

# JainDigest

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A Publication by the Federation of Jain Associations in North America



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SAMOVASARAN: The Divine Preaching Hall  
of the Tirthankars



UC SANTA BARBARA



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Special Edition: Jain Education in North America



# JAIN EDUCATION IN NORTH AMERICA

**Published by  
Federation of Jain Associations in North America (JAINA)**

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**Art and Design  
Jayana Shah**

## **On the Cover**

“Samavasarana” is the preaching hall from where the Tirthankaras give sermons.  
This is the beginning of education in Jain Philosophy.

The logos of JAINA’s Academic Liaison Committee and International School of Jain  
Studies are shown because major efforts of setting up Jain academic studies in  
North America began with these organizations.

University seals for those where an Endowed Chair has been established are shown.  
The seals of all other Universities featured in this magazine are shown on the back cover.

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

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## Preface

On behalf of JAINA's Academic Liaison Committee and Jain Digest Committee, it gives me immense pleasure to bring you this special edition of Jain Digest focused on Jain Education in North America. I am grateful to everyone that has made this possible.

It all started on March 3, 2020 when I received an article from Dr. Chris Chapple (Doshi Professor at Loyola Marymount University, LA) titled "Jain Philanthropic Support" for consideration in the next issue of Jain Digest. The article was 15 pages – too long to be considered for a normal 44-page magazine. But I liked the historic details that Chris had captured and thought about creating a special edition of Jain Digest which would have articles related to Jain Education only. Chris liked that idea. Coincidentally, I received an email from Dr. Sulekh Jain on March 6, requesting a special issue on Jain Education and he also provided an outline of what the magazine should contain. The seed of this special edition was sown.

We started putting the portions of the magazine together with Sulekh ji providing a lot of input. Beginning in June, we reached out to all the professors that were teaching courses in Jain studies in the universities in USA and Canada. They all responded enthusiastically and provided their articles. Their support and participation is very much appreciated. During the past five months, in addition to providing a lot of the information related to universities, donors, future vision, and more, Dr. Nitin Shah and Dr. Sulekh Jain have reached out to many of the contributors to this magazine. Their initiative and efforts are instrumental in bringing you this comprehensive report on Jain education.

My sincere thanks to Prof. Padmanabh S. Jaini and Dr. Jeffrey Kuan for providing the foreword. Thanks to Dr. Jasvant Modi and JAINA President Mahesh Wadher for writing about their passion in promoting Jain studies. And thanks to Dr. Deepak Jain and Dr. Atul Shah for sharing their vision about Jain education.

In addition to the Jain studies efforts at the academic institutions, a substantial amount of work is also done by many Jain Centers to teach the children about Jain principles with help from JAINA's Education Committee. Thanks to Pravin K. Shah, Sailes Jain, Dr. Pradip Shah, Shweta Daftary, Pratiksha Shah and Sejal Shah for providing articles about the various initiatives and their personal experiences.

Thanks to Reena Shah of the Jain Digest editorial team for helping with editing the articles and to Jayana Shah for all her hard work in putting this all together with wonderful graphics, including the beautiful cover page.

This special edition of Jain Digest provides historic information about growth of Jain studies in academic institutions as well as the Pathshalas in Jain Centers. The detailed information provided by the professors gives an idea of the current status of Jain studies and their future aspirations. During the 2015 JAINA convention, Dr. Jagdish Sheth had stated that "we want to see Jainism go from a footnote religion to a religion for the future." I hope that the varied articles in this publication will show how this vision is becoming a reality. The Jain Digest editorial team is thankful to all of you for providing us an opportunity to showcase this progress and do our part in promoting this noble cause.

Dilip Parekh  
Chairman, Jain Digest Committee  
Editor-in-Chief, Jain Digest  
JAINA

October 19, 2020





## Foreword by Prof. Padmanabh S. Jaini

**W**hen I came to Berkeley in 1972, no one there had ever taught Jainism, some had never even heard of it. Even at the Berkeley Theological Union there was nothing, nary a class on Hinduism or Buddhism was offered. My plan was to teach a full year course on Indian philosophy: In Semester 1, I planned to cover the Vedas and the various Brahmanical schools. We read from the Brāhmaṇas, Upaniṣads and Brahma Sūtras in addition to itihāsa like the Rāmāyaṇa and the Mahābhārata. In Semester 2, I hoped to take up the two main schools of Buddhism (Theravāda and Mahāyāna), and hopefully some Jainism. As it turned out, our discussions on the early history of Buddhism consumed a lot of time since the information was both vast and interesting. And so, in an additional Semester 3, I covered the various Mahāyāna schools of Indian Buddhism, and also was able to introduce a section on Jainism.

Now, when it came to finding a textbook to assign for the students to get some basic information on Jainism, I found that there was absolutely nothing available in the bookstores. Although Hermann Jacobi's Jain Sutras (1884) was available, it was primarily for advanced study. The only other publication available on Jainism was Sinclair (Margaret) Stevenson's The Heart of Jainism (1915) in which she wrote conclusively in her final chapter: "The more one studies Jainism, the more one is struck with the pathos of its empty heart. The Jaina believe strongly in the duty of forgiving others, and yet have no hope of forgiveness from a Higher Power for themselves." (Stevenson 1915: 289) When I read this, I took it upon myself to write an introduction to Jainism appropriate for both college level curricula as well as a general readership.

I wanted to cover in a single book, the history of Jainism from its very origins to the present day. Important in this regard would be to cover both traditions of Jaina practice, namely the Śvetāmbara and the Digambara (in addition to discussions on several subgroups like the Sthānikavāsis and Terāpanthis). My book, The Jaina

Path of Purification, was first published in 1979 by the University of California Press (Berkeley); it was later reprinted many times in India by Motilal Banarsidass and is currently available through Hindi Granth Karyalay (Mumbai). I organized the book into nine distinct chapters starting with (1) Mahāvīra and the Foundations of Jainism, followed by (2) The First Disciples and the Jaina Scriptures. Then (3) The Nature of Reality; (4) The Mechanism of Bondage; and (5) Samyak-Darśana: The First Awakening. Next came chapter (6) Vrata and Pratimā: The Path of the Layman; (7) Jaina Rituals and Ceremonies; and (8) The Mendicant Path and the Attainment of the Goal. The ninth and concluding chapter, (9) Jaina Society through the Ages: Growth and Survival, brings the history up to Mahātma Gandhi and his

At this juncture in the future of Jaina Studies, I believe it would be best to support Fellowships to students of Indian religions and cultures to study Jainism in India and abroad.

philosophical question to the Jain mystic poet Srimad Rajchandra. Gandhi asked: “If a snake is about to bite me, should I allow myself to be bitten or should I kill it?” To which Rajchandra replied, “One hesitates to advise you that you should let the snake bite you. Nevertheless, how can it be right for you, if you have realized that the body is perishable, to kill, for protecting a body which has no real value to you?” Indeed, Srimad Rajchandra’s message is at the very heart of the Jaina faith.

In the *Journal of Asian Studies* (Vol. 39, No.4, 1980, p. 830), K.W. Folkert reviewed the book: “Jaini has written a modern and scholarly introduction to the Jainas and their religion, something that has been astonishingly absent from the ranks of recent academic literature on India....One of its great strengths is its clear and careful expository prose style....It is, in sum, an unusually satisfying introduction, and its bibliography and glossary are strong contributions to its value.” I mention all of this not to aggrandize myself, but to contextualize the history of Jaina academic study in a larger global perspective. In the early 1970s, when I had first set out to teach Jainism at the college level, there was practically nothing available in print. My *The Jaina Path of Purification* gives a comprehensive picture of Jaina history, philosophy, practice and meaning, from the very beginnings to the present day, making sure to include the views of all sects and traditions. It has become the standard textbook on Jainism, and it remains so to this day.

Indeed several scholars across America, Europe and India have greatly contributed to the academic study of Jainism. The recent publication of Brill’s *Encyclopedia of Jainism* (2020), edited by John E. Cort, Paul Dundas, Knut A. Jacobsen, and Kristi L. Wiley, is the single most comprehensive collection of Jaina material in English ever published in a single volume. The editors are first-rate scholars and their individual publications are worthy of mention. Paul Dundas, head of Asian Studies at the University of Edinburgh, published an essential work simply titled *The Jains* (1992); John Cort, Professor of Asian and Comparative Religions at Denison University, authored an important work entitled *Jains in the World: Religious Values and Ideology in India* (2001); and Kristi L. Wiley has published a useful *Historical Dictionary of Jainism* (2004).

Taken together, these books on Jaina history and practice provide enough source material to teach an introductory full semester course on Jainism. In fact, teaching at the undergraduate and graduate level should remain a foundation of all charitable giving towards Jaina Studies programs. The current trend has been to create endowed chairs of Jaina Studies, but unfortunately, we do not have enough suitably qualified professors to fill all these positions. Sometimes a chair remains vacant, while at other times a professor versed in a different religious tradition would teach Jainism when required. At this juncture in the future of Jaina Studies, I believe it would be best to support Fellowships to students of Indian religions and cultures to study Jainism in India and abroad. These fellowships would be particularly important for the many students of Buddhism who will find many parallels in the Jaina tradition.

Lastly, donations for the study of Jainism from the Indian American community must reconnect back to India and fund learning initiatives and Jaina Studies programs in India. As one dyeing Shastri said, India is starving. And so we must feed her, by returning the phala of this karma-bhūmi back to the janma-bhūmi.

P.S. Jaini  
16 August 2020





## Foreword by Dr. Jeffrey Kuan



What an honor it is for me as the President of Claremont School of Theology (CST) to be invited to write a foreword for this issue of the Jain Digest of JAINA to highlight Jain education in North America!

I arrived at CST in July 2013 to begin my tenure as the 7<sup>th</sup> president, at a time when CST was embarking on a more expanded journey into interreligious theological education, having helped launch an Islamic graduate school and creating a partnership with a Jewish academy of religion and a Buddhist university. It is worth mentioning that while Jewish higher education and institutions have a long history in the United States, dating back to the 18<sup>th</sup> century, Buddhist higher education was started only in the late 20<sup>th</sup> century, and Islamic higher education is even more recent, launched only in the last decade. In the late 1950s and 1960s, departments of Religious Studies began to emerge in colleges and universities in North America, leading to the academic teaching of courses in world religions—Buddhism, Hinduism, Islam, and Judaism.

The introduction of the academic teaching of Jainism is a more recent phenomenon and I am delighted to note that CST played a role in that endeavor. In the summer of 2011, Dr. Philip Clayton, then the Vice President for Academic Affairs and Dean of the Faculty at CST, and Dr. Brianne Donaldson, Shri Parshvanath Presidential Chair in Jain Studies at University of California, Irvine (who was at that time a Ph.D. student at CST), reached out to two past presidents of the Federation of Jain Associations in North America (JAINA), Dr. Sulekh Jain and Mr. Dilip Shah, to explore a partnership. Subsequently, Dr. Sulekh Jain and Mr. Dilip Shah invited Dr. Nitin Shah to be a Director of the International School of Jain Studies (ISJS) in the summer of 2011 and also asked him to coordinate Jain Studies activities at CST. (ISJS was started in 2004 by Dr. Sulekh Jain and Dr. Shugan Jain in New Delhi, India.)

The Jain community soon began to make many contributions to CST:

- They provided scholarships for students to travel to India through ISJS to learn about Jain religion as practiced in India.
- Under the leadership of Dr. Nitin Shah, they raised funds to sponsor three international conferences on Jainism.
- They continued to offer and fund a course on Jain Studies every year.

It was this seed that was planted at CST that has now mushroomed into multiple endowed chairs and postdoctoral fellowships in universities across the United States and Canada. This incredible philanthropic contribution of the Jain community is now enabling students in all these institutions to learn about Jainism and the amazing contribution the Jain community makes to the wider society and the world.



Claremont School of Theology has benefited much from this partnership with the Jain community. We are grateful that Dr. Nitin Shah now serves on our Board of Trustees, and that Mrs. Sushama Parekh teaches a course on Jainism for our students every year. The Jain community has also just finalized a significant contribution to CST and our new affiliation, Willamette University in Salem, Oregon, to establish the Bhagwan Chandraprabhu Postdoctoral Fellowship in Jain Studies. This postdoctoral fellowship will further enhance our academic programs in interreligious studies at CST and Willamette University, the same way postdoctoral fellowships and endowed chairs at other colleges and universities have done.

*I believe that education in and knowledge of Jain philosophy can have far-reaching contributions in local communities. These main teachings of Jainism - non-attachment, non-violence, and accepting that the truth has many aspects and sides - are what our communities desperately need in our broken and fragmented world.*

Let me end with a personal note. I was born and raised in Malaysia, a multi-ethnic and multi-religious country. Over the years, religious pluralism became a part of my religious identity. I had known about Jainism but not much. Over the years at CST, I have learned much about Jainism and visited the Jain Center of Southern California on numerous occasions. I now count many Jains as dear friends. All this has broadened my religious worldview and my spirituality. I am fully convinced that Jain education and Jain studies in our universities and colleges in North America will have a significant impact on the kind of ahimsa world we can build together.

I believe that education in and knowledge of Jain philosophy can have far-reaching contributions in local communities. These main teachings of Jainism - non-attachment, non-violence, and accepting that the truth has many aspects and sides - are what our communities desperately need in our broken and fragmented world. The violence in our North American society is getting out of hand, from police brutality on black and brown bodies to the continuing racial injustice that many communities of color are experiencing, and we need desperately to learn how to live non-violently. We live in a society where people are so attached to material things. It is a society where everyone wants more of everything. Jain philosophy can help us learn how to live with non-attachment to worldly possessions, thereby making significant contributions to the lives of others. As a religious pluralist, I am clearly drawn to Jain philosophy's many-sidedness of truth and reality. No one religious tradition owns the truth. This very basic acknowledgment can enable all of us to live in humility and harmony with others to create a better world.

Kah-Jin Jeffrey Kuan, Ph.D.  
President, Claremont School of Theology  
August 27, 2020



## What's My Role?

By Dr. Jasvant Modi

Being raised in a humble family with Jain Morals, is my richest inheritance. It has guided me throughout my life from being nurtured by Mahavir Jain Vidyalaya to coming to America in 1975, with integrity filled in my pockets. I'd always pondered over while walking the streets of Chicago where Virchand Gandhi once walked in 1893, his first visit for the sole purpose of representing Jainism in the World Religions. Then, after that no major efforts were made to bring awareness of Jain Religion until Chitrabhanuji came to America. He played his role to raise Jain Centers around the USA. I wondered will it take another Sadhu to break his vows to become a layman to bring **Tirthankarar's message of Peace** to carry forward? Maybe, we didn't have the means back then, but now we all do. Our Tirthankaras have laid out our individual's roles so beautifully, and given equal responsibilities to Shravaks and Shrivikas to manifest the Jain Virtues, when our Sadhus and Sadhvis cannot reach. I kept on thinking! **SO WHAT IS MY ROLE AS A SHRAVAK?**

I was venturing into Giving for a Good Cause for its perpetuity, so that the next generation will be equipped with Jain Principles and they can also fulfill their own Humanitarian cause. Whilst in these thoughts, a good friend of mine Yogesh Shah anchored me to Academia around 2014. I started researching into local universities to help promote the least known but one of the oldest compassionate Jain Religion through Comparative World Religious Studies. Being a Gastroenterologist and in healthcare business I saw the problems day in and out how the carnivore diet has affected the general health and by continuing living that lifestyle it has depleted Mother Earth of many basic resources. My vision was to improve the overall well-being, work ethics, climate change etc. by teaching students of all levels the basic Jain tenets of **Ahimsa, Aparigraha** and **Anekantvada**.

I felt that JAIN way of Life could be illustrious in today's challenging times, and that change could be best achieved through establishments of Endowed Chairs/ Professorships/ Lectureships and doctoral/postdoctoral fellowships at academic institutions. This Gift Giving resonated with my values with discernment. It has now gained recognition as more community members with the same acumen are assimilating from our experience and joining hands from our good track record.

I've always been mindful of my Alma Mater, Shri Mahavir Jain Vidyalaya (SMJV) for their support and contribution in my education. I credit this institution of values, for my success and I've always felt obliged throughout my life for the shelter they provided me during my higher studies. By gifting a new Jain hostel in Baroda, I'm fostering their goal of supporting more Jain students from financially challenged families and fulfilling my duty of **Sadharmic Seva**. SMJV shall further their efforts in planting more seeds of change for our Jain Community's upliftment. My vision is not limited to our community alone but for literacy at large, by funding different programs like Pratham, Akshay Patra and Ekal Vidyalaya including Anekant Community's outreach programs like health camps, pantry refills, providing Chromebooks for distance learning for underprivileged children during Covid-19 and SAHARA's women's shelter for empowerment.

In the future, I would like to support more programs at High Schools, online universities for distance learning programs which is a norm nowadays and for preserving Jain Art and archives. I'm writing down these thoughts to connect with Shravaks with similar thoughts to make my vision of having 24 Tirthankars' endowed chairs at the prestigious universities to acquire the **Shrut Jnana** to spread Compassion. **Jnana** or Knowledge is the only intrinsic quality of the Soul. We can carry **Jnana** for Infinity to attain **Moksha** or Liberation, then, why not invest in **Jnana Mandirs**?





## My Life's Mission

By Mahesh Wadher

Throughout my life I have experienced significant personal tragedies. While living on three continents and several countries, I have witnessed great suffering in this world. My experiences, both highs and lows, have forged in me a perspective that prompted humility, a thirst for spirituality and a deep desire and responsibility to give back to my communities. I have always believed in fate and destiny. I have considered myself a late bloomer both professionally and spiritually. My stars were aligned a bit late in life and it has proven to be the best.

Born and raised in Sudan, I had less than adequate access to a spiritual outlet or a Jain community or temple. As such my knowledge of Jainism was quite limited back then. Fast forward a few decades; I was fortunate to have opportunity to serve at the Jain Center of Southern California. This is where I met Gurudevshri Rakeshbhai for the first time. Like a concert goer being moved by an incredible musician, I was enamoured with his teachings and perspectives. Since then I have had an energy reverberate inside me that I find I must share with the world.

Most of my life I felt a great void. Especially when witnessing death, hunger, corruption, and many other ills of this world. When I became immersed in Jainism, I found the void being filled. I wondered how can I share this feeling of peace and the teachings of Jainism with the communities I have been a part of?

I joined the executive committee and other leadership positions at the Jain Center. I was attracted to JAINA's Academic Liaison Committee (ALC). I joined the committee and learned first-hand the value of the work the committee was doing. The ALC committee headed by Dr. Sulekh C. Jain, a past President of JAINA, encourages universities and colleges in the US to set up lectures, professorships, and Jain chairs to foster academic studies of Jainism in their institutions. The committee has made remarkable inroads into academia and as a result, today there are 18+ academic institutions that have created such programs. ALC also collaborates with International School for Jain Studies, ISJS in New Delhi that offers 4 to 6-week courses in Jain studies in India. For each of these initiatives, the ALC raises funds needed to support them.

When an opportunity arose to install a Jain Chair at UC Riverside, a university in my local community that required a significant donation, I eagerly contributed and helped bring that project to fruition. Similarly, I also contributed to Cal State Fullerton and UC San Diego. As JAINA President, I have encouraged others to support these educational activities with their donations and I continue to look for more opportunities to participate.

I strongly believe that we have an obligation to bring awareness in academic studies of Jainism in the US. Now the Jain community in the US has come forward with generous contributions to that cause and I consider myself fortunate to be a part of it.

In addition to supporting academia with Jainism studies, I have been actively participating in supporting NGOs in India such as Akshay Patra that provide wholesome meals in schools that compel poverty stricken children to attend schools that eliminates classroom hunger addressing malnutrition while also increasing school attendance. The goal is to educate the less fortunate to avoid poverty and eliminate childhood hunger. There are many similar NGO's in India that we support for education and health; such as Shrimad Rajchandra Vidyapith and Shrimad Rajchandra Hospital in Dharampur, India.

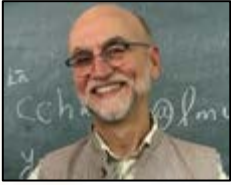
I am also President of Anekant Community Center (ACC) wherein the objective is to take care of the health of residents in Southern California and perform various humanitarian tasks. ACC performs medical camps across the globe helping the needy and the underprivileged. I continue to look forward to executing a vision with goals that promote and support health, education, cultural activities, and perform a variety of outreach programs for seniors.

As a President of the Federation of Jain Associations in North America (JAINA) which reaches 72 Jain Centers in North America representing 150,000 members, is a great avenue to continue the dissemination of Jain practices.



## History of Jain Academic Studies in North American Universities

By Dr. Christopher Key Chapple, Ph.D.



*Christopher Key Chapple is Doshi Professor of Indic and Comparative Theology and founding Director of the Master of Arts in Yoga Studies at Loyola Marymount University in Los Angeles. A specialist in the religions of India, he has published more than twenty books, including the recent *Living Landscapes: Meditations on the Elements in Hindu, Buddhist, and Jain Yogas* (SUNY Press).*

*Several endowed professorships and chairs for the study of Jainism have been created at universities in North America. This article explores the history and context for these developments. Other forms of academic support are also discussed, such as the establishment of the Ahimsa Center at California Polytechnic University Pomona, the International School for Jain Studies, and various specialized conferences and lecture programs.*

### Jain Academic Studies

Jain scholarship by Western scholars largely started in Germany and Switzerland with Hermann Jacobi (1850-1937), Ernest Leumann (1859-1931), Walter Schubring (1881-1969), and Helmuth von Glasenapp (1891-1963). In 1893, Virchand Raghvaji Gandhi addressed the Parliament of the World's Religions in Chicago and subsequently delivered hundreds of talks in North America and Europe that introduced Jainism to the new audiences. Moreover, John Cort has brought attention to the first scholar of Jainism, Maurice Bloomfield (Cort, 2003). Already renowned for his studies of the Vedas, Bloomfield (1855-1928) became deeply involved with the study of Jain narratives from 1913 until his death. His student, W. Norman Brown (1892-1975), worked extensively with Jain narrative, theological texts, and Jain art. Helen M. Johnson (1889-1967; Ph.D. Wisconsin, 1912) studied with Bloomfield at Johns Hopkins; and in 1931, published a six volume translation of the *Triṣaṣṭīśalākāpuruṣacarita* (Lives of Sixty-Three Illustrious Saints) by the Svetambara scholar Hemacandra (12th century). Brown, Bloomfield, and Johnson spent a great deal of time in India interfacing with the Jain community. However, Cort points out that neither Brown nor Johnson nurtured a successor generation of Jain scholarship. While Brown became an important founding parent of Indian Studies, and helped found the American Institute of Indian Studies as a professor at the University of Pennsylvania; Johnson spent her career teaching Latin in Missouri.

Jain studies in North America today began with the mid-career shift from Buddhist studies to Jain studies of Padmanabh S. Jaini (b. 1923; Ph.D. 1957 in Buddhism, School of Oriental and African Studies, London), Professor of Buddhist Studies first at the University of Michigan and then at the University of California at Berkeley. His two major works on Jainism, *The Jaina Path of Purification* (1979) and *Gender and Salvation* (1991), ushered in a new approach to Jain studies in North America. Not until the dissertation work by John Cort and the late Kendall Folkert (1942-1985), who both did their doctoral dissertations on Jain topics at Harvard, did the focused doctoral work emerge on Jainism in North America.

During a gathering at Amherst College in 1993, a group of then-young scholars from various disciplines including Religious Studies, Theology, Art History, and Anthropology discussed work in process on Jain topics. John Cort coordinated this effort. Whitney Kelting, a doctoral student at the University of Wisconsin, was on her way to India for an eighteen month study of women, music, and Jainism in Pune. Paul Dundas (Edinburgh) was soon to release his work with Routledge, *The Jains*. Leslie Orr (Concordia, Montreal) shared her research on Jain epigraphy in South India. The late Anne Monius (Harvard) was conducting doctoral research that included discussions of the Buddhist-Jain interface. I was working on the finishing touches of a book on nonviolence in Asian religions and beginning a translation project on Jain Yoga. Olle Quarnstrom (Lund) discussed his translation of Hemacandra's *Yogaśāstra*, and Peter Fluegel (SOAS) shared his research on the Terapanthi Svetambara community. The resulting book, *Open Boundaries: Jain Communities and Cultures in Indian History* (SUNY 1998), edited by John Cort, charted new directions for the current generation of Jain scholarship.



As noted in an article written by Cort (2003), between 1978 and 2003, twenty-one doctoral dissertations were written that included some aspect of Jain studies. He also pointed out that no single research university in North America had emerged as the “go-to” place for Jain studies. He stated the optimal curriculum for doctoral studies would need to offer the study of “Indian history, sociology, culture, art, and literature,” not to mention Anthropology, Religious Studies, Philosophy, and Theology.

## Jains in America

Simultaneous to the renaissance of Jain studies in North America, the immigrant Jain community began to self-organize and declare its presence within the cityscapes of urban and suburban America. The passage of U.S. immigration reform in 1965 allowed green cards and a pathway to citizenship for Asians and Africans rather than Europeans exclusively. A steady stream of Jains has migrated to the United States since that time, largely as physicians, engineers, entrepreneurs, and business people. In 1966, a Jain Center was established in New York City, and in 1971 Chitrabhanu began teaching in New York and went on to establish the Jain Meditation International Center in 1975. Jain Societies and Centers were founded during the 1970s in Toronto, Boston, Chicago, Northern California, Detroit, Rochester (New York), Cleveland, and Raleigh. Acharya Shri Sushil Kumar established an Ashram in upstate New York in the late 1970s that later moved to Blairstown, New Jersey. The first Jain Mandir was established in 1981 in a former Swedish Lutheran Church in Norwood, Massachusetts outside of Boston. (When the Mandir hosted participants from the Jainism and Ecology conference at Harvard University in 1998, it still looked more like a church than a Jain Temple.) Another early Jain center was located in Queens, New York, which has since been rebuilt into a magnificent multi-story temple and cultural center.

The Jain Center of Southern California opened in 1988, originally crafted in the required faux-Mission architecture of the city of Buena Park. It housed a traditional Jain temple with images originally in the Svetamabara style installed according to *vastu* requirements. It has since been refashioned into a block-long intricately carved sandstone showpiece with two Digambara images added in 2008. It was designed to accommodate the sandalwood pavilion honoring India, created for the St. Louis Exposition in 1904-05 which had for many years graced Howard Hughes’ casino in Las Vegas. More than 70 Jain temples can now be found coast to coast in North America, many in traditional architectural style.

The first national gathering of North American Jains took place in Southern California in 1981. This gathering resulted in the formation of the Federation of Jain Associations in North America (JAINA). At a subsequent Jain Convention at Stanford University in 1991, various scholars began to interface with lay leadership within the growing community of North American Jains. Padmanabh Jaini delivered a keynote address, as did independent scholar Dr. Michael Tobias. John Cort and myself were also present and heard addresses by Dr. Atul Shah, now a professor of business in England; and Dr. Sulekh Jain, then President of JAINA, an engineer and former professor living at the time in Ohio who has since settled in Nevada. A number of events followed that blended scholars and community members: a conference at the University of Toronto in 1994, a conference at the University of Lund in Sweden celebrating the work of Padmanabh Jaini hosted by Olle Quarnstrom in 1998, and scholar participation in the gatherings of Jains at the Biennial JAINA Conventions. In the mid 1990s, Drs. Sulekh Jain, Surendra Singhvi, and Jwala Prasad of Cincinnati and Dayton started offering an undergraduate class in Jainism at the University of Dayton.

In 1994, two new organizations emerged: Mahavir Vision and JAFNA (Jain Academic Foundation of North America) to fund and support Jain academic endeavors in North America. It was in a conference center ballroom at the Chicago convention in 1995 that a group of leaders and scholars including Dilip Shah of Philadelphia, Pravin K. Shah of Raleigh, and Sulekh Jain (then of Ohio), and myself discussed future prospects for the growth and maintenance of Jainism in North America and its potential niche within academia. The connections at this meeting provided an opportunity for a successful request to be made for the Jain community to sponsor the conference on Jainism and Ecology as part of the series of conferences on Religions of the World and Ecology at Harvard

University's Center for the Study of World Religions in 1998, resulting in the publication of the Harvard Press book: *Jainism and Ecology: Nonviolence in the Web of Life* (2000).

### **The Academic Study of Jainism with Community Support: The Ahimsa Center and ISJS**

In 2004, Dr. Tara Sethia established the Ahimsa Center at California Polytechnic University in Pomona having consulted with Drs. Manibhai Mehta and Nitin Shah, as well as Bipin Shah and Prem Jain. The inaugural conference, heavily attended by members of the Jain community, resulted in the publication of a volume titled *Ahimsa, Anekanta, and Jainism* (Motilal Banarsidass, 2004). Each of Dr. Sethia's conferences, which generally convene every other year, are generously supported by nearly one hundred members of the Jain community. Topics have included: "Creating a Culture of Ahimsa" (2006), "Rediscovering Gandhian Wisdom" (2008), "Ahimsa and Sustainability" (2010), "Ahimsa and Sustainable Happiness" (2012), "Care, Compassion and Mindfulness" (2014), "Giving and Forgiving" (2016), "India at Seventy: Building a More Inclusive Democracy" (2017), and "Transformative Education: Lessons from Gandhi, King, Chavez, and Mandela" (2018).

Also in 2004, Professor Cromwell Crawford of the University of Hawaii and Sulekh Jain met in India with Jain Acharyas, scholars, and community leaders to establish the International School for Jain Studies (ISJS, [www.isjs.in](http://www.isjs.in)) under the leadership of Dr. Shugan Jain. Launched in 2005, the ISJS hosts several dozen scholars and students each year for an immersive experience at Jain sites including (but not limited to): Delhi, Hastinapur, Jaipur, Ladnun, Ahmedabad, Pune, and other locations. It includes study and experience of Digambara, Sthanakvasi and Murtipujak Svetamabara traditions. This experience has been beneficial to many professors and scholars-in-training including Andrea Jain (Indiana and Purdue, Indianapolis), Ellen Gough (Emory), Ben Zenk (Hawaii), Chris Miller (LMU), Brianne Donaldson (UC Irvine), Lynna Dhanani (UC Davis), Ana Bajzelj (UC Riverside), Ana Maderey Funes (Eastern Connecticut State University), and many others. ISJS makes seven different experiences available to international scholars: a four-week program for undergraduate students; a six-week program for graduate students and professors; a three-week 'Teaching for Peace' program for school teachers; a three-week graduate seminar in Jain Yoga in collaboration with LMU; a study of Jainism, Buddhism, Hinduism, and Sikhism in collaboration with the Uberoi Foundation every other year; and a ten-day winter Jainism training in Ahmedabad. In 2019, ISJS initiated a year-long fellowship for the study of Prakrit language for three students in residence at Vishva Bharati University in Shantiniketan in West Bengal, India.

More than 700 scholars and students have studied Jainism in India through ISJS. Several alumni of the program have pursued higher degrees in the study of Jainism in the United States, Canada, and Europe; and many have obtained positions as university professors.

### **Endowment Support for the Study of Jainism**

In 2001, Unnata Pragya and Charitra Pragya, two Samanis from Jain Vishva Bharati in Ladnun, took up residence with Dilip and Sushma Parekh in Los Angeles. They offered workshops in Preksha Dhyana and audited an undergraduate class in Religion and Ecology at Loyola Marymount University. They contacted me some years later about the model used for the implementation of the Doshi Professorship of Indic and Comparative Theology at LMU (established in 2007). This professorship is structured to support an existing faculty line. The \$500,000 endowment requires the Doshi Professor to hold an annual event (the Doshi Bridgebuilder Award) with \$15,000 of the \$25,000 proceedings, and provides a \$10,000 fund for research and travel support for the professor. This model appealed to Samanis, who had already begun teaching at Florida International University. The Bhagwan Mahavir Professorship Endowment at FIU, established in 2010 and now funded at nearly \$1 million, funds the teaching of a course each semester by visiting Samanis. It also provides support for Professor Steven Vose (Ph.D. holder from the University of Pennsylvania), the current Chair at FIU. Since the implementation of this arrangement, other similar positions have been created.



From 2012-2014, the Jain community supported several activities at Claremont Lincoln University, in partnership with Claremont School of Theology and Claremont Graduate University. These included sending students to study at the International Summer School for Jain Studies. Three international conferences were convened at Claremont by Dr. Nitin Shah: “Bioethics: Religious and Spiritual Perspectives” in 2012, “Women’s Perspectives in Spiritual Traditions” in 2013, and “Business Ethics” in 2014. Dr. Jeffrey Kwan, President of Claremont School of Theology, which insisted that a practicing Jain with post-graduate training teach graduate students there about the Jain faith. Sushama Parekh (M.S., Loyola Marymount University) initiated this course in the academic year of 2016-2017.

In 2014, the Jain Center of Southern California formed an External Education Committee, chaired by Dr. Nitin Shah. Dr. Jasvant Modi and Virendra Shah also served on the committee. They have been coordinating fundraising for Chairs, Professorships, and Lectureships in Southern California.

Starting in the fall of 2015, with support from the Uberoi Foundation and members of the Jain and Sikh communities, Loyola Marymount University implemented a three year Clinical Professorship of Jain and Sikh Studies. The holder of the Professorship, Nirinjan Khalsa-Baker, received her Ph.D. from the University of Michigan. In addition to teaching undergraduate classes in Sikhism and Jainism, she taught a graduate seminar in Comparative Mysticism cross-listed with Yoga Studies, and organized three international conferences that included presentations by scholars of Jainism: “Music and Poetics of Devotion” (spring 2016), “Spiritual Warriors: (Non)Violence” (spring 2017), and “Ayurveda: Health for Body and Mind” (fall 2017). Dr. Khalsa continues at LMU as Instructor, a full-time renewable position. She served as Acting Director of the Master of Arts in Yoga Studies at LMU, 2019-2020.

The JAINA Academic Liaison Committee has noted the existence of professors conducting studies of Jainism at the following universities and colleges in North America: Dennison (John Cort), Emory (Ellen Gough), Elizabethtown (Jeffery Long), Yale (Phyllis Granoff), Northeastern (Whitney Kelting), Texas/Austin (Don Davis), Eastern Connecticut State (Hope Fitz), Loma Linda (Whitny Braun), Ottawa (Anne Vallely), Converse (Sherry Fohrs), North Texas (Lisa Owen, George James), Chicago (Ollett), Berkeley (Kristi Wiley), Toronto (Christoph Emmerich), and LMU (Nirinjan Khalsa-Baker).

Overseas, the committee lists Centers conducting academic studies of Jainism overseas, including SOAS (Peter Flugel), Bochum (Patrick Krueger), Ghent (Claire Maes, Detige, Venkemans), Charles (Josef Bartosek), Edinburgh (Dundas, Appleton), Cardiff (Johnson), Bristol (Barot), Oxford (Reynell), Cambridge (Laidlaw), Reading (Sinha), Suffolk (Atul Shah), Sorbonne (Balbir), Lille (Gorisse), Bonn (Hegewald), Marburg (Sonis), Lausanne (Bronkhorst), Oslo (Brekke), Lund (Quarnstrom), and many more, including several in Japan.

Though this list is far from exhaustive, it gives a sense of the expanding nature of Jain Studies, as well as awareness of the academic study of Jainism within the Jain community. Scholars of Jainism convene at annual international conferences including the March conferences at SOAS in London, and the November meetings of the Jain Studies Unit of American Academy of Religion and the Dharma Academy of North America. JAINA has donated books to many libraries and established a research library at the Jain Center of Southern California. It continues to support and encourage the academic study of Jainism through such activities as the International Symposium on Jainism and Mathematics at MIT, which was planned for June 2020, but has been delayed due to the pandemic.

## **The Academic Study of Religion in North America**

This brings us to the question of the academic study of Jainism as it has taken shape in North America. First, as noted earlier by John Cort: any study of Jainism must be interdisciplinary. The standard, baseline training requires a combination of language study (classical and/or modern; preferably both) and field experience with the Jain community, whether in America or India (again, preferably both). It demands an understanding of Indian philosophy writ large and a sense of Jain emplacement within the arc of history. The material culture of Jainism must be included: art, music, temple architecture, and so forth. To gather sufficient grounding in the study of Jainism takes the investment of many years of study.



Second, most scholars of Jainism find themselves within departments of Religious Studies, Theology, Philosophy, or Art History. The hierarchical structures of universities require accountability to one's peers in the academy at the department level, answerable to a dean and to a provost and president. To receive tenure, each professor must demonstrate expertise in his/her chosen field through continual research, presentations, and publication; must establish a strong teaching record; and must be of service to the host institution.

Three traditions of higher education in North America have emerged since their original inception in the 17<sup>th</sup> century. The first were the liberal arts colleges, many of which became Ivy League universities, generally established in affiliation with a Protestant Christian denomination. The earliest of these, Harvard, was established in 1636. They were founded originally as centers for the study of theology, law, and medicine. Next came the Catholic colleges and universities, starting with Georgetown, founded by Jesuits in 1789. The tradition of the public university began when the University of North Carolina opened in Chapel Hill in 1795.

A fourth strand within higher education, the seminary, requires the study of religion. These include the Divinity Schools at Harvard, Yale, Chicago, Princeton, Duke, and many other such institutions. Some have formed consortia by amalgamating denominational seminaries into an integrated unit such as Graduate Theological Union and Union Theological Seminary. The mission of these institutions has been traditionally to train ministers and priests of various Christian denominations. Since the 1960s, and the development of the Ph.D. degree in the study of religion (alongside the M.Div. and D.Min. degrees), seminaries have also played a role in the formation of the professoriate in North America though largely for the formation of scholars of Christianity. However, in the 1960s, the University of Chicago and Harvard University Divinity Schools collaborated with their host institutions to initiate in-depth studies of Asian religions that require linguistic and field studies. The Shingal Center for Dharma Studies at Graduate Theological Union in Berkeley, founded in 2015 under the directorship of Rita Sherma (Ph.D., Claremont) provides M.A. and Ph.D. training in theological approaches to Hinduism. Though the lines are not hard and fast, one can make the general observation that institutions with a religious legacy might be more open to the teaching of religion empathetically.

The University of California at Santa Barbara has one of the nation's pre-eminent department of Religious Studies and has been granting doctorates in the field since the 1960s. The University of California campuses at Davis and Riverside have recently launched Ph.D. programs in the study of religion. U.C. Irvine has a well-rated department of philosophy offering the doctorate. With the arrival of professors of Jain Studies at each and the tradition of cross-cooperation between U.C. campuses, we look forward to dissertations on Jainism mentored by more than a single faculty expert.

## **Future Prospects and Concluding Remarks**

The emergence of Jainism as a field of academic inquiry in North America has evolved rather quickly over the past three decades. The creation of many new professorships with a focus on Jainism has changed the contours of the discipline of religious studies. However, in order to move forward, more support will be needed, particularly for graduate students. As noted above, it will soon be possible for a student to assemble doctoral committee across the University of California system for the study of Jainism. However, to undertake doctoral studies requires tuition remission (which usually can be arranged), and stipend support of at least \$25,000 per year. Often doctoral students are supported by their university and gain teaching experience working with undergraduates. However, private endowment support also would benefit graduate students.

From the time of Socrates, Aristotle, Mahavira, Buddha, Lao Zi, and Confucius, knowledge required the mastery of information: memorization, recitation, and ritual that required years of preparation - a tradition that, augmented with the written word, continued up until the 21<sup>st</sup> century. In years past, it once took long journeys across the globe to obtain books and manuscripts needed for research. However, technology has now changed the face of knowledge. Information can be readily obtained through archived scans, audio files, and videos. However, the role of the



scholar and educator, rather than becoming obsolete, has become even more critically important. Educators are increasingly called to transform rather than merely inform students. Engaged learning in the form of temple field visits, study abroad, community service, and in-class meditation exercises has become a mainstay of the teaching of religion (and the humanities in general) in the 21<sup>st</sup> century.

Religion, of whatever faith or persuasion, works with human affect, with the best of human potential, informing and encouraging good works in the world. Jainism, with its philosophy and practice of non-violence, has much to offer, now and into the future. Those involved with Jain Studies form a network with well-established traditions of convening conferences, collaborating with one another on research and teaching, bringing students to India and to the many Jain temples in North America, and encouraging the publication of new works including text translations and field studies. The economic support and encouragement of the Jain community remain important and appreciated for all these endeavors.

These accomplishments are a source of pride for the immigrant Jain community.

In the words of Dr. Sulekh Jain:

“All these new Gnan mandirs ensure that the values of Jainism will now be taught at these universities. The three significant values of the Jain religion make us brothers and sisters with several of these institutions as they commit to study and teach Jainism. The first is the value of pluralism in today’s world, or what we call **Anekantavada**. For thousands of years, Jains have valued and practiced the pluralistic perspective. The belief that all of the world’s religious traditions are valuable, that each has its unique contributions to make, has now also become a central pillar of Religious Studies at these universities across the United States. This shared value draws us deeply together.

Second is **Aparigraha** which teaches that we all are entitled to share and use the resources of this finite world fairly and equally. “There is enough for everyone’s needs but not enough even one person’s greed.” Strife in today’s world arises because of this greed, control and hoarding of essential resources. Jainism preaches freedom of possessions.

Finally, the value of **Ahimsa** (nonviolence) binds us together. We live in a world wracked by violence. The nations struggle with terrorism, wars expand, armies grow, and so many different kinds of viruses threaten our very own existence. Also, within ourselves we recognize violent tendencies, subtle ways that our thought and practices participate in this same system of violence. The wisdom traditions of the world offer pathways for humans to live with each other and with the natural world in a more peaceful and harmonious way. Among the religions, none has made the striving for peace more central, and none has called its followers to higher standards of **Ahimsa** than Jainism.”

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## INTERNATIONAL SCHOOL FOR JAIN STUDIES (ISJS)

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### PREAMBLE

More than 150,000 Jains from India have made North America their home. To develop Jain communities, in 1981, they established an umbrella organization JAINA, constructed at least one Jain temple in many states, and started Sunday schools (pathshalas) for their children in many Jain temples. In 2004, a visionary amongst them, Dr. Sulekh Chand Jain and his colleagues at Mahavir Vision Inc. and Jain Academic Foundation of North America along with Prof. Cromwell Crawford of the University of Hawaii came together to explore ways to start and promote academic studies in Jainism in North American universities. However, since scholars in Jain studies were not easily available in US to teach Jainism, they felt the need to find a Jain education and research institute in India. Their search for a suitable partner organization brought them in contact with Dr. Shugan Chand Jain, an IT consultant in Delhi who had lived in USA and The Netherlands, and was engaged in Jain studies on a fulltime basis at that time. This was the beginning of actualizing ISJS in India and the US.

### INTRODUCTION

International School for Jain Studies 'ISJS' was registered in 2005 as a not for profit Trust in Delhi India, with the primary objective of promoting academic studies of Jainism in North American universities and the World in general. The modus operandi for achieving the objective was to set up India as a classroom for overseas scholars to immerse in experiential learning of Jainism. Dr. Shugan C Jain (India), Dr. Sulekh C Jain (USA) and Prof. Cromwell Crawford of University of Hawaii (USA) were the main promoters of ISJS.



*Dr. Shugan C Jain*



*Dr. Sulekh C Jain*



*Prof. Cromwell Crawford*

ISJS was set up as a voluntary, non-sectarian, open, transparent, non-government non-profit academic registered Trust. ISJS holds 12AA registration, 80(G) Tax exemption Certificate for receiving donations, registered at NGO Darpan and has FCRA approval for receiving overseas donations for specific projects.

ISJS is managed by a Board of Trustees, comprising highly educated Jains in India who are keen on promoting Jain values and studies. Academic activities of ISJS are managed and guided by its Academic Council comprising highly qualified and globally recognized scholars in India and abroad. Governing Council manages the overall management of the trust. Details can be seen at [www.isjs.in](http://www.isjs.in).

Initially ISJS operations were primarily funded by a few philanthropists from India and USA. However, over a period of time its operations have become generally self-financed with little financial support from donors. The first summer school in Delhi was inaugurated by Late Dr. L.M. Singhvi at IIC (India International Center), New Delhi in 2005.





*First Summer School Inaugural Function at IIC, Delhi*



*Celebration of 10<sup>th</sup> Anniversary at India International Center (IIC), Delhi on 27<sup>th</sup> July, 2014*



*Picture on left: Prof. Cromwell Crawford at a meeting of ISJS Board at Eastern Connecticut State University, 2006*

*Picture on right: Lecture by Dr. Shugan Jain at Virginia Commonwealth University, USA*

Progressively ISJS started taking up funded education, research, organizing seminars and publication projects related to Jainism and application of its three principles namely; *Ahimsa*, *Anekant* and *Aparigraha* to address the issues facing the world today. These initiatives fulfilled ISJS dream of establishing a relationship with universities and research institutes and also supported and promoted academic studies of Jainism in universities globally.

### **ACHIEVEMENTS / ACTIVITIES**

The primary achievement of ISJS had been to create an extremely cost-effective infrastructure in India and USA primarily to promote experiential academic programs of Jainism in India for university scholars from the world and

their propagation through advanced studies, research, publications and conferences globally while being non-sectarian in approach by using canonical and later writings of scholars of all Jain sects equitably. ISJS uses both classroom and Online Teaching methods extensively along with field visits in its endeavors. ISJS has developed relationships with Jain institutions and universities in India and abroad to build their own capabilities as well as use their infrastructure to achieve ISJS objectives. Examples of some specific achievements are given below:

- **Summer Schools 'ISSJS'**

Currently ISJS offers following annual programs:

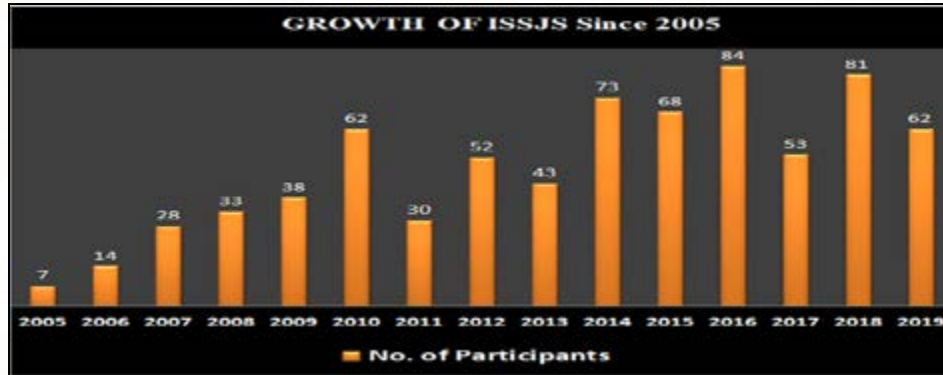
- ✓ **4-week Program:** Basics or Intro to Jainism: This intermediate level program is designed for third- and fourth-year undergraduate students, graduate students, PhD candidates, and faculties in Religion, Philosophy, South Asian studies and Anthropology.
- ✓ **6-week Program:** This advanced level program is designed for graduate students, PhD candidates, and faculties in Religion, Philosophy, South Asian studies and Anthropology.
- ✓ **Teaching for Peace Program:** This program is for high school teachers and educators who wish to integrate practical nonviolence into their lives, classrooms, and schools
- ✓ **Jain Yoga Program:** This program is particularly for graduate students from Loyola Marymount University (LMU) on Yoga under the guidance of Prof. Christopher Key Chapple.
- ✓ **Abridged Winter Program:** Since 2018, a free annual winter program (abridged for ten days), sponsored by Mahavira Vision Inc. USA (courtesy Dr. Jaswant Modi, USA) is organized to introduce concepts of Jainism to university students and scholars at large and Jains from overseas. The program is held at Ahmedabad and involves visit to Palitana Tirthasthan and other Jain places of interest for Jainism there.



*2019 Winter Program Group with Dr. Jaswant Modi on 2<sup>nd</sup> Jan, 2020 at Preksha Dhyani Academy*

- ✓ Besides the above programs ISJS works as facility provider and content provider for Jain studies for special batches from USA like Uberoi Teacher Training Institute (UTTI) and University of Ottawa. More than 700 overseas scholars and teachers have attended 15 annual summer programs organized by ISJS so far. The participants came from 22 countries, 141 universities, and 105 schools. Besides, 47 participants attended the Winter Schools.





- ✓ Each participant of summer programs (except to Jain Yoga Program) is eligible for at least 3 credit units transferable to their home university after completion of program.
- ✓ ISJS had organized three weeks program for three years at Mahidol University, Bangkok (2009, 2010 & 2011).



*2010 Program at Mahidol University, Bangkok*

#### • Special Programs

- ✓ Monthly lecture series for Jains at Acharya Sushilmuni Ashram at Defense Colony, New Delhi organized. The initiative began in 2017 and continued till September 2019 whereby special lecture and discussion sessions were held every second Sunday of the month on different aspects of Jainism.
- ✓ Significant improvements in educational delivery and management system were introduced at Jain educational institutions like Parshwanath Vidyapeeth, Varanasi (2007-12), and the four schools of Jain Shiksha Prachaarak Society, Delhi (2013 – current).
- ✓ **Teacher Exchange Program:** This is the result of new initiative of ISJS to enhance exchange between teachers in India and USA and an extension of Teaching for Peace program. Mrs. Suzanne Maxwell Johar, from USA, who had completed ISSJS.2014-TFP program earlier as a guest English teacher worked at Jain Bharati Mrigavati Vidyalaya, Alipur, Delhi for three months in 2018.
- ✓ **Bhagwan Mahavira Prakrit Research and Study Program:** In 2019 ISJS started special research and study program for 1 year on Prakrit in India. Three scholars Mr. Itamar Ramot (PhD candidate from University of Chicago), Ms. Corinne Smith (MA from SOAS, London) and Mr. Anando Ghosh (MA from SOAS, London) joined ISJS on 25 September, 2019 to learn Prakrit for 1 Year. The program is sponsored by Mahavir Vision Inc. (USA) and Shri Firodia Trust (India). However, due to Covid-19, the program was closed



First batch of one year Prakrit Program

## • Publications

### ➤ Books

- ✓ *Traces of Shramana Tradition: Prior to 650 BCE* (Transaction of Seminar) (under process of editing).
- ✓ *Determinism Seminar Transactions* edited by Dr. Shrinetra Pandey and Ms. Sanjali Jain (soft copy).
- ✓ *Sallekhana* (2020) Edited by Dr. Shugan Jain and Prof. Christopher Key Chapple; Co-Publisher D. K. Printworld (P) Ltd. (under printing)
- ✓ *Jain Community of Bundelkhand Socio-Economic and Cultural Change* (2020) by Prof. Prakash C Jain; Co-publisher Shipra Publications.
- ✓ *Gandhi & Jainism* (2019) 2<sup>nd</sup> Edition by Dr. Shugan C Jain.
- ✓ *Jainism* (for young inquisitive) (2017) by Dr. Shugan C Jain.
- ✓ *Population of Jains in India* (A Perspective from the Census 2011) (2017) by Shri Dheeraj Jain.
- ✓ *Content for Jain Museum in Pune* (SFT) Six volumes. Includes antiquity, philosophy, culture (material and non-material), art and architecture and relevance.
- ✓ *Social Consciousness in Jainism* (2014) by Dr. Shugan C Jain and Prof. Prakash C Jain; Co-publisher New Bharatiya Book Corporation.
- ✓ *Study Notes* (80 papers on different topics related to Jainism in three volumes) (2014) 5<sup>th</sup> Edition.
- ✓ *Jainism, Key to Reality* (English translation of Tattvarthasutra) (2011) by Dr. Shugan C Jain.
- ✓ *Jain Legend* (four volumes, English translation of Jain Dharma ka Maulik Itihas by Acharya Hastimal) (2011) Edited by Dr. Shugan C Jain and Shri P. S. Surana
- ✓ *Jainism in India and Abroad* (2011) by Prof. Prakash C Jain.
- ✓ **Online Research Journal:** Since last quarter of 2017; ISJS is publishing a quarterly referred online research journal "ISJS-Transactions" (ISSN: 2457-0583). The objective of the Journal is to provide an intellectual platform to the international scholars who are working in the areas of Jain Studies. All issues are available at [www.isjs.in](http://www.isjs.in).
- ✓ **Monthly Newsletter:** Since May 2018, ISJS has been publishing newsletters covering detailed activities done by ISJS. Since June 1st 2020, it has become a fortnightly publication.



## • Research Projects

- ✓ **Jain Population and Society Study:** This was a project of one-year duration where Prof. Prakash C Jain, Dr. Shugan C Jain, several contract consultants, and honorary resources published states and national reports of the status of Jain community in India.
- ✓ **Content for Jain Museum in Pune:** ISJS provided content to a project sponsored by Shri Firodia Trust for more than 1 year. Some of the topics that were covered were Jain antiquity, philosophy, Society and culture (material and non-material), art and architecture, and relevance of Jainism (2014-2016).
- ✓ **Jainism and Cleanliness:** This project was funded by UNESCO for a month and headed by Prof. Prakash Jain (2014).
- ✓ **Impact of Jainism on Gandhi:** This was a one-year project at Gandhi Research Foundation, Jalgaon headed by Dr. Shugan C Jain, two research associates, and six part time consultants (January-December, 2013).
- ✓ **Jains during Partition:** This project was headed by Joint Director of ISJS in association with Claremont Lincoln University, USA for three months (2013).
- ✓ **Contemporary Status of Jain Youth in Bundelkhand:** This project was headed by Prof. Prakash C Jain (2011).

## • Seminars and Workshops

- **Dr. K.C. Jain Memorial Lecture:** Prof. Michael Charles Tobias and Mrs. Jane Gray Morrison talked on “Some of the most critical aspects of Jain tradition, practice & idealism that are critical to the future of life on Earth” at IIC (India International Centre), New Delhi on 15 Dec, 2019 in a special lecture.



*Dr. K.C. Jain Memorial Lecture on 15<sup>th</sup> Dec, 2019 at IIC, Delhi*

- ISJS organized a special lecture by Prof. Christopher Chapple in association with United States-India Educational Foundation (USIEF) on “Religious Pluralism in Haribhadra’s Yogabindu” at India International Centre (IIC), New Delhi on November 18, 2019.
- ISJS in association with The Bhandarkar Oriental Research Institute (BORI) (and sponsored by Firodia Trust) organized “International Seminar on Traces of Shramana Tradition (With Special Reference to Jainism) Prior to 650 BC” on October 5/6, 2019 at Navalveerayatan, Pune. More than 20 speakers and 40 other distinguished participants attended from India, China, Sri Lanka and Bangkok.



*International Seminar on Traces of Shramana Tradition on 5<sup>th</sup> & 6<sup>th</sup> Oct, 2019  
at Navalveerayatan, Pune*

- International School for Jain Studies in association with Amar Prerana Trust successfully organized two workshops on “Comparative Studies of Karma” (4 Sep, 2019) and “Exploring Yoga, Meditation and Tantra in Jainism” (6 – 7 Sep, 2019) at Firodia Hostel and Navalveerayatan, Pune respectively. Both workshops were led by Prof. Christopher Chapple. Prof. Chapple is the Doshi Professor of Indic and Comparative Theology and Director, Master of Arts in Yoga Studies at Loyola Marymount University, USA.



*Workshop by Prof. Christopher Key Chapple at Firodia Hostel, Pune on 4<sup>th</sup> Sep, 2019*

- **National Workshop:** International School for Jain Studies (ISJS) in association with Indian Council of Philosophical Research (ICPR), Ministry of Human Resource Development, Government of India organized a Seven days' workshop on “Essence of Samayasara” at Shri Atma Vallabh Jain Smarak Shikshan Nidhi, Alipur, Delhi from June 4 to 10, 2019. Out of 200 applications 35 applications were shortlisted for this workshop which was highly applauded by all attendees.



*National Workshop on Essence of Samayasara at Vallabh Samrak, Delhi on 10<sup>th</sup> Jun, 2019*



- International Seminar on “Determinism in Shramanik Traditions” was held on January 11-12, 2017 in association with Mangalayatan University, Aligarh at Mangalayatan University.



*Inaugural of Seminar on Determinism in Shramanik Traditions at MU, Aligarh on 11<sup>th</sup> Jan, 2018*

- Special lecture by Hon'ble Minister Smt. Maneka Sanjay Gandhi was organized on July 12, 2017 at the Acharya Sushil Muni Ashram.



*2017-Yoga & TFP group with Smt. Maneka Sanjay Gandhi on July 12, 2017*

- A Seminar on “Antiquity of Jainism” at IIC, New Delhi (Feb 5-6 2017). Sponsored by ICHR.



*Dr. Abhay Firodia at a Seminar on Antiquity of Jainism at IIC, Delhi on Feb. 5, 2017*

- Special Lecture by Prof. Nalini Balbir (University of Paris) and Prof. Christopher Chapple (Loyola Marymount University) was organized at India International Centre (IIC), Delhi on June 17 and 28, 2016 respectively. Prof. Balbir talked on Jain encounter and manuscripts in Europe and Prof. Chapple talked on Jain Yoga and Hindu Yoga-Creative Reciprocity.



*Lecture by Prof. Nalini Balbir at IIC, Delhi*



*Lecture by Prof Chapple at IIC Delhi*

- Three seminars on “Sallekhana and Santhara” (Feb-March 2016) were organized at Teerthanker Mahaveer University, Moradabad; National Law University, Delhi and University of Madras, Chennai. These seminars were sponsored by Indian Council of Philosophical Research, New Delhi and a private foundation.



*Seminar on Sallekhana and Santhara at Teerthanker Mahaveer University at Moradabad on Mar 5, 2016*



*Seminar on Sallekhana and Santhara at National Law University, Delhi on Feb. 27, 2016*





*Seminar on Sallekhana and Santhara at University of Madras, Chennai on Feb. 20, 2016*

- Two-days seminar on “Spirituality & Science” was organized at PHD chambers New Delhi (2011).



*Seminar on Social Consciousness in Jainism at PHD Chamber, Delhi on Dec. 11, 2010*

- 11 One-day seminars were organized on “Social Consciousness in Jainism”. (2010) at several universities. One of the seminars was held at University of Ottawa and 10 were held in different universities of India: University of Madras, Chennai; Mumbai University, Mumbai; Teerthanker Mahaveer University, Moradabad; Mangalayatan University, Aligarh; University of Rajasthan, Jaipur; Nagpur University, Nagpur; Jain University, Bangalore; Kundkund Gyanpeeth, Indore; Parshwanath Vidhyapeeth, Varanasi and Somaiyya Vidhya Vihar, Mumbai.

#### • Library Facilities

ISJS has its own library with more than 1000 books in English, Hindi, Sanskrit and Prakrit on Jainism and related subjects. Besides it subscribes to several journals and online services to enable its research staff and visitors access to published material for reference.





- **Visits by Scholars**

- ISJS has become the place of first call by almost all scholars of Jainism from overseas interested in conducting research in Jainism or related subjects. Normally one to two distinguished scholars from abroad visit ISJS every month. ISJS does organize special lectures by some of these scholars for the benefit of Indian scholars. Also, as a rule, ISJS always invites one reputed overseas Jain scholar to join us as guest faculty for each summer school.



*2009 Batch with Prof. Padmanabh S. Jaini and Shri Nirmal Kr. Sethi, Delhi*

Profs P.S. Jaini, Dipak Jain, Anne Vallely, Christopher Chapple, Jeffery D. Long, Jayendra Soni, Nalini Balbir, Samani Chaitanya Pragya to name a few have been ISJS guest faculty members. Indian scholars visit ISJS regularly and eagerly look forward to participating in ISJS projects.



*2009 Batch hosted by Mrs. Indu Jain (Chairperson, Times of India) at her residence*



➤ Recent visits by scholars/alumni to ISJS:

- ✓ Dr. Gudrun Buhnemann from USA ( March 11-12, 2020)
- ✓ Prof. Megumi Hirayama from Japan (Feb 29, 2020)
- ✓ Dr. Johannes Beltz from Zurich (Feb10, 2020)
- ✓ Mr. Andrew Bridges from USA (Jan13, 2020)
- ✓ Dr. Jasvant Modi & his family from USA (Jan 8, 2020)
- ✓ Prof. Christopher Chapple from USA as a Fulbright-Nehru Scholar (Aug 15 – Dec. 15, 2019)
- ✓ Prof. Vasant Shinde Ex-VC of Deccan College interacted with 4-week and 6-week participants in June, 2019.
- ✓ Five groups for half a day, comprising of University students (20 each) from USA sponsored by AIFS and others.

• **Affiliations with Leading Educational Institutions**

ISJS tried to develop short-term (on need based) or long-term associations with leading universities of the world. ISJS was fortunate to have the following affiliations:

➤ **Short term**

- ✓ Harvard University Pluralism Program, USA
- ✓ Eastern Connecticut State University, USA
- ✓ Claremont Lincoln University, USA
- ✓ Virginia Commonwealth University, USA
- ✓ Florida International University, USA
- ✓ University of Ottawa (Dept. of Classic and Religious Studies), Canada
- ✓ Vanier College, Canada

➤ **Long term**

- ✓ Loyola Marymount University, USA
- ✓ Mangalayatan University, India
- ✓ Teerthanker Mahaveer University, India
- ✓ Jain Vishwa Bharti Institute, India
- ✓ University of Madras, India
- ✓ Shobhit University, India
- ✓ K. J. Somaiya Centre for Studies in Jainism, India
- ✓ Kavikulaguru Kalidas Sanskrit University, India
- ✓ Parshwanath Vidyapeeth, India

➤ **Other affiliations**

- ✓ Shrimad Rajchandra Mission to develop academic studies temperament there and use their facilities to conduct ISJS programs there.
- ✓ Shri Firodia Trust Pune: To support content development for their 'State of the Art Jain museum' in Pune and now becoming a member of ISJS family.



- **Awards**

- Ac. Shri Hasti Smriti Samman: Dr. Shugan Jain, Chairman of International School for Jain Studies got the prestigious award “Acharya Shri Hasti Smriti Samman” on September 29, 2019 at Pali, Rajasthan. This award was given to Dr. Jain by Akhil Bharatiya Shri Jain Ratna Hitaishi Shravak Sangh, Jodhpur. Dr. Jain got this award for his outstanding contribution to Jain literature.



*Ac. Shri Hasti Smriti Samman to Dr. Shugan C Jain on 29<sup>th</sup> Sep, 2019*

- Dr. Shugan Chand Jain, Chairman, International School for Jain Studies (ISJS), New Delhi was honored by Shri Nirmal Jain Sethi, President, Shri Bharat Varshiya Digambar Jain Dharm Sanrakshan Mahasabha in a function here in Delhi on May 15, 2018 for his contribution to promote Jain studies in India and abroad.
- Dr. Shugan Jain, Chairman of ISJS honored as Samaj-Ratna (Jewel of the Community) by Jain Shiksha Samriddhi on Jan 14, 2018 at IIC, New Delhi.
- ISJS Chairman was awarded the best writer on compassion by Karuna International Chennai on Dec. 27, 2016.
- JAINA of USA awarded ISJS with outstanding Jain education services in 2013 at Detroit.



*Award for Outstanding Jain Education Service by JAINA, USA on July 7, 2013*



## • ISJS Alumni Promoting Academic Studies of Jainism in USA

➤ ISJS alumni showed the following numbers:

- Recent Appointments as Faculty Members in North American Universities – 11
- Existing Faculty Members, who Introduced Jain Studies in their Universities – 7
- Upcoming Jain Scholars (many more likely) – 4

## • Way Forward

Due to increasing demands for ISJS services, it was decided to transfer ISJS as a fully working institution to Amar Prerana Trust Pune (a member of Abhay Firodia Group) with effect from August 1, 2020. ISJS will work as a division of Amar Prerana Trust with its other two big divisions being: Navalveerayatan (a superb meditation cum training resort at a serene hilltop near Pune) and Firodia Institute of philosophy history and culture (a state of art museum near Pune depicting various aspects of Jainism). Amar Prerana Trust is blessed with vast resources of Dr. Firodia family and their very keen interest in promoting Jain philosophy particularly. The group is involved in supporting BORI, University of Pune and Deccan College (now University) in Pune in various research and educational activities. With this development, ISJS looks forward to significantly enhance its scope of education and research activities.

## • Recent Testimonials

➤ *The students of 2018 International School for Jain Studies (4W and 6W programs) were very fortunate to have been in the company of well-known scholars of Jain Philosophy, Jain Theology, Jain Society and Ritual practice throughout their stay in Alipur and during the fieldtrips. The lectures were well-organized, skillfully transitioning from simpler concepts to more complex ideas about Jain logic over the course of the program.*

*The field trips were also very beneficial. It was highly impactful to visit Jain charitable concerns, such as the bird hospital in Delhi and the Jaipur Foot Clinic. The ability to visit both Shwetambar and Digambar facilities truly enhanced our understanding of Jainism as a whole. The trip to Hastinapur was a great favorite, as we were able to walk through a model of the loka in the form of a skyscraper and witnessed another abhishekam away from Alipur.*

*Dr. Shugan Jain's leadership was unwaveringly kind. He was patient with questions and frequently provided invaluable assistance in finding resources to students - such as helping me find interview subjects in both Jaipur and Alipur for my final research project. The visit to his home was a treat as students received warm hospitality and welcome. Dr. Jain's tremendous efforts in organizing this program will benefit my students in the United States for many years to come.*

Dr. Elisa Eastwood Pulido  
(ISSJS.2018-6W)



➤ *It is difficult to articulate all the ways that this trip has changed me (as a person, sister, daughter, student, teacher and advocate). The lectures in the program introduced me to 3 Jain Values (Ahimsa, Aprigraha and Anekant) that I will strive to live as I start my career. I could not ask for a better time to have been surrounded by Jain community who modelled these values via their works in schools, hospitals, farms, museums, business and animal sanctuaries. Indeed, they embody the soul forces and the incredible powder of nonviolence which Mahatma Gandhi described and lived by. I hope to stay in touch to continue learning from you.*

Ms. Madison Vorva  
(ISSJS.2017-TFP)





## Beginning of a Journey of Jain Studies in North America

By Dr. Dipak Jain



*Dr. Dipak C Jain is the President (European) and professor of marketing of China Europe international business school [CEIBS] in Shanghai, China. Prior to this he had served as Dean of Kellogg School of Management of Northwestern University (USA), Dean of INSEAD, (France, Singapore and Abu Dhabi), and also as a Director of SASIN Graduate Institute of Business Administration of Chulalongkorn University (Thailand). In recognition of his many scholarly achievements, he received the Pravasi Bhartiya Divas Award from the Prime Minister of India, an honor that recognizes exceptional leadership and contribution of overseas Indians.*

Despite being one of the oldest religions in the world – with roots stretching back thousands of years – Jainism by and large remains unknown and misunderstood, especially in the West. The main reason for this was the strict monastic vows of the Jain monks and nuns who, among other restrictions, were forbidden to use any means of transportation. Thus, the scope of their sermons was limited as they were unable to travel past walkable distances.

In the 20th century, there were a few sporadic attempts to expand the scope of Jainism despite those barriers. Notable among these were the efforts of Sushil Muni Ji and Acharya Chitrabhanu in North America. Sushil Muni Ji inspired the founding of a Jain Studies Department at Columbia University in New York, but the program dwindled shortly after his death.

In India, meanwhile, both the lay and religious Jain communities were being rejuvenated through the thoughts and efforts of several modern and wise teachers. One of these teachers, Acharya Tulsi – who is well known for his Anuvrata movement – initiated a new order of Samans and Samanis. These Samans and Samanis took the same vows as other Jain monks but with certain relaxed restrictions meant to facilitate travel and the spreading of Jain education. Prominent among the changes, Acharya Tulsi encouraged higher education among the Samans and Samanis. Many of them became fluent in English and pursued higher academic degrees like Masters and PhDs in Jain Studies. Acharya Tulsi also established the Jain Vishwa Bharati in Ladnun, Rajasthan, which is an Indian University dedicated to Jain studies. Thus, the flame of Jain studies was ignited and a stage was set for an exchange of scholars and the permanent establishment of Jain education in the continental United States,

Building off these efforts, notably by Samani Charitra Pragya ji, the **Jain Education and Research Foundation (JERF)** was formed to introduce Jain studies in American higher education institutions, starting with a Jain Studies program at Florida International University. The aim was to improve lives by expanding knowledge of key Jain tenets: non-violence, eating healthy food, meditation, and tolerance.

Just as the future of Jain Studies at FIU seemed secure, the great recession of 2008 struck! State funding for Universities was severely cut, many University departments were abolished or merged, and it looked almost certain that FIU would abolish the Department of Religious Studies and cause a major setback in our efforts. However, one early lesson we at JERF learned was that as long as our intentions are noble and minds are focused, no challenge is insurmountable. Many families from all over USA donated generously to establish the Jain professorship and helped us reach our funding goal. As a result, the Bhagwan Mahavira Endowed Professorship of Jain Studies was inaugurated at FIU in April of 2010 with the blessings of His Holiness Dalai Lama, President Mark Rosenberg, and Dean Kenneth Furton. Professor Nathan Katz was appointed as its first endowed Jain professor, followed by the current Professor Steven Vose, a graduate of Harvard Divinity School. The entire University's top administration, the local Jain community, and members of the University population came together to take part in the ceremony. History was made that day as the first perpetual professorship of Jainism was established in an American academic institution.

As of last year, more than 6000 students have taken courses on Jainism and more than a dozen courses, encompassing all aspects of Jainism, are regularly offered at the Florida International University. We have



graduated a number of Jain scholars who themselves are now members of Jain faculties or pursuing PhDs in other Universities. Two annual lectures – the Bhagwan Mahavir Janma Kalyanak Lecture and Bhagwan Mahavir Nirvana Kalyanak lectures – are organized every year and delivered by eminent Jain scholars from all over the world. At FIU, JERF has played host to several other Jain events like the annual meetings of the Young Jains of America (YJA) and a 3-day Acharya Tulsi international conference on Jainism, attended by over 100 delegates from all over the world.

The seed of Jain studies that was sown in Miami has now blossomed into a movement that spans the entire United States. Soon after our success at FIU, JERF was able to establish another Jain Studies Program and a perpetual endowed Jain professorship at the University of North Texas (UNT) near Dallas. The professorship was inaugurated by the Consul General of India, Dr Anupam Ray in a grand ceremony in September of 2017; Professor George James was appointed as UNT's first Jain professor. We were able to implement a framework to drive long term success that continues to be refined. The work started by JERF has struck a resonant chord within the minds of Jains across the United States. As of our last count, there are 15+ centers of Jain studies and endowed professorships all over the USA today. These initiatives have spurred more community leaders to establish more programs in their respective regional centers.

Truly, a golden age of Jain Studies has arrived in the USA. It is time for all Jain centers to join hands and efforts, such that we can all benefit from the synergy of this fast spreading movement, marching towards global peace and harmony!

**FOUR IMPORTANT THINGS ARE VERY RARE IN  
THIS WORLD FOR A LIVING BEING:**

- 1) Birth as a human being
- 2) Listening to scriptures
- 3) Faith in religion and
- 4) Inner strength to practice self-control.

– Uttaradhyayan Sutra (3-1)



## JAINA Academic Liaison Committee

### Mission

To establish contacts and liaison with Academic institutions in North America that are promoting or willing to promote the study, teaching and research in the principles, philosophy, culture and history of Jain Dharma.

### Academic Liaison Committee Members

<b>Chair</b> Sulekh Jain, NV <b>Vice Chair</b> Nitin Shah, CA <b>Secretary</b> Bindesh Shah, FL  <b><u>Members at Large</u></b>  Dilip V. Shah, PA Kirti Jain, KY Mahesh Wadher, CA Mohini Jain, CA Jasvant Mody, CA Sushama Parekh, CA		<b><u>Members at Large</u></b>  Girish Shah, CA Manish Mehta, MI Pankajkumar Shah, MA Shailendra Palvia, NY Parveen Jain, CA Priti Kothari, FL Faquir Jain, CT Narendra Parson, CA Mamta Shaha, NY Mukesh Doshi, IL Dr. Shugan C. Jain, New Delhi, India Dr. Atul Shah. London, UK
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### Objectives

- Create, nurture, educate and enhance awareness of Jain Dharma in academia by various means.
- Develop & facilitate English speaking scholars training, and their availability in US Academia.
- Encourage younger Jain scholars to be trained by various means of scholarships, fellowships, and increased employment opportunities in academia.
- Facilitate, encourage participation and collaborative atmosphere with Jain community and academic institutions.
- Seeks to develop a dialogue with and facilitate the promotion of studies in Jain dharma by encouraging the establishment of Centers, Institutes, Post- Docs fellowships, Lectureships, Professorships, Chairs, Centers etc. in Jain dharma at Academic Institution across North America.
- Facilitate critical and rational understanding of Jain studies, research facilities, and study materials availability in the Jain community.
- 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.

### Current State

- Jain Religion/Dharma is not well known in academia and in the general public.
- Study of Jain Dharma and the Jain community have not been on the radar screens of the academia and as a result, the study of Jain Dharma has significantly lagged behind that of other religions in the colleges and universities of North America.
- Lack of availability of English speaking Jain studies scholars.
- Lack of viable structure to train new scholars.
- Some initiatives are showing promising results.
- Jain material on Wikipedia – Currently misrepresented or poor quality.



## Jain Academic Education in North America The Journey has just begun!

Dr. Sulekh C. Jain



**Sulekh Jain, Ph.D.** is the Past Secretary and President of the Federation of Jain Associations in North America (JAINA). Currently he serves as a Chairman of the JAINA Academic Liaison Committee. He has authored a book *“An Ahimsa Crisis: You Decide*, which can be accessed as an eBook free of charge at [www.isjs.in](http://www.isjs.in) email: [scjain@earthlink.net](mailto:scjain@earthlink.net)

### Why Study or Promote Study of Jainism?

Over several millennia, Jainism and Jain traditions have made enormous contributions to Indian psyche and to the Indian-ness. The 3As of Jainism i.e. Ahimsa (non-violence), Anekantvad (Pluralism) and Aparigraha (non – possessiveness) can be an enormous force for enhancing the wellbeing of human society world-wide. Jainism has made an immense contribution to Indian thought. Jains have enriched the spiritual, religious, philosophical, ethical, literary, cultural, iconographic and architectural aspects of Ancient, Medieval and Pre-Modern India. And they continue to do so in Modern India.

Pandemic, Pluralism, Ecology, Terrorism, Democracy, Nationalism, Segregation (based on the color of a person's skin, gender and sexual orientation) and Human Rights issues present new challenges and opportunities to find solutions today. Some of these issues can be addressed with the Jain doctrine of non-violence and ethics. Jainism has a lot to offer as solution to the world problems of hunger, poverty, violence and environmental degradation. Sadly, Jain philosophy remains confined within the four walls of temple and the Jain community. Although Mahatma Gandhi (with very strong Jain influence) made *Ahimsa* a household word in the whole world, many aspects of Jainism are unknown to most of the population.

In this age of instant communication, it is essential that we educate and train people to live in harmony in the 21st century. It will be helpful to share the Jain doctrine of nonviolence and ethics to address some of these challenges and realize opportunities. There is an opportunity to research, debate, and seek to offer new, practical, and timely solutions through Jain principles to these urgent and vexing challenges. A strong, living and dynamic community of Jains can definitely change this.

American universities do offer religious courses including Hinduism, Buddhism and Sikhism. But since Jainism is a lesser known religion, the studies in Jainism have been very briefly covered in passing in a course on World Religions. Teaching and research in Jainism in the West are essential for the survival of Jainism, but due to lack of students, courses and availability of qualified professors to teach Jainism, the academic study of Jainism has been an underdeveloped area of interest and research in universities in North America. Until recently, there was not a single university in the US offering a regular course on Jainism.

More than 150,000 Jains living in North America have planted their strong roots in the form of many places of worship and a sizeable number of institutions and organizations. As a highly educated community, they prosper in the field of business, medicine, engineering, etc. With growth of pathshalas in Jain Centers over the past 30 years, many children have learned about Jainism. It is essential that these children have access to Jain education during their college years for their own spiritual growth as well as in disseminating Jain principles to others.

### Where are we now in Jain Academic Education?

In a very comprehensive and historical article in this issue of Jain Digest, Professor Christopher Chapple of Loyola Marymount University in LA mentioned that the interest in Jainism in the American Universities waned after 1950. Fortunately, in recent years, Jain Studies are an upcoming field of study that is gaining popularity as South Asian studies are making rapid advances in American universities. This shift is due to several reasons:



- There is an emergence of new pluralistic outlook in the country
- The large and growing influx of immigrants from the Indian subcontinent
- An increasing number of faculty of Indian origin
- The emergence of religion as a major political player on the world stage
- Yearning to think and act globally
- Greater interest in learning and practice of Jain principles of Ahimsa, Anekantvad and Aparigrah

**There is a new Vision and Energy in the Jain Community now.** The North American Jain community has come of age. Each immigrant community to the United States began as an isolated community. Building temples or synagogues expressed its religious values and provided it with a home and cultural center. As each group integrated more fully into its surrounding community, it began to turn outward, offering its strengths back to its city, state, and nation. Endowing chairs and making contributions to major universities is a significant indication of this integration. We are now witnessing the same situation with the Jain community. Their interest in supporting education and philanthropy has resulted in establishment of Centers for Jain Studies in colleges and universities in North America.

## **Baby Steps**

Starting from ground zero, during the last 30+ years, some Jains took the following steps

- Funded and established annual lecture programs in Jainism (such as at University of Toronto by Rooplal Jain Trust and at University of Western Ontario in London, Ontario, Canada by Chander Mohan Jain Memorial Trust)
- Organized seminars on Jainism in USA and Canada in 1990s
- Started offering and teaching an undergrad course at University of Dayton, Ohio by a few Jain practitioners in Cincinnati and Dayton, OH
- Funded and sponsored a 3 day International Conference on Jainism and Ecology at Harvard University (July 10-12, 1998)
- Invited academic scholars to come to JAINA convention and brain storm how to begin in an organized way.
- It was identified that there was a dearth of trained and well qualified academic new and young scholars in Jainism. There was a need to educate and train very proficient and qualified scholars here it to promote Jain Studies in the academia.

## **Major Steps and Achievements**

### **1) International School for Jain Studies (ISJS) ([www.isjs.in](http://www.isjs.in))**

In 2004 - 2005, the International Summer School for Jain Studies (ISSJS) was established in which students, post- doctoral students, and faculty from universities go to India during each summer to study Jainism. The unique feature of this program is that this program is based in India where the students and scholars visit India to study and the different centers in cities become the class room for them. During their stay in India, the participants have a chance to see, touch, taste, smell and experience live Jainism. During this program, students experience Indian hospitality; see some beautiful sights, meet scores of saints/ascetics, scholars, Jain professionals, leaders and businessmen. They also have a chance to interact and exchange issues, items and knowledge of mutual interests with many. In the class rooms, they are exposed to some broad aspects of Jain philosophy, history, culture and the society. By their coming to ISSJS in India, they have a chance to get an insider view of Jainism which could not be replicated in America or anywhere else in the world. What they learn, how they learn and where they learn makes the experience complete and unforgettable to most and also to all those they come in contact with. Another unique feature is that it is integrated within many university systems and as a result, quite a few students after return from ISSJS programs actually earn credits from their home institutions.



After return from ISSJS, with the newly acquired skills and knowledge in Jainism, some of the faculty, started offering regular classes in Jainism at their own institutes and some other scholars decided to pursue their studies further to earn PhDs. in Jainism in US, Canadian and European universities. So far nearly 20 such scholars have completed their PhDs (not all are alumni of ISSJS) from some of the top universities and quite a few more are pursuing it. Sixteen years ago the dearth of trained scholars that we had anticipated has slowly significantly erased. *(ISSJS and its significant contribution to the resurgence of interest in Jainism by academia are well documented in a separate article by Dr. Shugan C. Jain in this magazine.)*

## **2) Establishment of JAINA Academic Liaison Committee (ALC)**

To promote Jain studies and to give a significant boost to the efforts, in 2008, Dilip V. 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. Since then, ALC in collaboration with International School for Jain Studies (ISJS) has been working hard to change the academic landscape. The main emphasis has been on increasing awareness, knowledge and interest about Jainism among scholars, teachers and students. The pursuit is non-denominational, nonsectarian and does not seek to preach or proselytize. *(A separate article in this magazine describes in details ALC's mission and committee members.)*

## **3) Institutionalizing Jain Studies in Academia**

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 the permanent presence of Jain studies at colleges and universities in North America.

Starting in 2010, Jain community and some donors started funding the establishment of endowed Chairs, endowed Professorships, Lectureship and Post-Doctoral-Fellowships. So far it has been successful at nearly 16 universities and more are coming *(see the full list in this magazine)*.

This is a remarkable accomplishment. It is estimated that the Jain contribution so far is about \$12 million with a matching of at least \$30 million by the universities in terms of salary (in most cases for perpetuity), benefits, and support to the Jain faculty position holder.

## **4) Jain Presence at AAR, DANAM and other prominent Academic Conferences**

American Academy of Religions (AAR) and Dharma Academy of North America (DANAM) are two very prestigious organizations that hold their annual conventions. The conventions that these two organizations host are attended by several thousand scholars of many religions (up to 10,000 or more). It is an academic honor for a scholar to present his /her research talks in front of their peers at these conventions. Till recently there was no Jain presence at these gatherings. Fortunately, during the last 5 years it has started changing. Now every year, Jain scholars (not only from North America but also from overseas) organize seminars and panel discussions and present their papers at these conventions.

## **5) Meet and Greet Events with the Scholars**

To connect with the academics, develop relationship and familiarize them about the Jain community, the ALC started organizing annual "Meet and Greet" events during the Annual, AAR and DANAM conventions in the month of October- November each year. Such Meet & Greet events took place in Atlanta (2010), in Chicago (2011) and in San Francisco (2012). These events were well attended and appreciated by many.

## **6) Jain Academic Seminars/Sessions at JAINA Conventions**

At the biannual JAINA conventions, ALC has been organizing seminars and brain storming sessions are held to discuss the status and progress of Jain Academic Education with the wider Jain community.

## 7) Publication of Books, Articles and Papers on Jainism

In the last 15 years, we have worked with many academic scholars to help in writing and funding the publication of at least a dozen books on Jainism. Also, during the last 40 years, several scholars (academics and Jain Diaspora scholars) authored and published a good number of books in Jainism in English.

## 8) Funding to hold themed Conferences and Symposium at Universities

Jain Community funded several seminars related to Jainism at LMU, Claremont School of Theology, Claremont Lincoln University, FIU, UNT, Rice U, Harvard U, Ghent U (Belgium) and SOAS etc.

- At Claremont School of Theology and Claremont Lincoln University, Jainism and Bioethics, Jainism and Role of Women and Jainism and Business Ethics
- At Loyola Marymount University; Ahimsa Warriors, and Music and Art
- At FIU, Bhagwan Mahavir, Annual Memorial Lecture
- At UNT, Jainism and Ecology
- At Rice U, Gender and Jain Temples in India.
- At Harvard U , International Conference on Jainism and Ecology

## 9) Establishment of Bhagwan Mahavir Fellowship

Recognizing the need for training scholars in Jain canonical languages, Bhagwan Mahavir Fellowship Program was established to study Prakrit for one full year in India; with a funding of \$15,000 per person to cover full tuition, board, lodging, spendable funds and travels expenses. In September, 2019, three scholars (from University of Chicago and SOAS, London) went to India to study Prakrit full time; but after 7 months of stay, they had to return home temporarily due to Covid -19. This is a continuing program.

## 10) Fellowships to Support PHD Program

Beyond supporting undergrad education, Jain community is also paying serious attention to providing fellowships to interested and qualified scholars to pursue and enroll in PhD programs at approved universities. One such initiative was signed recently with University of California at Riversides to provide funding for 4 scholars to do Ph.D. in Jainism. (*Details of this initiative are included in this magazine.*) In addition, we have encouraged and funded a few scholars to pursue PhDs in Jainism in Universities in Poland. Recently funds were sent to Antwerp Belgium in support of a Jain Study program by a Christian organization there.

## 11) Financial Support to scholars to travel to present their research paper in international Conferences

During the last 15 years, Jain community has provided funds to quite a few scholars (from USA and Europe) to attend meetings such as AAR and DANAM in China and India.

## 12) Donation of Jain books to university libraries

In addition to funding and hiring scholars to various Jain academic positions, it is also equally important to equip their libraries with quality Jain books and artifacts. So far following have been donated

- Several sets of Jain Books ( each set consisting of more than 300 books)
- A cash donation of \$10K to UC Irvine Library to buy Jain books.
- More than thousand Jain books to Rice University and University of Texas in Austin.
- A set of nearly 500 Jain Agams to Library of Eastern Connecticut State University in Willimantic, Connecticut.
- JAINA e-Library has a huge data base of Jain canonical and other literature consisting of several million pages and many thousand Jain Books. All this is made available free.



### 13) Visit of Students to Jain Places of Worship

To supplement class room learning, every semester, many Professors regularly bring their whole class (of Jain or World Religion Studies) to the Jain Places of worship. In the last 5 years, JCSC, LA has hosted visits of students from LMU, UC Irvine, UC Riverside, Cal State Fullerton and CST. Most students find these visits extremely useful.

### 14) Guest Lectures

Jain Scholars from India, Europe and USA regularly visit and offer guest lectures at US universities like LMU (couple of scholars from Shrimad Rajchandra Mission Dharampur, India). As more Chairs and Professorships become functional, more visiting Jain scholars will be offered such opportunities.

### 15) Study of Science and Jainism

To start a dialog to bring out the richness of connection between Science and Jainism, a 2 day symposium titled **“Intentional Symposium on Jainism and Mathematic”** was planned at MIT on June 20-21, 2020. More than 50 papers/abstracts from many Jain and non-Jain scholars were received. Due to Covid-19, this unique and historical symposium was postponed but an online virtual version is still planned in December 2020. There is a need for many such focused symposiums in future.

### 16) Jains and Sikhs working together

There are many similarities between 4 Indic religious traditions (Hinduism, Buddhism, Jainism and Sikhism) to learn from. In the recent past, Jains and Sikhs have provided a lot of support to each other; particularly in the States of Bihar and Punjab in India. In order to share the beauty of this cooperation and to break the walls of separation, Jains and Sikhs established several programs for Jain and Sikh studies at LMU, CST, UC Riverside and UC Irvine.

## Current Status of Jain Studies

Since majority of these Academic Centers have been established in LA and California area (UC Davis, UC Santa Barbara, UC Riverside, UC Irvine, UCLA, Loyola Marymount U, Cal State U in Northridge, Cal State U Long Beach, Cal State U Fullerton, Claremont School of Theology and San Dan Diego State U), over a very short time, this area is emerging as a rich region of excellence with a pool of many talented Jain Scholars all within close vicinity.

- An adequate infrastructure to promote Jain Academic Studies has been developed
- Nearly 20 recent PhDs and 10-12 more are pursuing (Thus tripling the number of Jain Academia).
- More than 20 universities and colleges offer regular courses in Jain Dharma now.
- It is estimated that about 2,000 students attend these classes. Some of the classes have more than 100 students in a class.
- Study of *Ahimsa* (the core philosophy of Jainism) is the biggest draw and attraction to students to study Jain Dharma.
- Quite a few scholars are now pursuing their PhD.
- Some scholars study Sanskrit, Prakrit, Hindi and Gujarati as well



- An Annual Jain Academic Convention has been planned to bring all these scholars and Jain Community together under one umbrella to share the progress, lesson learned and to create collaboration amongst scholars. This year it will be held virtually on October 24, 2020 and will be led by Dr. Ana Bajzelj.
- Loyola Marymount University in collaboration with Jain academics in USA has started offering regular courses in Jainism online so that people all over the world can benefit from it. Read details of this program in this issue
- As more Jain Academic Centers become functional, summer school (in person or virtual) in Jainism will be planned and started for Jain Youth.

### Where do we go from here?

There are more than 4,000 colleges and universities in USA alone, not counting Canada. We have just scratched the surface and our presence so far is very miniscule. We have significant Jain population in Canada ( Toronto and Montreal), in Mid-West in USA ( Chicago, Columbus, Cincinnati, Pittsburgh, Detroit, St Louis.), and on East Coast ( Boston, Hartford, New York, New Jersey, Washington DC area, Richmond, Charlotte ) but Jain academic studies need to be initiated in these places.. Jain studies are getting a good response at many of the universities who are willing to discuss the feasibility. With the infrastructure and momentum that we have created, now is the most opportune time to move with full speed.

So far, we have Academic Centers at 16 universities only. Let us aim for at least that many more in next 2-3 years. These are gnan mandirs.

There are many steps we can take now to promote more Jain Studies in Academia. These include;

1. There are many low hanging fruits and several good universities are ready to welcome Jain Studies. Let us start a feasibility dialog with them.
2. There are many ways and modes of funding these Centers of Jain Academic Education. *Please see and read the guideline for that in this issue.*
3. We need the involvement of more donors, leaders and local Jain Sanghs in North America to work diligently and with speed and passion to achieve this goal.
4. Invite Jain Academics and students to Jain temples and share our tradition, philosophy and rituals
5. Donate funds and personal Jain book collections to some of these universities

### Lessons learned and some things to watch

Nearly all universities are secular and have their own academic freedom and that means there should not be

- a) Any interference by the Jain community in the faculty hiring process
- b) Any interference by the Jain community in the syllabus and curriculum
- c) Any interference by the Jain community with the professor

***Remember, our goal as Jains is to share the richness, philosophy, history and beauty of Jainism and not to convert anyone to Jainism (no proselytizing). Universities will teach ABOUT Jainism, not try to enforce practicing Jainism.***



## Let Us Build a Royal Jain Bridge to Share Our Wisdom

By Dr. Atul Shah



*Dr. Atul Shah has a PhD from the London School of Economics and is a Professor at City University, London. He is founder of the Young Jains global movement and the Jain Spirit global magazine and led the first international Jain Youth Exchange between the UK and USA in 1993. He is author of 'Jainism and Ethical Finance' published by Routledge and an occasional broadcaster on BBC and has travelled all over the world to give lectures on Ethical Business and Jainism.*

Politically and historically, the United Kingdom and North America have a special relationship. The first ever bridge between our two Jain communities was built by Dr. Sulekh Jain and Dr. Prem Jain when Young Jains from UK came to North America in 1991 as a group of 20 young Jains from UK on an exchange trip – and the rest as they say is history. Present at that year's JAINA Convention in Stanford University were scholars like Prof Chris Chapple, who has tirelessly worked with the community to build Jain studies in North America. The Young Jains of America is now a fountain of hope for JAINA and an emblem of unity and collective pride in retaining our culture and wisdom and passing it on to future generations. In a similar way, from across the Atlantic, we are most impressed by your determination and progress in building Jain academic education in North America.

The UK has one of the oldest higher education sectors in the world, & one of the most sophisticated too. London University's School of Oriental and African Studies, has a centre for Jaina Studies which for over twenty-five years has hosted international annual conferences, and its founding director Dr. Peter Flugel, has played a significant role in the growth of the field of Jain Studies globally. The first ever global magazine on Jainism, Jain Spirit, was an Anglo-American Jain initiative given birth at a conference on Jainism & Ecology at Harvard University in 1998. This magazine had a scholarly advisory board, including Professor Padmanabh Jaini, and Professor Nalini Balbir, stalwarts of global research in Jainism for decades. The Institute of Jainology established Jainpedia, a project to catalogue the Jain manuscript collection at the British Library, a fabulous building in the heart of London.

How can we build on this special relationship? So far, we have not funded Chairs in Jainism or Lectureships in any sustainable way. We must get involved with this & cannot be complacent that Jain studies will happen without active community involvement & investment. Similarly, we need to increase our focus on young people & cultural education. We have hitherto not given enough focus & priority to this, apart from the sustained educational work of the Shri Chandana Vidyapeeth pathshala in UK, which is innovative in its curriculum & methods. Dr. Vinod Kapashi has been instrumental in community education through his work in the Mahavir Foundation, & the Jain Vishwa Bharti led by Samani Pratibhapragna, who is the first Jain nun to get a PhD from SOAS in the UK. We have significant state funding for faith schools in UK, & there are many Hindu & Sikh schools, but no initiative has so far been made by the Jains here. At Ghent University in Belgium, not far from the city of Antwerp, Professor Eva De Clerq has been championing Jain Studies for over twenty years, resulting in a number of PhD graduates & successful research funding from public sources to build a vibrant research nexus there.

We also urgently need a global Jain Think Tank, to use our vast ocean of wisdom in non-violence and sustainability to promote cultural and social transformation at a time of Climate Change. As to money, talent and resources, we Jains are well blessed all over the world, and we can and must rise to the challenge of taking our flag to Universities, and helping our young people take pride in their own culture at University. We can think globally and act locally, to build on these strong foundations. My own work in the field of business education has led to the publication of a book 'Jainism and Ethical Finance' published by Routledge which shows the world the scientific and philosophical basis behind our business acumen. In an age of recycling, we should not hesitate to recycle our financial success to transforming Jain education and sustaining temples and bhandars of learning, whose wisdom will last long after we are gone. I can see future generations taking pride in our heritage and acting as ambassadors for a vast culture whose wisdom has always been timeless.



## Future Steps to Propagate Jain Principles

By Nitin Shah, MD, Sulekh Jain, PhD

*“Knowledge of History is Important to shape the Future” - Nitin Shah, MD.*

Virchand Raghvaji Gandhi brought Jain Religion to North America (NA) in 1893 and yet one of the Oldest Religions of the World had not found its foothold in NA. It was in 1970s when Chitrabhanuji and Sushil Muniji helped in creating many Jain Organizations & Temples in NA. They were also responsible to guide the Jain Community of NA to establish one of a kind organization called JAINA (Federation of Jain Associations in NA) in 1981 in Los Angeles. This was the first time in the history of Jains that all sects agreed to be under one umbrella organization! To spread Jain principles to future generations many organizations started teaching Jain Religion via Pathshala. This has mushroomed very well in NA. Of course, it is restricted to the congregation. Next step will be to spread Lord Mahavir's message to the World.

Establishment of International School of Jain Studies (ISJS) in 2005 started training many scholars from around the world in Jain Studies by learning Jain Religion as practiced in India. Humble beginning in 2010 at Florida International University (FIU) and in 2011 at Claremont Lincoln University (CLU) at Claremont School of Theology (CST) paved the way to bring us where we are today! In last 10 years, we have Active Jain Studies presence in 18 Universities in NA and it is growing! It is also wonderful to know that we have donors who are willing to contribute towards the progress of Jain Studies in the Universities, help build “Gnan Mandirs”. The question is where do we go from here?

If we explore what other Religions have done to make their impact, we will learn that they have reached out to students (young minds) by creating Universities to teach mainstream subjects like nursing, pharmacy etc. The core principles of religion are always kept in mind e.g. every meeting starts with a prayer, volunteer hours are made as a requirement for graduation etc. along with the teaching of the subjects. Building hospitals are very well known for healing the diseased! Along with treatment they also promote religious practices e.g. there is over 100 years old private hospital who serves Only Vegetarian Food to all including patients based on Religious belief. They of course treat people of all race and faith.

With the Blessing from Lord Mahavir and bit of luck, we may have established Jain Studies courses in over 25 NA Universities by the end of 2020. This is a tremendous achievement over 10 years. This brings us to think about what next? What should we as Jain Community do to increase our impact, spread message of Bhagwan Mahavir to the World? Time is certainly ripe amidst amount of Himsa (Violence) going around in the World to educate the world about Jain Way of Life, An Ahimsak (Non-Violent) way of Living, Following Anekantvad (Multiple Truths) and Aparigraha (non-Possessiveness)!

We believe that the next step to accelerate the progress made with Jain Education is to start a University for mainstream education like Healthcare, Business, Marketing, Accounting etc. and add teachings of Jain principles/values in every profession. E.g. Practice of Compassion, Helping Others, Asking for Forgiveness for wrong our doings and mistakes, Charity, Respect for all, Volunteering, etc. As people who are treated and those who work in hospitals who serve only vegetarian food or university where volunteer hours are mandatory for graduation; students will graduate with Ahimsak way of living, following Anekantvad in their lives and practicing Aparigraha and not being greedy in business dealings as well as being honest in their dealing with customers and IRS etc. Has the time come to make the impact with a new University? We believe it has!

***“Education is the most powerful weapon which you can use to change the world.” – APJ Abdul Kalam***



## Academic Hierarchy in the Universities

By Dr. Nitin Shah



*Dr. Nitin Shah is a Professor of Anesthesiology and Critical Care Medicine at Loma Linda University and Interim Deputy Chief of Anesthesiology and Critical Care at Tibor Rubin VA Medical Center, Long Beach, CA. He is a Founding President of Anekant Community Center (ACC) who does charity work in USA & other parts of the world for variety of medical missions. ACC has done over 300 missions in 15 countries including USA. Dr. Shah is also Past President of Jain Center of Southern California and Co-Convener of JAINA (Federation of Jain Associations in North America) Conventions in 2009 & 2019. He is very passionate about mentoring youth for humanitarian projects around the world.*

*The programs in Jain Studies at various universities in North America have been possible due to generous donations from the Jain community members; in addition to the funding provided by the universities. There is an academic hierarchy for such programs. This article describes the various types of programs in detail.*

The donations or gifts given to the universities to setup a study program are mainly classified into two types:

**A. Endowments** – These are in perpetuity; means the funds remain intact and only the interest from the funds are used for variety of purposes like research, attending conferences, presentations, salary, benefits, dedicated assistant etc. The funds remain with the Universities until they exist and can be diverted to other areas only after consultation with the donors.

**B. Sponsorships for a limited period of time like 1, 2, 3, 5 or more years** - If not extended or changed to an endowment, the sponsorship ends after a specified duration.

### I. Chair in a University Department

As the chief administrative and academic officer of the department, the Chair has authority and responsibility for the delivery of academic programs in accordance with departmental, college and university strategic plans. The Department Chair will promote excellence in department programs within the University. Description of the chair's roles and responsibilities must be understood in the overall context of responsibility and accountability. In doing so, the chair has three broad areas of responsibility:

#### A) Leadership and Facilitation

1) The chair facilitates the long-range development of the department within the context of the university vision, mission, and goals. The chair works with faculty to ensure that the department's evolution reflects external changes in the discipline and that the department maintains a sense of its place within the university. To facilitate the fostering of congruence and interdisciplinary integration in the curriculum, the chair should maintain contact with chairs of related departments, and with other professionals in the field. Chairs should attend national meetings to facilitate interaction with other chairs in their discipline. The chair is a primary voice for communicating with the Hierarchy of the University about department vision and mission.

2) A chair has numerous opportunities to help the faculty of the department shape their vision and evolution. Fundamental to activities that ultimately enhance a department's stature and competitive position is developing a strategic plan that defines a clear sense of direction congruent with the university mission and the university strategic plan. The successful chair is able to lead the development and implementation of this plan with faculty and student support. The chair articulates the department's goals and needs within the university, and works with the dean/provost to advance the department's programs in the university as well as outside the institution.

Because a department's reputation is built upon the quality of its faculty and students, the chair plays a leadership role in faculty hiring and development and growth plans.

## **B) Management**

The chair facilitates the management of the department. To carry out this responsibility, the chair oversees, directly or indirectly, the daily progress toward achieving teaching, research, and service goals as set out in the department's plan. With the Chair's leadership and facilitation, faculty members provide students the educational opportunity necessary to be prepared for meaningful personal and professional lives. To this end, the chair plays an important role in providing the dean/provost, through the budget and planning process, with class schedules, program plans and estimates of resources needed to carry out department functions.

## **C) Chair Development and Support**

The chair's effectiveness in his/her leadership, facilitation, and managerial roles should be enhanced by support from the respective dean/provost. Growth of each University department will be enhanced if the chair has the opportunity to devote his/her attention to long-range planning and facilitating the development of the department and faculty. This requires opportunity for the chair to benchmark his/her performance and the department's performance in both external and internal educational contexts. Regular meetings for chairs are a valuable first step in the internal professional growth process. Leadership, facilitation, and management enrichment can contribute to the chair's overall success.

## **II. Professor**

Professor is an academic rank at universities and other post-secondary education and research institutions in most countries. Literally, professor derives from Latin as a "person who professes". Professors are usually experts in their field and teachers of the highest rank.

In most systems of academic ranks, "professor" as an unqualified title refers only to the most senior academic position, sometimes informally known as "full professor". In some countries and institutions, the word "professor" is also used in titles of lower ranks such as associate professor and assistant professor; this is particularly the case in the United States, where the word professor is sometimes used colloquially to refer to associate and assistant professors as well. Professors often conduct original research and commonly teach undergraduate, professional, or postgraduate courses in their fields of expertise. In universities with graduate schools, professors may mentor and supervise graduate students conducting research for a thesis or dissertation. In many universities, full professors take on senior managerial roles such as leading departments, research teams and institutes, and filling roles such as president, principal or vice-chancellor. The professors are expected to be national or international leaders in their field of expertise.

In most Commonwealth nations, as well as northern Europe, the title *professor* is the highest academic rank at a university. In these areas, professors are scholars with doctorate degrees (typically PhD degrees) or equivalent qualifications who teach in four-year colleges and universities.

An Emeritus professor is a title given to selected retired professors with whom the university wishes to continue to be associated due to their stature and ongoing research. Emeritus professors do not receive a salary, but they are often given office or lab space, and use of libraries, and so on.

Tenure is a category of academic appointment existing in some countries. A tenured post is an indefinite academic appointment that can be terminated only for cause or under extraordinary circumstances, such as financial exigency or program discontinuation. Tenure is a means of defending the principle of academic freedom, which holds that it is beneficial for society in the long run if scholars are free to hold and examine a variety of views.



### III. Lecturer

A lecturer gives an organized lesson aiming to teach something. High schools and universities have many lecturers. Lecturer educates the audience, especially the university student. Lecturers plan and direct the study of university students on one or more specific subjects and conduct their research in these areas. They write and deliver lectures, design and supervise their studies and conduct research on topics that are closely related to their specialty. They also compile and mark essays, examinations and other coursework, provide students with advice on academic subjects, participate in meetings at places of study, schools or departments, and perform administrative tasks. They can also arrange and organize conferences. Lecturers work throughout the state.

In order to become a university lecturer, you usually have to complete postgraduate research within the chosen academic discipline. It usually requires a bachelor's degree, followed by a Master's or doctoral degree.

### IV. Postdoctoral Fellow

A postdoctoral researcher or postdoctoral fellow is a person conducting research after the completion of their doctoral studies (typically a PhD) as part of a temporary appointment, usually in preparation for an academic faculty position with or without Tenure e.g. Junior Lecturer, Tutor, Lecturer, Assistant Professor, Associate Professor or Professor (Last two can be with Tenure while others are non-tenured positions).

Postdoctoral Fellows can be involved in undergraduate and graduate lecturing, laboratory instruction, tutorials, and supervision of undergraduate projects. They continue their studies or carry out research and further increase expertise in a specialized subject, including integrating a team and acquiring novel skills and research methods. Postdoctoral research is often considered essential while advancing the scholarly mission of the host institution; it is expected to produce relevant publications in peer-reviewed academic journals or conferences.

Postdoctoral research may be funded through an appointment with a salary or an appointment with a stipend or sponsorship award, it can be for few years or an endowment. Appointments for such a research position may be called postdoctoral research fellow, postdoctoral research associate or postdoctoral research assistant. Postdoctoral researchers typically work under the supervision of a principal investigator. They are often called Postdocs!



*The function of education is to teach one to  
think intensively and to think critically.*

*Intelligence plus character – that is the goal of  
true education.*

– Martin Luther King, Jr.



## Universities in North America with Jain Studies

Table A - Endowed Positions

Year	University	Title of Position	Amount	Holder of Position	Major Donors
2010	Florida International University, Miami	Bhagwan Mahavir Professorship	\$ 1 M	Dr. Steven Vose plus 2 Samani ji as adjunct	Jain Education & Research Foundation (JERF) and its donors with State matching
2010	Florida International University, Miami	Latika & Rajiv Jain Fellowship in Jain Studies	\$ 250 K	Covers tuition, fees and stipend for two academic years for a master's student	Latika/Rajiv Jain with JERF
2010	Florida International University, Miami	Bafna Award Fund	\$ 30 K	Funding for awards to the winners of the bi-annual Jain Poster conference	Gitika/Sapan Bafna with JERF
2014	UC Irvine	Shri Parshvanath Presidential Chair	\$ 2 M	Dr. Brianne Donaldson	Drs. Meera/Jasvant Modi, Neeta/Rajesh Shah, Raksha/Harshad Shah + UC President Fund
2016	UC Davis	Mrs. Mohini Jain Presidential Chair	\$ 2 M	Dr. Lynna Dhanani	Mrs. Mohini Jain + UC President Fund
2017	University of North Texas	Bhagwan Adinath Professorship	\$ 1 M	Prof. George James	Jain Education & Research Foundation and its donors with State matching
2017	University of California (UC) Riverside	Shrimad Rajchandra Chair	\$ 1 M	Dr. Ana Bajzelj	Usha/Mahesh Wadher, Drs. Meera/Jasvant Modi, Madhu/Vijay Chheda + UC President Fund
2018	Loyola Marymount University	Bhagwan Mallinath Professorship	\$ 800 K	Dr. Christopher Patrick Miller	Drs. Meera/Jasvant Modi & Raksha/Harshad Shah, Neeta/Rajesh Shah
2019	California State U Northridge	Bhagwan Ajinath Professorship	\$ 800 K	Dr. Claire Maes	Drs. Meera/Jasvant Modi
2020	UC Santa Barbara	Bhagwan Vimalnath Chair	\$ 1 M		Raksha/Harshad Shah, Drs. Meera/Jasvant Modi, Rita/Dr. Narendra Parson
2020	California State U, Long Beach	Bhagwan Suvidhinath Chair	\$ 1 M	Dr. Purushottama Bilimoria	Raksha/Harshad Shah, Drs. Meera/Jasvant Modi
2020	Long Island U, CW, Post College, NY	Dr. Shailendra Palvia Jain Scholar Speaker Series	\$ 30 K		Dr. Shailendra Palvia
2020	University of Connecticut	Bhagwan Neminath Jain Faculty and Academic Programming	\$ 250 K		Multiple Families



**Table B - Non-Endowed Positions**

Year	University	Title of Position	Amount	Holder of Position	Major Donors
2005	India – New Delhi, Pune etc.	International School of Jain Studies (ISJS) - Summer	\$ 50 K per year - ongoing	Students & faculty go to India to learn Jain Religion	Jain Communities in India & USA
2011 to 2014	Claremont Lincoln University at Claremont School of Theology	Graduate classes in Jain Studies Three annual Jain conferences	\$ 60 K per year for 3 years	Professor Philip Clayton and Dr. Brianne Donaldson	Multiple Families
2015	Claremont School of Theology	Graduate class	\$ 3,500 per semester - ongoing	Professor Sushama Parekh	Dilip/Sarla Shah
2016	Rice University Houston, Texas	Bhagwan Mahavir Post Doctoral Fellowship	\$ 40 K per year - ongoing	Dr. Shivani Bothra	Multiple Families
2017	UC Santa Barbara	Bhagwan Vimalnath Lectureship	\$ 50 K per year for 5 years	Dr. Shivani Bothra for 1 year	Rita/Dr. Narendra Parson, Drs. Meera/Jasvant Modi
2018	India - Ahmedabad	ISJS – Winter program	\$ 15 K per year	Students & Faculty go to India to learn Jain Religion	Drs. Meera/Jasvant Modi, Uberoi Foundation
2018	California State U, Fullerton	Bhagwan Shantinath Lectureship	\$ 40 K per year for 5 years	Dr. Andrew Bridges	Wadher, Parson and Modi family
2019	San Diego State Univ.	Bhagwan Sumatinath Professorship	\$ 50 K per year for 2 years		Wadher, Vora and Modi family
2020	University of Toronto, Toronto, Canada	Bhagwan Shitalnath Post Doctoral Fellowship	\$ 40 K (Canadian) per year for 3 years		Multiple Families
2020	Claremont School of Theology at Willamette University, Salem, Oregon	Bhagwan Chadraprabhu Postdoctoral Fellowship	\$ 40 K per year for 2 years		Multiple Families
2020	UC Riverside	Shrimad Rajchandra Fellowship	\$ 156 K for 4 Fellows	Nicole Lewallen	Usha/Mahesh Wadher
2020	UCLA	Bhagwan Abhinandan Jain Lectureship	\$ 50 K per year for 3 years		Multiple Families



## **Jain Academic Center List**

### **ENDOWED CHAIRS IN JAINISM**

University of California at Irvine - Bhagvan Parshwanath Presidential Chair – Dr. Brianne Donaldson  
University of California at Riverside - Shrimad Rajchandra Chair - Dr. Ana Bajzelj  
University of California at Davis - Mohini Jain Presidential Chair – Dr. Lynna Dhanani  
University of California at Santa Barbara - Bhagvan Vimalnath Chair  
California State University, Long Beach CA - Bhagvan Suvidhinath Chair - Dr. Purushottama Bilimoria  
University of Connecticut, Storrs, CT - Bhagwan Neminath Chair

### **ENDOWED PROFESSORSHIPS IN JAIN STUDIES**

Florida International University, Miami, FL - Bhagvan Mahavir Professorship - Dr. Steven Vose  
University of North Texas, Denton, TX - Bhagvan Adinath Professorship - Dr. George James  
Loyola Marymount University, Los Angeles, CA - Bhagvan Mallinath Professorship – Dr. Chris Miller  
California State University, Northridge - Bhagvan Ajitnath Endowed Professorship in Jain Studies

### **LECTURESHIP IN JAIN STUDIES**

University of California Los Angeles, - Bhagvan Abhinandan Swami Lectureship  
California State University, Fullerton - Bhagvan Shantinath Lectureship in Jain Studies – Dr. Andrew Bridges

### **POST DOCTORAL FELLOWSHIP IN JAIN STUDIES**

Rice University, Houston, TX - Bhagvan Mahavir & Chao Foundation - Post-Doctoral Fellowship  
San Diego State University, San Diego, CA - Bhagvan Sumatinath - Post-Doctoral Fellowship  
University of Toronto, Canada - Bhagvan Shitalnath - Post-Doctoral Fellowship  
Willamette University, Salem, OR - Bhagvan Chandraprabhu Post Doc

### **CENTERS FOR JAIN STUDIES (Classes offered in Jain Studies)**

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Yale University, New Haven CT, Prof. Phyllis Granoff  
North Eastern University, Boston, MA, Prof. Whitney Kelting  
University of Texas, Austin, TX, Prof. Donald Davis  
University of Texas, Austin, TX, Dr. Claire Maes, Lecturer in Sanskrit  
Claremont School of Theology, Claremont, CA, Sushama Parekh  
San Diego State University, San Diego, CA, Dr. Drew Thomases  
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SOAS, London, Mr. Anando Ghosh

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University of Hamburg, Corinna May Lhoir

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**NORWAY**

University of Bergen, Knut Auckland

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University of Tokyo, Korematsu Hiroaki

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SOAS, London, Ms. Corine Smith  
SOAS, London, Mr. Anando Ghosh

Shrimad Rajchandra Fellow for Ph.D. Studies, UC Riverside  
Sri Rooplal Jain Trust annual lecture Series, University of Toronto, Canada  
Dr. Shailendra Palvia Endowed Jain Scholar Speaker Series, Long Island University  
Sri Chander Mohan Jain annual lecture Series, University of Western Ontario, London, Canada



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 Dr. Harshad Sanghrajka, London  
 Dr. Mehul Sanghrajka, London  
 Mrs. Shruti Malde, London

## LIST OF COLLEGES OFFERING Ph.D. IN JAINISM / PHLOSOPHY IN INDIA

Aligarh Muslim University, Aligarh  
 Amrita Vishwa Vidyapeetham - Amritapuri Campus, Amritapuri, Clappana P.O., Kollam, Kerala  
 Assam University, Silchar, Assam  
 Atal Bihari Vajpayee Hindi Vishwavidyalaya, Nimala Devi Marg, Lalita Nagar, Kolar Road, Bhopal, Madhya Pradesh  
 Banaras Hindu University – BHU, Varanasi, Uttar Pradesh  
 Chandigarh University, Chandigarh  
 Deendayal Upadhyaya Gorakhpur University, Civil Lines, Gorakhpur, Uttar Pradesh  
 Delhi University, Delhi  
 Devi Ahilya Vishwavidyalaya, Nalanda Campus, R.N.T. Marg, Indore, Madhya Pradesh  
 Dibrugarh University, NH-37, Rajapeta, Dibrugarh, Assam  
 Dr. B.R. Ambedkar University of Social Sciences, Old Agra-Mumbai Road, Dr. Ambedkar Nagar, Indore, Madhya Pradesh  
 Goa University, Taleigao Plateau, Taleigao, North Goa, Goa



Government Dungar College, Sagar Road, Bikaner, Rajasthan  
Gujarat University – GU, Navrangpura, Ahmedabad, Gujarat  
Homi Bhabha National Institute, 2nd Floor, BARC Training School Complex, Anushaktinagar, Mumbai, Maharashtra  
IIT BHU  
IIT Gandhinagar  
IIT Kanpur  
Indian Institute of Technology BHU, Varanasi  
Indian Institute of Technology, Gandhinagar  
Indian Institute of Technology, Indore  
Indian Institute of Technology, Kanpur  
Jadavpur University  
Jadavpur University, Kolkata  
Jain (Deemed-to-be University), #44/4, District Fund Road, Jayanagar 9th Block, Bangalore, Karnataka,  
Jawaharlal Nehru University  
Jawaharlal Nehru University – JNU, New Mehrauli Road, New Delhi, Delhi  
Jawaharlal Nehru University, Delhi  
JVBI Institute, Deemed University, Ladnun - 341306, Dist. Nagaur, Rajasthan, India  
Kavayitri Bahinabai Chaudhari North Maharashtra University, P.O. Box No. 80, Umavi Nagar, Jalgaon, Maharashtra  
KJ Somaiya Centre for Studies in Jainism, Cabin No. 7 & 8, 2nd Floor, Management Institute Building, Vidyavihar, Mumbai, Maharashtra  
Kurukshetra University, P.O. Bagthala, Thanesar, Kurukshetra, Haryana  
Mahamaya Technical University – MTU, P.O. Maharishi Nagar, Dist- Gautam Budh Nagar, Opp. Sector 11, Noida, Uttar Pradesh  
Maharishi Arvind Institute of Science and Management, Ambabari Circle, Ambabari, Jaipur, Rajasthan  
Mangalayata University, Extended NCR, 33rd Milestone Mathura-Aligarh Highway Beswan Aligarh-202145 (U.P) India.  
Manipur University, Indo-Myanmar Road, Canchipur, Imphal, Manipur  
Mohanlal Sukhadia University, Ganeshpura, Udaipur, Rajasthan  
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Teerthanker Mahaveer University, NH-24, Delhi Road, Moradabad, Uttar Pradesh  
The Madura College, Vidhya Nagar, T.P.K. Road, Madurai, Tamil Nadu  
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Vidyasagar University, Paschim Medinipur, Midnapore, West Bengal  
Jain Vishva Bharati University, Ladnun, Rajasthan  
William Carey University - WCU, Laitumkhrah, G Villa, Syrix Bayport, Bfyle Road, Shillong, Meghalaya



## Jain Academic Education – Donors' Profiles

### Compiled by Dr. Nitin Shah

Many Jain community members and Jain Organizations have taken a leap forward to build "Gyan Mandirs" in various North American Universities. Within a short period of 10 years Jain study centers have been set up in 18+ universities. We believe that it is time for us to take Jain Philosophy even further to many academic institutions in North America. However, our efforts will require funds. We know that Jains are the richest minority now in USA. We humbly appeal to you to consider contributing to create "Gyan Mandirs" across the World. A separate article titled "How to Support Academic Education" is included in this magazine that describes various ways in which you can contribute to this noble cause.

We hope and pray to Lord Mahavir to help us spread the beautiful message of Ahimsa, Anekantvad, Aparigraha and Compassion to the World which is needed now more than ever!




**The following Jain Organizations have assisted in many ways!**

1. Jain Vishwa Bharti USA, FL
2. Jain Society Inc. of Tampa Bay, FL
3. Jain Center of Southern California, Buena Park, CA
4. Jain Temple of Los Angeles, Tuhunga, CA
5. Jain Society of San Diego, CA
6. Jain Society of Metropolitan Chicago, Bartlett, IL,
7. Jain Society of Houston, TX

The following families have pledged/contributed \$25,000 or more towards Jain Academic Education in mainstream North American Universities. Names are in Alphabetical order by First names. We do many Anumodnas to all these families for their generosity and practicing Jain tenet of Aparigraha!

Michchami Dukkadam if I have inadvertently missed anyone.

**Anonymous Donors – There are 4 Families who want to remain anonymous.**

	<p><b>Anurag &amp; Gunjan Jain, TX</b> Gunjan and Anurag are avid philanthropists supporting many local and international initiatives. Anurag is a futurist, a consummate entrepreneur, and venture capitalist focused on charting a better course for humanity by pioneering solutions to the world's most complex problems. Anurag is the managing partner of Perot Jain, a venture capital firm.</p>
	<p><b>Bipin &amp; Rekha Shah, CA</b> Bipin, an Electrical Engineer has spent over 30 years in Engineering field. He switched over to software industry in 2006 and is currently CEO of Kovair Software Company based in San Francisco. He has been president and Chairman of Board of Jain Center of Northern California (JCNC), Board member of Jain Education &amp; Research Foundation (JERF). Bipin &amp; Rekha have supported Ahimsa Center at Cal Poly Pomona and Florida International University (FIU) &amp; University of North Texas (UNT).</p>
	<p><b>Dilip &amp; Sarla Shah, PA</b> Dilip has a Master's in Civil Engineering. He is a design engineer and Sarla is a housewife. Dilip is currently a Chairman of the JAINA Overseas Relations Committee &amp; Constitution Committee. He is a Past President of JAINA. They are associated with the Jain Sangh of NJ (Cherry Hill). Dilip and Sarla have supported ISJS, Rice University, CST &amp; UCI.</p>



	<p><b>Dilip and Suman Bobra, AZ</b>  Dilip is a Vascular Surgeon. He is Board member of Jain Center of Greater Phoenix and past president of JAFNA (Jain Academic Foundation of North America). Dilip &amp; Suman have supported International School of Jain Studies (ISJS).</p>
	<p><b>Dilip &amp; Sushama Parekh, CA</b>  Dilip is a retired Software Engineer and Sushama works as a Principle Engineer at Moog, Inc – an Aerospace company. Dilip is a Chairman of JAINA's Jain Digest Committee &amp; Editor-in-Chief of Jain Digest magazine. Sushama is a JAINA Director from Los Angeles and a professor at Claremont School of Theology teaching Jainism to graduate students. Both Dilip and Sushama are associated with Jain Center of Southern California and teach pathshala classes. They have supported LMU, UC Riverside, CST/Willamette University, Salem, Oregon &amp; UCLA.</p>
	<p><b>Hans and Panya Jain, ON</b>  Hans is in Real Estate Development and Panya is an Education Consultant &amp; Teacher. They are member of the 1008 Adinath Jain Temple in Brampton, Ontario. They have supported University of Toronto.</p>
	<p><b>Harshad &amp; Raksha Shah, CA</b>  Harshad has done Masters in Organic Chemistry. He &amp; Raksha started a Chemical business in 1978. They passed on the business to their son in 2011 and retired. They are member of Jain Center of Southern California. They have supported UC Irvine, Loyola Marymount University, UC Santa Barbara and Cal State University of Long Beach.</p>
	<p><b>Jasvant &amp; Meera Modi, CA</b>  Meera is an Internist and working while Jasvant is a Retired Gastroenterologist. They own few Assisted Living and Nursing Facilities. He is a Past President of Jain Center of Southern California, Regional VP of JAINA. They have contributed in many Universities like UC Irvine, UC Riverside, Loyola Marymount University, UC Santa Barbara, Cal State University of Northridge, Long Beach &amp; Fullerton, Rice University, San Diego State University and UCLA.</p>
	<p><b>Kirti &amp; Asha Jain, KY</b>  Kirti is an Oncologist &amp; an Entrepreneur. Kirti is immediate past president of JERF &amp; Member of JAINA's Jain Academic Liaison Committee (JALC). Kirti &amp; Asha have supported FIU, UNT, Rice University &amp; Claremont School of Theology (CST) at Willamette University, Salem, Oregon.</p>
	<p><b>Mahendra &amp; Asha Pandya &amp; family, NY</b>  Mahendra Pandya is the Past President of JAINA and they have supported ISJS &amp; Claremont Lincoln University.</p>
	<p><b>Mahesh &amp; Usha Wadher, CA</b>  Mahesh is a Founder &amp; CEO of American Tex-Chem Corporation. He is the current President of JAINA, Past Board member of Jain Center of Southern California. Board member of Jain Temple of Los Angeles and current President of Anekant Community Center. Trustee of Shrimad Rajchandra Mission Dharampur-USA and member of JAINA Academic Liaison committee. Mahesh &amp; Usha have supported Chair and PhD program at UC Riverside, Lectureship at Cal State Fullerton and Post Doc Fellowship at San Diego State University.</p>



	<p><b>Narendra &amp; Rita Parson, CA</b> Narendra is an Anesthesiologist. Retired in 2017. Former Vice Chairman of Siddhachalam Tirth, NJ and Member of Jain Center of Southern California from inception. He has lectured on Jain Philosophy at UC Santa Barbara twice a year for over 10 years. Narendra &amp; Rita have been involved in Jain Arts Exhibition in LA, Santa Barbara, San Diego, SF etc. They have supported UCSB, Cal State Fullerton and CST/Willamette, Salem, Oregon.</p>
	<p><b>Narinder &amp; Madhu Jain, CA</b> Narinder is a Philanthropist and entrepreneur. Madhu &amp; Narinder are members of Jain Center of Northern California. They supported establishment of Jain Professorship at Florida International University.</p>
	<p><b>Nirmal &amp; Jyoti Baid, TX</b> Nirmal holds a PhD in Jainology from Jain Vishwa Bharati, India. Nirmal is Founding Director &amp; the current Co-Chair of JERF, He has published papers &amp; speaks at US Universities on Jain Studies. Nirmal &amp; Jyoti have supported FIU &amp; UNT.</p>
	<p><b>Nitin Shah &amp; Kinna Gandhi Shah</b> Nitin is Professor of Anesthesiology &amp; Critical Care at Loma Linda University and also Staff at Tibor Rubin VA Medical Center, Long Beach. Nitin is Past President &amp; current Chair of Interfaith Committee of Jain Center of Southern California, Chair of Awards committee, Vice Chair of ALC &amp; a Member of Interfaith Committee of JAINA. Kinna &amp; Nitin have supported CST/Willamette University, Salem, Oregon, Cal State University of Fullerton &amp; UCLA.</p>
	<p><b>Parag &amp; Dulari Doshi, IL</b> Parag is a Cardiologist and President &amp; Founder of Chicago Cardiology Institute, expert in Complex Heart procedures. Dulari is a computer engineer and serves as the CIO &amp; Executive VP of Chicago Cardiology. They are members of Jain Society of Metropolitan Chicago. Dulari has served as Pathshala Teacher for over 15 years and has been a JAB coach. They have supported University of Chicago.</p>
	<p><b>Prem &amp; Sandhya Jain, CA</b> Prem is an Engineer and Entrepreneur. Prem is currently the CEO and Co-Founder of Pensando Systems, a cloud &amp; enterprise data center startup. He has served as Presidents of JAINA &amp; JCNC. He is currently President of Jain International Trade Organization (JITO), USA. Prem &amp; Sandhya have supported FIU &amp; UNT.</p>
	<p><b>Rajesh &amp; Neeta Shah, CA</b> Rajesh is an Engineer and runs a Diamond business in LA. President of Jain Temple of LA &amp; JAINA Director. Served on EC &amp; BOD of Jain Center of Southern California. Neeta has BA in Psychology and helps grow family business. They have supported UC Irvine &amp; Loyola Marymount University.</p>



	<p><b>Rajiv &amp; Latika Jain, FL</b> Rajiv and Latika are active philanthropists. Rajiv is the chairman of GQG partners. They supported professorships at both FIU &amp; UNT as well as established a perpetual graduate fellowship program in Jain studies at FIU.</p>
	<p><b>Ramesh &amp; Suba Parmar, NJ</b> Ramesh built &amp; exited mobile software companies. They are active members of Jain Vishwa Bharti, NJ. Ramesh is a trained Sivananda Yoga teacher &amp; a Preksha Meditator. Ramesh &amp; Suba have supported FIU &amp; Education of Prakrit to those who wish to learn it.</p>
	<p><b>Rohak &amp; Swati Vora, CA</b> Rohak is an Electrical Engineer and Swati helped in his Vase Engineering Business. He has been past President of Jain Society of San Diego and also JAINA Director. They have supported San Diego State University, Cal State University of Fullerton, CST/Willamette University and UCLA.</p>
	<p><b>Sapan &amp; Gitika Bafna, TX</b> Gitika &amp; Sapan, both are Engineers &amp; work at Coreologic &amp; AT&amp;T respectively. Sapan is founding president &amp; current Co-Chair of JERF. They have supported FIU &amp; UNT.</p>
	<p><b>Shailendra &amp; Rajkumari Palvia, NY</b> Shailendra is an Engineer, MBA and has done PhD. He is Professor Emeritus of MIS, College of Management, Long Island University (LIU), NY. Rajkumari is a Statistician &amp; retired Actuary from Prudential financial services, NJ. They are members of Jain Center of New Jersey, &amp; International Jain Sangh, NJ. They have supported Lectureship at LIU, NY.</p>
	<p><b>Sunil &amp; Sharmila Dharod, TX</b> Sunil is the founder &amp; CEO of SSCP Management, Inc. which owns/operates over 140 restaurants across the United States. They supported UNT Professorship.</p>
	<p><b>Vijay &amp; Madhu Chheda, CA</b> Vijay is a Pharmacist, he had pharmaceutical business that he closed and went into Hotel &amp; Motel Industry few decades ago. He also became Trustee in 1986, Vice Chairman in 2010 &amp; Chairman in 2015 of Bidada Sarvodaya Trust, India. He is a Member of Jain Center of Southern California and also Jain Center of Northern California. Vijay &amp; Madhu have supported Chair at UC Riverside.</p>
	<p><b>Vinay &amp; Lakshmi Jain, MA</b> Vinay is a retired Engineer and Laxmi is an author. They are affiliated with Jain Center of Greater Boston. They have supported ISJS &amp; University of Toronto.</p>
	<p><b>Vinay Jain and Shraman Foundation, TX</b> Vinay is an Oncologist &amp; a Philanthropist. They are member of Jain Society of North Texas. They have supported ISJS.</p>



## How to Support Jain Academic Education

### ENDWOED ACADEMIC CHAIR

**A Chaired Professor has bigger impact, separate program budget and additional resources (Office space & staff) to help with conducting program activities.**

**COST: 1 Million plus (Depending on University & State matching instruments)**

#### **WHAT DOES IT PROVIDE?**

University commits to provide the salary and other expenses of the Professor in perpetuity. The university has the full control in hiring professor. University will maintain its academic freedom. The donor must define (in the legal document) the objective of the chair but cannot Interfere or dictate anything beyond that. Chair usually get separate office area for the studies program with shared assistance staff.

#### **PAYMENT TERMS**

Single, family and multiple donors can join as a group. Payment period Negotiable (generally 3-4 years)

#### **NAMING THE CHAIR & RECOGNITION OF DONORS**

Donor can select the name of the chair (in memory of family members, Jain Acharya and Jain Tirthankras etc.) University may agree to exhibit multiple donors name on a plaque at a prominent place in the University.

### ACADEMIC PROFESSORSHIP

**A Professor receives title of the program and commitment from University for maintaining studies program.**

**COST: About 800 K (Depending on University & State matching instruments)**

#### **WHAT DOES IT PROVIDE?**

University commits to provide the salary and other expenses of the Professor in perpetuity. The university has the full control in hiring professor. University will maintain its academic freedom. The donor must define (in the legal document) the objective of the chair but cannot Interfere or dictate anything else.

#### **PAYMENT TERMS**

Single, family and multiple donors can join as a group. Payment period Negotiable (generally 3-4 years)

#### **NAMING THE CHAIR & RECOGNITION OF DONORS**

Donor can select the name of the professorship (Jain Acharya and Jain Tirthankras etc.). University may agree to exhibit multiple donors name on a plaque at a prominent place in the University.

### OPTIONS FOR SOURCE OF FUNDS

Please note that all donations to a university to support any of the programs are fully Tax deductible  
Below is a list of funding sources

- a) Appreciated securities, Appreciated stocks, bonds, mutual funds, annuities etc.
- b) Life insurance proceeds and life insurance annuities
- c) Personal family living trusts, Charitable foundations ( personal, family or corporations)
- d) Matching funds from one's employer (such as GE., Amazon, Microsoft, Banks, Tech companies, etc.)
- e) Funds raising drives such as entertainment shows, and funds raising events
- f) Fund matching challenges
- g) From Wills



## ACADEMIC FELLOWSHIPS

Doctoral level, Graduate level or Post-Doctoral level fellowship supports students for specified period.

**COST:** Depending on University matching & State matching instruments

10k plus per year for Graduate fellowship (Usually 2 years)

15k-25K plus per year for Doctoral fellowship (Usually 3-4 years)

50k plus per year for Post-Doctoral fellowship (Usually 2+ years)

### PURPOSE:

**Post-Doctoral fellowship:** Exhaustive research platform, Travel budget, Research paper publishing. Purpose of this position is to train young faculty before one finds a senior level or a permanent faculty position at an institution in the field.

**Doctoral Fellowship:** Purpose of this position to assist in specialized long-term research in Jain studies and help sustaining young scholars.

**Graduate Fellowship:** Purpose of this position to assist in educating and training young scholars in Jain studies.

### PAYMENT TERMS

Single, family and multiple donors can join as a group. Payment period yearly.

### NAMING THE CHAIR & RECOGNITION OF DONORS

University usually agree to name the position in the honor of Donor's Name choice when commitment is long term or permanent basis.

## FUNDING SPECIAL PROJECTS

Funding special research project, Travel grants, sponsoring seminar, awards.

**COST:** One time commitments

15k plus for Special research projects (Jainism Wikipedia, Research projects)

5k plus for publishing book

2k for sponsoring scholar to Present paper at conference

5k for Donating Jainism Book sets to Universities

10k Plus for Specially themed Seminar encompassing Jainism studies

2k for Recognition award

## DONATION OPTIONS

<u>Type</u>	<u>Cost</u>	<u>Duration / Frequency</u>
University Chair	1 Million Plus	2-3 years
University Professorship	800k Plus	2-4 years
Post-Doctoral Fellowship	80k plus	2+ years
Doctoral Fellowship	15k plus	3+ years
Graduate Fellowship	10k plus	2 years
Research Projects	15k	One time
Special projects	2k-5k	One time

**Contact: JAINA Academic Liaison Committee**  
**Sulekh Jain - 832 594 8005 / Dr. Nitin Shah - 562 244 9035**



## **Appeal to Jain Community to donate Jain Books and other Jain Artifacts to University Libraries**

During the last 10 years (particularly in last 5 years) Jain community in USA and Canada has established Centers for Jain Studies at 16+ universities and more are on the way. This is a significant achievement.

The key ingredients for the success of all these Centers are: qualified scholars, students and very good, up to date library facilities.

Through this appeal, we are requesting the Jain community in North America to help in equipping, augmenting and supplementing the Jain literature (books and journals) and many Jain artifacts (of academic significance and values) at these Centers of Jain Academic Education.

Here are a few ideas about how you can help:

- a) Many of us have our own collection of Jain books in our homes. Libraries will love to receive your own collection of such books. Please make sure that these books are of high standard, of academic significance and mostly in English, Prakrit and Sanskrit.
- b) Universities will also appreciate donation of Jain Agams in Prakrit, Sanskrit, Hindi and Gujarati.
- c) Jain artifacts of significance such as Jain arts, paintings, Jain Sadhu patras etc. will enhance students' learning about Jainism.
- d) Cash donation of up to \$5,000 in the name of the the university of your choice to buy books. Your donation will be fully tax deductible.

Most of the Universities have access to JAINA e-library resources; but they need a lot more.

In many cases, Universities will pay for the shipment of your collections.

For more information, please contact;

Dr. Nitin Shah, Vice Chair, JAINA Academic Liaison Committee  
[Nitinshahmd@gmail.com](mailto:Nitinshahmd@gmail.com)

Dr. Sulekh C. Jain, Chair JAINA Academic Liaison Committee  
[scjain@earthlink.net](mailto:scjain@earthlink.net)

**University of California, Davis****By Lynna Dhanani, Ph.D.**

*Lynna Dhanani recently joined the Department of Religious Studies at the University of California, Davis as an Assistant Professor of Religious Studies and will teach Jainism-related courses starting in January 2021. Her doctoral work at Yale explored the confluence of interreligious polemics, philosophical debate, devotional themes, and poetics in the Sanskrit hymns of the great twelfth-century Svetambara Jain Hemacandra, who wrote at the courts of two Hindu kings in twelfth-century Gujarat. Having dedicated herself to the study of a variety of Indian religions for more than two decades, Lynna has a wide range of interests, including Jainism, Sanskrit and Prakrit language and literature, yoga and tantra, Indian devotional movements, Indian philosophy, and especially Indian art.*

Having recently joined the Department of Religious Studies at UC Davis, I intend to promote the study of Jainism in the following ways: by (1) creating an expansive array of undergraduate and graduate courses on multiple aspects of the tradition that will, over time, develop into a full curriculum on the study of Jainism; (2) integrating the study of Jainism into the already existing general education and graduate courses offered by the department; (3) expanding areas of Jain programming that already include a dynamic speaker series as well as academic seminars, conferences, and eventually summer language reading retreats in Sanskrit, Prakrit, and Apabhramsa; and (4) engaging scholars of Jainism (from the US and abroad), the Jain community, and UC Davis students in mutually beneficial interactions that foster a deeper understanding of lived Jainism and its antecedents.

I have been gifted with several opportunities to learn and interact with a diverse range of Svetambara and Digambara Jain communities across India and to study Indian languages at several language learning centers in India and the US. These opportunities have helped me grow as a person as well as a scholar of medieval Indian texts and to observe things from multiple points of view; they continue to feed my own curiosity and create new questions and challenges for my own scholarship. It is from this background that I hope to make accessible and communicate to my students as well as the Jain community, not only ancient and premodern ideas and practices, but also the ways in which different types of Jains interpreted such ideas and practices over time and engaged with the larger world of Indian religiosity. Students will also be asked to think about the applicability of Jain ideas to the crises facing the modern world. This pedagogical task begins this year with an Introduction to Jainism course scheduled for the winter quarter 2021 and an upper-level seminar for the spring quarter that will focus on textual and artistic images of Jain devotion from the early to the modern period. Whenever possible, I hope to take students on field trips to temples and museums and facilitate their learning with diverse media, texts, and activities, either virtually or in person.

*Anger, Ego, Deceit and Greed escalate sinful activities.*

*Therefore, those desirous of self-purification should avoid these four evils.*

- Dasvaikalik Sutra (8-36)





## University of California, Irvine

Brianne Donaldson, Ph.D.



*Brianne Donaldson is Shri Parshvanath Presidential Chair in Jain Studies, housed in both the Program in Religious Studies and Department of Philosophy at University of California, Irvine (UCI)*

The chair of Jain studies at UCI offers a special opportunity to enrich Asian studies within the Program in Religious Studies and to develop South Asian philosophies in the Department of Philosophy, known internationally for its emphasis in western philosophy. I will also be looking for multidisciplinary spaces in which to bring the rich textual history, metaphysical insights and ethical commitments of Asian philosophies, such as Jainism, into conceptual partnerships. This could include medical humanities, ecology and sustainability, animal ethics, anthropology, philosophy of mind, among others. For example, the central Jain vow of nonviolence, or *ahimsā*, toward all living beings, emerges logically from the systematic Jain view of diverse life forms within entangled relationships of causality. Though this ancient concept is unfamiliar to most, a rigorous engagement with its development and content is remarkably relevant for theoretical, practical and clinical problems we face today. To that end, I also hope to cultivate collaborative experiences between UCI and the broader Jain community of Southern California, who have made this chair possible.



*UCI Students at Jain Center of Southern California, March 2020*

## Course Offerings

### Winter 2020

- 1) Medical Ethics (50 students)
- 2) South Asian Philosophies: Buddhism and Jainism (30 Students); Included visits to Pao Fa Buddhist temple in Irvine and Jain Center of Southern California

### Spring 2020

- 1) Animal Ethics and Religions (40 students)
- 2) Introduction to Philosophy of Religions (50 students)

At least three of these courses were new offerings at UCI, with full enrollment and waiting lists. Each of these courses included aspects of Jainism as a primary topic or thematic lens.

By including Jainism, and South Asian philosophical-religious traditions more broadly, I maintained a wider focus on lesser known philosophical perspectives that also includes animal and ecological ethics, gender and feminist ethics, ethics of care, critical race and black philosophies, and disability perspectives. Not only do these views widen what constitutes philosophy and ethics, but multiplies the authoritative voices and alternative resources in which to engage and apply philosophy in personal and social contexts.

My work is oriented toward applied ethics, drawing especially on Jain philosophy and critical animal studies. I explore worldviews—whether religious, secular or scientific—for ways of knowing and responding that extend



beyond a narrow view of human, personhood and species. I am the author of *Creaturely Cosmologies: Why Metaphysics Matters for Animal and Planetary Liberation* (2015), co-author of the forthcoming *Insistent Life: Principles for Bioethics in Jainism* (University of California Press, 2021), editor of *Beyond the Bifurcation of Nature: A Common World for Animals and the Environment* (2014) and co-editor of *The Future of Meat Without Animals* (2016) and *Feeling Animal Death: Being Host to Ghosts* (2019). For more information visit: [www.briannedonaldson.com](http://www.briannedonaldson.com)

## Student's Comments

UCI student Makayla Rabago ('20) writes:

*"I am a philosophy student here at UC Irvine. This quarter, I took Professor Donaldson's Asian Philosophy course which has included an analysis of the practices and ideologies of Jainism. We looked at them in relation to certain Western philosophies, and we talked about how they could inform our own practices. For example, we discussed how simple changes like eating less meat as well as examining how we treat ourselves and others are practices that align with the non-harm vow of ahimsa."*

## A Few Videos by Brianne Donaldson:

"Jain-Friendly Summer Meals," UCI Cooking with the Professor;  
<https://www.youtube.com/watch?v=ncp0vpSOAcw&feature=youtu.be>

"The Danger is the System: Animal Agriculture's Role in Pandemics," Covid-19: Humanities Response Video Series with Dean Miller; <https://www.youtube.com/watch?v=qa9hDjcS9xk&feature=youtu.be>

"Jainism and Integrity," UCI Chancellor's Anteater Virtues series for Incoming Students;  
<https://www.youtube.com/watch?v=DkPVDA0V0YM>

*All breathing, existing, living, sentient  
creatures should not be slain, nor treated  
with violence, nor abused, nor tormented,  
nor driven away.*

– Acharanga Sutra





## University of California, Riverside

By Ana Bajželj, Ph.D.



*Ana Bajželj is an Associate Professor of Religious Studies and Shrimad Rajchandra Endowed Chair in Jain Studies at the University of California, Riverside. Her research focuses on South Asian philosophical and religious traditions with a special emphasis on Jainism.*

I was appointed to the Shrimad Rajchandra Endowed Chair in Jain Studies at the University of California, Riverside (Department of Religious Studies), in October 2018. The Chair was officially inaugurated in October 2019.



Since joining UC Riverside, I have incorporated Jain studies content into several different undergraduate courses in Religious Studies: *Religions of India* (RLST 101; focus on introducing Jainism; cca. 65 students), *Peace and War* (RLST 186; focus on the Jain doctrine of nonviolence; cca. 45 students), and *Death* (RLST 015; focus on the Jain practice of fasting to death; cca. 200 students). Jainism was also discussed in my *Comparative Religious Ethics* graduate course (focus on Jain ethics; cca. 8 students) and individual graduate courses. In the coming academic year, I will teach Jainism in the undergraduate course *Introduction to Asian Religions* (RLST 005; focus on introducing Jainism) and graduate course *Asceticism* (RLST 237; focus on Jain ascetic practices).

In addition, I have developed an undergraduate course that focuses solely on Jainism: *Jainism – An Indian Religion of Nonviolence* (RLST 114; cca. 14 students). The course explores various aspects of Jainism, including its historical development, from the early formations up to the present, its central teachings and their place in the broader context of Indian religions, prominent texts, and sectarian divisions and their practices. The highlight of the course is a visit to the Jain Center of Southern California where students have an opportunity to talk to the members of the Jain community and observe Jain worship.

As a newly appointed Director of Undergraduate Studies at the department, I have been especially excited to plan activities for the Religious Studies Undergraduate Club with the club's president Selena Macias. While other plans were unfortunately hindered by the pandemic during the past academic year, we organized a wonderful trip to the Jain Centre for the student members of the club.

In order to promote the undergraduate study of Jainism, I established *The Shrimad Rajchandra Undergraduate Essay Prize*, awarded to the best undergraduate essay in Jain studies. The prize was awarded to Austin Attaway in 2019 and Nicole Lewallen in 2020. I have also been promoting the International School of Jain Studies, and one of my students, Stephanie Montes, attended the winter program in 2019.



The past academic year was particularly important for the development of Jain studies at UC Riverside, since the Wadher Family Foundation established fellowships for graduate students at UC Riverside who focus on Jain Studies. I am grateful to the Wadher family, Dr. Jasant Modi, Dr. Melissa Wilcox, and the UC Riverside Development team for making this possible. The first fellowship has been offered to Nicole Lewallen, an incoming graduate student.



The study of Jainism at UC Riverside is also promoted through annual academic lectures and symposia, some of which had to be postponed this year. The First Annual Shrimad Rajchandra Lecture was delivered in 2019 by John Cort, a renowned scholar of Jain studies from Denison University.

In the future, I plan to continue expanding the course offerings in Jainism. UC Riverside is currently in conversation about connecting with a prominent European university and potentially establishing opportunities for student exchange. I am also exploring possibilities of offering training in South Asian languages that are necessary for the study of Jainism to both undergraduate and graduate students at UC Riverside.

For more information, please visit:

<https://religiousstudies.ucr.edu/full-time-faculty/ana-bajzeli/>  
<https://ucriverside.academia.edu/AnaBajželj>





## University of California, Santa Barbara

By Shivani Bothra, Ph.D.



*Shivani Bothra was a lecturer in Religious Studies at University of California, Santa Barbara during the academic year 2019-2020. She is currently a postdoctoral fellow in Jain Studies at the Chao Center for Asian Studies, Rice University, Houston, TX. She received her PhD in Religious Studies from Victoria University of Wellington, New Zealand in 2018.*

At the outset of 2019–2020 academic year, the Jain community of Southern California looked forward to yet another endowed position: Bhagvan Vimalnath Lectureship at the University of California, Santa Barbara, buoyed by their larger goal of growing Jain studies in Western academia. I consider myself fortunate to be the first to take up this responsibility from July 2019–June 2020. Though short, it was truly a tremendous learning experience for me. I interacted and learned from exceptionally high profile faculty, who are not only stalwarts in their respective areas, but equally generous with time. Being an active member of this community, my own initiatives were geared toward the expansion of Jain Studies, a field of studies still nascent at the University of California, Santa Barbara.

### Courses Offered

During my year at UCSB, I planned and taught the following courses:

Fall 2019 (September – December) Course:

- Hindi I (15 Students)
- Independent Study (1 Student)

Winter 2020 (January – March) Courses:

- Hindi II
- Introduction to Jainism (Upper Division, 17 Students)
- Indian Religious Traditions (Lower Division, 5 Students)

Spring 2020 (March – June) Courses (Remote Teaching)

- Hindi III
- Nonviolence and Religion (Upper Division, 24 Students)
- Indic Traditions (Lower Division, 49)

The Spring Quarter was unusual due to the impact of COVID-19. Before the quarter began, I had attended a few online-teaching workshops at UCSB to meet the technological challenges of remote teaching. All lectures were recorded for students, who were in different time zones so that they were not deprived of lessons. This way, those students working part-time were also able to listen to lectures according to their convenience. In addition to recording, I conducted face-to-face classes for *Nonviolence and Religion* as well as *Hindi III*. Extra office hours and meeting were organized on Zoom to accommodate students' needs and counsel them if required. In doing all these smoothly, the team at GauchoSpace, UCSB was extremely helpful. Furthermore, I feel being extra sensitive and flexible made this quarter successful.

I have briefly described the preceding courses at the end of this article. Furthermore, I take this opportunity to highlight that I was cognizant of representing religious traditions, including Jainism fairly in those courses where multiple religions were examined and discussed. Especially, in the three courses: *Introduction to Indian Religions*, *Nonviolence and Religion*, and *Indic Traditions*.

## Field Visit

To familiarize students with living Jainism, I organized a field visit to the Jain Center of Southern California, Los Angeles. Students' responses to the field visit (which came through a written assignment) were fascinating. A glimpse of the comments follows:



*"The Jain Center of Southern California seems to demonstrate the duality of Jainism, and gives visitors a good introduction to the religion. It is a place segregated into areas of worldly and spiritual significance; where community and enlightenment are part and parcel of the system, and work together to support one another."*

*"I found this experience to be insightful as I gained a deeper appreciation for the Jain tradition in its ability to unite members of diaspora."*

*"I really thought the Jainism class changed my philosophy on life. I don't kill scary things like I used to (spiders, etc.)."*


## Description of the Courses

Following is a brief description of the courses listed above. With these courses I have grown both as a teacher and a learner.

### Course: Introduction to Indian Religions

This introductory course aimed to provide an outline of diverse traditions and cultures that encompasses modern South Asia. Beginning with the world traditions that originated in the Indian subcontinent: Hinduism, Jainism, Buddhism, and Sikhism, the course identified Christianity and Islam that came from outside, but are now been practiced and maintained by numerous ethnic groups, contributing to India's diversity. Drawing on texts, narratives, cultures and religious practices, the major areas of explorations was socio-religious debates on gender and devotion, tradition and modernity.





Winter 2020


## Introduction to Jainism

Learn Jainism through stories with Dr Shivani Bothra

RG ST 162 D • W, F 9:30 -10:45 • Room GIRV 2108

The course comprises of:

- **Lectures:** Contextualize the Jain tradition against the backdrop of Vedic and non-Vedic traditions and the spread of Jainism in India.
- **Stories:** Introduce the most basic elements of Jainism: the Jain Dharma (religion), the Sangha (four-fold community), and key principles.
- **Field Visit:** Examines a varied range of Jain practices as they are found in mainstream Jainism: ritual, devotionism, pilgrimage, meditation, and eating practices. This section will also highlight the cultural variety that encompasses the long history of Jain traditions.
- **Research:** Consider issues Jainism is faced in the modern world.



This illustration is created by a Jain monk. Each month and year use such illustrations to complement their stories.

### Course: Introduction to Jainism

Learn about the Jain tradition through Textual Stories!

The course aimed to introduce students to the Jain world from a historical context to contemporary perspectives. I divided the course into four parts; time spent on each part varied. Beginning with contextualizing the Jain tradition against other world traditions that originated in India, the course adapted the method of storytelling to provide a glimpse into the Jain culture and way of living. Stories drawn from texts, narratives, and cultures were used to simplify rather complex and abstract concepts, making it appeal to new learners. Understanding Jainism through stories was also a gateway to understanding the profound essence/richness of Indian culture and mythology.

Since a full course on Jainism was less familiar to students, I made a poster to popularize the course. The poster had attracted students from different disciplines.

### Course: Nonviolence and Religion

The course was designed primarily for students with little or no background in either the history of nonviolence or its present relevance. The course demonstrated that the doctrine of nonviolence affirms that humanity is more united than conflicted. This is not true just for South Asian traditions, but for the world traditions at large. This course aimed to introduce students to the multi-religious qualities of nonviolence, and its broader application to problems of social justice, politics, economics, and environment. My objective was to demonstrate that nonviolence is an overly used term and yet we know very little about its scope and application. Therefore, to provide a holistic understanding, I included Eastern traditions such as Hinduism, Jainism, as well as Buddhism, and Western traditions such as: Judaism, Christianity, and Islam.



## Course: Indic Traditions

This course surveyed the major social, cultural, and religious factors that constitute Indian history from 1500 BCE to the present times. In doing so, we explored two main streams of Indian religions: Brahmanic and Sramanic, which culminates into Hinduism, Jainism, and Buddhism. We then moved on to explore recent religious forces such as Sikhism and Islam. Students were introduced to the history and literature of each of these traditions. These traditions are as much distinct from each other as much they are in dialogue with one another. We examined their interactions during different historical periods in order to derive what constitute Indic civilization and what comprises a religion with its distinct ritualistic practices. The major objectives of the course were to draw attention to contacts between cultures and peoples that shaped India's early cultural and religious history, and to assess contemporary concerns and ideologies that influence our understanding and representation of that past. In conclusion, I would say that my teaching career began with a highly esteemed academic institution such as the University of California, Santa Barbara. It was not only a great opportunity but also an honor to serve to my best capacity for the growth of South Asian studies in general and particularly Jain studies. All these were possible due to the generous contribution made by the Jain community in establishing the Lectureship position at the University. My efforts wouldn't have the desired results without the cooperation and support of a wonderful staff team, and brilliant faculty members of the Religious Studies Department at the University of California, Santa Barbara. I express humble gratitude to all those involved in this endeavor.

## Future Plans

With the experience of teaching three quarters to more than 100 students at UCBS, I continue pursuing Jain studies as Bhagvan Mahavir Postdoctoral Fellow at the Chao Center for Asian Studies, Rice University, Houston. Please see more details in the Rice University article in this publication.



*The richest person is the one*

*Whose heart is full of compassion for every living creature in the world;*

*Who follows a life of non-violence that results from his compassion;*

*Whose speech is soft and sweet; who is always keen to make others happy;*

*Who is always ready to sacrifice for others' well-being.*

*- Yogvinshika*







## California State University, Long Beach

### Bhagwan Suvidhinath Endowed Chair in Jain Studies

The Shah Family Foundation, on behalf of Mrs. Raksha and Mr. Harshad Shah, together with the Vardhamana Charitable Foundation, on behalf of Drs. Meera and Jasvant Modi, have entered into an agreement to provide funding for the Bhagwan Suvidhinath Endowed Chair in Jain Studies with the CSULB 49er Foundation and California State University, Long Beach. The goals of this gift include the creation and ongoing offering of courses on the fundamental principles of Jain religion, and to examine their relevance and implication for contemporary society. The endowed chair position will be a part of the Department Religious Studies in the College of Liberal Arts.

The Religious Studies Department at CSULB focuses on the secular and interdisciplinary study of global religion, spirituality, and faith-shaped culture. The department already offers several courses that treat religion in South Asia, including Hinduism, Religions of India, and Religions of Southeast Asia as well as Sanskrit. These courses reflect not only the fact that the population of South Asia (almost 2 billion) is equivalent to a quarter of the global population, but also that Southern California houses a large South Asian community. CSULB's Department of Religious Studies also intends to develop a minor in South Asian Studies. As a part of the commitment to the Bhagwan Suvidhinath Endowed Chair in Jain Studies, the Department is looking forward to developing new courses that will specifically or primarily focus on Jainism.

CSULB has recently welcomed the renowned Dr. Purushottama Bilimoria, an expert in the Jain tradition, as our new lecturer for the Bhagwan Suvidhinath Endowed Chair in Jain Studies. Dr. Purushottama Bilimoria earned his PhD from Melbourne's La Trobe University, from the Department of Philosophy. A Fulbright scholar, Dr. Bilimoria has taught at Oxford, Deakin, UC Berkeley, the Graduate Theological Union, Columbia, and many other universities. He has published multiple scholarly books, chapters, and articles on the philosophies and religions of India, and currently serves as Co-Editor in Chief of *Sophia: International Journal of Philosophy and Traditions*, as well as several other journals. Dr. Bilimoria is working on several projects, including an upcoming manuscript titled *Contemplation, Veneration and Worship in Jain Tradition*.



*Develop your attitude;*

*Change your behavior;*

*Adjust your life;*

*Such that,*

*The attachment for materialistic happiness decreases in your heart.*

– Mahapratyakhyana Payanna



## Florida International University, Miami

By Steven Vose, Ph.D.



Prof. Steven M. Vose is the Bhagwan Mahavir Assistant Professor of Jain Studies and Director of the Jain Studies Program at Florida International University (FIU) in Miami. Steve received his PhD from the University of Pennsylvania's South Asia Studies in 2013.

### My Background in Religious Studies

I have a Master of Theological Studies (MTS) degree from Harvard Divinity School and graduated summa cum laude with a BA in Religious Studies from St. Lawrence University in Canton, NY, where I was first inspired to study Jainism from Dr. Whitney Kelting (now at Northeastern University, Boston). I have lived and traveled in India and Nepal for over 20 years, studying Jainism, Sanskrit, Prakrit and Gujarati in Ahmedabad and Pune, including 14 months of research in Gujarat and Rajasthan on a Fulbright-Hays fellowship for my dissertation. My forthcoming book, *Reimagining Jainism in Islamic India: Jain Intellectual Culture in the Delhi Sultanate*, based on my distinguished dissertation, examines the ways Jain monks led their communities during the political transformations that came about in the 14th century, as the Delhi Sultanate reached its zenith. Trained as a historian and literature scholar, I am currently translating a fifteenth-century collection of Jain didactic stories written in Old Gujarati and embarking in a larger project to understand how mercantile caste communities affiliated with Jain gacchas in late medieval and early modern India.

### Jain Studies Program at FIU

The Jain Studies Program at FIU focuses on the lived practice of Jainism and places Jain traditions in the wider world of South Asian religions. While my training focused on Jain history and literature of the 10th-16th centuries, my early training was anthropological, so I keep my students focused on what it has meant to live as a Jain and to practice Jainism throughout history, examining both monastic and lay Jain lives, intellectual culture and popular practices. I have been lucky to have a steady stream of fantastic MA students whose projects have stretched me to examine ancient Philosophy, contemporary gender issues, diaspora community formation, the intersections of Jain karma theory and environmentalist ethics, and more. FIU uniquely has two Terapanthi Samanis on our faculty, who teach such undergraduate courses such as "*Meditation and Spiritual Development*," "*Vegetarianism and Nonviolence*," and are currently designing course comparing global nonviolent movements. I also teach Sanskrit at the undergraduate and graduate level, and Prakrit at the graduate level.

In addition to our undergraduate and non-matriculated student certificate programs and our MA fellowship, we also engage with the ISSJS and JVBI study abroad programs and have sent over 20 students to them—all made possible for our largely working-class student body by generous scholarship support from the Jain Studies Program and supplemental donations. We also host two lectures on campus (pandemic permitting!). In the fall, we host the Mahavir Nirvan Lecture in Applied Jain Ethics, which engages scholars and activists who either apply Jain principles to address major issues (education, environmentalism, veganism, etc.). In the spring, we host the Mahavir Jayanti Lecture that invites leading and emerging scholars of Jainism to deliver lectures on their current research.



We have also hosted one international conference, “*Acharya Tulsi and the Making of Modern Jainism*”, which brought scholars from the US, UK, Canada, and India to celebrate the life and career of Acharya Tulsi as well as other figures who shaped Jainism since the 19th century. We plan to host another conference as soon as the pandemic permits.

## Courses offered in Jainism

World Religions and Asian Religions survey courses are offered every semester, which include Jainism units; I teach a rotation of three courses – *Religions of India*; *Sacred Image, Sacred Space in Indian Religions*; *Karma and Ethics in Indian Philosophy and Religion*; and have designed the course, *Religion in Modern India* – that have significant Jainism content. While an *Introduction to Jainism* has been offered several times, it has not enrolled, so we focus on topical courses with broad interest that allow students to learn about Jainism alongside other traditions such as Hinduism and Buddhism. The World Religions and Asian Religions courses enroll 35-50 students per section; we teach 10-12 sections per semester in total. My upper division courses enroll 10-35 students, depending on the topic.

## My Experience in Teaching Jainism

Undergraduate students at FIU tend to find their way to Jainism through their interests in yoga, Buddhism, Hinduism, Asian art, and through our International Relations program. For this reason, courses on South Asian religions – survey courses as well as topical courses – engage their interests broadly and then include Jainism alongside other traditions. We have had some success with undergraduate students pursuing further studies of Jainism, either on their own or at the graduate level. Our greatest success has been in growing our MA program. We were able, through generous support of JERF and other donors, to expand our MA fellowships from one to four per year. We have attracted students from both India and the US to complete MA theses under my supervision on a wide array of topics. We have sent our graduates on to prestigious PhD programs at the University of Texas and University of Florida.

## My Future Plans in Supporting Jain Studies

In addition to the research plans outlined above, I also plan to launch a public interest website, “Living Jain History” that will chronicle stories of Jains who have migrated throughout India, the Indian Ocean, and to Europe and the US. I believe our greatest strength in the Jain Studies programs lies in graduate education, while generating interest in Jainism and Jain Studies at the undergraduate level by engaging student interests and finding intersections with Jain ideas, values and practices. Study abroad is our greatest tool for giving students exposure to the depth of Jain thought, history and practices and will be the surest way to attract bright, curious students to furthering the academic study of Jainism for generations to come. This is all possible through the generous support of donors and the close relationship we have developed between Jain leaders, communities, and scholars.

### More information about Jain studies at FIU is available at:

- <https://jainstudies.fiu.edu/>
- <https://religion.fiu.edu/faculty/full-time-faculty/steven-vose/>
- <https://fiu.academia.edu/StevenVose>
- Videos and photos - <https://jainstudies.fiu.edu/event-media/>



## University of North Texas, Denton

By George Alfred James, Ph.D.

Bhagwan Adinath Professor of Jain Studies



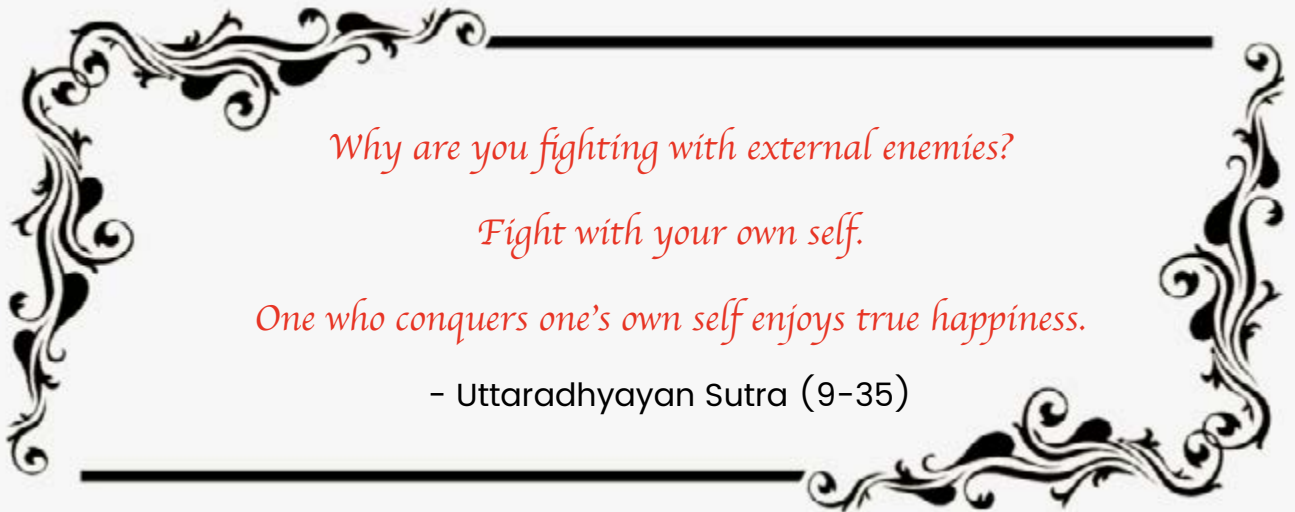
*George Alfred James, Professor of Philosophy and Religion at the University of North Texas, received his PhD in History and Philosophy of Religion from Columbia University in 1983. He is author of Interpreting Religion (1995), and Ecology is Permanent Economy: the Activism and Environmental Philosophy of Sunderlal Bahuguna (2013). He is also edited the volume Ethical Perspectives on Environmental Issues in India (1999).*

Over the past 25 years George has traveled extensively in India researching Indian environmental movements. His writings are published in such journals as International Philosophical Quarterly, Worldviews, and Zygon. He has contributed to the Encyclopedia of Religion, the Encyclopedia of Religion and Nature, and the Encyclopedia of Environmental Ethics and Philosophy.

There are four courses in the Department of Philosophy and Religion at UNT that feature significant Jain content are: *Great Religions of the World*, *Early Hinduism (The Vedas to the Bhagavad Gita)*, *Medieval and Modern Hinduism (The Gita to Gandhi)*, and *Jainism*. Students enrolled in these courses number from over 100 in the case of Great Religions to 15-35 in the case of Early Hinduism, Medieval and Modern Hinduism, and Jainism. Students generally give high marks for these courses and affirm the importance of a course in the theme of non-violence. In the past year UNT has instituted a 15 semester hour certificate program in Jain Studies.

At present (largely because of the Covid-19 crisis) the Jain Studies program at UNT is in transition. The two faculty members with expertise in Jain Studies, Professor Pankaj Jain and George James have resigned from the faculty. UNT is nevertheless committed to the Professorship in Jain Studies and intends to undertake a search in the coming year for a permanent replacement for the Bhagwan Adinath Professorship in Jain Studies.

The website for the Jain Studies program at UNT: **[Jainstudies.unt.edu](http://Jainstudies.unt.edu)**







## California State University, Northridge

### Bhagvan Ajitnath Endowed Professorship in Jain Studies

California State University, Northridge's College of Humanities and its Department of Religious Studies, are very excited in the partnership with the Jain Community through the generosity of Dr. Meena and Dr. Jasvant Modi for placing their considerable resources in our hands as an act of faith and trust by establishing the Bhagvan Ajitnath Endowed Professorship in Jain Studies.

The addition of Jain Studies will be a further source of representation of the world's spiritual thoughts, be an example to the community at large as well as the Jain community here in the San Fernando Valley of the faith and trust that you have placed in CSUN. The commitment of the Jain community to the faith of peace and non-violence will be a center-piece of the Bhagvan Ajitnath Endowed Professorship in Jain Studies, and engage our students in considering another, historic spiritual way of thinking and living. "We hope that this partnership with the Jain Community will be the foundation on which a deeper relationship can be built that will allow us to explore other opportunities for working together," says Interim Dean of the College of Humanities, Dr. Jackie Stallcup.

Dr. Claire Maes will be the inaugural holder of the Bhagvan Ajitnath Endowed Professorship in Jain Studies at CSUN, beginning in the fall of 2021. Dr. Stallcup and Chair of the Department of Religious Studies, Dr. Mustafa Ruzgar, are thrilled to have her joining our CSUN family and providing a bridge to the Jain community. They look forward to the work that she will be doing: first of all for our students, opening their eyes and their minds to the complexities of the Jain religion, second for our colleagues as she develops her research agenda and participates in all of the work that keeps our department and college in the forefront of academic excellence, and third, for the Jain community in Southern California, bringing all of the wonderful and unique aspects of your religion and culture to enhance and widen our world views.

"Dr. Maes' expertise and scholarship in Jain Studies will be a significant contribution to the already existing diverse body of professors and curricula at the Religious Studies Department at CSUN. Her engagement of students in the scholarly study of Jainism will provide students with opportunities of perceiving novel perspectives to analyze religious phenomena and invigorate their critical thinking," says Chair of Religious Studies, Dr. Mustafa Ruzgar.



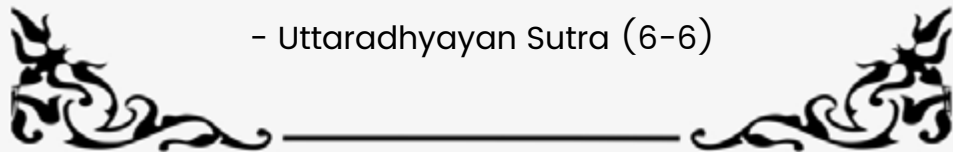
*Seeing the self in everyone and everywhere,*

*Knowing that all beings love their life,*

*We, having made ourselves free from fear and enmity,*

*Should not kill other beings.*

- Uttaradhyayan Sutra (6-6)





## Loyola Marymount University, Los Angeles

By Christopher Patrick Miller, Ph.D.



*Christopher Patrick Miller completed his Ph.D. in the Study of Religion at the University of California, Davis. He now serves as the Bhagwan Mallinath Assistant Professor of Jainism at Loyola Marymount University.*

This article presents the undergraduate curriculum in Jain studies at Loyola Marymount University (LMU). It highlights key pedagogical tools and techniques currently used in the undergraduate classroom which include the LMU Jain Studies blog ([myjainstudies.blogspot.com](http://myjainstudies.blogspot.com)), the LMU Jain Studies Facebook Group, temple visits, guest lectures, and experiential yoga practice. As you will see, the study of Jainism has much to offer LMU's undergraduate community in order to fulfill the university's Jesuit mission at large, which seeks to foster:

- 1) the encouragement of learning
- 2) the education of the whole person *and*
- 3) the service of faith and the promotion of justice (<https://www.lmu.edu/academics/provost/ourmission/>)

Before diving into Jain Studies at LMU, I would like to share a bit about my own background so that readers will understand how the current curriculum at LMU has taken shape. My interest in Jainism stems from a number of educational experiences over the past eight years including my completion of the International School for Jain Studies (ISJS) summer Jain Studies program in 2012 and a two-year yoga teacher training at the Hill Street Yoga and Meditation Center in Santa Monica, California. In 2012, a curiosity that I had absorbed about Jainism early on as an undergraduate led me to attend the ISJS summer studies program during my graduate studies at Loyola Marymount University. During this time, I traveled with ISJS to New Delhi, Jaipur, Agra, and Varanasi where I was, for the first time, fully immersed in Jain (and Indian) culture, philosophy, and mythology. This trip left a deep impression on me that lasts to this day, no doubt on account of the meditation techniques I was learning in conjunction with the program.

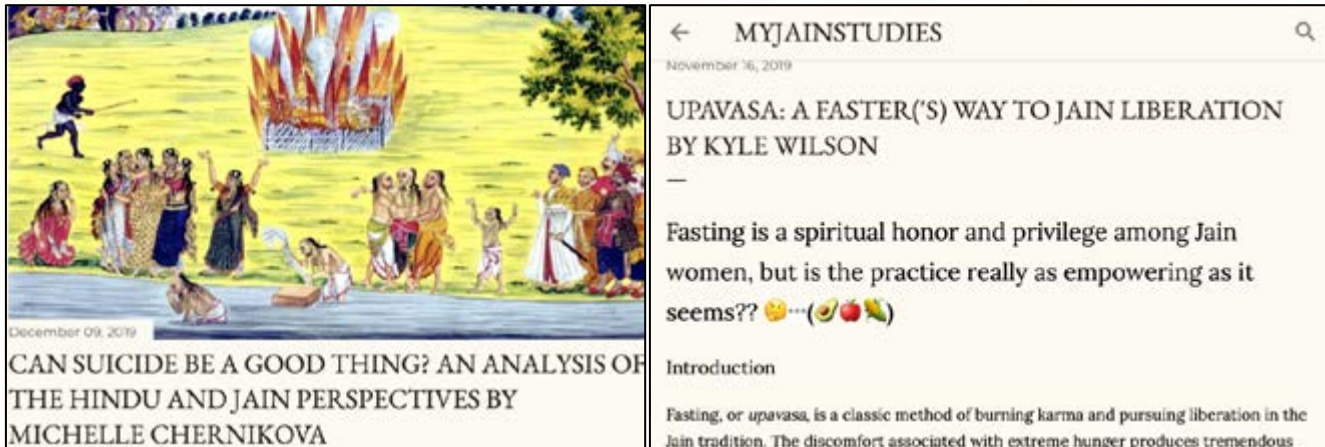
Indeed, concurrent with my studies at ISJS, I was enrolled in a two-year yoga teacher training at the Hill Street Yoga and Meditation Center in Santa Monica where we were learning elemental meditation techniques shared across Jainism, Hinduism, and Buddhism with Dr. Christopher Chapple. After meditating on the earth and water elements in California, by the time we arrived to India we meditated on the fire and wind elements. The meditations were powerful, inscribing a deep affective connection between our minds, bodies, and the physical elements that comprise, at a very basic level, the totality of our shared reality. Toward the end of our studies at ISJS, much of which focused on the paramount virtue of non-violence, I had the fortune to meet an international group of environmentally concerned surfers who called themselves the "surfing yogis" who lived in the forest on the coast of Orissa just outside of Puri and the famous Jagannath Temple. We spent a lot of time surfing together at a number of river mouths around Puri, discussing Jain and yoga philosophy, and working on local environmental projects. I was so inspired that I made a return trip a few months later to complete my master's degree fieldwork with the surfing yogis. Each of these early and formative experiences reinforced my commitment to environmentalism and to sharing with students how Jain Dharma and meditation techniques might help us address some of the world's most pressing environmental issues.

With this brief background in mind, allow me to take us into the undergraduate Jain classroom at Loyola Marymount University where, for the past two semesters, I have taught a course titled "Hinduism, Jainism, and Yoga." Thanks to the generous donations of the local Jain community, my current role as the Bhagwan Mallinath Assistant Professor of Jainism supports this course, which involves the study of not only Jainism but also the



ways in which Jainism relates to Hinduism and Yoga. The course involves student writing on the LMU Jain Studies blog ([myjainstudies.blogspot.com](http://myjainstudies.blogspot.com)), posting on the LMU Jain Studies Facebook Group, a number of temple visits, guest lectures from members of the Jain community, and experiential yoga practice.

Because this course is flagged by the university as both a “writing” and “engaged learning” class, I have developed the syllabus to include a significant amount of both. To fulfill the writing requirement, students are required to make weekly posts to the myjainstudies blog.



In these weekly posts, they are to select a particular aspect of the reading that is interesting to them, summarize it carefully as if they were doing so for someone completely unfamiliar with the topic, and then create a 600-word piece of writing that fits within the short blog genre. I provide the students with background regarding how to write such blog posts to show them that there is data demonstrating why the blog should be short, include a hook statement, and be concluded with a summary and questions for readers to respond to in the comments section. My goal with these assignments is for students to develop a knack for writing in a genre that will be useful to them no matter what their major or career goals are, and at the same time learn about Jainism while conveying their learning to others. At the end of the semester, students also complete their “Long Read” research assignment, a much longer (some reach 5,000 words!) and well-researched blog post about a topic of interest pre-approved by the professor. I encourage students to consider the relationship between, for example, topics such as Jainism and Ecology, Jainism and Social Justice, Jainism and Hinduism, or Jainism and Yoga. “Long Reads,” as I explain to the students using research data, are an important way to direct traffic to your website, and are therefore a valuable career tool. By the end of the semester, students are well equipped to produce both effective short and long-form blogposts. Finally, these writing assignments give students the opportunity to publish their intellectual work in a live blog setting that they can showcase on their resumes and CVs. As an incentive for the students to do good work, I only post “A” grade posts to the blog site.



In addition to the blog, students are required to make weekly postings in the LMU Jain Studies Facebook group (Please join!: <https://www.facebook.com/groups/2210144709070620>). Here, they post topics they found interesting about the readings, create images corresponding to these interests, and engage in critical conversation in the comments section of each post.

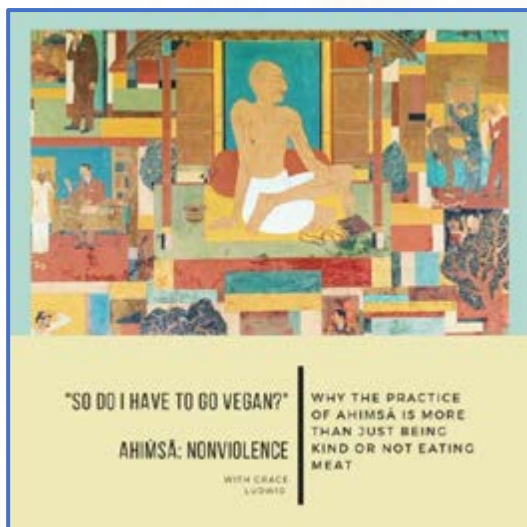
My goal here is to show students a responsible way of using social media for educational purposes while also giving them another tool to learn Jainism and related fields of inquiry.





For the engaged learning portion of the class, I bring the students to both a Hindu temple and the Jain Center of Southern California where they have a dose of cultural immersion and get to meet people from the Hindu and Jain communities. Sushama and Dilip Parekh, both highly active members of the Southern California Jain community, provide a tour of the Jain temple. At the end of the tour students eat a vegan Jain meal, and many reflect on the discomfort they feel when meat is not an option on the menu as their first intentional experience of spiritual “*tapas*” (austerity) and the practice of “*ahimsā*” (non-violence). Sushama, an expert in Jain Karma Theory, later provides a well-received guest lecture about the topic of karma on another date in my classroom which helps frame the discomfort students feel. This lecture was so well received last semester that a number of students cited Sushama’s lecture in both their short and long-form blog posts.

Finally, students have the chance to actually *practice* yoga on Fridays. Keeping the title of the class in mind, I pre-select a number of themes shared across the Jain and Hindu traditions and invite our highly-trained graduate students in the LMU Yoga Studies program to teach the undergraduates yoga classes according to these pre-selected themes. For example, during one week students take a class with the theme of “*ahimsā*” wherein the instructors encourage the students to practice non-violence both toward themselves on the mat but also to others while off the mat. These “others” include not only other humans, but also the environment as well as other non-human animals who, as students learn, are subjected to horrendous violence in the factory farming system to fulfill non-essential human cravings. During another week, they have a class with the theme of “*tapas*” wherein the yoga teacher “turns up the heat,” so to speak, in order to let the students feel heat in their bodies through physical yoga postures and breathing techniques. These slightly uncomfortable experiences are intended to give students the requisite *somatic* knowledge undergirding Jain Dharma that lies beyond the level of verbal discourse and belief. Indeed, my goal in these classes is to give the students a chance to experience their embodiment differently no matter what their religious tradition or belief system. In their course evaluations, the students in fact reported that they found these courses helpful in so far as they reinforced our classroom learning through embodied practice.



As I mentioned at the beginning of this article, LMU’s mission seeks to foster: 1) the encouragement of learning 2) the education of the whole person and 3) the service of faith and the promotion of justice. Through the ongoing development of LMU’s Jain Studies program, I continually endeavor to meet all three of these goals for our undergraduate students. If my students leave knowing the basics of Jainism and how the tradition relates to Hinduism and Yoga; if they feel affectively inspired to live and experience their embodiment in a holistic, less anthropocentric, and more non-violent way; and if they feel inspired to continue or perhaps embark on a renewed spiritual path upon completion of the course, then, I feel, that our mission has been completed.





## Long Island University Post, Brookville, NY

### Jain Scholar Speaker Series at LIU

Dr. Shailendra Palvia, Professor at Long Island University (LIU) Post, NY has established a permanent endowment for Jain Scholar Speaker Series at LIU with a grant of \$30,000. Beginning in Fall 2020, each semester a seminar will be held focusing on a topic related to the three prominent philosophies of Jainism: Ahimsa (Non-Violence) and Anekantwad (Respect for Diverse Viewpoints) and Aparighrah (Avoidance of indiscriminate use of the World's resources). It will be conducted by Jain Scholars under the auspices of the Philosophy department within the College of Liberal Arts and Sciences.

### About Dr. Shailendra Palvia



At LIU, Dr. Palvia was Director of Management Information Systems program during 1997-2004. He received his Ph.D. and M.B.A. from the University of Minnesota, and B.S. in Chemical engineering from the Indian Institute of Technology in New Delhi, India. He has published over 150 refereed articles in several academic journals, conference proceedings and books. As Founding Editor and current Editor, he edited the Journal of IT Case and Application Research (JITCAR) during 1999-2007, and is again editing since 2014. From 2002 to 2013 he organized and chaired eleven annual international smart-sourcing conferences ([www.outsourceglobal.org](http://www.outsourceglobal.org)) in USA, India, and South Korea. In 2012 and again in 2016, Dr. Palvia was nominated from LIU Post to receive Abraham Krasnoff Lifetime Scholarly Achievement Award. He was Fulbright-Nehru Senior Research Scholar during 2016-17. He has been invited as a speaker to Germany, India, Italy, Russia, Singapore, and Thailand.

Dr. Palvia is an ardent follower of Jainism and has attended several biannual JAINA conventions and annual JAANA workshops organized in different cities in USA since 1985. He has been an active member of Jain societies of Boston, New York, and New Jersey. He has made presentations on Jainism in Boston and Chicago. He was a speaker on Jainism at the *Multi-faith Celebration* in Hicksville, NJ in July, 2018. His speech was published in the second issue of *One World Under God* monthly periodical. He also represented Jain religion at the Swami Vivekanand celebration at the *All Religions Harmony* program organized by the Vedanta Society in New York City, NY. He has published an article on the Jain philosophy of Sallekhana in South Asian Times in 2019.

Dr. Palvia can be reached through e-mail: [shailoo.palvia@gmail.com](mailto:shailoo.palvia@gmail.com), or by phone at 732-983-7034.

### About LIU

Long Island University (LIU), founded in 1926, is committed to providing a high quality education through teaching excellence and impactful research opportunities. LIU offers several undergraduate, graduate, and doctoral degree programs, educating nearly 17,000 students each year across multiple campuses. LIU Post with a 330-acre campus is a scenic, historic, and scholarly campus that offers a small-school environment with the access and resources of a major metropolitan university. The campus houses the College of Veterinary Medicine, professional School of Accountancy, an AACSB-accredited Business School, and an award-winning theater program. LIU is home to the world-renowned Tilles Center for the Performing Arts.



## Claremont School of Theology, Claremont, CA Graduate Program in Jain Studies

By Sushama Parekh, MSEE



*Sushama Parekh is an Adjunct Professor at Claremont School of Theology that offers Graduate Program in Jain Studies. She is also a JAINA Director, promoting Jain Studies at academic institutions in North America and supporting JAINA objectives. Sushama received MSEE from Loyola Marymount University, and has been working in Aerospace industry for the past 40 years.*

### My Background in Jainism

Born in India and raised in Jain family, I had privilege to study Jain history, philosophy and literature since childhood through Sunday school. I also participated in Jain rituals, celebrated festivals and visited numerous temples located in different parts of India. I was fascinated by some of the basic principles and rituals of Jainism such non-violence, multiplicity of views, non-possessiveness, forgiveness, fasting and have been practicing since childhood.

My passion to study and practice Jainism continued incessantly even after moving to Los Angeles in 1980. I am an active member of the adult study group at Jain Center of Southern California (JCSC). I also regularly participate in various religious and spiritual retreats in North America and India. I was fortunate to study various major Jain canonical and non-canonical scriptures under the guidance of many renowned Jain Scholars and Masters from USA and India such as Pujya Girishbhai Shah, Pandit Dhirajlal Mehta, Pujya Sunandaben Vora and Pujya Gurudevshri Rakeshbhai. I am indebted forever for their teachings, guidance and inspiration.

### Jain Studies Program at Claremont School of Theology

Claremont School of Theology offers Graduate program in Jain Studies to Master's and PhD students. This program was launched in September 2011. It was a historic event. It was a groundbreaking new model of higher education that desegregated religious education; a model that will produce leaders who can build partnerships and coalitions across all boundaries - religious, secular, governmental, corporate, and grassroots. The Jain partnership represented one of the most significant steps in applied religion that the University had taken. Jainism was the first Eastern tradition represented in the University.

The "Jain way of life", which includes compassion to all life forms, beautifully intersects with and extends the university's educational offerings. At the heart of Claremont Lincoln's mission as detailed in its founding documents lies the ideal of "building bridges of understanding...for the purposes of improving and repairing our shared society, environment, and world."

I was blessed with an opportunity to teach at Claremont School of Theology in September 2015. Since then I have been teaching 'Introduction to Jainism' course. The course is offered once a year to Master's / PhD students. A total of 15 classes are offered - once a week with 3 hours duration each. Since spring 2019, this course is being offered 'online'. The same material is covered via Zoom meetings. 'Sakai tool' developed by Claremont University is utilized for collaboration, sharing, homework assignments & exams,

The objective of this course is to introduce fundamentals of Jainism including history, literature, philosophy, beliefs, practices, culture, and religious traditions. It also highlights how Jains have lived their



faith by practicing rituals, penance, meditation, and expressed their devotion in stories, songs and in the magnificent artworks and temples adorning the Indian landscape.

Students that are enrolled in the class normally pursue 'Master of Divinity' degree with various majors such as Interdisciplinary/Comparative study, Inter Religious study, Theological Discipline, Interfaith Chaplaincy. Since 2015, 3 PhD students and 17 Master's degree students have taken this course.

Topics Covered: Jainism's origins, early history & life of Bhagwan Mahavir, Comparison of the life of Jain ascetics & lay people, Jain symbols & rituals, Jain principles – Non Violence, Non Possessiveness, Multiplicity of View, Jain Philosophy, Six Substances & Nine Reals, Karma Theory, Six fundamental truths, 14 stages of spiritual growth, 16 Reflections, Jain Cosmology, Jain Scriptures, Jain Festivals and Pilgrimages, Vocabulary of Jain Terminology.



Field trip to the Jain Center of Southern California is arranged to observe services and video conference is scheduled with Jain Nuns from Florida / New Jersey depicting their life style.

During the course, the students are required to write two papers; one on 'Jain Way of Life' and other on 'Compare an aspect of the Jain faith/tradition with an aspect of your own personal religious/philosophical background and/or faith/tradition'. There is also a mid-term and final examination on the topics covered.

## Reflection on My Teaching Experience

My teaching journey started 20 years back when I started teaching Jain Religion to students at the JCSC Sunday Pathshala program. Since then I have been teaching Nine Reals, Karma Theory, 12 Reflections, Jain Rituals to 13 year old students. It is so satisfying and fulfilling when they grasp the basic principles, apply in their daily life and demonstrate the inner transformation. At times, even though it's challenging to keep them engaged and focused, their curiosity and passion of learning is a great inspiration to me.



*Atmarpit Rajuji from Shrimad Rajchandra Mission, Dharampur with students in Dr. Chris Chapple's class at LMU*

At Loyola Marymount University I have taught guest lectures in Karma Theory and have also helped arrange special classes conducted by teachers from Shrimad Rajchandra Mission, Dharampur, India.



The opportunity to teach Jainism to graduate students came in 2015 at Claremont School of Theology. Since this is a graduate level program, most of the students have taken world religion classes in their under graduate study program. They are unbiased, open minded and eager get in-depth knowledge of Jainism. They are fascinated and intrigued by rituals, Jain monastic vows, the dedication of the monks towards spiritual progression while serving others, Karma theory, multiplicity of views etc. I have witnessed their transformation through their papers. It is a great learning opportunity for me as well.

## Student's Comments

*"If we as a broader cultural could try applying the Jain way of life more often, we would hold each other in higher respect, do less harm to others, have fewer incidents of gun violence, and reduce our incidents of war around the world. The Jains treat blades of grass with more respect than our human race tends to treat each other. What if we could take some of that extreme respect for even a one-sense soul and translate it into respect for other humans as the Jains do? Our world and the dynamics in it would be so much more positive, healthy, and less violent."* – **Beverley Bickelhaupt (Fall 2016)**

*"As one of the Five Great Vratas taken by ascetics and one of the twelve limited Vratas taken by a layperson or householder, Aparigraha has always deeply pervaded the Jain way of life and promises eventual Moksha. Moksha - The final act of an Arihanta in becoming a Siddha is detaching from the physical body and transitioning into a Pure Soul. All life actions in our infinite physically-embodied existences are ultimately aimed at this final detachment and liberation called Moksha. Once the Soul becomes purified of its karmic stains and remembers its true identity, all false identification with the body will naturally fall away and give rise to perfect knowledge. The Atmasiddhi Shastra of Shrimad Rajchandra reveals that once false identification with body ceases, we are no longer jailed by our karma:*

*Chhoote Dehādhyās To, Nahi Kartā Tun Karma;  
Nahi Bhoktā Tun Tehano, E Ja Dharmano Marma*

*"If false identification with the body ceases, you are no longer Karta of Karma, nor do you have to bear the consequences; that is the essence of religion."* - **Jamie Mills (Fall 2016)**

*"Learning about the Jain tradition was extremely moving and inspirational for me, especially in light of the Covid-19 pandemic. As I confronted multiple obstacles due to the conditions in the world, I was reminded about what I had learned about the Theory of Karma according to Jain tradition. As a result, I was able to face these obstacles with a sense of calm and patience as well as tolerated whatever difficulties I faced as I understood them to be a fruit of my own past Karmas. This understanding helped transform how I've come to understand reality.*

*My experience in the Jainism course was also extremely enriching in helping me better understand my own religious background as a Hindu, as both Hinduism and Jainism share commonalities as well as have differences. Comparing and contrasting the two faiths helped me deepen my own appreciation for the tradition I was born in and greatly helped me understand the Jain tradition, which I only had a vague understanding about before taking the course. In turn, I was able to better understand my wife and her views as she comes from a strong Jain background. This no doubt brought us closer as a couple and helped us talk about and understand our respective faiths. Both the course material and Professor Parekh's instructions played an instrumental role in this transformative process. If I ever have an opportunity to take such a course again to deepen my understanding about Jainism, I would do so in a heartbeat."* – **Suren Pandya (Spring 2020)**



*"The religions and spiritual beliefs of others have always fascinated me. Jainism was the religion I knew the least about, so when the opportunity to study Jainism with Sushama Parekh was offered, I signed up for the class. Two particular aspects of Jainism touched me in surprising ways.*

*Karma exists in Christianity; "As you sow, so shall you reap." For most westerners, karma is about punishment or reward. For a majority the focus is primarily on the negative outcomes. Cause and effect are ignored. In Jainism, the understanding of Karma is far deeper. It is a fully developed system that is a law fundamental to creation. Like the laws of physics, it contains structures and principles within itself that take it far beyond the superficial. More than a law, it is a tool, a guide that doesn't merely just explain the workings of the universe; it brings this basic aspect of creation as a guide to daily life and spiritual development. During a visit to JCSC, sitting in a class room with children who were learning to use the teaching itself as a way of understanding their own feelings and thoughts, as a way grow, and change, demonstrated to me the potential of the Law of Karma for spiritual growth. I found myself using what I saw and learned in my own life, looking to my emotions and thoughts and asking the question "If I am feeling this, where is it coming from and how do I change it." It is a work in progress, but one that has already born fruit.*

*The jewel in the crown for me is the principal of Anekant. It may be Jainism's greatest gift to the world. In the time of so much turmoil and hostility, non-absolutism as a way of understanding others beliefs has the potential to open up understanding between people, to enable cooperation in a time when we are caught in hostile struggles over the issues of racism, class distinctions, social justice and religious differences. Pujya Gurudevshri Rakeshbhai in his book on Anekant says that Anekant does not express itself. The style of expressing Anekant is Syadvad; which is a way of understanding knowledge and a way of thinking and speaking that is changing how I think. We can apply Anekant as a principle, a type of logic, to the troubled times we live in. In our speech, in our approach to understand other religions and beliefs, the hopes and experiences of others, syadvad has the potential to develop greater empathy towards others in the quest for social and racial justice. Anekant offers the possibility of transformation and change of the divisive social fractures existent in our world. Syadvad in its conciliatory aspect promises a more peaceful and fruitful way of addressing those who are on the opposite sides of the serious issues of our time. I have shared the principle of Anekant with others I know. I feel blessed to have learned about it. My thanks to the community of Jains for such a blessing." – Lida Clemo (Spring 2020)*

## Future Plans

- Merger of Claremont School of Theology with Willamette University, Salem, Oregon, is an exciting opportunity to offer online 'Introduction to Jainism' course to wider audience such as undergraduate, graduate and PhD students.
- Continue collaboration with the faculty at Loyola Marymount University, UC Riverside, UC Irvine, CSU Northridge, CSU Fullerton, CSU Long Beach and UC Santa Barbara to arrange a field trips to JCSC and to offer guest lectures.
- Share, collaborate and enhance the Jainism course curriculum working with various Universities that offer Jainism studies program.
- Prepare 'online' Jainism courses for JAINA and ISJS working with Dr Sulekh Jain, Dr Shugan Jain and Dilip Shah.



## California State University, Fullerton

By Andrew Bridges, Ph.D.



*Andrew Bridges is a lecturer in Jain Studies in the Religious Studies department at California State University, Fullerton. He also is a part-time instructor of Religious Studies at Crafton Hills College and Fullerton College. He received his Ph.D. in Religion and MA in Philosophy from Claremont Graduate University.*

I have taught World Religions and Eastern Religion courses for the past seven years and I recently began teaching a course in Jainism in the fall of 2019. My interests in Jainism began in 2015, in graduate school, when colleagues of mine who had participated in the International School for Jain Studies (ISJS) Programs returned from India and continued to express fascination over the topics presented to them.

I began studying Jain Philosophy, and in the summer of 2017, I attended the 6-week course in Jain Studies offered by the International School for Jain Studies. After returning from this 6-week course I included a more thorough presentation of Jainism in my World Religions courses and in my Eastern Religions courses which I taught part-time at Crafton Hills College and at Fullerton City College. These topics included Jain History, Ethics, Philosophy, Ecology, and Jainism abroad. I returned to India the following Summer, this time with the Uberoi Teacher Training Program, to study the Dharmic Religions. I returned to India again in the summer of 2019 to attend the International School for Jain Studies Prakrit language program as well as in the December of 2019 to continue my study of Prakrit through the International School for Jain Studies in cooperation with the Bhogilal Leherchand Institute of Indology. In the Fall of 2019, I was hired by California State University, Fullerton for the Bhagwan Shantinath Lectureship Position.

The Bhagwan Shantinath Lectureship at California State University, Fullerton which began in the Fall Semester of 2019, provides students with a course in Jain Studies entitled “RLST 307- Studies in Jain Religion.” This position also works with the faculty of the Religious Studies department to host an annual “Peace and Religion Symposium” during the Spring Semester. The “Studies in Jain Religion” course covers a wide range of topics pertaining to Jainism, including Jain philosophy, cosmology, doctrine, metaphysics, epistemology, ethics, history, art & architecture, and ecology. This course closely examines the Tirthankaras, passages from the Tattvartha Sutra, the vows taken by Jain monks and nuns (and, in particular the practice of Ahimsa), Jainism abroad, Jainism in relation to ecology, and the Jain epistemological concept of anekantavada.

During the course, students also attend a field trip to the Jain Center of Southern California in Buena Park. In Fall 2019 this course was offered as an online course in which six students had enrolled. A Symposium titled “Peace and Religion Symposium” was scheduled for April 30th, 2020. The topics were Ahimsa, Environmental Ethics, and Jain Concepts of Life. Unfortunately it had to be cancelled due to the coronavirus pandemic. The “RLST 307 – Studies in Jain Religion” is scheduled to be offered again in the Fall of 2020.



Teaching at both the college and university level has allowed me to ponder both the varying degree of interests students initially have in the academic study of religion, as well as what students understand to be the purpose of religious studies courses within the scope of their overall educational experience. I approach fostering students' interests in the study of Jainism within this context and I believe that much work can still be done both to make students aware of Jainism and of the myriad applications of Jain ideas for academic research in a transdisciplinary context. Students often first learn of Jainism in my world religion course, and then some take my eastern religion course to learn more about it. After taking these two courses, the student at the community college level does not have many resources to explore further interests in Jainism the way they might with the course selection offered for other world religions. I think if three courses are offered at the community college level, it would further aid students in exploring their interests in Jain Studies. Tentative titles for these courses would be, "Religious Studies and Environmental Ethics," "Religious Studies and Peace Studies," and "Introduction to Jainism." I am currently in the process of designing these courses. I also believe that providing both university and community college students with the opportunity to learn about Jainism by studying abroad in India would be extremely beneficial. At California State University, Fullerton, I believe that the annual symposiums will be a great benefit, not simply to students already interested in Jain Studies, but to all students, due to the transdisciplinary student-centered approach the symposium is committed to taking.



## **San Diego State University, San Diego**

**By Kokila Doshi, Ph.D.**

The Indian subcontinent cradles major religions such as Hinduism and Buddhism, along with some less well known religions like Jainism and Sikhism. I taught a course in Jainism for couple of years at the San Diego State University, as a part of their Religions of India program.

For most of the students, it was their first exposure to Jainism. Students learned about the basic principles, beliefs, practices and the culture of Jainism; and developed a broader perspective of the religious pluralism of the Indian subcontinent.

Topics covered: Six Dravyas, Theory of Karma, Path to Liberation, Practice of Non-Violence and Peaceful Coexistence with both nature and humans. The course also focused on Non-possessiveness and non-attachment (Aprigraha) and Anekantvad. Students were engaged in the learning experience through reflection assignments. In their research papers, the students explored the contemporary relevance of the Jain principles and the contribution of Jainism to the modern society.

Since then Dr. Drew Thomases has been offering similar courses in Jain Dharma at SDSU with equal success. With the success of this program, Jain community and SDSU have established a full time Bhagwan Sumatinath Post-Doctoral Fellowship Position in Jain Studies, at SDSU. The university is planning to fill this position when the conditions return to normal after Covid-19



## **Rice University, Houston, TX**

**By Brianne Donaldson, Ph.D. and Shivani Bothra, Ph.D.**

The Chao Center for Asian Studies (CCAS) at Rice University houses the Bhagwaan Mahavir/Chao Family Foundation **Postdoctoral Fellowship in Jain Studies**. This fellowship began in 2016. The fellowship is open to scholars exploring any aspects of academic research in Jainism and the Jain communities, and applicants with a focus on transnational Jainism will be given priority. “Transnational” means an approach that devotes particular attention to the movement of people, products, ideas, beliefs, ethics, technologies, etc. across established borders and boundaries.

### **Unique Features of the Postdoctoral Fellowship**

Fellows are invited to make the fellowship their own, including collaborating across departments, giving lectures in other departments such as Religion, Philosophy, Women and Gender Studies, among others. Fellows can submit articles for consideration to the Chao Center's own journal *Transnational Asia*, or serve as a reviewer for the undergraduate journal *Rice Asian Studies Review*.

Research is a priority in this fellowship, so there is generous research budget, IRB support, plus postdoc administrative guidance to write grants, develop projects, and complete writing. Fellows are encouraged to host events relevant to their research if they like.

The Houston Jain community is very open to hosting fellows and Rice University students for research and visits.

### **Courses Offered (2016 to 2019)**

This fellowship was held by Brianne Donaldson from 2016 to 2019. The courses offered during that time were:

- 1) Intro to Jainism: Nonviolence in Theory and Practice
- 2) Bioethics and Indian Traditions
- 3) India, Consciousness, and Science

The last two courses count as elective credit for Medical Humanities program, as well as Asian Studies, drawing several non-major STEM students to the courses.

In 2018, an exhibit was hosted by the fellowship in collaboration with local and national Jain community at the Fondren Library. The exhibit was titled “Structures of Striving” and contained colorful 24-by-36-inch photos of Jain temples and structures. For more information, go to: <https://news.rice.edu/2018/02/26/fondren-exhibit-highlights-richness-and-philosophy-of-jainism/>

### **Future Plans**

Beginning Fall 2020, the fellowship will be held by Shivani Bothra. Here is information about her research:

“At Rice University, I explore migration of Jain communities within India and the United States. My research focuses largely on the religious education of children within the context of keeping the tradition alive outside the homeland. I particularly examine shifts from traditional to contemporary Jain religious education in response to the

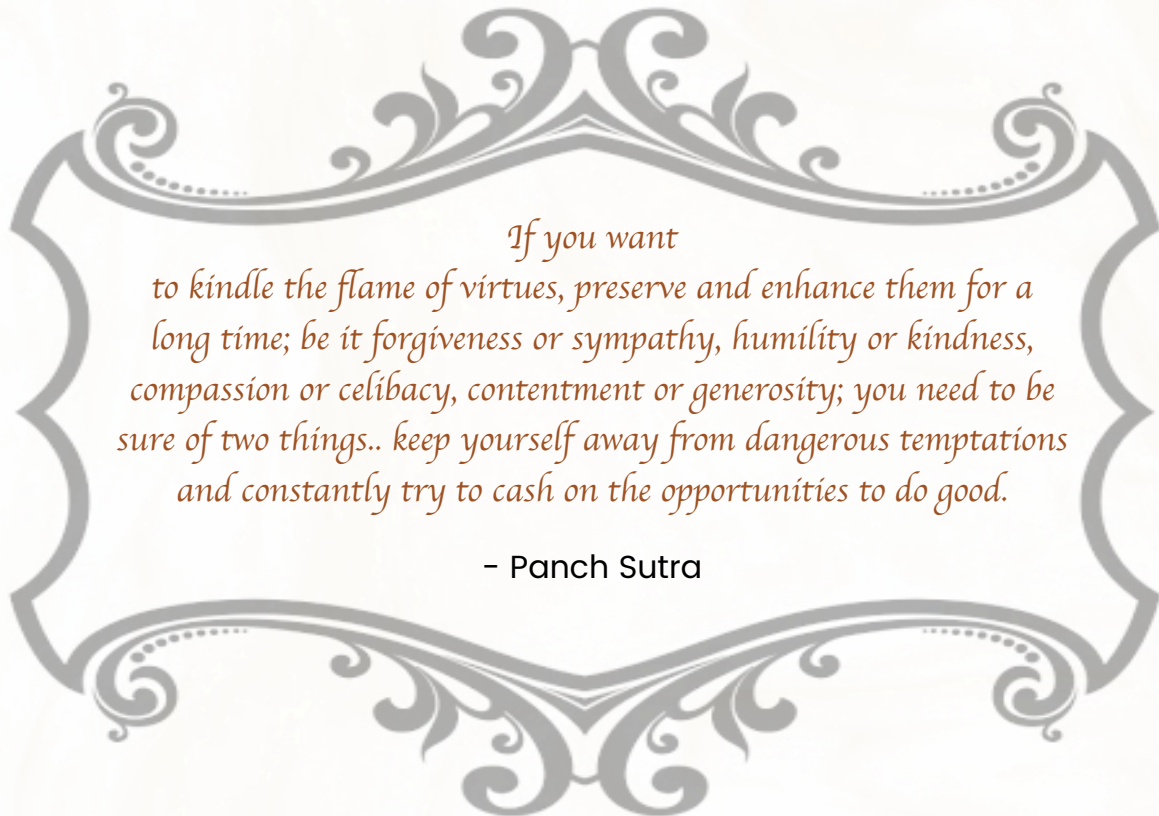


forces at play when Jain communities relocate. The main themes of my research have been migration, religious education, curricula, and gender roles.

My current research project at Rice University will build on the foundation of my dissertation. While the doctorate study examined Jain Pathshalas (religious education for children) in the United States, for a postdoctoral study I would like to explore *svādhyāya* (religious education for adults) in America. Using anthropological research methods, I will explore this single facet of communal life—religious education of adult laity— within the broad field of migration studies. I particularly plan to examine how involvement in *svādhyāya* groups differently influences experiences of ageing between the first generation of Jains, who migrated out of personal choice and those of elderly Jains, who are forced to migrate due to the migration of their children. Both these populations and their experiences further contrast with the regional migration of Jains within India; yet in all cases, the process of adjustment demands that *svādhyāya*, the reading of scriptures, transforms in multiple ways.

As a second example of how *svādhyāya* is recast, I will examine the Terāpanth Prabodh, a long Hindi poem, composed to address the issues of pan-Indian migration in a denominational Jain tradition.

As a third example of how *svādhyāya* is adopted, I will examine a television program, Śankā Samādhān (Clarifying Doubts), telecasted each day of the week. This program is popular within American as well as Indian Jains and the program stands out as a modern form of engaging in *svādhyāya*.”



**University of Toronto, Toronto, Canada**

By Christoph Emmrich, Ph.D., Sushil Jain



*Christoph Emmrich, PhD Heidelberg 2004, is Associate Professor of Buddhist Studies at the University of Toronto. He also curates and chairs the annual Shri Roop Lal Jain Lecture.*

I studied Jainism, Ardhamāgadhī, and Jaina Śaurasenī with my teachers Professor Klaus Bruhn and Chandrabhal Tripathi at the Free University of Berlin, Germany. I have published on the philosophy of time in the Śvetāmbara and Digambara āgamas and prakaraṇas. Since 2006 I have been conducting research among the Śvetāmbara and Digambara Jains of Tamil Nadu, working on literary, ritual, and institutional history, more recently on the history of the Tamil Jinakanchi. At University of Toronto I teach Buddhism and Jainism.

In 2019, I introduced a 3rd-year *Introduction to Jainism* course at UofT. The course is taught as a semester-long 12-session course with two-hour classes once a week. When the course was launched in 2019, it attracted 45 students and it may have been more, had the course not been capped at that number. I will be teaching it again in the future aiming at firmly rooting Jainism in the curriculum of the university.

The course begins by introducing the students to the Jain traditions and communities as they exist today in the various regions of India, with an ethnographic overview of rituals, sacred places, leading figures, and the role Jains play in South Asian society covering the first five sessions. The course then moves backwards in time, through the colonial and the Mughal into the medieval period, outlining the historical changes Jainism underwent and the continuities it created. It then covers Jain cosmology, the arts, narrative literature, philosophy, and the Śvetāmbara and Digambara āgamas and prakaraṇas, and concludes with what we know about the very early period of Jainism and the sacred narratives surrounding the Tīrthaṅkaras. The course also offers students a visit to a Jain temple, an in-class lecture by a leading Jain community member, as well as participation in the Roop Lal Jain lecture, where students can interact with a scholar of Jainism and learn about current cutting-edge research in Jain Studies.

For this course, I was able to build on my experience of teaching introductions to Jainism at the University of Heidelberg, Germany (with co-instructors Professor Monika Boehm-Tettelbach and R.P. Jain), and as a visiting professor at the Università degli Studi, Florence, Italy, before joining the University of Toronto. At UofT I have also taught a 400-level directed reading course *Jain Autobiography*, which covered the life writings of Banārsīdās and Padmanabh Jainī. I will be teaching another directed reading course called *Jain Doctrines of Karma* in fall 2020.

For me, teaching Jainism means taking students beyond sensationalizing and stereotypical media reports on the Jains or a superficial knowledge of vegetarianism and non-violence, to help them realize the enormous contribution Jains have made towards shaping South Asia the way we know (or don't know) it. For me, to experience the curiosity and enthusiasm of students who for the first time look at South Asian history through from the perspective of Jainism has been one of his most rewarding experiences in my twenty years as a university teacher. Slowly walking students through complex textual history of the Āyāraṅga by comparing Jacobi's and Schubring's translations, discussing Umāsvāti's and Kuṇḍakuṇḍa's thoughts, following Hemacandra's or Tiruttakkatēvar's epic stories, or appreciating the trans-sectarian reach of Yogīndu's verses and witnessing my students discover the beauty and power with which these texts speak to them, has shown me that there is no limit to what teaching Jainism can give to the next generations of young academics for their intellectual development and to the field of South Asian Studies as a whole.



Looking ahead, I plan to further build the teaching of Jainism at the University of Toronto by adding to its already strong offerings of Sanskrit, the instruction of Ardhamāgadhī and Jaina Śaurasenī, the knowledge of which is the basis of any serious academic study of Jainism. I have been working on a syllabus and on teaching materials that combine an introduction to the grammar with first-hand reading of passages from the āgamas and prakaraṇas and am hoping to offer courses in these languages in the coming years.



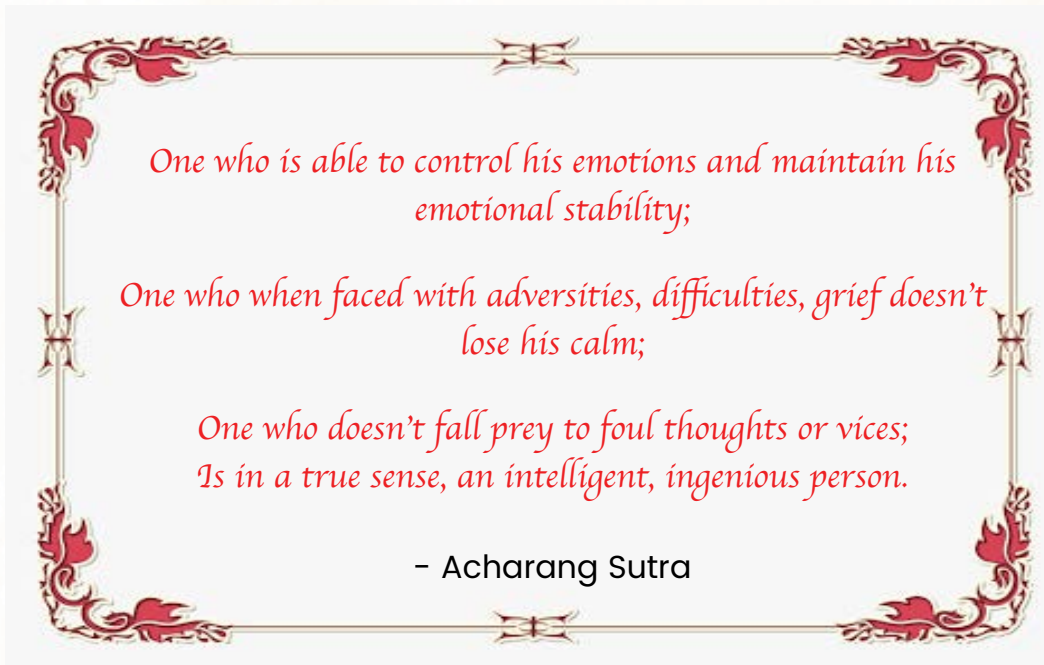
**Sushil Jain**, son of Late Hans Raj Jain (of Faridkot, Punjab) and grandson of Lala Roop Lal Jain (of Gurukul Panchkula) is perhaps one of the earliest, proponents of Jaina education/studies at North American (Canadian) universities.

It was through his father's directions and Guru Muni Acharya Sushil Kumar Ji's blessing that Sushil, (along with his sister, Raj Kumari of London, Ontario, and his brother Surinder Jain of Scarborough), was instrumental in establishing the *Jaina Studies Program* at the University of Toronto through its South Asian Studies Department. This program, financed by Sushil Jain & Family Foundation, one full-time term position for about five years, offered courses on Jaina traditions in the late 1980s-1990s. The instructors were world-known scholars in Jaina Studies from Sweden, the Netherlands, UK, USA etc.

Also supported by the Family, and still continuing, are:

1. Endowed Roop Lal Jain annual lectures at University of Toronto,
2. C.M. Jain Memorial lectures at Huron College, University of Western Ontario, Canada, and
3. Lectures on Jaina dharma and traditions through Canterbury Elder College, University of Windsor.

The family believes, very strongly, in shiksha daan; in this endeavour they have donated a bundle of books to the home university





## University of Chicago, Chicago, IL

By David Nirenberg, Ph.D.



*David Nirenberg is the Dean of Divinity School in the Department of History at the University of Chicago. He is a Deborah R. and Edgar D. Jannotta Distinguished Service Professor of Social Thought, Medieval History, Fundamentals, Middle East Studies, Romance Languages and Literatures, and the College. He received his PhD from Princeton University in 1992.*

The University of Chicago Divinity School is at an important time in the development of Jain Studies within its curriculum and on its faculty. The School has long shown exceptional strength as an intellectual center for the study of South Asian Religions, notably Buddhism and Hinduism. Jainism has not been ignored, having always been an integral part of this training and expert study. However, the School has not always had specialists in Jain Studies or coursework focused solely on Jainism and Jain experience. With the recent hiring of Sarah Pierce Taylor, the Divinity School has developed significantly and swiftly in its offerings in Jainism. Your support would encourage this exciting trajectory, allowing us to capture the momentum of the moment and impact the development of an extraordinary program of Jain Studies at one of the world's pre-eminent research institutions.

### Our Existing Commitment to Jain Studies

#### **Faculty Expansion**

In Spring 2019, the School hired the first faculty member whose research is specifically dedicated to Jain Studies, Sarah Pierce Taylor. Taylor's research considers the way in which Kannada and Sanskrit Digambar Jain literature theorizes the workings of embodiment alongside, in conversation with, and in excess of the tradition's scriptural corpus (primarily the *Kasāyprābhṛta* and the *Ṣaṭkhaṇḍāgama*).

#### **Curricular Enhancements and Impactful Publication**

Taylor's hiring coincides with a rising student interest in Jainism that has seen corresponding development of our curricular offerings in this area. Most notably, Professor Matthew Kapstein taught the course "*Jainism: An Indian Religion and Its Contribution to Philosophy*" in Winter 2018 that was well enrolled and facilitated new student interest. Taylor's presence on campus has enhanced this development, creating classroom opportunities for students to develop expertise and interest in Jainism and Jain Studies.

The Divinity School aims to ensure that all students studying South Asian Religions at the School will have facility and familiarity with the study of Jainism as part of their program of study. Planned future courses centered on Jainism include an undergraduate class, "Genealogies of Nonviolence," and a graduate class that is a part of our cycle on contemporary topics in the study of South Asian Religions, "The Changing Role and Scope of Jain Studies." With the support of Professor Taylor, the School is working to robustly incorporate Jain materials into the teaching of South Asian Religions for all students and not just those focused on Jain Studies.

In addition to including Jainism as part of its curriculum and within the exams given to doctoral candidates, conferences held at the University of Chicago have produced significant publications in the field. Examples include *Purana Perennis: Reciprocity and Transformation in Hindu and Jain Texts*. Edited by Wendy Doniger, the volumes of this critical collection feature work by such eminent scholars as John Cort and



Padmanabh Jaini. Jaini is also featured as a chapter author in another of these edited collections, *Karma and Rebirth in Classical Indian Traditions*.

### ***Language Expertise***

One way in which the University of Chicago distinguishes itself as a center for teaching Jain Studies is through demonstrated excellence in the requisite language training so central to establishing a strong program of study in Jainism. The University of Chicago's Department of South Asian Languages and Civilizations (SALC) employs Andrew Ollett, a preeminent scholar of Prakrit languages and literature who also works on Kannada, Old Javanese, Sanskrit, and Tamil among other languages. Ollett's monograph *Language of the Snakes: Prakrit, Sanskrit and the Language Order of Premodern India* (University of California Press, 2017), carefully integrates the premodern Jain cultivation and adaptation of Prakrit into a broader historical narrative of linguistic change. Beyond teaching Prakrit and Sanskrit, Ollett regularly offers independent reading courses on Jain Prakrit materials. The SALC Department, in collaboration with the Divinity School, also offers a wide range of other languages including Gujarati, Hindi, Marathi, and Tamil that support the study of Jainism at the University of Chicago more broadly.

### ***An Unparalleled Collection***

The University of Chicago is also home to what is without a doubt the best overall South Asia Collection in North America. With broad collections across the full geographical extent of South Asia, the collection covers all languages of the subcontinent and all types of materials, including ink-print, visual, audio, and cartographic items. Scholars of Jainism and other South Asian religions across the world regularly rely on interlibrary loan from the University of Chicago to access materials, and the University's library system contains unique holding in Kannada and Kannada Jain material, in part thanks to our longstanding participation with the South Asia Cooperative Acquisitions Program through the Library of Congress. We run an indispensable digital dictionary of South Asia used by scholars across the world. Our library collection is a critical piece of the reason why a gift to the University of Chicago is uniquely positioned to enable and engage scholars across the world in enhanced work in Jain Studies.

### ***A Growing Graduate Cohort***

Pierce Taylor and Ollett, along with Matthew Kapstein, Dan Arnold, Anand Venkatkrishnan, Christian Wedemeyer, and other faculty at the Divinity School and in SALC, support a number of graduate students who work in Jain Studies. The Divinity School has two students whose work focuses exclusively on Jain material. Seema Chauhan (Ph.D. candidate, History of Religions) works on Digambar Jain purāṇas as a site of epistemology exchange and disputation between Hindus and Jains. Anil Mudra (Ph.D. candidate, Philosophy of Religions) focuses on the collective oeuvre of the Śvetāmbar monk Haribhadra, with a particular interest in Jain philosophy. Nabajan Maitra (Ph.D. candidate, History of Religion) is writing a dissertation on the fourteenth-century Śṛṅgeri monastery in which he incorporates Jain material as an important conversation partner for medieval Advaita Vedantins. Additionally, the Divinity School provides further support for other students working on Jainism in SALC. This includes Itamar Ramot, whose work is on the Dharmaparīkṣā narrative in Kannada, Apabhramśa, and Sanskrit, and Eric Gurevitch, who works on the epistemological turn in medieval Jain Sanskrit and Kannada scientific writing. Julie Hanlon, who completed her dissertation on Tamil Jainism in 2018, remains employed at the University, adding yet more expertise to the intellectual community. Heleen De Jonckheere who works on the Dharmaparīkṣā textual tradition will also join SALC as a postdoctoral researcher in the academic year 2020-2021.



What is notable about this group are the ways in which they intellectually traverse a wide range of materials from both the Digambar and Śvetāmbar communities, from a multiplicity of languages, from the north and the south of the subcontinent, and from a wide range of disciplinary perspectives from Philosophy of Religion to History of Science.

## **Your Support**

Our preeminence as a center for the study of South Asian Religion generally is beyond question, but the growth of a specifically Jain strand of study in the past few years presents you with a unique chance to foster our growing specialization in this area. Your gift will help us seize the momentum of an already-expanding program and accelerate its growth.

Your support at this time would nourish and amplify the early stages of growth of this area of study at the University of Chicago,

With your generous gift of \$50,000 a year over the next three years, the School will be able to enhance our programs in a variety of ways, allowing us to attract students, retain faculty, acquire materials, develop research, and convene scholars in new ways. Here are some of the ways your gift might support the maturation of the School's programs in Jain Studies:

- Providing resources to MA and PhD students working in Jain Studies through tuition assistance, stipends, funds for language study, travel, and other important funding opportunities;
- Supporting practicing Jain students in our MDiv program, which trains students who practice in a variety of interfaith traditions to be leaders in their own religious communities, through tuition assistance, field work stipend, providing travel funds, and other funding initiatives;
- Expanding research opportunities for students to partner with faculty through research assistantship and mentorship;
- Providing faculty resources to acquire research materials and assistance, and travel for conferences and field study;
- Hosting conferences in Jain Studies; and
- Providing resources for faculty to develop special and recurring courses and curriculum for undergraduate and graduate students focused on Jainism.

Our burgeoning community of Jain scholars reflects the generative and wide-ranging contributions that Jains themselves have made through time, place, and perspective. We welcome your participation in this effort, and are eager to meet the students, faculty, and perspectives your gift will enable us to entertain, consider, and foster as a result of your philanthropic collaboration.

*We want the education by which character is formed,  
strength of mind is increased, the intellect is expanded,  
and by which one can stand on one's own feet.*

– Swami Vivekananda





**AHIMSA CENTER**  
NONVIOLENCE IN THOUGHT AND ACTION

## Ahimsa Center Journey

By Tara Sethia, Ph.D.



*Tara Sethia is the founder and director of the Ahimsa Center and professor of History at California State Polytechnic University, Pomona. Her books include Ahimsa, Anekanta and Jainism (2004), Gandhi: Pioneer of Nonviolent Social Change (2012); Living Gandhi (2013). She teaches history of India, history of nonviolence in the modern world, capstone seminar in nonviolence studies and senior thesis. Dr. Sethia is a recipient of major institutional grant from the National Endowment for the Humanities; Gold and Silver medals from the University of Rajasthan where she completed her MA and BA (Honors) in history. She received her doctorate from UCLA.*

### Journey Begins

At the dawn of this millennium the United Nations designated 2001-2010 as the decade of peace and nonviolence. This had a particular resonance with me as I had been teaching history to college students for more than a decade by then and was somewhat concerned with the nature of the history textbooks which almost always explained historical change by means of warfare, bloody revolutions and brute force. Such textbooks affected student understanding of how change is created. Then came 9/11 which changed our lives and perpetuated the role of violence in affecting human history. This led me into serious contemplation about my role as a professor of history in the 21st century. I was looking for inspiration to do something more meaningful with my life.

The timing was fortuitous. 2001-2002 happened to be the 26th birth centenary year of Bhagwan Mahavira. This served as an appropriate context for initiating a dialogue about the relevance of nonviolence for our world. With collaborative efforts involving Jain scholars, members of the Jain community, and the support of sponsors and the university administration, we hosted in January 2002 an international conference, "Lessons of Ahimsa and Anekanta for Contemporary Life" (<https://www.cpp.edu/~jainism/images/AhimsaConferenceUpdateJanuary14.pdf>) The conference brought together on our campus scholars of Jain studies from the US, Canada, India, UK and Japan. They shared their wisdom and insights about the continuing significance of ahimsa and anekantavada. While the community's response was gratifying, the conference did not attract our student body. That made me think about ways in which our students and youngsters might be engaged in dialogue about nonviolence.

### Ahimsa Center Inaugurated

The idea of mainstreaming the culture of ahimsa became an important goal for me at that time. I thought of creating a forum on campus through which this goal might be realized in a more systematic manner. Conversations began on several fronts involving university administration, members of Jain community in northern and southern California and with certain scholars and academics around the world. These initial efforts spanned over a year and half and finally the Ahimsa Center ([www.cpp.edu/ahimsacenter](http://www.cpp.edu/ahimsacenter)) was established in Fall of 2003 and inaugurated in early 2004 with an international conference titled, "Creating a Culture of Ahimsa: Visions and Strategies". ([https://www.cpp.edu/~ahimsacenter/conference/conference\\_04\\_program.shtml](https://www.cpp.edu/~ahimsacenter/conference/conference_04_program.shtml)) The story of Center's inauguration was featured in Los Angeles Times. (<https://www.cpp.edu/~ahimsacenter/files/latimesstory.pdf>)

The establishment of the Center became possible due to the generosity of those individuals who saw its potential and promise and pledged their unconditional support even before launch of the Center. As the Center activities grew so did the support for the Center from scores of individual and organizations. ([https://www.cpp.edu/~ahimsacenter/ahimsa\\_sponsors.shtml](https://www.cpp.edu/~ahimsacenter/ahimsa_sponsors.shtml))



## Mission and Goals

The Center's mission promotes interdisciplinary teaching and learning about nonviolence and its practical applications at various levels: personal, interpersonal, societal, national and international. Educational and outreach initiatives of the Center facilitate an understanding of ahimsa as a positive force informing the ways of thinking and transforming ways of living. We serve three important stakeholders: college students, K-12 educators and the community at large.

Educational initiatives of the Center foster among our students proper understanding of nonviolence and its relevance for creating positive social change. Toward this goal the Center has helped establish an interdisciplinary Minor in Nonviolence Studies ([https://www.cpp.edu/~ahimsacenter/ahimsa\\_minor.shtml](https://www.cpp.edu/~ahimsacenter/ahimsa_minor.shtml)) open to all majors.

In 2005, we launched a fellowship program on nonviolence education for the K-12 teachers. Organized as national residential institutes every other summer on campus, these institutes served as professional development opportunity for teachers in nonviolence education and led to the development of many instructional resources including many videos (<https://www.cpp.edu/~ahimsacenter/k12/>) in the field of nonviolence for the benefit of educators world-wide. The Center has hosted seven such programs training more than couple of hundred educators nationwide.



*Students in Nonviolence Program with Ela Gandhi from South Africa, Gandhiji's granddaughter*



Teachers have found the program valuable.

([https://www.cpp.edu/~ahimsacenter/specialevents/summer\\_instituteparticipant\\_reviews.shtml](https://www.cpp.edu/~ahimsacenter/specialevents/summer_instituteparticipant_reviews.shtml))

Recently, nineteen of them have contributed to a book, *Teachers Teaching Nonviolence*

([https://www.cpp.edu/~ahimsacenter/specialevents/BookLaunch\\_10-2-20.shtml](https://www.cpp.edu/~ahimsacenter/specialevents/BookLaunch_10-2-20.shtml)) published this summer and was virtually celebrated by the Center on October 2<sup>nd</sup>

Finally, the Center serves the community at large. We organize a variety of public programs ([https://www.cpp.edu/~ahimsacenter/ahimsa\\_programs.shtml](https://www.cpp.edu/~ahimsacenter/ahimsa_programs.shtml)) such as conferences, symposia, lectures, dialogues, workshops, and special programs. We have organized and hosted ten international conferences, twenty public lectures, twenty dialogues and more than a dozen special programs. Collectively these programs have featured several hundred speakers drawn from various fields of knowledge who have illuminated the connection of ahimsa with many important aspects of our lives such as happiness, sustainability, mindfulness, and quality of life. These have included Johan Galtung, the Norwegian expert and founder of peace studies program, Padmanabh Jaini, internationally acclaimed scholar of Jainism and Buddhism, James Doty from Stanford School of Medicine and the founder of Center for Compassion Research at Stanford, Satish Kumar from Schumacher College; Jenny Phillips the producer of a remarkable documentary, Dhamma Brothers, Bernard Lafayette-- Civil Rights icon, A. T. Aryaratne—the Gandhi of Sri Lanka, Vandana Shiva, Carolyn Lukensmeyer, Gene Baur, Rajshree Birla, Michael Tobias, Rajmohan Gandhi, Aruna Roy, Linda Biehl, Shabana Azmi, Ocean Robins, Clayborne Carson, Teri McLuhan, Alan Wallace, to name just a few.

These educational and outreach activities continue to foster synergistic interactions among students, scholars, educators and the community at large. This engagement is further sustained by the Center's Newsletter. ([https://www.cpp.edu/~ahimsacenter/ahimsa\\_newsletter.shtml](https://www.cpp.edu/~ahimsacenter/ahimsa_newsletter.shtml))

## Approach and Focus

Our initiatives are largely characterized by an approach that encompass both the domain of "thought"—drawing upon philosophical, religious and cultural traditions of nonviolence, and the domain of "action"—the political and social movements committed to nonviolence.



*Engaged Audience*

The Center is rather unique in its focus on nonviolence beginning at the individual level. It fosters a vision in which everyone is an important player in building and sustaining a culture of nonviolence. It leads to cooperation and collaboration among fellow human beings based on mutual respect, trust and self-restraint and helps one to recognize that any violence inflicted on others is a violence inflicted on oneself.

Over the last sixteen years, Ahimsa Center has attracted experts and scholars, students and faculty, schoolteachers and members of community who are all integral part of this ongoing journey.

To learn more about the Center, visit: [www.cpp.edu/ahimsacenter](http://www.cpp.edu/ahimsacenter)

**Elizabethtown College, Elizabethtown, PA**

By Jeffery D. Long, Ph.D.



*Dr. Jeffery D. Long is the Professor of Religion and Asian Studies at Elizabethtown College, in Elizabethtown, Pennsylvania. He received his PhD from the University of Chicago Divinity School in 2000. He is the author of several books and numerous articles on Jainism. His published works include Jainism: An Introduction and the Buddhism and Jainism volumes of the Encyclopedia of Indian Religions. He gave the inaugural Virchand Gandhi lecture at Claremont University in 2013.*

For over ten years, Jainism has been an integral part of several courses which I regularly offer to students at Elizabethtown College. Elizabethtown College is an almost completely undergraduate institution. It is entirely undergraduate in the fields of Religious Studies, Philosophy, and Asian Studies, in which I teach. Courses where Jain practices and beliefs are covered are:

**REL 290: Dharma Traditions—Hindu, Jain, Buddhist, and Sikh**

This course is offered every semester and is very popular, consistently having full enrollment. Jain teachings are covered throughout the semester, in tandem with the other three Dharma Traditions, and there is an in-depth unit on Jainism in the middle of the semester.

**REL 320: Philosophy of Religion**

This course is offered every year. It is an upper level seminar; but it is consistently full (having a student cap of 15). Jainism is discussed throughout the course, which focuses on philosophical responses to religious questions drawn from a wide variety of traditions, both Western and Indian.

**REL 393: Indian Philosophy**

This course is offered online, and it includes students from Elizabethtown College and from other institutions in our consortium. It typically fills. This course covers Jain philosophy in depth, with special attention to *anekāntavāda*/*nayavāda*/*syādvāda*, my main area of expertise in Jain studies. The students read Christopher Chapple's translation of Haribhadra's *Yogaśāstra*.

**Opportunities and Challenges**

As the author of *Jainism: An Introduction*, I am able to bring my expertise on Jain traditions into my classes in an authoritative way. The general popularity of my courses ensures that many of our students receive exposure to Jainism. At the same time, due to budget cuts, my department, which has always been small, has been even more greatly reduced in the last year. I am now the only full-time professor in my department. As a result, I have to cover much of the Religious Studies curriculum singlehandedly. This has limited my ability to develop an entire course devoted to Jainism.

**Scholarship**

Beyond my aforementioned textbook on Jainism and a few articles and lectures through the years (including the inaugural Virchand Gandhi lecture at Claremont and the Surjit Singh lecture at GTU in Berkeley), I am currently working on two book-length projects related to Jainism:

In collaboration with Steven Vose and Ana Bajzelj, I am working on a revised and updated version of the *Historical Dictionary of Jainism*. Please see below a detailed report on this project.

For the past twenty years, I have been working on a translation accompanied by historical and philosophical commentaries on the *Āptamīmāṃsā* of Samantabhadra, a key text for the development of *anekāntavāda*/*nayavāda*/*syādvāda*, much commented upon by subsequent Jain thinkers such as Akalaṅka,



Vidyānanda, and Yaśovijaya. I envision a book similar to Christopher Chapple's translation of Haribhadrasūri's *Yogaḍṛṣṭisamuccaya*. I am in the process of preparing a proposal to submit to the same publisher which published Chapple's translation: SUNY Press. SUNY has an excellent record of publishing books in the field of Indic religions and philosophies, and translations in particular (notably Chapple's, as well as Andrew Nicholson's recent translation of the *Īśvara Gītā*). I wish to set Samantabhadra's work both in three contexts, showing its importance in (1) the Jain tradition, (2) the Indian philosophical tradition as a whole, and (3) contemporary philosophical discussions of the issue of religious (and more broadly, worldview) pluralism. If a contract is forthcoming, I hope this work will be published in 2022.

## Progress Report of the Historical Dictionary of Jainism Project

By Manish Mehta, Ph.D., Member of JAINA ALC

I am honored to represent the JAINA Academic Liaison Council as Program Coordinator for a new collaborative project by a team of U.S.-based scholars to publish a revised and updated Historical Dictionary of Jainism.

The project's Lead Author/Editor is Dr. Jeffery Long (Professor of Religion and Asian Studies at Elizabethtown College, PA) and Co-Editors are Dr. Steven Vose (Bhagwan Mahavir Assistant Professor and Director of Jain Studies at Florida International University, FL) and Dr. Ana Bajzelj (Associate Professor and Shrimad Rajchandra Endowed Chair in Jain Studies at University of California Riverside, CA). The previous edition of the dictionary was written by Professor Kristi Wiley and was published in 2004 by Rowman and Littlefield. The new edition is targeted for use by the new generation of western scholars on Jainism being spawned by the dozens of endowed faculty scholarships, post-doctoral fellowships and research projects on university campuses across the United States, Canada and abroad. The editors indicate the new dictionary will be greatly expanded from the first, taking account of the explosion in scholarship in Jainism which has occurred in the intervening years, as enabled and accelerated by the generosity of visionary Jain philanthropists on the JAINA ALC who are committed to preserving and propagating Jain studies in the West.

Each scholar/co-editor brings strong and unique credentials to this undertaking which is entirely sponsored by the publisher Rowman and Littlefield who also offers a series of dictionaries on other world religions. For example, Prof. Long wrote the Historical Dictionary of Hinduism (2011) and has just published its second edition in 2020. Prof. Bajzelj contributed to the Buddhism and Jainism volumes for the Springer Encyclopedia of Indian Religions which was co-edited by Prof. Long and KTS Sarao some years ago. Prof. Vose was recently awarded the American Institute of Indian Studies (AIIS) 2020 Edward Cameron Dimock, Jr., Book Prize for his publication by Routledge Press titled "Reimagining Jainism in Islamic India: Jain Intellectual Culture in the Delhi Sultanate." Vose's book on Muni Jinprabhsuriji's accounts from the 13th century was recognized by AIIS as "we can now see how the Jain clergy and community interacted with the early sultans of Delhi to gain support for temple patronage by Jain merchants who led pilgrimages from Delhi to the Deccan and built new trade networks."

As envisioned by Prof. Long, the new Historical Dictionary of Jainism will include the following:

- A chronology of Jain history
- An introduction that will also outline the core teachings and history of the tradition
- A dictionary of key Jain terms. This will make up the majority of the text (80-90 percent).
- Appendices which will present annotated lists of major Jain texts, like the Āgamas, Śrāvākācāras, key philosophical texts (such as the Tattvārtha Sūtra), as well as lists of major Jain thinkers and movements, arranged in chronological order.
- An extensive annotated bibliography of both primary and secondary Jain sources.

The scholars are contracted to deliver the manuscript for this dictionary by June 30, 2021. We wish them success in this scholarly endeavor.



## Emory University, Atlanta, GA

By Ellen Gough, Ph.D.



*Ellen Gough (PhD, Yale University, 2015) is an assistant professor in the Department of Religion at Emory University. Her book, "Making a Mantra: Tantric Ritual and Renunciation on the Jain Path to Liberation", will be published with Chicago University Press in 2021.*

At Emory University, we take an interdisciplinary, comparative approach to the study of Jainism. Students study Jain texts, practices, and material culture in a variety of courses, lectures, and programs at the Law School, the Candler School of Theology, the Graduate School, and the undergraduate College of Arts and Sciences.

Many of these initiatives began in 2015, when I was hired as an assistant professor in the Department of Religion, in the College. At that point, I had been studying Jainism for a decade, ever since I took a course, "Jainism: Religion of Nonviolence," with Donald Davis at the University of Wisconsin-Madison. I had not heard of Jainism, but as a vegetarian, I was drawn to the course because of its title. By the end of the course, I realized the richness and complexity of Jain philosophy, and I became especially interested in Jain art, temple practices, and the lives of Jain mendicants. I thus was inspired to continue my study of Jainism, conducting fieldwork in the Jain temples of Varanasi as part of the University of Wisconsin's College Year in India program (2005-2006), participating in the International Summer School for Jain Studies (2007), pursuing an MA in Jaina Studies with Peter Flügel at the School of Oriental and African Studies, University of London (2008), and completing a PhD in Asian Religions at Yale University under the supervision of Phyllis Granoff, focusing my research on Jain mantras (2015).

On paper, my focus on Jainism did not make me ideally suited for my job at Emory, which was initially advertised as a position for a specialist in "Hindu traditions." My colleagues and I have seen, however, that that the study of Jainism is necessary for the study of Hindu traditions. Jains have contributed profoundly to every major religious development in India; analyzing historical developments from the perspective of a minority tradition, such as Jainism, presents a more nuanced understanding of majority traditions; shedding light on the developmental and interpretive trajectory of many Hindu or Buddhist concepts that we might take for granted. Thus, having a Jain specialist enhances a program in South Asian religions by encouraging scholars of Buddhism, Hinduism, and other traditions to look outwards.

For this reason, we include the study of Jainism in a variety of programs, public lectures, and courses at Emory. In November 2016, the Center for the Study of Law and Religion hosted a filming of Shekhar Hattangadi's film "*Santhara: A Challenge to Indian Secularism?*" followed by a roundtable discussion of the legality of the Jain fast to death with Hattangadi, myself, and two scholars from the Law School, Silas Allard and Edward Queen. In undergraduate courses, Sara McClintock examines Jain philosophy in her course on Indian philosophy, Harshita Kamath includes sections on Jainism in her introductions to South Asian Religions, and I teach about Jainism in three different courses: a course on *the history of yoga*, a course on *the history of Indian art*, and a course entitled "*Violence, Nonviolence, and Religion: From India to Atlanta*". The latter course brings students to the Jain temple outside of Atlanta and to the Martin Luther King Jr. Center in order to examine the influence of Indian ideas about nonviolence on the American Civil Rights Movement.



Emory's art museum, the Michael C. Carlos Museum, has also been a huge supporter of Jain studies. Thanks to the generous financial support of Madhu and Jagdish Sheth, the museum has purchased three pieces of Jain art: an eleventh-century bronze icon of Rishabha surrounded by the twenty-three other Jinas, a nineteenth-century painting of the Jain cosmos in the shape of a man, and a nineteenth-century map of the pilgrimage site Shatrunjaya. For my course on Indian art, students were granted the rare opportunity to visit the storage area of the Carlos to examine the "Cosmic Man" before it was installed in the museum. Karuna Srikureja (BA 2017), an Art History major in that course, recounts of this experience:



*"One of my most vivid memories from my undergraduate degree is a class visit to the university museum to see a large painting of a Jain Cosmic Man. During that session, and the lectures that followed, I was struck by the intricacy of Jain cosmology and the scientific approach taken when puzzling through the laws of an eternal, creator-less universe. As an art history student, I was also taken by the way these higher-level conceptual musings on the nature of the universe were elegantly translated into a visual language in the Cosmic Man."*

In March 2019, to celebrate the conservation and installation of the *Cosmic Man* in the museum, Phyllis Granoff from Yale University gave a public lecture titled, "*Painting the Universe*". In the fall of 2019, visitors to the museum were able to observe conservators restore the painting of the *Cosmic Man*, which is now established in the Asian Art gallery at the Carlos, next to the bronze image of Rishabha. Our next project will be to restore the cloth painting of Shatrunjaya, a magnificent, intricate work that measures over eleven feet long. In the upcoming years, students at Emory will be able to study the map of Shatrunjaya in the museum and then participate in the International School for Jain Studies, which will take them to this holy site. (A separate article about Jain Art by Dr. Narendra parson and Ms. Minaxi Choksi in this magazine provides information about museums in US and UK that exhibit Jain Art.)

My colleagues and I at Emory in the upcoming years must also make the important shift from simply introducing the public and students to Jainism to training future scholars. Public scholarship and instruction in undergraduate courses will, of course, continue. In November 2020, for example, as part of "Carlos Reads" at the museum, the public can join me in a discussion of Phyllis Granoff's *The Clever Adulteress & Other Stories: A Treasury of Jain Literature*. However, Emory must also grow its resources to support graduate research. This means fostering courses for our newly-developed Global Religions focus within the Masters of Theological Studies (MTS) degree at the Candler School of Theology. And, most importantly, it means training students in the languages of Jain scriptures. At Emory, we provide excellent training in Hindi, but a permanent instructor of Sanskrit and Prakrit must be hired.

The study of Jainism will not survive if it becomes siloed, and future research will not take place if students do not understand the languages of Jain texts and practices. My colleagues and I are developing programs to ensure that my story – a journey from ignorance awakened by a single undergraduate course, to a lifelong dedication to the research of Jainism – can be replicated. Hopefully, the initiatives taken at Emory will inspire future students to produce original scholarship on the rich, unstudied beliefs and practices of Jains across the world.

**University of Hawaii, Hilo****By Benjamin Zenk, Ph.D.**

*Benjamin Zenk received his PhD in philosophy from the University Hawaii at Manoa in 2018. Prior to this, he received an M.A. in philosophy from the University of Hawaii at Manoa in 2012, and a bachelor's degree in philosophy from Loyola Marymount University (LMU) in 2009. He currently holds a position as Instructor of Management at the University of Hawaii at Hilo's College of Business and Economics, where he teaches critical thinking and business ethics and often joins the philosophy department to teach courses like History of Indian Philosophy, History of Buddhist Philosophy, Comparative Philosophy, and Symbolic Logic.*

I have been studying Indian philosophy, Sanskrit, and Jainism since 2007 while attending the International School for Jain Studies (ISJS) program at the recommendation of my advisor, Dr. Christopher Chapple. Since then, I have attended the program twice, once in 2015 as a PhD candidate and again in 2019 as a visiting lecturer in the LMU's Yoga Studies Master's program, hosted by ISJS, where I taught History of Jain Yoga to a cohort of master's students and yoga practitioners.

In 2014, I received a grant funding to attend the American Institute for Indian Studies Sanskrit Immersion academic year program. I utilized my time with AIIS to improve my Sanskrit and began translating the first chapter of Haribhadra Yakini Putra's Anekantajayapataka. This translation work supplemented the research on my doctoral dissertation, titled "The Paradox of Philosophical Disagreement: A Study of Nagarjuna, Haribhadra, and Gadamer." In this project, I explored how Haribhadra's account of anekantavada may offer a solution to apparent disagreement between philosophical traditions. I was able to present some of my research findings to the staff and students of ISJS in 2015.

In my current teaching and research, I employ Jain ideas regularly. In the introductory philosophy courses, I teach passages from the Tattvarthasutra. In the logic courses, I explore anekantavada and the saptabhangi. Notably, in the business courses, I also include lessons from the Jain philosophical tradition. These include lessons on non-violence and non-possessiveness in the business ethics course and considerations on proper reasoning from the Sanmati Tarka in the critical thinking course.

I hope to develop Jain studies further at the University of Hawaii at Hilo through adding an "Introduction to Jain Philosophy" course, by encouraging students to attend future ISJS and related programs, and by working with others in the field to advance research regarding Jain philosophy and ethics.

*Knowledge kindles the flame of understanding. It lights up the right path; but there must be readiness to tread that path.*

– Visheshavakya Bhashya





## University of Texas, Austin

By Claire R. Maes, Ph.D.



*Claire Maes is a scholar of South Asian religions and languages. She has a Master and Ph.D. in South Asian Languages and Cultures from Ghent University in Belgium, and a Master of Philosophy from Mysore University in India. Since 2016, she has been at the University of Texas at Austin teaching courses on Jainism, Sanskrit, and other South Asian topics. In August 2021, she will join the California State University, Northridge in L.A, having accepted the Bhagwan Ajitnath Endowed Professorship position at the Religious Studies Department.*

I am delighted to share my experiences in teaching Jainism. It is wonderful to know that I am writing for an interested audience. If you are reading this, it means you are curious in finding out how and why I teach Jainism in a college setting. Let me begin with a short introduction of my academic self. I am a scholar of South Asian religions and languages. I have a Master and Ph.D. in South Asian Languages and Cultures from Ghent University in Belgium, and a Master of Philosophy from Mysore University in India. Since 2016, I have been at the University of Texas at Austin (UT Austin). Thanks to a postdoctoral grant of The Robert H. N. Ho Family Foundation, I spent the first two years at UT Austin conducting research on Jainism and Buddhism.

Today, I teach a wide variety of courses for the Department of Asian Studies of UT Austin. I give courses on Jainism, Buddhism, Hinduism and US Pop Culture, Death and Dying in South Asia, next to a general introductory course on South Asia. I also teach Sanskrit. When at Ghent University, I taught Prakrit, an important language for reading the Jain scriptures. For my research, I examine Jain and Buddhist asceticism using primarily sources composed in Sanskrit and Prakrit. I became interested in the topic of religious discipline (vinaya) through the work of my former Ph.D. advisor, Dr. Heirman. I am also fascinated in the questions of what constitutes a good death, and herewith correlated, a good life for Jains at different places and times. I travel often to India. In the summer of 2017, for instance, I spent several weeks at the Jain Vishva Bharati Institute (JVBI) in Ladnun to read excerpts of Jain ascetic texts in both Sanskrit and Prakrit together with the residential samanīs.

I feel lucky to teach young minds about South Asia. I started my own student life as a bio-engineer. To the great surprise of my parents – to put it mildly, I changed my major when discovering, by accident, that one could study Indian languages and religions in college. A friend read in a popular magazine a classification of the different types of students. She declared I was “the 180° degree student”: one who, on an impulse, changes midcourse to pursue a radically different path of study. If my decision to change my major was, indeed, I must admit, somewhat impulsive, it is a never-ending fascination for South Asia that today, nearly twenty years later, I am teaching the very subjects that sparked my curiosity and shook my worldview as a young student.

In what follows, I will introduce you to three courses I taught where Jainism or a Jain language was the central topic: “Jainism: Religion of Non-Violence,” “Readings in Prakrit: Verses from the Vajjālaggam,” “Readings in Sanskrit: The Yogaśāstra by Hemacandra Sūri.” I conclude with my plans to keep promoting the study of Jainism in the humanities.

### Course 1: Jainism: Religion of Non-Violence

In the spring of 2018, I developed and taught a course on Jainism for the Department of Asian Studies at UT Austin. The classes took place twice a week, on Tuesdays and Thursdays, from 11:00 am to 12:30 pm for a period of four months. This was the second time UT Austin offered a course on Jainism. Before me, Dr. Davis, a Sanskritist and the current Chair of the Department of Asian Studies, taught Jainism in 2015.



Twelve students enrolled in my class *Jainism: Religion of Non-Violence*. Together they pursued various types of degrees: from computer science to civil engineering, and from sociology to the science of nutrition. During our first class meeting, I asked each of my students why they decided to study Jainism. UT Austin offers, after all, hundreds of interesting courses. Why choose Jainism? One student replied he was vegan. When he read on the short course description that practicing Jains are vegetarians, it was all he needed to know to want to know more. What is this religion that has vegetarianism as a central practice? Another student was a philosophy major, feeling eager to delve into the intricacies of Jain philosophy. Other students were curious about Jainism because of what they heard from their parents, family, and friends or because of their previous trips to India. I also had two students who were Jain. One of them was an active member of the “Young Jains of America” (YJA). They both were thrilled to find a course on the books that was devoted to the religion they grew up with, well-known to them, but still largely unknown to the wider North American community. Courses like these offer a unique opportunity for students to gain a deep historical, intellectual, and empathetic understanding of an ancient but thriving religious tradition.

I cover various topics in my course. I begin by introducing students to Jainism through a discussion of its history, doctrines, philosophical tenets, and religious practices. Students learn about Jainism’s dynamic contribution to the religious and cultural heritage of South Asia. I show how Jainism’s unique theory of karma, ethics of non-violence (ahimsā), and its multisided approach (anekantavāda) to truth and reality have influenced in some way or other all major religions and philosophical traditions in India. In the second part of the course, I proceed to a thematic discussion. Themes center on non-violence, gender, identity, renunciation, devotion, and ecology in Jainism. I now turn to a discussion as to why students take interests in Jainism.

### **1) Jainism has Something for Everyone**

From my experience, students enjoy studying Jainism. They are engaged, ask many excellent questions, and participate actively in class discussions. When I think why this is; why do students develop a genuine interest in Jainism, I think part of the answer lies in the fact that Jainism has something for everyone, regardless of one’s background. By way of example, for my class, each student had to write a research paper and give a class presentation. They could choose their subject as long as it had something to do with Jainism. They all chose according to their own unique interests. Presentation topics ranged from the practice of pilgrimage to Jain writings on mathematics.

### **2) Meeting Jain Practitioners**



*Jain devotees performing the snātra puja*



*Students visiting the Jain Society of Houston*

A second reason why students enjoyed the course is because they met with various Jain practitioners. I find it important to devote attention to the ways modern Jains embrace and practice their religion in societies and



environments that are culturally distinct from India. I, therefore, invited on several occasions Jains into the classroom. They shared with my students how Jainism informs their life, explaining what it means to be a modern Jain in the United States. The discussions that followed were fabulous. Ensuring that my students meet Jain practitioners, I wish to emphasize the important fact that religion is not just located in scriptures, but also in what people say and do. I gave my class the possibility to join me for a visit to the Jain Society of Houston (JSH). One student commented afterwards that before taking my course he “had no idea that Jains and Jainism were all around him.”

### **3) *The Appeal of Jain Ethics and Philosophy***

In addition to the facts that Jainism has something for everyone and that students enjoy meeting Jain practitioners, the appeal of Jain ethics and philosophy is a third reason why students choose to study Jainism. One concept in particular tend to stimulate critical discussions: the principle of *ahiṃsā*. It is rare to encounter a religious tradition or philosophical system that applies the principle of non-violence to all aspects of life. Where, but in Jainism, does non-violence constitute a principle vow (*vrata*); regulate the dietary practices of its followers; or inform the view of a good death? Students like to better themselves and to engage with Jain ethics and philosophy proves to be both fascinating and inspiring. To introduce students to classical Jain doctrine, we read selections from Umāsvāmi’s *Tattvārtha Sūtra*, using the English translation of Nathmal Tatia “*That Which Is*”, published in 1994 by Yale University Press. The *Tattvārtha Sūtra*, which was composed sometime between the fourth and fifth centuries ce, is the earliest Jain *Sūtra* to discuss systematically key elements related to epistemology, metaphysics, cosmology, and ethics. Through a discussion of this text, students learn about the complexities of Jain karma theory, the notion of time, and the nature of *Tīrthaṅkaras*. A common favorite is, of course, the doctrine of *anekantavāda*.

### **4) *Questions Applicable to Other Fields of Studies***

Fourth, many of the questions addressed in my course on Jainism are also applicable to different fields of study. In addition to giving students a solid knowledge of Jainism, I simultaneously strive to show students the back rooms of knowledge production. Who writes on Jainism and with which audience in mind? What are the multiple ways one can read primary sources? How did a particular discourse inform the questions and methodologies of an author? And how have different types of sources and voices been read and evaluated by scholars? I show the importance to learn to contextualize and embrace cultural complexity and ambiguity. I believe this exercise succeeds in showing students the error of monolithic representations and the dangers of essentializing Jainism, and by extension, any religious tradition.

### **5) *Expanding one’s Worldview and Horizon***

Finally, to study Jainism is to expand one’s worldview and horizon. This is a key goal of the humanities. We want our students to become critical, yet thoughtful and culturally sensitive citizens. I hope students leave my classes with a deeper level of self-awareness and a better understanding of their own historical situatedness. Many concepts central to Jainism are central to everyone’s life. Food, for instance, is a vital theme around which Jain identity and religiosity are construed and ascetic practices developed. In other words, to teach Jainism means to teach about topics that matter to us all. It triggers a reflective process, making us think critically about who we are, what we do, and how we are in the world. Through Jainism, students learn to reflect, adjust, and expand their worldview. At the same time, I encourage students to extend their horizons by travelling. I inform them about study abroad programs and share my own experiences of the International Summer School for Jain Studies (ISSJS). One inspired student went to India with the ISSJS program. It is always gratifying to see my passion for Jainism and India affect a student’s enthusiasm and aspirations.

For many students this course on Jainism turned out to have a greater impact than they anticipated. Let me illustrate with two examples. One student, after visiting the Jain Society of Houston signed up to study Sanskrit. At the end of the semester, he also decided to change his major from Philosophy to Religious Studies. Two years



after the class end date, another student, one who had no prior knowledge of Jainism, contacted me unexpectedly to let me know that: "I still think about Jainism all the time... I always tell people it was my favorite class ever!" (Rebecca Duran, personal communication, June 24, 2020). For a teacher, this is heartwarming. It means that I succeeded in showing that Jainism matters.

### **Jainism at UT Austin - A Student's Reflection**

*Dr. Maes' course put a magnifying glass on a religion of which I had only peripheral awareness. We began with the question: "What is Jainism?" The answer, to my surprise, could not be located in a single text or reduced to a single set of ideas. The opportunity to spend a semester learning about Jain history, doctrines, iconography, rituals, literature, and communal life consistently replaced simple images with visions of the richness and internal variety of Jain life and thought. On the one hand, I saw unexpected parallels with the way I encountered religion in my own upbringing. This experience gave me several new lenses through which to understand familiar traditions. On the other hand, many of the ideas and practices found in Jainism were entirely new to me and challenged rigid notions of religion, which were derived exclusively from theistic forms of belief. I am also grateful that Dr. Maes encouraged me to visit to the Jain community in Houston and to spend a summer in India with the International School for Jain Studies. Seeing the devotional and communal life which I'd learned about over the course of the semester was a deeply rewarding way to expand on the classroom experience. (Louis Cohen, Religious Studies, UT Austin)*

### **Course 2: Readings in Prakrit: Verses from the Vajjālaggam**

When teaching at Ghent University, my alma mater, I also taught Prakrit. The Department of Languages and Cultures at Ghent University has a long tradition of scholars focusing on Jainism. One of my Sanskrit professors, Dr. Van Den Bossche, was an expert on Jain ethics and philosophy. He himself was a student of Dr. Deleu who worked on Jain narrative literature. Today, the department has several Ph.D. students and postdoctoral researchers working on various aspects of Jainism under the guidance of Dr. De Clercq. She is known for her scholarship and translation of the Paūmacariu, the Jain retelling in the Apabhramsha language of the Ramayana.

Among the thousands of texts composed, collected, copied, adapted, transcreated, or anthologized by Jains, one text in particular, the Vajjālaggam, has been important to me first as a student and later as a teacher. The Vajjālaggam (VL) is an anthology of about one thousand single-verse poems compiled sometime between the eighth and fourteenth centuries ce by the Jain Śvetāmbara monk Jayalavallabha. We do not know who composed the poems; they are anonymous. The language (Mahārāṣṭrī Prakrit) and stylistic features suggest, however, that the anonymous authors must have been high-art poets, continuing a literary tradition of courtly poetry that began in the Deccan around the first to second centuries ce at the court of the Sātavāhana Empire. In fact, some verses of the Vajjālaggam also occur in the Sattasaī, the pioneering landmark of courtly literature traditionally ascribed to the legendary Sātavāhana king Hāla. The verses of the Vajjālaggam cover a wide variety of topics, ranging from friendship and affection to the virtue of giving (dāna) and the condition of poverty. The Jain Śvetāmbara monk Jayalavallabha organized the multitude of verses around the three traditional goals of human action: dharma, artha, and kāma.

When reading verses of the Vajjālaggam together with my students, I teach Prakrit grammar and vocabulary, philology, and literature. It is a magical feeling when a beautifully sounding Prakrit poem suddenly becomes intelligible; when the incomprehensible turns into the comprehensible. Translating the verses of the Vajjālaggam constitutes for most of my students their entry into the Prakrit language. At this point, they usually have already taken a few years of Sanskrit. Because of this shared and established Sanskrit background, we pay attention to the relationship between the Prakrit and the Sanskrit languages. This means that in my classes we read the Prakrit verses of the Vajjālaggam together with the Sanskrit gloss (chāyā) of Ratnadeva (1337 ce). This enables us to study the phonological and morphological features of Prakrit in relation to Sanskrit. This part of the course is philology in the strict sense of the word. It is also the part that agrees with my younger self, the aspiring bio-



engineer student. Who would think that analyzing the linguistic features of a language could bring the same level of satisfaction as inferring a mathematical proof? Last but not least, teaching Prakrit also means exposing students to literature. Prakrit is a sophisticated literary language. It abounds of expressive resources. The authors of the Vajjālaggam verses are truly playing with the Prakrit language when creating puns, alliterations, or embedding a love message in a deceptively innocent description of nature. I hope my students enjoy the sophistication of this literature. At the same time, I hope they are moved and inspired by the content of the verses, as I once was and continue to be. This, however, is an easy task. Who would not be moved, for instance, by the following verse?

dāriddaya tujjha namo jassa pasāeṇa erisī riddhī;

pecchāmi sayalaloe te maha loyā na pecchamti. (VL 139, edition Laber 1914-1923)

*O poverty, glory to you! Because of your kindness, such supernatural power I have that*

*I see everyone, but no one sees me.*

Similarly, it is not difficult to feel inspired when reading:

suyaṇo na kuppai cciya aha kuppai maṅgulaṃ na ciṃtei;

aha ciṃtei na jaṃpai aha jaṃpai lajjiro hoi. (VL 34, edition Laber 1914-1923)

*A good person does not become angry. If he gets angry, however, he does not think badly;*

*If he thinks badly, he does not say so. If he expresses [his anger], however, he feels ashamed.*

To learn and teach texts such as the Vajjālaggam is important to nuance our understanding of the literary activities of Jains across space and time. Jains have never been confined to one set of cultural practices; they have always been active participants and, by all standards, prolific contributors to India's literary heritage.

### Course 3: Readings in Sanskrit: The Yogaśāstra by Hemacandra Sūri

For the past two years, I have been reading a selection of verses from the Yogaśāstra by Hemacandra Sūri with my second-year Sanskrit students at UT Austin. The Second-Year Sanskrit classes are held twice a week for an hour and a half during the fall and spring semesters. To enroll in the course, one first needs to complete successfully the First-Year Sanskrit course, or equivalent, which meets four times a week over the course of two semesters.

Hemacandra was a child prodigy. He was initiated into the mendicant order at the young age of eight. Composing works on Sanskrit and Prakrit grammar, next to comprehensive treatises on Jain doctrine and practice, Hemacandra became celebrated as an erudite Jain monk-scholar, earning the titles of paṇḍita and kalikālasarvajña or “The Omniscient in the Kali Age.” He received a royal appointment at the court of the Caulukya dynasty and it is at the request of the Caulukya king Kumārāpala (r. 1142-1172) that he wrote the Yogaśāstra and its auto-commentary, the Svopajñavṛtti.

Giving a clear, systematic, and in-depth account of Jain doctrine and practice, the Yogaśāstra was an instant classic. Still today, various Jain communities across the world read and study the Yogaśāstra. Hemacandra organized the Jain teachings around the three jewels (ratnatraya): correct belief, correct knowledge, and correct conduct. The Yogaśāstra treats a variety of subjects, ranging from a discussion of the great vows and minor vows, to meditation, breath control, and –intriguingly– the ability to determine the time of death. For most of my



Sanskrit students, the Yogaśāstra is their first encounter with a Jain text in a Sanskrit class. As one of my former students, Emily Beissner (Asian Studies, UT Austin), remarks: “The Yogaśāstra of Hemacandra was one of the first texts that I studied after my primary education in Sanskrit. I enjoyed studying the Yogaśāstra of Hemacandra because Hindu texts are so often the main focus in Sanskrit classes, so studying this Jain text enabled me to gain a different perspective that provided me with a more balanced Sanskrit education.”

The Yogaśāstra is a great text to read together with students. Many of its verses provoke deep philosophical discussions about morality or the ultimate nature of reality and the valid means to know and attain this reality. At the same time, Hemacandra is incredibly witty and inventive with the Sanskrit language, playing with the endless possibilities of Sanskrit words, sounds, and grammar. Finally, reading the Yogaśāstra in a Sanskrit class stresses the important fact that Sanskrit from a certain period onward became a significant language for various religious communities. As my former student Michael Fiden (Asian Studies, UT Austin) writes: “Having the opportunity to read excerpts from the Yogaśāstra in the context of a second-year Sanskrit course was a wonderful experience, and one that broadened my understanding of not only the possibilities of Sanskrit as a language, but the often blurry boundaries between religious traditions in historical South Asia. Too often introductory Sanskrit is studied only within the confines of Hinduism, the parameters of which are somewhat arbitrarily defined. Crossing the religious line into a text that is considered to belong to Jainism functioned to break the constantly reinforced, exclusive, and mostly artificial connection between Sanskrit and Hinduism.”

### **Plans for Future Growth in Teaching about Jainism**

To promote further the study of Jainism, I plan to create an anthology of various Jain voices on doctrines, practices, and values of Jainism. The purpose of this compilation is to offer the reader a critical selection of embodied experiences of Jainism. The Jain voices will range from authoritative canonical writings to popular devotional hymns (stotras), and from contemporary autobiographical accounts of Jain monks, nuns and lay followers to excerpts of sermons, pamphlets, and Jain internet campaigns. Given the scarcity of scholarly textbooks for Jainism, the field of Jain studies will greatly benefit from this anthology. In addition, it will also be useful to students and teachers of South Asia and World Religions in general.

In the fall semester of 2020, I will teach a course on Jainism again at UT Austin, next to first and second year Sanskrit. In August 2021, I will be joining the Religious Studies Department at California State University, Northridge (abbreviated CSUN and pronounced See Sun) as an assistant professor. I plan to develop and promote the study of Jainism at CSUN through my teaching activities and research expertise. I look forward to it. I consider teaching Jainism a privilege. Our time is limited but teaching Jainism is time well spent.

If you would like to learn more about my teaching or research activities regarding Jainism, feel free to write an e-mail to [claire.maes@austin.utexas.edu](mailto:claire.maes@austin.utexas.edu). I am not on Facebook or other social media, so please make sure to introduce yourself when contacting me. Interested reader, I look forward to meeting you.

*Education is not just about going to school and getting a degree. It is about widening your knowledge and absorbing the truth about life.*

– Shakuntala Devi





## Chander Mohan Jain Memorial Lecture Series Huron University College at Western, London, ON, Canada

By Mrs. Raj Jain

I am Mrs. Raj K. Jain and this Jain lecture series is in memory of my husband "Chander Mohan Jain" who passed away (was killed in a car accident) in 1990. The following are the details about this series.

### Why this lecture series?

Chander belonged to a family in which 8-10 people took "diksha", including his father (Shri Jai Vijay ji) and his sister (Praveenshriji). Chander had a great influence of his family background, but his interest was more in Jain Studies and teaching kids about Jain values. Because of his efforts, we with very young children, attended Muni Sushil Kumarji's very first Arhum Yoga camp in Yogaville, Burlington Flat, Utica, NY in 1977-78, then continued attending camps in Staten Island, and in Sidhhachalam until IMJM started the camps in Niagara Falls, Canada. Chander was in IMJM executive committee and worked very enthusiastically.

A few months before the accident, my brother (Dr. Sushil K. Jain) and Chander were discussing about the first lecture for the Roop Lal Jain lecture series (in the name of my grandfather who was very much interested in education promotion, especially of girls) to be started in the University of Toronto. Professor Padmanbh Jaini was to deliver the first lecture in that series in August 1990. Chander even talked to Professor Padmanabh Jaini on phone discussing the topic of his lecture. But the tragedy came in the way. Chander left us in August 1990, just before the lecture. Our family who sponsored the lecture could not attend.

Chander with 9 other families from Toronto and Southwestern Ontario started a Jain Study Circle. All the families were with young kids. It was a great group of 10 families. We used to meet once a month. It was very beneficial for kids' education as well as adults' understanding of Jain philosophy. The emphasis was on learning, not on rituals. I have mentioned a couple of stories from Chander's life to show his interest in learning and promoting Jainism & Jain values. This lecture series is a small contribution in the same direction.

### History

After I had absorbed the initial shock of losing Chander, my brother Dr. Sushil K. Jain and I started talking about an appropriate tribute to Chander and decided to have a lecture series in his honour. We started this process in 1992. The question was where to have it. We had a family friend, Dr. Aruna Mathur who taught "Introduction to the Living Religions of the World" at Huron University College at Western (University of Western Ontario). She had just revamped the curriculum to add Jainism in it. She supported our idea and helped us to bring forward the idea to Huron administration. It took us close to a year to negotiate the terms, to establish my sponsorship, and to find a speaker for the first lecture. The opening lecture in this annual lecture series was delivered in 1993.

This lecture series has enhanced the emphasis on Jainism in the world religions class at Huron. We have had world renowned speakers including Paul Dundas. In the first few years Sushil found the speaker. Quite often he coordinated the Jain lecture at the University of Toronto and here at Huron to be delivered by the same speaker. Later we started to find a separate speaker for Huron. In the recent years Dr. Sulekh C. Jain has been helping me in this process. Huron takes over after the speaker is found.

### Comments by Professor Dr. Bill Acres about the lecture series:

At present Dr. Bill Acres is teaching the course titled "Living Religions of the World". The following is his input as an answer to my question:



"Jainism was added to the course by my colleague Dr. Aruna Mathur who impressed on me the importance of its study and the importance of the lecture series. I began teaching the course around 2000 and Aruna had taught it since 1989. During her time, you began the C M Jain Lecture series. Course name is Living Religions of the World.

With one or two exceptions the lectures have been brilliant. They give students a deeper understanding not only of the "Indian" religions, but of the complexity of Jain studies, histories and texts. I was also greatly helped by having 4 students attend the Jain summer schools and work with me on the course materials when they returned. I also learned a great deal from yourself and Sushil if you remember. For me, the lecture is the highlight of the course. From the 4 students who went for Jain summer schools to India, two I recall very well: Anna Maria Spadafora who is now an MD, she was very excited by the opportunity and took a lot of time understanding the Jain theories of life and health. Remi Alie went a few years ago, and he loved the course, seeing India. He is now doing a PhD in History at Berkeley. There were at least two others both of whom I recall loved their time. The quality of the lectures and the summer school was very high. I was told the trips were also amazing, particularly Varanasi."



*Speaker Dr. Steven Vose*

The audience of the lecture series is a mixture of students, faculty and local community. According to Dr. Acres, the average students enrollment in "Living Religions of the World" class is 85 each year over last 20 years. Most of these students attend.

Local Indian community: Invitation is sent to the local Hindu Culture Centre. London, Ontario has very few Jain families, but has a big Indian community. 40-70 from the community attend. Invitations are also sent to many other groups who may be interested in the lecture.



My friends from the University also get an Invitation and some of them attend. After the lecture, there is a party with Indian snacks and sweets, etc. It gives everybody chance to mingle and also talk to the speaker.

In the Picture:

*(From left to right: Dr. Bill Acres, Dr. Steven Vose, Mrs. Raj Jain, Dr. Sushil Jain, Dr. Barry Craig)*



## Students Pursuing Ph.D. in Jain Studies

### Venu Mehta



**Venu Mehta** is a Ph.D. student at the **Department of Religion, University of Florida, Gainesville**. Mehta is working on her Ph.D. dissertation in Jainism with a special focus on the bhakti tradition of the Jaina goddess Padmāvatī among the Jain devotees in Gujarat. In this project, she will explore and examine various modes in which Jains in Gujarat engage with the devotion to the Jaina goddess Padmāvatī. Mehta will seek to determine the characteristic features which mark the bhakti tradition of Padmāvatī in Gujarat. Moreover, with a geographical focus on Gujarat, she will explore and highlight structure and features of the regional bhakti tradition of Padmāvatī by examining vernacular devotional literature dedicated to the goddess.

Mehta's research interest also includes studies on Jain religious diaspora in the USA, Anekāntavāda, and Ecology and Jainism. Her publications include an article on *Jaina Theory of Anekāntavāda* published with Duke University Press and an article on *Jain perspectives on Ecology* with Rowman and Littlefield publication, USA. She presented papers on the topics such as Jain religious diaspora in the USA, and the Jaina goddess Padmāvatī at the AAR 2019.

#### Academic Profile at FIU (2015-2017) and other details:

Mehta completed her second MA in Religious Studies with a special focus on Jainism at Florida International University. Her Master's thesis on Jain Diaspora in the USA received the best thesis award (Christine Gudorf Outstanding Thesis Award) for the 2016/17 academic year in the Department of Religious Studies, Florida International University. She was also honored with Florida International University's most prestigious World's Ahead Graduate Award for the year 2016/17. Before coming to FIU Mehta completed her first MA in English Literature and a PhD in the field of Multicultural Education & Literature. She was a Fulbright Fellow (FLTA) at Indiana University, Bloomington in 2010.

### Anil Mundra



**Anil Mundra** is a Ph.D. candidate in the Philosophy of Religions program at the **University of Chicago Divinity School**. His research on Jain philosophical responses to religious diversity focuses on the Sanskrit corpus of Haribhadrāsūri. The dissertation focuses on how Haribhadrāsūri navigates doctrinal diversity and disagreement in his various kinds of texts: doxographical texts like the *Ṣaḍdarśanasamuccaya*, commentaries like that on the Buddhist logical primer *Nyāyapraveśa*, argumentative essays like the *Lokatattvanirṇaya* and the *Śāstravārtāsamuccaya*, and especially his philosophical magnum opus, the *Anekāntajayapatākā*. A central part of the project is to understand Haribhadrāsūri's *anekāntavāda* and how it fits into his overall philosophical approach.

Anil has published in the journal *Religions* and the *Journal of Ecumenical Studies* and is contributing to the *Georgetown Companion of Interreligious Studies* and *Contemplative Studies & Jainism: Meditation, Devotion, Prayer, and Worship* (forthcoming from Routledge-India).

Anil is a Resident Tutor of Religion, Philosophy, and South Asian Studies at Harvard University, and has taught at Brandeis University and the University of Wisconsin's South Asia Summer Language Institute.



## Recently Established Jain Academic Centers

Compiled by Dr. Faquir Jain and Dr. Nitin Shah



### **Bhagwan Neminath Jain Faculty and Academic Programming Endowment at University of Connecticut, Storrs, CT**

The University of Connecticut (UConn) celebrated on Thursday, October 8, 2020 via Zoom the establishment of “Bhagwan Neminath Jain Faculty and Academic Programming Endowment” fund. UConn is a flagship university in Connecticut enrolling over 32,000 students over five campuses.

The fund will enhance the study of Jain Philosophy and its core values of Ahimsa (non-violence), Anekantavada (multiple views/pluralism), and Aparigraha (need versus greed / ecology awareness), including, but not limited to, support for faculty and student research, conferences, lectures, workshops, symposia and curriculum development in the fields of, including, but not limited to, Jain religious studies, philosophy and history.

The event started with the recital of Namokar Mantra by Dr. Mamta Shaha. From UConn’s College of Liberal Arts and Sciences, Dr. Juli Wade, dean, Dr. Kate Capshaw, Associate Dean, and Dr. Chris Vials, Director of American Studies, welcomed the participants, which included students, faculty, members of Jain community, and JAINA-ALC members. Dr. Sulekh Jain recalled the renunciation of Bhagwan Neminath (Arishtnemi) after hearing the pain of animals to be slaughtered for his wedding feast and attaining Keval Gyan in 53 days on Mount Girnar. Dr. Palvia later added that this renunciation was similar to the one by Prince Siddharth who renounced the world after observing an old man, a sick man, and a dead man during his brief journey outside of the palace at the age of 29 leading ultimately to attaining omniscience as Lord Buddha. Dr. Jasvant Modi recalled establishment of Jain Chairs on the west coast and efforts underway at Brown University and other places.

Faquir Jain, UConn Professor, introduced Dr. Sulekh Jain and Dr. Jasvant Modi, the two pioneers of Jain studies in North America. He noted that this is the first endowment (\$250K) to establish Jain Studies on the east coast, and the second endowment after the establishment of “Mahavir Ahimsa and Peaceful Living Experience (MAPLE)” endowment in 1999. Faquir noted that Dr. Shailendra Palvia has been a catalyst in contacting donors in NY / NJ.

Six donor families, each pledging \$25K over 5 years, spoke of their aspirations. The donors for tristate region included Mr. Alok and Mrs. Anita Jain, Dr. Faquir and Mrs. Malti Jain, Dr. Hansraj Maru, Dr. Shailendra and Mrs. Rajkumari Palvia, Dr. Leena Gautam Shah and Mr. Tushar Gautam Shah, and Dr. Ashok and Dr. Mamta Shaha. Malti Jain expressed support on behalf of the Jain Center of Greater Hartford.

Ms. Alicia Cleveland (UConn Foundation) hosted the event.



### **Bhagwan Chandraprabhu Postdoctoral Fellowship in Jain Studies at Claremont School of Theology (CST)/Willamette University, Salem, OR**

It is with genuine excitement that I write that nine families have contributed towards the Bhagwan Chandraprabhu Postdoctoral Fellowship in Jain Studies at CST/Willamette University. This fellowship will be awarded to a new or recent Ph.D. with an expertise in Jain Studies with competency also in other South Asian Dharmic traditions. The Post-Doc fellow will contribute to the intellectual life, cultural fluency, and research excellence of the CST / Willamette campus, and will show significant promise as a scholar & teacher as well as promoter of interest in Jain



religion in the wider community. This is a \$ 40,000 per year commitment for two years. In addition, Willamette University match will be about \$20,000 per year.

The Post-Doc fellow will begin in the 2021-2022 academic year on a two-year appointment. He/She will teach Jain Studies and one other class in South Asian Dharmic traditions, conduct research in the field of Jainism; and also give an annual lecture to share his/her research.

Donors are Sushama & Dilip Parekh, Rita & Dr. Narendra Parson, Nisha & Ramesh Zaveri, Asha & Dr. Kirti Jain, Kinna & Dr. Nitin Shah, Hina & Nikhil Dhami, Mahavir Vision Inc., and two Anonymous Families.



### **Bhagwan Abhinandan Jain Lectureship at UCLA**

In October 2020 we signed an agreement with one more University of California branch, the prestigious University of California at Los Angeles (UCLA). 10 Jain families pledged a total of \$ 150,000 over a three-year period for this part time lectureship in Jain Studies & Religions of India in UCLA's Center for the Study of Religion. This will be called Bhagwan Abhinandan Jain Lectureship.

The lecturer will teach four courses per year and manage and/or support an annual symposium or programming in Jain Studies. Two courses will be in Jain Studies, one comparative course in Jainism and non-violent religious traditions, and one course in Religions of India. Lectureship is expected to start from fall of 2021.

Donor families include Mrs. Mohini Jain, Swati & Rohak Vora, Drs. Meera & Jasvant Modi, Sangeeta & Yogesh Shah, Usha & Mahesh Wadher, Sushama & Dilip Parekh, Harsha & Shirish Desai, Surekha & Narendra Jain, Kinna & Nitin Shah & one family choose to be Anonymous.



### **Bhagwan Shitalnath Post-doctoral Fellowship at University of Toronto**

Several families from Canada and USA joined hands to support "Bhagwan Shitalnath Post-doctoral Fellowship in Jain Studies" for three years in the Department of Historical Studies at the University of Toronto, Mississauga campus, Toronto, Canada. The University of Toronto is home to a dynamic group of South Asia faculty and is dedicated to interdisciplinary and critical engagement with the languages, cultures, religions, and histories of South Asia.

The postdoctoral fellow will do research, plan an annual Jain Studies Summer School and will help foster intellectual community at the University of Toronto Mississauga. The Fellow will also teach one 12-week course per academic year. The appointment will begin on February 1, 2021.

We needed to raise Canadian \$ 40,000 per year with significant matching from the University. Donors from Canada are: Hans Jain, Sushil Jain, Surendra Jain, Dr. Raj Jain, Lata Champsee, Gyan Jain, Ramesh Jain, Dharam Prakash Jain, Jagmohan Humar, Shrimad Rajchandra Trust. Donors from USA are: Has Mukh Doshi, Shailendra Palviya, Ram Gada & Pankaj Shah.



## New Jain Academic Centers Under Consideration

Here is a tentative list of Universities that we are looking at and starting a feasibility dialog with some of them to establish an academic position in Jain Studies there.

1. Florida Atlantic University. This initiative is being led by Dr. Priti Kothari of Park Land, FL
2. University of Chicago. This initiative will be led by Dr. Mukesh Doshi of Chicago
3. University of Illinois. This initiative will be led by Dr. Mukesh Doshi of Chicago
4. Grand Theological Union (GTU), Berkeley, CA. This initiative is being led by Dr. Jasvant Modi of LA
5. Cal Poly Pomona. This initiative is being led by Dr. Jasvant Modi of LA
6. Fresno State University, Fresno, CA. This initiative is being led by Dr. Sulekh Jain of Las Vegas.
7. Emory University, Atlanta, GA. This initiative is being led by Dr. Jadish Sheth of Atlanta.
8. University of Dayton, Dayton, OH. This initiative is led by Drs. Surender Sanghvi of Dayton, OH and Dr. Sulekh Jain of Las Vegas.
9. Ghent University, Ghent, Belgium. This initiative is led by Dr. Jasvant Modi of LA and Atul Shah of London, UK and Asha Golchha of Antwerp, Belgium.
10. University of Lausanne, Switzerland, This initiative is led by Jayesh Baid of Zurich and Dr. Jasvant Modi of LA.
11. Brown University, Providence, Rhode Island

***Please note that this list is by no means committed or definite. It may change based on the interest and suggestion by the donors, availability of funds and resources.***

## Coming Soon: International Summer School for Jain Studies in USA!

Since 2005, International School for Jain Studies (ISJS) has been offering programs in Jain studies in India during summer and winter. These programs have been attended by more than 750 full time faculty, PhDs, graduate & undergraduate students and high school teachers from several countries - many of them from USA.

Now, with the availability of many trained Jain scholars at several universities where we now have centers for Jain Academic Studies, JAINA Academic Liaison Committee is planning to offer similar 3-4 week International School for the Jain youths during summer each year in USA. As we develop plans, we will send out the announcements to the community.



## Symposium on Jainism and Mathematics

Ancient Jain literature (400 BC – 1000 AD) contains advanced mathematical treatises on number theory, set theory, theory of series and sequences, combinatorics, logarithms, trigonometry, as well as the concepts of infinity, and zero. Such mathematical works is not readily evident in the ancient Jain texts; rather it is deeply embedded in small details of Karma theories, the universe (cosmology), and the Jain study of celestial bodies (astronomy).

Over the past century, scholars across the world are only beginning to publish these ancient mathematical discoveries in research papers and books. Two Symposiums on Jainism and Mathematics (first on Zoom on December 12 and 13, 2020 and second in person in June 2021) are planned to be held at MIT in Boston, Massachusetts, USA.

The aim is to bring out the distinct features of Jain Mathematics and its contributions. Moreover, the symposium aims to serve as a catalyst for discussion spanning beyond Jainism to other Eastern and Western faiths, traditions, and their interactions with science and mathematics.

Many prominent mathematicians, scientists, and religious scholars interested in the subject were invited to share their views during discussion and question-answer session of the symposiums.

We received an overwhelming response and over 50 excellent abstracts from scholars from India, Europe and USA for the symposiums at MIT were received. Selected papers will be edited to produce a monograph on Jainism and Mathematics.

For details please contact Pankajkumar Shah, Boston at:

[magnuseng@comcast.net](mailto:magnuseng@comcast.net)

[contact@jainmath.org](mailto:contact@jainmath.org)

[www.jainmath.org](http://www.jainmath.org)

Organizing Committee	Scientific Organizing Committee	Sponsors
Pankajkumar K Shah, Boston, USA	Dr. Catherine Morice-Singh, France	Uberoi Foundation
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Dr. Anupam Jain, Indore, India	JAINA - Long Range Planning Committee	Sir John Templeton Foundation (JTF)
Dr. Devavrat Shah, MIT, USA	JAINA - Academic Liaison Committee	



## Online Jain Studies Channel by Loyola Marymount University

Loyola Marymount University (LMU) has recently launched an open-access, online learning platform in Jain Studies where scholars are sharing the field of Jain Studies and Jain Dharma with the world. The current online program at LMU provides students with an introduction to the field of Jain Studies, a number of lectures by highly respected scholars of the Jain tradition from around the world, as well as instruction in Jain meditative practices.

The platform, currently housed on the Youtube channel for the Master of Arts in Yoga Studies Program, currently contains the following modules:

- Introduction to Jain Studies with Dr. Christopher Miller (14 video lectures)
- Individual Lectures from International Scholars of Jain Studies (16 video lectures)
- Jaina Meditation with Dr. Christopher Key Chapple (10 videos)

YouTube Channel Link:

**<https://www.youtube.com/playlist?list=PLXALoG9doqAlu1pWpcHE84pRF3eoQyDTV>**

A number of other highly respected scholars have been invited to contribute to this open-access learning platform. Here is some of the planned content:

- 1) Overview of Jain History Dr. Andrew Bridges, Cal State Fullerton
- 2) Jain Nonviolence and Animals Dr. Brianne Donaldson, U C Irvine
- 3) Jain Philosophy, Dr. Lynna Dhanani, U C Davis
- 4) Jain Diet Dr. Brianne Donaldson, U C Irvine
- 5) Jain Philosophy of Multiple Perspectives: Dr. Ana Bajzelj, UC Riverside
- 6) Jain Yoga and Meditation Dr. Chris Chapple, LMU (completed and posted)
- 7) Stories of the Tirthankaras, Dr. Chris Miller, LMU
- 8) Jain Worship in India, Dr. Lynna Dhanani, UC Davis
- 9) Jainism in America, Dr. Andrew Bridges, Cal State Fullerton
- 10) Jain Monasticism, Dr. Claire Maes, Cal State Northridge
- 11) Jain Understandings of a Good Life/Death, Dr. Claire Maes, Cal State Northridge
- 12) Jainism, Ecology, and Environment, Dr. Chris Chapple, LMU
- 13) Studying with ISJS and the Samanis in India, Allison Bergson

Additional topics may include:

- Jain Festivals (Paryushan, Das Lakshan, etc.)
- Jain Art, Architecture, and Temples
- Jain Pilgrimage Sites
- Jain Goddesses
- Ahimsa, Anekantvad, Aparigraha
- Jain Karma Theory
- Forgiveness in Jainism
- Science and Jainism
- Jain Canonical Literature
- The Insights of Kundakunda
- Umasvati's Tattvartha Sutra
- Haribhadra's Yogabindu and Yogadrstisamuccaya
- Hemacandra's Yoga Shastra
- The Philosophy of Yasovijaya
- The Therapanti: Acaryas Tulsi and Mahaprajna
- Contributions of Jains to Society in India and throughout the Globe

For any international scholars of Jain Studies interested in contributing expert content, please contact Dr. Christopher Miller at [christopher.miller@lmu.edu](mailto:christopher.miller@lmu.edu).





## Jaina Online University

By Dilip V. Shah



*Dilip V Shah of Philadelphia is a past president of JAINA. He is currently serving as chairman of JAINA's Constitution Committee and member of the Academic Liaison Committee. He is a frequent contributor to the Jain Digest. e-mail: [dilipvshah@gmail.com](mailto:dilipvshah@gmail.com)*

During the 2015 JAINA Convention in Atlanta, Dr. Jagdish Sheth was invited to speak at the forum of Academic Liaison Committee of JAINA. Dr. Sheth was very complementary of the work being done by the ALC – setting up chairs at various universities, but he also suggested that the time has come for JAINA to consider making basic courses on Jain philosophy available to the population at large beyond the classrooms – an initiative to offer online courses. He said our precious Jain wisdom can be a tool for peace and tranquillity in everyday life of millions of people. He emphasised that the future of learning is progressing towards online courses.

It took some time but his advice has taken hold in JAINA. In the fall of 2019, newly elected JAINA President Maheshbhai Wadher, a member of the ALC, expressed interest in the possibilities of creating an online portal to offer college-level courses on Jainism. Because I had taken some courses on line, I began exploring the idea last November. During one of the discussions, Dr. Sulekh Jain, the chairperson of the ALC, suggested to me that I should take the lead on this project which has the potential to become an online JAINA University. I accepted the assignment with some apprehension as this was uncharted territory for me and for JAINA.

I first discussed with JAINA's technology committee various platforms available for online learning. We considered using YouTube as the simplest of available tools and considered other platforms. Some charged fee to the users and some did not. I consulted with a Jain professor, Dr. Siddharth Dalal who offers online courses at Columbia University. I came to the conclusion that JAINA needs to create a separate and a robust learning platform.

I began to assemble ideas gathered from presentations I saw on the Coursera platform into a rule book. It became evident that for now, our courses will be pre-recorded and available for streaming 24x7. For each course, we will need to:

1. Provide what the goal of the course is.
2. What the student can expect to learn from the course and significance of the course.
3. We will need to prepare a course outline with a short description of what each unit will contain and how long each unit will be.
4. The courses will have to be a multimedia production with the properly lighted video, crisp sound, subtitles in English, and light music in the background where appropriate.

During January of this year, I was on my annual 10-week sojourn to India. There I met with various Jain scholars. The idea of online teaching was somewhat new to them and presentations in English with multimedia tools took some convincing. I shifted the discussion to the subjects that could be in our initial presentations and facilities needed for recording. I met with the owners of recording studios and learned of their protocols.

First, I met Dr. Bipin Doshi of the Bombay University Philosophy Department that offers a Diploma course and Certificate course on Jainism. Over 400 students take advantage of it every year and over 6,000 students have studied the basics of Jainism under him. He told me of a mega online Jainism project he and his team worked on



with another university that had stalled for bureaucratic reasons. He showed me course material, scripts, notes, illustrations etc. that were already prepared and ready to go. He offered to work with JAINA and create a series of 40 video lectures on basic Jain philosophy in English as an introduction to Jainism.

In Ahmedabad, I met Dr. Jitendra B. Shah, former head of L. D. Institute of Jainology, a scholar of Jainism who has edited over 100 Jain books to discuss how JAINA can proceed on creating online courses. Every year, for the last 15 years he has been conducting a 10-day seminar on Tattvarth Sutra – 6 hours a day for 400 students that always includes roughly 60 Sadhus and Sadhvis. His advice to me was to attend to the fundamentals first. He said that there is a lack of Prakrit studies in India even though much of the original Jain scriptures are written in Prakrit. He agreed to prepare 30 lectures in Hindi. He told me that study of Tattvarth Sutra was essential for studying Jainism.

For Prakrit language course I contacted Dr. Jagat Ram Bhattacharya. In 2019, JAINA ALC sponsored three students to go to India for a year-long program to study Prakrit and Dr. Bhattacharya was one of the professors in that scheme. Dr. Jagat Ram Bhattacharya of Vishwa Bharti University is at Shanti Niketan near Calcutta. Dr. Bhattacharya has been teaching Prakrit and Sanskrit for more than 30 years. Before joining Vishwa Bharti University, Jagat Ramji taught at Jain Vishwa Bharti University at Ladnun in Rajasthan for about 24 years. Jagat Ramji has published scores of papers and published 3 books – including one on Das Vaikalik Sutra and another – translation and editing of Acharya Hemchandracharya's Prakrit Grammar. I went to Calcutta to discuss the possibility of him providing video lessons on a Prakrit language course. He agreed quickly and we decided to prepare a 30-minute demo of introduction to the Prakrit language that was filmed in Kolkata earlier in March. The demo is available at: <https://youtu.be/E68kfFirNyo>

On April 20, I made a presentation to the JAINA Executive Committee on the project and provided a rough estimate of costs for the first three courses of 95 lectures to be video graphed in India. I estimated at that time that we will be able to complete a few lectures and put on JAINA web site before the end of 2020. Dr. Jagdish Sheth has agreed to be the academic advisor to the project. Raj Salecha of LA, who is working with the JAINA education committee for the e-Library initiative has accepted responsibility for creating guidelines for the presenters and the technology issues for JAINA University.

The EC unanimously approved the Online University proposal as a major new JAINA initiative. It also approved a fund-raising scheme – sponsorship of individual lectures for \$800 each. The new initiative will make JAINA an educational platform providing academic education of Jain Dharma worldwide without sectarian divides or emphasis on rituals. These courses will be offered to anyone without cost and no commercials of any kind. JAINA will host these courses on a new separate web platform. All the lectures will be of roughly 40-minute length. There will be a lesson plan to navigate through the course and subtitles to eliminate any dialect issues. Full transcript of the lecture and the slides etc. will also be available for downloading and printing.

As we all know, in mid-March, the Government of India introduced a lockdown and disrupted our plan to begin recording of courses during the summer. Life has not returned to normal in major cities, but a few encouraging signs have begun to appear as of this writing in September of 2020. For now, we have to practice patience.

If you have any questions, you can write to: [jainuniversity@jaina.org](mailto:jainuniversity@jaina.org)



## Learning about Jain Religion through Jain Art

By Dr. Narendra Parson and Ms. Minaxi Choksi

Dr. Ellen Gough, an assistant professor in the Department of Religion at Emory University in Atlanta, talks about the Emory's the Michael C. Carlos Art Museum, which had three pieces of Jain Art. The students in her Indian Art class were able to examine the nineteenth-century painting of the "Cosmic Man". Such opportunities to learn from the ancient artwork can augment the study of Jainism; just like a visit to a Jain Center enhances students' learning. The purpose of this article is to bring awareness to this important aspect of learning about Jainism and provide information about the Jain Art resources that the teachers and students can take advantage of.



*Digambara Altarpiece with  
Sapارشvanatha and 4 other Jinas  
(Panchatirthika) 5th Century Brass*



*Shatrunjaya Pat c.1900*

History completes tradition, and Art can be ancillary in understanding the cultural values with our ancestral heritage. Greater cultural literacy translates into respect for personal beliefs and tolerance, that in turn extends to cultural appropriation. Art fulfills our view of ancient life and enriches ourselves on many levels.

Everyone cannot visit India, but we can always visit the Museums for Jain collections in the United States and Canada to stimulate the scholarly minds to learn and research more about one of the oldest surviving Shraman and compassionate Religions. Art facilitates to foster our own expression to reflect upon ourselves to develop self-awareness.

To date, the Jain Art in the Western Museums has been preserved with the most advanced preservation methods unlike some places in India, and that's the only reason three of the oldest Kalpasutra manuscripts are so well preserved in British Museums and Metropolitan Museum in New York . The Museums are the safe vaults to guard our treasures and to spread our Tirthankars message by igniting curiosity through focused educational programs with interactive children's workshops when on display.



## Jain Art Resources

### Links for Jain Art

<http://www.jainpedia.org/gallery.html>

<http://www.jainpedia.org/manuscripts/jainpedia-manuscripts.html>

### Museum Collections

#### 1) Getty Museum

<http://www.getty.edu/art/collection/search/?view=grid&query=YToxOntzOjU6InF1ZXJ5IjtzOjQ6ImphaW4iO30%3D&options=YToxOntzOjk6ImJlaGF2aW91ciI7czo2OiJ2aXN1YWwiO30%3D>

Collection Highlights: Photographs of Jain temples from the 19th - 20th century

#### 2) Los Angeles County Museum of Art

[https://collections.lacma.org/search/site/jain?f\[0\]=bm\\_field\\_has\\_image%3Atrue](https://collections.lacma.org/search/site/jain?f[0]=bm_field_has_image%3Atrue)

Collection Highlights: A variety of pages and covers from Jain manuscripts

#### 3) The Metropolitan Museum of Art, New York

<https://www.metmuseum.org/art/collection/search#!?q=jain&perPage=20&searchField=All&sortBy=relevance&offset=0&pageSize=0>

Collection Highlights:

- Leaflets from a Kalpa Sutra (Jain Book of Rituals), Bhadrabahu, 15th century
- Leaflets from a Kalpa Sutra (Jain Book of Rituals) India (Gujarat), 15th century
- Pages of Mahavira's Birth, India (Gujarat), 15th century

[https://www.metmuseum.org/toah/hd/jaim/hd\\_jaim.htm](https://www.metmuseum.org/toah/hd/jaim/hd_jaim.htm) - Essay on Jain manuscript painting

#### 4) Philadelphia Museum of Art

<https://www.philamuseum.org/collections/results.html?searchTxt=jain&keySearch=+Search+&searchNameID=&searchClassID=&searchOrigin=&searchDeptID=&accessionID=&page=1>

Collection Highlights:

- Pages from manuscripts about Mahavira, 15th century, India
- Paintings and pages about Jain Cosmology, 17th - 18th century, Rajasthan
- Jain textiles, 17th century - 19th century

#### 5) Santa Barbara Museum of Art

Link to exhibition page, Puja and Piety - Hindu, Jain, and Buddhist Art from the Indian Subcontinent:

<https://www.sbma.net/exhibitions/puja>



## 6) The Cleveland Museum of Art

[http://www.clevelandart.org/art/collection/search?collection\\_search\\_query=jain+&op=search&form\\_build\\_id=form-s3\\_61h1jxyeFepJUy2WYrb5WnkUow69sWHwV76JQvb0&form\\_id=clevelandart\\_collection\\_search\\_form](http://www.clevelandart.org/art/collection/search?collection_search_query=jain+&op=search&form_build_id=form-s3_61h1jxyeFepJUy2WYrb5WnkUow69sWHwV76JQvb0&form_id=clevelandart_collection_search_form)

Collection Highlights: Jain manuscript pages of images

## 7) Victoria & Albert Museum, London

<https://collections.vam.ac.uk/search/?q=jain>

[http://www.vam.ac.uk/content/articles/j/jainism\\_illuminated\\_manuscripts-and-jain-paintings/](http://www.vam.ac.uk/content/articles/j/jainism_illuminated_manuscripts-and-jain-paintings/)

Overview of Collection: <http://www.vam.ac.uk/content/articles/j/jain-art-at-the-v-and-a/>

Collection Highlights:

- Largest collection of manuscript pages (Uttaradhyayanasutra, Sangrahanisutra, Kalpasutra)
- Late 19th & 20th century Jain Paintings and Drawings

## 8) British National Library, London

[http://explore.bl.uk/primo\\_library/libweb/action/search.do?ct=&pag=&indx=1&pageNumberComingFrom=2&frbg=&vl\(488279563UI0\)=any&indx=11&fn=search&dscnt=0&scp.scps=scope%3A\(BLWEBSITE\)&tb=t&mode=Basic&vid=BLVU1&ct=Next%20Page&srt=rank&tab=website\\_tab&dum=true&vl\(freeText0\)=jain&dstmp=1546479756732](http://explore.bl.uk/primo_library/libweb/action/search.do?ct=&pag=&indx=1&pageNumberComingFrom=2&frbg=&vl(488279563UI0)=any&indx=11&fn=search&dscnt=0&scp.scps=scope%3A(BLWEBSITE)&tb=t&mode=Basic&vid=BLVU1&ct=Next%20Page&srt=rank&tab=website_tab&dum=true&vl(freeText0)=jain&dstmp=1546479756732)

Collection Highlights: 19th-20th century photographs of Jain temples, architecture, and sculpture

<https://www.bl.uk/sacred-texts/articles/an-introduction-to-the-jain-faith> - Article by Nalini Balbir

## 9) The British Museum. London

<https://www.britishmuseum.org/collection/search?keyword=Jain>

Collection Highlights: Jain art of myriad medias - bronzes, textiles, paintings, drawings, manuscripts, photographs



*Devananda's 14 Auspicious Dreams Foretelling the birth of Mahavira. Folio from Kalpasutra manuscript. ca 1465*



## JAINA Education Committee

Over the past 28 years the JAINA Education Committee has done an amazing amount of work to promote Jain education in North America. From its humble beginning in 1992, the committee has successfully executed many ambitious projects such as publishing educational material on Jain philosophy for Pathshala students & teachers, creation of an online library with vast amount of Jain literature, conducting Jain education workshops and seminars, Jainism blog, preparing Pathshala children to participate in the Jain Academic Bowl – a quiz competition on various topics in Jainism, etc.

Dr. Premchand Gada was committee's chairman in 1992. Since 2001, Pravin K. Shah has led the committee as a chairman. A large number of volunteers in USA and India have been supporting the committee's initiatives. You can find their names at <https://jainelibrary.org/committee/>

In this magazine, we have separate articles about Jainism Blog and Jain Education Workshops. Here is some information about the other projects.

### Pathshala Education Material

Several Jain Centers across North America provide Pathshala education to more than 4000 students on a regular basis. The Education committee has prepared and published complete education material in English. The following link provides an overview of our Pathashala material. There is an ongoing effort to revise these books as needed.

[https://jainelibrary.org/elib\\_master/jaina\\_edu/jaina\\_edu\\_book/\\$jes000\\_pathshala\\_books\\_summary\\_00001\\_1\\_data.pdf](https://jainelibrary.org/elib_master/jaina_edu/jaina_edu_book/$jes000_pathshala_books_summary_00001_1_data.pdf)

### Jain eLibrary

About 11 years ago, the committee started developing the Jain eLibrary website (<https://jainelibrary.org/>) in order to provide good quality, ancient and contemporary Jain literature of all sects. They scanned all Jain Agam literature, Commentary literature (Niryukti, Bhashya, Churni, and Tika literature), Digambar and Svetambar literature of great Acharyas.

All this literature is freely available on the website which anyone can download as pdf files. Currently there are more than 4 million pages of Jain literature on the website. 63,000 people from 164 countries use this website. More than 1 million books and articles have been downloaded by these users. In the year 2020, on an average 400 files per day have been downloaded by these users.



## History of Pathshala Education in North America

By Dr. Pradip Shah, Sailes Jain

*(Portions of this article were obtained from past issues of Jain Digest and presentations at Pathshala Teachers conferences)*

### Why Pathshala Education?

Growing up in this country, the Jain youth face identity crisis. It is important to teach the core values of Jainism to young people to help them define their identity. Moral education for the young has always been a matter of paramount importance to Jain parents. Currently, mass media transmit messages that are confusing at best and corrupting at worst. This poses a unique challenge for parents trying to find a balance between the traditional Indian values and the modern American life. Children do not automatically develop good moral character. Therefore, efforts must be made to help the young people develop the values and abilities necessary for moral decision-making and conduct. The character and conduct of our youth indicates the values upheld by our community. Basic understanding and need of spirituality in life can steer the young minds in the right direction. Hence, there is a need for a good Pathshala program.

### Brief History of Pathshala Growth in North America

Before the Jain Centers came into existence, students attended Jain Pathshala (Sunday school) in a teacher's family room. It was a humble beginning. During the early 1980, Pathshalas were started in many Jain sangha. Slowly many centers built temples in their community and held Pathshala classes at the temple. Here is a brief timeline of events:

**1991:** Under the leadership of Dr. Premachand Gada and Shree Manubhai Doshi, first outline of JAINA Pathshala curriculum was developed at Jain Center in New York.

**1992:** JAINA created an Education Committee to help create a uniform curriculum and better communication system between the Pathshala teachers.

**1995 to 1999:** The JAINA Education Committee under the leadership of Dr. Premchand Gada published the first two editions of the eight Pathshala books for ages 3 years to 15 years and above. He had made great efforts in preparing these books for children and young adults. He provided us valuable guidance along with those books. Many of these books with minor changes and editing are still being used as Pathshala curriculum books for young children.

**1997:** The first formal Pathshala teachers conference in North America was organized at Jain Center of Greater Boston by Pankaj Shah, Yogen Jain, and Dr. Premchand Gada. It was attended by 85 teachers from all over USA. Nearly three days of brainstorming sessions were held on what to teach and how to teach. This event brought together all Pathshala teachers in North America under one umbrella and started a tradition of having regular conferences of Pathshala teachers.

**1998:** After the 1997 teachers conference in Boston, several Pathshala teachers worked on the curriculum to ensure that many aspects of Jainism are covered. Each class teacher was given a specific syllabus with full freedom and responsibility to prepare the material and use their own method of teaching. The teachers incorporated various teaching methodologies such as props, puzzles, games, hand-on projects, PowerPoint presentations, etc. in their teaching. This provided a diversion from monotony and generated more interest in the classes.

**2001:** Teachers conference was held during the JAINA Convention. Under the leadership of Pravin K. Shah, Chairperson JAINA Education Committee, a task was initiated to revise and edit the existing JAINA Pathshala book



series. Since then, under the leadership and vision of Pravinbhai, the current JAINA Education Committee has taken great efforts in editing, publishing, and distributing the current JAINA Education Series books in English. There are fourteen textbooks with excellent format and pictures for ages 3 and above. These books have been a great resource for all teachers and students. Much care has also been taken to present Jainism in a non-sectarian way. Sudhir and Anita Shah did an exceptional job in lay out, design and formatting many JAINA Education Books. JAINA Education Committee thanks Virendra Shah from LA Sangha for keeping inventory of all books and mailing to all centers as per their request.

**2002 and 2012:** In Los Angeles Sailes Jain organized teachers conference. About 85 teachers and Pathshala coordinators from all over US and Singapore attended these conferences which provided an opportunity to develop bond between all the teachers. We exchanged ideas and learned from each other about how to improve our Pathshalas and provide uniform Jain Religion education to our children. Our children experience the same Pathshala system when they move from one town and state to other.

JAINA Education Committee has been meeting at every JAINA Convention to exchange ideas and learn from each other.

Fast forward to 2020. Pathshala is now an integral part of many Jain Centers in North America. There are 45+ Pathshalas with 300 teachers and 4,000+ students attending classes in Jain religion, Gujarati and Hindi languages and Indian Culture. Most of the Jain families are eager to send their children to Pathshala and are volunteering to help as well. During this challenging period of COVID-19, the Pathshala education continued and will continue virtually with excellent participation by the students.

The credit for this growth goes to Pathshala teachers, administrators, parents, volunteers, students and Jain Center board and executive committee members. There are many dedicated teachers and administrators in North America that have made Pathshala education as their mission in life.

## **The Jain Academic Bowl (JAB)**

Quiz competition about Jainism is a major event at the JAINA and YJA conferences. (See a separate article on JAB in this magazine.) In addition to learning about Jainism, the children have made lifelong friends and are growing up with a sense of community with a common set of values. Many of the children that have attended Pathshala during the past 30+ years are coming back as Pathshala teachers.

*Knowledge is power. Information is liberating.  
Education is the premise of progress, in every  
society, in every family.*

– Kofi Annan



## Pathshala at Jain Center of Southern California

By Sailes Jain



*Sailes Jain is one of the founding team members of Jain Center of Southern California. He has worked tirelessly for the past 33 years as a pathshala coordinator. Under his leadership, the pathshala has seen a phenomenal growth – from 60 students and 3 teachers in 1988 to 430 students and 100+ teachers in 2020.*

Along with many others, I migrated to America in the sixties from India seeking better opportunities. When I arrived in Los Angeles more than fifty years back, it would not be common to run into other Indians on the street, so when we did, we made friends with them. I remember one of my friends who was married would invite any Indian he met on the street over to his apartment for dinner. Over time, the Indian community grew and organized groups like the Gujarati Association. We wanted to instill our values and teach Jain religion to our children, so in the eighties, a few of us came together to form the Jain Center of Southern California. Initially the classes were held at teacher's houses, and then the temple was built in 1988.

The Pathshala classes we had started in people's homes came to the new Buena Park temple with about 60 boys and girls. There were just two groups of student split by age. We taught religion and Gujarati. I started teaching Gujarati to encourage my own two kids to attend and soon found myself taking on the responsibility of Pathshala coordinator. This provided me with the opportunity to work with children and many dedicated volunteers from our community who shared the same passion.

Our children growing up in America face an extra challenge of a mixed cultural identity. One parent told me that his young daughter attended middle school where she was the only dark-skinned student. She asked her father why she had dark hair, why she was different, and what was wrong with her? He assured her nothing was wrong, and decided to enroll her in our Pathshala. The girl found an environment where everyone was like her. It was magical. This gave the sense of belonging and boosted her confidence in herself. She grew up to be a happy and successful professional like so many of our kids. There are many more stories like this where our Pathshala is instrumental in providing an identity and self-confidence to our children and I am proud to be part of this system to make this sort of impact on the lives of hundreds of children over the years.



LA Pathshala hosting Interfaith Youth Group



Senior students mentoring younger students

Instead of telling the kids what they needed to do, I took input from the kids on how we can make Pathshala more interesting. As per the students' suggestions we added extra-curricular activities after classes and on non-Pathshala days so they could spend more time with their friends. This also gave them more opportunity to interact with each



other. The children loved it, and the parents were also thrilled to see their children bonding with other Indian and Jain children. We introduced outdoor activities like picnics in the park, roller skating and Holi on the beach. We organized carnival (Mela) where children played games to win tickets and redeem them for prizes. We even had adults volunteer to be dunked in a water tank!

Today, we have more than 430 students. They look forward to Pathshala classes and extracurricular activities. We are delighted to have a strong retention rate of teenage kids, which is always the hardest group to keep engaged. We are proud to have more than 100 students of ages between 13 and 17. We have a committee made of older children conduct all extracurricular activities under the supervision of an adult volunteer.

Children of all ages love to perform on the stage, so we organize cultural program during Mahavir Janm Kalyank where we see children ages 3 to 18 participate. Every child who wants to perform is given an opportunity to be part of it. We have anywhere from 150 to 230 children participate each year.



In 1997-1998 we participated in teachers conference at Boston with JAINA Education Committee in formatting a unified Jain religion curriculum for all Pathshalas in US. We have 14 religion classes organized by the age group. We also have 8 Hindi and 8 Gujarati classes based on skill and comprehension of the language. Los Angeles Pathshala is active in JAINA education program and has taken a leading role. We have participated in all Pathshala Teachers Conferences held during each JAINA convention and hosted two conferences, in 2002 and 2012. About 85 teachers and Pathshala coordinators from all over US, and Singapore attended each of these conferences in Los Angeles and were hosted by Los Angeles teachers in their homes. That provided an opportunity to develop bond between all the teachers. We exchanged ideas and learned from each other about how to improve our Pathshalas and promote uniform Jain Religion education to teach our children. Our children experience the same Pathshala system when they move from one town and state to other.





We are fortunate to find dedicated qualified teachers and volunteers. We started out with three teachers and now we have more than 100 teachers and volunteers helping out with various duties to run Pathshala. Many of them have been with us for several years and some joined recently bringing in fresh skills and ideas. We are especially happy to see our alumni coming back to teach and volunteer. We recognize that they are not looking for fame; they just want to help out. Pathshala duties included teaching, monitoring the hallways, developing a website to register the students or managing lunch distribution amongst several other duties. Some people with well intention approach us and offer their help. When we look for a volunteer, we are looking for a person who doesn't hesitate to pick up a broom and willing to cleanup a mess when needed.

Teaching is a very noble responsibility especially teaching Jainism. It is obvious that one has to have proper knowledge, which many in our community have, but it is also critical for the teachers to have conviction, practice what they preach, and the right delivery to make the teaching engaging for the kids. Knowledge and conviction alone are not enough if they can't connect with children. It is not easy to find people with all three traits. Fortunately, teachers can be trained how to teach effectively. Also, teachers can be taught aspects of religion that they will be teaching if they are willing to learn. They do have to have right attitude. We have been able build up an amazing staff of qualified teachers over the years.

On the administrative side, many of the tasks require special skills like registration on line, receiving payments by credit cards on line, creating and maintaining the web site, computerized roll call, Google classes for home work, Zoom meetings and classes during pandemic, developing digital media to teach on television in the class rooms, and so much more. Some volunteers have natural abilities and some need training. We are always in touch with our volunteers and address those needs and make adjustment when and where needed. We have developed a strong and stable team over the years to run Pathshala.



While teaching our Indian and Jain values has been the core of what we do, the imprint we have been able to make on many of these children go well beyond that. Through the years, we have been able to provide a place for them to belong, build a community of their own, and help them become the amazing adults. Whether it is putting on a large event which brings so much joy to the kids, or taking a phone call from a young adult struggling to understand the cross-cultural world, we realized all they needed was a community and someone to listen and we are glad we could do that.

In the thirty-three years that I have been involved, I have learned so much from the children and volunteers. I am happy to see that Pathshala has made positive change in so many children's' lives. My greatest reward now is seeing my own grandchildren attend the same pathshala that my children attended; and where my son and I had an opportunity to teach!



## Pathshala at Jain Society of Metropolitan Chicago

By Dr. Pradip K. Shah



*Since 2008, Dr. Pradip Shah has served as an Education Secretary and a teacher for the adults class at the Jain Society of Metropolitan Chicago. He has been actively involved in JAINA Education committee developing, revising, and editing all Pathshala books from preschool to college level. He has served as a JAB Coordinator at JAINA conventions in 2001, 2003, 2007. He received a JAINA Presidential Award at the 2003 JAINA Convention in Cincinnati and an award for Outstanding Service to the JAINA Education committee was presented to him at the 2005*

*JAINA Convention in Santa Clara.*

Jain Society of Metropolitan Chicago (JSMC) was formally established in 1968 by a handful of visionaries that eventually materialized in 1992 as the first Shikharbandhi Jain Derāsar of North America.

A great visionary and a renowned scholar of Jainism, Mr. Manubhai Doshi, realized the need of Pathshala at JSMC and established JSMC Pathshala in 1993 with a humble beginning with student population from 15 to 25. Next Mr. Hemendra Shah and then Dr. Urmila Talsania took the reins of Pathshala. In 1996 two trustees of JSMC, Mr. Ravindra Kobawala and Mr. Samprati Shah were visiting Los Angeles Jain Center and were inspired by well attended Pathshala. In 1997 Dr. Mukesh Doshi was appointed as an Education Secretary and was given the task of evolving JSMC Pathshala.

Dr. Premchand Gada, the chairperson of JAINA Education Committee had made great efforts in preparing books for children up to age 10 years and was in the process of strategic development Pathshala. Then in May 1997, Pankaj Shah organized the first ever Pathshala Teachers' Conference in Boston. From JSMC, Dr. Mukesh and Usha Doshi, and Darshana Shah also attended the conference and learned a lot from various presentations which were adopted for our Pathshala. At this time, LA Pathshala could boast the largest student body of 200 of all Pathshalas in USA. We openly vowed that within two years JSMC will have a student body of 250.

Dr. Pradip Shah and Darshana Shah had already teamed up with Dr. Mukesh Doshi in this endeavor from the start. Their pressing job was to procure books/material for students age 10 and older, develop a formal curriculum and student recruitment. With kind permission from Dr. Gada and Harendra Shah from SF, JSMC printed two books with the help of generous donation by Mr. Satish and Mrs. Kinna Shah. With several revisions these two books are still used in JAINA Pathshala curriculum as JES 302 and JES 401 books. Our first job was accomplished.

Now that we had books, we had to develop a curriculum for various Pathshala levels. At this time, we had our classes divided in four levels based on student's age. In October 1997 we three got to gather for an entire weekend to brainstorm and develop curricula for various Pathshala levels for few years till all teachers started making curriculum for their class based on JAINA Education recommendations.

Since 1997 either Dr. Mukesh Doshi, Dr. Pradip Shah, and Darshana Shah has served as Education Secretary of JSMC and have worked as one team with a simple goal of advancement of Pathshala Education not only in Chicago but nationwide. With JSMC leaders' inspiration we increased Pathshala attendance to 150 in two years. In our strategy developing session we had to identify the reasons why children do not attend Pathshala and what would make them attend Pathshala. We identified following:

1. While children want to remain Jain, they do not know much about Jainism. They have questions regarding why we do what we do and sadly most parents do not have answers to their questions.
2. Learning about Jainism is not very interesting to children. We must incorporate fun in our Pathshala Education.
3. Children like rewards for their achievements and efforts.
4. Children love to socialize and play.

To address these issues, we did the following:



1. We incorporated answers to children's 'why' questions in our teaching plan. We incorporated open Q and A forum in our curriculum.
2. We started cultural program presented by Pathshala students during the celebration of Mahavir Swami Janma Kalyānak. To incorporate fun, we organized field trips to theme park, water park, bowling alley and skating rink.
3. Students were rewarded in several categories. Best attendance, best class participation, most improved, best homework points, best points in midterm exam and final exam.
4. We organized townhall meetings with children during major events to understand their side of the story and to encourage them to come to Pathshala. We organized similar meetings with parents also.
5. Mr. Prabodh Vaidya, then President of JSMC, gave us a blank check to spend whatever money needed for advancement of Pathshala.

Our efforts showed results. In 1999 we had 150 registered students and in 2000 we had about 250 registered students. From then on, we have continuously increasing number of registered students. We currently have 540 registered students and 40 teachers. For past many years JSMC Pathshala is one of the largest Pathshalas in USA. We have Pathshala classes every first and third Sunday of the month year-round. Each class has a mid-term exam in June and a final exam in December. In the month of December, we have a graduation ceremony attended by our entire Sangh. Outstanding students in various categories are recognized with award certificates and all graduating students are recognized with a graduation certificate.

We have nine separate Pathshala classes based on age. Toddler class starts at age 3 years and our adult class has attendees up to age 75.



*Graduation - Level 6*



*JAB Team*

### Our Pathshala Activities

- Annual Declamation Competition for last 27 years. For Last 10 years Average participants 65+
- Jain Academic Bowl at JAINA Convention since 1995 to present. 24 Participants in 2015, 2017, 2019 Convention, securing 1<sup>st</sup> or 2<sup>nd</sup> Place in most JAB
- JAIN Academic Bowl at JSMC
- JAIN Workshop by Jaina Education Committee
- Stuti Competition and Group Ashta Prakāri Puja during Diwali Celebration
- Book publications: Pratikraman Book, My Prayers, Philosophy and Practice JSMC Edition
- Samvatsari English Pratikraman for young professionals and youth
- Snātra Puja, Sāmāyika



*Workshop by JAINA Education Committee*



- Essay Contest
- Open Book Exam in Gujarati and English
- Nav-Pad Pujan, Tapasvi Bahaman and Kshamāpanā Cards by students during Paryushan Parva
- Lock in during wintertime
- Field trip Summer Activity
- College Career Counseling

### **Plays Written and Directed by Pāthashāla Teachers**

60 to 70 participants in each play

- "OM! HRIM! KLAYM! NAMAHA" Jain History Play - Part 1 (2009)
- "OM! HRIM! KLAYM! NAMAHA" Jain History Play - Part 2 (2011)
- "Life to Liberation"
- "Karmic Forces" on JSMC 25<sup>th</sup> Anniversary (Adapted from "Karmic Forces Play" By Nimisha Asthagiri from New England Jain Sangha)

### **Activities during Covid 19**

- Online Pathshala since March 22nd twice a month
- Kahoot for adults and Students
- Online Sutra Class
- Virtual Cultural Performance by all levels during MJK
- Essay Contest

### **Activities during Paryushan Parva**

- Tapovan and Samaniji Shibir – Daily Swādhyāy for Pāthashāla Students
- Art and Craft Project for ages 5 to 7 years
- 'Decorate Home Temple' by Students



*JAB Team*



## Jainism Blog

### Jainism: Know It, Understand It & Internalize It

#### *Enriching Experience in Practicing Jainism*

In 2019, JAINA Education Committee launched a new blog called “[Jainism: Know It, Understand It & Internalize It](#)”. This blog addresses contemporary challenging questions that are faced by youth, professionals, pathshala students and teachers in today’s world. There are wide range of questions from, basic to complex ones that involve experiences of modern times on various topics like **Ahimsa, Rituals, Climate Crisis, Gender Equality, Social Issues, Cleanliness, Health and Medicines, Profession/Business, Penance, Philosophy, Literature, and many others.**

The intent of this blog is to deepen individuals’ understanding about Jain values/principles, create a positive and enriching experience about the religion, enhance spiritual growth and answer questions for curious minds who want to understand rather than follow blindly.



This blog is written under guidance of Pravin Shah, chairperson of the Jaina Education Committee. For over 35 years, Pravin Shah has researched Jain literature and scriptures in pursuit of finding informed answers to the questions and come to conclusion based on sound reasoning. In addition to his in-depth knowledge of Jainism, he also has a deep understanding of life as a Jain in the United States.

This blog is written by the committee members, which are from various backgrounds and from various geographic locations within USA and Canada.

To begin, the committee documented the guiding principles, which includes the fundamental concepts that are very important to understand and to level set the basics of Jainism. Since starting the blog in May 2019, the committee has published articles related to Ahimsa, Rituals, Yoga and Meditation, and Spirituality during COVID-19 pandemic.



20  
Articles



Readers from  
20+ Countries



101379  
Views



569  
Comments

The questions are addressed by keeping the aim of religion and spiritual growth in the forefront. The responses aid in understanding the values and principles that facilitates answer to the questions, so that individuals can use their own logic and wisdom to derive an answer for themselves. We are also drawing attention to the mindset, traditions and rituals that are violating the basic Jain values and principles.



## Climate Crisis

- What is Climate Crisis? And What Causes it?
- Why should we care about the climate / environmental Issues?

## COVID-19 Pandemic

- Spiritually navigating COVID-19 Crisis

## Rituals

- Yoga and Meditation in Jainism
- Jain Rituals - Why, How, What

## Ahimsa

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>▪ Is Ignorance Acceptable in Jainism</li> <li>▪ Dairy Products Usage and Consumption</li> <li>▪ Jainism view on Eggs Consumption</li> <li>▪ View on Alcohol Consumption</li> <li>▪ Jainism view on wars, fighting for injustice</li> <li>▪ Jainism view on Sallekhana, Suicide</li> </ul> | <ul style="list-style-type: none"> <li>▪ Is Jainism becoming a Kitchen Religion?</li> <li>▪ Five senses and their role in Jainism</li> <li>▪ Jainism view on having a Pet</li> <li>▪ Eating Naturally Dead Animal's Meat</li> <li>▪ Usage of Animals for Medical Research</li> <li>▪ Himsak Products used in Jain Rituals</li> <li>▪ Condemnation of Other Sects / Religions</li> </ul> |
|--|---|

## About this blog

- Purpose and Approach
- Our Guiding Principles

These articles have provided thought-provoking insights to thousands of people across the globe, from countries including USA, India, United Kingdom, UAE, Canada, Japan, Australia, Germany, Spain, Singapore, France, Kenya, Italy, Switzerland, South Korea, and Indonesia. There are many comments on each post, and it has provided a platform for people to share their views and have further dialogue on these challenging topics.

People are conscious, logical, want to do the right thing and use their own wisdom, instead of following anything blindly. Nowadays given technology/internet, people have information at their fingertips.

**Addressing these challenging questions enables in creating a community that follow religion with understanding and can experience the benefits from religion. It is in the spiritual teachings of Jainism, we find meaning, feel connected, thrive, and live life in the best possible way.**

In coming months, the Committee plans to address questions on Climate Crisis, Gender Equality, Rituals, Ahimsa and then followed by other categories like Social Issues, Cleanliness, Profession/Business, Philosophy, etc.





## JAIN EDUCATION WORKSHOPS

*An incredible opportunity to learn Jainism*



Workshop Moderator: Mr. Pravin K. Shah (Cary, NC)

Workshop Coordinator : Sejal Shah (Raleigh, NC)

### Vision



Though Mr. Pravin K. Shah had conducted a few workshops earlier, he envisioned an organized learning environment with structured lesson plans for students (of any age) to gain knowledge in the principles of Jainism via interactive sessions. In 2017, this idea finally came to life. The first workshop was held in Raleigh, North Carolina, on a weekend in October 2017.



This first workshop welcomed 49 attendees from all around the USA, and one even from the UK. Its objective was to take Jainism beyond just being a religious identification for people, to discussing the fundamentals and how they can be applied in our daily life. The workshop nudged the attendees to challenge their limiting beliefs, and expand their understanding of Jainism, by exploring new possibilities.

The workshop did not just include mere teachings of the principles of Jainism, but it also practiced those principles. Pravinbhai insisted on imposing the least *himsa* as possible to our bodies, and to mother earth. He accomplished this by providing totally vegan, non-fried, healthy food, served on eco-friendly and biodegradable paper products.

The first workshop surpassed Pravinbhai's expectations. Due to the overwhelming success and demand from the attendees to learn more, Pravinbhai conducted another 8 workshops.



### **Past Workshops**

A total of 9 workshops were held over two years. 3 workshops were held in Raleigh (NC), 1 each in Atlanta (Georgia), Washington DC, Milpitas (CA), Dallas (TX), Buena Park (CA), and Chicago (IL).



An average of 45 attendees, ranging from 16 years and above, participated at each workshop at the nominal registration fee of \$50/person. All past JAB participants and Jain pathshala teachers' registration fees were waived. The registration fee covered all meals and printed copies of workshop materials, which included more than 300 slide presentations along with reference books.

### **Workshop Topics**

A wide range of topics are covered in depth during the 2 ½ days of the workshop. These included:

- Fundamental Religious Concepts in Jainism and Six Universal Substances
- Philosophy of Karma and 7 or 9 Tattvas
- Application of Jain Karma Philosophy in Daily Life
- Concept of Punya and Pap Karma
- Who governs the Events of the life and of the Universe - Karma, Free-will or are they Predestined?
- Path of Liberation
- Fourteen Gunasthanas (Spiritual Stages)
- Jain Diet and Food – Holistic Approach to Spirituality, Non-violence, Health and Ecology
- Understanding Jain Way of Life
- Jain Universe (Jain Geography)
- Jain Scriptures, Literature and Development of various Jain Sects
- World Religions: - Diversity of Religious Expressions

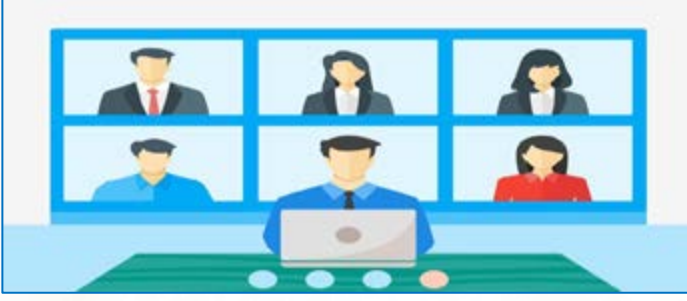
### **Q and A Session**

- The Q and A presentation delves into the brainstorming and discussion on powerful and thought-provoking questions that have no absolute answers. It includes the social and cultural perceptions as well as stereotypes and generalizations from both youth and adult's perspective.
- The discussion will provide insights into questions that are important to our youth in order to develop them spiritually, ethically, and socially in the western world.
- While often difficult to reconcile divergent influences, it is critical to understand the distinctions and strike a balance amongst Indian heritage, Jain religion, spirituality and Western lifestyle.

### **Virtual Workshops**

Pravinbhai was planning to have a more advanced series of workshops starting this year. However, due to the COVID-19 situation, he decided to hold virtual workshops via the WebEx platform.





These workshops are held twice a week and designed particularly for the convenience of attendees in different time zones around the world. The first workshop is held on Wednesday evenings, for the convenience of USA attendee and the second on Monday mornings (for the convenience of attendees from different countries around the world like India, UK, Australia, Kenya, UAE, etc.)

### **Benefits of Virtual Workshops**

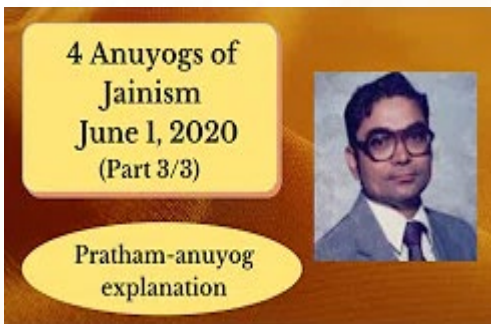
The most important benefit of the virtual workshops is the convenience of attending the sessions from the comfort of one's own home. These workshops are completely free of any cost, while hosting an average attendance of 90+ every week. All virtual sessions are also recorded. This provides an added benefit for attendees to review the sessions, and enables to catch-up for those who might have missed them.

All sessions are conducted primarily in the English language. This has been beneficial in multiple ways:

- Teachers are able to get answers for their Pathshala students
- Parents are able to provide logical answers for their children in the perspective of current environments
- People from different faiths have been able to understand and deepen their knowledge about Jainism especially as sessions are conducted in English

These workshops have received overwhelmingly positive feedback. Feedback ranging from “*please, never stop these sessions*” to “*very beneficial for both teachers and parents.*” Many parents have even commented that they have made Pravinbhai's discourses a family event every Wednesday evening!

### **Workshop Recordings**



All recorded sessions, which include PowerPoint presentations and Q&A, are made available at the Jain elibrary website ([https://jainelibrary.org/\\$workshop\\_usa/index.html](https://jainelibrary.org/$workshop_usa/index.html)) after the completion of each session. The recordings are posted as playlists for easy accessibility on YouTube under the **Jain Workshop USA** channel. The recordings are labelled with related topic names, date and content description for easy searching. The recorded Q&A sessions are also individually classified, labelled and posted to the same channel.

### **Statistics as of August 2020**

- YouTube Channel Subscribers: 123+
- YouTube Views: 2700+
- Number of Recordings: 127+

For more information or queries, please contact workshop coordinator, Sejal Shah, at [jainwrokshopusa@gmail.com](mailto:jainwrokshopusa@gmail.com) or Pravin K. Shah at [jainaedu@gmail.com](mailto:jainaedu@gmail.com) or (919) 859-4994



## Jain Academic Bowl

By Shweta Daftary



*Shweta Daftary is the chairperson of Jain Academic Bowl committee since 2018. She has been actively involved with JAB for past 5 years. She lives in Dallas, Tx where she practices as a dentist. Her family includes her husband, Gautam and children Sohum & Shivani. She has been deeply involved with the Jain Sangh of North Texas for over 20 years as a Pathshala teacher and a coordinator. She is currently as a Pathshala co-chair.*

Before we go into the details of the Jain Academic Bowl, let us give you a small preview of this tournament.

### Round 1:

*Question 1: Samavāya is the name of the group of five causes that are associated with every situation or event. What are the 5 Samavāya? Give the names in English or Gujarati.*

*Question 2: This is a math question. Add the number of entities we bow down to in the Divine Refuge Sutra to the number of classes of karmas destroyed to become a Sayogi Kevali. Give the corresponding Tirthankar's name, symbol, and place of nirvana.*

*Question 3: This is an anagram question. All capital letters must be used only once. The **CAT** is **HAVING** fun climbing **UP** the tree.*

### Round 2:

*Question 1: What auspicious events, or kalyanaks, of Bhagwan Neminath occurred at Mount Girnar?*

*Question 2: Name the bhavana that represents the story of Mallinath?*

*Question 3: Name the sutra in which Bhagawan Mahavir's last sermons were compiled.*

### Round 3:

*Question 1: This aghāti karma determines our height, complexion, strength and functionality of our sense organs.*

*Question 2: This is a two-part question. Give the name and number of stanzas in this popular Gujarati composition of Shrimad Rajchandra, a treatise on Jainism in verse form.*

*Question3: This Digambar dravyanuyoga shastra is the most authentic and famous text explaining the doctrine of soul, where the importance of nishchay naya is explained and emphasized for experiencing the soul.*

Hope you scored well in the above and got a flavor of the tournament. (Answers are at the end of the article.)

The Jain Academic Bowl is an exciting, knowledge-based event that some of you may have experienced during JAINA conventions. But in case you have never had a chance to be a part it, let us tell you more about this fun-styled, nationally popular Jain event.

The Jain Academic Bowl, aka JAB, is a team competition in a "jeopardy" format for young Jains which has been held biennially at the JAINA conventions for over two decades. Pathshala students, teachers, and coaches enjoy preparing and participating for this three-day long tournament, where the participants get to demonstrate their knowledge on Jain Philosophy, Jain Conduct, the Jain Way of Life, and much more. It also tests the ability of participants to answer quickly as this competition involves "buzzing in" to answer the questions.





The origin of this tournament dates back to 1993 when two young Jains, Tejas Doshi and Saurabh Dalal, decided to form teams of pathshala students to compete in the first ever JAB tournament. This was received very well by other centers and immediately grew in popularity at every convention thereafter. Several other volunteers have helped carry on the torch through the years, namely Pradipbhai and Darshanaben Shah, Mukeshbhai Doshi, Pravinbhai Shah, Arpan, Shibani, and countless others.

During its initial years, the tournament had only one category in which the participants competed in. There are three game rounds named as Round 1 or the Individual Team Round, Round 2 or the Category Round, and Round 3 or the Grab Bag Round. Due to its instant success and the high demand from other Jain centers, the participants were divided into a Junior category of 14 years old and younger and Senior category of 15 to 21 years. There are intense and fierce competitions amongst teams, at times to a point of deep contention over the answers to the questions. To help resolve such confrontations amicably, different Pathshala teachers were contacted, and with their efforts and many hours of hard work a JAB manual was created as a reference guide. Games were streamlined with the use of the JAB manual at all times, and participants competed in Junior and Senior categories. The most recent upgrade in JAB is the addition of Beginner category of 12 years and younger. This category allows participants and sanghs who have never participated in a JAB tournament to compete against similarly equipped teams and not be intimidated by the more experienced JAB sanghs.



*JAB Team Preparation*

The growth of JAB through the years has been amazing as we measure its success by the number of participants and enthusiasm from Jains around the world. JAB 2019 in Los Angeles saw 9 centers across North America participate with a total of 15 teams. About 95 participants played an astonishing total of 33 game hours.

This is only possible with the help of many parents, teachers, and volunteers working in the background with the participants for countless hours to prepare for the tournament. Due to the popularity of this tournament, it is also conducted biennially during the YJA conventions.



The success of JAB is the result of a synchronized teamwork by the JAB Admin committee. The current JAB Committee is led by Shweta Daftary (Dallas, TX), along with the support of Pravinbhai Shah (Raleigh, NC), who has many prior years of JAB experience along with his immense knowledge in Jainism, Raj Salecha (Los Angeles, CA), who provides highly technical expertise to keep JAB current with the technology, Harsh Shroff (Chicago, IL), who helps overlook all admin aspects and tournament rules, Megha Doshi (Ashburn, VA), who helps with the JAB manual layout along with all admin aspects, and Siddharth Shah (Houston, TX) who is a past JAB contestant and coordinates moderators for smooth conducting of the games, timing, and score keeping.



helps with the JAB manual layout along with all admin aspects, and Siddharth Shah (Houston, TX) who is a past JAB contestant and coordinates moderators for smooth conducting of the games, timing, and score keeping.

The real unsung heroes of the JAB tournament are the moderators, without whom this entire event cannot be held. These young Jains are typically members of the YJA and YJP organizations who give their time selflessly to help run the entire JAB event from asking questions during the game, to score keeping and to time keeping.

Overall, JAB is a great experience for both the participants and the audience. The participants enjoy forging new friendships with Pathshala students nationwide, and the Pathshala centers build camaraderie with each other. In the end, every participant is a winner because of the immense knowledge they acquire and the fun that they have during this team competition.

The JAB Admin team has been working hard to host the next JAB tournament, the registrations for which have already begun. The highlight of JAB 2021 is that for the first time ever, it is going to be held virtually. The JAB Admin team is striving diligently to make this a smoothly run event that can be viewed from anywhere in the world.

So be sure to join us from July 2<sup>nd</sup>, 2021 to July 5<sup>th</sup>, 2021 to be a part of a memorable virtual JAB experience!!!

For further information on the Jain Academic Bowl, please visit JAB Home page at: <https://jainelibrary.org/jab/>

### **Answers:**

#### ***Round 1:***

*Answer 1: Kāl (Time) ; Svabhāv (Nature of a Substance) ; Niyati (Fate) ; Nimitta and Prārabdha (External Circumstances, and/or Karma) ; Purushārtha (Self Effort or Free Will)*

*Answer 2: 4 + 4 = 8. Chandraprabh Swāmi, Crescent Moon, Samet Shikhar*

*Answer 3: Vachan Gupti*

#### ***Round 2:***

*Answer 1: It is the diksha, kevaljnan and Moksha Kalyanak of Neminath*

*Answer 2: Ashuchi Bhavana*

*Answer 3: Uttaradhyayan Sutra*

#### ***Round 3:***

*Answer 1: Nāma karma*

*Answer 2: Ātma Siddhi or Attainment of the Soul, 142 stanzas*

*Answer 3: Samaysār*



## Jain Education in North America

### A Special Edition of Jain Digest

A Publication of the

Federation of Jain Associations in North America (JAINA)

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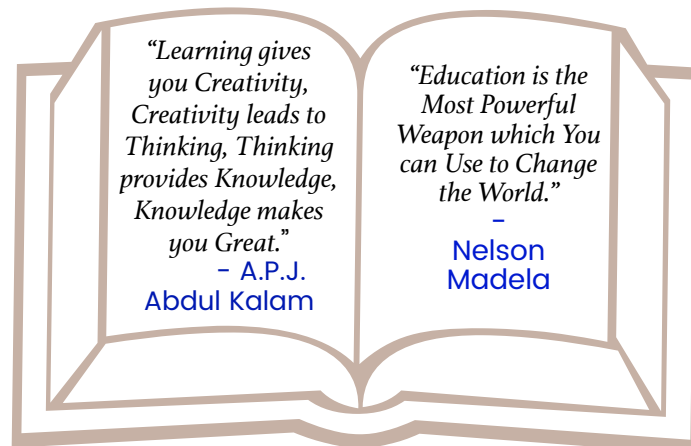
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NONVIOLENCE IN THOUGHT AND ACTION



*"In happiness and suffering, in joy and grief,  
we should regard all creatures as we regard our own self." – Mahavira.*