

धम्मो मंगलमुक्खिटं, अहिंसा संजमो तवो।
देवा वि तं नमंसंति, जस्स धम्मो सया मणो।।

“That which is non-violence, self restraint and austerity is Dharma (Spiritual Values).
It is by virtue of spiritual values that supreme spiritual beneficence results.
To him whose mind is (absorbed) in spiritual values even gods pay homage.”
~Saman Suttam - 82

16th

INTERNATIONAL SUMMER SCHOOL FOR JAIN STUDIES

(ONLINE 3-WEEK SUMMER PROGRAM)

July 15th – August 04th, 2021

2021

SCHOLARS HELP BOOK

The academic study of Jain Philosophy, History, Culture & Society:
(Integrated within the American University System)



International School for Jain Studies, Pune

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DAILY SCHEDULE

ISSJS.2021-ONLINE 3 WEEK SUMMER PROGRAM

15th July – 04th August, 2021

Monday – Friday

06:30 PM – 09:30 PM (IST)

Date & Day	Time	Lecture Title	Faculty
15 th July Thursday	06:30 PM 07:45 PM	Orientation & Inauguration	
	08:15 PM 09:30 PM	Introduction to Jainism Jain Salutations, mantra, signs	Shugan Jain
16 th July Friday	06:30 PM 07:45 PM	Placing Jainism in Indian Philosophical Systems	Shrinetra Pandey
	08:15 PM 09:30 PM	Jain History – 1 (Pre-historic Jainism, 1 st – 23 rd Tirthankaras, Emphasize 1 st , 22 nd and 23 rd)	Shugan Jain
19 th July Monday	06:30 PM 07:45 PM	Jain History – 2 (History of Jainism Mahavira, his life, teachings and schism). Four-fold congregation and its relevance, differences and emphasis (our studies now)	Shugan Jain
	08:15 PM 09:30 PM	Substance (<i>dravya</i>) and Existence (<i>sat</i>): An Introduction to Jain Metaphysics	Ana Bajzelj
20 th July Tuesday	06:30 PM 07:45 PM	Soul (<i>jīva</i>), Matter (<i>vargaṇas</i>) and defining karma, and different types of matter bodies associated with soul.	Shugan Jain
	08:15 PM 09:30 PM	Karma Doctrine & Path of spiritual purification and enhancing wellness -1	Shugan Jain
21 st July Wednesday	06:30 PM 07:10 PM	Karma Doctrine & Path of spiritual purification and enhancing wellness -2	Shugan Jain
	07:25 PM 08:10 PM	Gunasthan Doctrine	Sushama Parekh
	08:25 PM 09:30 PM	Jain values and way of life (Śrama, Ahimsā, Anekānta, Aparigraha)	Shugan Jain

22 nd July Thursday	06:30 PM 07:45 PM	Ahiṃsā: Doctrine-practices, compassion	D. R. Mehta
	08:15 PM 09:30 PM	Aparigraha & practices	Sushma Singhvi
23 rd July Friday	06:30 PM 07:15 PM	Anekānta & practices	Sushma Singhvi
	07:30 PM 08:15 PM	Ahiṃsā/nonviolence; the life force of Jainism	Sulekh C Jain
	08:25 PM 09:30 PM	Jain Yoga, Daily Practices, pūjās, practical	Christopher Chapple
26 th July Monday	06:30 PM 07:20 PM	Basis of Jain Ethics, Primary virtues, six obligatory duties and <i>aṇuvrata</i>	Shugan Jain
	07:35 PM 08:35 PM	Conduct of Jain Householders (<i>guṇāvratas</i> and <i>śikṣāvratas</i>)	Shrinetra Pandey
	08:50 PM 09:30 PM	Jain Life Reimagined. An Examination of Jain Responses to the COVID-19 Pandemic	Claire Maes
27 th July Tuesday	06:30 PM 07:45 PM	An Interaction with a Jain Householder family	Abha Jain & Family
	08:15 PM 09:30 PM	Jains as preservers of South Asian literature	Eva De Clercq
28 th July Wednesday	06:30 PM 07:45 PM	Jain Āgamic Literature & their Language	D.N. Sharma
	08:15 PM 09:30 PM	Theory of Knowledge (including <i>naya</i> and <i>pramāṇa</i>)	Navin Srivastav
29 th July Thursday	06:30 PM 07:30 PM	An Overview of Uttarādhyayan Sūtra, its uniqueness	Param Samyaktaji Mahasatiji
	07:45 PM 08:30 PM	An Overview of Samayasāra	Pragya Jain
	08:45 PM 09:30 PM	An Overview of Tattvārtha Sūtra	Param Sambodhiji Mahasatiji
30 th July Friday	06:30 PM 07:45 PM	Jain Art and Iconography	M.N.P. Tiwari
	08:15 PM 09:30 PM	Jain Community	Prakash C Jain

2 nd August Monday	06:30 PM 07:30 PM	Jain Diaspora	Prakash C Jain
	07:45 PM 08:30 PM	Jain Women	Sharmila Oswal
	08:45 PM 09:30 PM	Jain Business Ethics	Malay Patel
3 rd August Tuesday	06:30 PM 07:20 PM	Nonviolent food	Shugan C Jain
	07:35 PM 08:15 PM	From Blame to Power Beyond Blame: Leadership, Collaboration and Compassion	Hema Pokharna
	08:30 PM 09:30 PM	End of Life Practices in Jain Religion	Nitin Shah
4 th August Wednesday	06:30 PM 08:15 PM	Seminar: Relevance of Jain Values to today's life	SR Bhatt Jasvant Modi Nitin Shah Sulekh Jain Yogendra Jain & Manoj Jain
	08:30 PM 09:30 PM	Valedictory Session, Participants Feedback etc.	

ABSTRACT OF THE LECTURES

INTRODUCTION TO JAINISM:

JAIN SALUTATIONS, MANTRA, SIGNS

Dr. Shugan C Jain

The session tries to answer ‘Who is a Jain i.e., Jain identity, Jain credo and greetings’, Statistics of Jain community, Jain world view, *ahimsā*, *anekānta*, *aparigraha* and *syādvād*, Jain signage, monks, rituals, art and pilgrim places, karma doctrine, some metaphysical concepts and death. The objective is to introduce these terms to the participants so that they can become familiar with the concepts as we progress in the program.

PLACING JAINISM IN INDIAN PHILOSOPHICAL SCENARIO

Dr. Shrinetra Pandey

If we look at the entire Indian philosophy, we find that initially two distinct philosophical traditions existed in ancient india. These are known as Vedic philosophy and Śramaṇa philosophy. Vedic philosophy believes on the authority of Veda while Śramaṇa philosophy does not believes in Veda’s authority. Sāṃkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṃsā and Vedānta schools of Indian philosophy are called Vedic philosophy; and Jainism and Buddhism are called Śramaṇic philosophy. Jainism and Buddhism have their own scriptures.

The main difference between Vedic and Śramaṇa philosophy is that all schools of Vedic philosophy believe in the cosmological theory of origination. Except to Sāṃkhya philosophy, all the schools of Vedic philosophy accept the role of God/Brahma as the creator of the universe. Some philosophers accept God/Brahma as the efficient cause of this universe and some accept that God/Brahma is both material and efficient cause of this universe. While Sāṃkhya

philosophy says that this universe is the real transformation of Prakṛti. Opposite of this, Jain philosophy does not believe in the cosmological theory of origination. They accept universe as eternal entity.

Indian Philosophers also classified the Indian philosophy in two divisions: orthodox and Heterodox. Most popular ground of this division is the “belief in the authority of Veda”. Who accepts the authority of Veda is placed in orthodox category, and who does not accept the authority of Veda is placed in heterodox category. As Jainism does not believe in authority of Veda, so it is placed in heterodox category.

To make this subject easier to understand, lecture will be divided into four parts: first of all, we will talk about “the general characteristics of Indian Philosophy”. On the second, we will discuss “how it differs from the western philosophy”. After that we will talk about the “divisions and classification of Indian Philosophy”, and finally, we will see where the Indian scholars have placed Jainism in Indian philosophical system.

JAIN HISTORY-1 (PRE-HISTORIC, JAINISM, 1st - 23rd TĪRTHANĀMKARAS, EMPHASIZE 1st, 22nd AND 23rd)

Dr. Shugan C Jain

The lecture starts with discussion on origin of species and the universe in Western thought and Jainism. Similarly, concept of time cycles is discussed along with the cultural map of India to show origin of Jainism in the present epoch. From here we shall progress to timeline presentation of the origin of Śramaṇa tradition and Jainism, Buddhism and parallel growth of Vedic tradition. We then discuss briefly the first *tīrthāṅkara* and his contributions to build the society and urban living and proceed to discuss the 22nd and 23rd *tīrthāṅkaras*.

JAIN HISTORY-2 (HISTORY OF JAINISM MAHĀVĪRA, HIS LIFE, TEACHINGS AND SCHISM)

Dr. Shugan C Jain

The lecture discusses the life of Mahāvīra as a householder, monk and omniscient, time and contributions. The discussions shall proceed to schism in Jainism, i.e., how Jainism evolved after Mahāvīra over the period of time *ācāryas*, society, geographical development, literature, different sects, and thoughts to date.

SUBSTANCE (DRAVYA) AND EXISTENCE (SAT): AN INTRODUCTION TO JAIN METAPHYSICS

Dr. Ana Bajželj

This lecture will examine the Jain understanding of reality, particularly the concepts of substance (*dravya*) and existence (*sat*). It will look at the basic components and types of substances (what exists?) as well as the fundamental dynamics of existence (how do existent things exist in time?). The lecture will explore these foundational topics of Jain philosophy through the work of one of its earliest systematizers, Umāsvāti/Umāsvāmi, and his first Digambara and Śvetāmbara commentators.

SOUL AND JĪVA

Dr. Shugan C Jain

Jainism is primarily a spiritual tradition, and its aim is the perfection of the soul. The whole cosmos consists of infinite entities brought under the two everlasting, uncreated, eternal and co-existing categories, namely *jīva* and *ajīva*. *Jīva* means the conscious spirit and *ajīva* means the unconscious non-spirit. The soul is eternal, but it also undergoes, changes of states. When the soul is freed from

bondage of karma and has transcended the possibility of rebirth, it attains liberation.

In this lecture we will try to understand the concepts of soul and *jīva*, their identicalities and differences, types and classifications, characteristics and ways to comprehend them.

KARMA DOCTRINE 1 & 2

Dr. Shugan C Jain

Karma is a subtle matter which enters into the soul and causes its bondage. By ignorance the soul identifies itself with matter. Karma is the link which unites the soul to the body. In Jainism liberation can come only through true discrimination between soul and matter. Bondage of the soul is its association with matter, liberation must mean the complete dissociation of the soul from matter. This can be attained by following the path of spiritual purification.

In these lectures, we will discuss the meaning of karma in Jainism, their formation, types, influx, bondage and its types/characteristics, states of bondage, path and states of spiritual purification.

GUṆASTHĀNA DOCTRINE

Mrs. Sushama Parekh

There are fourteen stages of spiritual development. Each stage is called *guṇasthāna* that represents virtues of that stage. Soul gradually passes through these stages before it attains liberation. Spiritual development means going from the state where soul is bound by karma to a state where all karma are removed from the soul. The *guṇasthāna* is closely linked to the Jain theory of Karma. In order for the soul to be free of karma, the process of influx on Karma (*āsrava*),

removal of accumulated karma (*nirjarā*) and stoppage of the accumulation of new karma (*saṁvara*) need to be understood. Right Belief, Right knowledge and Right Conduct are the three jewels of Jainism and its progression is also linked with *guṇasthāna*. The king of all the karma - Deluding (*mohanīya*) Karma prevents us from having the Right Belief and Right Conduct.

This class briefly provides baseline definition of *āsrava*, *saṁvara* and *nirjarā*, discusses five stages of bondage, 28 types of *mohanīya* karma and three states for karma removal.

After understanding the basics, each stage of spiritual progression is discussed with respect to 28 types of *mohanīya* karma and how they are gradually removed along with five reasons of bondage. Each stage has a specific name that depicts the characteristics of that stage. Duration of each stage is also discussed. At the end, all 14 stages of spiritual progression are summarized with an animated chart.

JAIN VALUES

Dr. Shugan C Jain

Every tradition has its own unique set of Dos and Dents derived from their doctrine and view of life. Jain tradition has also its own values /norms for personal and social behavior. Since, it is a spiritual tradition which looks at this life and the actions performed vis a vis their immediate-medium term and long-term effects; So, it provides a set of core values which impacts their code of conduct and way of life. Jain values are based on its philosophy and teachings of individual freedom, equanimity, equality and reverence for all life, and its concern for the environment.

In this talk, we shall discuss about Jain values of *ahiṁsā* (nonviolence), *anekantā* (Multiplicity of viewpoints), *aparigraha* (non-attachment) and *tapa* (penance).

AHIṂSĀ: DOCTRINE-PRACTICES, COMPASSION

Shri D. R. Mehta

Ahiṁsā or non-violence i.e., non-harming, non-injury and also compassion and love are the universal values. It is both the substance and symbol of humanism in human beings. It also means reverence for life. However, *ahiṁsā* is being breached more than honoured. With religion and ethics getting separated from life as also because of spreading commercialization, killing has increased beyond imagination. This is threatening the inter-personal, society, national and international relations. Environment is also being degraded beyond repair. *Ahiṁsā* thus is needed now more than ever before.

This lecture deals with the concept of *ahiṁsā* evolved and applied by Mahāvīra, the Jain Lord, and Mahatma Gandhi.

APARIGRAHA AND PRACTICES

Dr. (Mrs.) Sushma Singhvi

India has an ancient civilization with deep historicity. She has shown remarkable cultural continuity from the very ancient times to the present day. Indian culture has been a plural system of ideas, philosophies, religions and practices, which have enabled many to interpret the world meaningfully. “*Aparigraha*” has been one such Indian cultural thought and code of conduct for practical life, particularly from the angle of the sustainability of the planet. The doctrine finds itself in the root of Jain philosophy and religion.

Aparigraha means non-possessiveness, non-covetousness, non-greed, non-accumulation, non-hoarding, trusteeship, non-selfish-attachment or minimum consumption and minimizing desires to fulfilling needs only. It is minimum

dependency on material objects or the search of happiness not through material gains. *Aparigraha* also means non misuse of power or influence.

Aparigraha is as much an institutional value, as it is an individual value. While at home, it teaches us to lead a restrained and disciplined life, leads to contentment and eternal happiness; as an institutional value or as a principle engrained in the conscience of a nation, *Aparigraha* has potential to discourage wars, lead to disarmament and ensure peaceful co-existence of all. This lecture will give your deeper insights on *Aparigraha* and its implications in modern context.

ANEKĀNTA AND PRACTICES

Dr. (Mrs.) Sushma Singhvi

The concept of *anekānta* occupies a central position in Jain Philosophy. Although, it is not possible, exactly, to determine the date of its origin, there is no doubt that the ontology of early Jainism was deeply influenced by this principle. Originally, an ethical mode of speech (for *artha-nirṇaya*, *artha-prarūpaṇa*, *samyak-dharma-prarūpaṇa*, *saṃādhāna* and *tattva-nirdhāraṇa* etc.) being concerned with what one ought or ought not to speak, *anekāntavāda* assumed an ontological role in the Jain Ardhamāgadhī Āgamas.

The three distinct stages of evolution of the doctrine of *anekāntavāda* in the early Jain Āgamas are the main sources to examine, whether Jains were analysts or propounder of the views by division of issues and not of partial view of things: -

Vibhajyavāda – The method of answering a question or following an action by dividing the issues.

Nayavāda – The method of defining the framework of reference.

Syādvāda – The prefixing of the particle *syāt*, meaning “in a certain reference” to a preposition, indicative of its conditional character. *Syādvāda* (*saptabhaṅgī*) asserts that the knowledge of reality is possible only by denying the absolutistic attitude.

This lecture will give your deeper insights on *anekānta* and its implications in modern context.

AHĪMŚĀ/NONVIOLENCE; THE LIFE FORCE OF JAINISM

Dr. Sulekh C Jain

In Jainism, unconditional *ahimsā* is called *parama-dharma* or supreme religion. and *ahimsā* is the Life Force, the *ātmā*, the centerpiece, the central pole and the foundation of Jainism. Jainism stands on the pillar of ahimsa. In reality, *ahimsā* and Jainism are two sides of the same coin.

Several years ago, in a video series on India, Michael Woods of BBC said “*Ahimsā* is the biggest gift to human kind by Jain Dharma”. According to Philip Wolen of Australia, “the most beautiful word ever written in any language, in any culture, anywhere in the world and at any time in the entire history of human race is *ahimsā*”

The wisdom traditions of the world offer pathways for humans to live with each other and with the natural world in a more peaceful and harmonious way. Among the religions, none has made the striving for peace more central, and none has called its followers to higher standards of ahimsa, than Jainism.

In this presentation, I will dwell on the vast landscape where *ahimsā* can and should be applied. In addition, I will also describe the meaning, application and

relevance of 5 *mahā/aṇu vratas* which I call Jain supreme Commandments for everything we do in our journey of life on this earth.

JAIN YOGA, DAILY PRACTICES, PUJĀS, PRACTICAL APPLICATIONS

Prof. Christopher Chapple

Jain yoga refers to the processes of meditation and ritual through which a person thins out anger, pride, deceit, and greed, the obscuring karmas that hinder full awareness. Many Jains visit a neighborhood temple (Jain Mandira) daily to chant, polish a *tīrthamkara* image, or sit quietly. In this presentation we will review the fourteen-step journey toward freedom. We will examine passages from the *Yogabindu* and other texts, and gaze upon images of *pujā* being performed in Jain temples.

BASIS OF JAIN ETHICS

Dr. Shugan C Jain

In this lecture basis of Jain ethics, primary virtues, six obligatory duties and minor vows are discussed. Basis of Jain ethics is discussed in details as to the doctrine behind the ethics, their applicability in different states and the guiding principle-maximization of *ahimsā*.

ŚRĀVAKĀCĀRA (HOUSEHOLDER CONDUCT)

Dr. Shrinetra Pandey

Jain ethics, having its root in metaphysics, permeated with practical features, and having emancipation (*nirvāṇa/mokṣa*) as its goal, trains one to attain it through the systematized cultivation and assimilation of morality, which are known as rules of conduct. All this amounts to the Right Conduct (*samyak-cāritra*), which

is based on the Right Belief (*śamyak-darśana*), and the Right Knowledge (*śamyak-jñāna*) of the seven entities (*tattvas*), leading to *mokṣa*.

It is prescribed in two forms: one is the rigorous for the monk and the other, naturally, less rigorous and partial for the householder, who shoulders numerous family and other social responsibilities. The first is known as *śramaṇācāra* (conduct for the monk), and the second, *śrāvakācāra* (conduct for the householder).

In this lecture, we will discuss the 12 vows along with some other essential properties prescribed for the householders.

JAIN LIFE REIMAGINED: AN EXAMINATION OF JAIN RESPONSES TO THE COVID-19 PANDEMIC

Dr. Claire R. Maes

In this talk, I examine the Jain discourse on the origins of the COVID-19 pandemic. In general, the Jain discourse on the current pandemic is realistic, aligning with the World Health Organization (WHO) narrative. Their accounts, however, do not end there. They also discuss the deeper causes behind the pandemic and identify solutions to prevent future ones. It is in these sections where a Jain lens on the pandemic becomes perceptible. The causes and solutions Jains propose are varied. But in some way or another, they suggest that the cause of the pandemic is a lack of adherence to Jain principles and the solution is the adherence to Jain principles. I will argue that the Jain discourse on the COVID-19 pandemic is one characterized by environmental concerns and the processes of scientization and universalization.

AN INTERACTION WITH A JAIN HOUSEHOLDER FAMILY

Mrs. Abha Jain & Family

An open forum, where participants are encouraged to discuss Jain way of living, with a prominent Jain family.

JAINS AS PRESERVERS OF SOUTH ASIAN LITERATURE

Dr. Eva De Clercq

In this lecture I will first introduce India's incredibly rich and understudied tradition of manuscript copying and preservation. Then I will highlight the special place held by the Jain manuscript repositories, the *jñāna-bhaṇḍārs* or "Knowledge Warehouses", in these traditions. These "warehouses" are not just important for the study of the texts and doctrines of Jainism and its communities, but of that of the whole of South Asian history, literature and culture.

JAIN AGAMIC LITERATURE AND THEIR LANGUAGES

Prof. Dinanath Sharma

Lord Mahāvīra's preaching was orally compiled by his disciples into many sutras. Collectively these texts are called Jain canonical literature. Traditionally these sutras were orally passed on from teachers (*ācāryas/gurus*) to the disciples for several centuries. During the course of time, it became extremely difficult to keep memorizing the entire Jain Āgamas. Also, there occurred twelve years of famine around 350 BCE. It was extremely difficult for the Jain ascetics to survive this time. Under such circumstances they could not preserve the entire canonical literature. In fact, a significant number of *āgama sūtras* were already forgotten and lost after the famine.

The Digambara Jain sect maintains that after the famine, the entire Jain canonical literature became extinct. However, the Śvetāmbara sect believes that only fourteen *pūrvas* were forgotten, but the significant portion of the *āgama sūtras* were preserved by them. The language of the available Śvetāmbara Jain *āgamas* is Ardhamāgadhī Prakrit. Digambaras started writing their own interpretations in Śaurasenī Prakrit and the first text is considered to be *Ṣaṭkhaṇḍāgama*.

In this lecture, we will discuss in detail about the āgamic literature and their languages.

THEORY OF KNOWLEDGE (INCLUDING NAYA & PRAMĀṆA)

Dr. Navin Srivastav

The development of the Jain theory of knowledge extends over a long period of 2600 years. The idea of knowledge and its various types can be traced as early as the history of Jainism begins. Not only Mahāvīra, but the tradition of his predecessor Pārśvanātha also bears clear marks about the conception of knowledge.

Jain theory of knowledge is a unique contribution to Indian epistemology as such. Jain philosophers have discussed the problem of knowledge elaborately. According to it all knowledge is relative and can be acquired by direct and indirect sources.

Knowledge, according to Jainism is essential, attribute to the soul. The soul being essentially conscious, knowledge is manifestation by the soul of its intrinsic character. Consciousness enlightens itself as well as the objects. It presents different degrees due to the obstruction of karmas. The object of the knowledge being infinitely complex can be fully comprehended only in the highest degree of knowledge, i.e., omniscience which is absolute and perfect knowledge. This kind

of perfect knowledge is reveled in the soul when the obstructive karmas are destroyed.

Jain theory of knowledge is of great antiquity. The sources of valid knowledge described in *sūtras* are four. They are the *pramāṇas* or means of valid cognition as follows: 1. Perception, 2. Inference, 3. Analogy and 4. Authority.

In this session we will discuss in detail all the valid classification of knowledge from the Jain canonical viewpoint.

AN OVERVIEW OF UTTARĀDHYAYANA SŪTRA, ITS UNIQUENESS

Param Samyaktaji Mahasatiji

Uttarādhyaṇa Sūtra, final discourse by Lord Mahavira, shows the way to live an ideal life for mankind: *kevala-jñānī* (omniscient) Mahāvīra was a super scientist, super mathematician, an astrologer as well as a Super Psychologist. He was conversant about all the facts and figures of every living being on this earth. Understanding all kinds of problems that a living being faces or can face in future Super Psychologist Mahāvīra before attaining liberation, out of his infinite compassion, shared the reasons and solutions of all the facts and problems of life. Since this discourse took place in the latter (*uttara*) part of Mahāvīra's life, the *āgama* it is called as *Uttarādhyaṇa Sūtra*.

Without getting biased by day or night, Mahāvīra out of his infinite *karuṇā* shared his words of wisdom continuously for 48 hours. Like a father who on his deathbed advises and gives everything that he can to his son. Same way before attaining liberation, Mahāvīra gave his priceless knowledge and advice to humankind in the form of 36 chapters of this *āgama- Uttarādhyaṇa Sūtra*.

In his last discourse Mahavira shared the complete essence of life. Out of 36 chapters, first chapter itself explains the secret behind success. What is the actual reason behind only some people achieving success? Whereas one of the chapters explains how does an ascetic look at the adversities of life? Some of the *sūtras* guide, how to unveil the powers of one's soul and how a feeble hearted person can become strong? Whereas some shows the real facts of life, like, every being on this earth wishes to live life happily. But, few moments of happiness are always unwantedly followed by long term of sadness so, what is the solution? What next to be done? Is explained in one of the chapters. How attractions of the worldly matters lead to downfall? And many such other subjects are covered in this treasurable *āgama- Uttarādhyayana Sūtra*. This *āgamas* shows 73 different ways of achieving progress on the path of emancipation.

The lecture summarizes complete Jain conduct, philosophy and principles.

AN OVERVIEW OF SAMAYASĀRA

Ms. Pragya Jain

Samayasāra, also known as *Samaya-pāhuḍa*, by Ācārya Kundakunda (1st century CE) is one of the most celebrated texts among Digambar Jains. *Samayasāra*, like his other works, is written in Prakrit language and Kannaḍa script. It has 415 verses well divided in a preamble (which is also considered the first canto) and nine cantos. These nine cantos (*adhikāra*) are based upon nine verities (realities or *tattvas*). The ten cantos can be summed up as follows:

1. Pūrvaraṅga (Preamble)
2. Jīvājīva (Soul and non-soul) Adhikāra
3. Kartā-karma (Doer and deed) Adhikāra
4. Puṇya-pāpa (Auspicious and inauspicious karma) Adhikāra
5. Āsrava (Influx of karma) Adhikāra

6. Saṃvara (Stoppage of influx) Adhikāra
7. Nirjarā (Shedding of karma) Adhikāra
8. Bandha (Stoppage of accumulation of karma)
9. Adhikāra: Mokṣa (Liberation) Adhikāra
10. Sarva-viśuddha-jñāna (Pure knowledge) Adhikāra.

This lecture discusses the life and works of Ācārya Kundakunda in brief followed by the difference between soul and matter discussed in *Samayasāra* and how the two are distinct from each other. The whole discussion will revolve around the nine verities, their interpretation by Ācārya Kundakunda and the way to identify one's soul and attain spiritual realization.

AN OVERVIEW OF TATTVĀRTHA SŪTRA

Param Sambodhiji Mahasatiji

Every being on this earth has Unlimited Potentials. To unleash our True Unlimited Potential, all we have to do is open our subconscious mind and behold the treasure house of infinity within us. There is a storehouse within us from which we can extract everything we need to live life gloriously, joyously and abundantly. Many people are biased towards their own potential because they do not know about their storehouse of infinite intelligence and power within themselves. Whatever you want, you can put forth it.

Tattvārtha Sūtra is a text which makes us realize the real power within us. This text is almost like an encyclopedia. *Tattvārtha Sūtra*, meaning "On the Nature [artha] of Reality [tattva]" (also known as *Tattvārtha-adhigama-sūtra* or *Mokṣa-śāstra*) is an ancient Jain text written by Umāsvāmi in Sanskrit. The *Tattvārtha Sūtra* is regarded as one of the most authoritative texts in Jainism. Among all the Jain religious books, *Tattvārtha Sūtra* occupies a unique position.

Tattvārtha Sūtra deals with almost every aspect of Jainism. *Tattvārtha Sūtra* is ‘Jain Science’ or the ‘Jain way of knowledge’ with depth and precision, opening up the vistas of the enlightened the mind to inspire us to pursue the higher knowledge of the universe. *Tattvārtha Sūtra* gives a logical reasoning, as to how we bind our karmas and reduce all negative karmas, like toxins, from our inner being. In an age when science is increasingly seeing beyond the limits of linear, mechanistic thinking, the Jain thought process begins to resonate well beyond. The scientific foundations of *Tattvārtha Sūtra* contain the rational, methodical approach towards life.

So, this session will be an approach to make the text easier to understand.

JAINA ART AND ICONOGRAPHY

Prof. Maruti Nandan Prasad Tiwari

Religion is an individual art of living. Jain tradition can be understood by studying its art and iconography that also traces its antiquity. The visual expressions in non-verbal language of art establish a relationship between art and society. Art and architecture include the forms of palaces, forts, houses, temples, rock-cut caves etc. while icons are various sculptures in stone, metal, terracotta etc. which are meant for worship. The science of icons’ study is prescribed in Jain scriptures.

The earliest images of *jinas/tīrthamkaras* are found of the 3rd century BCE known from Lohanipur (Patna). The two postures of the images of *jinas* are different from the Buddha postures. The tallest and monolithic religious image in ancient India is of Gommateshvara Bahubali (58 ft. high) in Shravanabelgola in Karnataka. The aesthetic elements of Jain art could be seen in the ornate and beautiful images of *yakṣas* and *yakṣīs* in Jain temples of Khajuraho, Deogarh, Ellora and many more places which also refer to the common features of Jain tradition with Vedic tradition.

This lecture discusses the relevance and antiquity of Jainism in the light of art and iconography that establish the landmarks of Jain art right from the rule of Bharat Cakravartin.

JAIN COMMUNITY

Prof. Prakash C. Jain

This presentation profiles the salient demographic as well as sociological features of the Jain communities in India. One of the oldest religious communities, the Jains have been a minority community consisting of less than one percent of India's total population in modern times. The current population of the Jains is estimated around 5.0 million. Other demographic features include very high level of literacy, the lowest infant mortality rate and the medium level of sex ratio (954 in 2011 Census enumerations). Besides demography, the sociological aspects of the Jain community that are highlighted in the lecture would be social identity, social organizational features such as sects, castes, kinship, family and marriage, status of contemporary Jain women; economic and political status of the Jains and their inter-ethnic relations. A brief account of the contribution of the Jains to the Indian culture and society would also be made. While outlining these features of the Jain Community, a wide range of anthropological/sociological areas for further research would also be suggested.

JAIN DIASPORA

Prof. Prakash C. Jain

This presentation profiles the global Jain diaspora that was formed during the past one hundred years or so. The profile is presented in terms of migration patterns as a result of which the diaspora has been formed, population estimates, economic/occupational status, and the number and activities of socio-cultural

associations, etc. At the end of the presentation Jain Diasporas' linkages with India are also discussed. Since the Jain Diaspora evolved in close association with the wider Indian diaspora, major historical patterns of the Indian diaspora and the place of the Jain diaspora therein, would be highlighted first.

The diasporic Jain communities consist of about 300,000 Jains, mainly in the U.S., the U.K., Europe, East Africa and Nepal, and in smaller numbers in many other parts of the world.

JAIN WOMEN

Ms. Sharmila Oswal

In this presentation we would be discussing about the Socio-economic status of Jain women right from the first Tīrthāṅkara Ādinātha until modern era, liberal perspective for his daughters Brāhmī & Sundarī was kept by Ādinātha, In similar line Mahāvīra had liberal perspective for women as well (Sadhvi Chandanbala & 33000 sadhvis were given support by Mahāvīra). In medieval times there are many instances about privileged Jain women, for example 16th centuries Queen Abbakka from Karnataka who fought with Portuguese. The presentation will; take through many Jain women biographies that have been successful administrators, warriors, queens, artist etc.

JAIN BUSINESS ETHICS

Dr. Malay Patel

This presentation will explore the ill-effects of contemporary business ethics in the context of globalization. The contemporary business ethics are primarily based on the economic principles, of material welfare of the society at any cost. It primarily aims to make men more resourceful at the cost of violence, disharmony, and ecological imbalances. However, there is a way out from this, as this presentation explains the alternative to this contemporary business ethics that is

Jain business ethics which is directly and indirectly derived from the three cardinal principles of Jainism i.e., *ahimsā* (non-violence), *parigrahparimāṇa* (limiting possessions or greed) and *anekāntavāda* (multiplicity of viewpoints). Along with these cardinal principles this presentation highlights the importance of minor vows as proposed in Jainism and its application in business ethics. It is suggested that if these three cardinal principles of Jainism (Jain values) are synthesized, along with the contemporary business ethics, then the balanced mindful capitalism would emerge, which is more subtle and sustainable in contrast to the popular economic belief, in the present times when world at large is facing an economic turmoil.

NONVIOLENT FOOD

Dr. Shugan C Jain

The lecture will establish the characteristics of a healthy food/diet based on its evaluation using Nonviolence doctrine of Jains. Parameters of food such as source of food, methods employed for its cultivation, transportation, and storage, preparing for consumption by the end user and its impact on the end user along with their impact on environment, natural resources like earth, water and air and their sustainability. Then we shall discuss Jain view based on the above analysis. At the end, if time permits; a talk by one of the most prominent propagators of nonviolent food in Australia will be played.

FROM BLAME TO POWER – BEYOND BLAME LEADERSHIP, COLLABORATION AND COMPASSION

Dr. Hema Pokharna

To blame is to remain stagnant in pain and powerlessness. In this presentation we will explore how to connect with ourselves and become aware of the underlying needs and then step into power and responsibility for attending to all that is important to others and us.

END OF LIFE PRACTICES IN JAIN RELIGION

Dr. Nitin Shah

The only thing in our life that we cannot avoid/cancel/defer is Death. I will describe the current status of medical practice from an Intensivist (Physician who takes care of patients in Intensive Care Unit) perspective with many real life examples. Give you perspectives from different practitioners as I know. Explain what is Hospice care and Palliative care. Further discuss the process of dyeing as per Jain Philosophy called *sallekhanā*! Jain Religion is the only one that I know which has described the process of dyeing; it is also called *santhārā maraṇa*. What are the prerequisites for *sallekhanā* and I will describe the process as I understand from the literature. I will end the lecture with sharing secrets of Happiness!

SEMINAR: RELEVANCE OF JAIN VALUES TO TODAY'S LIFE

- **Session 1** by Prof. S.R. Bhatt

Jain philosophy, of which value considerations are a significant ingredient, is a systematic reflection upon lived experiences, in order to be benefited by the same for realization of quality of worldly life and ultimately the summum bonum of life. So, it begins with philosophy of life, lived and to be lived in this cosmos. It is a quest for the ideals of life along with an endeavor to realize the same. It has an essential practical orientation. That is why knowledge is also characterized as '*upayoga*'. But this activity is to be undertaken keeping in view the entire wide and variegated Reality. By its very nature it cannot be a piecemeal and compartmentalized thinking even though there can be selective focus on some aspects with some specific objective (*naya*). The complex Reality can only be understood by integrating multiple, even seemingly contradictory experiences. It is a holistic enterprise keeping the total Reality in view.

The Jain text *Puruṣārthasiddhi Upāya* and Jain doctrines of ‘*pañcasamavāya*’ and ‘Karma’ are significant in this respect. This presentation would give general overview about Jain values, in broader Indian context.

- **Session 2** by Dr. Jasvant Modi

Jainism is a timeless philosophy. Instead of being esoteric or restricted to the Jain followers or rather humans, it is applicable to every living being. Jain values incorporate ethics like non-violence, non-possession, equanimity, etc. to be observed in everyday chores including business, job, studies, eating habits or household errands. Jain values put forward a spiritual journey to attain right belief, right knowledge and right conduct by knowing thyself. The belief that everything happens according to one’s karma and no one can bring a change in it makes a Jain follower stress-free. The in-depth study of the scriptures to retain the reverence and understanding of Jain principles proposes a firm belief that everyone is a soul with a life-span beyond this human birth. Such Jain values are worth observing to lead a peaceful life.

- **Session 3** by Dr. Nitin Shah

The need for *ahimsā* (non-violence) was there yesterday, is needed today and most likely will be needed tomorrow as well! However, if we start practicing *anekāntavāda* in Life specially to resolve conflicts then maybe we will be able to reduce violence from the world. Tolerance is decreasing amongst many and acceptance of differing views on various issues may help people to live peacefully.

- **Session 4** by Dr. Sulekh C. Jain

In this seminar I will show that Jainism is a way of life in our daily lives 24x7 inside and outside the places of worship. Jainism was the first one to talk about Animal Rights, Women Rights and their emancipation, respect for environment (care for earth, water and air) which we now call Ecology, relationship between

sātvika food, intermittent fasting, yoga and meditation are the right tools for good physical and mental health.

- **Session 5** by Mr. Yogendra Jain & Dr. Manoj Jain

The session is a fast paced talk on Jain Way of Life in our modern times. In this session we will explore new concepts grounded in latest science and ancient Jain wisdom. Topics will include Jain Elevator pitch, new modern and relevant Jain meditation, models and easy explanation of Jain concepts as well as Journey to happiness and equanimity.

FACULTIES' PROFILE

SHUGAN C JAIN is the President of International School for Jain Studies “ISJS”. He has pursued, since 2002, full-time Jain studies (earned PhD) and then, in 2005, promoted ISJS (www.isjs.in) to introduce academic studies of Jainism primarily in universities of North America. Besides annual summer schools for overseas scholars, he organizes national and international seminars, published several books and research papers on various aspects of Jainism. Prior to the above, Dr. Jain worked as Information and Systems Consultant / Director / entrepreneur during 1962-2002 in India, USA and the Netherlands.

SHRINETRA PANDEY (PhD in Philosophy from Banaras Hindu University, Varanasi) is Joint Director of ISJS, Pune. He has been the editor of different research journals on humanities and presently is the editor of an online research journal “ISJS-Transactions”. He is the author/editor of three books and has published several articles on different aspects of Indian philosophy. He has organized several international and national seminars and workshops on Jainism.

ANA BAJŽELJ is Associate Professor of Religious Studies and Shrimad Rajchandra Endowed Chair in Jain Studies at the University of California, Riverside. Her research focuses on Jain philosophy, particularly metaphysics and ethics. Her first book, *The Nature of Change in Jaina Philosophy*, was published in 2016 by Ljubljana University Press. Her forthcoming book, *Insistent Life: Principles for Bioethics in the Jain Tradition* (UC Press, 2021), co-authored with Brianne Donaldson, investigates the relationship between Jainism and bioethics, exploring what foundations Jain doctrines provide for addressing bioethical issues as well as how the tradition informs the attitudes and decisions of contemporary Jain medical professionals.

SUSHAMA PAREKH is currently residing in Los Angeles. She is an Adjunct Professor at Claremont School of Theology that offers Graduate Program in Jain Studies. She is also JAINA (Federation of Jain Association in North America) Director and a member of Academic Liaison Committee (ALC) promoting Jain studies at academic institutions in North America. She has received MSEE from Loyola Marymount University and has been working in Aerospace industry for 40 years, currently working at Moog Inc, as Principal Engineer, responsible for Research and Development of innovative Motion Control technologies used in Commercial and Military Aircrafts.

D. R. MEHTA is a former chairman of Securities and Exchange Board of India (SEBI). He is the founder and chief patron of Bhagwan Mahaveer Viklang Sahayata Samiti (BMVSS), the world's largest organization for the handicapped in terms of free fitment of artificial limbs/calipers etc. Mehta is a recipient of Padma Bhushan, one of the highest Indian civilian awards, for his contribution to social cause.

SUSHMA SINGHVI born in Jodhpur, Rajasthan, India, obtained her Bachelor's Degree in Sanskrit, Vocal Music and Psychology (Gold Medal) and her Master's in Sanskrit (Gold Medal) and also in Jainology and Prakrit (Distinction).

Currently, she is Emeritus Professor in the Department of Prakrit and Sanskrit, JVBI- Ladnun. Dr. Sushma Singhvi has been the Director- Research, Prakrit Bharati Academy, Jaipur and Chairperson, Rajasthan Sanskrit Academy, Department of Art, Literature, Culture and Tourism, Government of Rajasthan after having served as the Director in Vardhman Mahaveer Open University and having taught Sanskrit at Jai Narayan Vyas University, Jodhpur. She is a legendary messenger of Jainism inspiring people through her speeches and scholarly authorship, with her focus on Jainism, Indian Culture & Philosophy through Sanskrit and Prakrit texts.

SULEKH C. JAIN has been active in many religious and social activities within the Jain and non-Jain communities in the U.S.A. and Canada.

Dr. Jain is the Founder /Co-Founder of more than a dozen organizations and institutions in North America namely; Jain Center of Greater Boston (1973), Jain Society of Houston (1981), JAIN DIGEST Magazine (1985), JAINA Library (1988), Young Jains of America (1989), Jain Center of Central Ohio at Columbus (1991), Jain Academic Foundation of North America(1994), Mahavir Vision Inc.(1994), JAIN SPIRIT International Magazine (1999),World Council of Jain Academies (1999), JVB Preksha Meditation Center in Houston (1999) and International School for Jain Studies (ISJS) in 2004. Dr. Jain is the past Secretary and President of Federation of Jain Associations in North America (JAINA), Jain Society of Houston, Jain Center of Cincinnati/Dayton and several other organizations. Currently he is associated with the International School for Jain Studies and was a Board member of Mahatma Gandhi Library in Houston, Texas. Professionally, Dr. Jain has a PhD in Mechanical Engineering and an MBA. He has taught at several Universities in USA, (including at MIT as a Guest Lecturer), Canada, UK and India. He retired in 1998 from GE Aircraft Engines in Cincinnati, Ohio.

Dr. Jain has nine US and International technical patents and has authored more than 50 technical papers. Currently his only passion is to facilitate the establishment of Centers for Jain Studies in Academia.

CHRISTOPHER KEY CHAPPLE is Doshi Professor of Indic and Comparative Theology and founding Director of the Master of Arts in Yoga Studies at Loyola Marymount University in Los Angeles. A specialist in the religions of India, he has published more than twenty books, including the recent ‘Sallekhana: The Jain Approach to Dignified Death’ (with Shugan Chand Jain, DK Printworld) and Living Landscapes: Meditations on the Elements in Hindu, Buddhist, and Jain

Yogas (SUNY Press). He serves as advisor to multiple organizations including the Forum on Religion and Ecology (Yale), the Ahimsa Center (Pomona), the Dharma Academy of North America (Berkeley), the Jain Studies Centre (SOAS, London), the South Asian Studies Association, the Uberoi Foundation, and the International School for Jain Studies (Pune).

CLAIRE R. MAES, native of Belgium, is a scholar of South Asian religions and languages. She works at the University of Texas at Austin where she researches and teaches Jainism, Buddhism, and Sanskrit, among other South Asian topics. In September 2021, she will join the University of Tübingen in Germany as a professor of Indology.

ABHA JAIN & FAMILY, belongs to a traditional business family with 50 yrs. experience in running electrical conductors' industries. Being a Physics graduate her passion for science, has found its way into decoding the Jain Āgamas (Jain scriptures) in a modern scientific way. Researching and learning from the vast, invaluable knowledge, where the modern science has still not reached yet, She has come to realize that all the streams of knowledge like physics, math, chemistry, atomic theory, astronomy, philosophy, psychology, all rolled into prose and poetry is beautifully represented in what we call the Āgamas.

EVA DE CLERCQ is Associate Professor of Indian Languages and Cultures at Ghent University in Belgium, where she teaches mainly Sanskrit, but also the Jain languages Prakrit and Apabhramsha, Religious Traditions of India, and South Asian Literature. She conducts research on Jain literature, especially in Apabhramsha. The second volume of "Life of Padma", a translation of the Jain *Rāmāyaṇa* poem *Paumacariu* of Svayambhudeva will be published later this year in the Murty Classical Library of India series of Harvard University Press.

DINANATH SHARMA is a Professor of Prakrit and HoD of Pali, Prakrit and Apabhraṃśa at Gujarat University, Ahmedabad.

Under the able guidance of well-known Prakrit scholar Dr. K. R. Chandra, he has obtained immense research experience. He has assisted Dr. Chandra in re-editing the ‘Payiyasadhahannawo’ into ‘Prakrit Hindi Kosh’ and has also prepared errata of it. His research experience also includes Sanskrit version of Prakrit words of *Ācārāṅga* Part I and recognition of grammatical forms. Word-cards of some Ashokan Inscriptions with their Sanskrit version and recognition of their forms.

Prof. Sharma has published the Hindi translation of *Pañcāśaka* (Prakrit Text) by Ācārya Haribhadrāsūri on the basis of its commentary in Sanskrit by Ācārya Abhaydevasūri. As a teacher he teaches the students of Prakrit at Parshvanath Vidyapeeth, Varanasi in winter and summer workshops. He has also delivered the lectures to the students of Summer Workshop on Prakrit and Jainology at the B. L. Institute of Indology, Delhi.

NAVIN SRIVASTAV, a PhD and a Post Doctorate in Jain philosophy, is currently working as an Assistant Curator of the Jain Museum Project entitled ‘Firodia Institute of Philosophy, Culture and History’ Amar Prerana Trust, Pune. He has served ISJS as a Joint Director. He has published about 2 dozen of research papers on different aspect of Jain philosophy. He has conducted number of seminars and workshops.

PARAM SAMYAKTAJI MAHASATIJI pursued her B. Com degree from a reputed university in Pune (India), and simultaneously analysed it with the life management science of Lord Mahāvīra. After exploring where does true happiness lie, she decided to advance on the path of spirituality. She has been blessed with the vows of Jain Dikṣā by Rashtrasant Param Gurudev Shri Namramuni Maharaj Saheb in 2018.

Before embracing the path of Dikṣā, Param Mahasatiji has delivered lectures during the Paryuṣaṇa Mahāparva at Uganda (Africa). She has been studying various Jain Āgamas and scriptures including Daśavaikālika Sūtra, Uttarādhyayan Sūtra, Nandi Sūtra, Pannavana Sutra, Ācārāṅga Sūtra, Tattvārtha Sūtra. Param Mahasatiji has delivered profound scriptural talks on Uttarādhyayana Sūtra in 2019 at Kolkata.

PRAGYA JAIN is a research associate at International School for Jain Studies, Pune, India. She has completed double masters in English Literature (2006), and Jainology and Comparative Studies (2019). She also holds a research degree (MPhil) with the specialization in Aestheticism. In past ten years, she has established herself as an academician and a journalist. She has worked as a lecturer of Communication Skills, Journalism, Creative Writing, and other mass media subjects at various colleges in Mumbai. She has also been a sub-editor and a columnist at The Free Press Journal, and a senior digital content producer at The Times of India. Currently, she is also a research scholar pursuing her PhD from Mohanlal Sukhadia University, Udaipur from the department of Jainology and Prakrit.

PARAM SAMBODHIJI MAHASATIJI attained vairagya when she first heard the truth as propounded by Lord Mahāvīra from Rashtasant Param Gurudev Shri Namramuni Maharaj Saheb. She has been blessed with the vows of Jain Dikṣā in 2014.

Prior to her Dikṣā, Param Mahasatiji had been invited and felicitated at the Parliament House of India where she delivered an inspiring talk to several Members of Parliament. Param Mahasatiji has studied several Jain Āgamas and scriptures with great depth, including Daśvaikālika Sūtra, Bhagawatī Sūtra, Uttarādhyayana Sūtra, Nandi Sūtra, Pannavana Sutra, Karma Grantha, Tattvārtha Sūtra and continues doing so. Param Mahasatiji also conducts regular study

sessions on deep concepts of Jain philosophy for 50+ younger Mahasatijis and sādhakas (aspiring renunciates).

MARUTI NANDAN PRASAD TIWARI is Tagore National Fellow and a former professor Emeritus at Department of History of Art, Banaras Hindu University, Varanasi, India. He headed the same department for three terms. His publications deal extensively with different aspects of Indian art and iconography, especially Jain art, Aesthetics and Iconography. He has following books to his credit including: Jain Pratimāvijñāna (Hindi), Elements of Jain Iconography, Ambika in Jaina Art and Literature (Bharatiya Gyanpith, New Delhi), Khajuraho Kā Jain Purātattva (Hindi), Jain Kalā Tīrtha: Deogarh (Hindi, joint) and many more. His academic pursuits and publications have brought several honours and awards to him. He was invited by the President of India to Rashtrapati Bhavan twice. He has been invited for lectures, including Keynote Address at SOAS (London) and at University of Cardiff, UK; Nehru Centre, London and Berlin University (Germany). Recipient of Nehru Trust Fellowship to work in UK.

PRAKASH C. JAIN (Ph.D. Sociology, Carleton University) is a retired Professor of Sociology/International Studies from Jawaharlal Nehru University, New Delhi. Earlier he also taught at Banaras Hindu University and Jamia Millia Islamia, Delhi. Following his retirement in 2011, Prof. Jain worked as a Senior Fellow of the ICSSR (2013-15) and then as an UGC-Emeritus Fellow (2015-17) at the Centre for Comparative Politics & Political Theory of the School of International Studies, JNU. He is closely associated with the ISJS since its inception.

The author of Racial Discrimination against Overseas Indians: A Class Analysis (1990), Indians in South Africa (1999), Population and Society in West Asia (2001), and NRI Entrepreneurs in the United Arab Emirates (2010), Dr. Jain has to his credit 11 books and a number of articles published in reputed journals. In

the field of Jain Studies, Dr. Jain has published two authored books *Jains in India and Abroad: A Sociological Introduction* (2011) and *Jain Community of Bundelkhand: Socio-Economic and Cultural Change* (2020), and two edited/co-edited books *Social Consciousness in Jainism* (2014) and *Studies in Jain Population and Demography* (2019).

SHARMILA OSWAL is primarily a Social Entrepreneur and an agroprenuer. She is the founder of digital women warriors empowering women digitally across India. Her portfolio of work features numerous initiatives undertaken for the upliftment of farmers and tribal. She has served as Director at law school university of Pune and has distinction of being a water diplomat, at Harvard University. She serves as a Chairman of Green Energy foundation NGO, Board of Director and past Chairman JLW-JITO. She is also an advisor of ISJS and Vice Chairman of JAINA India.

MALAY PATEL is currently serving as Joint Director at ISJS Pune. He is presently pursuing his second PhD from University of Warsaw, Poland his thesis topic is “Modern reformation in Jainism in Gujarat in 19th Century”.

He holds his first doctorate degree in business studies from Sardar Patel University, Gujarat along with the doctorate degree in Business Studies he is also armed with two master degrees; M.Sc. in Paints & Polymer Sciences and MBA with Marketing and Human Resource Management specialization. In addition to his regular qualification Dr. Patel is also a certified coating inspector from National Association of Corrosion Engineers (NACE- CIP Level-1). Prior to ISJS, his previous academic work experience consists of working with many academic institutes, namely: Karnavati University, Gandhinagar; Auro University, Surat; Indian Institute of Management, Ahmedabad; Indian Institute of Management, Indore and Central Institute of Plastic Engineering and Technology, Ahmedabad. His research interests are Ancient Indian philosophy, Strategy, Entrepreneurship

and Innovations; he has a knack for management case-writing and teaching. Many of his management cases and researches are published in National and International Journals.

HEMA POKHARNA is a PhD and Certified Nonviolent Communication (NVC) Trainer. As an Executive Coach and Consultant, she works with leaders and their teams to improve personal and organizational collaborative leadership. Hema has a unique background: born and raised in India in the Jain tradition; she immigrated to the United States and trained as a biochemist turned alchemist igniting the passion for love and optimism in the mind and heart, as a Nonviolent Communication trainer and Resilience and Vitality Coach. Hema was trained and certified by Marshal Rosenberg, for more than 20 years, have worked to train people worldwide in the disciplines of Nonviolent Communication. She is also an interfaith peacemaker and mediator, and has served on the board of Parliament of World Religion, Play for Peace other interfaith organizations.

NITIN SHAH is a Professor of Anesthesiology and Critical care at Loma Linda University and is also Interim Deputy Chief of Anesthesiology at Tibor Rubin VA Medical Center, Long Beach, California. He serves as a Trustee at Claremont School of Theology's Board of Trustees. He is a past President of Jain Center of Southern California and Founding President of Anekant Community Center (ACC). He manages national and international medical missions for ACC around the world. ACC has done over 300 missions in 16 countries.

S. R. BHATT is a philosopher and Sanskritist. At present he is National Fellow of Indian Council of Social Science Research, Ministry of HRD, Government of India. Presently he is Chairman of Indian Philosophy Congress and Asian-African Philosophy Congress. He is also Honorary Chairman of Universal Veda Gurukulam, Tiruvannamalai. He is a member of General Council of ICCR. He is member of Academic Council of Nalanda (International) University, Ministry of

External Affairs, Government of India. He is Editor (India) for Bloomsbury Encyclopedia of Philosophers, London. He is a Member of Board of Advisors of Council for Research in Values and Philosophy, Washington D.C., USA. Prof. Bhatt retired as Professor and Head, Department of Philosophy, University of Delhi, Delhi. After retirement he joined Emeritus fellowship of UGC. Thereafter he served as Chairman of Indian Council of Philosophical Research, Government of India. He was a member of Mentor Group, General Council, and Executive Council and Finance Committee of Sanchi University of Buddhist and Indic Studies, Madhya Pradesh. He was a member of the Government Body and General Council of the Indian Institute of Advanced Study, Shimla.

He is internationally known as an authority on Ancient Indian culture, Buddhism, Jainism and Vedanta. His research areas include Indian Philosophy, Logic, Epistemology, Ethics, Value-theory, Philosophy of Education, Philosophy of Religion, Comparative Religion, Social and Political Thought etc. He has lectured in many universities and research institutes of India, Nepal, China, Sri Lanka, Japan, South Korea, North Korea, Iran, Vietnam, Malaysia, Singapore, Thailand, Turkey, Belgium, Finland, Germany, United States, Canada and Trinidad.

JASVANT MODI was born in 1951 in a city called Godhra in the state of Ahmedabad in India. He went to B.J. Medical College and earned his medical degree in 1973. In 1975, Dr. Modi immigrated to the United States. He got his job at Hinton Hospital in West Virginia and worked there for two years. He later moved to McKeesport, Pennsylvania to do more medical training, and later did his residency in Chicago, Illinois. Jasvant became a Gastroenterologist. The lifelong goal of Dr. Modi along with his wife Dr. Meera Modi is to spread the values of Jainism to others, by establishing endowed chairs at various United States universities. They also hope to help their home country by donating money to build schools, hospitals, and kitchens. Throughout their lives, they had help and support from family, friends, and mentors who saw their promise and potential.

They hope to spread that kindness and generosity to other bright people who can also donate their time and effort to spreading similar values to our world.

YOGENDRA JAIN is a technologist, serial entrepreneur, and a passionate practitioner of Jain Way of Life. He has done pioneering work in digital health, medical devices, telecommunications, and IA (Intelligent Assistant). Yogendra started his career at MIT Lincoln Labs in research before founding and operating several successful companies. Yogendra is a well-known figure across the US Jain community as a community leader, author, keynote speaker, and teacher. Yogendra was a Director, VP, and Secretary of JAINA (Jain Association of North America), Chairman of Long-Range Planning Committee, and teaches at the Jain Center of Greater Boston Pathshala. He has presented and led more than a dozen “out of the box” groundbreaking seminars and projects, including Tattvārtha Sūtra: Ancient Scriptures Come Alive, Comparative Religion, Essence of Jainism, Rebranding and Repackaging Jainism, Discovery of the Soul, Strengthening of Faith, Measuring JWOL Progress, New AM-PM Meditation, Mind-Body-Soul, and Journey to Happiness and Equanimity. The purpose of these projects is to expand the understanding of AAA (Ahimsā/Nonviolence; Anekāntavāda/Non-absolutism; Aparigraha/Non-possessiveness) in the modern way of life for Jains and non-Jains.

He holds a BS in Biomedical Engineering from Boston University, a Masters degree in Electrical Engineering from Rice University, and an MBA from Babson College. Yogendra is an avid squash player, enjoys hiking and outdoors, and grew up and lived in Boston, USA.

MANOJ JAIN, MD MPH is an infectious disease physician, a writer, and a national leader in healthcare quality improvement.

He received his engineering, doctorate, and public health degree from Boston University. He did his residency, fellow and executive public health training at Boston City Hospital, New England Medical Center, Tufts University and Harvard School of Public Health, respectively. He has served as a consultant to the World Bank on HIV, and has been interviewed by CNN and National Public Radio. Over the past 15 years Dr. Jain has given over 150 talks, and published numerous scientific articles, chapters and books. Dr. Jain has conducted research on HIV epidemiology, quality improvement, and spirituality & meditation.

Presently, Dr. Jain is an Infectious disease consultant at Baptist Memorial Hospital and Methodist Hospitals in Memphis. He is also a clinical Associate Professor at University of Tennessee, Memphis and Rollins School of Public Health at Emory University in Atlanta.

PARTICIPANTS BRIEF BIO

SCOTT KRAUSE, 22 years old, from Kirksville, Missouri, USA, is an undergraduate senior in Philosophy & Religion Major with minors in History and Anthropology at Truman State University. Outside of academia, he spends his time working at a local sushi restaurant, working for his college's radio station, and volunteering at a thrift store.

YIFAN ZHANG, 30 years old, from China. He is a PhD student in Religious Studies and currently affiliated with Department of Philosophy, Renmin University of China.

MORGAN J CURTIS is a PhD candidate in the Committee on the Study of Religion at Harvard University. She received an MDiv (Master of Divinity) from Harvard Divinity School in 2018. Her research focuses on literary culture and production among Jain, Buddhist, Śaiva, and Vaiṣṇava communities in South India, with special attention to questions about the relationship between aesthetics, moral development, and sectarian interactions.

ANTHONY RUDA is a writer and editor who have been semi-active in Jain studies for the past few years. He has presented at the 2018 Young Jains of America Convention, the 2020 International Symposium on Jainism and Mathematics, and recently participated in FIU's Second International Conference on Science and Jain Philosophy (March 2021).

LEAH KALMANSON is incoming Associate Professor in the Department of Philosophy and Religion at the University of North Texas. She received her PhD in philosophy from the University of Hawai'i at Mānoa. She is author of *Cross-Cultural Existentialism: On the Meaning of Life in Asian and Western Thought*

(Bloomsbury 2020) and co-author with Monika Kirloskar-Steinbach of A Practical Guide to World Philosophies (Bloomsbury 2021).

ABULGHAFFAR SABIR KHOURSHID GARDY, from Iraq. Scientific achievements: English History and Literature in University of Baghdad College of Arts; Islamic Science – Delivering Lectures and Preacher Techniques. Currently working in Ministry of Endowment and Religious Affairs – Board of Friday Preach since 2012 and Preacher of Jamil Mosque in Erbil and Member of Encountering of VBG (Violence based on Gender).

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PURVI DARSHAN MAHENDRA completed her PhD in 2019 from Gujarat University, with the title: Politics and Educational policy in "Maurya Period Based on Prakrit Texts". Currently doing research work and Data Entries for Jain Prosopography Database. Her field of interest is Prakrit literature and its cultural aspect. She has presented papers in national and international seminars and her papers are also published in reputed journals.

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SEJAL ZAVERI, pursued a Diploma in Jainism and later MA in Philosophy both from Mumbai University. Currently, associated with Jain Avenue e-magazine as co-editor and continuing learning to achieve future research goals. Also holds a bachelor's degree in engineering and has worked as a software engineer.

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