". Finally, there are several recent major Bollywood blockbusters with several Gandhi-like figures reminding the audience of the message of Gandhi (non-violence and civil disobedience).

Yes, Gandhi's immortal soul and other dharmic traditions of India are still vibrant even in the 21<sup>st</sup> globalized consumerist society. Several decades ago, in his non-violent movement for civil rights, Dr. Martin Luther King said, "Christ furnished the spirit and motivation, while Gandhi furnished the method." It is time again to go back to these cherished values propounded by Christ, Gandhi, and Dr. King: nonviolence not just toward other human beings but also toward the entire earth. All three also practiced and preached an absolute simple lifestyle and it is time again to practice the same lifestyle.





With Best Wishes and Compliments to JAINA

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## Live and HELP Live

### Sudhir M Shah



Sudhir M. Shah chairs the JAINA Exhibition Committee. He has been involved in Jain education for over a decade and has authored many articles and presentations. He is a social entrepreneur and founder of an all natural cruelty free consumer products company. He can be reached at 203-915-5728 E-mail: [sudhir@anekant.org](mailto:sudhir@anekant.org)

Theories of quantum physics assert that we are all connected, that what we think, say or do have far reaching effects even across the oceans. So it is not only important that we engage in helping others... it is a requirement, for our own growth and happiness.

#### Live and HELP Live

I like this year's theme of Jaina Convention, an empowering interpretation of ancient Jain aphorism "Parasparopgraho Jivanam". It is distinct from the conventional interpretation "live and let live" which tends to add a passive element to our living like 'leave others alone' or 'work on your own soul'. And yet, Acharya Vinoba Bhave clearly said:

"Ahimsa is not merely non-participation in destructive activities; it principally manifests itself in constructive activities and service which leads to the upward growth of man".

Near our home we had a beautiful lily pond with pink and yellow lilies floating in the calm waters, fishes jumping up and down, frogs croaking, loons calling back and forth, birds nesting in the nearby shrubs, butterflies and dragonflies flying from one flower to another. It was a breathtaking site. One summer, with a severe drought, the pond had dried up completely. Do you know what was at the bottom of the pond? Rusty metal, old furniture parts, broken tires stuck in the mud etc... It just looked awful. It made me realize that we humans are the same way. When we are dried up, the worst parts of us show up. We need to be fulfilled.

In this society we have learned to encourage and strive for individualism and independence. We want to be 'in charge', we want to 'control'. We are willing to eliminate any

obstacle that comes in the way of our selfish wants. This has led to exercising "rights without responsibilities, pleasure without conscience, commerce without morality, science without humanity and politics without principles." – Gandhi. In the end, this only leads to emptiness and leaves our dried up soul longing for inner peace.

"Parasparopgraho Jivanam" (All life is bound together by mutual support and interdependence) is refreshingly contemporary in its premise and in its promise. It is the water for our soul and our spirit. It means that all aspects of nature belong together and are bound in a physical as well as a metaphysical relationship. Life is viewed as a gift of togetherness, accommodation and assistance in a universe teaming with interdependent constituents. This interdependent and interconnected reality is also supported by quantum physics. Using entanglement theory and time reversal symmetry it clearly demonstrates that we are all connected. What this means is that our anger for example, not only effects us but also can depress someone else thousands of miles away! Here is something to ponder, helping others live with dignity and respect is not only a nice thing to do but it is our obligation as a human being and imperative for our own spiritual growth and happiness!

Mahavir 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". Jain cosmology recognizes the fundamental natural phenomenon of symbiosis or mutual





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 and Blessings from  
 Pujya Shri Chitrabhanuji,  
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**The Song of Maitri  
 by  
 Pujya Shree Chitrabhanuji**

**Amity**

May the sacred stream of amity,  
 Flow forever in my heart.  
 May the universe prosper,  
 Such is my cherished desire.

**Appreciation**

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

**Compassion**

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

**Equanimity**

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

Contact information: [pchitrabhanu@gmail.com](mailto:pchitrabhanu@gmail.com)

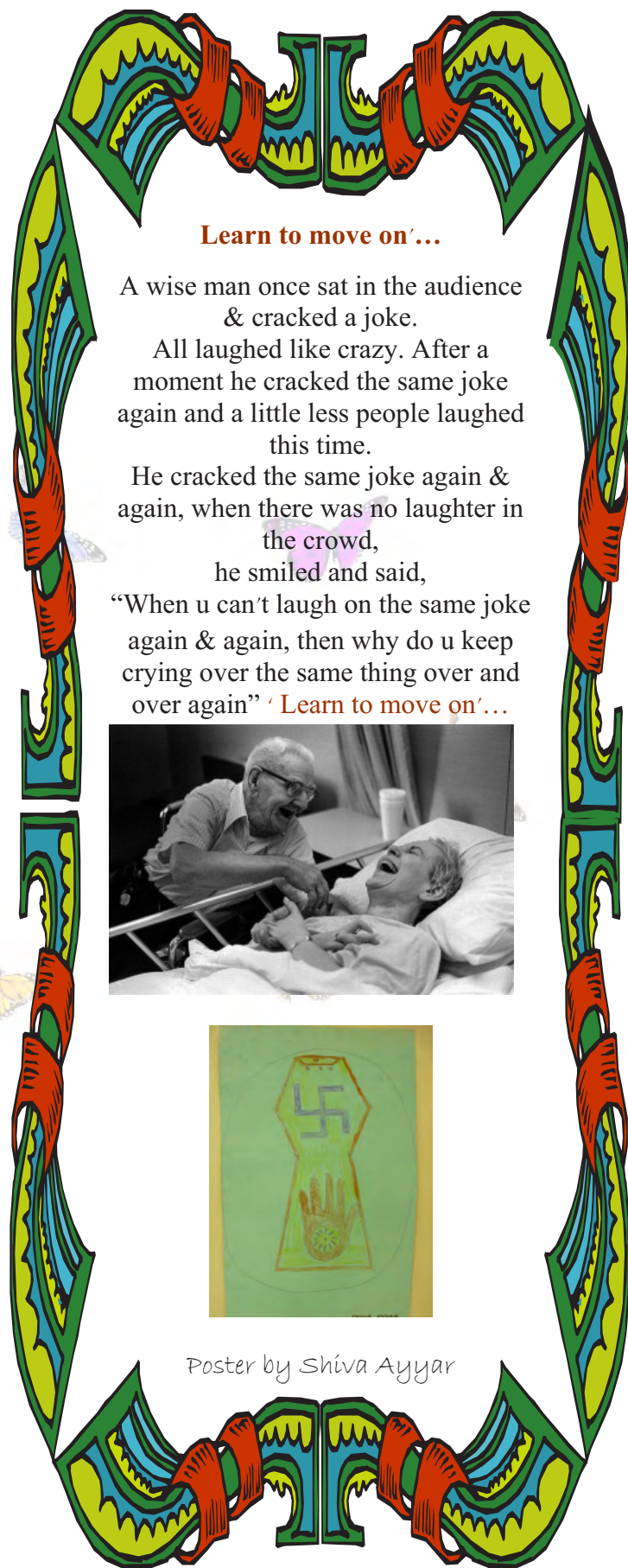
dependence that forms the basis of the modern day science of ecology.

The worldview of rugged independence – we have learned to value so much, has given us a false sense of success. In fact that has made us arrogant and selfish. This notion of independence stems from underlying insecurity within us. In an individualistic point of view, 'I write therefore I am a writer'. In a Jain view of interdependence, 'you are the readers, therefore I am a writer'.

I AM, BECAUSE YOU ARE; without you I am nothing. It is a viewpoint based on relationship and connectedness. It is the statement of humility and gratitude. Understanding "Paraspargraho Jivanam" gives us this humility. It helps us build relationships that are built on the pillars of respect, understanding, acceptance and appreciation. Mahatma Gandhi once said "Tolerance is not enough, we don't want people to tolerate each other, we want them to understand and Respect each other".

Satish Kumar a former Jain monk and the author of "Path without Destination", in his visit to Yale said "When you meet someone as an Indian, you will meet an American or a Mexican or a German etc... If you go out in the world as a Jain, you will meet a Christian or a Muslim or a Jew. But if you go as a human being, you will only meet a fellow human being". He even went further in saying that if you go just as a 'being', then the entire universe is your friend and you will come in touch with other beings of the universe. A refreshing way, to put 'Parasparopgraho Jivanam' in practice. Let me end here with a stanza from Tagore's poem.

**"Go not to the temple  
to pray on bended knees,  
First bend down and lift  
someone who is down trodden"**



### Learn to move on'...

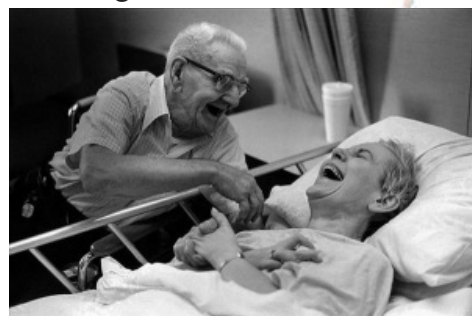
A wise man once sat in the audience  
& cracked a joke.

All laughed like crazy. After a  
moment he cracked the same joke  
again and a little less people laughed  
this time.

He cracked the same joke again &  
again, when there was no laughter in  
the crowd,

he smiled and said,

"When u can't laugh on the same joke  
again & again, then why do u keep  
crying over the same thing over and  
over again" ' Learn to move on'...



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મુકુંદરાય શાહ ચેરીટેબલ અને શૈક્ષણિક સંસ્થાઓમાં ટ્રસ્ટી તરીકે કાર્યરત છે.

દુનિયાભરમાં કેન્સરની બીમારી ના દર્દીઓની સંખ્યા વધતી જાય છે. કેન્સરની બીમારી ના કારણે નલીનીબેન શાહનાં અવસાન બાદ તેના કુટુંબીજનોએ કેન્સર ડંડ શરૂ કરી લોકોમાં તે બાબતે શિક્ષણ તથા જાગૃતિ વધારવા કોશિષ શરૂ કરેલ છે. તે અંગેની કામગીરીનો અહેવાલ અહીં આપેલ છે. કેન્સર નિદાન વહેલું થાય તો બચવાનું સહેલું થાય અને વેદના વિગેરે ભોગવવાનું ઘટી જાય

'જીવો અને જીવવા દો' ના એક અતિ મહત્વપૂર્ણ પાસામાં દુનિયા માં અને ખાસ કરીને ભારતમાં કેન્સરનો પ્રસાર શી રીતે અટકી શકે તે બાબત ગંભીર વિચારણા અને વ્યવસ્થિત આયોજન અને કામગીરી માગી લે છે. હૃદય રોગ ની બીમારીને આંબીને કેન્સરની બીમારી ના દર્દીઓ ની સંખ્યા દુનિયાભર માં વધી રહી છે. આ અનુસંધાને જૈના તથા ઉત્તર અમેરિકા ના જૈન સેન્ટરો એ પ્રાણી દયા ની જેમ માનવ દયા ના આ કામ માં મહત્વ પૂર્ણ ભાગ ભજવવાનો છે. આ ક્ષેત્રમાં નલીની શાહ કેન્સર ડંડ એ પદાર્પણ કર્યું છે.

નલીની મુકુંદરાય શાહ નું ૨૮ August ૨૦૦૮ ના રોજ બ્રેસ્ટ કેન્સર ની બીમારી થી ૬૧ વર્ષની વયે અમેરિકામાં અવસાન થયું. કેન્સર ની બીમારીથી લોકો શી રીતે બચી શકે તેનું શિક્ષણ આપવા, કેન્સર ના વહેલા નિદાન માટે જરૂરી સ્કીનીંગ ટેસ્ટ કરાવવા ની જાગૃતિ ફેલાવવા માટેના કેન્સરના નિષ્ણાત ડોક્ટરોના વાર્તાલાપો અને કેન્સર નિદાન કેમ્પ નું આયોજન કરવા તથા કેન્સરના દર્દીઓને સહાય કરવા વિગેરે હેતુઓ માટે તેમના કુટુંબે દસ હજાર ડોલર ના દાનથી લોસ એન્જેલેસ માં એક પબ્લિક ચેરીટેબલ ટ્રસ્ટ Anekant Community Center માં "નલીની શાહ કેન્સર ડંડ" ની ૨૦૦૮ માં સ્થાપના કરી છે. દુનિયા ભરમાં કેન્સર વધુમાં વધુ જીવલેણ બીમારી છે અને હૃદયરોગ થી પણ વધુ લોકો આ રોગથી જાન ગુમાવે છે અને દર્દી બચી જાય તો પણ આ રોગ દર્દીના કુટુંબને આર્થિક અને માનસિક યાતના અને વેદના પહોંચાડે છે. આ રોગમાંથી બચવાનો સહેલો ઉપાય કેન્સર ના પહેલા નિષ્ણાતોએ નક્કી કરેલા સ્કીનીંગ ટેસ્ટ નિયમિતતાથી કરાવી કેન્સરનું વહેલું નિદાન કરાવવાનું છે. ગુજરાત તથા મહારાષ્ટ્રમાં Cancer Awareness /Detection Camp ના આયોજન માટે કોશિષ ચાલી રહી છે. આ સેવાકીય કામ જોર પકડે તે માટે યથાશક્તિ સાથ સહકારની જરૂર છે. દાન આપવા અપીલ છે. જે કોઈ સંસ્થા ભારતમાં આવા Camp કરે તેને જરૂરી આર્થિક મદદ દરેક Camp માટે નલીની શાહ કેન્સર ડંડ તરફથી મળી શકશે. તે માટે મુકુંદરાય શાહ ૯૪૯-૫૦૯-૬૭૧૬ નો સંપર્ક કરી શકશો.

નલીની શાહ કેન્સર ડંડે આ અંગે કરેલી કામગીરીનો ટૂંકો અહેવાલ નીચે મુજબ છે:

કેન્સરના વહેલા નિદાન તથા જાગૃતિ માટે વાર્તાલાપો : December ૨૦૦૮ થી જૈન સેન્ટર ઓફ સધર્ન કેલીફોર્નિયાના સહકારથી center માં કેન્સરના નિષ્ણાત ડોક્ટરોના લેક્ચર્સ યોજેલ જેની વિસ્તૃત માહિતી [www.anekant.net](http://www.anekant.net) પરથી મળી શકશે. કેન્સરના નિષ્ણાત ડોક્ટરો સર્વશ્રી - રમેશ કોઠારી, મણીલાલ મહેતા, લલિત વોરા, નીતિન શાહ, જસવંત મોદી, કિરીટ ગાલા, વિક્રમ કામદાર, માલિની શાહ, નીલેશ વોરા, નિમિષા પારેખ, મોના સંઘાણી, જયશ્રી વ્યાસ વિગેરે એ કેન્સર ના જુદા જુદા પ્રકારની સમજણ, તેના વહેલા નિદાન માટેના ચિહ્નો તથા જુદી જુદી જાતના સ્કીનીંગ ટેસ્ટ વિગેરેની ખુબ ઉપયોગી માહિતી આપેલ છે. તેમનો અત્રે આભાર માનીએ છીએ. આ ડોક્ટરો ના lectures પરથી નીચે મુજબની તૈયાર કરેલ માહિતી સૌને ઉપયોગી થશે.

કેન્સર હોઈ શકે તેના ચિહ્નો: ભૂખ ઓછી થતી જાય, વાંસાનો દુખાવો ના મટે, શરીરમાં ગાંઠ દેખાય, વજનમાં અચાનક વધારો કે ઘટાડો વર્તાય, વાળ ઓછા થતા જાય, પેટનો દુખાવો મટે નહિ, પેન્સિલ જેવો પાતળો મળ આવે, શરીરમાં સોજા દેખાય, તાવ આવ્યા કરે, ખજવાળ મટે નહિ, માથાનો દુખાવો મટે નહિ, શરીર અથવા જીભ ઉપર સફેદ કે લાલ ચાંદા દેખાય અને રૂઝાય નહીં, મોઢામાં ગાંઠ દેખાય, મોઢું બંધ ના થાય, મોઢામાં લોહી નીકળે, મોઢું પૂરું ખુલે નહિ, અવાજ સતત બેસી જાય, તલ કે મસા ની size માં ફેરફાર થાય, ઉબકા આવ્યા કરે અને ઉલટી થયા કરે, બહેનો ને સ્તનમાંથી લોહી કે પરુ નીકળે, બગલમાં ગાંઠ દેખાય,



વિગેરે ચિત્તે જણાય ત્યારે જરાય આભસ કર્યા વગર નિષ્ણાત ડોક્ટરની તપાસ કરાવવી જરૂરી છે. આવા ચિત્તે હોય તો કેન્સર જ હોય તેવું જરૂરી નથી પરંતુ સાવધાની રાખવાથી અને ડોક્ટર ની સલાહ લેવાથી રોગ વધે તે પહેલા દવા-સારવાર થઈ શકે અને જીવન બચી શકે. કેન્સર આવા ચિત્તે વગર પણ થઈ શકે છે માટે જ American Cancer Society ની ભલામણ મુજબના સ્ક્રીનીંગ ટેસ્ટ કરાવવા ખાસ જરૂરી છે કારણ કે પ્રાથમિક તબક્કે કેન્સર નું નિદાન થાય તો યોગ્ય સારવારથી દર્દી બચી શકે છે. નિદાન જેટલું વહેલું થાય તેટલું કેન્સરથી બચવું સહેલું બને.

**કેન્સરના નિદાન માટેના સ્ક્રીનીંગ ટેસ્ટ:** કેન્સરના નિષ્ણાત ડોક્ટરો ના જણાવ્યા મુજબ મુખ્ય મુખ્ય કેન્સરોનું નું વહેલું નિદાન થઈ શકે તે માટે વાર્ષિક ડોક્ટરની તપાસ વખતે નીચેના સ્ક્રીનીંગ ટેસ્ટ કરાવવા જરૂરી છે. વાર્ષિક તપાસ દરેકે જન્મદિવસ વખતે કરાવવા થી બધાને યાદ રહે છે અને ચોક્કસ પણે medical appointments ગોઠવાઈ જાય છે. નિયમિત વાર્ષિક શારીરિક તપાસ કેન્સરના તથા અન્ય દર્દી થી બચવાનું પહેલું પગથીયું છે. જેના કુટુંબમાં કેન્સર નો હિસ્ટરી હોય તેના માટે નીચેના ટેસ્ટ ના standards વિશેષ કડક છે તે તમારા ડોક્ટર કહી શકશે.

૧. બહેનોના છાતી ના કેન્સર- ૪૦ વર્ષથી મોટી વયના બહેનોએ દર વર્ષે મેમોગ્રામ કરાવવો જરૂરી છે. છાતીમાં ગાંઠ દેખાય કે કંઈ ફેરફાર લાગે કે લોહી નીકળે કે પડુ નીકળે તો તે ડોક્ટર ને તુરત બતાવવું.
૨. બહેનોના સર્વિકલ કેન્સર - ૨૧ વર્ષથી મોટી વયની બહેનોએ દર વર્ષે પેપ-સ્મીઅર ટેસ્ટ કરાવવો જરૂરી છે.
૩. ગર્ભાશય નું કેન્સર - menopause એટલે કે માસિક ધર્મ કાયમ માટે બંધ થતી વખતે કે પછી વધારે પડતું બ્લીડીંગ થાય તો અવશ્ય ડોક્ટર ની સલાહ લેવી.
૪. ભાઈઓ તથા બહેનોના નાના-મોટા આંતરડાનું કેન્સર - ૫૦ વર્ષથી મોટી વયના ભાઈ-બહેનોએ કોલોનોસ્કોપી નો ટેસ્ટ કરાવવો જરૂરી છે. ત્યાર બાદ દસ વર્ષે કે પાંચ વર્ષે આ ટેસ્ટ ફરી વાર કરાવવાનો હોય છે.
૫. ભાઈઓને Prostrate કેન્સર - ૪૫ વર્ષથી મોટી વયના પુરુષોએ વાર્ષિક બ્લડ ટેસ્ટ કરાવતી વખતે PSA ટેસ્ટ તથા Digital Rectal Examination - DRE કરાવવી જરૂરી છે.
૬. ભાઈઓ તથા બહેનોનું જીભનું, જડબાનું, મોઢાનું તથા ગળાનું કેન્સર - ભારતમાં નાના-મોટા ઘણા લોકો પાન-માવા, ગુટકા, મસાલા અને તમાકુ ખાય છે, બજર-છીકણી સુંઘે-વાપરે છે, બીડી-સિગારેટ પીવે છે, તેથી મોઢાનું, ગળાનું અને ફેફસાનું કેન્સર થવાની શક્યતા ખુબ વધી જાય છે. ખુબ મોટો ખર્ચ આ વ્યસનો પાછળ થાય છે. મોટા ભાગના મોઢા ના કેન્સર જીભ ના તળિયેથી શરૂ થાય છે અને ત્યાર બાદ ગળામાં તથા ફેફસામાં પણ ફેલાય શકે છે. ભારતમાં આપના સગા વહાલા, મિત્રો વિગેરે તમાકુના આવા વ્યસનો થી પીડાતા હોય તો કેન્સર જેવા ભયંકર રોગથી બચવા તેમને તે વ્યસનો તજી દેવા બનતા સઘળા પ્રયત્નો કરવા કરાવવા દરેકની ફરજ છે.

**Cancer Awareness Volunteers Training:** American Cancer Society તથા Orange County Health Authority ના સહકારથી માર્ચ ૨૨, ૨૦૦૯ ના દિવસે ૩૨ volunteers ને Colon, Prostate, Breast અને Cervical કેન્સર ના રોગ થી બચવા માટે રોગના ચિત્તે તથા સ્ક્રીનીંગ tests ની માહિતી Jain Center of Southern California માં આપવામાં આવેલ જેથી આ volunteers પોતપોતાના સગા-વહાલા તથા મિત્રોને સ્ક્રીનીંગ ટેસ્ટ માટે જવા પ્રેરી શકે.

**Self Breast Examination Workshop :** Jain Center of Southern California માં April ૧૯, ૨૦૦૯ ના દિવસે બહેનોને છાતીમાં કેન્સર ના ચિત્તે ની જાત તપાસ કરવાની જાણકારી તથા તાલીમ ડોક્ટર નયના વોરા તથા ડોક્ટર અર્યના શાહે આપેલ.

**કેન્સર ના જાત અનુભવ ના વાર્તાલાપ:** દિનેશભાઈ શાહ, હેમંતભાઈ નાગડા તથા પ્રીતીબેન શાહે પોતે કેન્સર માંથી શી રીતે બચી શકાય તેનું વર્ણન ખુબ સારી રીતે કર્યું.

**કેન્સર સામેની લડતમાં તમે શું કરી શકો:** વ્યક્તિગત રીતે કેન્સરના સ્ક્રીનીંગ ટેસ્ટ અવશ્ય કરાવો અને ભૂલાય ના જાય તે માટે તમારા જન્મ દિવસ ની પહેલા Medical Appointments નું આયોજન કરો. કેન્સર પ્રતિકાર અને જન જાગૃતિ માટે તમારા સગા-સ્નેહીઓને કેન્સર ના સ્ક્રીનીંગ ટેસ્ટ માટે માહિતી આપો. કેન્સર થી પીડાતા દર્દીઓને હોસ્પિટલ માં જઈને ખબર અંતર પૂછી શકો, ટીફીન ભોજન પહોંચાડો અને કોઈ કામ હોય તો કરી આપો, આર્થિક મદદ આપી શકાય તો આપો કારણ કે કેન્સરની બીમારી બધી રીતે પાયમાલ કરી નાખે છે. નોકરી જતી રહે છે, જીવન-નિર્વાહની પણ મુશ્કેલી પડે છે. કહેવત છે કે 'રામના બાણ વાગ્યા હોય તે જાણે', ના ઇચ્છીએ કે કોઈને કેન્સર થાય પરંતુ જ્યાં સુધી એ રોગ ની સામેની લડત જીતી શક્યા નથી ત્યાં સુધી કેન્સર ના દર્દીને તથા કુટુંબને હુંફ આપી શકીએ તો તેની પીડા ઓછી થાય અને કુટુંબીજનોને આ દર્દ સામે લડત લડવામા મદદ મળી રહે. કેન્સર ચેપી રોગ નથી તેથી ડરવાનું કોઈ કારણ નથી; દર્દીના સંપર્ક માં આવવાથી આ રોગ ફેલાતો નથી. શરીરના કોશો ક્ષીણ થઈને વગર વધે ત્યારે કેન્સર નો રોગ થાય છે. કેન્સરને નાથવાની લડતમાં તમારું યોગદાન આપી માનવતાનો દીપક પ્રગટાવો તેવી ભાવના ભાવીએ છીએ.

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## Devdaya Charitable Trust, Wankaner N. R. Doshi Eye Hospital

Devdaya charitable trust has undertaken a very big project in hand for prevention of childhood blindness in Gujarat. At present we have three mobile eye clinic units located at Wankaner, Sayla and Bhavnagar for screening of eyes of the school children. All children patients are given totally free medical and surgical eye care over and above free lodging and boarding for parents of children having surgery at the hospital. The hospital is supported by Gujarat Government and L.V.Prasad Eye Institute of Hyderabad. For details please visit web site [www.devdaya.org](http://www.devdaya.org)

Eye Disease Diagnosis Camp is held on every Thursday/Friday and Saturday and on average 60 to 80 Children are examined and surgery is performed for 8 to 10 children. Donor for any camp will be provided full report and photos and addresses of children, who are admitted for surgical care.



For more information

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Mobile +447768311855

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Web: [www.devdaya.org](http://www.devdaya.org)



## દેવદયા ચેરીટબલ ટ્રસ્ટ, વાંકાનેર

સંચાલિત  
બાળકોની આંખની હોસ્પિટલ



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એન. આર. દોશી આંખની હોસ્પિટલ, વાંકાનેર

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Web: [www.devdaya.org](http://www.devdaya.org) E-mail: [devdayawkr@yahoo.co.in](mailto:devdayawkr@yahoo.co.in)

Please contact: Dr. Ramnik Mehta, Tel: 01277 219 265 (M) 07768 311 855 Email: [devdaya2004@yahoo.co.uk](mailto:devdaya2004@yahoo.co.uk) Website: [www.devdaya.org](http://www.devdaya.org)



આંખની હોસ્પિટલની વિશેષતાઓ:

- અદ્યતન ટેક્નોલોજીવાળા આંખના ઓપરેશનના સાધનો, ઓપરેશન થીયેટર, તથા રહેવા માટે વોડેન્ગી સવલત
- ગુજરાતમાં બાળકોના આંખના દર્દો માટે ઓપરેશન કરનાર ઉત્કૃષ્ટ ડૉક્ટરો આંખના સર્જન પ્રેક્ટિસોની સેવાઓ
- ૮૦ % થી ૯૦ % બાળકોમાં આંખના દર્દો તથા અંધત્વ - સારવાર તથા ઓપરેશનથી નિવારી શક્ય છે
- ૯૨ મહિને બીજા શુક્રવાર તથા શનિવારે મોટા માટે મોતીયાનો મફત કેમ્પ યોજાય છે
- ૯૨ મહિને છેલ્લા શુક્રવાર તથા શનિવારે બાળકો માટે આંખના દર્દો માટે મફત કેમ્પ યોજાય છે



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For Further Information, Please Contact  
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631-662-4849

Dr. Jayesh Shah  
[akashavni@gmail.com](mailto:akashavni@gmail.com)  
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## જૈન પરિવાર માટે આવાસ યોજના...

વિજય છેડા



વિજય છેડા ટ્રસ્ટી, કચ્છીજૈન ફાઉન્ડેશન, [vijaychheda@hotmail.com](mailto:vijaychheda@hotmail.com)

Vijay Chheda is an active member in the community, having served as a leader in KOJAIN, JAINA, Shree Bidada Sarvodaya Trust (India), and the Kutchi Jain Foundation (India), among others. Mr. Chheda has been recognized for his leadership with several community service awards including the Humanity Service Award from the American Association of Physicians of Indian Origin (AAPI).

૨૬ જુલાઈ ૨૦૦૫ માં જ્યારે અતિવૃષ્ટિ થઈ અને લાકોએ પોતાનું સર્વસ્વ ગુમાવી દીધું ત્યારે કચ્છી સમાજના જૈન શ્રેણીઓ અને સંસ્થાઓએ પોતાની રીતે જે થઈ શકી તે મદદ કરવામાં કોઈ પાછા પાની કરી નહીં.

કચ્છીજૈન સમાજના સંખ્યાબંધ ભાઈ બહેનોએ ખુબ સુંદર કામ કર્યું પરંતુ સમય જતાં બધા પોતાના કામોમાં વ્યસ્ત થઈ ગયા. એવામાં સેવા કાર્યોમાં વ્યસ્ત રહેતા શ્રી વસંતભાઈ ગલીયા જે વર્ષોથી સોશિયલ વર્ક અને મેડીકલ ક્ષેત્રે સેવા આપતા હતા તે પોતે અચાનક બીમારીમાં પટકાયા અને કીડની ફેલ થવા માંડી મુંબઈ ભરમાં આવેલા દરેક ઉપાશ્રયમાં વસંતભાઈ ગલીયા આમાંથી ઉગરી જાય તે માટે નવકારના જાપ થવા માંડ્યા. બીજી તરફ ડોક્ટરોની મહેનત ફળી અને લાકોના આશીર્વાદથી વસંતભાઈ હેમખેમ ઘેર પાછા આવ્યા.

મારા સાથે દરરોજ એમનો સતત સંપર્ક હતો. હેમખેમ ઘરે આવ્યા એટલે એમનો પહેલો ઉદગાર હતો કે મને ભગવાને નવો જન્મ આપ્યો છે અને એનું મન દ્રવી ઉઠયું અને એમને થયું કે શું આપણે કચ્છી મોવડીઓ

ભેગા થઈ આ આપણા જૈન પરિવારોને મુંબઈમાં પોતાનો ફ્લેટ ન આપી શકીએ ?

છ મિત્રોની અમારી ટીમ સાથે મળી અને મુંબઈના પરામાં પ્લોટો, મકાનો જોવાનું શરૂ કર્યું અને ૧૩૧ ફ્લેટનો પ્રોજેક્ટ નાલાસોપારામાં મળી ગયો. નાના ફ્લેટ ૩૫૦ સ્કે. ફીટ અને મોટો ફ્લેટ ૫૧૦ સ્કે. ફીટના હતાં. નાનાં ફ્લેટ કચ્છી જૈન કુટુંબને ૭૫,૦૦૦ અને મોટા ફ્લેટ રૂ. ૧,૨૫,૦૦૦ માં આપવું, એટલે કે ૨૫ ટકા ફાળો ફેમીલી પોતે આપે અને ૭૫ ટકા ફાળો જૈન સમાજમાંથી મેળવવાનું નક્કી કર્યું, ગેટ પર નામ અને બિલ્ડિંગનાં નામ સાથે આ ચાર કરોડનો પ્રોજેક્ટ બે મહિનામાં હેમખેમ પાર ઉતરી ગયો.

આ પ્રોજેક્ટ ખૂબ સારી રીતે આગળ વધશે એ હિંમત સાથે કચ્છી જૈન ફાઉન્ડેશન નામે ટ્રસ્ટ ઊભું કરવામાં આવ્યું અને મારી સાથે બીજા પાંચ ઉદાર દીલ ભાઈઓ સાથે મળી ફાઉન્ડર તરીકેનું ટ્રસ્ટ સ્થાપી શરૂઆત કરી. મુંબઈનાં કચ્છી જૈન સમાજમાંથી જરૂરતમંદ પરિવારો પાસેથી ફોર્મ મંગાવ્યા અને ૩૫૦૦ જેટલા ફોર્મ આવ્યા. એમાં અરજી કરનારાના નામની તપાસણી કરનારા અને ઇન્ટરવ્યુ લેનારાની ટીમ નક્કી કરાઈ. નાલાસોપારા - વેસ્ટર્ન રેલ્વે સાઈડ, ડોંબીવલી - સેન્ટ્રલ રેલ્વે સાઈડ એમ બે વિભાગ કરાયા. દરેક



ફેમીલીને કેટેગરી AA અત્યંત જરૂરતમંદ, કેટેગરી A જરૂરતમંદ, અને B મીડીયમ જરૂરતમંદ, અને C મીડીયમ

કચ્છી જૈન ફાઉન્ડેશન દ્વારા નાલાસોપારામાં ૩૫૦, ડોંબીવલીમાં ૪૫૦ અને અંબરનાથમાં ૫૫ પરિવારોને ફ્લેટો આપવામાં આવ્યા છે. અને ૨૦૦૦ જેટલા ફ્લેટોનું કંસ્ટ્રક્શન વિચારણા હેઠળ છે. આ તમામ પ્રોજેક્ટ ૧૨૦ કરોડને આંબી જશે. અને એના માટે આપણા ૫૦ થી વધુ જૈન ભાઈઓ જહેમત ઉઠાવી રહ્યા છે.

જ્યાં પણ પ્રોજેક્ટ શરૂ કરાયા છે ત્યાં દેરાસર અને ઉપાશ્રય ન હોય તો તે માટે બે ફ્લેટ ઉપરાંત સાથે રહેનાર ભાઈ બહેનોને રોજગારી મળી રહે તે માટે ઉદ્યોગ સ્થાપવા જગ્યા રાખવામાં આવે છે.

આ આવાસોમાં રહેવા આવતાં લોકો જૈન વાતાવરણ અને નાના બાળકો અને મોટાઓને અનુકૂળ મળી એ આવાસ યોજનાની વિશેષતા રહી. બીજી વિશેષતા એ કે બેમાંથી એક જૈન હોય તો ફ્લેટ મળવાથી બિન જૈન કુટુંબ જૈન થવા માંડ્યા. અને બીજી કુટેવોવાળાઓ પણ એમાંથી બહાર આવ્યા. કેટલાય પરિવારો વારંવાર કહે છે કે ધાર્યું નહોતું કે આવો અમને ફ્લેટ મળશે. આ ફ્લેટ મળ્યા બાદ એમના ચહેરા પર આનંદનો અનેરો ભાવ જોઈ શકાય છે.

આ વાત થઈ કચ્છી જૈન ફાઉન્ડેશનના કાર્યની. પરંતુ અમેરીકામાં વસતાં આપણા જૈન ભાઈઓ ભારતમાં વસતા જૈન ભાઈઓ માટે શું કરી શકે ? આપણે શું કરી શકીએ ? આપણે સૌ સાથે મળીને ૧૦૦ જૈન પરિવારને ફ્લેટ આપવા પ્રયાસ કરીએ. એમાં ૨૫ ટકા ફાળો પરિવાર તરફથી અને ૭૫ ટકા ફાળો વગર વ્યાજની

લોન સ્વરૂપે આપવામાં આવે તો ૧૦૦ પરિવારો એમાંથી ઉંચા આવે. હાલની વધતી જતી મોંઘવારીને જોઈને નાના ફ્લેટ માટે ૧૦ હજાર ડોલરની વ્યાજ વગરની લોન અને ફ્લેટ માટે ૨૦ હજાર ડોલરની લોન આપવામાં આવે તો અનેક પરિવારોને ફ્લેટ આપવામાં આપણે સહાયભુત બની શકીશું.

તો ચાલો આપણે સાથે મળીને આ ભગીરથ કાર્યમાં યોગદાન આપીને આપણા જૈન ભાઈઓના સ્વપ્નને સાકાર કરવા માટે ત્વરીત યોગદાન આપીએ. આવો આપ સૌ આ સેવાના કાર્યમાં સહયોગી બનો એવી આગ્રહ ભરી અપીલ છે. જૈના આ પ્રોજેક્ટ હાથમાં લે તો ઘણા જૈન પરિવારોને પોતાનું ઘર આપી શકાય. વધુ વિગતો માટે મારો સંપર્ક ૭૧૪-૬૫૪-૬૦૯૭ કરવા વિનંતી.



Trishaladevi. Source: Kalpasutra

## Live and Help Live

### Amrita Jain



Amrita Jain has MS degree and working. She is involved in social work as executive member of Anuvrat Vishwa Bharti and US Coordinator for Baal Sambal, a project started by her father.

One third of Indian population is under age 14 and most of them don't have access to education. Baal Sambal is an institution in Rajasthan, started by Amrita's father, adopts orphans and provides them with nourishing environment and education to learn and grow.

[amrita.jain973@gmail.com](mailto:amrita.jain973@gmail.com)

Surviving is not enough. While living and letting live is necessary today, "living and helping live" is the call of the day. Science has proven over and over again that nothing is impossible and with all technology and comfort, instead of worrying over surviving a day or worrying over the future, we can really plan it, design it for our perusal. So what is the future? If we look at the specific case of India, we have a whole new race of engineers, architects, doctors, scientists, but where do we lack? The point I want to make is- How do we build a better future?

According to census of 2009, up to 31% on Indian population is under the age of 14. One third of our nation is of the age where education is most important, but only 50% of them have access to education. That is a threat to the future of India. These children are the future of our country, and what are we doing for them, to help them grow responsible, mature citizens of our country? We have three million children living on streets, and over 150 million children working as bonded laborers? That is a staggering fraction of our population. Until we do not ensure better and safer environment for them to grow and learn, how can we ensure a bright future for the nation?

If every man takes the responsibility of one child, and care of his/her education

and proper growth, we can give a gift to this country, more special than any. There is such an instant of effort- Baal Sambal. Situated in Rajasthan, this institution adopts orphans providing them with a nourishing environment to grow with the best opportunity to learn sports, dance, music, gymnastics etc. along with academics. They provide a unique environment where these children can live together harmoniously irrespective of caste, creed, religion or region they belong to. Also, more teachers, coaches and a number of volunteers wishing to help and contribute are joining Baal Sambal family to help the cause. As it is not possible for every one to open up such an institution, Baal Sambal has unique program of allowing people to sponsor a child, in a way to adopt a child and take the responsibility of providing for his/her education and well-being. Consider what they are trying to achieve and have already achieved in such a short time and with such limited resources. It is definitely promising.

Human race has become very complicated. Everyone has fake smiles and nice words for you. Though, in time of need, not one of them will show any hesitation to turn his/her back. Most of the people are hypocrites and simplicity is very rare. In this horde of 9 to 5 workers,



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  - Aakash & Purva, Badal & Sonia – Riyaan, Naiyomi, Carina



JAINA CONVENTION 2011  
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with the constant shadow of corruption and amoral politicians, it is difficult to be "human" again. Not every man has the privilege or the chance to do as he would wish, but little gestures count, and no one should shy off from giving a helping hand. If we live to love, this world could be a much better place, because there will be more of compassion and less of frustration. Our day today meaningless chores will have more happiness, because we will find a reason in living, an enjoyment and pleasure in being a part of this world. How difficult is it to achieve?

Why do we ignore a plea, pass by a suffering man and later justify our action with vague reasons? Why have we become so apathetic? Agreed that there are swindlers who try to win sympathy to rob your hard earned salaries. But why do we prefer to close our hearts to those in need, instead of preferring to be open-hearted and noble?



Sketching and drawing as part of their flexible curriculum and group exercise



Kids playing with modeling clay,



Kids celebrating Gandhi Jayanti. A staunch Gandhian, Mohanlal Jain, is telling them anecdotes about Gandhiji and his great work.



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## "One Step at a Time" - Volunteering in India

### Kinjal shah



Kinjal Shah, is a fourth year medical student She has grown up in a household that stressed the importance of giving back to those that are less fortunate than her. Her parents have fostered values that include having compassion towards all human beings. This trip is her small step in that direction. UTHSC, College of Medicine, Memphis TN. [KinjalShahMD@gmail.com](mailto:KinjalShahMD@gmail.com); 901- 270- 6420

Food for thought: The answer to our woes lies within us... all we need is a helping hand. I would like to encourage you, whatever age you may be, to find creative ways of offering that helping hand to someone in need. –Kinjal Shah

The theme of our Jaina convention this year is "Live and Help Live." What does this mean to me? How do I, as a third year medical student, apply that to my life? Well, first off, for anyone going through medical school, you can sympathize with me as you realize the number of sleepless nights that go into surviving third year. Then why should I find time to helpout others, while I'm the one in need?! Well, because it is important to see past me and my needs.

If we look up, we will find plenty of people in better financial, social, economical and personal circumstances. But the same is also true if we look at those less fortunate than us. It is our job as human beings and as Jains, to contribute to the betterment of our society and it's beings. Having said that, I am too impatient to wait until I have finished medical school or until I have finished my residency, or until I am financially stable, to start contributing to my society! To that end, I took a month to volunteer at various medical and surgical camps across Gujarat.

We live in an increasingly mobile society, which lends to the transfer of disease across oceans. I want to be competent in providing care for my patients, weather it is treating the neighbor next door or a patient half way across the world. I wanted to see how healthcare is delivered in India and decided to spend a month there this January. My objective for this trip was to challenge, encourage, and inspire myself to think more clearly about how

cultural, social and economical issues impact the delivery of health care in India. I know this elective will have a profound impact on my future role as a physician as I will be forced to confront the reality of diseases in a resource limited society.

First on our agenda: Bidada- a small village in Kutch, Gujarat. The Bidada experience was the brain, heart and soul of my rotation in India. First of all, for me as a medical student to witness such a well organized medical and surgical camp on such a large scale was astounding. The specialties included, but were not limited to, Urology, GI, ENT, Dermatology, Rheumatology, Oncology, Gen Surgery and even Vision and Dental Care; a similar panel existed for the pediatric population. The 37<sup>th</sup> annual Bidada Camp in January, 2011 lasted for 22 days and provided health care related services to about twenty thousand patients! That is a mindboggling figure! Bidada satisfied my intellectual curiosity as I saw "zebra" cases such as Duchene's Muscular Dystrophy, Pustular Psoriasis, and Rubella associated Congenital Cataracts and Heart Disease.

It can be easy for a medical student to get lost in the crowd and overlooked, especially when dealing with such high patient volume. Such was not the case at all in Bidada. The volunteering physicians were eager to teach us medical students- our presence was acknowledged and in fact very welcomed. I worked side by side with a group of medical students from Mumbai, seeking out interesting cases and forming a differential diagnosis. In this process of sharing medical knowledge, we all became very good friends. This time spent together learning, traveling and occasionally goofing around has laid the bases for what I hope is the beginning of a lifelong friendship.

After Bidada, we headed for the 5<sup>th</sup> annual Surgical Camp at Kalidas Hospital in Vyara,



*Best wishes for grand success  
of 2011 JAINA Convention*

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**Avni Shah**



Gujarat. I attended the camp three years ago with my mentor, Dr. Nitin Shah, professor of Anesthesiology at Loma Linda University, California. The first camp in Vyara was a General Surgical Camp with a special emphasis on Hernias and Hydroceles. In three days, employing two operating theaters, 5 operating tables, and numerous surgeons volunteering their time, we performed over 150 hernias and hydrocele. Since the camp's inception in 2007, we have performed approximately 150 surgeries each year at the annual Vyara camp. Everything from pre-op testing to surgery to post-op care, as well as lodging and meals are provided to the patient 100% free of cost.

The healthcare providers, including the surgeons and the anesthesiologists, are giving their time without receiving any monetary compensation. In doing so, they are fulfilling their commitment to the Hippocratic Oath and their profession- by serving those who cannot otherwise afford such medical care. Seeing the local healthcare community come together to serve the underserved reaffirms my faith in humanity and gives me pride in belonging to such a noble profession.

Encouraged by our success at Vyara, we embarked on a similar mission for Bardoli. With the generous help of Dr. Amrut Patel, Chief surgeon at the local government hospital, the stage was set for our first surgical camp in Bardoli. Approximately 40 hydrocele surgeries were performed for pre-screened patients coming from many surrounding villages.

I realize that in such surgical camps, a large volume of surgeries are performed in a short period of time. Working under a high case load and with time constraints, it is easy to overlook simple details. To improve patient safety, I wanted to introduce basic surgical safety guidelines and work under the motto of "Right patient, right procedure, right site." We created a simple checklist using the WHO Surgical Safety checklist as our template. To integrate our small intervention required effort from each member of the surgical team- from the OR nurse to the surgeon as well as the anesthesiologist. I strongly believe this extra effort is worth the time because it will reduce errors on our part.

We implemented this at all three of the camps- and I can truly say my presence has made a difference in the life of each patient

who underwent a surgical procedure. Without a doubt, I can say this was one of the most eye-opening educational endeavors I have embarked on. Where else will I get to negotiate with the rickshaw driver, drink fresh coconut water in the surgeon's lounge, diagnose Duchene's dystrophy, visit 72 jinalaya (a Jain tirth) and watch a breathtaking sunset at the Mandavi beach—all in the same day! In addition to honing my clinical skills, I encountered and have gained an appreciation for medical problems uncommon in the US. I come out of this elective with a broader perspective on the practice of medicine. I witnessed a small version of humanity at its very best.

This trip was...inspiring, refreshing, and served as a reminder for why I wanted to enter medicine in the first place.

## પંચ તત્વની જેલ-

ડો દિનેશ ઓ. શાહ

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Health is the Best Wealth One Can Ever Have! Nitin Shah, [nitinshahmd@gmail.com](mailto:nitinshahmd@gmail.com); 562-244-9035  
 The goal of this article is to provide you with one concrete way of giving that wealth to someone- by organizing a health fair in your local community. This article is written to inspire YOU, regardless of what field you are in, to encourage healthier habits in your community. We all want to help others in some way! When it comes to health we generally believe that one has to be in a healthcare profession to help! **Not true!** Than what exactly does it require? Is it money? No! Than what does it take to organize a free community health fair?



I have had the pleasure of organizing more than 100 health fairs in Southern California over last 20 years. I will describe here how I go about organizing these fairs and give you plenty of tips so that you can setup a health fair for your local community!

Key Ingredients for a Successful Health fair:

- I. **Desire** – It all starts with a desire of either one person or a group of people to do something for their community. Few healthcare professionals at Jain Center of Southern California in Los Angeles got together to offer the community the advantage of screening services for free & that is how the Health Fairs came into existence for me in LA area! Jain Center had their 21<sup>st</sup> Annual Health Fair on March 27, 2011! This is due to the unwavering desire of an organization to help people have annual checkups and live healthier lives!
- II. **Dedication** –Our recent Santa Ana health fair took place at an Attorney's office! An undergraduate student had a desire to do a health fair in Santa Ana. She could not find any place to have the fair even after six weeks of diligently searching for a location. But she



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*Soul, non-soul, karmic bondage, merit, demerit, karmic-influx, stoppage of influx, release (from karmas) and liberation, these constitute the nine fundamental principles. (Saman Suttam - Verse 591)*

was determined. This determination led her to an Attorney who agreed to have the healthcare in his business office! It took 19 years of organizing fairs for me to see a health fair held in an Attorney's office! We were able to reach out to more than 100 people with basic screening services. There were four groups of graduate & medical student volunteers who offered their time towards the success of this Santa Ana health fair! Moral of the story: If one avenue fails, explore another one. With dedication, you will find a creative solution.

- III. **Commitment** – A businessman & a politician approached me in 2006 during Artesia health fair & asked me to do similar events in the City of Anaheim. The businessman made a financial commitment on an annual basis & the politician offered the help of city of Anaheim & Anaheim Chamber of Commerce. That was the birth of the First Anaheim Health Fair, where in more than 80 Healthcare professionals and 200 volunteers helped more than 900 People in 2007. Anekant Community Center, the sponsoring charitable organization actually had surplus money in the account after all expenses! AHF has become an annual event & is one of the most comprehensive screening health fairs organized in Southern California. Medical services offered include Vital Signs, EKG, PAP Smear, Mammogram, Bone Density Assessment, Body fat content measurement, Consultation with multiple medical & surgical specialists including but not limited to Family Practice, Internal medicine, pediatrics, OB/GYN, ENT, Dentist, General Surgery, Urology, Rheumatology, Nephrology, Ophthalmologist/Optometrists, Allergy/Asthma, Cardiology, Pulmonology, Orthopedic Surgeon, Gastroenterology.. Dietitian, Pharmacists, Audiologist, social workers, CalOptima & other insurance carriers, Kaiser Permanente group, University of California at Irvine, also participate in this humanistic endeavor. We even had alternative medicine consultation available with Ayurvedic Doctor, Acupuncturist & Chiropractor!
- IV. **Love of Labor (Hard work)** – There is no substitute for hard work if you want to achieve something. 100s of volunteers put in 1000s of hours of work to get the success that we have enjoyed in organizing these health fairs!

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## Essays by Pathashala Students

Jain Center of Southern California and Jain Society of Houston

### Introduction

In conjunction with the 2011 Mahavir Jayanti celebrations at the Jain Center of Southern California (JCSC), the pathshala students (Ages 7 to 15) were challenged to submit essays on the topic of "How do I apply Jain principles in my daily life". Six essays - first and second place winners - are presented below in the ascending age groups.

### How Do I Apply Jain Principles In My Daily Life

#### (1) Priya Shah (Class 2) Ages 7 to 9 1<sup>st</sup> Place

I learned the principles of Mahavir Bhagwan from monks, my parents and my Pathshala teachers.

The first principle I will talk about is honesty; it is like saying the truth. Being honest is a good thing to do because if you do not say the truth people will never trust you. One day my mom and I were in the grocery store paying at the register and the cashier gave my mom extra change. So my mom gave it back.

The second principle I follow is respect. I always respect my elders, for example I always bow down to every adult in my house to give respect to them. Whenever my grandparents come from India, I always do what they tell me to do and I do not argue with them.

The third principle I follow is not to steal (non-stealing). I use this every day of my life. Whenever I want to borrow something, I ask the person who the object belongs to. One day I wanted to borrow my cousin, Harsh's sharpener, so I asked him if I could and he said yes.

The fourth principle, I follow is non-violence. You should keep your hands to yourself and never fight with anyone. We should learn to control ourselves. One day I was very mad at my friend because she lied to me, but I controlled myself.

The fifth principle I follow is good conduct. I use this principle in my daily life by being nice to everyone even if I do not know them. One day when I went to the library, I saw a man who could not walk, so I opened the door for him so he could go inside the library.

The sixth principle I follow is compassion. Once I saw a hungry girl and she did not look well. She did not have any food, so I bought her some biscuits. Always help people and be compassionate.

The seventh principle I follow is non-possessiveness. It also means not to be greedy. For example, if someone wants to play the game you have, you should let them play it. One day, my friend wanted to play my game and I let her play it.

The eighth principle I follow is having a positive attitude. Always be nice to everyone with a positive attitude and do not be mean. For example, whenever my brother is sad, I always try to cheer him up.

The ninth principle I follow is self-control. You could do lots of bad things when you are angry, so try to control yourself. For example, whenever I get angry I say Navkar Mantra and cool down.

The tenth principle I follow is Navkar Mantra. Whenever I am scared or badly hurt I say the Navkar Mantra because it is a powerful mantra, for example once my finger got stuck in a door, but instead of crying I said the Navkar mantra and it helped me a lot.

The eleventh principle I follow is Mahavir Bhagwan. Mahavir Bhagwan is the most





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important person in our life because he teaches us all of these principles so we can become just like him. Whenever I do darshan, I feel that he takes lots of care of me and lets me be a great person.

I will learn more about these principles from my elders and teach others!



**(2) Anjal Parmar (Class 2)**  
**Ages 7 to 9**  
**2<sup>nd</sup> Place**

Bhagwan Mahavir told us to follow Jain Principles so that we become good citizens to our fellow living beings. I can also keep checking if I am on the path or Moksha or not. This is how my day goes.

First thing in the morning, I join my palms together and recite the names of the 24 Tirthankars. After I take a shower, I go to my home temple and do navang pooja. I recite all the dohas while doing pooja. Pooja reminds me that I have to follow Jain Principles in everything I do and be a good person all day long.

I love music and singing Jain songs makes me very happy. I think they have some magical power. Before I eat any meal, I say one Namokar Mantra which reminds me to make right food choices. I try my best not to step on the grass. Grass has the sense of touch. If I pretend that I am grass and someone walks on me, then I will cry. I help my friends at school when I finish my work.

I never use paper napkins and plastic spoons; rather I pack my own steel spoon and handkerchief for school. I always remind my mom to take plates and spoons from home on Pathshala days. This way we can save many trees and help the environment.

When I visit the temple, I take dollar bills. I put one in the bhandar and another in the "Jivdaya box." When I go to India in the summer break, I tell my dad to use my piggy bank for the poor.

We also visit Panjrapole to feed the animals. Animals are very happy in open spaces. I do not go to zoos and Sea World because animals are tortured. They are not happy there. When my mom buys groceries, I also make sure that there are no meat or egg or animal ingredients in my food. I also try to avoid potato, onion and garlic.

Sometimes I become angry and make bad choices but when I calm down, I say I am sorry because I do not want to make my soul dirty.



**(3) Priyash Parmar (Class 3)**  
**Ages 10 to 12**  
**1<sup>st</sup> Place**

Just like AAA insures our car, I have identified three Jain principles that insure our soul from bad karmas. The three Jain principles are Ahimsa, Aparigraha and Asteya.

Ahimsa means practice of nonviolence. Anything and everything that I do I make sure that there is no violence or as little violence as possible. I abstain from going to the Sea World or any zoo because they are big torture houses for the animals. We ourselves are "not" torturing the animals but by going to such places we are supporting violence in a big way. Most of the cakes and pastries are very tempting but I never eat them because they contain eggs. I just cannot ignore the pain that the birds and chickens went through. While shopping for groceries, I help my mom check ingredients. I also do not use leather and fur that is taken from the animals.

Aparigraha means abstain from getting unnecessary things. On my birthdays, I decided not to accept gifts because they are a huge waste. Moreover, most of the stuff is similar to what I already have. I try hard to differentiate between "need to have" and "nice to have", and then make a decision.



Asteya means non stealing. I never take the things that do not belong to me without asking. I never spy on other people's conversation nor do I say wrong things about other people. I never attempt to fake my parents' signature on daily homework sheet.

The AAA's described above are just a small part of Jainism but I chose them because they are relevant to my daily life. I also do pooja and nityakram everyday and I say sutras like "Khamemi Savva Jive" before going to bed. Jainism is an art of living, and practicing it gives me a peace of mind.



**(4) Charmi Kothari (Class 3)**  
**Ages 10 to 12**  
**2<sup>nd</sup> Place**

I have been going to Pathshala and learning Jainism for the last six years. Some of the Jain principles that I have been taught are: non-stealing, helping others, being honest, non-violence and self control.

**Non-stealing:** Non-stealing is not taking things that do not belong to you. For example, when I found a \$5 bill on the ground one day, I gave it to the teacher instead of taking it. He asked everyone in the classroom and it turned out that it was indeed somebody's money that she lost. I was glad that someone found her lost money.

**Helping others:** You should always help others. As an example, if a new kid comes to your school, you should be friendly to her and help her with any help she needs. You should help her to make new friends. An applicable quote is "You should never judge a book by its cover." When there were new kids in our school, I helped and showed them around the school.

**Honesty:** Honesty is when you do not lie at all and you always tell the truth. Honesty is the best policy. For instance, when I was playing the game "Pin the Tail on the Donkey" and was blind-folded, someone asked "Can you

see?" I was very honest and I said "Yes." I did not lie.

**Non-violence:** Non-violence (Ahimsa) means not fighting. Every time my sister hits and hurts me, I tell her to stop doing that. Sometimes I get mad at her, but try not to hit her back. I would like to teach my sister to do Ahimsa and not hurt anyone. You should practice non-violence in your daily life. This is the main principle of Jainism.

**Self control:** Self control is when you do not tempt yourself to do things you are not supposed to do. For example, when my mom tells me not to eat a cupcake before lunch and it is right in front of me on the table, I just keep calm and resist myself.



**(5) Kunal Shah (Class 6)**  
**Ages 13 to 15**  
**1<sup>st</sup> Place**

Jain Pathshala teaches me conceptual Jainism while the application of the principles learned influences my life. Young Jains attend Pathshala from preschool to high school. Teachers pass on tradition and educate the eager children in hopes that those teachings will carry out into the child's adulthood. I have already applied many Jain principles in my life and hope to continue living with those morals.

Ahimsa, meaning non-violence, is the most important lesson I have learned in Pathshala. Throughout my day I try to incorporate non-violence. I try to minimize cruelty to living beings ranging from one sense to all five senses. I protect water, which is composed of many one-sensed organisms, by turning off the tap when brushing my teeth, not wasting water in the shower, and by reusing water used to wash vegetables to feed plants. Electricity is generated by water and also has life, and I conserve it by turning off unnecessary lights and avoiding the use of the

heater and air conditioner. I avoid plucking flowers and stepping on grass to save plants which have souls but only one sense. My family observes four days, which we call "no green days," in which we avoid vegetables and fruits. Roots such as potatoes and onions are not kept in my house because they contain more organisms than other vegetables.

Vegetarianism is a principle I strictly follow. I check labels of packaged food to avoid indirect animal products such as mono- and diglycerides, gelatin and rennet. When my lunch is packed, paper bags are avoided because they are made from trees and can only be used once. Two- to four-sensed organisms include insects that are respected too. My family, instead of calling bug exterminators whenever ants swarm the house, takes the time to pick up ants and spiders carefully with a soft brush brought from India for the purpose of harmlessly picking and placing them outside in their natural environment. In my presence, my friends at school respect my beliefs and do not harm any insects. One of my friends specially bought an eggless pie for his birthday party so that I would be able to eat, and for my birthday, my friends baked me three plates of gingerbread cookies instead of a ready-made cake with eggs. I am proud that I have influenced my friends to respect other living beings and my Jain principles. My closet does not contain any leather or silk products, because animals and silk worms are killed to manufacture these materials. I will continue to practice nonviolence to the best of my abilities to become a better person.

Along with non-violence, another one of the three major values is multiplicity of views, the ability to recognize the truth in a situation from many different opinions. By employing this principle, I have gained a better understanding of other people. I recently attended an Interfaith Youth Conference in

which teenagers from different religions came together and discussed their belief on the relationship between man and the environment. According to Jainism, we must protect the environment to reduce the harm done to the living beings in it. In the Christian faith, they believe that God has given nature as a gift; therefore humans must protect the environment out of respect for their God. Sikhism and Zoroastrian religions say that the environment provides food and shelter for humans and so humans must protect and return to the environment; they give in order to ensure that they will get. All of these religions have different beliefs as to the reason to save the environment and all make sense in their different viewpoints. By learning the thoughts of many different faiths, I was able to understand that one situation can have many plausible opinions, all adding to an ultimate truth.

Another major principle of Jainism is non-possessiveness, by which I try to minimize greed. Only what is necessary is bought and kept. Every time I desire to buy something new, I am asked the question, "Do you need it or do you want it?" The question allows me to reconsider my request. Over my lifetime, I have become less of an impulsive buyer. If I am able to survive with three pairs of jeans, there is no reason for me to buy another and I am satisfied. In eighth grade, I had wanted text messaging on my phone to be able to easily communicate with my friends. I asked my parents and they bought a plan that gave me 200 text messages a month. My greed increased and I asked for unlimited texting. My parents knew that I did not need unlimited texting and explained why, and now I am satisfied with 200 text messages a month. For one of my birthday presents, my parents bought me an iPod Touch. My sister wanted me to share, but I was attached to it and refused. My sister requested her own iPod Touch to play with but my parents again knew



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that there was no need and compromise was possible. They explained to me why sharing and non-attachment are important. Now, my sister and I happily take turns to use the iPod Touch, eliminating her desire for a new iPod and my attachment to it. My parents refused to buy these products not because they cannot afford it, but because they knew we did not need it.

I am very happy to not only be born in a Jain family, but also to be able to learn and apply Jain principles in my life. I have been able to learn religion since childhood and have been able to implement them even in the difficult times of the 21st century.



### **(6) Shalini Dangi (Class 5)** **Ages 13 to 15** **2<sup>nd</sup> Place**

What is the definition of a Jain? Some say that it is someone who is born into a Jain family. Others can argue that it is someone who frequently goes to derasar or takes regular classes on Jainism. Yes, these definitions are partially true. However, in my opinion, the complete definition of a Jain is someone who carries out the principles of Jainism to their best ability, not because of family or out of habit, but because they truly believe in them. Because most of us are common people that live in society, following Jain principles strictly is hard to do. Instead, we try to follow the less absolute guidelines in our day-to-day lives. I apply the Jain principles of non-violence, non-attachment, non-stealing and truthfulness in my daily life.

The first principle I follow, non-violence, calls for equal treatment of all living beings – no matter their size, shape or number of senses. It states that all beings have the right to live and should live with other beings in peace and harmony. I incorporate this principle into my life by following a vegetarian diet and not purchasing materials that are derived from

animals. In a perfect world, to obtain something from an animal for human use, we would wait for the animal's natural death and then take it to use if it were necessary. However, the sad truth is that instead of respecting animals, we have created an industry that does the exact opposite. The industry solely produces animals for human consumption and does not treat them well in order to obtain what humans argue is necessary. Basically, by being a vegetarian and by avoiding simple products, like leather and silk, I do not support this industry and therefore, minimize violence in that aspect of my life.

In addition to non-violence, Jainism also preaches non-attachment. Jainism believes that the more possessions or attachments someone has, the more likely they are to obtain karma – leading them away from liberation. However, coming from a family living in a good part of the United States, imagining my life without many of these attachments is very difficult. Throughout my entire life, I have always had caring family, friends and even material possessions that make my life incredibly comfortable and easy to live. It is when I think about the lives of others that are not as fortunate, that I understand this principle. I realize that although I am lucky enough to be able to have all of these possessions, most of them are not necessary. Because of this realization, I sometimes stop myself from buying anything unnecessary and focus on those things that I could find really useful. In this way, I can limit certain attachments, and therefore incorporate non-possessiveness in my daily life.

Lastly, I apply Jain principles in my life through non-stealing and truthfulness. The principles of non-stealing and truthfulness both basically state that we should be honest in our actions, words and thoughts – non-stealing by not taking what does not belong to us and truthfulness by always speaking the truth. By breaking these vows that can sometimes be tempting, I have realized that the outcome is never good. When you think about the end results that could occur from not following these principles, they always end



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By: JSH Pathshala Kids

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in some kind of bad consequence; stealing could lead to violence and non-truthfulness could lead to more non-truthfulness. By understanding this concept, I can stop myself from impulsively making bad decisions to steal or lie. This allows me to apply non-stealing and truthfulness in my life.

In conclusion, through the principles of non-violence, non-attachment, non-stealing and truthfulness, I can practice Jainism in my day-to-day life. Even though I was born into a Jain family, go to derasar regularly and take classes every other Sunday, I think that the true reason I can call myself a Jain is because I believe in these principles. Although I may not be able to follow them strictly, I know that by following them little-by-little every day, I can work towards being a better Jain and a better human being all together.



## Essays from students of Jain Society of Houston

### (7) How Jainism has Influenced My Life Currently & How Will Jainism Influence My Life & Career in Future - Ketan D. Kapasi

Paralleling some of the oldest religions in the world, Jainism has stood the test of time as a religion that instills specific morals that create the foundation for a fulfilling life. While Christianity, Islam, Judaism, Hinduism, and a number of other worldwide religions preach

the ideals of a comparable nature, Jainism, in my perspective, sets itself apart by advocating more practical approaches to life and specific methods within it. From the three jewels of Jainism to the fourteen Gunasthana, different concepts throughout the religion piece together to form a quite complete explanation of the universe and its events. For example, there are eighteen Papsthanaks that note what all the major ways to accumulate karma are. Examples include Maithuna (sensuality), Dvesha (Hatred), Kalah (Quarrelling), etc. However an interesting connection can be made—four of these Paps are the Kashayas: Krodha (Anger), Mana (Ego), Maya (Deceit), and Lobha (Greed), #'s 6 – 9, respectively. As Kashayas are considered the root passions which cause all enmity and therefore draw Karma, it can be concluded that these four Kashayas are the keys that open the door to feeling the other fourteen Paps. But this idea of four giving way to fourteen can be expanded even more: Raga (Attachment) is described in a way that shows it leads to any passion at all. Only when we are attached to something do we feel any emotion over it—i.e. if my mom took away my Wii, I would only get mad if I were attached to it. This attachment leads to anger, which would lead to other Paps like Parigraha (Possessiveness) or Rati-arati (Liking/Disliking). On that note of interconnectedness, I will explain the implications Jainism has on my life. It will first be through how it has affected me thus far, how it will affect me in my life in the future, and finally what Jain principles I have not attained yet that I hope to in the future.

Although I have applied numerous Jain principles to my life in order to create a more forward and constructive mindset, I will only focus on the major ones. The first of these is the concept of the aforementioned three jewels. These three are: Samyag Darshan, Jnan, and Charitra; or, Right Faith, Knowledge, and Conduct. These three gems of Jainism are quite apt in everyday decision making. High school was the first time that I really applied these concepts, and they worked out in a very positive manner. During my freshman year, we discussed Samyag Charitra in class—later that week, my biology



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All the living beings wish to live and not to die; that is why nirgranthas (personages devoid of attachment) prohibit the killing of living beings. (Saman Suttam - Verse 148)

teacher bestowed upon me a ten point penalty for writing too much on some worksheet we turned in. I thought this was extremely unfair and so thought about how to talk to her about it—the problem was that I was still prone to losing my cool a bit too quickly and so when we conversed, she miffed me away in a manner that I did not take too kindly too. As I was about to audaciously respond, I stopped and realized something extremely humbling—who was I to raise my voice to someone who put forth so much effort into educating young children every day? Here she was, attempting to give knowledge, which I consider the best gift of all, free of charge to students, giving her all on a daily basis. My mind ran over the lesson we had learned earlier in the week, and thought about having right conduct. Applying this idea meant that I would not be angry because I would know where my limits were, and this would prevent me from committing acts of a regrettable nature. This knowledge in mind, I simply accepted her decision and moved on. I am still striving for 'right conduct' as of now, in my dealings with my debate coach. I have put forth an enormous amount of effort into the speech and debate team over the past three and a half years, even being president of the team this year, but my coach simply does not cooperate with our officer team's leadership. His refusal to subscribe to our progressive methods of acquiring more members and raising money is excruciatingly maddening, but I know that we must stay within our boundaries and respect those that must be respected—as a result, we continue to put forth the effort without expecting anything in return. The next major idea is that of vegetarianism. While this seems generic to anyone who does not want to commit violence, I have made my own logical conclusions on meat-eating with the help of Jainism. When vegetarians say that animals feel pain, the other side responds with the fact that plants feel pain too. It is also violent to think that animals are worth more than plants, because that is essentially dehumanizing to the one-sensed creatures. Jainism dictates that in an order, animals take more precedence over plants, but without even pledging to that faith, it is very clearly seen that animals feel pain (PETA could easily be

cited here), while plants may or may not feel pain. In addition, if plants do feel pain, the meat industry grossly exacerbates the amount of plant food needed to feed the innumerable animals grown for slaughter, and so as a result, if plants feel pain, more plants feel more pain in a world of animals that are grown for human consumption. In addition to all of this, the practicality of a farm just wins out. Thousands of pounds of tomatoes or lettuce or even cherries can be grown instead of a tradeoff for 250 lbs. of beef, according to Jain Philosophy and Practice. The final major concept in Jainism is that of the Kashayas, which were talked about earlier. I have been able to successfully trace any problems I have ever had in my life to those four passions, in some form or another. This knowledge has allowed me to look to the opposites of those four, which are incredibly powerful mental tools to carry throughout life. Forgiveness allows me to open my heart and not be as worked up as I would be in situations where someone does not agree with me or make progress in general. My perspectives on events is done in a way that is humbling to me—for example, whereas before, if I won a medal in some competition, I would only talk about winning that medal and how special I felt—now, I talk about how interesting the competition was and what it can do for people. Straightforwardness and honesty allows other people to be the same way with me—it is actually very uncommon for people to lie to someone who does not lie; they just feel a certain extended feeling of guilt as opposed to lying to someone who also speaks through the veil of deceit. Finally, contentment usurps my greed in areas where I feel as if I have been shortchanged. This is rooted in detaching myself from, well, any attachment.

In the future, I will be able to lead a normal life because of the values that have been imprinted upon me through Jainism. This can be centered in my adherence to the Maha Vratas, because I will remain to be a nonviolent individual, continue to tell the truth even when telling lies would be easier, and never steal (again, even when it makes things easier for me—it will inevitably make someone else's life harder). Celibacy will be an





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Even an intention of killing is the cause of the bondage of Karma, whether you actually kill or not; from the real point of view, this is the nature of the bondage of Karma. (Saman Suttam - Verse 154)

interesting battle in the future with the increasing promiscuity of my environment, but I plan to never allow any temptations to overcome my sensibility. In fact, using the word 'plan' might be misplaced—the way that I justify my actions as of the status quo simply would never allow for any illicit activities that clouded my judgment. My non-possessiveness will also grow in the future, because I will aim to sacrifice things that I want but do not need and would serve a more necessitated purpose to others. Charity is a big staple of Jainism and I therefore make many commitments to it. Through my Jain ideals of charity, I am more active in spontaneous volunteerism, not necessarily planned events that fit into my schedule. For instance, during the aftermath of Hurricane Ike, I figured that even though our roof had been blown off and my old room's ceiling came crashing down to the floor with insulator material everywhere with half of the second floor absolutely carpeted with soggy furniture, clothes, etc, there was no point in sitting around, doing nothing. Nothing would be accomplished in waiting for the insurance company to come inspect the house in a while, and so I decided to get out and do something. At the nearby Wheeler Field House, the community was handing out ice to anyone who drove by and so I volunteered myself for the job. While it was menial, small, and was only ice, I still knew that each person would be happier with the free aid that they received, which was enough justification for me to take my time out to do it. One final idea here is that of wanting recognition for good deeds. There was a point where once I started to be a truly charitable Jain, I thought that people around me should take better care of acknowledging my giving. However, more lessons in Jainism made another point glaringly clear—when one is giving, they are giving, not taking. Demanding and receiving praise for good deeds falls under the category of taking, so I want to make sure I am careful not to want anything back. I believe I have been moderately successful in that endeavor thus far, and wish to continue it.

Finally, in terms of what I do not understand and what I wish to, there is one main concept

in this area: the twelve Bhavanas (Reflections). As I try to do now, I want to reflect upon my life and how I affect others, not at the end of my life, but throughout it. In this way, I will be able to be completely aware and really, attain as much 'Jnan' as is possible in my setting. This is not out of a greed for knowledge, but rather out of a determination to be fully aware of life. From Anitya (Transitoriness) all the way to Dharma (Religion), an understanding of the Bhavanas gives people the most complete answer that can be given to questions that life cannot otherwise answer. It bridges gaps in questions like, what happens after death and, what is the real purpose of our lives. Ekatva (Solitariness) is of special importance to me, because I wonder what the value to life is if this proves to be a true reflection. Is there a really a purpose to life if inevitably, there is no change in a soul from birth to death? What is the value to life if no matter how much good or bad one does in life, everyone will end up in the same place? Or is it that every life is a chance to rid a soul of Karmas? While this seems more along the lines of a Jain theory, I would like to understand this particular Bhavana to a greater depth, as to settle my questions of what we are living for.

In conclusion, Jainism has meant a lot to me in terms of changing my mindset and outlook on life. I do not get as heated as I used to, I am much more focused than I once was, and I now give a greater appreciation to well-deserved people and things in life. I have learned to become increasingly non-violent through reducing the anger, therefore attachment, which I exhibit while reacting to different stimuli. This detachment from attachment clears a path for me to not be possessive of materialistic things in my life. All of these perspectives give me a plethora of just that: perspectives. These three statements convey how I try to live out the three main tenets of Jainism: non-violence, non-possessiveness, and multiplicity of views. This is not all just coincidence—it actually makes sense because it creates for a better life and a better way to affect other people. It all comes full circle that the three tenets of Jainism are how the religion proves to be one



of the most applicable. Jainism's values culminate in a more natural understanding of events, something that perpetuates a much more understanding world. .



## (8) Paap And Punya In Daily Life- Vanshika Jonhsa

To a doctor, paap might be not attending to the patient in need and punya might be seeing some unfortunate patients for free. To a businessman, paap might be a bad investment and punya might be a money making deal. To the parents, paap might be having kids that do not listen to them and punya might be having good kids who do everything that they tell them to do but for me being a 9 year old paap means when my sister wins the fight and punya means I win the fight and she loses it. Let me tell you how my fundamentals of paap and punya changed since I got this assignment of writing about paap and punya in my daily life.

I did some serious research and gathered the data that I'm going to present to you all today. First, let's talk about punya. Well, punya is the good thing you get when you do good deeds. Here are some examples of punya: being Jain, helping others, being honest, having physical and mental happiness, and donating to charity. As my mom says "you must have done lot of punya in your last birth to be born as Jain". So to begin with I had some punya in my account to be born as Jain and then by going to pathshala every week I learnt different ways of accumulating punya. I learnt that to gather punya in your daily life you can help others in need, not get into so many fights with your siblings, try not to make your mom angry, recycle, forgive others, saving some of your monthly allowance for the charity, helping your mom with the chores, telling the truth without worrying about the consequences, giving simple pleasures to others, etc. By recycling I help the earth, the mankind and other living beings by trying to decrease pollution and stop wasting the natural resources. As Jainism

suggest less usage of water, electricity and food. Forgiving others and asking for forgiveness from others is the most important way of accumulating punya in today's world. Just imagine the peace it would create by bringing mankind close to each other and work hand in hand to improve mother earth. From my monthly allowance I save 10% for the donation and by giving simple pleasure to others like the way I give one toy to underprivileged kid every year for Christmas.

We talked a lot about punya but you know what unless you know what paap is you won't know how to avoid it and have more of punya. Paap is a karma you get when you do a bad deed. Like stepping on a book, hitting people, lying, hurting another living being etc. Of course you are thinking that I hit that person because he hit me why should I get a paap karma and not him? You get paap because you hit that person back. Instead if you had just walked away you would have earned punya.

Now you know punya and paap are like twins to each other. In your daily life they'll be seen together on your every footstep. So it is truly in our hands to avoid situation or deeds that can get more

paap karma in your account. There is another popular myth associated with this theory of paap and punya. It is usual misbelieve that if you committed some bad karma (paap) it can be washed away by doing good karmas (punya). However the truth is that the accumulated paap and punya always stays with you in this life and the next but with the good karmas you can minimize the suffering that comes due to paap karmas. With this I conclude my essay paap and punya in daily life.



## (9) Paap and Punya-Avani Vora

My understanding of Paap and Punya is that you get paap when you do bad deeds and punya when you do good deeds. In simple terms, paap and punya are related to the

karmas. We know that every human being has to suffer the consequences of their own karmas. The paap and punya actions are not only physical but also mental. By mental, I mean that if the thoughts that come in my mind are bad I would be doing collecting bad karmas so I have to be very careful about what I think.

Jainism has given us lots of means to collect good karma as well as told us that bad thoughts or bad deeds arises from the four kashays anger, ego, deceit, and greed. We need to overcome the Kashays by practicing the four Bhavnas which are very simple. The first is Pramod Bhavna which tells me to appreciate other people's success. I used to feel bad when my brother would do good in sports but now I have started cheering him on and that has made me happy. The Karuna Bhavna teaches me to be compassionate towards all human beings, with this knowledge. I do not walk on grass any more thinking about the poor little creatures. The Maitreyi Bhavna tells me to be friends with everyone. This was really hard for me but I am trying to remember this feeling of friendship with everyone. The Madhyastha Bhavna tells me that I should be neutral towards all my friends and try not to take sides and hurt one of them.

This year in my Pathshala class we learned more about Paap and Punya. I now know that as a Jain our goal is to escape the cycle of birth and death. To attain this goal we have the three jewels to help us which are Samyag Darshan (right perception), Samyag Gnan (right knowledge), and Samyag Charitra (right conduct). The right knowledge means the proper knowledge of the six universal substances and the nine principles or nine tattvas which include Paap and Punya.

I now know very well that whatever happens to me is because of me. I'm responsible for all my actions. I have a choice to make every moment of the day; which would earn me Paap (bad karma) or Punya (good karma). If I face situations like my friends leaving me or teasing me it's somehow related to my karmas and if something really bad were to happen to me it also would be because of my past

karmas. This was hard for me to understand at first but slowly I am getting it. To make any situation better, that is to get rid of my karmas, I have to first of all accept that moment and then even if it's not my fault, I need to forgive the people who have caused me pain.



## (10) Bhavana and its importance – Neha Mehta

There are 12 Bhavnas and 4 auxiliary Bhavnas. Bhavna means reflection on your inner self.

The 12 Bhavnas are:

- Anitya Bhavna – Anitya Bhavna means impermanence. The external substance plus the body are transitory; therefore we should not be attached to them.
- Asharan Bhavna – Asharan Bhavna means helplessness. When human beings are experiencing tremendous agitation, no one can save a Jina who is helpless. Everything you possess like family, wealth, etc. you have to give up.
- Sansar Bhavna – Sansar Bhavna means cycle of life and death. You go through a cycle like a mother becoming a wife. You should not have attachment for it.
- Ektava Bhavna – Ektava Bhavna means solitariness. You will be alone for everything. You will die alone, be born alone, you are alone, sick alone, suffer alone, and experience Karmas alone. Therefore you should be cautious and stay away from attachment.
- Anyatva Bhavna – Anyatva Bhavna means otherness of the body. Your body is transitory. Your soul is also perishable. They are different from you therefore you should discard attachment.
- Ashuchi Bhavna – Ashuchi Bhavna means impurity of the body. Impure substances are nourishing your body. You will get away from attachment and engage yourself in self-discipline, renunciation, and spiritual endeavors.
- Asrava Bhavna – Asrava Bhavna means inflow of Karma. You are thinking on inflow



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of Karma and all the things that cause inflow of Karma should be discarded.

- Samvar Bhavna – Samvar Bhavna means stoppage of Karma. You block the inflow of Karma. You must carry out this activity and stop new bondage of karma.
- Nirjara Karma – Nirjara Karma means eradication of Karma. You shed off all your karma.
- Lokasvabhava Bhavna – Lokasvabhava Bhavna means the nature of cosmos. You must contemplate the three Lokas: the upper world, the lower world, and the middle world. Also the whole universe filled with soul and matter.
- Bodhidurlabh Bhavna – Bodhidurlabh Bhavna means rarity of enlightenment.
- Dharma Bhavna – Dharma Bhavna means religion. The omniscient must expound excellently on Shruta Dharma and Charitra Dharma. You must engage yourself in these Dharmas. One should carry on this contemplation again and again.

The 4 auxiliary Bhavnas are:

- Maitri Bhavna – Maitri Bhavna means contemplation of friendship. We should all be friends with living beings.
- Pramod Bhavna – Pramod Bhavna means contemplation of appreciation. We appreciate everyone. We should not live our life in jealousy.
- Karuna Bhavna – Karuna Bhavna means contemplation of compassion. When someone is in trouble and is in a time of need, instead of being disgusted and showing hatred we should show compassion at a time like this.
- Madhyastha Bhavna – Madhyastha Bhavna means contemplation of neutrality. When you yourself are in a time of need you shouldn't be disappointed, try motivation yourself to do better next time and say "I did my best."

My favorite Bhavna is one of the auxiliary Bhavna called Maitri Bhavna. I like this one the best because it means that you should be friends with every living being on Earth. Friendship with everything and everyone will lead us to be caring, forgiving, and tolerant with one another.



## (11) The Jain Bhavnas - Harsh Mehta

In the Jain temple, Bhavanas are held at the end of the month every month. I will explain you the twelve main Bhavanas and the four auxiliary Bhavanas. The first Main Bhavana is the Anitya Bhavana. Anitya means nonperishable and by meditating during the Bhavana it reminds us that everything including your loved ones is perishable and that you should not mourn when a loved one dies. Now some of you must have had a loved one that died and must be asking how you should react when a loved one is dead. You should not feel bad for the loss because every living being that is born has to die one day and we cannot stop it. If you do this all the time, then you will remove all your Mohaniya karma. Basically you want to strive to reach our souls ultimate destiny which is to be free of life and death.

The next Bhavana is the Asarana Bhavana. While learning about the Asarana Bhavana, think about a refugee. The Bhavana states that no one or nothing can help you. Have you heard of Martin Luther King? He was a well known black civil rights activist in America. Despite the good causes he was fighting for and the number of followers he had; he was still assassinated. Nothing could protect him from death. Once we endure these karmas, we have to shed these and when we do, our soul will attain Moksha.

The third Bhavana is the Samsara Bhavana. The Samsara Bhavana says that there is no permanent relationship in the universe. People think that the soul transmigrates from one life to the other and takes a birth in a human, animal, hellish, or heavenly body. The continual cycle of birth, life, and death is full of pain and miseries. There are no permanent worldly relations like father, mother, friend, and foe. It is we who establish these relations and live accordingly. You need to think of that when you think you need someone to stay with you because you have to attain non attachment in order to attain Moksha.



Wishing all of JAINA all the best....in every way!

Sincerest Wishes,

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The fourth Bhavna is the Ekatva Bhavna. Under this reflection, one thinks that the soul is solitaire, and lonely in existence. The soul assumes birth alone, and departs alone from this world. The soul is responsible for its own actions and karmas. The soul will enjoy the fruits, and suffer the bad consequences of its own action alone. Such thoughts will stimulate his efforts to get rid of karmas by his own initiative and will lead religious life.

The fifth Bhavna is the Anyatva Bhavna. Under this Bhavna, one thinks that one's own soul is separate from any other objects or living beings of the world. Even his physical body is also not his. At the time of death, soul leaves the body behind. The body is matter, while the soul is all consciousness. The soul therefore should not develop attachment for worldly objects, other living beings, or to his physical body. He should not allow himself to be controlled by desires, greed, and urges of his own physical body.

The sixth Bhavna is the Asuci Bhavna. Under this reflection, one thinks about the constituent element of one's body. It is made of impure things like blood, bones, flesh, etc. It also generates impure things like perspiration, urine, and stool. The soul, which resides within the body, remains unattached to the body. The soul is alone, pure, and liberated. The body ultimately becomes nonexistent, but the soul is eternal. Therefore emotional attachments to the body are useless.

The seventh Bhavna is the Asrava Bhavna. Under this Bhavna, one thinks about karma streaming into the soul. Every time he enjoys or suffers through his five senses (touch, taste, smell, sight, and hearing), he accumulates more karma. This thought will make him more careful, and will try to stop the influx of karmas.

The eighth Bhavna is the Samvara Bhavna. Under this Bhavna one thinks about stopping evil thoughts, and becomes absorbed in achieving spiritual knowledge and meditation. This prevents the influx of karma.

The ninth Bhavna is the Nirjara Bhavna. This Bhavna reflects the idea of shedding our karmas and where possible, bringing them to fruition early so that we can get to moksha quicker. There are 12 types of tapas/austerities that we can perform to help us destroy our already bound karmas. However, it's not like dieting, whereby if you eat specific things or do certain exercises, you'll lose weight. This action of shedding karmas needs to be carried out with the correct understanding and with spirituality. Otherwise it will not work. It be would wise to seek guidance from someone who has true knowledge for example, someone who has samyak darshan i.e. they have experienced their soul; before deciding which austerities to follow.

The tenth Bhavna is the Loka Bhavna. This Bhavna reflects the idea that the universe is made up of 14 worlds. Rather than, focusing on the worlds themselves, we need to understand that the soul migrates from one world to another because of the karma bound to it. In order to stop this endless wandering we need to reflect on all the Bhavanas in order to stop binding more karma.

The eleventh Bhavna is Bodhi Bhavna. Under this Bhavna, a person thinks that it is very difficult for his soul to acquire the three jewels. Having this thought increases the souls will to attain Right Faith, Right Knowledge, and Right conduct.

The twelfth and last main Bhavna is the Dharma (Religion) Bhavna. This Bhavna leads the soul to believe that there is only agony in the world. This makes the soul try hard to go into a religious state, so it can reduce the agony.

My favorite Bhavna is the Dharma Bhavna because it actually makes your soul believe more into religion which in turn makes you learn all about attaining Moksha. Basically if you learn the Dharma Bhavna you can do everything related to religion.



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## હ્યુસ્ટન નાં જૈન સમાજની પાઠશાળાએ ફરી ઉજવી શબ્દ સ્પર્ધા.

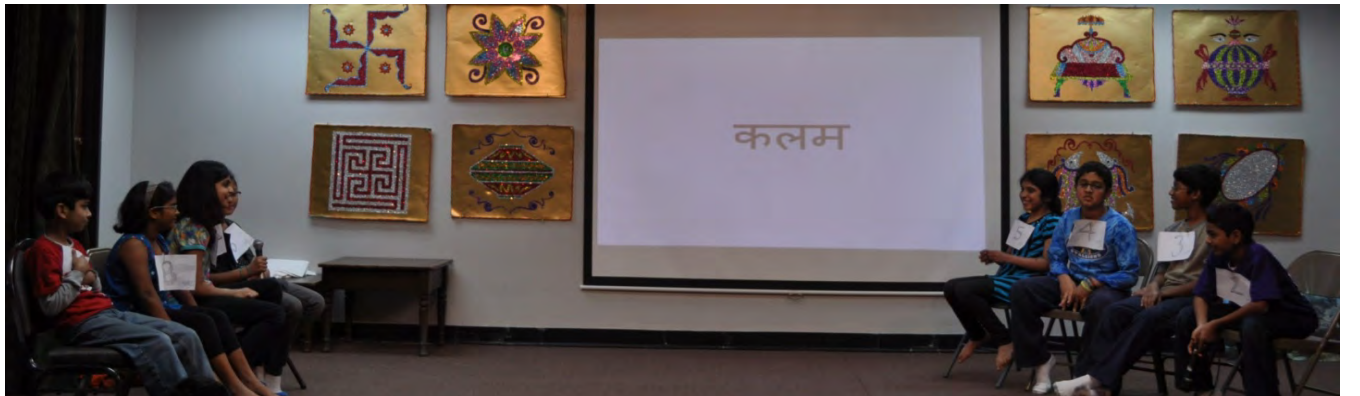
મોના શાહ

માતૃભાષાની જાળવણી એ સંસ્કારનો એક ભાગ છે તેવું માનતા હ્યુસ્ટન નાં જૈન સમાજની પાઠશાળાએ ફરી ઉજવી શબ્દ સ્પર્ધા. માર્યનાં પહેલ રવિવારે યોજાયેલ આ સ્પર્ધા માટે ગુજરાતી અને હિન્દીનાં જુદા જુદા વર્ગો જાન્યુઆરી થી સક્રીય થયા હતા એવું ટાંકતાં અમિષાબેન કાપડીયા, મોના શાહ અને હીતેન્દ્ર કુર્વાએ જણાવ્યું કે શબ્દ સ્પર્ધા એ જ્ઞાન સાથે ગમ્મત સાબિત થઈ રહી હતી. દરેક વર્ગનાં વિદ્યાર્થીઓ અને તે વર્ગનાં વર્ગ શિક્ષકોનો આ અંગે ઉત્સાહ અદ્ભુત હતો. પ્રારંભિક તબક્કાની સ્પર્ધા આગલા અથવાડીયે જે તે વર્ગમાં રમાઈ ગયા પછી તે વિજેતાઓની આખરી સ્પર્ધા જૈન સેન્ટરનાં મુખ્ય હોલમાં સવારનાં ૧૧ કલાકે રમાઈ. હોલ ખીચો ખીચ ભરાયેલ હતો અને પ્રતિસ્પર્ધકો ઉંચા નીચા થતા હતા.



અમિતા બેન કાપડીયાએ શબ્દ સ્પર્ધાનાં નિયમો વાલીઓને સમજાવ્યા અને જજ તરીકે મુંબઈ થી આવેલા શ્રીમતી પન્નાબેન દોશીને ઘડીયાળ આપીને ટાઇમકીપર બનાવ્યા અને આરતીબેન છેડા અને વિજયભાઈ શાહ ને જજ તરીકે નિમ્યા. અને શબ્દ સ્પર્ધા શરૂ થઈ. છબીમાં ટીપસુતા કોઠારી અને ફોરમ જોન્સા શબ્દો આપતા જણાય છે. અને હીતેન્દ્ર કુર્વા શ્રોતાજનો ને કેમેરામાં કેદ કરી રહ્યા છે. કુલ્લે ૬ વર્ગ હતા હિન્દીનાં ૩ અને ગુજરાતીનાં ૩ અને તે દરેકના વર્ગ શિક્ષકો શબ્દો આપી રહ્યા હતા. ગત વર્ષ કરતા આ વખતે પાવર પોઇન્ટ ના પ્રયોગો પ્રભાવી હતા. નીતાબેન દેસાઈ તો પાવર પોઇન્ટમાં સેકંડો બતાવતા જણાયા હતા.

જુદા જુદા વર્ગનાં અને જુદી જુદી સ્પર્ધાનાં સ્પર્ધકો અને તેમના ચહેરા ઉપરનાં ભાવો સ્પષ્ટ પણે કહેતા હતા કે આ જ્ઞાન સાથેની ગમ્મત તેમને પસંદ પડી રહી છે. આ સ્પર્ધાનાં પરિણામો નીચે મુજબ છે







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*Jai Swaminarayan*

The body is called a boat, the soul is a boatman, the worldly existence is an ocean which the great sages cross over. (Saman Suttam - Verse 567)



અ ગુજરાતી વર્ગ ૧-સ્વર ટીમ વિજેતા બની જેમાં જીયા જોન્સા, માહી ભટ્ટ અને પ્રીશા ગાંધી હતા ગુજરાતી વર્ગ ૨ નવો વર્ગ-રાજ સોલંકી અને ધ્રુવ અજમેરા અને ગુજરાતી ૨ એડવાન્સમાં રોમા શાહ પ્રણવ મહેતા.

ને ક્રીશ અજમેરા વિજયી જાહેર થયા હતા.ગુજરાતી વર્ગ ૩-વિવાન કોઠારી,શ્રીપાળ શાહ અને રીયા કાપડીયા વિજયી થયા હતા હિંદી વર્ગ ૧ રેવા ગાંધી, રીયા મિસ્ત્રી, અને એશા બોરા વિજયી થયા હતા. હિંદી વર્ગ ૨ વિરાજ શાહ,પાણેરી શાહ, અને દેશા શાહ સ્પર્ધા જીત્યા હતા. હિંદી ૩માં સિધ્ધાર્થ શાહ, યશ બોરા અને શ્લોક કોઠારી વિજયી થયા હતા. શબ્દ સ્પર્ધા માટે એવું કહેવાય છે કે ભાષાને મૂળથી સાચવવી હોય તો તેનું શબ્દ ભંડોળ લોક ભોગ્ય બનાવવું જોઈએ અને તે પાયાનું કામ આ સ્પર્ધા કરે છે.

મોના શાહે વિજેતાઓને અભિનંદન સ્પર્ધા કરાવનાર શિક્ષકોનો અને સ્પર્ધા નિહાળતા માતા પિતાનો આભાર માનીને બપોરનાં એક કલાકે શબ્દ સ્પર્ધા સંપન્ન કરી હતી સ્પર્ધાનાં આયોજકે આપેલા એક સર્વેક્ષણ મુજબ બે કલાકનાં આ કાર્યક્રમમાં હિંદી અને ગુજરાતી મળીને ૭૫૦ કરતા વધુ શબ્દો વિદ્યાર્થીઓ શીખી ચુક્યા હતા જે શીખવા માટે તેમને આખુ વરસ જોઈતુ હોય છે. સ્પર્ધા રોચક રહી હતી ટાઈ પણ પડી હતી. અને વિદ્યાર્થીઓને શબ્દો સરળતાથી યાદ રહી ગયા હતા તે તેમનો ફાયદો હતો.





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A needle with a thread (in it) does not get lost even when it falls in a heap of rubbish, so a person endowed with scriptural knowledge does not lose his self, even if involved in transmigratory cycle. (Saman Suttam - Verse 248)

## जैन धर्म का मूल स्वरूप

डॉ. बी. एस. भंडारी, वरिष्ठ अर्थशास्त्री एवं पत्रकार, इंदौर



Dean Academics and Resarch at Modern Institute of Professional Studies Indore. Studied at I.I.F.T., New Delhi (UNCTAD/GATT) Export Promotion Instructor. Lives in Indore, India. Widowed Knows Hindi, English. From Indore, India, Born on March 8

### आत्मा पर विजय

जैन धर्म के अनुयायी इस बात को लेकर गौरवान्वित अनुभव कर सकते हैं कि वे ऐसे धर्म के अनुयायी हैं जो प्राणी मात्र की जीवनचर्या को अनुशासित करने में समर्थ है। यह धर्म की सर्वकालिक और सार्वभौमिक धारणा पर आधारित है। प्रत्येक जीव या प्राणी में आत्मा विद्यमान होती है। इस आत्मा को कर्मों और परिणामों की प्रक्रिया से मुक्त और स्वतंत्र करने ही जैन धर्म वाली जीवनचर्या को अपनाने के लिए आवश्यक ज्ञान, दर्शन, चारित्र्य और तप पर जोर देने के कारण ही इसे जैन धर्म कहा जाता है। आत्मा को वश में रखने के लिए जरूरी बातों को अपना कर आप उसे जीत सकते हैं। यह जीत हांसिल करने वाला 'जिन' कहलाता है। 'जिन' की जीवनचर्या जैन धर्म के रूप में जानी जाती है। आत्मा को वश में रखने को संयम भी कहा जाता है संयम ही जैन धर्म की मूल धारणा है।

### आत्मा और शरीर

मगर यह धारणा समझ में आना तब बहुत कठिन हो जाता है जब हमें आत्मा क्या है यही समझ में नहीं आता है। आत्मा को जीव या प्राण के नाम से हम जरूर जानते हैं और उसका होना या नहीं होना तभी पहचाना जाता है जब वह किसी शरीर के आवरण में होता है। वैसे तो वनस्पति, पशु, पक्षी, मानव और छह काया के विभिन्न रूपों में जीव, प्राण या आत्मा होती है, ऐसा हम मानते हैं। प्रत्येक जीव को जो करना चाहिए यह उसका धर्म है। बहुत से मौकों पर

और विभिन्न कारणों से वह ऐसा नहीं कर पाता है। तब उसकी आत्मा पर उसका वश नहीं रहती है और उसे अनेक प्रकार की मुसीबतों का सामना करना पड़ता है। शरीर केवल शरीर नहीं होता है। उसमें इन्द्रियां भी होती हैं। इच्छाओं मन मस्तिष्क श्वासोच्छ्वास तथा बाहरी पर्यावरण से भी उनका सम्बन्ध होता है, तब आत्मा पर वश रखना मुश्किल हो जाता है।

### पर्यावरण और आत्मा

बाहरी पर्यावरण को संसार कहा जाता है और आत्मा उसीसे अपना सम्बन्ध बना कर समझती है कि वह जीवित है और तभी तक उसका अस्तित्व है जबतक वह शरीर में है या शरीर संसार में विद्यमान है। यह सत्य समाज में नहीं आता है कि शरीर से अलग हो कर भी आत्मा रह सकती है। रंग, रूप, आकार, गति के बिना आत्मा को पहचाना नहीं जा सकता।

### जीवन चर्या में सकारात्मक समायोजन

संसार में रहने वाले सभी मनुष्यों के लिए सबसे बड़ी चुनौती यही है कि वे अपनी आत्मा को सांसारिक गतिविधियों के प्रभाव से बचा कर अपने जीवन को सार्थक कैसे बनाएँ? आत्मा का अस्तित्व तभी तक महसूस होता है जबतक वह शरीर में रहती है और मन, मस्तिष्क, काया और इन्द्रियों से संचालित होती है। जन्म लेना आत्मा का शरीर धारण करना होता है और मृत्यु शरीर का त्याग करना कहलाता है। इन दोनों अवस्थाओं के बीच का समय आयु कहलाता है और प्रक्रिया जीवन। मनुष्य अपने जीवन के लिए केवल स्वयं पर आश्रित नहीं रह सकता है। उसे

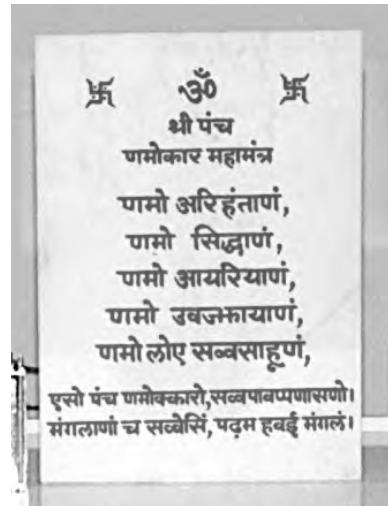




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पर्यावरण में विद्यमान अन्य जीव और अजीव तत्वों से रिश्ते बनाने पड़ते हैं। पृथ्वी, जल, वायु, अग्नि, आकाश, वनस्पति, पशु, पक्षी, मनुष्य और अन्य प्राणियों के साथ-साथ भौतिक पदार्थों का या तो सहयोग लेना पड़ता है या उनके विरोध का सामना करना पड़ता है। स्वयं के हित या लक्ष्य के प्रसंग में वह इने अनुकूल या प्रतिकूल परिस्थितियों के रूप में देखता है। मनुष्य का मन और मस्तिष्क उनके आठ समायोजन की अनेक विधियों का सुझाव देता है। इनमें से कुछ के सकारात्मक और कुछ के नकारात्मक प्रभाव होते हैं। अनुभव बतलाता है कि सकारात्मक प्रभाव वालों को अपनाना चाहिए और नकारात्मक प्रभाव वालों को टालना चाहिए।

### धर्म और अधर्म

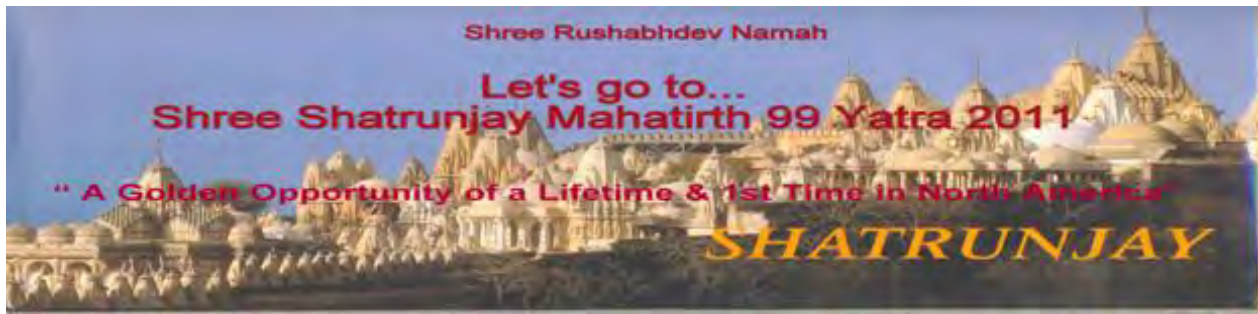
सकारात्मक प्रभाव वाले समायोजन को धर्म और नकारात्मक प्रभाव वाले समायोजन को अधर्म मन जाने की परंपरा बन गई है। उदाहरण के लिए प्रेम और मित्रता सकारात्मक और घृणा या शत्रुता नकारात्मक होते हैं। धर्म प्रेम और मित्रता का सुझाव देता है और घृणा या शत्रुता का निषेध करता है। जीवों की रक्षा और लालन-पालन का सुझाव धर्म है और जीवों की हिंसा या जीवों को कष्ट देना अधर्म माना जाता है। मानवीय उत्कर्ष सभी जीवों के प्रति अहिंसा, मैत्री तथा क्षमाभाव में निहित है। मनुष्यों की आवश्यकताओं की पूर्ति में सहायक होना धर्म और पूर्ति में अवरोध खड़े करना अधर्म है। मनुष्यों का सन्मान करना धर्म और अपमान करना अधर्म है। सम्पत्ति के अधिकार को मान्य कर उसका उपयोग करने देना धर्म है और सम्पत्तिके स्वामी से उसका अपहरण करना या उसे उपयोग नहीं करने देना अधर्म है। धर्म और अधर्म का यह भेद जिन महापुरुषों ने हमें समझाया उन्हें हम पैगम्बर, अवतार, प्रवर्तक, तीर्थंकर या ऋषि मानकर पूजते आये हैं। उनके प्रति हमारी आस्था, श्रद्धा, निष्ठा, भक्ति या समर्पण की

भावना यहाँ तक बढ़ी है की हम पूजा और पूजा की विधियों को ही धर्म समझने लगे तथा जो लोग पूजा या पूजा की विधियों का विरोध या बहिष्कार करते हैं उन्हें अधर्मी या धर्मविरोधी मानने लगे। मंदिर जा कर पूजा करनेवाले, मस्जिद जाकर नमाज़ पढ़ने वाले या गिरजाघर जा कर प्रार्थना करनेवाले या धार्मिक संस्थानों की सदस्यता लेने वाले धार्मिक माने जाते हैं मगर जो इनसे अलग रहता है उसे अधर्मी कहा जाता है। मगर बात इससे भी ज्यादा बिगड़ रही है। जो आपकी मान्यता के अनुरूप पूजा नहीं करते या जयजयकार नहीं करते वे विधर्मी होकर आपके शत्रु मने जाते हैं। इस्लाम मानने वालों के लिए हिन्दू और इसाई विधर्मी और शत्रु हैं। इससे भी आगे मंदिर मंदिर, गिरिजाघर गिरिजाघर, शिया सुन्नी और ऋषि ऋषि में भेद हो रहा है। सांप्रदायिक संघर्ष बढ़ रहा है। पूजा पूजा में भेद हो रहा है। विधि विधि और संघठन में भेद हो रहा है तथा पारस्परिक प्रतियोगिता द्वेष ईर्ष्या बढ़ रही है। इस कारण लोग धर्म का मूल स्वरूप भूलते जा रहे हैं।

### आराधना विधियों में भिन्नता

जैन धर्म के अनुयायियों पर भी यह बात पूरी तरह लागू होती है। आत्मा पर विजय पाने के लिए जोर देनेवाला और संयम शिखलानेवाला यह सार्वकालिक और सार्वभौमिक मानव धर्म आराधना विधियों में भिन्नता के आधार पर अनेक सम्प्रदायों और वर्गों में विभाजित होकर अलग अलग पहचान बनाने का प्रयास कर रहा है। भगवान् आदिनाथ से भगवान् महावीर तक की परंपरा और सत्य, अहिंसा, अचौर्य, ब्रह्मचर्य, अपरिग्रह जैसे वृत्तों को सर्वोपरि मान ज्ञान, दर्शन, चारित्र्य, तप, अनेकांत, समता के मार्ग पर आगे बढ़ने को सभी स्वीकार करते हैं। फिर भी वे अनेक हिस्सों में बंनते हुए हैं। कोई अपने को दिगंबर कहता है तो कोई श्वेताम्बर। श्वेताम्बर होकर भी वह मंदिरमार्गी, स्थानकवासी, साधुमार्गी, तेरापंथी या





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त्रिस्तुतिक होने पर जोर देता है। कोई प्रतिदिन मंदिर जाने पर या आरती पूजा करने पर जोर देता है तो कोई सामयिक और प्रतिक्रमण करने पर। कोई किसी आचार्य की तो कोई किसी आचार्य की जय बोलता है। कोई रात्रि को भोजन या पानी भी नहीं लेता है तो कोई मांस मदिरा का त्याग करता है तो कोई कंदमूल का। कोई उपवास में अन्न और जल दोनों का त्याग करता है तो कोई केवल गर्म जल से उपवास करता है। कोई मुख्वास्त्रिका के प्रयोग पर जोर देता है तो कोई मोबाइल-फोन, स्वचालित वाहन और विद्युत् उपकरणों का विरोध करता है। तीर्थस्थलों और मंदिरों के आधिपत्य को लेकर संघर्ष चलता रहता है। ऐसे में नई पीढ़ी असमंजस में पड जाती है की क्या सही है ? दूसरी और उन अनुयायियों की दुर्गति हो रही है जो जैन धर्म के मूल स्वरूप में विश्वास रखकर सभी तीर्थकरों, आचार्यों, साधुओं, तीर्थों, मंदिरों, ग्रंथों, आगमों, पर्वों और पूजा विधियों को समान रूप से सम्मान देते हैं। उनके लिए पर्युषण, दस-लक्षण, उपवास, तपस्या, क्षमावाणी, शाकाहार, पर्यावरण रक्षा जीवदय अपरिग्रह सभी जैनियों के लिए हैं। अफसोस की बात यह है की ऐसे लोगों को समाज में कोई महत्व नहीं मिलता है। वे नवकार मंत्र की भावना का पूरा पालन करते हैं। फिर भी जैन धर्म की परिधि से बाहर होते जा रहे हैं।

### आस्तिक होकर भी धर्म से परे

दुनिया में ऐसे लोगों की संख्या बढ़ रही है जो किसी खास धर्म से जुड़े नहीं हैं मगर आस्तिक हैं। वे जैन होकर भी जैन नहीं गिने जाते। मुस्लिम होकर भी मस्जिद नहीं जाते हैं। ईसाई होकर भी पादरियों के खिलाफ बोलते हैं। हिन्दू होकर भी मंदिर नहीं जाते और मौका आने पर अन्य धार्मिक स्थलों पर चले जाते हैं। सिख होकर भी साफा नहीं पहनते हैं या केश कटवा कर रहते हैं। ये सभी नास्तिक नहीं हैं। मगर इन्हें लगता है कि वे धर्म की उन गतिविधियों से बंधना नहीं चाहते जो मात्र आडम्बर है और

मनुष्यों को अन्य मनुष्यों का शत्रु बनाती हैं। मनुष्य धर्म के मूल स्वरूप की खोज जब तक पूरी नहीं होती, अहिंसा ही सच्चा धर्म है और यह मानना चाहिए कि "मित्तिमे सव्व भूएसु वैरं मज्जम न केणई"।

### मैत्री पर आधारित सकारात्मक जीवन चर्या

मित्तिमे सव्व भूएसु की भावना ही जैन धर्म और मनुष्यों की जीवनचर्या को सकारात्मक स्वरूप प्रदान करती है। इस सृष्टि में जो कुछ भी है उसको अपना मित्र मानकर आचरण करना ही सच्चा धर्म है। किसीसे भी वैर या शत्रुता नहीं है यह सोचकर ही मनुष्य को अपना व्यवहार करना चाहिए। यदि किसीने आपका अहित किया है या कोई अपराध किया है या कष्ट पहुँचाया है तो भी आप उसको बिना मांगे क्षमा कर दे तथा उसके प्रति मित्रवत व्यवहार करें। सभी जीवों को अपना मित्र समझे और उनकी रक्षा करें। अनुकूल और प्रतिकूल परिस्थितियों में समता रखे। भेदभाव न करे। शोषण न करे। चोरी न करे। झूठ न बोलें। परिग्रह न करे। मोह, ममता, वासना, लोभ, लालच, ईर्ष्या, द्वेष, राग, दमन, दंड, मिथ्यात्व से दूर रहे। इन सभी कारणों से शत्रुता और नकारात्मक समायोजन की प्रवृत्ति बढ़ती है जिसका परिणाम हिंसा होता है। मन, वचन, काया से किसी को भी कष्ट न पहुँचाए- स्वयं या दूसरों के माध्यम से और जो ऐसा करे उसे भी ठीक न समझे। यही जैन धर्म का मूल स्वरूप है। इसे ही अहिंसा परमोधर्मः कहा गया है। नवकार मंत्र में इसके अनुरूप जीवन व्यतीत करने वाले समस्त व्यक्तियों को चाहे वे अरिहंत, सिद्ध, आचार्य, उपाध्याय या साधु हों, मस्कार किया गया है। यह नमस्कार विनय भाव का संचार करता है और मैत्री, करुणा, क्षमा के संस्कार विकसित करता है। परिणामस्वरूप अन्य जीवों को भयमुक्त विचरण करने का अवसर मिलता है और सृष्टि में मैत्री भावना प्रवाहित होती है। किन्तु अफसोस यही है कि जैन धर्म





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That (knowledge) which reveals the multiple aspects of the things in an indirect form and is free from any doubt etc is designated as scriptural knowledge. (Saman Suttam - verse 722)

के गिने चुने प्रभावशाली अनुयायी अपने तथाकथित प्रवर्तकों और संगठन कर्ताओं को समृद्ध और शक्तिशाली बना कर अपने अन्य स्वार्थों की पूर्ति करने के लिए जैन धर्म के मूलस्वरूप की उपेक्षा कर रहे हैं। सच तो यह है कि अहिंसा, करुणा, क्षमा या मैत्री पर आधारित जीवनचर्या के माध्यम से ही आत्मा पर विजय मिल सकती है।

ॐ अहंम



જય જીનેન્દ્ર, શ્રદ્ધાળુ શ્રાવક અને શ્રાવિકાઓ અમેરિકાનાં ટેક્સાસ રાજ્યનાં હ્યુસ્ટન શહેરમાં પ્રથમ વાર ૧૬ મો જયના કન્વેન્શન ૨૦૧૧ આયોજીત થઇ રહ્યો છે તે જાણીને અતિ પ્રસન્નતા અને આનંદ થઇ રહ્યો છે. ભગવાન મહાવીર સ્વામીનું ત્રૈકાલિક સત્ય અમૃત વચનોની આજે વર્તમાન સમય માંવધુ ને વધુ આવશ્યકતા સિદ્ધ થઇ રહી છે. આજે સમસ્ત વિશ્વમાં હિંસા, ભય, આતંકવાદ, ઉગ્રવાદ, હત્યા, આત્મ હત્યા, ભુણ હત્યા, પર્યાવરણ પ્રદુષણ અને સુનામી જેવી સમસ્યાઓથી જીવ જગત અને પ્રકૃતિ સુરક્ષીત રહ્યા નથી. આથી વધારે માનસિક, બૌદ્ધિક, અને ભાવનાત્મક પ્રદુષણ વિશ્વ માટે ઘાતક ને વિનાશક બની રહ્યા છે. કેવળ આર્થિક એકાંગી વિચારધારાને કારણે દ્રષ્ટિકોણ બદલાઇ ગયા છે.

આવી ભયાનક પરિસ્થિતિની વચ્ચે ભગવાન મહાવીર સ્વામી નાં જીવો અને જીવવામાં મદદ કરો જેવી વાતોને પૂનઃ ઉજાગર કરવાનું કાર્ય જયના એ આ વર્ષનાં સંમેલન દ્વારા હાથ ધર્યું છે. જૈન શ્રાવક - શ્રાવિકાઓ આ દિશામાં સ્વયં જાગરુકતાનો પરિચય આપશે તો અહિંસા, અપરિગ્રહ, અને અનેકાંતવાદ ના સિદ્ધાંતનો સ્વયં જીવનમાં અમલ કરીને વિશ્વનાં કણ કણ સુધી પહોંચાડવાનો સ્ફળ અને સાર્થક પ્રયત્ન થશે. ઉઠો જાગો જૈનો આપને બધાજ આદિશામાં શક્તિનું નિયોજન કરીને જૈન ધર્મના આ અમૂલ્ય સિદ્ધાંત મનુષ્ય જાતિને જીવન ગત કરવામાં સહોગ કરો. સંપૂર્ણ જીવ જગતનું મંગલ થાય એવી હૃદયનાં અંતઃ કરણ થી પ્રભુના ચરણે પ્રાર્થના કરીયે વિશ્વમાં સૌનું જીવન આધ્યાત્મની રિધ્ધી સિધ્ધી સમૃદ્ધિથી સમાધિમય થાય એવી મંગલ ભાવના..

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## IDOL WORSHIP

Manu Doshi



Manubhai Doshi received Jain Ratna award from JAINA in 2005. He retired from the Gujarat State Government in 1976. A founder/editor of Jain Darshan, founder/director of the Mahavir Senior Center, author of Jain books and translator of jain documents, Manubhai has written extensively on Jain religious subjects and yog. mansukhdoshi@yahoo.com

Concepts of God and idol/non-idol worship of major religions including Jains of different sects, are summarized. Objectives and practices of idol worship by many Jains are based on misconceptions and influence of the other communities. These objectives need to be redirected to within self and such practices need to be modified to fit with true Jain concepts.

*Dhyändhoopam Manahpushpam,  
Panchendriya Hutāshanam;  
Kshamājāp Santoshpujā,  
Pujyo Devo Niranjanah.*

The immaculate Lord need to be worshipped with meditation as incense, mind as flower, five senses as sacred fire, forgiveness as chanting and contentment as mode of worship.

Most religions hold the concept of a God residing somewhere in the heaven. He is supposed to create the world out of nothing and destroy it when he finds it infested with evil. He is thus believed to be the Creator and deliverer of justice. The religious practice therefore mainly consists of worshipping him so as to gain his favor. Since God does not have tangible body, it is not possible to reach him physically. The mode of worship therefore varies according to the concept of believers. Hindus believe that when there is too much violence in the world, when justice is cast aside and wickedness prevails, God descends to the earth in bodily form and sets up the order. He is therefore worshipped in the forms of such incarnations.

The people belonging to the faiths originated in West Asia do not accept the theory of incarnations. They believe that God reveals through holy persons. Such holy persons are treated as prophets and the followers worship them as messengers of God.

Christianity thus considers Jesus as the son of God and Islam considers Muhammad as the prophet. They are against idol worship and even resort to iconoclasm.

Jainism stands away from such beliefs. It stipulates that whatever exists continues to exist in one form or another and that nothing can be produced out of nothing. As such, it is against the concept of creation or the Creator. It believes that every living body has a soul, which is inherently pure, but presently stands stained with Karma. The religious pursuit consists of shaking off its impact so as to attain the pure state of soul, which is identical with omniscience. Those, who have attained it, are Godly and are worshipped as such.

The concept of perfect purity or omniscience is abstract. Since it is hard for an average person to make out that concept, most people have to resort to idol or other tangible form in order to visualize it. Those, who have not reached a high level of purity and yet refuse to accept idol worship, resort to some other form thereof. As a matter of fact, no lifeless object has inherent sanctity. Whenever and wherever a person therefore attributes sanctity to any lifeless object, whether it is an idol, picture, relic or symbol, he becomes an idolater.

There are, however, creeds of non-idolatry even among Jains and Hindus. Sthānakwasi sect was set up in 15<sup>th</sup> century by way of protest against idol worship by Lonkāshāh. It



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arose because renegade monks were misusing the temples and temple properties. The right way was to put the evil to the end, not to reject idol worship. Arya Samāj set up by Swāmi Dayānand Saraswati in 19<sup>th</sup> century is also against idol worship.

Since idol worship is not against the Jain tenets, it is acceptable to worship the omniscient Lords through their idols. The Lords are called Arihants when they are alive and Siddhas thereafter. Arihant denotes the state of full enlightenment, while Siddha denotes that of liberation. The concept of omniscience is common in both these states. Since it is not possible to present the image of bodiless Siddha in tangible form, the idols are made in accordance with the concept of Arihant. In token of their purity the idols are generally made out of marble, which can stay spotless for a long time. They are carved in meditating posture so as to present the image of Lords immersed within. That posture comes close to the concept of Lords as the embodiment of detachment and is therefore considered worshipful.

Most people have mundane objective in resorting to worship and expect to get some worldly benefits. Those, who are not interested in worldly favor, expect the Lords to grant the bliss of liberation. They want the Lords to rescue them from the worldly life, as if the Lords are the custodians of liberation and would distribute the same among the devotees. The detached Lords are, however, not supposed to do anything of that sort. The misconception arises from treating the Lords as gods, who can be pleased by adoration.

Lords are imbued with inestimable attributes. Those attributes get reflected in the sense of detachment that is seen in meditating posture of the idols. Lords also had once been worldly beings; they manifested the perfect purity by exercising their vigor. Since such purity is inherent in every soul, we need to become aware of our potentialities and exercise the vigor to manifest the same. Lord's idol can give the inspiration for that purpose. The idol thus becomes instrumental (Nimitta) in enabling us to proceed from our present state

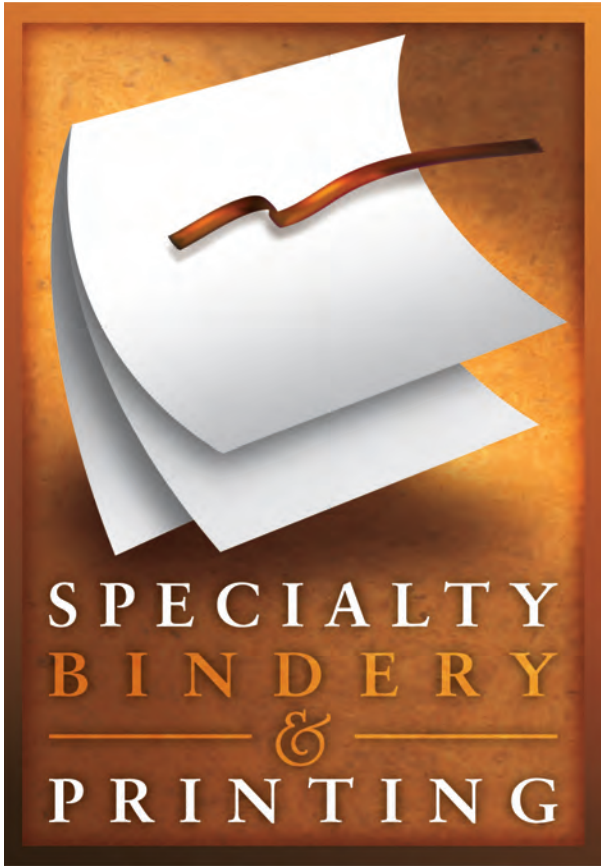
to the state of purity. Jainism does not deny the role of Nimitta in such respects.

Our objective should thus be to manifest the infinite capabilities of soul lying latent. For that purpose we need to keep in mind those, who have manifested the same. Contemplating over the state of Lords becomes helpful in attaining the state that they have attained. We are, however, conditioned to behave with the sense of craving and aversion. If we perceive a situation as favorable, we crave to retain it; otherwise we try to avert it. Such defiling instincts need to overcome. It may seem hard; but by repeatedly comparing our state with that of the Lords, the craving and aversion can go down and we can attain an increasing level of purity.

There is presently a wide gap between our state and that of the Lords. It needs to be bridged for enabling us to undertake the journey towards the ultimate state. For that purpose we have to resort to something which is tangible at one end and intangible at the other. If it is only tangible, we cannot make progress and if it is merely intangible, we may fail to grasp it and cannot even make a beginning. So far we have the experience of only tangibility. Even the intangible aspects like love and compassion are directed towards the tangible ones. Lord's idol presents a unique combination of tangibility and intangibility. Its physical shape constitutes the tangible end, while absorption and detachment visible in its posture constitute the intangible one. While worshipping the idol we therefore need to contemplate over the Lord's sense of detachment. Getting absorbed in that sense leads to purification; and that is equivalent to reaching the intangible.

The spiritual journey starts from our present state and would terminate at the state of perfect purity. As the worship starts, the tangible aspect of idol is left behind and we proceed towards the intangible. The idol is only a beginning; it disappears, when true worship takes place; it is the process of reaching the intangible by dissolving the tangible. The term idol worship then becomes a misnomer, because idol becomes invisible to





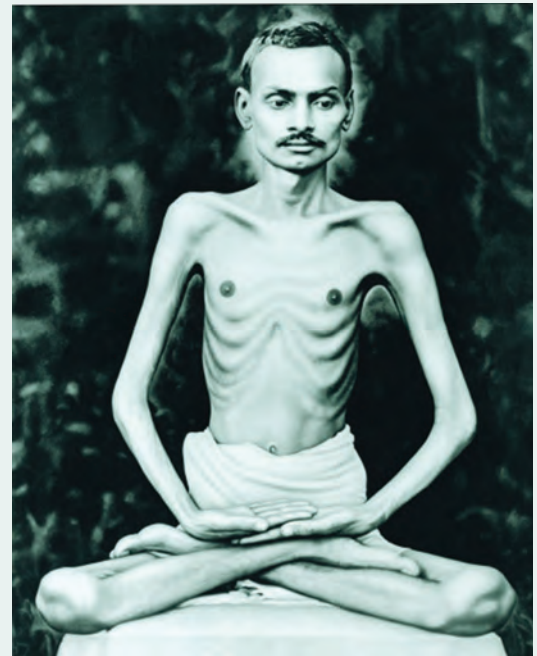
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those who undertake true worship. Those, who restrict their vision to the idol, have not thus grasped the true concept of worship; while those, who really grasp it, transcend the idol and reach a stage beyond it.

For worshipping we generally make use of incense, flower, lamp, chanting, etc. They are important parts of worship, but they are external and lack the inner significance. The prayer at the top of the article therefore states that meditation constitutes incense, control over mind constitutes offering of flowers, overcoming of sense organs constitutes fire, forgiveness constitutes chanting and contentment constitutes worship.

The last part of the prayer needs to be explained. Contentment normally denotes absence of greed and remaining happy with what one has. Here it is used in the sense of feeling happy and contented with soul. Not to indulge in attachment or resentment and remaining aware of what happens is its true nature. When one remains merely aware, he cannot react to any situation with craving or aversion; nor would he hold the sense of inclination or disinclination. In that state all desires come to the end and one remains content with the pure Self. Such perfect contentment constitutes the worship of immaculate Lords.

Idol is carved out of stone by a sculptor and is made worshipful by the worshipper. Touch, taste, odor and color are the tangible attributes of lifeless matter. Those attributes need to be set aside for undertaking the journey towards intangibility. Idols are therefore sanctified before they are worshipped. The sculptor thus gives shape to the stone and we attribute Godliness therein. Our devotion turns the stone into an image of sanctity and the attributes of lifelessness are kept in abeyance.

For that purpose we need to have an idol, which adequately presents the image of detached Lord. A marble idol in meditative posture can serve the purpose best. That posture presents the immaculate, transcendent state of the Lords. The urge for

sense objects mainly arises from sight. In meditative posture eyes remain closed or bent down. That posture also suggests a mode of withdrawal. Idol of the omniscient Lord is thus capable to lead us from tangibility to intangibility.

True worship relates to the inner mode and cannot be exhibited outside. It can be compared to the instinct of love, compassion, etc. We may have love or compassion at heart, but we cannot physically exhibit it. The same way idol is visible but true worship remains invisible. It is an internal state; one cannot get the idea of that state by merely looking at the person performing the worship. So long as one fails to make out the true purpose of worship through an idol, he might oppose it, because to him idol is a stone.

This can be put in another perspective. Since our objective is to reach the state of liberation, we need a place from where we can take a jump into that state. If we want to jump in a swimming pool, we have to resort to a swinging board. Idol is the swinging board for jumping into the imponderable. When we serenely look at an idol, we lose the cognizance of its shape and reflect upon the state of detachment; we direct our attention towards the pure state of Lords. It would then occur to us that such purity rests within ourselves.

It is our experience that when we look at a beautiful face, we feel a sense of pleasure. Such sense arises because the face reflects the beauty lying within us. Similarly by looking at Lord's idol we become aware of his compassion and detachment and are prompted to contemplate over similar attributes lying within us. Routinely worshipping the idol with sandalwood paste etc. does not help; it is necessary to worship it while keeping in mind that we are in the presence of Lord. While worshipping the idol we should experience liveliness in it; we should envision therein the throbbing of heart the way we experience our own throbbing.

The idol of the Lord thus works as a mirror. As we see our image in a mirror, we should be



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*Pictured above, brothers Gaurav Vora and Pranav Vora*

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able to see our inherent attributes within the idol. The idol then becomes lively. The devotee visualizes Godliness within it. He would not move from the place without getting a glimpse of it so as to remove the distance from the Lord. The sun and moon are far away, but they seem close by virtue of their luster. Similarly when the devotee gets a glimpse of Lord's luster, he can stay close to it even in absence of the idol. The luster is there within, but we are not aware of it. The idol becomes instrumental in providing a glimpse of our inner luster.

Normally we keep ourselves in the center and everything else on the periphery, as if the world is functioning for us. In every realm of our life, whether it is social, economic or political, 'I' remains dominating. That should undergo change at the time of worship. True worship consists of keeping the Lord in the center and 'I' on the periphery. It is the life of dedication where everything occurs in the name and for the sake of Lord. One may get involved in normal activities thereafter, but that is done while keeping the Lord in mind.

A new state arises by keeping the Lord in the center. The seed of worldly life is broken and enlightenment sprouts out. It steadily grows and envelopes us; our physical life virtually ceases to exist. Idol worship thus should not merely stay a ritual; it has to be a process of continual growth. Initially the worshipper may stay in the center, but that would change when true worship takes place. The worshipper then forsakes himself; the idol becomes lively and he gets absorbed in the worship. That is the true Prän-Pratishthä.

Pratishthä should thus occur within, not merely in the temple. The objective of our life is to gain right perception (Samyaktva), but no one has gained it without the sense of dedication. Devotion helps in gaining enlightenment and that would lead to omniscience and liberation. Worship of the Lord can thus elevate us from the worldly state to the supreme state; it leads from impermanent to permanent, from darkness to light.

The ritual worship in the form of applying sandalwood paste to the idol, holding incense stick in its front, drawing Swastik etc. is meant to prompt us towards true worship. When one recites a Mantra or prayer, it need not remain merely at verbal level. There should be a qualitative change. The utterance would then merge with those of all devotees of all time. Sound has a miraculous impact. It can change one's Leshyā (Aura). When Leshyā is pure, it becomes impossible to indulge in any wrong activity or wrong thinking.

When a devotee prays, it comes from the heart. His entire being flows with it. That develops liquidity at heart. Even a trace of harshness cannot exist there. Tears flowing from a devotee's eyes indicate that the ice of ego has started melting. He would then have only positive vibrations. He would realize that the negative approach does not lead anywhere but downward. Worship is a process of transformation and idol becomes instrumental (Nimitta) in it. Idol is thus a place of resort, unavoidable support (Ālamban) for the devotee.

Now let us examine a few aspects of traditional worship. The first relates to the bathing ceremony, which is called Abhishek. Like any other object idol also needs to be cleaned. That can be done with water. There is, however, a belief that heavenly beings perform Lord's Abhishek with water from Kshirsamudra (Milky sea). In order to emulate that, milk is added to water so as to look like the liquid of milky sea; and Abhishek is performed with that mixture. This goes against the very concept of cleaning; because after performing Abhishek with the mixture the idol has to be cleaned with water. Moreover, milk is an animal product. Its use is not admissible in Ang Poojan; and Abhishek is a part of Ang Poojan.

Despite being an animal product, milk was acceptable when its procurement did not entail much violence. Cows and buffaloes used to be kept in farms or home yards; too much milk was not extracted from their udders; their young ones were allowed to suck; they were not driven out when they went dry and the calves were not consigned to slaughter





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houses, because they were used in farming and in drawing bullock carts.

The conditions have now totally changed. Milk is drawn to an extent where the lifetime of domestic animals is reduced; they are not maintained when they go dry; their young ones are not allowed to suck; and since they are no longer used in farming or in drawing vehicles, they are consigned to slaughterhouses. There is thus too much violence in dairy industry. Milk cannot therefore be considered auspicious or an object of purity. Its use in performing rituals goes against the principle of nonviolence and needs to be stopped.

Now let us turn to Snātrapoojā, which is a mode of performing Abhishek on a large scale. Its ritual states that all heavenly beings take part and that 16 millions Kalash (Pitchers) of water is used in it. Does it fit with the Jain tenet of using minimum possible water? When we take pride for our tenets being helpful in preserving ecology, how can we justify the idea of wasting so much water? Surprisingly enough, the people get elated while reciting that part! It is the conceptual extravaganza and needs to be set aside. Another aspect relates to decorating the idol with crown and other ornaments that prevails in Derāwāsi sect. Of all the attributes of the Lord, Vairāgya (Detachment) is the most important. Our idols therefore need to present the image of detachment. Ornamentation goes against it. Moreover, ornaments cannot fit with the posture in which the idols are carved. Is it possible to conceive of anyone in lotus posture meditating without clothes and wearing a crown on the head? Could we have put the ornaments on the Lords, if they were alive? Such audacity can be resorted to only when one treats the idol as a lifeless stone!

Decorating the idol is at times justified by an analogy. It is said that mother is revered in all her states, not only when she might be feeding her child. Similarly all the states of Lords are to be worshiped. The Lords had once been kings or princes. Idol with crown and costly apparel presents Lord's image in that state and needs to be worshipped. But the

basic premise is wrong. All states of mother are not to be revered. Her state on toilet is not revered, nor is the state when she might be quarreling or misbehaving. The fallacy arises by the failure in distinguishing the mother and her states. As all states of mother are not to be revered, so are not to be worshipped all states of Lord. The concept of decorating idols has been borrowed from Vaishnav community and needs to be given up because it does not fit with the image of detached Lords. The next point relates to the ritual called Ashtprakāri Poojan. It consists of worshipping the idol with eight objects, viz. water, sandalwood, incense, lamp, rice, fruits, flowers and sweets. Of these eight, we have to point out towards last three. The fruits offered in the temple should not be too ripe in order to avert the attraction of flies and other insects. Moreover they should be covered in plastic or other kind of wrapping.

Use of flowers requires plucking them from the plants and that involves violence of sentient life. Jainism stipulates that the command of Lord is violated where even a flower petal is made to wither. The practice of using flower in worship is thus misplaced and needs to be given up. Sweets invariably attract ants, flies and other bugs. Use thereof in worship gives rise to polluting the wholesome environment. This practice also has been borrowed from Vaishnav community. It does not fit with Jain concept and needs to be given up.

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