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Jain Digest



Marriage Procession of Neminath
Art of Enlightenment - collection of Ratnanidhi Charitable Trust www.ratnanidhi.org



A Publication by the Federation of Jain Associations in North America

JAINA is an umbrella organization of local Jain Associations in U.S.A. and Canada. The purpose of the organization is to preserve, practice, and promote Jain Dharma and Jain Way of life.
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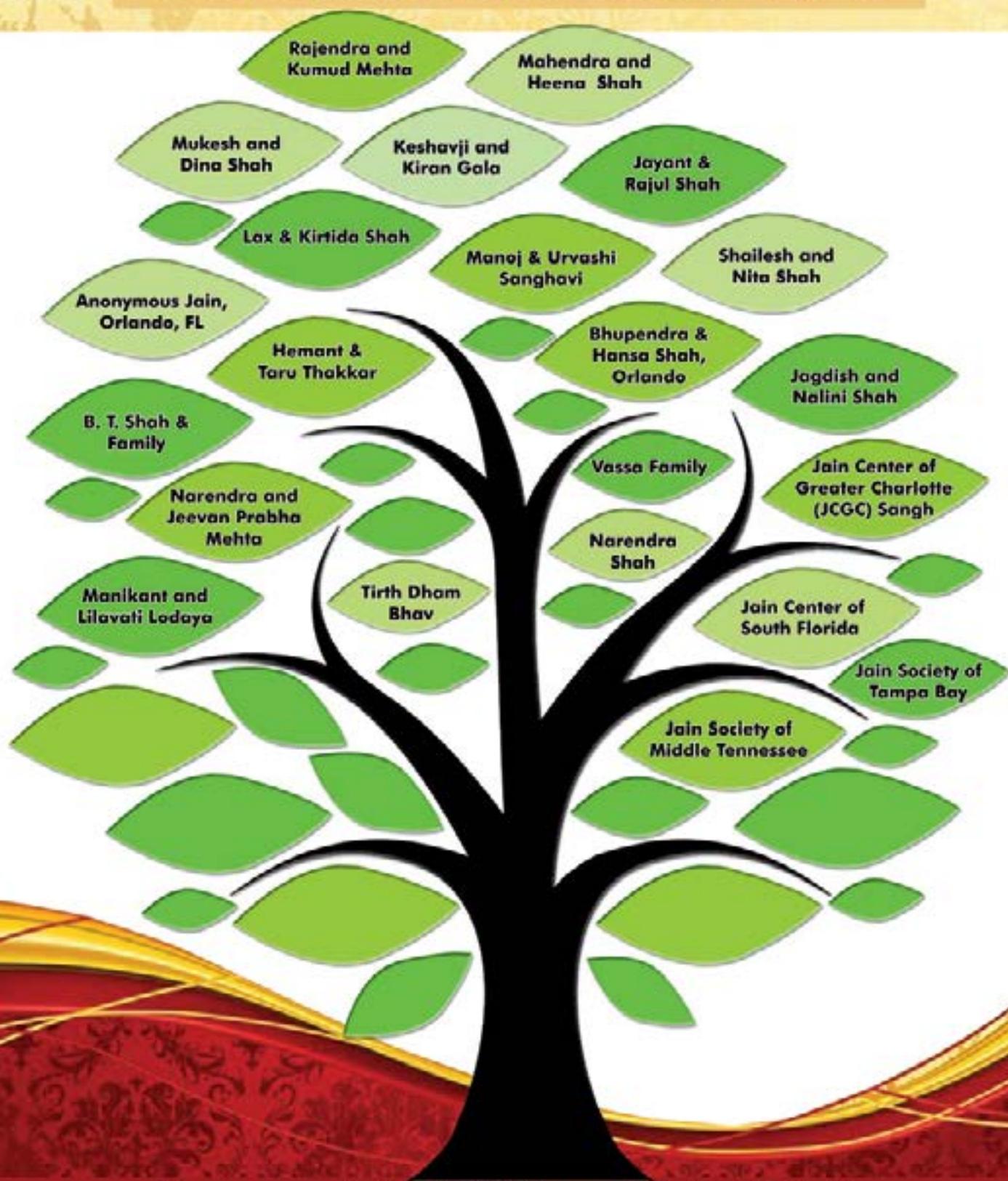
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On the Cover: Marriage Procession of Neminath
Neminath, the 22nd Tirthankar, returned from his marriage procession half way to avoid killing of animals for the marriage feast. This remarkable incident exemplifies the importance of compassion in the day to day life of every sensitive human being.

As narrated in the Jain literature, the wedding party of prince Nemikumar was approaching the bridal pavilion of Rajmati. Suddenly, He heard frightful shrieks and cries of the animals to be slaughtered for the wedding feast. He was deeply anguished by the thought of such violence. He at once decided to renounce that life which delights in inflicting miseries on others. His fiancé Rajmati also followed His footsteps and renounced. The painting illustrates the entire episode in detail. In the foreground the marriage procession of Nemikumar is approaching the bride's pavilion. There are birds and animals in the enclosure. On the top left against a different color background monk Neminath is in meditation in a kayotsarga mudra.

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

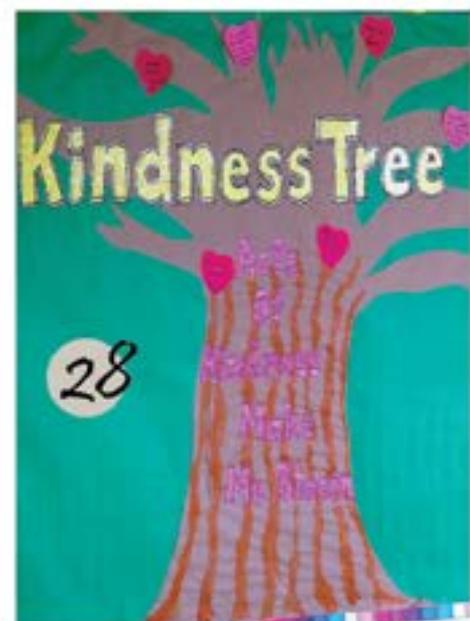
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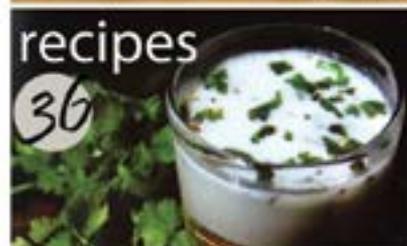
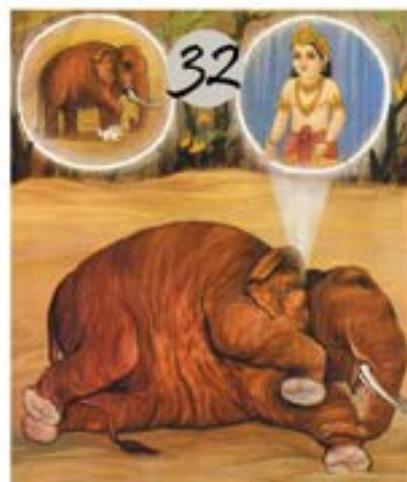
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Om Shri Veetragay Namah

Jai Jinendra,

Thank you all for your kind and wonderful comments on the December issue. We appreciate your support and encouragement.

After the holidays, we started working on the content for the April issue. We chose "Compassion" as a theme and received a very enthusiastic response from our writers and advisors. We decided to explore various aspects of compassion – compassion as a virtue, compassion towards the sick and poor, compassion towards animals, compassionate communication, etc. We also picked a story for the Children's Corner based on this theme and put our Spotlight on the JAINA Jivdaya committee. Thanks to Acharya Shri Lokeshmuni, Dr. Nitin Shah, Anop Vora, Dr. Hema Pokharna, Audrey Lin, Rita Sheth and Sanjay Bhandari for providing us the articles in a timely manner. We hope that you find these articles interesting and inspiring.

We are also pleased to bring you an article about Jain Academic Studies. Over the past 12 years, under the leadership of Dr. Sulekh Jain, Dilip Shah and Dr. Nitin Shah, a lot of progress has been made towards promoting education about Jainism at various Universities in North America. I am sure you find it informative and gratifying.

You will also find a brief report on the Veerayatan Convention, a book report and our regular features such as Tying the Knot and Recipes. Also included are JAINA Directors list and 2015 financial report.

My sincere thanks to all our writers for taking the time from their busy schedules to write for Jain Digest. I thank our editors for their careful and thorough review of each article multiple times. Thanks to our Art and Design team for bringing life to the articles with a wonderful combination of colors and design.

Please let us know what you liked, what we can improve upon, what type of articles you would like to see and any other suggestion you may have. Please write to us at jaindigestpublication@gmail.com. We look forward to hearing from you.

In Seva,

Dilip Parekh

Jai Jinendra,

The December issue of Jain Digest was a grand success! The Jain Digest team thanks you for the compliments you have sent us via email as well as over the phone. Thanks to those who have mailed back the form that was provided in the December issue. Since most of you have chosen to receive a print version of the magazine; we will continue to do so. Please note that the pdf version of the magazine will always be available at jaina.org.

Our special thanks to all of those who donated generously in order to cover the cost of Jain Digest. Printing and mailing of 15,000 copies of this publication free of charge to all the Jain families across North America, costs approximately \$20,000.00 per issue. We humbly request you all to donate whatever possible to ensure sustainability of this vital magazine. For your convenience, a donation form with an envelope is enclosed in this publication.

Our sincere apology to Pramodaben Chitrabhanuji for missing to mention her name as a provider of the two wonderful Jain recipes. We promise to be more diligent in the future and avoid such errors.

In the month of April we celebrate Mahavir Janma Kalyank and various Kalyanks of many Tirthankar Bhagwan. Their message of Ahimsa is based on compassion for all living beings. And it is also due to their compassion towards us that they have shown us how to get out of this cycle of birth & death and attain Moksh. In order to honor them, we have chosen "Compassion" as a theme for the April issue. We hope you enjoy reading the articles.

On the cover this month is a Jain painting showing the "Marriage Procession of Neminath". The narration detailing the entire episode is shown in the back page of the front cover. Our sincere thanks to Dilipbhai Shah and Ratnanidhi Charitable Trust for providing us the painting. Going forward, we will continue to bring various Jain arts on the cover page.

We are always looking for volunteers that can help with content development and design. Please contact us via e-mail at jaindigestpublication@gmail.com if you would like to participate in this creative and rewarding endeavor. We thank you for your continued support and please email us with your comments and suggestions which will help us improve.

Thank you with warm regards,

Mahesh Wadher



JAINA PRESIDENT'S MESSAGE



Jai Jinendra!

JAINA wishes you happy Mahavir Janma Kalyanak celebrations & asks for your sukh-shata.

It is my privilege to share with you a number of accomplishments our community has attained over last 3 months. With your support, we continue to make progress in achieving our vision to evolve and promote Jain practices, educate Jains and non-Jains to create a strong North American Jain community, expand an awareness of Jainism as we spread the message of Bhagwan Mahavir and energize our community by evoking social change.

Here are some highlights:

JAINA eNewsletter is now sent out regularly every two weeks via e-mail to over 13,000 families across the world. Every Newsletter brings you the latest news about Jain Community across the globe as well as religious article on Jain Dharma. We have successfully increased click-thru rate from 20% few years ago to now more than 60% click-thru rate. Please register at www.jaina.org to receive this informative Newsletter, JAINA Calendar and Jain Digest – all for free.

Virtual Tour of Temples: We have implemented a live virtual tour of Jain Centers across USA. You can now do Darshan virtually in real time at www.jaina.org of several temples.

JAINA TV Channel: Media Committee is currently evaluating feasibility of a 24x7 JAINA TV Channel where you can watch all religious programs. We will keep you updated on the progress of this important initiative for our community.

Veerayatan 3rd Global Convention JAINA team attended Veerayatan 3rd Global Convention from January 24th -26th at Rajgiri, India. It was great networking experience with Jains around the world. There were events like opening ceremony of new College Building at Pawapuri, Cultural Programs, sharing of many projects by Jain Institutions towards up-liftment of the society through Seva, Shiksha and Sadhna. JAINA is looking forward to continued collaboration with Veerayatan for years to come. You can read a brief report on it in this issue of Jain Digest.

Jain Religious Videos: Over 400 Jain Religious Videos were added this year to JAINA website. Videos are categorized by Speaker name for your convenience and it covers almost all Jain Religious videos available on the internet in one place for the first time – www.jaina.org

JAINA Calendar: Michhami Dukkadam if you did not receive JAINA Calendar due to postal delivery issues. Calendar Committee has carried out another mailing and hopefully you have received it now.

YJA Convention: Young Jains of America (YJA) will be hosting 650+ youth from all over the globe for the Biennial YJA Convention in Los Angeles from July 1 - 4, 2016. Theme of YJA Convention is “Young Jains: Agents of Change”. Please encourage youths in your community to register at www.yja.org.

YJP Board: Congratulations and Welcome to new Young Jain Professionals (YJP) Board Members. YJP had their first YJP Board meeting at the Jain Society of North Texas (JSNT) in Dallas, TX from February 12 to 15, 2016. YJP is developing many exciting programs for professional youths.

JAINA on Social Media: Now along with Facebook and YouTube, JAINA is also on Instagram and Twitter! You can follow us on Instagram @jaina_org and Twitter @JainaOrg for Jain Photos, Stories, News and Updates.

Moving forward, JAINA's primary objective is to build on the momentum of past 6-months and continue to drive projects that benefit our community, enhance communications with you and build a strong JAINA team to ensure success in the future. Thank you for your continued support – it allows us to provide enhanced services to our beloved Jain Community.

Sincerely,
Ashok Domadia





Dr. Sulekh C. Jain is the Past Secretary and President of JAINA, founder and co-founder of several Jain institutions, Centers and programs, recipient of JAINA RATTAN, promoter of programs in Jain Academic Education in Universities, Chairman of Governing Council of International School for Jain Studies in USA, and author of many Jain and technical books, papers and nine US technical patents. He and his wife live in Houston, Texas. Email: scjain@earthlink.net)



Dilip V. Shah of Philadelphia is a past president of JAINA. He is currently serving as chairman of JAINA's Diaspora Committee and member of the Academic Liaison Committee. He is a frequent contributor to the Jain Digest. Email: dilipvshah@gmail.com)

Seven years ago, while applying for admission to the International Summer School for Jain Studies program, Ms. Brianna Donaldson, now Dr. Donaldson and an Assistant Professor in Religious Studies and teaching at Monmouth College in Illinois, wrote in her application

"I want to hear everyone talking about Jainism. I want religion and philosophy departments teaching it. I want ecologists and agricultural technicians exploring its sustainability models. I want animal ethicists investigating it. I want metaphysicians engaging its textual and cosmological claims. I want economics departments examining its charitable giving and solvency. I want

diplomats, nonviolent practitioners and just war theorists scrutinizing it as a viable political way of life. In short, I want it on the lips of every discipline, colliding with existing wisdom, challenging epistemological strongholds, and generally throwing a wrench into any sentiment that would dismiss as impractical the possibilities of humans living in a fundamentally different manner in our current and future worlds".

Wow, Dr Donaldson! Together we are fulfilling your dream and vision for Jain Studies in North America. The Jain community in North America thanks you and many other Jain scholars for inspiring us to start this journey.

What a journey it has been! From its humble beginning 12 years ago, the International Summer School for Jain Studies (ISSJS) in which students, post docs and faculty from universities go to India during each summer to study Jainism, has experienced phenomenal growth. Over 600 scholars from 26 universities from around the world have participated in the program. Some of these scholars, with their newly acquired knowledge about Jainism, have started offering classes in Jainism at their own Institutes. Some have pursued their studies further to earn PhDs. As a result, nearly 14 scholars already completed their PhDs and that many more are in pipeline working on their PhDs, although not all are alumni of ISSJS.



ISSJS 2009 Group with Mrs Indu Jain, Chairman, Times of India Group

How did all this start?

Since the late sixties many Jains have settled in North America. More than 125,000 Jains, now live in USA and Canada. We have put in our strong roots here with more than 70 Jain Centers which serve as places for worship, service and education in Jainism. JAINA, a national organization of all Jains and a sizeable number of institutions and organizations are making an impact. Many from the second generation Indians have graduated or enrolled in the top universities of this country.

However, the academic study of Jainism is still an undeveloped area of research in universities in North America. Even though Jainism is one of the oldest and 6th largest religions of the world, the western world does not know much about it. Jain Academic studies in universities around the world have significantly lagged behind those of other religions. In fact until recently, there was not a single university in the US offering a regular course on Jainism. Many books and courses about World religions hardly mentioned Jainism and its teachings. As a result, Jainism is least known and most misunderstood spiritual tradition in academia and in the general public (recent worldwide controversy on the subject

of “Santhara” is a good example). Research and teaching Jainism in the West, which is essential for its survival, have not received as much attention as Hinduism and Buddhism due to lack of students, courses and availability of qualified professors to teach them. There are very few younger Jain scholars being trained to take place of the increasingly aging group of established Jain scholars.

To rectify this, we embarked on this journey 12 years ago, starting with International Summer School for Jain Studies. As we started educating and training new and young faculty and scholars in Jainism, the Jain community and the academics started realizing the need for a permanent presence of Jain studies at many colleges and universities in North America.

Creation of Academic Liaison Committee

To promote Jain studies and to give a significant boost to the efforts, in 2008, Dilip Shah, the President of JAINA at that time and Dr. Sulekh C. Jain; the past President of JAINA, formally constituted JAINA’s Academic Liaison Committee (ALC).

Meet and Greet Program in Atlanta in 2010

To connect with the academics, the ALC started organizing annual MEET and GREET events during the annual AAR and DANAM conventions in the month of October- November each year. These events took place in Atlanta (2010), in Chicago (2011) and in San Francisco (2012). At each JAINA convention, ALC also started organizing seminars on Jain Academic Education.



Academic Liaison Committee (ALC) Mission and Objectives

The mission of ALC is to establish liaison with Academic institutions in North America that are promoting or willing to promote the study, teaching and research in Jain philosophy, culture and history. The objectives are:

1. Create, nurture, educate and enhance awareness of Jainism in academia by various means.
2. Develop & facilitate training and availability of English speaking scholars in US Academia.
3. Encourage younger Jain scholars to be trained by various means of scholarships, fellowships, and increased employment opportunities in academia.
4. Facilitate, and encourage participation and collaborative atmosphere between Jain community and academic institutions.
5. Seek to develop and facilitate the promotion of studies of Jain philosophy by encouraging the establishment of Centers, Institutes, Chairs and Professorships at Academic Institution across North America.
6. Increase stature of these efforts to bring Jain studies a respectable place in academia by all available means such as funding, travel opportunities and focusing on the target audience.

The current ALC members are:

- Dr. Sulekh C. Jain (Chairman) (Sugar Land, TX), Dr. Nitin Shah (Los Angeles, CA),
- Dilip V. Shah (Philadelphia, PA), Bipin Shah (San Ramon, CA), Dr. Kirti Jain (Ashland, KY),
- Bindesh Shah (Miramar, FL) and Pravin K. Shah (Raleigh, NC).

The Current state of Jain Academic Education Programs

a) On-going Programs

Nearly 20 universities and colleges offer classes in Jainism every semester. Some of the classes cover Jainism exclusively and some as part of the course in World Religions. Jainism is offered as a full course at the following Universities:

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- Florida International University, Miami: Dr. Steven Voss (The first funded Chair established in 2009-10)
- University of North Texas, Denton: Dr. Pankaj Jain
- Monmouth College, Monmouth, Illinois: Dr. Brianne Donaldson
- Eastern Connecticut State University, Willimantic: Dr. Hope Fitz
- University of Ottawa, Canada: Dr. Anne Vallely
- Elizabethtown College, PA: Dr. Jeffery Long
- Virginia Commonwealth University in Richmond
- University of Texas, Austin

b) New Initiatives in 2015

We have established regular Jain Studies at the following places:

- Emory University, Atlanta: Dr. Allen Gough (PhD from Yale) is a Professor in Jain Studies,
- Loyola Marymount University, Los Angeles: Dr. Nirinjan Kaur (PhD from University of Michigan) is a full time Professor and Director of the Jain and Sikh studies program. This is an undergraduate level course and class was oversubscribed with 25 students.
- Claremont School of Theology, Claremont, CA: Sushama Parekh is currently offering a class on Jainism to the graduate students.
- Graduate Theological Union, Berkeley, CA
- University of Western Ontario, London, Canada. On October 6, 2015, Prof. Jeffery Long of Elizabethtown College in PA delivered an invited annual lecture on Jainism at the university.

c) Establishment of a Jain Chair at the University of California, Irvine

Jain Community in Los Angeles area has established an endowed “Shri Parshvanath Presidential Chair in Jain Studies” with a total funding of 2 million dollars which includes 0.5 million dollars matching funds by UC President. UCI will soon be advertising and hiring a professor for this Chair.

*UCI Chair
Celebration
Ceremony at Jain
Center of Southern
California*



d) New Initiatives in 2016

Jain community has funded to start the Jain studies programs (at Undergrad levels) at the following places:

- University of Florida in Gainesville, FL
- San Diego State University in San Diego, CA
- Bhagwaan Mahavir Post Doc Fellowship in Jainism established

e) Jain studies program under consideration

- Ohio State University, Columbus: an annual Guest Lecture program in Jainism, once or twice a year
- Dr. Faquir Jain at University of Connecticut, Storrs, CT and Dr. Shailendra Palvia at a university in Long Island, NY are exploring opportunities to offer classes in Jainism.

Brothers and sisters, we have just started the journey. There is a long way to go. We need the involvement of as many community members as possible in this journey. As very nicely stated at the Jain Academic Education Seminar held during the 2015 JAINA convention by Dr. Jagdish Sheth in his keynote address title, we want to see Jainism go “From a Footnote Religion to a Religion for the Future”. To help make this a reality, please contact any of the following:

**Dr. Sulekh C. Jain (scjain@earthlink.net), Dilip V. Shah (dilipvshah@gmail.com),
Dr. Nitin Shah (Nitinshahmd@gmail.com)**



The Programs at International Summer School for Jain Studies (ISSJS)

ISSJS offers various programs in the study of Jainism each summer. The unique feature of these programs is that they are India centered programs where the students and scholars go to India for study. During their stay in India, the participants have a chance to see, touch, taste, smell and experience Jainism in practice.

The course of study follows a daily schedule of academic lectures by eminent Jain scholars covering a range of topics from Jain history, philosophy, rituals, ethics and contemporary Jain life. An important part of this program is the opportunity to conceptualize what is learned in the classroom by visiting academic, historical places of interests, interacting with Jain communities and participating in cultural activities as well as have ample opportunity to discuss amongst participants and the faculty members. They meet with scores of saints/ascetics, scholars, Jain professionals, leaders and businessmen. Participants also get an opportunity to meet Jain families, observe temple rituals and festivals and visit Jain holy places as well.

By their coming to ISSJS in India, they have a chance to get an insider's view of Jainism which could not be replicated in America or anywhere else in the world. In past years, the students have found that the time spent in India for networking and establishing connections may support further academic research and fieldwork. What they learn, how they learn and where they learn, makes the India experience unforgettable for participants and also for those who come in contact with the participants. Another unique feature is that it is integrated within many university systems and as a result, quite a few students, after returning from ISJS program, earn educational credits from their home institutions.



ISSJS class at Ahimsa Sthal, Delhi

From 2008 onwards, based on the growing needs of scholars from North America particularly, the ISSJS is structured around a two-tier system, designed to meet scholarly needs of all applicants. The goal of the first level is; Understanding of the fundamentals of Jainism from the perspective of, Philosophy, History, and Culture. The Second level builds on the first in terms of scope, depth, and intensity, and aims at a proficiency of knowledge that qualifies the student to study at the M.A., or Ph.D level. It is expected that first level students will, become sufficiently competent to enter the second tier of studies. For more details about ISSJS programs, visit: www.isjs.in

Teaching Jainism – A Gratifying Experience

By Sushama Parekh

(Editor's Note: Jain Digest applauds JAINA, ALC, ISSJS and all the educators for their valuable contribution to the Jain studies. Although teaching about Jainism is a rewarding experience, the teacher always wonders if the students are learning or not, have they understood the intricacies of Jain philosophy, is this just an academic exercise or is it really making a difference in the lives of the students. We hope that the excerpts from a graduate student's class paper at Claremont School of Theology in Claremont, California, showcases what the students are learning.)

Learning, practicing and teaching about Jainism has been my passion for a long time. So when Dr. Nitinbhai Shah approached me for teaching a graduate class at the Claremont School of Theology, I could not pass up the opportunity even though it meant that I would have to travel in Los Angeles traffic for two hours every Tuesday for 15 weeks last fall. It was absolutely well worth it.

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I had five students in the class working on their Master's degree in Divinity, Interfaith, etc. I covered many topics—such as, history of Jainism, Jain principles and philosophy, vows of ascetics and householders, karma theory, rituals, festivals and more. We also did 20 minute meditation at the end of each class. The students were very engaged and were very keen on learning various aspects of Jainism. Over the weeks I could see that not only they were learning the material but also putting some of the principles in practice. Through their questions, interactions, and term papers it was clear that they were absorbing the concepts very well. This was very rewarding and satisfying to me.

Here is an excerpt from a paper written by Michael McLaughlin, studying towards Master of Arts in Religious Studies. The topic of the paper was “Jain Way of Life”. After describing in detail the life of a Muni practicing the five great vows, and explaining life of a Jain householder covering topics like Samayik, Pratikraman, etc; Michael writes about inner journey which, in his own words, is “the essence of Jain way of life”.

“Jainism focuses a great deal on the inner journey as this is the only true spiritual journey. The rituals performed when visiting a temple are centered around maintaining a contemplative mind, a mind present in the temple, and a mind focused on the virtues of the gods being worshiped. But while Jainism is focused on the inner life, it does not lead Jains to discard or reject the outer life. Rather it guides Jains toward viewing the external life with equanimity. When the world around us is appreciated as neither positive nor negative, our inner happiness, bliss, and peace guide our mind, our speech, and our interactions with those around us.

Jainism guides us along the path of the fordmakers, and does not care how spiritually advanced we are. There is a sense in Jainism that it does not matter so much how pure one's soul is, but that one is purifying their soul. Since no one (currently) in Bharat Kshetra will liberate in this lifetime, the emphasis is placed on simply doing what one can in this lifetime to make some spiritual progression. If one becomes an ascetic in this lifetime, great. If one remains a householder their entire life yet still practices self-reflection, seeks self-purification, and avoids unnecessary forms of violence, then that is also a worthy life to live. Or perhaps one chooses to live as a Samaniji and take a partial vow to observe the Mahavratas. Again such a life, if that is how one's soul prompts them to follow Jainism, is viewed as good. If one teaches others, or attends lessons taught by Samanijis and Gurus; if someone worships decorated idols, bare idols, the Jain scriptures, or worships no images at all; the most important thing is that their practices lead them to self-purification.

The Jain way of life might appear excessively austere, and all the fasting, penance, and asceticism could make Jainism seem like a religion that bans fun and happiness. But it isn't. Jainism is fundamentally an honoring of self-determination and a profound recognition that happiness, peace, love, knowledge, and power come from within ourselves. Everything that is ajiva: our body, money, food, music, sex, possessions, popularity, authority ultimately do not make us happy. They might make us feel happy, but this happiness is not true happiness and does not even come close to the happiness or bliss one experiences when one achieves self-realization. This happiness which ajiva makes one feel is temporary and external to the soul, much like pain from a wound does not hurt a person because person is a soul, not a body. Chasing after external pleasures only results in ignoring the ever-present, if somewhat obscured, abilities of the soul. In effect this causes the soul to continue to be lost at sea and suffer.

When one recognizes that true happiness, bliss, and peace arise from clearing the soul of its impurities, and can never be achieved through external means, one will seek out the path which best helps the soul's innate virtues to blossom. That path will, by necessity, involve avoidance of the false pleasures which come from outside the soul. It will move one toward internal reflection and appreciation of the soul's own essential qualities, and will point one toward understanding how their happiness, peace, and bliss are not bound by the physical world. Through recognition that all living beings have these same innate capabilities, one will be moved to treat all beings with utmost compassion. In the end, one will desire to live a life in which each individual, relying on their own inner capabilities, treats all of existence with compassion and views the external world as a place whose beauty can never compare with the beauty of one's own pure jiva. This is the essence of the Jain way of life.”

JAINA COMMITTEE SPOTLIGHT: JIVDAYA COMMITTEE

By Rita Sheth



Rita Sheth is currently serving JAINA as a Treasurer and a Jivdaya Committee Chairwoman. She is trying to follow Jain way of life.

“Let each moment of our life be illumined with the light of “Ahimsa & Compassion”

State of Panjarapoles in India

The word “Jivdaya” conveys that we should care for all living creatures and inspires people to practice Ahimsa and “Live and Let Live” – Jain principles in their lives. In general, Jivdaya is promoted and practiced by many Jains all over the World by following a vegetarian diet, not using animal products, and contributing to Jivdaya fund in the temples and Jain Centers.

With that spirit of compassion, Gurudev Shri Chitrabhanuji and Pramodaben helped to start the JAINA Jivdaya Committee in 2004. The focus of this committee is farm animals. When farmers can no longer afford to care for their animals, they leave them at the panjarapoles; with the hope that they will be well cared for. Panjarapoles are places where animals can live freely and peacefully, without being suppressed or exploited receiving unconditional love and care, and can express their natural behaviors. Panjarapoles are places of true compassion.

The Goal

JAINA Jivdaya committee’s main goal is to save animals from the slaughter houses and to provide nutrition, water, and healthcare for animals staying in panjarapoles in India and animal sanctuaries in North America.

JAINA provides funding for:

- Buying fodder for animals and providing veterinary care
- Buying new sheds and maintaining existing sheds at panjarapoles
- Developing new grass fields and water wells
- Promoting our core values “Live and Let Live” and to follow Ahimsa with emphasis on “Animal’s Life Matters” in USA.
- Increase awareness about animal cruelty and suffering so that we all make Jivdaya part of our daily life.

Each year the Jivdaya committee receives appeals from many underfunded panjarapoles all across India; many of these facilities struggle to meet the cost of day-to-day feed and medicines. Often, natural calamities like droughts and heavy monsoon rain make the situation worst. Without continuing support, the panjarapoles are not able to accept any more animals. To put this in perspective, in India, the average cost of saving a cow from the slaughterhouse is around \$100. To provide food, shelter, and medical care for one cow for one year is around \$180 and for \$151, one hundred animals can be fed for a day.



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Organized dairy farming in India is growing tremendously with growth of 4 to 5 % every year resulting in an influx of unproductive and abandoned animals to slaughterhouses. Unfortunately, there are far more animals in need of support than there are spaces in panjarapoles. Also due to rapid urban growth, many panjarapoles are now located in confined and polluted areas.

Our Accomplishments

Number of requests for help from panjarapoles is increasing every year. Our team reviews all requests and distributes money to different panjarapoles throughout India based on their need and how these charitable organizations are run.

- Over the last 5 years JAINA has sent more than \$90,000 to 20 different panjarapoles and saved 250+ animals from slaughter houses using the generous donations provided by the Jain communities in the North America.



- Recently started supporting hospitals in Ahmedabad that care for the disabled birds, injured during the kite flying festival in January.
- Support Farm Sanctuary in Los Angeles, CA and SASHA Farm, MI which is the Midwest's largest farm animal sanctuary. Gurudev Shri Chitrabhanuji's volunteers from Light House frequently visit this farm house providing financial and physical support.

Our Future Projects

On an ongoing basis our team finds projects as per our goals in India and USA. The following projects are under initial review at this time:

- Wankaner Panjarapole: Help build a lake and convert the 25 acre fertile land to grow grass for 500 animals
- Deesa Panjarapole: Build shed and storage building
- Radhanpur Panjarapole: Support panjarapoles in North Gujarat and Rajasthan providing grass & veterinary care and build an additional shed for 150 animals
- Support various animal shelters in USA

Our Team

Our team consists of Pramodaben Chitrabhanu who serves as an honorary Chairperson. Rita Sheth is the Chairwoman and other committee members are: Dilip V Shah, Hemant Shah, Pravin K Shah, Jayesh Jain, Shobha Vora and Geeta Khona.

Getting Involved in a Noble Cause

In order to increase awareness and get a firsthand look at the plight of animals, we request all of you to visit nearby animal sanctuaries or humane societies and spend some time there. This will give you more insight in to their needs. You may be able to provide support by volunteering your time and help with their day to day tasks. We also request each Jain Center to work with us to distribute their donations to panjarapoles in India to avoid duplication of funding to the same receiving organizations and to minimize cost of transfer of funds due to new financial regulations. Your generous donations will help to build and improve the facilities and will allow

taking on new projects in more panjarapoles.

For more information, please contact Rita Sheth at: (918) 398-6024 or via e-mail jainajivdaya@gmail.com

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TRAVEL & TOURS

The 3rd Global Convention was held at Rajgir, Bihar from January 24 to 26, 2016. The purpose of the three day convention was to celebrate the very essence of Veerayatan: Seva (Service), Shiksha (Education) and Sadhana (Spiritual Development). It was also an occasion to celebrate 80th birthday of Archarya Shri Chandanaji.

Along with the President, Ashok Domadia, four JAINA team members and few past Directors had attended the Convention. The team had an opportunity to network with more than 2000 Jains from all over the world.

On January 24th, a Mega Eye Camp was inaugurated at the Netra Jyoti Seva Mandiram. The goal was to perform 8,000 eye surgeries.



In the afternoon, a meeting was held among 50 Jains from Dubai, Nairobi, USA, Kenya, Singapore

and other countries to discuss the Veerayatan Global project. In the evening, the opening ceremony of the convention was held which featured a documentary film about the 45 years journey of Veerayatan.



On the occasion of Shri Chandanaji's 80th birthday, students of Shri Chandana Vidyapeeth Centers paid her a tribute by performing in a cultural program.

Jain Organizations from different parts of the world shared how they are working with Veerayatan for education, compassion and upliftment programs. It was quite inspirational to see their work towards community and the needy. Ashok Domadia, JAINA President, shared a presentation on how JAINA has been collaborating with Veerayatan for the past 35 years on projects such as Nepal Earthquake relief, Nepal School Projects, and 200 School Projects in India with Veerayatan in last few years.

On January 25th, an opening ceremony of the B.ED. College & Visaava Hostel was held at the TMVM school campus in Papwari. The Representatives from Veerayatan gave a presentation on the Impact of Veerayatan's educational activities. Students of Tirthankara Mahavir Vidya Mandir Schools, India (particularly from Kutch & Bihar) to took part in a talent show.



On January 26th, a flag hosting ceremony was held at Aashirwaad grounds. This was followed by a few speeches and a launch of a book by Acharya Chandanaji "Mere Devdoot". The book contains thought provoking incidents that have made an extraordinary impact on Acharya Shri's life, in her own words.

JAINA looks forward to continued collaboration with Veerayatan for years to come and spread the message of **Seva, Shiksha and Sadhana** through both education and actions.



Acharya Dr. Lokesh Muni Ji is a versatile thinker, creative writer, poet, social reformer and an excellent orator. He has travelled in India and abroad to promote Peace, Harmony and Non Violence. He is the founder of 'Ahimsa Vishwa Bharti'. He is an author of more than dozen books both in prose and poetry.

Email: acharya@ahimsavishwabharti.org

All religions of the world give significant importance to compassion, sympathy and kindness. These are supreme qualities of being human. Those, who do not develop a feeling of compassion or sympathy or kindness on seeing someone suffering in pain, have not achieved a full potential of being a human.

Jainism is the religion of ahimsa. Ahimsa and its derivatives in the form of compassion, sympathy and kindness is the basis of veneration and ethics by its followers. The following stanza shows what every Jain contemplates on daily:

सत्त्वेषु मैत्रीं गुणिषु प्रमोदं,
क्लिष्टेषु जीवेषु कृपापरत्वम् ।
माध्यस्थ्यभावं विपरीतवृत्तौ,
सदा ममात्मा विदधातु देव! ॥

Meaning: May I have a feeling of friendship towards all living beings, May I develop a feeling of elation on seeing a virtuous living being, May I develop a feeling of compassion on seeing a living being in pain and May I have a feeling of indifference towards the wicked.

Compassion, sympathy and kindness are the spiritual values. A gentle person gets stirred with the feeling of compassion on seeing someone in pain. Such a person feels the pain of others as his own. “अनुकूलं-कम्पन-मनुकम्पा” implies this as the basis of compassion. How far the efforts of the compassionate person succeed in eliminating the pain of the sufferer is different. The compassionate person will definitely have a feeling of peace within. Feeling the pain of others as own is also implied in compassion. “एक क्रिया द्वयर्थकारी प्रसिद्धा” i.e. An act benefits both the doer and the beneficiary. Hence compassion is extremely important. Undoubtedly it is the basis of universal love and friendship.

Compassion enhances tenderness. It destroys the limited boundaries by the selfish nature of an individual and makes them universal. The attitude of universal brotherhood and fraternity gets deeply entrenched. Hence all religions consider compassion as important.

Lord Mahavir, the 24th Tirthankara of Jain preached compassion and service as primary religious and moral value, it says, “Those who serve the sick, destitute, inquisitive and needy, in fact serve me”. Hence to serve a sick and needy is to serve a Tirthankara. Jainism gives the highest ambition of all human beings as the attainment of liberation (Moksha). Hence the primary wish of every Jain is to get out of the cycle of transmigration and attain Moksha.

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Sermons of Lord Mahavir as recapitulated in Dasvaikalikastotra have a sutra (aphorism) “असंविभागी न हु तस्य मोक्षो”. It means the one who does not have a feeling of equanimity of all living beings cannot attain Moksha. The doors of Liberation are closed for the one who eats with utter fulfillment and joy when his brother sleeps in starvation. This principle is very useful to bring social uplift. It is capable of eliminating the deep divide between haves and have-nots (or rich and poor) and hence become a bridge to resolve the burning issues of violence and terrorism. Poverty, discrimination and scarcity are the main causes of violence, and terrorism. Developing a feeling of Equanimity (संविभाग की चेतना) is thus important to eliminate poverty and scarcity. Mahayana branch of Buddhism talks of two primary elements; Universal compassion (महाकरुणा) and Universal emptiness or devoid of self (महाशून्य).

On seeing her son rolling down the steps, the mother, without caring for her life, runs to save her child. Similarly, when a person is filled with compassion for all living beings, then it becomes a universal compassion.

Universal emptiness is the pinnacle of Buddha doctrine of Shunyavada. It has been said that practice of universal compassion results in universal emptiness as indicated the following verse:

न त्वहं कामये राज्यं, न स्वर्गं नापुनर्भावम् |
कामये दुःखतप्तानां, प्राणिनामर्तिनाशम् ॥

Meaning: I do not wish for the kingship, neither do I wish for heavenly life, nor I wish liberation. I only wish to eliminate the pains of suffering for all living beings. “बुद्धो भवेयं जगतो हिताय” i.e. I wish to attain Buddhata (discriminating knowledge) for the welfare of mankind.

Being a promoter of Ahimsa, Jain religion accepts primary importance of compassion, sympathy and kindness. Ahimsa is said to be virtue of Godhood. Jain acharyas complete their sermons daily, reciting the following verse.

दया सुखं री बेलड़ी, दया सुखं री खाण |
अनन्ता जीव मुगति गय, दया तणा फल जाण ॥

Meaning: Compassion is the vine of happiness. It is the treasure of all happiness. By adopting and practicing it, innumerable souls have attained Moksha. Such is the fruit of compassion.

This verse is extremely potent. One, who is immersed in compassion and sympathy, gives a turn to his lifestyle which results in progressive spiritual purification and attainment of Paramatma state.



Love and compassion are necessities, not luxuries. Without them humanity cannot survive.

- Dalai Lama



Dr. Nitin Shah is a Professor of Anesthesiology and Critical Care and arranges/assists many free community health fairs in USA and has organized/participated in several International Medical/Surgical Missions. Along with Lestonnac Free Clinic (LFC) and Joy of Sharing Foundation (JOSF) has started 3 free medical clinics in Southern California since 2012 and has started to perform free Outpatient surgeries for under privileged people at Dr. Bharat Patel's Beverly Surgery Center with LFC & JOSF. Email: nitinshahmd@gmail.com

“We Ourselves Feel That What We Are Doing Is Just A Drop In The Ocean, But The Ocean Would Be Less Because Of That Missing Drop” - Mother Teresa

(Editor' Note: Compassion for all life, human and non-human, is central to the Jain tradition. Though all life is considered sacred, human life is deemed the highest form of earthly existence. Throughout history, the need for organizations that serve the needy has always been there. Fortunately, there are many charitable organizations in the World today that are dedicated to serve humanity. Charity Navigator lists 2,996 organizations related to health and human services. Charitable giving also keeps going up each year. According to National Philanthropic Trust, Americans gave \$358.38 billion, a 7.1% increase from 2013. The charity organizations vary in size and scope, from huge multinationals that cover many aspects of human needs with large budgets, such as American Red Cross, Feeding America; to others such as, ServiceSpace, founded by Nipun Mehta, which promotes small acts of kindness that require no monetary budget, just a big heart and a smile! In this article, we focus on the health and humanitarian activities of a few organizations such as “Anekant Community Center”, which is a part of Jain Center of Southern California; and other local and foreign organizations that Dr. Nitinbhai Shah works with.)

Anekant Community Center

Since its formation in 1988, the Jain Center of Southern California has seen remarkable growth in the community members it was serving and various religious & humanitarian activities the members were involved in. In order to assure that the humanitarian needs of the community were met adequately, the “Anekant Community Center” was established in 2005. The name “Anekant” was chosen to emphasize that the scope of the services offered was not limited to any race, religion or geographic location. The goal was to provide services such as medical camps, feeding the poor, provide assistance during natural calamities, etc.

The Anekant Community Center (ACC) provides the following services on an ongoing basis.

Local Health Services

- Annual free Health fairs at JCSC, Annual Anaheim Health Fair (AHF) since 2007, free onsite dental services from 2012 during AHFs, JCSCHF and few others.



Anaheim Health Fair

- Health fairs for Sri Lankan, Zoroastrian, Bangla Deshi, Vietnamese and American communities.
- Health education on various topics like Diabetes, hypertension, heart attack, early detection of cancer etc.

Jamaica Cataract Mission



International Health Services

- Several medical/surgical missions are undertaken by ACC in many countries including India, Zambia, South Africa, Malawi, Fiji, Jamaica etc
- Annual Surgical camp for Hernia/Hydrocele was started in 2007 at the Kalidas Hospital and Homeopathic College, Vyara, India. It was recognized in Limca book of records in 2012.
- Three Cataract surgery camps in South Africa (774 total operations) and two in Jamaica (452 total operations) have been organized.
- Cancer prevention services in India.

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Community Outreach



Tender Care Community Outreach Program (TCCOP), a program run under ACC, provides meals to the poor on a regular basis, services sick people, visits seniors, organizes drives to collect and distributes school supplies, toys, clothing etc. to the local schools.

How can you help ACC?

- Do you have an idea for a humanitarian activity? You need help? Please bring it to ACC who will help with all aspects of your kind endeavor!
- Volunteer in various activities of ACC locally and Internationally.
- Donate for and participate in the causes you believe in.
- Join the Board of ACC for governance.

Please contact ACC President Mr. Kantil Shah (949-459-8299), Mrs. Prafulla Shah (562-691-6623) or Dr. Nitin Shah (562-244-9035) if you have any questions.

ALAPIO, BSC, JOSF & LFC

Free Surgeries

On Wednesday 23rd December 2015, free surgeries were performed on four needy patients. This was the first time Association of Los Angeles Physicians of Indian Origin (ALAPIO), Lestonnac Free Clinic (LFC), Beverly Surgery Center (BSC) and Joy of Sharing Foundation (JOSF) collaborated to organize this endeavor. Mr. Ed Geber, Executive Director of LFC informed that Drs. Bharat and Nina Patel who own Beverly Surgery Center in Los Angeles opened their doors at 6 am on 23rd December and welcomed the patients of LFC who were waiting for surgeries for Inguinal Hernia



and Hydrocele for years.. Dr. Bharat Patel performed five surgeries (approx. \$ 30,000 value) on four patients (one of them had both hernia and hydrocele) while Ms. Kristine Caldwell (Certified Registered Nurse Anesthetist) and Dr. Nitin Shah (Anesthesiologist) took care of anesthesia. Mr. Geber further stated that one of the hernias was big and the patient could have developed a complication necessitating emergency surgery with increased risk of complications any day.

ALAPIO, BSC, JOSF & LFC will be doing more free surgeries in the future and seek help of all practitioners. LFC has a list of patients who need Gastroenterological, general surgical, Ophthalmological, urological etc. procedures. If you happened to be a specialist in any field including Anesthesiology or a Non-Medical Volunteer who will like to partake in this humanitarian endeavor, please contact Dr. Nitin Shah at 562-244-9035, nitinshahmd@gmail.com, and/or Dr. Bharat Patel at 213-422-2475, drbjpatel@gmail.com.



Medical and Surgical Missions in India – January 2016

- Bidada Hospital (January 9 to 12): 42nd Annual camp: 85 cases of general and ENT surgeries
- Valiya Polytechnic College near Bharuch (January 17): Examined 550 people, screened 18 patients for surgery and referred them to Vyara for surgeries
- Maroli Sugar Factory near Navsari (January 18): Examined 210 patients and 4 patients were referred to Surat METAS Hospital for surgery
- Rajpipla Sugar Factory near Bharuch (January 19): Examined 735 patients
- 10th Annual Vyara Medical & Surgical camp (January 20 to 24): The camp included women care, eye examinations, operated on 95 patients to perform 112 total surgeries. Patients with Hernia, Hydrocele, Hysterectomy and small tumors etc. were helped.
- Surat METAS Adventist Hospital (January 25 to 28): A total of 27 surgeries were performed. 6 total knee and 2 total hip replacements, 7 urological procedures and 12 general surgical operations were performed.



(Sanjay Bhandari is one of the Jain Digest editors. He has his own software consulting business. He has served as a Publication Officer at Jain Society of Greater Detroit and has also been a part of the fundraising events and other community activities. His current interests are: traveling, photography, music, movies. Email: sanindore@gmail.com)



The word compassion brings to mind acts such as helping the poor, the sick, or victims of natural disasters. We talk about empathizing and understanding their suffering, and wanting to act to ease or end their pain. We talk about taking action, through kindness, to end the suffering in some way. We try our best to donate time and money. However, extending this compassion to animals is important as well. Taking care of animals, rescuing them from cruel treatment, building shelters, or following a vegetarian/vegan diet are some of the ways we can show our compassion.

Jain doctrine teaches that the universe is filled with life. Each being, without exception, is important and any injury, even accidental, caused to any being affects the entire world. Compassion towards animals thus becomes more relevant in Jainism but it holds true for all other religions too. We are taught not to hurt our loved ones, friends or relatives. We need to that empathy, compassion & kindness to all other animals, including animals raised & killed for food, clothing, or other such uses.

Animal Sufferings in the World

If we could see first-hand, the conditions that these animals live in, how they are treated, what they are fed and shot up with, we might feel differently. It is not just the killing of an animal that causes suffering (although often it's done in very inhumane ways), it is their living conditions too from birth to death. Animals in our society are treated as non-living, non-feeling objects, and yet they are not. They suffer, just as we do. Most of us think that the meat, milk, and eggs that we buy come from animals that have lived happy, healthy lives.

However, undercover investigations have revealed a different picture over and over again.



Animals on modern farms are routinely treated in ways that would be grounds for felony and cruelty charges if applied to a cat or dog. Yet, like cats and dogs, farm animals have complex emotions including the capacity to suffer.

Why should we show compassion to animals?

The plight of animals - be it farm animals, companion animals, marine or wild life animals - is one of the foremost reasons why many people around the world choose to eat a vegetarian diet, or vegan diet. As people who care about the animals of the earth, we believe that animals too have rights and deserve to have their best interests taken care of, regardless of whether they are useful to humans. Animals are not our property so that we can use them for food, clothing, entertainment, experimentation, etc.. By switching to a plant-based diet, human societies will be

able to alleviate the needless suffering and deaths of countless animals, the irreparable damage done onto the earth like air and water pollution, the erosion of lands, waste of precious energy, and deforestation. Raising and

eating meat leaves behind an environmental toll that the generations to come will be forced to pay.

How can we build a culture where people are compassionate to animals?

One answer is – start early! Teaching kids in their early age to have compassion and empathy for their furry, feathered, and finned friends is vital for preventing cruelty towards animals. They should also be taught to respect and treat those who are different from them with kindness. According to the National PTA Congress, “Children trained to extend justice, kindness, and mercy towards animals become more just, kind, and considerate in their relations to each other.” Teaching kindness and respect for animals is the first step towards teaching children empathy. Since young children naturally identify with animals, and because animals are living beings like us, we can use our interactions with animals to teach children how to behave toward other people. Teaching our kids to respect and protect even the smallest and most despised among us is

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one of the most important life lessons that we can pass to them. It helps them to learn to value one another and prevents violence.

We can also bring more awareness in people through outreach, education, and community building; we can educate the public about farm animal suffering and help people move towards a vegan diet. People who feel more connected to animals are more empathetic and form more trustworthy and cooperative partnerships.

What we can do to practice compassion for animals

1. Never hit animals.
2. Be patient with the animals; give them plenty of clean water, and provide regular veterinary care.
3. Include your animals in your life, spend time with your animal companions daily, brushing them, playing with them, and walking them.
4. Volunteer with your child to help care for homeless animals.
5. Plant flowers and shrubbery for butterflies, bees, and other wildlife in your back yard.
6. On the way, pick up plastic rings, bottles, and other trash and throw them in garbage, as those things can kill animals.
7. Keep your eyes open for warning signs about animals crossing.

“The greatness of a nation and its moral progress can be judged by the way its animals are treated” -Mahatma Gandhi

Animal Welfare Charities

If you are passionate about compassion for animals, you could support a local charity through donations and/or volunteering. Compassion for animals and its benefits extend beyond consideration of human life. It's one of our most defining qualities as human beings, and we have countless opportunities to express it to the world around us. Charity Navigator lists over 450 organizations that focus on various aspects of animal care such as animal rights and welfare, wildlife conservation, zoos and aquariums. Here are some charities that you may want to explore:

1. JAINA Jivdaya committee: Supporting panjarapoles in India and animal shelters in USA
2. PETA: People for the ethical treatment of animals is one of the leading organization to protect animal rights (www.peta.org)
3. World Animal Protection: this organization works around the globe to protect and save wild animals – and to keep wild animals in the wild, where they belong. (www.worldanimalprotection.us.org)
4. ASPCA: For nearly 150 years, the American Society for the Prevention of Cruelty to Animals® (ASPCA) has worked tirelessly to put an end to animal abuse and neglect. (www.aspca.org)
5. SASHA Farms: They provide the animals with shelter, food and water, veterinary care, affection, a chance for social interaction with other of their own species, and a sense of security. Jain Society of Greater Detroit is supporting this farm (www.sashafarm.org)
6. Animal Compassion Team (ACT): a Nonprofit Animal Rescue organization with big purpose to save as many wonderful homeless pets as possible. (www.animalcompassionteam.com)
7. Oakland County Animal Control and Pet Adoption Center offers housing and medical care to more than 5,000 animals. Jay Shah from Jain Society of Greater Detroit is the chairman of this organization.
8. Help Animals India: Provides animals rescue, care and sanctuary. (www.helpanimalsindia.org)



“Animals and humans come in many different sizes and colors, but we all have the same loving heart and soul.” – A.D. Williams, Author

CREATING HEAVEN ON EARTH THROUGH COMPASSIONATE COMMUNICATION

By Hema Pokharna, PhD



(Dr. Hema Pokharna is a 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 is also an interfaith peacemaker and mediator, and has served on the board of Parliament of World Religions, Play for peace and presently serves on the board of Council of Religious Leaders of Chicago and also on JSMC and the JAINA Interfaith Committee. Email: hemapokharna.phd@gmail.com)

(Editor's Note: We all feel compassionate towards people and animals that are suffering and can't help themselves. We are also willing to help our friends, relatives, coworkers in their time of need. But when communicating with others in a normal or a conflict situation, how often do we think of "need"? When a wife cooks a special dinner for her husband, her need is for feedback and appreciation for her efforts in preparing the dinner. When a manager assigns work to the staff, the manager needs timely completion of the assignments. It is quite understandable that a conflict arises when such need is not met. Being aware of such needs and what matters most to our fellow human beings, communicating, and adapting our behavior with that understanding is at the heart of Compassionate Communication. Hema shows how we can transform our connection with ourselves and others with the NVC consciousness and practice of where we put our focus on; Judgments or Needs? We always have a choice!)

"This is the starting point of nonviolence. The transforming power of nonviolence begins and ends with an awareness of the presence of God in everyone. It is this presence that breaks the spiral of violence."

- Friar Louie Vitale, Love is What Matters

Namaste also means seeing and acknowledging the divinity in others, does it not? Thus we step into every interaction with compassion and care.

This article introduces a way to actively practice compassion in our daily communication, through Nonviolent Communication (NVC) and create a new dimension of increased harmony, love and success in our homes, communities and work places. Although not a small task, I invite you all to take on this challenge.

The first step is making needs and values central to our thoughts, words and actions. This shapes how we relate to ourselves and influences every interaction we engage in.

If someone says, for example, "You never listen to me!", they probably have a need to be heard.

If they say, "You're so stubborn!!", they're probably needing openness and flexibility.

If you tell yourself, "I never follow through on things!" you may value and long for integrity for your words and actions or completion and effectiveness (what "following through" might give you).

opposite of the judgment (I never follow through). Doing this, shifts us from a negative assessment of what is wrong, to positive value, and opens space for understanding and choosing a different action. This can be a very liberating experience.

The next time someone is complaining or critical, see if you can listen for what value they are expressing under their words. This will help you focus on their needs and support you in experiencing a moment of connection and moving you in the direction of compassion, care and possibilities.

A key concept in NVC is learning that needs and values are universal and so, by definition, abstract. Our needs, whether fulfilled or unfulfilled, are the roots of our feelings. Relating our feelings to our needs, as parents, we could say "I feel frustrated because of the need for respect," instead of "you make me frustrated when you talk back at me." The latter entices our children into believing they are the guilty for our feelings.

"When we are not able to say clearly what we need and only know how to make analyses of others, it sounds to them like criticism." In such a scenario, wars are never far away, whether they are verbal, psychological, or physical wars.

Let us examine a few needs - support, interdependence, choice, rest, etc. None of these can be picked up in your hands or held. They are all experiences and in terms of grammar, are abstract nouns. Judgments, thoughts and evaluations are descriptive and so are in the form of adverbs and adjectives.

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Let's see how this knowledge can help us be compassionate. Say you are upset and say, "He is rude and a pain in the neck!" What would be the opposite, positive assessment? Probably, it is being "considerate, understanding, easy and comfortable to work with. Knowing this, you will realize that these needs of yours possibly were not fulfilled in that interaction, giving you space to choose your next action as a response rather than a reaction.

Here are some more examples:

When you say that someone or something is:	You probably need:
Inconsiderate	Consideration
Incompetent	Competency
Difficult	Ease
Inflexible	Flexibility

Some judgments have little real meaning, for example, "You're a jerk" or "That's cool!" Such words that have a high level of judgment are more expressions of intensity of feeling than the needs or values. Often, they come along with content words that do have values hidden in them.

For example, if someone says, "You're impossible," they might give next a more specific complaint (or imply in context): "You never take responsibility for your actions!" You might then focus on the feeling and need and say: "It sounds like you're really frustrated and wanting responsibility and awareness?"

"Impossible" here could also be expressing exhaustion and a desire for simplicity, flow and ease or hope about change in the relationship.

I hope these tips support you in shifting your focus from wrongness or blame to the values and needs people are trying to attend to behind their words and actions. Also regardless of the words you use, what really matters in listening to others is your intention bringing your heart, as well as your head, into how you understand and connect with others and what they say.

An additional key to the possibility of compassion is the core insight that conflicts only take place at the level of strategies, method or actions we choose to meet these needs. Human needs and values in themselves are not in conflict. With the practice in nonviolent communication and support from uninvolved parties, every conflict situation can turn into a shared exploration of which

human values are at the root of everyone's actions, judgments and perceptions. That exploration is when we are preparing to take the Namaste posture internally as we connect with the divinity in our self and the other and access the divine flow between each other.

Since all violent communication and actions are simply the tragic expression of unfulfilled needs, we can easily translate any judgments and wrongness of others and ourselves into needs that want fulfillment. By freeing ourselves from judgments, we are able to connect compassionately within and without.

Next time when anyone says or does something you don't like, know you have four options:

- 1) Blame yourself : "I'm not good enough, it's my fault and I made them angry "
- 2) Blame them: "He / She is so selfish or rude"
- 3) Connect to your feelings and needs: "I feel disappointed, because I need recognition for the effort I've made"
- 4) Guess and connect with his/ her feelings and needs: "Are you feeling reluctant because you are wanting to make your own choices?"

When we connect to our true feelings and needs, others need for connecting with us gets met and they are more likely to want to cooperate to making life more wonderful for us. When we understand and celebrate their feelings and needs, we can joyfully find ways to meet everyone's needs simultaneously and create a win - win situation!



NVC in Action

The Center for Nonviolent Communication was founded by Marshall Rosenberg to teach people how to resolve differences at personal, professional and political level. NVC community is active in 65 countries. My sister, Mandakini and I were instrumental in taking NVC to India. We organized Intensive International Trainings with Marshall as a lead trainer for 10 days in 2004 in Bangalore and 2006 in Pune, my home town.

This year, from 9th to 15th January we trained 100 people from around the world in Pune. After that, we had an opportunity to be part of a 7 day post-earthquake healing event in Nepal from January 31st to February 7th, 2016. This event was held to bring healing to those affected by the April, May 2015 earthquakes. Many people are in a state of shock, grief, and trauma, and unsettled with the challenge of how to rebuild their lives.



NVC was the chosen modality for this training. The purpose of this training was to bring healing through nonviolent communication. According to NVC, healing and mourning are human needs and need space for the healing to occur. To provide this space, and to continue building local NVC capacity, Pro Public, a NGO dedicated to cause of public interest in Nepal, organized an international NVC training bringing together Nepalese practitioners with potential to become NVC trainers and local peacemakers from the earthquake-affected communities, to equip them with skills to support healing in and between others in their own families, communities, and constituencies.



Pro Public invited 35 participants from the Nepalese NVC network, 35 participants (mediators, local justice providers, psychosocial counselors, and local Peace Committee members) from the earthquake-affected districts, and 5 international participants, for a 7-day international NVC training.

The training was held in Dhulikhel Lodge Resort, Kavrepalanchowk, near Kathmandu and was cradled in the Himalayas with a magnificent view and feeling of awe and amazement. There were 5 other International trainers like myself along with Mandakini Pokharna who participated and supported by leading empathy circles every day.

The success of this event in Nepal was evident from the comments we received from the participants. The organizer of the program expressed immense gratitude and joy for the training and the time and energy invested by the trainers. "The trainer's contributions are multi-fold and have a ripple effect reaching far and beyond."

One of the field workers expressed his gratitude for the training which has given him more confidence and empowerment to do the work he does, supporting and facilitating arrangements and access to commodities for the earthquake victims and their families.

Other participants expressed their joy and gratitude. There was an immense sense of relief and support in self connection and ability to understand and relate to others in life enhancing and life serving ways.

In the peace-building field, Nonviolent Communication is increasingly recognized as an effective way to repair and strengthen intrapersonal, interpersonal, and intercommunity relationships. For more information, watch the video,

"Healing and Reconciliation through NVC" (<https://www.youtube.com/watch?v=RqA2OydkXgg>)

Books about NVC:

- Nonviolent Communication: A Language of Life, 3rd Edition: Life-Changing Tools for Healthy Relationships
- Marshall B. Rosenberg, Ph.D.
- Connecting Across Difference: A guide to Compassionate, Nonviolent Communication
- Jane Marantz Connor and Dian Killian

I hope that you will experiment with NVC, make your life an expression of compassion and create Heaven on Earth for yourself!

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(Anop Vora is involved in Community services and Promotion of Professional Education in the Jain Community. His current interests include: Listening to the Spiritual Discourses, Meditation, Reading and Writing on the religious topics. Email: vora5000@yahoo.com)

When I started working for Kodak over 40 years ago, I had a rough time communicating with my boss, customers and co-workers because of my super fast accented English. I was feeling very bad about myself because of the strange looks I was getting from the people around. I was focusing on my weakness and blaming myself for it. When the self-inflicted pain did not subside, I confided my situation with a close friend of mine, who gave me wonderful advice. He said: "Look you are what you are. Accept this fact. Kodak has hired you for your long term potential. So stop worrying, focus on your strengths and you will do just fine." Once I took his advice to heart, I felt much at ease and everything worked out nicely at the end. I am sharing this personal story to illustrate the point that it is very important to nurture the soul and show self-compassion no matter what situation we are in.

Importance of Self-Compassion

When we think about compassion, most of us quickly jump to compassion for others. While compassion for others has been strongly recommended by our scriptures, we need to realize that compassion towards our own self is equally if not more important. Until we learn to love and nurture our own self, we cannot be very effective in showing compassion to others. Jesus Christ said: "Love Thy Neighbor as Thyself"; which implies that we need to love ourselves first. For the sake of our own happiness and health, it is very important that we are thoughtful, kind and caring to ourselves.

To Err Is Human; To Forgive Is Divine

As we walk through the journey of life, we are bound to make mistakes but instead of viewing them as part of being human, many of us tend to go back and keep bashing ourselves repeatedly. Even if we made a mistake in a distant past, we keep going back and replaying the old film and criticizing ourselves rather harshly. Somehow we do not forgive ourselves and it is this lack of forgiveness that causes our self-sabotaging behavior. We develop a tendency to put ourselves down without realizing the circumstances under which we said or acted in the way we did. We act as our own worst enemies.

Quite frequently, we also forget that there is no such thing as perfection in life. But we expect ourselves to act in a perfect manner in communication with others, and we feel the need to win every time, which is not possible. We could have very high expectations of ourselves without being aware of the limitations of our knowledge, capabilities and belief system. As a result, when we err, we start feeling bad and blaming ourselves mercilessly for an extended period of time.

At times we look at the success of others, get envious and start comparing our life and feel bad that we have not accomplished as much. We then start downgrading and beating ourselves saying we should have followed a different career path, chosen a different spouse and so on and so forth. We forget that we made the important decisions of life based upon the prevailing circumstances then. As long as we did our best, we should be satisfied and content with whatever has happened in life. We are not doing justice to ourselves by continually looking back and dreaming about what could have been if we had made different decisions in the past.

Self-Acceptance

We need to realize that all humans have their strengths and weaknesses and we are no exception. We need to accept us exactly the way we are and look upon ourselves with complete appreciation and acceptance. No more, no less. Self-acceptance is a major step to start respecting and loving self. Dalai Lama said: "If you don't love yourself, you cannot love others. You will not be able to love others. If you have no compassion for yourself, then you are not capable of developing compassion for others."

Compassionate Life Style vs. Rat Race

Many of us do not like the idea of being average. We all want to be at the top - not realizing that the bulk of the human race falls into the average category. We tend to impose the same value system onto our kids. We drive them to take a large number of A.P. courses, insist on getting all "A" grades and perfect SAT scores along with participation in many extracurricular activities all this with the hope of possibly getting an admission into an Ivy League school! It has been reported that many

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kids are getting stressed out and few are running into mental problems. Perhaps the better approach would be to teach them value of “Achieving balance in life”. This might enable them to find their true passions and talents and possibly an opportunity to discover who they really are. May be then they will grow-up to be more creative, mature and compassionate adults.

Self-compassionate people have a much higher probability of realizing life’s full potential than those who are self-critics. The people in the first category tend to feel more secure and set high goals but if they fail to achieve, they don’t get frustrated and start bashing themselves. Instead, they take responsibility for their mistakes with equanimity, learn from them, grow and set more realistic goals and keep trying. Self-compassion helps them to cultivate better attitude and healthy behavior.

Scriptural Message

Jainism recommends mindful awareness that entails being aware of one’s positive or negative experiences with balance and equanimity. If we are creating our own personal suffering based upon our own flawed condition or an external catalyst or negativity, we are advised not to react. We need to regard them as the result of our own past karma. By controlling our passions, we do not generate a new karmic bondage and start a new cycle.

When we keep thinking about the past events and rightly or wrongly start blaming others or ourselves; we are in Arta Dhyān or Roudra Dhyān giving rise to Ashrav and Bandh. We need to be aware that by doing

this, we are causing a lot of harm to our soul. Jainism does not ask to blame ourselves, but it does ask us to take the responsibility for our mistakes and go through a process of self-purification through Pratikraman every single day and decide not to repeat them.

Our scriptures say that we may have flaws but we have incredible potential too. It also tells us clearly that we have infinite power and advise us to do our best to realize it.

Conclusion

Dr. Kristin Neff, Ph.D., an associate professor in human development and culture at the University of Texas, Austin-summed up this subject matter rather nicely: She wrote “Self-compassion provides an island of calm, a refuge from the stormy seas of endless positive and negative self-judgment, so that we can finally stop asking, “Am I as good as they are? Am I good enough?” By tapping into our inner wellsprings of kindness, acknowledging the shared nature of our imperfect human condition, we can start to feel more secure, accepted, and alive.”

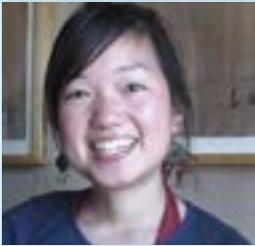
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1. Dr. Kristin Neff’s website: www.self-compassion.org
2. Dr. Kristin Neff’s one of nice articles: http://greatergood.berkeley.edu/article/item/try_selfcompassion
3. Meditation in JAIN Scriptures by Dr. Rajendra Kumar and Mrs. Neelu Jain. <http://www.fas.harvard.edu/~pluralsm/affiliates/jainism/article/meditation2.htm>



TAKING ON A 21 DAY KINDNESS CHALLENGE:

By Audrey Lin



(Audrey Lin is most inspired by small acts of great love. A graduate of Nonviolence and Social Change at UC Berkeley, her journey has been a continuous exploration in service and stillness, bringing her to volunteer at the Gandhi Sabarmati Ashram, and with ServiceSpace.org, an incubator of projects at the intersection of volunteerism, technology, and gift economy. Email: audrey@servicespce.org)

It all started unexpectedly one summer.

Two 14 year old summer interns at ServiceSpace were assigned “homework” of doing a small act of kindness every day for the upcoming month. The only catch was that one could not repeat the same act twice.

That seemingly simple “Kindness Challenge” proved to be quite transformative. We repeated it many subsequent summers, with similar results. Over time, a 21-day challenge portal was launched, and folks around the globe embarked on collective endeavors to stretch their kindness muscles. By word of mouth, 5th grade teacher, Jane Murphy, caught wind of the idea, and immediately inspired her whole elementary school to take it on! We visited the school the day Jane launched the challenge.

“We go through the toll and pay for the person behind us.”



The words escape a student with shining eyes as he sits up from his beanbag. We’re nestled in the reading corner of Jane and Halina’s fifth grade class. It’s February 6th 2015, and Mulberry School is kicking off its *21-Day Kindness Challenge*.

Just 15 minutes before, we’re all gathered inside the school “hub”—a central gathering space and stage. 100 students, pre-K through 5th grade, had filed in for their weekly morning assembly. As usual, they start off with a round of songs, and then teachers Jane and Michele introduce a new idea: 21-days of Kindness.

After a brief video, Anne, Bradley and I get to share a few stories from our own experiences. Anne shares

about a 21-day kindness challenge at her local elementary school in Marin—how one boy began helping his mother cut vegetables for dinner without being asked, and how another student noticed a classmate alone at recess and invited her to play. Bradley takes the stage and talks about his family experience making bag lunches and going to San Francisco to gift them to the homeless. Then his daughter captures everyone’s attention with a video clip of her sharing ways kids can be kind to their parents. :)



On top of that, Bradley had brought 120 bookmarks with the quote: “Somewhere inside all of us is the power to change the world.” The night before, he had stayed up late making them, and as he gifts them up to the students, one boy comes up and tells him, “I gifted mine to someone who didn’t have any.”

I recall a story of a rickshaw driver in India who buys crackers and puts them outside on a plate every day.

“Why would he do that?” I asked.

Eager hands spring up. “To feed the birds,” a young girl offers. “For nature,” another boy states.

I guess it’s not a trick question! Then I follow-it-up with a parallel story on the ripple effect of kindness: Third grader, Jasper heard the rickshaw driver’s story one night. The next morning, he crumpled up some of his toast on a plate and put it outside to feed the ants, birds, and nature.

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After our stories, Jane and Michele bring attention to the poster flip chart on stage that reads, “21-Day Kindness Challenge”. For each day of the challenge, they’ll peel off the chart-paper to reveal a new kindness idea of the day. Today is Day 1 and the idea : Smile.

The teachers have also been steadily cloaking the school with love through their artful designs. They schemed up a scavenger hunt of kindness ideas, where, each day, students can look for a new flyer with the daily idea posted somewhere in the school.

They also crafted a vibrant Kindness Tree on the bulletin board by the office. Throughout the month, all the students will fill it by writing acts of kindness they see, do, or receive and post it on the board.

The assembly closes with Nimo’s To My People video, and the students filter out while singing a song. We zip over to the second grade classroom—and, while seated in a circle on their reading rug, the students enthusiastically leap up to raise their hands and tell us about their Kindness Shop—a cart with handmade goods that they gift to others during recess and after school. Their teacher, Lisa, sports one of their handmade smile pins, and Anne mentions that she is going to share all their ideas with her local elementary school.



From second grade, we head to Jane and Halina’s fifth grade classroom. After a minute of silence, Anne leads us in an activity to pair up for 10 seconds and express kindness without words. Students high-five

and shake hands. Some smile and hug. Four fifth grade boys lean back on the couch, looking super cool and with their arms around each other’s shoulders. No words are necessary!

We then pull out a smile card and start sharing a toll booth story. “Oh, I’ve done that!” one student remarks. He kicks off a popcorn sharing of our own experiments in kindness:

“My dad likes to buy coffee for the person behind him.”

“Yesterday, I saw a homeless man looking through the



garbage for food, and I bought him a burger. I could tell he had been eating from the garbage for the last few days and I wanted to give him a fresh meal.”

Jane recalls being at a drive-thru and how a car of teenage girls pulled in front of her family. “They drove away looking at us, and when we pulled up to the window, they said our dinner was all paid for.” She observed that it was extra special because most teenagers don’t have that much money to spare—and these girls decided to spend their money to pay for a stranger’s meal.

Co-teacher Halina remembered Bradley’s story of bringing bag lunches with his family, and shared how she and her family bring water bottles and granola bars to give to the homeless as well.

Absorbed in each other’s stories around the circle, time slipped past in an instant. We gather around the Kindness Tree for a group photo, and linger in small conversations. Anne and a few others scan the courtyard for a place to plant the daphne plant she had brought to gift to the school as a seed of kindness that the students can nurture and grow. It was her mother’s favorite plant, and this particular one is banded with a turquoise bow, with a handwritten poem perched against its young trunk:

*Kind hearts are the gardens
Kind thoughts are the roots
Kind words are the blossoms
The deeds are the fruits*

We say our goodbyes, to the staff and students, including Amy and Kara—whose sense of humor and care inspire us to see administrators and faculty collaborating with such labor-of-love ease. A-buzz with the morning’s stories and energy, we head out to the parking lot. I smile as we walk past the warm yellow glow of classroom windows and doors.

Outside the skies are overcast, but the spirit inside is bright and as full of possibility as ever.

BOOK REPORT

Title: *Understanding Jainism*

Author: *Lawrence A. Babb*

By Dilip Shah, Philadelphia, PA



Jain



Dilip V Shah of Philadelphia is a past president of JAINA. He is currently serving as chairman of JAINA's Diaspora Committee and member of the Academic Liaison Committee. He is a frequent contributor to the Jain Digest. Email: dilipvshah@gmail.com

(Understanding Jainism is a soft bound, 182 page book with 10 illustrations. Published by Dunedin Academic Press Ltd. Edinburgh)

This is the 10th book in the UNDERSTANDING FAITH series intended as first read for students of comparative religion and as basic source book of essential information about the major world faiths. The author Lawrence A. Babb is a Professor Emeritus of anthropology and Asian studies at Amherst College, Massachusetts. He is well known to Jains from his numerous trips to India spread over decades, and calls Jaipur his second home. He has also written another book called "Absent Lord" (Ascetics and Kings in a Jain Ritual Culture) and other papers.

In the present work, Professor Babb talks of Jainism as an overlooked cousin of Buddhism but cautions readers to not ignore deep differences between Jain and Buddhist beliefs and practices. In his introduction to the book, the author provides a good definition of terms like Jina, Jain, Tirthankars and Tirth. Though primarily he relied on two texts: Kalpasutra by Vinaysagarji and Achrang Sutra by Herman Jaobi, Both works are Swetamber texts but it appears that he also relied heavily on Padmanabh Jaini's writings for balance. At every juncture, the author has been meticulous in noting differences between Swetamber and Digamber beliefs

The first chapter is devoted to life of Lord Mahavir, detailing five auspicious events (*Kalyanaks*) and its significance in Jain beliefs and rituals and describes in detail the establishment of four fold social order (*Chaturvidha Sangh*).

The second chapter (the longest one) describes history of Jainism beginning with Mahavir's era. Like most western scholars, this author also expresses his doubts on historicity of existence of Tirthankars other than Lord Parswanath and Mahavir. As their doubt rests on unavailability of archeological evidences, they begin the book with a chapter on Indo Aryans and Vedas. Coming

to the Sraman traditions of Buddhism and Jainism, the author states that both Buddha and Mahavir accepted basic doctrines of Karma and Transmigration from the Bramhanical teachings. It is impossible to know how western scholars would reconcile this theory of origination of Jainism if at some future date archeological evidence of Tirthankars of much earlier era is put in their hands. In Babb's defense, he does mention that "From perspective of Jain tradition, Jain teachings are eternal and that they are periodically rediscovered by certain Tirthankars who teach these timeless truths, establish the communities that preserve and put them in practice. Because the cosmos is uncreated and will never end, these teacher establishers are infinite in numbers and come and go for all of infinite time." The chapter continues with the story of Mahavir's followers. Brief description of first disciples – eleven Gandhars is followed by noting differences between Swetamber and Digamber traditions. Also noted are the canonical literatures of the two traditions with the description of Sthanakwasi and Terapanthi movements in later years.

He continues with a description of modern day Jains living abroad. He takes note of historical restriction on Jain mendicants traveling abroad and the change in that tradition with the Swetamber Muni Chandraprabhsagar (Chitrabhanuji) in 1970, Sthanakvasi monk named Sushil Kumar in 1975 and in 1980 the Terapanthis when they traveled to US. He concludes the chapter by wondering aloud if Jainism abroad will ever possess monastic core of the sort seen in India and the effect it will have on the followers of Jainism abroad.

The third chapter gets in to the heart of Jainism – "Liberation's Roadmap". It attempts to define liberation and further discusses at length its meaning and the nature of the entity that seeks liberation from the bondage of *Samsara*? Karmic bondage, liberation and 14 *Gunsthanas* are also discussed.

The author concludes the chapter by wondering aloud if Jainism abroad will ever possess monastic core of the sort seen in India and the effect it will have on the followers of Jainism abroad.

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In the chapter titled “Strivers” Navkar Mahamantra – the most important prayer for Jains is explained with great reverence. He further adds that five entities deemed worthy of worship (*Arihants, Siddhas, Acharyas, Upadhyays* and *Sadhus*) do not include Gods or Goddesses but are mendicants who have renounced the world in favor of ascetic life. The author calls this point as fundamental to understanding Jainism, emphasizing that Jains worship Tirthankars but in principle, all five worthy of veneration are mendicants. And as for Gods and Goddesses, he explains that although they possess extraordinary powers, in the final analysis they are magnified versions of humans, worshipping Tirthankars.

After the significance of the Navkar Mantra, life of mendicants is described. Their Five great vows (*Panch Mahavrats*), three curtailments (*Guptis*) and five self-regulations (*Samitis*), duty to perform daily essentials (*Avasyaaks*) and interaction with laity are described at length. Mendicants obtaining food by asking for alms (*Gochari*) at homes of the followers is also explained in exquisite details. Talking of mendicant’s life of austerity, discomfort, inconvenience and severe hardships, he adds that “Cultivation and maintenance of a deep equanimity in which one is indifferent to pain and pleasure alike.”

After the chapter on the life of mendicants, the author turns his attention to “Supporters” - the lay Jains (*Sravaks*

and *Sravikas*) and their religious culture. Ways of worship, Temple visits, rituals, ascetic practices such as fasting, religious festivals, pilgrimages and ritual for terminally ill persons embracing death by self-starvation (*Santhara*) etc. are discussed with great respect for traditions.

In his chapter on Jain biology and Cosmography, author prefers to not use the word cosmology as the term refers to the cosmic origin and according to him, Jains have no such concept. He also describes at length, Jain teachings on time, space and Jain cosmos description of three basic parts: Multilayer Heaven above; Multilayer hell below and a thin disk in between where humans, animals and plant life are described.

The seventh and last chapter describes “social Context” of Jainism and Jains in present day India. Descriptions of various castes (Khandelval, Oswal and Srimals etc.) makes reading the chapter interesting. The book ends with a long but very helpful glossary of Jain terms.

It is heartwarming to see new books on Jainism appearing in English indicating a rise in awareness of Jainism in the West. Although the book is intended for the students of comparative religions, it may be a very valuable resource for new generation of Jains everywhere whose first language might be English.

Call for Articles

Together, we can all make **Jain Digest** a wonderful experience for ourselves! Going forward, we would like bring you news and stories that highlight Jain values to educate, inspire and help our readers in their spiritual journey. Here are some ideas to stimulate your thinking and to motivate the writer in you.

- **Do you know an activity that our kids will love to do? Do you know a story that they will enjoy learning from?**
- **Do you know a bhakti song that wells up your eyes? Do you want to share it with others?**
- **Have you come across a compassionate selfless act someone has done?**
- **Would you like to explain a Jain “siddhant” that challenges and engages you?**
- **Do you want to tell others what inspires you to do your best?**
- **Do you want to share your challenges and experiences in practicing Jain principles?**

If your answer is “YES” to any of the above questions, then don’t wait!

Contact us at jaindigestpublication@gmail.com and tell us what you want to write about. We will provide you with guidelines, deadlines and provide any assistance you may need. We want this to be YOUR magazine!

To provide your feedback for this issue of Jain Digest, fill out the form at:

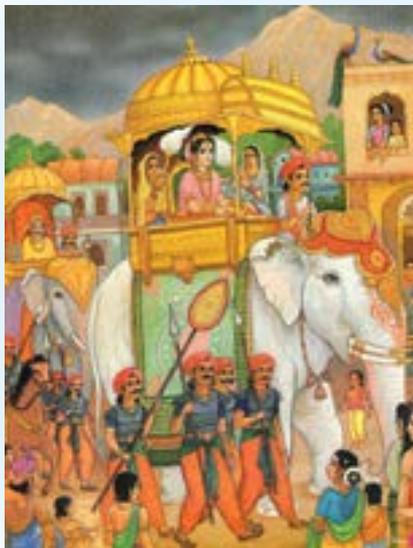
<https://goo.gl/9rUCSw>

Compassion of an Elephant – Story of Meghakumar

(Compassion is not something only humans can show to others. Even animals have been known to show compassion. Here is a wonderful story about an elephant who gave his life to save a rabbit. This story has been adapted from the story book published by JAINA Education Committee.)

King Shrenik of Magadha region in the State of Bihar, India, had a beautiful queen named Dhārini. Once, while she was sleeping, she dreamt of a white elephant entering her mouth. She immediately woke up and told the king about her dream. King Shrenik knew that it was an auspicious dream. He called the dream experts who predicted that the queen would give birth to a very handsome and intelligent son who will excel in everything. The king and queen were very pleased to hear this.

During the third month of her pregnancy, queen Dhārini had an irresistible urge to ride an elephant in the country with the king when the sky was adorned with clouds of colorful hues, lightning was flashing and it was raining. In most parts of



Queen Dhārini riding an elephant

India, it rains only during the monsoon season in the month of June through October. Dhārini, however, had the urge in a non-monsoon month. The fulfillment of her urge was therefore a problem. In order to see that her health and well-being were not affected by the unsatisfied urge, the king asked his eldest son Abhaykumār, who was also the Prime Minister of the state, for

a solution to satisfy the queen's urge. Abhaykumār had a friend who could do miracles. The friend arranged the events exactly according to Dhārini's urge. She was therefore able to ride on an elephant with the king and satisfy her urge.

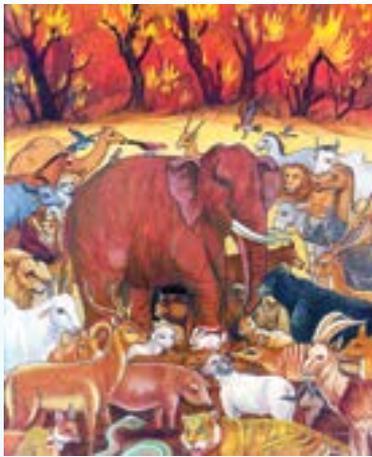
In due course, Queen Dhārini gave birth to a very handsome and adorable baby boy. 'Cloud' in the Indian language is called 'Megha', so in commemoration of her urge during the pregnancy, the boy was named Meghakumar. At the age of 8 he was sent to school where he learned all 72 types of arts and crafts and became an accomplished youth. He got married and enjoyed all pleasures of worldly life.

Once Lord Mahāvīr came to Rājgrihi, the capital city of Magadha and stayed in the Gunshil monastery. Almost every resident of Rājgrihi went to listen to his sermons. Meghakumār went as well. The sermon made a lasting impression on him. He realized the transitory nature of worldly situations and decided to renounce his worldly life. His parents were sad to hear about his plan. They tried everything possible to prevent him from renouncing worldly life. However, he remained firm. Nevertheless, in order to satisfy his parents' wish, he agreed to become the king for one day and was ceremoniously crowned king with all the royal pomp. Immediately after that, he left everything, renounced worldly life and became a disciple monk of Lord Mahāvīr.

At night, as a junior monk, he was given a place to sleep near the entrance. During the night, other monks using the restrooms had to walk past his side. Since no lamps are allowed in the

Upāshray (the monks' residence), they happened to trample on his bed and sometimes their feet accidentally touched his body in the dark. Poor Meghakumār could not sleep the whole night. As he had grown up in luxuries, it was difficult for him to bear the accidental kicking by the monks, and his bed and body smeared by the dirt. He felt that he could not bear that sort of a miserable life and decided to give up the life of a monk.

In the morning, he went to Lord Mahāvīr to seek permission to return home. Mahāvīr was aware of the discomforts that Meghakumār had faced the previous night and told him, "Meghakumār, you do not remember, but let me describe to you the discomforts that you faced during your previous life."



Meghakumār in the previous life as an elephant saving a rabbit's life

trees. You also weeded out the grass that grew there."

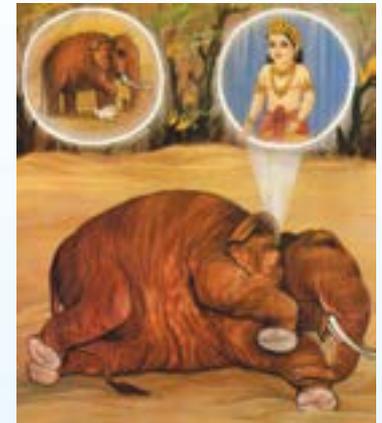
Once again there was a wild fire in the forest. All the animals came running and took refuge on that stretch of land With you. During that time, you raised your foot to scratch your body because of an itch. At that very moment, a rabbit jumped into that space. As you tried to put your foot down,

you saw the rabbit jump into that space, and you decided to hold your foot up in order to save the rabbit. The fire raged for two and a half days during which you continued to hold your foot up out of compassion for the rabbit.

"In the previous life you were Meruprabha, the king of elephants. Once there was a terrible forest fire which you escaped narrowly. You decided to make a shelter so that all the animals could use in case of another fire. You cleared up a vast stretch of land by removing all the plants, bushes, and trees. You also weeded out the grass that grew there."

"At the end of the fire as the animals retreated, you tried to lower your foot. It was so stiff by then that you could not keep your balance and fell down. You felt agonizing pain and could not get up. You spent three days and nights suffering from severe pain. Ultimately you died, and in your next birth you were born here as the prince of King Shrenik because of your compassion for the rabbit. If you could face that much distress for the sake of a rabbit and attain this priceless human life in return, how can you not face the accidental kicking and the dirt from the feet of your fellow monks? Do you realize that by renouncing this worldly life and by becoming a monk you have taken the first step towards the long journey of liberation? Remember that all this suffering and happiness are only due to our own Karmas. They are only temporary by their very nature. The everlasting happiness is achieved only upon liberation."

Meghakumar was spellbound by the Lord's words and realized his mistake. He requested the Lord to reinitiate him since he had virtually broken his vow of monkhood by strongly desiring the worldly life. The Lord did so and Meghamuni, as



Upon death, the elephant is born as Prince Meghakumār

he was called thereafter, started leading a rigorous austere life. Fasting for days at a time, he stayed in meditation most of the time in order to eradicate his Karmas. When his body became very weak and he could no longer observe the rigors of ascetic life, he decided to observe fast until death. This vow is called Sanlekhana. He fasted for a month on mount Vaibhārgiri near Rājgrihi. Upon death, he was born in heaven. Bhagawān Mahāvīr had stated to Gautam-swāmi that at the end of the heavenly life, Meghakumār would be reborn as a human being and would attain liberation.

What do we learn from this story?

Here is a great example of compassion. An elephant bears discomfort and pain to save a little animal. As we are more developed and more rational beings, we should learn from these animals to be helpful to each other. In addition, when one takes an oath to lead the life a monk, one should not revert to a worldly life or even entertain thoughts of doing so. An ascetic life is a very tough and rigorous life which makes one realize and understand the true nature of the soul. In order to achieve this understanding, one must put aside the worldly life permanently because it tends to distort things. Suffering occurs because of one's past Karma, so one should bear it with patience and focus on the soul for self-realization.

TYING THE KNOT

**M25021603:**

Jain parents invite proposal for their son, US. born and raised, 34 years old, Consultant, handsome, vegetarian, never married living in San Francisco, CA. Please respond with biodata and photo.

mona3460@gmail.com
510-213-0673

M25021609:

Parents looking for a suitable life partner for their 24 years old son. Second year Student, at a prestigious Law school, believes in family values. Please forward all correspondences to **lp11c@bellsouth.net**.

M02100115:

Jain parents seek alliance for their 1986 US born son, MD, 5' 11", 170 lbs., fair, well-cultured, caring, vegetarian, nonsmoker, and nondrinker. Currently, 4th year orthopedic surgery resident at a top US orthopedic hospital. Correspondence invited from educated, family oriented and likeminded girls. Email bio-data and photo to:

sknv14@gmail.com

M11021602:

Gujarati Jain parents invite alliance for their son, born June 1979, 5' 10", green card holder, vegetarian, never-married, non-drinker, masters in engineering. Currently working in California. Please email bio-data and latest photos to:

jain24sd@gmail.com

M25021601:

Gujarati Jain parents invite proposals for their son, aged 31 years, born in Mumbai on 26th Nov. 1984, 5'10", slim, and family oriented. Working as scientist in a biotechnology company near Boston, with PhD in Chemical Engineering from Rensselaer Polytechnic Institute (RPI, NY). Enjoys sports, travel, yoga, and cooking. Correspondence invited from working professionals in USA. Please respond with bio-data and recent photo to:

dhiral.a.shah@gmail.com

M25021608:

Gujarati Jain parents invite proposal for their US born and raised, vegetarian, non smoker, non drinker, well settled 1984 born son. Working as a Radiologist with a private group. 145 lbs, 5'7.5", fair, handsome and family oriented with integrity. Alliance invited from US raised, career oriented professional girls. Please send bio data with photo to:

sumangalam@hotmail.com

M25021602:

Well established physician family in Maryland, invite correspondence for handsome son, 32/5'8", business school graduate, CEO of IT Company in Palo Alto, California, from Medical or any professional, vegetarian family oriented girl. Email biodata/photo at:

shahdoctors@gmail.com
(301) 904-0800

M25021610:

Gujarati parents seek alliance for their 1986 born son; BS in Chemical Engineering, 5'9" handsome, working in New York City, vegetarian, non-smoker, non-drinker with Jain background. Alliances are invited from US raised I born professional girls. Please send bio data along with photo at

sunil_IO@hotmail.com

M11021605:

JDigambar Jain parents invite match for their son born in the US in 1994. Very intelligent, kind, fair, precocious, soft-spoken, vegetarian, non-smoker or drinker, enjoys sports and outings, 5'9", currently pursuing Doctorate in Dentistry. Looking for a US born girl, kind, intelligent, and with similar family values, preferably from the NY/NJ area. Please correspond with photo and bio-data to

vjainmd6@gmail.com
732-675-9007

M25021606:

Gujarati Jain parents invite correspondence for their well cultured U.S. born son. He is a vegetarian, non-smoker, & never married; born May 1987, 6'0". Completed M.B.A. and dual bachelors in Business Administration and Sociology. Managing & operating hospitality business. He is seeking vegetarian, educated, with personality girl having a blend of west & east cultures. Please respond with bio-data and photographs to:

simhospitality@gmail.com
646-981-7668.

M02050114:

Gujarati parents seek alliance for their 1981 US born talented, Ivy League educated, never married son, MD, 5' 6", 150 lbs, handsome, well-cultured, caring, vegetarian, non-smoker, non-drinker. He is practicing as a gastroenterologist at a top US hospital. Correspondence invited from well-educated, beautiful, family oriented and likeminded US born professional Jain girls. Please email bio-data and a recent photo to:

dkgala@verizon.net

M11021601:

Gujarati Jain parents invite correspondence for their U.S. raised, U.S. Citizen, well cultured, well settled Son. He is Vegetarian, Non-smoker, Fair, Handsome, born 1975, 5' 5", 135 Lb., Never married, Non-mangal ik, Degree of B.S. in Computer Science. Professionally employed as Manager of Ecommerce in reputable firm. He is seeking Vegetarian, Educated, Cute and Beautiful girl having a blend of west & east cultures. Please send bio-data and recent photographs to

dshahrealtor@gmail.com

M25021607:

Gujarati Jain parents invite proposals for 5'9" slim, handsome, vegetarian U.S. born son, 35 yrs. Has Master's degree in Media and works family jewelry business, Chicago. Enjoys reading, outdoor activities, and has strong family values. Email:

genuinekamdar@gmail.com
312-961-0749

Please note that due to space limitations, we were not able to print all the matrimonial ads in the Jain Digest.

For a complete list, go to <http://www.jaina.org/?page=MISHome>. To place an ad, please fill out the MIS registration form available at: http://www.jaina.org/resource/resmgr/JNF_MIS/MIS_REGISTRATION_FORM_ver_3.pdf.

Send the form, your ad written on a separate piece of paper and a check in the amount of \$30.00 payable to JAINA to:

Purvin Vakhawala, 3665 Ellington Place, Johns Creek, GA 30022. Email: purvin@gmail.com. Tel: 404-409-0945

We update JAINA website MIS ads about once a month. So once you place your ad, it may take up to one month for your ad to appear on the JAINA web site. Your ad will remain on JAINA web site for one year or until cancelled by you.

For more questions and information please contact: **Gunvant Shah at prof.garyshah@yahoo.com or call: 732 253 7049**

TYING THE KNOT

Females



F25021602

Alliance invited for beautiful, cultured, vegetarian, non-smoker, non-drinker, 1990 US-born Gujarati Jain girl. Biomedical Engineering Bachelor's from Duke University and completing Biomedical Engineering PhD from Vanderbilt University in 2016. Interested US-born professionals please respond with bio-data and photo to jail08b@gmail.com

F25021601

Kutchhi Jain family from South Mumbai invite alliance for their daughter, 1988 born, 5' 2" B Tech, M Tech IIT Mumbai. Pursuing MBA from Harvard. Worked with Mckinnsey US and India. Smart, Intelligent. Enjoys reading, travelling. Correspondence invited from well educated, vegetarian, non smoking professionals, togetherfind520@gmail.com (+91) 9819606500

F11021604

Gujarati Jain parents seeking alliance from well educated, cultured vegetarian, US based professional for their Nov 1984 born US Citizen daughter - working as Data Analyst, vegetarian, non-smoker, non-drinker, intelligent, family oriented. She enjoys painting, c o o k i n g / b a k i n g , Bollywood/Hollywood movies, music, and hiking. Please respond with bio- data and recent photographs to cmehta5@gmail.com

F02940115

Rajasthani parents invite correspondence for their beautiful, charming, attractive, good communicator daughter . Born in 1991, 5' 4". Raised in Jain culture, graduated B.A. in psychology from CSU Fullerton. Pursuing M.A degree. Great family values, down to earth, perfect blend of East/West. Fluent in Hindi. Seeking Jain professional boys, vegetarian, raised in USA, non-smoker and non-drinking. a.gems@hotmail.com 213-840-5060

F25021608

Gujarati Jain Parents invites correspondence for their US born daughter. Currently in pharmacy school, graduating 2017. She is a vegetarian, family oriented daughter, never married, 5' 6", born in March 1989. Looking for professional, well-educated, cultured, vegetarian boy with similar qualities. Please respond with bio-data and photographs to: simhospitality@gmail.com.

F25021605

Parents invite correspondence for their 5' 2", US born and raised vegetarian, family-oriented, Pharmacist daughter born August 1984. Looking for cultured, family-oriented, vegetarian, well-educated professionals. Please respond with recent photo and bio-data to: pdv8184@gmail.com

F25021606

Gujarati Jain parents invite alliance for their intelligent, kind, outgoing, family-oriented beautiful daughter. Born 1988, US Citizen, M.D., currently a 1st year resident. Seeking a kind, well educated (preferably a health care professional), vegetarian boy. Please email photos and bio-data to cjsha24@gmail.com

F11021602

Gujarati Jain family living in Mumbai, India invites correspondence for their only daughter born in 1991. She is a vegetarian (Jain), family oriented, well educated (BBA and MBA, Mumbai University) and worked at one of the Big 4's for one year. Born and brought up in India she is a blend of modern and traditional values with spiritual orientation. Looking for Smart, educated, vegetarian, non smoker and non drinker boys. Please respond with biodata and photo to karishmaadani@hotmail.com amitadani@hotmail.com

F11021601

Gujarati-Jain business family seeks alliance for daughter, 11 Sep. 1982, 5' 4.5", slim, attractive, simple, down to earth, currently pursuing Masters at Columbia University, NY. Well- travelled, passionate about nature, wildlife, outdoor activities and enjoys simple pleasures like reading, movies, music and cooking. lavender.11@gmail.com

F25021604

Gujarati Jain parents welcome correspondence for US born vegetarian daughter from well-educated, vegetarian, non-smoker, California based boys. Born 1988, 5'-8", grew up in northern California, Masters in Environmental Management, employed as a consultant in San Francisco Bay Area. patasha.cal@gmail.com

Please note that due to space limitations, we were not able to print all the matrimonial ads in the Jain Digest.

For a complete list, go to <http://www.jaina.org/?page=MISHome>. To place an ad, please fill out the MIS registration form available at: http://www.jaina.org/resource/resmgr/JNF_MIS/MIS_REGISTRATION_FORM_ver_3.pdf.

Send the form, your ad written on a separate piece of paper and a check in the amount of \$30.00 payable to JAINA to:

Purvin Vakhrawala, 3665 Ellington Place, Johns Creek, GA 30022. Email: purvin@gmail.com. Tel: 404-409-0945

We update JAINA website MIS ads about once a month. So once you place your ad, it may take up to one month for your ad to appear on the JAINA web site. Your ad will remain on JAINA web site for one year or until cancelled by you.

For more questions and information please contact: Gunvant Shah at prof.garyshah@yahoo.com or call: 732 253 7049

RECIPES

Vegan

By: Pramodaben Chitrabhnuji

Spiced Coconut Milk (Masala Chhash)

Serves 4-6

Ingredients

- 4 cups coconut milk
- 2 cups water ○ Salt to taste
- 1 tsp cumin seeds
- 1 tsp lemon juice
- 2 tbsp fresh corriander leaves, finely chooped ○ 1 tsp fresh mint leaves, finely chopped
- Thinly sliced pieces of ginger (optional)



Method

1. Whisk coconut milk, water and salt together. Cover and chill.
2. Heat a pan. add cumin seeds and roast till they become aromatic.
3. Pond coarsely with a rolling pin or pestle.
4. Add to buttermilk along with ginger and chopped herbs and lemon juice.
5. Allow flavors to blend for about five minutes and serve.



Crunchy Square Treat

Makes 50-60 one inch squares

Ingredients

- 1 cup creamy peanut butter
- 1/2 cup brown sugar
- 1/2 cup corn syrup
- 3 cups rice crispy
- 2 tsp vanilla essence
- oz Semi-sweet chocolate chips

Method

1. In a pan, heat peanut butter, sugar and corn syrup on low heat until dissolved thoroughly. Approximately 5 minutes.
2. Turn off the heat, add rice crispy, chocolate chips and vanilla essence. Mix well.
3. Empty into a large cake pan. Pack evenly.
4. Refridgerate for 2-3 hours. Cut into desired sqaures.

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Navin	Shah	Jain Center of Connecticut	Brantford	CT	203-483-0219	navinshah152@gmail.com
Faquir	Jain	Jain Center of Greater Hartford	Storrs	CT	860-487-0607	fcj@engr.uconn.edu
Yogendra	Jain	Jain Center of Greater Boston	Wellesley	MA	781-856-0769	yokjain@yahoo.com
Dilip	Jain	Jain Center of Greater Boston	Cranston	RI	401-323-6547	dilip.jain@gmail.com
Rohit H.	Doshi	Greater Binghamton Jain Sangh	Vestal	NY	607-754-6010	doshi505@yahoo.com
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Rajeev	Pandya	Jain Center of America - NY	Staten Island	NY	718-816-0083	rajeevkpandya@gmail.com
Mamta	Shaha	Jain Center of America - NY	Great Neck	NY	516-487-1852	mamta.shaha@gmail.com
Pradip	Parekh	Jain Center of America - NY	New York	NY	631-848-9849	parshav@hotmail.com
Jit	Turakhia	Jain Center of Syracuse	Baldwinsville	NY	315-303-5333	jitturakhia@gmail.com
Jayshree	Shah	Jain Sangh of Hudson Valley	Wappingers Falls	NY	845-298-2153	shahj@us.ibm.com
Jagdish	Doshi	Jain Society of Capitol District-Albany	Latham	NY	518-783-0141	jagbdoshi@gmail.com
Anop	Vora	Jain Society of Rochester	Rochester	NY	585-473-9290	vora6000@gmail.com
Ravi	Pahade	Jain Community of Buffalo	Getzwill	NY	716-688-2907	ravipahade@yahoo.com
Mideast Region						Regional VP: Dr. Prakash Mehta
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Dilip V	Shah	Delaware Jain Sangh	Newark	DE	215-561-0581	dilipvshah@gmail.com
Rajendra	Kumar	International Jain Sangh	Piscataway	NJ	732-424-3914	rajqmar@yahoo.com
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Gunvant	Shah	Jain Center of N.J. - Essex Fells	North Brunswick	NJ	732-253-7049	prof.garyshah@yahoo.com
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Vinod	Shah	Jain Sangh of N.J.- (Cherry Hill, N.J.)	Huntington Valley	PA	215-914-1556	vashah478@hotmail.com
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Mahendra	Shah	Jain Society of Pittsburgh	Moon Township	PA	412-299-2333	mahendraaruna1@gmail.com
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Hansa	Shah	Samarpan Jain Sangh	Wilmington	DE	302-764-6577	hansashah_3000@yahoo.com
Bhupesh	Mehta	Jain Society of Metro Washington	Laurel	MD	301-358-3370	bhupyash@gmail.com
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Prakash	Mehta	Jain Temple of Virginia	Oak Hill	VA	571-331-1851	PMehta@PSIINT.com
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Southeast Region				Regional VP: Rajendra Mehta		
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Mahesh	Shah	Shri Mahavir Jain Sangh Temple	Panama City Beach	FL	850-960-8595	mdshah@comcast.net
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Saumya	Kothari	Jain Center of Greater Charlotte	Charlotte	NC	858-382-3518	saumyakothari@yahoo.com
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Pravin	Shah	Jain Study Center of N. Carolina	Raleigh	NC	919-859-4994	jainaedu@gmail.com
Surendra	Ajmera	Jain Society of Greater Memphis	Germantown	TN	901 606 3889	suren88ajmera@yahoo.com
Manoj	Jain	Jain Society of Greater Memphis	Memphis	TN	901 755 5343	mjainmd1@gmail.com
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Dilip	Punatar	Jain Center of Cincinnati/Dayton	Bellbrook	OH	937-848-3228	punatar@hotmail.com
Surendra	Singhvi	Jain Center of Cincinnati/Dayton	Dayton	OH	937-885-7414	ssinghvi@yahoo.com
Hemal	Sanghvi	Jain Center of Greater St. Louis	St. Charles	MO	636-922-3818	hemalsanghvi@yahoo.com
Satish	Naik	Jain Center of Greater St. Louis	Manchester	MO	636-394-0980	scdpsnayak@hotmail.com
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Pankaj	Jain	Jain Center of Minnesota	North Oaks	MN	651-490 1040	pk.jain@comcast.net
Kushal	Baid	Jain Society of Greater Cleveland	Concord	OH	440-357-6148	kushalbaid@sbcglobal.net
Minesh	Shah	Jain Society of Greater Cleveland	Richfield	OH	330-659-3169	Minesh.Shah@Hilton.com

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Navin	Jain	Jain Society of Greater Lansing	Okemos	MI	517-347-4168	navinsharmila@yahoo.com
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Mehul	Vora	Kansas Jain Sangh	Overland Park	KS	913-383-2293	mehul_v@hotmail.com
Kamal	Shah	Jain Religion Center of Wisconsin	Mequon	WI	262-242-4827	kamals@knkins.com
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Piyush	Mehta	Jain Center of Greater Phoenix	Mesa	AZ	480-440-0778	pmehtaphone@gmail.com
Manish	Mota	Jain Center of Greater Phoenix	Scottsdale	AZ	408-614-3451	manish_mota@hotmail.com
Dhiraj	Soni	Jain Center of Colorado	Highlands Ranch	CO	303-741-8118	dhiraj_s@yahoo.com
Shefali	Jhaveri	Jain Society of Houston	Sugarland	TX	832-455-8624	shefujhaveri@gmail.com
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Kirit	Daftary	Jain Society of N. Texas/Dallas	Waco	TX	254-776-4209	kcdaftary@gmail.com
Pradeep	Shah	Jain Society of N. Texas/Dallas	Dallas	TX	972-867-6255	pshah972@gmail.com
Rita	Sheth	Tulsa Jain Sangh	Tulsa	OK	918-398-6024	jainatreasurer1@gmail.com
West Region			Regional VP: Mahesh Wadher			
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Prem	Jain	Jain Center of N. California	Fremont	CA	510-770-0503	premjain@hotmail.com
Shobha	Vora	Jain Center of N. California	Fremont	CA	408-833-8822	shvora2010@gmail.com
Manilal	Mehta	Jain Center of S. California	Cypress	CA	714-898-3156	manilalmehta@msn.com
Mahesh	Wadher	Jain Center of S. California	Corona	CA	951-898-0276	Mahesh.Wadher@gmail.com

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Kirti	Shah	Jain Society of Las Vegas	Las Vegas	NV	702-364-2630	shahkirtik@gmail.com
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Sandeep	Jain	Jain Society of Oregon - OR	Portland	OR	503-217-4070	sandeep.jain.ram@gmail.com
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Shan	Jain	Jain Society of Toronto Inc.	Toronto	ON	905-687-8812	shanjainjsot@gmail.com
Bipin	Shah	Montreal Jain Association	St. Laurent	QC	514-747 -9707	bipin1shah@yahoo.ca



Being unwanted, unloved, uncared for, forgotten by everybody, I think that is a much greater hunger, a much greater poverty than the person who has nothing to eat.

- Mother Teresa

Our sorrows and wounds are healed only when we touch them with compassion. – Buddha

Only the development of Compassion and understanding for others can bring us the tranquility and Happiness we all seek. – Dalai Lama

Compassion is not religious business, it is human business, it is not luxury, it is essential for our own peace and mental stability, it is essential for human survival. – Dalai Lama

2015 JAINA Financial Report

2015 JAINA Convention Summary	
Total Revenue	\$1,202,961.22
Total Expense	\$1,035,928.13
Net Income	\$167,033.09

JAINA Statement of Revenue & Expense (Unaudited) (Excluding Convention & YJA) January - December 2015			
Revenue		Expenses	
Academic Scholarship Fund Revenue	\$20,000.00	Academic Scholarship Fund Expense	\$600.00
Bookstore Committee and Mahavira Book Revenue	\$1,511.98	Bookstore Committee and Mahavira Book Expense	\$57.56
Calendar Committee Revenue	\$80,197.07	Calendar Committee Expense	\$54,366.09
Education Committee Revenue	\$3,688.00	Education Committee Expense	\$2,790.03
Family Upliftment Project Revenue	\$8,527.00	Family Upliftment Project Expense	\$5,416.52
Interest Income	\$278.60	Interfaith Committee Fund Expense	\$15.06
Interfaith Committee Revenue	\$502.00	Jain Digest Committee Expense	
Jain Digest Committee Revenue		Jain Digest Publication	\$32,327.13
Jain Digest Advertise Revenue	\$1,313.00	Jain Digest Life Membership Expense	\$39.39
Marriage Information Services (MIS) Revenue	\$2,145.00	Marriage Information Services (MIS) Expense	\$64.05
Total Jain Digest Committee Revenue	\$3,458.00	Total Jain Digest Committee Expense	\$32,430.57
Jain Milan Committee Revenue	\$150.00	Jain Milan Committee Expense	\$56.88
Jain Networking Forum (JNF) Committee Revenue	\$870.00	Jain Networking Forum (JNF) Committee Expense	\$70.23
Jaina 99 Yatra Committee Revenue	\$48,302.00	Jaina 99 Yatra Committee Expense	\$27,464.14
JAINA General Fund Revenue		JAINA General Fund Expense	
3% Administration Fees Revenue	\$7,972.11	Admin Service Providers	\$55,191.75
General Donation and Other Revenue	\$22,292.70	Administration Expense	\$25,153.14
Membership Dues Revenue	\$26,763.88	Donation & Other Expense	\$502.00
Total JAINA General Fund Revenue	\$57,028.69	Funds to Jaina Committees	\$12,500.00
Jiv Daya Committee Revenue	\$17,552.23	JYEP Students	\$3,524.87
Long Range Planning Committee Revenue	\$14,737.00	Summer Interns	\$9,813.79
Media Production Committee Revenue	\$12,960.00	Total JAINA General Fund Expense	\$106,685.55
Miscellaneous Income	\$416.78	JAINA World Parliment	\$2,499.00
Overseas Donation Committee Revenue	\$23,210.00	Jiv Daya Committee Expense	\$30,205.51
Wellness Committee Revenue	\$30,000.00	Long Range Planning Committee Expense	\$18,009.04
World Community Service Revenue		Media Production Committee Expense	\$12,078.80
Chennai Flood Victim Revenue	7,401.00	Overseas Donation Committee Expense	\$31,116.30
Nepal Earthquake Relief Revenue	79,316.00	Wellness Committee Fund Expense	\$2,527.24
WCS General Revenue	1,004.00	World Community Service Expense	
Total World Community Service Revenue	\$87,721.00	Admin Expense	\$30.12
YJP Revenue	16,630.00	Chennai Flood Victim Expense	\$82.69
		Nepal Earthquake Expense	\$81,532.62
		Total World Community Service Expense	\$81,645.43
		YJP Expense	\$3,748.25
Total Revenue	\$427,740.35	Total Expenses	\$411,782.20
Net Income			\$15,958.15

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Foods LLC.



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(562)924-3310

Jay Bharat Catering
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Pico Rivera, CA 90660
(562)205-1234

Jay Bharat Bay area
39203 Cedar Blvd
Newark, CA 94560
(510)494-9727

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