

Jain Compassion in Action

JIVA DAYA Everyday

Ahimsa (non-violence) is an aspect of daya (compassion, empathy and charity).

Jiva Daya means caring for and sharing with all living beings, tending, protecting and serving them. It entails universal friendliness (maitri), universal forgiveness (kshama) and universal fearlessness (abhaya)



Jiva Daya activity is usually associated with Panjaropols (animal sanctuaries) but is much much more. It includes compassion to all living beings and the environment. Vegetarianism, all forms of Seva , protection of the environment are just some examples of Jiva Daya activities

- **Justice in one's approach to life.**
- **Integrity of thoughts, words and deeds.**
- **Vision to translate compassion into action.**
- **Abstinance from violence.**
- **Dynamism to work for the mission.**
- **Alleviate the pain and suffering of living beings.**
- **Yearn to make a positive difference in the world.**
- **Advance in truth and understanding.**

Jiva Daya, put into practice can transform our life if we can follow above steps in our daily lives

Pujya Pramodaben Chitrabhanu



Jiva
means
life
and
daya
means
compassion

The practice of Jivadaya in Jain philosophy is a unique concept that underlines the importance of compassion and reverence for all life

“All living beings long to live. No one wants to die.” “Just I dislike pain, so all other beings dislike pain.” “All Souls are alike and potentially divine. None is Superior or Inferior.”

The above quotes from our scriptures encapsulate Jivadaya two principles – that of non-violence to all living beings and equality of all living beings. Jiva means life and daya means compassion. Jivadaya means compassion for all Jivas or life forms – extending to micro-beings possessing one sense to those evolving to beings possessing five senses like us humans.

In the Jain Declaration of Nature, it is stated that “Jivadaya means caring for and sharing with all living beings, tending, protecting, and serving them. It entrails universal friendliness (maitri), universal forgiveness (kshama) and universal fearlessness (abhaya).



Ahimsa or nonviolence is not only non-killing, it also means that one's attitude must be of maitri and peace and is rooted in a host of positive aims and actions which have great relevance to contemporary environmental concerns. Mahavir revealed more than 2500 years ago and now confirmed by science that there is life in earth, water, fire, air and plants besides the two sensed to five sensed beings. Care of the environment, oceans and biodiversity are all aspects of Jivadaya.

Water conservation is Jivadaya in action. Water contains innumerable number of microscopic lives in each drop, and also water by itself is composed of innumerable number of water body particles – the Ekendriya jivas. We will be instrumental in saving billions of lives by conserving or minimising the use of even one drop of water. By contrast, we will also be responsible for killing them with wasteful and negligent use of water. Let us practice Jivadaya and adapt practices which minimise our daily water usage.



jiva-daya
is the most
important
Jain
doctrine of
Ahimsa



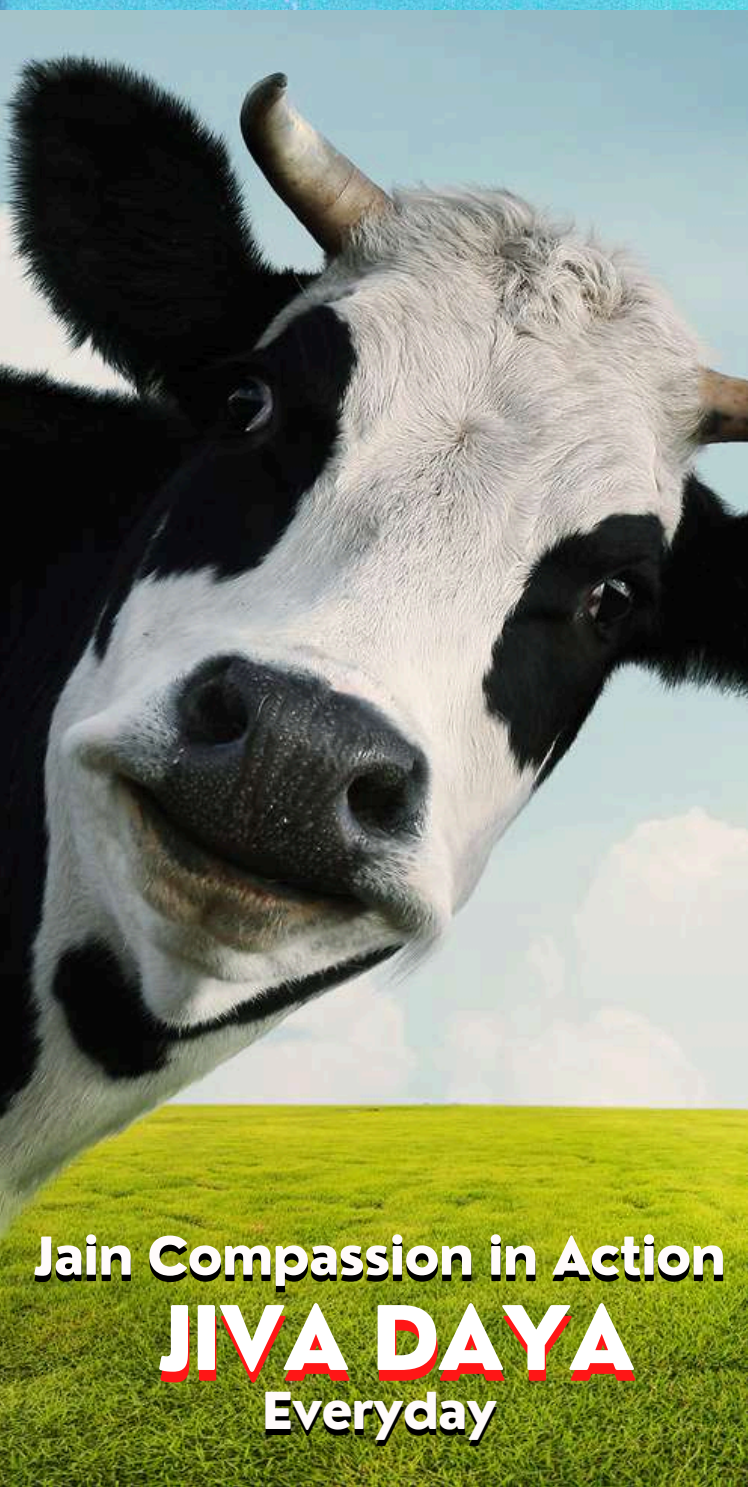


Jains worldwide donate generously to Jivadaya. Donations made are used to prevent cruelty against animals, reduce their sufferings by providing them shelter, food, water, and healthcare. It also includes recusing animals from slaughterhouses and abattoirs where they are condemned to live in squalor and filth before being inevitably killed.

Every year on the day of Eid-al-Adha, popularly known as Bakrid, millions of animals, predominantly goats but also cows, sheep, buffalos, and camels are slaughtered across the world as an integral part of the Islamic festival. On this day, many Jains observe the ayambil fast and/or refrain from consuming dairy products. In recent years, In India, funds donated to Jivadaya are utilised to save thousands of these animals from being slaughtered and thereafter looked after until their natural death.

Probably the most visible and best known of Jivadaya in action in India are the animal shelter homes known as panjrapols or gaushalas which primarily house cows.

However, to state jivadaya is just for animal welfare is inadequate. Jivadaya has a much broader meaning to it than this. Jivadaya encompasses all aspects of non-injury to all living beings. It is, therefore, in its active form, compassion and goodwill towards all life, including ourselves as well the environment. Jivadaya, nowadays also encompasses raising awareness and spreading the message of compassion and non-violence in other industries such as food production, cosmetics, , use of animals in scientific research, entertainment, clothing etc.



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A Compassionate World Begins With Us All



Jivadaya means reverence for all life.
Jivadaya means harmlessness. Jivadaya
means non-violence.

When the realisation of the self (soul)
occurs, then real jivadaya begins
whereby one sees all Jivas as oneself and
thus refrains from all forms of violence.
Jivadaya is only possible when one is
aware and responsive to the suffering of
others and has empathy. Jivadaya
encompasses having the right attitude
and perspective towards all that has life.

**Equanimity and absence of
kashayas can be considered as
internal jivadaya whilst
compassion in action as
external jivadaya. Jivadaya is
core to the Jain Way of Life and
if put into practise, can
transform our life.**



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JIVA DAYA

Everyday

Care More for other than for yourself.

Do unto others, as you would have others do unto you.

Gentleness is the hall-mark of spiritual culture.

The hand that gives gathers.

It does not cost to be kind.

Killing the least, living the best.

**Nothing good ever comes of violence. Whenever a human
being does something to relieve the sufferings of an animals,
God makes a little holiday in his heart.**

Poem by Alden Nowtan

"The more we reflect within ourselves ,we awake to the truth that we
are all interconnected and interdependent. Al life is therefore viewed
as a gift of togetherness, accommodation and assistance. Without the
one the other cannot exist. Bringing imbalance on one end brings
imbalance on the other end.

Keeping this in mind, may we never get too busy in our own affairs that
we fail to respond to the need of others with kindness and reverence.
May we all be part of this circle of compassion and extend our feeling
of love and care to al those who cross our paths on the journey of
evolution"

By Pujya Pramodaben Chitrabhanu