

Two-Day International Webinar on

ROLE AND IMPORTANCE OF JAINISM TO ESTABLISH SOCIAL HARMONY AND PEACE

by **International School for Jain Studies**

(A Division of Amar Prerana Trust)



Day 1



Dr. Abhay Firodia
Inaugural Speaker



Prof. Jayanti Lal Jain
Chair (Session-I)



Prof. S.R. Bhatt
Chair (Session-II)

Speakers



**Prof. Jeffery D
Long**



**Prof. George Alfred
James**



**Prof. Christopher Key
Chapple**



**Dr. Parveen
Jain**



**Prof. Gunjan
Jain**

Day 2



Dr. Shugan C Jain
Chair

Speakers



**Prof. Nitin
Shah**



**Prof. Robert
Zydenbos**



**Prof. Sherry
Fohr**



**Mrs. Sushama
Parekh**



**Dr. Sulekh C
Jain**



**Dr. Andrew
Bridges**

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or visit www.isjs.in

**Dr. Shrinetra Pandey
Convener**



Tuesday & Wednesday

10 & 11, August, 2021



06:00 PM -
10:00 PM (IST)

Schedule

August 10, 2021

06:00 PM - 06:05 PM	Namokar Mantra and Mangal Path	Ms. Pragya Jain
06:05 PM - 06:20 PM	Welcome Speech, Introduction to ISJS and Concept Note	Dr. Shrinetra Pandey
06:20 PM - 06:40 PM	Inaugural Speech	Dr. Abhay Firodia
06:40 PM - 07:10 PM	Session-I Paper 1: A Unified Philosophy: Interconnections Between Anekantavada, Ahimsa and Aparigraha	Prof. Jeffery D Long
07:10 PM - 07:40 PM	Paper 2: Anekantavada and Conflict Resolution	Prof. George Alfred James
07:40 PM - 07:55 PM	Chairperson's Remark	Prof. Jayanti Lal Jain
08:00 PM - 08:30 PM	Session - II Paper 3: The Significance of Jain Principles in Today's Socio-political Environment	Dr. Parveen Jain
08:30 PM - 09:00 PM	Paper 4: Adapting Jain Principles Leads to Contented Life in the Pandemic Era	Prof. Gunjan Jain
09:00 PM - 09:30 PM	Paper 5: Beyond the Binary	Prof. Christopher K Chapple
09:30 PM - 09:55 PM	Chairperson's Remark	Prof. S.R. Bhatt
09:55 PM - 10:00 PM	Vote of Thanks	Dr. Malay Patel

August 11, 2021

06:00 PM - 06:05 PM	Formal Welcome	Dr. Shrinetra Pandey
06:05 PM - 06:35 PM	Paper 6: Impact of Anekantavada on Peace	Dr. Nitin Shah
06:35 PM - 07:05 PM	Paper 7: Jain Thought as a Modern Framework for Inter-Religious and Social Harmonization	Prof. Robert Zydenbos
07:05 PM - 07:35 PM	Paper 08: Jainism and Interfaith Dialogue/Cooperation	Prof. Sherry Fohr
07:35 PM - 08:05 PM	Paper 09: Ahimsa and Women Emancipation	Dr. Sulekh C Jain
08:05 PM - 08:35 PM	Paper 10: Anekantavada and Secularism	Dr. Andrew Bridges
08:35 PM - 09:05 PM	Paper 11: Karma Theory: A Philosophical Discourse to Develop Virtues of Glad Acceptance and Equanimity	Mrs. Sushama Parekh
09:05 PM - 09:20 PM	Report of the Webinar	Ms. Pragya Jain
09:20 PM - 09:40 PM	Chairperson's Remark	Dr. Shugan C Jain
09:40 PM - 09:45 PM	Vote of Thanks	Dr. Malay Patel





Inaugural Speaker

Dr. Abhay Firodia inherits the legacy of his father Late Navalmal Firodia of dedication to the nation and its industrial modernization by providing economic and world class transport systems to common Indians, enlightened entrepreneurship, philanthropy for social uplift, care of elderly and poor students to get educated, as well as dedication to Jainism and its propagation. He is the Chairman of Force Motors Limited, and other Group Companies along with leading sectoral/trade organizations employing over 14000 employees.

Dr. Firodia has been President of Veerayatan, founder of Navalveerayatan – a hill top Center for Value Education, Ahmednagar Education Society - operating 15 schools in Ahmednagar district, with 18000 students, from pre-school to high school, Shri Firodia Trust, Amar Prerana Trust, and Multanchand Bora Trust – active in providing relief and support, in the field of Health Care, Education and Social Welfare, Sanmati Teerth, engaged in teaching Jainology and Prakrit, Maharashtra Jain Education Society, operating the Firodia Hostel, in Pune for Jain students and Bausaheb Firodia Vridhashram, An old peoples home in Ahmednagar. Besides these family initiatives, he is also the Chairman of the Gandhi National Memorial Society, Pune and Regulating Council, Bhandarkar Oriental Research Institute. He has been recipient of a number of national and international awards for his contribution to the business he is involved as well his philanthropic activities.



Chairperson - August 10 (Session-I)

Prof. Jayanti Lal Jain is Dean of Faculty of Humanities and Director of Center for Philosophical Studies at Mangalayatan University, Aligarh (UP). He is PhD in Jainology from University of Madras, Chennai and in Economics from Oklahoma State University, Stillwater, USA. He is consultant at Administrative Staff College of India, Hyderabad and Development Research Center of World Bank at Washington, USA. Prof. Jain retired from the services of Indian Bank, Chennai as General Manager (2009). He has been Professor Emeritus at Department of Jainology, University of Madras. He is a member of the Editorial Board of an online research journal “ISJS-Transactions” by International School for Jain Studies. He is the author/editor of a number of books on Jainism and has published more than 100 articles on different aspects of Jain philosophy. He has organized several international and national seminars and workshops on Jainism. He has delivered lectures during the Dashlakshan Parva at many places in India and abroad, including USA, Canada, Singapore.



Chairperson - August 10 (Session-II)

S. R. Bhatt is a philosopher and Sanskritist. He is internationally known as an authority on Ancient Indian culture, Buddhism, Jainism and Vedanta. 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 a member of General Council of ICCR & Academic Council of Nalanda (International) University. 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 has lectured in many universities and research institutes of India and abroad.



Chairperson - August 11

Dr. 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 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. Also, Dr. Jain is involved in training K-12 teachers in Peace Studies and their applications in schools. He revived Parshwanath Vidyapeeth, Varanasi as president (2009-14) and Hira Lal Jain Senior Secondary School, Delhi as chairman (2012 onwards). Prior to the above, Dr. Jain worked as Information and Systems Consultant/Director/entrepreneur during 1962-2002 in India, USA and the Netherlands.



Convener

Dr. Shrinetra Pandey is Joint Director of International School for Jain Studies (ISJS), Pune. He did his Postgraduation and PhD in Philosophy from Banaras Hindu University, Varanasi. He was awarded junior research fellowship from Indian Council of Philosophical Research (ICPR), New Delhi and Ministry of Culture, Government of India. Dr. Pandey is a member of Board of Studies, Center of Philosophical Studies, Mangalayatan University, Aligarh (UP). 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.

A Unified Philosophy: Interconnections Between Anekantavada, Ahimsa and Aparigraha



Jeffery D. Long is Carl W. Zeigler Professor of Religion, Philosophy, and Asian Studies at Elizabethtown College, in Pennsylvania, where he is teaching since receiving his doctoral degree from the University of Chicago Divinity School in the year 2000. In 2021, Elizabethtown College awarded Dr. Long with Ranck Award for Research Excellence. In 2018, he received the Hindu American Foundation's Dharma Seva Award for his ongoing work to promote accurate, culturally sensitive portrayals of Indic traditions in the American education system and popular media. Dr. Long is the author of several books, including 'Hinduism in America: A Convergence of Worlds', 'Jainism: An Introduction and the Historical Dictionary of Hinduism'; and co-author of the Buddhism and Jainism volumes of the Springer Encyclopedia of Indian Religions.

Abstract

This paper will argue the importance of Jain thought and practice for the promotion of social harmony and peace by focusing upon the organic logical connections amongst three central Jain teachings. These teachings are anekantavada, which is the doctrine of the complexity of existence, ahimsa, or nonviolence in thought, word, and action, and aparigraha, which is literally “non-grasping,” or the practice of detachment from the objects of the senses. These three doctrines, when put into practice, mutually imply and reinforce one another. Anekantavada encourages an approach to the differences across worldviews that is based on the idea that there is some truth to be found in every view. This has direct relevance to the conflicts amongst the world's religions, as well as the conflict between scientific or secular worldviews and religious ones. Ahimsa enjoins a loving and friendly approach to all living beings, going far beyond simply not doing harm to inculcate an attitude of not even desiring harm to come to any living being. Aparigraha, finally, has direct ecological implications, as it is human greed which has fueled much of the environmental destruction that has occurred since the advent of the industrial era. Practiced jointly, these three ideals have the capacity to transform human relations in radically positive ways.

Tuesday, August 10, 2021 at 06:40 PM (IST)

Anekantavada and Conflict Resolution



George Alfred James, Professor Emeritus of Philosophy and Religion at the University of North Texas, received his PhD from Columbia University in 1983. He is author of 'Interpreting Religion' (1995), and 'Ecology is Permanent Economy: The Activism and Environmental Philosophy of Sunderlal Bahuguna' (2013). He is also editor of 'Ethical Perspectives on Environmental Issues in India' (1999). Over the past 35 years he has traveled extensively in India researching Indian environmental movements. His writings are published in such journals as International Philosophical Quarterly, Worldviews, and ZYGON. He has contributed to the Encyclopedia of Religion, the Encyclopedia of Religion and Nature, and the Encyclopedia of Environmental Ethics and Philosophy.

Abstract

The three doctrines of ahimsa, anekantavada, and aparigraha are referred to as the three treasures of Jainism by many scholars. Of these, the teaching of anekantavada is of special interest among academic scholars to the process of conflict resolution. When conflict arises or is recognized among persons, communities, stake holders, and authorities, Jainism counsels the recognition and acceptance of differing perceptions. According to Jain teachings, such perceptions are determined not simply by knowledge of the conditions under consideration, but the standpoints, values, and interests of the parties involved. In the process of conflict resolution, recognition of the viewpoint of the other as well as the empowerment to articulate and express one's own viewpoint often makes a critical difference in the success of conflict resolution whether the conflict be personal, communal, administrative, or political. The present paper will illustrate the significance of this strategy from the life of Mahatma Gandhi, and from a conflict that occurred in the Chipko movement of the Western Himalayas.

Tuesday, August 10, 2021 at 07:10 PM (IST)

The Significance of Jain Principles in Today's Socio-political Environment



Parveen Jain is a longtime resident of the San Francisco Bay Area. He is an active leader in the vibrant Jain community handled the team that built the Jain Temple in the area. He is also deeply involved with the growth of Siddhachalam from its beginning in New Jersey. After over thirty years as founder-executive of multiple technology companies in the Silicon Valley, Jain retired from active corporate life in 2014. He spends time in self-studies, multi-faceted philanthropic activities, and mentoring bright entrepreneurs. He is the author of 'An Introduction to Jain Philosophy' (2020).

Abstract

The menace of intolerance and various forms of prejudices have haunted humanity through the ages. With increasing globalization and close interactions between politically, financially, and culturally diverse societies in recent decades, one would expect a decline in intolerance and prejudice. However, on the contrary, it seems such evil traits are on the rise. To reverse these ominous trends, we must go beyond merely accepting diversity and practicing tolerance because of the corresponding legal or social ramifications. We must view diversity as a positive asset, and tolerance must come naturally to us. That would be the state of a pluralistic society.

The acceptance and proliferation of pluralism, as elucidated by Jain thinkers, are becoming increasingly crucial for a peaceful coexistence of different, sometimes conflicting, ideologies and the vibrancy of society. For Jains, pluralism is innate to human conditioning. The concept of pluralism is not new. History is full of initiatives to adopt pluralism in society, although they are often tailored for the specific issues at hand. Pluralism fosters harmonious living of people with diverse ethnic, racial, religious, financial, political, etc., backgrounds. The Jain concept of pluralism is not limited to humanity; it extends to all living beings as expressed in the centuries-old scriptural aphorism Parasparopagraho Jivanam – meaning all living beings are interdependent and connected because all souls are inherently alike. This article presents the Jain perspective of pluralism. While modern ideas are undoubtedly important, societies can immensely benefit from the ancient Jain tradition's wisdom of handling this issue for centuries before globalization began.

Tuesday, August 10, 2021 at 08:00 PM (IST)

Adapting Jain Principles Leads to Contented Life in the Pandemic Era



Gunjan Jain works at Westminster International University in Tashkent as a Professor of English (TESOL). She has 20 years of teaching experience in higher education. She has on her credit many research papers published in national and international journals of repute. She is a creative thinker, a forward-thinking professional, and an academic administrator. She possesses a proactive attitude and is good at thinking in and out of the box.

Abstract

The Covid-19 pandemic has not stopped on national borders; it has affected people regardless of their nationality, age, gender, level of education and status. It has drastically changed the life of people leaving them in a state of helplessness and hopelessness. The pandemic has led a dramatic impact on the lifestyle of individuals because disseminated jobs placed millions of livelihoods at risk resulting which everyone is undergoing perceived threat in the form of rapidly transmitting social, economic, health and environment shocks that leads to mental stress to maintain the social status in this challenging time of pandemic. As we move ahead in the 21st century the pace and character of contemporary globalization presents opportunities as well as challenges when it is foremost essential for everyone to realize the feeling of satisfaction and self-contentment about one's achievements. This paper aims to suggest the path of five A's [Ahimsa, Anekantavada, Aparigraha, Asteya, Ahara-Charya] of Jainism to overcome the pain of loss caused during pandemic or to give the strength to lead a happy life ever after. It helps in deriving time to create a peaceful and harmonious society that gives people opportunity live life they value, developing abilities and chance to use them for human development and progress in other aspects of life.

Beyond the Binary



Christopher K 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) and 'Living Landscapes: Meditations on the Elements in Hindu, Buddhist, and Jain'. 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).

Abstract

Human beings have an easily exploited tendency to divide, to create divisions, and to promote a festering feeling about the "other." This can lead to judgmental, dualistic, binary tropes. The use of jingoistic terminology diminishes the humanity of the other. While acknowledging the existence of auspicious and inauspicious behaviours, Jain philosophy seeks to elucidate the complexity of each situation, regarding it from multiple perspectives. Rather than falling into a facile assessment of good versus bad, Jain anekanta teachings suggest that a more subtle, nuance approach must be taken into account. By interrogating the very foundations for identity, the Jain outlook suggests that friendliness, compassion, sympathetic joy, and equanimity must replace anger, ego, deceit, and lust. Expanding one's sense of "belongingness" can help foster social harmony and peace. Examples from the workshops conducted by Rev. James Lawson, who learned Gandhian techniques of nonviolent resistance while teaching in Nagpur in the 1950s are instrumental in understanding the said argument.

Tuesday, August 10, 2021 at 09:00 PM (IST)

Impact of Anekantavada on Peace



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.

Abstract

All religions preach peace; however, Jain religion takes it to the next level and explains that let alone from one's actions, even thinking about harming a living being will be detrimental to the society. Differences exist within different strata of society and people of different religions and beliefs. How do we accept differences which exist amongst us? Principle of anekanatvada of Jain religion will help! Anekantavada means multiple viewpoints as there can be many facets to an issue and people can hold different, even seemingly contradictory views, and both still be right in their own frame of reference! This principle plays an important role in fostering peace, understanding and existence with all living beings. It also serves the practices of Jains/vegetarians/vegans which is a big proponent of ahimsa (non-violence). To change people's practices another approach beyond religious prescriptions like impact on environment, saving Earth etc. will need to be taken. Life's all about finding the right angle, and thinking about the world with a multiplicity of views in the contemporary times.

Wednesday, August 11, 2021 at 06:05 PM (IST)

Jain Thought as a Modern Framework for Inter-Religious and Social Harmonization



Robert Zydenbos is professor of Indology at the Ludwig-Maximilians-Universität München (University of Munich), Germany, where he teaches Indian religion and philosophy as well as Sanskrit and other Indian languages. Previously he held assignments at the universities of Cologne (Germany), Toronto (Canada), Utrecht (the Netherlands), Chennai (India) and Heidelberg (Germany) and has worked for the Royal Netherlands Academy of Arts and Sciences (Amsterdam, the Netherlands) and the Ecole Française d'Extrême-Orient (Pondicherry, India). Among his publications on Jainism are *Jainism Today and its Future* (2006) and *The Concept of Divinity in Jainism* (1993).

Abstract

Traditional religions still today provide humanity with basic guidelines for ethical thought and socio-political action. Conflicts between religions are based on the simple fact that these religious traditions received their classical forms under specific historical circumstances which demanded specific 'discourses' (modes of communication and discussion) which today, many centuries later, are no longer appropriate. Jainism is unique in that it is perhaps the world's oldest living religious and philosophical tradition but in its character and structure contains essential elements of modernism, that is to say: of the intellectual outlook which for the past 300 years has guided the development of scientific, technological, social and political thought worldwide. The modernity of Jainism lies in its core elements: its ontology and epistemology, which led to the creation of anekantavada and nayavada and the Jaina view of humanity. This paper will discuss these elements and show how Jainism can provide a rational common ground for an interreligious and intercultural exchange of thoughts and conflict resolution.

Jainism and Interfaith Dialogue/Cooperation



Sherry Fohr co-founded the Interfaith Studies Program in 2017 at Converse College after 16 years of experience teaching World Religions, Jainism, and other courses in religious studies. She is currently an Associate Professor of Religious Studies, the Curricular Director of the Interfaith Studies Program, the Religious Studies Coordinator, and Co-Director of Women's Studies at Converse University. A Fulbright scholar, her research abroad in India resulted in numerous articles and the book, *Jainism: A Guide for the Perplexed*. Her current research focuses on interfaith cooperation.

Abstract

Interfaith dialogue is a means by which people of different religions share about their own faiths with others who are doing the same. Interfaith cooperation is a means by which people of different religions cooperate with each other toward common goals. Both are often meant to build bridges of friendship and understanding, to encourage peaceful pluralism, to be mutually inspiring, and to promote the common good. Jains in the United States have been involved in such efforts in connection with interfaith organizations such as the Parliament of the World's Religions, Religions for Peace, and The Long Island Multifaith Forum, as well as in higher education and through the internet. This presentation will review some of this history, starting from the late twentieth century, from the points of view of a few Jains who have been active in interfaith dialogue and cooperation in the United States in various ways.

In doing so, it will also explore how they utilize the two Jain practices/values often primary to their interfaith efforts: ahimsa (non-harming, non-violence) and anekantavada (many-sidedness of truth).

Wednesday, August 11, 2021 at 07:05 PM (IST)

Ahimsa and Women Emancipation



Sulekh C. Jain has been active in many religious and social activities within the Jain and non-Jain communities in the USA and Canada. Dr. Jain is the founder/co-founder of more than a dozen organizations and institutions in North America namely: Young Jains of America (1989), Jain Center of Central Ohio at Columbus (1991), Jain Academic Foundation of North America (1994), Mahavir Vision Inc. (1994), World Council of Jain Academies (1999), JVB Preksha Meditation Center in Houston (1999) and International School for Jain Studies (ISJS) in 2004. Currently he is associated with the International School for Jain Studies and was a Board member of Mahatma Gandhi Library in Houston, Texas. 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.

Abstract

Women constitute 50% of the population. They gave births to Rama, Krishna, Mahavira, Buddha, Jesus Christ, Mohammad and Gandhi. Women are compassionate and peace loving. Nearly all wars in human history were started by men; hardly any by women. For generations and in most faiths on earth, women were and have been more religious than men but still denied entry and equal status. Women deserve the highest respects and status in the society equal to (even greater) than that of men. But the fact is that throughout history of human race, in all cultures and countries, women never enjoyed and were never given equal rights to that of men. Among humans, women (of all ages) have been most abused and oppressed. Women were called and treated as property of men. In fact, in some cultures the way women were treated and are still being treated, one can even say that it is a curse to be born as a woman. This paper discusses how Bhagwan Mahavira 2600 years ago started an action-oriented crusade against cruelty to women by using ahimsa and brahmecarya as the tools. He was the first one to talk and preach of equal rights, equal treatment and emancipation for women. In this paper I put forth a point that just like Mahatma Gandhi used Satyagraha (a subset of ahimsa) to bring social and political change, similarly, Bhagwan Mahavira used brahmecarya anuvrata (vow) to bring about emancipation of women.

Wednesday, August 11, 2021 at 07:35 PM (IST)

Anekantavada and Secularism



Andrew Bridges holds the Bhagwan Shantinath Lectureship in Jain Studies at California State University, Fullerton where he teaches the course “Non-violence, Animal Rights and Diet in Jainism” and helps organize the annual “Peace and Religion Symposium.” He received his PhD in Religious Studies and his MA in Philosophy from Claremont Graduate University as well as his MA in Theology from Claremont School of Theology.

Abstract

This paper considers the manifold relevance of Anekantavada in the context of secularism as relating to secular governments, and as a concept akin to secularism when appreciating religious pluralism in societies. It discusses such variegated concepts in two ways: firstly, Anekantavada is considered to be utilized as a guide, method, or template for critical thinking in comparison with that of Socratic Dialogue for structuring an introduction to critical thinking within critical thinking courses (e.g., texts as Thinking Socratically and Think with Socrates) and possible ways in which implications of Anekantavada could be similarly utilized as a basis for conceptualizing critical thinking; secondly, the distinction between critical thinking and having correct answers or knowledge is reflected to relate with the dual epistemological commitments echoed in the ontological structure of Anekantavada (i.e., on the one hand the incompleteness of any one perspective or point of view, and on the other hand the complete perspective of the one who has achieved omniscience). It is suggested that Anekantavada as a method or framework for critical thinking is more applicable to the former epistemological situation and could, therefore, have universal relevance in a context of secularism. The implications of the relativity of this epistemological situation is inclined towards religious majority groups in the context of secularism.

Wednesday, August 11, 2021 at 08:05 PM (IST)

Karma Theory: A Philosophical Discourse to Develop Virtues of Glad Acceptance and Equanimity for Social Peace and Harmony



Sushama Parekh is an adjunct professor at Claremont School of Theology that offers Graduate Program in Jain Studies. She is the director of JAINA (Federation of Jain Association in North America) and a member of its 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.

Abstract

The doctrine of karma is a vital subject of Jain philosophy. It provides a rational explanation to the apparently inexplicable phenomena of cycles of birth and death, happiness and misery, inequalities in mental and physical attainments and the existence of different species of living beings. Jainism believes that from eternity, every soul is ignorant and delusional of its true pure nature, but nonetheless is bound by karma. This law of karma as a spiritual science is similar to the law of cause and effect, or that of action and reaction, as from physical sciences. In the spiritual field, the scope of the law of karma is extended to the realm of emotions and feelings as well. This paper presents the basics of karma theory including definition of karma and its types, aspects of bondage, its causes and effects. The paper discusses techniques to overcome the effects of karma and break its vicious cycle by developing various virtues such as glad acceptance, equanimity, awareness, and practices while witnessing and abiding in true nature. By embracing and practicing these techniques under various circumstances and interactions, brings social peace and harmony, and thus enhancing, elevating our life and the people around us.



Wednesday, August 11, 2021 at 08:35 PM (IST)

International School for Jain Studies 'ISJS': A leading institution for academic studies of Jainism setup in 2005. Its mission is to introduce academic studies of Jainism in the universities globally. So far 795 participants from 286 universities/schools/institutions of 36 countries, primarily from USA attended ISJS summer program.

ISJS also conducts seminars, undertakes funded research projects, and publishes papers and books on various aspect of Jainism and its application in today's society. ISJS is associated with a number of universities and research organizations and works closely with leading scholars of Jainism.