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A publication by the Federation of Jain Associations of North America

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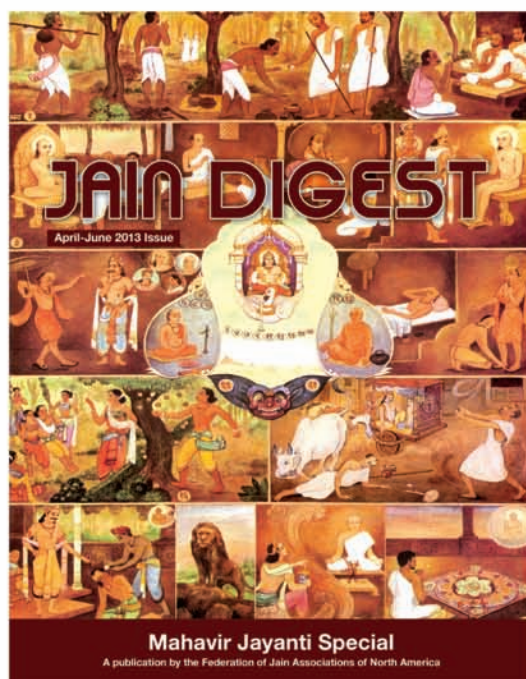
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From The Editor

Jai Jinendra!

After five years, I am back at managing Jain Digest. It will be my honor and privilege to work as an Editor of Jain Digest. Jaina EC did hear your request for printed version of Jain Digest. All the efforts are being made to publish print version of Jain Digest every three months.

April is Mahavir Janma Kalyanak month and also Keval Gyan Kalyanak of Simandhar Swami. Both fall on the same day. An article on last 27 lives of Bhagwan Mahavir is included in this issue. It states how the soul of Bhagwan Mahavir evolved from the life of a woodcutter to an enlightened soul in 27 lives.

We would like to hear from you to share your thoughts and comments through Letters to the Editor. Please inform Jain Digest about any change of address and for adding any new members to its mailing list at jaindigest@jaina.org.

Lata Champsee
Editor

For more information on the Jain Digest,
please contact jaindigest@jaina.org





JAIN DIGEST

A publication of the
Federation of Jain Associations in North America (JAINA)
Email: jaindigest.info@gmail.com



JAINA is an umbrella organization of local Jain Associations in U.S.A and Canada. The purpose of the organization is to preserve, practice, and promote Jain Dharma and Jain Way of Life.

JAINA Headquarters: 43-11 Ithaca Street, Elmhurst, NY 11373

Tele: 718 606-2885, Email: jainahq@gmail.com, Web: www.jaina.org

JAINA Executive Committee

President: Dr. Sushil Jain
skjain99@gmail.com

First VP: Prem Jain
premjain@hotmail.com
510-770-0503

Secretary: Ashok Domadia
ashokdomadia2009@gmail.com
510-979-9312

Treasurer: Dipak Doshi
jainatreasurers@gmail.com
847-913-0400

VP Canada: Raj Patil
drpatil@hotmail.com

VP-West: Rajen Dhama
rdhama@verizon.net
310-541-2050

VP-South West: Udai Jain
udaijn@yahoo.com,

VP-South East : Dr. Deepika Dalal
kdeepika@aol.com,

VP Mid West: Dr. Manish Mehta
manishm@comcast.net
734-668-0348

VP North East: Yogendra Jain
yokjain@yahoo.com,
781-856-0769 (Cell)

VP Mid East: Haresh Shah
harryshah2000@hotmail.com
302-475-2672

Past President: Lata Champsee
latachampsee@gmail.com,

YJA: Sheenika Shah & Sejal Dhruva
chairs@yja.org

YJP: Rushabh Gudka
cochairs@yjponline.org

For the list of JAINA Committees, Trustees, Association members, & Affiliate's information is available on www.jaina.org

JAIN DIGEST Editorial Team

510-770-9976

Email: news@jaina.org

Lata Champsee (Editor)

Chetan Sanghvi (Co-Editor)

Dr. Deepika Dalal (Co-Editor)

Pankaz Hingarh (Associate Editor)

Media Masters (Graphic Designers)

Project Coordinator

Roopsi Narula

JAIN DIGEST Associates

Chandrakant Parekh

Dilip Parekh


Heena Nandu

Reena Shah

Shami Shah

Vimal Shah

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Disclosure

The Editorial Team endeavors to publish all the materials that are submitted but reserves the right to reduce, revise, reject or edit any article, letter, or abstract for clarity, space, or policy reasons. The views expressed in the articles are those of the authors and do not necessarily represent the views of the Editorial Team. These articles are published with the authors' names. The articles written or compiled by the Editorial Team are published as a joint contribution of the entire Editorial Team, and do not necessarily represent the views of JAINA.

Presidents Message

Jai Jinendra.

It is hard to believe that it is already April 2013. Soon this EC's tenure will be over, however, we pledged to continue to work on projects initiated by us. As member of EC, I am thankful and proud to be serving with a group of professionals. Their selfless devotion in supporting JAINA goals and objectives is key to our successes. Please be sure to recognize all significant contribution by nominating them for appropriate JAINA award. A small token of appreciation goes a long way.

As of today over 2400 individuals from across the world have registered to attend JAINA convention. Our convention team, lead by Mr. Prem Jain is doing a fantastic job to insure every aspect of convention is well planned. I am sure everyone who comes will leave with pleasant memories. Please see details of convention inside and visit www.jaina.org. I want to thank our calendar & Jain Digest team for publishing and mailing over 14,000 copies. In addition, the finance team led by Mr. Dipak Doshi for continuing to enhance transparency in JAINA finances, by publicizing financial reports quarterly. Mr. Dipak Doshi and Mr. Yogendra Jain, Chairman of Long Range planning committee are in final phase of developing a bi-annual JAINA progress report and future plans. Their team's goal is to generate a centralized fund-raising initiative, rather than competitive fragmented fund raising procedure. The centralized fund raising will free up volunteers to focus on their respective project, improve accountability, and enhance progress reporting process.

Following our Houston Convention in 2011 with theme of "LIVE AND HELP LIVE", JAINA EC embarked on its journey to literally help those who really need our help. In last 18 months several of us made multiple trips to major cities in USA and India and formed a coalition, with one quest of "uplifting Jain children & families from poverty by education". While I am proud of all the progress we made in JAINA, I am excited this new project. In cooperation with our partner organizations Jain students from poor families are being educated, numerous adults have started to receive skill enhancement training followed by job offers. In addition, with JAINA help, a Jain school shift from undesirable to desirable school to attend. Historically this was one of the most desirable schools to attend for Jains. In support of this initiative, we have established a JAINA India Project office, and in process of Establishing a project office in Canada as well.

SEE ADDITIONAL DETAILS OF ACCOMPLISHMENTS AND PROGRESS REPORT INSIDE.

Warm regards,

Sushil Jain

Dr. Sushil Jain





Jaina Accomplishments



JAINA PROGRESS AND ACTIVITIES REPORT

On behalf of Jain community, I want to thank over 350 volunteers, which are involved in efficiently running this organization. They include: The Board of Directors, The Executive Committee, Committee Chairpersons & Members, Jain Digest, Editorial and Managing Editor Board, Directors at-Large, Member Organization's Presidents, Convention Board and volunteers. In addition, numerous US & Indian NGO's. I am thankful to all for their hard work, guidance and support in accomplishing the following:

JAINA SCHOLARSHIP TO NEEDY: Five (5) youth were awarded scholarship to support their education, there-by; students have greater appreciation and connection with Jain community. Team plans to double the number of students receiving scholarship. In addition, team is exploring the option of providing interest free education loans.

JAINA LEGISLATIVE INTERNSHIP IN WASHINGTON, DC: In partnership with American Jewish Committee (AJC) JAINA interns learn the art of above stated objective. AJC trains our intern on how to recognize and analyze issues that may

potentially compromise Jain values in America. Annually we train two interns in Washington DC for 8-9 weeks.

PLANT BASED (VEGETARIAN) MEAL: US Congress passed a legislation to implement this program throughout America. As pilot projects in several state recopies are being developed to make plant based food tasty, visually appealing and offer variety of choices. As a result of implementing this new public law, many school lunches are getting healthier. In a research conducted by PCRM, 22 school districts across USA participated in the national school lunch program funded by USDA. While nine school districts, (i.e. Pinellas County Schools in Florida, Howard County Schools in Maryland) did an outstanding job in offering plant-based option, five schools legged behind and offered high-cholesterol food to students. In addition, America's top most airports offer 76% more plant based meals.

ANIMAL SANCTUARIES FOR ANIMALS USED IN RESEARCH: US Congress approved legislation to fund building animal sanctuaries so these animals can live in peace for rest of their lives. NIH retires over 100 Chimpanzees to Sanctuary. These animals were previously used for research. After research these animals used to be killed at federal expenses (as part of research grant).

UPLIFTING UNDER PRIVILEGE FAMILIES FROM POVERTY BY EDUCATION:

Objective: Assist Jain families come out of poverty by quality education and vocational training. Approximately 17% of Jain families live at below poverty level in urban & rural parts of India. For centuries these families survived by secret assistance from community at large. However, due to lack of quality education many remained at the poverty level for several generations.

Impact: Adapt a child for education and/or adapt a family to provide skill enhancement vocational training leading to higher paying jobs. JAINA's leadership led to one school (Hira Lal Jain School – Delhi) with over 1000 children from poor families receiving quality education. Bundelkhand – supporting Shiksha Sahayogita project, Gujarat- supporting Udhogni project (learning & stitching of garments).

ENGLISH TEACHERS TO RURAL SCHOOLS IN INDIA PROJECT:

Objective: Improve English verbal and written communication in rural parts of India.

Impact: In partnership with Boston Based NGO,

Planning to send 6-8 volunteer American English teachers to teach English for 7 months. These teachers will teach written and verbal communication to children from poor families.

JAIN DIGEST: Publish quarterly and emailed to more than 14,000 Jain families in North America and worldwide enhancing communication among Jains around the world.

JAINA CALENDAR & MINI LIBRARY: The annual Calendar has elevated JAINA's image as an institution working to preserve and promote the Jain heritage and ancient culture in the Western world. Every year they plan to freely distribute over 14,000 copies of the Calendars around the globe and make JAINA Mini Library Book Set available to every Jain household in North America.

JAINA EDUCATION: Launched e-Library project – facilitates scholarly research, advanced studies in Jainism.

IT & WEBSITE COMMITTEE: This team continuously improving IT infrastructure and updates website of JAINA is an excellent source of information about JAINA's activities and current events. All Jains are encouraged to become members at www.jaina.org FREE of cost.

JAIN NETWORK FORUM/ JAIN MILAN/ MIS: JNF maintains a large searchable database consisting of profiles of Jain candidates from USA, Canada, UK, India and many other countries. Jain Milan is organized every year since 2006 to encourage our Jain youth to meet other Jains for the purpose of matrimony. They are in process of revamping the program to make it state of the art database for attracting networking opportunities for candidates from all over the world.

YOUNG JAINS OF AMERICA (YJA): Today YJA has grown into an organization representing 2,800 youths nationwide. Under JAINA's guidance, YJA is dedicated towards educating the leaders of tomorrow. The previous YJA Convention took place in Tampa Bay, Florida in July 2012 with nearly 700 youths participating.

YOUNG JAINS PROFESSIONALS (YJP): YJP has increased awareness and understanding of Jain principles and heritage to promote application of Jainism in professional and social aspects of young Jains. The previous YJP Convention took place in San Francisco, CA during October 2011.

WORLD COMMUNITY SERVICES: Raised over \$30,000 and funded a computer Lab for children of Sandy Flood victims in NY/ NJ area. Bidada Medical Camp – many Jains from North America volunteered and supported this Medical Camp. Dr. Manilal Mehta on behalf of Jain Center of Southern California presented a check in sizable amount in support of Bidada Medical Camp and treating thousands of indigenous patients.

JAINA PUBLIC AFFAIRS COMMITTEE: Organized two legislative conferences at US Capitol and established JAINA Congressional award for Jains in North America. In addition, organized conference at the White House. Celebrate Diwali by US President, and much more. It has also established cordial relations with many US Senators and Congressmen and is working to raise the general awareness of Jainism in North America. The main aim is to promote Jain values amongst non-Jains thru in-

teraction with federal and other organizations and media. The Committee also monitors the media for misrepresentation of our faith.

GOVERNMENT & INTERNATIONAL ORGANIZATIONS: This committee is successfully maintaining its relations at various levels with national and international governments including United Nation, USAID to help Jain community and JAINA. UN re-appointed JAINA as consultant to UN for Economic & Social development committee for next three years.

LONG TERM PLANNING COMMITTEE: The Committee also supports and guides JAINA's infrastructure development including JAINA Web Portal, Elevator Pitch, JAINA and Jainism Brochures, Fund Raising.

JAINA MANGALAM PROGRAM: The JAINA Mangalam show is the first Jain TV show in North America. Mangalam is now global and reaches UK, Ireland, Europe and Canada. The shows main focus is Jain way of life and Jains of North America. Recently they celebrated over 100-show production. We have working partnership with SAHARA, PARAS & JAIN TV channels.

INTERNATIONAL SUMMER SCHOOL FOR JAIN STUDIES/ ACADEMIC LIAISON: We have established courses on Jainism at 4-5-university campus. JAINA has established working relationship with Virginia Commonwealth University, Florida International University and Claremont Lincoln University (CLU). CLU organized a well-attended conference on Bio-ethics.

BOYS SCOUT (BSA) Project: This team has successfully established multiple Jain merit badges while teaching Jain values. This team is currently exploring similar badges for Girl Scouts.

YATRA Project: This team organized 99 yatra at Palitana tirth in 2012, over 200 yatris climbed Palitana 99 times in approximately 60 days. In addition, a group of yatris went to North East India.



HELP

YOUR JAIN SISTERS & BROTHERS IF NOT OTHERS

JAINA LAUNCHES:

Uplift a Jain child or family from poverty by education

JAJINA since its inception has been supporting disaster relief projects around the globe. We now want to extend our services to sustainable livelihood project. Under this livelihood project poor Jain child or families in India will be supported to receive quality education for children, higher or vocational training for young adults and skill enhancement vocational training for head of house hold to increase their earning potential. This will result in sustainable livelihood to liberate them from poverty.

Donations for the child or Family education project will be forwarded through JAINA India project office (JAINA India Trust = JIT) into the bank accounts of the recipient families via partner organization per established procedure.

The family's designation as needy (Rs. 4000/month or less in rural, Rs.6000/month or less in urban area) will be verified by JAINA partner organizations using pre-established criteria. The adequacy and duration of the assistance will be certified and re-certified by partner organizations. The fees will be paid directly to Schools or Vocational Training center. The other incidental expenses related to education will be paid to family on as need basis as recommended by partner organization.



Choosing the child or families: The child or families will be chosen in a participatory manner by the local organizations based on priority of need. The names of the chosen families will then be sent to the JIT office for review and finalization. Once families are approved, profiles will be provided explaining the needs. The profiles will be forwarded to

JAINA project coordinator. They are recorded and stored until linked with a North American partner family, individual, group, etc.



Purpose of assistance

- Provide skill enhancement training to head of household leading to higher paying jobs,
- To meet immediate needs such as food, clothing, medicine or quality education for their children,
- To encourage each family assisted to become self-reliant and productive within the context of their local economy
- Assist families in financing entrepreneurial initiatives such as small retail stores called petty shops, bicycle repair, teashops, appliance repair, TV & cell phone repair, etc.

Duration of assistance: JAINA sponsors should promise at least two year support to each child and one year for family (while the family head is in skill advancement training). After a year if it is deemed necessary by the local organization that the assistance to a child or family must be extended for a while longer (due to extenuating circumstances such as the death of the main earner, raising a child with physical or mental challenges, etc.) the assistance may be extended one year at a time. If sponsor chooses not to continue, JAINA will search for a new sponsor for child and/or family.

Statistics of families needing help: According to statistics, approximately 17% Jain families are at below the poverty level (earning Rs. 5000 per month). As a pilot project we will start with small number of children and families to be supported/ given education assistance.

Areas of work: JAINA family-to-child/family support Program will initially operate in the following states of India: Gujarat, Rajasthan, Madhya Pradesh, Maharashtra. More may be added as per demand from supporter and recipient.

Correspondence with child and or family:

You can correspond with the family in India directly. The child and/ or family will write at least one letter each quarter to you electronically. The partner organization and JIT office will assist with communication and progress report electronically and provide technical assistance.

How to support?

- \$10 to \$25 per month or \$120 to \$300 yearly will pay for child's quality education in hostel (if needed). The cost includes school fees, accommodations and all meals.
- \$50 a month or \$600 yearly will assist a young adult with higher education (B.Tech, M.S, MBA, MBBS, CA, etc.).
- \$50 a month or \$600 yearly will assist with skill enhancement training.



* The amount shown above will varies on a case by case basis.

*Many Jain industrialists has already agreed to hire vocational training graduates with starting salary of Rs. 10,000 per month or more depending on skills.

If you have any questions and/ or wish to assist a child or a family, please contact Dr. Sushil Jain, skjain99@gmail.com or visit www.JAINA.org to donate. There are many Jain children and families awaiting your assistance to secure their children's and family's future.

Jaina

RECOGNITION

AWARDS



We are very pleased to announce that, as done in past JAINA conventions, individuals living in North America (USA and Canada), who have contributed significantly to the promotion of Jainism and its principles, will be recognized during the 2013 JAINA Convention in Detroit. The types of awards and the maximum number of awards for each category are given below:

JAINA Ratna Award -----	Maximum number of awards = 1
JAINA Recognition Awards for Adults ---	Maximum number of awards = 10
JAINA Recognition Awards for Youth ---	Maximum number of awards = 5

The Awards Committee consists of Dr. Manoj Dharamsi-Chair, Dr. Manilal Mehta, Dr. Deepika Dalal, Mr. Shan Jain and Miss Priyal Gandhi. Selection will be made based on accomplishment details provided on the attached nomination form describing how the nominee satisfies or excels the selection criteria. The age requirement for Youth Recognition Awards is 14 - 29 years on July 1, 2013. The Awards Committee reserves the right to check the validity of accomplishment claims made on the nomination form.

You are welcome to nominate candidates by sending separate nomination form for each candidate by e-mail to **AwardsCommittee@jaina.org** before **May 3, 2013**. Please do not send multiple nominations for the same candidate. Only the first nomination form received will be considered. The selected candidates will be informed by e-mail before 31 May 2013. For questions, please contact Dr. Manoj Dharamsi by phone (703-620-9837), or by e-mail (**mdharamsi@gmail.com**).

Selection criteria for awards are given below as well as listed on the nomination forms.

SELECTION CRITERIA FOR JAINA RATNA AWARD

1. Contribution of time and/or personal financial resources for JAINA
2. Contribution of time and/or personal financial resources for local Jain Center
3. Contribution of time and/or personal financial support for the community-at-large to fulfill the JAINA mission based upon a non-sectarian approach
4. Publishing articles, lecturing, and teaching Jain principles; and displaying unselfish devotion for the advancement of Jainism
5. Participation in interfaith activities
6. Good natured, honest, humble and showing high level of personal character and integrity. Practitioner of major tenets of Jainism
7. Upto top 10 personal achievements (not related to his/her business or profession)

SELECTION CRITERIA FOR JAINA ADULT RECOGNITION AWARDS

1. Contribution of time and/or personal financial resources for JAINA, YJA and/or YJP
2. Contribution of time and/or financial resources for local Jain Center
3. Publishing articles, lecturing, and teaching Jain principles; displaying unselfish devotion for the advancement of Jainism
4. Significant personal achievements (not related to his/her business or profession)
5. Good natured, kind, honest, humble and possessing other good traits worth mentioning

SELECTION CRITERIA FOR JAINA YOUTH RECOGNITION AWARDS

1. Contributions to YJA or YJP and/or JAINA
2. Participation in youth activities at the local Jain Center
3. Significant personal achievements (not related to his/her business or profession)
4. Good natured, kind, honest and humble and possessing other good traits worth mentioning

Nomination Forms for all three categories of Jaina Awards are available on Jaina website. Please visit www.jaina.org/awards



2012 JAINA Financials

From the Desk of
Dipak Doshi, JAINA Treasurer



Income Ending Dec 31, 2012 (unaudited)

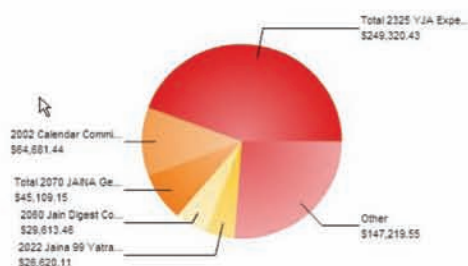
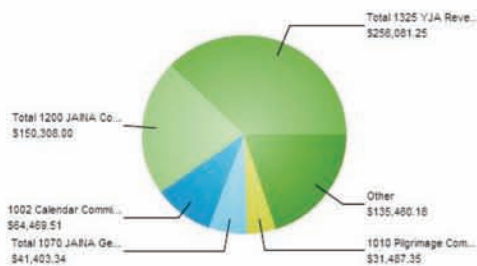
Income	
1002 Calendar Committee Revenue	64,470
1003 Education Committee Revenue	13,557
1006 LRP Committee Revenue	668
1007 Media Committee Revenue	4,777
1008 JNF Committee Revenue	2,375
1010 Pilgrimage Committee Revenue	31,487
1011 Jiv Daya Committee Revenue	19,700
1014 Public Affairs Committee Revenue	4,251
1022 Jaina 99 Yatra Committee Revenue	15,743
1030 WCS Committee Revenue	30,531
1055 Academic Scholarship Committee Revenue	21,000
1060 Jain Digest & MIS Committee Revenue	1,170
1065 Overseas Donation Committee Revenue	17,984
1070 JAINA General Fund Revenue	41,403
1100 Interest Income	1,137
1200 JAINA Convention Revenue	150,308
1325 YJA Revenue	256,081
1375 YJP Revenue	2,568
Total 2012 Income	\$ 679,210

Expenses Ending Dec 31, 2012 (unaudited)

Expenses	
2002 Calendar Committee Expense	64,681
2003 Education Committee Expense	22,436
2006 LRP Committee Expense	3,442
2007 Media Committee Expense	11,253
2008 JNF Committee Expense	214
2010 Pilgrimage Committee Expense	1,990
2011 Jiv Daya Committee Expense	12,561
2014 Public Affairs Committee Expense	8,586
2021 Jain Milan Committee Expense	1,912
2022 Jaina 99 Yatra Committee Expense	26,620
2030 WCS Committee Expense	18,370
2050 Tirthoddhar (Vaiyavach Fund) Committee Expense	22,060
2055 Academic Scholarship Committee Expense	8,200
2060 Jain Digest & MIS Committee Expense	29,613
2065 Overseas Donation Committee Expense	17,287
2070 JAINA General Fund Expense	45,109
2200 JAINA Convention Expense	18,032
2325 YJA Expense	249,320
2375 YJP Expense	878
Total 2012 Expenses	\$ 562,564

NOTE: Subject to change pending a CPA Audit and Regulatory Filings of 2012 financials.

2012 Net Income \$ 116,645



Have You Made Your Impact in Shaping the Lives of the Jain Community in N.A.?



Income Ending March 12, 2013 (unaudited)

Income	
1002 Calendar Committee Revenue	59,968
1003 Education Committee Revenue	6,201
1006 LRP Committee Revenue	144
1007 Media Committee Revenue	1,000
1008 JNF Committee Revenue	2,430
1010 Pilgrimage Committee Revenue	(1,225)
1011 Jiv Daya Committee Revenue	4,483
1017 VRG Scholarship Committee Revenue	1,000
1020 College Outreach Committee Revenue	1,387
1030 WCS Committee Revenue	10,565
1055 Academic Scholarship Committee Revenue	15,000
1060 Jain Digest & MIS Committee Revenue	720
1065 Overseas Donation Committee Revenue	0
1070 JAINA General Fund Revenue	6,876
1100 Interest Income	139
1200 JAINA Convention Revenue	234,429
1325 YJA Revenue	44,007
1375 YJP Revenue	0
Total 2013 YTD Income	\$ 387,113

Expenses Ending March 12, 2013 (unaudited)

Expenses	
2002 Calendar Committee Expense	26,188
2003 Education Committee Expense	4,150
2006 LRP Committee Expense	1,869
2007 Media Committee Expense	0
2008 Jain Networking Forum Committee Expense	109
2010 Pilgrimage Committee Expense	28,095
2011 Jiv Daya Committee Expense	2,000
2014 Public Affairs Committee Expense	3,000
2021 Jain Milan Committee Expense	0
2022 Jaina 99 Yatra Committee Expense	0
2030 WCS Committee Expense	29,802
2055 Academic Scholarship Committee Expense	0
2060 Jain Digest C& MIS Committee Expense	14,061
2065 Overseas Donation Committee Expense	0
2070 JAINA General Fund Expense	8,503
2200 JAINA Convention Expense	9,387
2325 YJA Expense	22,253
2375 YJP Expense	0
Total 2013 YTD Expenses	\$ 149,417

NOTE: Subject to change until the completion of quarterly review and reconciliation of The transactions of Jaina Link, Jaina Committee, YJA, and Jaina Convention.

2013 YTD Net Income \$ 237,696



Have You Made Your Impact in Shaping the Lives of the Jain Community in N.A.?





JAIN CENTRE NEWS

The Jain Center of Southern California:

The Jain Center of Southern California (JCSC) is very proud to announce that JCSC Jinalaya will be celebrating its 25 year anniversary starting June 27th through June 30th 2013. JCSC Jinalaya's 25th year anniversary is the first among all of the Jinalayas in North America

We are also proud to announce that JCSC will be the first ever Jinalaya in North America to have 45 hand written Aagam Scriptures in Prakrit and we will perform pujan of all the Aagams during the anniversary program.

JCSC warmly invite all Jain Sanghs and its community members of North America to attend the JCSC anniversary grand celebration starting from June 27th through June 30th. Please join JCSC community whole heartedly to celebrate 25th year anniversary and grace the occasion. There are many sponsorships opportunities to take part in the very first 25th years anniversary for a Jinalaya in North America. Please contact

Dr. Jayeshbhai Shah
Jayesh.Shah@jaincenter.net
or telephone # 626-357-9888

Rajen Dhani
Rajen.Dhani@jaincenter.net

Jain Centre of Greater Boston:

Uniting Jain traditions – Jain Center of Greater Boston (JCGB), being a pioneer of many unique Jain projects in North America and as an advocate for Jain Unity in North America has produced a Combined Jain Puja booklet.



In June 2012, more than 150 JCGB members celebrated their 3rd Annual Pratishtha ceremony, performing this unique combined Ashta Prakari (Shwetambar) and Dev Shashtra Guru (Digambar)Puja, inter-twinning mantras and rituals from both traditions. One of the many advantages included members from all sects joining in for the puja at the same time, performing a puja together, and learning each other's rituals. If your jain center would like to learn more about this puja, please request a copy of the puja booklet form JCGB. For this ceremony Dr. Rati Dodhia complied the Pujas in a booklet.

NJ State Assembly Invocation Prayer

On January 28th 2013, Samani Sanmati Pragya and Samani Jayant Pragya became the first Jain spiritual leaders to lead the opening invocation prayer at the NJ State Assembly. In about three to four minutes of the time allocated for the prayer, Samanijis were not only able to inspire and bless the assembly members towards a higher purpose, but also managed to explain the essence of Mahavirswami's message using the analogy of the well understood and

fiercely loved concept of American freedom. In just few words, she projected the ancient 3000+ year old Shramana tradition as the tradition required in the future for the survival of life and earth as we know today.



This historic event was organized by JVBNI director Ramesh Parmar, using the kind offices of Assemblyman Upendra Chivukula. JVBNI and the Jain community at large wishes to express its gratitude to New Jersey assembly for giving the opportunity to spread the universal message of Ahimsa.

Committee News:

JAINA Boy Scouts Committee:

Some of the achievements of Jaina Boy Scout Committee:

1. Boy's Life Magazine website portal posting uploaded last week.
2. "Live Let Live" Emblem Awards conversion to "Live Help Live" pending due to manufacturing difficulties
3. Possible Jain Religion Booth at the National Jamboree this Summer July 15th-24th, 2013
4. Creation of Special Commemorative Award for the National Jamboree (pending)
5. Needing assistances for the Girl Scouts of America website content c/o Dr. Panna Shah
6. Created a robust Scouting portal on JAINA website and updated
7. Shared the program at the JAINA Convention with a Poster Presentation
8. Shared the program via TV Mangalam with a narrated DVD clip
9. Completed all 4 Jain Religion Emblem Award Workbooks
10. Officially filed the workbooks with the BSA National Registry in Irving TX

Created Additional Adult Awards for BSA Approvals:

A. The Jain Scout Gold Medal Pin: (GOLDEN) recognizes a Jain individual who has given an exceptional service in the use and promotion and development of local Scouting programs within the community at large. Three years of service is minimum requirement.

B. The Jain Scout Samaritan Medal Pin: (SILVER) recognizes, children, youth, and any young scout adult who serve others through outreach and humanitarian assistance. Recipients must be between the ages of 6-30.

C. The Jain Center Recognition Medal Pin: (WHITE) honor Jain centers or Jain societies (within America (USA)) that provide outstanding promotion and developmental support to their local communities.

Yatra Committee

2013 JAINA YATRA

2013 JAINA Yatra to Shri Shikharji and other Teerthdhams took place during the cold days of January, The Yatris gathered at Badi DADA-WARI in Delhi on January 18 and Yatra began with blessings from Acharya Shri Lokesh Muniji. Next morning we went to Hastinapur and for two days stayed at the huge Digamber complex of Dharmasala and Temples. There we were privileged to receive blessings of Ganini Gnanmatiji Mataji. She gave a 30 minute spiritual talk to the yatris. Next day we went to B. L. Institute and Shri Vallabh Smarak out side Delhi where many scholars of Jainism come to learn Prakrit language or do research on Jainism at their vast library of ancient Jain scriptures and other literature.

From Delhi, we went to the Temples of Shoryapuri (near Agra), Ayodhya, Banaras and Bodhigaya before reaching Veerayatan at Rajgiri. We stayed at the Verrayatan Ashram for 4 days, participated in Acharya Shri Chandanaji's birthday celebration on January 26, visited Rajgir Temple, went on the Vaibhav Giri Mountain and visited nearby Pawapuri Teerth, Kundalpur and Nalanda. Next we went to Lachhwad – Chyavan, Birth and Diksha kalyanak Bhoomies of Bhagwan Shri Mahavirswami. In Lachhwad, Yatris enjoyed very much a visit to the School built jointly by JAINA and Veerayatan in 2002. The children of the school in their smart looking uniforms gave a military style parade with their own school band to the yatris and presented their musical and singing talents. Seeing the contrast of these 600 kids with Jain teachings and hundreds of kids begging in the streets, it was a moving experience and a moment of appreciation for JAINA and Veerayatan. The school gave an opportunity for thousands of kids in our Teerthbhoomi to be reintroduced to Jainism and a chance to move out from the circle of poverty.

From Veerayatan, we went to Champapuri, Bhagalpu and Riju Valika (Moksh Kalyanak OF Shri Mahavir Swami) before reaching to the main event. Pahad Yatra of Shri Shikharji. Yatris started their day at 4:00 AM for the most auspicious day of the Yatra. Next day Yatris visited local temples in Madhuban and left for Calcutta by night train. The Yatra ended at the Dadawadi in Calcutta at the gorgeous Temple of Shri Shantinath Ji.

This was the 11th JAINA Yatra in the last 15 years. In 16 days, we did Darshan/pojjas of 99 Kalyanaks. This year, we had 30 Yatris including a couple from Canada, a lady from UK and couple of yatris from Bombay. Patani tours of Bombay had organized all the ground arrangements as they did all of the previous JAINA Yatras. Pandit Shri Champaklal Mehta of Bombay accompanied us for swadhyasy keeping everyone spiritually charged during the yatra.

Community News:

JAIN ADHYATMA ACADEMY OF NORTH AMERICA WILL HOLD IT'S 13TH ANNUAL SHIBIR IN DETROIT.

From Sunday, June 30 to Thursday, July 4, 2013 at Jain Society of Greater Detroit, 29278 W 12 Mile Rd, Farmington Hills, MI 48334 Following the Shibir, please join JAINA Convention.

For all of us, the previous TWELVE shibirs were an everlasting memory. We assure you that this 13th Annual Shibir will be even more rewarding to all of us. Learn from these great scholars: Dr. Hukumchandji Bharill, Pandit Abhaykumar Jain and Pandit Sanjeevkumar Godha.

Shalin Jain Awarded Fellowship:

Dr. Shalin Jain, Assistant Professor in the Department of History at the University of Delhi (India), has been awarded the prestigious Raman Fellowship for post doctoral research for Indian scholars in the United States by the University Grants Commission (Ministry of Human Resource Development, Government of India) to spend six months as a Post Doctoral Fellow at the Center for Jain Studies

at Claremont Lincoln University in the fall of 2013. Dr. Jain specializes in Medieval Jain history, with special focus on ecology and the environment, and will pursue research on Contemporary Environmental Concerns and Medieval Religious Communities during his time at Claremont Lincoln.

The Jain Studies program was launched a year and a half ago in the fall of 2011 with the opening of the new University, and has since become one of the most active graduate-level Jain Studies programs in North America. Dr. Jain will be the first visiting Post Doctoral Fellow in Jain Studies to come to Claremont Lincoln since the inception of the program.

Queen Diamond Jubilee Award to Raj Patil:

The Queen Elizabeth II Diamond Jubilee Medal was created to mark the 2012 celebrations of the 60th anniversary of Queen Elizabeth II's accession to the Throne as Queen. The medal also serves to recognize Canadians from all walks of life who have made significant contributions to Canada or whose achievements abroad have brought credit to Canada.

The Medal and Governor General's Certificate was presented to Mr. Raj Patil from (Toronto, Canada) by The Honourable Michael Chan, Minister of Citizenship and Immigration at a ceremony and reception held on Dec 17, 2012 at Queen's Park, Toronto. He was recognised for his involvement and commitment in wide range of community services (volunteer). He is also associated with number of Multifaith/Interfaith institutions/organizations.



Happiness is when what you think, what you say, and what you do are in harmony.

Mahatma Gandhi



Message of Bhagawan Mahavir

(With Special Reference to his Past Twenty-Seven Lives)

Samani Dr. Chaitanya Prajna

“**Saccansi Dhiim Kuvvaha**” i.e. “Keep patience on the path of truth” – the statement of Bhagawan Mahavir can be validated in context of his own past lives. The stories of his past life explicitly portray the fact that journey of an aspirant of realization of the truth is long and demands patience in this pursuit. The stories also reveal the fact that success entails not mere knowing the path or means of the destination but diligence to accomplish the goal. The stories also present a real example of how the deeds of the past life affect the present life. Finally, the stories show that one inevitably pays back for the deeds good or bad. There is no exemption to it. Without paying back one cannot be free from the effect of the karmas and finally cannot be free from the earthly ties and attain liberation i.e. the state of eternal peace, bliss and pure consciousness of one’s own self.

Kalpasutra: Original Source for the Past Life

The scripture Kalpasutra of Bhadrabahu provides detailed study of the twenty-seven past lives of Bhagawan Mahavir. Life receives meaning with awakening, or in other words with knowing the truth. Ignorance is symbol of darkness. To live long or live in eternity but in darkness is no worth. This is the reason why every Tirthankar’s history starts with the birth in which they were awakened from spiritual slumber and gained ability to perceive the truth. Technically the ability is recognized as Samyktva or Samyak Darshan. The journey of the soul of Bhagawan Mahavir, who eventually attains Moksha i.e. liberation, shifts from ignorance to awakening and ends with enlightenment or self-realization. Below listed are some of the prominent births, each playing a pivotal role in the journey of a man’s conquest over the self.

1st Birth - First Experience of the Spark of Truth

The description of the past life of Bhagawan Mahavir begins from the life of Nayasara, a wood-cutter. A birth when he encounters Jain monks who lost the way in the forest. He guided the monks way out of the forest. In return, the monks showed him the path of truth. By listening to the monks Nayasara awakens from his long spiritual slumber and sees the light of truth first time ever. Once the light kindles in any heart, nothing can stop it. In the light one starts the journey pursu-

ing truth and divinity and ultimately realizes them in their fullness. The journey which starts with the ignorant poor man Nayasara escalates to Mahavir, the Tirthankar, the fully enlightened one, who lights up the path of truth to the people of his and coming times.

Nayasara’s journey instigated with spurts of compassion. Nayasara’s compassion towards the fatigued monks introduced him to truth of life. So, no matter which religion one belongs to, compassion serves the first step forward. Nayasara with this virtue elevates in



the next birth in the first heaven.

2nd Birth – In celestial World (Heaven)

3rd Birth - Struggle between Truth and Falsity

The Upanishadic seer prays, “asato ma sad gamaya” i.e. “O’ God, take me from untruth to truth”. The struggle between truth and untruth is eternal. Vigilance and valor can stride one forward and its absence lead to stray. The life of Marichi exemplifies it. After completing his 2nd life in heaven, the soul of Bhagawan Mahavir took birth as “Marichi”. Marichi was the son of Emperor Bharat, the eldest son of Bhagawan Rishabh. Marichi regularly attended the sermons of his grandfather, Bhagawan Rishabh. On an auspicious day, Marichi renounced his material life to become an ascetic under the aegis of Bhagawan Rishabh. He practiced ascetic life with full faith and austerity

One day in a hot summer afternoon, walking on a road burning like hot coals, was a moment of challenge. His clothes were

drenched with sweat. Here he got shaky and devoured. The strength of the chain is defined by its weakest link. Going through the dis-comfort he realized, he was unable to withstand the perils that a Jain monk has to undergo. Dilapidation needs one simple reason. Hence he gave up his ascetic life but was not ready to return to laity state either. There he chose to adopt a moderate way of living and became Parivrajak.

Even after giving up ascetic life, Marichi had deep faith in Bhagawan Rishabh and his teachings. One Day Bharat asked Bhagawan Rishabh, “Is there a person, present in our midst, who would become a Tirthankar in the present era?” Bhagawan Rishabh, through his enlightened vision, answered, “Yes, it is your son Marichi. He shall be the 24th Tirthankar.” On hearing this Bharat went straight to his son, bowed to him and circled him thrice technically known as “Pradakshina”.

Looking at the unusual behavior of his father Marichi asked him, “What is it that you are doing father?” I am no longer a monk. Please don’t bow to me. I don’t deserve it.” To this Bharat replied, “My Son, I am bowing to the soul who is going to become the 24th Tirthankar Mahavir.” On listening to this Marichi arouse pride and this infected his thinking. Ego brewed, “Oh, how lucky my family is. My grandfather is the 1st Tirthankar, my father the 1st Chakravarti and I myself will be the 24th Tirthankar! His vanity knew no bound.

His pride of family resulted in the bondage of the low-status determining karma. The karma became effective when he descended from the heaven to take his last birth as Mahavir. It is because of the karma he first appeared in the womb of the mother Devananda from a poor family and later on was transferred in the womb of the mother Trishala from a royal family.

In the very life of Marichi, once he got sick and found no one who could take care of him, as he was neither an ascetic nor laity. Not belonging to any community, he then suffered not mere from the disease but from the loneliness as well. By this event he decided to initiate his own disciples. Once Kapil, his first disciple and the founder of Sankhya Philosophy, came to him in search of truth. Marichi said to him that the path propounded by Bhagawan Rishabh is the path of truth and the path shown by him is also true. With this falsified statement, he was tapped into the cycle of birth and death for many lives.

The story unfolds the fact that truth remains always truth whether it suits to one or not. Truth does not get affected by good or bad experience of a person. Distortion of truth for self-interest is neither good for the person himself and nor for others for whom he does it.

The scripture does not provide any detail regarding the birth 4th to 15th of Bhagawan Mahavir. The brief account of the lives is as follows:

- 4th Birth- Born in the heaven Brahma.
- 5th Birth- Brahmin named Kaushik who was a very greedy person
- 6th Birth – Brahmin named Pushpa
- 7th Birth- Born in the heaven Saudharm
- 8th Birth- Brahmin monk named Agnidyt
- 9th Birth- Born in the heaven Ishaan
- 10th Birth- Brahmin monk named Agnihuti
- 11th Birth- Born in the heaven Sanatkumar
- 12th Birth- Brahmin monk named Bharadwaj
- 13th Birth- Born in the heaven Mahendra
- 14th Birth- Brahmin monk named Sthavar
- 15th Birth- Born in the heaven Brahma

16th Birth - Problem of Emotion

In his 16th life, the soul of Bhagawan Mahavir took Birth in the city Rajgriha in present Bihar in India. There was a king Vishnandi who had a son named Vishakhnandi. Vishnandi's younger brother Vishakhbuthi had a son named Vishwabhuti, who was Marichi's incarnation. Vishwabhuti gone through some shock was inspired to become a monk. He started observing long penances. At one point both the brothers encounter each other when Vishakhnandi mocked Vishwabhuti. Even having practiced long penance he could not control his anger. Possessed with anger, he makes revengeful resolution against Vishakhnandi which pulled him again to the circle of birth and death for many lives.

The story reiterates the fact that aggressive emotions or passions entangle one in worldly suffering. In this reference, Mahavir clearly spoke in the scripture Dasavaikalika, "**The tree of birth, death and rebirth is watered by the four emotions: anger, ego, deceit and greed**". The worldly life is empowered by the emotional impulses. To get rid of the emotional impulses one need to control the emotions. Control over emotions is not only the solution to the problem of individual and social unrest but also a remedy to many of the psycho-somatic diseases and above all it provides the solution to the eternal problem of human suffering. After the completion of the 17th life the soul of Bhagawan Mahavir once again took birth in a heaven.

17th Birth - Devlok

18th Birth - Question of Moral Responsibility

In his 18th birth, the soul of Bhagawan Mahavir was born as the son of the king Prajapati. His name was Triprishtha. Being Vasudev he was the emperor of half of the Bharat continent, and endowed with extra-ordinary powers. Powers sometimes make man egoistic. Triprishtha had the same problem of ego. He brutally punished one gatekeeper who could not perform his duty properly. The gatekeeper succumbed to the punishment and died.

The story explicates the fact that proud of power, money or of anything deludes consciousness of a man. In result, the man loses its power of discrimination and compassion. He cannot perceive the bad results of his own action. Triprishtha faced the same problem. The de-meritorious karma earned, by the act of severe punishment to the gatekeeper, came into effect when Triprishtha entered into the life of Mahavir after many lives. He got nailed in his ears by a farmer due to the effect of the karma. It is truly said, "**As you sow, so you reap**".

In the very life of Triprishtha, once he tore out the body of a lion into two pieces on the orders of the king of his time. But the act performed with any purpose under any situation shows its effect later or sooner. Ultimately it affects one who performs the act. The truth gets expression in the words of Bhagawan Mahavir himself, "**Karma, the result of the act, follows the doer**". It is also true that the person who orders and the person who supports, are equally responsible for the result. The thing worthy to note here is, karma is not bread to share, but a truth of adoring individual responsibility to the result. Generally the partners share the profit of the business run collectively. It is also true that sometimes what applies to the macro world does not apply to the micro world. The laws of the micro world sometimes work opposite to that of the macro world. The law of karma relates to the micro world. In it, one cannot share the result of the action of other. Each individual is responsible for his/her own action. Whether it is instructor, doer or supporter each has to back for the deed performed individually or collectively. The result of the act depends on the nature of the involvement of the participants. The involvement is judged on the basis of two factors: 1. Intention/motive/goal and, 2. means of the act. If goal is right and the means is also right, the result would be good. On the other hand, if the goal is right and means is wrong or vice-versa, the result would be bad.

19th Birth - in the 7th Hell called Mahatamaha Prabha 20th Birth - Lion

As the result of his violent act Triprishtha's soul had to suffer in 7th hell in his 19th birth. In the 20th birth he was born as a man-eater lion that harassed and killed many innocent people. Due to that he went to the 4th hell in his 21st birth. After washing off his bad karmas, Mahavir's soul comes again to human life in his 22nd birth and from this point onwards there was a sharp change in his life.

21th Birth - in the 4th Hell called Panka Prabha 22th Birth - A human being 23rd Birth - Right Direction

In his 23rd birth, the soul of Bhagawan Mahavir was born to the queen Dharini who had dreamt 14 dreams of a Chakravarti, the monarch. And on an auspicious day a bright son was born and was named Priyamitra. Priyamitra was a brilliant boy having exceptional talents. Seeing this his father Dhananjay passed on the responsibilities of the empire to his well deserving son and embraced sainthood. Priyamitra conquered all other kingdoms with peace and harmony and ultimately got entitled as a Chakravarti as prophesized by Bhagawan Rishabh. One day seeking the blessings of his Guru Pottila Priyamitra renounced his kingship and embraced sainthood. After completion of his life he then took birth in 7th heaven which was recorded as Bhagawan Mahavir's 24th birth.

24th Birth - in the 7th Celestial World called Mahashukra 25th Birth - Austere Practices

In his 25th birth, the soul of Bhagawan Mahavir was born to king Jeetshatru in a city called Chatra in Bharat continent. He was named Nandan. In a few years Nandan was crowned as the king and he served his kingdom with justice and brought about peace and harmony in his kingdom. But soon he renounced his worldly life and became monk under the mentorship of his guru Pottila. Nandan observed 11, 80, 645 Masakhamans i.e. fasting throughout the month and earned the meritorious karma responsible to the position of Tirthankar in his last life.





26th and 27th Birth - Enlightenment and Final Liberation

In his 26th birth, the soul of Bhagawan Mahavir went to 10th Heaven. Despite of having all kinds of comforts and freedom in the heaven his soul remained detached and didn't allow his mind to wander and succumb to the pleasures of heaven. Finally in the 27th birth, he took birth, in the city Kshatriya Kundgram in present Bihar, as the son of the king Siddharth and the queen Trishala in 599 BCE. At the age of thirty he renounced all worldly comforts and pleasures. He remained engaged in mediation and various austerities for twelve and half years and ultimately got enlightenment at the age of forty-two. He established new religious congregation and was recognized as 24th Tirthankar of this era.

He taught the religion of non-violence. We pay our sincere reverence to the great soul Bhagawan Mahavir whose applied philosophy of soul, non-violence, non-absolutism, non-possession, limited consumption and preservation of natural resources has become the necessity of life, sustainable development and peace of the present-day world. Having shown the path of truth over thirty years, at the age of seventy-two, breaking all the earthly bonds Bhagawan Mahavir transcended the physical world and attained liberation in 527 BCE. The pious day of his liberation is celebrated by the Jains as the festival of lightings (Deepavali).

Concluding Remarks

Thus, we have taken a glance on the past life of Bhagawan Mahavir. Why it is so important to know his the past? I think the answer given



to the question by the eminent scholar Hukumchandra Bharilla would be appropriate to quote here. He writes, "To understand Bhagawan Mahavir, it is not enough to look at his life as Mahavir. For, the process of his final liberation had started much earlier and is spread over his many past lives. So in order to understand this process by which he became a Bhagawan and a Tirthankar, we must have a look at his previous lives."

The other significant reason given by the scholar Bharill is, the past life renders an insight into the process of transformation. The abstract process of how a soul attains the status of a Paramatman i.e. divine being is made explicit, or to rephrase it, it indicates why a soul continues to pass through the cycle of life and death for not understanding as to how to stop the cycle.

Last but not the least reason is, in his previous lives, Bhagawan Mahavir enjoyed life in the heavens and he also became Vasudev and Chakravarti, again, he suffered the heaviest pain in the hells and passed through the lives of mobile and immobile beings. This brings to light the truth of rebirth, karma and individual responsibility. In nutshell, the past life of Bhagawan Mahavir presents the evolution and devolution of consciousness leading to self-deliverance. May the path shown by Bhagawan Mahavir lead us to the same divine experience he realized.



CREED SECTS ARE BODIES

&

RELIGION IS SOUL

By Guntant Barvalia

Imagine a place where there is only one tree with only one leaf, only one fruit and one flower on it. We cannot call it a garden because it lacks the richness of a garden.

The butterflies of various colors will augment the beauty of that garden, which has thousands of plants, trees, creepers and flowers. The wasps will be humming there. Thousands of birds will be attracted towards the garden and will be inclined to migrate there.

The trees may be different in the garden, but the tree-ness is only one, there may be different kinds of chirpings of birds, but the sweetness is only one, the smells of different flowers may be varied, their beauty is only one. That is the real richness of the park.

Similarly, there may be many religions and religious sects, their creeds, flags or 'gachcha' may also be many, but the inner core, or element of these is only one, and if we accept this, there will be unity in diversity, and that unity will protect and nurture the religious traditions. A sect or a belief or a creed is for stability or order. A sect is a body, religion is the soul, accepting this, it is the ideal of mankind to do religious acts, remaining in the sect symbol or a creed.

A question may arise whether many sects, creeds, 'gachcha' or views are tokens of pride, ego or of the progress? If, according to country or time, one sect agrees that there is in other religions, ceremonies or rituals thereof have some better principles than their own and if a judicious following or acceptance of that is welcomed or attempted by them, there is bound to be a progress of it.

Muni Vatsalyadeep call Dharma a water from the sky. As long as the water emanating from the sky does not touch the earth, its tastes and qualities are uniform. It is only after its falling on the earth that the qualities of water get changed. If it rains on the sea, it tastes salty, and if it falls on certain parts of the earth, it is heavy or difficult to digest, whereas if it falls on certain other parts, it is light and easily digestible.

Thus, the waters of the earth show differences, whereas there is no variety or difference in the water of the sky. There is oneness. Dharma resembles water of the sky; there is no distinction anywhere. The vision of the religion, in the form of experience of spiritual joy, is one only; but after the touches of sects, there enters the pervertedness (or pollution) of 'thine' and 'mine'. So one should be careful against it.

Religion is not meant to be 'locked up' within the narrow walls, nor is it to be dumped in a pool. If we allow it to flow down freely as a river, the religion in the form of unpolluted water will be possible. It will, then quench 'the thirst of religion' of the people of each and every sect and in this way, there will be welfare of countless people.

Muni Amar, journeying for a religious cause, reached one village. He was in research of a place worthy for a night-halt.

One priest in charge of an ashram said to him. "go to the rest-house for the Jains nearby." The monk reached for rest house and asked the manager-in-charge about his staying for a night. He replied, "There is no room for a Sadhu belonging to the Sthanakwasi sect." So the monk went on for another place.

He saw one hut situated in a solitary, secluded place, the door of which was closed. Muni asked (loudly) from outside, "requesting for a night-halt; is there any room?" Opening the said door, some one emerged and gave him a welcome. He said, "There is no other thing except a little milk, would you like to have some?" The Muni replied, "A Jain Sadhu does not take anything after sunset;

The monk says, "that saint opened the door not only of the hut, but the doors of mind also." The sectarian rigidity or narrowness closes the doors of magnanimity and friendly feelings. If we get entangled in the quarrels and controversies inspired by the sects or creeds, we shall be led astray from the righteous path.

Keeping constantly in mind the humane religion, our subjective thoughts, religious observance or Sadhana, and having equal love for all religions, if the worships get merged in such equality, it will be instrumental in the welfare of the self as well as that of others.

Arihant Simandhar Swami

By Dr. K. Deepika Dalal

Who is Simandhar Swami? Where is Simandhar Swami? What's the importance?

As per Jain or Hindu Time scale (Kaal Chakra) 5th and 6th aara or Kaliyuga, on this earth human survival will be extremely difficult. Eastern world believes in Karmic bondage and rebirth. What is the alternative for us? How can we improve our next life? How can we get rid off the cycle of rebirth? Let us look at some alternative directions.

" Tarati Samsara-Maharnavam yena nimittaena, tat Tirtham -Tirtham karoti in Tirthankarah"

The Omni potent who help us to cross the great ocean of worldly life is known as Tirtha and the person who makes the tirtha is termed as a Tirthankara. Simandhar Swami is living Tirthankar. He is residing currently in location called Mahavideh Kshetra. Just like Bhagwan Rushabdev and Bhagwan Mahavir are Tirthankars from Bharat Kshetra

There are three types of Tirthankaras: Tirthankars of the past, Tirthankars of the present and Tirthankars of the future. The Tirthankars of the past are gone. Tirthankars of present are 24 – Tirthankars we worship, first being Bhagwan Rushabdev and 24th being Mahavir Swami have gone to nirvana (Siddhakshetra). In future there will 24 Tirthankars (future chovisi in Bharatkshetra). At present time in Universe, Simandhar Swami is one of the twenty living Tirthankara. Adhere to the teachings of Tirthankara; it will lead towards moksha.



In Namokar maha mantra, Jain prays to the Arihant first and then to Siddhas, even though the Siddhas are perfected souls who have destroyed all karmas and became liberated souls. They are inaccessible, but Arihant are still living in present universe. Arihant can offer spiritual guidance to us. Arihant is a Prakrit word like Arhat in Sanskrit. It means that Arihant conquers all enemies. According to Jainism, the Arihant has defeated four Kashays -Anger, Ego, Deceit and Greed, which perpetuates self –ignorance. Ari means Enimies, Hunt means Destroyer. A person becomes Arihant, by destroying inner 4 Ghati karma

- 1.Gyan vaniya-(Knowledge obscuring)
- 2.Darshana vaniya- (Perception blocking)
- 3.Moh aniya -(Passion)
- 4.Antaraya- (Obstacle causing)

Arihant can be Tirthankar or Kevali. Any Arihant can be Kevali but Tirthankar has gone through much vigorous penance previous birth.

An Arihant is also called Vitaragi or Jina. Arihant is accredited with:

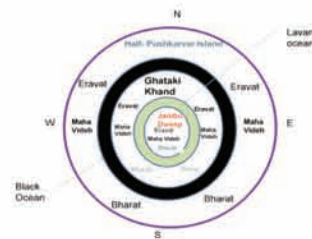
- 1 Keval Gyan: perfect knowledge due to the destruction of all Gyana-varniya karmas.
- 2 Keval Darshan: perfect perception due to the destruction of all Darshan-varniya karmas.
- 3 Vitragi (passionless): due to the destruction of the Moha-niya karmas.
- 4 Anant virya (Infinite Power): due to the destruction of the Antaraya karmas.

Keval Gyan and Keval Darshan mean they know and visualize everything of universe from past, present and future. The Arihant sheds off the remaining 4 Aghati karmas, at the time of nirvana (Moksha)

- 1 Naam (Physical structure forming) karma
- 2 Gotra (Status forming) karma
- 3 Ved-niya (Pain & pleasure causing) karma
- 4 Ayu-shya (Life span determining) karma.

This karma does not affect the true nature of the soul. After attaining salvation, these Arihant becomes Siddhas.

According to the Jain scripture, there are 15 places in the universe, where the possibilities of Tirthankaras exist (Karma bhumi). Out of these, 10 regions (5 Bharat and 5 Airavat) the conditions are such that tirthankaras appeared only in 3rd and 4th. Aras. The other 5 regions (5 Maha-videh) are such that the conditions are always conducive to becoming Tirthankar. At present, there exists 4 Tirthankars in each Maha videh Kshetra (region) making total of 20 tirthankaras preaching Jainism.



Simandhar Swami is the first living Arihant Tirthankar in Maha videh Kshetra near us in north east direction. This is also very important since a soul can transmigrate to and take a human birth in one of the Maha-Videh regions now and progress to reach the liberation even though, it is not possible to attain liberation in the present time in our region(Bharat Kshetra).



The world of Maha Videh Kshetra:

In Science today, with the Hubble telescope, we can recognize only 4% of the universe, may there is a possibility of parallel universe or multi universe, Jain cosmology brings very interesting concept of Jain Universe, where at many places human lives can exists. So let us look with that angle.



What is Mahavideh Kshetra like, where Simandhar Swami currently lives? The description of Mahavideh Kshetra geography is in the scriptures, there are cold zones between the Earth and Mahavideh Kshetra and due to these zones it is not possible to go there. According to the scriptures, to the north of our Bharat Kshetra (our world), at the distance of 193,150,000 kilometers starts the world of Mahavideh Kshetra of Jambudwip. In this universe, there are fifteen worlds (five Mahavideh Kshetra, five Bharat Kshetra and five Airavat Kshetra) in all where there are human beings and other life forms. They too have virtuous people and wicked people, kings and such. But there is a noticeable difference in the peoples' physical attributes; their height, breadth and age. Out of these fifteen worlds, a living Tirthankar is to be found in the five Bharat Kshetras as well in five Airavat Kshetras during the third and fourth Aara of the time-cycle. The uniqueness of Maha videh Kshetra is that there is an eternal presence of the fourth Aara in the time cycle. There is a permanent presence of the Tirthankar and there is one-ness Ekta (unity) in people's mind, speech and body. Therefore, path to liberation is always open. Whereas in Bharat Kshetra, due to the region of the 5th.aara time cycle; there is no unity of people's mind, speech and body. So the path of the liberation is closed for 84,000 years. However one can definitely attain liberation via Mahavideh Kshetra.

But in the five Mahavideh Kshetras, currently there is a presence of twenty tirthankaras.

- 1) Shri Simandhar Swami"
- 2) Shri Yugmandhar Swami"
- 3) Shri Bahu Swami"
- 4) Shri Subahu Swami"
- 5) ShriSujitnath Swami"
- 6) Shri Swayamprabha Swami"
- 7) Shri Rushbhanan Swami"
- 8) Shri Anantvirya Swami"
- 9) Shri Soorprabh Swami"
- 10) Shri Vishalprabha Swami"
- 11) Shri Vajardhar Swami"
- 12) Shri Chandranan Swami"
- 13) Shri Chandrbahu Swami"
- 14) Shri Bhuyongdev Swami"
- 15) Shri Iswar Swami"
- 16) Shri Nemiprabha Swami"
- 17) Shri Virsen Swami"
- 18) Shri Mahabhadra Swami"
- 19) Shri Devyash Swami"
- 20) Shri Abhvirya Swami"



Life of Shree Simandhar Swami:

All Tirthankars have 5 Kalyanak (Auspicious Events) in their lives. At present, our twenty living tirthankaras have finished their four kalyanaks in the same time period

Chyavan Kalyanak:

As per Jain cosmology, Jambudwip has one Bharat, one Mahavideh and one Airavat kshetra. Maha videh Kshetra is made up of 32 vijay.8th Vijay is called 'Pushkalavati' An eminent king called Shreyance was the ruler of Pundarikgiri. His wife's name was Queen Satyaki. Once, during the nightfall, while queen was half awake, she saw fourteen auspicious dreams. In the morning, she informed her husband about the dreams. Upon hearing about the dreams, king got impressed and called dream evaluator. These evaluator made elaborate calculations and proclaimed that the child will be a Tirthankar, savior of all, a living absolute.

Janma Kalyanak:

As per the moon calendar beautiful boy was born on the 10th day Vad of the Chaitra Month. His birth was gloriously celebrated by all heavenly gods (dev. devi). He was born with three types of knowledge.1: Mati gyan-divine perception, 2: Shrut gyan-words of wisdom, 3: Avadhi gyan. This event happened when in Bharat kshetra, 17th Kunthunath tirthankara attained nirvana and before the birth of 18th tirthankara Arahnath.

He was named Simandhar. Immediately, after his birth the king and his people miraculously prospered. He was 500 Dhanush (1,500 feet) tall. He was totally free from the worldly desires, yet he bent to the request of his parents and got married to the princess Rukmani. While dispensing the responsibilities that came to his share, he was always very keen in becoming instrumental in freeing humankind from misery and perpetual bondage of life and death, so they can attain liberation.

Panch Kalyanak of Tirthankar



Diksha Kalyanak:

During the time between 20th Tirthankara Munisuvrat swami and the birth of the 21st. tirthankara Naminath swami, Simandhar Swami renounced the world on 3rd day of Sud in the month of Falgun. Immediately, there opened the 4th kind of the knowledge. Man Par-yav Gyan within him. Now he could see every aspects of his thought process. Thus he started correcting the subtle thought related to the mistakes.





Keval Gyan Kalyanak:

After a thousand years as a sadhu (ascetic), He became a fully omniscient and attained Keval Gyan –Absolute Knowledge on 13th day of sud in the month of Chaitra. Same day as tirthankara Mahavir swami's Janma Kalyanak.

Once, he became Arihant, he established 4 fold religion-spiritual organization. Millions of people got liberated through him, by his divine sight and Deshana. Tirthankar's deshana can be understood by all living beings including animals, people and heavenly god-devdevi. In his vicinity, the weather is always pleasant, no disease present for miles away. The samosaran can accommodate everyone. Dharmachakra and Ashta mangal are always present at the samosaran. His speech is without any attachment.

Followers of Shree Simandhar swami:

He has 84 ganadhar. 1 million kevali, 1 billion sadhus, 1 billion sadhvi and nine hundred billion-shravak shravika as followers. His Shashandev – Chandrayan Yaksh and Shashan Devi-Panchanguli Yakshini

Similarity between Aadinaath and Simandhar Swami

ADINATH (RISHABH DEV)

- 1: Bharat Kshetra
- 2: Symbol = Bull
- 3: Time-End of 3rd Aara
- 4: First Tirthankara (present chovisi)
- 5: HEIGHT: 1,500 feet tall
- 6: Life = 8.4Million Purva yrs.
- 7: No. of GANADHAR -84

Simandhar Swami

- 1 Maha- Videh Kshetra
- 2: Bull
- 3: 4th Aara
- 4: First Tirthankara (future chovisi)
- 5: 1,500 feet tall
- 6 :8.4 million Purva yrs.
- 7: 84

Future –Nirvana Kalyanak:

He has very long life span of 300,000 years. At present, approximately he is 175,000 years old. He will be around for another 125,000 years. In the next ascending cycle, Simandhar Swami and nineteen other tirthankaras at Maha videh will attain final liberation after completing their life span of eight million four hundred thousand years, on shravan sud third. At that momentous time, in the Bharat kshetra, the eighth tirthankara of the next cycle of twenty-four tirthankara (chovisi), Pedhaada Swami would be walking on our earth and the seventh tirthankara Udaya swami would have just attained nirvana.

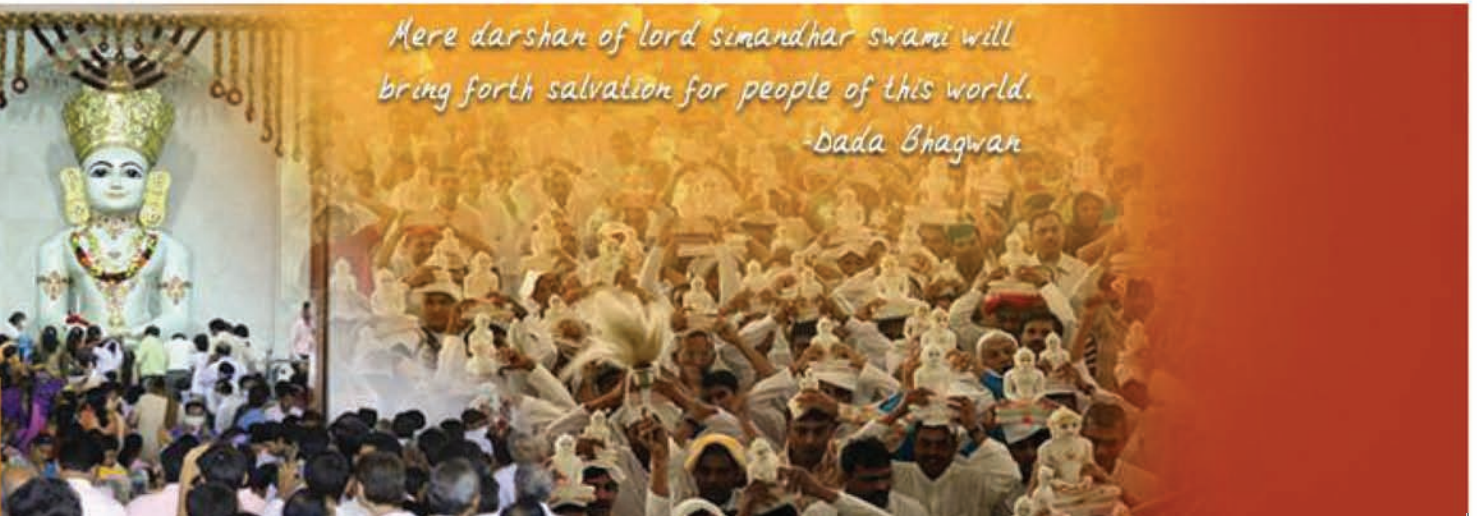
Summary:

For next 84,000 yrs. (in 5th and 6th ara) nirvana is not possible from Bharat kshetra. However, one can definitely attain liberation via Mahavideh kshetra. We use white color for concentration during meditation on Namu Arihantanam. White being the color of Arihants. Recently, many temples are built with Simandhar swami's idol. In Mehasana (Gujarat) under the inspiration of Acharya Kailassagarsuri Maharaj Saheb, an idol of Simandhar Swami was formally installed in a temple in 1972. The statue is 365 cm tall. **In Adalaj, near Ahmedabad a town is being settled, with the followers of Simandhar Swami.** There are many followers around the world.

Acharya Kundkund also revived this message few centuries ago. Him and many others were able to communicate with Simandhar swami. In absence of Guru, we can take his permission for the samayik or any religious activities. Simandhar swami is around for another 125,000 years.

“Namo Arihantanam”

*Here darshan of lord simandhar swami will
bring forth salvation for people of this world.
-Dada Bhagwan*



The Jain Approach to **GREEN THE PLANET** One Center At A Time



Pankaj Jain, Ph.D., U of North Texas,
Manish Mehta, Ph.D., JAINA V P (Midwest)

In the Acaranga Sutra can be found one of the earliest statements by Lord Mahavira that gives an insight into cherished Jain views about reverence for life and recognition of biodiversity, "Thoroughly knowing the Earth-bodies and water-bodies, and fire-bodies, and wind-bodies, seeds, and sprouts, are, if narrowly inspected, imbued with life."

This recognition of the minutest living beings in air, earth-, fire-, and water- media is the foundational premise of Jainism's perspectives towards ecology. It can therefore, be argued that Jains were the world's first ecologists or environmentalists, and thus, forms the basis for this brief essay on the imperative for the Jain community in North America to show leadership and accelerate progress in a field which the West has only recently begun to recognize – Sustainability – i.e., the recognition of the delicate balance and interdependence of living beings and ecosystems, which we term as Parasparagraho Jivanam.

Opportunities for Jain Environmentalism in North America

JAINA encourages its member centers to get involved in sustainability initiatives, both, within and outside of their respective communities. The time is ripe for Jain centers and their membership to engage with animal shelters in North America, whether by active participation, volunteering, partnerships or advocacy - these modes offer the dual benefit of teaching compassion by example for our youth, as well as raising awareness of core Jain principles in the mainstream population. The Jain Center of Southern California has joined hands with "The Purple Cow and Friends", (near San Diego, CA) to support more than 100 rescued animals. Sasha Farm, the Midwest's largest animal sanctuary housing over 200 rescued and aged animals (near Ann Arbor, MI), similarly warrants our support – after all, life forms should be revered everywhere, not just in our Indian hometowns. The opportunity for Jain youth involvement is almost limitless and spans all ages. It can range from acts as simple as installing and regularly re-filling birdfeeders to cheer up the elderly residents in nursing homes, to organized advocacy, partnerships and petition drives to stop violence to nature's beings, or in pursuing green vocations and entrepreneurship - an ideal way to simultaneously benefit people, planet and profits.

In 2009, the 15th Biennial JAINA convention held at the Jain Center of Southern California had its theme: "Ecology- the

Jain Way", and featured a record number of speeches and scholarly articles on the Jain philosophy and applications of environmentalism, including extolling the benefits of a vegan diet.

The Jain Society of Greater Detroit, host center for this year's 17th Biennial Convention (July 4-7, 2013), has introduced several practical programs to promote ecology, resource efficiency and sustainability while applying the principles of Jainism:

An RSVP scheme is used to notify headcount to reduce cooked food wastage at gatherings; Signs reminding members to avoid wasting food; Use of only bio-degradable and 100% compostable products (plates, cups, napkins and cutlery)– No more styrofoam plates or cups; Excess food is donated to area shelters or soup kitchens; Waste products are stacked at designated recycling stations for compact packaging, which minimizes the number of trash bags required; Electric hand dryers in all the temple bathrooms to promote good hygiene and minimize the use of paper towels; Remote Electronic Check Deposit Scanner eliminates the need to drive frequently to the bank or make paper copies of thousands of donation checks from members – resulting in savings of fuel, paper, effort and time, as well as human error while maximizing help from volunteers; Weekly electronic e-mail messages, newsletters and program announcements are delivered to over 450 members and posted on the temple website.

For guidance on implementing these lean and green practices, contact the Society via website at www.jain-temple.org. Similarly, the Dallas Jain Temple (www.DFWJains.org) has received a grant from a local energy company to replace all its electrical appliances and other fixtures with higher efficiency rated devices and appliances to save energy and money. Jain centers should explore such greening opportunities in their respective states and municipalities. 2013 JAINA Convention sessions and leadership forums are being organized to assist aspiring Jain centers to undertake the sustainability journey.

Jains are regarded as one of America's most progressive Dharmic community. Therefore, as people of an ancient faith that reveres life and equality of souls, it is morally and spiritually important to live our beliefs in ways that care for the earth and all its inhabitants.



Mahopadhyay Yashovijayji

By Chandraprakash Shah (London, UK / Ahmedabad)

All benevolent, infinite knowledgeable and infinite powerful Shree Tirthankar establish a Dharma tirth to elevate all living beings from this beginning less and unbelievable horrible and materialistic world to unending and permanent bliss and happiness of salvation.

Jain faith has produced several great monks and nuns after the emancipation of Gautamswami, Sudharman-swami and Jambuswami, who were dominant during their period of living on this planet and promoted Jain dharma, its rites, rituals, philosophy, science, history, astrology etc beyond our imaginations. I am classifying them as under:

Influential Acharyas:

Acharya Bhadrabahu, Kalikaal sarvagnya Hemchandracharya, Siddhsen Diwaker, Acharya Bappabhattsuri, Acharya Hirvijaysuri etc

Critical Commentators:

Abhaydevsuri, Siddhasen Diwaker, Haribhadrasuri, Yashovijayji, Shyamacharya, Araya Samantbhadra, Pujyapadswami, Jinbhadra, Virsen, Akalnka etc

Scripture and Agamic literature writers:

Shrut kevl Acharya Bhadrabahuswami, Arya Rakshit, Acharya Kundakunda, Arya Samantbhadra, Kalikal Sarvagnya Hemcandrasuri, Haribhadrasuri, Devardhigani, Yashovijayji etc

Poetic and Scholastic Personalities:

Kalikal Sarvgnya Hemcandracharya, Yashovijayji, Vinayvijayji, Acharya Bappabhattsuri, Siddhasen Diwaker etc

Mystic Monks:

Anandghanji, Devcandraji, Mantungsuri, Manvijayji, Mohanvijayji, Yashovijayji etc

Spiritual Leaders:

Shrutkevin Bahdrabahuswami, Acharya Kundakunda, Acharya Samantbhadra, Pujyapaad, Hemcandra, Mantungsuri, Siddhasen Diwaker, Vruddha Vadidesuri and very recently Shrimad Rajchandra etc

Social Reformists:

Jinduttasuri, Parshwacandrasuri, Vallabhsuri, Jinvijayji etc

Royal Patronage:

Chandragupta, Kharwel, Gupta dynasty, Solanki and Chalukya kings, Samprati, Amoghvarsha, Chola dynasty, Moghul emperor Akabar etc.

Many of the Jain monks were from non-jain community, mostly Brahmins. However, they embraced Jainism after complete understanding of Mahavir's teachings, Jain ethics etc. Our subject of the essay is Upadhyay Yashovijayji. He was legendary of the past 300 years. His literary works, commentary, construction of various Raas, Cahuvishis, sazzayas etc are unparalleled and incomparable within last three centuries.



He has written several spiritual volumes. His volume "Adhyatma mat pariksha" is of immense value in which he had discussed and denounced several critical points pertaining to Digambara, Parshwachandra Gaccha, Sthanakvasi sect etc at length. However, he had written commentary on "Ashtasahstri" of DigambarAcharya. He had construed Sanskrit commentary on the fourth stanza of Patanjali Yoga Darshan. He did splendid literary works framed in almost all languages prevailing at that time.

Childhood and Power of Memory:

His father died when he just making steps in this world. His mother brought him up with dharmic culture. She was taking him everyday to the Jain Upashray to listen to the discourses of monk Nayavijayji. Nayavijayji always recited Bhaktamar in the morning. Jasha memorized Bhaktamar. Jasha had an immense memory power since childhood.

Renunciation of the World:

Nayavijayji learnt and surprised about the memory power of Jasha He asked him several questions, which JASHA replied without hesitation and in positive manner. He called his mother and requested her to offer his son for the noble cause of promoting Jain Values and Faith. Further Nayavijayji summoned leaders of the Jain Sangha and requested them to approach the mother of Jasha and request her politely to bestow her son for this noble cause.

The Sangha leaders presented their proposal and with great pleasures, she accepted the proposal and request. This was the turning point in the life of JASHA. Nayavijayji offered him Jain initiation in the lineage of Acharya Hirvijaysuri who converted Emperor Akbar to non-violence. JASHA now became "YASHOVIJAY.

Agamic and Spiritual Studies:

Yashovijayji started studying agamic literature and spiritual study under the guidance of Nayavijayji. Since he had exceptional memory power, he grasped many things very soon. Nayavijayji sent Vinayvijayji and Yashovijayji for further study to Kashi, the Mecca of Sanskrit and Prakrit literature studies.

Both Vinayvijayji and Yashovijayji studied under a Brahmin Sanskrit Scholar. Yashovijayji selected Nyaya (Logic) as his principal subjects and Vinayvijayji opted for Grammer as his principal subject. However, they both took common subsidiary subjects pertaining to Shad darshan. They studied for twelve years and attained excellent scholastic supremacy over their principal and subsidiary subjects. Brahmin scholar had one rare volume on Nyaya and Grammer, which he had never shown to any one of them. One day when he was out of town both students found that volume and memorized 1800 stanzas in one night with the help of lighting lamp of castor oil.

Perception and praising of Goddess Saraswati:

After completion of his studies successfully in Kashi, Yashovijayji thought to go for the blessing of Goddess of Knowledge, Saraswati to learn more about Jainism and its principles, Yashovijayji sat in deep concentration and meditation to recite "EN KAR"beej mantra. He continued until Goddess appeared before him and asked for Vardaan (Favour). Saraswati was very much pleased and blessed him with her Vardaan. Yashovijayji himself

mentioned this episode in the second stanza of his creation "Jambuswami Raas." Yashovijayji set out to update and construct new volumes.

His Contemporaries:

There were many learned and scholastics personalities present in his time

Acharyas: Vijayprabhsuri, Vijaysinhsauri, Visaydevsuri, Vijay Anandsuri and Gyan Vimalsuri.

Upadhyayas: Manvijayji, Vinayvijayji, Pt. Jitvijayji,

Mystic Poet: Anadghanji

Non-jain poets: Most possible Premanand and Dayaram.

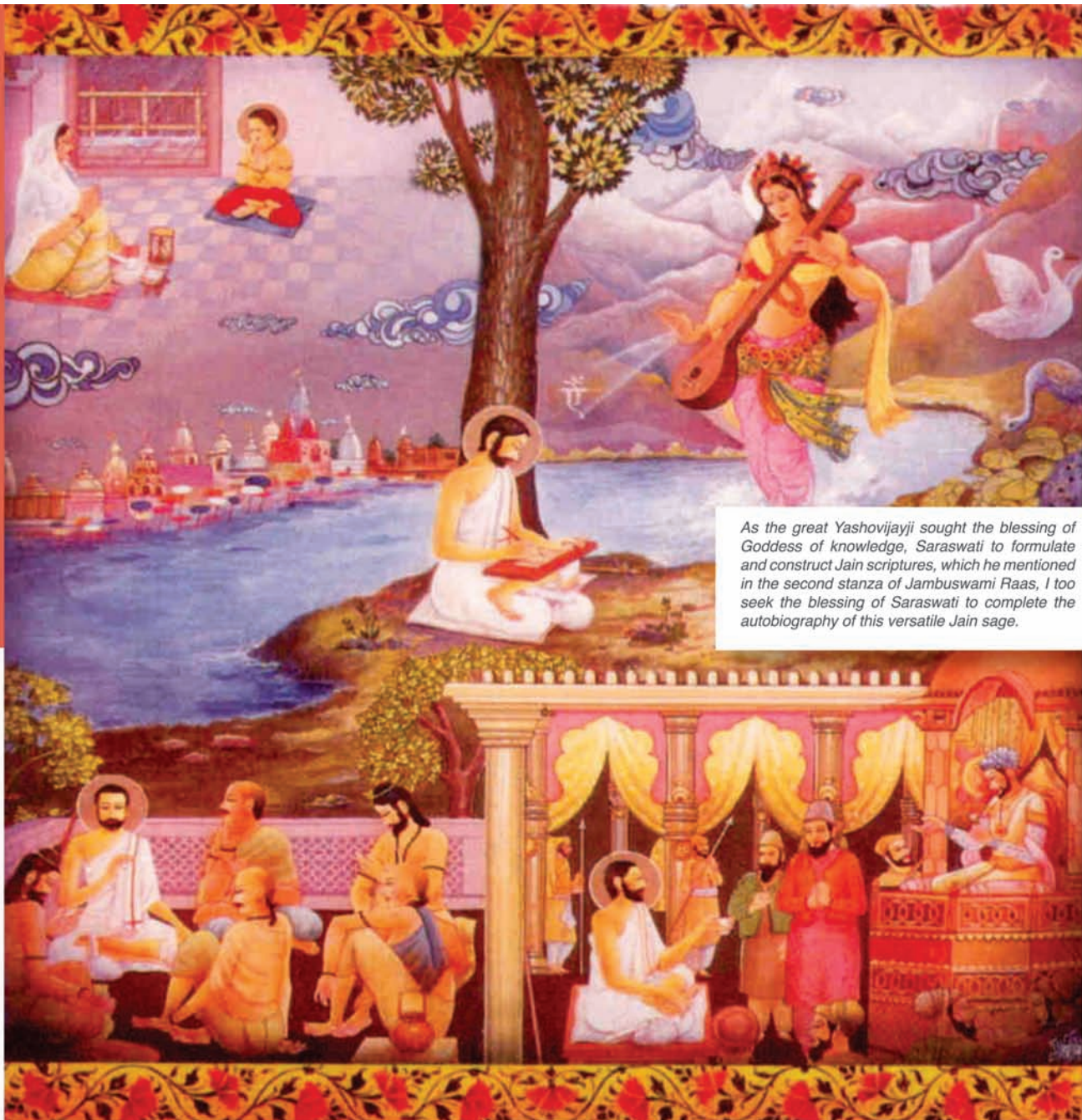
His literary works:

The literary works of Yashovijayji spread in Sanskrit, Gujarati, Marwari and Prakrit languages. They contains nyaya, philosophy, commentary, raas, poems, conversation between ship and sea, commentaries on other authors' volumes, sazzayas, stavans, request letters in the form of stavans to Simandharswami, and Bhakti stavans in the form of Chauvishis.

It is said that Yashovijayji had created more than 108 volumes and 200,000 slokas.

His important works include:

- Pratimashatak for the establishment of Image worshipping-- Sanskrit
- Adhyatmamatariksha for the denouncement of several ideologies, particularly, Digambar and Parshwachandra
- Adhyatmaupnishad—Sanskrit
- Adhyatmasaar on Spiritualism--Sanskrit
- Gyansaar again on spiritualism--Sanskrit
- Syadvad Rahasya--Sanskrit
- Anekantmat Vyavastha--Sanskrit
- Jain Logic ---Sanskrit
- Naya Rahasya—on different standpoints
- Naya pradip—on different standpoints
- Dwatrishaddwatrimshika---Spiritualism and related matters. It contains 32 stanzas for each subject. There are 32 subjects---Sanskrit
- Guru tatva Vinischaya—Qualities and Selection of Gurus--Sanskrit
- Pariksha of Dev and Dharma---Sanskrit
- Commentary on Shastra Varta Samuccay of Acharya Haribhadra suri---Details about Shad Darshan ---Sanskrit
- Analysis of Ashta Sahastri --Sanskrit



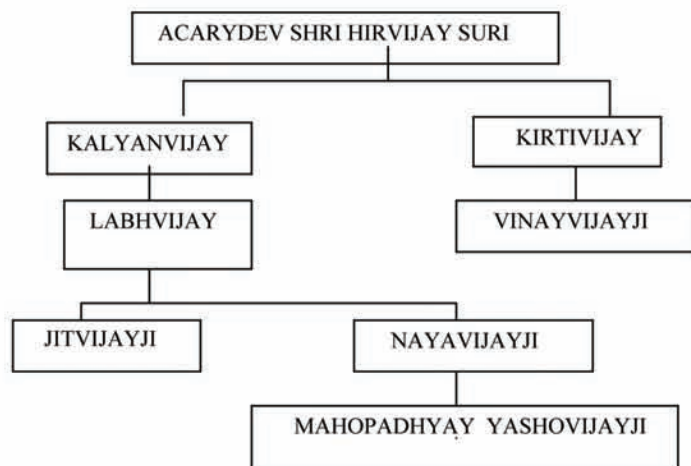
As the great Yashovijayji sought the blessing of Goddess of knowledge, Saraswati to formulate and construct Jain scriptures, which he mentioned in the second stanza of Jambuswami Raas, I too seek the blessing of Saraswati to complete the autobiography of this versatile Jain sage.

He had vigorous will to promote Jainism and remove all slackness that had crept in at that time. There was a time when opposing brewed against him and many Jain Upashrayas closed the doors for him from entering.

Before concluding, I would like to bow down before this great sage of present era who energized Jainism with his miraculous memory power and promoted it with literatures.

The credit of the present treasure of Jain Knowledge undoubtedly goes to this child celibate monk **YASHOVIJAYJI**.

Following is the lineage in which Yashovijayji came up



Gemstone JUSTICE



By: Professor Manuel A. Gómez

Florida International University College of Law

Once dominated by influential close-knit networks of Hasidic merchants based in Antwerp, New York or Tel-Aviv, the global diamond trade has experienced the rapid rise of the Palanpuri Jains as an influential force. Approximately half a century ago a few Jain families from the Indian state of Gujarat, became involved in the cutting and polishing of diamond and with tremendous tenacity and dedication rose to the top in the diamond global trade.

According to industry figures, eleven out of twelve diamonds marketed worldwide are cut and polished in India almost exclusively by or under the supervision of Jain diamantaires. Jain diamond merchants have also expanded their presence beyond India's national borders, and are becoming increasingly active in every phase of the diamond production chain. Jain diamond merchants have also expanded their presence to every important market beyond Mumbai and Surat, including Antwerp, New York, Ramat Gan, Hong Kong, and Johannesburg. Despite the fact that most participants in the diamond trade are members of close-knit

This commentary is based on a speech given by the author at the Jain Temple in Weston, Florida, United States of America, on 17 February 2013. The author wishes to acknowledge the kindness of Neptune Srimal, Krishna Deepika, and other members of the distinguished Jain community of South Florida for inviting him to present this research, and for facilitating its dissemination. To Unnata Pragya, Professor Nathan Katz, and others at the Religious Studies Department of FIU, and to Dean Alex Acosta at FIU College of Law, for their steadfast support, financial and otherwise. To Marc Galanter for his encouragement to pursue this research, and last but definitely not least, to Shanti Barmecha, Anup Mehta, Ashish Mehta, Shree Shivanti Shah, Hitesh Shah, and many other diamond merchants who shared their valuable insight and first-hand knowledge on the dynamics of the Gujarati diamond community, and its worldwide expansion.

groups that have been doing business for years, the high stakes commonly involved in diamond transactions and the fast pace at which agreements are concluded inevitably gives rise to grievances that often ripen into legal disputes.

As a result, diamond traders have traditionally devised dispute-processing mechanisms that work efficiently outside the state apparatus while contributing to uphold their social values. The common example offered in the academic literature has been the reliance on private arbitration by ultra-orthodox Jews to channel disputes arising out of diamond transactions. Scholars have highlighted the close connection between the preference for a particular form of processing disputes -arbitration- among Jewish merchants and the values and ethical principles of Jewish law. In my own previous research I have also observed how non-Jewish diamond dealers have been heavily influenced by principles and norms of Jewish law, including the use of arbitration as a preferred mechanism for processing disputes. To the best of my knowledge, no one has conducted a similar research on Jain diamond traders despite their dominant presence in the industry.

Given this state of affairs I decided to embark on a quest

See, Lisa Bernstein, *Opting Out of the Legal System: Extralegal Contractual Relations in the Diamond Industry*, 21 *JOURNAL OF LEGAL STUDIES* (1992); Barak D. Richman, *Community Enforcement of Informal Contracts: Jewish Diamond Merchants in New York*, 43 (Harvard Law School's John Olin Center for Law, Economics, and Business, Discussion paper No. 384, 2002) available at http://www.law.harvard.edu/programs/olin_center/; RENÉE ROSE SHIELD, *DIAMOND STORIES: ENDURING CHANGE ON 47TH STREET 24* (2002); See also, Manuel A. Gómez, *Mazal U'Bracha: Dispute Processing and the Venezuelan Diamond Industry*, Chapter Seven, in *THE USE OF SOCIAL NETWORKS IN DISPUTE PROCESSING [A case study of a developing economy]*, Doctoral Dissertation submitted to Stanford University, January 2007.

See, Gomez (2007)





to find out whether these Gujarati merchants in the diamond trade, most of whom are also Jains, had a different approach to contract making and dispute resolution than the Jewish merchants who dominated the industry for centuries, and who relied on a system of private arbitration to sort out their differences. More specifically, I have become interested in exploring to which extent the conduct of business people in the diamond trade is influenced by Jain rules, accepted practices, superior knowledge, the traditional prescriptions, and most notably the principle of non-violence generally followed by members of this community.

In order to do this, I had to immerse myself in the everyday lives of diamond merchants, which I did for almost a month in Mumbai, Surat and later on Antwerp and Brussels. In each of these places I met very interesting people involved in every stage of the diamond trade. During my time in India and Belgium, I was able to visit several small traditional units where rudimentary tools are used and polishers sit on the floor and rely on their pure talent to achieve perfection.



Diamond polisher in Surat.

I also visited a few ultra modern diamond factories furnished with million dollar laser cutters, and computers in every stage of the diamond cutting and polishing process staffed by employees dressed in lab coats and protective glasses, giving the impression that one is at an ultramodern laboratory.

Moreover, I was also able to see first hand the thousands of diamond transactions that take place out in the open either in Mumbai's Opera House, or in Surat's street market, where precious stones are quickly examined and traded in broad day light; and also, the sophisticated million dollar deals closed in the comfortable and very modern offices of the recently opened Bandra Kurla Complex in Mumbai.



Headquarters of the Bharat Diamond Bourse, Bandra Kurla Complex, Mumbai

What I observed during my research was remarkable but not surprising. The community had an impressive capacity for consensus building and, unlike other ethnic groups of merchants operating in the same sector, was committed to addressing their business disputes in a non-adversarial manner. The approachable demeanor of most Jain merchants was noticeable even through their body language and gestures. To many, the conclusion of a deal was signaled with a slight bow instead of the decisive handshake that is customary in other social groups.



Diamond merchant in Surat.

In terms of preference for dispute processing mechanisms, the community seems to favor consensus building and other conciliatory techniques to the arbitration that used to be the norm in the industry for many years. Even in those cases where arbitration was contractually binding, there appeared to be significant interest within the community to attempt to conciliate first. Taking into consideration the opinions of others and the multiplicity of viewpoints before reaching a decision -I was told- was a fundamental tenet of the community attuned with the concept of Anekāntavāda.

With respect to sanctions for non-compliance with norms or intra-community decisions over contractual performance, Jain merchants seem to prefer relying on non-punitive measures that focus on the potential for rehabilitation, than for punishing the offender for past misdeeds. In other communities the use of shaming punishment and the exclusion of members found in breach with contractual rules is the norm. Among Jain merchants, on the other hand, forgiving the offenders and giving them second chances seemed to be preferred instead.

I found this considerate demeanor toward business partners, to extend to the confines of the cutting and polishing units as well. For example, some of the larger and more sophisticated companies seemed very egalitarian. Members of the management shared meals with all other employees, and did not display any of the visible hierarchical symbols of other groups that operate in the same industry.

From my preliminary observations, it seems that these other efficiencies have certainly played a role in the fast ascent of the Gujarati diamond merchants to the apex of the global diamond trade; and has also contributed to strengthening their own community.

Miami, Florida, 21 March 2013.



Dear JAINA Members,

Jai Jinendra!

JAINA cordially invites you, your family and friends in North America to attend the 17th Biennial JAINA Convention to be held in Novi, Michigan (a suburb of Detroit) from July 4th to July 7th, 2013. The convention, a premier event to bring the North American Jain community together, will be hosted by the Jain Society of Greater Detroit.

The theme for this convention is ***Jainism: The Global Impact*** and will showcase the positive impact Jain principles have made around the world and how they can continue to make the world a better place to live.

We have planned a wide variety of discussions, lectures, and panel discussions with dignitaries and scholars from all over the world to convey the message of Jainism and non-violence and how to improve quality of life. Separate programs are planned for Jain Networking Forum (age 21+), Youth (age 13 to 20) and Kids (age 5 to 12). This will be a great opportunity for family and community reunions, and for professional networking.

Evening entertainment includes a unique Bollywood musical show featuring Parthiv Gohil with American symphony (with 50 artists), raas-garba with the Rajiv Pandya group, cultural program, and *Jains Got Talent* competition.

Convention details and registration information are included here. For the most current information, please visit us at: convention.Jaina.org web-site and on Facebook: www.facebook.com/JAINAConvention2013.

We look forward to welcoming you to Novi, Michigan.

Best Regards

Prem Jain, Vastupal Shah, Jainesh Mehta

Convenor Co-Convenor Co-Convenor

Dear Friends,

Come to JAINA 2013 Convention, as an individual or family, or attend as a student, and when it's over you will leave as a member of global Jain Community with rich and amazing learning experiences. Families with children and young adults of all ages will have fabulous opportunities to experience our heritage and increase global networking. The Convention Theme "Jainism – The Global Impact" is relevant today and will strengthen our commitments / principles. The sessions are designed to be informative, inspiring, affirming and entertaining! With so many sessions to choose from, there is something new to learn and experience for everyone.

Relentless volunteers of Detroit's Jain Sangh and many other Jain Centers along with JAINA leadership are working really hard to make this upcoming convention a memorable celebration. Thousands of volunteer hours have already been invested in planning for this convention. So don't miss out the opportunity and become part of this historical global event by attending or/ and volunteering / sponsoring this unprecedented convention!

- Kamlesh Mehta, Board Member, JAINA 2013 Convention.



Daytime Programming

As with all JAINA Conventions, there will be great programming that will rejuvenate your spiritual beliefs, stimulating lectures to listen to and the enjoyment of the company of your friends and family. Below is the brief list of sessions and speakers that will be at this convention. For updates check convention.jaina.org.

Sessions

- Lectures, Interfaith Panel, Prayers/Stavans
- English, Gujarati and Hindi Lectures
- Academic, Art & Architectural Impact
- Community & Social Impact
- Entrepreneurship/Profession/Ecology
- Quality of Life

Confirmed Monks/Scholars/Speakers

- Acharya Chandanaji
- Gurudev Shree Chitrabhanuji
- Bhattarak Charukeertiji
- Samani Dr. Chaitanya Pragyaji
- Samani Suyashnidhiji
- Saman Shrutpragyaji
- Swami Guruvanandji
- Shri Nirmal Sagarji
- Shri Bhadrabahu Vijayji
- Pandit Abhaykumar Jain
- Dr. Kumarpal Desai
- Dr. Hukamchand Bharill
- Shri Bhanvarlalji H. Jain
- Dr. Neal Barnard
- Mr. Wayne Pacelle
- Professor Nalini Balbir
- Mr. Mehool Sanghrajka
- Honorable Veerendra Heggade
- Mr. Sam Pitroda

Jain Networking Forum (JNF) Ages: 21 and above

JAINA will once again offer its Jain Networking Forum (JNF) for ages 21 and above.

The activities for JNF are organized by age groups within the JNF participants. The activities are designed for friendship, relationship and/or marriage. In order to participate in JNF activities, convention registration is mandatory as is registration for JNF. JNF registrants will be asked to fill out additional registration forms and will be encouraged to network with each other prior to attending the convention.

JNF events will begin on Thursday with ice breakers and the opening session. JNF registrants will attend sessions together on Friday and Saturday with topics with various breakout sessions and evening social events. The topics will range from career development, relationships and but not limited to applying Jainism to modern day life.

As the sessions are finalized, please check the convention.jaina.org website for updated schedules.

The JNF Vision

- Implement a strong network of young Jains through professional, relationship, social and spiritual activities
- Utilize diverse skill set and interests to carry Jain dharma into the next generation through a relationship approach

Objectives

- Offer relationship experience to allow Jains to meet life partners and friends that last a lifetime
- Increase Jain tradition awareness through debates and discussions that relate theory to real world issues
- Improve professional skill set with individuals with technical expertise to inspire and motivate youth
- Provide sufficient social opportunities to strengthen the youth network into the next generation
- Provide the tools and resources to ensure the attendees have a positive Jain experience

Programming

The JNF programming team is working diligently to ensure a positive memorable experience for all JNF participants at the 2013 JAINA convention. Programming will include traditional icebreakers, speed dating sessions and breakout sessions. The schedule is designed to also allow JNF participants to take advantage of the Jain scholars, monks and other speakers during the general sessions of the convention.

Evening Social Events

Each night of the convention will have a social/cultural program that JNF participants will be able to participate in and/or attend. In addition, there will be a social event for only JNF participants each evening. Thursday's evening activity will start with a garba with the Pandya group followed by a JNF participant only event. Friday evening's activity is being planned as a cruise and Saturday evening will include a formal dinner for JNF participants.



GET EXCITED JAINA Youth (age 13-20)

Your Youth Activities Programming Committee is working around the clock to make sure your 2013 JAINA Convention experience is unforgettable. This year, sessions range from leadership and philosophy to testing your Jain knowledge with our newest competition: Jain Family Feud. We will feature speakers from around the globe, as well as familiar faces from the Jain community. But that's not all! Get ready for some never-seen-before social activities, planned especially for you. Join us on Friday night for:

FRIDAY NIGHT LIGHTS

Bring and rep your favorite sport, college, or high school team's jersey, sweatshirt, sweatpants, etc. (Remember to stay within the JAINA dress code). We'll have more activities and food for you than you can imagine – so get your game face on!

And don't worry, gals! There is plenty of time to dress to impress. Saturday night's formal will be exclusive to YA only. But before we give away all the information, just know that this year's theme will blow you away (hint hint).

We couldn't be more excited and hope you are, too! Share your thoughts and excitement:

Join our Facebook Group, for YA only: <https://www.facebook.com/groups/ya.jaina13/>.

Or e-mail us: youth2013@jaina.org

Special Program Catered to Kids between the ages of 5 to 12.

For the big hearted but small in physique, we have some exciting activities that will keep them engaged. Please see the list of activities and their descriptions that will stimulate their minds and keep them moving!

Ann Arbor Hands on Museum: Education programs and exhibits provide opportunities for children to: awaken curiosity, stimulate observation and exploration skills. It is fun way of exploring with hands on activities. For more information please visit www.aahom.org.

Community Project: Giving back to our community is one of the important Jain principles. Children will work on a project to make items which will then be donated to a local charity.

Zumba for kids: Zumba involves dance and aerobic elements. Zumba's choreography incorporates hip-hop, samba, salsa, meringue, mambo, martial arts, and some Bollywood. Children will learn and enjoy learning basic movements from trained instructors.

Cirque Amongus: This hands-on program is designed to build self-esteem, develop motor skills, and promote teamwork. The students also play an integral role in the creation and choreography of the acts for the final performance. For more information please visit www.cirqueamongus.com.

If you haven't already, we encourage you to register and join us for these wonderful sessions we have planned for you. We want to hear your thoughts, and about your excitement for this convention. So, please, get in touch with us by emailing us at youth2013@jaina.org

JAINS TALENT

Jains Got Talent is one of the highlights of the upcoming convention. It offers you an unique opportunity to showcase your talent in front of the entire Jain community during the JAINA convention at Detroit from July 4-7, 2013.

Singers, dancers, magicians, comedians, etc. can now compete to be the winner.

You must register for this competition before April 1st, 2013 to be eligible to compete.

Please visit: <http://convention.jaina.org/2013>

for complete rules & regulations and to register for "Jains Got Talent".

You got talent? We got the stage!

Finale on Friday night July 5th!

Jain Academic Bowl

Jain Academic Bowl (JAB) is a Team competition for young Jains (up to age 21) held bi-annually at the JAINA conventions. This competition tests the overall knowledge of Jain Philosophy, Jain History, Sutras, Tirthankars, Revered Jain Personalities, Jain Way of Life, and more, as well as the ability of participants to answer quickly. This competition is in a "jeopardy" type of format. Participant teams "buzz in" to answer questions. JAB is a great experience for all participants. It helps increase their knowledge of Jainism, provides opportunity to forge new friendships with Pathshala students nationwide, and much more. In the end, every participant is a winner because of the immense knowledge they acquire and the fun they have being a participant in this Team Competition.

Please register in this competition by April 1, 2013 deadline.

Contact:

Punita Shah	ph: 248-374-9225	e-mail: prshah59@yahoo.com
Niral Shah	ph: 248-592-1992	e-mail: niralshah1@yahoo.com
Mukesh Doshi	ph: 847-517-2505	e-mail: mukusha@gmail.com



Hotels & Transportation

For your convenience the JAINA committee has worked hard to make your stay in Detroit stress-free. There will be hospitality suites at each of the hotels as well as volunteers available to answer your questions regarding the convention or local area. Below are just a few of the services the committee has arranged to make your stay comfortable:

- Preferred rates negotiated with nearby hotels
- Bus transportation provided from convention center to:
 - Convention Hotels
 - Detroit Metro airport (first & last day)
- Prepaid parking at convention center included in registration



Area Attractions

Detroit has a long history of being an automotive town, but what most people do not know is through the years corporations have invested into making Detroit one of the premier cities for arts, music, history & culture. Also, Detroit is host to some of the greatest sports teams in history—Football is the exception!

- Jain Temple
- Henry Ford Museum
- Ford Rouge Vehicle Assembly Plant
- Detroit Institute of Arts
- Comerica Park
- University of Michigan, Ann Arbor
- Combine your Convention visit with a trip to Niagara Falls/Toronto or Chicago (4 hours driving)



Sponsorship Opportunities

JAINA is pleased to announce opportunities for its 17th biennial North American convention gala event. To make this occasion memorable, we ask for your sponsorship through donations. Your contribution will greatly aid in putting together a memorable convention for Jains around the world, with a wide variety of options for sponsorship. These opportunities provide a platform for supporting the welfare of Jains and the mission of JAINA. It is also an opportunity for promoting your business to the Jain community in North America and beyond. The members of the Convention Board and the Financial Development Team will be happy to provide further details if you have any questions. Various sponsorship opportunities are summarized below:

Please Note: We will be delighted to work with you to develop a custom designed sponsorship proposal.

- | | |
|--|--|
| 1. Sanghpati - \$31,000 | 6. Silver - \$1,100 to \$3,100 |
| 2. Corporate Sponsor - \$25,000 | 7. Emerald - \$2,500 to \$3,500 |
| 3. Diamond - \$15,000 | 8. Ruby - \$1,100 to \$2,500 |
| 4. Platinum - \$11,000 | 9. Topaz - \$750 to \$1,100 |
| 5. Gold - \$3,100 to \$7,500 | 10. Patron - \$251 |

Please contact **Rajendra Modi**: Ph. (248) 626-6343 E-mail: rmodi_50@yahoo.com

For complete details, including benefits associated with each sponsorship level, please visit convention.jaina.org.

Souvenir Book Advertisement

A souvenir book commemorating the JAINA Convention will be published and given to all convention registrants. It is also sent to sister organizations in North America and India and read by about 20,000 Jain followers. We urge you to patronize by advertising your business and well wishes.

Full Page: \$1,100 Half Page: \$600 Quarter Page: \$300

Please contact **Arvind R. Shah** by April 15, 2013 at:

Ph. (248) 828-1736 E-mail: ashah_1941@yahoo.com





REGISTRATION FORM							
Register online at http://convention.jaina.org							
STEP 1: CONTACT INFORMATION: This information <u>must</u> be completed in order to receive your registration confirmation. Information marked with * is required.							
Primary Registrant Last Name*		First Name*			Middle Initial		
Address: Street/ Apt#*				City*	State/Province*	Postal/Zip Code*	
Home Phone*	Cell*	Email*				Country/Region	
Name of your Jain Center:							
Emergency Contact*		Primary Phone:*			Secondary Phone:		
STEP 2: INDIVIDUAL REGISTRATION FEES: (Convention Registration is Mandatory)							
		Phase I FEB 1 TO APR 15		Phase II APR 16 TO JUN 25		On-Site Only Begins JULY 4	
ADULTS (AGE 18 & UP)		\$ 149		\$ 169		\$ 189	
CHILD/YOUTH (AGE 6 UPTO AGE 17)		\$ 129		\$ 149		\$ 169	
Additional Cost for the following optional activities/services							
JNF (AGE 21+)		\$ 90		\$ 105		\$ 120	
Note: - No registration fees for Children under age 5. Fees for optional activities will still apply. Online registration ends on June 25th, 2013. On-site registration begins July 4, 2013.							
STEP 3: CONVENTION REGISTRATION Please list all attendees including infants.							
Last Name	First Name	Middle Initial	Sex M/F	Age	Individual Registration Fee	Add JNF (Age 21+)	TOTAL FEES (US\$ / Person)
							+
							+
							+
							+
							+
							+
General Donation (\$ 100 suggested)							+
Total Registration Fees (US\$)							
No. of attendees requesting VEGAN food: _____							
PAYMENT OPTION 1:							
Charge my CREDIT CARD below. I accept all the Terms & Conditions on this form.							
GRAND TOTAL AMOUNT ENCLOSED FROM STEP 3: \$ _____							
Charge my: <input type="checkbox"/> Master Card <input type="checkbox"/> Visa <input type="checkbox"/> Discover							
Card #: __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __							
Name of Cardholder: _____							*CVV Code: __ __ __
Cardholder Signature: _____						Exp. Date: __ __ __	
*CVV Code is the last three numbers on back of credit card							
PAYMENT OPTION 2							
Please make your check (US\$) payable to: JAINA CONVENTION							
Mail registration form and check to: JAINA Registration Committee, 1152 Congress Ct, Troy, MI 48085.							
EMAIL: registrationteam2013@jaina.org PHONE: 1 248 716 JAIN(5246)							



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Jain Digest

In continuation of our goal of maintaining communication with the community, our Jain Digest team is happy to bring out Quarterly Jain Digest. The objective of Jain Digest is to keep the community in touch with Jains around the world. It will help promote unity, increase awareness of issues concerning our community.

The Quarterly Digest will mainly focus on ground breaking news, events, and content.

Many of our members have done exceptional work. We would like to highlight these "star" members so as to inspire our membership. We are soliciting write-ups on Jains in our community who have made substantial contribution to the society, community, profession and academics.

JAINA invites you to participate by:

- Submitting news
- Contributing articles on Jain Study
- Sharing achievements of youth
- Giving matrimonial advertisements
- Business advertisements
- Donations and Sponsorship

We are committed to serve the Jain community better with this Digest. Jain Digest is mailed to over 12000 Jain families all over North America. Digital version is also available on www.Jaina.org. Your support, feedback and suggestions are welcome. Please write to JainDigest@jaina.org

Thank you, with warm greetings, Editorial Team, Jain Digest

Register for
17th Biennial Jaina Convention
Detroit, Michigan
<https://convention.jaina.org/2013/>

jaindigest@jaina.org