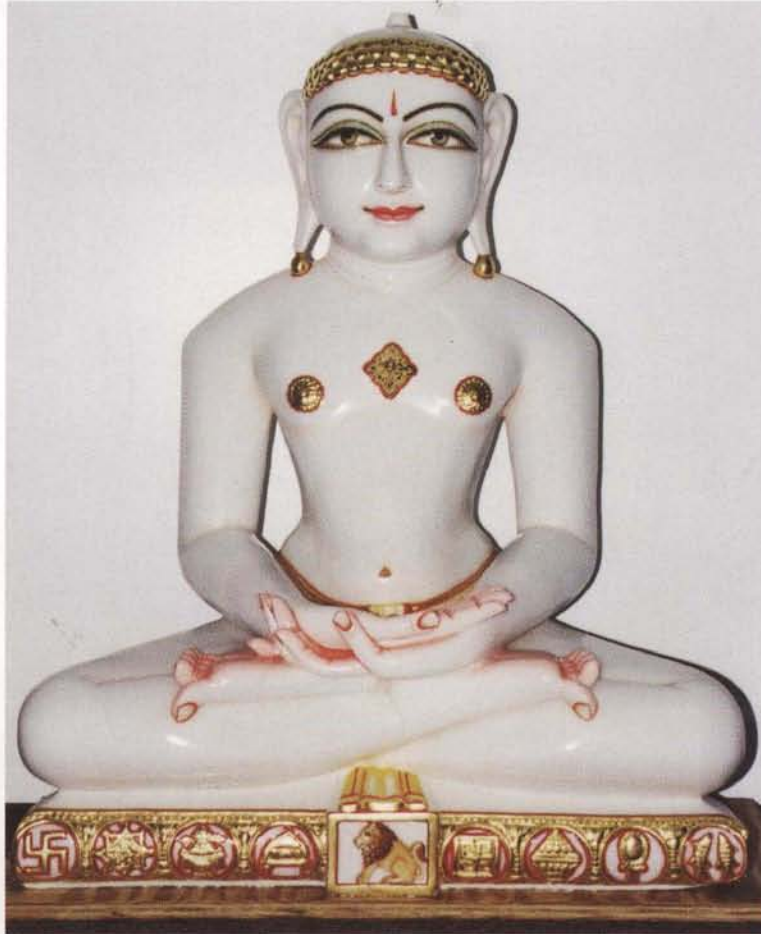


Jain Pratishtha Mahotsava

May 26–29, 2000



Bharatiya Temple of Lansing
Haslett, Michigan

Ahimsa Paramo Dharma



Namokar Mantra

Namokar Mantra is the fundamental prayer of Jainism. The inside front cover of this brochure gives the Mantra in Devanagari script. Here we give the English transliteration and the meaning. An individual can be guided in his/her conduct by the examples of the five benevolent personalities mentioned in the Mantra.

NAMO ARIHANTĀṆAM

I bow to the Arihantas – the ever-perfect spiritual victors

NAMO SIDDHĀṆAM

I bow to the Siddhas – the liberated souls

NAMO ĀYARIYĀṆAM

I bow to the Ācāryas – the leaders of the Jain order

NAMO UVAJJHĀYĀṆAM

I bow to the Upādhyāyas – the learned preceptors

NAMO LOE SAVVASĀHŪṆAM

I bow to all the saints and sages everywhere in the world

ESO PANCA NAMUKKĀRO

These five obeisances

SAVVA PĀVAPPAṆĀSAṆO

erase all sins

MANGALĀṆAM CA SAVVESIM

Amongst all that is auspicious

PADHAMAM HAVAI MANGALAM

this is the foremost



Bharatiya Temple of Lansing
(artist: Jayalakshmi Yegnaswamy)

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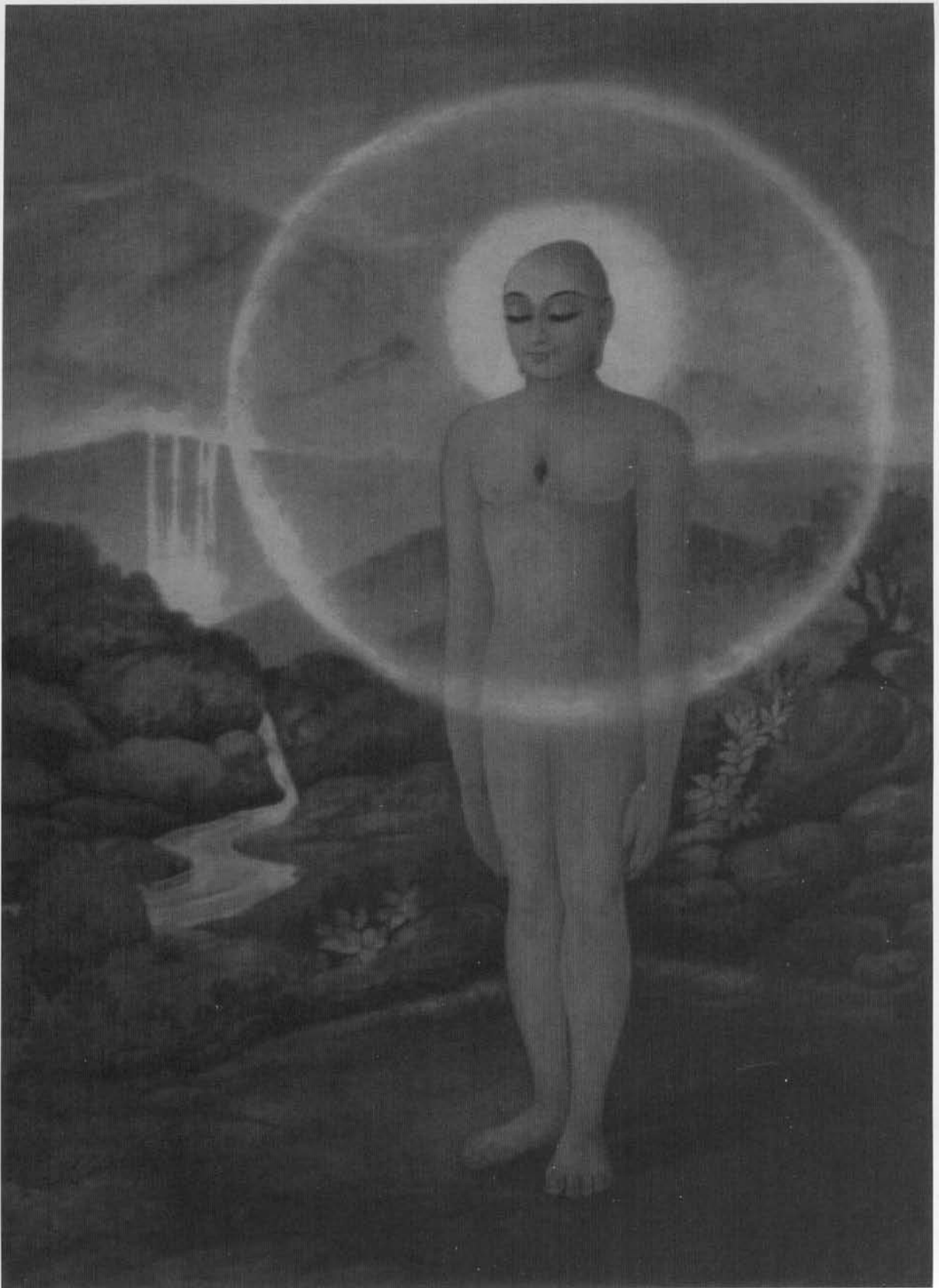
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Bhagavan Mahavira deeply absorbed in the highest type of meditation.



Bharatiya Temple of Lansing



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April 29, 2000

Dear Devotees,

On behalf of the Trustees of the Bharatiya Temple of Lansing, I am honored to welcome you to Jain Pratishtha celebrations.

Our Temple began as a vision in the minds of a few devotees in the early eighties. Since then, the Temple has grown in different phases, with Maha Prana Pratishtha in 1998 and Kumbhabhishekam in 1999. It has become a religious landmark for Mid-Michigan. Now, with the Pratishtha of the Jain Mandir, we are glad to be able to start a new phase.

Our goal remains to serve the spiritual needs of the community. The Board requests your participation and support of all Temple activities. With your generous contributions, we would like to be debt-free as soon as possible.

I would like to commend Dr. Mahendra Jain, whose leadership has been invaluable in completing the Jain Mandir and organizing the Pratishtha activities.

May we all be blessed and uplifted by these celebrations.

Sincerely

Suman G. Kashyap
Chair, Bharatiya Temple of Lansing.

Message from the Chair, Jain Pratishtha Mahotsava

A Dream Come True

Mahendra K. Jain

Jai Jinendra!

On behalf of myself, the Board of Trustees of the Bharatiya Temple of Lansing, the Jain Society of Greater Lansing, the Pratishtha Coordinating Committee, and the various Pratishtha Committees, I welcome you all to the Jain Pratishtha Mahotsava. It is indeed a great honor to chair the second Pratishtha Mahotsava that our community has been fortunate to celebrate at the Temple within a period of two years. We are blessed with the presence of Gurudev Shri Chitrabhanuji and Bhattaraka Shri Devendrakeertyji who kindly agreed to direct the Pratishtha ceremony and to enlighten us with spiritual discourses.

It was a dream to have a Jain Mandir in Lansing, given the small size of the Jain community. Several of the Jain community members continued with this dream and waited for the right opportunity. Occasionally, the Jain families gathered for a Namokar Mantra recitation at a devotee's home. When the Prana Pratishtha for the existing *murtis* at the Temple was announced, the idea of having a Jain Murti was finally discussed in early 1998 at Ramesh and Maya Dedhia's home with a general consensus in favor to make a proposal to the Temple Board. On May 3, 1998 the Board of Trustees unanimously approved the request and provided a room for Jain Mandir. This was a major step towards achieving the realization of the dream.

Shilpkalamani Muthiah Sthapathi, who designed the beautiful Garbha-Griha (sanctum) of the Temple, provided a conceptual design for the Jain Sanctum. This was turned into reality by the six shilpis who had also built the Temple Sanctum. Madan Lalwani, during his trip to India in April 1999, found the right contacts in Jaipur (Shri Man Mohan Bohra, Jewel Emporium and Mrs. Sushila Kumbhat) to request Shri Madhu Sudan Sharma of Madhu Murti and Painting Art, Khajane Walon Ka Rasta, Jaipur to carve a beautiful *murti* for our Jain Mandir. The *murti* arrived safely in December 1999. The dhatu *murti* of Bhagavan Shri Parsvanath was also obtained from Jaipur through my brother, Surendra Jain.

A Jain Mandir is not ready until the Pratishtha ceremony is held for the idols. Ramesh and Maya Dedhia contacted Shri Narendra Nandu in Mumbai, who agreed to come with his group to help us perform various pratishtha-related puja and activities. We were delighted when both Gurudev Shri Chitrabhanuji and Bhattaraka Devendrakeertyji consented to come and bless the occasion. We contacted our friends in Detroit (Arvind

Shah, Ashok Choksi, Niranjan Shah, Nalin Shah, Prafulla Shah, Sharad Shah, Chuni Gala, Jayesh Mehta and Dipti Shah) whose encouragement and promise of all-out-help in putting together the initial program and getting us the jump start was very timely. With the support of the Detroit community in addition to the unconditional support of the Greater Lansing Indian Community, and of the Board of Trustees of the Bharatiya Temple of Lansing, we set the date to achieve our dream on the 28th day of May 2000.

We the Jain community of Lansing are fortunate to be part of the Greater Lansing Indian community, which has been very supportive and understanding. The Bharatiya Temple of Lansing is serving the community representing different yet compatible religious faiths. Jainism maintains that harmony. The values of Jain religion are based on five vows viz. - non-violence, devotion to truth, non-stealing, celibacy and non-possession. The heart of Jainism is non-violence. Ahimsa is one of the basic virtues; therefore, not only physical or mental injury to life should be avoided, but also all possible kindness should be shown towards all living beings. We need to strive for "Live and Help Others Live" and not just for "Live and Let Live" or "Love and Let Live". Every individual is indebted to the universal society of all living beings since the living beings render service to one another. Jainism also advocates non-imposition of one's own thoughts or views on others, and reconciliation of the thoughts or viewpoints of others with one's own. This is possible when one recognizes the grain of truth in what others say, for truth is relative. Another great vow of non-stealing emphasizes that we should not take anything that is not given to us while that on celibacy points the thirst for sensual pleasures to be the cause of all physical and mental miseries of the world. Jainism considers possession to be the source of evil since it enslaves man to external things. The wants and desires have no end and only the sky is the limit for them as said by Lord Mahavira. Jainism believes in the potential divinity of man and that all humanity is one. In essence, it preaches amity towards all beings, compassion for the miserables and detachment towards possessions. *Anekantavada* (non-absolutism) is the heart of Jainism and shows how to respect the opinions of others. It establishes unity in diversity. The Bharatiya Temple of Lansing recognizes this unity in diversity.

The organization of the Pratishtha Mahotsava would not have been possible without the tireless efforts of the ten Pratishtha Committees and numerous unsung heroes volunteering their services from our community, the Detroit Jain community and out-of-town friends. The chairs, co-chairs and the committee members deserve my sincere thanks for their extremely hard work in making this event a success. Also, my thanks to all our Jain and non-Jain friends for their generous donations and pledges; my mother, Shrimati Bhanwar Devi Tholia for donating the *murti* of Bhagavan Shri Parsvanath; Urvish and Hina Shah for donating Chandarvo for Bhagavan Shri Mahavir; Padmani Karna and other sponsors of Shri Purushottam Das Jalota's program; The Jain Society of Greater Detroit for lending us several items for use during Pratishtha; Gurudev Shri Chitrabhanuji and Bhattaraka Shri Devendrakeerty Swamiji for enlightening us with their pravachans; Shri Narendrabhai Nandu and his group for performing various religious ceremonies; Shilpakalamani Muthiah Sthapathy and his shilpis for designing and building the beautiful sanctum; Shri Madhu Sudan Sharma, Shri Man Mohan Bohra and Shrimati Sushila Kumbhat for arranging Bhagavan Mahavir's *murti*; all gifted and talented artists, young and old, for their contributions to the cultural activities; Shri Sharad Shah for

developing a program and a tentative list of Gheebolis; Dr. Faquir Chand Jain, The Jain Center of Greater Hartford, for assistance in developing the program for Digambara abhishek and pujas; all the advertisers for supporting the souvenir book; Jaya Travels for arranging the shipment of Kumbhs; Shri Trilok Kakar for remodeling the Jain Mandir room; Anil Jain, Salil Prabhakar, N. Anantaraman, Aditya Sharma and Kanti Mardia for producing a very beautiful commemorative souvenir book; Maya Dedhia and Pushpa Jain for accepting additional responsibilities; Temple priests, Shri B. Kannan (Sharmaji) and Shri Sandip Kapase (Shastriji), for their assistance in conducting activities in the Jain Mandir on a regular basis; and to all the attendees and devotees for gracing the Pratishtha celebration with their presence and participation.

I owe a million thanks to my talented colleagues on the Pratishtha Coordinating Committee — Ramesh Dedhia, Anil Jain, Madan Lalwani, Navin Jain and Suman Kashyap — for their cooperation, wise counsel, dedication and excellent hard work. Without them it would not have been possible to organize this Mahotsava. On behalf of the Pratishtha Coordinating Committee, I thank the Board of Trustees of the Bharatiya Temple of Lansing for reposing faith in our ability and for providing us the honor and privilege of serving the Temple as the Coordinators of the Pratishtha Mahotsava.

Please shower your praise for the success of the Mahotsava on the members of all the ten Pratishtha Committees and the volunteers, and single me out for any deficiencies. I beg your forgiveness for all the shortcomings and my oversights.

Our dream of yesterday has certainly come true with the blessings of our spiritual leaders and the support of community members. I invite you to share our dream and enjoy the religious ceremonies and the joyous occasion.



Pratishtha Program

All events will be on the temple premises. Pujas will be performed by **Shri Narendrabhai Nandu**.

Friday, May 26, 2000

9:00 a.m. – 9:15 a.m.

Opening ceremony

Namokar Mantra /Mangalacharan

9:30 a.m. – 12:30 p.m.

Kumbha & Akhand Deepak Sthapan, Jwar Ropan

Ashta-Mangal Patla Puja, Dash Diggpal, Navgrah Puja & Gheeboli

7:00 p.m. – 7:15 p.m.

Namokar Mantra / Mangalacharan

7:15 p.m. – 8:30 p.m.

Blessings by **Gurudev Shri Chitrabhanuji & Bhattaraka Shri Devendrakeertyji**

8:30 p.m. – 10:00 p.m.

Cultural program (Garbha / Dandia Ras)

Saturday, May 27, 2000

8:00 a.m. – 8:15 a.m.

Namokar Mantra /Mangalacharan

8:30 a.m. – 10:00 a.m.

Panchamrut Abhisekhs

10:00 a.m. – 10:30 a.m.

Pravachan by **Bhattaraka Shri Devendrakeertyji**

10:30 p.m. – 12:30 p.m.

Panch Kalyanak Puja

11:30 a.m. – 1:00 p.m.

Swamivatsalya Lunch

1:00 p.m. – 5:30 p.m.

Siddha Chakra Puja & Gheeboli

Aarti, Mangal Divo & Shanti Kalash

5:30 p.m. – 7:00 p.m.

Swamivatsalya Dinner

7:00 p.m. – 8:00 p.m.

Pravachan by **Gurudev Shri Chitrabhanuji**

8:00 p.m. – 10:30 p.m.

Bhajans by **Shri Purushottam Das Jalota**

- Final Adesh for Pratistha will be given during Shri Jalota's program

Sunday, May 28, 2000

6:45 a.m. – 8:45 a.m.

Laghu Pratishtha rituals

8:45 a.m. – 10:45 a.m.

Adhara Abhiseks

10:45 a.m. – 11:30 a.m.

Pratishtha Procession

11:30 a.m. – 12:00 noon

Blessings by spiritual leaders

Recognition of spiritual leaders

Vote of Thanks

12:00 noon – 1:15 p.m.

Pratishtha ceremony

1:00 p.m. – 2:00 p.m.

Swamivatsalya Lunch

2:30 p.m. – 5:30 p.m.

Laghu Shanti Puja

Aarti, Mangal Divo & Shanti Kalash

5:30 p.m. – 7:00 p.m.

Swamivatsalya Dinner

7:00 p.m. – 8:00 p.m.

Lecture by Shri Narendrabhai Nandu

8:00 p.m. – 10:00 p.m.

Cultural Program (Narendrabhai Nandu & Group)

Monday, May 29, 2000

8:00 a.m. – 9:00 a.m.

Dwar Opening Ceremony

First Moolnayak Abhisek and Puja

Group Chaityavandan

9:00 a.m. – 11:00 a.m.

Snatra Puja

Aarti, Mangal Divo & Shanti Kalash

11:30 p.m. – 1:00 p.m.

Lunch/Brunch

Gurudev Shri Chitrabhanuji



Gurudev Chitrabhanuji was born on July 26, 1922 in a village in Rajputana (Rajasthan, India). He attended college at Bangalore and earned a Bachelor's degree. Gurudev Chitrabhanuji was the first Jain monk to travel abroad, which he did in order to address the Spiritual Summit Conference in Geneva in 1970. His mastery over many languages such as Sanskrit, Prakrit, Kannada, Hindi, Gujarati and English enables him to communicate with a wide spectrum of people. He has been able to help people of all faiths and cultures free themselves from mental, psychological, sectarian and social boundary lines and plunge into the reality of their innermost being.

Gurudev Chitrabhanu is the founder of the Divine Knowledge Society in Mumbai and the Jain Meditation International Center in New York. He has been the spiritual leader and motivator in the formation of JAINA (Jain Associations In North America) and many Jain Centers in North America. He has also worked closely with the World Fellowship of Religions and other organizations in North America. He has lectured at many institutions including the United Nations, Yale University, and many others. He is the author of more than twenty-five books which reflect his message of world peace and non-violence. His poem, "Maitri Bhavanun Pavitra Jharanun..." is very popular (see page 99). He has led innumerable retreats, workshops, seminars, and Pratishtha programs throughout the world.

Selected sayings of Gurudevji:

(i) *"I do not want to teach people their duties or any doctrine of religion. I want to arouse them from their complacency, to stir their hearts, to vivify their imaginations, to bring them from their little selves to the higher self of which they are capable."*

(ii) *"The awareness of non-violence and non-interference with all life will save us from degradation of environment and ruthless exploitation of helpless beings."*

Gurudevji will be present at our Pratishtha ceremony to give his blessings and deliver a pravachan (discourse).

Bhataraka Devendrakeertyji



Bhataraka Shri Devendrakeertyji Swamiji was born on 25th May 1949 in Moolky Palace, Karnataka State in India. He earned his B.S., M.A., and Ph.D. in Philosophy. He took his Diksha on 20th March 1971, and was installed on 29th October, 1971 on the Bhataraka Peetha. He is an international authority on Jaina philosophy and religion. In addition, he is well conversant with other religions and philosophies. Bhataraka Swamiji heads many Muths (religious seminaries) in India including Hombuja Jain Muth, Varanga Jain Muth, Malkheda Muth, and Sammeda Shikharji Digamber Jain Muth. He is also responsible for the management of various Tirtha Kshetra (pilgrimage centers). Swamiji is involved in education and is responsible for the running of Sri Kunda Kunda Vidya Peetha (Hombuja), Sri Sanmaty Digambar Jain Boarding Home (Sagar), and Sri Padmamba Higher Elementary School (Varanga).

Bhataraka Swamiji is the patron of several charitable trusts including Sri Ananthamatha Swami Educational and Charitable Trust (Hassan, Karanataka). He actively participates in many Indian and international organizations and conferences such as Vishwa Hindu Pratishthan, World Vegetarian Union, World Conference on Religion and Peace (USA), World Hindu Congress (Nepal), and Ahimsa Anekant Trust (London). He is the chief editor of Sri Gurudev Monthly Religious Magazine. Swamiji is widely traveled in India and around the world. Since his first attendance in 1974 at the World Conference on Religion and Peace in Europe, he has traveled almost every year to Europe and USA. As the Jain community in the USA has started installing images in Jaina or Hindu-Jaina temples, he has been actively blessing the community in the Pratishtha ceremonies. In the last several years, at least seven ground breaking and Pratishtha events have taken place under his direction. These include events at Poughkeepsie, New York; Blairstown (Siddhachalam), New Jersey; Detroit; San Francisco; Middletown, Connecticut; Korea and Australia.

Bhataraka Swamiji will be present at our Pratishtha ceremony to give his blessings and deliver a pravachan (discourse).

Jain Temples and the Importance of Pratishtha Ceremony

Natubhai Shah

Jain Temple

In the middle world of Jain cosmography is the continent of *Nandisvaradvipa*, the island of the heavenly beings. Here according to Jain tradition are situated the fifty-two eternal temples, which figure frequently in Jain art as stylized buildings on a plaque or are conventionally represented by fifty-two *jina* (spiritual victor) images around a stone or metal pyramid. The temple is central to Jainism, and these representations indicate its importance as the building that houses the image of the *jina*. Meditation on the *jina* and reverence for the *jina* image is fundamental to the religious life of the Jain; this may take place before a small domestic shrine, or it may be in a temple. The building of temples is a highly meritorious act, and past rulers, and more recently wealthy merchants and businessmen have sponsored the building of Jain temples, which are an important feature of Indian religious architecture. In this they follow the example of Bharat, son of the first *Tirthankara*, Rishabhadeva, who is traditionally said to have erected the first temple, dedicated to his father. Not only individuals but also whole communities may take the initiative in the construction of a temple, which becomes a socio-religious focal point, a necessity for Jains. The finest temples are found in those areas where the *nagara* or northern style of temple architecture was dominant. The Jain temples in the *Dravidian* style of the south are generally simpler in concept than the most magnificent examples of the north.

The focus of the temple is the shrine or *garbha griha* in which the *jina* image is placed. There will normally be a passageway around the *garbha griha*, where the devotees walk three times in circuit around the image as veneration of Right Faith, Right Knowledge and Right Conduct. Above this a dome or spire (*sikhara*) will rise. Before the shrine, there may be a vestibule and then the main hall. The exact plan may vary but basically the temple needs a hall where the worshippers may assemble before the shrine. One variant found in some Jain temples is the *caumukha* or *caturmukha* layout: an especially splendid example is the temple at Ranakpur dating from the fifteenth century AD, where the shrine holds a grouping of four images (of Rishabhadeva, the first *Tirthankara*) facing in four directions.

Whilst Jain temples are often situated in towns and villages, where they serve as places of worship for the local community, many others are located at places associated with events in the lives of the twenty-four *jinas* or having other sacred associations. Often the sacred location or *tirtha*, is at mountain or hilltop, frequently located in an area of wild and secluded natural beauty.

The temples of the great pilgrimage centers attract throngs of devotees. But the smaller less well-known temples are also centers for active religious life. It is right to beautify the edifice which houses the *jina* image, as a sign of pious devotion and because a beautiful environment can instill an aura of religious worship. Some, it is true, prefer to worship in austere surroundings: they are, or should be, respected by those who prefer more elaborate outward forms. The object of Jain worship is not only confined within walls, but the temple, hallowed by the presence of the *jina* image and by the prayers of devotees, is the most important institution of the living faith of the Jains.

As a largely mercantile community the Jain laity sees nothing improper in wealth if properly applied and honestly acquired; indeed, Jain temples and charitable foundations demonstrate the legitimate utilization of wealth.

Often depicted in Jain art and sculpture is the liberated soul, with form but no material substance and depicted as a simple outline or an empty mould, an absent cut-out figure from a metal sheet. The images of a Jain temple are rich, varied and beautiful. However, the simple figure of the *jina* is the prime focus of Jain worship. In spite of the austere simplicity of basic Jainism, the worshipper's respect can nevertheless wander freely across the regions of the gods. But central to the worshipper's faith is belief in the *jina*, as an example to be followed, not as a donor of gifts or a judge of merit and demerit, still less as the awesome bearer of divine retribution. In the final analysis, the individual has no external gods to grant him or her liberation but the devotee must strive onward by individual effort and self-cultivation.

Jains do not worship a creator God, but meditate on the nature of the *jina* who has attained the ideals of enlightenment and final liberation. They meditate on this ideal as an example, do not ask any favors, and pay homage or worship with devotional gratefulness for the path shown to enlightenment. Jain worship is, not a worship of God or a deity, but of a human being who has reached perfection by liberating the soul from all bondage. It is the worship of the godhood, the attributes of the perfect human being or liberated soul that is remembered, adored and meditated as an ideal, not hero-worship. The idol or the image, therefore, serves more as a symbol of the attributes than as the portrait of a *jina*. In worshipping the image, the devotee remembers the qualities or virtues of the *jina* and tries to imbibe them into his or her own life. Strictly speaking, image worship is not absolutely necessary for the attainment of emancipation; it is the psychic worship, not physical or ritualistic worship that really matters. But it is obvious that worship of an image has been found to be much needed in the initial stages, until one develops the spiritually advanced mental attitude.

The rituals, the ceremonies, the formal prayers and hymns lead the faithful onwards to spiritual development, but these are not the final stages of a spiritual training. Beyond a certain stage, the Jain will find that he or she has less and less need of external aids to devotion and worship, and will reach that higher level where the *jina* is present as an abstraction, not in a physical image. This stage is not, yet, for everyone and the temple and its worship are there to help the aspirant on the path to liberation.

Jainism has made a considerable contribution to the architectural heritage of India, not only to the splendor of its great temple cities but also to countless other structures, great and small, throughout the length and breadth of the sub-continent. New temples, some of them very splendid, keeping to traditional forms, are still being erected both in India and in the West.

Anjansalaka and Panca Kalyanaka

The artisans carve a *jina* image according to the Jain iconography rules, but until it is consecrated, it is not worthy of being installed in a temple for worship. Before being installed in a temple it undergoes the consecration ceremony, *anjansalaka* in Svetambars and *panca kalyanaka* in Digambars.

Anjansalaka: This is the ceremony of consecration of an image to make it venerable for worship. It is performed by an *Acarya* (or his deputy), who ceremoniously recites the mantras of conception, birth, renunciation, omniscience and liberation. He also applies to the eyes of the image using a goldstick: a paste made of many rich substances at midnight, as a symbol of total knowledge on completion of mantras of omniscience. It is customary for the *Acarya* to fast for three days while performing this ceremony. It is obligatory for the Jains to have daily *puja* for such consecrated image.

Panca Kalyanaka: This ritual also entails the enactment of the five auspicious occasions in the life of a *jina*: conception, birth, renunciation, omniscience and liberation.

Adhara Abhisheka: This ceremony is undertaken for the purification of an image, whether old or new, or any picture or engraved marble slab. It is performed by offering eighteen oblations containing various kinds of pure water, herbs and rich substances. It is a very auspicious ceremony and it is performed periodically in temples for purification.

Pratistha: This is the ceremony of installing images of the tirthankaras in a newly built or renovated temple. As mentioned above, Svetambars perform *anjansalaka* as a consecration ritual before the installation of the image takes place, while Digambars perform the *panca kalyanaka* ritual for the consecration of an image. The installation ceremony lasts from three to sixteen days with elaborate rituals and *pujas*, including re-enactment of the lives of the *Tirthankaras*. It is normal to have an *atthai mahotsava*, eight day festival of ritualistic *pujas*, recitations and community gathering and *ratha yatra*, taking the image of the *Tirthankara* in a 'chariot' procession along the main roads of the city or town, at the time of installation ceremony. These occasions attract devotees from far and wide, including ascetics who may travel (on foot) for months to attend. Installation ceremonies attract many donations from devotees. On each day of the ceremony there is a communal dinner. Fifteen thousand people attended the installation ceremony at the Jain Centre Leicester in the United Kingdom in 1988, including two thousand devotees from India.

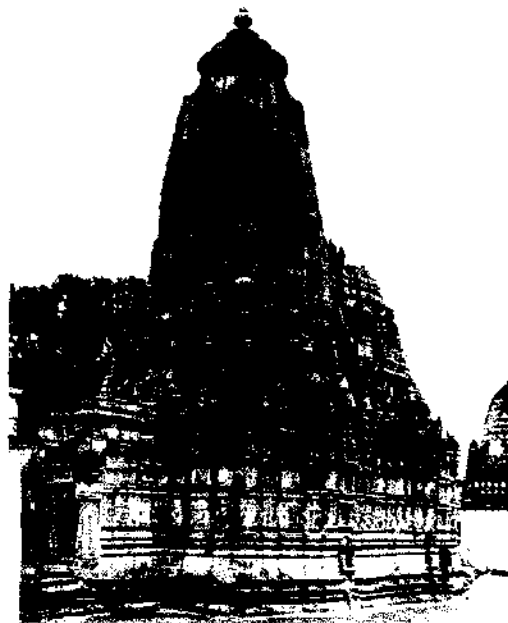
As *anjansalaka* of the images is performed by *Acaryas* in India and as such images require daily traditional rituals and respect, most of the temples in North America

have adopted an easier way of having *pratishtha* with *adhara abhiseka* ceremony. But the spiritual atmosphere and waves, and devotional feelings in the temples with *anjansalaka* images are unbelievable and are worth experiencing. Jains in India will not compromise and will have always consecrated images with *anjansalaka* ceremony. As far as I know Leicester is the only temple in the West that has *anjansalaka* images.

Dwajaroohana: On the anniversary of an installation ceremony the old flag is taken down and a specially decorated and venerated new flag is hoisted on to the spire of the temple. A special ritual consisting of seventeen forms of *puja* is undertaken on this day. The whole community celebrates this occasion and takes part in the community dinner. This long pennant-shaped flag, often red and white, which is changed every year, is a distinguishing emblem flying over the Jain temples.

The *pratishtha* at the Bharatiya Temple of Lansing by the Jain Society of Greater Lansing will be celebrated with traditional Jain fervor and it is hoped that it will bring peace and prosperity to the community and the city. The Jain community and other segments of the Bharatiya community deserve congratulations and best wishes on this occasion and for the future for providing a place to implant Jain culture and its values.

Dr. Natubhai Shah is a retired medical practitioner, who has a Ph.D. in Jain religion. He was responsible for the creation of the beautiful Jain temple in Leicester, UK and is the author of 'Jainism: The World of Conquerors (2 volumes)'. He is the chairman of Jain Sangha of Europe, Chairman of the Ahimsa for Quality of Life organisation and the Secretary-General of the World Council of Jain Academies. He has been involved in interfaith movement for many years and represents Jainism at the highest level.



General view of Parshvanatha temple in Khajuraho (Madhya Pradesh)

Introduction to Jainism

Kanti Mardia

Background

“Namo Arihantanam”

This is the first line of the fundamental prayer of Jains which says “I pay my profound respect to any living person who has conquered his/her inner enemies (or his/her own lower nature).” This is irrespective of the religion, caste or social status of the individual.

Jainism is derived from the word *Jina* in the old Indian language of Ardha-Magadhi which was the common language in some parts of India 2,500 years or so ago – the word *Jin* means “the person who is a spiritual victor” and Jainism is now taken to mean the religion followed by Jains. However, to emphasize the path followed towards self-conquest rather than the religion, we will understand Jainism as *Jainness*. Indeed, the greeting used by Jains is *Jai Jinendra* which means “honor to the supreme *Jina*”.

Loosely speaking, Jainism was founded by what are called Tirthankaras. Tirthankaras are the people who show the true way across the troubled ocean of life; they are leaders on a spiritual path. In all there were 24 Tirthankaras. The first of them was Rishabha.

Rishabha flourished ages ago according to Jain tradition, but the historicity of the religion has been unanimously accepted from the time of its 23rd Tirthankara, Parsva, about 2,800 years ago, (traditionally dated 872 B.C.-772 B.C.). The Jain logic and philosophy came into prominence at the time of its 24th Tirthankara, Mahavira, who was born in 599 B.C. and whose nirvana took place in 527 B.C. He was a contemporary of Gautama Buddha (563B.C. – 483B.C.), the overlap being 36 years *but* they did not meet. One of the great admirers of the Jain religion was Mahatma Gandhi who was greatly influenced by certain Jains, e.g. Srimad Raychandbhai.

Main Characteristics

The most important principle of Jainism is that of non-violence in thought and deed, not only towards fellow human beings but even the smallest forms of life. Thus, most followers are vegetarians, avoiding even honey and alcohol which are believed to contain microscopic life.

Truthfulness, refraining from stealing, and moderation in acquiring personal possessions and in sexual passions are other important facets. Meditation and general self-control also form a part of Jainism.

Jains do not believe in any external God who created and sustains the world,

neither do they believe in any means of redemption outside themselves. The individual has to achieve his own salvation by right faith, right knowledge and right conduct. Salvation is believed to terminate the cycle of births and deaths and reincarnation, when the soul is finally liberated to eternal bliss and infinite knowledge.

Amongst themselves, there is no single leader such as a “Pope”, neither has any person supreme authority. However, there are monks and certain teachers and lay leaders who are given particular respect. There are many scriptures but no single book like the Bible. However, Umasvati’s *Tattvartha-sutra* (second century A.D.) is the most comprehensive single treatise on Jainism. Notwithstanding these aids, however, the individual must ultimately find the truth for himself as no priest or scripture is believed to have all the answers. The principles are intended to be self-verifying so that the follower discovers truths for himself rather like a research worker in a laboratory.

Amongst the Jains, there are a few different schools. The main schools are “Digambara” and “Svetambara”. Both believe in idol-worship. However, their idols differ; in Svetambara eyes, lips and torso are marked. The Digambara believe that their monks should renounce everything, even their clothes, whereas Svetambara monks wear white clothes.

The Karmons

Einstein said that

*Religion without science is blind,
Science without religion is lame.*

Jainism is a religion with science. Every aspect of Jainism is based on understanding the cosmos, and the living and non-living entities in it. Modern science is capable of illuminating part of the truth. It explains matter in terms of forces and small particles. Electricity, through electrons, gives rise to light in the room; radio-waves through electric-magnetic forces, result in sound on a loudspeaker and so on. Jainism explains life through the interaction of such invisible small particles and the soul. The small particles are *Karmic Particles* or *Karmons* and they create a *Karmic Force*. We keep on absorbing these karmons through activity, and throw some out after their effect has taken place. Thus, the soul has a *Karmic Computer* attached to it. This personal karmic computer keeps all the records – it also dictates some tasks from previous records, i.e. past lives.

Jain Logic

To bring rationality into thinking, Jainism has its own system of logic. Jainism believes in the principle of conditional predication (*Syādvāda*) so that everything is conditioned by our knowledge at a particular time – and there is nothing absolutely known unless the soul is “perfect” – that is, when the divine quality of *Jainness* is fully developed. Soul with karmic matter is like crude oil compared with petrol; the more

refined it is the more power it has. Non-absolutism in thinking is what is recommended in Jainism. This principle operates clearly in scientific research. Also Jain logic recommends relativity in thinking through its holistic principle called *Anekantavāda*.

The Purification Path

To sum up, Jainism believes that time, space, life, non-life (matter) exist and will exist forever – the universe is self-regulating; life is mainly regulated by karmons unless these are all removed. How can these be removed? A path of purification is prescribed. It is not easy since Jainism believes existing karmic matter can only be removed (before predetermined duration) through austerity, otherwise the personal karmic computer will keep on accruing karmons. It prescribes self-restraint rather than self-indulgence.

Furthermore, the person with the highest spiritual level has the total preservation of the environment in the forefront, and the karmon intake is increased on creating waste and pollution since these are regarded as acts of violence. The cue is taken from “the bee that sucks honey in the blossoms of a tree without hurting the blossom, while strengthening itself”.

Professor Kanti Mardia is the Head, Department of Statistics and Director, Center of Medical Imaging Research at the University of Leeds in the UK. He is the founding and current chairman of the Yorkshire Jain Foundation, Leeds. He is also Vice-Chairman of the Jain Academy. This article is based on the book: K. V. Mardia (1998) The Scientific Foundations of Jainism, 2nd edition, Motilal Banarsidass, Delhi, where the reader will find detailed information on Jainism.



Jain Code of Conduct

L.M. Singhvi

The Five Vratas (vows)

The five vratas (vows) in the Jain code of conduct are: (1) non-violence in thought, word, and deed; (2) to seek and speak the truth; (3) to behave honestly and take nothing by force or theft; (4) to practice restraint and chastity in thought, word, and deed; (5) to practice non-acquisitiveness.

The vow of ahimsa is the first and pivotal vow. The other vows may be viewed as aspects of ahimsa, which together form an integrated code of conduct in the individual's quest for equanimity and the three jewels (ratna-traya) of right faith, right knowledge, and right conduct. The vows are undertaken at an austere and exacting level by monks and nuns and are called maha-vratas (great vows). They are undertaken at a more flexible and moderate level by householders and are called anu-vratas ('atomic' or basic vows).

Underlying the Jain code of conduct is the emphatic assertion of individual responsibility towards one and all. Indeed, the entire universe is the forum of one's own conscience. This code is profoundly ecological in its secular thrust and its practical consequences.

Kindness to Animals

The vow of non-violence includes all forms of cruelty to animals and human beings. Jains have condemned as evil the common practice of animal sacrifice to the Gods. It is generally forbidden to have animals in captivity, to whip, mutilate, or overload them, or to deprive them of adequate food and drink. The injunction is modified in the case of domestic animals to the extent that they may be roped or even whipped occasionally, but always mercifully with due consideration and without anger.

Vegetarianism

Except for allowing themselves a judicious use of one-sensed life in the form of vegetables, Jains would not take any life for food or sport. As a community they are strict vegetarians, consuming neither fish, meat, nor eggs. They confine themselves to vegetable and dairy products.

Self-restraint and the avoidance of waste

By taking the basic vows, the Jain laity endeavors to live a life of moderation and restraint, and to practice a measure of abstinence and austerity. They must not procreate

indiscriminately lest they overburden the universe and its resources. Regular periods of fasting for self-purification are encouraged.

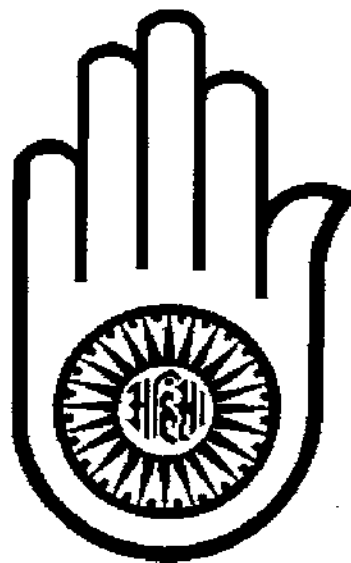
In their use of the earth's resources, Jains take their cue from the 'bee that sucks honey in the blossoms of the tree without hurting the blossom, and strengthens itself.' Wants should be reduced, desires curbed, and consumption levels kept within reasonable limits. Using any resource beyond one's needs and misuse of any part of nature is considered a part of the theft.

Charity

Accumulation of materials and enjoyment for personal ends should be minimized. Giving charitable donations and one's time for community, religious, and social projects generously is a part of a Jain householder's obligations. That explains why the Jain temples and Jain pilgrimage centers are well-endowed and well-managed. It is this sense of social obligation that has led Jains to found and maintain innumerable schools, colleges, hospitals, clinics, hostels, orphanages, and relief and rehabilitation camps for the old, handicapped, sick, poor, and disadvantaged. Wealthy individuals are advised to recognize that beyond a certain point, their wealth is superfluous to their needs, and that they should manage the surplus as trustees for social benefit.

The five fundamental teachings of Jainism and the five-fold Jain code of conduct outlined above are deeply rooted in living ethos in unbroken continuity across the centuries. They offer the world today a time-tested anchor of moral imperatives and a viable route plan for humanity's common pilgrimage for holistic environmental protection, peace, and harmony in the universe.

Dr. L. M. Singhvi is a distinguished jurist who served as the High Commissioner of India to Great Britain. He presented this declaration to His Royal Highness Prince Philip, President of the World Wide Fund for Nature International on 23rd October 1990, at Buckingham Palace.



Jain Path of Liberation

Pravin K. Shah

The ultimate purpose of all life and activity in Jainism is to realize the free and blissful state of our true being. True philosophy should result in removing all bondages (karmas) in the process of purifying the soul.

The central theme of Jainism considers religion as a science of ethical practice. The conduct of the present life should be aimed to attain total freedom from which there is no return to the birth and death cycle. Every soul can attain liberation and supreme spiritual state by realizing its intrinsic purity and perfection.

Jainism lays down a definitive course of practical moral discipline, contemplation of the highest truth, and reorientation of life in light of these for attaining ultimate reality or truth.

The Principal Features of Jainism are:

Religious tolerance

Ethical purity

Harmony between self and one's environment

Spiritual contentment

Jainism prescribes a path to liberation (Moksha), consists of the following trinity (ratna-traya):

Right perception	-Samyak darsana
Right knowledge	-Samyak jnana
Right conduct	-Samyak charitrya

Right perception creates an awareness of reality or truth, right knowledge impels the person to proper action, and right conduct leads him to the attainment of total freedom. They must coexist in a person if one is to make any progress on the path of liberation.

Right Perception (Samyak Darsana)

Right perception or faith makes us realize the reality of life, and the seriousness of our purpose in life. The first step in the process of self-realization is to discard superstitious beliefs and to adopt a rational attitude in life.

Right perception consists in seeing the true nature of every substance in the universe. Jainism advocates that one should first try to know, comprehend, and understand the nature of reality, one's own self-religious goal, and the path. One should analyze it, examine it, test it, verify it, and then, if satisfied, be convinced of its truth and efficacy. From the practical point of view, perception in the nature of the reality means to

have a total faith in the preachings of Tirthankars (Arihantas or Jain Gods), and their scriptures known as agams.

Right Knowledge (Samyak Jnana)

Right knowledge is the true, correct, proper, and relevant knowledge of the reality. To understand reality, one should know the constituent elements of the universe and their relationship. From the practical point of view, right knowledge means the proper knowledge of the six universal substances and the nine principles or tattvas.

Six Universal Substances are:

Soul, matter, motion, rest, space, and time

Nine Tattvas are:

Soul, matter, asrava, bandh, punya, papa, samvara, nirjara, and moksha

Philosophically, the knowledge of reality is known as the theory of non-absolutism (Anekantavada) and calls for an attitude of openness. Our limitations of knowledge dictate a style of relativity. The style of Syadvada allows no room for assertions. This Jain theory of knowledge, incorporating the two principles of non-absolution and relativity, has made an esteemed contribution toward liberalizing the mind of human being.

Right knowledge makes us examine in detail the matter brought into the mind by right perception or conviction. Both are mental processes. Right knowledge must be free from three main defects: doubt, delusion, and indefiniteness.

Right Conduct (Samyak Charitrya)

Proper, correct, appropriate, and truly natural conduct of the living being (soul) is known as right conduct. The main goal for a human being is to free himself from attachment (raga) and aversion (dvesha). That is to be free from all impure activities of thought, word, and deed. This will attain the state of perfect equanimity. For practical purposes, right conduct comprises ethical codes, rules, and disciplines, which a human being is required to pursue for the ultimate freedom. This resolves into taking the five great vows of an ascetic or twelve limited vows of a householder.

Non-violence	-Ahimsa
Truth	-Satya
Non-stealing	-Achaurya
Chastity	-Brahmacharya
Non-possession/Non-attachment	-Aparigraha

Right faith and right knowledge are required for right conduct, and all are interdependent. Jains dedicate themselves to proper conduct through vows and subvows.

Vows are at the heart of Jain morality and are undertaken with a full knowledge of their nature and a determination to carry them through.

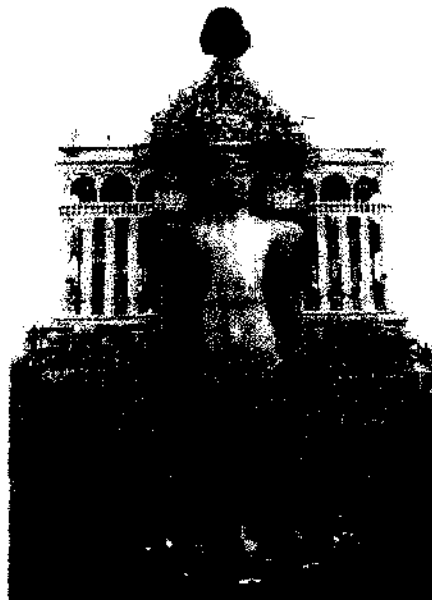
The trinity is necessary for a successful life. This threefold discipline helps us realize our own intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. In isolation, perception, knowledge or conduct causes conflicts or tensions and vitiates the environment. Collectively, the three jewels produce harmony, contentment, and blissfulness with the progressive march of the souls to higher planes.

An individual can be guided in his conduct by the examples of five benevolent personalities (panch parameshthi). They are:

Supreme human beings	-Arihants
Pure or perfect souls	-Siddhas
Master teacher	-Acaryas
Scholarly monks	-Upadhyayas
Ascetics (monks)	-Sadhus

Arihantas are human beings who have realized perfect vision, knowledge, power, and bliss. They have preached the religion principles, philosophy of life, and the path of liberation. At the end of their human life they will be totally liberated and will become siddhas. Siddhas are souls that are completely free from karmic bondage and have attained liberation. They are bodiless and live in Moksha at the top of the universe (loket). Both arihantas and siddhas are the Gods of Jain religion. At present, in the absence of arihantas, ascetics (acaryas, upadhyayas, and sadhus) provide the spiritual guidance.

Pravin K. Shah is an eminent Jain scholar who is well known for promoting the educational aspects of Jainism. He has received a distinguished award from JAINA.



Siddhachakra

The Wheel of Perfection



This *mandala* is the purest form for meditation. The nine points of energies are harmonized in one *mandala*. Meditating on this *mandala*, one experiences holistic harmony of oneness.

In the centre is the *Arihanta* -- The embodied liberated soul.

On the top of the *Arihanta* is *Siddha* -- The perfect supreme soul.

On the right side of the *Arihanta* is *Ācārya* -- Example of teaching and practice.

Below *Arihanta* is *Upādhyāya* -- A Jain religious teacher in tune with the ocean of knowledge.

On the left of the *Arihanta* is the *Sādhu* -- Living simplicity.

The point between the *Siddha* and *Ācārya* represents vision.

The point between the *Ācārya* and *Upādhyāya* represents knowledge.

The point between the *Upādhyāya* and *Sādhu* represents conduct.

The point between the *Sādhu* and *Siddha* represents forbearance.

In this way one visualizes these energies in one's meditation.

Jainism in Tamilnadu: The Early Phase

Iravatham Mahadevan

The cave inscriptions in Tamilnadu contain a wealth of information about the early Tamil society and language. Even though the inscriptions have been known for a long time, their unique paleographical and linguistic features were not fully understood until recently. Even now the contents of these inscriptions are known only to a small number of specialists. The purpose of this article is to bring to the notice of a wider audience an important aspect of the Tamil cave inscriptions, viz., the new light they shed on the earliest phase of Jainism in Tamilnadu.

When the cave inscriptions in Tamilnadu were first discovered early in the 20th century, and the writing was recognized to be very similar to the Mauryan Brahmi script, it was naturally assumed that the inscriptions were in the Pali language and the caves were occupied by the Buddhist monks in the wake of the southern expansion of Buddhism from the time of Asoka. However, when the inscriptions were eventually deciphered, it became clear that they are written in Tamil and that most of them record gifts of monasteries to the Jaina monks.

† I ↓ ↓ ↓ K Y R T J

† 6 Y L † D H H H

† A A A 1 5 7 8 9 10

† I H L † E V Y L 6 P A K J

† C S E A K Y E V K T J

Fig. 1: Cave Inscription near Madurai recording the endowment of a Jaina monastery by a Pandya king (2 cent. B.C.).

The cave inscriptions are written in a variant of the Mauryan Brahmi script, after adapting it to the phonetic requirements of Tamil. The near-identical shapes of the letters of the two scripts at the earliest stage indicate that the introduction of the Brahmi script in Tamilnadu took place in the Early Mauryan Period. Among the great Mauryan emperors,

Chandragupta is associated with the spread of Jainism, and Asoka with that of Buddhism. Asoka's grandson Samprati was also a devout Jain and it has been recorded in the Jain chronicles that he sent monks to the Tamil country to propagate Jainism. The cave inscriptions in Tamilnadu are wholly associated with Jainism unlike the cave inscriptions of Sri Lanka which are all Buddhist records. The Tamil cave inscriptions prove that Jainism reached Tamilnadu during the Mauryan Period between the reigns of Chandragupta and Samprati, that is from about 300 to 200 B.C. It is significant that the earliest mention of the Tamil script (Damili or Dravidi) is found in the Jaina scriptures compiled before the Christian Era.

Most of the cave inscriptions, especially in the earliest period (about 2-1 cent. B.C.), are found clustered around Madurai, the capital of the Pandyan kingdom, on the famous hills like Alagarmalai, Anaimalai and Tirupparankunram. Madurai is often mentioned in these inscriptions. The clustering of early inscriptions around Madurai indicates that the city was the epicentre of Jainism in its earliest phase in Tamilnadu and that the religion was actively supported by the Pandya kings and by the rich merchant communities and guilds during the Sangam Age.

The earliest inscriptions at Mangulam near Madurai record the gift of a monastery to a senior Jaina monk named Gani Nanda-siri in the reign of Nedunchezhiyan, a Pandya monarch of the Sangam Age (Fig. 1). The inscriptions at Mangulam also record the collective gifts by the local merchant-guild. The inscriptions at Alagarmalai (also near Madurai) record the endowment of a Jaina monastery by the traders in commodities like cloth, sugar, salt, iron implements etc.

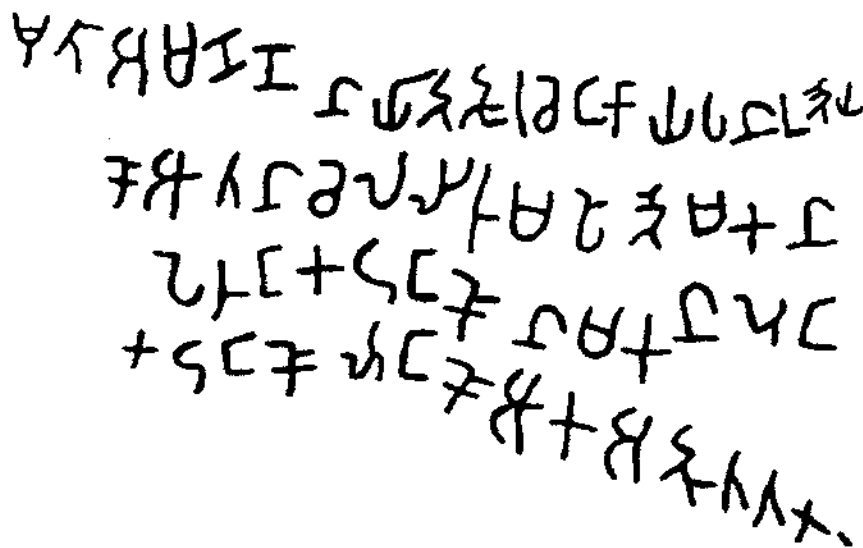


Fig. 2: Cave Inscription near Karur recording the endowment of a Jaina monastery by a Chera king (2 cent A.D.).

At the next stage (about 1-4 cent. A.D.), there is evidence of growing Jaina influence in the Chera country. The inscriptions at Pugalur (near Karur, the Chera capital) record the gift of a monastery to a senior Jaina monk named Senkaayapan by the Chera king, Aathan Cel Irumporai on the occasion of the investiture of his grandson as the heir apparent (Fig. 2). Merchants from Karur trading in gold, oil etc., have also endowed stone-beds in this cave for the resident Jaina monks.

One of the important inscriptions recently discovered is at Jambai (in South Arcot District). It records the gift of a monastery by the famous Chera chieftain Athiyan Nedumaan Anji of Thagadur (modern Dharmapuri) celebrated in the Sangam literature.

An inscription at Tondur (also in South Arcot District) records that the people of Agalur endowed a monastery with three stone-beds in the local cave for a Jaina monk named Elankaayapan. Both Tondur and Agalur still continue to have sizeable Jaina populations. Another inscription at Neganurpatti in the same District mentions two Jaina nuns, mother and daughter, donating a Jaina monastery.

In the next period (5-6 cent. A.D.) Jainism is seen to be more active in the Tondaimandalam region (modern Districts of Chingleput, North and South Arcot). By this time, the Tamil-Brahmi Script had slowly evolved into the Vatteluttu Script. Some of the earliest Vatteluttu inscriptions in this region are Jaina in character. To this phase belong the Jaina *nisithikai* inscriptions at Tirunatharkunram and Paraiyanpattu in South Arcot District. The expression *nisithikai* means the 'place of penance' where senior Jaina monks undertook fast unto death.

The early medieval period (about 7-10 cent. A.D.) saw a Jaina revival movement in the Tamil country led by illustrious monks like Ajjanandi. There are numerous Jaina sculptures accompanied by Vatteluttu inscriptions in this Age all over Tamilnadu. The history of this period is well-known and has been adequately documented by scholars like P. D. Desai (in English) and M. S. Venkataswamy (in Tamil).

The cave inscriptions in Tamilnadu which have endured for over two thousand years now face obliteration by the mindless vandalism of tourists and the extensive quarrying of granite stone for export. Already some of the cave inscriptions have been lost or damaged, and more may disappear soon unless some active steps are taken by the government as well as voluntary organisations to preserve them. A special responsibility is cast on the Tamil Jains as the cave inscriptions are the earliest records of their priceless heritage.

Dr. Iravatham Mahadevan has led a distinguished career in diverse fields, from being a senior civil servant in the Indian Administrative Service (IAS), editor of the largest regional newspaper in Tamilnadu (Dinamani), and not the least, as an active academic researcher who has published many scholarly articles in archaeology, epigraphy, and numismatics. He received the Jawaharlal Nehru Fellowship in 1970-72 which led to a landmark book, The Indus Script: Texts, Concordance and Tables (1977), considered the first definitive concordance of the language.

A Westerner's View on Jainism

Paul Marett

Eighty-eight years ago, in 1912, a small book was published in London entitled *Jainism in Western Garb, as a Solution to Life's Great Problems*. It is an epitome of Jainism in around 100 pages, small enough to slip into the pocket, and has been reprinted many times. At that time Jainism was even less known in the West than it is today. Some British, and particularly German, scholars had produced learned articles and a few books, mainly translations of Jain *agamas* or analyses of abstruse philosophy. These were written from the standpoint of the disinterested academic, recording the details of beliefs which the scholar sometimes admired but did not share. Herbert Warren, however, was deeply impressed by what he learned, he was Honorary Secretary of the Jain Literature Society in London, and embraced the Jain faith himself. His mentor was Shri Virchand Gandhi, who was sent by a learned *acarya* to represent Jainism at the first World Parliament of Religions in Chicago in 1893, and subsequently gave lectures in England. Virchand Gandhi was one of the first Jain laymen to open up the nature of his religion to a wider Western audience. He died, still a young man, on 7th September 1901: I hope that Jains will find some way to remember the centenary next year.

When I first came into contact with Jains in August 1975 it was not easy to get information in Britain. The small Jain community in Leicester, England, where I live, had established Jain Samaj Leicester (now Jain Samaj Europe) a couple of years before, and they began to invite me to functions held in a variety of locations across the city. At first I was always given a seat on the platform, but after a while I was welcomed almost as one of the community. I learned a lot from conversation with many Jains, but particularly with Dr. Natubhai Shah who became Chairman and later President of Jain Samaj. In return I was able to help in some small ways with advice, drafting letters to officialdom and, as the scope of Jain Samaj widened, with writing and giving lectures. In time I was delighted to be made an Honorary Life Member of Jain Samaj Europe: if I am sitting on the floor in the temple and someone courteously offers me a chair I am able to decline politely, saying "I am not a visitor, I am a member"!

I began to study Jainism seriously. With some difficulty I built up a collection of books in English and over 25 years I have accumulated about 200 books relating to Jainism. With the exception of a very small number of libraries with a specialized Indological collection, big public libraries, or even university libraries, will probably have no more than half a dozen books on the Jains. Buddhism has attracted large numbers of Western followers and there is a huge output of popular and scholarly works by Western writers. The Jains, by contrast, are unknown to most Westerners. Jains, of course, are a community as well as the followers of an ancient religion, and do not seek converts. They welcome sympathetic interest and seek to spread the principles of *ahimsa* and *anekantavada*. I have frequently been told by Jain friends that anyone who follows Jain principles is a true Jain.

Now, from a Westerner's point of view, has Jainism anything to give to the world today? Most definitely it has. Jain thinkers, over more than twenty centuries, have given an explanation of the meaning of life and the universe which fits together logically and reasonably, which gives meaning to what may sometimes seem the random operation of blind fate. It places the destiny of every human being, more, of every living being, firmly under its own control. No omnipotent god created or controls the universe: every being can say in the words of an English poet "I am the master of my fate, the captain of my soul". The law of *karma* has been developed by Jain thinkers into a sophisticated hypothesis which can explain so much that can puzzle us about life and the future. To be quite honest, many of the books by Jain authors, and by Westerners too, are turgid and gray. They are overloaded with archaic terms and outdated scientific ideas: only rarely does one find an author who can relate Jain philosophy and cosmology to modern science and the modern world. Truth is eternal, but it needs to be expressed in the idiom of the age. Truth is there in these works but the search for it is not always easy.

There is a long term goal for every individual soul and a program of action to work towards it. It is a hard program and to the Western reader it reads so often as a bleak and joyless austerity. When I have met monks and nuns in India, I have been struck not by the misery of their lives but by serenity, even humor. In recognizing that not everyone is called to be a monk or nun, there is a program for the laity as well: Jainism can be lived in the midst of the world and in ordinary life. And, far from the drab and colorless picture painted by too many of the books, the vibrant color of the rituals, the devotion and fervor of worshippers, the splendor of the temples, excite the eye and ear and bring to life a view of a faith rooted in antiquity but alive and relevant today.

I am often asked what I consider the most valuable or appealing facets of Jain beliefs. Naturally, I mention *ahimsa* first. To some Westerners the care for even the tiniest living being can seem obsessive. Someone once made the unsympathetic jibe that Jains "deny God, worship man and nourish vermin". I, and many others, cannot share that view: I admire the Jain principle of *ahimsa* and follow it, though imperfectly, where I can.

Yet I often feel that the Jain principle which has most to offer to the modern world is *anekantavada*, quite literally *an-ek-anta-vada*, the non-one-sided way. A philosophical tool of some importance, showing that things can be quite different when viewed from different points of view, it has also practical application. It teaches us that someone else's point of view is as valid as our own, and what is that but tolerance, the virtue most needed to bring harmony and peace in this troubled and intolerant world.

That, then, is one Westerner's view of Jainism. If I have misrepresented anything, or expressed my views imperfectly, *micchami dukkadam* (I seek forgiveness).

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Jainism in America

Yashwant K. Malaiya

Until a decade ago, very few people outside of India knew about Jainism. It was thought to be an obscure Indian religion. Many still think that all Jains cover their mouths with a cloth and sweep the ground that they walk on, and that the practice of Jainism is so hard that very few people can follow it.

Today, Jains have settled in several countries of the world outside of India, including UK, USA, Canada, and Australia. There are Jain temples in some of the African countries and Japan. Quite a few of the Jains in America are well-known professionals, businessmen, entrepreneurs and researchers. The shikharas of new Jain temples proudly rise in several American cities.

How many Jains are there in America? What does the future hold for the Jains outside of India? Will they survive and flourish as an influential group, or will they disappear into the melting pots of the local cultures? Will the overseas Jainism have a character distinct from the Jain traditions in India? Let us examine some of the frequently asked questions.

History of Jainism in America

During the past few centuries, it was considered improper for Jains (and Hindus) to travel overseas because of the fear that they will be forced to compromise and lose their dharma. However, Jains had traveled overseas in remote antiquity. Jain traders used to travel to Zanzibar, central Asia, Turkey, and China. An 11th century bronze Jain image has been found in Bulgaria. In the past century, many Jains settled in Africa, from where they later moved to UK and America.

The first known Jain to visit America was Virchand Gandhi who had lectured at the Parliament of World Religions in 1893. His statue in the Jain temple in Chicago commemorates his visit. Next was Barrister Champat Rai Jain who addressed the World Fellowship of Faiths in Chicago in 1933. It is believed that these visits resulted in some individuals adopting Jainism. After independence, Indians started trickling in. By early 70s, there were enough Jains to form the critical mass in a few places.

In 1971 Gurudev Chitrabhanu, a former monk, arrived in New York and he established the Jain Meditation International Center of New York in 1973. The Jain Society of Toronto was founded in 1973, and was soon followed by Jain organizations in other places. Muni Sushil Kumarji arrived in USA in 1975. Two major events took place in 1973. The Jain Study Circular started publication in that year and it has been a major force in defining Jainism in USA. Also the same year, the first edition of Jain Directory was published by the Jain Center of Greater Boston, effectively connecting the Jains of USA and Canada into a single group. Some of the Jain organizations jointly hosted the first Jain convention in Los Angeles in 1981. This convention gave rise to JAINA (Jain

Association In North America), a unique umbrella organization of all Jains in North America regardless of sectarian or regional backgrounds. Even though JAINA is a North American organization, its field of influence is now global.

A proud place among the Jinalayas of America belongs to Siddhachalam, founded by Muni Sushil Kumarji in 1983 on a wooded rolling New Jersey hilltop, making it the first tirtha on American soil. Many active volunteers are helping bring the light of Lord Mahavira's teachings to Jains and non-Jains. A prestigious award, called Jain Ratna, is given by JAINA for service to Jain dharma in America. The first Jain Ratna was given in 1989 to Prof. Duli Chandra Jain for editing the Jain Study Circular. The Jain youth, the future of the Jain community in America, actively participate in Young Jains of America, founded in 1992.

Jain Population in North America

Until recently, some publications like *Encyclopedia Britannica Book of the Year* gave 4,000 as the number of Jains in North America. On the other hand, it is sometimes said that there are one *lakh* (100,000) Jains here. What is the truth?

The US government census does not record religious affiliations. Thus there is no direct way of getting an exact count. The Jain Directory, an enormous and ambitious undertaking, provides a valuable glimpse by including the per-family information submitted, but not a complete count.

Fortunately, there is a reliable way for estimating the number of Jains. A look at past issues of the Jain Directories suggests that a certain fraction of all Jains have the last name "Jain". Based on the most recent update of the Directory, this fraction is 7.6%. If we can count all those with the last name Jain, we can get an estimate of the Jain population.

- a. The 1990 US census reports that there were 815,447 Indians and 0.6% (i.e., about 4,893) had the last name Jain. This would give about 64,400 Jains in 1990.
- b. Since 1990, the number of Indians and the number of Jains has gone up significantly. All individuals with a listed phone number (the information is about a year old) can be looked up on some of the web sites. I found 2,039 families/individuals listed. Since there are about 3.12 members per family, that gives 85,600 Jains in USA in 1999. I believe this is a fairly accurate estimate; the margin of error should not be more than a few percent.

A population of 86,000-90,000 Jains is quite significant. For a historical comparison, we should note that there are about 84 Jain "jnat" which were at one time individually self-contained and capable of sustaining their social and religious values. Of these, only nine or ten (Agrawal, Chaturth, Humbad, Khandelwal, Oswal, Pancham, Parwar, Porwal, Shrimal, Shetwal) have a population exceeding the North American Jains.

The states with the largest population of Jains are given in the table below.

State	Families with last name <i>Jain</i>	All Families listed in Jain Directory ('97)	Estimated population
CA	431	979	15,140
NJ	184	1,009	10,276
NY	189	690	8,321
IL	107	504	5,442
TX	128	313	4,640
MI	68	418	4,089
MA	81	291	3,536
PA	69	295	3,316

Is there an American Jainism?

The Jains in North America are strongly attached to their families, relatives and friends back in India. With telephone and now Internet, we can be connected to India on a daily basis. One interesting question is: Is there a distinctive American Jainism?

While there are many sects and movements in Jainism, all of them use the same fundamental principles. There are several languages used by Jains in India, and the rituals vary from region to region, from Punjab to Tamilnadu. But unlike Buddhism, Jainism has remained unchanged in its basic philosophy.

Visitors from India and even UK have observed that Jainism in America has some unique characteristics. There are some interesting observations by Vinod Kapashi in his book "Pardesma Jain-Dharma (Jainism Overseas)" (Gujarati, 1988). He observes, "This is good that among them (American Jains) the deravasi-sthanakvasi, svetambar-digambar differences are of little significance." Kapashi mentions that in Britain there are two organizations, belonging to Oswals and the Navanat -Vanikas; and in contrast, in America the Jains regard each other to be simply followers of Lord Mahavira, without following the "jnat" tradition. This unity among the Jains is a significant difference. Practically all of the Jain temples in North America are open to all sects. It is traditionally common to have inscriptions at the pedestal of the Lord Jina mentioning details including the order to which the supervising Acharya belongs. The inscriptions at Siddhachalam mention no such sectarian divisions.

"The Western Order of Jainism" by Dr. Natubhai Shah of London and "Jains and Their Religion in America: A Social Survey" by Dr. Bhuvannendra Kumar discuss the unique aspects of Jainism in the West and in North America respectively.

Dr. Rajib Doogar writes:

*Yes, there *is* an American Jainism. The relatively non-sectarian responses among American Jains leads to a stronger sense of identity as Jains and a weaker "communal" affiliation to linguistic and ethnic groups -- which again is a modernization and rejuvenating process. Thus in some ways, Jains in America may*

be different because they have more actively examined what it means to be a Jain. On the other hand, in terms of intellectual awareness of "Jain" thinking and in their ability to extend Jain logic to everyday issues facing them, they may be a bit rudderless because they are struggling to reinvent logics evolved in the context of life in India and which in India are in part taken for granted and in part constantly reinforced by contact with ascetics.

The Jains of North America have addressed this lack of monks by inviting scholars, monks and nuns to America. Many of them visit America frequently and spend considerable time here. These visitors belong to various sects and orders. Many of the orthodox orders do not allow monks and nuns to travel overseas. There are some ways of getting around that. The Terapanthi Svetambar sect has created a special order of samans and samanīs that are allowed to travel abroad. The Digambar Bhattacharya institution was specifically created to allow monks to travel in adverse conditions. At this time there are no American Jains who have joined the monastic order, however it is common for ordinary Jains to practice rigors like fasting.

The Future of American Jainism

Jainism is thriving in North America. America is a very rich country that accepts cultural and religious diversity. Many Americans now believe in vegetarianism, the karma theory and rebirth. Although Jains have not attempted to attract converts, a few who were not born as Jains now call themselves Jain. In such an environment we can expect Jainism to be increasingly influential, not only among those who are born Jain, but others as well.

Still, Jain parents cannot take their religion for granted, as they often do in India. The children are bombarded with messages from the media exhorting them to eat meat and drink alcohol. They are pressured by the peers to ignore parents, and live a life of fun without responsibilities. Jains are a small minority among the Indian American community. Sometimes Jain parents are finding it convenient to take the children to other Indian spiritual activities without attempting to provide the proper exposure to Jainism.

Fortunately, many capable Jain volunteers in America are providing exceptional leadership. They organize conventions, workshops, pratishthas and social events. Some are actively engaged in creation of new literature (like encyclopedias, CDs and literature for children). The future Jains of America will gratefully acknowledge their contributions.

Additional Information about Jainism can be obtained from the following web sites:

www.jainworld.com; www.cs.colostate.edu/~malaiya/jainhlinks.html; www.yja.org;
www.angelfire.com/co/jainism/.

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Tirthankaras

Tirthankara: One who is the founder of the four-fold order of monks, nuns, sravakas and sravikas.

Tirthankara is defined as a soul who has destroyed all of his four Ghati karma's and none of his four Aghati karma's. This soul had regained its original attributes of perfect knowledge, vision, power, and bliss. However it does possess a human body and he has to complete the remaining span of his life. During this remaining span of his life he establishes the four fold order of monks, nuns, sravakas and sravikas. He preaches the Jain philosophy and religion.

At the last moment of Tirthankara's remaining life span, he destroys the remaining four Aghati karma's, becomes a perfect soul and lives in an ever blissful condition at the top of Lokakas as Moksha.

The concept of time in Jainism is cyclic, with cycles of ascendance and decadence. The 24 Tirthankaras were born during this time cycle also known as Avasarpini kal in Bharata.

No.	Tirthankara	Symbol	No.	Tirthankara	Symbol
1	Shri Rishabhadev	Bull	13	Shri Vimalnath	Wild Boar
2	Shri Ajitnath	Elephant	14	Shri Anantanath	Porcupine
3	Shri Sambhavanath	Horse	15	Shri Dharmanath	Adamant Mace
4	Shri Abhinandan	Monkey	16	Shri Shantinath	Deer
5	Shri Sumatinath	Ruddy Goose	17	Shri Kunthunath	Goat
6	Shri Padmaprabhu	Lotus	18	Shri Aranath	Fish
7	Shri Suparsvanath	Swastika	19	Shri Mallinath	Vase
8	Shri Chandraprabhu	Moon	20	Shri Munisuvrat	Tortoise
9	Shri Savidhinath	Crocodile	21	Shri Naminath	Blue Lotus
10	Shri Shitalnath	Wish Yielding Tree	22	Shri Neminath	Shell
11	Shri Shreyansanath	Rhinoceros	23	Shri Parsvanath	Snake
12	Shri Vasupujya	Buffalo	24	Shri Mahavira	Lion

Teachings of Mahavira

- Each soul is independent. None depends on another.
- All souls are equal. None is superior or inferior.
- Each soul has in it infinite knowledge and bliss. Happiness does not come from outside.
- Not only soul, but every object of the universe also, is subject to change by itself, without any external interference.
- Each soul is unhappy due to its own mistakes and may be happy on rectifying the mistake.
- The greatest mistake lies in not knowing one's own self, and to know one's own true nature is the rectification of that mistake.
- God is not a separate entity; through right effort every soul may become a God.
- Know thyself, recognize thyself, penetrate into thyself and be a God.
- God is not the creator-protector of the universe. He only knows and sees the whole universe.
- He who after knowing the entire universe may remain detached or who without being involved in it knows the universe is a God.

Source: Hukam Chand Bharill, Tirthankar Mahaveer and his Sarvodaya Truth. Published by Pandit Todarnal Smarak Trust, Jaipur.

Jina Sutra

There is no knowledge without right faith,
No conduct is possible without knowledge,
Without conduct, there is no liberation,
And without liberation, no deliverance.

Mahavira (Uttaradhyayana Sutra, 27/ 30)

Endowed with conduct and discipline,
Who practices control of self,
Who throws out all his bondage,
He attains eternal peace.

Mahavira (Uttaradhyayana Sutra, 20/52)

Just as a threaded (*sasutra*) needle is secure from being lost,
in the same way a person given to self-study (*sasutra*) cannot be lost.

Mahavira (Uttaradhyayana, 29/59)

Only that science is great and the best of all sciences,
the study of which frees man from all kinds of miseries.

Mahavira (Isibhasiya, 7/1)

That with the help of which we can know the truth,
control the restless mind, and purify the soul is called knowledge.

Mahavira (Mulachara, 5/70)

That which subdues passions, leads to beatitude
and fosters friendliness is called knowledge.

Mahavira (Mulachara 5/71)

The unenlightened takes millions of lives
to extirpate the effects of karma, whereas a man
possessing spiritual knowledge and discipline
obliterates them in a single moment.

Mahavira (Bhagavati Aradhana, 10)

The nights that have departed will never return.
They have been wasted by those given to *adharma* (unrighteousness).

Mahavira (Uttaradhyayana, 14/25)

The nights that have departed will never return.
They are profitable for one who is given to *dharma* (righteousness).

Mahavira (Uttaradhyayana, 14/25)

Those who are ignorant of the supreme purpose of life will
never be able to attain *nirvana* (liberation) in spite of their
observance of the *vratas* (vows) and *niyamas* (rules) of religious conduct
and practice of *shila* (celibacy) and *tapas* (penance).

Mahavira (Samayasara, 153)

My soul characterised by knowledge and faith is alone eternal.
All other phases of my existence to which I am attached are
external occurrences that are transitory.

Mahavira (Niyamasara, 99)

Hemachandracharya

Vinod Kapashi

Hemachandra was born in a Vanik family in 1088 A.D. in a small town called Dhandhuka in Gujarat. His father Chaching and his mother Chahini were devoted Jains. Hemachandra was only eight years old when he left his parents and his home to go with a famous Jain monk Devchandra, who initiated the young child into monkhood. Hemachandra practised the austerities prescribed in Jain literature and he crossed, within a short space of time, the whole ocean of learning. His guru made him *Acarya* – the spiritual head of a group of monks – and since then he was known as Hemachandracharya.

The king Siddharaj Jayasimha, the then king of Gujarat, was attracted by the qualities of Hemachandracharya. He first met Acharya whilst ceremoniously parading the streets of Patan (then capital of Gujarat). The king was seated on an elephant and the Acharya was coming from the opposite direction. On seeing the king, Acharya praised the king in a beautifully composed Sanskrit lyric. This spontaneous response from the Acharya and the eloquence of his poetry won the king's heart. The king invited Acharya to the palace the very next day and from that day onwards the bond between them was unbroken. Acharya's political wisdom, religious strength and immense knowledge gave him a special place in the king's court.

King Siddharaj had fought and won many battles. His greatest victory was the victory over Malva (a town in central India). Malva was won but everyone knew that Malva was superior to Gujarat because Malva had its own strong, unmatched literary tradition. Malva had the best Sanskrit grammar, whilst Gujarat had none. The king wanted Gujarat to be at the vanguard of literature, and it was Hemachandra who came to his rescue. Scholarly knowledge of grammar was essential for any writer or poet, which was a point of prestige in the kingdom.

The king requested that Hemachandra compose a grammar, which would lift Gujarat's prestige. He agreed to undertake this mammoth task. After gathering all the necessary information from various sources and three years of continuous research, Hemachandra composed the grammar of the Sanskrit and Prakrit languages. To explain and illustrate the complexity of grammar it was necessary to provide examples. Hemachandra solved this problem in his own unique style. He wrote a book on the history of Solanki kings. The book is written in such a manner that each of the verses explains the rules of grammar. This book of 250,000 verses is called *Dwayashrya* and it is written in two parts. The first part is in Sanskrit and it explains the rules of Sanskrit grammar, while the second part, which is in Prakrit, explains the rules of Prakrit grammar. Part two narrates the life of king Kumarapal who became king after the death of Siddharaj.

When the work was completed the king celebrated the historical event. The book was placed on the king's elephant and a colourful procession was held. More than 300 copies of this book were made and sent to different places in India and abroad. Regular examinations were conducted based on the book, and prizes were awarded to the successful candidates. After nearly 900 years this grammar is still an important source in the study of Sanskrit and Prakrit languages.

Hemachandra had once predicted that Kumarapal – who was the nephew of Siddharaj – would become the king of Gujarat after Siddharaj's death. Siddharaj had no son but he did not like Kumarapal and was determined that Kumarapal should not become the king after his death. Siddharaj, one day, ordered his men to arrest or kill Kumarapal. Siddharaj's men searched for Kumarapal who, terrified, went into hiding. He sought refuge at Acarya's monastery (*upashray*). Hemachandra hid him in a stack of palm leaves. Siddharaj's soldiers, unable to find Kumarapal, went away. Since that day Kumarapal was under the influence and obligation of this great monk.

The prophecy came true. Kumarapal became king after the death of Siddharaj. Hemachandra already had an honourable place in the kingdom but, once Kumarapal became king, his influence increased tremendously. Kumarapal had always respected Jain traditions but was now a true devotee of the Acharya. Kumarapal's period was a golden era in Solanki-history. The king made many social and political reforms. He was under the influence of Hemachandra and had given orders not to kill any animals in the kingdom. Though he believed in the principle of non-violence, through necessity, he fought many battles and expanded the boundaries of his kingdom. Hemachandra had a special place in the king's court. The King regularly paid his respects to him and received his blessing.

Hemachandra carried out extensive research on many subjects. It is believed that he spent much of his time writing and dictating his literary works. He was a great poet too. His composition of devotional poems in praise of the Jain Tirthankaras has put him in the front-line with other great poets. Hemachandra stayed with people and stayed with time. He did not live like a hermit: he came out of his monastery and took part in the social life of people. Indeed, Hemachandra influenced kings as well as common people. He changed the affairs of the kingdom whenever it was practicable. His philosophy of non-killing and non-injury made revolutionary changes in the lives of everyday people.

Hemachandra wrote another mammoth work called the *Trishasti Shalaka Purusha Charita* ("Biographies of 63 Great Personalities"). This book is written in prose and contains 36,000 verses. It narrates the lives of 24 Tirthankaras and other eminent personalities. The book provides absorbing reading, describing many aspects of human life. *The Lives of the Jain Elders* is a new book by R. C. C. Fynes of De Montfort University, Leicester. It is a translation of Sthaviravali, one of the appendices to the above work. It was published in 1998 by Oxford University Press in their Oxford World Classics series. The book is an admirable effort by Dr. Fynes to bring an important work of Hemachandra to Western readers.

Hemachandra kindled the light of Gurjar-civilisation, putting Gujarat at the forefront of non-violence, love and high moral values. The reigns of two great kings Siddharaj and Kumarapal bear witness to this larger-than-life personality. To think Hemachandra was just a Jain monk would be a great mistake. He is not merely one of the greatest Jain monks of Gujarat, he is one of the greatest monks and literary personalities of the whole of India. Hemachandra's book on yoga is also famous. *Yoga-Shastra* describes all aspects of Patanjali and Jain Yoga systems. It explains Jain codes of conduct as well. He also produced different lexicons. One book lists plants and herbs. His book on logic *Praman Mimamsa* and *Anya yog vyavchhed Dwatrinshika* are also famous. *Desi Nam Mala* lists archaic words and is a valuable source for all linguists. Examples given in this book also depict the life of common people during this period.

Hemachandra was a true monk, renouncing everything from childhood. As a true devotee of the Tirthankaras, he composed beautiful poems in Sanskrit language. These compositions show that he was a poet of very high caliber and at the same time he was a monk who possessed the highest virtues. Many scholars were outwitted by his immense knowledge. He had performed a few yogic miracles too. Once he had asked that a table be placed on top of another table, then a third table on top of the second and so on until seven tables were laid in a column. Acharya sat on the seventh and highest table. He sat in a yogic posture and then asked that these tables be removed one after the other. All seven tables were removed, and people saw that Acharya was seated in the air. His sitting position and height were not affected! Hemachandracharya knew about his death six months before the actual end. He had finished all his works. He died at the age of 84 in A.D. 1173.

Vinod Kapashi has written several books on Jainism and is president of Mahavira Foundation.





A

AHIMSA

A is for Ahimsa

Ahimsa means non-violence.

When there are no stop lights, a policeman tells us when to stop. He does this by holding up his hand, this tells us to stop. In the same way the hand in the picture tells us to stop and think about what we are going to do, talk to other people, or think. We can hurt someone by any of these actions. We need to stop and think before doing anything. This way, we will be able to observe the principles of Ahimsa better. We get either good or bad karmas by the things we do, the words we say, and the way we think. The wheel in the hand tells us that if we do not watch all of these things, then our soul will never be free from this cycle of life and death.

So Ahimsa reminds us to stop and think before we do anything, and to be sure that what we do, say, or think doesn't get us in trouble.



Food and Himsa – A Jain Perspective

Gada Family

Most of us learnt our food habits from what we saw in our homes as we grew up, or from what our relatives and friends were doing. This may have been enough for some of us, but for others it has created more confusion, causing many discussions about what Jains should or should not eat. Therefore, it is very important to learn what Jainism teaches us so we can make informed decisions. I will make a humble attempt to throw some light on this issue.

Most of the time we are just concerned with what we see in front of our eyes when we order food or when it is served to us and we get satisfied right there. But as Jains we should be concerned about the himsa (violence) involved in the whole process of preparing the food as well as its after-effects. To most of us “eating food” is the beginning point of the process but it is not - it is actually the end point. We must realize that there are various actions and repercussions involved before, during and after the food is made. Therefore, as Jains we should be very critical about this whole process. Only then can we get the complete picture, which will help us make an informed decision about what to order, what to eat and what to decline.

In short, we should know what and how much “himsa” was involved in the overall process of preparing any food before we take it, as well as, whether our action would have any other direct or indirect effect in promoting himsa.

Before we look into any particular type of food items, let us understand what himsa means, how it is carried out, and to whom it is being done. Only after learning all of this will we realize that although eating food might look innocent, there is more to it than just chewing.

Himsa: Himsa means violence.

When we order or buy any food, we are mainly concerned with whether it is from an animal source or not. This is good, but have we ever thought further to see why we are avoiding animal sources or why our diet is vegetarian? To understand this, we have to learn about bio-physiological differences between different animals and vegetables. Jina, the omniscient, has taught us that all living beings have different numbers of vital forces in them. There are up to ten different vital forces and they are:

1. Touch (Sparsh-Indriya): the ability to feel the sensation of touch
2. Body (Kaya-bal): the ability to form the body
3. Respiration (Shwasochchhwas): the ability to inhale and exhale
4. Longevity (Ayushya - Life span): the ability to live for a given amount of time
5. Taste (Ras-Indriya): the ability to taste
6. Speech (Vachan-bal): the ability to speak
7. Smell (Ghran-Indriya): the ability to smell

8. Vision (Chakshu-Indriya): the ability to see
9. Hearing (Shravan-Indriya): the ability to hear
10. Mind (Mano-bal): the ability to think

In Jainism, living beings are divided into five groups depending upon the number of senses they have. Examples of one-sensed living beings are earth beings, water beings, air beings, fire beings, and vegetable beings. They only have the first four vital forces stated above. Examples of two-sensed living beings are shells, worms, some insects, and termites. They have the first six vital forces stated above. Examples of three-sensed living beings are lice, white ants, moths, insects in wheat, grains, and centipedes. They have the first seven vital forces stated above. Examples of four-sensed living beings are scorpions, crickets, spiders, beetles, locusts, and flies. They have the first eight vital forces stated above. Examples of five-sensed living beings are animal, birds, sea animals, reptiles, humans, celestials and infernal beings. They have all ten vital forces stated above.

Living beings with more senses have not only higher physical development but also higher potential for spiritual progress. We may not understand the capacity of the lower living beings, but we know about five-sensed living beings, particularly what humans are capable of doing.

The reason we need to know about vital forces is that any injury, no matter how insignificant it may seem, affects one or more of a being's vital capacities. An injury is nothing but himsa (violence) to any of these vital forces. The amount of himsa done is less if the injury involves a fewer number of vital forces or is to a spiritually less developed living being (those with fewer vital capacities). The amount of himsa done is more if the injury involves more vital forces or is to a spiritually higher developed living being. This is why in Jainism even householders are prohibited from hurting any living beings with two or more senses. This is why Jains are vegetarian, because harm caused to other living beings is then kept to a minimum.

Some people argue that if all souls are equal then what is the difference between eating vegetables and eating meat? All souls are equal, but in their current life, their vital forces and potential for spiritual progress are different depending on the type of living being they are. Jains should not cause harm to any living beings, especially himsa to two or more sensed living beings. This is why we eat vegetables instead of meat. Some people argue that meat is a strong source of proteins and vitamins but vegetarian Jains all over the world have the same strength, intellectual development and life span as non-vegetarian people. Such illusionary arguments should not even be considered.

Even by eating vegetables we commit some himsa, by picking the vegetable, damaging the plant and disrupting the soil (earth beings). However, to survive, this himsa is unavoidable. But within vegetables, Jains should not eat underground roots like potatoes, carrots, onions, beets, etc. The reason for this is that in a single underground root vegetable there are many souls, compared to above ground vegetables that only have one soul per vegetable. If you were to eat a cupful of peas you would cause harm to approximately 200 or 300 souls. But for the same amount of root vegetables consumed,

you would be causing harm to millions of living beings. Now to minimize our himsa even more, there are certain days every month when Jains should not eat any vegetables at all. Also Jains should only eat after sunrise and before sunset. On many auspicious days, Jains should try to fast, but if they are unable to fast they should give up small pleasures in food such as salt and spices (aymbil), as an act of self-restraint.

We carry out harm to other living beings in two different ways:

1. Direct - carrying out any harmful activity ourselves.
2. Indirect - asking or encouraging someone else to carry out harmful activities.

Most of us avoid direct himsa, but many of us perform indirect himsa without paying attention to it. We should not forget that even our indirect actions affect our souls. Most people think of himsa as only physical violence, but Jainism states that one should not ignore verbal and mental violence. Therefore, harm or injury can be caused by three means, physical, verbal, or mental, and each of these three can be done directly or indirectly.

Many of us order vegetarian foods at restaurants without any regard for how it is cooked. Some people feel that what they do not know, does not affect them. This is wrong because as humans, we have the ability to think, and we can control what we do (some lower animals do not have the power to control their actions). Therefore, it is our obligation as higher beings to find out what goes on beyond what we can see. Many of us are too weak or too lazy to stop consuming food that is acquired by harmful means, even after knowing that what we are eating is not acceptable. It is wrong of us not to change our habits. We, as Jains, are supposed to restrain from such indulgences and find alternative ways to live. Our actions, methods, and knowledge determine how severe the himsa is that we are performing. So we must strive to do the least amount of himsa possible in all of our daily activities.

Along with this basic understanding of himsa, one must also learn about the consequences of one's deeds. Every action in our life leads to the accumulation or shedding of karma. Through acts of himsa, even in the smallest degree, one accumulates bad karmas of different types, depending on the action and one's feelings at the time. These karmas manifest in different physical ways from a simple bruise, to a more severe injury, to losing one's life prematurely. If the karma is severe enough, it can even cause one to be born in hell during the soul's next life. However, more than physical damage is the spiritual damage your soul goes through because of these karmas. Human manifestation is the only life during which a soul can make any spiritual progress because this is the only form in which one can control one's impulses. Through needless acts of himsa we add karma to our souls, further binding to the perpetual cycle of birth and rebirth. Therefore, next time you go out to eat, or to the grocery store, think about what you are about to eat, and if those few moments of gustatory pleasure are worth the consequences to your soul.

Dr. Premchand Gada is Vice President of the World Council of Jainism. He is compiling an Encyclopedia on Jainism.

Reverence for all Life: Animals in the Jain Tradition

Christopher Key Chapple

Animals have always been revered in Jainism and the scriptures demonstrate a deep compassion for them. Jain concern for animals goes far beyond vegetarianism. For centuries, Jains have protected and cared for animals. Animal symbols and stories pervade the Jain tradition. When searching for words to describe Mahavir as he prepared for his state of liberation, early Jain authors turned to animal metaphors:

His senses were well protected like those of a tortoise; he was single and alone like the horn of a rhinoceros; he was free like a bird; he was always waking like the fabulous bird Bharunda; valorous like an elephant, strong like a bull, difficult to attack like a lion (*Kalpa Sutra*, Jacobi, p. 261).

In fact, most of the great Jain teachers or Tirthankaras can be recognized on the basis of their animal associate. For instance, the first great teacher, Rishabha, is generally represented with a bull; the second, Ajita, with an elephant; the third, Sambhava, with a horse, and so forth.

The prominence of animal imagery in the story tradition corresponds to a special care not to harm animals inspired by the Jain ethic of nonviolence or *ahimsa*. From the earliest texts of Jainism, we find animal treatment discussed in great detail:

Some slay animals for sacrificial purposes,
some slay animals for the sake of their skin,
Some kill them for the sake of their flesh,
some kill them for the sake of their blood;
others for the sake of their heart, their bile,
the feathers of their tail, their tail,
their big or small horns, their teeth, their tusks,
their nails, their sinews, their bones;
with a purpose and without a purpose.
Some kill animals because they have been
wounded by them, or are wounded, or will be wounded.

He who injures these animals does not comprehend
and renounce the sinful acts; he who does not injure
these, comprehends and renounces the sinful acts.
Knowing them, a wise man should not act sinfully towards animals, nor cause
others to act so, nor allow others to act so (*Acaranga Sutra* I:1.6).

Because of this concern for not injuring animals, Jains developed a unique science of life that differentiates different levels of sophistication among animal forms.

According to Jainism, 8,400,000 different species of life forms exist. These beings are part of an endless round of birth, life, death and rebirth. Each living being houses a life force or *jiva* that occupies and enlivens the host environment. When the body dies, the *jiva* seeks out a new site depending upon the proclivities of karma generated and accrued during the previous lifetime. In instances of virtuous action, an animal may improve its prospects for a higher life form. If the animal has been vicious, then it will probably descend in the cosmic order, either to a lower animal form or to the level of a micro-organism (*nigodha*) or an elemental body dwelling in the earth or in liquid form or in fire or in air.

The taxonomy of Jainism places life forms in a graduated order starting with those beings that possess only touch, the foundational sense capacity that defines the presence of life. These include earth, water, fire, air bodies; micro-organisms; and plants. The next highest order introduces the sense of taste; worms, leeches, oysters and snails occupy this phylum. Third-order life forms add the sense of smell, including most insects and spiders. Fourth-level beings, in addition to being able to touch, taste and smell, can also see; these include butterflies, flies, and bees. The fifth level introduces hearing. Birds, reptiles, mammals and humans dwell in this life realm.

Jain cosmology consists of a storied universe in the shape of a female figure. The earthly realm or middle world (*manusya-loka*) consists of three continents and two oceans. The animals listed above, including humans, can be found here. Additionally, depending upon their actions, animals may be reborn in one of eight heavens or seven hells. If animals perform auspicious deeds they might be reborn in heaven.

In order to enhance one's spiritual advancement and avoid negative karmic consequences, the Jain religion advocates benevolent treatment of animals. The monks and nuns are not allowed even to lift their arms or point their fingers while wandering from village to village; according to the Jina, "This is the reason: the deer, cattle, birds, snakes, animals living in water, on land, in the air might be disturbed or frightened" (*Acaranga Sutra*, Jacobi, 145). In passage after passage, the Jaina teachers exhort their students, particularly monks and nuns, to avoid all harm to living creatures. The speech, walking, eating, and eliminatory habits of the Jain monks and nuns all revolve around a pervasive concern not to harm life in any form. Ultimately, the ideal death for a Jain, lay or monastic, is to fast to death, consciously making the transition to the next birth while not creating any harm to living beings.

Manifestations of this concern for nonviolence can be found in the institutions of the pinjrapole or animal hospital, founded and maintained by the Jain community most prominently in western India. Geographer Deryck Lodrick described perhaps the most famous pinjrapole as follows:

"In the heart of Old Delhi... opposite the Red Fort and close to the bustle of Chandni Chowk, is a pinjrapole dedicated entirely to the welfare of birds.

Founded in 1929 as an expression of the Jain community's concern for ahimsa, the Jain Charity Hospital for Birds' sole function is to treat sick and injured birds brought there from all over the city ... The hospital, located inside the premises of a Digambara Jain temple and supported entirely by public donations administered through the temple committee, receives some 30 to 35 birds daily. Most of these are pigeons with wounds or fractures incurred in the city's heavy traffic, although diseases ranging from blindness to cancer are treated by the hospital's resident veterinarian. All birds, both wild and domestic, are accepted for treatment by the hospital with the exception of predators, which are refused on the grounds that they harm other creatures and thus violate the ahimsa principle. Incoming birds are treated in the dispensary on the second floor of the hospital (the first contains the staff quarters and grain store) and are placed in one of the numerous cages with which this level is lined. As birds improve they are taken to the third floor, where they convalesce in a large enclosure having access to the open sky ... When birds die in the hospital, they are taken in procession to the nearby Jumna and are ceremoniously placed in the waters of that sacred river."(Lodrick, 1981, 17).

This Pinjrapole, in the centre of one of Delhi's busiest areas, boasts outstanding architecture and stands in many ways as a national monument to the Jain commitment to non-violence.

The origins of the Jain pinjrapole are somewhat difficult to trace. It could have developed in the early phases of Jainism (Asoka's inscriptions in the third century B.C. show similar concerns for animal welfare) or during the apex of Jainism, which lasted from the fifth to the thirteen centuries. In the state of Gujarat a succession of kings gave state patronage to Jainism, such as Mandalika of Saurashtra in the eleventh century, and Siddharaja Jayasimha, King of Gujarat, and his nephew and successor, Kumarapala in the twelfth century. Kumarapala (1125-1159) declared Jainism the state religion of Gujarat and passed extensive animal welfare legislation.

In one sense however, this does not seem like a work of great benevolence. In the movie *Frontiers of Peace* produced by Paul Kueperferle, one can witness directly the pain and suffering endured by some of the animals housed in Jaina shelters. Some are grotesquely misshapen by old injuries and others seem to writhe in anguish. By the standards of Western veterinary medicine, these animals should be "put down", that is, killed to spare them their misery. However, for two reasons this would be unacceptable from the perspective of the Jain theory of karma. First, the person who would perform or approve of the killing would incur an influx of black, negative karma. This would bind to his or her life force (*jiva*) and further impede progress toward spiritual liberation (*kevala*), the state in which all karma is expelled. Second, it would do a disservice to the animal. Each life force earns its status due to past actions. As cruel as it might sound, the present predicament according to the karmic view holds that the animal deserves its suffering. It is acceptable and meritorious for someone to alleviate the suffering, which helps counteract negative karma on the part of the helper. But if one has done all that can be done to make an animal comfortable, then one has no further obligation, and particularly

must not prematurely kill the animal. If so, then the perpetrator of the killing will thicken and darken his or her karma, as stated above, and the killed animal would necessarily have to endure an eventually torturous further life to finish the atonement process.

Conclusion

We have surveyed various aspects of the relationship between humans and animals in the Jain religious tradition. Jainism proclaims a biological and psychological continuity between not only the animal and human realm, but sees insects, micro-organisms, and life dwelling in the elements as part of the same continuum. The Jain tradition developed a code of ethics that requires its adherents to avoid violence to all these life forms to the degree possible depending upon one's circumstances. All Jains are expected to abstain from animal flesh. Jain laypeople are expected to avoid professions that harm animals directly or indirectly. Jain monks and nuns strive to minimize violence to even one-sensed beings and take vows to not brush against greenery or drink unfiltered water or light or extinguish fires. Perhaps more than any other religion in human history, the Jain faith seeks to uphold and respect animals as fundamentally and really not different from ourselves.

But at the same time, Jainism, with few exceptions, avoids sentimentalizing animals. Ultimately, the reason one respects animals is not for the sake of the animal, but for the purpose of lightening the karmic burden that obscures the splendor of one's own soul. Seen positively, every act of kindness toward an animal releases a bit of karma. But the approach is more on the lines of a *via negativa*: by avoiding a potentially damaging entanglement with an animal, one can ward off a potential blot on one's core being.

In conclusion, Jainism sees animals as former or potential human beings, paying for past sins yet capable of self-redemption. Human birth is considered to be the highest birth, as it is the only realm through which might enter final liberation or *kevala*. However, the best possible human life, that is, a life directed toward the highest spiritual ideal, takes the protection of animal life very seriously. The *Acaranga Sutra* (I.5.5) states that as soon as we intend to hurt or kill something, we ultimately do harm to ourselves by deepening and thickening the bonds of karma. According to Jainism, the best life pays attention to animals, not in a sentimental way, but in a way that gives them the freedom to pursue their own path, to fulfil their self-made destinies, and perhaps enter themselves into the path of virtue.

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Compassionate Quotes

Non-violence and kindness to living beings is kindness to oneself. For thereby one's own self is saved from various kinds of sins and resultant sufferings and is able to secure one's own welfare.
--Mahavira

Until we extend our circle of compassion to include every living creature we cannot enjoy 'World PEACE'.
--Albert Schweitzer

We should be able to refuse to live if the price of living be the torture of sentient beings.
--Mahatma Gandhi

The highest religion is to rise to universal brotherhood; aye to consider all creatures your equals.
--Guru Nanak

Animals are our younger brothers and sisters, also on the ladder of evolution but a few rungs lower. It is an important part of our responsibilities to help them in their ascent, and not to retard their development by cruel exploitation of their helplessness.
--Lord Dowding

The misery we inflict on sentient beings slackens our human evolution.
--Dr. Annie Besant

Sympathy for the lowest animals is one of the noblest virtues with which man is endowed.
--Charles Robert Darwin

Cruelty is the obvious cancer of modern civilization.
--Rev. A.D. Beldon

I think that sacrifices of animals in the name of religion are barbarous and they degrade the name of religion.
--Jawaharlal Nehru

Kindness multiplies fast and brings tremendous dividends. --Hope Sawyer Buyukmihei

Anything that can feel pain should not be put to pain.
--R.M. Dolgin

No nation is truly free until the animal, man's younger brother, is free and happy.
--T.L. Vaswani

If we wish for mercy ourselves, we must show mercy to all dumb animals.
--Joyce Lambert

Which religion gives the greatest joy to God? That which inspires human beings to practice Ahimsa and compassion to all creatures.
--Vallabha Acarya

Temples are for Life

Cromwell Crawford

A boom in Jain temple construction is under way. A source close to JAIN SPIRIT says: "temple-building is rife in India, and is now spreading in the U.S.A. and UK where there are several different temple projects in different cities." In India, many young Jains have strong views about temple construction, and feel that there is no need for more temples. Instead, money should be used for social welfare or other charitable causes. Furthermore, there are many Jain temples in remote parts which are deteriorating as the community has moved on, so there is no-one left to care for them and worship. It is therefore fitting to ask about the place of temples in the Jain tradition, and their role and meaning in contemporary life. Should we instead concentrate our energies on building living temples of people? For answers, we take a 'temple tour' through the sketches and texts of two artists, Dilip Bhattacharya and Joginder Chawla, whose work is featured in the February 1999 issue of INDIA PERSPECTIVES.

It must first be acknowledged that the art and architecture of Hindu, Buddhist and Jain temples share common Indian motifs which are elegantly portrayed in human, animal and floral forms. Beyond these generic features, Jain temples stand uniquely by themselves, because of the distinctive myths, doctrines, and concepts that have inspired their artistic forms, giving Jainism a leading edge in the creation of sculptures, wall-paintings and frescoes. This claim is amply supported by such monuments as the Tirthankara image of Lohanipur (Patna), dating back to the Mauryan period. Bhattacharya observes that "from very early times, art based on Jainism depicts copulating artistic figures in places of worship. On sculptured stupas (pillars) and railing posts of Mathura period even nude sura-sundaris are to be found. Such erotic figures appear mostly in medieval Jain temples such as those in Khajuraho and Arang in Chhattisgarh district of Madhya Pradesh". It is apparent that Tantric notions have influenced these sensuous depictions.

More characteristic of the sacred orientation of Jain art and architecture are the images of Jinas or Tirthankaras. Our temple tour stops before the 10th century sculpture of Gomateshwara at Sravanabelagola in Karnataka. At 57 feet, this colossal sculpture, hewn from a rock on the summit of the 143-metre-high Indragiri hill, stands out as the world's highest and most impressive statue. Its exquisite workmanship and look of compassion bear eternal witness to the profound faith of the artist who built it.

Our next stop is before the Ajanta and Ellora cave temples, built by Jain monks between the 5th and 12th centuries. Bhattacharya points out: "unlike other religious sects of those times, the Jains invariably selected secluded picturesque sites for their temples, and cave-temples for meditation and other related rituals. As per Jain religious inscriptions a devotee is just like a perfect pilgrim, who is journeying through life as a stranger in this world. He is required to perform the journey on the path of truth, knowledge and perfect conduct". In our judgement, Jain monks were not alone in

selecting “secluded picturesque sites for temples”, but there is no doubt about the recognition that nature in all her beauty provides an optimum meeting place for body and spirit. It was under the vaulted canopy of the banyan tree – Nature’s own cathedral – that Lord Buddha received his enlightenment. The Buddha was acting on the belief shared by Jain monks that Nature speaks with many tongues to the deep levels of the human soul, and hence the practice of locating temples, schools and monasteries in arboreal settings.

Unlike Buddhists, Jain temples give a central place to idol-worship, signifying the elevated place accorded to Jain Tirthankaras, and intending their emulation by devotees. In time, similar honor was given to icons of *Acaryas* (teachers), *Siddhas* (enlightened Ones), *Sruta Devi* (Goddess of Learning), and *Yakshi* (female folk deity). Icons took on symbolic form, such as the circle for Mahavira.

Next, Bhattacharya introduces us to the Jain Temple of Khajuraho, which served as capital city of the Chandelas in the middle ages. We peer into the Parsvanatha Shrine – the largest and best preserved. Bhattacharya notes that the image of Parsvanatha “is of recent origin,” installed in 1860 A.D., and observes that “the outer walls of the temple are decorated with fine sculptures like that of a woman writing a love letter, a lady fondling her child, a Nayika (heroine) painting her feet, a lady at her toilet and a female figure extracting a thorn from her foot” – mundane images celebrating the common life.

Moving along, Joginder Chawla exclaims: “You are simply mesmerised when you enter the magnificent Jain temple at Ranakpur”. Set in solitary grandeur within the forested valley of the Aravali hills in Rajasthan, and built over a period of 50 years at a cost of rupees 9.9 million, “this three-storeyed wonder in marble, also called Chaturmukha (lit. four-faced) Jain Temple of Rishabhadeva, was given this shape by four devotees”. Though its space is wide, with forty-feet-high pillars, “there is perfect architectural balance and harmony in shape. Artistic engravings and sculptures give it a feeling of ecstasy and divine bliss”. Jain mythology declares humans must undergo 8,400,000 births before attaining salvation; “the figure of 84 shrines in the temple is a symbolic reminder of these 84 lakh births and deaths”.

This bird’s-eye view of some famous Jain temples through the lenses of Bhattacharya and Chawla provide useful information and insights in respect of the significance of temples in the Jain tradition, and their meaning for today. First, though part of the Indian mainstream, Jain builders were not afraid to be inventive and strike out on their own. Second, temples are not simply structures of stone and mortar, but are living shrines of Jain values, with their dominant quality of compassion. Third, Jain temples unite nature with spirit, the sacred with the secular, and mutually hallow the affairs of heaven and earth. The challenge to us today is to break new ground in respect of an understanding of the role of the temple for each community. Honolulu is not the same as Houston. Innovate!

Temples must not be built as ego trips for the rich and famous, nor as comfortable country clubs for birds that get high on pluming and preening their own coloured feathers. We must transcend the tradition’s historic error of being at ease in the temple

and (like Buddhism) must reach out to the larger community. If people do not come to the temple, the temple must go out to the people. Each family then becomes an outpost of the temple, even within the forest of skyscrapers! I recall, it was Dr. Sulekh Jain who, at our first encounter, virtually conscripted me to deliver a speech at Morristown (near Detroit), where I called for the Jain community to build temples not just of bricks but of brains, which then sparked Sulekhji and others to found JAFNA (Jain Academic Foundation of North America). That man's initial compassion for me accounts for all of my involvement in the Jain community, though I am not a Jain.

The bottom line is that building temples is significant to the extent that the builders have their eyes on the Lord and not on a cheering public. Nothing must come in the way of that beatific vision. The magnificent Ranakpur temple enshrines this truth, for though it is erected of 1,444 pillars, not a single pillar obstructs the view of the Lord from any nook or corner!

The Crawford family has long roots in India, going back to 1761, with Henry Crawford serving as governor under Lord Hastings. Born in Jhansi and educated in the Bombay Scottish Orphanage, Mahim, and Serampore University, West Bengal, Cromwell emigrated to the U.S. where he earned a Th.D. from The Pacific School of Religion, Berkeley. He currently teaches at the University of Hawaii and publishes in the area of Indian medical ethics.



Sculpted Dancers Pillar

Delwara Jain Temple, Mt. Abu

History of the Bharatiya Temple of Lansing

N. Anantaraman

The Early Years (1980-1993)

The Bharatiya Temple of Lansing had its origin in the desires of a few people around 1980 to build a temple in the Lansing area. There were about 100 Hindu families living in and around Lansing at that time, some of them since the 1960s. The need for having a place where they could worship, and also preserve their cultural heritage, was acutely felt. The initiative to build the temple was led by a few dedicated people (Sudhakar Kulkarni, Shrikumar Poddar, and Prakash Kapoor) but the eventual realization of the Temple involved a broad cross section of the Lansing-area Indian community, coming from all the regions of India.

The Temple was legally incorporated as a non-profit religious organization on January 12, 1982. The first Constitution of the Temple was completed in May 1982, and it set down the following objectives:

- Establish permanent Hindu deities in the main sanctum.
- Perform various religious activities such as traditional Puja, Bhajan, Satsang, Havan, and Arati.
- Preserve the Hindu identity (religion, culture, and traditions) for future generations.
- Promote Indian culture and values.
- Provide humanitarian services to the local and world community.
- Promote the study and understanding of all religions of the world.
- Develop and maintain harmonious relations among all faiths of the world.

In November 1982, the Lansing community received a *murti* (idol) of Sri Ganesha as a gift from Satguru Sivaya Subramuniyaswami of Kauai Aadheenam in Hawaii. The Satguru's words to us at that time, "You start worshipping Sri Ganesha and He will build His own temple," were prophetic. The *murti* remained in the home of Sudhakar and Usha Kulkarni for the next 10 years, and was worshipped there by the community.

The Temple never had hired premises. During 1983-88, intensive (and ultimately successful) efforts were made to acquire land for the construction of the Temple. In December 1988, the current site of the Temple was purchased. This site was developed and a small one-room structure, to serve as the Sanctum, was completed in April 1992. Sri Ganesha was moved there at that time. In January 1993, the Constitution of the Temple was amended to allow a democratic election process. Under the leadership of

Manohar Naga, the incoming Chair of the Board of Trustees, rapid progress was made towards realizing a functioning temple. With the help of a loan of \$ 200,000 from Old Kent Bank and the hard work and generosity of community members, the extension of the Sanctum to include a large Hall, restrooms, and kitchen facilities, was completed in the first week of March 1994. The grand opening ceremony of the Temple was performed on March 12, 1994.

The New Temple

The newly opened Temple quickly proved to be a focal point for the religious and cultural activities of the Indian community in the Greater Lansing area. By October 1994, the following *murtis* had been obtained and installed in the Sanctum area: Sri Ganesha, Sri Kartikeya, Sri Uma-Maheshwara, Sri Amba Mata, Sri Rama Parivar, Sri Radha-Krishna, and Sri Venkateswara. Weekly pujas were performed for the *murtis* by volunteers from the community, and *Satsangs* (prayer meetings) and *Havans* were held monthly. Late in 1997, the Temple appointed two full-time priests from India, and from the beginning of 1998, a daily schedule of pujas was instituted. The priests also provided religious services in the homes of devotees, not only in the Lansing area but also in outlying communities such as Grand Rapids and Kalamazoo; and these services by the priests are in much demand now.

Besides the regular worship services, many other activities blossomed under the auspices of the Temple. Activities for children and youth (Bala Vihar, bhajan class, religion class, youth camp), discourses by visiting gurus, yoga classes, etc. are regularly conducted. Devotional music and classical dance programs are organized frequently. Major religious festivals are celebrated with much devotion and gaiety and attract 300 to 500 devotees each time. These celebrations provide occasions for members of the community, particularly our youngsters, to exhibit their talents in music, dance, and variety entertainment. Private functions like weddings and upanayanas have also been conducted at the Temple. A religious library was established and it has over 900 books. A program for senior citizens, named Jeevan Jyoti, was started in 1999.

Devotees of the Temple are also helping the Lansing community in providing food for the needy. Since the beginning of 1997, members of the Temple have sponsored a soup kitchen once a month to feed the hungry and the homeless. Jointly with the India Cultural Society of Greater Lansing, the Temple has raised substantial sums of money for the Greater Lansing Food Bank, and organized community blood drives as well.

Maha Prana Pratishtha and Kumbhabhishekam (1998, 1999)

The third phase of the Temple construction was begun in mid-1997 to extend the sanctum and have a structure strong enough to support Shikharas (towers). In the expanded sanctum area, seven *garbha-grihas* (*mandirs*) for the seven groups of *murtis* were constructed under the direction of renowned temple architect Shilpakalamani Muthiah Sthapathi of Chennai, India. Constrained by the fact that the Temple building already

existed, the Sthapathi designed the sanctums in the style of *atmaartha griham* (a "private" shrine in one's own home). He also designed a beautiful entrance gate (Maha Dvaaram). The impressive designs of the Sthapathi were brought to life by six highly skilled sculptors (shilpis) who were well trained in the traditional temple arts of India. They spent almost a year in the Lansing area completing the highly detailed and painstaking art work on the *garbha-grihas*. With the installation of three shikharas atop the Sanctum area in November 1998, this phase of construction was completed.

In June 1998, the Maha Prana Pratishtha (consecration) ceremony to transform the *murtis* into deities, endowed with divine power, was celebrated as a most auspicious and festive, once-in-a-lifetime event. The Kumbhabhishekam ceremony (the formal dedication of the Shikharas) in June 1999 was an equally joyful and satisfying event.

Jain Murtis at the Temple (2000)

In conformity with its policy of supporting compatible Bharatiya faiths that can function harmoniously under its constitution, the Temple welcomed the establishment of a Jain sanctum as early as 1997. In the second half of 1998, architect Muthiah Sthapathi designed a sanctum for the Jain *murtis*, incorporating motifs taken from the Jain temple in Mount Abu, Rajasthan. The Sthapathi's team of assistants completed the sanctum in early 1999. In December 1999, a Svetambar *murti* of Bhagavan Mahavir (37" high, made of marble) and a Digambar *murti* of Bhagavan Parsvanath (9" high, made of ashtadhatu) arrived from India. Since then, Jain devotees have started regular worship services at the Temple. The Pratishtha (consecration) ceremony for the *murtis* will be celebrated in a grand manner during May 26-29, 2000.

Goals for the Future

The Bharatiya Temple of Lansing is a monument to the faith, dedication, and hard work of the devotees in our community. The primary goal of the Temple continues to be to provide a place of worship for the devotees. The Temple is also striving to increase religious and spiritual awareness of interested citizens in the Greater Lansing area and surrounding communities, provide religious and community services, and be debt-free by December 2001.

The website www.nscl.msu.edu/~raman/btl/ gives details about various aspects of the Bharatiya Temple of Lansing.

Dr. N. Anantaraman is the Temple librarian and historian.

आरती श्री चाँदनपुर महावीर स्वामी

ॐ जय महावीर प्रभो, स्वामी जय महावीर प्रभो।
कुण्डलपुर अवतारी, त्रिशलानन्द विभो॥ ॐ जय महावीर प्रभो॥
सिद्धार्थ घर जन्मे, वैभव था भारी, स्वामी वैभव था भारी।
बाल ब्रह्मचारी व्रत पाल्यौ तपधारी॥१ ॐ जय महावीर प्रभो।
आतम ग्यान विरागी, सम दृष्टि धारी।
माया मोह विनाशक, ग्यान ज्योति जारी॥२ ॐ जय महावीर प्रभो।
जग में पाठ अहिंसा, आपहि विस्तार्यो।
हिंसा पाप मिटाकर, सुधर्म परिचार्यो॥३ ॐ जय महावीर प्रभो।
इह विधि चाँदनपुर में अतिशय दर्शायौ ।
ग्वाल मनोरथ पूर्यो दूध गाय पायौ॥४ ॐ जय महावीर प्रभो।
प्राणदान मन्त्री को तुमने प्रभु दीना।
मन्दिर तीन शिखर का, निर्मित है कीना॥५ ॐ जय महावीर प्रभो।
जयपुर नृप भी तेरे, अतिशय के सेवी।
एक ग्राम तिन दीनों, सेवा हित यह भी॥६ ॐ जय महावीर प्रभो।
जो कोई तेरे दर पर, इच्छा कर आवै।
होय मनोरथ पूरण, संकट मिट जावै॥७ ॐ जय महावीर प्रभो।
निश दिन प्रभु मन्दिर में, जगमग ज्योति जरै।
हरि प्रसाद चरणों में, आनन्द मोद भरै॥८ ॐ जय महावीर प्रभो।

चौबीसी भजन

समरु समरु चौबीसी जिनराज, लल्ली लल्ली शीश नवाय
तुमरी भक्ति में मस्त बने हैं, अब तो दर्श दिखाय (२)
ऋषभ अजित संभव अभिनंदन, सुमति पदम सुपर्श
चन्द्र सुविध शीतल श्रेयांसे वासुपूज्य भगवान । समरु..

विमल अनंत धर्म जिन शांति, कुंथु अर मल्लिनाथ
मुनिसुवृत नमि नेम जिनंदा, पार्श्व नमो वर्धमान । समरु..

मै चौबीस तीर्थंकर स्वामी, आप तिरे हमें तार
हमारी अरजी स्वीकारो स्वामी, हम सबको तुम तार । समरु..

मेरी भावना

जिसने रागद्वेष कामादिक, जीते सब जग जान लिया ।
सब जीवों को मोक्षमार्ग का, निस्पृह हो उपदेश दिया ॥
बुद्ध, वीर, जिन, हरिहर ब्रह्मा, या उसको स्वाधीन कहे ।
भक्ति भाव से प्रेरित हो यह, चित्त उसी में लीन रहे ॥
विषयों की आशा नहीं जिनके, साम्य-भाव धन रखते हैं ।
निज पर के हित साधन में जो, निशदिन तत्पर रहते हैं ॥
स्वार्थ त्याग की कठिन तपस्या, बिना खेद जो करते हैं ।
ऐसे ज्ञानी साधु जगत के, दुःख समूह को हरते हैं ॥
रहे सदा सत्संग उन्हीं का, ध्यान उन्हीं का नित्य रहे ।
उन्हीं जैसी चर्या में यह, चित्त सदा अनुरक्त रहे ॥
नहीं सताऊँ किसी जीव को, झूठ कभी नहीं कहा करूँ ।
पर धन वनिता पर न लुभाऊँ, संतोषामृत पिया करूँ ॥
अहंकार का भाव न रक्खूँ, नहीं किसी पर क्रोध करूँ ।
देख दूसरों की बढ़ती को, कभी न ईर्ष्या भाव धरूँ ॥
रहे भावना ऐसी मेरी, सरल-सत्य व्यवहार करूँ ।
बने जहाँ तक इस जीवन में, औरों का उपकार करूँ ॥
मैत्री भाव जगत में मेरा, सब जीवों से नित्य रहे ।
दीन-दुखी जीवों पर मेरे, उर से करुणा स्त्रोत बहे ॥
दुर्जन क्रूर कुमार्गस्तों पर, क्षोभ नहीं मुझको आवे ।
साम्य भाव रक्खूँ मैं उन पर, ऐसी परिणति हो जावे ॥
गुणी जनो को देख हृदय में, मेरे प्रेम उमड आवे ।
बने जहाँ तक उनकी सेवा, करके यह मन सुख पावे ॥

होऊँ नहीं कृतघ्न कभी मैं, द्रोह न मेरे उर आवे ।
 गुण-ग्रहण का भाव रहे नित, दृष्टि न दोषों पर जावे ॥
 कोई बुरा कहे या अच्छा, लक्ष्मी आवे या जावे ।
 लाखों वर्षों तक जीऊँ या, मृत्यु आज ही आ जावे ॥
 अथवा कोई कैसा ही भय, या लालच देने आवे ।
 तो भी न्याय मार्ग से मेरा, कभी न पद डिगने पावे ॥
 होकर सुख में मग्न न फूले, दुःख में कभी न घबरावे ।
 पर्वत नदी शमशान भयानक, अटवी से नहीं भय खावे ॥
 रहे अडोल अकंप निरन्तर, यह मन द्रढतर बन जावे ।
 इष्ट वियोग अनिष्ट योग में, सहनशीलता दिखलावे ।
 सुखी रहें सब जीव जगत में, कोई कभी न घबरावे ॥
 बैर पाप अभिमान छोड़ जग, नित्य नये मंगल गावे ॥
 घर-घर चर्चा रहे धर्म की, दुष्कृत दुष्कर हो जावें ।
 ज्ञान चरित्र उन्नत कर अपना, मनुज जन्म फल सब पावें ॥
 ईति भीति व्यापे नहीं जग में, वृष्टि समय पर हुआ करे ।
 धर्मनिष्ठ होकर राजा भी, न्याय प्रजा का किया करे ॥
 रोग मरी दुर्भिक्ष न फैले, प्रजा शांति से जिया करे ।
 परम अहिंसा धर्म जगत में, फैल सर्वहित किया करे ॥
 फैले प्रेम परस्पर जग में, मोह दूर ही रहा करे ।
 अप्रिय कटुक कठोर शब्द नहीं, कोई मुख से कहा करे ॥
 बनकर सब युग-वीर हृदय से, देशोन्नति-रत रहा करे ।
 वस्तु स्वरूप विचार खुशी से, सब दुःख संकट सहा करे ॥

मंगल दीवो

दीवो रे दीवो प्रभु मंगलिक दीवो,
आरती उतारीन बहु चिरंजीवो । दीवो रे ...

DIVO RE DIVO PRABHU MANGALIK DIVO
ARATI UTARAN BAHU CHIRANJIVO
.... DIVO RE

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अम्बर खेले अमरा बाली । दीवो रे ...

SOBAMANU GHER PARVA DIWALI
AMBAR KHELE AMRA BALI ... DIVO RE

दीपाल भणे एणे कुल अजुआली,
भावे भगते विघन निवारी । दीवो रे ...

DEEPAL BHANE AENE KUL AJUVALI
BHAVE BHAGTE VIGHAN NIVARI
.... DIVO RE

दीपाल भणे एणे ए कलिकाले,
आरती उतारी राजा कुमारपाले । दीवो रे ...

DEEPAL BHANE AENE AE KALIKALE
ARATI UTARI RAJA KUMARPALE
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अम घेर मंगलिक, तुम घेर मंगलिक,
मंगलिक चतुर्विध संघने होजो । दीवो रे ...

AM GHER MANGLIK, TUM GHER
MANGLIK
MANGLIK CHATURVIDH SANGHNE HOJO
.... DIVO RE

आदिनाथ आरती

जय-जय आरती आदि जिणंदा,
नाभिराय मरुदेवी को नंदा ॥ जय ०॥

JAY JAY ARATI ADI JINANDA
NABHIRAYA MARUDEVIKO NANDA
.... JAY

पहली आरती पूजा कीजे,
नरभव पामीने ल्हावो लीजे, जय ० ॥१॥

PAHELI ARATI POOJA KIJE
NARBHAV PAMINE LAHO LIJE
.... JAY

दूसरी आरती दीन-दयाला,
धूलेवा नगरमा जग अजवालां, जय ० ॥२॥

DUSARI ARATI DEEN DAYALA
DHULEVA NAGARMA JAG AJWALA
.... JAY

तीसरी आरती त्रिभुवन-देवा,
सुरनर इन्द्र करे तेरी सेवा, जय ० ॥३॥

TISRI ARATI TRIBHUVAN DEVA
SUR NAR INDRA KARE TORI SEVA
....JAY

चौथी आरती चऊगति चूरे,
मन वांछित फल शिवसुख पूरे, जय ० ॥४॥

CHAUTHI ARATI CHAUGATI CHURE
MANVANCHIT FAL SHIVSUKH PURE
....JAY

पंचमी आरती पुण्य उपाया,
मूलचंद रिखब गुण गाया, जय ० ॥५॥

PANCHMI ARATI PUNYA UPAYA
MOOLCHAND RIKHAB GUN GAYA
....JAY

२४ तीर्थांकरों की वंदना

थारे चरणौ मे नमू ३ चौबीसों महाराज, थारे चरणौ मे...
जी चौबीसों महाराज, जी चौबीसों महाराज, थारे चरणौ मे नमू ३
नमू सर्वश्री ऋषभ देव को, अजित नाथ श्री संभवा जी को,
अभिनंदन महाराज ॥थारे चरणौ०॥
सुमतिनाथ प्रभु सुमती देगे, पदम प्रभू पद चिन्ह गहेगे,
सुपाश्व नाथ महाराज ॥थारे चरणौ०॥
चन्द्र प्रभू श्री पूषदंत जी, शीतल नाथ श्री श्रेयांश नाथ जी,
वासपूज्य महाराज ॥थारे चरणौ०॥
विमल नाथ प्रभू आत्म विमल हो, अनंत नाथ हृदया अनंत हो,
धर्मनाथ जिनराज ॥थारे चरणौ०॥
शांति नाथ हो शांति जग में, कुंथ नाथ हो समता हम में,
अरे नाथ महाराज ॥थारे चरणौ०॥
मल्लिनाथ मुनीसुव्रत नाथ जी, पार करो अटका जहाज जी,
नमि नाथ महाराज ॥थारे चरणौ०॥
नेमि नाथ नमू बारम्बारा, पार्श्वनाथ तुम हो आधारा,
वीर सुधारे काज ॥थारे चरणौ०॥

भगवान श्री पार्श्वनाथ भजन

तुम से लागी लगन, ले लो अपनी शरन
पारस प्यारा, मेटो मेटो जी संकट हमारा
निश दिन तुम को जपूं पर से नेहा तजूं
जीवन सारा तेरे चरणों मे बीते हमारा ॥ तुमसे..

अश्वसेन के राज दुलारे, वामा देवी के सुत प्राण प्यारे
सब से नेहा तोड़ा जग से मुंह को मोड़ा, संयम धारा ॥ मेटो ॥

इन्द्र और धरणेन्द्र भी आये, देवी पदमावती मंगल गाये
आशा पूरो सदा, दुख नहीं पावे कदा, सेवक थारा ॥ मेटो मेटो ॥

जग के दुख की तो परवाह नहीं है, स्वर्ग सुख की भी चाह नहीं है
मेटो जामन मरन होवे ऐसा यतन, पारस प्यारा ॥ मेटो मेटो ॥

लाखों बार तुम्हें शीश नवाऊं, जग के नाथ तुम्हें कैसे पाऊं
"पंकज" व्याकुल भया, दर्शन बिन यै जिया लागे खारा ॥ मेटो ॥

Arati

Yashwant K. Malaiya

Arati is a very popular ritual. This beautiful ritual involves waving of lamps before the image seven times. The word Arati (pronounced aaratii) is derived from Sanskrit "aratrika" literally what is done during night, although it can be done during the day as well. There are many arti verses that are very popular. Here is one by the poet Dyanat Rai (1676-1726) who is famous for his many lyrical compositions.

Note that the Jinas and Siddhas are beyond any direct intervention in our affairs, a worshipper seeks inspiration by invoking them.

पंच परमेष्ठी की आरती

इहविधि मंगल आरती कीजै । पंच परमपद भज सुख लीजै ॥ इहविधि
पहली आरती श्री जिनराजा भव दधि पार उतार जिहाजा ॥ इहविधि० ॥१॥
दूसरी आरती सिध्दकेरी । सुमिरन करत मिटे भव फेरी ॥ इहविधि० ॥२॥
तीजी आरती सूर मुनिंदा । जनम मरण दुख दूर करिदा ॥ इहविधि० ॥३॥
चौथी आरती श्री उवझाया । दर्शन देखत पाप पलाया ॥ इहविधि० ॥४॥
पाचमी आरती साधू तिहारी । कुमति-विनाशन शिव अधिकारी ॥ इहविधि० ॥५॥
छट्टी ग्यारह प्रतिमा धारी । श्रावक बंदो आनन्दकारी ॥ इहविधि० ॥६॥
सातमी आरती श्रीजिनवानी । “ध्यानंत” सुरग मुक्ति सुखदानी ॥ इहविधि० ॥७॥

Translation:

Do the auspicious arati in this manner,
joyously pray to the five Great Padas,
First arati for Lord Jina,
who like a ship carries us across the ocean of births,
Second arati for the Siddhas,
remembering whom, the cycle of births is broken,
Third for the Acharyas,
who save us from the pains of births and deaths,
The fourth arati is for the Upadhyayas, seeing whom sins flee,
Fifth arati is for the Sadhus, who destroy bad thoughts,
The sixth arati is for Shravakas with high vratas, who we salute with joy,
The seventh arati, says Dyanat, is for the scriptures that give us heaven and liberation.

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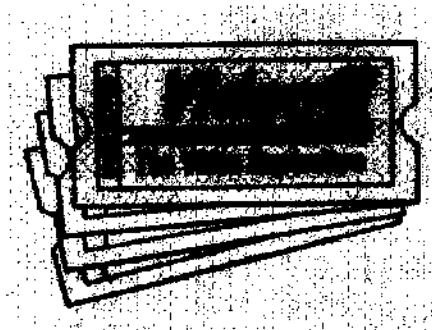
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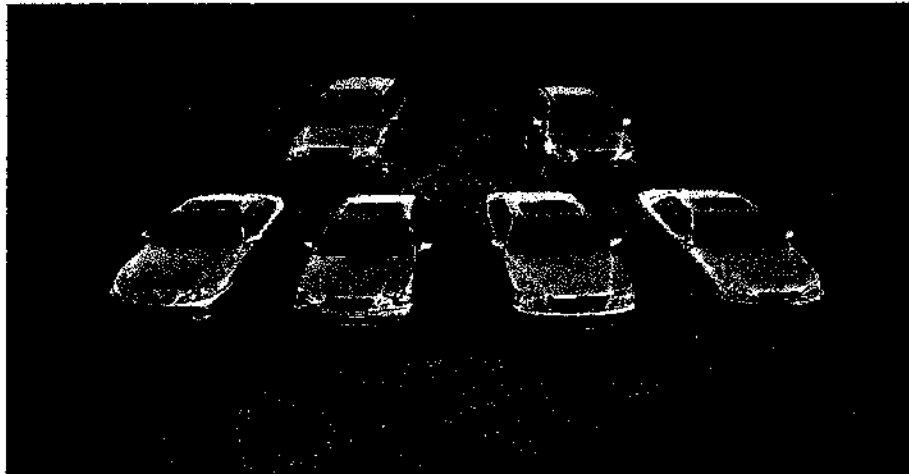
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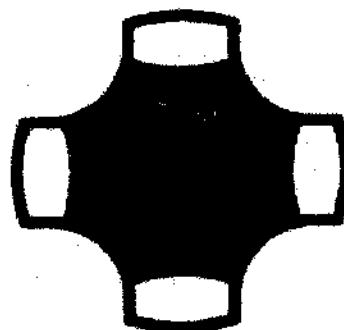


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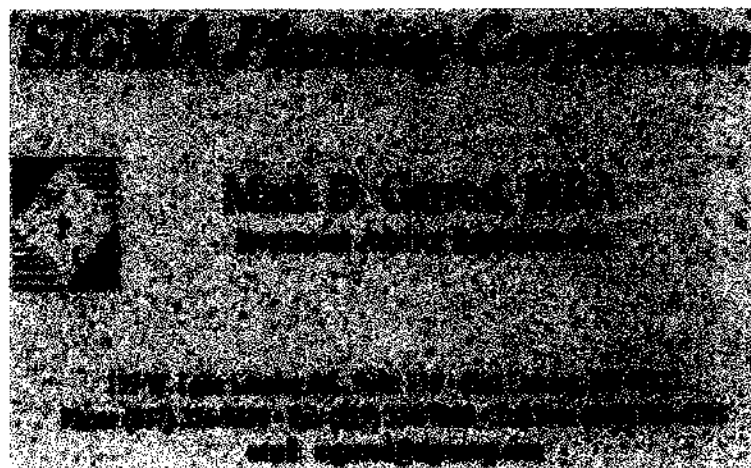
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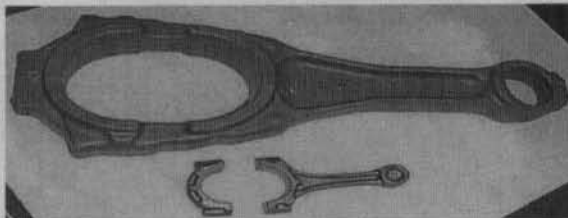
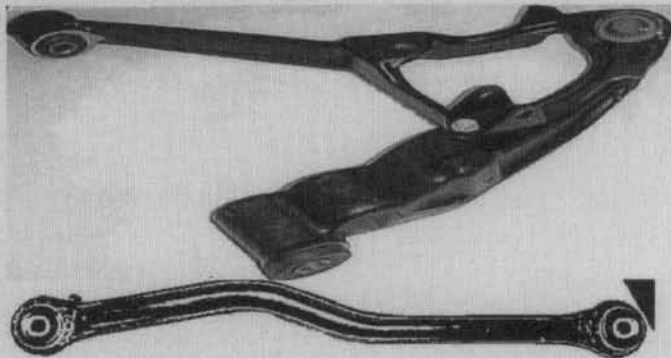
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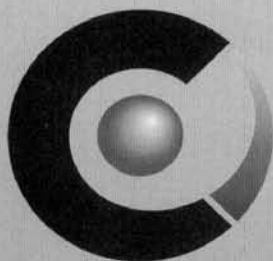
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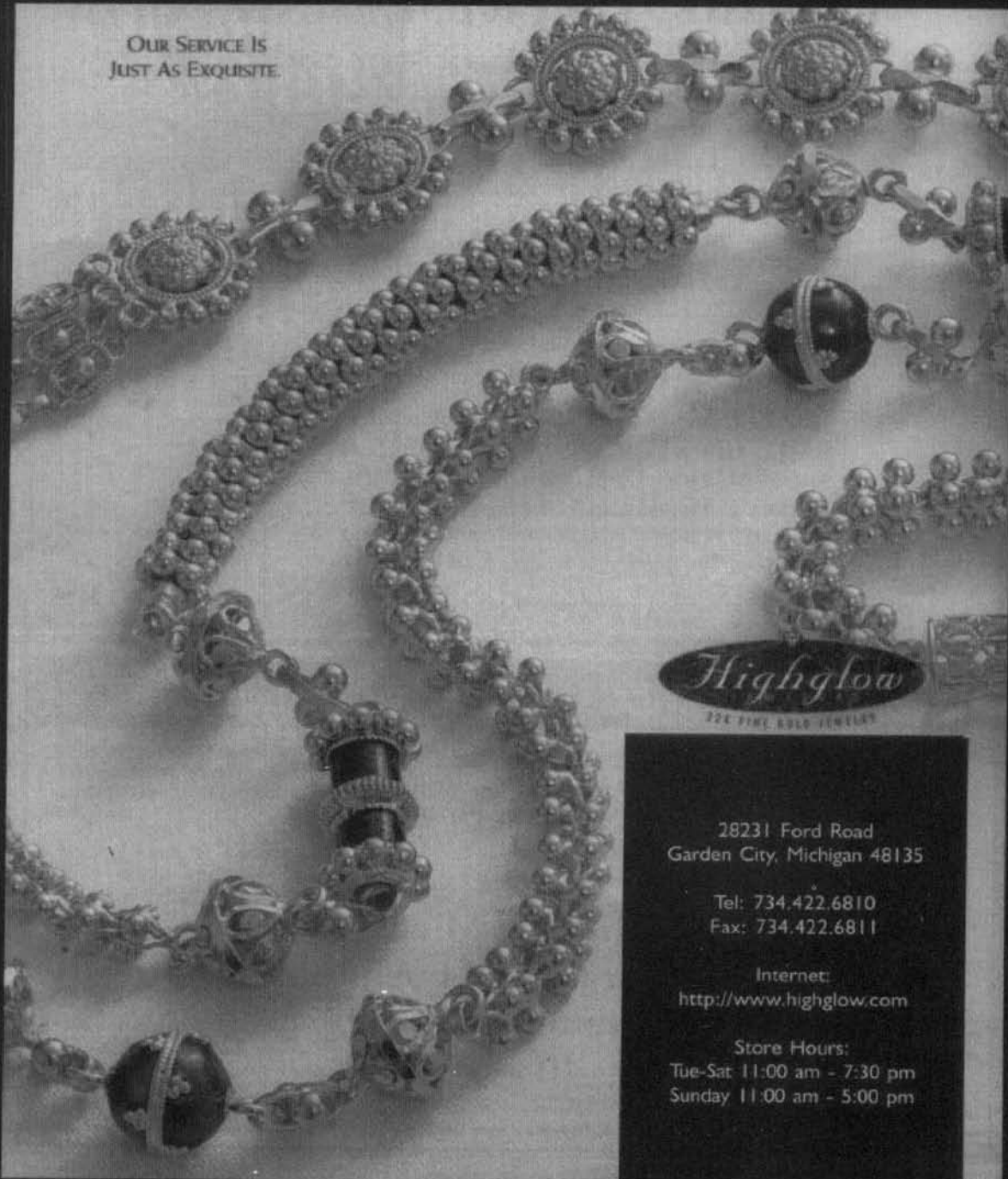
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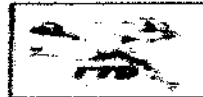


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Maitrī Bhāvana

Maitrī bhāvanun pavitra jharaṇun, muja haiyāmān vahiya kare;
Shubha thāo ā sakala viśvanun, evī bhāvanā nitya rahe;

Guṇathī bharelā guṇījana dekhī, haiyu mārūn nṛtya kare;
E santanā caraṇa kamalamān, muja jīvananun arghya rahe;

Dīna krūra ne dharma vihoṇā, dekhī dilamān darda rahe;
Karuṇābhīnī ānkhomānthī, ashruno shubha srota vahe;

Mārga bhulelā jīvana pathika ne, mārga cīndhavā ubho rahūn;
Kare upekshā e māraganī, toye samatā chitta dharūn;

Chitrabhānūnī dharma bhāvanā, haiye sau mānava lāve;
Vera jheranān pāpa tajīne, mangala gīto e gāve.

-- composed by Gurudev Shri Chitrabhanuji

The Immortal Song of Brotherhood

May the sacred stream of amity flow for ever in my heart;
May the universe prosper, such is my cherished desire.

May my heart sing with ecstasy at the sight of the virtuous;
May my life be an offering at their feet.

May my heart beat at the sight of the wretched, cruel, and the poor;
And may tears of compassion flow from my eyes.

May I always be there to show the path to the pathless wanderers of life;
Yet if they should not hearken to me, may I abide patiently.

May the spirit of goodwill enter into all our hearts;
May we all sing together the immortal song of brotherhood.

Best wishes from

Urvish, Hina and Khushbu Shah

Vaishnava Jana To Tene Kahiye Re...



One of the foremost Vaishnavas of this century was **Mahatma Gandhi**. He truly lived the message of Narsi Mehta's famous song, *Vaishnava Jana To Tene Kahiye Re, Je Peeda Parayi Jaane Re*, or "one who knows the suffering of others is called a **Vaishnava**."

"Vaishnava" literally means the followers of the Supreme Lord "Vishnu." The Vaishnava tradition has been nurtured by many saints and seers who have inspired others by their own lives. The **Vaishnava Center for Enlightenment** follows Sri Ramanuja's teachings. He shows us the way as to how we can relate in a very personal way to the Supreme Lord Vishnu.

Sri Ramanuja's Three Goals

- Live a life of dedication to the Lord and do His Will as a servant of the Lord.
- Promote harmony among different faiths.
- Serve the poor and see God in the poor.

Vaishnava Center Started In 1989

To promote this Vaishnava Way of Life, a Global Center was established in the Lansing Area in 1989. For this purpose, we started *The India Heritage School* in 1990 for imparting religious education to children.

Then, *The Dharma School* for the education of the whole family was begun in 1996. Vedic and Gita classes meet Sundays in Lansing and Wednesdays in the Detroit area. For character building of youth, summer camps are held in California, Michigan, and Pennsylvania under the guidance of Dr. S.N. Subba Rao of *National Youth Project*, New Delhi and Sri Madhusudan Das of Abhiyan, Orissa.

Regular spiritual discourses are arranged with learned Acharyas like Swami Tyagananda Puri of Paramhans Sanyas Ashram and Acharya Meenakshi Devi of Manohardham Ashram.

Interfaith Services

Gita and Vedic Scriptural classes are offered to

members of other faiths. *Fellowship for Today*, *Metaphysical Church of Christ* in the Lansing area, and *Theosophical Lodge* in Detroit frequently arrange such programs. In 1997 we organized an interfaith memorial service to pay homage to the memory of **Mother Theresa** at the Cristo Rey Community Chapel in the Lansing area.

Humanitarian Services

We offer free counseling services to families in crisis. Through our humanitarian service arm *International Service Society*, we respond to disasters globally, such as the Midwest Floods, the Latur Earthquake, and the Andhra and Bangladesh Cyclones. Our volunteers rushed in emergency aid to families in the coastal areas of Orissa and W. Bengal recently hit by Tornado.

Other Programs And Activities

Excellent artists such as Pandit Mukesh Desai for Classical Indian Music, Mythili Kumar for the Dance Drama *From Annumacharya to Gandhi*, and Sudha Chandrasekhar for Bharatanatyam Dances have regularly performed to appreciative audiences.

In 1997 we staged a play *Lahu Ka Rang Ek Hai* for promoting communal harmony and we jointly celebrated the Golden Anniversary of Freedom of India and Pakistan with a play *Victory to The World*.

We promote Gandhian Trusteeship Principles for Business and Non-Violent Agriculture, that is why we serve only Organic Food at all of our programs.

For more information, please phone 517-337-7888.

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