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Issue 10  
March - May 2002

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# JAIN SPIRIT

ADVANCING JAINISM INTO THE FUTURE

**Padmanabh Jaini**  
**Kishor Pokharna**  
**Lavinia Plonka**  
**Sandip Shah**  
**Jugna Shah**



# WELCOME

Dear Readers

The 21st century is going to be the century of the spirit. There are signs everywhere of tiredness with materialism and a desire to discover the meaning of life. The poverty of time which is the desperation of our age is paralyzing our lives and destroying our inner peace. Families have little experience of unity and harmony, and rarely is there time for them to be together and do things together. We are running, but do not know where or for what reason. It is time to stop and reflect on our lives and our actions.

This is the tenth issue of Jain Spirit.

To date we have published over 250 feature articles on a wide variety of topics relating to the ancient non-violent Jain tradition and its relevance in modern life. Many of these articles have never been published anywhere else before. Thousands of people all over the world are reading this magazine on a regular basis, and many have experienced life improvements as a result of the ideas and information we have shared. Young people are beginning to see the tradition in its rich mosaic of lifestyle, art, environment, history and philosophy, and developing their curiosity. For many, visits to India now take on a new meaning.

As the reach of the magazine spreads to libraries, schools and many other educational institutions, more and more people will become aware of this ancient tradition. A culture which is based on compassion for all life and has never put down another religion or its people deserves to be shared. Through the magazine, we have begun to encourage new writing, art and photography and are translating this ancient wisdom into a modern context and language. There is an urgent need for good basic books on Jainism for children and young people which encompass the essence of its philosophy and describe the core aspects of art, history, worship and lifestyle. To compile these we need writers who are able to draw upon the wisdom and articulate it in an interesting modern way. It seems that many beginners are thrown by the depth of the philosophy and cannot find the stepping stone. This often discourages and confuses them.

Present institutions of Jain culture and its dissemination appear to be disjointed from the needs of today. The temples rarely have any information about the culture and its rich diasporas. A newcomer to a big city like London or New York would have difficulty finding out about the different Jain organizations and the events that occur within the region.



*Members of the Jain Spirit Honorary Board of Directors contemplating finance and marketing of the magazine*

Often, those brought up outside the Jain tradition are more thirsty and hungry for knowledge and participation, but the community is often insular. We should take our friends and neighbours to public events and help them to experience our festivals. Shouldn't we invite them to share our annual *samvatsari* dinner with us? Mahavir did not say that his philosophy was restricted to those born in the tradition. It was for all souls. Our young have close friends from a variety of cultures and if we demonstrate this openness in our community, chances are that they would feel proud of

their culture and desire to discover more. There is a need for educational facilities and teachers who can disseminate the tradition in a modern way using modern

technology. Far more urgent than temples is the need for seminar halls, theatres, meeting rooms and exhibition spaces. A small shrine for worship or meditation at these places is adequate.

The challenges for the new millennium are huge, but so are the resources and skills of the Jains. I remain very optimistic about the future, and believe that Jain Spirit will increasingly become a focal point of this new revolution. In this issue, we have a variety of contributions from eminent writers and people endeavouring to preserve Jain values in modern life. Professor Padmanabh Jaini, Kishor Pokharna, Michael Tobias, Mira Kamdar, Ingrid Newkirk, Jugna Shah, Sandip Shah are all examples of writers seeking to make a difference in the modern world and spread the words of compassion. Dare to care, and enrich your life in the process.

**Atul K. Shah**

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

**We wish all our readers a  
Happy New Year**



We invite our readers to send photos, letters, news 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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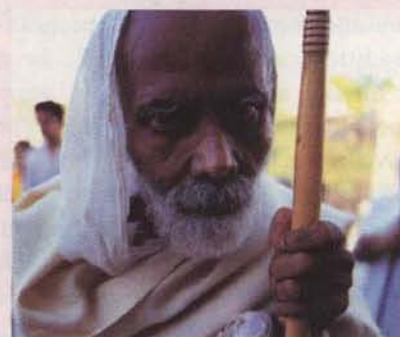
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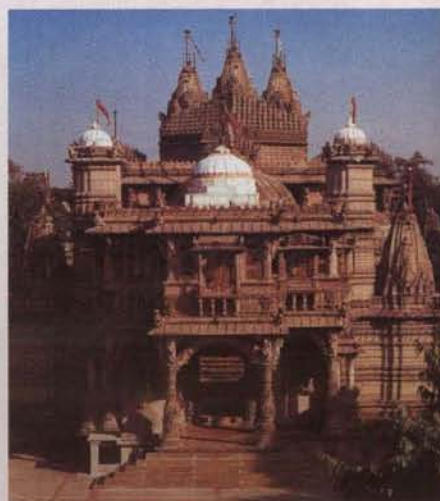
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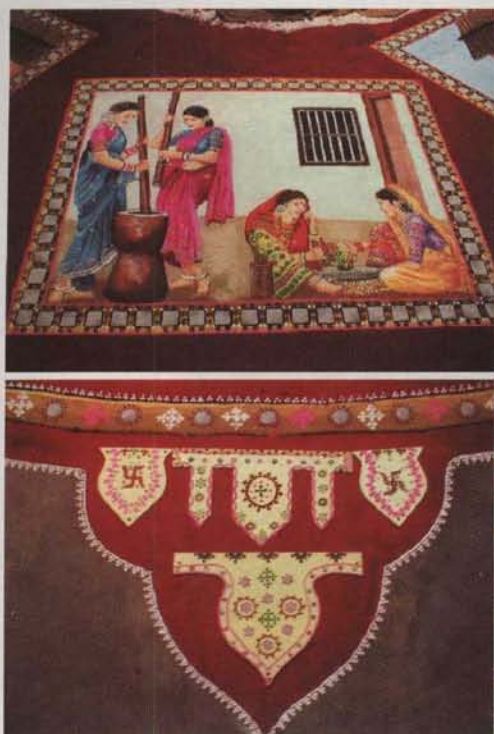
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# UNIQUE DIWALI IN MOMBASA



*Village life in Gujarat was artistically revived in Mombasa, Kenya*

The Oshwal Mahila Mandal, Mombasa, Kenya, organised a grand celebration for the first Diwali of the Millennium. The theme of the event was "Gujarat at our doorstep" and the keyword was authenticity. Over 1200 people attended the function, which was held on 10 November at the Oshwal Community Centre, and all entrants were dressed in traditional Gujarati attire. The chief guest of the event was Mrs. Kanchanben Chunibhai Shah. Mrs. Manda Shah and Mrs. Pushpa Haria organised the event with the help from Oshwal committee members and volunteers. The grand decoration of the hall was the result of Gita Sharad Shah's efforts.

Traditional Gujarati patterns and embroidery were used in decorating

the hall. The excellent traditional folk dances were choreographed by Mrs. Sushma Vyas and compelling skits were created by Mrs. Pushpa Haria and Mrs. Shefali Shah.

However, the highlight of the day was the *rangoli* which was designed and executed by the talented Mrs. Pushpa Haria with the help of several other ladies. The artists spent long hours day and night to create such a beautiful floor painting, knowing that it would be swept away in a short time. The aim was to depict village life in Gujarat, India in all its aspects – home, food, cooking, weaving, dancing, worship and festivals. Visitors to the event were able to travel back into the past and experience the beauty of village and community life in ancient Gujarat.

Many young children who saw the *rangoli* felt deeply inspired by their own roots and raised lots and lots of questions.

The event brought the whole community together and so many people were involved in the organisation that one can say it was by the community for the community. Many spirits were uplifted and there was a feeling that even when a whole people migrate to a new country, they can carry their culture with them and preserve it. Such activities teach about creativity, unity, simplicity and aesthetic beauty not by any lecture but by practical action through art. Art truly inspires and elevates life.



# MONEY WAS PUT IN ITS PLACE

The tide of materialism is sweeping the world and the answer to the question "Who wants to be a millionaire?" is very simple – everybody. One wonders why they keep asking! However, it is a fact that many cultures and people have lived fulfilling lives without being materialistic. Money itself is a very modern invention. There is a beautiful ancient Hindu ritual known as *Sharada Poojan* or *Chopda Poojan* whose primary aim is to respect wealth as a goddess (Laxmi) and pray that it does not corrupt the human spirit.

The Oshwal Association, the Young Jains and *Jain Spirit* have for a long time been committed to the cultural education of young people. They were determined to revive this dying ritual in the UK by organising a communal worship. On Wednesday, 14 November 2001 (Diwali) many Jains from the London area of the UK gathered for the second annual *Chopda Poojan* held at the Oshwal Centre, Potters Bar, North London. The event attracted a crowd of over 300 Jains. The youngest participant, Mihir was only 14 years old and he came from Brussels especially for this event. Mr. Ramniklal Shah, President of Oshwal Association of the UK explained the significance of such an event for today's society.

At the event, the priest Mr. Sobhag Shah, recited prayers and guided everyone in the ritual, explaining each step in English. All the necessary ingredients were collected by the organizers and provided to the participants. It was amazing to see how simple natural materials such as leaves, water, rice and milk are used in such ceremonies. They are truly organic and environment friendly – nothing gets wasted. There was pin drop silence and a very spiritual atmosphere. Nishad Shah from Young Jains explained the significance of detachment and explained how money can be seen as energy that needs to circulate if it is to nourish and enrich. Young Jains President Priti Shah encouraged everyone to attempt to figure out the real lottery of Jain philosophy and culture through self-knowledge and self-study and not entering competitions or buying tickets to attachment. This would be a sure way to lose our inner happiness. Jains do not want to be millionaires, right?



Members of the Young Jains committee with Mr Anant M. P. Shah, Chairman of Jain Spirit, performing the aarti



A leaf from the Betel plant is the focus of the worship



Ingredients of the Poojan



Participants at the worship ceremony



# COMPETITION RESULTS

All entries for the Jain Spirit Essay Competition, announced in June 2001 (Issue 8), have been received and marked by our judges. The competition was quite fierce and the judges, Shaileen Shah and Sonali Mehta said: "the quality of the entries were high with some very young, remarkable writers. They all managed to focus on the topics and provide concise articles." They added: "It is evident that the applicants have a keen interest in the Jain philosophy. We admire and respect them for taking the time, energy and effort to think, write and submit their essays." The majority of entries came from Kenya, which appears to be one of the most active countries in terms of Jain youth education. Hopefully, next year more competition from other countries will be submitted.

Winning entries will be published in forthcoming issues.

## Under 13's

**Ashni Rajesh Shah, aged 10 (Kenya) won 1st Prize**  
**Aashni R. Shah, aged 12 (Kenya) won 2nd Prize**  
**Saagar V. Shah aged 8 (Kenya) won 3rd Prize**  
 Runners Up are Paras R. Shah, aged 10 (Kenya)  
 Hetal N. Shah, aged 12 (Kenya)  
 Krupa V. Dodhia aged 12 (Kenya)  
 Rikesh M. Haria aged 12 (Kenya)  
 and Pragya Kothari, aged 12 (India)



Judges Shaileen Shah and Sonali Mehta having a tough time deciding the winners

## Under 18's

**Kartik Jain, aged 17 (India) won 1st Prize**  
**Parinda Shah, aged 15 (USA) won 2nd Prize**  
**Paras J. Shah, aged 16 (Kenya) won 3rd Prize**  
 Runners Up are Shraddha Doshi, aged 14 (Kenya)  
 Mitsu Shah, aged 13 (UK)  
 Komal Shah aged 18 (Kenya)  
 Punit P. Shah, aged 13 (Kenya)  
 Nirav Shah, aged 14 (Kenya)  
 Ravi D. Gada, aged 15 (Kenya)  
 and Bhavini Doshi, aged 18 (Kenya)

## RANGOLI BRIGHTENS UP V&A MUSEUM

The Victoria & Albert Museum held a Diwali event this year in which Indian craft work such as *rangoli* and *henna* hand painting were demonstrated to the public. The *rangoli* demonstration was organised by Shobna, Pratima and Naina Haria, who also organised the demonstration last year, as reported in *Jain Spirit*. They explained: "any floor can be your studio for creating beautiful floor paintings known as *rangoli*. *Rangoli* is an opportunity to integrate the body, mind and soul."

HARIA FAMILY



Rangoli painting depicting the Hindu God, Ganesh



# GUJARAT REBORN ...IN ENGLAND!

ASHOK SHAH, COLORAMA



*Performers of the new Gujarati nursery rhyme CD 'Geet-Gamat'*

"I hate Gujarati school! Why do we need to speak Gujarati, mum, when you can understand English? I wish we could laugh and have fun when we are learning our culture – it is all so serious!" These are comments often heard from children and parents give up on teaching Gujarati very easily. However, what I witnessed on Sunday 4 November was truly an event of a lifetime, which breaks all these taboos. A group of young professionals under the name of SANSAR launched a new music CD of Gujarati nursery rhymes and performed them on stage by way of colour, humour and entertaining modern music. "Geet-Gamat" is a unique addition to the UK Gujarati cultural scene, and demonstrates the tremendous talent that we have here, so far away from our homeland in Gujarat.

In "Jambhubhai's khetar", an original composition of Sansaar, we have an opening song which makes us all laugh and sing various animal noises – a Gujarati version of "Old MacDonald had a farm". "Nanu nanu sasalu" is a gentle song about a rabbit that keeps running around. We keep chasing it and trying to hold it and stroke it. The subjects of the songs are very simple and close to the hearts of children – animals, aeroplanes, horse-carts, butterflies, stars, balloons and dance. The music is diverse and easy to sing along to. My personal favourite was the aeroplane song, "Enu Naam Chhe Vimaan", with the soft "Tara Dhima Dhima Aavo", a close second.

The lead singers Kaushik Khajuria, Tejal Potta and Rajvee Punatar are very well known in the Gujarati music scene in

London and their voices add a unique touch. Both of them are parents and working professionals who are dedicated to the promotion of Gujarati culture amongst young children. Kiran has mixed and recorded the music in a very professional way.

I went to see the show with my family and found myself dancing and singing along all through it. The children were seated in front and really enjoyed being made to feel important. The adults in the show were acting like children throughout and the humour of the central characters Jambubhai and Jalebiben, with their lovely

costumes, kept the audience mesmerised. The other adult characters included watermelon, cucumber, lemon and tomato – yummy! Although the organisers worked entirely voluntarily, the impression given was one of unique professionalism with an eye to every detail and a commitment to giving the audience the best experience. This show should tour around the whole country to Gujarati children (and parents!) everywhere – let them experience the joy our culture can give when a little humour, music and fun is included in the packaging.

Sansaar's young team are ambitious, not to make money but to modernise culture and make it accessible. In this project, they deserve the support of all Gujaratis, and I can easily see the CD becoming popular all over the world. The children have blessed this project with their smiles and their prayers. Now it is up to us Gujaratis to turn those blessings into trees and forests of cultural renewal and replenishment so that identity is preserved and every soul gets unique nourishment to tackle any problem in life.

Contact Details: Shandip Shah, London

Tel: 0208 909 3859

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The CD and songbook are available at £8

CD, songbook and cassette set can be purchased for £10

Cassette and songbook are £5



# WORLDWIDE CELEBRATIONS

## UNITED NATIONS



The international community celebrated the 2600th Birth Anniversary of Lord Mahavir at the Church Centre for the United Nations on 2 November 2001 in New York. International Mahavir Jain Mission (IMJM) and the Temple of Understanding (TofU), both of which are non-government organisation (NGO) members of the United Nations, arranged the celebration. More than one hundred and twenty-five people, drawn mostly from the United Nations NGO community and the Inter-faith community, attended the event. The event co-ordinator, Laxmi Shah, advised that the Late Acharya Sushilmuni, the founder of IMJM, wanted to share the life and teachings of Lord Mahavir with the international community.

Dr. Narendra Parson, vice-chair of IMJM, said that it was significant that IMJM and TofU were jointly sponsoring the celebration and that this accords with the concept of *anekanta*, as taught by Lord Mahavir. He meditated for twelve and a half years and he prescribed meditation as the path to liberation. Neeta Karani and Roma Patel performed a dance "*Satyam, Shivam, Sundaram*". Chanting by Shanti Jain Smith, Kathy Kellogg, Sue Graves and Rick Pezzullo followed. Pezzullo explained the effect of sound and *mantras*, and the group recited *mantras*. Sister Joan Kirby from TofU offered a vote of thanks to conclude the celebrations.

## NATIONAL SEMINARS

The Department of Philosophy at Gujarat University, Ahmedabad and Bhagwan Mahavir 2600th Janmakalyanak Mahotsav Samiti, Gujarat Pradesh jointly organised a two-day national seminar on Jainism on 10-11 December 2001. More than 60 scholars from all over India participated in this seminar. Prof. Ramji Singh, Prof. Sagarmal Jain, Dr. Hukumchand Bharil, Prof. R.C. Shah, Prof. H.M. Joshi and many other senior scholars of Jainism were amongst them.

## REBUILDING GUJARAT

The Gujarat Earthquake Relief Fund (GERF), which was set up in the UK immediately after the earthquake with the support of nine different organisations has been working very hard to spend the money that they had raised. Major reconstruction programmes at three villages in Gujarat have already commenced. Ninama village in the district of Surendranagar is being assisted in a joint venture with the Times Foundation with a rebuilding programme which is expected to finish by end March 2002. At another village (Rudhrani) a school is being built in a joint venture with Veerayatan, which will consist of eight classrooms and will cater for over 200 children. Adhoi in Kutch was completely destroyed by the quake. Over 2,500 people were killed here. In a joint venture with BEHT, a new school is being built.



*In the small town of Eldoret in central Kenya there are less than fifty Jain families, yet they created this beautiful Rangoli to celebrate the 2600 years since Lord Mahavir's birth. People from many nearby towns came to see the Rangoli. Events like these prove that the Jain spirit lies deep in the hearts of most Jains wherever they may live.*



New school in Adhoi



# R ATIONS

## BRIEFLY



- *Tirthankara* Mahavir Educational and Charitable Trust at Muradabad has established a *Tirthankara* Mahavir Institute of Management and Technology. This Institute will offer graduate and post-graduate courses in Information Technology, Computer applications and E-Commerce.

- A research institute has been established at Madhuban which provides extensive library facilities to assist research in Jainology.

- An education and research institute is being established at Udaipur in Rajasthan. Shri Ganeshmuni laid the foundation stone for the building on 29 October 2001. This institute will be a learning centre and will house research into Jain religion, spiritual practices, philosophy, culture, medicine and meditation.

- The government of Nepal have decided to release a coin of 15 grams with a 92% silver content priced at Rs.160. This coin will have the image of the Jain apostle Mahavir on one side.

- The government of India has decided to release a Mahavir coin of the denomination Rs.5.

- Viralayam, a 50-acre education and meditation complex near Pune in Maharashtra was opened.

- The government of Punjab will issue gold and silver coins to commemorate the 2600th Janmakalyanak of Bhagwan Mahavir. The gold coins will be 24 carat, weighing 10 grams and the silver coins will weigh 50 grams.

- The Birla Archeological and Cultural Research Institute of Secunderabad compiled a book on Jainism and Jain art, architecture, literature and philosophy. The book is a collection of valuable research papers presented by eminent thinkers and philosophers on Jain religion and culture.

- A committee to oppose the opening and running of slaughterhouses in Andhra Pradesh has been constituted. The committee headed by Shri Bandaru Dattatreya, the Minister of State for Urban Development will also include Shri Bangaru Laxman, the President of Bharatiya Janta Party, other MPs and MLAs from the State. The committee will present the Prime Minister, Shri Atal Bihari Vajpayee, a motion for banning the export of meat and closing down of mechanised slaughterhouses in the country.

- "Discover Jainism", a specially designed CD-ROM for Jain children to learn the basics of Jainism was released. Visit [www.discoverjainism.com](http://www.discoverjainism.com) for more information.

- The Vardhman Mahavir Medical College, Delhi, a hospital with research, education and training facilities was recently inaugurated.

- Jalmandir of Pavapuri, a huge replica of the temple where Mahavir attained *moksha*, was created at Chowpatty, Mumbai.

- The Ranavat Foundation organised an exhibition of paintings based on *Yantra* and *Mantra* of Jainism by religious thinker Shivanand Saraswati at Mumbai.

# OBITUARIES

HINDU SATGURU SIVAYA SUBRAMUNIYASWAMI,

one of Hinduism's foremost and globally prominent spiritual teachers attained *Maha Samadhi*, "Great Union," on 15 November 2001, age 74, at his ashram home on the tropical island of Kauai, Hawaii, USA. Born in Oakland, CA, USA, Gurudeva formed the first Hindu temple in the US in San Francisco in 1957. In 1970, he moved to Kauai to establish Kauai Aadheenam, a monastery and temple. He became an international Hindu leader, a prolific author and publisher of *Hinduism Today* magazine, an eminent international journal on modern Hinduism that was an inspiration for the founding of *Jain Spirit*. *Hinduism Today* evolved over 21 years from a simple newsletter to an award-winning, international, full-colour magazine, and is respected for its authoritative reporting on Hindu events, institutions, personalities, issues and controversies around the world. Gurudeva had been diagnosed with incurable intestinal cancer and he died surrounded by 23 members of his monastic order on the 32nd day of his self-imposed fast.



ACHARYA DHARAM RATNASAGARJI, 95 years, left for heavenly abode on 20 August 2001 at Surat after a prolonged illness.

SHRI RAMDHARIMUNI, 83 years, a disciple of Roshanlalji Maharaj, breathed his last at Peetampura, New Delhi. Having been on fasting for the previous 8 days, he took '*santharo*'.

MAHASATI TARAKUNWARJI, belonging to Shraman Sangha for 42 years, breathed her last on the day of Rishi Panchami at Indore.

PANDIT MANGILAL SHASTRI, a retired teacher in a government school at Koon village in Udaipur district accepted *Digambar Muni Diksha* (initiation) from Muni Samantbhadra Sagarji at 11 a.m. on 11 August 2001. Just within an hour of the *diksha* ceremony, his soul left the body forever. The incident aroused great respect and reverence for the departed saint and thousands of devotees gathered at the time of cremation, which was held on the same day.

DR. NEMICHAND JAIN, a social worker, writer and journalist passed away on 8 August 2001 at Indore, India. Dr. Jain was recently awarded the Bhagwan Mahavir Foundation Award for his work on vegetarianism.

SHRI SANJAYMUNI, disciple of Pravartak Shri Rameshmuni breathed his last at Pune on 23 September 2001 after a brief illness at the age of 56. Shri Sanjaymuni was a highly learned saint, having had deep insight into Agamic literature. He was an effective and eloquent speaker.

SHRI MOHANLALMUNJI, 'Ameet', a disciple of Acharya Shri Tulsi left for heavenly abode after a prolonged illness at Bikaner. He was a true philosopher-reformist and a great preacher totally dedicated to the cause of spreading the message of *ahimsa*.

AHMEDABAD, GUJARAT: Gachhadhipati (sect-leader) Acharya Devsurishwarji Maharaj, 91 years, a disciple of late Acharya Amratsurishwarji and Nemisurishwarji, attained *Samadhi* (died). Acharyashri belonged to Udaipur - Rajasthan took *diksha* at the age of 19 and served the community for 71 years.



# CITIZEN SOLDIERS

The tragic events of September 11 followed by the "war on terrorism" drew the attention of Indian Americans across America. Half a century ago, when Indians started immigrating to America, loyalties were divided between their homeland and their country of residence. However, the new generation of American born Indians are proud of their identity as Americans. Dr. T.G. Patel, a retired Navy Captain and nephrologist, recalls that he volunteered because "...it would give me a sense of belonging to this country". Capt. Patel was in his forties when he took the decision to join the forces. He now feels patriotism comes to him easily after so many years in service.

Among the many Indian doctors who are serving in the American Armed forces are Brigadier General (B. Gen.) Ravindra F. Shah, a Jain, who three years ago was promoted to Commander and Battalion Surgeon of the NY State Air National Guard, and Navy Captain Sushil Jain who is serving as an eye care consultant to the former and current U.S. President, Senators and Congressmen. Captain Jain is also currently serving in the honorary capacity as Vice President of the Federation of Jain Associations in North America. Many think that people like B. Gen. Shah and Capt. Jain, who volunteered for service, probably do not see any action. "Not so," says B. Gen. Shah, "you serve in various capacities and not everybody is in combat. We could be asked to serve anywhere including deployment to the front, to support in combat right opposite enemy lines or in armed forces hospitals hundreds of miles away from the action."

The U.S. born Indian-American Jains have a very different



*Dr Sushil Jain, who serves in the US Army*

approach as compared to the older generation. Their reasoning is that they joined the services because they were intrigued by the adventure, the possibility of seeing real action and fighting for a good cause. Jains in the armed forces have made significant contributions in practising their religious beliefs, including establishing a dehydrated combat Meal Ready to Eat (MRE) without meat, eggs, onions or garlic. The emergency kit for the last rites on death include the Jain scripture, *Tattvartha Sutra*, and other necessary items. Jains had a tough time getting a waiver from "drafting" during the Vietnam War. However, Jains now have the opportunity to declare their religious objection regarding bearing arms and handling other weapons.

## MADONNA RISKS FRIENDSHIP

Fashion designer Stella McCartney is angry with her once best friend Madonna after the pop diva confessed of her new found "hobby" of pheasant shooting. McCartney, designer of Madonna's wedding dress, is a vegetarian and avid animal rights activist. Stella recently bought a million pound estate in England where she banned any form of hunting on the premises. "I wouldn't be surprised if Madonna is banned from the estate as well," said a friend of McCartney.

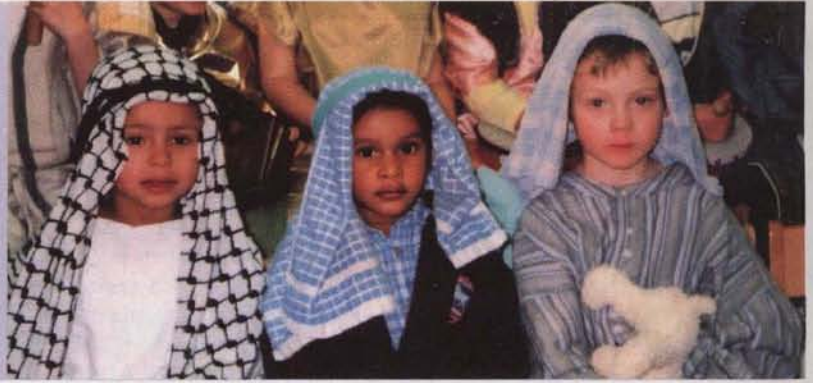
## RSCPA DIRECTOR SUPPORTS CRUELTY

The animal rights group *Viva!* have called upon the council of the RSPCA to sack its director general, Peter Davies, after he claimed that intensive 'factory' farming was necessary. International director of *Viva!* Juliet Gellately said in response: "This is a statement of unparalleled ignorance and stupidity which directly encourages the worst kind of farming practices and mass animal abuse." The spokeswoman then went on to say that intensive farming for meat was destroying the global environment, impoverishing the developing world and damaging human health.



## CHRISTIAN NATIVITY CELEBRATED BY JAIN CHILDREN

Christmas is a major festival in the western world. In England many schools organise nativity plays, which narrate the story of the birth of Jesus Christ. Jain children all over the UK participated in their school nativity productions without hesitation. This is a symbol of the openness and respect for other faiths, which is in the heart of Jains all over the world.



## V. SHANTARAM IMMORTALISED ON STAMP



*Jain film-maker remembered*

The Indian Postal Department have issued a postal stamp to commemorate Shri V. Shantaram, a pioneer of the Indian film industry. The stamp was released on 18 November 2001 and marked the centenary birth anniversary of the film producer.

Shantaram was a true pioneer and pushed back the boundaries of film making in the modern era. His film *Ranisaheba* (1930) was the first children's film, *Sairendhri* (1933) the first colour film and *Jambukaka* (1936) the first animation film. Shantaram won many national and international awards for his film-making. In 1936 he won a Certificate of Merit at the Venice Film Festival in 1936. At the Cannes Film Festival in 1952 Shantaram received the Best Sound Recording Award for his film *Amar Bhoopali*. However, his most successful film was *Do Aankhen Bara Haath* (1957), winning awards from the Hollywood Press Association, The Berlin Film Festival, Pope Catholic Award and it was also named Best Film of 1957. Shantaram won numerous other awards throughout his career including Best Director, Best Editing and also the Jain Samaj Ratna Award.

## GANDHI – A MANAGEMENT GURU?

2 October 2001, Evanston, IL, USA: Mahatma Gandhi would have had a lot to teach management students today. He knew the importance of "customer focus" long before the term was invented and was equally adept at negotiating, according to Dipak Jain, Dean of the Kellogg Graduate School of Management, Northwestern University. Jain was speaking at a symposium on "Gandhi in the 21st Century" organised by the consulate general of India and the School of Management.



*Dipak Jain*

The most important lesson he had learnt from Gandhiji, Jain said, was the value of teamwork. "Gandhi knew the value of the win-win situation for everyone concerned. He knew how to make the pie bigger. It was his belief that one can never go up in life by putting down another," he said. One of the secrets of Gandhi's success as a leader was his belief in inclusion rather than a hierarchical structure. Gandhi also practised restraint when dealing with a volatile situation. He knew well that "a moment of silence can save you years of grief". Gandhi used "team work" to fight for national causes, from the Salt *Satyagraha* to the freedom movement. Gandhi had taught him the virtues of humility and how to keep a low profile. He also taught us to earn respect rather than demand it. "It is one's deeds, not his or her position, that is permanent," Jain added.

Lloyd Rudolph, professor at the University of Chicago, said that Gandhi's legacy could be gauged from the fact that he was the first Asian to make it to the cover of the *Time* magazine in 1930 as "Man of the Year", and that *Time* also named Gandhi as one of the three people who had influenced the 20th century.

## JAINA BEGIN CONSTRUCTION

The Jain Associations In North America (JAINA) have handed over Rs.10m (\$212,000) to the Vardhmannagar Township Trustees as part of the first instalment for the construction of the new Vardhmannagar town. A ceremony held on the 26 October 2001 saw JAINA representative Mr. Bachubhai Ajmera hand over the cheque to the Governor of Gujarat, Honorable Sundersinh Bhandari. In total, JAINA will hand over \$500,000.

The town will house 250 families and will be situated approximately 6.3 km away from Bhuj, Kutch. There will also be a school, kindergarten, library, computer centre, science centre, medical clinic and a community hall. It is expected that the project will be completed by the start of the next monsoon season.



*JAINA representative Mr. Bachubhai Ajmera presenting a cheque of Rs.10m to the Governor of Gujarat, Honorable Sundersinh Bhandari.*





# ACHIEVEMENTS

**PAYAL JAIN** took residence in India in 1993 after she graduated from the Fashion Institute of Design and Merchandising, San Francisco, USA. She is recognised today as a leading salon de couture in India. Payal Jain's wares can be found at exclusive boutiques in India, Greece and England.

**MR. ATUL MEHTA** was awarded Best Businessman of the Year by the Asian American Chamber of Commerce at its sixth Annual Award function at Izlin, NJ, USA.

**DR. NAVIN SHAH**, a Jain philanthropist and one of the most aggressive activists for the International Medical Graduates (IMG) in the USA, has been unanimously re-elected president of the IMG section of the Maryland State Medical Society, MedChi. Last year, AAPI honoured Dr. Shah with the "Most Distinguished Award" for his achievements on behalf of both the IMGs and Indian American Physicians.

**JUSTICE N. K. JAIN** has been appointed as the Chief Justice of Karnataka High Court. Prior to this, Justice Jain held the position of Chief Justice, Madras High Court.

**RAJ BHAVSAR**: Ohio State men's gymnast Raj Bhavsar, a junior at Houston, Texas, was part of the U.S. team that won a silver medal at the 2001 World Gymnastics Championships at Gent, Belgium. This is the first silver medal ever won by the USA in gymnastics. After more than a decade of participation, Raj earned a place in the US national team by finishing fourth in the 2001 US Gymnastics in Philadelphia, August 2001.

**SANDIP PATEL & VIP PATEL**: Sandip Patel, a survivor of a racially motivated shooting in Pittsburgh, PA, USA and Vip Patel, the founder of ehealthinsurance.com were honoured with "Creating A Voice Award." IMPACT, an organisation of young professionals and community leaders presented this award for making a difference in society.

**DR. AMEET BAKHAI** was involved in a major heart disease research study led by Dr Marcus Flather at the Royal Brompton Hospital in London. Their revolutionary findings could save 10,000 lives in Britain each year.

**RADHA MEHTA**, a 21-year-old senior at Duke University in Durham, NC, USA was selected for the public service announcements of Advertising Council, in response to September 11 terrorist attacks and the subsequent backlash against Arab-Americans and South Asians.

**MAUSAM MAHENDRA GADIA** has secured first rank in the All India Chartered Accountancy Foundation examination, securing 333 marks out of 400, which is the record so far. In addition, Miss Snehal Madanlal Gandhi secured twenty-fifth rank and is a recipient of merit scholarship from Dhirubhai Ambani Foundation.

**NAVIN CHANDARIA**, a Torontonian Jain industrialist, was appointed as a Director of TVOntario Endowment Foundation, the fund raising arm of the Ontario Educational Children Authority. TVO is a non-commercial educational broadcasting network for children, broadcasting in English and French. Online educational courses are a new addition.

**DR. JAYENDRA H. SHAH**, chief medical officer and professor of medicine and radiology at the University of Arizona College of Medicine, has been awarded the John D. Chase Award for Physician Executive Excellence by the Association of Military Surgeons of the United States. The citation says that Shah had exhibited an "impressive capacity" as a health care administrator and had taken a leadership role in the improvement of programs and systems for delivery of care to federal beneficiaries. His "Telephone Linked Care" programme received two other awards and his other projects earned two large grants for the department.

**DR. SURESH SHAH**, a senior scientist with an automotive company in Michigan, USA became a Fellow of the Society of Plastic Engineers and was featured in the journal 'Plastic Engineering'. A long article was written about Dr Shah's achievements in 'India Abroad'.

**MR. OM PRAKASH GUPTA**, Editor of the *Rajasthan Times*, Jaipur, India has been honoured with 2001 *Ahimsa* International's Animal Protection Award. Mr. Gupta has been successful in preventing a project to establish a mechanized butcher house at Jaipur.

**PROFESSOR S. SETTAR** of Dharwad, Karnataka, former Chairman of the India Council of Historical Research, New Delhi was awarded the 2001 Acharya Kundakunda Puraskar of the Foundation of Gandhi Nathrangaji, Sholapur. The seventh Kundakunda Puraskar is given in recognition of his pioneering contribution to the philosophy of death.

**MADHU JAIN**, Delhi based designer, works on fabrics, be it Kota handlooms or Benaras weaves. Her repertoire celebrates some of India's oldest craft traditions such as chicken work, block printing, painting styles and *nakshi-kantha*. Last year, Madhu showcased a "modern narrative" of Assamese handlooms.

**DR. BHARAT SHAH** of Mumbai was awarded *Samaj Ratna* (Community Jewel) for his honorary services for more than a quarter of a century. Dr. Shah provides honorary services at many hospitals following Jain principles. He has addressed national as well as international medical conferences, representing India.

**REKHA VRAJLAL VORA** of Mumbai was awarded Ph.D. for her thesis on "Jain Stotra and Bhaktamar Stotra" by the University of Bombay (Mumbai). **RENUKA PORWAL** also from Mumbai received Ph. D for "Aacharya Buddhisagarji - A study". Dr. Kala Shah, a retired Principal and Jain scholar served as guide for both these research scholars.

**MR. VIMAL SHAH** of Bidco Oil received the Best Professional Manager Award from the Kenya Institute of Management.

**DR. LAKSHMI MAL SINGHVI**, an eminent Jurist, Constitution expert and Member of Parliament, has been appointed as the Chancellor of Jain Vishwa Bharati, Ladnun for a period of four years. At another impressive function, the Indian Prime Minister Atal Bihari Vajpayee presented the *Ahimsa & Sadbhawana Samman* award to Dr. Singhvi for his unique and outstanding contribution in the fields of human rights, world peace and goodwill. Recently, the Indian government accepted his recommendations of dual citizenship and other benefits for Non-Resident Indians.



# MULTI MILLION POUND JAIN COMPLEX IN KENYA

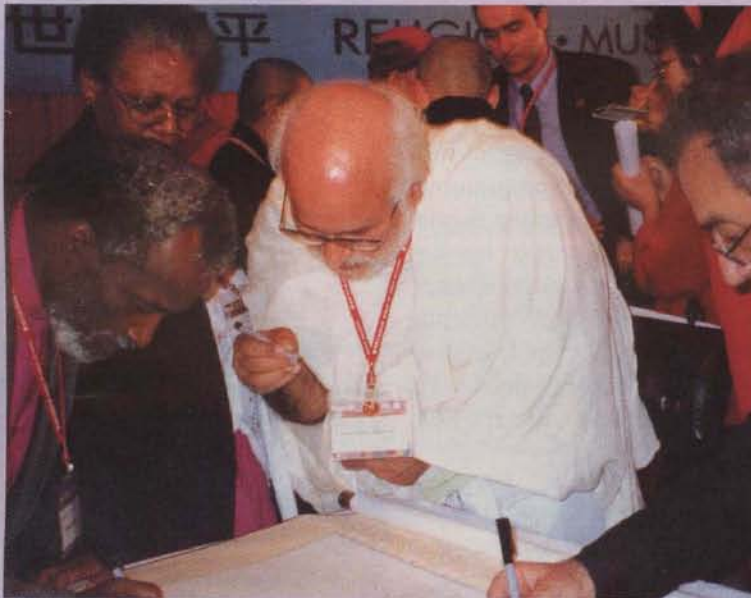
The pioneering and highly talented Visa Oshwal Jains in Nairobi will open their new community centre in Nairobi on 31 March 2002. The complex includes three gigantic wedding/reception halls that can cater for thousands of people, a modern theatre complex, offices and a large reception area with picture glass windows. It is an ideal venue for organizing international Jain gatherings. Kenya could not be a better host.



*The magnificent new community centre in Nairobi*

## JAINS AT THE MUSEUM OF WORLD RELIGIONS IN TAIWAN

The first Museum of World Religions (MWR) was inaugurated in Taiwan on 9 November 2001, concluding the ten-year effort of Buddhist Monk Dharam Master Hsin Tao, at a cost of \$60 million, to highlight the essence of all religions – love and peace. HH Amrender Muniji from Siddhachalam, along with four monks of other religions, prayed for world peace in the inaugural session. The President of Taiwan, along with Mr Bawa Jain and other world-renowned religious leaders and scholars, cut the ribbon to declare the museum open. An international conference held during this event discussed the unfortunate destruction of sacred sites in Europe, India, Afghanistan and elsewhere. Acharya Chandanaji and Sadhvi Shilapiji represented Veerayatan, while Mr Naresh Jain represented



*HH Amrender Muniji signing a document to establish the Global Commission for Preservation of Sacred Sites worldwide*

International Jain Sangh (IJS) of New Jersey at this three-day inaugural event that concluded by establishing a Global Commission for Preservation of Sacred Sites. Chosen for their antiquity and the number of followers by the Centre for the Study of World Religions at Harvard University, ten religions are included in the museum displays: Hinduism, Shinto, Judaism, Taoism, Buddhism, Christianity, Islam, Sikhism, Ancient Egyptian and Indigenous Maya religions. Jain representatives discussed the antiquity and the influence of Jainism with Hsin Tao, who

agreed to include it in the museum. IJS will formulate a list of appropriate items for display in its Great Hall of World Religions in concert with the museum staff, consultants and the Jain community.

For further information visit [www.mwr.org.tw](http://www.mwr.org.tw)





## PETA LAUNCHES WEBSITE IN INDIA

PETA India is expanding its presence on the subcontinent with the launch of [www.petaindia.com](http://www.petaindia.com), which will raise awareness to millions of people about the plight of animals caught up in India's manufacturing industry. As an introductory feature, visitors to the site can read an exclusive interview with action movie star and martial arts expert Steven Seagal. Opposed to hunting and fishing even as a child, Seagal promotes the equanimity of all sentient beings mighty and small. Visitors can also view the Pamela Anderson narrated skin trade video that shocked the world and resulted in the boycotting of Indian leather from several major retail companies.

## US ARMY PROMOTES VEGETARIAN FOOD

Playboy's Playmate of the Year, Kimberley Hefner has starred in an advertisement promoting vegetarian food in the US Army. The advert, which ran in the *Stars and Stripes* daily military paper, shows Kimberley dressed in American red, white and blue and pointing to the camera with the statement "I WANT YOU ..... To Go Vegetarian". Air force Captain Mike Daniel comments: "There is a growing roster of vegetarians in the military, just as there is in the rest of society."

## INDIA'S \$2.5M FOREIGN TRAINING PROGRAMME

India has helped support over 144 countries in Africa, Asia, South America and Eastern Europe in training their civil and military personnel in various technical and economical programmes. So far \$2.5m has been spent on the programme and over 25,000 people have been trained. Tanzania is one of its largest beneficiaries, with over 1000 people having benefited. H.E. Dinesh K. Jain, Indian High Commissioner to Tanzania, said: "In India, we deeply appreciate Tanzania playing a willing and friendly host to a large Indian Diaspora that has settled in this country for generations." In Afghanistan, this programme has set up the Institute of Child Health, the largest hospital in Kabul.

## FOOD FOR THOUGHT

At a seminar in Tilvarghat near Jabalpur, M.P., forty participants from the medical profession presented their papers on various diseases and how they could be cured or alleviated by adopting a Jain lifestyle. The doctors pointed out that people suffering from heart attacks, cancer, diabetes, paralysis and such other diseases would have more chance of being cured if they followed a Jain diet. The doctors presented results of many case studies to support their views. Acharya Vidyasagarji attended all the sessions and commented on many of the papers.

## VEGETARIAN CONGRESS



*Gurudev Chitrabhanu extending honours to the Governor of Goa, Mohammed Fazal, at the first Vegetarian Congress in India held in October 2001*

## SYMBOL OF BEAUTY

The image of an ancient statue of the goddess Yakshni (also known as Yakshi), which was found in 1917 on the bank of the river Ganges, Patna, Didarganj, has been put on a stamp. The statue, which is believed to be dated around 300B.C., was chosen to celebrate early Indian art, of which this particular statue has been deemed a masterpiece. The sculpture stands 5'4" in height and was carved from a single piece of Chunar sand stone. The statue currently stands in the Patna Museum, Patna, but it has been displayed in France and the USA as well.



*Stamp depicting Goddess Yakshni*



# FORTHCOMING EVENTS

## TASTING THE MANGO<sup>TMM</sup>

**YOUNG JAINS , 5TH INTERNATIONAL CONVENTION  
LONDON UK FRIDAY 23 – SUNDAY 25 AUGUST 2002**

"Just as a mighty mango tree is hidden within the stone of the mango, even so, divinity itself is hidden within you. Rest not until you uncover it." *Mahavir*

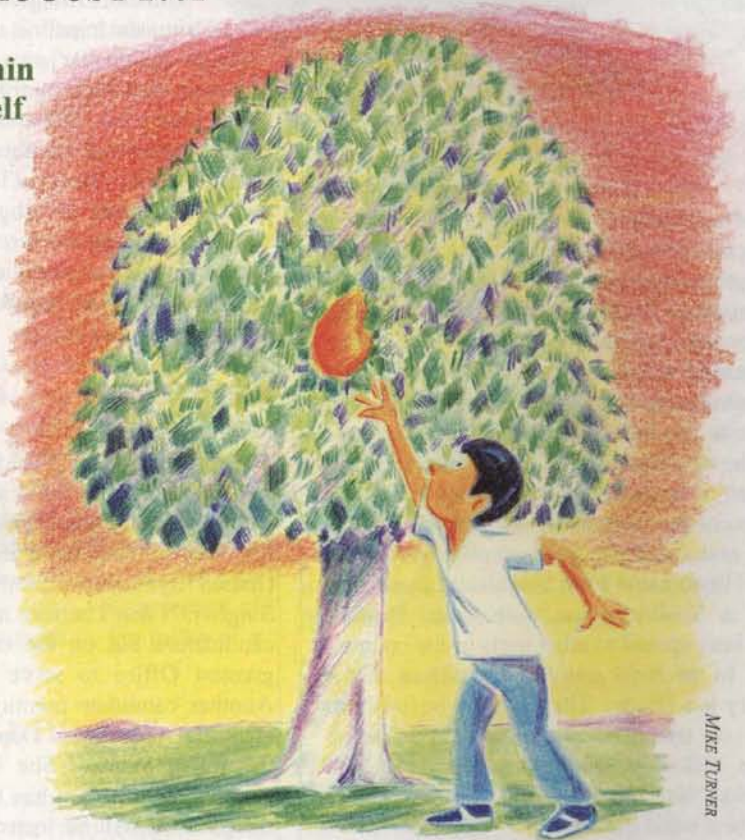
**Keynote Speaker: Gurudev Chitrabhanu**

"This convention has had a huge impact on my life." *Priya Kothari, age 17*

We are expecting international delegations from North America, Kenya, Singapore and possibly Australia. Host family accommodation will be provided to foreign visitors if they register in advance. Registration commences 1 April 2002. For registration form or further details email: [youngjains@yahoo.com](mailto:youngjains@yahoo.com), or visit [www.youngjains.org.uk](http://www.youngjains.org.uk).

### Contacts:

**Priti 020 8951 5393, Nishad/Khilna 020 8368 1575, Shaileen 020 8959 5563 between 8-10pm only.**



## BIENNIAL CONVENTION, NEW JERSEY JULY 4 - 7, 2002

The Young Jains of America, the youth wing of the Federation of Jain Associations in North America, will hold their Biennial Convention in New Jersey, July 4-7, 2002. For details and registration information, visit their website [www.yja.org](http://www.yja.org).

### ANNOUNCEMENTS

Entries are invited for the prestigious 7th Acharya Hemchandra Suri Award from intellectuals on the basis of their last 10 years printed work (except thesis entries) to be submitted through Bhogilal Leherchand Institute of Indology 20th KM G.T. Karnal Road, Delhi India by the 28th February 2002.

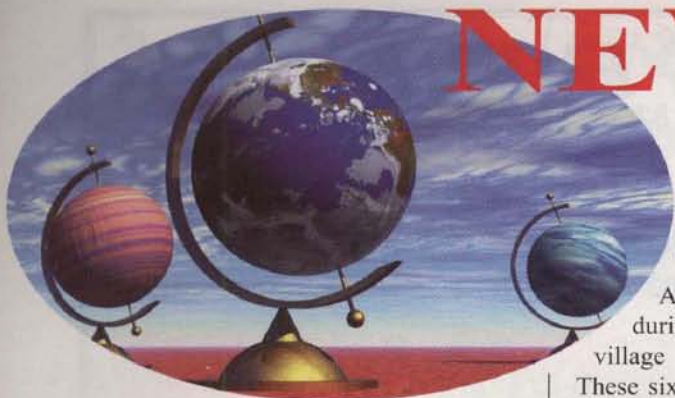
## YJA KIDS TEAM UP WITH H4H

Every year the Young Jains of America (YJA) organize a 'community service' project, giving their members the opportunity to bond as they work together on the assignment. This year, YJA have teamed up with Habitat for Humanity International. H4H is an organization that builds houses in underprivileged neighbourhoods nationwide in North America. To achieve this, homeowners and volunteers work together under trained supervision with local affiliates of Habitat, using donated material and funds. For details and registration visit YJA's website: [www.yja.org](http://www.yja.org) For more info contact Neel Shetti at [Neel.shetti@yja.org](mailto:Neel.shetti@yja.org).

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



# NEWS IN BRIEF



## JAINA NOT A MINORITY COMMUNITY

**Rajasthan, India:**

A disciple of Anuvrat Anushasta Acharya Shri Mahapragyaji reacted to the recent decision of the Rajasthan High Court about Jains not being a minority community. Being a minority community would entitle them to preferential treatment under the legal system. He argued that it is not right to call the Jain religion a branch of Hinduism. Hinduism is not a religion, it is a culture. It is a way of life and it depicts the nationality of India. Various epics and scriptures show explicitly that the word Hindu came from Sindhu and those who lived in Sindhu region were called Hindus; these later spread to other parts of the country. Thus, in the strict sense, every citizen of the country is a Hindu. There used to be only two types of traditions, the Shraman tradition whose followers were Jains, Buddhists and Ajivaks, and the Vedic tradition whose followers were Brahmins.

## ANCIENT JAIN TEMPLES FOUND IN PURULIA

**Gajpur, India:**

Three temples featuring several black stone statues of the Jain *Tirthankaras* and believed to be dated between the tenth and twelfth century have recently been unearthed at Gajpur village, 14 km away from Purulia District Head Quarters in the State of Jharkhand. As the news spread to nearby villages and towns, a large number of people are visiting the ancient temples every day. It is believed that the local priest dreamt of a goddess who asked him to dig at the place where the statues were found. The District administration has taken over the security of the site.



## JAIN IDOLS DISCOVERED

**Mahesana, Gujarat, India:**

Two idols of Shantinathji and Ajitnathji *Tirthankaras* were discovered during the pipeline installation at Ladol village in Vijapur area of North Gujarat. These six feet high marble idols are dated as Vikram Samvats 1308 and 1321 (A.D. 1365 & 1378). Four years ago local Jains found a few damaged idols. The find led them to carry out further searches on the site, where they excavated canopy and throne that were used in the temples. These antique pieces were moved to a nearby Jain temple in a ceremonial procession.

## PRESIDENTIAL CANDIDATE

**New Delhi, India:**

The election for the presidency of India is due to be held in July 2002 and the capital New Delhi is already abuzz with speculations. The list of seven candidates includes Rajya Sabha (Indian Syndicate) member Dr. Laxmi Mal Singhvi. "I don't believe in proposing my own candidature but on the other hand, it is the greatest Office to serve one's motherland." Another candidate mentioned is Mrs. Najma Heptulla, four times Deputy Chairperson of the Rajya Sabha. She is a Muslim and a woman. No woman has become President in the past. It will be interesting to watch who wins.

## RADIO MIRCHI FM STATION LAUNCHED

**Ahmedabad, Gujarat, India:**

Vineet Jain, Managing Director of Times Group and C.E.O. of Entertainment Network India Ltd. (ENIL), launched Radio Mirchi in Ahmedabad, the second radio station after Indore. Mumbai, Pune and Delhi are likely to be the next in line. Radio Mirchi is aiming to be the 'constant companion' providing top class entertainment with lots of interactivity. To ensure that listeners get crystal clear CD quality sound, parent ENIL Company is investing in state-of-the-art technology.

## LANGUAGES OF PEACE

**Canada:**

The Canada Post printed the word Peace in 21 Languages as identified in the Statistics Canada 1996 Census.

## SEVEN YEAR OLD WINS NSF SPELLING BEE

**Maryland, USA, Gujarat, India:**

Samir Patel, a seven-year-old boy from Colleyville, Texas, and Anu Gollapudi, a 14-year-old girl from Walnut Creek, California, won the US national spelling and vocabulary titles respectively in the finals of the championship sponsored by the North South Foundation based in Burr Ridge, Illinois. This was the foundation's ninth National Spelling Bee for children under 12, and the National Vocabulary Contest for those under 15 years of age. Fifty-one regional contest winners across the US competed in the finals. The foundation also conducted its second annual Brain Bee, a neuroscience contest. The Brain Bee is a question & answer competition about neuroscience for high school students based on a book called Brain Facts, published by the Society for Neuroscience. Winners of the first three places will receive scholarships of \$2,000, \$1,000 and \$600 respectively, redeemable in their first year of college. The foundation conducted the program with the help of twenty regional volunteer coordinators across the US.

## MARTYR DIES

**Worcester, UK:**

On Monday, 5 November 2001, animal activists throughout Britain mourned the death of their most famous campaigner. Barry Horne died at the age of 49 whilst on his fourth hunger strike in Monkswood hospital, Worcester. The activist had been transferred to the hospital from Long Lartin high security prison after being arrested and convicted for several firebombing campaigns causing £3m worth of damage. Horne had signed a directive stipulating that he didn't want to be medically treated.

## 1200 CALVES RESCUED ON WAY TO SLAUGHTERHOUSE

**Rajasthan, India:**

Prani Mitra Sansthan, the Jain animal welfare organization, was successful in preventing the slaughter of 1200 calves, taken from animal fairs at Pushkar, Gotan and Osia, by goods train from Gotan in Rajasthan to West Bengal. They have urged the state authorities and the railway administration to take severe action against the corrupt officials and staff for their collusion with the agents in the illegal and inhuman animal trade.



# Compiled by Prakash Mody

## MAINTAIN PEACE AND HARMONY

### India:

Acharya Vidyanandji appealed to all humanity to maintain peace, self-control, restraint and harmony as the major nations pass under a shadow of war and destruction. He spoke about the message of *ahimsa* given by Lord Mahavir. Vidyanandji said that the present period, up to the year 2003, was very critical and in many countries great upheaval and bloodshed is likely to result. Many small countries will be completely destroyed or perish in this period. The need of the hour is therefore to respect human values and work towards the avoidance of any loss to humanity.

## FASTING PROGRAM

### New York, USA:

The Association of Indians in America, New York Chapter adopted a three-point program to pay homage to the victims of the September 11 attacks. The components are: to observe fast every Tuesday evening; to hold prayer meetings every Tuesday evening at a place of worship in the Tri-state area, wearing a special badge as a reminder of the tragedy; to cancel its 15th Diwali festival celebration. According to the Indian tradition, when there is a death in the family or neighborhood we do not celebrate the auspicious event. Our culture calls on us to get out and help all those who need it. "The program will continue until the culprits are brought to justice," said a spokesman for the Chapter.

## GLOBAL PEACE RECITAL

### Toronto, Canada:

A rational and soul elevating presentation of *gayatri* was performed in Toronto Canada late last year. The Bharatnatyam dance recital started with the *Om Shanti, Shanti* chant, a message of global peace in the world, and the lead dancer and choreographer Janak Khendry chanted in a choked voice. Amongst the audience of over a hundred people were Jains, Hindus, Christians and Jews. Khendry has researched and skilfully choreographed sensitive themes based on the Jain philosophy of non-violence Buddhism and few other subjects.

## DEPRESSED ECONOMIC SCENARIO

### New York, USA:

"It is a balancing act," said Kailash Joshi of The Indus Entrepreneurs (TiA), which is the largest mentoring organisation for South Asian businesses in the United States. Kailash, the President of the Silicon Valley-based TiA was describing the likely strategy that start-ups, as well as established businesses, would follow in the depressed economic scenario in the aftermath of the September 11 tragedy. Many companies were reorganising their business strategies following the economic downturn that had made people cautious about spending. Indian American business leaders have asked others to take a hard look at their model. "If it is solid and can achieve rapid profitability by solving 'real' customer problems, then this is the time to invest and grow," say the gurus, "otherwise, look for a job and save your money." Some firms, like Naveen Jain's InfoSpace, find themselves in the right place at the right time, though Jain said that he didn't relish the prospect of making such a statement in the midst of a tragedy.

## "JUST DON'T DO IT!"

### India:

The Indian leather industry has been dealt another blow as the two biggest shoe companies in the world, Nike and Reebok, have joined a growing list of companies boycotting Indian leather. Along with Peru-based Foresta International and top fashion designer Kenneth Cole, they have pledged to the People for the Ethical Treatment of Animals (PETA) that they will not purchase leather from India. As reported in our last issue, these companies join others such as Gap, Eddie Bauer, Timberland, Casual Corner, Florsheim, J. Crew, Liz Claiborne, Nordstrom, Wolverine Worldwide, Clarks, Fiorucci, Travel 2000, Marks and Spencer and others in asking the Indian government to enforce basic animal protection laws.



## RATNAKAR BANK BRANCH AT NEW DELHI

### New Delhi, India:

New Delhi, India: The Ratnakar Bank was established 60 years ago and operated as a regular bank by a group of Jains from Sangli and Kolhapur in Maharashtra. Over the years it has grown rapidly and presently it has a deposit of Rs.532 crores and a working fund of Rs.601 crores. What makes the Ratnakar Bank unique is that most of the trustees, directors and account holders are Jain. At the beginning of a day's work, the employees gather to recite a Jain prayer and the *Navkar Mantra*. All the staff are required to be vegetarian and abstain from smoking, drinking and consuming tobacco, *gutka* or pan masala. The Bank provides extra help to senior citizens and those who are poor in the community by offering higher interest rates for their deposits. It has 70 branches spread in Maharashtra, Karnataka and Goa. This year, it paid out a dividend of 17%. It recently opened its first branch in the northern part of the country at Karolbagh in New Delhi and also in London.

## FREQUENT ROBBERIES AT SHIKHARJI

### Bihar, India:

Robbery and theft are frequent occurrences at Sammet Shikharji in Madhuban, Bihar. On 3 September, ten armed people entered the Shri Parshwanath temple by force from its hill top entrance, whilst the overnight *Navkar Mantra jaap* was in progress. They broke open the cash box belonging to the Digambara sect, which was kept in the temple hall, and took about Rs. 50,000. The robbers also took another cash box belonging to the Shvetambara sect. The matter was reported to the local police the next morning but nothing has been recovered so far.

Similar incidents are also taking place elsewhere. In December, statues were stolen from the temple of Shri Sheetalnathji, also at Madhuban village. On 22 August, the robbers stole the cash box from the worship altar of a temple in Kalyan Niketan. On 28 August, robbers entered the 24 Tunk Bahubaliji temple and stole the cash box. Unfortunately, despite the frequency of these events, local authorities have not shown any serious interest in finding the thieves or preventing future incidents.



**NO MORE AUCTIONS**

**Sulekh Jain, Houston, Texas, writes:**

I congratulate Sudhir Shah for expressing his views against Ghee Boli in the Dec 2001 - February 2002 issue of Jain Spirit Magazine. It is about time we debated this subject frankly and openly.

For many years I have shared similar views about this practice of Ghee Boli. For ethical and moral reasons, all my family members have constantly avoided participation in such practices. Also, over the years I have talked to many people on this subject. The following is what some of them had to say:

1. Jain banias are very smart in giving it a fancy name "Ghee Boli". Where is the Ghee? There is only Boli. So, why don't they just call it auction?

2. This tradition is outdated and not suited for Jains in the West.

3. This auction is mostly prevalent in the Gujarati Deravasi community. There is some auction in the Digambar community, but not for fund-raising all the time. The Jain community in North America consists of people of all the Jain sects, and from all parts of India and not just Deravasi Gujaratis. No other Indian (non Jain) religious community practices this ritual to raise funds and buy ego in the temple.

4. The community that has come to North America is professional, educated and open minded. It was not expected to bring baggage from India that does not suit its current environment. This practice of auction, instead of being reduced, modified or curtailed, has dramatically increased. Several people, who rarely visit the temple throughout the year, will visit solely for the purpose of Ghee Boli, on the day of Mahaveer Janam Vachan during Paryushana. Even during Samvatsari Pratikraman, this ritual is now practiced prior to the start of the Pratikraman; instead of shedding the ego and attachments, many people participate in this practice of auction for reciting various Pratikraman Sutras. This goes against the very spirit and essence of Pratikraman.

5. Under the guise of raising funds, this ritual is also now being practiced throughout the year at every Aarti. In several cities, people will not do another Aarti because there was no bidder. What a shame?

6. Many youths over the years suggested that let there be Ghee Boli of tapasyas like Namokar Mantra Maala Jaap, Samayak, Fasts, Community service etc. but the practitioners of this tradition are not willing to listen.

7. Our youths are against it. We say that we are building temples for them but I find it hard to believe that our walk does not match with the talk

May I suggest that in a future issue of Jain Spirit there is an open debate on this topic? It will be very useful.

**GAP YEAR**

**Bansi Shah aged 14, Clacton, UK, writes:**

I was really inspired by Anish Shah's article entitled 'Jungle Adventure Proves Aparigraha' (issue 9 page 40). I have decided that I would like to take a year out after my A' Levels to travel abroad and work on a charity project.

**OPEN DOORS**

**Rajvee Punatar, London, writes:**

Brad Pouleson (issue 9, page 30) explains very clearly the need for Jains living in the west to share their culture with their neighbours and colleagues. We have inherited a beautiful set of values and beliefs and it would be a great regret to keep this to ourselves. Jain Spirit is fulfilling a unique vacuum and enabling all of

us to become more informed and thereby more equipped to share this heritage. It is true that as Jains we need to invest more effort in understanding our tradition and our children give us tremendous motivation for doing so.

**ASPIRE TOWARDS PERFECTION**

**Shanti Panchal, London, writes:**

I enjoy Jain Spirit and share its mission to spread the awareness of this ancient tradition. As an artist I draw much inspiration from Jain art in my work and visit many temples in India. I very much enjoyed the gatefold picture of 'Cosmic Man' (Lokapurusha) in issue 9. I find that there is aspiration towards quality that is very central to this art form. I would like to encourage Jain Spirit to also embody this and not make compromises. I was disappointed by the colours and the presentation of my own paintings in the article 'Natural Colour' (pages 34/35). Even the photographs should be carefully selected and scanned to achieve the maximum impact. If this professionalism involves extra cost then I would like to encourage anyone with surplus wealth to help this unique enterprise retain the Jain tradition of perfection. In the history of Jainism the community has patronised art and artists and I hope that this tradition also continues in the present and the future.

**A GEM**

**Nitin Parshwanath, Mysore, India, writes:**

It is indeed delightful to read the esteemed columns of Jain Spirit, which has embodied in itself the ways and means to propagate Jainism in its full spirit. The sections 'Youth' and 'History' are of immense value, to both the young and the old. The success of the magazine lies in its vivid presentation and social accountability. Further, I read with pleasure the columns of art and literature, embellished with charismatic writings. Jainism requires rejuvenation with newer and novel thoughts for its stability in future. The preachings of Tirthankaras should percolate the thoughts, moods and memories of the people. It should find its deep roots overseas and its strength and vitality in its native land. The young have a great responsibility for its revival and survival and I am very much confident that Jain Spirit will work in propagating and achieving these principles.

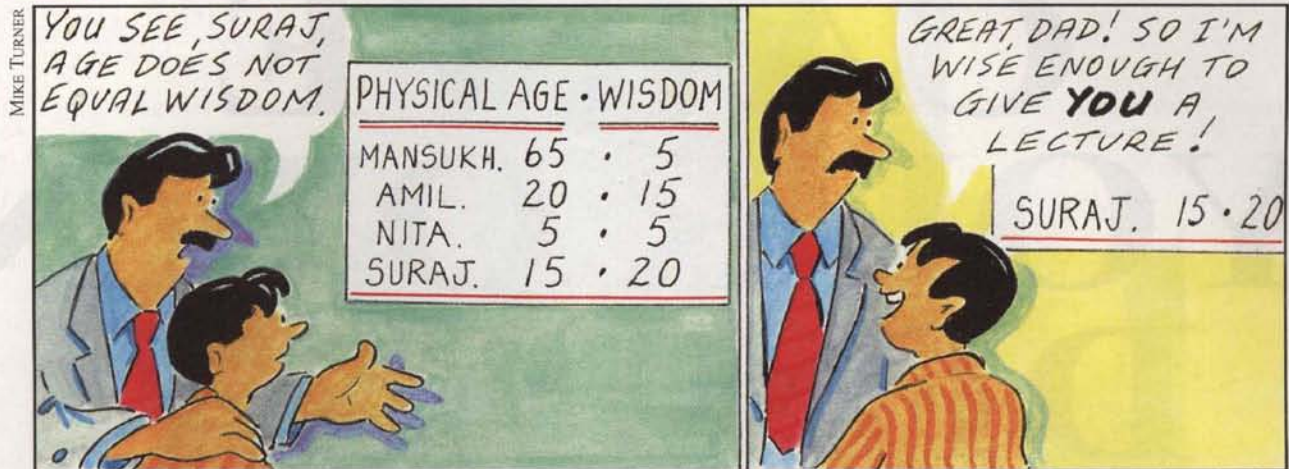
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 Please mark : mailbox

JAIN SPIRIT ~ ISSUE 9





## Family Values



# QUOTES & QUIPS

### The Divine Within

He who looks inwardly at the self revels in the self; He who revels in the self looks inwardly at the self.

*Acarangasutra*

Anger dissolves affection....Therefore man should subvert anger by forgiveness.

*Samanasutra.*

It is our responsibility to make loving, not killing, the preferred medium of exchange on Earth

*Michael Tobias*

### Communication

Parent: You're not listening to me

Child: You're not listening to me

He who can laugh at himself will always be entertained.

*Russ Duple*

"Frequently I have been born in a high family, frequently in a low one; I am not mean, nor noble, nor do I desire social preferment." Thus reflecting, who would brag about his family or about his glory....

*Acarangasutra.*

### Serving Others

Rendering help to another is the function of all human beings.

*Tattvarthasutra*

### Theft

These acts are included in stealing: prompting another to steal, receiving stolen goods, creating confusion to overcharge or underpay, using false weights and measures, and deceiving others with artificial or imitation goods.

*Tattvartharajavartika.*

There is a Master Chef in every Jain home. She does not appear on television but simply cooks and nourishes the family.

### The Open Mind

I am not biased in favour of Mahavira, nor averse to Kapila or other teachers. I am committed to the preaching that is truly rational.

*Haribhadra, Loktattvanirnaya.*

Even a momentary meeting with a saintly soul could become a boat to cross the ocean of worldly existence.

*Shankaracharya*

### Greatness

Birth does not lead to greatness; but cultivation of numerous virtues by a man leads him to greatness. It is a pearl that possesses real greatness and not the pair of shells in which it is produced.

*Vajjalagam.*

### Path to Liberation

Right belief, right knowledge, right conduct, these together constitute the path to liberation.

*Tattvarthasutra*

### Wisdom

You cannot prolong your life, therefore be not careless; you are past help when old age approaches.

*Uttaradhyana Sutra*

I pray to God to please my mum, but God knows where my mind is!

### Self-Discipline

Subdue pride by modesty, overcome hypocrisy by simplicity, and dissolve greed by contentment.

*Samanasutra*

If you think the world turned it's back on you take a look around. You probably turned your back on the world.

### Text Messages

- ILUVU, WL U PLSE LUV ME?
- Y, DONTU LUV YRSLF!
- AFAIK, HE WRS DESG NR LBL S 2 MKE AN IMPRSSN
- SO HE'S NOT UNIQ AFTR AL
- I SAW DAD ANSWR THE MOB WHN HE WAS MEDTATNG 2DAY
- I WONDR WHR HIS MIND WAS!

In an Internet without doors or walls, who needs Windows or Gates?



# CARVE YOUR OWN DESTINY

**Mark Tully probes Professor Padmanabh Jaini on the role of gurus and Gods in human salvation**

**YOU TALKED ABOUT HOLY MEN AS BEING EXEMPLARS AND teachers. But is there also an emotional content in their appeal to the people? Do people love them in the sense they almost want to follow them because they have such a deep emotional commitment to them?**

If you are asking about the emotional connection between a teacher and a Jain layperson comparable to that of a guru and a devotee elsewhere in India, I would have to say that this aspect is conspicuously absent in Jainism. This is a religion which essentially asks you to realise your own nature by yourself. The Jain ascetics are instruments to awaken others but beyond that there is no emotional sustenance, sometimes called grace (*prasada*) by other Indians, which they can dispense freely to others.

**Do you feel there is a danger in that sort of relationship? Enormous numbers of people felt emotionally committed to Mahatma Gandhi. As you rightly say, in Hinduism people are tremendously committed to their gurus. Do you think that there is danger in it? Does Jainism teach you that?**

Well, the Jains see danger in any form of attachment. The Jain teachers never tire of telling their audience that knowledge can be imparted to anyone, but conduct cannot be given, it must rise within one's self. What you say about Gandhiji is quite true but I doubt if he ever claimed the status of a spiritual guru.

**There is also an element of inspiration, which is not the same as an example. It is something much more, an emotional inspiration?**

That indeed is there. I have known Jain monks and nuns who do inspire in their disciples tremendous adoration and devotion. This does occasionally develop into a kind of emotional attachment

directed to that individual rather than to the congregation of mendicants. The scriptures openly warn against such emotional bonds, pointing to the example of Indrabhuti Gautama, the chief mendicant disciple of Mahavir, whose attachment to his master was a major hindrance to his own salvation. The Jain gurus are to be revered and supported, and lastly to be listened to. Indeed a Jain word for a layman is *shravaka*, one who listens. I would therefore say that in Jainism there is a lack of that kind of emotional bond which is carefully forged and admired among theistic religions. This may be the consequence of not believing in a Personal God as your Saviour.

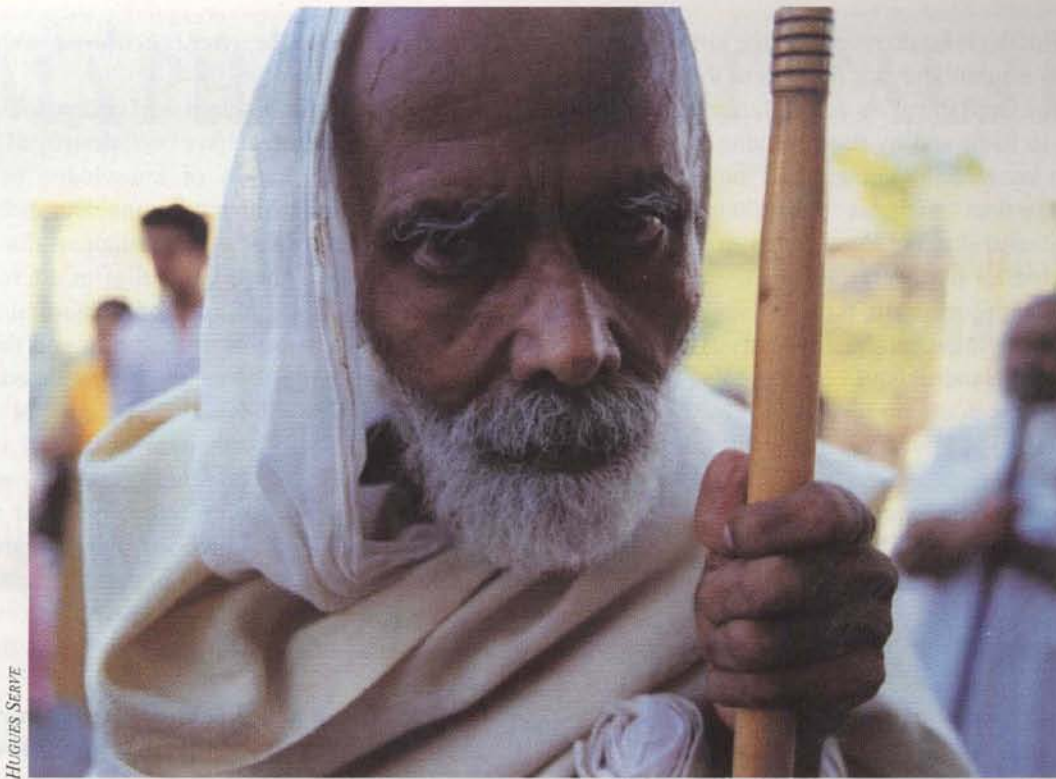
**“Jain ascetics are instruments to awaken others.”**

**Previously we were talking about prayer. There is no God for you to pray to, yet prayer is such an essential part of most religions. How do you cope with this problem?**

The word prayer does not describe correctly what the Jains actually do when they "pray". The Jain word is *stava* or *stotra*, which means praise or adoration of the Jina for his infinite knowledge, bliss and purity – qualities which a Jain aspires to attain. The Jina is not a God but a supreme Teacher. A layperson entering a Jain temple is therefore asked to set aside all desires for worldly objects, for the Jinas are past granting any wishes. They are exemplars and a Jain is aspiring to follow their path of salvation to become a Jina himself. An ancient Jain "prayer" illustrates well what a Jain may legitimately seek from the Jina:

*dukkhakkhao kammakkhao,  
samahi-maranam ca bohilabho ca  
mama hou jagada-bandhava,  
jinavara tava carana-saranena*





HUGHES SERVE

*A Shvetambara monk. Jain monks are role models for simple and ascetic living*

Let there be end of suffering and end of karmas;  
May my death be attended by mindfulness,  
and may I attain enlightenment,  
O Brother of the Universe, Jina!  
for I have taken refuge in you.

Surely, this is not so much a prayer as an aspiration to reach some day the same goal as achieved by the Jinas. Christians say prayers but they do not aspire to be Christ themselves, and the Hindu devotees for the most part seek union with their Lord. The concept of assimilation into a higher spirit is not acceptable to the Jains. A soul maintains autonomy at all times and all are equal when they reach the state of emancipation or salvation (*moksha*).

***You said you don't pray for material wealth, for good luck or for grace either, because you don't need grace. But of course one of the things which other religions do get to pray for is grace for the strength to follow, which in your case would be [to follow] the Jain path.***

Well, let me correct a little. I did say that the Jains will not pray for worldly things in front of the Jinas's images. However, there are indeed celestial gods and goddesses, (*yaksha* or *yakshinis*) seen as the guardian spirits of the main shrine, whom the laity may propitiate for worldly needs. But the true strength of a Jain aspirant lies in his own self. There is a firm belief that each soul has a certain amount of this innate quality of strength, which when exerted with the knowledge of the self, enables it to overcome the bonds of passions. This inner strength of the soul is wasted or scattered away by association with external things. By cutting these bonds even with one's body, a person can detach oneself from all that is not self and thus become a true ascetic.

***So much of what you say leaves one with an impression that Jainism is almost entirely concerned with the "Self". Yet in other religions forgetting about yourself is what is most attractive to me. That you yourself are a problem to yourself. That lovely Christian phrase for instance, "Lord, I am restless until I rest in Thee." Now all that seems to be lacking from Jainism.***

I think you are right to some extent. Yes, the Jain teachers are saying to their followers that they should take care of themselves, because by doing so, they have taken care of the world as well. When a person refrains from acts of hurting by the vow of *ahimsa* he has saved other beings also from reacting in a hostile manner. He knows that he has full control only over his own thoughts and actions, and must find his peace in himself, for the source of pacification is not outside.

***Jainism, and you yourself, believe very strongly that there is a very great strength of truth that runs through all religions. One such strength of truth to me is the common goal of the mystic. When you read mystic writings in Hinduism, in Islam, in Christianity, you find that they are seeking the same goal. But in Jainism mysticism seems to be absent.***

Well, the kind of mysticism you see in the above religions comes partly through the search for the other, mainly the Divine, the Transcendent Being, with which the mystic seeks union or a return in some form to the Creator. In Jainism, as I said earlier, there is no concept of a Higher Being, let alone any loss of individuality of a soul by merging in that Being. The human teachers (*Jinas*) at the end of their lives have achieved total liberation (*moksha*) and are no longer available for any ▶



communication. But the Jains do recognise the kind of mysticism that arises when an aspirant, having first learnt the truth, reaches yogic states that are ineffable. As for instance, when the soul abides peacefully in itself and by itself, having transcended the distinctions of the knower, the known, and the act of knowing. Ancient poetical works such as the *Samayasara-kalasha* (Sanskrit) of Amritachandra, the *Paramatma-prakasha* (Prakrit) of Jogindu, the stavas or hymns (Hindi) of the mediaeval saint Anandaghana, and more recently, the highly inspired writings (Gujarati) of Shrimad Rajachandra (1868-1901, a friend and counselor of Mahatma Gandhi) have kept alive this spiritual quest and for that reason these poets are revered as mystics by the Jains.

*Jainism seems to me a lonely path. You do not have the help of God or the concept of the love of God. You do not have anything like that.*

Well in a way, it is true. Surely, if there is no belief in God, you must accept that there cannot be such things as the love of God. Instead, the Jains emphasise the concept of peacefulness (*upashama*) with themselves and the world surrounding them. They achieve this by cultivating the thoughts of friendliness towards all beings (*maitri*), joy at the sight of the virtuous (*pramoda*), deep compassion towards those who are suffering (*karuna*) and equanimity (*madhyastha-bhava*) towards those with ill disposition. I believe that the love of God can also be channelled through these noble attitudes, as is indeed done by the Buddhists and the followers of the Yoga school.

*As a Jain do you sometimes regret that the caring aspect of God is not there in Jainism, or do you think it is something which hinders other religions?*

It would be too presumptuous of me to say that it hinders others. Probably it does not, it might even help. There is some truth in your observation that this element of nurture is lacking in Jainism and might adversely affect its spiritual core. But ultimately, if you do not admit a Supreme Being who creates and controls your spiritual progress, then the only thing left is to grasp that which is wholly pure within you. The Jains view the bound soul like a piece of gold lying deep within the ore. That piece of gold has always been there, it has not been placed there by any person. It can be removed from the ore, and by applying the right chemicals it can be purified, never to become impure again. Similarly, the soul in its beginningless bondage has the potential of being freed through right means. So there is a beginning for the freedom of the soul and a process, namely the path of *samvara*, for its purification. Having said that, it can be admitted that the emotional warmth which nurtures a devotee in Hinduism, is missing in Jainism most likely at the level of a householder. Modern-day Jains do indeed fulfil this need by drawing sustenance from the culturally rich traditions of Indian saints, notably Mirabai, Kabir, Tyagaraj, Vivekananda, Tagore and Gandhi, without necessarily accepting their theological assumptions.

***“Conduct cannot be given, it must rise within one’s self.”***

*Could you describe what is achieved when one is absolutely “holy”?*

The ultimate aim of a Jain is of course to be like a Jina. When the bonds of passions have been destroyed (*vita-raga*) the soul attains the perfection of knowledge or Omniscience, an attribute of God in other religions. But such a soul in Jainism is neither Omnipresent nor Omnipotent, for these concepts are relevant only if there is a belief in a Creator God. For the Omniscient soul, at the end of the normal life span a total and permanent separation of the body and the soul takes place. This state cannot even be contemplated in Christianity or Islam. The soul at this final stage of salvation (*moksha*) is called Perfected (*siddha*), and it abides forever in omniscient glory at the summit of the universe. Jains regard such souls as the most holy and blissful (*mangala*). They worship them and revere the mendicant teachers who follow their path.

*Do you find in your life that there is something about what I may call holy people, which you have recognised very quickly?*

That, I am afraid, is not easy to do. I doubt if you can recognise holiness; you certainly can recognise goodness, kindness and gentleness. Holiness is probably defined by each religion in a different way. The Jains do recognise in their own teachers certain holiness, which they fail to find in saints of other religions. I would say I have been fortunate to have been close enough to a few Jain teachers whom I have recognised as superior to others because of their holiness, but what exactly I saw in them is hard to define.

*Can you convey briefly a teaching you received from one of your Jain teachers?*

With pleasure. I remember a Sanskrit verse, which he often quoted to illustrate the right way to live as a Jain:

*akritva para-santapam, agatva khala-namratam  
anukritiya satam vartma, yad alpam api tad bahu.*

Without hurting others,  
Without submitting to the wicked,  
Following the path of the good people,  
Even if little, whatever is achieved, that is plenty. 🙏

*Professor Padmanabh Jaini is a founding pillar of Jain scholarship in the west. The above interview was conducted by the famous Indian writer and broadcaster Mark Tully for the BBC Radio broadcast series “Something Understood”. Parts 1 and 2 of his interview were published earlier in Issues 8 & 9. This is the final part.*





# SIGMA PHARMACEUTICALS PLC

## 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*

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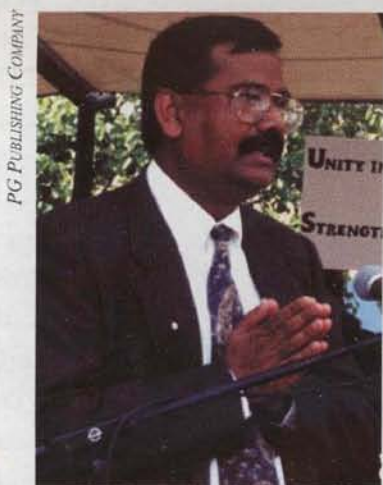
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# YOU TOO CAN MAKE A DIFFERENCE

**Kishor Pokharna** was disturbed by a local incident and rather than keep quiet, he decided to stand up and do something.

The results were unprecedented



*"An eye for an eye will make the whole world blind."*  
Kishor Pokharna addressing the peace rally in Pittsburgh

ON 28TH APRIL 2000 RICHARD BAUMHAMMER, AGED 34, went around the suburbs of Pittsburgh, Pennsylvania, USA, and shot five people dead. In the span of two hours he allegedly killed his Jewish neighbour, two workers at a Chinese restaurant, one African American at karate school, and one Indian, Anil Thakur, who was shopping at an Indian grocery store. Another 25 year old Indian, Sandeep Patel was shot and is now paralysed neck down.

Mr. Baumhammer was an immigration lawyer who came from a rich family. His father was an eminent doctor. This was a hate crime, the percentage of which is increasing in the US. In 1992 the percentage of hate crime against Indians (as compared with other minorities) was 19%, and in 1999 it went up to 47%. Day by day, the Indian population in the US is increasing, so these signs are disturbing.

With all this recrimination and fear, I was very upset about what happened in Pittsburgh. This city is very peaceful and is known as the most livable place in the US. It is medium-sized and the people are very friendly. I have lived in Pittsburgh for the last 14 years and never experienced hatred or racism. This was a very unusual and unfortunate incident, but I saw it as a wake up call for

everyone to unite together.

After the incident I noticed that all these communities - Chinese, Jewish, Indians and Blacks performed their prayers for the victims in their own groups. Nothing was done together, as a whole, to show the unity and to keep our differences aside. We urgently needed to deal with this incident collectively and not individually. I talked with the local Indian community leaders and suggested we take the lead and organise a Peace Rally and unite everybody together. This was a unique opportunity to convey the message of *ahimsa* and educate everyone, especially our younger generation. I felt that we needed to teach people how to deal with this kind of violence peacefully to avoid more violence. Unfortunately, I got a very poor response from my own community for fear of the tension in the city after the event. In fact, I was advised not to do any such thing or I could get shot. I was very sad and upset by this. Fear divides and separates people to come forward and open the avenues of dialogue. I also felt that we often get too preoccupied with our own narrow concerns and politics, and do not accept that we are citizens in a bigger world. Citizenship has its rights but also carries big responsibilities.

I approached the Pittsburgh Rotary Club and shared my suggestion of organising the Peace Rally. I was surprised to receive a very positive and encouraging response. I started working on the project, got approval and support from the Mayor's office and more than 60 organisations participated in the Rally. Not for one moment did I stop to consider whether or not I had the time and energy. I simply acted on my Jain instincts. I felt very deeply that it was my duty to do something and not just stand aside and let things take their own course. Even the President's Aide flew from Washington DC for this event. Fortunately, we received a very good response from all the local communities. We had the Rally on 5 May 2000, at 4 pm on Market Square in Downtown Pittsburgh. The County and other offices were closed by then to enable the employees to join in. It was being broadcast live on TV and became national news. This was a great experience for me to stand





*Sandeep Patel was paralysed by the shootings. He is pictured participating in a Diversity Walk inspired by the peace rally*

firm and share what I deeply believed in. I thought it was my duty to come forward. I thought this event would be a golden opportunity to educate our children and the community about non-violence.

Meanwhile in court, Mr. Baumhammer's family tried the defence of insanity, but it was of no use. The case started a few months after the murders. I attended and was asked to testify in court. Every day it was packed with people and reporters. Coming out of the room after the testimony, I noticed the father of Richard Baumhammer standing in the corner while people were giving him angry looks. I felt sorry for him so I went up to him and asked politely, "How are you doing?" I gave him sympathy for his pain and the tragedy. I shared with him the pain of seeing one's child go to prison, and I really felt his sadness. He was shocked and couldn't believe that I felt sorry for him. He looked into my eyes and started crying like a baby. He hugged me and said, "You are the first person in the whole of Pittsburgh to shake hands with me and show genuine compassion." Everybody who was watching was surprised by my action. For me, it was another natural action, one where I followed my heart rather than spend time thinking and rationalising what I intended to do. I just did it spontaneously.

The case went on for a few weeks and finally, the day of judgement arrived. Mr. Richard Baumhammer was found guilty of murder and given the death penalty. The whole city was watching the news eager to find out the verdict. Outside the court, the TV crew and reporters were interviewing people and asking about their reactions. Everybody was happy and felt that he deserved the death penalty. I was the only one who had different views about this whole issue. I was surrounded by the TV reporters asking, "Are you happy with the verdict?" I told them: "This is not a time to celebrate, we are talking about someone's death." I also said, "An eye for an eye will make the whole world blind; do we want to live in a blind world?" There was pin drop silence for a moment as the reporters didn't expect this response. My values and myself became a topic of discussion on TV for days. People stopped me in malls and shopping centres to tell me that what I said was good and we needed that kind of attitude in all of us. It showed that many people are very hungry for peace and

harmony, but afraid to come forward or raise their voices for it. Even the community leaders told me that when the whole world is on one side and you are alone, you need guts to come forward and express your opinion. I just listened to my inner voice.

I would like to share this personal experience to encourage you to express your feelings and concerns when you feel that injustice is being committed. It can be a small thing like a student refusing to participate in dissection in class, or a mother defending her child's moral education at school. You may think that your voice will not make a difference, or you may be afraid that expressing it will have consequences. Still, it is worth trying. Please remember that not speaking up also has major consequences. Often this can mean pain for the weak, impoverished or voiceless people or animals. I get disappointed when I see Jains living in their artificial comfortable world not using their wisdom or status to bring along real change in the world. You may discover what I discovered – speaking up wins you new friends who will come to you because of a shared belief. It will also rekindle your spirit and encourage you to be a light in the world. I know this from personal experience. I believe you; believe me. 🙏

*Kishor Pokharna is an attorney and an accountant. He is in the diamond business and lives with his family in Pittsburgh.*

“ Namaste!

Friends, this means: "I bow to the God within each one of us!"

Today we are all here to pray for the victims, their families for healing our community and to show the strength in unity.

Friends, whatever happened last week is not about guns, it is not about Indians, Chinese, Jewish, Black or white. It is about life and embracing the sacredness of all-alive. It is about non-violence or non-existence. It is about going back to basics, going back to our foundation and our family values.

Friends, look at all the members of our community who have gathered here, this shows the unity and strength of our community. Our gathering here indicates the power and the hunger to create peace and harmony in our lives. We must work together to create an environment in which no violence is acceptable and tolerated.

Let us take this golden opportunity, awaken ourselves and choose non-violence as a way of our life, as we all know violence leads to violence – "An eye for an eye will make the whole world blind." We have to learn how we are going to deal with this kind of violence non-violently, spread the message of non-violence and peace and educate our community, especially the younger generation about it. Let us become an example.

As Mahatma Gandhi once said, "If you want to see the change in the world, you must be the change." Let us change our attitudes first, let us become an example and the world will follow us.

Let's do it – together. Namaste. ”





# YOGA HEALS

**Gillian Dunne** encourages all to practise this ancient art which is a key to lasting fulfilment

**Y**OGA SEEMS SUDDENLY COOL and every hot celebrity is expounding the virtues of this ancient practice. When my own interest began, back in the late 70s, there were considerably fewer resources to support the aspiring practitioner. However, there was something about this unfashionable practice back then which has managed to engage my interest, on and off for about twenty years.

But what is yoga? Despite the regrettable fact that many people think of yoga solely as a fitness system, it is actually a path of spiritual growth, the ultimate aim of which is the attainment of oneness with the Divine, whatever the practitioner perceives him, her or it to be. The Sanskrit translation of yoga is "union" and it is through the various practices of yoga that we seek to unite ourselves to the Divine seed within.

Yoga originated in ancient India. From its classical beginnings, there emerged five predominant paths: *Jnana Yoga*, the path of wisdom; *Bhakti Yoga*, the path of devotion; *Karma Yoga*, the path of selfless action; *Hatha Yoga*, the physical path, concerned with the purification of the physical body; and *Raja* or 'Royal' Yoga.

*Raja Yoga* is the path which is followed by the average householder today. By definition, it incorporates

elements of the other four but is broader in its application. Underpinning the art and science of *Raja Yoga* is its basic philosophy as defined by Patanjali, an Indian Sage, approximately 2500 years ago. In his *Yoga Sutras*, Patanjali describes by way of a series of aphorisms the essence of yoga which, distilled into what we now call the Eight Limbs of Yoga, impart what is essentially a code of conduct. These are:

## Eight Limbs of Yoga

1. *Yamas* (Disciplines)
  - *Ahimsa* (non-violence)
  - *Satya* (honesty)
  - *Asteya* (non-stealing)
  - *Brahmacharya* (moderation)
  - *Aparigraha* (non-coveting)
2. *Niyamas* (Observances)
  - *Saucha* (purity)
  - *Santosha* (contentment)
  - *Tapas* (endurance, discipline)
  - *Svadyaya* (spiritual study)
  - *Ishvarapranidhana* (surrender)
3. *Asanas* (Yoga Postures)
4. *Pranayama* (Breath Control)
5. *Pratyahara* (Sense Withdrawal)
6. *Dharana* (Concentration)
7. *Dhyana* (Meditation)
8. *Samadhi* (Communion with the Divine, or Oneness)

The principle of *ahimsa* is central to the practice of yoga. Jains should

delight in the knowledge that quite unknowingly many western yogi/nis have embraced the philosophy and habits of a Jain lifestyle through their commitment to the yogic way and while not necessarily Jain by name, they are certainly Jain by nature!

One of the great attractions of yoga for many is that it claims no affiliation to any organised religion. Whilst its roots are firmly grounded in Eastern spiritual thought, the yogic path remains as valid for Jains as it does for Muslims, Hindus, Buddhists, followers of the Judeo-Christian traditions or, indeed, for none. The practice of yoga serves only to deepen our connection to whatever source or sense of the Divine we acknowledge.

However, the reverse is also true. Devotion to a religious path when carried out with honesty and integrity is itself yogic. Consequently, the practice of yoga if carried out regularly simply serves to reaffirm one's own faith or spiritual tradition. For those without any particular faith, the practice of yoga will create an environment in which the practitioner can develop an authentic, non-sectarian spiritual practice of their own. Kindness and compassion are acknowledged as universal spiritual truths and these values serve to highlight the inter-connectedness of all spiritual paths.



### Establishing a practice

One of the challenges of establishing regular *asana* practice is finding time to incorporate it into your schedule. Your daily practice does not need to be an elaborate routine. If you can create space in your day for a regular half-hour practice then, of course, that's wonderful. The truth is though that for most of us with homes to run, families to look after and jobs to hold down, such luxury of time is a rarity. It is therefore better to do 15 minutes daily rather than wait all week for a 90-minute class with nothing in between. It is essential to create the habit of yoga so that it becomes an integral part of your lifestyle and then attendance at class becomes supplementary, as it should be, to your personal daily practice.

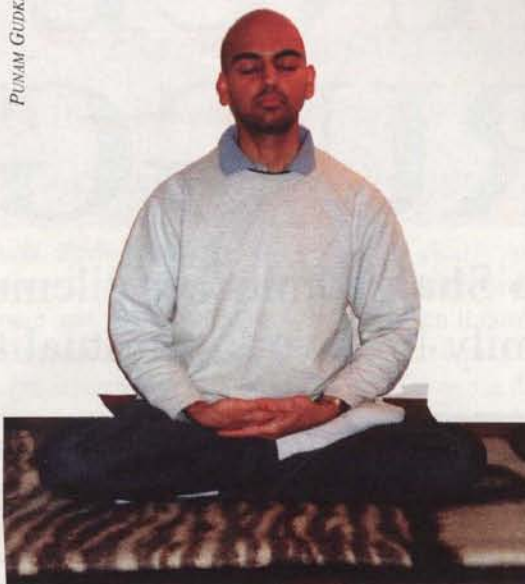
Some spiritual aspirants might question this apparent focus on the body and argue that we should be paying greater attention to the state of the soul. Let's use an analogy. Imagine that you want to send something precious through the mail, an item you want to ensure reaches its intended recipient in one piece. What do you do? You wrap it carefully, package it well so that it isn't damaged in transit, and it arrives in the same perfect condition in which it started out. Well, so it is with all of us. We arrive on this earth in a state of perfection but as each year passes, a little more of that infant innocence is eroded as our attitudes become increasingly prejudiced by external influences. Advertising, TV, peer pressure all conspire to detract us from our spiritual aims and the path we were meant to tread. The essence of who we are, that Divine spark remains but becomes obscured. The practice of yoga can go some way to redress the balance.

### Finding a teacher

It is essential to find a good teacher to ensure you learn how to practise the postures safely and correctly. In terms of a spiritual teacher, however, two schools of thought seem to have arisen

on this subject, both of which are supported by valid arguments.

PUNAM GUDKA



*A Jain education teaches compassion and self-reliance*

Firstly, there is the concept of the traditional "guru" or teacher. The yoga student dedicates him or herself to a specific teacher whose aims and values they admire and with whose spiritual teachings they feel empathy. Within the last few years, the concept of "celebrity" yoga teachers has evolved. It is partly due to yoga's increasing popularity. Information about the practice and its exponents and teachers has become much easier to disseminate as access to the internet becomes more widely available. However, the unfortunate result is that a "cult of personality" has now become attached to certain yoga teachers. I sighed with some dismay recently when I saw publicity for a new British yoga book heralding its author as "one of yoga's brightest new stars".

Stressing the importance of one individual over another sits uneasily with the fact that the ultimate aim of yoga is annihilation of the ego and subsequent self-realisation. There is a disturbing spiritual inconsistency in the way that one teacher may be favoured over another solely because

they may be more well known. Another option is to rely on one's own "inner teacher". For practitioners already engaged in regular prayer or meditation practice and who are secure in the teachings of their own tradition, the concept of the inner teacher may well be more accessible and comfortable to work with. Certainly, if the aspirant comes to the practice with honesty and integrity, then that approach will work for them.

At the beginning you will need a teacher for instruction in the correct performance of *asanas*. By and large, there is no way of knowing which teacher is right for you without working with them, but all practitioners should heed and apply the usual guidelines for personal safety.

When we start something new or begin a journey, it helps to read as much as possible. A list of recommended further reading will follow, but remember this: Practice itself is the ultimate teacher. A world-renowned yogi once commented that an ounce of practice was worth a ton of theory. How true that is! Here are some helpful, largely non-sectarian books which I hope you will find supportive in your practice. 🙏

### Recommended Books on Yoga

#### How to Know God,

Swami Prabhavananda (Translator),  
Christopher Isherwood, (1996)

Vedanta Press & Bookshop; ISBN: 0874810418.

#### The Yoga Book by Stephen Sturgess.

Out of Print but soon to be re-published,  
I believe, on 31 December, 2001  
Robson Books; ISBN: 1843330903

#### The Complete Idiot's Guide to Yoga,

Joan Budilovsky, Eve Adamson, (2000),  
Alpha Books; ISBN: 0028639707

#### The Complete Idiot's Guide to Yoga with Kids,

Jodi Komitor, Eve Adamson, (2000)  
Alpha Books; ISBN: 0028639359

#### Yoga,

B.K.S. Iyengar, (2001) Dorling Kindersley;  
ISBN: 0751321672

*Gillian Dunne is a Yoga Practitioner and teacher based in North London, and a keen subscriber of Jain Spirit.*



# BALANCE IS A STRUGGLE

**Jugna Shah** admits her dilemma of balancing family life, work, spirituality and career



Jugna Shah

**A**S A YOUNG WOMAN, RAISED IN NORTH AMERICA WITH BOTH Eastern and Western cultural backgrounds, I have often struggled with the demands and stresses of everyday life. There is the external struggle that has to do with my gender and the need to be heard and treated fairly. The other struggle is the internal spiritual one that relates to the three jewels of Jainism. I have the knowledge and I believe I have the faith, but the required actions don't always follow. This internal struggle has very little to do with being a woman, but almost everything with the Jain awareness about life - karma and moksha.

Living as a woman seems to come with its own set of expectations and behavioural responses. These are often inconsistent and even conflicting. This trait is particularly characteristic of women as they tend to base their self-esteem and

self-worth on external measures of success. Everything from needing to please others, to being considered equal, to being accepted and loved often leads women never to say "no". It leads to higher and higher stress levels both personally and professionally as they get older. This is not unique to Indian women but in some ways it is a newer issue for us. Other women have been dealing with these issues for longer. We have more choices now and more opportunities than ever before, and also more angst and unhappiness. We know we should get an education, we know we should work and earn money, and we know that we want equality but we don't always know what that means. It certainly means different things to different women. All this makes the concept of equality difficult to handle.

I've fought for equality for myself and for others over the years. My most recent revelation may be unpopular among staunch feminists. It's the following: *Equality – seems to be the personal price you pay just to find that you're tired of lots of things...including fighting for your rights just to realise that even when things seem equal, they really aren't. Every now and again you realise (to your chagrin) that you don't really want it, but you're too far down the road to back out.*

I turned to Jainism to find a better way to look at the concept of equality as I was beginning to feel very confused. I began to view equality among the genders as we look at equality among all life forms in Jainism: respect and fairness rather than "sameness". Viewing equality in this way and applying it to gender situations made more sense to me.

I've realised that my external struggle to find the balance will continue until I address and reconcile the link between my external struggles and my internal spirituality. One key aspect of my external struggle has been to determine what I am truly meant to do with this human life of mine. Perhaps it is not any one thing, perhaps it is the very thing that I am doing now, or perhaps it is completely different. I won't be able to recognise what it is until I quieten my soul and spend time truly

***"Living as a woman comes with its own set of expectations."***



reflecting on who I am, what I want of this life, and how I'd like to get there. Perhaps quieting the mind, resolving the internal conflicts and listening more carefully to my soul will provide the answers.

The internal stresses have far more to do with my Jain awareness and very little with being a woman. As a Jain, I know better than to think that what I achieve in my career and material life will go with me, yet I have continued nurturing that life more than my spiritual self. Perhaps this is still part of my journey from the Jain householder or layperson stage of life, or perhaps this is part of being a woman and not wanting to disappoint or be seen as less than equal. When we add things like ego, money, greed, power and success to the equation the issues become even more clouded. This is why so many of us at this householder stage in our lives are susceptible to devoting more energy to our external lives rather than our internal ones.

The true benefit of being raised a Jain is that I have the tools and the awareness to change how I live my life. When, what and how much I chose to do with those tools will come in time I hope, but there is no question for me in believing what Jainism teaches and what it promises in essence. It's the daily and consistent practice of Jain principles that remains somewhat elusive for me and for many in my generation. For me, despite all the material gains and career successes I've achieved in my young adult life, I cannot say that I am at greater peace with myself than I was ten years ago. In fact, I'm starting to realise that many of those successes have come at a price. There is a loss in not devoting enough time to my family and friends, and sometimes behaving in ways not consistent with what Jainism teaches us.

The difference now is that even though I continue down this path of material and career success, I do it with a slightly different perspective. I've realised that what I need is a job that affords me greater levels of satisfaction and free time. I still have a tendency to take on more assignments both in the Jain, non-Jain and business communities, but the good news is that I finally seem to have a greater awareness about what saying "yes" is costing me in terms of spiritual time with myself. Life in today's world is a balancing act. Jainism provides some solace as we have a framework of principles that help us understand how to quieten the mind and spirit. Our values show us how to minimise the

emotional and often mental violence that accompany us driving ourselves so hard to succeed in every aspect of our lives.

*"The true benefit of being a Jain is that I have the tools to help me strike the balance."*

this clearly means that the material, career and external life that I've devoted so much time to doesn't really matter when it comes to nurturing and cultivating my soul so that it may eventually break out of this cycle of rebirth. Knowing this and having faith in it are just two of the three jewels of Jainism. Changing my behaviour and actions, achieving the third jewel, is the chasm that I have yet to cross and it will require greater levels of knowledge, faith and spiritual growth.

Jainism, through its many principles, can provide solace but it can also be a prison when you cannot harness the right knowledge and faith. Perhaps some would say that you truly don't have the faith if you cannot change your actions, or perhaps others would say that our daily lives are like quicksand: absorbing us even though we have the knowledge and the faith to get out.

What I know for sure is that the spiritual growth required to cross the chasm to changing my actions lies within my spirit along with the many answers I seek, but I cannot get anywhere near them until I clear away the "noise" that I've allowed to pile onto my soul. Bliss and happiness are not elusive, nor is a full and balanced life. I honestly

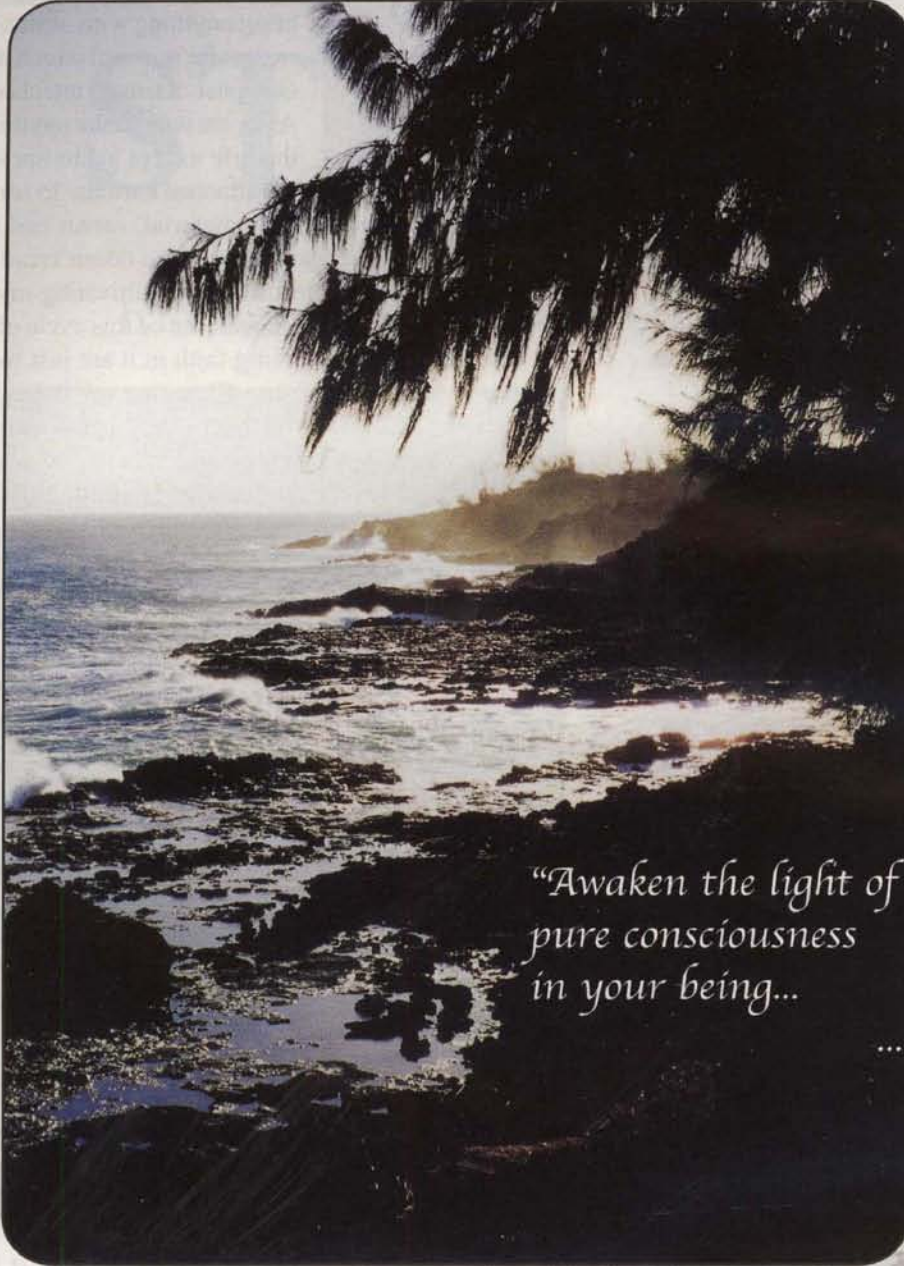
believe that being at peace with myself is one of the hardest things to do. If I can truly achieve it for just one moment only, I'll be able to silence my soul long enough to hear my spirit speak. The more often I can do this, for longer periods of time, I'll see myself and the world through a completely different lens; one that is shaped by greater levels of love and acceptance. 🙏

*Jugna Shah runs her own health care consulting practice from Minneapolis, St. Paul and has for many years been active in the Young Jains of America and Young Jain Professionals groups.*



*Working mothers are continuously juggling with the demands of home, family, society and work*





*"Awaken the light of  
pure consciousness  
in your being..."*

*... Let your mind rest in  
contemplation of the  
ever-shining Light  
in your soul"*

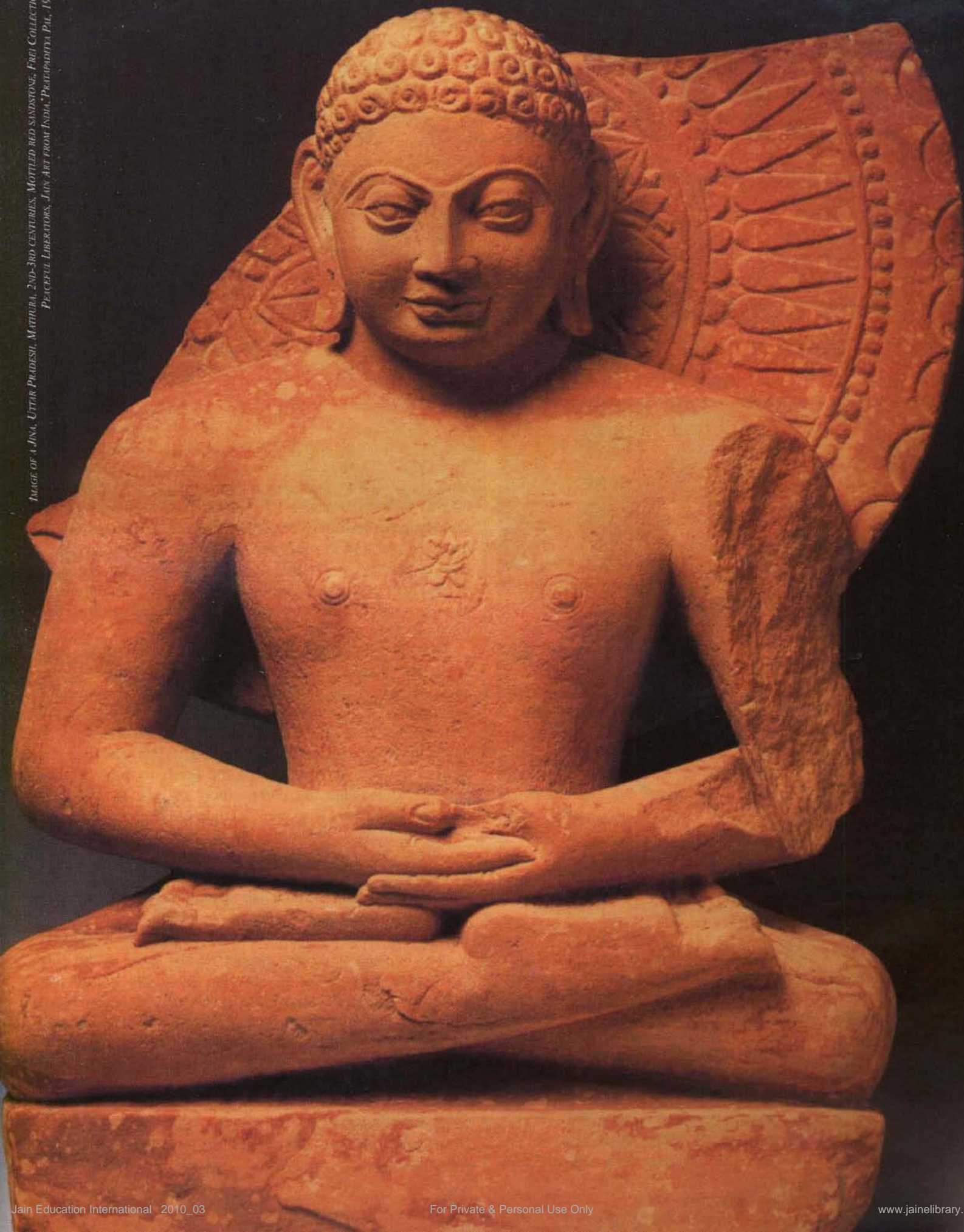
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# DREAM TRADE

**Alison Kent** talks to **Monica S. Shah** about her jewellery designs, which uphold a family tradition going back six generations



*Monica Shah at her bench at City College, Manchester*

**J**EWELLERY CAN BE A WORK OF ART IN ITS OWN RIGHT. NOT merely a block of gold or a precious stone but a carefully designed and intricately crafted work of art. Jewellery is an important element in the Jain tradition, especially weddings. But have you ever wondered how a piece of jewellery is designed and made? Monica Shah has created her own business in Stockport near Manchester, UK, which combines her creative flair for design with her family's long established involvement with the jewel trade.

For six generations Monica's family have been in the jewellery trade. Within the business there are different

subdivisions: craftsmen who make the jewellery, cutters who cut the stones and traders who liaise between the customer and the craftsmen. Monica's father specialises in sapphires, especially the bigger sapphires. His trade has taken him all around the world. The traders instruct the craftsmen exactly how to mount the stones. To do this they need an intimate knowledge of jewellery design themselves, as Monica was to discover. As traders meet and liaise with the customer, they have to be adept at interpreting a customer's dream of a piece of jewellery and help make it become a reality. Traditionally, Monica's family have been the link between the customer and the craftsmen.

Monica herself came to the profession through her own creativity. "I have always had an inclination towards art," she says. "I saw it as a chance to express my creativity and support myself if need be. I look at jewellery as a form of self expression." As a child she was always painting, a skill which has helped her with designing jewellery. The jewellery she designs tends to be intricate, so she needs to draw detailed pictures to indicate the composition as well as show the textures she intends to create. Painting has been a crucial part of her training. "Painting has helped me in designing jewellery because I can put down on paper ideas of composition, structure and texture," she added.

Monica grew up in India and started her formal education with a BA in Business Studies at New Delhi University. In 1992, she got married and moved to England. She has always wanted to study jewellery design so she went to the City College in Manchester where she found the tutors very supportive. They explained that in order for her to be able to instruct the craftsmen to make her designs, it was essential to learn how a piece of jewellery was actually made. She would need to learn about the working mechanisms of a piece of jewellery. She was encouraged to do the City and Guilds course. For two years in full time training she learnt how to make jewellery and to set stones. She learnt the whole process from design right through to presentation, finishing and polishing.





*Monica at an exhibition showing her work*

She was also lucky enough to do a special course run by Grant Walker, a design firm in London who run a design consultancy for other jewellers. This course helped her to see jewellery design from a different angle. Initially her inclination was to see jewellery in more traditional Indian terms when forms were changed slightly to make a new pattern. Through the Grant Walker course she learnt to look at jewellery totally differently: to look at something, may be a picture or even a leaf, and translate it into a piece of jewellery.

Monica has taken much inspiration from modern art. She might extract a tiny element of a picture and then work it up from two dimensions into three. By drawing and painting, she learnt to play with a form until she had created an aesthetically pleasing shape. This method, through inspiration, was quite different from the traditional Indian design. This process is similar to composing a painting. Instead of two dimensions, the jeweller - similarly to a sculptor - has to think in three dimensions. The form needs to be functional, it must sit on the body properly. The metal has its own nature, which also has to be taken into consideration and the stones have their own qualities, for example the amount of heat they can take. The metal and the stone have to relate well together.

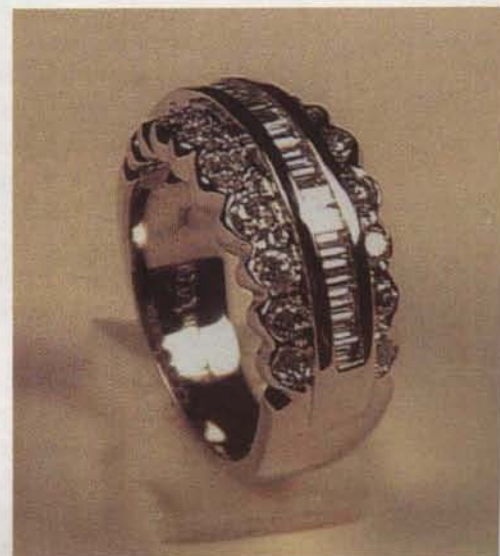
As with a picture, the starting point is an idea. Working drawings are composed, then colours put in to see where the stones would sit best. The jeweller is given a set of stones to work with, then they are placed within the designs to see how much metal is required, how well they fit into the given criteria of the budget. The details of how the piece will be constructed have to be considered. Once the mechanics have been worked out, the piece has to be disassembled on paper

and each part taken separately. All constituent elements must be precise. A model of the actual piece can be made at this stage. After each component part has been made and finished individually to perfection, the piece can be assembled. Like artists, jewellers are influenced by certain things around them, which are then reflected in their work. Monica's strongest influence is her own culture. As she says, "Everything is so intricate and detailed, which I love. I take my inspiration from my own traditions and interpret them in a modern context."

Having gained a real understanding of the jewellery trade, if customers now go to Monica with a vague idea of what they want (for example a wedding suit with a necklace and earrings) she is able to offer really good service. "It's a bit like an interior decorator coming to your house: first they want to know what colours and styles you like. I have to work closely with my customers' needs because jewellery is a personal statement. I would assess their needs and give them an estimate. The design is then given to the craftsmen who would make a model for me. The fact that I belong to a family network means that I can be quite sure that anything I get will be of the highest quality. Our craftsmen are in India and we usually supervise them personally. After the customer is satisfied, I get the piece UK hallmarked."

Monica is clearly enthused by her career as a jeweller. She admits, "Jewellery is a special thing which you pass from one generation to another. It's something you should enjoy whilst you are living and you can pass on as heritage." As I was interviewing her, she received the news that a chain of department stores were interested in her work. This was victory in its own right. She was clearly delighted. Underlining her creative flair and strong family connections in the business is Monica's religious belief. She prays that God will see her hard work and see fit to reward her. 🙏

*Alison Kent is Photo Editor and Art Consultant for Jain Spirit. For enquiries about Monica's jewellery... Tel +44 (0)161 428 7617*



*White gold & diamond ring designed by Monica*



# SHADOWS OF THE HEART

**Michael Tobias** articulates his love of Jain wisdom in the form of a unique poem which demands careful reading and reflection

When sudden death slams into the lives  
of those we know, or imagine, or might be ourselves,  
there is no description of pain that is appropriate.

The tragedies of the world are endless,  
despite a single day, September 11th, which seems now  
to consolidate the agony within a setting,  
a timeframe and a global reference point.

There have been tens-of-thousands of other reference points,  
by way of history, and context, and the human story.

Not any one is less agonising than another.  
But that the human heart must find its compass reading  
amid such welters of despair; must acknowledge the  
horrors of past times, face up to contradiction in human nature,  
acknowledge the melancholy of this era and others,  
but then - in full compliance with the whispering willows of nature -  
cry, then sing.

The song clings to the sadness of our age  
but also resurrects the truth which is the human heart,  
which sees the world as a holy staging ground for love,  
undying love among those of us who have survived,  
for the hundreds of billions of awestruck beings  
bleating in the night, the raw nerve of beauty,  
living testimony to the righteous law, the law of life.

Never forget the many laws of life. But never ignore the possibilities  
resounding beneath the laws.

Brought back down, to the sidewalk and the angry mob  
in this tension between eternal hope  
and the harsh glare of death and bio terror,  
in that moment wherein what craves pure soul  
rubs shoulders with the gritty mundane,  
an ideal rises like a phoenix wearing a crown of bread crumbs, empowered  
beyond the sheer drama of itself to stare headlong  
into conflict and fathom all the rudiments of survival by other names  
than blood and tooth and claw.

This Jain historical phenomenon, as I would liken it,  
has been embraced by vivid breathing gentle souls,  
the least and the best,  
bedridden or free standing,  
those who are silent, others quietly weeping,  
some with business-minded buzzing

others lulled to sleep by fairy tales;  
monks and accountants, scholars and publishers,  
pharmacists, computer operators, clerks, countrymen and  
politicians, husbands and wives, their children,  
the straight and tall, the curved and low-to-the-ground,  
those in pain, others in delight,  
seeing clear sky, or perceiving only clouds,  
seasoned by the myriads of turmoils,  
or newly born to air scented in thyme  
wedded by every gumption known to the heart,  
or patiently devout, no care, no worry, not a moment without,  
tycoons tying up the last deal of the day,  
a child saving chickens from a monsoon,  
endless prayer, and still more reflection  
no matter who, or by what means,  
each of them, these descendants of a dream  
have quietly striven across a stream  
and won a lasting triumph here on earth  
whose merits might be summarised in a breath:  
non-violence, yet -by such a phrase-  
consider such a life which in these times may know no rest  
surrounded by the beast in man,  
corrupted views, like ash on a window  
or acid eating out the battery,  
karmic layers, they say, accumulating without end  
until this *ahimsa*, as it's called, has had its day in court  
which it will: it has, it does, it can,  
the window cleansed, impurities erased,  
nature given a second chance, the nature of man,  
the nature of woman,  
the nature of every living organism,  
this harmony of spheres resurrected  
so demonstrate the Jains.

Long ago a young man found himself  
amid a country strange and wild  
and wilder still white pillars rising from the reddened earth  
and polished to a one, engraved minutely with not gods  
but men, one woman, twenty-four in all, a number small  
by contrast to the measureless immensity of this, this  
age of ignorance, fake bliss, complexity  
that wreaks a gigantism of pain  
at every juncture.



And seeking haplessly trod, yoked by karma, feet in sod,  
 bounded day after day in the furnace of himself  
 without title or portfolio, torn jeans and braided hair  
 completely adrift, all appeared to him as some adventure,  
 mighty youth that had its own example for its central clue  
 made peace and war in endless profusion,  
 bespoke of complex visions for the future,  
 fickle and generous, compulsive and wanting,  
 angry and adroit, demanding that the world obey  
 and give his monstrous, all-consuming self  
 an endless guarantee of protective weather,  
 but barely reckoned that the precious moment was passing forever.

Remove your watch, a guardian white-clad said to me,  
 it was the leather, you see, which had no place in such a temple, where every  
 social suasion had turned to gleaming stone,  
 and, in turn, a sanctuary whereby not one ant was left out  
 in the cold, neither cricket, beggar, elephant or bum,  
 prime ministers and first graders, whether homeless or a moghul,  
 no colour, no slant, no preferred clientele, no rant, no entrance ticket,  
 the abolishment of race, a parliament of souls  
 in perfect crystalline silence one code:  
 the word, *ahimsa*, and a phrase, new to western ears,  
*parasparopagraho jivanam*, the interdependency of all.

Wherein my eyes gathered across time, through clarity and incense  
 by ageless vowels, suffuse with loving charity  
 my first experience of a mirror whose image stunned the yearling  
 wayfarer, I cried out, wanting to flee deeper into its mystery  
 and later, one temple adjoining another,  
 saw men walking without clothes, only a gourd of boiled water,  
 and broom of peacock feathers,  
 feathers that had fallen to the ground, someone explained,  
 to brush away the bugs  
 no other possessions, these Digambara ascetics.

From that moment in utter freedom,  
 wandered its inner courtyards,  
 smelled the air and gazed upon a new day  
 dawning in that one Jain temple square, somewhere  
 in India, a revolution  
 that collided with the unravelling boy  
 whose ecology of pain -suddenly, without warning-  
 was transformed by all those truths self-evident  
 into a heroism of daily life, a phrase that Carl Jung  
 once intriguingly adopted for purposes which now begin,  
 in retrospect, to make eternal sense -every religion  
 worth one gram of salt, has known the total story  
 of tears, tried hard to reveal the possibilities of the day  
 without exception, no exclusion, no compromise  
 to make each act of kindness the final word  
 and bring humanity around again towards that original  
 deed by which the gods, whoever, whatever they may be,  
 granted life on earth its sovereign contract

THE MONK AT THE SOUTH BANK, LONDON 1999. WATERCOLOUR ON PAPER © SHANTI PANCHAL, IN THE COLLECTION OF ROHIN S. SHAH





between the stellar emptinesses, iron-rich rocks,  
hydrogen hysterics that make a star in fiery night  
blasting billions of years in all directions by matter  
and anti-matter, cosmologies strange and perilous  
neither beginning nor ending, neither proposing  
nor resulting, but by this wondrous accident or purpose,  
impromptu side-glance, ultimate deliverance, entangled atoms,  
restless reconciliation of elements and molecules,  
or simply, by some miracle, a stone's throw,  
granted all we take to be biology a second chance.

Today, years later, looking back, forgiving conduct  
overwhelms my ignorance then and now;  
the kindness I would want bestowed upon myself,  
is all there, this resonant salutation, basic  
to the way of a Jain, that reads:  
*khamemi sabbhajive, sabbe jiva khamantu me,*  
*metti me sabbhahuyesu, veram majjha na kenavi -*  
I forgive all beings, may all beings forgive me,  
I have friendship toward all, malice toward none.

2600 years ago a man driven by unusual compulsions,  
known as Vardhamana to his childhood friends,  
who would come to be called Mahavir, 24th Tirthankara  
path-finder, or Jina, sage - but he was a man, remember that,  
laid the course, ventured endlessly,  
barefoot, bereft, completely at one with mother India  
he gathered all the crimes against nature in his embrace,  
sat down in the dust, quieted his heart,  
from village to village, and made sense,  
psychoanalysed, discussed, discoursed, offered advice,  
sought fellowship from those distressed,  
equally bereft; from captains of industry and mothers  
of ne'er-do-wells; chiefs and thieves, butchers and gatherers,  
from kings and infants and all between,  
to establish once and for all a viable way  
that each of us might treasure for generations to come  
and by our keen observance, engender harmonies  
shall last forever and ever, as during one particular gathering,  
a sermon delivered to the trees and honey bees,  
the local citizens and other delegates  
with hooves, feathers, scales, horns, talons and the like -  
the *samavasaran*, linguistically attuned to marvellous  
childhood in each of us,  
imaginative thinking, outside the box -

Today they call it spiritual ecology, and other such fancy things -  
sustainability, diets for a new world, vegetarian ethics,  
conservation, small  
is beautiful, less is more, stone age economics,  
biodiversity preservation,  
saving the world, hope for the future, catalysts for peace, Ithaca  
hours, intentional communities,  
low cholesterol politics, the "richness of simple living",

*bhoomi pooja* -worship of the land,  
*ahimsic krishi* - non-violent agriculture, live and let live  
and so on...

Other words resound from those times,  
*ahimsa* -violence not, the root of all restraints  
*samayika*, equanimity whose practice stabilises the world,  
*mulagunas*, eight basic restraints in whose defence  
a pastoral confederacy amongst all humans takes shape,  
breathes in, gives thanks, makes peace;  
*anekantavada*, a doctrine given to multiple aspects, tolerance  
by any other name, which must inevitably lead to  
*kshanti*, forbearance, *irya-samiti*, care in walking,  
*anukampa*, compassion, *dana*, charity, *dharma*, the law  
and endless other kind injunctions, white picket fences  
'round the self to keep attention, focus, loving heart  
on all things - thoughts, deeds, intentions -  
this myriad of Jain approaches to the world  
impressed the wandering child, the roving adolescent,  
the quietly roaming old man in me; inspired  
like no other mirror a sense that we together could go on  
in spite of such adversities -a world engulfed in war,  
one September 11th after another,  
the terrible replay of twin towers toppling to the earth,  
infused with thousands of human souls - burned  
beyond recognition but never forgotten  
a mother manifesting every wound, insult, darkness,  
as mankind smothered her, pierced her heart,  
exhumed her seedlings, butchered her children,  
and slaughtered themselves with deft relentless incoherence,

And in whose shadow I see Mahavir himself,  
walking carefully, sifting through the ash,  
knowing well that it has happened before,  
yet also believing that children might as easily  
grow up free of these disasters.

I saw him there, a naked man,  
with my own eyes,  
how the Jain community, and others,  
adhered with uncanny love  
in spite of so much pain,  
to the traditions, whether in Mother India or Mother Canada,  
from the U.K. to Kenya, from America to Singapore - the same  
thing: love and non-violence, vegetarianism, compassion  
for all living beings and many non-living, as well.  
Among the Jains, it was as clear as the cry that now  
ricocheted around the world:  
The Cry for Peace.

Thousands of years ago, Mahavir cried out as well.  
The echo remains; it left me startled, challenged, and not alone  
in a world where cynicism had nearly conquered all  
and people feared to open their mail, faltering over the  
image of anthrax-laden words, and bombs pummelled



poor Afghanistan, whose long pain begins again  
and sceptics piled their wrath upon the innocent,  
illiteracy, disrespect, and violence  
sweeping the multitudes, in callous biting hideous days  
noxious never-ending tortuous nights  
no place for turtles to breed  
no hope for victims of greed  
north, south, east, west, a multiplicity of signs  
that this world was dying out  
800 species each day,  
the seas, the forests, the air, the blessed air-  
And sounding presidential, a strange, oddly-logical  
cry for war, in order to make peace, said Tony Blair;  
the same logic, one might add, that hastened the demise  
of millions of lambs, and cows and steers  
and pigs and played upon our fears  
as such "logic" has done for many, many years.

Yet there,  
and without fanfare, a wandering monk, bare  
comes faintly across historical back roads,  
scarcely a mark, no track at all,  
stopping for a day or so to whisper  
among the kindness of strangers,  
and help a toad across the road  
of what does such humility bode?  
or offer assistance to the overburdened mule  
could there be a more important school?  
save a lamb from the skillet  
and a piglet from the fire -  
oh, every culture might so aspire,  
and take some porridge in his palms of millet  
whilst his friends assure him  
this food is pure, what we are saying is true,  
a refrain from century to century, household to household,

until this day and time, a world gone certainly mad  
or might well, save for this insistence on our sanity  
this calming truth of truths whose mother origins started  
long before the painful onrush of antipathy  
outlived every darkness, gave unblushing the patient study  
to minutiae, dew drops and *nigoda*,  
masks to protect insects  
from getting in the mouth, months of quiet time  
during the rains, to shield the worms, or frogs  
from being stepped upon, the period during which  
once, long ago, was written a book, the *Kalpasutra*,  
eighth chapter of the *Dasarutaskandha* by Bhadrabahu  
recited fifty nights after the monks have begun their rain-rest,  
the very words, *kalpa*, connoting right behaviour, moral duty  
and *sutra*, a paragraph, in this case, a collection of them,  
like a rainforest, or coral reef, and at the centre,  
an adult human without the slightest possession  
in greater happiness, that much is clear,

than we, who dwell amid the latest CD-Roms and SUVs might  
possibly imagine -  
but we can imagine, and we do, because these monks,  
and all these Jain traditions, these millions-strong who feel the truth  
of their compassion, give us loft, courage to be optimistic,  
however pregnant the cliché - they leave a world more hope than not  
because, in the most practical terms, have learned to live  
in peace. And at a time when that is the key to everything.

These thoughts, bouquets and icons revolve  
around themselves, like butterflies in primeval delirium  
anecdotes become a theory, theory a vow, the vows  
eventually a science, the science a self, the self  
a telling totality, I-and-thou, togetherness,  
feeling and prayer, for every splendour, mountain, desert lair,  
each nook inhabited and uninhabited,  
for all those jungles in need, sea beds and gardens green,  
for all our daughters and their mothers  
no niche forgotten or ignored, no has-been,  
where every day is all forgiven, lightly and anew,  
and peace promulgated like a handshake that never tires  
a heart without limitation,  
the big-bang of compassion, illimitable, expanding  
outlives all other regrets, fears, and question marks.

For this let me offer eternally my *sutra* of gratitude  
blank verse that has no rule of thumb  
no other reason for being but that those many friends  
with whom my heart has silently traversed  
might know, and others yet to come.  
Where tragedy has argued for patriotic gore  
and bombs and rage and the end of time  
this lesson from the annals of the Jains  
whose whispers and quiet days  
have, just possibly, found another way  
to heal the pain.

**Michael Tobias** has written over twenty-five books and made  
over one hundred films on art, environment and spirituality.  
He lives in Los Angeles, USA.





# UNCONDITIONAL LOVE

Mira Kamdar continues her journey into her past, exploring the everyday life of Motiba, which revolved around food



*Grandparents and grandchildren have a special bond which represents the fundamental link with tradition*

“THE WORLD MOTIBA ENTERED IN Gokhlana in 1908 was a premodern world, where the texture of life had changed little in

centuries. Fields were still cultivated – as some are even today by the poorest farmers – with wooden ploughs drawn by teams of oxen, guided along the

furrows by a single, turbanned, bare-legged farmer. Almost all of the family's food was produced locally. Naturally, the family could provide for all its dairy needs. They used the money they earned selling *ghee* to buy grains, dried beans and lentils, rice, sugar, salt and spices. Everything was purchased in its most basic "unprocessed" form. This meant unrelenting work for the women of the family, who were in charge of food preparation. With no refrigeration and a hot climate, fresh milk had to be consumed immediately. By boiling it at regular intervals throughout the day, one could forestall the souring process long enough to keep the milk from turning for a few hours, but eventually it would sour. So, most of the milk was churned into buttermilk and butter, cooked down into creamy sweets or turned into yoghurt, the shelf life of which was also no more than twenty-four hours.

Wheat was ground into flour with a hand-held stone pestle in a mortar set right into the floor, and only enough was ground for the meal being prepared. Some form of unleavened wheat bread was served with every meal, so batches of wheat kernals had to be ground several times a day. For breakfast, there might be *thepla*, oily and very thin cakes seasoned with turmeric and fresh, slightly bitter *methi* leaves or *bhakhari rotis*, thick, wheaty cakes tender on the inside with a crisp, golden surface slathered in fresh butter. For lunch and dinner, there were always *chapatis*, tender, pliant rounds ripped piece by piece into edible spoons to scoop up the curries and sauces. Festive occasions called for *puris*, perfectly puffed hollows of wheat deep-fried several at a time and served in great piles, still piping hot. Many dishes were made from batters of



fermented rice or *dal*, or a combination of both. These preparations required planning a day or two ahead, so that the grains could attain the proper consistency through fermentation, producing a frothy, light batter that was then poured into molds and steamed to form square cakes of *dhokla* or doughnut-holed *wada*. Many dishes and snack foods were made from *chana* or chickpea flour. This also had to be ground, then made into doughs or batters, then baked on the open hearth or fried in oil. Fruits and vegetables were harvested from the family garden plot every day or purchased from the local farmers or from itinerant vendors. Every morning the women had to consider the day's menu and decide just what would be needed. Without refrigeration, nothing would keep longer than twelve hours or so. Any uneaten cooked food was fed to the servants or given to the animals. There was no such thing as leftovers.

The men ate first, served by the women, who each kept her head and face carefully covered by the *paalav* of her *sari* as a sign of modesty and respect. This practice of covering the head and face, known as *laaj*, is now almost entirely extinct in my family, but it was very much alive when Motiba was young. The women worked as a team, one in the kitchen rolling balls of dough into flat rounds; one grilling or frying as required; and one serving the men with piping hot fresh breads, one at a time, as they came off the fire. Then the children were fed. The women ate last, in the kitchen. All eating was done sitting cross-legged on the floor with the diner leaning over a large rimmed metal plate called a *thali*. Small mounds of drier vegetable mixtures would be placed directly on the *thali*, whereas soups and curries with a lot of sauce were served in small bowls called *kachori*. The meal inevitably ended with rice and *dal* or *kadhi*, a yoghurt based soup. Yoghurt (*dahi*) or buttermilk (*chaas*) was served with every meal. All meals were strictly vegetarian. The only animal product consumed was milk.

The Kharas were vegetarians because they were Jains, not Hindus like the rest of the families in Gokhlana (who may or may not have been vegetarian).

The Jain ethos of self-denial is nowhere in India more palpable than in Gujarat, a "dry" state where vegetarian cuisine is the norm. Jain doctrine has

### *"All of the family's food was produced locally."*

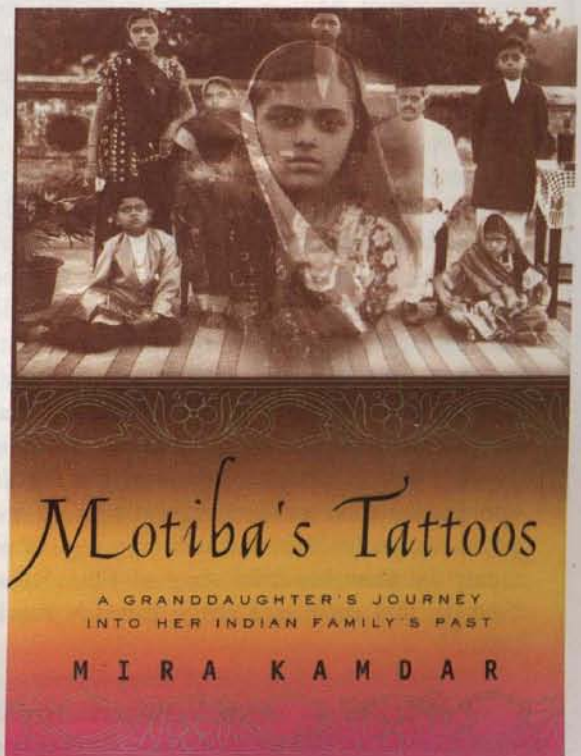
influenced the policies of some of India's most famous non-Jain rulers, such as the Hindu king Ashoka and the Mughal ruler Akbar, notably, convincing them to pass edicts forbidding animal slaughter and to exempt Jain pilgrims from paying tolls when travelling to sacred sites. Because their religious beliefs prohibit them from practising agriculture – imagine the many insect and plant lives one might accidentally take tilling the soil – Jains have traditionally been merchants, bankers, moneylenders, jewellers, diamond dealers and administrators. Though technically outside Hinduism, and therefore outside the caste system, most Jains in Kathiawar have been assimilated into the *bania*, or merchant, caste. Their influence with the ruling class has historically resulted as much from their wealth as from the legitimate attractions of their doctrine. But it was Jain doctrine alone, particularly the philosophy of non-violence, that was to have the profoundest influence on Kathiawar's most famous native son and political leader, Mohandas Karamchand Gandhi, India's Mahatma. And Gandhi, in turn, had a profound influence on my Jain family.

When did the Kharas become Jains? No one can say. But the community of Kathiawari Jains was, and still is, a close-knit one. It is a community that takes care of its own, and within which *khaandaan* and *amiraat*, nobility of birth and character, count – or at least used to

count – even more than money. Motiba was born into a community that is extremely conscious of its difference from mainstream Hinduism. She was nourished as much on stories of the lives of the *thirtankaras* as on a strictly vegetarian cuisine. The rituals she learned, the prayers she uttered, the temples she visited were almost all distinctly Jain. After her father became a rich man, he spent substantial sums of money supporting Jain philanthropies, such as boarding houses for young religious students. Muljibhai Khara was also close to the Jain sage Rajachandra, the young Gandhi's guru. A picture of the extremely thin (from all that fasting) Rajachandra seated cross-legged in deep meditation always hung in the Khara house. In early childhood, Motiba absorbed a veneration for the teaching of Rajachandra that would last her entire life. ♪ ♪

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*This is the second extract from Motiba's Tattoos: 'A Granddaughter's Journey into her Indian Family's Past' written by Mira Kamdar and published by Public Affairs, New York, 1999.*





# EDUCATION NEEDS A SPIRITUAL DIMENSION

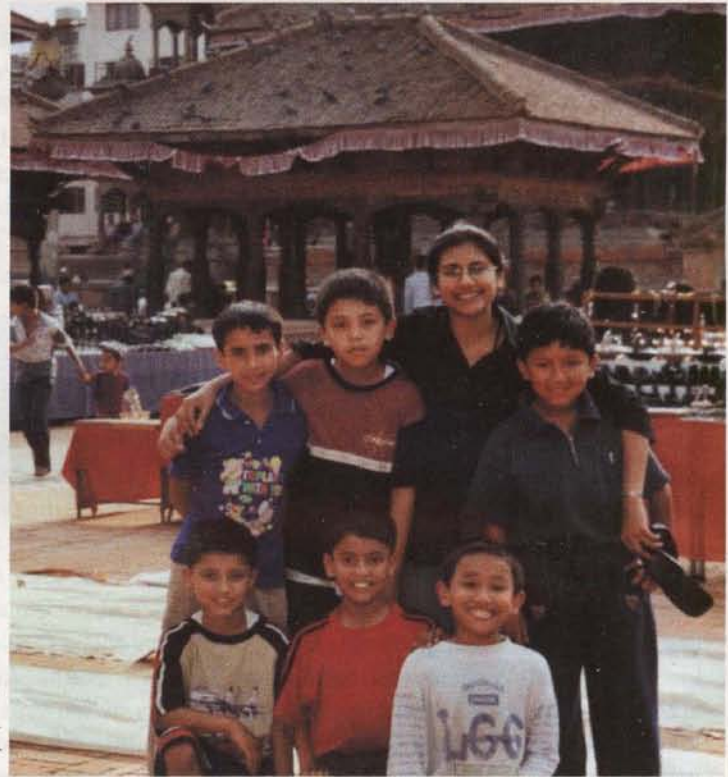
**Aarti Shah** explains why Jain values provide a unique practical framework for right living

**"W**HY DO PEOPLE BOTHER TO FIGHT? ASK YOURSELVES this question, for I am quite sure that in your search you will find that war is steeped with absurdity. Take this to heart. Try to make it a practice among yourselves to be patient, tolerant and compassionate towards others. Be good and true to yourselves as well, for purity of heart and mind emanating from self is the greatest gift one can offer mankind. Do not forget how each individual on our planet is both significant and insignificant, simultaneously. This realisation can place one properly between humanity and pride. Remember to be not only a preacher of virtues, but a true practitioner as well!

I know, in many countries around the world we see the people's war, in the name of revolution and liberation. Such wars ultimately push the societies into the chasm of conflict. Such wars are not sudden phenomena, but the outcome of and response to injustice and inequality that underlies the society. The basic discriminatory structure of the system promotes and pushes the society into conflict. Therefore, any proposal for conflict resolution must address the root cause of the problem such that it helps prevent conflict springing up in the future.

For the peaceful resolution of the conflict that has come into existence is in our spiritual hand. If we refuse to centre peace, we suffer pain and unhappiness. Raise your voices to create the most beautiful song of life. Rejoice in your short time on this earth and strive towards reaching the ultimate light."

These are the thoughts of Saroj Tamang, a fifteen-year-old student studying at Hindu Vidyapeeth-Nepal, Kathmandu. If such words can fall so eloquently from a boy living in one of



*Aarti with some students in Kathmandu, Nepal*

the poorest countries in the world, ridden with political and economic instability then should we really be worrying about the future state of the world? The children of our future will surely lead the way. However, Tamang benefits from studying in an institution that combines spirituality with modern science education.

Despite attending some of the best schools and universities in the country, there appears to be a gap in our formal education. We are not taught how to integrate this education practically into our day-to-day lives. Living in a multicultural society, ideas on practical living differ vastly between individuals. However, we must realise that we do not have to be formally taught to learn the art of living.

Let us not wait for the day when we stop to question our existence because what we have been doing for the past twenty years hasn't really given us a strong sense of inner fulfilment. It is our responsibility to take pride in the teachings of the Jain tradition and to educate ourselves and those around us from the wealth of knowledge and wisdom that surrounds us. Through our holistic thoughts and deeds we should touch the hearts and minds of those around us. For one more person who seeks for *ahimsa*, *satya*, *aparigraha* or *saiyam*, is not necessarily one more Jain, but a fellow human who shares our common values, so that we can unite to reach our common goals. 🙏

*Aarti Shah is currently studying for an MSc in Economics at the University of Warwick. She recently spent four months teaching English at Hindu Vidyapeeth-Nepal, Kathmandu [aarti\\_shah@yahoo.co.uk](mailto:aarti_shah@yahoo.co.uk)*



# REGULAR STUDY NOURISHES

Avani Mehta explains the benefits of attending *Patshala*

**R**ECEIVING AN EXCELLENT EDUCATION IS TODAY considered very important. Kids spend about seven hours a day, five days a week, about forty weeks for some fifteen odd years of their lives in school from preschool to the 12th grade. This totals to about 22,000 hours that children are expected to learn about mathematics, history, English, science and various other subjects thought to be fundamental to a successful life. Compared with this outrageous number of hours spent on learning, only about one percent of this time is spent practising and gaining wisdom and knowledge about the religion that all of us belong to: Jainism. However, that one percent is only spent by those children who have at least one parent, either their mother or their father or both, that are very religious.

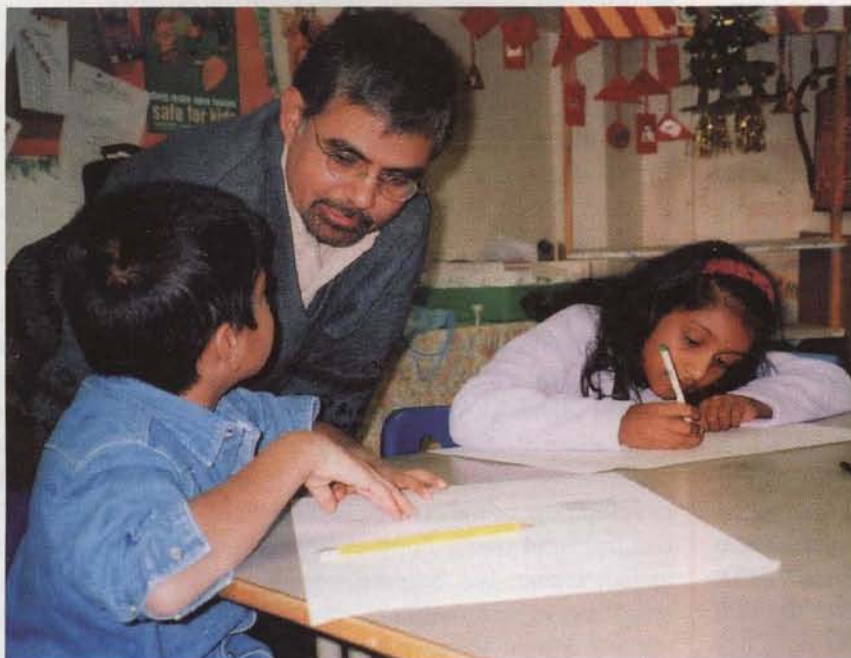
Those who do not have such parentage have little interest in religion. For most parents the title of being "religious" means that they are very particular about the rituals and everyday practice of the Jain religion. Another way to be religious, however, is to be introduced to the philosophical beliefs of Jainism, to understand the religion that we belong to, to determine why we are born and brought up to believe the things that we do believe. Sunday School or *Patshala* is an answer to our need to become religious in all respects, including the two mentioned above.

Many adults, in their effort to create a higher will for learning Jainism, compare their kids being brought up in the United States with those children in the homeland of India. For some reason, the mere fact that a child lives in India causes parents to assume them to be great, knowledgeable individuals about their religion. However, this is not the case. Granted that the children living in India do have the opportunity to go to a temple every day (and mostly take this wonderful chance), they simply put up a facade of being "religious". These kids are only blindly following the Jain religion and its rituals, without any true knowledge as to its purpose and philosophy. This means that

kids residing in India have no advantage over those living in the United States. The only way that a kid could possibly come out on top in the department of knowledge of one's own religion would be to regularly attend Jain *Patshala*. An understanding of why we do the things we do can only be gained through formal education and a platform for questioning. A method of formal education is *Patshala*.

There are three main benefits of attending some sort of formal education like *Patshala*. First and foremost, *Patshala* gives children a foundation for understanding our own tradition so that in the future they may use the fundamentals of Jainism to compare and understand those of other religions and schools of thought. This helps one to become a well-rounded individual and not prejudiced. Secondly, meeting different people is something that

is very important in the life of a child. This develops them as they grow into mature individuals. *Patshala* enables Jains to meet and make new friends. Children come in contact with other children that hold the same values and views, and long-lasting friendships are created. Finally, the theories and rituals learned in *Pathshala* for kids' aid the parents. Even in everyday school, kids ask for help from their parents when they come across something they do not understand. For this, the parents have to keep up with what their children are learning; often they must learn new material. In the



*Cultural education is invaluable*

same respect, the work given in *Patshala* is often material that parents have never come across before. For this reason, they must learn new things in their effort to aid their children and be good role models for them.

*Patshala* benefits both the children and the adults in their effort to become "religious". All in all, *Patshala* is a great tool in gaining the knowledge that can be useful throughout life. 🙏

*Avani Mehta lives in Boston, USA, and attends monthly Patshala there. There are Jain Patshalas all over the world, enabling children to learn the fundamentals of Jain tradition and culture.*





*Young people do not need to deny their Indian roots on campus*

# Culture On Campus

**Dharmesh Mistry** invites young people to enhance their identity and self esteem at University

**H**INDU YOUTHS SUCCEEDING WITH top city firms and achieving the best results in academic institutions seems to be common news today. However, we appear eager to blend in with this western society without maintaining our own identity and culture. Is the influence of the Hindu Community visible or are we content to have simply blended into the woodwork? Why is it that the voice of the Hindu is rarely heard in the media? Why is it that we are anxious or often feel suppressed in expressing our opinions and views?

It is to address such questions that the National Hindu Students Forum (UK) – a body representing Hindu youth at institutes of education across the United Kingdom – was born and remains so active today. Now in its tenth year, NHSF (UK) was set up in 1991 at two institutions in the UK and to date has opened branches in 40 academic centres across the country. With more and more Hindu students remaining in education through to university, the need for a body such as NHSF providing a home away from home is becoming more and more evident.

A variety of cultural, social and educational activities are used to motivate Hindu students to protect, preserve, practise and promote our *Dharma*. Unified in our actions we then come together to form a national body with a loud voice for students; a voice that is becoming increasingly heard in circles far

and wide both within the Samaj and the wider community. On a national level NHSF (UK) has been involved in numerous activities. We have provided a Hindu voice at governmental committees and in the media and been involved in the organisation of cross-community events such as the recent Hindu Youth Festival in London. NHSF provides a non-sectarian platform for Hindu Youth to preserve their culture value and tradition, as well as to educate themselves and others. Two regular events in the diary of students, are the National Annual Youth Conference and the National Annual NHSF Lecture. The Youth Conference gives an opportunity for discussion and development of ideas through a series of lectures and workshops, whereas the annual lecture has become a forum for speakers of international standing to address Hindu youth from all over the UK. Speakers have included Mark Tully, Konraad Elst, and this year Francois Gautier spoke at the London School of Economics. NHSF (UK) events have picked up contemporary issues relevant to Hindu youth and their search for a modern identity rooted in their cultural heritage.

We also publish a wide range of contemporary and educational material. The longest standing of these is HUM, which is a journal with contributions not only from students but also from elders and academics from around the globe. Subscriptions come not only from

students in the UK but also from members of Hindu Students Council USA, Hindu Students Forum (Netherlands), and Akhil Bharatiya Vidyaartha Parishad amongst others.

NHSF provides a proactive, innovative and interactive method for Hindu youth to not only activate themselves but those around them, and thereby promote Hindu unity across our community. A prime example of this is seen in the launching of Sewa Week – a week where students are educated on the concept of Sewa and prompted to give something back to the wider community. Last year, NHSF raised over £60,000 towards the Indian Earthquake appeal. This money has been used to build six schools in villages in Gujarat.

In becoming a nationally recognised body, and hence representing Hindu students in the wider community, NHSF has developed links with all other major national student organisations. These include the National Union of Students, Union of Jewish Students and British Organisation of Sikh Students. This is our vision in action, a vision where Hindu youth are not only educating themselves about their culture, values and tradition, but becoming actively and proactively involved in our community. 🙏

**Dharmesh Mistry** is chairperson of NHSF UK. He is a student at the University of Warwick. Visit [www.nhsf.org.uk](http://www.nhsf.org.uk)



# STRONG ROOTS MAKE FIRM TREES

**Prini Shah** talks about the pioneering Hindu/Jain assembly at Haberdashers' School in London



HAVE YOU EVER FELT THAT YOU never knew enough about your religion? That's how the Jains of our school felt before this year. We would always hear about other religions in Religious Studies lessons, however the word 'Jainism' never came out of the teachers' mouths. Was this because they had never heard of the religion, or they didn't think it was a valid enough religion to discuss? Whatever the reason, we decided to change this and make Jainism a religion just as understood as Christianity or Judaism.

Over the last year, a few of the girls of Haberdashers' Aske's School for Girls have been trying to persuade the school to allow us the privilege of having a Jain assembly. Previously, in order to learn about Jainism we had to walk to Haberdashers' Aske's Boys School and attend their Jain assemblies, which were very fascinating and intriguing. This became a weekly ritual, so we thought it would be a good idea to hold a Jain assembly of our own in the girls' school, in order to promote the understanding and awareness of Jain values to fellow students and teachers.

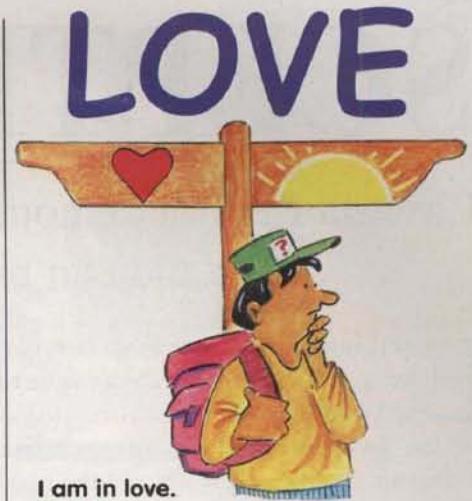
Liaisons and meetings were arranged with the headmistress and deputy head, to try and prove to them that students have the right to learn about other religions, which may not be as well-known as the main six religions of the world. After convincing the headmistress that it would be very valuable to many people to have other faith assemblies, we organised a joint assembly for Hindus and Jains.

Every Thursday, girls look forward to a separate assembly from

the rest of the school, so that they can learn about the origins and beliefs of Jainism and Hinduism. The assemblies usually consist of debates and discussions on various topical issues. We also inform students about the origins of festivals. Recently, we have been able to discuss the festival of Navratri and Diwali and the stories behind each festival. We have lots of ideas ahead of us, and hope to fulfill them in due course. We hope to provide challenges for students. For example, just recently, we asked them to try and find out about their roots and family history in order to make a family tree. If all goes well, we hope to hold a small exhibition, so that each student can learn about one another's family history. Other ideas include organising Jain speakers to talk to the girls about modern topical issues, from which students can learn and appreciate the true value of the Jain tradition in their lives.

We have been very impressed by the turn out and reaction of the students to this assembly and we know that all the hard work, patience and commitment of the girls who helped to organise it, has really paid off. In fact, many students from other faith backgrounds attend our assembly and comment very positively about it! We are now able to have a reference point for our own culture and are better able to accept other religions. Our identity is much clearer, and we are cultivating a sense of self-esteem, which is deep and energising.

*Prini Shah is 16 years old and is one of the leaders of the Jain assembly at Haberdashers' Aske's School for Girls*



I am in love.

**Really?**

Yes, I think I have found lasting happiness.

**Who is she then? Do I know her?**

I doubt it.

**Please, please tell me. I am really curious.**

Well actually, you misunderstand me.

**What do you mean. You are not gay, are you?**

Why is it that there is only one kind of love on your mind?

**So you are gay! Well blow my mind!**

I can't believe your myopia.

**What will your parents say?**

**Do they know?**

Of course they do. I am very open you know.

**What did they say?**

They were surprised, and relieved too!

**Relief? I thought this would be a shock to them.**

I told them that I am in love with life.

**What do you mean?**

I love life, nature, animals and people.

I do not love one person only.

**Oh, I see. You are not gay after all!**

I am gay, about life. I do not think one needs to restrict all their love for one person.

**Oh yeah? How will you find romance then? And the joy of physical passion?**

I think these are real, but also fleeting experiences. Physical attraction does not last.

**You sound boring!**

I do think we are being bombarded by lies about love in the media and films. Romance rarely lasts, especially when the attraction is physical. I'd rather be wise than undertake a live experiment, which can fail.

**So what is love then?**

Love is friendship, love is partnership and love is a relationship, not just chemistry and biology. And most important of all, love is life.



# SCEPTICS LOSE OUT

**Lavinia Plonka demonstrates that ancient rituals have deep significance and can provide invaluable spiritual comfort**

**E**ACH MORNING MY HUSBAND PUTS A POT OF WATER ON THE stove. Carefully, he measures one handful of caffeinated and one handful of decaffeinated coffee beans into the grinder. As he grinds he counts to twelve. The water boils and he pours it into the coffee pot and the two mugs that are sitting on cloth potholders on the counter. He stirs the coffee, sets the timer. He pours another cup of hot water and places a teaspoon in it, then heats some milk. Exactly four minutes later, he pours the coffee using the heated teaspoon to put his honey in the cup. Similarly, every day in Japan in monasteries and in homes someone is preparing tea. The water is carefully boiled, the leaves measured out with exactitude. Every gesture is calculated. The tea is poured out to an exact point. The tray is placed on the table with care.

Each of the above is a ritual. Webster defines ritual as "a set form or system of rites – religious or otherwise". The difference lies in the intention. All my husband wants is a great, hot cup of coffee. The Japanese Tea Ceremony is designed to afford the practitioner an opportunity to practise mindfulness – a necessary step towards enlightenment in Zen Buddhism.

Whether we acknowledge it or not, each of us has rituals that give our life meaning. Perhaps it's lighting candles on the dinner table, or turning on the news when one gets home from work. "I can't start the day without my morning ritual of writing in my journal and then turning on the weather channel!" a friend once confessed to me. These rituals comfort and enliven us, and make us able to deal with the challenges of modern times.

However, when a ritual has no meaning, it becomes merely a habit or compulsion. Perhaps that is why many young people today have turned away from religious rituals. Performing *pooja*, going to church, honouring ancestors with prayer have become empty experiences. To many it could just look like habit. I recall being so alienated from the rituals of church when I was younger that I still feel a resistance to anything that smacks of submitting to some rite. I now understand that the experience of *darshan*, which literally translated from the Sanskrit means "seeing and being seen by God," had been lost for me. Even if I admired pilgrims walking with bowed heads and candles, or my fellow martial artists ceremoniously folding their uniforms according to proscribed tradition, I couldn't do it. It seemed just like following empty rules.

I have heard young people say things like, "My mother prayed every day for my brother and he still went and got into trouble," or "What's the point? My grandparents performed *pooja* their whole lives and they were still poor." But ritual is not magic. It is an opportunity to practise what can be called the highest aim for a human being. Socrates stated it 2600 years ago: "Know thyself." Not just the mind – but the mind, the body, the emotions and the spirit.

About twenty years ago I was deeply in search for spiritual meaning. I had lunch with a friend who enthusiastically told me that she had begun chanting. Enviously, I asked her what the experience was like. "Well, we focus our attention on what we wish for. And then we begin this Buddhist chant. It's really cool."

"Wow!" I exclaimed. "You really know what it is you wish for?"

"Sure," she replied. "I'm chanting for a role in the musical *Cats*. Bill's been chanting for a new car for the last couple of months and I think he's going to get it next week. Kathy's chanting for a new boyfriend...."

"Wait a minute, wait a minute. You're chanting for....stuff?"

Now it was her turn to look at me strangely. "Well, yeah. What else is there to chant for?"

The truth is, chanting and ritual *can* get you stuff. Focusing attention on a goal and then performing *pooja* can help to clear the mind, change the atmosphere, clarify intention. If you are struggling with aspects of karma that are obstructing your development, ritual can help you – whether it is an elaborate process that involves idol worship, singing hymns, making offerings or it is simply shutting yourself in a room and quietly meditating before an empty plate.

But that's not the real aim of ritual. For example, if I am performing a knowledge obstruction *pooja*, but all I think about are my material needs, I am missing the point. Performing a ritual is designed to help me understand something more about myself. It helps me to see the deeper spiritual meaning behind my karmic behaviour, not just make my problems go away. In a moment of understanding, there can be a revelation or an experience of *darshan*.

***"The act of worship  
requires a trust in  
divine intelligence."***



The act of worship requires a trust in divine intelligence. Whether it's having faith in gods, the divine in oneself or the power of the Absolute, we have to believe that we are connected to something greater than ourselves in order to benefit from ritual. Each person derives meaning from life and ritual based on his or her capacity for knowledge. A woman might engage in a complex ritual – for example a time consuming *yantra* (a symbolic formula of lines used to attract the energy of a deity into a sacred space), to propitiate a god in order to land a good husband. She firmly believes that by following this ritual devoutly, she will eventually get married. If the ritual "doesn't work," she'll be very disappointed. Another person may engage in exactly the same ritual, but her every move is informed by a deep study of herself. Every line she draws, every lamp she lights is a way for her to sense her own relationship to herself and the divine forces within. This way of being with herself creates a magnetism that may attract a husband or may change the young woman's life entirely. The medieval Christian mystic Meister Eckart once said, "True prayer is knowing." Yet another person can do all the movements, draw the lines, light the candles but because her mind is one place and her heart someplace else, her spirit non-existent, she will feel and gain nothing.

In ancient times, people performed rituals in fear of their gods – to appease them, to beg for good fortune, to know the future – as if these gods sat in the clouds somewhere holding power over them. But each god is really within you. The Catholic religion says that "God is everywhere and in all things." The Indian greeting "*Namaste*" means "I salute the divine in you." In the book, *Meeting God*, author Stephen P. Huyler observes that in India, "...today the observance of household *poojas* is of equal importance to the neurosurgeon and the farmer, the nuclear physicist and the fisherman, the computer technician and the weaver." This is because in India there is still a belief that the divine is everywhere, from a blade of grass to the flowing river. Recent scientific theories agree that everything is indeed inhabited by a connecting intelligence. Scientist Rupert Sheldrake has named this phenomenon "the morphic resonance". It explains why our ear looks like a nautilus shell. Why birds in London learn to open milk bottles and suddenly birds all over England know how to do the same thing. Even how you know the phone is about to



Children conducting an aarti at school during Mahavir Jyanti

ring. Perhaps if we in the West could re-connect with this greater intelligence, our lives would begin to have more meaning than "whoever dies with the most toys wins."

After the attacks on the World Trade Centre on September 11, communities around the world held prayer vigils. In some they walked slowly, in some they sang, they built shrines, read poems and prayers. For a moment, the entire world was connected through ritual. It helped to heal wounds, bring peace and create planetary unity. This event proved that the need for ritual still lies deep within each human. However, perhaps it's time to re-examine our rituals and develop something that is appropriate for the people we have become. Many centuries ago, the proper ritual involved sacrifice – the killing of an animal or sometimes even a human being. So many animals were needlessly killed because people had lost the true meaning of ritual. The Jains were some of the people responsible for the ending of this tradition. All over the world, people stopped using animal and human sacrifice, and new rituals more appropriate to the people were developed.

What are the rituals for a technological people? For a religion dispersed around the globe? For a civilization that is beginning to realise that like Sheldrake's "morphic field", we are all connected? Perhaps Jains will once again lead the way. Surely, the whole world needs it now. 🙏

*Lavinia Plonka is an artist and writer based in New Jersey, USA*



# TAKE IT PERSONALLY

Atul Shah reviews a new book by Anita Roddick, which shows the widespread damage done by modern business immorality

SHALEEN SHAH



*Modern business often blindfolds us by its sophistication and technology. As a result, employees lose touch with the impact of their work on society and the environment. The above picture was taken at a Young Jains retreat in the English countryside*

**W**E ARE LIVING IN A WORLD which is very complex and becoming ever more so with time. Our lives have become complex, our health and well-being are suffering and the planet is buckling under the pressure of it all. How does a computer analyst working in a multinational corporation assess the impact of his actions on society and the planet? Is it wrong to work for international banks with prestigious names, but also with big corporate clients who use child labour in the third world? As Jains, are we really

concerned about the impact of our work and actions on others, or are we simply content to focus on the pay cheque and leave ethics to someone else?

These are questions I have often asked myself and I have tried to work

***“Modern business continues to devastate society and the planet.”***

in areas which resonate with my inner conscience. Anita Roddick, the founder of Body Shop, has tried to examine the impact of her business and other businesses on people and the planet and she has opened the eyes of the world to many lies and excesses of corporate greed. Her latest book ‘Take it Personally’ is a brilliant culmination of this lifetime of work and demonstrates that modern business continues to devastate. She is especially critical of big business, comparing for example the wages of CEO’s to those of factory floor workers who actually make the goods which generate the profits for the company.

The book is a compilation of essays, pictures and art from all over the world, which describe the impact of business. Very often, the impact of your company on the outside world would be hidden or invisible as you are simply a cog in the wheel. However, when you see some of the graphic pictures of child labour or the statistics of wage differentials, then these facts really come home. The book contains contributions from eminent writers like Vandana Shiva, Paul Hawken, Ralph Nader, David Korten and The Ruckus Society which specialises in non-violent protest. It pieces together the whole picture of corporate actions and impact in a way which is unique. The subjects covered include globali-



sation, fair trade, agriculture, employee rights, environment and money, the most important underlying factor. The book is written in a simple accessible language and is easily readable by students from the age of 16 to businessmen and women keen to learn about modern economic practice.

The findings are shocking. For example, Vandana Shiva writes: "Who really feeds the world? My answer is very different from that given by most people. It is women and small farmers working with biodiversity who are the primary food providers in the third world and, contrary to the dominant assumptions, their diverse small farm systems are more productive than industrial monocultures." Modern day economics textbooks and courses try to disguise this world and talk about an impersonal firm or market whose sole purpose is profit maximisation. Greed is the God and the book shows the devastating impact of all those who worship, live and pray to this ideology.

Underlying the entire book is the subject of ethics and morality. How should we live? What work should we do? How can we minimise harm and maximise good? How can we make sense of this complex world of money, high finance, technology, globalisation and all the other jargon that is floating about? The book tries to demystify and thereby enables ordinary people to tackle the jargon of business or economic experts. Just because a person wears an executive suit and works for a famous company, should not discourage us from questioning their values and corporate actions.

Jains are big in business, they own many enterprises or work in senior positions. The values of modern business are entering areas which were previously treated as public enterprises like professions, healthcare, transport and education. It is said that our success in business has been credited to our values and character. We have often been trustworthy and reliable. We have believed in mutuality and

sharing rather than private greed and exploitation. However, this may not be so today. The global economic winds are fundamentally immoral, and just as religious people are often dubbed fundamentalists, there are economists and business leaders who are also fundamentalist about the religion of greed, even though they may not admit it.

The title of the book *Take it Personally* is particularly apt for the moral crusade that Anita Roddick and the writers have undertaken. They have taken their business very personally. They are willing to change

***"There are excellent examples of Jain entrepreneurs all over the world who generously support good causes and get involved in them."***

their ways and their lifestyle and not just follow the modern norms of success and prestige. The book also shows that when people take their lives personally, they do achieve fulfilment and happiness in the long run. Jains are very intelligent and educated. Therefore, shouldn't we also be involved in such moral crusades and use our positions to lift the quality of life for all? Why is our business or workplace any different from our temple or community centre? Why should it operate under different laws, and be governed by greed and exploitation?

There are Jains today who do take it personally. In Nairobi, the Khetshi Dharamshi family is an excellent example of this. Not only are they very active in the community and generous in supporting its institutions, but they are also involved in a wide

range of charitable giving to Africans all over Kenya. They have recently started a micro-credit enterprise where women are encouraged to manage their own little businesses by small loans and training in financial management. Such an approach empowers and supports entire families, as opposed to giving big loans to big companies which eventually go bankrupt or defraud the investors or creditors.

There are excellent examples of Jain entrepreneurs all over the world who generously support good causes and get involved in them. However, this picture is changing very fast. Selfishness is setting in. We are increasingly not taking our business and working lives personally and happy to ignore moral issues if our wealth or profits are at stake. Furthermore, the complexity of the modern world is also making ethical dilemmas more sophisticated and we are becoming more confused about where we stand on different issues. This confusion is forcing us to follow the wind rather than to stop, reflect and revise our actions.

*Take it Personally* is a must purchase for any reader who is keen to make a difference in the 21st century even in a small way. It is a guidebook for any student of business or economics and should be used to question the experts and the professors with their elaborate theories of greed and free markets. The pictures and art show us how we can visually portray the impact of human actions so that others may understand them. It weaves together voices which are going to make a real difference in this century and are a sign of ethical renewal in the modern world. Read, reflect, meditate and act. 🙏

*Atul Shah, Editor of Jain Spirit is a former scholar and writer on business ethics. 'Take it Personally' by Anita Roddick is published by Harper Collins, 2001, ISBN 1-57324-707-3*



# WAR BEGINS AT HOME

Ingrid Newkirk explains how little actions make large differences

**L**AST WEEK, IN WASHINGTON, ON THE SHUTTLE BUS TO THE airport, three men sat talking about the World Trade Centre attack. They said all the usual things about the horror of needless violence and the slaughter of the innocent. Then their conversation shifted to a hunting expedition they had been on recently. A bear hunt in Tennessee. Their mood became light and they laughed as they recalled their adventures. "Boom," said one of them, recounting the death of a big bear. I couldn't help but wonder if they were passing their confusing stand on violence on to their siblings or children at home.

I remember being called to a house in the country one winter by a distraught child. The little boy had witnessed a man staying in his house kill the beloved family cat. The man had, quite literally, got up on the wrong side of the bed, the side where a cat was sitting, peacefully minding his own business. The man was angry about something that had nothing to do with the cat, but when the cat "said hello" in the way cats do, by brushing up against his leg, the man took his temper out on the poor animal. He kicked the cat in the kidneys, then picked him up and threw him down the stairs. Finally, he kicked the cat out into the snow to die. The child had witnessed it all.

It was too late to save the cat but I had to do something to try to curb the man's potential for future violence and to show the boy that people don't get away with doing such things to defenceless individuals, man or mouse, cat or child. I charged the man with criminal cruelty and brought him before court.

Now, the only witness was the seven-year-old child. It was his word against that of the 40-year-old man. The judge knew that this was a dilemma and brought the child up to the bench. The judge wanted to see if the boy truly knew the difference between right and wrong. Satisfied, the judge allowed the lad to testify. The killer was convicted.

When we are children, we can be excused for doing things simply because we feel like doing them, even if those acts hurt others. Parents are there to teach children the art of self-discipline, the business of contemplating the effect of one's words and deeds. In the case of the cat the shoe was on the other foot: it was the child who could distinguish right from wrong and the grown man failed to control his emotions. It was the man who violated the tenet of *Sayam* (restraint). Like the men who shot the bear for fun, he had not factored the feelings of another life form into his personal equation.

The consequences of not giving appropriate moral guidance to little brothers and sisters, to our own children, can be enormous. As one law enforcement official said, "It is not a case of how many violent criminals on death row have a history of childhood violence towards animals. It is a question of how many do not!" When parents fail to correct children who do nasty things to animals, there may be hell to pay later. To take extreme cases, in the US serial killers from Jeffrey Dahmer (who began by enjoying dissection in school, then moved on to decapitating his neighbours' cats) to the school shooters (children who enjoyed guns and hunting squirrels and deer) who "took it out" on the teachers and classmates who angered them, all "got away with murder" and then went on to need ever greater displays of power over the helpless to make them feel important. Had the hunters on the shuttle bus ever been admonished for dismissing animals' interests?

All violence is like laundry boiling in a single cauldron. Western society particularly, with its seductions and excesses, calls out to us as the sirens called out to Ulysses. Ulysses had to strap himself to his ship's mast to avoid being dragged onto the rocks by the beguilingly beautiful, alluring sounds. Today's sirens try to get us to embrace what Lord Mahavir called "our inner enemy". To get us to take that blanket made of greedy thoughts and behaviours that we can use to pull over our eyes when we want to keep out the light of truth and compassion. Yet, if we strap ourselves to the mast of Jain values, we can avoid temptations like the prettily presented flesh of cruelly slaughtered animals. Life is hardly worth living for the sake of crude indulgences! When Robert Graves was asked why he wrote beautiful poetry when there "is no money in poetry", he replied, "[But] there's no poetry in money, either!" In the same way, there may be no money in morality, but there is certainly **no poorer life than one lived without virtue.**

Last month, I went to a beautiful wedding in Virginia. Outside in the garden we watched the bride and groom take their vows, and then off we went into the warm tent to eat the vegan dishes the bride's parents had carefully chosen for the party. There were grape leaves wrapped about marinated rice, there was hummus and tabouli, translucent Chinese bean thread rolls containing delicious vegetables

*"In my youth animals  
opened my eyes by showing  
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and joyful they are."*



and more. I sat at a table with an Indian couple, she in a beautiful sari. "Are you vegetarian?" I asked. Both shook their heads vigorously, "Oh, no, no, not at all," they answered right away. It was clear that they had assumed I was not either and that they wanted to fit in. "Actually, I am," I said. "I am so very pleased these delicious dishes are all vegan." "Ah, well, actually," confided the husband, "we don't eat much meat at all." Later, his wife came around to: "We are totally vegetarian at home."

Since when have the virtues of not causing harm (*ahimsa*) and not stealing (*asteya*) – in this case, stealing the very lives of chickens and lambs – been something to hide? In my youth animals opened my eyes by showing me how loyal, vulnerable and joyful they are. I can't stand the thought that a chicken on a factory farm is unable to stretch a wing, can never feel the sun on her back or the earth beneath her feet. That a sow is strapped, face forward in a tiny cement cell, unable to turn or to nuzzle her young. But how can I hope to get people to see suffering if they are deliberately conditioning themselves to turn a blind eye?

To be truthful (*satya*) is a vital Jain value. The novelist John Galsworthy admonished us to sit down before the truth as a child and not to be afraid of where truth would take us. Yet many people do not wish to acknowledge the cruelty and theft they are supporting. You hear them say, "Don't show it to me. I like my meat", when presented with the facts of the lambs bleating on their way to the abattoir. It is a tacit admission that the eater knows the slaughterhouse is ugly and bloody, the journey rough and frightening, yet prefers not to face the fact that animals also value their lives, experience joy and are not "meat machines" to be kicked, sworn at, beaten and snuffed out.

Mahatma Gandhi was once asked, "What do you think of Western civilisation?" He answered, perhaps not entirely tongue-in-cheek, "I think it would be a good idea." I wonder what he would have thought of the couple who, trying so hard to integrate into Western society, denounced their principles! Had the couple answered, "Yes, we are vegetarians," they would have given those in need of enlightenment the opportunity to ask the inevitable questions, to learn about non-violence, to see living examples of compassion in action.

We can civilise the West if we take personal responsibility. One doesn't have to be a saint to follow the mandate to be introspective, peaceful, to practise restraint – one only has



*Children and animals are natural friends*

to try to be a somewhat moral person, a being who strives not to discriminate, to deceive, to revel in personal anger, or to be vain, greedy or mean. This may be difficult for a person surrounded by corrupting influences, but it isn't really that tough.

A couple of years ago, PETA received a plea from American families. Would we help stop the construction of a slaughterhouse smack in the center of the town? The old slaughterhouse was

situated deep in the countryside, but the new one would place the ugly sights and nasty smells under everyone's noses. The families were upset that the children would be especially affected.

In our response, we made the case for vegetarianism, but said that while we wished no abattoirs to be built anywhere at all, we supported the construction of this particular one. If a slaughterhouse was to be built somewhere and the only question was where, we wanted it to be in plain view. If the public no longer supported the meat industry, animals would no longer scream and there would be no smell of blood from which to shield their children.

There is a lot of talk about peace in the air these days. It is useful to take advantage of this to point out that those who want harmony are unwittingly, unthinkingly harming and killing for shoes and handbags, for dinner parties, for entertainment when there are alternatives to every violent fashion, taste and practice. There has never been a better time to get people to think about the interconnectedness of all life and the principle of non-violence that compels us to avoid flesh and skins. Today, there are daily chances to use our voices and our intelligence. If enough good people work for this dream, the dream will become reality.

To feed others is a helpful deed. By sharing the Jain spirit of *ahimsa* through gifts of food to those who still eat meat, we not only enlighten them but add to the sum total of peace, compassion and understanding in the world, morsel by delicious morsel, bite by wonderful bite. 🍽️

*Ingrid Newkirk is the President of People for the Ethical Treatment of Animals, which also has offices in Mumbai and London. Visit their award winning website: [www.peta.org](http://www.peta.org)*



# DEATH IS A LIE

Osho explains how the fear of death overwhelms human existence and shows how it can be overcome

**T**HAT WHICH MAN HAS KNOWN, HE BECOMES LIBERATED from it. And that which man has come to know, he is able to triumph over it. Our failure and defeat are only because of our ignorance. Defeat is because of darkness; when there is light, defeat is impossible – the light becomes the victory.

The first thing I would like to tell you about death is that there is no bigger lie than death. And yet, death appears to be true. It not only appears to be true but even seems like the cardinal truth of life – it appears as if the whole of life is surrounded by death. Whether we forget about it or become oblivious to it, death remains close to us everywhere. Death is even closer to us than our shadow.

We have structured our lives out of our fear of death. The fear of death has created society, nation, family and friends. The fear of death has caused us to chase money and has made us ambitious of higher positions. The biggest surprise is that our gods and temples have also been raised out of the fear of death. Afraid of death, there are people who pray on their knees. Afraid of death, there are people who pray to God with folded hands raised towards the sky. Nothing is more false than death. That is why whatever system of life we have created, believing death to be true, has become false.

How do we know the falsity of death? How can we know there is no death? Until we know it, our fear of death will not go. Until we know the falsity of death, our lives will also remain false. As long as there is fear of death, there cannot be authentic life. As long as we tremble with the fear of death, we cannot summon the capacity to live our lives. Only those can live for whom the shadow of death has disappeared forever. How can a frightened and trembling mind live? When death seems to be approaching every second, how is it possible to live? How can we live?

No matter to what extent we may remain oblivious to death, it is never really forgotten. It makes no difference if we put the cemetery outside the town – death still shows its face. Every day someone dies; every day death occurs somewhere and it shakes the very foundation of our lives.

Whenever we see death happening, we become aware of our own death. When we cry over somebody's death, it is not just for that person's death alone but also for the hint we get of our own. Our suffering from pain and sorrow is not only over someone's death but also over the apparent possibility of our own. The occurrence of every death is, at the same time, our own death. So long as we remain surrounded by death, how can we live? Like that, living is impossible. Like that, we cannot know what life is – neither its joy, nor its beauty, nor its benediction. Like that, we cannot reach the temple of God, the supreme truth of life.

The temples which have been created out of the fear of death are not the temples of God. The prayers which have been composed out of the fear of death are not the prayers to God either. Only one who is filled with the joy of life reaches the temple of God. God's kingdom is filled with joy and beauty. The bells of God's temple ring only for those who are free from all kinds of fears, for those who have become fearless.

We like to live in fear, so this seems difficult. But this is not possible – only one of the two things can be right. Remember, if life is true then death cannot be true – and if death is true then life will be nothing but a dream, a lie; then life cannot be true. These two things cannot exist simultaneously. But we hold on to both together. There is the feeling that we are alive and there is also the feeling that we are dead.

I have heard about a fakir who lived in a faraway valley. Many people would go to him with questions. Once a man came and asked him to explain something about life and death. The fakir said, "You are welcome to know about life; my doors are open. But if you want to know about death then go somewhere else, because I have never died nor will I ever die. I have no experience of death. If you want to know about death then ask those who have died, ask those who are already dead." The fakir laughed and continued, "But how will you ask those who are already dead? And if you ask me to give you the address of a dead person I cannot do it. Because ever since I have come to know that I cannot die, I have also come to know that no

***"We have structured  
our lives out of our  
fear of death."***



one dies, that no one has ever died."

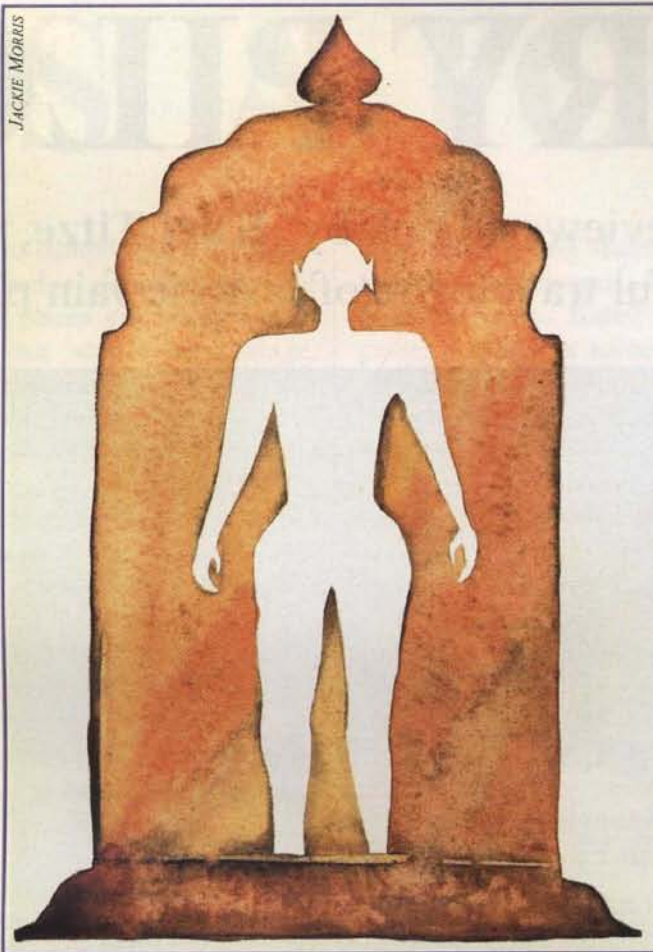
Some people do, of course, try to falsify death. Just because of their fear of death people believe in the immortality of the soul – just out of fear. They don't know; they simply believe. Every morning, sitting in a temple or a mosque, some people repeat, "No one dies; the soul is immortal." They are wrong in believing that just by repeating this the soul will become immortal. They are under the impression that death can be falsified by repeating, "The soul is immortal." Death never becomes false by such reiterations – only by knowing death can it be falsified.

Death is our own shadow. If we keep running away from it we will not be able to stand before it and recognise what it is. If that man had stopped and seen what was behind him, perhaps he would have laughed and said, "What kind of a person am I, running away from a shadow?" No one can ever escape from a shadow; no one can ever win a fight with a shadow. This does not mean, however, that the shadow is stronger than we are and that we can never be victorious; it simply means that there is no shadow, that there is no question of being victorious. You cannot win against that which does not exist. That's why people go on being defeated by death – because death is merely a shadow of life.

Birth and death are simply stations where vehicles are changed – where the old vehicles are left behind, where tired horses are abandoned and fresh ones are acquired. But both these acts take place in our state of unconsciousness. And one whose birth and death happens in this unconscious state cannot live a conscious life – he functions in an almost half-conscious state, in an almost half-awakened state of life.

What I wish to say is that it is essential to see death, to understand it, to recognise it. This is possible only when we die; one can only see it while dying. Then what is the way now? And if one sees death only while dying, then there is no way to understand it – because at the time of death one will be unconscious.

JACKIE MORRIS



*"The experience of entering death voluntarily is meditation, samadhi." Metal icon of the liberated soul ©Jackie Morris*

***"It is essential to see death, to understand it, to recognize it."***

Yes, there is a way now. We can go through an experiment of entering into death of our own free will. The meditation of *samadhi* is nothing else but that. The experience of entering death voluntarily is meditation, *samadhi*. The phenomenon that will automatically occur one day with the dropping of the body – we can willingly make that happen by creating a distance inside, between the self and the body from the inside, we can experience the event of death, we can experience the occurrence of death. We can experience death today, this evening – because the occurrence of death simply means that our soul and our body will experience in that journey the same distinction between the two of them as when the vehicle is left behind and the traveller moves on ahead.

In meditation, too, one has to enter slowly within. Gradually, one after another, things begin to drop away. A

distance is created with each and every thing, and the moment arrives when it feels as if everything is lying far away at a distance. It will feel as if someone else's corpse is lying on the shore – and yet you exist. The body is lying there and still you exist – separate, totally distant and different.

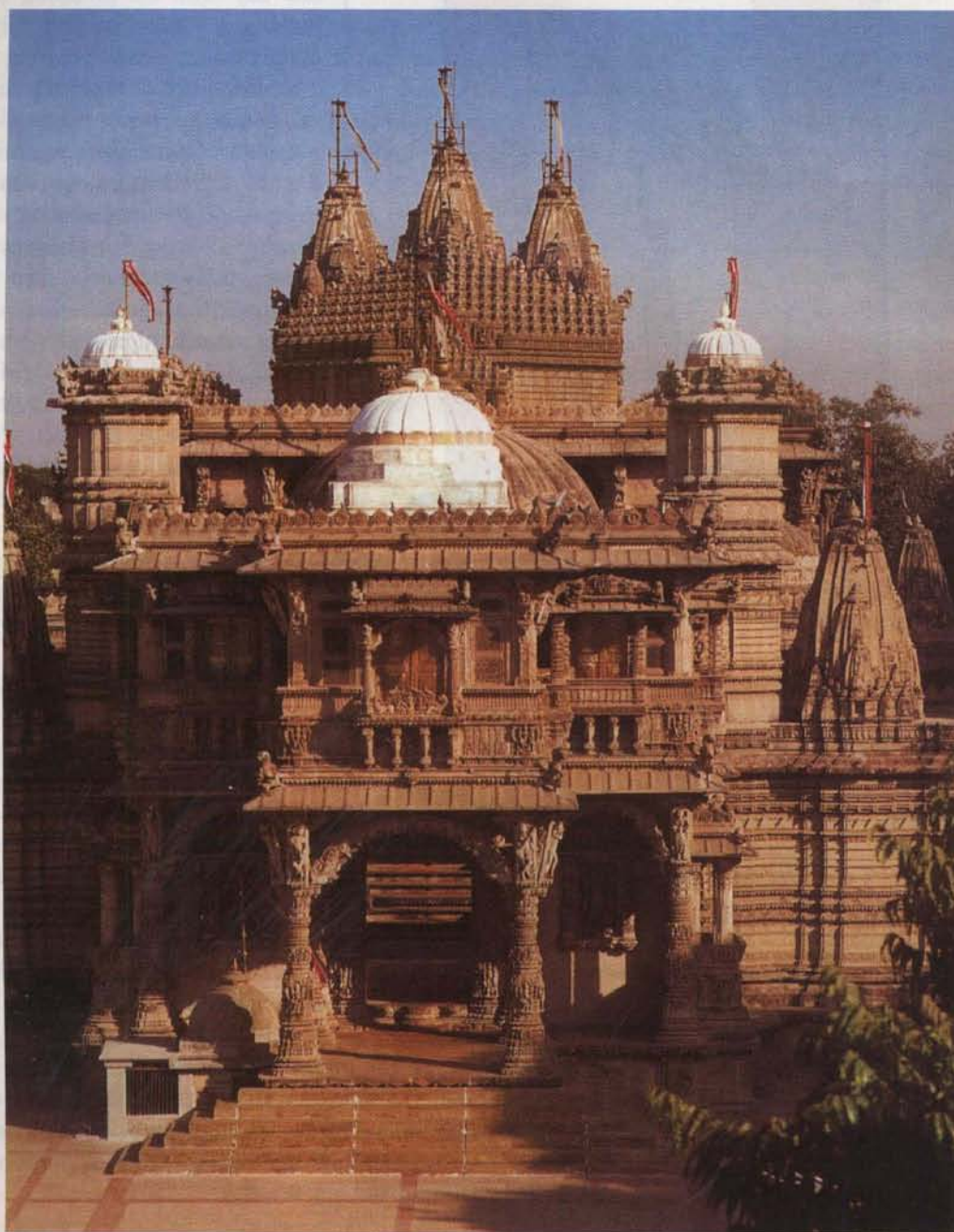
Once we experience seeing death face-to-face while alive, we will never have anything to do with death again. Death will keep on coming, but then it will be just like a stopover – it will be like changing clothes, it will be like when we take new horses and ride in new bodies and set out on a new journey, on new paths, into new worlds. But death will never be able to destroy us. This can only be known by encountering death. We will have to know it; we will have to pass through it. 🙏

*Osho was a famous teacher of spiritual salvation. The above is an extract from the book 'And Now, and Here: on Death, Dying and Past Lives', – Osho International Foundation 1985 & 1995, Edited by Dr. Vasant Joshi.*



# EVERY PILGRIM

**Sobhag Shah** reviews a book by **Kurt Titze**, which provides a useful travelogue of historic Jain places



*Hutheesingh Temple, Ahmedabad, Gujarat, India {whose patron was the eminent businessman Sheth Hutheesingh}. The temple complex has 52 Jinalaya and 52 small shrines*

**D**ESPITE INDIA'S ARTISTIC heritage, the quality and quantity of information in English about its sacred places are limited, especially in Jainism. As a keen tourist, I have often struggled to gather this information and discover the history of ancient places. This is why it was most refreshing to see *Jainism: A Pictorial Guide to the Religion of Non-violence* by Kurt Titze published by the famous Jain publishers Motilal Banarsidass.

The book is the first pictorial guide in English with 350 illustrations spreading over 260 pages. It is compiled carefully from the different regions of India, with accompanying maps showing the exact locations. Although the descriptions are brief, it will serve as a good guide for the younger generation and foreign visitors embarking on the various pilgrimages in India. The primary aim of a Jain pilgrimage is spiritual upliftment. It helps the aspirant in crossing over the ocean of *Samsara* (life) full of pain and misery and in attaining liberation from an unending round of births and deaths. A visit to sacred places is considered meritorious and spiritually purifying. Most Jain temples are situated on hills and mountains, which generate sanctity to these sites and provide meditative calmness and peaceful serenity.

These mountain sanctuaries represent some of the most wonderful monuments of architecture and sculpture ever crafted by the human spirit.

It is extremely creditable for a freelance foreign writer



# NEEDS A TORCH

(Kurt Titze was born in Germany) to compile such a volume after undertaking strenuous low-budget journeys at long intervals with insufficient funds to places not mentioned in tourist guides. One cannot help but admire his courage, perseverance and devotion in completing this book. He visited many Jain pilgrimage sites on foot and during his travel discovered large stone images of *Jinas* and a row of *Tirthankaras* chiselled into a huge boulder, never seen before by most Jains. This sight must have been very rewarding. His encounters with *acharyas*, *bhattarakas*, monks, nuns and knowledgeable laypersons at places as far apart as Madhuban (Sammata Shikhara) in Bihar to Idar in Gujarat and Gingee in Tamilnadu must have been a great experience.

The Jains distinguished themselves by their decorative sculptures, as distinct from individual statuary images, and attained a considerable degree of excellence in the perfection of pillared chambers. This is very much in evidence at the 'Vimala Vashi' temple at Mt. Abu and 'Dharna Vihara' at Ranakpur. From

about the 9th to 10th century great sages such as Acharya Kundakunda kept the teaching of the 24 *Tirthankaras* alive in the land of Tamils. It was a vigorous period of temple building with beautiful stone and bronze sculptures, metal icons. In that time many literary masterpieces were composed.

It is interesting to note that the Rishabhdev Mandir, now known as Keshariaji, situated about 65 kilometres south of Udaipur is a place of worship not only for the Jains but also for the Hindus. Today, the local population (mainly Bhils) worship here as well. Similarly, the Jain temple at Taranga Hill, where Buddhism was the first religion, also attracts other worshippers. Later on, Digambara and Shvetambara Jains had settled on this isolated hill. In the 12th century Kumarapala, the Solanki king residing in Patan, who himself was a Shvetambara Jain, built the beautiful temple of Ajitnatha in white marble in 1164.

It is worth noting that the grandest Jain temple built at Ranakpur around 1300 was during the reign of Rana Kumbha, ruler of Mewar. Though not a Jain by religion, Ranaji looked favourably on his minister, Dharana Shah, a Jain patron and his plan for erecting a temple and gave him the land to build the temple. This temple was left to decay by mindless Muslim invaders. Pilgrims no longer dared visit the temple for fear of

wild animals and dacoits. However, in 1933 Anandji Kalyanji Trust restored this beautiful temple over a period of eleven years. Today, it is a "must see" on every tourist guide. Bihar (a name derived from "*vihara*" meaning temple), although the poorest region of India with very poor roads, is the cradle of two great religions: Buddhism and Jainism. It has got some of the most important historic places, which almost every Jain irrespective of sectarian leanings longs to visit at least once in his or her lifetime. The most important places to visit are where Mahavir was born, lived and died. Also Sammeta Shikhara (known as

Parashnath Hill) at an altitude of 1360 metres, where twenty of the twenty-four *Tirthankaras* reached *moksha*.

In addition to the travelogue, there are excellent articles contributed by Prof. Dr. Klaus Bruhn, Dr. Jyoti Prasad Jain, Prof. Dr. Noel Q. King and Prof. Dr. Vilas A. Sangave. Klaus Bruhn's article on the "Jain Art of Gwalior and Deogarh" is very interesting and throws new light on these beautiful Jain temples

and sculptures. The detailed identification of the Jain temples on this site built in 862, especially the Shantinatha temple, are worth visiting.

The article on "Symbols, Mantras and Parables in Jainism" is very informative and will be of interest to all Jain scholars. There are also articles on the charitable and social traditions in Jainism especially the eye-camp for the poor at Lalitpur in Uttar Pradesh, the Veerayatan Ashram at Rajgir, the Jaina Women's Ashram at Sholapur and the unique model of Charity at Dharmasthala in Karnataka.

Having read this book I was saddened to note that the author Kurt Titze died last year. No doubt this unique book is a tribute to his memory. 🙏

*Sobhag (Raju) Shah is an art collector and promoter based in London.*

*Jainism - A Pictorial Guide to the Religion of Non-violence*  
Kurt Titze

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***"Despite India's artistic heritage, the quality and quantity of information in English about Jain sacred places is very limited."***



# IT'S YOUR KARMA

**Robert Zydenbos** examines the unique contribution of Jain philosophers and scientists to the understanding of Karma

**A**MONG THE SEVERAL CONCEPTS OF INDIAN ORIGIN THAT have found their way to the people in the wide world far beyond India's borders, karma is one of the best known. In all the developed schools of Indian religious and philosophical thought, the concept of karma plays a crucial role. The fact that this Sanskrit word has found its way into most of the languages of the Western world shows that in those languages no word conveys a similar meaning. This is because the concept was not there to begin with.

What exactly karma is and how it can be effective, is a matter about which the various schools of Indian thought have divergent views. Generally speaking, Indian thought accepts that the notion of metamorphosis or "rebirth" reflects a reality of existence. This is largely a matter of belief, although there are quite strong arguments to accept metamorphosis as a fact of life. Parapsychological research has produced quite interesting data that suggest the continued existence of a core personality that resumes life in this world in a different body. As long as one's thinking is not materialistic, it appears that to be born more than once is in itself not more amazing than to be born once. If one can be born at all, there seems to be no reason why one cannot be born again.

Indian thinkers have traditionally set out from the idea that there is something central in each individual person that does not die when the physical body dies. Instead, it continues to exist and will also assume a new body, thus being "reborn" as an apparently new individual. Most people would choose to call this the "soul" of a person, but Buddhists think otherwise. We should say "apparently new" because the new person may appear new but his or her core is the same. He/she is identical to the one who has physically lived earlier in a different body, with a different name and identity, under different social circumstances and probably in a different location. We speak about the "earlier life" as a different incarnation. The new physical form, name, circumstance etc. which this present incarnate person has assumed have been determined by factors in the previous incarnation. These factors are called karma. Venerably old Jain texts have described karma and all its varieties in great detail: there are eight main types of karma, subdivided into many dozens of sub-types. These largely determine practically all aspects of life, including one's bodily form, gender, health, longevity, character and the social circumstances under which one was born.

It seems beyond doubt that the doctrine of karma and rebirth is not of brahmanical Hindu origin. In the oldest *Upanishads* we read that these concepts were unknown to the brahmin priests, and it was a king, a *kshatriya*, named Pravahana Jaivali, who in the *Brihadaranyaka* and *Chandogya Upanishads* teaches these ideas to brahmins for the first time. The concepts from then on became a part and parcel of Hindu thinking, but it remains interesting that a *kshatriya* introduced them. It is important to remember here that the *Tirthankaras* of Jainism, as well as the Buddha, were *kshatriyas* too. In Jainism and Buddhism we find a more consistent development of the karma doctrine than in any brahmanical school of thought. Thinking about karma is more natural to Jainism with its stress on conscious individual responsibility than to the ritualistic thinking of most of Hinduism.

In popular literature we frequently read that the karma doctrine and the notion of metamorphosis are "scientific" and that the Indian religions are generally

more "scientific" in their outlook than other religions. The concept of karma has often been compared to that of causality, but extended into the metaphysical sphere. Here we should be very clear about what is meant by the term "scientific". In English, the word usually means "supported by evidence from the natural sciences", i.e. from the material sciences in comparison to the humanities or to the social sciences. If we take the English word in this usual meaning, then these statements are clearly not true. But this should not be a matter of any great concern. The natural sciences, by their very nature, are very limited. As soon as any thinker tries to bring together the results of research in different sciences, he steps outside the boundaries of any science and engages himself in an intellectual activity that is not "scientific" but philosophical. Science can at best provide material proof of the correctness or incorrectness of an idea. Many questions cannot be answered by means of material proof because the questions concern matters that are not material. The discussion of Jain "science" is complicated by the classical Jain imagery of karma as a kind of fine matter, *pudgala*, attached to a soul which is not material. But a closer look at what *pudgala* is will show that it should not be understood as "matter" in the same sense as, for instance, in contemporary physics. After all, the classical Jain thinkers were not technicians in physics

*"Karma is often mistaken for fate."*



laboratories using particle accelerators or bubble chambers, but using introspection into their own consciousness as their tool of investigation.

Life's most pressing questions cannot be answered with an absolute certainty to convince all people. These questions will meet with answers of varying degrees of probability. Some of the answers are easier to accept than certain others, and each individual will have to decide for himself or herself which of those answers are the most satisfying. This is a matter of philosophical effort. Every human being who wishes to rise above the level of a mere biological creature and develop a truly human consciousness and conscience will have to ask himself or herself a few philosophical questions. Various factors guide us in finding answers to those questions. Some of these may be very personal and subjective, others very objective and debatable. In any case, the concepts of metamorphosis and karma are in themselves certainly not less logical or rational than the hypotheses about the afterlife which other religions offer.

Karma is often mistaken for fate and the mistake is the following: fate is determined by a force outside oneself, by a god that is conceived as a person with a will of his own or by an impersonal force over which we have no control. This is very clearly not the case with karma. Karma has consequences with which we must deal, e.g. our health or our concrete social circumstances, but it is important to realise that these consequences are the result of our own actions and they are not permanent. At a certain point in time, the *vipaka* or "fruition" of karma occurs, which means that we experience the results of earlier actions and after that there is *nirjara* or the disappearance of the same karma (see *Tattvarthasutra* VIII.21, *Vipako 'nubhavah*, and 23, *Tatasca nirjara*). This is the normal course of events but if a person wishes, *nirjara* can be brought about without first experiencing the full karmic effect. This is done through certain psycho-physical exercises, acts of penance, etc. However, when we experience the effect of karma, our response to it is most important. Jain thought has traditionally identified four *kashayas* (passions or attitudes towards our experiences), which are the cause of the binding of new karma: anger,

conceit, deceitfulness and greed (*krodha, mana, maya, lobha: Tattvarthasutra* VIII.10). When any of these attitudes are foremost in our consciousness while experiencing the effects of karma, we will bind new karma again and this in its turn will have its effect on us some time in the future (*Tattvarthasutra* VI.4). We need not suffer from these negative passions. By conscious effort we can control our reaction to the fruition of karma and thereby intervene in what otherwise would be an unending process of causing the binding of ever-new karma. Indeed, we could let karma rule us as if it were fate, but we can also choose not to let this happen. This is how the concept of karma differs fundamentally from the notion of fate.

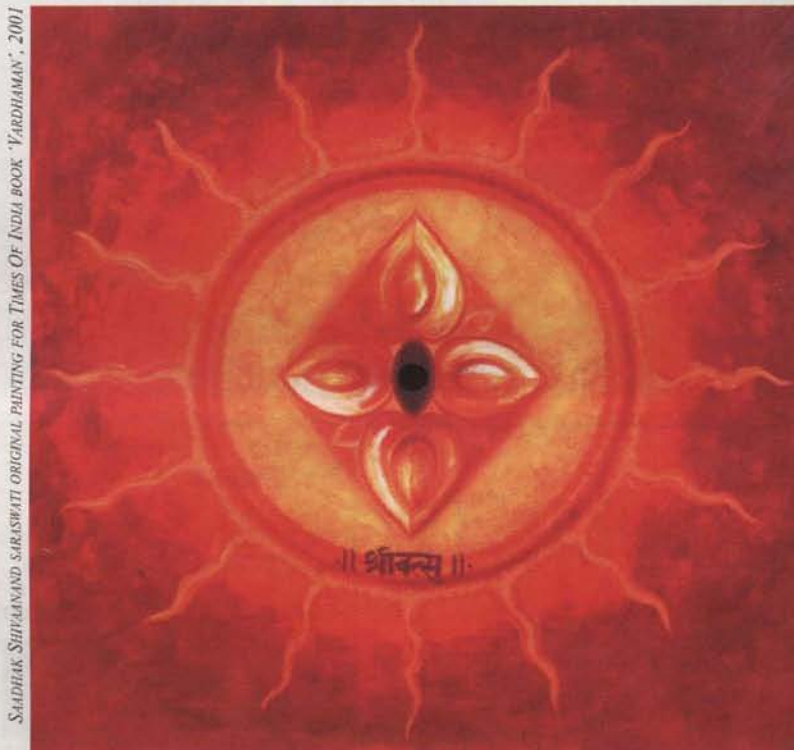
Far from being something utterly beyond our control, karma is a tool for our self-realisation. We are responsible

for the karma acquired in previous existences, whether as human beings or as other living beings, and we must reap as we have sowed. We cannot escape completely from the effects of our deeds whether physical, verbal or purely mental, although we can atone for wrong deeds and thereby lessen their effects. Our attitude towards the effects of karma will determine whether we will bind new karma and if so, what kind of karma that will be. Thus we are the makers of our future in this life as well as in the next. No god or other superhuman power plays a role in any of this: the workings of karma are a matter of natural laws, a part of the reality of all that lives. If we understand these laws, we can

consciously live in such a way that we avoid what is undesirable and increase the purity of our consciousness, which in essence is our soul. Ideally, we can finally rid ourselves of all karma, thereby achieving the supreme happiness of *moksha* or release in bliss from the cycle of death and rebirth.

The extent to which we shape our own future is a matter for individual choice and illustrates the basic humanism in Jainism. 🙏

**Robert Zydenbos** is a Professor of Indology at Munich University. He has done extensive research on Jainism.



*Shri Vatsa is an auspicious mark seen on the upper chest of all the 24 Tirthankaras, symbolising compassionate universal love for all living beings. The 16 rays depict the 16 fundamentals of Jainism (sol bhavna). The pure gold bindu is the core of the sun, a reminder to mankind of his final goal - liberation (moksha)*



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*The above is based on information available as of early  
October. New additions will appear in the next issue.*

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# SIMPLICITY ELEVATES LIFE

**Sandip Shah encourages all to  
practise *aparigraha***

**W**E ARE LIVING IN THE REAL WORLD, NOT THE WORLD OF philosophy and postulation. A world of progress in technology and science, a world of mass media and communication, a world of politics and power struggle and a world of egoism and greed. Never before have we had such means at our disposal and so many leisure facilities. Yet are we happy? Are we content? No. We always want more. More profits, more means at our disposal and more possessions. Greed is eventually translated into acquisition of material wealth. Most people rarely think beyond mundane matters, pleasures and the apparent 'happiness' obtained from material things. Because of their greed and egoism, people indulge in activities for short-term gain and do not worry about causing harm to other living beings, the environment and ultimately themselves.

Happiness dependent upon external possessions is transitory and does not generate that deep inner contentment which people seek but fail to find. Greed is the cause of this misery. Mahatma Gandhi was right saying that there are resources enough on this earth to provide for everyone's needs but not enough for everyone's greed. We all know this, yet day after day we succumb to the 'needs' created by corporations, the media and society in general. If we have a three-bedroom semi, we 'need' a five bedroom detached, even though our family size is small. In order to pay for this large mortgage, we have to strive even harder to collect the much-needed income. We are continually being lulled into buying by advertisers. Go into any household and you will find unused things purchased on a whim, which will eventually be discarded.

Jainism has a lovely tenet called *aparigraha* meaning consciously limiting our possessions. The meaning extends to limiting the holding of positions of responsibility as well as non-sharing of knowledge for the benefit of others. It also covers things like charity, '*seva*', giving part of the income towards a good cause and, above all, working for our social community as well as the community at large.

By generating wealth or other possessions due to our past

karmas, we tend to get lost in the transitory pleasure that these bring us and begin to think that we are the lords of the universe. Jainism says that any wealth or possessions should be treated with responsibility. As we are only the guardians, it is our duty to ensure that these are used for the right purpose.

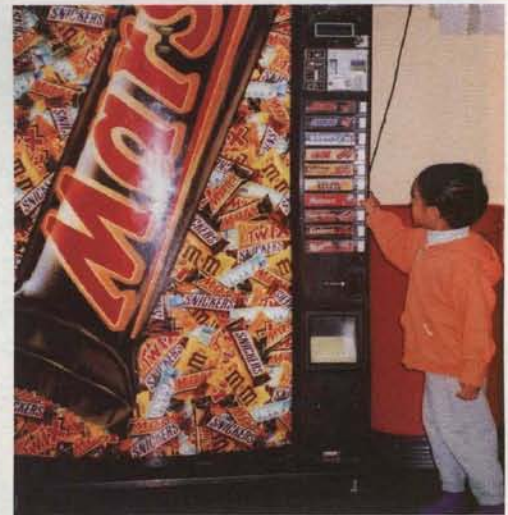
Money will not purchase happiness for the man who has no concept of what he wants. Money will not buy intelligence for a fool, admiration for a coward or respect for the incompetent. Money is only a tool created by man to ensure a fair distribution of resources.

The world is not at peace and will never be as long as there is uneven distribution of wealth. When nearly half of the world's population is poor, how can there be peace? Yet the haves continue amassing wealth far greater than their requirements and impose their values and their products on the have-nots. More than at any other time, the world requires the teachings of Mahavir and the Jain values of non-violence and self-restraint.

The ultimate aim of any human is to be happy. But where and how is happiness to be found? Certainly not in attachment to material worldly things. We live in exile from all that we cannot afford. The pleasures that cost nothing seem worthless. Wealth in itself is innocent. The rich man in himself is innocent. But wealth surrounded by poverty is guilty. It is the possessor who is ultimately the possessed. Having and not being governs our time.

If we believe in limiting our possessions, we must give from our wealth, our time and our knowledge to the society and those who are less fortunate. We have taken resources from the society and used these to earn our possessions and status. Therefore it becomes our moral duty to give back to society. We are fellow members of the human race and not rivals in it. We are given intelligence and freedom to counteract and control the effects of hazard that underlies all existence. 🙏

**Sandip P Shah** teaches at the Jain School in Nairobi and is an active community leader.



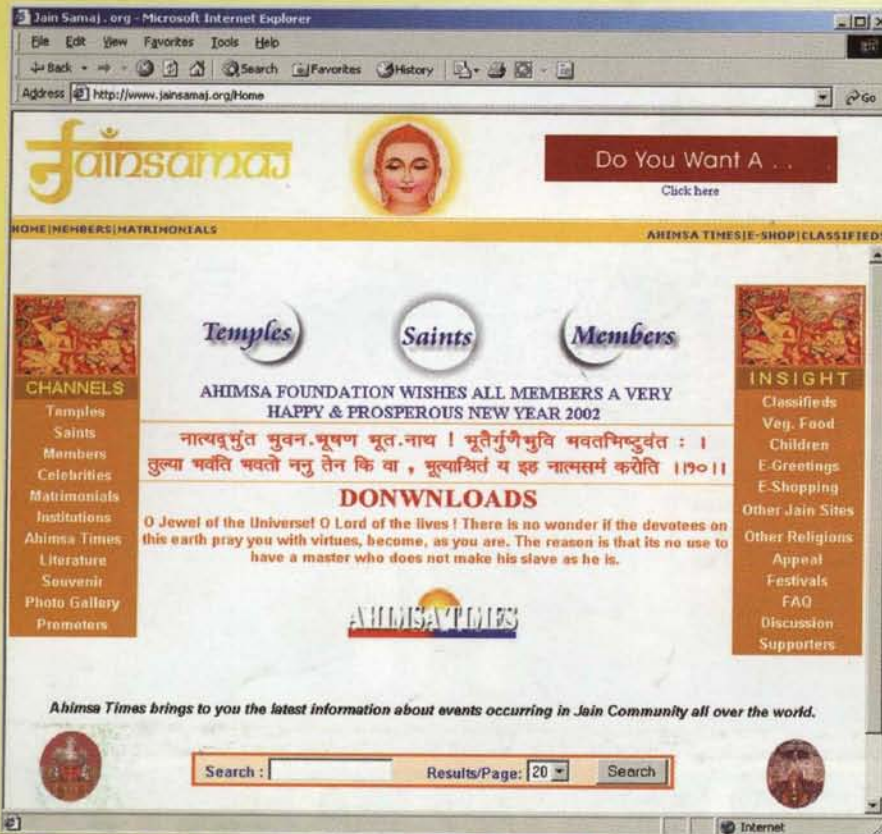
*We are surrounded and imprisoned by greed*



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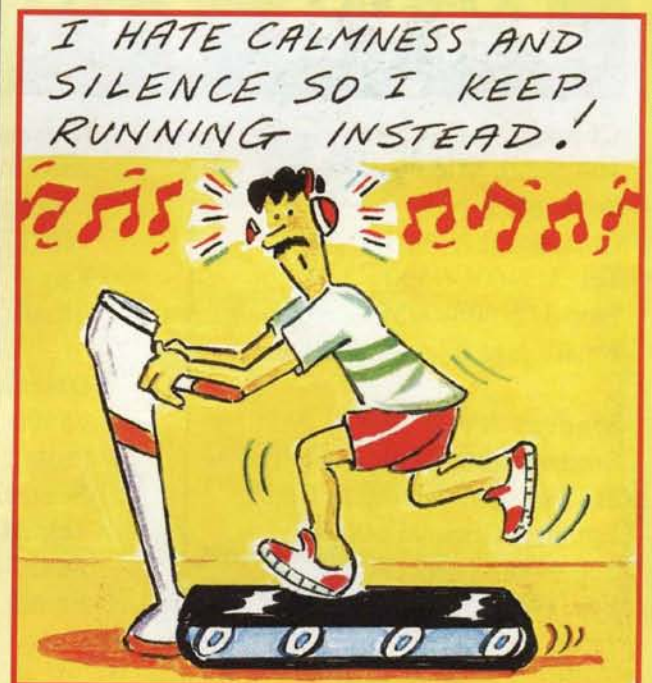
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A concise website which combines the Jain religion, Jain society and philosophy of Ahimsa. The site contains a range of modules that are easy to follow, offering Jains across the world the opportunity to increase their knowledge on (Samaj), and provides succinct information for the benefit of new Jains. The site contains a comprehensive list of Temples across the world, profiles on the Saints from all sects, a Matrimonial area provided by Ahimsa Foundation and profiles of Jain celebrities. There is also a Jain Members Directory, a Photo Gallery, E-Shop and E-Greetings, a list of Vegetarian Restaurants and a useful page on Jain institutions. You will find a fun module dedicated to Children, to which children are encouraged to add their suggestions! And for those that need up-to-date and further information on Jain Samaj there is a FAQ section, Discussion forum and monthly News Bulletin 'Ahimsa Times', which is circulated to thousands of Jains all around the world



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