

17th Biennial JAINA Convention  
July 4 - 7, 2013

Hosted by Jain Society Greater Detroit

# JAIN DIGEST

Sep-Oct 2013 Issue



**17th BIENNIAL JAINA CONVENTION**  
Explores Global Impact of Jainism

A publication by the Federation of Jain Associations of North America



# JAIN DIGEST

A publication of the  
Federation of Jain Associations in North America (JAINA)  
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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.

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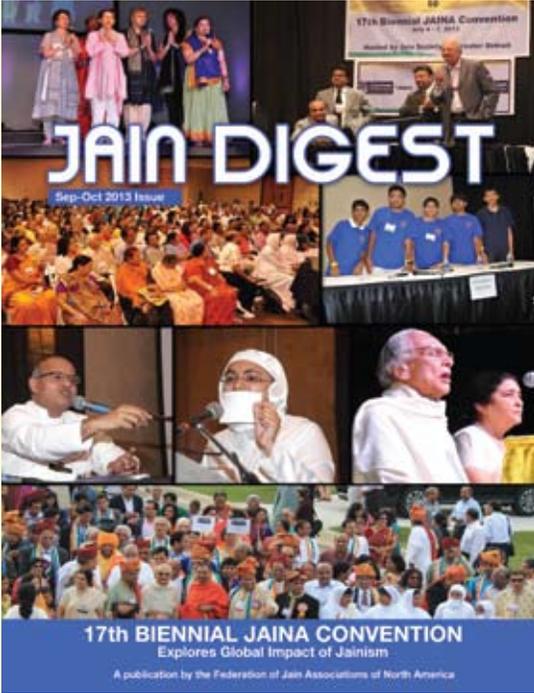
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From the Editor  
**Jai Jinendra !**

Jain community in North America is humming with spiritual, religious activities in summer months and specially during Paryushan and Daslakshna celebrations. We had a successful 17th Jaina Convention this past July. Our Congratulations to Detroit Jain Centre for making this happen.

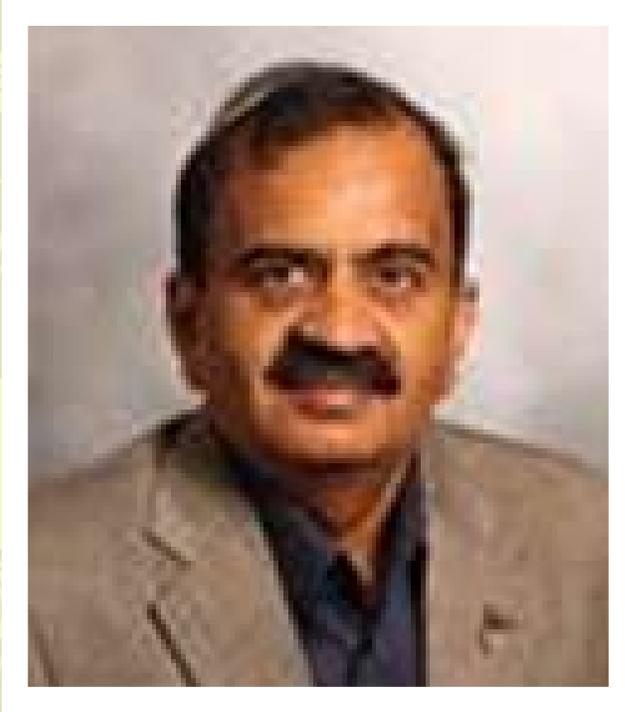
Jain Digest team congratulates the new Executive committee under the leadership of Mr. Prem Jain and we wish them the very best.

We would like to hear from you, share your ideas through letters to the Editor. Feel free to send in any article or information you may wish to share it with the community at large. Hope to hear from you. I ask for Kshamapana on behalf of Jain Digest team for any of our actions knowingly or unknowingly which may have hurt your feelings in any way.

*Lata Champsee*  
**Editor**



# Presidents Message



**Jai Jinendra,**

It gives me great pleasure to thank you all for coming to the 17th Biennial JAINA Convention 2013. I hope you all had a great time and memorable experience. I would also like to give a special thank you to the Convention Committee and the countless volunteers for their support and dedication over the past eight months in making this year's JAINA Convention a success.

Thanks to the 2011-2013 JAINA EC and volunteers for many new initiatives to bring JAINA and Jains into main stream in North America. We will need your continuous active participation, guidance and support. Thanks to Dr. Sushil Jain for many years of his dedication to JAINA and his team:

Mr. Prem Jain – **First Vice President**  
Mr. Ashok Domadia – **Secretary**  
Mr. Dipak Doshi – **Treasurer**  
Mrs. Lata Champsee – **Past President**

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Mr. Haresh Shah, Ms. Sejal Dhruva (YJA Co-Chair),  
Ms. Sheenika Shah (YJA Co-Chair) and  
Mr. Rushabh Gudka (YJP).

It is also my pleasure to welcome the:

**2013 – 2015 JAINA Executive Committee:**

Mr. Prem Jain – **President**  
Mr. Ashok Domadia – **First Vice President**  
Mr. Yogendra Jain – **Secretary**  
Mr. Gunvant Shah – **Treasurer**  
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Ms. Sheenika Shah (YJA Co-Chair) and  
Mr. Rushabh Gudka (YJP)  
We look forward to working with you.

Looking ahead, JAINA's main objective for the next two years is to transform JAINA from a volunteer-based organization to a professional institution. With your support, we will take the next steps to achieve our shared vision to Evolve and promote Jain practices, Educate Jains and non-Jains to create a strong North American Jain community, Expand an awareness of Jainism as we create a global impact & Energize our community by evoking social change.

JAINA will continue to work on its existing projects and programs while creating new and innovative solutions that make an impact for Jains across North America. JAINA is your service organization. Please continue to provide your support by either volunteering or donating today.

**Jai Jinendra!**

*Prem Jain*

Prem Jain, JAINA President



## JAINA Reflection:

Dr. Sushil Jain, Past President

Reverend Sadhu & Sadhvi, distinguished guests, respected Scholars, fellow brothers and sisters, and our children “The next generation Jains”. Jai Jinendra.

On behalf of Jains in North America, I welcome you to the 17th biennial convention in Novi, Michigan. I take great pride in the meticulous planning and selfless perseverance that volunteers have put forth in making this great event possible. Our volunteers from across North America have been working very hard for nearly two years in a quest to exceed your expectations. I want to thank Leaders and members of Jain Society of Greater Detroit for hosting this grand event. At this time I request that all volunteers please stand up, now I would like the families of these volunteers to raise their hand and hold it there.

Ladies and gentlemen look around you and make a note of these unsung heroes who sacrifice their family time to insure this event is successful. Also, let’s thank the family members of these volunteers for allowing them to sacrifice their family time. Let’s give them a round of applause and thank them every chance we get in next four days and say “Thank you for job well done”. I hope you take the theme “The Jainism: the global impact” to heart by making difference in other people’s lives as these volunteers did, and will.

I am amongst the second generation of Jains who came to North America as child few years ago. Each generation is growing up in a very different society where we need to make an extra effort in practicing what we teach to assure that we pass our Jain values to next generation. Many among you, like my Dad, and uncles, came here with \$8 to \$50 in their pocket, two suitcases full of pots, pans, groceries, books and clothes. You left behind your mother, father, brothers and sisters to insure better life for kids like me. Thank you. The tales of your sacrifices will be told by many future generations to come. Today you are among the top ten highest tax paying community. We don’t want to remember you as an old-fashioned immigrant; instead, we want to remember you as the torchbearer for kids like me; you made and lit the path for our future. As they say “Today’s footpath through the wilderness is tomorrow’s roads and highway”. It is time hand over the torch to younger generation and mentor them to explore new wilderness, make & light new path sooner rather than later.

In last forty years, Jains in North America have made significant difference in global economy. Many among us own successful businesses, yet other Jains are serving in key positions in many well-known companies, corporations, Universities, and Government agencies and yes US Armed forces in sup-



port of protecting our freedom and constitutional rights. Jain prayers are heard in halls of state, US congress and senate much before in Indian Parliaments. The praise of Jain principals are heard from the lips of many religious & civic leaders and several US presidents. In partnership with American Jewish Committee, NAACP, PCRM and others we have done two Jain Legislative conferences at US capitol, and Instrumental in Diwali celebration and Dharma Conference at White House. We have established Jaina Congressional award. We are in process of working with White House Staff to celebrate Peace day on Oct 2nd (AKA as Ahinsa Day) in partnership with other leading organizations.

We have accomplished much more in last 40 years, than any other immigrant community in spite of many challenges. Ladies and gentleman, our brilliant next generation is capable of multiplying our accomplishments in relatively short period of time. They require our guidance and trust. They have earned it and deserve it.

In last couple of years JAINA has embarked on journey to explore many new frontiers. Our current system forces each committee and projects to raise their respective resources. During this convention our goal is to launch a strategic and dedicated effort to centralize fund raising activities for all JAINA projects and committees. These will be funded based on reliability, sustainability and measures of effectiveness.

JAINA is launching several new initiatives –

- Upliftment Jains from Poverty by education.
- JAINA Education Scholarship & Loan program
- JAINA Legislative & Management internships and several others

Please visit JAINA website and exhibits area for details.

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

Ladies and gentlemen, JAINA is strong, healthy and progressive. We have achieved our set goals and many strategic milestones. Thanks to our Executive Committee, nearly 350 volunteers. 28 committees and 14 major projects, and 20 mini projects. Our transparency is at all level high; our financial structure is timely and well established. Several of our committees are very active and achieving set goals, yet other needs to be motivated and recharged with resources and perhaps fresh leadership so they too can set goals and objectives.





During my tenure our EC members traveled to many Jain centers and organizations in North America and overseas. According to you & your respective leader's valuable advice, guidance and resources, we are slowly migrating JAINA into volunteer community service organization.

This migration has allowed us to align our-selves with Main-stream interfaith groups, US Congress, The White House, USAID, and United Nation. We established partnerships with many organizations in North America & in India.

For our future together we have a dream that one-day; Jain centers will integrate health, fitness & well being of our community in addition to our spiritual needs. We will embrace the community not just the Jains. We will integrate interfaith / Inter-cultural couples to share Jain principles and way of life so that they too feel part of Jain community. Like Jewish, Jain foundations will run charitable medical and research centers in prevention of disease using alternative medicines that promotes & protects Jain values. We will increase females and young leaders participation at local & JAINA level. We will have Jain political caucus that promotes Peace rather than war. We will have Jains elected as ambassadors, US congressman and Senators. We dream of having more Caucasians, African Americans, Hispanics, and others who follow the Jain principles, but may not call themselves Jains at JAINA conventions. We as Jains will educate our Jain children, brothers and sisters in an efforts to lift them from poverty. We dream that by 2040 Jains living in poverty will be hard to find. Same as Baha'is, Mormon's, Ahmedia Group, Parsies, just to name a few.

JAINA alone cannot do this, we will need parallel sister organizations with common vision to accomplish our objectives. Our team of experts is reviewing our constitution, by Laws and guiding principles to align ourselves with what we do and what we are supposed to do. We need to form professional sub groups, such as Businessman, Financial group, Diamonds and precious stones, lawyers, health professionals, etc. – To mentor each other and our children, offer internships and eventual jobs to qualified Jains as preference. Together we can do this. We have the resources, we have the will and desire, and most importantly we need to strengthen our right attitude.

In, conclusion, I want to thank our 2011-2013 Executive team members: Mrs. Lata Champsee, Mr. Prem Jain, Mr. Ashok Domadia, Mr. Dipak Doshi, Mr. Udai Jain, Dr. Deepika Dalal, Dr. Manish Mehta, Mr. Raj Patil, Mr. Raj Dhami, Mr. Yogendra Jain, Miss Sejal Druva, Miss Sheneeca Shah of YJA and Mr. Rushabh Gutka of YJP for their hard work and unwavering support during my presidency. Credit of JAINA's success goes to you and hundreds of volunteers and donors behind you.

I want to thank speakers, and sponsors for their untiring efforts in supporting this convention. Above all big thanks to all of you for coming. It is a pleasure to see many of you again at this convention. Your presence and appreciation is our reward.

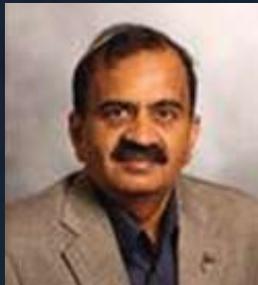
I will always remain your servant without title. I do want to thank you all for giving me the opportunity to serve and represent you. As well as, thanks many among you for being my team player, my mentor, and my supporter. A special thanks to my Commander & Chief of Navy Family Command, my wife Asha and sons Ankush & Nishant for their love & support when I needed it most.

With Regards

*Sushil K Jain*  
Sushil K Jain

"I truly enjoyed the JAINA Convention. I learned a great deal about the people and organization and am very impressed. So friendly!"  
– Diane Lambert, Axiom Security

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# Theory of Karma

By Anop R.Vora, Rochester, NY

*"As you sow, so shall you reap. This is a universal law. Be warned and be watchful of what you think and do."*

**Rakeshbhai Jhaveri**

Theory of Karma is the foundation of the Jain Scriptures. It is a fundamental principle that connects our past, present and future and governs our life. Since it holds a prominent place in Jain ethos, we need to understand it to fully appreciate its true significance. Most of us probably have heard the saying quoted above—implying a strong cause/effect relationship. Several eastern religions have expressed the same idea in different ways but Jain religion has described it in a much greater depth than any other I know of. In fact, most of the 9 Tatvas (Fundamental Elements) described in the scriptures are devoted to the discussion of how we engender karmas, how they take us through the cycle of death and birth and related suffering, and how we can liberate ourselves by destroying them through right thought, speech, and action.

## What is Karma?

Jain masters have identified 6 Dravyas (Substances) pervading the entire universe. They are classified into two broad classes: Jiva (living beings) and Ajiva (Non-living objects). Ajiva in turn are broken down into 5 elements: They are Matter (Pudgal), Dharma, Adharma, Time and Space. Pudgal is further divided into 8 classifications- one of which is of utmost importance to us because of its interaction with our soul. It is called Karmic Vargana. It consists of extremely fine and subtle particles of matter prevailing all around us and the whole universe is filled with them. We can't see them; we can only infer their presence from their varied effects on worldly life.

## Causes of Karma

Our soul in a state of ignorance attracts the karmic particles, allowing them to stick to it and cause bondage. There are five reasons for this bondage: (1) Mithyatva (Vibhav Dasha-state of delusion, ignorance, and unawareness) (2) Kashayas: toxic passions of anger, ego, deceit and greed (3) Avirati-Vowlessness or lack of spiritual discipline (4) Pramad (Carelessness, Non-Vigilance) (5) Yoga (activities of body, mind, and speech). Mithyatva is the main culprit. When the old karmas come to fruition, it is Mithyatva that causes passions of anger, ego, deceit and greed, which in turn generates new karmic bondage. This phenomenon keeps the cycle of death and birth in perpetuity.

## When did we err?

According to scriptures, our soul in its original state is pure without any blemishes. How did it get polluted with the karmic dust in the first place? Our sages simply proclaim that the soul has been wandering around the cosmos because of the karmic burden since the time immemorial. Even if we knew exactly when we erred, it will not change our present impure state. We need to accept it and make it as a starting point of our spiritual journey. The good news is that although the impure state has no beginning, it is not endless either. There is indeed a way to end the karmic grip and liberate ourselves.

## Karmic Cycle:

When the past karmas come to fruition and an event occurs or a situation develops, most of us normally react with emotions rather blindly because of the impure state of mind. Emotions generated at this stage are of two broad categories: Rag and Dwesh or attachment (clinging to things, people, our opinions, and other worldly objects) and aversion (dislike, disapproval and hate). They give rise to anger, ego, deception and greed. These four primary passions are intertwined and cause sensations in the body and vibrations in the soul and attract flow of karmic particles in the same way a magnet pulls iron particles. This means every time we get angry, we attract karmas, every time we kill even a small bug or think of hurting someone, we attract karmas, every time we deceive someone or become greedy, we attract karmas. The inflow of these karmas is called Samparayik asrav and the matter particles are called BHAV karmas.

When these particles stick to the soul, they cause a bondage; at which point they become DRAVYA KARMAS. This bondage is like that of heat and a ball of iron or milk and water because every part of soul is filled with karmic particles. The bondage has four attributes: (1) Prakrati (2) Sthiti (3) Anubhag (4) Pradesh. Prakrati refers to the type or function of karmas, Sthiti refers to the staying power of karmas, Ras refers to the strength of bondage and Pradesh refers to the quantity of karmas.

## Bondage Attribute-I: Prakrati (Type of Karmas):

*There are 8 different types of Karmas based upon function:*

•*Knowledge-obscuring (Gyanavaraniya) Karma:* Gyan means knowledge; Varaniya means barrier. This karma prevents us from acquiring in depth knowledge due to lack of ability, physical handicaps, or resources and keeps us ignorant.

•*Perception-obscuring (Darshanavarniya) Karma:* Darshan means perception. This karma blocks our intuitive vision and prevents us from gaining general knowledge. This karma may also be responsible for lack of interest in the teachings of Lord Mahavir.



•*Obstructing (Antaraya) Karma:* This karma prevents us from doing a good deed when there is a desire to do it. For example, we may want to give donation to a charity but this karma might put obstacles in our path and stop us from doing so. It may also prevent us from enjoying life although we have the resources available.

•*Deluding (Mohaniya) Karma:* This karma, most vicious of all, distorts our vision and makes us forget what is right and what is wrong. It impacts belief as well as conduct.

•*Life-span-determining (Ayu) Karma:* This karma determines Ayu (life span) of next life of every non-liberated living being.

•*Physique/Gati etc-determining (Nam) Karma:* This karma determines the physical features such as looks, skin and form of all living beings in that realm. In addition, it is responsible for deciding the next realm (i.e. Celestial, human, birds-animals etc, or Hellish being) the soul will be born in.

•*Status-determining (Gotra) Karma:* This karma determines the family, surrounding environment and status of our next birth.

•*Feeling-producing (Vedaniya) Karma:* This karma produces favorable and unfavorable situations in life and makes us experience happiness or misery.

It may be noted that the first 4 are called Ghatiya Karmas and last 4 are called Aghatiya Karmas. Ghatiya Karmas do not allow the soul to exhibit its real nature and prevent it from realizing its highest potential while Aghatiya karmas have an impact only on the bodily attributes and the surrounding environment and therefore are not as harmful.

In addition to the classification above, Karmas are also grouped in two different categories: Punya and Paap. They are Dravya karmas and depend upon Shubh Bhav or Ashubh Bhav respectively. Shubh Bhav is the product of pious thoughts, selfless and compassionate activities, charity work, swadhyay, and other virtuous deeds and generates Punya karmas. On the other hand, Ashubh Bhav stems from evil thoughts, speech and sinful activities and produces Paap karmas. Punya helps one to be reborn in a higher form of life (human) and creates favorable situations offering a huge opportunity for spiritual advancement. Paap takes one to lower forms of life, shorter life span, unhealthy body, misery, and suffering and pushes one further down the spiritual ladder. It should be noted that Punya generates only Aghatiya karmas, while Paap generates both-Ghatiya as well as Aghatiya. That is the reason Punya is preferred to Paap for worldly souls, keeping in mind that as one moves up the spiritual ladder, one needs to give up Punya as well Paap generating activities and focus only on the Shuddha (pure) activities.

Jainism says that we continually enjoy the fruits of Punya or suffer from Paap. New Karmas are generated based upon how we react to these fruits. For example: If we become rich because of the uday of our Punya and use our wealth for a higher purpose, then we will collect more Punya called Punyanubandhi Punya. On the other hand, if we use our riches for unethical pursuits, we are bound to earn paap called Paapanubandhi Punya. Similarly, if we react to our misfortunes and painful situations (due to uday of paap karmas) calmly and do religious activities, we will collect Punya called Punyanubandhi Paap. On the contrary, if we start blaming others for our misery, we will generate more paap called Papanubandhi Paap. From a different vantage point, it can be said that the punya of Samyag

Drashti is Punyanubandhi Punya and that of Mithya Drashti is paapnu bandhi punya. Bondage Attributes II-IV (Sthiti, Anubhag, Pradesh):

Sthiti determines the amount of time a specific karma stays with us while Anubhag determines the strength of bondage-both of which are very much dependent on the intensity of our passions while doing any mental, verbal or physical act. In addition, our motive at the time of performing any good or bad acts is also a deciding factor. Two people performing similar activities could acquire karmas in a completely different way. For example, a person killing a deer intentionally is producing a karmic bond much stronger than a person killing insects unintentionally while walking. Both involve an act of killing but the impact is substantially different with regard to the acquisition of karmas.

Pradesh refers to the space points of soul similar to pixel in a photo. The activities of mind, speech, and body bring the karmic particles closer to Pradesh. More activities we get involved in, more karmic particles we collect.

In brief, the nature and quantity of Karma depend upon yoga (activities of mind, speech, and body) while the strength of bondage and duration depend upon the passions. The underlying motive could have an impact on all attributes.

The Jain system has further sub-divided these eight primary karmas into 158 (148 in Digamabar tradition) sub classes designed to account for almost every conceivable experience that a living being could possibly have in a life time. All interactions between the worldly souls and other entities of the world are guided by these karmas. This is true of humans as well as other living beings. The same rules apply to them all. These karmas keep us trapped in the cycle of birth and death, happiness and unhappiness.

#### *Prarabdh and Purusharth*

Jainism says that for any goal to accomplish or a situation to develop, confluence of 5 factors-called SAMVAYAS-is needed: (1) Timing: Everything in life is Karma driven and since they ripen at different times, we have to be patient and sustain our efforts. (2) Nature: The nature of thorn is to prick, flower to spread fragrance. If we sow rice, we cannot get wheat. We should not expect anything to happen against the inherent nature of the constituents/players involved. Every substance behaves in accordance with its own nature. (3) Niyati: Whatever is predestined will take place; whatever is going to happen will happen. It is governed by definite laws of nature, not according to personal will or agency. (4) Past Karmas (5) Purusharth-Self efforts. These factors may not be equally important players in every situation but we need to be cognizant of them all. We need to understand that out of 5 factors, PURUSHARTH is the only one that is in our control. That is the reason why we need to do our very best in every situation to move ahead. If we fail in spite of putting in good efforts, deep understanding of these factors will keep us grounded and tranquil.

We need to understand the role of PURUSHARTH from a different angle too. Jainism says that once the old karmas ripen (UDAY) and become operative, we have no choice but to experience the fruits. We should focus on diluting our reaction to them and minimize new karmic formation. That is our choice. That is how we should use PURUSHARTH i.e. self efforts. Remember Purusharth of today could become our destiny of tomorrow.

We can also do Purusharth before the old karmas (SANCHIT OR ACCUMULATED KARMAS) ripen. We can change their duration, intensity, nature and quantity during the latent state. For example if we erred, we can confess, repent and take corrective actions as soon as we realize our mistake, and thereby weaken our karmic bondage. This is a great way to change our future for better. On the other hand, if we rationalize our wrong deeds and engage in inclement thinking, then we could also worsen our situation by strengthening our karmic bondage. In Jainism, BHAV or Thought Process makes all the difference.

Only exception to this would be the case where we may have generated highly powerful karmas (NIKACHIT) under the influence of strong passions. In this case, the die is cast and no effort is going to change the outcome. The soul has to experience the fruits no matter how painful or pleasant they are. Fortunately, NIKACHIT karmas are few for most individuals therefore we should never give up PURUSHARTH.

### *Noteworthy Crucial Point*

If the activities of mind, speech and body are performed innocently with detachment, pure motive and minimum passions, the soul produces very weak karmic bondage. The karmas resulting from an activity with this frame of mind lack the intensity and staying power. It is the passionate activities of mind, speech and body which give the karmic particles tremendous power to produce a strong bondage. Therefore deep understanding and control of passions is exceedingly important for our well being. Once we are deeply rooted into this understanding, our ultimate goal should be to reach a state of equanimity involving only shuddha bhav. It is at this stage (13th Gunasthank stage) where the karmic flow is termed as Iryapathic flow.

### *Is there a way out?*

Jain philosophy offers an excellent solution to stop the new karmas and also to get rid of the old ones. These two steps are called Samvar and Nirjara respectively.

Samvar entails using 57 different steps to stop the inflow of new karmas. They are: 5 Samitis, 3 Guptis, 10 Dharmas (Das Lakhshana), 12 Bhavanas, 22 Parishaha, 5 Charitra (Samayik is one of them). Out of 57, the major tools that we - layman- are supposed to be using are: First two Samitis of 5 (Careful walking and talking), 3 Guptis (Control of body, speech, and mind), 10 Dharmas (Forgiveness, Humility, Honesty, Purity, Truth, Restraint, Fasting, Renunciation, Non-possessiveness, and Sen-

sual Control), 12 Bhavanas, and Samayik. Remaining steps fall more or less in the domain of monks and nuns.

Nirjara calls for 12 TAPAS (penances) to wear off old karmas: 6 Bahya or External (Anashan-give up food, Unodari-eat less, Vrati Sankshep-no spicy or oily food, Kayklesh,-develop tolerance, Sanlinata-face hardships calmly), 6 Ambhyantar or Internal (Praychitt (Repentance), Vinay (humility and respect), Veyavachh (service), Swadhyay (self study), Meditation and Kayotsarg (detachment to body). While fasting to wear off karma, remember these points: (1) Do only what you can do comfortably (Yathashakti). (2) Do not strain your body to a point where you lose your equanimity. (3) Without human body, there is no Moksha; therefore use a balance between external and internal steps of Nirjara.

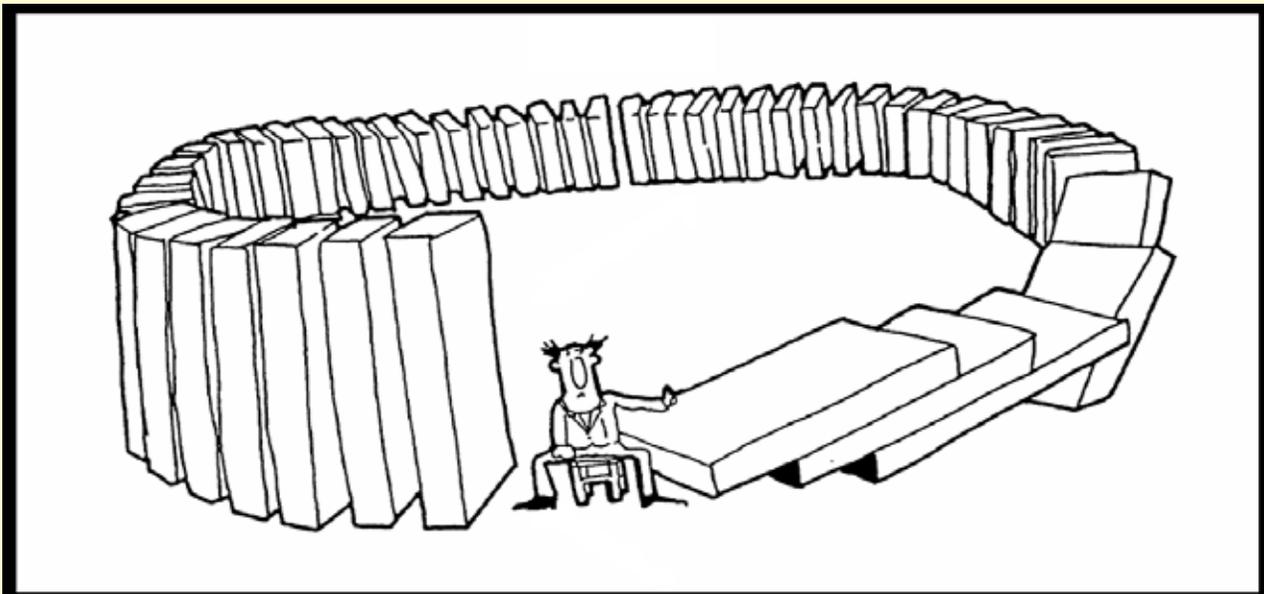
### *Concluding Observations:*

When we see the strange things happening around us, we wander in awe and amazement. When we observe good people suffering and bad people going scot-free; when we see pious people going through pain all through life while the wicked ones enjoying the pleasures of life without any interruption; we start having doubts about the validity of the theory of karma.

Jainism says that what we experience in this life is the result of our past karmas and what we will experience in the future will depend upon what we do in our life now. This means the moment we expand our horizon beyond this life, the law of karma would make sense. It states very clearly that everyone pays the price for his evil deeds either during this life or afterwards without any exception. It is just a matter of time. Jain literature is replete with stories of people who went through several karma-based twists and turns before achieving liberation. Lord Mahavir was one of them.

At the end of the day, knowing that there is automatic process that keeps track of our thoughts, feelings, actions and gives reward and punishment at the right time should compel us to be conscious of what is right and what is wrong. This could indeed be a great motivator for us to do the right and benevolent things in life.

Irrespective of how heavy a karmic burden we may be carrying, the good news is that it is up to us to bring about a positive change. Our seers have given us a number of suggestions to dissipate and destroy the influence of karma and change not only our present life but also our destiny for better.





# PARYUSHAN Parva

“This special eight day festival is for introspection, it is a time to scrutinize our within”

By Kishore Bhimiji Shah

## WHAT IS PARYUSHAN?

*Paryushan means It is a time for opening the lock of the heart and cleaning of the dirt(karma) which is collected on the soul.*

**Namra Muni**

Paryushan - the celebration of spiritual awareness - is the most important annual festival of Jain religion.

Pari + upshamana + upshamana means to suppress, to suppress our passions (kashayas—anger, ego, deceit and greed) from all directions. The festival lasts eight days. It is stated in Jain scriptures that the start of Paryushan should not be less than one month and twenty days after the start of the rainy season. Every year Paryushan starts on about the Shravan Vad 12th or 13th and ends on Bhadarva sud 4th or 5th. (late August -- September). During these eight days, all Jains Endeavour to exercise self-discipline and do penance to purify their souls to the best of their individual capacities.

## THE ORIGINS OF PARYUSHAN

The origins of the Paryushan Parva are rooted in the agricultural lifestyles of India of centuries ago, when people lived in small, dispersed villages. After the monsoon rains and harvests, people had a break from the agricultural work. Roads would become difficult to travel, and the increase in insects would make it difficult to travel without killing them. Therefore, the people and the Sadhus/Sadhvis would avoid any travel. This gave them the chance to spend these days to focus on purifying themselves, advancing their knowledge and so on.

## WHY IS PARYUSHAN CELEBRATED?

Paryushan is a time for self-analysis and soul searching. Paryushan provides a break from routine life and allows us to reflect and contemplate on our past conduct, in the light of the teachings of Jainism and make a determination to lead a spiritually cleaner life in the future. Paryushan also reminds us that life's ultimate and highest aim is not the pursuit of materialism but the attainment of Nirvana. Paryushan also provides us with an opportunity to practice nonviolence (Ahimsa) to a greater extent than during the past year, by engaging in self-discipline (Sanyam) and by performing penance (Tapah) such as study of scriptures (Swadhyaya), partial or complete fasting, introspection (Pratikraman) and introspection (Pratikraman) and repentance (Prayaschitta). We think of Parasparopagraho Jivanam - all life is bound together by mutual support and inter dependence. Community spirit grows amongst all, and we should all be united.

## HOW IS PARYUSHAN CELEBRATED?

During Paryushan, Jains are expected to study the scriptures and religious books, reflect on basic principles of Jainism and purify our conduct. We also try and observe the vows of non-violence, truth, non-stealing, purity of mind and body and non-possessiveness to a greater extent and resolve for greater effort for spiritual progress in the coming year. Pratikraman is performed by many during the Paryushan. Pratikraman literally means reflection - looking back over the events and actions of the past.

During the Paryushan days we should try and observe the following five essentials:-

1. **SADHARMIK VATSALYA:** (Welfare of fellow Jains). To feel heart felt affection for not only fellow Jains, but also other people and all living creatures. One should also extend help and care to those who are on the same path, and do our utmost to remove the causes of unhappiness for fellow Jains.

2. **AMARI PRAVARTAN:** (Ahimsa or non-violence). Try and be non-violent in thought, words, and deeds and to bestow fearlessness in every life form.

3. **ATTHAMA TAPA:** (Fasting for three days). The austerity of fasting for three consecutive days to purify one's body. It is said that the three days represent the three jewels of Jainism – Right Faith, Right Knowledge and Right Conduct. If one can not fast for three consecutive days, one should try and fast on three separate days, and if this is not possible, then try and do six Ayambils (one meal only of tasteless food, during the whole day) or 12 ekaashan ( eating once a day), or 24 besan (eating twice a day) or 60 rosary mala of Navkar Mantra

4. **CHAITYA PARIPATI:** (Temple Yatra). Pilgrimage to holy places, showing respect and devotion to the Lord through worship, prayers and meditation.

5. **KSHAMAPANA:** (Forgiveness). To ask for forgiveness from all beings who in the past or present life may have suffered because of us. To forgive those who have hurt us and forgive their shortcomings and weaknesses.

## WHY DO PEOPLE FAST DURING THE PARYUSHAN ?

Fasting is a good way of developing self control. Health permitting, everyone should try and fast occasionally. During Paryushan, Some Jains observe eight day fast (Athaai), drinking only boiled water, whilst others fast for a day (Anashan), or a partial fast (Ekaashan – eating once a day or Besan - eating twice a day). We should bear in mind that these fasts are only meaningful only if one's thoughts and feelings are pure and free from passions such as pride, greed, anger etc.

## WHAT IS THE SIGNIFICANCE OF SAMVATSARI

The last day of Paryushan is the Samvatsari, and is the most important of all. On this day, most Jains try to observe a fast and collectively perform the Samvatsari Pratikraman. This is also the day of 'Forgive and Forget' - Tass Michami Dukkaram. We ask for forgiveness from family and friends for any hurts which we may have committed towards them in the previous year. It is regarded as a definite stage in the spiritual life not to harbor any ill feelings beyond the space of one year, so annual occasion of repentance and forgiveness is important.

### What Is Pratikraman

Pratikraman is for making atonement (prayaschitta), repenting our sinful conduct and bringing back the soul which has lost its way. Pratikraman is the combination of two words - Pra meaning return and atikraman meaning violation. Literally, it means returning from violation, turning back to the self. Pratikraman is the process of clearing one's conscience by soliciting pardon from all other living beings for personal actions committed in deeds, words and thoughts. It entails going back to the path of non-violence, truthfulness, non-stealing, self-control and non-attachment. Pratikraman involves self-analysis, self-improvement, self-realization and introspection, resulting in repentance for transgressions, renunciation of bad thoughts and actions and a resolve to gain strength to prevent such offences in the future. The ultimate aim of pratikraman is to minimize the impact of our mistakes on our lives and to ensure that such mistakes are not repeated. Thus pratikraman is not only a religious ritual but it serves to exercise control over one's mind by prodding it to overcome its weakness and encouraging it to strive for humility, extending friendship, forgiving the faults of others and for asking forgiveness with an open heart. Pratikraman is like a mirror. We see ourselves, externally, in the mirror the way it is. During Pratikraman, we see ourselves, internally, the way we really are.

### TYPES OF PRATIKRAMAN:

There are five types of Pratikraman as follows:-

- **Devsī Pratikraman:** which is performed in the evening to reflect on the transgression of vows (wrongdoing) done during the day.
- **Raishi Pratikraman:** which is performed in the morning to reflect the mistakes and transgressions of vows done at night.
- **Pakkhi Pratikraman:** Which is performed on the 14th day of every fortnight while Chaumasi Pratikraman is performed once every four months.
- **Samvatsari Pratikraman:** This is performed once a year at the end of the Paryushan Days and is considered a must for every Jain.

We must remember that Samvatsari Pratikraman is not for cleansing all the sins conducted in a year. If it were so, than there would be no reason for all other Pratikramans. Samvatsari Pratikraman exclusively covers certain sins and is for bringing back the soul from the company of anger, pride, deceit, lust and hate. Samvatsari Pratikraman is considered a must for every Jains, because it is believed that if we do not repent for our bad deeds at least once a year, then the bondage of karmas to the soul become severe and even harder to shed off.

How to maintain the spiritual momentum gained during the Paryushan Parva after words ?

Allocate some time everyday for your spiritual self:

### Daily Introspection:

Pratikraman ritual to be performed on a regular basis. However, we can still undertake a daily introspection as follows:- Every night prior to going to bed, reflect on the days activities. Understand how you reacted, what thoughts came to your mind. Simply focus on how you reacted and not the reason why you reacted in that manner. Once you start picturing your reaction in detail, you will also realize the negative emotions within you that manifested that reaction. It is very important to not only study your reaction and not the action of other party or surrounding situation that possibly forced you to react in that manner. Soon you will be able to see the emotion that drove your particular reaction; was it anger, greed, deceit, ego, fear, attachment, hatred or dislike, or simply the inability to withstand certain pain. When this introspection is performed regularly,

one would start seeing oneself from inside instead of from outside - the way people usually do.

### Meditation

Make time for meditation every day. Shree Chitrabhanuji has suggested each day allow your self 24 minutes of peace, one minute for each hour of the day. Meditation is the gathering of self knowledge and the dispelling of ignorance; the pathway back to inner peace; the restoration of love for self; the act of creating quality thoughts and feelings; reaching to the highest level of conscious awareness; the best way for busy people to stay cool, calm and focused.

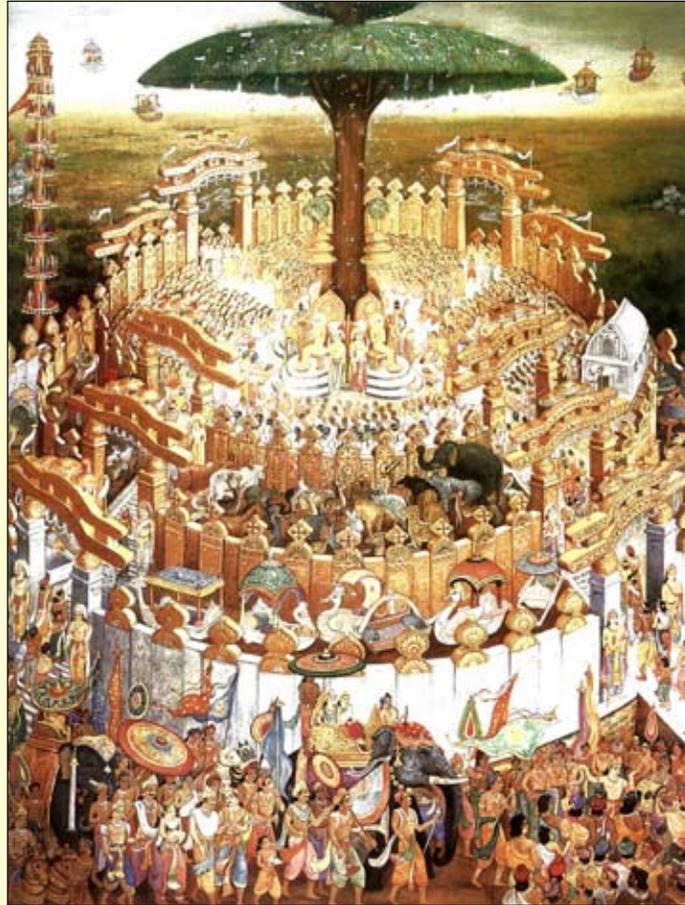
### Self Education and Study

Swadhyaya is derived from the roots sva, or self, and adhyaya, or inquiry. Swadhyaya is the physical act of reading, studying, and

contemplating. Knowledge has been given great importance in Jain Philosophy. Self study helps us to understand different aspects and approaches to purity as suggested in scriptures. Swadhyaya can mean reading a book on Jainism or joining a study group.

### The Service To Others- SEVA

Give some time to a wider circle in the form of service. A life without some kind of service is a narrow, perhaps selfish, life in which satisfaction and contentment will be difficult and sustained happiness impossible. Finding an appropriate way to use your now growing spiritual power and understanding for the benefit of others is also a method of sustaining your personal growth.





### Jain Way of Life

Jain Way of Life is life full of happiness, challenge, discovery and spiritual growth. JWOL is living a life grounded in thoughts, words, and actions of Jain core principles of Non-Violence, Non-Possessiveness and Non-Absolutism. Periodically determine your JWOL state of mind and practice. Walk the Talk, Live the Jain Way of Life.

### Relevance of the Paryushan in Modern Times:

Open your eyes - expand your mind - question your comfort - challenge your conditioning - inspect your habits - examine your beliefs - scrutinize your reasoning - analyze your motives - interrogate your "SELF"

The Paryushan Days every year gives us an opportunity to step back from our daily lives and go on a personal 'retreat' for eight days. Going on a 'retreat' is not running away from life - the opposite is true. It is a time to turn our attention to focus inwards, become re-acquainted with our selves. The most effective way to do this is through introspection/self observation. Self knowledge is seeing how we see our self, influence the way we see the world. Going on 'per-

sonal retreat' allows us a brief respite, allowing us to return to the reality of our inner peace, our inner joy and inner love. These are the spiritual qualities eternally at the heart of our personality. In our daily lives, we can draw on these qualities which we have strengthened during our journey into inner space. The eight days of Paryushan provide us with an opportunity not only to cleanse our minds and bodies but also to cleanse our souls and rid our selves of all the unholy baggage that we may have. Let us welcome Paryushan by

Change to our self first, before try to change others,  
Be yourself without depending on others  
Try to become flowers instead of being a thorn,  
Help others instead of getting help from others"

## My Experience at UN

Apeksha Vora

February 14, 2013, for many this is a special day as it is Valentine's Day. For me it was special for another reason. Walking up at 5:45 in the morning, I knew this was going to be a very different day for me. Wearing an Indian outfit and walking out of my dorm room I was wondering if people were going to ask me questions: Why are you dressed up? Where are you going? Why are you taking a 6:30 am train? I wanted to tell everyone that I was going to the United Nations! I was about to take part in a historical moment for Jains around the world. I was given the honor and privilege to speak at the United Nations as the Youth Representative for Jains (Youth member of Anuvrat Global Organization).

I was accompanied by my uncle. We drove into the city and used the time in the car to rehearse my performance. As we arrived in the city, entering the UN was one of the most exciting parts of this journey. As my uncle and I walked through security we were able to pass the long line of people that was accumulated due to the program. Security was told that

I was going to be performing as I entered the ground of the UN. Entering the General Assembly hall I was directed to my reserved seat. One by one many honorary dignitaries rose to the podium and spoke about peace throughout the world to an audience of almost 1500 people.

And then it was my turn. I was given thirty seconds to present a prayer. Due to time constraints I only presented the Navkar Mantra. As my heart was beating fast I walked up to the stage in a very nervous motion. Went to the podium and said my first phrase: "Jai Jinendra". After that my fear started to slowly disappear. Presenting my peaceful prayer to the audience made me feel peaceful within. Without even realizing my thirty seconds were up very quickly. As I bowed down to the audience, I was thankful I was given the opportunity to present my prayer amongst so many people.

The three hour long program ended with flags shown through people representing their country. The audience and I all sang in harmony the same phrase as the flags showed up on stage: "May there be peace in their country and on Earth".

# The Message of Mahavir

by Dr. S. Radhakrishnan  
(2nd President of India-Great  
Philosopher)

The period between 800 to 200 B.C. has been characterized as an axial period of history. In other words, the axis of world thought shifted from a study of nature to a study of the life of man. In China, Lao Tze and Confucius; in India, the seers of Upanishadas, Mahavir and Buddha; in Iran, Zoroaster; in Judea, the great prophets; and in Greece, the philosophers Pythagoras, Socrates and Plato; all of them turned their attention from outward nature to the study of human self.

One of these great figures of humanity was Mahavir. He is called the JIN, the conqueror. He did not conquer kingdoms; but he conquered his own self. He is called Mahavir, the great hero, not of the battles of the world but of the battles of inward life. By a steady process of austerity, discipline, self-purification and understanding he raised himself to the position of a man who had attained divine status. His example is an incentive to others to pursue the same ideal of self-conquest.

This country (India) has from the beginning of its history down till today stood for this great ideal. When you look at the symbols, statues, and other relics, which have come down to us from the time of Mohenjo-Daro and Harappa down to our own day, we are reminded of the tradition that he who establishes the supremacy of spirit and its superiority to matter is the ideal man.

We are called upon to understand that the soul is not to be confused with the body which can be broken, or the mind which can be molded, but it is something which is superior to the relics of the body or the fluctuations of mind. Unless we are able to realize the inwardness of the human self, the principle of subjectivity, we lose ourselves. Most of us are always lost in the pursuits of the world. We lose ourselves in the things of the world - health, wealth, possessions, houses, property - we let them possess us, we do not possess them. Such people are those who kill their own selves.

So we have been asked to possess the soul. An essential condition of spiritual life is the knowledge of the distinction between the soul and non-soul. There is nothing higher in this world than the possession of one's soul. So it has been said to us by different writers that the true man is he who uses all the possessions of the world for the purpose of realizing the innate dignity of the soul.

In Mahavir we have an example of a man who renounced the things of the world, who was not entangled in the bonds of matter but who was able to realize the inward dignity of his own self. How can we pursue this ideal? What are the ways by which we can attain this self-realization, this self-possession? (For this) the three great principles were asserted by Mahavir when he mentioned **DARSHAN** (perception), **JNNAN** (knowledge), **CHAARITRA** (conduct), Mere faith, blind unthinking faith, will not do. We must have knowledge.

By reflection we convert the product of faith into a product of enlightenment. But mere theoretical knowledge is not enough. We cannot get life eternal by mere textual learning. We must embody these principles in our own life; conduct is equally essential.

The world today is in the throes of a new birth. While we aim at one world, divisions rather than unity characterizes our age. In a two-world pattern there is a temptation for many of us to think that this is right and that this is wrong and we must therefore repudiate the other. Well, these are to be regarded as alternatives, so to say, as varying aspects of one fundamental reality (in view of the Jain concept of multiplicity of viewpoints - **ANEKAANTAVAAD**).

Overemphasis on any one aspect of reality is analogous to the attitude of the blind men in the fable each of whom described the shape of the elephant according to the part of the animal he touched.

Individual freedom and social justice are both essential for human welfare. We may exaggerate the one or underestimate the other. But he who follows the Jain concept of **ANEKAANTAVAAD** will not adopt that kind of cultural regimentation. He will have the spirit to discriminate between the right and wrong in his own and in the opposite views, and try to work for a greater synthesis. That should be the attitude which we should adopt. So the necessity for self-control (**SAYAMNA**), the practice of nonviolence (**AHIMSA**) and also tolerance and appreciation of others' point of view - these are some of the lessons which we can acquire from the great life of Mahavir.

(Adapted from 'Religion and Culture', published by Orient Paperbacks, 1968, pages 134-139)

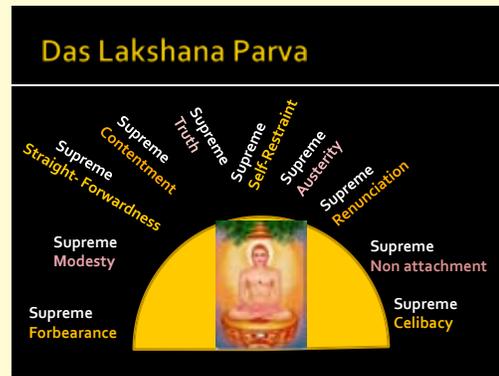
## *Bhagwaan Mahavir In The Eyes Of A Poet*

It is good to forget  
it is better to forgive  
Mahavir has taught us  
'Live O' man, and let live.'  
Mahavir was human - a great soul,  
but we turned him into Bhagwaan (God);  
we should be practicing his principles in our lives,  
but we positioned them skillfully in the scriptures;  
we should be installing his spirit in the temples of our hearts,  
but we ceremoniously installed his marble idols in stony temples;  
his life is venerable, estimable and worth imbibing in practice,

English adaptation of a Hindi Poem composed by  
Shri Champa Lal Chordia, Jaipur, India

# Das Lakshan Parva

## Dharma Ke Das Lakshan by Dr. Bharill



Das Lakshan Parva is the festival celebrated by the Digambara Jains. In the Digambar tradition, The ten cardinal virtues, Dashlakshan Dharma, are celebrated for 10 days, starting on Samvatsari, the last day of Paryushan Parva in Svetamber Tradition Bhadrpad sud 5-14th to remind jains of the characteristics of the soul. The ten dharmas or the virtues of the soul are forgiveness, humility, straight forwardness, contentment, truth, sensual restraint, austerities, charity, non-possessiveness, and celibacy. They are various forms of the right conduct.

Before we discuss the ten Dharmas, it is important to understand two common viewpoints found in our scriptures. The Vyavahar view, in crude terms, helps you to live more easily and peacefully with the outside world. It also builds up your reserve of good deeds (punya karmas). The Nischay view helps to enhance and blossom the soul's natural qualities. In Jainism the Vyavahar view is always considered the 'by the by'. The Nischay view is considered to be the most important as it leads to contemplation and understanding of the true nature of the soul with the aim of its purification, the ultimate goal of practicing Das Lakshna. Merely practising the Vyavahar Dharmas may bind punya karmas, leading to material gain in this life and the next.

### Das Dharma of Daslakshna Parva

The Dharmas are all prefixed by the word 'Uttam' (Supreme) to signify that they are practiced at the highest level by the Jain monks. The householder practises them to a lesser extent. It lasts over a period of ten days, each day being dedicated to one of the ten Dharmas. In the sections below a) stands for the Vyavahar view and b) for the Nischay view.

#### 1) UTTAM KSHAMA (Forgiveness)

- a. We forgive those who have wronged us and seek forgiveness from those we have wronged. Forgiveness is sought not just from human colleagues, but from all living beings ranging from one sensed to five sensed. If we do not forgive or seek forgiveness but instead harbor resentment, we bring misery and unhappiness on ourselves and in the process shatter our peace of mind and make enemies. Forgiving and seeking forgiveness oils the wheel of life allowing us to live in harmony with our fellow beings. It also attracts punya karma.
- b. Forgiveness here is directed to oneself. The soul, in a state of mistaken identity or false belief, assumes that it consists of the body, the karmas and the emotions – likes, dislikes, anger, pride etc. As a result of this incorrect belief it inflicts pain upon itself and is thus the cause of its own misery. Nischay Kshama Dharma teaches the soul to correctly identify itself by encouraging it to contemplate in its true nature and hence achieve the state of correct belief or Samyak Dharshan. It is only by achieving Samyak Dharshan that the soul ceases to inflict pain on itself and attains supreme happiness.

#### 2) UTTAM MARDAV (Modesty/ Humility)

- Wealth, good looks, reputable family or intelligence often lead to pride. Pride means to believe one to be Superior to others and to look down on others. By being proud you are measuring your worth by temporary material objects. These objects will either leave you or you will be forced to leave them when you die. These eventualities will cause you unhappiness as a result of the 'dent' caused to your self-worth. Being humble will prevent this. Pride also leads to the influx of the bad deed or paap karmas.
- All souls are equal, none being superior or inferior to another. In the words of Srimad Rajchandra: "Sarva Jeev Che Sidh Sum, Je Samje Te Thai – All souls are akin to the Sidh; those who understand this principle will achieve that state". The Nischay view encourages you to understand your true nature. All souls have the potential to be liberated souls (Sidh Bhagvan). The only difference between the liberated souls and those in bondage is that the former have attained liberation as a result of their 'effort'. With effort, even the latter can achieve liberation.

#### 3) UTTAM AARJAV (Straightforwardness)

- a. The action of a deceitful person is to think one thing, speak something else and do something entirely different. There is no harmony in his thought, speech and actions. Such a person loses credibility very quickly and lives in constant anxiety and fear of his deception being exposed. Being straight-forward or honest oils the wheel of life. You will be seen to be reliable and trustworthy. Deceitful actions lead to the influx of paap karmas.
- b. Delusion about one's identity is the root cause of unhappiness. Be straightforward to yourself and recognize your true nature. The soul is made up of countless qualities like knowledge, happiness, effort, faith, and conduct. It has the potential to achieve omniscience (Keval Gnan) and reach a state of supreme bliss. Again, the body, the karmas, the thoughts and all the emotions are separate from the true nature of the soul. Only by practicing Nischay Arjav Dharma will one taste the true happiness that comes from within.

#### 4) UTTAM SHAUCH (Contentment)

- a. Be content with the material gains that you have accomplished thus far. Contrary to popular belief, striving for greater material wealth and pleasure will not lead to happiness. Desire for more is a sign that we do not have all that we want. Reducing this desire and being content with what we have leads to satisfaction. Accumulating material objects merely fuels the fire of desire.



b. Contentment or happiness, derived from material objects, is only perceived to be so by a soul in a state of false belief. The fact is that material objects do not have a quality of happiness and therefore happiness cannot be obtained from them! The perception of 'enjoying' material objects is indeed only that – a perception! This perception rewards the soul with only misery and nothing else. Real happiness comes from within, as it is the soul that possesses the quality of happiness.

#### 5) UTTAM SATYA (Truth)

a. If talking is not required, then do not talk. If it is required then only use the minimum of words, and all must all be absolutely true. Talking disturbs the stillness of the mind. Consider the person who lies and lives in fear of being exposed. To support one lie he has to utter a hundred more. He becomes caught up in a tangled web of lies and is seen as untrustworthy and unreliable. Lying leads to an influx of paap karma.

b. Satya comes from the word Sat, which means existence. Existence is a quality of the soul. Recognising the soul's true nature as it really exists and taking shelter in the soul is practising Nischay Satya Dharma.

#### 6) UTTAM SANYAM (Self-Restraint)

1. a) Restraining from injury to life – Jains go to great lengths, compared to other world religions, to protect life. This encompasses all living beings, from one-sensed onwards. The purpose of not eating root vegetables is that they contain countless one-sensed beings termed 'nigod'. During Paryushan the Jains also do not eat green vegetables to reduce harm to the lower sensed beings.

b) Self-restraint from desires or passions – These lead to pain and are therefore to be avoided.

2. a) Restraining injury to the self – This has been elaborated upon in Nischay Kshma Dharma.

b) Self restraint from desires or passions – Emotions, e.g. likes, dislikes or anger lead to misery and need to be eradicated. They are not part of the true nature of the soul and only arise when the soul is in a state of false belief. The only method to free oneself from these is to contemplate on the true nature of the soul and in the process commence the journey to liberation or moksha.

#### 7) UTTAM TAP (Penance)

a. This does not only mean fasting but also includes a reduced diet, restriction of certain types of foods, avoiding tasty foods, etc. The purpose of penance is to keep desires and passions in control. Over-indulgence inevitably leads to misery. Penance leads to an influx of punya karmas.

b. Meditation prevents the rise of desires and passions in the soul. In a deep state of meditation the desire to intake food does not arise. Our first Tirthankara, Adinath Bhagwan was in such a meditative state for six months, during which he observed Nischay Uttam Tap. The only food he consumed during these six months was the happiness from within.

#### 8) UTTAM TYAG (Renunciation)

a. Contrary to popular belief, renouncing worldly possessions leads to a life of contentment and assists in keeping desires in check. Controlling desires lead to an influx of punya karma. Renunciation is done at the highest level by our monks who renounce not only the household but also their clothes. A person's strength is measured not by the amount of wealth he accumulates but by the amount of wealth he renounces. By this measure our monks are the richest.

b. Renouncing the emotions, the root cause of misery, is Nischay Uttam Tyag, which is only possible by contemplating on the true nature of the soul.

#### 9) UTTAM AAKINCHAY (Non-attachment)

a. This assists us in detaching from external possessions. Historically ten possessions are listed in our scriptures: 'lan d, house, silver, gold, wealth, grain, female servants, male servants, garments and utensils'. Remaining unattached from these helps control our desires and leads to an influx of punya karmas.

b. This assists us in being unattached from our internal attachments: false belief, anger, pride, deceit, greed, laughter, liking, disliking, lamentation, fear, disgust, male sexual desire, female sexual desire and hybrid sexual desire. Ridding the soul of these leads to its purification.

#### 10) UTTAM BRAHMCHARYA (Supreme Celibacy) :

a. This means not only refraining from sexual activity but also includes all pleasures associated with the sense of touch, e.g. a cool breeze on a hot summers day or using a cushion for a hard surface. Again this dharma is practised to keep our desires in check. The monks practice this to the highest degree with all their body, speech and mind. The householder refrains from sex with anyone except his or her sapouse.

b. Brahmacharya is derived from the word Brahma – Soul and charya – to dwell. Nischay Brahmacharya means to dwell in your soul. Only by residing in the soul are you the master of the Universe. Residing outside your soul makes you a slave to desires. Kshama Vani The last day of Das-Lakshan Parva is known as Kshamavani, or day of forgiveness. This is a day where Jains offer their forgiveness to other living beings for any thoughts, speech and actions that may have knowingly or unknowingly caused any harm. The true meaning is not to have superficial forgiveness in speech, but to have that true Kshama Bhav, or deep sense of apology. Asking for kshama helps to get rid of maan (Pride). Giving Kshama allows us to get rid of anger. The apology should come from within and not merely a social formality. Nishay kshamavani means to get alert towards our soul.



## JAINA Ratna Award 2013



**Ms. Lata Champsee**  
Toronto, Ontario, Canada

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

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

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

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

## JAINA Presidential Awards - 2013

### “Outstanding Humanitarian Service Award”

#### **Bidada Sarvodaya Trust**

*International Institution Recognition*

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



### “Outstanding Jain Education Service Award”

#### **Dr. Shugan Jain**

*International School of Jain Studies*

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

#### *Partner Organization*

#### **American Jewish Committee**

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

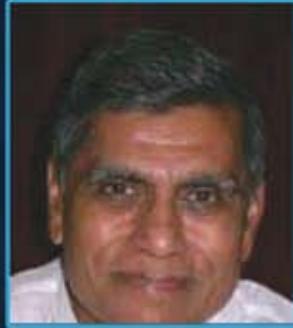
The American Jewish Committee (AJC) and JAINA have many common goals and objectives. AJC was established to enhance the well-being of the Jewish people and Israel, and to advance human rights and democratic values around the world. They accomplish this by embracing democratic values, respect for human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

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



## JAINA Presidential Awards - 2013

### *JAINA Scholar Award*



Mr. Chandrakant Mehta  
Parsippany, New Jersey

### *JAINA Calendar Committee*



Mr. Rajeey Pandya  
Chairman

### *Presidential Award for Outstanding Service - 2013*



Mr. Jainesh Mehta



Mr. Lalit Vora



Mr. Udai Jain  
JAINA Executive Committee  
2003 - 2013



Dr. Deepika Dalal  
JAINA Executive Committee  
1999 - 2013

# Adult Leadership Awards - 2013

(JAINA Recognition Awards)



**Mr. Himanshu Ajmera**  
Houston, Texas



**Mr. Ram Gada**  
Eden Prairie, Minnesota



**Mr. Bhupesh Mehta**  
Silver Spring, Maryland



**Mr. Prakash M. Mehta**  
Oak Hill, Virginia



**Ms. Poorvi Parekh**  
Orange, California



**Mr. Bhupendra Shah**  
Northville, Michigan



**Mr. Harendra N. Shah**  
Northborough,  
Massachusetts



**Mr. Nirmal Shah**  
Alberta, Canada



**Ms. Sanyukta Shah**  
Gaithersburg, Maryland



**Dr. Bharat Tolia,**  
Orchard Lake, Michigan



**Mr. Dinesh Vora,**  
Columbus, Ohio

# Youth Leadership Awards - 2013

(JAINA Recognition Awards)



**Ms. Anjali Doshi**  
South Barrington,  
Illinois



**Ms. Priyanka Jain**  
Wellesley,  
Massachusetts



**Ms. Juhee Shah**  
Artesia, California



**Ms. Komal Shah**  
Milpitas, California



**Mr. Mitesh Shah**  
Atlanta, Georgia



# A Memorable 17th Biennial JAINA Convention

hosted by Jain Society of Detroit

The joyous and eventful seventeenth biennial JAINA (JAINA: Federation of JAIN Associations in North America) Convention celebrations concluded here in Novi, a beautiful Northwest suburb of Detroit, Michigan, with huge success. The theme of the convention was JAINISM: THE GLOBAL IMPACT. Jainism has significant lasting effects on the global population in the areas of religion, commerce, education, culture, language, and cuisine.

The convention celebrations which took place over four days brought together a host of Jain religious leaders, scholars, followers and dignitaries who participated in a comprehensive series of events focusing on the theme: JAINISM: The Global Impact. The cumulative reach of these events is extensive, with more than eighty speakers and an audience of approximately three thousand five hundred attendees.



TEMPLE: THE JAIN SOCIETY OF GREATER DETROIT

The colorful procession (Parade) took place on the opening day with positive vibrations and beginning was enthusiastically greeted by the delegates and the guests. The Jain monks, scholars, local leaders, and politicians marched with the young and old Shravaks and Shravikas who were dancing to the beats of the traditional music and carrying huge colorful flags representing the 72 JAINA member centers. It was an uplifting auspicious beginning to the whole event.



Opening Procession "Parade" with spiritual leaders and convention attendees

The convention celebrations were kicked off by honoring the 150th birthday celebration of Shri Veerchand Ragavji Gandhi, the centennial birthday celebration of Acharya Tulsi, and the 91st birthday celebration of Gurudev Chitrabhanuji.

"A lifetime, memorable, valuable, elevating, well planned, organized, team approach, covered all bases A to Z. No flaws, only love, kindness unselfish seva dedication – Hats off!"  
Kokila Parikh, Convention attendee



**Convention Blessing Ceremony**

The event line-up included extensive Jain prayer ceremonies and spiritual sessions over the four day period led by Jain monks and scholars visiting from North America and India, including Shri Gurudev Chitrabhanuji, Acharya Chandnaji, Muni Roop Chandraji Maharaj, Bhattarak Charukeertiji, Amrendra Muniji, Samaniji Charitra Pragyaaji, Guruvanand Guruji, Samaniji Dr. Chaitanya Pragyaaji, Shrutpragya Swamiji, Samani Shri Suyashnidhi, Samani Shrutnidhi, and more.

**“Act the way you want to become and you will become the way you act”** stated Shri Gurudev Chitrabhanuji based on three A's of Jain religion – Ahimsa (non-violence), Anekantwad (many facets of truth) and Aparigraha (simplicity of life or non-possessiveness).

Following are the highlights of several spiritual lectures and seminars conducted by various Gurudev, sadhujis, sadhvijs and scholars:

The Art to be Here and Now by Pujya Nirmalsagarji • What is missing in Life? by Pujya Shrutpragya Swamiji • The Art of Right Thinking by Samani Shrutnidhiji (JPP) • Importance of Spirituality & Tirthakshetra in our Lives by Acharya Chandnaji Mantra – • The Pathway to Liberation of the Soul by Pujya Bhattarak Charukeertiji • Purushartha Se Moksha by Pujya Guruvanand Guruji • The Three A's of Jainism: Their Global Impact by Samani Suyashnidhiji • “Madhyastha Bhavna” The key to balancing attitude by Pujya Bhadrabahu Vijayji • Hridaya Nu Madhurya Karuna by Pramodaben Chitrabhanu • The Power of Words in Jainism by Pujya Bhattarak Charukeertiji • Body-Mind-Soul by Pujya Shrutpragya Sawmiji • The Universe in Jainism by Samani Dr. Chaitanya Pragyaaji

- Jainism: The Global Impact by Ms. Swanubhuti Jain
- Veetarag No Kahelo Dharma-Aushadh Je Bhav Rog No by Shri Sanmukhbhai Bhakta –
- Srimad Group Sansar Dukh Ane Moksha Sukh by Shri Subhashbhai Sheth • Karma Siddhanta Mimansa by Pt. Mahesh Kumar Jain • “Open The Door – Happiness is waiting” by Pujya Nirmalsagarji • Acharya Tulsī's Contribution to Jain education – “A Glimpse of Legacy of a Legend” by Samani Unnata Pragyaaji • Ab Hum Amar Bhaye, Na Mareng by Pujya Roopchandrajī Maharaj Mantra • Sound Vibrations by Pujya Amrinder Muniji (Siddhachalam) • Krambandh Paryaya by Dr. Hukamchand Bharill • Stavan Recital by Sadhavi Sangmitrajī and Dr. Monica Shah (Aradhna Sangeet Academy) Symposium “Tribute to Jain Pioneers to the West” • Virchand Raghavji Gandhi – The Man and his Legacy by Dr. Nitin Shah, Pravin Shah, Hemant Shah and Prof. Philip Clayton • Anuvrat Geet and Lecture on Acharya Tulsī's Life and Contributions by Samani Charitra Pragyaaji • The Progress of Jainism in the West by Gurudev Chitrabhanuji and Pramodben

Global Impact of Jain Community by Pujya Namramuniji Maharaj • (Parasdharm Mumbai) Science of Karma by Samani Shrutnidhiji (JPP) • Samyag Darshan by Dr. Hukumchand Bharill • Anekantwad by Shri Subhashbhai Sheth • Prayer Heals: Jainism and Healing Power within us by Samani Suyashnidhiji Kudilini • Yoga by Pujya Amrinder muniji Srimad Rajchandra and Mahatma Gandhi by Shri Sanmukhbhai at Bhakta (Srimad Group) • Philosophy and Science of Non-violence by Samani Dr. Chaitanya Pragyaaji • Reaffirming Your Self Respect (For Women Only) by Pramodaben Chitrabhanu and Mrs. Padma Shetti • What Youth Expect from Religion Today by Acharya Chandnaji and Sadhvi Sanghamitrajī • Science of Puja by Pujya Guruvanand Guruji • Achar Evam Vichar Kasie Karen: The Balance between our thoughts and action by Acharya Chandnaji (Veerayatan) • Samayam Goyam Maa Pamaeye by Pujya Roopchandrajī Maharaj • Self-Cleansing Process by Bhadrabahu Vijayji.

For attendees, it was a fabulous environment to “reconnect and recharge” with Gurus, Acharyas, spiritual leaders, scholars, and friends.

For the first ever at a JAINA convention selective sessions including spiritual discourses and keynote speeches were webcasted live and watched by many people in different countries such as USA, India, Canada, UK, Switzerland, UAE, Kuwait, Kenya, Australia, Germany, France, Oman, Netherlands, Israel, Hongkong, Syria, Thailand, and Singapore. Additionally Shri Gurudev Namramuni's lectures were telecasted live from Bombay and well received by convention attendees in Novi. Attendees were able to do live question and answers with Shri Gurudev Namramuniji. It was an exciting moment for all of us as distance became irrelevant and we were virtually all together in one hall.



**performing the Exhibition Ribbon Ceremony (Jain Arts Exhibition)**

“I truly enjoyed the JAINA Convention. I learned a great deal about the people and organization and am very impressed. So friendly!”  
– Diane Lambert, Axiom Security



In addition to spiritual development, the convention also focused on health and well-being, business, social and ecological issues. Mr. Sam Pitroda, keynote speaker, is an internationally respected development thinker, policymaker, an inventor, and entrepreneur. He is currently the Adviser to the Prime Minister of India on Public Information Infrastructure and Innovations, and is the chairman of the National Innovation Council (NInC). During his keynote speech he addressed in multiple ways how Jainism impacted and continues to impact globally on environmental issues, community services and most importantly, values and ethics in business environment.



Keynote speaker: Mr. Sam Pitroda, Chairman of the National Innovation Council and advisor to the Indian Prime Minister

*“On behalf of the Novi community, we appreciate and concur with the Jain principles that support non-violence and strong family connections which are valued foundations for every society. The Jain Community represents a movement of peace and harmony that we respect,”* observed Novi Mayor Bob Gatt, one of the honored invitees.



Detroit Skyline

Many focused panel discussions and sessions were conducted with well-known local and international business, civic and community leaders and philanthropists who exemplify Jain values. Following are the highlights:

Scientific Vastushastra explained in Jainism by Dr. Mahaveer Shashtri • Promoting Global Awareness of Jainism – “The Smithsonian Jain Heritage Project” by Dr. Masum Momaya • “The JAINpedia Project” The Jain Universe Online by Dr. Mehool Sanghrajka • Interfaith Panel-I “Peace As A Global Reality” Dr. Nirmla Hanke, Padma Kuppa, Nissim Reuben, Rev. Daniel McQuown, Imam Achmat Salie, and Dr. Olaf Lidums • Interfaith Panel-II on 21st Century Values Buddhist: Dr. Harsha Jayatilake, Sikh: Rajvinder Chehi, Brahma Kumari: Tina Agarwal, Bahai: John Suggs, Unitarian: Dr. Kathy Hurst, Academic: Dr. Charles Mabee • Panel on “Animal Rights” Protecting the Rights of Animals in Michigan by Rajesh Prasad • Project “ORANGS:Change Starts with a Passion” by Madison Vorva • Compassion for Farm Animals by Dorothy Davies and Monte Jackson • Inspiring Business Excellence by Bharat Desai, CEO Syntel • The Relevance of Jainism in Modern Times by Arun Firodia, CEO Kinetic Group • Creating Sustainable Value Through Entrepreneurship by Mahendra Vora, CEO Vora Tech Park • Jain Education Panel: The Changing Face of Jain Academic Education by Dr. Mehool Sanghrajka, Dr. Sulekh Jain, Dr. Nitin Shah, Prof. Philip Clayton, Prof. Steven Vose, Dilip Shah, and Shugan Jain • Jain Education Research Foundation by Prof. Neptune Srimal • (JERF) Medical Panel: Healthy Jain Series-I Hormones & Anti-aging by Dr. Kirit Tolia • Metabolic Syndrome by Dr. Nitin Doshi • Travel Medicine by Dr. Akshay Shah • Early Detection of Cardiac Disease by Dr. Kirit Shah • Medical Panel: Healthy Jain Series-II: Health Screening and Adult Vaccination by Dr. Pratibha Modi • Natural Relief from Allergies by Dr. Ketan Mehta • Common Gastrointestinal Disorders by Dr. Vasu Tolia • Managing Medical Emergencies by Dr. K. P. Ravikrishnan • Panel: The Global Impact of Jains: A Review of Past, Present and Future Potential Priority Needs of the Jain Community by Dr. Dipak Jain, Dr. Sushil Jain, Prof. Philip Clayton, Dr. Mehool Sanghrajka, Dr. Masum Momaya, Kushal Bhansali, Nirmal Sethi Lifestyle and Financial Planning: • Charitable Giving:Tax, Legal & Financial Consideration by Salvatore J. LaMendola, J.D. • Protection Against Identity Theft by Ted Wilson Community Service & Advocacy: • Overview of JAINA Poverty Alleviation Projects by Prem Jain • World Medical Relief and New Service Project Opportunities by Michael Krause • The Role of Dharmic Seva in American Society by Dr. Anju Bhargava • Integrating Physically Challenged Individuals into the Workforce by Shri C. P.Jain • Jainism 101: Connecting the Dots by Mrs. Falguni Shah • Prakrit: Language of Jainism by Dr. Mahaveer Shashtri • The Affordable Care Act of 2012 (Obama Care) by Dr. Manoj • JainFood For a Healthy Life” Living with Diabetes” by Mrs. Asha Jain, • CDE Protecting Shatrunjaya in Medieval India by Prof. Steven Vose. Mr. Bharat Desai, founder and chairman of Syntel, Inc., was one of the panel speakers who shared his entrepreneurial journey. Starting with a \$2,000 investment, Syntel has grown to a company today with 22,000 employees and market cap of \$3 billion. Reflecting on the convention, Mr. Desai said, **“The agenda, speakers, entertainment, logistics, and meal arrangements were all excellent. I was thrilled to see so many diverse participants - Jain spiritual leaders, representatives from different faiths, leaders of affiliated and sister organizations, delegates of all ages from around the world. Together, they made this a very special event.”**

“All the programs in this convention created feelings of oneness and togetherness among all participants. Today’s children are the future citizens, keeping this in mind JAINA conducted various spiritual, cultural programs for youth and were outstanding”  
JPP Ahimsa Research Foundation



At one of the seminars (from left) Jigish Shah, Mahendra Vora, Milap Shah, Arun Firodia of Kinetic India in Pune, Dr Manoj Jain, Syntel chief Bharat Desai, and Dr Manish Mehta.

Additionally, many experts in their fields such as Dr. Dipak Jain, Dr. Sushil Jain, Professor Philip Clayton, Dr. Mehoor Sanghrajka, and Dr. Masum Momaya were part of several exciting panels, discussing the impact of Jainism globally, especially identifying the critical needs of wide-range of communities where Jain values plays a vital role. On the other hand inter-faith leaders were busy understanding and promoting “21st Century Values” during the inter-faith panel discussion. Many other panel discussions such as “Lifestyles & Financial Planning”, “Protection against identity theft”, “Winning attitude through Jain beliefs & principles”, “Philosophy and Science of Non-violence”, “World Medical Relief & New Service Project Opportunities”, etc. were conducted successfully. Attendees actively engaged and immensely enjoyed these discussions, to make this convention very special and memorable.

To help the Jain community learn about disease prevention and to deal with common medical issues, the convention included “Healthy Jain Series” where a panel of physicians and nutrition experts shared their knowledge. The convention attendees had the opportunity to ask experts specific questions related to the wide range of topics covered. These experts put together a booklet titled “Healthy Jain Series” which was provided free to the attendees for future reference and use. It will also be made available on the JAINA convention website so that knowledge could be shared with the broader community.



Picture: **Healthy Jain Series Panel**

Among the many cultural activities such as “Mangalam – an auspicious beginning” choreographed by Chaula Thacker, “Let’s Celebrate Together” performed by Jain Centers in North America, a traditional folk dance evening of “Raas/Garba /Bhangra” led by the popular Raj Pandya Group, “Jains Got Talent”, Jain Academic Bowl” were enjoyed by thousands of attendees in the evenings.



Picture: **Panel Speaker: Dr. Dipak Jain**



Picture: **Raas Garba**



Panel Speaker Dr. Dipak Jain addressing audience

Jai Jinendra! It was a great convention. The best volunteers, events, and venue. The hospitality was awesome. Everybody followed Jain way of life. Thanks!  
Shobha Vora,  
Chair, JCNC Milpitas, California



Cultural Program:  
"Let's Celebrate Together"



Convention attendees enjoying various cultural programs



Cultural Program  
Namokar Mantra & Stavan



Bollywood Music Concert with  
Michigan Philharmonic



Cultural Dance Program



Convention attendees enjoying mouthwatering meals!

Additionally, Saturday night's evening gala program blended East and West by combining the talents of entertaining and exciting Bollywood professional singers (Parthiv Gohil, Sangeeta Kulkarni, Rujuta Joshi and Amol Khanapurkar) with the Michigan Philharmonic Orchestra. This Bollywood Music concert was produced and directed by well-known Mr. Narendra Sheth of Detroit with 55 performers on the stage and multi-media presentation on five large screens – a very special evening with outstanding music and unique presentation. Absolutely amazing and entertaining!

The convention was a memorable and historic experience for all age groups. The youth activities planning team designed a four day program to ensure the Jain youth have the network to be the leaders of the future. The mission of youth activities is to engage Jain youth through lessons on Jain dharma, leadership seminars, and interactive teachings to develop a well-rounded, strong foundation of Jain youth. The four day activities programming was filled with mixers, social events, sessions by leaders in the business, education, and spiritual fields.

Following are some of the breakout sessions: Meditation, Restraint, and a Balanced Lifestyle by Pujya Shrutpragya Swamiji • Anuvrat Movement: Can we have a world Religion by Samani Unnata Pragya Saman • Six Steps to Personal Evolution in Modern Society by Pramodaji • Chitrabhanu Building Relationships with Karma by Samani Suyashnidhi • Understanding how Jainism can Impact you by Dr. Mehool Sanghrajka • Soul – My New Facebook Friend by Surbhi Pandya • Tattvartha Sutra 101 by Manoj Jain • Thinking Ahead – Jains and Jainism in the Future by Yogendra Jain • The Challenges of Jainism by Hemang Srikishnan • Am I Good Jain? By Apurva Bhansali • Combining Jainism and Modern Science by Chintav Shah • Jainism and the Media by Malhar Teli • YA's Global Impact by Sejal Dhruva & Sonali Vakharia • Take Life to the Next Level in 100 days by Parth Savla & Jennifer Craig • Positive vs Negative Peer Pressure by Naman Jain • Jain Family Feud by Priya Gandhi, Salonee Shah, Bonita Parikh • Meditation, Appreciation & The Jain Way of life by Chitnav Shah • Confused Desi: Who is really confused? Parents or Children by Vijya Mehta • It's the Thought That Counts by Kushal Doshi • The Relativity of Religion: A Debate by Shikhar Shah • History of Jainism by Mukesh Doshi • Explain being Jain: Develop your Jainism Elevator Pitch by Hetali Lodaya • Packing Light: Aparigrah in your Daily Life by Nirav B. Shah • Jain Youth & Public Affairs by Nissim Reuben



Youth Activities – “Let’s Move” program

The Jain Networking Forum (JNF) is for adults over the age of twenty-one. The JNF vision is to implement a strong network of youth Jains through professional, relationship, social, and spiritual activities. The JNF mission is to utilize attendees' diverse backgrounds and interests to build friendships and carry Jain dharma into the next generation. Over the four days, the programming included evening mixers, ice breakers, smart dating sessions, and an evening cruise and a formal. The JNF planning team designed programming to allow relationships to be developed for life.

On the last day of convention, Swami Guruvanandji, in the closing ceremonial discourse, stated that “*The three phases of a person’s life: Learning, Learning and Earning, and Learning, Earning and Returning.*” He urged that each one of us must volunteer to promote and support Jain Way of Life.



Swami Guruvanandji Guruji



Kids Activities



Swami Guruvanandji Guruji addressing the closing ceremony

“All the programs in this convention created feelings of oneness and togetherness among all participants. Today’s children are the future citizens, keeping this in mind JAINA conducted various spiritual, cultural programs for youth and were outstanding”  
JPP Ahimsa Research Foundation



In his closing remarks, outgoing JAINA President, Dr. Sushil Jain, stated, **“We envision JAINA convention is filled with people of various race who follow Jain principles without calling themselves Jain.”** He further added that **“Our first generation Jains were the torch bearer for my generation. Time has come for us to turn over the torch to next generation in quest of exploring new frontiers.”** He concluded by looking forward to the future and stating, *“We need to partner with faith and non-faith based organizations on areas of mutual interest.”*

Incoming JAINA President, Mr. Prem Jain, Senior Vice-President of Cisco, emphasized that **“through humanitarian, educational, and inter-faith work, we will make JAINA stronger together and build upon the momentum we achieved in the last 32 years.”** He continued with, **“we have launched fundraising campaign to raise one million dollars for several JAINA initiatives and projects.”** The details of these JAINA initiatives and projects can be found on [“http://www.jaina.org”](http://www.jaina.org) [www.jaina.org](http://www.jaina.org). He thanked everyone involved; monks, scholars, dignitaries, speakers, guests, attendees and volunteers who played role in making this convention a big success.

Some major milestones were set at this 17th Biennial JAINA Convention in Novi, MI including:

- Three unique celebrations – Acharya Tulsiji, Shri Virchand Raghvaji Gandhi and Pujya Gurudev Shri Chitrabhanuji
- Live webcast of the convention (First time)
- Interactive live dialogue with Shri Namramuniji in India (First Time)

- National contest to select the JAINA convention logo
- Thirteen Jain Center Cultural programs and seventy participants in Jains Got Talent
- Seventeen teams participated in Jain Academic Bowl contest
- Twelve hours of evening entertainment programs including a unique three hour program combining Bollywood singers and Michigan Philharmonic Orchestra
- Almost all the paper products used for the meals were biodegradable
- Prepaid parking arrangements at the convention center
- Round the clock buses between convention hotels and convention center
- Two thousand seating capacity dining area to minimize wait time
- Twelve board members, fifty plus team coordinators and almost four hundred volunteers spent an estimated hundred thousand man hours to plan, organize, manage, and execute the event during past two years.

The convention attendees took home wonderful memories and experiences of this historic event! This event would not have been possible without the hard work and dedication of all those fabulous volunteers. For additional information about this great event, please visit our website at [“https://convention.jaina.org/2013”](https://convention.jaina.org/2013)



Convention Planners  
Saying thank you to all!



# Jain Society Of Central Florida

407 W. Citrus Street, Altamonte Springs, FL 32714. Phone : 407-774-1041.



## -: Programs :-

Thursday September 12th 2013  
Cultural Program

Friday September 13th 2013  
Various Puja & Cultural Program

Saturday September 14th 2013  
Varghodo  
& Cultural Program

Sunday September 15th 2013  
Pratistha

Monday September 16th 2013  
Dwar Udgathan

### Jai Jinendra.

The ultimate dream for every shravak is to build a derasar. This dream is finally becoming a reality for the members of Jain Society of Central Florida. Today our hearts are filled with immense joy. The seeds of this dream were sown many years ago. After the years of hard work and support from every member of the sangh today, with great pride we are making this auspicious announcement.

Jain Society of Central Florida would like to cordially invite you, your friends and families to the Pratistha Mahotsav of the grand new Shikharbandi Derasar from Thursday September 12th 2013 to Monday September 16th 2013. Mark your calendars and please save this date to attend the Pratistha Mahotsav. Our Pratistha will be performed under the expert guidance of renowned vidhikar Shri Narendrabhai Nandu.

Before Pratistha we will also be performing the Uthapan ceremony. During Uthapan we will be moving the existing bhagwan which will allow us to do pratistha of the same bhagwan in the new temple later. This ceremony will be performed during the weekend of June 22nd and 23d by vidhikar Shri Narendrabhai Nandu.

Our sangh is working diligently to make this a memorable event for everyone. As you can imagine there is a lot of planning, preparations going on for this ceremony. Your support in every way is greatly appreciated. Various levels of sponsorships for the Pratistha Mahotsav and other labhs are available. Some of the labhs are available only on first-come-first-serve basis. Bless yourself in availing the Labhs.

We request your presence on this divine occasion with devotion. Stay tuned for more information.

Respectfully,  
JSOCF Committee  
<http://www.jsocf.org>  
Jain Society of Central Florida

Please contribute towards this Pratistha Mahtosav by sending a check or online through Paypal at <http://www.jsocf.org>  
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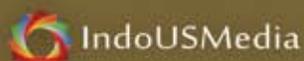
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# JainDIGEST

A publication by the Federation of Jain Associations of North America

## APPEAL

JAINA invites you and your family to actively participate in the Jain Digest, which is a quarterly publication by JAINA. Jain Digest is mailed to over 12000 Jain families all over North America. Digital version is also available on [www.Jaina.org](http://www.Jaina.org)

The objective of Jain Digest is to keep the community well-informed about the happenings in the Jain world. It also aims to promote unity, bring awareness, and be proactive with political authorities to voice the concerns of the community. It is the united voice of the Jain community, and meant to strengthen the whole Jain community. It will also enhance the Jain way of life by accommodating the progressive changes of the 21st Century.

Jain Digest features news, interesting articles, births, profiles, events, heritage news, along with information on our culture and history. It contains captive reading material for youth, adults, as well as for ladies. It is thus a complete magazine for the whole family.

We request you to support the Jain Digest by:

- Submitting news
- Contributing articles on Jain Study
- Sharing achievements of youth
- Giving matrimonial advertisements
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We are committed to serve the Jain community better with this Digest.

Your support, feedback and suggestions are welcome. Please write to [JainDigest@IndoUSMedia.com](mailto:JainDigest@IndoUSMedia.com)

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

Be a part of  
**YJA Convention**  
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[jaindigest@jaina.org](mailto:jaindigest@jaina.org)