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# JAIN SPIRIT

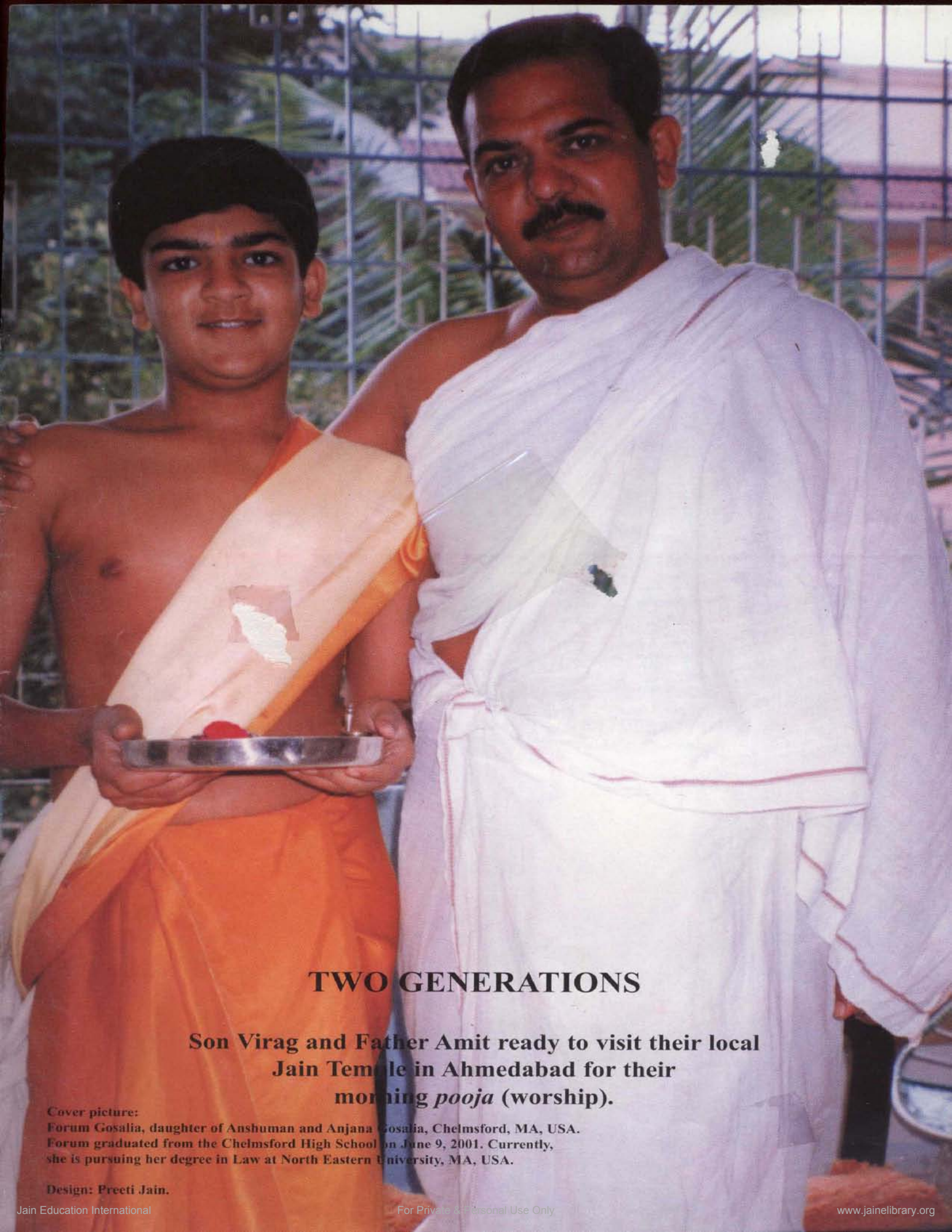
ADVANCING JAINISM INTO THE FUTURE

## No Culture, No Future

MIRA KAMDAR  
PAUL DUNDAS  
N. P. JAIN  
RAJESH SHAH  
SHARAYU DAFTARY

[www.jainspirit.com](http://www.jainspirit.com)





## TWO GENERATIONS

**Son Virag and Father Amit ready to visit their local  
Jain Temple in Ahmedabad for their  
morning *pooja* (worship).**

Cover picture:

Forum Gosalia, daughter of Anshuman and Anjana Gosalia, Chelmsford, MA, USA.  
Forum graduated from the Chelmsford High School on June 9, 2001. Currently,  
she is pursuing her degree in Law at North Eastern University, MA, USA.

Design: Preeti Jain.









Cosmic Man (*Lokapurusha*), Rajasthan, Bikaner; C.1775. Opaque colour on cloth 52 x 25" (132.1 x 63.5cm). Paul F Walter. From "The Peaceful Liberators - Jain Art From India", Los Angeles County Museum of Art and Thames and Hudson Inc, 1994, page 82.

An article on this subject by Paul Dundas is on page 56 of this issue.



# WELCOME

Dear Readers

At the time of going to press, the world is at war, a recession is looming, and we are entering a phase of uncertainty in the privileged world. Fear is becoming part of everyday vocabulary. In New York, people came together and volunteered their time and resources immediately after the calamity. This happened in a city which is normally associated with greed, selfishness and materialism. This suggests that deep in all our hearts lies a desire to give and to share and contribute, but this is hidden or covered up by the modern lifestyle of ambition and wealth. The collapse of the World Trade Centre forced people to re-examine themselves and their values.

The Jain tradition has given the world a series of timeless values. These values provide a guide to peaceful and healthy living. If the awareness and understanding of these principles exists, then it can be very helpful at times like these. By lifestyle, Jains are supposed to be vegetarians, non-materialistic and co-operative rather than competitive. At Jainism's core is a recognition of inter-dependence and respect for all life. Who can argue against these values? Who can say that it is wrong to be simple and charitable?

Little is known in the world today about Jainism. In fact, very few people have even heard of it. Often when we mention to someone that we are Jain, the first question that is asked is "can you spell that!" It is also true that many who are born in the Jain tradition are unable to explain the tradition to others confidently, as we ourselves lack the knowledge. The next question might be "Are you Hindus"? to which, many would agree and leave matters at that, because they cannot say more about the distinctive aspects of Jainism.

The vision of Jain Spirit is to try to create a communication medium which will promote the understanding and awareness of Jain values globally. Apart from Jains, we have vegetarians, yoga practitioners, environmentalists and spiritual seekers from all over the world reading the magazine. Many have been mesmerised by the Jain temples they have visited in India, and would like to find out more about this philosophy. Others are attracted to the unconditional non-violence encapsulated in the principle of *Ahimsa*. The openness of the tradition and its non-dogmatism attracts some, as there is no desire to convert, only to educate.

Many of our readers communicate to us, giving us feedback, sometimes even sending us books or news items. Our writers, photographers and artists spend a lot



*Volunteers from all over the world help with the marketing and publication of Jain Spirit.*

*The above picture was taken in Leeds, UK.*

of time and effort to send us quality material. We are grateful to all of you for this. We also know that some readers actively try to convince people to subscribe by leaving a copy on the coffee table, or taking one in the car and showing it to people wherever they meet them. Some of you have also given gift vouchers in your attempt to spread the Jain Spirit, for which we are ever grateful. Some people are reluctant to take the first step of subscribing, but through a gift voucher, you can take a step for them, and they may remember this for a lifetime. Our experience is that Jain Spirit gifts are very well received. Some have even offered their prayers to ensure that this magazine survives and prospers. Thank you very much, and may your efforts

continue to flourish. We are also grateful to all our generous donors and financial supporters.

As a new year resolution, we would like to request each of our readers to act as ambassadors of Jainism by identifying friends who would benefit from Jain Spirit and sharing your copy with them. You will discover, that some may be drawn to the pictures and the art, and the articles inspire those who are reflective and inquisitive about Indian culture and spirituality. The magazine acts as a vehicle for information and knowledge and we would like you to use it that way. **There are two subscription forms in each issue, and we would like each reader to try and get two new subscribers for us by the end of January 2001.** Make this your resolution for the 2600 years of Lord Mahavir's legacy, your attempt to share it with the world.

Jai Jinendra,

*Atul K. Shah*

Executive Editor  
[editor@jainspirit.org](mailto:editor@jainspirit.org)

**We wish you all a Happy Diwali and a Spiritual New Year**



We invite our readers to send excellent photos, letters, clippings and reports on events, and encourage others to subscribe. Financial support to enable this magazine to reach every corner of the world and every educational library is most welcome. By supporting Jain Spirit, you will be taking a pro-active step to inform everyone about this ancient and visionary culture. Please contact our Head Office for more information.

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# Contents

Issue 9 ~ December 2001 - February 2002

## GLOBAL NEWS & EVENTS

NEW YORK TRAGEDY.....4-5

JAINA CONVENTION.....6-7

General News.....7-15

## REGULAR ITEMS

### FESTIVALS &

FORTHCOMING EVENTS .....17

NEWS IN BRIEF.....18

MAILBOX .....20

QUOTES & QUIPS .....21

ADVERTISEMENTS .....58-62

FINANCIAL SUPPORTERS .....63

## FEATURES

### WOMEN ARE EQUALS

Mark Tully .....22

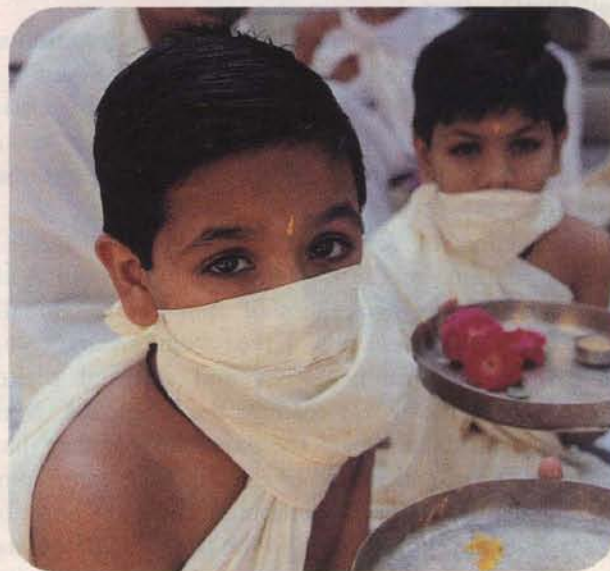
### PRACTISE BEFORE YOU PREACH

N. P. Jain .....25

## LIFESTYLE

### WASTE IS VIOLENCE

Rajesh Shah .....28



### OPEN DOORS

Brad Pouleson .....30

### RISK MAKES LIFE

Ram Vaidya .....32



## ART & LITERATURE



### NATURAL COLOUR

*Shanti Panchal* .....34

### ANEKANT ART

*Alison Kent* .....36

### RESERVOIRS OF WISDOM

*Mira Kamdar* .....38

## YOUTH



### JUNGLE ADVENTURE PROVES APARIGRAHA

*Anish Shah* .....40

### REANA SHAH CONFESSES...AND CELEBRATES

*Reana Shah* .....41

### WISDOM LIES WITHIN

*Robert Radin* .....41

### NON-VEG VEGETABLES

*Marcus Williamson* .....42

### WE MUST DO SOMETHING

*Kunal Shah* .....43

## WORSHIP

### CHILDREN, OUR GURUS

*Veer, Trushna and Divyen Shah* .....44

## WORKPLACE

### SHARAYU, A WOMAN OF SUBSTANCE

*Shalaja Ganguly* ..... 46



## ENVIRONMENT

### KILLER SCIENCE

*Diana Lord* .....48

## INTER-FAITH

### HEALTH IS WEALTH

*Professor P.L. Jain* .....50



## HISTORY

### KNOWLEDGE RESTORED

*John E. Cort* .....52



### GANDHIJI REVITALISED

### AHIMSA

*Mahendra Dosi* ..... 54



## PHILOSOPHY

### LOKA - THE JAIN UNIVERSE

*Paul Dundas* .....56

## VIEWPOINT

### NO MORE AUCTIONS!

*Sudhir M. Shah* ..... 64



*The Previous 8 Jain Spirit Issues*





# PEACE REQUIRES PRAYER, PATIENCE AND FORGIVENESS

## Message by Gurudev Shree Chitrabhanuji

11th September 2001 has been a tragic day not only for America but also for the whole world because such savage violence diminishes all mankind. The death of innocent people is a cause for grief and even for anger for some. But this is truly a time for prayer. We often pray for our selfish and greedy needs. But such prayers are never fulfilled because our greed tends to be endless and satisfaction always eludes us. True prayers are always selfless in essence, and it is time for such prayers at this moment.

We need to pray first and foremost for the peace and comfort of those who are bereaved and overcome by loss. But we also need to pray for calm and tranquillity within. It is such calm that can bring clarity and take us beyond our present confusion. We need clarity if we are to go beyond numbness, shock and even senseless anger that tempts us to revenge and retribution.

We need prayer. Prayer brings introspection. We need to introspect over the violence that begets violence. How do we break the senseless cycle of destruction that we are caught in? Are we capable of restraint? Can we check the triumphalist rhetoric that satisfies our ego and love of power? We need to reflect, and do so deeply, on the causes that provoke such anger and lead to such unspeakable tragedy. Have we of the civilised world fuelled the hatred that has caused such catastrophes? Is resentment bred by insensitivity and thoughtlessness? Can we only demonise some "Other"? Are the demons of our own making? If so, we need to confront the demons within and conquer them. Only such self-conquest can make for abiding peace.

America has held the rights to life, liberty and the pursuit of happiness as sacred. The events of 11 September represent an attack on these rights. The best guarantee of these rights would be to ensure them globally. We need to pray so that we remain sensitive to Universal Aspirations. It is those who feel anger over denial and discrimination who express themselves with such wanton acts. Let us then pray that we can feel the suffering of the helpless and the poor. Let us pray for the blessing of the less blessed. If this

tragedy leads to more distrust and suspicion, we will have ensured the ultimate victory of terrorists. The only answer to distrust and suspicion is understanding. Let us pray for that. Revenge is natural to some but it is inhuman and barbaric. Gandhi rightly warned us, "An eye for an eye makes the whole world blind". We need to avoid blindness and myopia and pray for understanding and illumination. Let us pray for such understanding and for peace that abides it.

Let us pray that we overcome hatred and malice and bring amity and concord into our lives. Let us start every new day cherishing our blessings. We resolve to see good around us, to hope for a bright future. Let us think of peace, let us feel love and let us practise compassion. Let us look forward to each day imagining and contemplating in a positive way of health, happiness and harmony.

We need to rekindle our natural compassion and overcome our insensitivity. One way of doing that is to be alive to the sufferings of our fellow creatures on this planet. Instead of letting violence beget violence, we should let compassion beget compassion. Reverence for life brings vibrations of peace and will lead to a sense of well being in us. That feeling is truly a blessing.

On 11 September the whole world witnessed a tragedy. If Mahavir were alive, how would he have reacted to all this? I believe, "Kshma" (forgive) would be his first response. He detested violence of any kind, for any purpose. It does not matter who is right - violence is always wrong. He would certainly not say revenge, as President Bush did in the very first hours after the attack. It is easy to react in these circumstances, but what is required is calmness and careful thinking prior to action. The greater the calamity, the greater the patience that is required in our response. Forgiveness and self-renewal are the only lasting solutions to violence.

*Kshma* would lead us to enquire as to what it was that motivated such horrific violence. Was there a deep anger and frustration among some people? If so, why? As a society, we need to minimise violence and maximise mutual support and understanding. Our focus should always be on actions and values which last, not on temporary motives and personal ego. The Jain tradition recognises the inevitability of death for all living beings and shows us the path to



eternal life, the path of *ahimsa*. This science can be applied to address social problems, not just personal ones.

Umaswati's *Tattvartha Sutra* says: "Forgiveness depends upon controlling anger and practising tolerance in adverse situations. It requires forbearance and gratitude that worse has not happened. To practise unconditional forgiveness we should see ourselves as the source of the anger. ...Even if the fault does not lie with oneself, the other should be forgiven because his anger is due to ignorance.... We should always find reasons to forgive a person who harms us and should remember that whatever misfortunes confront us, they are due to our past karma." (*That Which Is*, Umaswati, p.221).

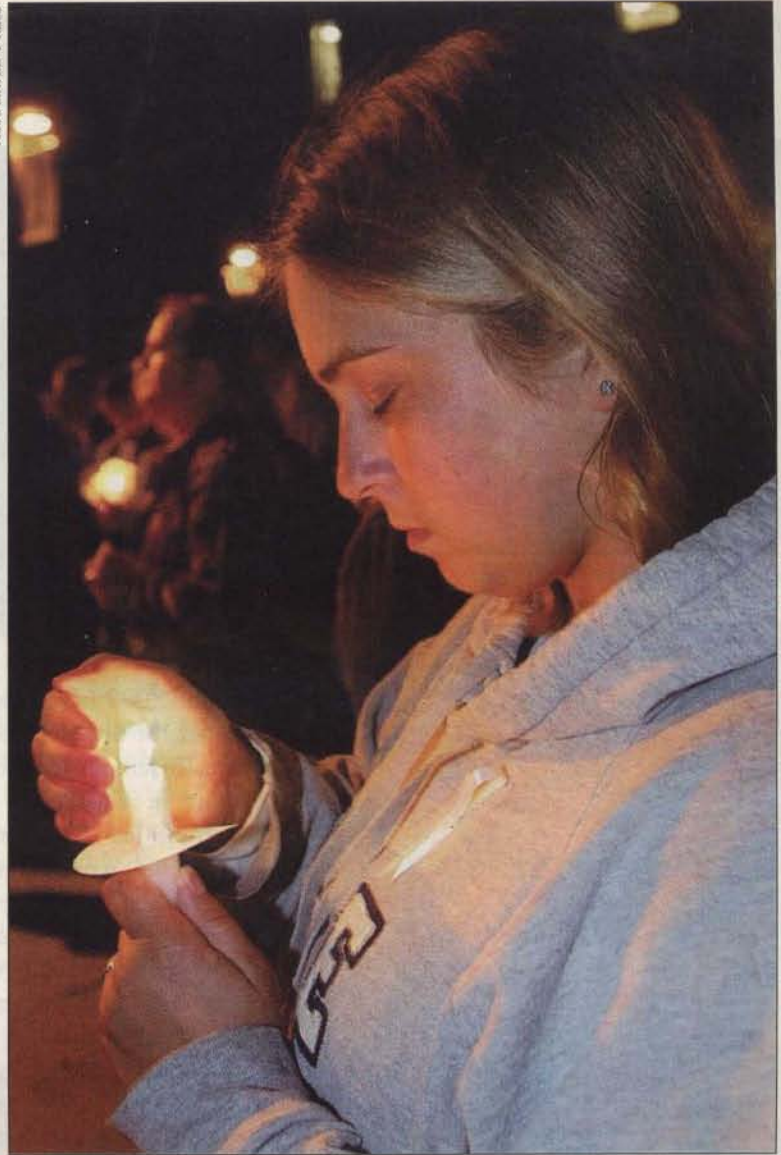
President Bush could consider peaceful solutions. He could suppress pride and ego for the cause of lasting peace. He should look for fault within America and reasons to forgive. He may even learn from great leaders like Mahatma Gandhi and Martin Luther King who opposed injustice by non-violent means. Even Nelson Mandela, who was punished and imprisoned in South Africa for decades, decided not to avenge his oppressors and instead focused on the cause of national rehabilitation. He patiently forgave.

Our belief in technology as a solution to human problems has increased exponentially, yet that Tuesday in New York people were able to hijack planes from inside a country and use them as missiles against its own people. To build peace, we do not require technology, but we must have values, morals and ideals. Guns do not create peace but instead they can encourage violence. Our very belief in technology has led us to disbelieve the crucial importance of character-building and moral education. To spread peace, we would rather press a few buttons than to take a children's class on morality. Peace is slow, war is fast. Peace requires patience, war demands impatience. Modern society is in a hurry, appearing to prefer war to peace.

Mahavir would say that the purpose of life is to attain lasting happiness and peace through living a simple life rich with ideals, not a rich life devoid of values. The ideals of *ahimsa*, *aparigraha* and *kshma* are eminently practical and allow us to hope instead of fear or deny. The *Tattvartha Sutra* explains that "morality is perfect forgiveness, humility, straightforwardness, purity (freedom from greed), truthfulness, self-restraint, austerity, renunciation, detachment and continence." Instead of concentrating our efforts on acquisition, possession and protection, we can work on learning, sharing and giving. This is liberation in the here and now. This will give us immediate happiness and hope. It will allow us to open ourselves to others and to learn from them.

Atul K. Shah

ASSOCIATED PRESS



*An American girl lights a candle of hope*

## **FORGIVENESS** **PRAYER**

***Khamemi savvajive***

I seek pardon from all living beings

***Savve jiva khamantu me***

May all of them pardon me

***Metti me savvabhuesu***

I have a friendly relationship with all

***Veram majjha na kenavi***

I do not wish to have any enemies

***This can be recited at the end of each day.***



# THOUSANDS MEET IN CHICAGO



*Hiren Surti marketing Jain Spirit at the convention*

*Nipul and Renuka Shah of San Diego, California, volunteered day and night for 6 months to build this replica Pavapuri Temple for the Jain Convention.*

*The temple was made from polystyrene and was approximately 100 square metres, surrounded by water pools and fountains.*

*All delegates at the convention were moved by this artistic feat and donated \$60,000 to the convention*



*Dr. Chandra Varia from Kentucky opening the convention*

About 5,000 Jains from all over North America came together for the 11th Biennial JAINA Convention held at the Rosemont Convention Centre, near the O'Hare Airport in Chicago. The event lasted three days and included lectures, seminars, art and cultural exhibitions, workshops, a replica Pavapuri temple and various stalls selling Jain books, CD's and memorabilia. For young people there were special youth seminars and workshops and entertainment events such as a boat cruise over lake Michigan and a concert performed by local artists and Raas garba. Matrimonial events also took place for those young people looking for Jain partners. Many prominent non-Jain speakers attended including John Robbins, Cromwell Crawford, John Cort, Christopher Chapple and Rae Sikora. The entire event was organised by the local Jain society in conjunction with JAINA and the next convention will be held in July 2003.



*Women dancing at the opening procession*



*Keynote speakers and guests at the JAINA Convention.*

*Pictured from left to right are; Mr. Bipin Parikh, current JAINA President, Bhattacharji, Father Valles, Dr. N.P Jain, Dr. Manibhai Mehta and Mr. Samprati Shah*

*Grandchildren of JAINA President Dr. Mahendra Pandia, managing the JAINA booth*





Every delegate was given a complimentary copy of Jain Spirit



## Celebrities Support Strong Animal Protection Law

A long list of stars have shown their support in a recent PETA campaign to amend an outdated Prevention of Cruelty to Animals Act issued by the Indian Government. Famous names such as Manisha Koirala, Akshaye Khanna and Jackie Shroff have added their signatures to a PETA petition asking the Minister of Law, Justice and Company Affairs to strengthen the present law. Currently, the fine for any violation of the act irrespective of how many times the act has been violated is Rs.50. A new bill was drawn up over two years ago. However, it hasn't been pushed through the system yet.

Other well known celebrities who have signed the petition include Anupam Kher, Shyam Benegal, Hema Malini, Mahesh and Pooja Bhatt, Falguni Pathak, Shammi Kapoor and Javed Akhtar. Juhi Chawla



Stars and personalities sign their name to petition

said, "The minister must pull the act into the modern era and offer real protection for animals." Om Puri added, "These amendments will give the police the tools they need to punish anyone who harms animals."

## Stamp Commemorates Historical Ruler

Mr. Ramvilas Paswan, Minister of Communications, Government of India, released a commemorative stamp on Jain ruler Chandragupta Maurya of Rs.4 denomination. Chandragupta Maurya, a historical Jain ruler, stands out as one of the most colourful personalities of Indian history. He conquered many states including Magadh and formed a vast Mauryan empire with the capital at Pataliputra in 322 BC. He was a far-sighted ruler, who not only expanded his territories but also established a well-organised administrative system and gave it a sound financial base, thus laying the foundation for an enduring empire. During his reign India prospered and developed a lot in terms of trade and commerce, art and culture. He encouraged

the coinage system in his empire in place of the barter system. Influenced by the Jain saint Bhadrabahu, he adopted Jainism. He became his disciple and, renouncing the worldly affairs, followed him to South India where at Shravana Belgola, Karnataka, he spent his last days, (298 BC). Chandragiri hill was named after him, as his footprints can still be seen. Chandragupta's reign lasted for about 25 years. He is believed to have abdicated the throne in favour of his son Bindusara and pursued a spiritual life.



Chandragupta Maurya stamp



# U.S Congress Recognises Jain Ideals

The Jain Spiritual leader, Gurudev Chitrabhanuji, delivered the opening prayer in the House of Representatives in celebration of the 2600th Birth Anniversary of Lord Mahavir. On behalf of the Federation of Jain Associations In North America (JAINA) Gurudev Chitrabhanuji was invited to offer the prayer by Representative Frank Pallone, Jr., a founding Chairman of



India Caucus. In the 200-year-old history of the House of Representatives this was only the third time a prayer was delivered by a non-Judeo Christian. Congressman Pallone then went on to address the audience and paid tribute to the values and beliefs embodied in the Jain tradition. After the ceremonies, Mr Pallone held a reception for all the attendees, at which Senator Hillary Rodham Clinton was present.

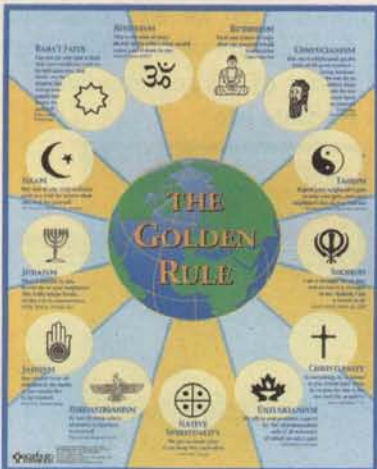
*Gurudev Chitrabhanuji standing besides Congressman Frank Pallone and other Jain representatives. All JAINA presidents past and current are shown standing on the balcony*

Shirley Tepper chanting Namokar Mantra with interfaith guests and dignitaries in the International Jain Sangh's 2600th Mahavir Jayanti celebration in New Jersey. From left Prem Jain, Sandeep Jain, Mary Van Abs, Angela Wasson, Sharon Watson, Usha Jain, Jeanie Chevalier-Goddard, Pat Bruno, Bawa Jain, US Congressman Frank Pallone, Arun Kothari, Drs. Navin and Rashmi Mehta.



## Jainism Included in Multifaith Poster

This multifaith poster conveying the message "Live and Let Live" included tenets from 13 religions propagating the message of peace. The Golden Rule poster was designed by the Scarboro Missions in Toronto, Canada, to show people that the central message for peace is common in all religions. For Jainism, Mahavir's quote was used: "One should treat all creatures in the world as one would like to be treated."



*Jainism features in world religion poster*

## WINNING PHOTOGRAPH

This is the winning entry for the 2001 BG Wildlife Photographer of the Year Competition organised by BBC Wildlife Magazine and the National History Museum, London. The photograph was taken

by Tobias Bernhard from Germany, and depicts a grey reef shark cruising a lagoon on the Beveridge Reef, South Pacific. Tobias said, "This dominant female was the biggest (about two metres long), and sometimes, out of apparent curiosity she would swim straight towards us, then, at the last moment, gybe sharply to change direction."

TOBIAS BERNHARD





# OHIO SENATE CELEBRATES

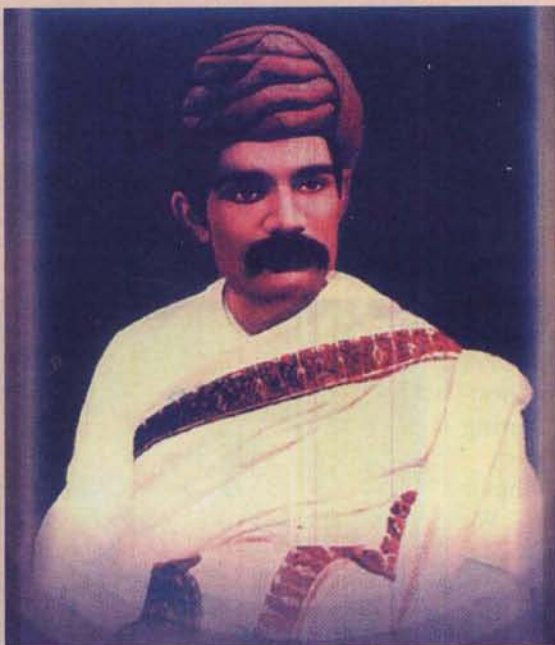
In the Ohio Senate, on behalf of the Jain Center of Central Ohio, Columbus, in celebration of the 2600th Birth Anniversary of Lord Mahavir, Samanishri Akshaypragyaji and Samanishri Sanmatipragyaji of Jain Vishwa Bharati, Houston, Texas, offered their opening prayer of *Namokar Mantra* in English and Sanskrit at the invitation of the State Senator and the President of the Ohio Senate. In its two hundred year history, this was the first time that Jains recited a prayer for healing, peace, non-violence and love for all. Tributes were paid for the Jain philosophy of *ahimsa*. A resolution was passed in honour of both Samanijis for their work in spreading the message of non-violence and peace throughout the world. Present in the Senate Gallery were Ohio's first lady, Mrs. Hope Taft; Mr. August Pust, Director of Multicultural Affairs and International relations from the office of the Governor; and many Jain leaders from Columbus, Cincinnati, Akron and Cleveland regions. There were representatives of the Sikh,



*Senator Bruce Johnson addressing Jain delegates in the Ohio Senate*

Islam, Bahai, Buddhist, Christian, Jewish and Hindu communities and the Interfaith Association of Central Ohio. More than 300 people attended this joyous occasion, which included firefighters, police officers and members of the Jain and other Indian communities.

The Ohio Senate paid tribute to the uniformed heroes. Dr. Tansukh Salgia offered his deepest and heartfelt condolences to the victims and their families of the tragic and gruesome attack on New York City and Washington, D.C. on 11 September 2001.



## Virchand Raghavji Gandhi Remembered

The year 2001 will mark the death centenary of Virchand Raghavji Gandhi, the first Jain to travel to America. He was invited to attend the first ever Parliament of World Religions in Chicago in 1893. He had mastered 14 languages, was the first Jain to qualify as a barrister in London and was the first elected secretary of the Jain Association of India and

propagated the Jain *dharma* in France, Germany and England.

He died at the young age of 37 on 7 August 1901. His main goal in life was to serve the Jain community and to promote non-violence all over the world. A Virchand Raghavji Gandhi Scholarship was started this year and the five award winners were:

- 1 - Pravinben Mehta, M.Phil. Amdavadni Chaitya Paripati**
- 2 - Arunkumar Mishra, M.Phil. Jainism**
- 3 - Ketna Babaria, M.Phil. Jain Darshan and Achar**
- 4 - Pravin Shah, M.Phil. Jain Philosophy**
- 5 - Jawaharlal Shah, Ph.D. Jainology**



# Paryushan Celebrated Worldwide

The eight day festival of reflection, self-purification and forgiveness was celebrated by Jains all over the world in August. During this period many Jains undertake fasting, prayer and meditation. The photos below give a snap-shot of the celebrations in different parts of the world (Kenya, Australia and the UK) and eight year old Pooja Shah has given her own personal account of her experiences. Issue 5 of *Jain Spirit* published last year had detailed articles on the meaning and significance of Paryushan.



*Mahavir's birthday being celebrated in Nairobi, Kenya*



*Sadhvi Shilapiji helps to break the fast*



*Jains in Sydney met each evening during Daslakshan*

## LONDON: Pooja Ketan Shah shares her experience of Paryushan

In my area, the celebrations were held at Wembley High School, for the first seven days. I went every day with my grandma. We left home at about six o'clock for the hall to do *Pratikraman*. I always sat next to my grandma and took part in the *Pratikraman* every day. It lasted just over one hour and it was good to be there. After the *Pratikraman*, I was asked to take the *aarti* plate to everyone. People put money in the plate and sometimes put notes or coins and took change. I went all round the hall and then stood at the door for a little while with the plate. I then put the plate back on the stage.

Some people from India had come this

year to educate and entertain us. They were singing nice *stavans* and also gave lectures every day. They talked about Mahavir Bhagwan, Paryushan and also how to be good in your life. They were very good and I really enjoyed listening to grown up stuff.

After the lectures, money was raised for the *aartis*. Some people paid lots of money for *aartis* and many many people were in the hall by now. It was tiring sitting on the floor by now but it was worth it in the end.

Then it was time for *aarti*. It was really fun because all the small children like me, were allowed to stand right at the front. We could see everything. Because my brother is small he sat on my *kaka's* (uncle) shoulder. *Aartis* were very lively and the music was the best. On some days we even danced during the *aartis*.

On the fifth day, there was Mahavir Bhagwan's Birthday Celebration. We sang *bhajans*, did *gaarbas* and danced. The entire hall was full of people and everybody was participating in the celebrations. It was really fun that evening.

The very last day of Paryushan was at the Oshwal Centre and this time I went with my mum, grandma and *kaki* (auntie). I sat the entire *Pratikraman*, which lasted for about four hours.

The next day was good as well because I went to my cousin's house because she had done an *athai* (eight day fast). She was very well and we all broke her fast by giving her presents and a spoonful of food. In the evening we did *bhajans*.

The festival is now over and I can't wait for next year's to come. Everyone should bring their children because it's not boring but great fun.



*Pooja Shah*



# CULTURE IS THE FUTURE



*Atul addressing students at Oshwal High School in Mombasa on the topic of ethics*



*Class at the Jain Centre in Kampala, Uganda*



*Atul taking a class inside the historic Jain Temple in Mombasa, Kenya which was built in 1961*



*Tour organisers pictured from left to right: Arti Haria, Mrs Bharti and Mr Jitendra Shah, Atul Shah and Kaushik Shah after a luncheon in Nairobi*

*Children at the Oshwal Patshala in Nairobi, Kenya*

How do we excite young people about our culture? How can children be educated about Jainism? These were a few of the questions addressed by *Jain Spirit* Editor, Dr Atul Shah, in his wide-ranging tour of Kenya and Uganda in June. There are 4,000 Jain families in East Africa and as a special marketing drive, Issues 7 and 8 of *Jain Spirit* have been sent free to each household with the

co-operation of the Young Jains in Nairobi and the Visa Oshwal community. During his lecture tour, Atul visited schools and community centres in Nairobi, Nakuru, Thika, Mombasa and Kampala. He also had a number of meetings with community leaders and workers. The magazine was very well received and many new subscribers have been generated. Glimpses of his tour are pictured here.

## Mahavir's Legacy CD Released

The Oshwal Association of the UK (North London Area) organised a special live concert to commemorate the 2600th Birth Anniversary of Lord Mahavir. The music was performed by Kaushik and Rajvee and a CD recording of the event was produced and distributed by Oshwal Association. *Jain Spirit* helped in the design of the CD and distributed it to its subscribers worldwide. The CD was very well received by everyone who heard it.







# ACHIEVEMENTS

## THIKA, KENYA:

### Dr Rahul Dodhia

has recently received a Ph.D. in Cognitive Psychology from Columbia University, New York,

U.S.A and is thought to be the first Halari Visa Oshwal to obtain a doctorate in this field. He obtained his first degree in 1994 from Brandeis University, Waltham, Massachusetts and then he went on to teach mathematics for a full year at Philips Academy, Andover, Massachusetts. Columbia University approached Rahul and offered him a 5 year scholarship to study Psychology at advanced level. The National Aeronautical and Space Administration (NASA) has recruited Rahul to work in their research centre based in Silicon Valley, California.

The 31st Annual Recognition Ceremony, which celebrates the achievements of outstanding members of the University of Washington, saw the Outstanding Distinguished Teaching Award in Social Work go to **Biren Nagda, NAIROBI, KENYA.**

**NAIROBI, KENYA: Punit Shah** is said to be the first Oshwal to serve in the British Navy as a Navigator, Radio Controller, Watch Leader, Quarter Master and Officer of Watch. Punit, who graduated from the University of Manchester in 2000, has served H.M.S Biter and is currently serving H.M.S Wildlife.

**CHICAGO, USA:** A speech contest was held to mark the Birth Anniversary of Lord Mahavir. There were three age categories each with a different subject. The winners for the 10-13 age group with a working title of "A message from the life of a Jain Entity of your choice" were **Palak Shah, Madhur Paharia and Soniya Vasanwala.** "Keeping Jain Values Alive" was the category for the 14-18 year olds and the winners were **Teena Shah, Hemant Mehta, Arun Singavi.** The winners of the 19 and above age bracket titled "Jainism and Global Peace" were **Sejal Jain, Shailee Masharuwala and Ankur Mehta.**

**JAY B. SHAH,** an Indian-American Jain executive has taken over the presidency of the Michigan Chapter of the Council of Engineering Companies. Shah is the president-owner of the civil engineering and

surveying company. The chapter has more than 130 corporate members representing more than five thousand personnel. Shah has been active with the Jain Society of Greater Detroit and has received several professional as well as community services recognition awards.

## LONDON, UK: Sonia Shah

from Wembley, London was one of the youngest contestants to take part in this year's Chelsea Flower Show. She was among 11 children to win a gold medal for her "Heraldic Emblem" exhibit. The emblem was constructed using dried plants and seeds and took over four months to complete.

**TEXAS, USA:** The Supporting Excellence in Education (SEED) Foundation announced the winners of its annual award on 18 September 2001. Amongst the three winners was **Ms. Seema Shah,** who was studying in Houston, Texas. The award had interest from over 200 applicants but only three winners could be announced. Seema was ranked first in her graduating class of over 500 in Houston. She has been honoured by the Caltech Alumni Association, Association of Communication Disorders, and is a National Merit Semi-Finalist. She was active in the National Honour Society, Marching band and the Academic Decathlon. In her free-time she served as Editor-in-Chief of her school's magazine. She has also volunteered her time for Hindu Swayamsevak Sangh, Chinmaya Mission and has also tutored a sixth-grade student.

**SAMIR N. KOTHARI of Nairobi, Africa,** has recently successfully completed the BT (British Telecommunication) Global Challenge Boat Race from Sydney to Cape Town. His team were one of twelve finalists amongst 200 participants. The race covers 30,000 miles and lasts ten months. Each boat weighs forty tons and is seventy-two feet long with eighteen amateur crew members and the captain who is professionally qualified. Sergeant Sir Chai Blithe started the BT Global Challenge race in 1971.

**WASHINGTON, USA: Namita Shah,** 19, a junior of Georgetown University, is a typical teenager who loves to party and go to movies. At the same time, she is a devout

Jain and has completed a 30-day fast on 23rd August this year during *Paryushan*, the Jain festival of abstinence, a fast that sustains not only on boiled water but consuming it only during sunrise to sunset. At 12, she began with an 8-day fast, and then at 16 she lived on boiled water for 16 days. Since the age of 13, she has been attending *Pathshala* (school) to learn about religion and this interest led her involvement with the Young Jains of America. She was thankful that she had some time to recuperate before continuing her law studies at Oxford University in England. She has to be careful about her diet since her body will not be able to tolerate solid food after such a long abstinence. Then comes the *Sidhchakra Mahapoojan*, which commemorates a fast of this kind. Finally, the family will observe *Sanji* with gifts given to relatives and friends to remember the occasion.

**CHICAGO, IL, USA:** Crowning a widespread and distinguished Indian presence in the world of management studies, **Dipak C. Jain,** 43, a marketing professor at Chicago's J. L. Kellogg Graduate School of Management, has taken over as Dean of the world famous institution from 1 July 2001. Jain replaced the legendary Donald Jacobs, who gave up his position after 26 years. He took Kellogg to one of the top management schools in the world. Jain was formerly an Associate Dean of academic affairs. Kellogg is typically rated among the top two management schools along with Wharton, although the rankings change every year. Jain is also part of the team that has planted a unique management sapling in Hyderabad, where Kellogg and its equally famous rival and peer, the Wharton School of Business, have started the Indian School of Business.

**SUSHIL JAIN,** Sports Journalist, was posthumously awarded the "Olympic Award" in New Delhi by the International Olympic Council in the presence of India's outgoing IOC member Ashwini Kumar and Mr. Raj Chopra, President, Delhi Olympic Association.

**VADODRA, GUJARAT, INDIA:** Gurjar Vikas Sangh presented its prestigious *Gurjar Ratna* (Gujarati Jewel) Awards to twelve personalities. The Jains included amongst them were the prominent industrialist **Arvind Mafatlal** and the recently deceased, computer expert, **Devang Mehta.**



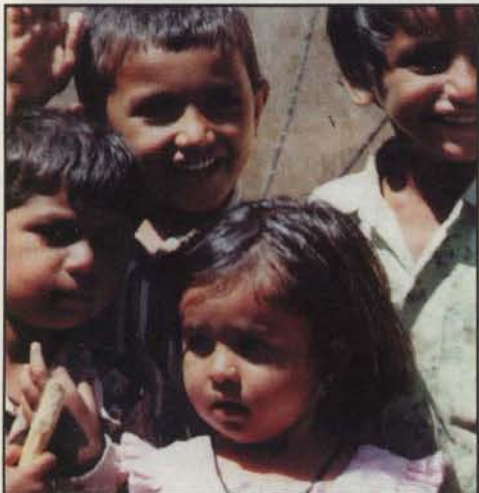
# Gujarat Earthquake



*Artist's illustration of proposed BEHT boys school*

**B**.E.H.T (Bhagvatinandji Education and Health Trust) run by Ajay Gudka, Chetan Shah and Shobhna Shah have managed to raise over £50,000 for the Gujarat relief effort. The trust is run on a zero administration cost basis and all of the money raised for the earthquake will go towards the building and running of a 400 capacity boys school.

**T**he Federation of Jain Associations in North America (JAINA) has raised \$350,000 for the affected earthquake victims of Gujarat. JAINA has sent \$24,000 in cash, 500 blankets, 10,000 food packages, 10,000 water bottles, 1000 flashlights, 10 computers, 100,000lbs of clothes, 100 wheelchairs, 50 walkers, 100 crutches, 100 canes, and



*Children playing in Kutch*

medical supplies totalling \$100,000. In addition to this, JAINA also fed 600 people for a month and are currently sponsoring a primary school at Samkhyali near Bachau.

**A** village that was completely obliterated in the Gujarat earthquake is now in the process of being resurrected. Ninama, which is situated about 70km south east of Rajkot, has now been adopted by Shree Raj Saubhag Satsang Mandal and various Organisations from the UK collectively known as the Gujarat Earthquake Relief Fund (GERF). The new village will comprise of 350 new houses, a school, a temple, a police station, a community hall, crematorium, a bus stop, a play ground, fully connecting roads, electricity, water and sanitation systems. The ceremony for the laying of the foundation stone was conducted on the 12 August 2001, on the auspicious day of Krishna Jayanti. GERF has been collecting money ever since the tragedy occurred early this year. Their first event raised in excess of £190,000 in just two hours. GERF sent three representatives between 11-19 June to the effected area on a fact finding mission to decide how best to spend the raised money. On their return they recommended six projects with the re-building of Ninama as one of them. Other projects included the re-building of a school in the town of Muli and the purchasing of toys and educational

items for another school run by a rural action group called MARAG. The other three projects are receiving further consideration at the moment.

**I**n Singapore the Jain community decided to organise a Food Fair to raise money for the earthquake. Thousands of dollars were raised at this event, - see pictures below:



*Mother showing child the earthquake affected area*



*Jains from Singapore raise money by hosting a Food Fair*



# Mahavir in Leeds

For nearly 25 years, the Yorkshire Jain Foundation under the leadership of Prof. Kanti Mardia have been organising regular community gatherings and seminars. This year was a crowning glory when a statue of Lord Mahavir was installed inside the local Hindu temple. On Sunday 7th October Jains from all over the country congregated in Leeds to celebrate this major achievement. H.E. Dr. L.M. Singhvi, the former Indian High Commissioner to the UK opened the event with an outstanding speech on the unique contribution of Jain and Hindu *dharma* to the history of India. Coach loads of Jains came from London, Leicester and Manchester to participate in the celebrations and *pooja*.



*Dr L.M. Singhvi making a point to Mr Suresh Shah and Prof. Mardia*

HIMANSU



*Young Ashwin next to the new Mahavir Statue*



*A young volunteer at the event*

## Celebrates Mahavir's Ideals

The Rashtiriya Swayamsevak Sangh (RSS) devised six resolutions during their Akhil Bharatiya Pratinidhi Sabha (ABPS) held in Delhi earlier this year. The first resolution was for all Shvayamsevaks to participate in the anniversary celebrations of Lord Mahavir. The Hindu organisation strongly believes in the ideals and beliefs embodied and shown in the life of Lord Mahavir and they strongly urge Shvayamsevaks to draw

inspiration from the last Jain Tirthankara. The fifth resolution titled "Cow Protection" was drafted due to the increase in the number of cattle slaughtered every year. As a result, the number of cattle per 1000 people has dwindled from 430 in 1951 to just 50 today. The ABPS have urged farmers and villagers to come forward to protect and promote the cause of the cow. The RSS is a unique grassroots movement which educates young people about character and values all over the world. Many Jains are active in Sangh and some are senior leaders.



*Snatra Pooja*

*Jain Leaders at the ceremony. Pictured from left to right Mr Dhirajlal Karania, Dr Atul Shah, Dr Ramesh Mehta, Mr Suresh Shah, Dr L.M. Singhvi, Mr Nemu Chandaria, Prof. Kanti Mardia, Mr Babubhai Kapadia, Dr Natubhai Shah and Mr. Laxmichand Shah*

### ACHIEVEMENTS

**Shefali Kosha Shah**, a Californian (USA) teenage cheerleader with a passion for dance, won the California State Junior Miss Pageant title. Shefali beat the other 46 contestants, all regional winners, for the top prize of \$100 and a medallion in the Scholarship Pageant. This victory qualified her to represent California in the Junior Miss National Contest next summer. At the state finals, Shefali was also named the

### TEMPLE BUILT IN LONDON

*New London Temple*

Ever since Mr. Dhirajlal Karania came to the UK from Kenya, he dreamed of having a local temple and community centre in his area. This year, he decided to achieve this by building it literally in the back yard of his home in Southgate, North London. The above photo illustrates the centrepiece of the temple and there is a 2,000 square foot community hall with kitchen facilities which he plans to let out for social and cultural education purposes. If you would like to visit the temple then please call Mr. Karania on 0208-8861707 or visit the temple at 7 Broadwalk, Winchmore Hill, London, N21 3DA.

### HISTORY RECORDED

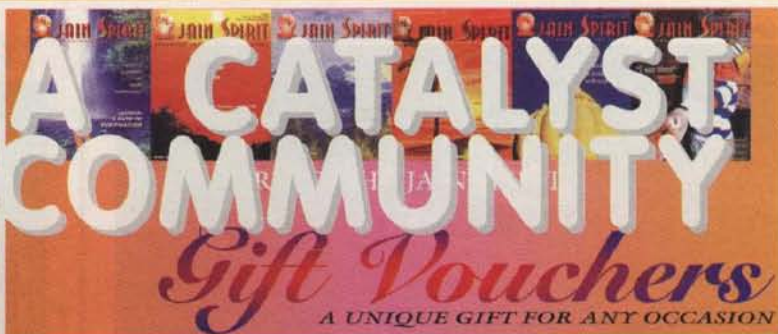
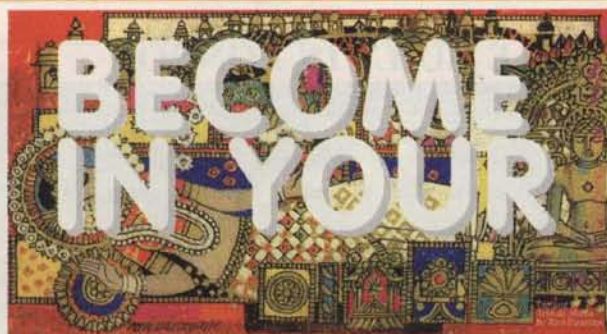
Prof. Nalini Balbir from Paris recently visited the British Library in London to complete her work on the cataloguing of the Jain manuscript collection.

*Prof. Nalini Balbir and Dr Michael O'Keefe*

top scholar and presented an additional \$500 Scholarship and \$300 in the Poise category.

**Mr. H. R. Shah** has been awarded for his outstanding contribution in the mainstream community by the New Jersey (USA) Middlesex County's Republican Party. Congressman Michael Ferguson presented the award to the former President of the Federation of Indian Associations.





Mr Hasmukh Gardi and family have given a gift of a one year subscription to Jain Spirit for every Jain family living in Dubai.

Mr Amu Vaghji Nangpar Shah and family have given a gift of a one year subscription to Jain Spirit for every Jain family living in Perth, Australia.

Mr Kiran Kochar and family have given a gift of a one year subscription to Jain Spirit for every Jain family living in Jakarta, Indonesia.

Mr Anant M. P. Shah and family have given a gift of a one year subscription to 250 Jain families living in the U.K.



### Comments from recipients

"A unique way to preserve the memory of a loved one and advance Jain culture at the same time."  
 "I wish I had thought of that."

"I would now like to receive Jain Spirit for life."  
 "Jain Spirit gives high culture at low cost. It is a bargain."

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The usual subscription price for 4 issues of Jain Spirit is £16/\$24 per year.

We are happy to provide discounts for bulk deals.

Please contact Atul Shah (UK) on 01206 500037 or e-mail editor@jainspirit.org  
 or Dr Salgia (USA) on 1-888-JAINISM

"Diwali is the festival of light.  
 Mahavir Bhagwan enlightened  
 himself on that day.  
 We pray that we all see  
 that inner light of happiness  
 in ourselves"



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# FESTIVALS AND FORTHCOMING EVENTS

## **Forthcoming 2001 Festivals & Events**

14 November 2001 *Mahavir Nirvan*  
(Salvation or Enlightenment Day)

19 November 2001 *Gnan Panchami*  
(Day of Knowledge)

24 December 2001 *Maun Agiyaras*  
(Day of Silence)

## **List of 2002 Jain Holydays**

25 April 2002 *Mahavir Jayanti*

14 May 2002 *Akshay Tritiya*

4 September 2002 *Paryushan Parva Begins*

10 September 2002 *Samvantsari*  
(Day of Forgiveness)

10 September 2002 *Paryushan Ends*

10 September 2002 *Daslakshani Parva Begins*



*Holi celebration*

19 September 2002 *Ananta Chaturdasi*

20 September 2002 *Kshmavani*  
(Day of Forgiveness)

20 September 2002 *Daslakshana Ends*

4 November 2002 *Mahavir Nirvan - Diwali*

12 November 2002 *Gnan Panchami*  
(Day of Knowledge)

20 November 2002 *Lokashah Jayanti*

15 December 2002 *Maun Agiyaras*  
(Day of Silence)

## **CONFERENCES**

### **Celebrating Mahavir's Teachings:**

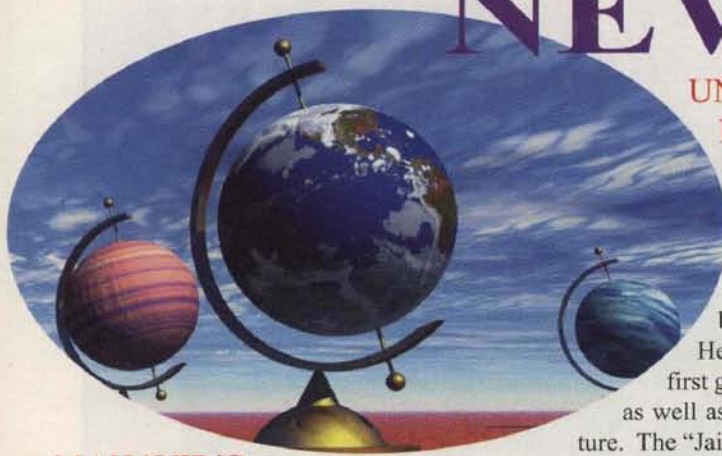
A conference titled "The Lessons of Ahimsa and Anekanta for Contemporary Life" will be held on the 19th and 20th of January 2002 at the California State Polytechnic University, Pomona, California, USA. Speakers include Prof. Christopher Chapple, Prof. Paul Dundas, Mr. Satish Kumar, Prof. Padmanabh Jaini, Prof. John Cort and many others. For more information please contact Prof. Tara Sethia at [tsethia@csupomona.edu](mailto:tsethia@csupomona.edu)

### **Lectures On Jainism:**

Dr. John Cort will deliver the 3rd Annual WCJA lecture on Jainism at University of London on 14 March 2002 at the School of Oriental and African Studies (SOAS). The 4th Annual Jain Research Workshop will then be held on the 15 March 2002 at SOAS. Those interested may contact: Department of the Study of Religions, School of Oriental and African Studies, University of London, Thornhaugh Street, Russell Square, London WC1H 0XG, England.  
Tel: + 44 (0) 20-7898-4760,  
Fax: + 44 (0) 20-7898-4789,  
email: [religions@soas.ac.uk](mailto:religions@soas.ac.uk)



# NEWS IN BRIEF



## MAHAVIR'S MESSAGE OF AHIMSA (NON-VIOLENCE)

**Rajasthan, India:**

On the holy occasion of the 26th Birth Centenary of Lord Mahavir, the provincial Indian governments and other organisations took several steps in India. The "Open University" at Kota, Rajasthan has been renamed as "Bhagwan Mahavir Open University". The Minister of Urban Development, Shanti Dhariwal announced that the renaming has been effected at a function organised in his honour recently at Udaipur. The State Government has given approval to its 21-point program to promote *ahimsa* and spread the message of Lord Mahavir. These include putting up billboards depicting the Lord's messages and schemes, naming roads and colonies after his name. Sale of meat and wine is banned on the premises within a range of 500 meters around any Jain pilgrimage centers within the State.

## KIRTI-STAMBH (MEMORIAL PILLAR) INAUGURATED

**Junagadh, Gujarat, India:**

On the occasion of the 2600th Janmakalyanak of Bhagwan Mahavir, a *Kirti-stambh* was inaugurated at the famous Jain pilgrimage town of Girnar within the residential locality of the Jain community. The four-sided, 13 feet by 2.5 feet square pillar made of granite marble has the *Namokar Mantra* with meanings, Mahavir's life, his preaching and the names of the 24 *Tirthankaras* carved in gold on each side. Jain Social Group International Federation and Jain Jagruti Centre organised the inauguration of the *Stambh*, which was attended by many dignitaries and Jain leaders. The Institute of Jainology initiated this project and appealed to Jains to arrange for such memorials at various places.

## UNIVERSITY RE-NAMED

**Gujarat, India:**

The Chief Minister of Gujarat province, Keshubhai Patel, announced that the North Gujarat University at Patan has been renamed after the Jain Saint Hemchandracharya, who wrote the first grammar of the Gujarati language as well as scholastic Jain reference literature. The "Jain Chair" and the "Jain Education & Research Academy" will be set up soon. Meat will not be on the menu of the state-run guesthouses following a yearlong ban imposed by the Government from 1 May 2001, the Gujarat Day. Liquor is banned in a predominantly vegetarian Gujarat as a tribute to Mahatma Gandhi, the father of India, a Gujarati who propagated prohibition. Other measures taken to celebrate Mahavir Jayanti include:

- ❖ The entire year will be observed as *Ahimsa Year*,
- ❖ Tenders for opening new butcher houses will not be processed during the year,
- ❖ An Ahimsa University will be established in Gujarat,
- ❖ "Pinjara - poles" will be called Animal Protection Centres,
- ❖ The financial grant given for animal protection and welfare will be increased by 50%,
- ❖ Rs. 100,000 will be awarded for excellent work on animal welfare.

## EMINENT SCHOLAR DIES

Dr Pannalal Sahityachary (1911 - 2001) died at Kundalpur whilst worshipping the famous Jain image there. He was a popular speaker and a noted scholar of Jainology. He was the author of over 100 books and was also honoured with the President's Award from the Government of India.

## JAIN TEMPLE UNDER CONTROL OF POLICE

A Jain temple in the Indian town of Khandwa has been seized by the police following a dispute over who controls the temple. The dispute is already under litigation. Prominent Jain leaders will intervene in the meantime to help calm the issue.



## GLORY OF PATAN

**Mumbai, India:**

Patan was a famous city in the history of Gujarat and in the recent past keen interest has been shown by Pattanis (those belonging to Patan) in documenting the past glory. Many Gujarati diamond merchants and jewellers scattered worldwide belong to this community. Mukund P. Brahmksatriya wrote five volumes on the ancient history of Patan and Gujarat following a lot of research. This summer, another volume titled "Kalikalsarvagna Shree Hemchandracharya", the great Jain scholar and Gujarati grammarian, was released in the presence of the community leaders at a special function. Industrialist Mr. C. J. Shah was felicitated for his contribution to the society.

## ANCIENT JAIN SCULPTURE FOUND

**2 August 2001, Sirsi, Karnataka:** An ancient stone sculpture of Padmavati has been found at the famous pilgrimage place of Shankara Honda. The black stone sculpture of about 50 cms in height, 25 cms in width and 8 cms thick from 14 - 15th century is of post-Vijayanagara period. This is characterised with the carving of Jain *Yakshinis* on either side of the *Tirthankara* sculpture. It is in the *Samabhangi* standing posture having *Dvibhuj* with a Padma (lotus flower) in her left hand while the right hand is in the *Abhaya mudra*. Though the facial portion is damaged, the *Sindora* on the forehead is visible. The hair is neatly combed and adorned by *Baitale padaka* (hair ornament). The idol is adorned by a beautifully carved *Kirita* (crown), *Kivi vole* (earrings), a *Padaka hara* (necklace with locket), which has a miniature carving and a carved *Daabu* (waist belt). The sculpture was probably installed in a Jain settlement, and may have later been thrown into the water tank as it was not worshipped. This reveals the existence and survival of the Jain tradition in the Kannada region.

## MAHARAJ AND ACHARYAJI FORCED TO FLEE MUMBAI

Acharya Suri and Yaso Varma were forced to leave Vile Parle, Mumbai after being embroiled in a scandal involving sex, violence and tantra-mantras. The pair left their domain along with four other disciples. It is said that this incident has "shaken" the trust of all Jains in Sadhu's Maharaj all over India.



## MAHAVIR'S TOUR

### California, USA:

In the United States, as part of the awareness tour on the Mahavir's 2600th Janmakalyanak, the disciples of Anuvrat Anushasthan, Acharyashri Mahapragya, Saman Niyojak Shrutpragyaji and Sthitpragyaji gave lectures and meditation programs for about four months at various places. They visited the latest and now one of the best Jain temples of the West at Milpitas, San Francisco, CA. They also presented lectures at Sacramento, CA, Phoenix, Arizona and other places. At the Conscious Study Center of Tucson, Samanji spoke in English on the concept of consciousness based on Jain philosophy, non-violent Jain life and on *anekantvada* (multi-view). Everywhere the audience took great interest in the lectures which concluded with very interesting question-answer sessions. Samans conducted *Preksha* meditation workshops in which the local Indian community also participated.

## JAIN-CHRISTIAN DIALOGUE

### New Delhi, India:

Anuvrat Bhawan and CBCI Commission for Ecumenism and Dialogue, jointly organised a seminar on "Jain-Christian Dialogue for the Promotion of Self-discipline and Non-violence" at Anuvrat Bhawan, New Delhi. The seminar had three objectives: to know more about the belief; about the system and the spirituality of both religious traditions and to establish inter-religious relationship and support for one another, while working for the promotion of inter-religious dialogue, non-violence and service to humanity.

## ANCIENT JAIN IDOLS STOLEN

### Karnataka, India:

The Director of the Government Archeological Museum, Dr. Raghunath Bhatt disclosed to the press that Jain idols worth millions of Rupees in the international market were stolen on 13th August, at Dharwad in Karnataka. The 17th and 18th century idols include that of the Goddess *Jwalamalini*, *Bahubali* and also the idols of *Tirthankaras* in the *Kayotsarg* and *Padmasan* postures.

## STATUE RECOVERED BY POLICE

A statue of Lord Mahavir, believed to be around 700 years old, has been recovered by police from a smuggler. The S.O.G and Gudamba Police foiled the thief who tried to smuggle the statue from Nepal to Sitapur. The statue weighs 7.5kg, is made from 60% gold and is thought to be worth around £150,000.

## VEGETARIAN RESTAURANTS

World Vegetarian Restaurants Listing: Ahimsa Foundation of India has compiled a list of vegetarian restaurants around the world along with their addresses and telephone numbers, for the benefit of international travellers who wish to eat vegetarian food but find it hard to find the right place. The list will be continuously updated from time to time depending on availability of information. The readers may provide similar information of such restaurants. The list can be viewed from their website at [www.jainsamaj.org](http://www.jainsamaj.org)

## RALLY FOR COMPASSIONATE LIVING

A rally was organised in London's Trafalgar Square on the 17th June to "shout for the animals" that fell victim to the foot and mouth epidemic that swept the UK. The gathered crowd were urged to shout "yes" to such causes like "Do we want fundamental rights for animals? Do we oppose cruel experiments on animal? Do we oppose hunting?" A number of speakers addressed the crowd including Tony Wardle of Viva, Haridas of the Hare Krishna Movement and Jenny Jones of the Green Party. Even Yuri Geller was present at the rally and wowed the crowd by bending a spoon on stage just by touching it.

## ANCIENT TEMPLE UNEARTHED

An excavation site in Vadnagar, Gujarat, has unearthed an ancient temple which is said to have housed Hindu and Jain gods. The excavation in May this year revealed the 100ft by 100ft temple. Thirty years previous to the excavation, in 1968, a local farmer had stumbled upon two Jain idols near the site. The excavation is being carried out by local villagers and leaders from local Digambara and Shvetambara communities. It is believed that the temple can be dated back any time between 11-13th centuries and there are thought to be other temples in and around the area. Traditionally, Jain temples were built in groups of 24, 52 or 74.

Over forty Jain idols were carefully preserved in sand near the foundation of the temple. It is thought that the villagers of that period had buried the idols to protect them from the invasions that were prominent in that time.



## BILL CLINTON AGREES WITH AHIMSA

Former President of the U.S, Bill Clinton released two of Acharya Mahapragya's books entitled *Economics of Mahavir* and *Mahavir's Scripture for Health* whilst on a visit in Ahmedabad. Bill Clinton said that the welfare of mankind lay in the principles of *ahimsa*. He was then presented with a written message from Acharya Mahapragya which he accepted and touched his eyes and forehead with it. He said that the message was an unforgettable part of his trip to India.

## NATIONAL VEGETARIAN WEEK

The UK had a National Vegetarian week from 25 June to 1 July. A number of stars including Joanna Lumley, Moby, Pam Ferris and Benjamin Zephaniah all supported the cause by encouraging people to "Go Veggie". But at the forefront of the proceeding was ex-Beatle Paul McCartney who has been heavily involved with *Viva!*. Photographed by Mary, Paul's daughter, for *Viva!*'s National Vegetarian Week, she said, "I wanted to be involved with *Viva!*. It is such an essential organisation as it helps educate people about the reality of the meat and livestock industries".

## ACHARYA MAHAPRAGYA'S 82nd BIRTHDAY

The 23 June 2001 was Acharya Mahapragyaji's 82nd birthday. Over 125 people gathered at the JVB Meditation Centre in Houston, Texas to join in the celebrations. The programme started at 10:30am with the *Namokar Mantra* by Samani Akshaya Pragyaji. A series of talks were then given after an audience address by the Secretary of the Centre Mr. Kirtibhai Mehta.

## INDIAN LEATHER EXPORTS SUFFERS MAJOR SETBACK

People for the Ethical Treatment of Animals (PETA) have reported that the Indian Leather Industry has been given a huge blow after four big US retail chains stopped purchasing leather goods from India in protest to the mistreatment of animals. Casual Corner, LL Bean, Timberland and Eddie Bauer have all stopped orders and have followed in the footsteps of global chains Gap, Liz Claiborne, J. Crew and Marks and Spencer. PETA have also been under-fire from the head of the Indian Animal Welfare lobby for paying little regard for the welfare of those who make a living from the industry.



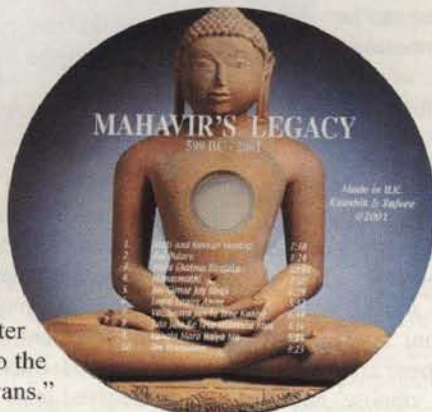
## PHOTOS TOO HARSH

Harsh Maroo, Kenya, Nairobi, writes:

By way of constructive comment, I would refer to the March - May 2001 issue No. 8, page 13. It is true that nothing beats pictures at times to drive home a point or message. However, I feel that the PETA picture of a cow being subjected to indignity was perhaps unnecessary and inappropriate. In my opinion, the readers of Jain Spirit should not be subjected to such photos.

## MAHAVIR'S LEGACY CD

Meeta Shah, London, UK - The Mahavir's Legacy CD is a very good recording and we all like listening to it especially my daughter who likes listening to the Jain prayers and stavans."



Prof. Nalini Balbir, Paris, France - "I wanted to tell you that I liked it (Mahavir's Legacy CD) very much. The Sanskrit passages are very clear and the music is of very high quality. It is really enjoyable and inspiring."

Minal Shah, London, UK - "An absolutely wonderful piece of music with great singers too! It made my Paryushan special."

Pierre Amiel, Nice, France - "I am extremely delighted every time I listen to it. It is a great realisation to commemorate such a pious event."

Tasvi (8) and Rishav (5) Shah, London, UK - "We listen to the (Mahavir's Legacy) CD every night before we go to sleep!"

## MARK TULLY ARTICLE INSPIRES

Shaileen Shah, London, UK, writes:

Re: Mark Tully Probes Jainism, issue 8- I enjoyed Part 1 of this interview article for a number of reasons including the style and flow. In particular how concepts of Jain philosophy were shared including the idea that there is not a Creator God, the aspects of Karma theory and *Anekantavaad*. The example of Emperor Akbar was interesting as it highlighted the influence of Jainism in history. It's great to have access to a scholar such as P. Jaini. I look forward to Part 2 of the interview! Also thanks very much for the excellent Mahavir Legacy CD recently distributed to subscribers.



## THE ONLY WAY TO ACHIEVE PEACE

Mr. Mahasukh M. Shah, Mumbai, India, writes:

In Mumbai, India, we are trying to keep ourselves a little more inclined towards religion. We are amongst those who strongly believe that Jainism - I don't mean the Jain religion, but the "path" Jainism has carved for us, can only be the road for achieving peace and happiness for this world which is on the threshold of the 21st century full of speed, competition, science and tensions. We shall be more than happy to contribute whatever we can for Jain Spirit.

## JAIN WORDS AND SPELLINGS

Jaysukh Mehta, London, UK writes:

I must congratulate you on the quality and the variety of articles in the current issue (8) of Jain Spirit. The quality of articles has been improving consistently and some of the articles have been good material for referencing. The width of subjects covered is really wide and makes for compelling reading.

I have a small suggestion that I hope you will welcome. As you are aware most of Jain "*paribhashik*" vocabulary does not have exact equivalent in English and we have to make do with the something that sounds similar. Why not set a trend to start using the actual words and expect them to become acceptable for inclusion into the Oxford English Dictionary. This is how I assume words like "Guru" and "Karma" became current in the English language. The English language is very adaptable and once it becomes apparent that there is no equivalent word in English, it readily accepts foreign words.

The examples I have are:

Soul & *Atma*

Soul has a very Christian connotation to it and everyone (at least those with Western education) believes that a soul belongs to a particular body - like saying "Let John's soul rest in peace." If we were to use *Atma* we would say - "Give peace to the *Atma* that left John's body." The difference is very subtle but very clear. The Oxford English Dictionary already accepts *Atma* as a distinct word - we should encourage its use.

*Gyan/Agyan*

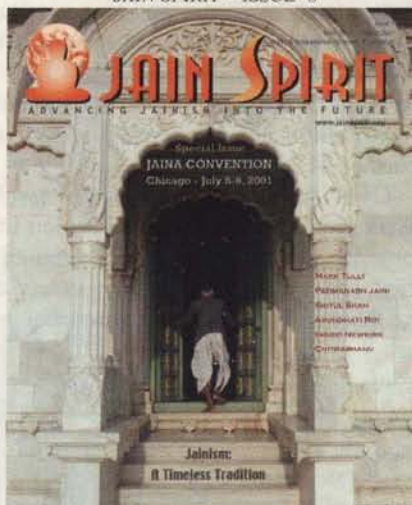
Normally "*gyan*" is translated as "knowledge" and "*agyan*" as "wrong knowledge". If we call *gyan* "wisdom" and *agyan* "folly" the meaning of the two words would be conveyed more accurately. There are several other words like "*samyag*", "*darshan*" etc which need to become current in Jain literature.

You have a vehicle that might make this possible. Perhaps you could start a discussion column inviting more examples of similar words and suggested usage in English.

Editor's response:

This is an excellent suggestion. We also have a lot of difficulty with spelling as this is not consistent either. We need to strike a balance with readers who are not familiar with Sanskrit words and make the magazine easy and accessible.

JAIN SPIRIT - ISSUE 8





## Family Values

MIKE TURNER



COMMISSIONED BY JAIN SPIRIT

# QUOTES & QUIPS

### Life is art

Life is all about harmonious crafting, be it in the elements of a miniature painting, the lines of a poem, the stringing of a necklace or the nurturing of a human relationship.

*Saryu Doshi, Director, National Gallery of Modern Art, Mumbai*

### Equality

By deeds, not by birth, is one a brahmin. By deeds one is a kshatriya, by deeds one is a vaishya, and by deeds is one a sudra.

*Uttaradhyayana...and by deeds, one is a Jain - Editor*

### Respect for All Believers

Those who praise their own doctrines and disparage the doctrines of others do not solve any problem.

*Sutrakritanga.*

### Transience

The wise man looks upon life as a mere dew drop which quivers upon the tip of a blade of kusa grass, to be whisked off or blown away by the breeze at any moment.

*Acharanga Sutra.*

### Focus

Begin with the end in mind.

*Steven Covey*

### Nirvana

That which is free from birth, old age, disease, death, grief, pain, and fear, is eternal, blissful, and the nature of pure delight, is called Nirvana.

*Ratnakarandasravakacara.*

### Are Jains Hindus?

Hindus are Jains and Jains are Hindus.

*Dr. L. M. Singhvi*

### Failure is success

Success is the result of good judgement. Good judgement is the result of experience. Experience is often the result of bad judgement.

*Anthony Robbins*

### The Golden Rule

A man should wander about treating all creatures as he himself would like to be treated.

*Sutrakritanga.*

### Friendship

Only two virtues are enough - Anger lived like a lightning flash and Friendship enduring like a line inscribed on a rock.

*Vajjalagam.*

### Community

Consider the family of humankind one.

*Adipurana.*

### Interdependence

Every action generates a force of energy that returns to us in like kind. What we sow is what we reap. When we choose actions that bring happiness and success to others, the fruit of our karma is happiness and success.

*Deepak Chopra*

### The Microcosm

One who knows the inner self knows the external world as well. One who knows the external world knows the inner self as well.

*Acharanga Sutra.*

### The Soul

The soul is characterised by knowledge and vision, is formless, an agent, has the same extent as its own body, is the enjoyer of the fruits of karmas, and exists in samsara. It is also enlightened and has a characteristic upward motion.

*Dravyasangraha.*

### Men are from Mars, Women are from Young Jains

70% of the audiences at Young Jains events in the UK are women. The young men seem to be in Mars. Drop down to earth, and experience the difference!

Visit [www.youngjains.org.uk](http://www.youngjains.org.uk)



# WOMEN ARE EQUALS

**Mark Tully** continues his conversation with **Professor Padmanabh Jaini**, probing the modern-day significance of such an idealistic tradition

**Y**OU LIVE IN A COUNTRY, WHICH IS THE ARCH PROMOTER OF consumerism: America. How do you feel about this, which goes against the very asceticism of not buying?

Well, I must say that it is very alienating. We already see the danger that has overtaken our civilization in cities like Los Angeles and even smaller places like my university town Berkeley. Huge supermarkets are rising together with violence and unrest. Families are falling apart and even schoolboys are taking guns to their schools. Life is not safe even at home: families live behind closed doors guarded by alarm systems. I nevertheless believe that the North Americans with their puritanical past and strong ethnic sub-cultures have within them the ability to realise the futility of such excessive accumulation in pursuit of happiness.

*I lived in India and now I see with great sadness that instead of this consumerism declining, it is actually now beginning to sweep across India, although I would agree with you in your belief that it is utterly alien to the Indian spirit.*

Well, there is something fatalistic about it. I recall the astute observation made by a European thinker that the fate of the world is to be Americanised. You cannot help it. This consumerism is probably going to grow for a long while in India. But I believe that the Indian genius - which has produced Mahatma Gandhi in our times - will find a way to turn away from this craze. There is no doubt that the poor in India will need to come out of their present level of deprivation before they will see the perils of consumerism of the West.

*Now I would like to talk a little about asceticism because it is so important for you. I remember years ago when I studied classics, one thing we were always taught was the great theme of the Greek tragedy: nothing in excess. It seems to me often that the sort of asceticism practised by the Jains is excessive, it goes too far in that direction, it is life denying, it is almost cruelty to oneself.*

It may appear so and probably there is some truth in what you say in comparison. Asceticism has a long history in India and can be traced to even a thousand years before the advent of Mahavir, the Jain Tirthankara, and Gautama the Buddha around 500 B.C. What distinguished these two ascetic figures is that they renounced their household life while still in the prime of their youth, and were able to attract thousands of affluent young men and women to follow their example, disregarding the duties to their

family, their community and to their King, or as we might say, to their country. But in doing this they also gave birth to a new society, which not only accepted these renunciants, but even considered it meritorious to support these homeless people with food and shelter. The Jain chronicles claim that at the time of the death of Mahavir (traditionally in 527 B.C.) his congregation consisted of 14,000 monks and 36,000 nuns. Today in a population of some six million, there are about 2,000 monks and over 5,000 nuns, maintaining the same ratio as during the time of Mahavir. It should be noticed that these ascetic orders returned their gift tenfold by teaching about the holy path and in many cases were the only centres of literacy outside of the Brahmanical

***"The Jains are distinguished by their treatment of women as equals of men."***



school system. While there are probably over a hundred thousand Buddhist (Theravada) monks at present in Sri Lanka, Burma, Thailand and Cambodia, their order of nuns has been extinct for more than a thousand years. In India proper

austerities in their daily life. They have totally renounced the killing of animals and some even exclude a variety of vegetables from their diet. On holy days entire families practise total fasting from sunrise to sunrise, sometimes

HUGHES SERVE, PALTANA, GUJARAT



*Jain worship ceremonies are simple, colourful and joyous*

Buddhism, alas, has “disappeared” altogether. Hindus, who have countless male renunciants of innumerable denominations, do not permit their women to leave the household; even their widows must practise austerities within the protection of their family. The Jains are therefore distinguished by their treatment of women as equals of men and their lay communities have looked after them with great care and devotion. The Jain ascetics have no home of their own; unlike the Christian mendicants, they must continuously be on the move and subsist on the food provided freely by the Jain householders. It is true that their hardship appears to be too excessive to outsiders. But it should be remembered that in a population of some eight hundred million followers of Indian religions, the number of Jain mendicants is small indeed, and moreover their way of life should be seen as that of exemplars.

*When you talk about these exemplars I sometimes think it works the other way. The standard they set, the austerity which they practise are so extreme that a certain person like myself tends to think: “Well this is absolutely impossible, this cannot be a way for me. I cannot do it.” So it is a counter example.*

So do I, believe me. I cannot practise it either. But I see a great many Jain laymen and women practising some of these

extending it even to a week or more while still engaged in the activities of daily life. The pressures of modern living will probably result in a shortage of monks and nuns even within India. In the western world, the migrant Jains without daily contact with these exemplars will most likely turn to a moderate form of asceticism. The severe asceticism of the past, which was possible in an ancient economy and culture, may not be sustainable in our present day society which does not believe in handing out food even to a holy mendicant.

*I have been to the Kumbh-mela, for instance, and I have seen some extraordinary sights of sadhus who stood on one leg for five years. Would you agree that it is possible to be over-ascetic?*

Yes, indeed, and the Jains have openly condemned all such practices. I have lived in Varanasi myself and have seen some of these ghastly practices but none of this is permitted to the Jain ascetics. If you visit a Jain temple you will see the images of the Jinās presented in only two postures. They are either seated in the so-called lotus posture or standing erect in deep meditation. They do not even raise their hand in a gesture of blessing or preaching, and unlike the Buddha, they are never shown in a reclining position. ►



Neither the Jain mendicants nor the lay people have traditionally indulged in any of the practices exhibited at the Kumbh-mela. Here I recall the famous sermon of the Buddha on the "Middle Path". He had rejected the very same mortifications but they have unfortunately survived among the ascetics of a wide variety of yogic traditions of India.

*The "Middle Path" is a very important concept, and I believe it is equally important also for the Jains. Does this not mean then that what you are really talking about is what the great Greek traditions are talking about, i.e. nothing in excess? You should not be too ascetic and certainly not be totally un-ascetic.*

I agree with you. But the real question is where do we draw the line? Asceticism varies from one country and culture to another. In a country like England where one expects snow in winter, even a holy man would not go barefoot or live without warm clothes. You have lived in India where it is hot, but it is possible to survive there without clothes and go about without any means of transport. The Jains abroad will also gradually modify their practices to suit the climatic conditions and to conform to the legal restrictions on certain severe forms of asceticism in the West.

*I want to come back to the question of consumerism. There are certain professions which are barred to Jains because these have to do with taking life in some way or another. However, one profession which Jains do very obviously practise with enormous success, is commerce and business. It seems to me that commerce and business is all about money, acquiring things and consumerism, just the sort of things which would be opposed to your doctrine of renunciation. So how is it that it is tolerable to Jains, that it is right for Jains?*

Well, this is a question often raised by many sociologists, including Max Weber, the author of Indian Religions, and a point which the Jains themselves are unable to explain to others. I believe that the Jains see in commerce and business far less opportunities for committing violence in contrast to warfare, military service or farming. But even in business, they are not permitted to sell arms or poisonous chemicals or deal in animal parts such as skins and bones. So they dealt historically in such commodities as cloth, grains, metals, precious stones and the like. It is small wonder that even to this day they are considered prominent among the cloth merchants, the jewellers, and are dominant in banking and the stock market. Now coming to the profit side, it is true, as you point out that this is indeed accumulation. The Jains too perceive it as possessions (*parigraha*), which they are admonished

endlessly by their ascetic teachers to relinquish in a ritualistic way, by formally taking the vow of limiting one's acquisitions.

As regards the profits - an inevitable outcome of skilful enterprise, honesty and hard work - the Jains may be compared to the Quakers in the West. Both generate a lot of wealth, but do not necessarily spend it on themselves, i.e. they are not consumers. The large surplus is then spent on promoting the cultural institutions like temples and libraries and on philanthropic activities, notably for the care of animals and hospices and so forth. It can be said to their credit that they have not allowed their affluence to weaken

their habits of vegetarian diet and limited ascetic practices mentioned earlier. Earning wealth through legitimate means (*nyay-opatta-dhana*) is not forbidden to any Jain layperson. It is firmly held that if a person has an impulse to give up the household life, he/she should be enabled to do so without delay, and renunciation of a large fortune on such an occasion is seen as highly meritorious, a

further proof of the sincerity and noble disposition of the renunciant. 🙏

*The above interview was conducted for Mark Tully's BBC broadcast series "Something Understood". Part 1 of this interview was published in Issue 8 and Part 3 will be published in Issue 10.*

***"Earning wealth through legitimate means is not forbidden to any Jain layperson."***





# PRACTISE BEFORE YOU PREACH

**N.P. Jain** passionately explains the global significance  
of *ahimsa* in modern life

MICHAEL FREEMAN - GANGES AT VARANASI, INDIA



*A river does not drink its own water. It gives unconditionally*

**D**ESPITE ASTOUNDING ADVANCES IN SCIENCE AND technology, knowledge communications and comfort levels, it is a sad spectacle to see an increasingly violence-prone, terrorism-targeted, hate-infested and intolerance-glorified world moving towards rapid erosion of moral values, merciless degradation of the environment and evaporation of soul-energy. Man's exploitative instincts against man, nature and other living beings have brought the universe to the brink of disaster. Dogmas, rituals, bigotry, orthodoxy and fanaticism have come to be mistaken as religion and we have gone a long way towards committing spiritual hara-kiri.

At this time of the crisis of the human spirit Mahavir's ever-abiding teachings assume contemporary relevance for today and tomorrow for all humanity, transforming barriers of

caste, creed, colour, sex or region. Mahavir first practised and then preached. Born in a royal family surrounded by limitless trappings of luxuries, his life path was charted out to rule and dominate. Despite this, he chose to renounce the kingdom of power, desires and ego to seek the keys of the true kingdom of life - where compassion and tolerance, renunciation and non-possession, relativity of thinking and action, non-attachment and non-violence became the tools to shape inter-humanity dealings as well as the approach of co-existence and co-prosperity with the natural environment and other life forms.

Mahavir's unique contribution was to articulate with much greater clarity, comprehension and thrust an all-comprehensive and wider ranging definition of *ahimsa* (non-violence) - raising it

to the pedestal of "supreme religion" - *Ahimsa Parmo Dharma*. Behind this enlarged and integrated vision of *ahimsa* was the spiritual urge to transform into life ethics the concepts of "live and let live" and the oneness of all creation. Mahavir elucidated the principles of Jainism in their most fundamental and encompassing compassionate parameters. He observed: "There is nothing so small and subtle as the atom nor any element so vast as space. Similarly, there is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence of life."

Humans - the most superior living beings on earth - need to awaken to the realisation that they have an obligation to fight for life on earth not just for themselves ►



but for those humans and others who came before them and for all those who, if they were wise enough, will come after. There is no cause more urgent, no dedication more fitting than to protect the future of our species in a peaceful, serene and healthy ecological setting. Humans must recognise that God has given an uplifted face only to them and bade them to stand erect and turn their eyes to heaven while all other animals are prone to fix their gaze upon the earth.

Jain religion has for over 5000 years enshrined this approach in the motto of "*Parasparopagraho Jeevanam*" meaning that all living organisms irrespective of the degree of their sensory perceptions or size are bound together by mutual support and interdependence. Jain ecological perception views evolution and growth of life in all its splendour and variety on this planet of ours. It is a democratic concept pinning its faith in the sanctity, integrity and equality of souls irrespective of differing forms of living creatures ranging from humans to animals, insects, plants and even miniscule living organisms.

Jain religion prohibits destruction of earth's life support system, which provides for harmonious, balanced and mutually supportive relationship between all life forms and nature. Jain scriptures say: "One who disregards the existence of earth, water, fire, air and vegetation disregards one's own existence which is entwined with them." Mahavir analysed it further by observing: "This instinct of self-preservation is universal. Every animate being wants to live and avoid untimely death. Nobody likes suffering. Therefore do not inflict suffering on anybody. This is non-violence. This is equality. In happiness or suffering, in joy or grief, we should regard all creatures as we regard our own self. We should therefore refrain from inflicting upon others such injury as would be undesirable or unbearable to us and to develop equanimity towards all living beings and elements of nature in this universe."

In Jain culture any ecological disruption is tantamount to a violent intervention into the well-knit web of universal life. Jain ethics regards misuse of any part of nature as a kind of theft as it deprives life of its inherent autonomy and interdependence. "Take from the Earth only what you need. The Mother Earth will then be able to serve and support living creatures longer."

In a complete and comprehensive perspective Jainism is ecology and ecology is Jainism. Ecology is the culture of interrelationship among living organisms and their environment. It encompasses the entire universe - the earth, the solar system, sun, moon and stars, the geosphere and hydrosphere, the atmosphere and the biosphere. Living organisms are to co-exist with these forces of nature in an ambience of *ahimsa* for a peaceful and durable future of the universe.

***"If we can kill the most helpless, the most voiceless, the most defenceless for our profit, for satisfying our taste buds, what will stop us from sending our sons and daughters to war?"***



*N.P. Jain making a point at the Victoria and Albert museum in London*

The integrated linkage between *ahimsa* and ecology is reflected all around us. A river does not drink its own water, a cow does not drink its own milk, a tree does not eat its own fruits. Life grows only because of such mutually supportive generosity and understanding. Non-violence in the first place benefits the person practising it and it is up to him to practise it and inspire others to do so. *Ahimsa* is their duty and not a gesture of generosity. If you are being kind to others, you are benefiting yourself first by purifying your soul.

But in contrast - what have humans done not only to themselves but also to the ecology surrounding them?

The legacy of the 20th century has been two world wars, any number of local conflicts, bloodshed, armed clashes, torture and terrorism which have taken a heavy toll of innocent lives. *Ahimsa* has unfortunately been relegated to the background and become damned as a weapon of the coward. Inequality and injustice has been the staple diet of imperialism and dictatorships. Communism has also belied hopes of true socialism and has had its own share of injustices and atrocities against



non-conformists.

While materialism has brought unparalleled prosperity, 25% of the world's population has appropriated to itself 83% of the world's income, leaving teeming millions all over the world under poverty, deprivation, malnutrition and hunger. Fear, terror and agony have increased the depth of universal suffering. Man's insensitiveness is reflected in the horrifying spectacle of the Taliban army destroying in a violent orgy the towering Bamyán Buddha statues.

*"They tire their bones  
crushing statues and stones  
But their bluster and din  
amuses the God within."*

The cruel, merciless and uninhabited slaughter of animals in slaughterhouses all over the world makes nonsense of the concept of prevention of cruelty to animals. This mentality which can kill thousands of non-human lives in a day - what is then to prevent it from taking the next step from killing thousands of human lives? If we can kill the most helpless, the most voiceless, the most defenceless for our profit, for satisfying our taste buds, what will stop us from sending our sons and daughters to war, rendering ourselves helpless before the stockpiles of weapons of mass destruction?

Human encroachment of forests has also been disastrous. Over 5 million hectares of forest are being lost annually. Chopping down tropical forests alone leads to at least 50,000 invertebrate species - about 140 every day - facing extinction.

Pollution of air, rivers, lakes and oceans has upset the natural balance. Fourteen major river systems in India have become giant sewers for the country's urban population. Depletion of ozone layer threatens harmful global warming and climatic change.

These are only tips of the iceberg. If ecological degradation is not checked, it could create a paradoxical situation in which human beings would be moving towards their own extinction. If mighty dinosaurs have been extinguished after flourishing on earth for 100 million years, where are we the human species who have been on the earth for only about a million years?

Time has come for spiritual awakening both at the individual as well as collective levels, armed with courage, non-violence and compassion. Nothing is more urgent and pressing than to bring home the realisation among all the constituents of human race that non-violence is the only answer to longevity of healthy ecology and the survival of the web of life entwined with it.

The voice of reason must be reinforced with the voice of faith. No one will come to our help. At individual and collective society levels, we must build our inner moral fibre and seize the initiative to enrich and upgrade our life ethics. Mahavir used to say in his sermons that you have to work for your salvation in this life and beyond it yourself. It would be a

folly to depend upon the mercy of others.

Mahavir and his 23 predecessors, the Jain *Tirthankaras*, have shown us the way of how an ordinary mortal could achieve omniscience, bliss and godhood through self-reliant and wide-awake soul energy and power and a heart flowing with love, friendliness and compassion for all.

We have the great example of Mahatma Gandhi who, inspired by Jain philosophy, successfully used the potent

instrument of non-violence first to fight apartheid in South Africa and later to achieve India's independence from colonial rule in a peaceful manner without arousing hatred, rancour or bitterness. His favourite prayer echoes Jain ethics for life on earth:

*"Not for any kingdom do I long  
Not even for the kingdom of heaven  
Not even for freedom from the  
endless cycle of birth and death  
For one and only one thing do I long  
To free living beings from their  
agony and pain  
To wipe away their tears."*

It is up to us to look for the divine spark within us in order to spiritually reinforce ourselves to face the future with rejuvenated "inner environment" and harmonious "outer environment". 🙏

*Dr. N. P. Jain is a former Indian ambassador to the United Nations. The above paper was delivered at a Jain conference at the Victoria & Albert Museum in London. He lives in Jodhpur, India.*

***"In happiness or suffering,  
in joy or grief, we should  
regard all creatures as we  
regard our own self."***

DETAIL FROM KALPASUTRA MANUSCRIPT, GUJRAT 15TH CENTURY



*Born in a royal family surrounded by limitless trappings of luxuries, Mahavir chose to renounce the kingdom of power*





# WASTE IS VIOLENCE

**Rajesh Shah** gives us practical guidance on saving the planet and our soul

I reflected on the life that lives downstream. Our drains lead to rivers, lakes and seas. Do the millions of big and small creatures living there appreciate a dose of drain-cleaner in the water they live in, the water they breathe? How can they avoid these poisons (if they become aware of them)? Can they "child-proof" their entire environment?

My thoughts led back to myself: would I notice if the cleaner clearly labeled "Poison" killed some creatures in the San Francisco bay? Would I notice if all my detergents made the waters toxic and slowly squeezed the life out of the bay? Obviously, my dishwashing detergent alone would not cause much harm, but if a million homes dumped a scoop of it every night into the bay, it would easily create a toxic nightmare.

Determined to find out what I was using and what my impacts are, I studied which cleaners I used, what they contained, what effects they had. I could not believe how much *himsa* I was participating in: both in the disposal and the manufacture.

Due to dilution, mixing and their long-term nature, there is not much research done on the impact of our cleaners on downstream life. In fact, little is known about the impact of chemicals on us! Fewer

than 1,000 out of over 50,000 have been tested for immediate acute effects, only about 500 have been tested for their ability to cause cancer, birth defects or genetic changes. Chemicals once thought safe are not any more: household chemicals can cause headaches, depression, insomnia and flu-like symptoms. There is evidence that many chemicals in our homes are poisonous, carcinogenic, possibly ozone-depleting and not natural to any ecosystem. This includes detergents, bleaches, synthetic fragrances, artificial dyes and aerosol propellants. Other chemicals easily found around the home include

*The waste we generate often pollutes and kills*

**W**HEN MY SON STARTED CRAWLING, WE NOTICED ALL the chemicals we stocked in our home. Adults generally know of the dangers of these chemicals and thus don't drink them. They often wear gloves while using them and even avoid breathing them. But my son was not so knowledgeable so we began to "child-proof" our house. But if these chemicals were bad for him, weren't they bad for all the life-forms that were exposed to them?



ammonia, methylene chloride, naphthalene, nitrobenzene, perchloroethylene, sodium hypochlorite, trichloroethane, trichloroethylene and xylene. Even without a Ph.D. in chemistry and biology I was sufficiently alarmed by this list.

While using and thus disposing of these products is harmful, the manufacture may be even more so. While "Not Tested on Animals" is the label in fashion on personal products, the grim reality is that it is really true. We do not test to see what effect manufacturing chemicals has on life, we just do it. We assume any impact is negligible until proven otherwise, after which we consider it a necessary sacrifice. Attending a two-day seminar on the environmental impact of the chemical industry organised by the manufacturers themselves provided the data that my heart already knew: the manufacture of chemicals is a hugely poisonous and thus violent affair.

Abandoning this line of research I started what I consider a more Jain approach: to what were my needs and how could I meet them using the minimum amounts of the gentlest cleaners - causing the least amount of *himsa*. This research was more fruitful and led to an incredible conclusion: most of my violence was totally unnecessary.

I want to share my findings with you on how to reduce our *himsa* caused by our cleaning rituals: personal, laundry and household. Let us start by learning from the wisdom of our ancestors, which is still valid. The people who built the Ranakpur and Abu temples were clean, wore clean clothes and kept their homes clean. We could learn from their habits and ask ourselves why we have moved away from simple cleaners such as water, vinegar, lemon and baking soda.

The first answer is economics and advertising. If water works better than 50% of the glass cleaners in the market (according to consumer reports), who is going to profit from it? If a spoonful of vinegar added to that water makes it among the best cleaning substance, will you see an ad for it? We start thinking that the simple and effective solutions are old-fashioned, and soon we forget about them completely.

The second answer is that we have created very abrasive and toxic cleaners only recently. People washing clothes and dishes with their hands will not tolerate chemicals that harm them. People wearing gloves (a recent practice) do not mind harsher detergents. People using washing machines and dishwashers want their cleaners to be as strong as possible. Actually since these machines replace direct attention to stains with overall washing they require more abrasive substances.

A third answer is that detergents were developed especially to clean synthetic fibers and are unnecessary for natural fibers such as cotton, linen, silk and wool. Similarly, to keep fluorescent and other synthetic dyes looking bright we have to use detergents.

So how do we reduce our violent cleaning behaviour with

something gentle? We need to do three steps: reduce, substitute and change.

**The first step is to Reduce.** We can reduce the dosage of all our cleaners, our soaps and shampoos, our laundry and dishwashing detergents. I cut down quantities by half and everything came out fine. Of course some stains needed direct treatment but the extra manual step was worth reducing my *himsa* by half. I reduced my consumption of dishwashing detergents by much more than half, especially when I found out that there is a measurable residue that has been known to affect young children.

**The next step is to Substitute.** My babies were bathed in *besan* (chick-pea flour) paste instead of soap, a very Indian tradition. If it was good for babies, then it was good for me and now I rarely use soap. I can visualise water creatures getting annoyed by soap, but being grateful for *besan* as it is entirely biodegradable and life-friendly.

Our clothing detergent now has no phosphates, no colours, no fragrances. And the next step is not to use any cleaner some of the time. You don't always need to use soap or detergent to get clothes clean. If you need to wash clothes to freshen them or remove perspiration or odours, and not

remove dirt, a cup of plain baking soda or vinegar will do the trick. For household cleaners, plain water is good enough or add a spoonful of vinegar and keep that solution handy. Baking soda is also another amazing natural cleaner. There are safe substitutes for drain-cleaners, silver polishers, boot polish and all household chemicals. The interested reader is referred to the *Home Safe Home* by Debra Lynn Dadd. For Jains, using cleaners that contain non-toxic and renewable ingredients should be the default step. We should use products that need no warning labels as that means that they will not cause violence to anybody!

**The final step is to Change our habits.** We can learn from our monks and use a washcloth to rub ourselves and not need any cleaners. This habit makes a statement: our bodies are designed to be self-cleansing, self-healing and we do not need fancy products to be hygienic. We can choose natural fibers like cotton and wool that do not require detergents and avoid fluorescent colours. We can stop using the dishwasher and use our own strength to get tough stains out.

Through awareness, education and discipline we can live in a way that respects and nourishes other life. 🙏

*Rajesh Shah lives in Oakland, California and is trying to become a good father and a non-violent citizen.*

### THREE SIMPLE STEPS

- Reduce Consumption To Necessities
- Substitute By Using Safe Products
- Change Habits And Educate





# OPEN DOORS

**Brad Pouleson** encourages Jains to share their tradition with one and all

I WAS RAISED AS A CATHOLIC IN THE AMERICAN MIDWEST. There were many things that I had to accept just because it was the right Catholic way. Yet, even as a young child of six or seven I found myself plagued by certain disparities between what the Church held to be true and what felt true in my heart.

I can recall with clarity how my playmates would stumble upon an anthill and take it upon themselves to utterly destroy it and all its residents for no other reason than the perverse pleasure of feeling domination gave them. Finding myself overcome by a visceral feeling of anguish I would desperately try to intervene and save the countless insect lives being lost. How was it, I wondered, that these children could perpetrate such an act? Had they not been told of God's teaching "thou shalt not kill"? The answer lies, I believe, in the unfortunate reality that in Christianity, as in other theistic religions, this grand law is only inclusive of human life. Other life forms are not thought to possess souls. How else can one explain the blatant taking of animal life for food and pleasure? The idea that not all life forms possess a soul seemed as incomprehensible to me as a child as it does now. It has long been apparent to me that man differs from other living creatures only in degree and not in kind. How then could we claim such ultimate dominion?

Such questions and debates followed me well into my adulthood. I longed for a more universal and inclusive philosophy that could satisfy my objections and need for rationality. Such a philosophy I eventually found in Jainism.

I had my introduction to this intriguing religion while still in college when I met my wife, herself a Jain from Uttar Pradesh. Initially I knew of her religion little other than it was atheistic and espoused vegetarianism. However, as our relationship grew so did my exposure to Jainism and its

remarkable philosophy of non-violence and self-reliance. Through books and long evening talks with my wife and her family I was brought into a worldview that had not only asked the very same questions that had plagued me but codified the answers as well. Before me stood an enormous body of systematised thought based on rational perception of the universe. From its elaborate theory of karma to its classification of living organisms according to senses, Jain philosophy represented a whole new way of looking at the world. Apart from being a religion inclusive of all life everywhere, the idea of *ahimsa* was extended to a degree I had not previously imagined.

However, perhaps the most powerful idea contained in Jainism for me was that of self-reliance. This concept is rooted in Jain karmic philosophy whereby all deeds have their consequences (*aashrava/bandha*) and it is within a soul's power to avoid wrong actions (*samvara*) and atone for one's deeds (*nirjara*). Unlike theistic religions whereby one is dependant upon the benevolence of a higher being, in Jainism one must rely on

oneself in order to attain *moksha*. There is no shifting of the blame nor any prayers to be recited in order to make amends for past transgressions. Only the self remains. And yet it is this very same seemingly austere approach that I found liberating. I alone am responsible for how I live my life and hence I alone can lead myself to liberation. In Jainism this ability of the soul is referred to as *bhavyatva* and it stands as a call to spiritual action for those who listen.

But who is listening? And who is doing the talking? Living in the United States I had reached my mid-twenties before I had even heard of Jainism and its messages of non-violence and self-reliance and then only due to the

*"I longed for a more universal and inclusive philosophy than catholicism."*



fortunate circumstance that my wife happened to be a Jain. Unlike the religion of my childhood, Jainism is not a religion of proselytisers nor does it seem likely to become so in the future. Whether this stems from the ethics embodied in its philosophy or from the sometime precarious historical position of

its minority status in India, I can only speculate. Whichever the case may be, I find the resultant isolation amounts to a disservice to humanity. And if ever the world has been in need of these ideals it is now. Just a passing glance at the issues facing us today underscores the need for a philosophy of rationalism and non-violence. For what are the animal rights and human rights movements if not applications of *ahimsa*? What is tolerance for different cultures, faiths and ethnicities but an avowal of *anekantvada*? And is not the antidote to rampant consumerism nothing other than *sanyama*? While many well-intentioned, tireless individuals are involved in these areas, Jainism can offer clarity of vision that is often lacking.

I believe there is a present need for the Jain community to see itself in a broader communal context and present its worldview to those for whom it has remained hidden. As stated above Jainism is not a proselytising religion nor do I advocate such an approach. My concern here is with the communication of the heart of Jain canon - powerful concepts that can have a positive impact on the way we live. What I envision is to be open about one's beliefs and take a lead role when called upon. There is value in Jain theology that can be conveyed to others in practical ways. Ways that have nothing to do with swaying others over to Jainism. One has merely to take advantage of the opportunities as they arise.

I recall recently how when my nephew, aged five, asked me why some people hunt and kill animals. I used the occasion to explain in simple terms the concept of *ahimsa* and sanctity of

all life. I described to him how every creature desires life just as we do and that we haven't the right to take it away. These are ideas that make sense to me and they made sense to him too. I recall another instance when an acquaintance of mine was objecting to what she perceived as hypocrisy in

those who become vegetarian but don't volunteer their time for social causes. I spoke to her about how becoming vegetarian is a personal choice based on an inward desire to lessen the harm we do to other living creatures and should be taken on its own terms, apart from other social causes. In neither instances did I feel the need to preach. I merely wanted to convey ideas that are embodied in Jainism. Though the ultimate impact of my words may never be known I am satisfied that I took the opportunity to share some of my heartfelt beliefs.

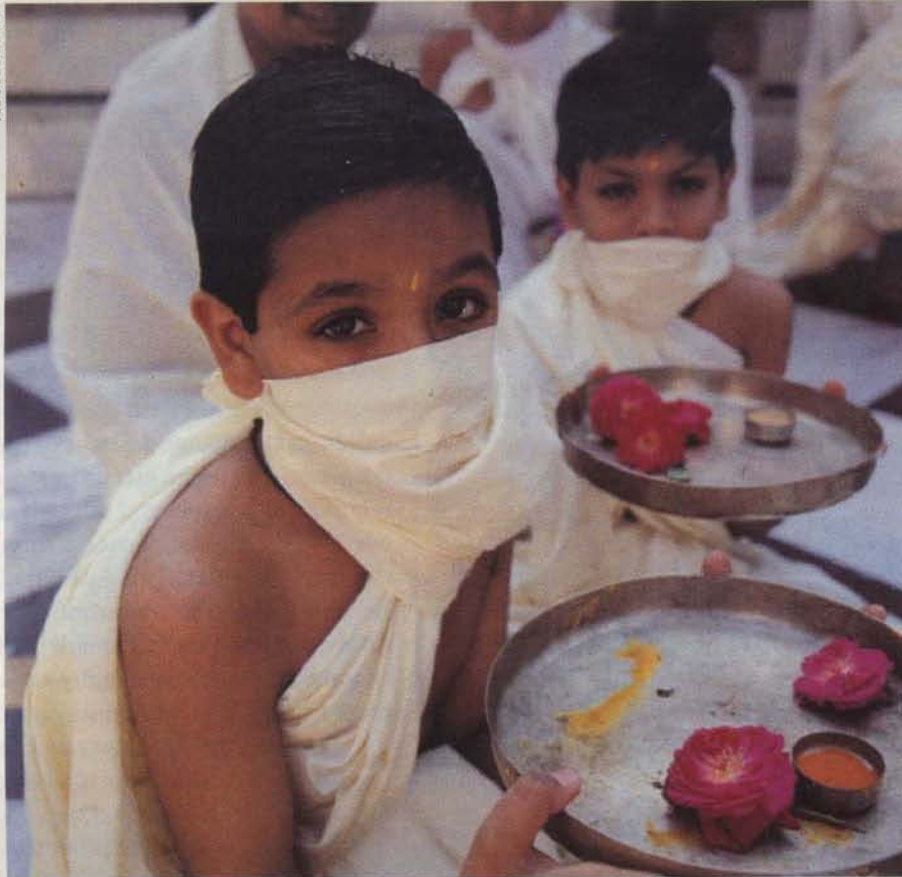
This role of communication must necessarily involve those who have been raised in traditional Jain households, for while Jainism is a religion it is also a historical tradition. There are incalculable benefits to be gained from the sharing of communal wisdom resulting from generations living

according to Jain principles. As a community we shall undoubtedly continue to live quietly according to our beliefs but let us also show a willingness to discuss these beliefs with others when the occasion fits. Jains can add their voices to enrich the lives of others

without taking anything away. Given the state of world at present I would say there is a need to do so. 🙏

*Brad Pouleson lives in Iowa City. He founded the first vegetarian restaurant in the city.*

HUGUES SERVE



*A Jain education teaches compassion and self-reliance*

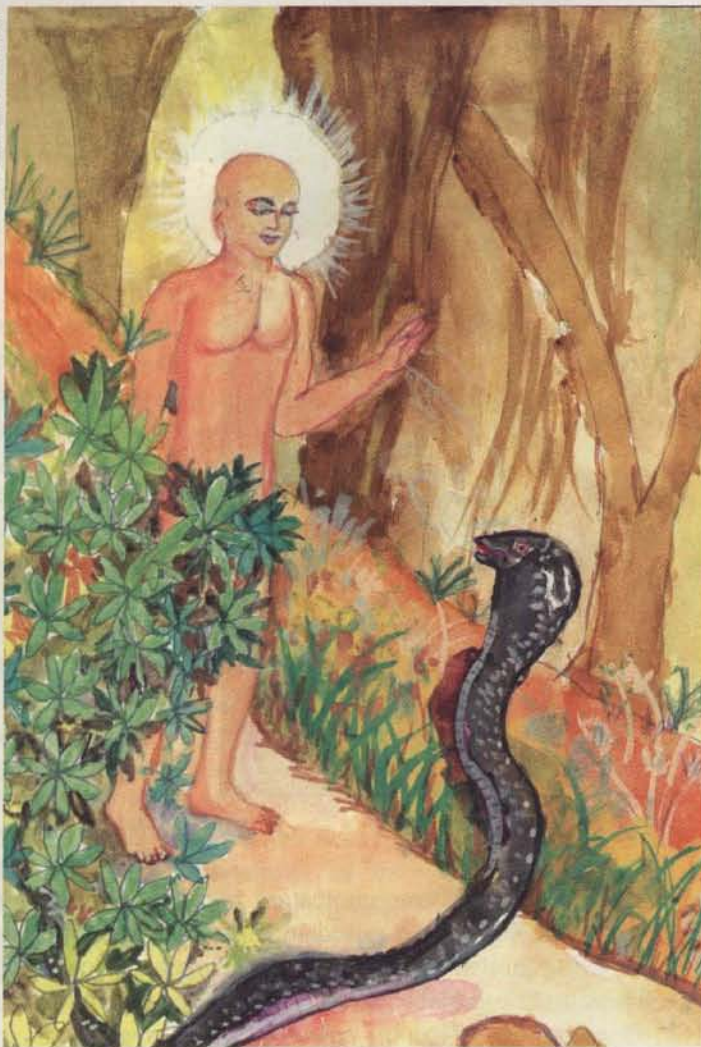
***“Jains can add their voices to enrich the lives of others without taking anything away.”***



# RISK MAKES LIFE

Ram Vaidya explores the joy of imprudence

WATERCOLOUR BY SHYAM HIMANSHU, AGED 7, NAIROBI, EXHIBITED AT GLIMPSES OF JAINISM, JUNE 2000



*Painting: Lord Mahavir retains his equanimity, compassion and fearlessness in face of the evil serpent Chandakaushik*

**D**URING MY CHILDHOOD I USED TO LISTEN TO MANY STORIES recited by my mother. There was a religious atmosphere in the house and therefore the stories of the Ramayana and Mahabharata were particularly popular. Among these there was one story involving Krishna, which particularly caught my attention.

According to the story, there were many snakes in the Yamuna River. Despite being fully aware of the highly poisonous nature of these snakes, the young Krishna valiantly fought them when required to do so and on one occasion managed to defeat the largest of all these dangerous snakes. In doing so Krishna had put

his own life at risk. In fact, this was very typical of Krishna. He lived a life full of risks and as a result we can say that he “truly lived”. That is, we refer to the word “lived” in its fullest possible sense.

Risk is the essence of life. It is risk that provides a real sense of living. In Sanskrit there is a saying: “*Yo Jeevati Sa Jeevati*”, meaning: he who lives a meaningful life, truly lives.

What therefore makes a life meaningful? This is really quite a difficult question to answer. Every day, we breathe. From morning to evening we carry out our daily duties. From childhood to old age we behave according to the stages of life we are in. We make efforts to stay close with our friends and relatives as we proceed through life and we aspire to enjoy ourselves. Our main concern throughout this time is perhaps the safety and well-being of ourselves and those close to us. Indeed, we tend to go out of our way to avoid trouble with safety foremost on our minds. At some point however, we become aware that eventually we will face death. After all, no one can avoid this inevitability.

This well trodden path of life has become the accepted norm. We condition our minds so that we make a concerted effort to live according to this way. It seems we feel that our lives should only be lived prudently. Why then, did Krishna put his life at risk? The approach to life described above fails to provide any basis for a logical answer to this question.

Yadavrao Joshi, a senior worker of the Rashtriya Swayamsevak Sangh (RSS), when having discussions with youngsters would often make one particular point by posing a series of questions. First of all, he would ask the youngsters whether they knew their father’s name. Naturally, all of them would be able to answer this. Then he would ask them if they knew their grandfather’s name. Most of them were still able to do this too. Next he would ask them if they were able to give their great-grandfather’s name. The number of youngsters who could answer this question would be significantly less and, when asked whether anyone could give the name of their great-great grandfather, in most cases none of them would be able to do so.

Having enquired about their relatives, Joshiji would ask the youngsters whether they had heard of Shivaji Maharaj. All of them would respond positively in a puzzled manner, as if to say, “Of course, why would not we have heard of him?” Joshiji would then retort by asking them why it is that they could not provide just the names of some of their own relatives yet they knew a lot about the life of someone who existed long before their great-grandfathers. The point of all the questions





*Mr Deepchand Gardi took great risks to become one of the most generous Jain philanthropists and leaders in India*

would then become apparent. Only a life that is full of risks is considered to be memorable. Shivaji had taken many risks during his time and that was why his memory remained strong in the minds of the people.

Of course, in suggesting that taking risks should be encouraged, I do not refer to each and every type of risk. Robbers, smugglers and gamblers all lead risky lives but these are not the risky lives to be promoted. What is being advocated is positive risk taking.

Each individual lives his life following a particular path. More often than not, these paths have been predefined by society. We can consider these paths, or norms, as having been prescribed to us for our own security and welfare. For example: one is born; some months later one begins to walk; after some years one attends school, college etc.; then one has to work to earn a living; soon after that one gets married and has a family; finally, one becomes old and begins to see the end of one's life after which one is left with nothing. This sort of path seems to be the normal course of most people's lives. Society has established this way of life as a norm. It is a known quantity and most people follow it. It is therefore considered a secure way of life. Thus anyone who deviates from this normal path of life can be deemed to be taking a risk. Bhagwan Mahavir, Gautama Buddha, Shankaracharya, Chattrapathi Shivaji, Mahatma Gandhi, Doctor Hedgewar are all examples of such people. Rather than just go along with the flow they took risks. They stood up and confronted the ills of the society as opposed to taking the easier option of simply accepting the status quo. As a result, ultimately they were able to influence society to such an extent that they affected the direction in which society was heading.

***“Risk-takers have the potential to transform society for the better.”***

The types of risks taken by these social leaders are those that we should be encouraged to take, i.e. risks which have the potential to transform society for the better. For example, if I decide to follow the caste system then to a certain extent things are made easy for me as I am following the norms of the society. On the other hand, if I feel that in order to create a homogenous caste-less society I myself need to set an example by being party to an inter-caste marriage. This way my decision would be one which involves risk. However, if as a result of such action, society as a whole will ultimately benefit then the risk is definitely worth taking. These are the kinds of risks we should welcome in our lives.

It is quite apparent that in order to achieve any type of social transformation or upliftment, it will be necessary to take risks. Without doing so we will not be able to achieve the results we desire.

Jain *darshan* also supports this proposition. When anyone speaks about the Jain viewpoint, they cannot bypass the principle of *ahimsa*. It is considered the foundation and soul of the Jain religion. If we want to mould our lives according to Jain principles then *ahimsa* is unavoidable. Similarly, *anekantvada* is a key aspect of the Jain path. The doctrine of *anekantvada* suggests a particular perspective for considering the universe of which we are a part. *Anekantvada* does not allow us to see the world from a single angle. On the contrary, this principle requires that we should take into account everything around us. One should plan one's life and make decisions giving full consideration to other entities and their respective points of view.

If one is to accept the philosophy of *anekantvada* then taking risks is inevitable. One will often be required to deviate from a path which may be secure for oneself, but which needs to be abandoned in order to achieve a greater good, i.e. that which maximises the welfare of all. “My life is for others, I will not earn for my bread only” is the resulting attitude which gives inspiration to struggle in the world.

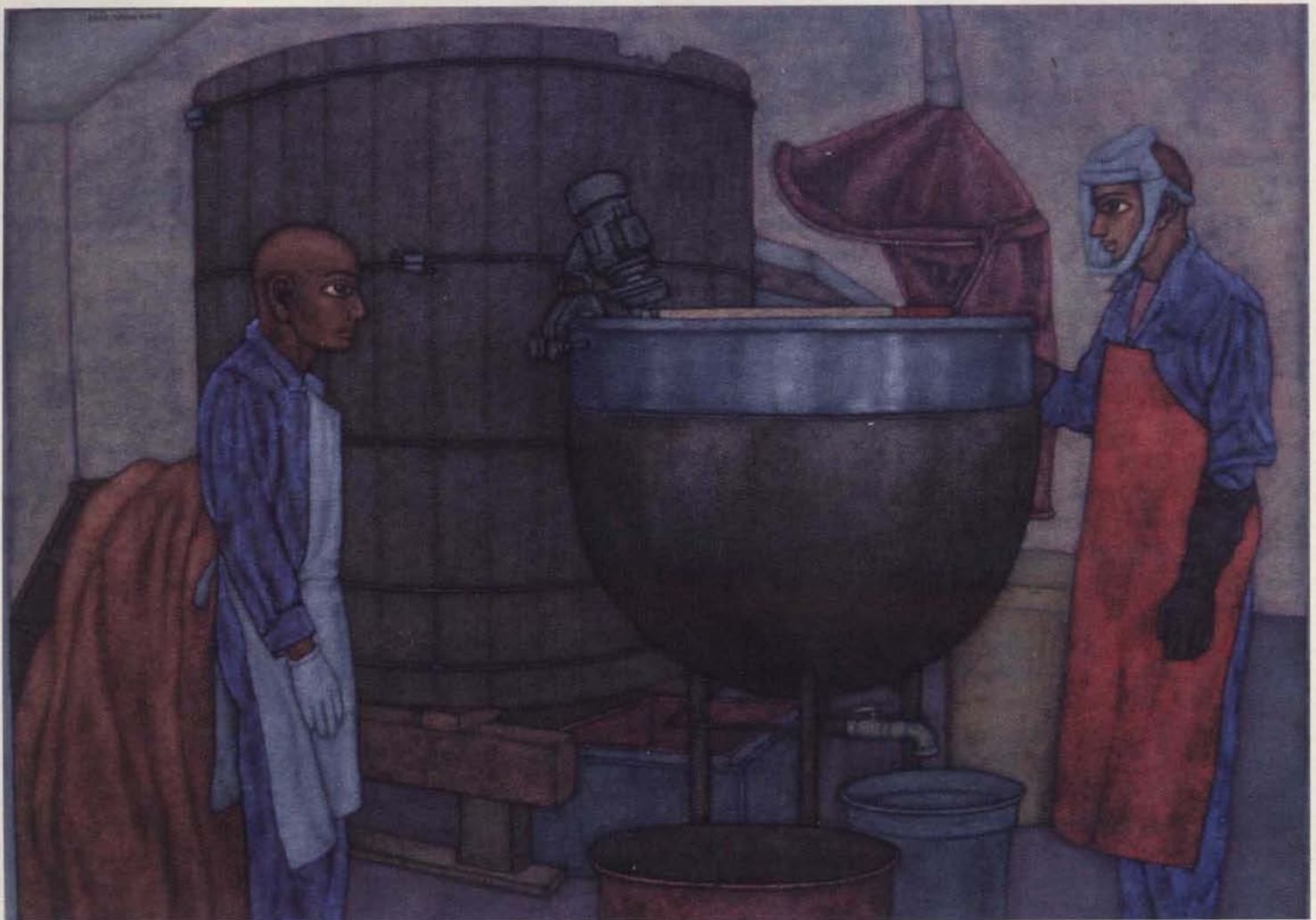
Risk therefore is an essential part of a meaningful life. Indeed, one could perhaps go as far as saying risk is life. Note that the positive emphasis in the preceding phrase is on risk. Yes, life itself is risky but risk is an essential part of a meaningful life and something which should be welcomed and taken on with full vigour as it has the potential to improve the state of the society. 🙏

*Dr. Ram Vaidya has a PhD in Jainism and is currently in the UK training members of the Hindu Swayamsevak Sangh as a full-time volunteer.*



# NATURAL COLOUR

SHANTI PANCHAL



*The Madder and the Ink Grinding, 2000, watercolour on paper. Courtesy of Singer & Friedlander.*

## Shanti Panchal talks to Jain Spirit about his award winning painting

**S**HANTI PANCHAL HAS BEEN AWARDED FIRST PRIZE IN THIS year's Singer & Friedlander / Sunday Times Watercolour Competition. His unique handling of watercolour was described as "beautifully controlled and glowing with colour." Born in rural Gujarat, as a teenager Shanti ran away from home to seek an artistic education. He trained at Sir J.J. School of Art in Bombay. In 1978 he won a British Council Scholarship,

which brought him to the UK where he has lived and worked ever since. He has always taken an active role in artistic life in the UK.

When the Arts Council decided to make June 2000 to May 2001 "The Year of the Artist", and invite artists to submit ideas for residency projects, Shanti was keen to be involved. He proposed a residency at Winsor & Newton, a



factory dedicated to making paints, and located within walking distance of his studio. As a young artist in India Shanti Panchal used Winsor & Newton paint. Never did he think that one day he would become their artist in residence, and win a prestigious watercolour award with a picture inspired by the residency.

Shanti was to become their first artist in residence since 1832. The residency gave him the opportunity to respond to an entirely new environment. In contrast to the isolation of the studio, in the factory he was surrounded by the noise, the smell and above all the images of industry. The workers' interaction with the machines particularly fascinated him. It was the production of a pink pigment called rose madder that inspired Shanti to paint *The Madder and the Ink Grinding*. As Shanti describes the process by which rose madder is extracted from brown roots imported from the Middle East, his eyes light up. His pleasure at seeing his beloved pigments being created is obvious, as he says: "I never believed that I would be able to see the place where all these great colours come from."

Rose madder is extracted from the roots of an herbaceous plant named *rubia tictorum*. Initially the roots are broken down physically to extract maximum colour. The dye is then precipitated and fixed to a base which is then chemically stabilised to make a pigment. The process is one careful step after another to end up with the final product, the pink pigment in a tube. From ordinary roots the most vibrant pink pigment is created.

SHANTI PANCHAL



*Rose Madder production  
at the Winsor & Newton factory in London.*

Just as Shanti had not been familiar with the production of pigment, so the factory workers were not familiar with how a picture is created. Perhaps they thought of a picture as an image behind glass hanging on a wall. Being the artist in residence, Shanti had, in effect, brought his studio to the factory. Through his art, Shanti was able to reveal the creative process. The workers could see their products being used to create on-the-spot sketches. They could peer over his shoulder as the sketches were worked into a composition.

Shanti uses thick, handmade paper, which has a leather like quality and the strength to endure the demands of his process. His technique, which he describes as "injecting colour into the paper", involves mixing the colour directly on to the surface, then hammering and scraping in order to build up the layers of colour to create the luminosity and strength of colour he desires. The process is lengthy; he might apply up to twenty layers of pigment. Producing any one picture can take weeks, even months of work.

For Shanti the prize was a bonus. The real joy was experiencing the interest that his presence in the factory created. The importance of the residency was the exchange of knowledge and ideas. The true value of the picture is that it represents the joining of two worlds, that of the artist and the paint factory. 🙏

*Shanti Panchal has been an artist all his life, and has exhibited his paintings widely. He can be contacted on (UK) 0208 930 1087. A detailed article about his life and work was published in issue 5, which can be ordered from Jain Spirit.*

SHANTI PANCHAL



*The Ink Grinding, study, 2000, dry pastels on paper.*



# ANEKANT ART

**Alison Kent** explores why **Raju Shah** has adopted traditional Chinese painting as an expression of his creativity

**W**HAT EXACTLY WAS IT THAT INSPIRED JAIN ARTIST Raju Shah to adopt the traditional Chinese style? At first glance this might appear something of a conundrum. However, by exploring the techniques and principles behind traditional Chinese brush painting, links with Jainism become apparent.

Born in Nairobi in 1938 Raju developed an interest in art during his early childhood. In 1957 he moved to London where he practiced his profession of chartered surveying. He became the curator of the Meghraj Gallery in London in 1996, which is dedicated to the promotion of contemporary Indian art. It was during a family trip to Japan in 1984 when Raju first became fascinated by the Japanese ink painting known as Sumi-e. He then purchased all the appropriate brushes and paper and began his research into the subject.

As part of his research he discovered that Japanese painting originated from China.

Broadly, through much of its artistic history, Japanese art has been inspired by China, following its phases and adopting its media and techniques. The Japanese, like the Chinese and indeed the Jains, are great lovers of nature.

On his return to London and through

lucky coincidence, Raju was introduced to Mrs. Chien-Ying and her husband Cheng-Wu, who were trained at the Beijing Central Academy of Fine Art and the Slade School of Fine Art in London. Mrs. Fei was to become an important influence on the development of Raju's work. From reading about his new interest, she realised that he needed two other vital items for painting in the Chinese style, ink stick and ink stone, both of which he was able to purchase in London's China town.

The preparation of the tools and the medium, in particular the ink, is a crucial element of the creative process. As can be seen in the photograph, Raju's studio is representative of his work. The atmosphere is that of tranquillity and order. Unlike the typical western artist's studios there is little of the clutter of objects, images and tools. It is light, his books are on shelves and his desk is well ordered. As is typical of the tradition, his tools are simple and carefully maintained.

Raju says that whilst the artist prepares his ink, which is in a solid block, he meditates upon how to create the composition. This time is crucial to the final picture, since the medium demands that the composition is made in one sitting. The artist should be calm and think only of this process, the mind should be clear and without any distraction. Whilst grinding the ink the artist should think only of the potential subject matter.

An artist learning his trade in China or Japan will be at liberty to choose a section of a masterpiece and copy it. This is a recognised and accepted element of learning the traditional technique. The oriental attitude to the ethics of copying are very straightforward. Practice and improvement is achieved through copying. Art students are encouraged to examine the work of old masters and to select a section of the work and copy it.

Students take years to master brushstrokes. Most of the great Chinese masters were Buddhist monks who introduced this technique to Japan in the 12th century. Many of the old masters were in their eighties so, as Raju points out, he has a long way to go. Brushstrokes are the single most important element of Chinese painting. Unlike traditional Western watercolours, the artist does not draw the composition first. Not only does the brushstroke form the image, it also creates the movement, the structure and the texture of the painting. The brushstrokes convey the artist's most subtle feelings; they become an external expression of the soul. The variation in the tone of the monochrome black ink gives form to the artist's emotions.

RAJU SHAH



*Nature Inspires Art  
Mountain & Water Landscape  
Brush and ink on rice paper*





*Art demands concentration  
Raju in his studio*

The moment the brush is placed on the rice paper the ink spreads as the paper is very absorbent. The artist has to be rapid in his strokes, making sure that he has exactly the right amount of ink in the brush. Once the image is made it cannot be changed. The placing of the paint is also important. Traditionally almost two-thirds of the picture is left unpainted. This represents heaven and the space below is equated to earth. The painting itself is the connecting element which joins earth to heaven. Chinese painting has a few basic principles, one of the most important being that the picture should have life and vitality. Most of the paintings show the love and admiration for nature in all its various facets. This principle is apparent in Raju's work.

The painting *Mountain and Water Landscape*, (which is in the style of Shen Zhou, an old master from the Ming dynasty circa 1494) celebrates the monumentality and drama of the landscape. There is a strong vertical access running from the rock through the pine trees to the mountain. The depiction of nature has strength and vitality shown by stronger tones and more clearly defined lines. The mountain appears almost to burst out of the earth, illustrating the strength of that which comes from the earth. Both the mountain and the trees have a vigour, which contrasts with the depiction of the human element.

Whilst man is included in the composition, his influence is shown to be peripheral. In the foreground donkeys pass over the precariously placed bridge. Lighter tones have been used to represent the tiny village at the base of the mountain. The people's occupations can barely be identified, perhaps hinting at the futility of human endeavour. Interestingly, the human element of the composition could be removed barely detracting it from the whole. Visually, the artist states the importance of the influence of nature above that of man.

To the right of the craggy mountain there is another small bridge, suspended between two rocks. Raju has painted it in

a pool of light drawing attention to the fragility of man's construction within the power of nature. By contrast, the trees on the opposite side of the mountain are painted in stronger shades. Although the trees grow out of the ground at a distorted angle, their position within the landscape appears to be stronger.

The *Longevity Crane*, which was a key picture in an exhibition of Raju's work at the Meghraj Gallery, was much admired and indeed purchased by Caroline Blunden, an expert on Chinese painting. Commenting on Raju's work, Caroline said that "while escaping sentimentality, Raju's paintings capture the character and essence of his subjects." Often cranes are depicted in pairs, symbolising monogamy and in Raju's work the single crane combines longevity, majesty and wisdom. The proceeds from this exhibition were donated to the M.P. Shah Cancer Hospital, in Ahmedabad, India.

Much of Chinese brush painting shows the importance of all nature from tiny insects to monumental mountains, with the role of man playing a less significant part. This reverence for nature is a reflection of the principle of *ahimsa* in which respect is given to all living things. By adopting a style which is not indigenous to himself, Raju has demonstrated broad-mindedness. Not only does he paint in the Chinese style, but he has also carefully studied the traditions behind Chinese painting. This demonstrates respect for the doctrines of faiths and beliefs other than his own. This is the Jain spirit of *anekant*. 🙏

*Following a painting trip to China in the summer, Raju Shah will be exhibiting his recent paintings along with three other artists in an exhibition entitled quARTet, at Burgh House, New End Square, Hampstead, London from 29th November to 9th December 2001. Raju is a writer and adviser to Jain Spirit. Alison Kent is an art consultant for Jain Spirit.*



*Longevity Crane  
Brush and ink on rice paper*



# RESERVOIRS OF WISDOM

In the first excerpt from her best selling book, **Mira Kamdar** talks about her “Motiba’s Tattoos”

**M**Y GRANDMOTHER’S TATTOOS WERE ONE OF THE great mysteries of my childhood. Etched onto her chin, her cheeks and her forearms were thin lines, dots and crosses of a blackish blue-green. The marks were purely abstract. There was no pictorial element to hint at a meaning. No one ever explained to me how my grandmother came to have these tattoos, why she wore them or what they meant. Certainly, I never dared to ask. I simply took them to be mute signs of the unknowable world out of which she came.

As I grew older, I became aware of another mystery related to my grandmother: no one knew her real name. Even she claimed not to know it. She was known within the family as “Ba” (mother). I always called her “Motiba” (grandmother). Outside the immediate family, she was called “Baluben”. I knew that “ben” meant sister, a common term of affectionate respect. “Balu”, I was told, was simply a nickname, with no meaning or sense to it. It was what she had always been called and no more. Later, one of my aunts told me my grandmother’s real name was “Jayakunver” (Victorious Princess). This name seemed too grand and impersonal to belong to my tiny grandmother. In any case, no one least of all she herself ever used it. Motiba’s anonymity bothered me. It compounded her mystery. One of the most important persons in my life was in many ways an enigma.

It’s not that I didn’t know anything about her. I knew that her father had been very rich and that she came from significantly more money than my grandfather did. In marrying him, she had made the poorest match of her family. A visit to any one of her relatives was a visit to a level of comfort and luxury well above that enjoyed in the home she’d made with my grandfather. I remember as a child paying a call on an old uncle of hers. His slightly mouldering mansion was tucked away in a large private garden in the exclusive Malabar Hill section of Bombay. The salon where we met him had enormous high ceilings,

JAYU SHAH



*“Remember, money can be made and lost,  
but an education can never be taken from you”*



polished floors of black and white marble, and heavily carved teak furniture. The cool quiet was broken only by the gentle, rhythmic sound of a great fan that turned slowly overhead. As we left, he pressed a stainless steel pocket knife in the shape of a finely scaled fish into my hand. The fish could be worn as a pendant without anyone knowing it contained a sharp little knife under its skin. It bore the imprint TATA STEEL on one of its sides. As he placed the small knife in my palm he said, "Remember, money can be made and lost, but an education can never be taken from you." Awed by the apparent wealth of this man, I found it hard to interpret the wisdom of his words. I supposed he meant that education could be a sort of consolation prize if you didn't have money. If you couldn't be rich, at least you could be smart. I still have the knife.

What I knew best about Motiba were all the things about her that didn't need to be told to me. The graceful beauty of her long, tapered hands, for example: hands that soothed a feverish forehead as no one else's could; hands that coaxed every last drop of juice out of an orange; hands that could roll out a perfectly round chapatti in less than a minute flat. Motiba spoke no more than five or ten words in English. As a child, I spoke very little Gujarati, her native tongue. So we conversed in a sort of private, pidgin language of our own. Mostly our communication took place in a continuum of pure emotion, punctuated by soothing clicks of the tongue or shushing of the lips.

These exchanges invariably took place in the kitchen, the one room in the house that was off-limits to men. In this exclusively female zone, Motiba reigned supreme. The men in the family were more or less kept in the dark about exactly what went on in the kitchen. My sense, even as a child was that as long as food was delivered when and as expected to the dining room, the men had no call to interfere. In the kitchen, *saris* were allowed to slip immodestly off heads and all manner of gossip was bandied about with impunity. Much of the work of mixing, chopping and kneading took place on the floor. Children ran freely in and out, picking their way through an obstacle course of rolling pins, trays of vegetables, bowls of condiments. Sometimes there were upsets, as on the occasion when my then eighteen-month-old sister Devyani caught the overhanging lip of a beaten brass charger with her foot and sent a couple of quarts of *dokhla* batter right onto the floor. It had taken over twenty-four hours for the batter to ferment to the proper consistency. There was no way to quickly whip up a substitute. Motiba darted over to the site of the accident, scooped up the spilled batter with her bare hands, put as much of it as possible back into the bowl and said, "What the men don't know won't hurt them."

Meal preparation consumed hours of Motiba's time, but in the lulls after breakfast and especially after lunch my

grandmother relaxed in her kitchen. I can see her sitting cross-legged on the kitchen floor, her small frame backlit by sunshine leaking into the room from the blistering Bombay afternoon outside. The servants have finished the washing up and the kitchen has been restored to order, cleanliness and calm after the messy hubbub of three women cooking a ten-course meal for fourteen family members. Motiba is speaking to me in Hindi, saying, "*Hum nehin jayenge. Hum Bharat mein rehenge.*" Invoking her status as a respected elder addressing a much younger person, she used the Hindi version of the "royal we" saying, "We are not going. We are staying in India." We've been talking about my aunt's proposal that Motiba emigrate to America, where her later years can be graced by a more comfortable lifestyle. She bobs her head from side to side in that curious Indian gesture that can mean either "Yes" or "No" or even "Yes

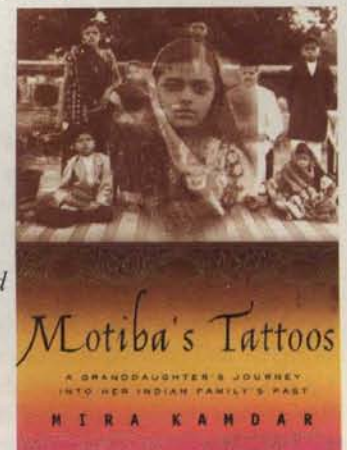
and No." Tears stream down her cheeks. Motiba is weeping not because she's upset about the prospect of moving to America but because she is engaging in one of her favourite pastimes. In front of her on the floor is a bowl of tiny green chillies, their small size inversely proportionate to the wallop they pack. Motiba selects one of these emerald jewels, lifts it delicately by the stem, and dips it into a small bowl of coarse salt. Then she pops the whole thing

into her mouth, biting it off just where the stem emerges from the dangerous flesh. Fresh tears spring from her eyes. "*Bahu saras chhe! Bahu saras chhe!*" she exclaims in Gujarati. "It's so good! It's so good!" I sit gape-mouthed in front of her, marvelling that such pain can bring so much pleasure. "*Joie chhe?*" she asks me smiling impishly through her tears and extending one of the lethal little green devils in my direction. "No, no! It's too hot!" I say, leaping up and jumping back several feet. She laughs, wipes her tears away with the back of her hand, and tells me that when I grow up my tastes will change. 🍀

*"In the kitchen, saris were allowed to slip immodestly off heads and all manner of gossip was bandied about with impunity."*

©2000, Mira Kamdar.

Mira Kamdar lives in USA and is the author of "*Motiba's Tattoos*" available worldwide from Amazon. The book is serialised in *Jain Spirit* and the second part will appear in the next issue. It is published by Public Affairs, New York, 1999.





# JUNGLE ADVENTURE PROVES APARIGRAHA

**Anish A. Shah** learnt from his South American expedition that simple living is indeed high living

I TRAVELLED FOR MONTHS WITH A BACKPACK THE SIZE OF A SMALL suitcase and stayed in very basic accommodation such as a tent in the middle of the jungle or a room with just a bed and no other furnishing. In England I would be concerned about whether my clothes looked trendy and fashionable and be pre-occupied with creature comforts such as a sofa or television. From my travels I discovered that I could be just as content if all I had was a roof over my head, a place to sleep and clothes to protect me from the elements. I also realised that human beings can easily adapt and be content in an environment where the modern day comforts and excesses that we crave for are not available.

My jungle trek also tested the principle of *aparigraha* (non-materialism). On this jungle trek our guide taught us how various plants and trees could be used to obtain fresh water, healthy food and medicine. This was a truly fantastic experience and it proved how one could feel completely content even if only the most basic possessions and resources for survival are at your disposal. Furthermore, our guide had lived and worked in La Paz, one of Bolivia's major cities, and then decided to give up his better material standard of living and become a guide and live in the jungle. He said he had never been happier.

In fact, the vast majority of local people I encountered throughout my journey in South America did not even have a fraction of the money or possessions that we had. However, they seemed much more relaxed, friendly and generally happier than people in supposedly more developed countries. From these experiences, I strongly believe that *aparigraha* makes sense in modern life. The primary goal of human beings, whether it be many centuries ago or in modern life, is to ensure and enhance their physical and mental health and well-being. I discovered through my expedition that both could be attained much more easily through applying the principle of *aparigraha* rather than fulfilling the desire to acquire more possessions.



*Anish's friend Saf holding a baby crocodile*

In terms of physical health so many of today's illnesses are due to the excesses in the consumption of food and drink. Through applying *aparigraha* you would consume only what you need and in all probability lead a longer and happier life. This point of view is backed up by many schools of thought including our Jain religion. They clearly state that regular fasting is considered one of the best ways to cleanse and detoxify the body.

What about mental well-being? If one were content with only the minimal amount of possessions then there would be more time to connect and bond with others, as there were fewer possessions with which to occupy the time. For example, instead of spending the time watching movies on a new DVD player, one could spend more time with friends and family or with people in need of help and support. Furthermore, by applying *aparigraha* to one's life there will be less need to work long hours to earn money to acquire new possessions and more time can be spent with others. It is a sad fact that there are many professional people with huge salaries who share the common grievance of having no time to spend with the people they care for. They seem to be overwhelmed by the task of earning and accumulating wealth.

To conclude, I would love to say that since my travels I am now living a more simple and fulfilling life based on the principle of *aparigraha*. The reality is that I feel I am already falling into a trap by looking for a career that will in the long run earn me a good salary to fulfil my materialistic desires. This is unfortunately the result of the strong social conditioning that makes the majority of us perceive and define success in largely monetary terms. Despite this, I have confidence that as I reflect in years to come on my incredible experiences in South America, the principle of *aparigraha* will be strengthened in my thoughts and actions and bring me ever closer to the goal of permanent happiness. 🙏

*Anish Shah graduated in Management Science from the University of Manchester (UMIST) and took a year out after his degree.*



Dear Michelle:

A VERY HAPPY BIRTHDAY...

Now a party for your best and most loyal friend. One that if allowed will never leave you. Never go against your best interest. Never turn in the interest of your enemies.

Walk with her and listen, talk to her and sense where she is coming from, cry with her and determine the source of her tears.

Inquire as to her goals, to her fears, to her joys. For earlier you were her. For the ultimate truth is to know the original and very real self, the you born free steeped in your own creativity and in your unique potentials for life.

The inner-self does not surrender nor exchange nor give away - it is loyal to itself for its entire life.

The outer-self is subject to the agenda of the society. We are educated, conditioned, cleansed, rewarded, judged, acknowledged, validated, punished. And it is this self that must give away so much of its pure essence for the illusion of power, position and validation.

To know the two Michelles is to know the very secret of life itself. Without this dual knowing life is hobbled totally off balance. There is little or no harmony, there cannot be completeness.

Life is much of a compromise. The dance between the inner and outer self is the only true path.

Your loving Grandpa

Robert Radin writes to his granddaughter Michelle on her 17th birthday, reminding her to communicate with her inner spirit

# Reana Confesses... and Celebrates

A Jain by birth, **Reana** was not a Jain by action. She wrote to *PETA* about her transformation

I WAS TEN YEARS OLD WHEN AT A JAINA Convention I first came to hear about your wonderful organisation and remarkable work. Reading more about PETA (People for the Ethical Treatment of Animals) really inspired me to do my part to help the environment and save the animals.

I wasn't a vegetarian at the time I came to know about PETA. I was raised eating meat, and the thought of living without it seemed impossible to me. What was I supposed to put in a Gordita!? All my Jain friends and relatives were vegetarian since birth and were constantly annoying me with "Eww! How can you eat meat? It is so gross!"

A few months later, I was cleaning my room (a highly hazardous task) when I came across some of the Convention material. I found the PETA information and gave it a careful look. After talking with a close vegetarian friend of mine, reading all your informative material and consulting my parents, I decided to give being a vegetarian a one-week trial. Before I knew it, a one-week trial turned into a month, which soon became a year. My father and his family were so proud of me! My mother and her family, on the other hand, thought I was going out of



my mind. They grew up on the Fiji Islands and lived on chicken, beef and an abundance of sea creatures. The thought of living on just vegetables was right up there with the thought of starvation. Despite that, I still continued on my journey to become a vegetarian.

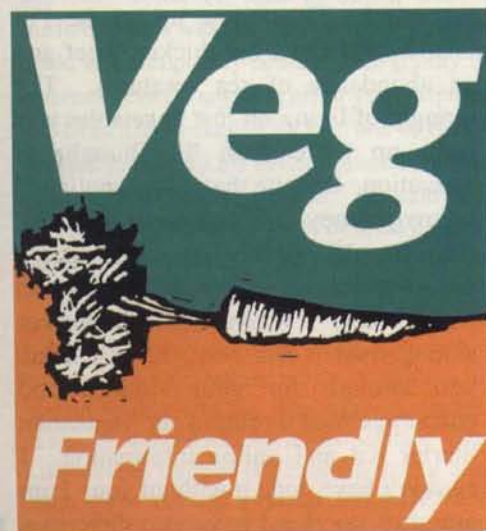
The 30 June 2001 will mark my one-and-a-half year vegetarian "anniversary". When I think about what a long road it has been, I can't thank you enough for your support and encouragement through your Vegetarian Starter Kit and online information. I couldn't have done it without you. I am proud to say that I have also directed a ►



few friends down the PETA path. In the last year, I have converted three of my friends to vegetarianism, encouraged two people to give up meat once a week, enlightened many to quit eating at McDonald's, and even inspired my mother's brother and his family to cut down on red meat. They still insist on eating fish though (hey, I tried!). At school, I am known as the enthusiastic vegetarian who always has a smile on her face, a mission in her mind, information about animal rights on her tongue, and a copy of PETA's Animal Times in her backpack. All of my vegetarian friends are proud of the way I quit eating meat, "cold turkey".

PETA has helped me realise that a vegetarian way of life is the right one. On my birthday this December I plan to announce to my family my life long commitment to vegetarianism. The last year and a half has been a long road filled with temptations and mockery, but with the support of friends, family and PETA I have made my vegetarian dream a reality. In short, thank you PETA for helping me make one of the most meaningful commitments of my life. Best wishes in the years ahead! 🍕

Reana Leena Praful Shah lives in Redford, California. The founder of PETA, Ms. Ingrid Newkirk writes regularly for Jain Spirit. [www.peta.org](http://www.peta.org)



# Non-veg vegetables

Marcus Williamson examines whether genetically modified food is vegetarian

**G**ENETICALLY MODIFIED FOODS first came onto the shelves in Europe in 1996. At the time there was no requirement to label the ingredients as Genetically Modified. In 1999, however, European regulations were introduced to require the labelling of GM soya (where present) so that such foods would bear the label "Contains Genetically Modified Soya".

At the time these GM foods were introduced, questions were asked of the politicians, scientists and the supermarkets whether these foods had ever been independently safety-tested for their effect on the health of humans, animals and the environment. The answer was, and still is, "no".

So these products are untested for safety. However, are they suitable for vegetarians? Two examples of GM foods currently available are: Bt maize (corn) and Round Up Ready soya (soy).

Bt maize is produced by Syngenta, a company formed by the merger of Novartis and Zeneca. Bt maize contains a gene from the bacterium *Bacillus thuringiensis*, which has the ability to produce a toxin to kill the corn borer, an insect grub which feeds on corn. Thus, a poison is built into the plant itself which kills the animals as the plant is growing.

Round Up is a herbicide poison, also known as glyphosate, produced by the company Monsanto. It kills all plant life where it is sprayed. "Round Up Ready" plants have been spliced with a gene, which allows them to survive spraying with Round Up. The effect is what has been called "Green Concrete", an area in which only the herbicide-resistant plant is able to live and all other plant and

animal life is eliminated. Other plants, which would have provided habitats for animals normally living around the plant, are destroyed.

MIKE TURNER



Some GM tomatoes have fish genes

These two examples are of currently available plants, which have the ability either to withstand deadly poison whilst other surrounding plant and animal life is killed, or to kill animal life by producing poison. These properties have been artificially built into the plants by scientists.

Products such as these, whose purpose is to kill animal life or to survive the elimination of animal habitats, are clearly not in keeping with a vegetarian dietary regime.

Other developments, which are of even greater concern to vegetarians, are plants with animal genes inserted into them to provide some property, which would not be possible through conventional crossbreeding. The resulting vegetable is no longer a pure vegetable. Instead it has properties taken from the original plant plus some additional characteristics from an animal.

Two examples of work already announced on versions of plants which have been modified by the insertion of animal genes include: Broccolini/Rat and Potato/Scorpion Poison. Broccolini/Rat - A rat gene has been introduced into broccolini to increase the levels of vitamin C in the plant. Broccolini is a cross between broccoli and a Chinese kale. ►



◀ **Potato/Scorpion Poison** - Scientists at the Institute of Virology in Oxford have introduced the gene responsible for scorpion poison into a genetically engineered pesticide. The gene produces a toxin which immediately paralyses target pests for attack by the slower-acting virus.

Aside from the issues of killing involved in production of food and of plant/animal combinations, the companies responsible for GM foods and agro-chemicals cause unnecessary suffering and death to animals in laboratories.

Companies such as Monsanto, Aventis and Syngenta use laboratories just as those run by Huntingdon Life Sciences (HLS) to test their herbicide and pesticide poisons. Animal testing is unacceptable to vegetarians and many non-vegetarians alike.

The UK Vegetarian Society, in common with many other organisations worldwide, is opposed to the use of Genetically Modified foods. In August 1998 the Society's Board resolved:

"Genetically Modified products, or products containing Genetically Modified ingredients, are not acceptable to the Vegetarian Society because the Society believes it is impossible to guarantee that such products are completely in accordance with the Society's vegetarian principles."

Since August 1999 any food product bearing the Vegetarian Society approved logo is not permitted to contain GM ingredients.

The examples above show clearly that GM foods are not suitable for those who wish to avoid killing or suffering of animals, nor indeed are they suitable for any person wishing to avoid poisons, untested technology or environmental damage.

Those who wish to avoid animal "contamination" of their food have always had to be on the lookout to avoid such ingredients. Now there are good reasons for excluding also Genetically Modified foods from their diets.

*Marcus is the editor for the website "Genetically Modified Food - UK and World News" at [www.gmfoodnews.com](http://www.gmfoodnews.com)*

# WE MUST DO SOMETHING!

**Kunal Shah** executive member of the Young Jains of America (YJA), appeals to his peers.

## Jai Jinendra

The recent attacks in NYC and Washington, DC were very tragic and have changed the lives of many throughout the country. Our heart goes out to all those who have suffered a loss as a result of the cowardly acts of 11th September. We hope that in the path to recovery, you find strength in your community, your family and Jainism. The time ahead is daunting and uncertain, but as we all begin the return to normalcy, we cannot help but recognise that life will not quite be the same as it was prior to these tragedies.

"We must do SOMETHING! We can't sit idle and watch as the world continues. YJA must use its resources and capabilities to make a positive change on the world." Those are the sentiments we have received from several individuals in the past few weeks, and are ones we have contemplated endlessly. These strong words should resound in our heads as goals for us during these times. After personally communicating with several groups of people from NY and DC, we have come up with several important tasks for EACH AND EVERY ONE of US to accomplish individually, and as a collective group. Every little thing we do, though it may appear small, will reverberate in a big way. Here are items that we came up with after having discussions with some people. Consider carrying out these tasks to involve you in helping to heal the country. Keep in mind that we are as much Indian as we are American!



- Show, through writing or speaking, your sympathy and support for the victims, both American and Indian.
- Write or speak out against violence and hate crimes.
- Show patriotism in any form.
- Flyers, on college campuses or around school halls, speaking out against hate and racism.
- Multi-educational and anti-racism speakers and lectures.
- Encourage, and of course follow by example, the flying of American flags outside our homes and workplaces.
- Participate in donation drives, collections, and giving blood.
- Have a joint prayer service with other faiths.

**TAKE THE INITIATIVE.** Please respond dynamically with ideas of actions we can take on a local level.

**DO NOT** sit back idly and let this pass.

**DO SOMETHING** that you think will make a positive change in the world. As Mahatma Gandhi once said, "We must be the change we want to see in the world."

**Go out and BE THAT CHANGE!!!**



# CHILDREN, OUR GURUS



*Trushna and Divyen at the time of Veer's birth in Sydney*

**Veer, Trushna and Divyen Shah** recall their experience of meeting the Jains in Sydney where children were encouraged to take the lead every time

**W**HEN WE WENT OUT TO SYDNEY, AUSTRALIA IN September 1999 for a work secondment we had images and fantasies of blue skies, the Great Barrier Reef and seeing the new millennium in by the Sydney Opera House. The last thing we expected was to be immersed in Jainism and Jain culture. However, this is exactly what happened. One sunny day, we contacted a member of the Sydney Jain community having seen their web page on the Net. We were invited to the meeting which takes place every last Sunday of the month.

For us it was a real privilege to be invited into a different Jain household each month and experience the warm hospitality. Each meeting commenced with the children singing hymns (*bhajans*). What impressed us most about the Sydney Jain community was that at the heart of their philosophy the greatest importance was attached to the education and nurturing of the children.

At the meetings the children were encouraged to sing and recite prayers. Children as young as three years of age would join in. At the very least they would say the *Namaskar Mantra*. If they had difficulty, then the adults helped. They were

encouraged to learn in a non-threatening environment. The meetings provided the showcase for some of the children's talents. It gave them the incentive to practise at home to perform at the next meeting.

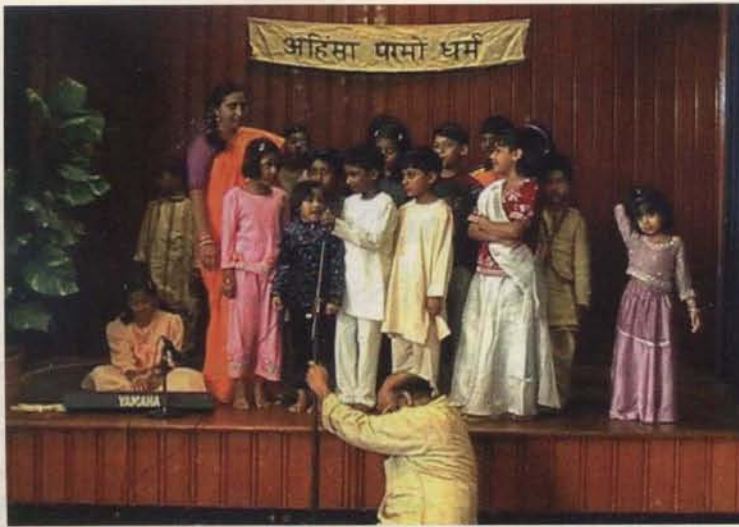
There were at least twenty very active Jain families who met up in this way each month. Most of the Jains we met at these meetings consist of young professional families who have migrated to Australia recently - mainly over the last ten years, if not the last five. Most are professionals in the IT industry. There are probably many more Jain families in Sydney, but many are businessmen who have other weekend commitments, although they do manage to attend the larger functions such as Diwali and Mahavir Jayanti.

Only after all the children had finished do the adults sing. A parent would then take the children aside to teach them about Jainism. Many of the youngsters are proud to be vegetarian in front of their friends at school. They have a stronger sense of cultural identity and belonging.

The repertoire of *bhajans* we sang was different from

***"For us it was a real privilege to be invited into a different Jain household each month and experience the warm hospitality."***





*Children performing on stage in Sydney  
(with a little assistance from adults!)*

the ones we were used to in the UK. This was another source of great stimulus for us. Being a small community, the Sydney Jains come from all sub-sects of Jainism, be they Digambara, Shvetambara, Sthanakvasi, Deravasi etc. The community seems to be united by its diversity. For most of our lives we had belonged to tight-knit insular Gujarati Jain communities. We had never met Jains from the Punjab or South India before.

Before coming to Sydney, our interest in singing *bhajans* had been minimal. Now we wished we had spent more time with our parents learning the songs they knew. While we sang indoors, the rainbow lorikeets and the sulphur-crested cockatoos sang (or rather screeched) outdoors. The formal meeting finished with the *aarti* (worship ceremony). There was no commercial auction-style bidding for the *aarti*, but rather all the children performed followed by the adults. If needed, the *aarti* was repeated until everyone had a chance to share in the experience. In this way, our son Veer received the blessing on a monthly basis before he was born.

*“Only after all the  
children are finished  
do the adults sing.”*

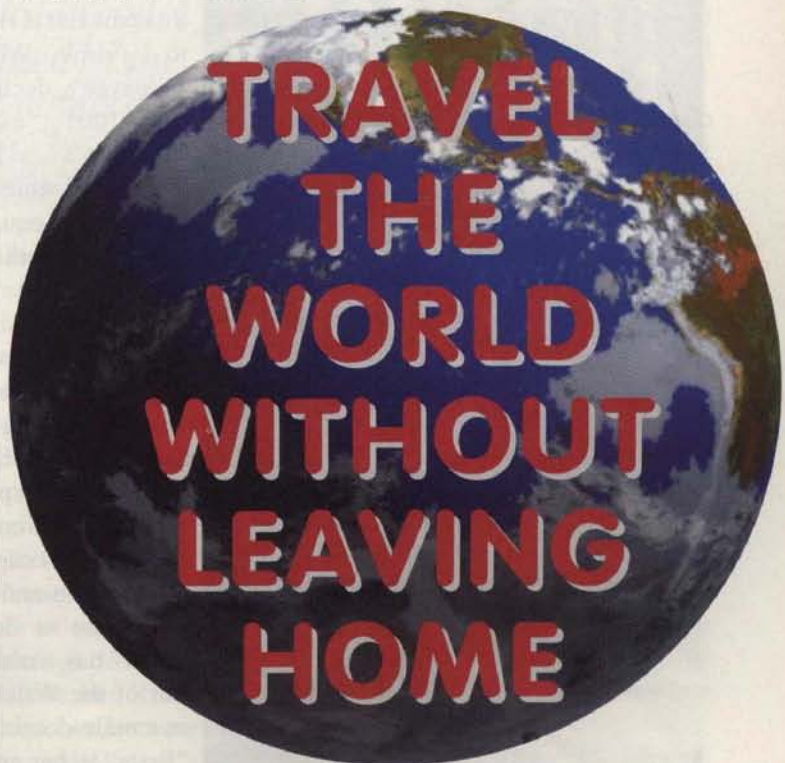
*Bhajan* was followed by *bhojan*, a pot-luck dinner. All the families brought a dish. This was an occasion to socialise and reinforce ties within the community. Mahavir's Liberation was celebrated on Diwali. The children had spent considerable time and effort rehearsing for the programme that was put on after the *pooja*. This was followed by a sumptuous feast. During our time in Australia, we experienced a once-in-a-lifetime event. We are not referring to the Olympics, although Sydney

2000 Olympics happened as well. In a Hindu temple in Canberra, a specially commissioned statue of Bhagwan Mahavir was inaugurated. Although there are just a handful of Jain families in Canberra, the foresight and vision to achieve this must be so great. This to us was truly remarkable. The fact that people of three different faiths can stand side by side and worship under the same roof must surely say that we have more in common than we have differences.

The inauguration ceremony (*Prathista*) was for us quite powerful and unexpectedly emotional. Prior to the *Prathista*, the statue had been more like a slab of stone, yet in front of our very eyes it became imbued with holy life and significance. We were also treated with a fortnight of lectures on Jainism. Veer, who still had not been born yet, showed his appreciation with the odd kick. In Canberra, we made friends with Jains from throughout Australia.

Although we saw the Great Barrier Reef, the Blue Mountains and the rainforests of Tasmania, what we actually brought back with us was the unassuming humility and generosity of spirit that was shown to us. Jainism in Australia is thriving, thanks to the unity and vision of the Jains. 🙏

*Divyen Shah is a medical doctor who lives in London with his family, Veer and Trushna.*



**WWW.JAINSPIRIT.COM**



# SHARAYU, A WOMAN

**Shalaja Ganguly talks to Sharayu Daftary**  
about the Jain influence on her business success

**Y**OU CANNOT IGNORE OR DENY the fact that a man and a woman are like the twin wheels of life's carriage. That is why a husband and wife must nurture mutual respect and buffer each other at all times on their journey towards self-expression and fulfilment. For it

is only in such secure and civilised homes that an intellectually strong and emotionally sound new generation can be raised, and a bright future ensured for our values and our culture."

This is Sharayu Daftary - ace businesswoman, caring wife, proud mother of three accomplished daughters and a staunch practising Jain - speaking in her new *avatar* as a committed editor of *Jain Bodhak*, an inspiring fortnightly paraphrasing the way to live right, as per the tenets of Jainism. In this edit she is reacting to Prime Minister Vajpayee's declaration of 2001 as the "Women's Rights Year" and elucidating how gender equality is intrinsic to the Jain *dharma* which grants a woman as much dignity, freedom of thought and opportunity, as a man.

A lightning-swift mind, a wide canvas of interests and achievements, ideas as crisp as the delicately embroidered cottons she prefers, a tremendous capacity for absorbing information and learning, and a work ethic that is defined by "need not greed" has enabled this spunky inheritor of the Walchand family to go far in a male-dominated arena with many "firsts" to her credit.

Currently injecting her special spark of womanpower in her second innings as President of the Indian Merchants Chamber (IMC), where she had the honour of becoming the first elected President way back in

1981, Daftary has also earned the distinction of being the first woman to be elected President of the Automotive Components Manufacturers Association in 1971, the first woman member of the executive committee of FICCI (Federation of Indian Chambers of Commerce & Industry, New Delhi), and first lady Rotarian of the Rotary Club in her area. In fact, during her initial run at the IMC, she

was President elect of both its mainstream body and the Ladies' Wing.

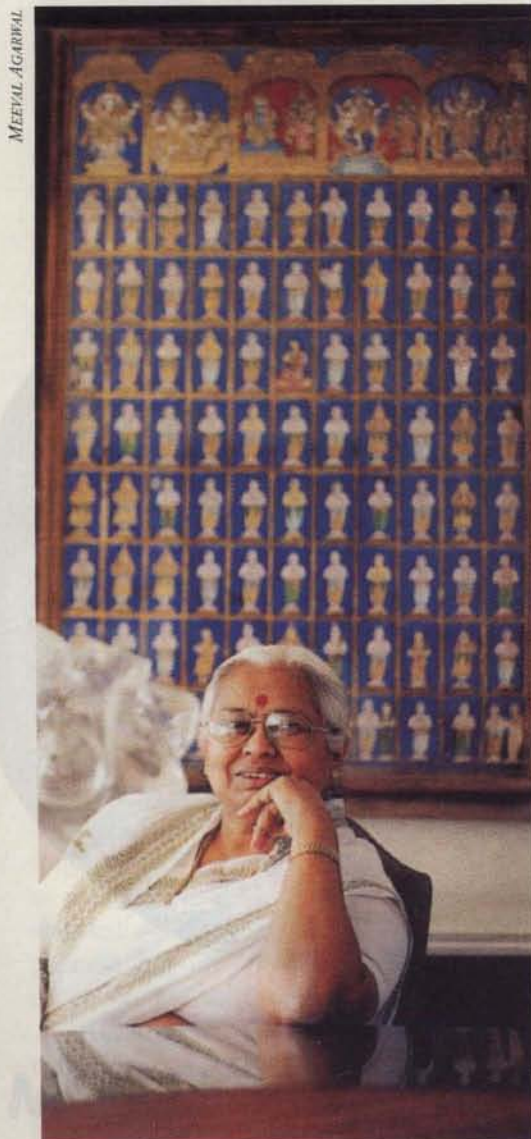
She is also founder and managing director of Bharat Radiators Ltd., an engineering and ancillary unit to the automobile industry which she established in 1958, at age 25. She guided the fortunes of her company with a business acumen and

humane approach that could teach a thing or two to hothouse trained MBAs, whose focus on upward mobility often makes them lose sight of the shop-floor where the success story actually begins.

"For 32 years we had no strike, no go-slow and no loss of manpower." Now this is a record achievement for a helmswoman with a BA degree, who worked on the machines in a sari (oh yes!) and evolved her own play-to-win strategy with some credit to Peter Drucker, who asserts that the best manager is one who can get everything done through worthy delegates.

"I really believe in that. Rather than appointing quality-control

***"Rather than appointing quality-control inspectors, I always told my workers that I had full faith in them."***



Sharayu Daftary



# OF SUBSTANCE

inspectors, I always told my workers that I had full faith in them. I would give them the specifications of the materials and tell them to be their own inspectors in the production unit. This increased both their self-esteem and their skill, and no doubt their loyalty.” “My religion and my upbringing have taught me that where you are born is because of your karma. Go beyond that and you realise that all *atmas* are equal. Besides, a little praise goes a long way in making ‘efficiency effective and weakness redundant,’ as Drucker recommends.”

“From my childhood, by education and example, I have been guided by the five principal tenets of Jainism - *ahimsa*, *satya*, *asteya*, *aparigraha* and *brahmacharya* (being non-violent, honest, abstaining from taking anything that does not belong to you, being content and observing fidelity). Everyone at home followed these principles. My uncle had many business interests but his personal assets would never go beyond a certain point - no shady deals and no opulence, even though there was affluence. Enjoy what you are entitled to because of your good deeds, your *punyakarma*, but do so with a certain detachment, is what Jainism says. The Walchand group earned respect for transparency of action because these religious tenets were applied to daily life.”

Pepper this strong conditioning with an infectious energy and thoroughness of approach, exemplary time and people management and you have the success formula of this woman of today. “I have always had a tendency to evaluate and analyse the knowledge I acquire. I also believe in constantly updating myself. I still read the latest books on economics and business management. At conferences, I would never open my mouth until I was sure

of my hold over my subject. Therefore, when I did speak, I would sound better than the others.”

“Religion teaches you to face reality,” is how she brushes off a compliment on how refreshingly candid she can be even on such deeply personal and vulnerable ground. But then, in business life victory goes to the one savvy enough to circumvent any minor setback and create one’s own space, one’s own style. “My jewellery, my bangles, *bindi*, shoes, flowers always matched my sari. I played badminton regularly to stay in shape after my three daughters were born.” She even learnt *kathak* along with them, for a while!

**“From my childhood, I have been guided by the five principal tenets of Jainism.”**

It was from this happy mix, this irresistible cocktail of a traditional foundation and a modern outlook, a healthy and perfectly groomed body and a quicksilver mind, that the swan soon emerged, earning compliments galore as she brushed shoulders with the high and mighty.

Independently, Daftary has travelled extensively and lectured on subjects ranging from management and women’s empowerment to vegetarianism, *ahimsa* and Jain philosophy. Little surprise then, that the Jain Ratna Award was conferred on her because of her firm belief in *ahimsa* as a practising Jain, her commitment to the propagation of Jain philosophy as well as human and ethical values.

“In 1980 I began a serious study of Jainism under Acharya Vidyanand Muni. It was he who convinced me

that I should take up the editorship of *Jain Bodhak*, the fortnightly started by my grandfather. It is second in longevity only to Tilak’s *Kesari* and it has brought me a lot of fulfilment. You see, when one follows certain principles, one wants to know the philosophy behind them. My main effort in *Jain Bodhak* is to make available what is in the *shatras* in a simplified manner. The road to *moksha* is open only to those with *samyakdarshan* - which is *shraddha* (piety), *gnan* (knowledge) and *charitra* (good character).”

“I believe in yoga. I do the *suryanamaskar* as well as *pranayam* and *dhyana*. You see, *pooja* or *path* (ritualistic worship or chanting and reading of spiritual texts) are the initial steps but finally the road to *moksha* is through the mind, learning to eliminate anger, avarice, attachment and ego. The most difficult to give up is *maya* (attachment). Jainism tells you that by good deeds you may accumulate *punya* but to break the cycle of life and death you must cultivate detachment.”

In whatever she does, Sharayu Daftary’s motto clearly is, “Give your all to what you do.” You have to only read her outstanding resume, or listen to her “management-speak”, or nit-pick with her about Jain philosophy, or discover she gives research grants to low profile but deserving musicians. You can hear about the exhibition on vegetarianism that she had mounted and how she helped Satish Arora add zing to Jain food at the Taj, or see how well her daughters Gauri Pohoomal, Czaee Shah and Kavita Khanna have turned out (“what was important was not what they did, but how well they did it”), or stare disbelievingly at the impeccable hand embroidery she has done on her saris! 🙏

*Shalaja Ganguly is a writer. The above is extracted from “Vardhaman, a book on Jainism,” 2001, published by Times of India to commemorate the 2600 years of Lord Mahavir’s legacy. The book was distributed free throughout India with the newspaper on 6th April 2001*



# KILLER SCIENCE

**Diana Lord** examines the unnecessary cruelty of animal experiments in the pursuit of 'science'

**T**HROUGH THE AGES, VARIOUS CULTURES HAVE BELIEVED that God or Nature could be appeased or even bribed by blood-sacrifice. To this end, humans and animals have ended up on many altars. Ritualistic animal-sacrifice continues today, even in India, where one assumes Hinduism would prohibit such practice. It is, however, in sophisticated laboratories around the world that the greatest numbers of animals - millions upon millions - have been and continue to be sacrificed in the name of medical progress for human benefit. Yet the result is that we humans end up as the unwitting guinea pigs who have been harmed seriously or even killed by drugs which have been expensively and extensively tested on animals. It is estimated that one out of every twenty hospital patients has been made ill by drugs. While Thalidomide remains the most dramatically notorious, Chloramphenicol, Eraldin, Opren, Ibufenac, Flosint, Zelmid, Osmosin, Corwin and Clioquinol are just some in a long list that passed toxicity tests on animals but have brought dire results for humans. Conversely, if we were denied the many drugs, which have had negative affects on certain animals, we humans may have had few, if any, useful medications. Those of us who assume that we owe our lives to animal experiments should question whether we might have been helped sooner - and cheaper - by the many other means available.

When we non-scientists venture that vivisection seems flawed, we are easily silenced by the authoritative "me in white coats". When we express sympathy for the laboratory animals subjected to pain, mutilation, incarceration and, increasingly, genetic modification, we are stung by those who wail, "If only you had a dying child, would you spare that lab rat?" The point, surely, is that none of us spared illness (or for that matter death). We each have a stake in medical progress and the price paid for it. We have a right and indeed a duty to ask how well public money is spent. We should know why - in an age when technology provides superior alternatives - our laboratories cling to primitive notions of the animal model.

Viable alternatives such as analytical techniques, cell tissue and organ culture, epidemiology, quantum pharmacology, computers, mathematical models and audio visual-aids are all being used and further researched mainly by dynamic but poorly-funded organisations such as The Humane Research

Trust. Hardly a month goes by without front-page announcements about promising cures from the commercial giants of drug research. A recent example: "Adults will be able to grow new teeth in the near future, according to researchers after studies.... on mice!" Our media seldom keep us abreast of such claims. The researchers rarely say, "Watch this space!" They are often quiet till the next rodent-inspired "breakthrough".

Thanks to BSE or Mad Cow Disease, people seem more questioning about what they eat. We should be equally alert to Bad Scientist Disease that causes billions to be spent on "research" or "Life Sciences". Take cancer research, which - relative to the billions invested - has provided few worthwhile results and death rates continue to rise. Any improvements in cancer detection and cures have been provided by alternatives to animal experiments. Many experts maintain that little relevant knowledge can be

obtained from animal studies, because malign animal tumours are not the same as cancer in humans. Despite the controversy, thousands of experiments involving the deliberate inducement of cancer in animals are undertaken. Radiation poisoning is another area where inter-species variability make

the extrapolation of results near impossible. We differ from one another in our reaction to food and drugs within our own species or between the sexes, let alone in comparison with other species. Often, the side effects of many drugs are nearly as bad as the ills they "cure". Laboratory animals may display signs of extreme physical reactions but they cannot say they are suffering headaches, nausea or joint aches.

Let's accept personal responsibility for some of our diseases. Apart from the lottery of genetic inheritance or bad luck, many of us can control our eating, drinking, smoking and living habits. Remember - after all the animal experiments - no cure has been found for diabetes. Insulin is only a treatment. But sensible diet and exercise are crucial factors. The growth-promoters and various anti-biotics used in intensive farming may also be contributing to obesity and various cancers. So cut out or eat less meat. Buy Free Range or organic produce when you do.

*"Often, the side effects of drugs are nearly as bad as the ills they cure."*





*It is our responsibility to care for animals  
and not to exploit them*

Let's remember that cures for many common disease are still elusive and little attention is paid by the pharmaceutical giants to "orphan drugs" - those made in the developed world but unaffordable in poor countries. The World Health Organisation is seeking help to address a shortage of antivenom used to treat snakebites which cause more than 50,000 deaths yearly and disable half a million more people due to complications such as amputation of gangrenous limbs, kidney failure and cancers. Children can be permanently disabled by rotting limbs while productive farmers may be transformed into beggars. One wonders: would there be such a shortage of antivenom if the keepers of poisonous pet reptiles were bitten in their Manhattan penthouses?! Similarly, would so much be spent on Aids research if only poor countries were affected? A recent UK Channel 4 documentary focused on sleeping sickness, a dangerous brain infection that results in very painful death, affecting mainly rural Africans unable to afford an existing drug. The pharmaceutical giants have chosen largely to ignore the victims. Lately, however, it has been found that a component of the same drug may help women in the West with unwanted hair - so the race is on to develop it for that cosmetic purpose.

Thanks to the animal welfare lobby, most of us have seen gruesome photos of what happens to wretched laboratory animals. Many of us dumbly accept that it is the price they have to pay for us. But what is the price that we humans pay?

There is no better book on the human cost of experiments on animals than the recently published "Sacred Cows and Golden Geese" - written by C. Ray Greek MD and Jean Swingle Greek, DVM. This book is the result of mealtime discussions in the 1980s between Dr. Ray Greek, an anaesthesiologist and his wife Jean, a veterinary dermatologist. When they found their respective animal and human patients displayed similar symptoms yet responding to quite different treatments, their self-righteous and heated discussions led them to further investigation. They discovered that they were both right.

Through detailed research, the Greeks were finding extrapolating data from animals to humans is either misleading, unnecessary, dangerous or all three. At the simplest level, none of this should surprise us. Why should we afford credibility to those who would have us believe that humans are identical to the many species of laboratory animals - any more than we would buy "free size" shoes from a peddler? More importantly, as the Greeks point out, BSE should have taught us that the fatally infectious protein particles called prion (which could inhabit all animal tissue and seems indestructible) will rule out any complacency about animal-to-human organ transplants.

Campaigns have begun lately for raising the legal "rights" of the great apes on a par with ours, because humans and apes share between 97% and 98% of DNA. The pro-vivisection lobby use this fact to promote the use of chimpanzees in medical research and genetic engineering. What they fail to clarify is that proximity in DNA is only a small part of the picture. The Greeks point out that it is the very tiny changes in DNA which separate the animal species. It only takes one change in the DNA base sequence at a particular gene to translate into very large differences between the species and also within the species. Sickle cell anaemia and cystic fibrosis are just two examples of diseases which each result from just one change.

No single book can contain the encyclopaedic transgressions of animal experimentation - there is copious material for further volumes. "Sacred Cows and Golden Geese" concentrates mainly on the top three killers of the Western world - heart disease, cancer and stroke. It takes on many but not all animal experimentation's reputed hallmarks and challenges the prevarication and outrageous claims the pro-vivisectionists have used down the decades. It tackles the latest promotion - genetic engineering. The book also traces the history of animal experiments, the legal machinery which props it up and the "mutual admiration society" of institutions which attract and depend on funding, the suppliers of laboratory animals, the cage manufacturers - to name but a few players. Science should not be allowed to kill. 🐾

*Diana Lord is an active campaigner for animal  
compassion based in London.*



# HEALTH IS WEALTH

**Professor P. L. Jain** writes about the practical usefulness and scientific wisdom of *Ayur-veda*, the Vedanta philosophy of nutrition

HUGUES SERVE



*Dining room of Sankheshwar Dharamshala, Gujarat, India*

INDIA IS THE HOME NOT ONLY OF VEGETARIAN COOKING, BUT also of the science of healthful living. The scripture known as the *Ayur-veda*, is the oldest known work on biology, hygiene, medicine and nutrition. This branch of the Vedas was revealed thousands of years ago by Sri Bhagavan Dhanvantari, an incarnation of Krishna. Old, however, is not the same as primitive and some of the instructions of the *Ayur-veda* will remind today's readers of modern nutritional teachings or just plain common sense. Other instructions may seem less familiar, but they will bear themselves out if given the chance.

We shouldn't be surprised to see bodily health discussed in spiritual writings. The Vedas consider the human body a divine gift, a chance for the imprisoned soul to escape from the cycle of birth and death. The importance of healthful living in spiritual life is also mentioned by Lord Krishna in the *Bhagavad-gita*: "There is no possibility of becoming a yogi, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough. One who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practising the yoga system." Proper eating has double importance. Besides its role in bodily health-over-eating, eating in a disturbed or anxious state of mind or eating unclean foods causes indigestion, "the parent of all diseases". Proper eating can help the aspiring

transcendentalist attain mastery over his senses. "Of all the senses, the tongue is the most difficult to control," says the *prasada-sevaya*, a song composed by Srila Bhaktivinoda Thakura, one of the spiritual predecessors of Srila Prabhupada, "but Krishna has kindly given us this nice food (*prasada*) to help us control the tongue."

Here are a few guidelines for good eating taken from the *Ayur-veda* and other scriptures.

## *Spiritualise your eating*

The *Bhagavad-gita* divides foods into three classes: those of the quality of goodness, those of the quality of passion and those of the quality of ignorance. The most healthful are the foods of goodness. "Foods of the quality of goodness (milk products, grains, fruits and vegetables) increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are sweet, juicy, fatty and palatable." Foods that are too bitter, sour, salty, pungent, dry or hot, are of the quality of passion and cause distress. But foods of the quality of ignorance, such as meat, fish and fowl, described as "putrid, decomposed and unclean" produce only pain, disease and bad karma. In other words, what you eat affects the quality of your life. There is a lot of unnecessary suffering in the world today, because most people have no criterion for choosing food



other than price and sensual desire. The purpose of food, however, is not only to increase longevity and bodily strength but also to purify the mind and consciousness. Therefore the spiritualist offers his food to the Lord before eating. Such offered food clears the way for spiritual progress. There are millions of people in India and around the world who would not consider eating unless their food was offered first to Lord Krishna.

### ***Eat at fixed times***

As far as possible, take your main meal at the solar midday when the sun is highest because that's when your digestive power is strongest. Wait at least three hours after a light meal and five after a heavy meal before eating again. Eating at fixed times without snacking between meals helps make the mind and tongue peaceful.

### ***Eat in a pleasant atmosphere***

A cheerful mood helps digestion; a spiritual mood even more. Eat in pleasant surroundings and centre the conversation around spiritual topics. According to the *Ksema-kuntuhala*, a Vedic cookbook from the 2nd century, a pleasant atmosphere and a good mood are as important to proper digestion as the quality of the food. Look upon your food as Krishna's mercy. Food is a divine gift, so cook it, serve it and eat it in a spirit of joyful reverence.

### ***Combine foods wisely***

Foods should be combined for taste, for efficient digestion and assimilation of nutrients. Rice and other grains go well with vegetables. Milk products such as cheese, yoghurt and buttermilk go well with grains and vegetables, but fresh milk does not go well with vegetables. The typical Vedic lunch of rice, split-lentil soup, vegetables and chapattis is a perfect balanced meal. Avoid combining vegetables with raw fruits. (Fruits are best eaten as a separate meal or with hot milk.) Also avoid mixing acidic fruits with alkaline fruits or milk with fermented milk products.

### ***Share food with others***

Srila Rupa Gosvami explains in the *Upadesamrita*, a five-hundred-year-old classic, about devotional service: "One of the ways for devotees to express love is to offer *prasada* and accept *prasada* from one another." Even if you can't follow this practice, look for occasions to offer *prasada* to others and you will appreciate *prasada* more yourself.

### ***Be clean***

Vedic culture places great emphasis on cleanliness, both internal and external. For internal cleanliness we can cleanse the mind and heart of material contamination by chanting Vedic mantras, particularly the Hare Krishna mantra. External cleanliness includes keeping a high standard of cleanliness when cooking and eating. Naturally this includes the usual good habits of washing the hands before eating and the hands and mouth after.

### ***Eat moderately***

Vitality and strength depend not on how much we eat but on how much we are able to digest and absorb into our system. The stomach needs working space, so instead of filling it completely, fill it just halfway by eating only half as much as you think you can and leave a fourth of the space for liquids and the other fourth for air. You'll help your digestion and get more pleasure from eating. Moderate eating will also give satisfaction to your mind and harmony to your body. Overeating makes the mind agitated or dull and the body heavy and tired.

### ***Don't pour water on the fire of digestion***

The Vedas inform us that our food is digested by a fire called *Jatharagni* (the fire in the belly). Therefore, as we often drink with our meals, the effect of liquid on fire becomes an important consideration in the art of eating. Drinking before the meal tempers the appetite and, consequently, the urge to overeat. Drinking moderately while eating helps the stomach do its job, but drinking afterwards dilutes the gastric juices and reduces the fire of digestion. Wait at least an hour after eating before drinking again and, if need be, you can drink every hour after that until the next meal.

### ***Don't waste food***

The scriptures tell us that for every bit of food wasted in times of plenty, an equal amount will be lacking in times of need. Put on your plate only as much as you can eat and save any leftovers for the next meal. (To reheat food it is usually necessary to add liquid and simmer in a covered pan. Stir well and frequently.) If for some reason *prasada* had to be discarded, then feed it to animals, bury it or put it in a body of water. *Prasada* is sacred and should never be put in the garbage. Whether cooking or eating, be careful about not wasting food.

### ***Try an occasional fast***

It may seem unusual for a cookbook to recommend fasting but according to the *Ayur-veda* fasting strengthens both will-power and bodily health. An occasional fast gives the digestive system a rest and refreshes the senses, mind and consciousness. In most cases the *Ayur-veda* recommends a water fast. Juice fasting is popular in the West because Western methods encourage long fasts. In *Ayur-vedic* treatment, however, most fasts are short - one to three days. While fasting, one should not drink more water than needed to quench one's thirst. *Jatharagni*, being freed from the task of digesting food, is busy incinerating the accumulated wastes in the body and too much water inhibits the process. 🍽️

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# KNOWLEDGE RESTORED

PARYUSHAN, AUGUST 2000



*During Paryushan, the Kalpasutra is worshipped prior to its reading.*

**John E. Cort** examines the history of the *bhandars* (knowledge warehouses), reminding us of the devotion to knowledge and its preservation

**S**TUDENTS OF INDIA OWE A GREAT debt to the Jains for the hundreds of thousands of invaluable handwritten manuscripts preserved in their many *jnan bhandars* or “knowledge warehouses” in western and southern India.

Written copies of manuscripts have long played an important role in Jain intellectual, ritual and community life. In the absence of any living enlightened teachers according to Jain cosmological doctrines enlightenment in the modern era became impossible shortly after the demise and liberation of Mahavir over 2,500 years ago. The texts containing the teachings of Mahavir are essential for the guidance of the Jain community. An early nineteenth century hymn expresses this sentiment quite clearly: “In this difficult time, the icons of the Jina and the scriptures of the Jina are the supports of the faithful Jains.” *Svadyaya* (the study of the scriptures) is an important and expected activity of all mendicants and is found in early lists of internal austerities practised by them. Various texts give us some details concerning the praxis of study in the early Jain tradition. In the Shvetambara *Uttaradhyana Sutra* we read, “There are five

***“Students of India owe a great debt to the Jains for the hundreds of thousands of invaluable manuscripts preserved in their many Bhandars.”***

elements to study: oral recitation, questioning, repetition, reflection and religious sermons.”

Among the key events in the crystallization of the split between the Shvetambara and Digambara sects there were three Shvetambara councils held in Valabhi in Gujarat and Mathura in north India in the fourth and fifth centuries, all committed to writing standard editions of key Jain texts. According

to Shvetambara Jain tradition, the first libraries were built in the late eighth century. During a fierce drought between 785 and 789AD the monks grew lax in their observance of the full monastic behaviour and so several monastic leaders decided that manuscript collections should be established in major cities in order to preserve Jain knowledge.

Arranging for manuscripts to be copied for monks to use and establishing places for them to be kept were among the duties expected of laity as part of their support for and devotion to the monastic community. The three most important “fields of donation” for medieval Shvetambara laity were images of the Jinas, temples containing such



images and Jain texts. Furthermore, the colophons on some manuscripts indicate that commissioning the copying of a manuscript generated merit. This could be dedicated to a living or deceased ancestor. It is therefore not surprising to find that medieval Jain kings and merchants were famous for the libraries that they established. The twelfth-century emperor, Kumarapala is said to have established twenty-one libraries in Patan, which was his capital, and arranged for the copying of seven sets of the Shvetambara Agamas along with Hemachandra's Sanskrit and Prakrit grammar.

Many Jain pilgrimage shrines have secret cellars where - in times of political instability - images, ornaments, manuscripts and other valuables could be stored for safekeeping. These rooms were attached to Jain monasteries (*upasray*) or temples, occasionally to ordinary houses. Individual manuscripts might contain a single text in just a few pages, a single text of many pages, or as many as several dozen texts, which might or might not be closely related in terms of content. Most extant

included valuable Brahmanical and Buddhist texts that would otherwise have been lost to posterity. Most of what we know about western Indian painting for example comes from the study of the many illustrated manuscripts in the *bhandars*. In addition, over the centuries the *bhandars* have become the repositories of other works of art, such as illustrated scrolls, paintings on cloth, painted or embroidered book covers, painted wooden manuscript boxes, devotional images in stone, metal, crystal and other sculptures.

Jains insist that a book, any book, should be treated with respect. Once a year, therefore, on the fifth day after the New Year, known as "Knowledge Fifth" (*Jnan Pancami*), Jains go to the library and *bhandars* to worship both the knowledge contained in the manuscripts and the physical manuscripts themselves. Both modern printed books and older hand-written manuscripts are arranged in tiers on tables. Laity stand before the books with hands



A page from Kalpasutra manuscript, circa 1400

manuscripts are on paper, with older ones being on palm-leaf and an occasional one on cloth.

Donald Johnson has succinctly described the process by which the Jain manuscript collections came to the attention of Western scholars. The subsequent investigation of these collections has resulted in the publication of many hundreds of critical and semi-critical editions of texts, both by limited circulation of Jain-funded text series and more visible series such as the *Bombay Sanskrit and Prakrit Series*, the *Gaekwad's Oriental Series* and the *L. D. Series*. The texts have significantly augmented our understanding of the social, royal, intellectual and artistic history of western India. Since the Jains have been quite catholic in their attitudes towards the collection and retention of texts, the *bhandar* collections have also

joined in a gesture of veneration and sing vernacular hymns to knowledge. Offerings of the sacred sandalwood powder known as *vaskep* (as well as money) are placed onto metal trays on the tables, and then, in an act sure to run shivers up the spine of any library archivist, the powder is sprinkled over the books and manuscripts themselves. This illustrates how knowledge was always respected and treasured by Jains. 🙏

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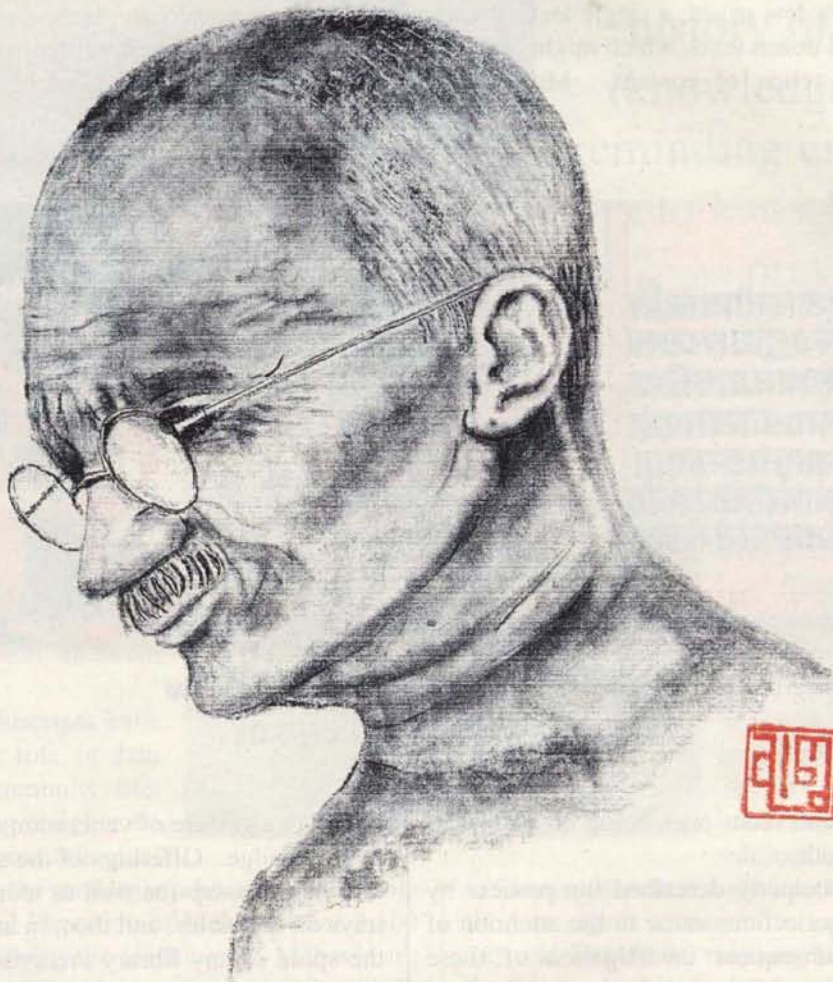
# GANDHIJI

## REVITALISED AHIMSA

**Mahendra Dosi** examines the Jain influence on Gandhiji, who taught the world about the practical relevance of *ahimsa*

IN THE MODERN world, the name Mahatma Gandhi has become synonymous with non-violence. In many ways, the principles practised by Gandhiji have very special relevance to the Jain community. He exemplified the practical application of some of the basic principles of Jainism. The first of these principles is *ahimsa* (non-violence), which is fundamental to Jainism. This serves as the main guiding principle in making choices for daily routines and activities for the Jains. It helps in keeping peace and harmony with the surrounding environment. A strict adherence to *ahimsa* is considered essential for achieving spiritual upliftment.

Gandhiji brought *ahimsa* to another broader level and demonstrated it to the modern world as a new effective weapon in fighting against injustice and bringing freedom to India. He realised the power of non-violence through his enlightening discussions with one of his friends Shrimad Rajchandra, a well known Jain



*Illustration of Mahatma Gandhi by Raju Shah*

**"Gandhiji was a  
unique  
'practical-idealist'."**

saint. Gandhiji knew him as a Jain householder in the diamond and precious stone business, yet totally unattached to the worldly material wealth and ambitions. Gandhiji studied writings of Shrimad Rajchandra, and also corresponded philosophical discussions with him while in Africa. Gandhiji was so impressed with him that he considered Shrimad Rajchandra to be "at a level above the great philosophers Tolstoy and Ruskin". Gandhiji also adopted a lifestyle in the tradition of a *karma-yogi*, an ascetic who did not escape into seclusion or monasticism but who got involved in every problem of human existence (*karma*) while still remaining detached from earthly ambitions for power or wealth for

himself or for his descendants. This lifestyle was consistent with what he observed in Shrimad Rajchandra practising in his daily life based on the Jain principle of *aparigraha* (non-possession). It also symbolised respect for and conservation of our environment, and minimal consumption of natural





Prime Minister Mr. John Major learning about ahimsa from his visit to the Jain Temple in Leicester in November 1996

resources beyond essential personal necessities.

The perfect label that best describes Gandhiji is the one that he attached to himself: the practical-idealist. In his own struggles in South Africa, Gandhiji first attempted to fight injustice through the available instruments of law, which he found to be ineffective. He then had the option of either to continue to accept the unjust system or resort to violence. He realised that response to violence has always been violence, thereby setting up the vicious cycle of never ending violence. He rejected both options and invented a third one: *satyagraha* - extra-constitutionalism combined with non-violence and dynamism, but without the destruction of the system and without perpetuation of violence. This unprecedented, dynamic method of *satyagraha* for demanding justice was based on the principles of truth (*satya*), love (*prema*), service (*seva*), humanism or kindness (*sarvodaya*), and *ahimsa*. Gandhiji applied this idealistic *satyagraha* weapon to the real life problem of challenging the unjust laws in South Africa. Later, he used the same approach in awakening the political consciousness in Indian masses during the British rule and infused a dignified moral force. He

succeeded in mobilising millions into becoming revolutionaries without fear and without arms. Under his creative leadership, the non-violent armies challenged and defeated the world's most powerful diehard British imperialism.

***“Active tolerance involves not only acknowledging but also understanding an opponent’s point of view.”***

Underlying the principle of non-violence in Gandhiji’s philosophy is the powerful principle of tolerance. Both non-violence and tolerance can be passive as well as active. In a passive form, non-violence is easy to practise. None of us normally would do any harm to others. But the practice of active non-violence is harder. It requires courage, self-discipline, thorough understanding and analysis of the truth from its various aspects. Once non-violence is clearly understood and adopted as a way of life, one would not deliberately hurt or cause injury to others in thought, speech or

action. This also automatically leads to the development and enhancement of many of the noble personal qualities such as forgiveness, fairness, fearlessness, attitude of positive thinking and due consideration for others’ feelings. It is apparent that any conflict won with violence ends in a never ending bitter feeling with a potential for frequent rekindling of violence and injury, whereas the conflict resolutions based on non-violence end with permanent peace and good will. It was because of this peaceful freedom resolution achieved through non-violence that the free India chose to befriend Britain instead of hating Britain and the British Empire.

Again, the passive practice of tolerance is easy - live and let live. It could simply mean to be kind to mute, non-threatening living beings. Active tolerance involves not only tolerating, but also understanding an opponent’s point of view. While passive tolerance compares with non-action and indifference, active tolerance refers to the Jain’s principle of *anekantvada*, which nurtures understanding and respect for the other’s viewpoints. Gandhiji identified the active tolerance to be essential in using the method of *satyagraha* in resolving conflicts at all levels from a small personal level to community, national and international.

Gandhiji practised active *ahimsa*, active tolerance through understanding of multiple viewpoints (*anekantvada*) and an ascetic life-style (*aparigraha*). He ingrained these basic Jain principles in his philosophy and in his life-style, and successfully demonstrated their use to the modern world in amicable and peaceful conflict resolutions and in the conservation of natural resources. Greater cooperation between the superpowers and various countries is happening because there is really no other alternative but to adopt the principles of non-violence and mutual tolerance. 🙏

*Dr. Mahendra Dosi lives in Alpharetta, Georgia, USA.*



# LOKA - THE JAIN UNIVERSE

Paul Dundas analyses the theory of the universe  
as presented in Jain scriptures



Paul Dundas

THE VAST BUT FINITE UNIVERSE IN WHICH ACTION, REBIRTH and the attainment of enlightenment take place and under whose roof the delivered souls find their final abode is called the *loka* (world) or sometimes the *triloka* (triple world). Although *loka* meant originally "open space", Jain teachers generally preferred to derive it from the verbal root *lok* (see) and explain the term as "that which is seen by the omniscient ones" or "that which is seen by the soul". The *loka* is both a shorthand designation for the five basic ontological categories of the souls, motion, rest, atomic matter and space, which permeate the universe and, in its more usual concrete sense, the massive structure which contains the heavens and the hells, along with the system of island continents divided by mountain ranges and surrounded by oceans lying at its centre. Outside the *loka* there is only the non-*loka* (*aloka*) where there is nothing except strong winds.

The *loka* is without beginning or end in time and was not brought into existence through the agency of any divine being. To this extent, Jainism is an atheistic religion. It regards it an illegitimate conclusion that there is a conscious creator who can control or intervene in the affairs of living creatures. Such a being would have to be either without a body, in which case a locus for the intention and effort of creation would be lacking, or if embodied unable to fulfil the necessary requirement of being all-pervading since in this case the ontological categories would not find any room in the *loka*. Alternatively, if non-pervading, such a god would have to be an entity possessing

component parts and thus non-eternal. For the Jains deities such as Brahma and Vishnu, whom Hindus credit with a creative role in the universe, are themselves subject to the process of rebirth in the same manner as all other embodied souls in the *loka*.

Early Jain cosmography as found in the Shvetambara scriptures provides only sketchy information about the dimensions of the *loka*. Totally absent is any reference to the "rope" (*rajju*), which is the distance travelled by a god flying for six months at a speed of ten million miles a second. Nor is there any mention of the *lokapurusha*, a universe in the shape of a giant man (*purusha*) measuring fourteen ropes from head to foot, which is frequently depicted in Jain art from about the 16th century onwards. However, the classical delineation of the *loka* is recognisable in a passage in the "Exposition of Explanations" where it is said to be expanded at the bottom, narrow in the middle and broad in its upper dimensions. Described in works of fantastic mensural complexity dating from the early centuries of the common era onwards and portrayed in paintings of often striking colour and imagination, the *loka* represents the arena in which rebirth takes place and where, as Hemachandra puts it, all living creatures, Brahman or untouchable, Brahma or worm, are actors in the play called transmigration and the manifold types of existence are as temporary and uncertain as living.

The central strip of the *loka*, the Middle World, represents its smallest area, being only one rope wide and one hundred thousand leagues high. It is of the greatest significance since it is inhabited by human beings, the only creatures who can attain enlightenment in the course of their lives. The Middle World consists of a system of alternating oceans and continents with the central continent of Jambudvīpa, "The Island of the Roseapple Tree". With the adjacent continent of Dhatakikhanda and half of the continent nearest to it, Pushkaradvīpa, it forms the abode of mankind. Within Jambudvīpa there are a series of regions bordered by mountain ranges and rivers, of which Bharata (that is India), Airavata and Mahavideha are *karmabhumi* where formakers are preaching at this very moment.

Below the Middle World is a series of hells, each





*Cosmic man - Lokapurusha, c1775, Rajasthan, India*

successively darker, more dismal and unpleasant where hellbeings suffer grievously at each other's hands and through the tortures inflicted by their demonic jailers. Underneath the bottommost hell there are no habitations of any sort, only clouds.

Above the Middle World is a series of heavens of increasing brightness whose divine inhabitants lead lives of pleasure reminiscent of those of earthly monarchs. However, these gods should not be regarded as objects of adoration. Indeed, their situation is ultimately profoundly unsatisfactory since after the disappearance of their stock of merit, which enabled them to be reborn as gods, they will fall from heaven. The torment endured by hellbeings is similarly finite and after lengthy expiation in hell rebirth must ensue at some point.

Above the heavens and at the very crown of the *loka* is "The Slightly Curving Place", Ishatpragbhara, which is shaped like a parasol and where the liberated and disembodied souls live experiencing pure knowledge and bliss without any further rebirth.

This account of the *loka* can scarcely do justice to Jain cosmography, a branch of technical learning of such intricacy that even the polymath Hemachandra seems to have occasionally lost his way within it. However, the incorporation of a stylist representation of the *loka* into the common symbol of the Jain religion which was adopted in 1975 and the recent expenditure of large sums of money by both the Digambara and Shvetambara communities to construct scale replicas of the *loka* at Hastinapur and Palitana respectively suggest that it is not a matter of purely esoteric interest or eccentric theorising run riot but of enduring significance for all Jains.

From a doctrinal point of view the purpose of the *loka* is obvious. It provides a framework within which the manifold nature of human destiny can be structured, a backdrop for a vast narrative literature of pious exemplification and a focus for contemplation. The massive dimensions of the *loka* and the insignificant space occupied by the *karmabhūmis* also serve as a reminder of the rarity and value of human birth and the limited confines in which serious religious activity can be conducted. However, some broader understanding of the function of the *loka* might be gained by comparing it with another ancient cosmography, that of Manichaeism.

Mani, the founder of Manichaeism from the third century, is usually associated with the promulgation of a simple ethical model which centres around the struggle between light and darkness, the two positive and negative forces in the universe.

A similar process can most likely be seen at work in Jainism. The classical description of the *loka* provided by the Jain cosmographers, while admittedly drawing on material also found in Hinduism, is uniquely Jain and is one which, when linked with the Universal History, provides a fully and internally consistent picture of the universe. In this the only values which hold sway are those of Jainism and is thus an emblem of religious identity and separateness through which the Jains could differentiate themselves from other religions.

Jains react to their religion's cosmography in different ways. Some, especially ascetics uninfluenced by western-style education, have been happy to accept it as an exact portrayal of reality, while others have struggled to reconcile their knowledge of terrestrial geography with the statements of the ancient texts (there has been a recent instance of a monk returning to the laity for this reason). However, most Jains would on reflection be happy to subscribe to two cosmographical systems, one relating to the everyday transactional world and the other to the more profound symbolic realm of religion. 🙏

*Paul Dundas is Senior Lecturer in Sanskrit at the University of Edinburgh. The above article is extracted from Paul Dundas' book "The Jains", published by Routledge.*



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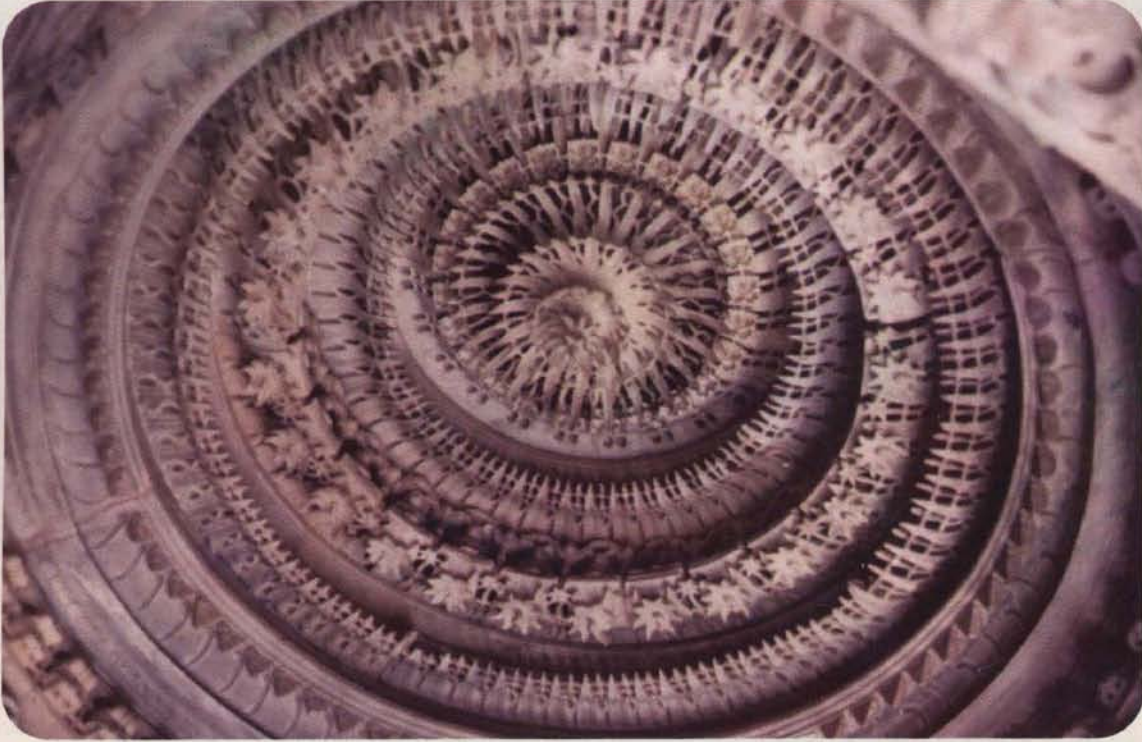
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*The above is based on information available as of early  
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# NO MORE AUCTIONS!

**Sudhir M. Shah** argues that the ritual of *ghee-boli* has become out-of-date and needs to be abolished

**D**URING A RECENT SOCIAL OCCASION AT A PROMINENT JAIN centre, I observed an event that compelled me to write this article. In the temple there was *ghee-boli* (auctioning) for *aarti* and *deevo* (worship ceremony). When it was time to do *aarti*, a group of children that usually participate enthusiastically were just sitting around. One of the younger children innocently said, "Let's go for *aarti*". To that an older child in the group replied, "We can't go because our parents did not bid for the *aarti*." Realising that I was listening, the child looked at me and I looked down in shame. I was ashamed that I kept quiet and tolerated this irrational tradition, a ritual carried out in the name of religion in a temple, that in fact opposes everything Jainism stands for!

Auctioneering promotes ego, greed and jealousy and in some cases even anger! There is a competition for exhibition. The temptation for the show dominates kindness and compassion. Through this tradition, we have allowed hypocrisies, charades and exhibitionism to permeate into Jainism. We teach our children to control their passions and yet we invent events like *ghee-boli* to satisfy our ego, our passion for fame, praise and social position. Even monks encourage these events!

Sure, funds are needed to run the organisation, but proper ways of fund raising and giving are clearly prescribed in our scriptures. *Acharanga Sutra*, the oldest of our scriptures clarifies the needs to separate *dharma* (religious activity) from *vyavahar* (social activity). Acharya Amrit Chandra Suri explains that a donor has no desire for reward or compensation of any kind such as fame and fortune, profit and prosperity. A donor refrains from envy and competition. He is modest and free from ego! We all have learned from childhood that when a right hand gives, only the left hand should know about it and yet we refrain from giving unless our name is recognised, our statues are erected or our photos are put up. It is shameful to see in our temples photos of the donors hung up on the walls, the names of the donors carved in stone instead of spiritual verses from *agamas* or the reminders to help us control our inner weaknesses. The

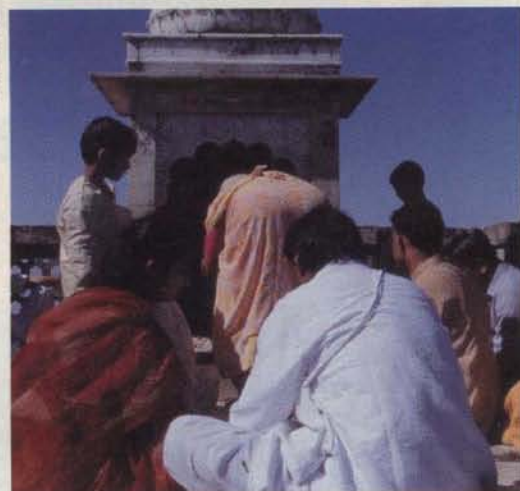
purpose of *bhandars* (donation box) in the temple is to promote anonymous donations within each individual's capacity with no selfish motive. There is something really special in the ultimate joy that comes from within when one gives without anyone knowing about it. Let us not deprive ourselves of internal bliss just for the sake of satisfying our ego.

I have talked to many young Jains at our Centre as well as many others at the conventions and workshops, and almost without exception all Jain youths are turned off by *ghee-boli*. Not only do they not participate in this event, they simply leave the room in boycott. Youth groups had raised this issue at a recent teachers and educators convention. There was a lengthy discussion on this subject. One adult passionately spoke in favour, arguing that without *ghee-boli* we would not be able to raise the kind of money needed to build big temples in this country. To this the youth representatives made their choice very clear. "If we cannot raise funds in line with Jain philosophy, we would rather not have temples built for our future." They would much rather have smaller and simpler temples or community centres that can be managed without tainted money from *ghee-boli*.

There are people who think that *ghee-boli* is a wrong way of fund raising and yet support this tradition saying; "Let's be practical, we need funds and this method works." Here is the question for them: are we willing to sacrifice our principles for this tradition? Are we willing to alienate the young generation, the future of Jainism? Is this really being practical? Has our creativity dried up completely or has our society fallen so low that we cannot come up with an alternative in line with our philosophy? Let us determine to abolish *ghee-boli* from Jain tradition and enthusiastically embrace the true Jain tradition of anonymous donations. 🙏

*Sudhir Shah lives in New Haven, Connecticut, USA and is a keen writer and promoter of Jainism (helped by his whole family). He has his own fascinating website [www.anekant.org](http://www.anekant.org)*

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*A family worshipping at Sammet Shikhar, India*





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