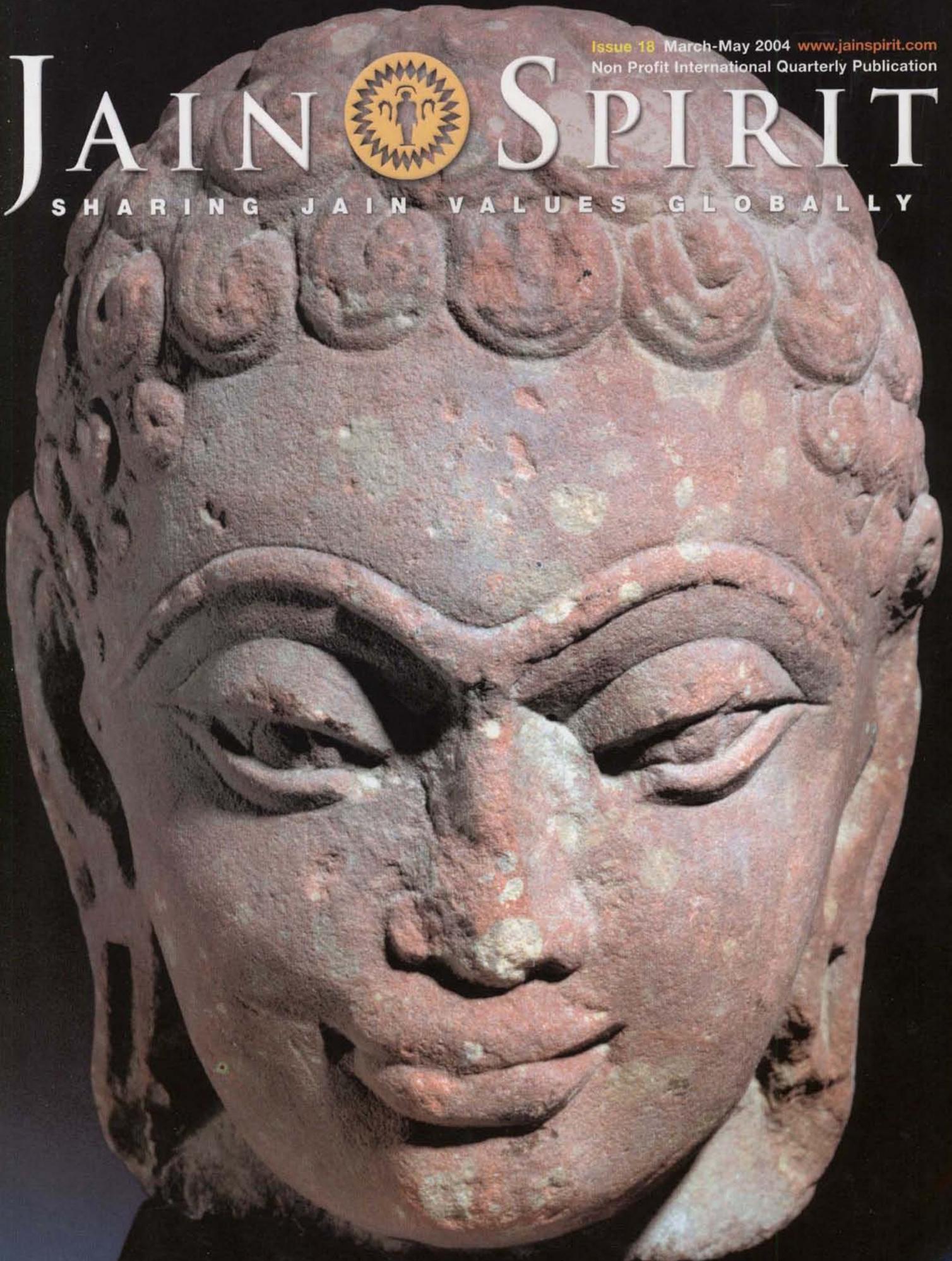


Issue 18 March-May 2004 www.jainspirit.com
Non Profit International Quarterly Publication



JAIN SPIRIT

SHARING JAIN VALUES GLOBALLY



JAIN VALUES



AHIMSA – PEACE

As all actions result from thought, peaceful living requires a stable relaxed mind.

SATYA – INTEGRITY

To be true to others, it helps to be true to ourselves.

APARIGRAHA – SIMPLICITY

A life free from clutter or attachments, enables us to focus on our own enlightenment and liberation

ASTEYA – CHARITY

When we share what we have with others and avoid taking that which does not belong to us, we realise that nothing belongs to us.

SAIYAM – RESTRAINT

We should be masters of our senses and not slaves to them.

Restraint in our eating, actions and sleeping will cultivate a deeper peace of mind helping us to lead a balanced and disciplined life.

ANEKANT – RESPECT

Truth has many facets and there are no absolute truths – no one right answer. Tolerance for different viewpoints and beliefs will help us to live peacefully amidst the diversity of life that surrounds us.

Dear Readers,

This issue marks our fifth year of operation as a professional media charity in the Western world. Our innovation in producing the best international magazine on Jain culture and spirituality continues unabated. This issue will strike you as different from previous ones. We have a new designer in Jason Powell, and are keen to give you fresh images and material each time. The re-design was done from feedback received from you our readers and our marketing team. Our aim is to appeal to anyone curious about Indian culture and spirituality, whatever culture or background they may come from. Design is very important in attracting the eye, encouraging readers to read and enjoy the experience. We do not merely want to write about spirituality – we would like to convey its experience through the combination of text, pictures and design. Modern printing and design technology gives us a vast range of possibilities and we try to harness these in the magazine.

For those who are new to Jain philosophy and culture, we are introducing a new page on Jain values (inside cover) and an article on the essence of Jainism by Aidan Rankin. In future issues, this emphasis on basics will continue and evolve into a series which will make this sometimes 'complex' philosophy, accessible to one and all. Aidan will be the Guest Editor of the next issue of Jain Spirit.

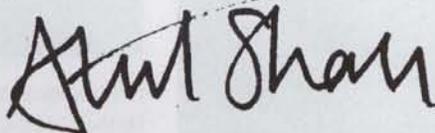
As editor, I travel all around the world and talk to people or communicate internationally on a regular basis. This enables me to get a pulse of what is happening to the Jain tradition, and what level of awareness and understanding exists out there. As I write this, I am about to leave for my annual trip to India where I will be meeting our key partners and visiting various centres. I have been invited to the Maryada Mahotsav led by Acharya Mahaprajna in Jhalgaon, Maharashtra, where there will be over 500 saints and nuns in one congregation. Such tours are very important to enable me to stay in touch with what is happening and make new contacts.

In this issue, Professor Richard Gombrich of Oxford University makes a very simple but profound point – Ahimsa is an invaluable gift from India to the world. India is one of very few countries which for centuries has shown that 'non-aggression is not the same thing as passivity, and to renounce aggression does not mean renouncing the possibility of having an impact on the wider world.' Those born into Indian culture will have automatically inherited this tradition, but it helps if we can share it with the modern world. This is where Jain Spirit becomes an important vehicle for education and dissemination.

Retirement is a major issue for people who live in the West. It can easily lead to loneliness and isolation, and sometimes, a sense of worthlessness and low self-esteem. Sonal Shah's article 'Re-live not Re-tire' expresses a positive approach to retirement, where we can continue to have purpose and meaning, thereby ensuring that we retain good health and spirits. Veni Harania and Pritesh Shah discuss the science of happiness, a subject central to human aspirations. Lavinia Plonka cautions parents to take it easy and not go overboard on parenting – allow children to just be. All too often, we pass on our own stresses and ambitions onto them, and are in a rush to prove their intelligence. Patience is a virtue, even in parenting. In the Art section, Divya Malde provides practical advice on collecting art, a subject which may seem simple but is a big psychological barrier to many. And remember, not all good art is expensive. The beauty lies in the eye of the beholder. In her Viewpoint, Samani Pratibhapragya explains the secrecy of silence.

Articles by Prof. John Cort, Dr. L M Singhvi and Prof. Robert Zydenbos relate to Jain philosophy and scholarship, demonstrating the vast depths of this ancient culture. The strong emphasis on non-possessiveness could not be more relevant today. We are really grateful to have such expert writers contributing to the magazine.

Jai Jinendra,



Atul K. Shah – Executive Editor



Photo: Ajay Gurika

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.

INTERNATIONAL ADVISORY BOARD

Nalini Balbir; Cromwell Crawford; John Cort; Paul Dundas; Padmanabh Jaini; Satish Kumar; Shashikant Mehta; Laxmi Mal Singhvi; Benjamin Zephaniah.

JAIN SPIRIT TEAM

Executive Editor: Atul Shah

Subscriptions: Rebecca Hoh

Marketing: Emily Hunt

Art Editor: James Maturin-Baird

Design: Jason Powell +44 (0)1206 397397, jpowell@macace.net

Youth & News: Falguni Patel; Aidan Rankin

Proofreader: Eszter Zaborszky

Art Consultants: Shanti Panchal; Raju Shah

Website: Kumar Mehta; Aidan Rankin

Web Design: www.paraspar.com

Printers: Thomson Press (India) Ltd, Harrow, Middlesex, Tel: +44 (0)20 8861 4362

Couriers: Planet Couriers Tel: +44 (0)20 8931 1111

INTERNATIONAL DISTRIBUTORS/CORRESPONDENTS

Australia: Sunil Jain; jsunil@au1.ibm.com

Amu Shah: amus@quickcorporate.com.au

Belgium: Rajesh Mehta; rajesh@supergems.com

France: Pierre Amiel; Lalit Bhandari (Paris)

India: Pradip Jain - philapradip@hotmail.com

Indonesia: Rakesh Jain

Ireland: Ciaran Reilly - cgr@indigo.ie

Kenya: Nilpa Shah, Nairobi. Tel: Nairobi 552156

E-mail: nilpashah2003@yahoo.co.uk

Malaysia: Dipak Damani - bhavdip@pd.jaring.my

North America: Tansukh Salgia; E-mail: tsalgia@att.net

Singapore: Mayur Ghelani - mayur.ghelani@amancapital.com

Uganda: Abhay Shah - ultratecug@usa.net

Tanzania: Amu Shah - amu.shah@jiemel.com

USA: Anu Hungund - hungund@sbcglobal.net

HEADQUARTERS AND EDITORIAL OFFICE:

Jain Spirit Limited, Registered Charity No: 1094414

Suite 3d, Cowdray Office Centre, Cowdray Avenue, Colchester, CO1 1QB, UK

Tel: 01206-766122 Fax: 01206-766155

E-mail: editor@jainspirit.com www.jainspirit.com

BOARD OF DIRECTORS:

Deepak Haria; Falguni Patel; Anant Shah (Chairman); Dipen Shah; Manish Shah

Secure credit card subscription facility is available on the website.

ISSN: 1532-0472

Jain Spirit is a charity limited by guarantee incorporated in the UK

All rights reserved. This entire publication is the copyright of the publisher. No part of this publication may be reproduced or transmitted in any form, or by any means, electrical or mechanical, including photocopying or any information storage or retrieval system without the prior permission of the publisher. Original works copyright remain with the respective artists/writers.

CONTENTS

- 4 **FEATURES**
Jain, actually
Aidan Rankin reflects on the core question: what is Jainism
- 6 **PROFILE**
Acharya Mahaprajna
Jain Muni receives Indira Gandhi National Integration Award
- 8 **NEWS**
All the latest from around the world
- 19 **BOOK REVIEW**
Les Jains Aujourd'hui dans le monde
By Pierre Paul Amiel, book reviewed by Aidan Rankin
- 21 **QUOTES & QUIPS**
- 24 **FEATURES**
Pilgrimage into the past
Dr. L.M. Singhvi takes us to holy places in Gujarat
- 26 **India's gift to the world...**
...Ahimsa
Professor Richard Gombrich demonstrates the central importance of this unique contribution to world affairs



Front Cover Photo: Jain Head 6th Century AD, Mathura region, India. **Bridgeman Art Library**

Back and inside cover photos: **James Maturin-Baird**

28 LIFESTYLE**Re-live not re-tire**

How retirement can be very meaningful and joyous

30 More relaxed more perfect

Lavinia Plonka encourages parents to relax with their children

32 Happiness relies on belief

The science of lasting happiness

34 ART & LITERATURE**Over-night refugees**

Mira Kamdar recalls how her great-grandfather fled from Burma

36 Bringing creativity home

Divya Malde reflects on the joy of collecting original art

38 YOUTH PAGES

Young Jains write about their experiences

42 WORKPLACE**Emotional banking**

Atul K. Shah discusses the key to business success

44 ENVIRONMENT**Paint with nature**

Sushi A. Shah on gardening

46 INTER-FAITH

Francis of Assisi's evergreen spirituality

49 HISTORY**Maurice Bloomfield**

The first American scholar of Jainism

52 PHILOSOPHY**Understanding Aparigraha**

Robert Zydenbos examines the meaning behind non-possession

54 CLASSIFIEDS**63 JAIN SPIRIT'S SUPPORTERS****64 VIEWPOINT****Silence provides sanctuary**

Samani Pratibhapragya speaks from first hand experience



Jason Powell has worked as a professional designer for almost twenty years. Working freelance for many well known London based design and advertising agencies. He has also worked in countries such as Russia, Laos, Vietnam and at one stage as a photojournalist in Cambodia. Now settled back in the UK with his wife and son, Jason has set up his own design company: JP Design, jpowell@macace.net.



Veni Harania is a pioneering pharmacist in the UK. He developed a chain of pharmacies in the 80's, initiated Nucare, now a 'co-operative' of 1100 community pharmacists' businesses, which he managed for nine years until last year. For his contribution to the profession of pharmacy, he was awarded fellowship of the Royal Pharmaceutical Society in 1999 and an MBE in year 2002. Veni has also been an active community worker in the largest Jain community in Britain, the Oshwal community.



Sushi Shah is a keen gardener, horticulturist and florist. She has taught flower arranging for the past 25 years. She is a member of the Kenya Horticulture Society and Kenya Floral Judge. She also has written a book "Gardening Guide In Kenya"



Sonal Shah is currently in her second year of work, training to be an actuary in London. She enjoys creative writing, which prompted this, her first article, for Jain Spirit. She is also a member of Young Jains UK.



Divya Malde is a tax partner at Godley & Co, a firm of chartered accountants, based in North London. After graduating from The City University, Divya trained as a chartered accountant with Coopers & Lybrand. She is an avid art collector.



Kavita Haria is an 'A' Level student at St Dominic's College in London. He is actively involved with Young Jains UK and has a vision to develop his soul and those of others by applying the principles of Jainism.

JAIN, ACTUALLY

AIDAN RANKIN REFLECTS ON THE CORE QUESTION: WHAT IS JAINISM?

"So what exactly is Jainism?" Sarah had asked him, as he sat drinking his tea in the student refectory. The question was awkward, even embarrassing to Dinesh, who was in a bad mood anyhow. What business had she to ask him about his religion, he thought. She was always asking questions. Being a Psychology student was something to do with it, he suspected. He envied Sarah, sometimes. She had been free to decide what she studied, but he had always felt pressured into taking up Law. His parents – mother a solicitor, father an optometrist – were practical, career minded people who had little time for anything 'airy fairy' or abstract. They described themselves as 'non-religious' Jains, when the subject came up at all, and described religion as 'about the past' and 'no longer relevant, really'.

Being relevant was about being modern and doing one's best to succeed. He had heard this all his life and so, he supposed, it must be true.

"Well, Dinesh?" Sarah had asked again. "What is Jainism all about?"

"Respect for all life," he had snarled back at her. She had looked at him disdainfully as she sipped her caffe latte, her blue eyes challenging him to continue. When he stayed silent, she laughed, ran an impatient hand through her fair hair and left him sitting sulkily on his own and feeling that he had been judged and found wanting.

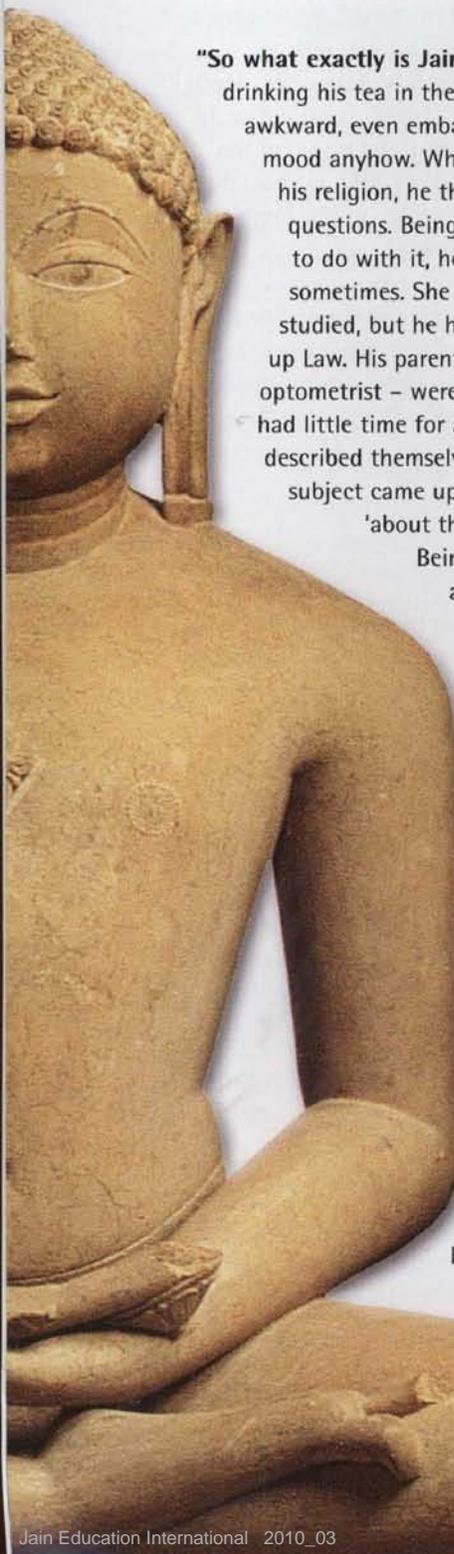
This was why Dinesh was in the college library that afternoon and glancing at the Religious Studies shelves instead of his Law books. He cursed

Sarah for asking her questions and he cursed himself for telling her he was a Jain in the first place. The words "Actually, I'm a Jain," had tripped off his tongue when she gave him that Diwali card and told him how much she admired 'you Hindus'. At school, most of his friends had assumed that he was a Hindu and he had more or less left it at that, except when he once told Nick, who had made some stupid joke about Jane Fonda and gone on about it for weeks. But now, at college, Sarah the psychologist had drawn it out of him. "Actually, I'm a Jain, but we celebrate Diwali as well."

So what is Jainism? Dinesh thought. As a young boy, he remembered celebrating Mahavir's birthday with his grandparents in Kenya. They had books as well, with photographs of temples back in India, with their ornate columns and their statues, still to the point of rigidity and at the same time seeming to be awake and alive. When he glanced at these books, Dinesh had felt drawn towards them, inspired to perform great deeds through peaceful, silent contemplation. Somehow, the temples had made sense to him. But all that was in the past. His grandparents, half a world away, were dead now, sadly. Uncle Vipin fancied himself as a community leader, but it was local politics that obsessed him, not religion. And his mother and father seemed at times to worship exam results.

Most of the statues, Dinesh recalled, depicted the Tirthankaras. There were twenty-four of them, the last being the most famous, Mahavir, who lived half a century before the birth of Christ. The library books reminded him that Tirthankara could be translated as ford-maker, or pathfinder, an exemplary human being who could point others towards enlightenment. Dinesh read that the Tirthankaras were also called 'Jinas' and the word Jina meant Conqueror. He remembered his grandfather and especially his grandmother talking about Jinas. She had explained to him that being a Conqueror did not mean fighting against other people like a soldier, or winning elections like a politician, or being wealthier than others. It means conquering oneself by rising above selfish desires and attachments. If you did this, you would see the truth objectively and clearly, without the distorting emotions of anger, hatred, fear or envy, or even the positive emotions of love or trust. Jina means one who has conquered and all Jains aspire to become Jinas. Mahavir's name means 'great hero', but he had become a hero without firing a shot or dominating anyone or anything.

Now Dinesh thought he understood why the statues of the Jinas seemed to him frozen and vital at the same time. He could



see why their eyes were open and clear, but did not burn, like human eyes, with intensity and desire. Becoming a Jina meant overcoming desire and realising that all our worries and cares, all our hopes and successes are but fragments of something much larger, like particles in the cosmos. Each particle is as important as every other and so every living being is of equal value and each individual's viewpoint has the same weight. Realising this did not make Dinesh feel more powerful or less powerful than before but gave him a sense of proportion about that power. All his ambitions still mattered, but they did not matter more than anything else. This was a reassuring thought. It made him suddenly more relaxed and even his irritation towards Sarah seemed to fade away.

Dinesh went on reading. The word 'religion' had always turned him off before. He thought it was all about fanaticism, about denying science, about imposing one's ideas on others. But here was a religion that asked people to pursue objective truth fearlessly, without being swayed by emotion. His physics master at school had always said that was what science should be about, and Dinesh strongly believed that this should be the purpose of law. Perhaps he had absorbed more about Jainism than he realised. He knew enough about science to understand that everything in the universe was interconnected. The Jains had grasped this truth in Mahavir's day, and long before. They had in a sense invented modern science, for they had realised that energy could neither be created nor destroyed and that the universe was self-created, not designed by an external power. As Dinesh read, he began to understand just how old Jainism was. There had been twenty-three Tirthankaras before Mahavir. This meant that the Jain tradition was older even than Hinduism, older, Dinesh supposed, than recorded history.

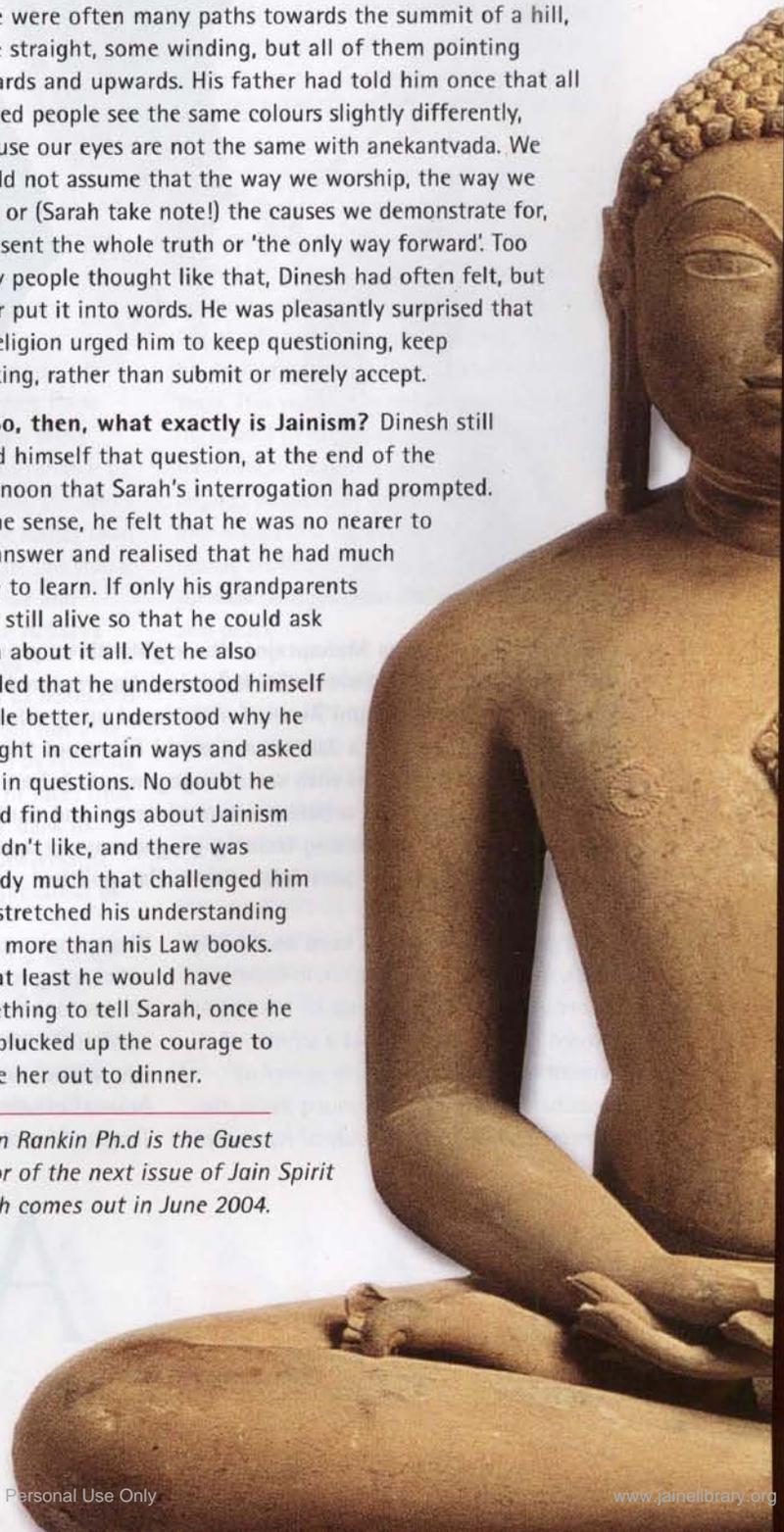
The idea of being connected to something so old intrigued Dinesh and made him strangely proud. It was trendy at his college to be vegetarian and support animal rights, but Jains had been vegetarians for more than three thousand years and they had always believed that animals had souls, just like humans. Dinesh's parents had brought him up to be a strict vegetarian. This was part of the tradition that they had kept, but they justified it on modern grounds of good health and animal welfare. But the history of ideas seemed to have come full-circle, because those modern ideas were ancient ideas as well. Or rather, Dinesh thought, it seems that modern men and women are finding their way once again towards ancient truths. "Respect for all life," he had told Sarah brusquely. He could see that she thought this was too simple. And she was right. It was incredibly demanding, at one level, but also simple, terribly simple. Ahimsa for Jains meant the refusal to hurt or oppress any living thing. What better principle for our new century? And yet it was thousands of years old.

Thinking of Sarah made Dinesh read more about *anekantvada*. He had heard the word before and taken it pretty much for granted. The books told him that it meant 'many-sidedness', or 'non-one-sidedness', which means

respecting other people's points of view. Sarah could do with a lesson or two in *anekantvada*. She was always so brilliantly certain of everything, whereas he could never make up his mind. He smiled at this thought. We heard much about pluralism and diversity these days, often from people who were themselves not particularly tolerant. *Anekantvada* is true diversity, Dinesh decided, because it means accepting that the same underlying truth can be arrived at in different ways. He enjoyed hiking in his spare time and from this he knew that there were often many paths towards the summit of a hill, some straight, some winding, but all of them pointing onwards and upwards. His father had told him once that all sighted people see the same colours slightly differently, because our eyes are not the same with *anekantvada*. We should not assume that the way we worship, the way we vote, or (Sarah take note!) the causes we demonstrate for, represent the whole truth or 'the only way forward'. Too many people thought like that, Dinesh had often felt, but never put it into words. He was pleasantly surprised that his religion urged him to keep questioning, keep thinking, rather than submit or merely accept.

So, then, what exactly is Jainism? Dinesh still asked himself that question, at the end of the afternoon that Sarah's interrogation had prompted. In one sense, he felt that he was no nearer to the answer and realised that he had much more to learn. If only his grandparents were still alive so that he could ask them about it all. Yet he also decided that he understood himself a little better, understood why he thought in certain ways and asked certain questions. No doubt he would find things about Jainism he didn't like, and there was already much that challenged him and stretched his understanding even more than his Law books. But at least he would have something to tell Sarah, once he had plucked up the courage to invite her out to dinner.

Aidan Rankin Ph.d is the Guest Editor of the next issue of Jain Spirit which comes out in June 2004.



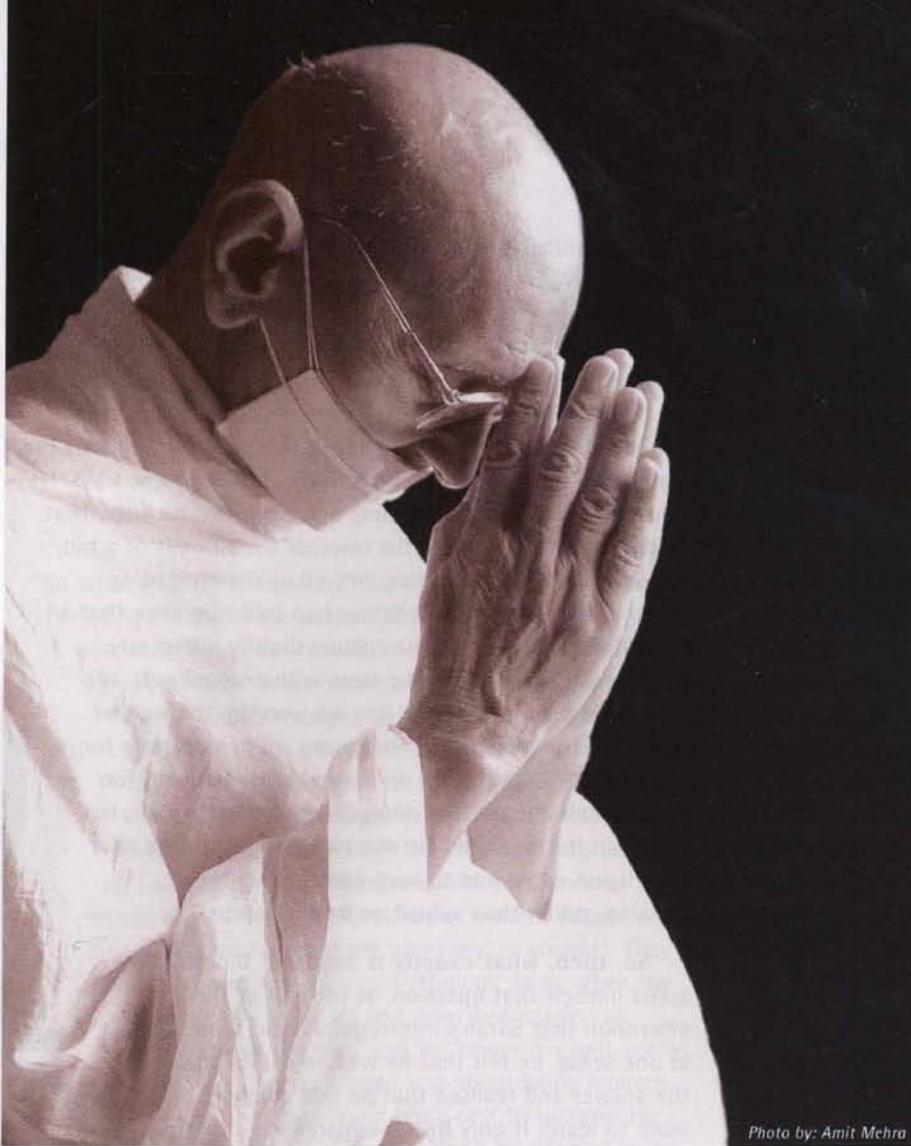


Photo by: Amit Mehra

The Venerable Acharya Mahaprajna, the eighty-three year old Supreme Head of the Terapanthi sect of Shvetambara Jainism, has received one of India's highest honours: the Indra Gandhi Award for National Integration. This achievement crowns a long career as a Jain muni (monk) living out the ideal of ahimsa and combining contemplation with social engagement. Acharya Mahaprajna has written a plethora of books and articles on non-violence and conflict resolution. He has also been active in organising training programmes in applying the principles of Jainism – and ahimsa in particular – to social, political and economic questions.

Acharya Mahaprajna was born on 14 July 1920, in the village of Tomkor, in Rajasthan. He became a monk at the age of ten and showed himself proficient as a scholar of Sanskrit and Prakrit literature as well as Rajasthani and Hindi. As a young monk, he immersed himself in the study of Ayurveda,

Western science, politics and economics, anticipating recent interest in the connections between spirituality and science. His mentor was Acharya Shri Tulsi, who worked with him in establishing the Anuvrat movement among lay Jains. The Terapanthi sect of Shvetambara Jainism is

noted for its emphasis on the Anuvratas, or 'lesser vows' undertaken by the laity; monks and nuns undertake the more rigorous versions, called the Mahavratas, or higher vows. The Anuvratas consist of five vows: ahimsa or non-violence, truthfulness, avoidance of sexual excess, and limiting possessions or avoidance of greed.

As well as a man of action, Acharya Mahaprajna is a writer and thinker, who has produced over one hundred books. In them he explains Jainism in ways with which a lay audience, Jain and non-Jain, can identify with and apply to the choices they face in their own lives. In particular, he regards the Jain ethos of *anekantvada* as having much to offer to the wider world outside Jainism. He believes that it will have a transforming effect on politics, economics, international relations and – crucial in today's world: conflict resolution. This is because *anekantvada*, or many-sidedness, encourages us to view issues from a variety of perspectives, to understand the viewpoints of others without abandoning one's own principles. It involves thinking around problems rather than drawing doctrinaire conclusions that are only one-sided. This is why Acharya Mahaprajna describes *anekantvada* as 'the third eye': it represents a higher form of consciousness that embraces the whole truth, not just a part of it. It is through this approach, he believes, that national integration can be achieved in a complex, diverse society like India. This approach can also benefit an increasingly interdependent world, in which the need for cultures and faiths to understand each other has never been greater.

One of the main features of Acharya Mahaprajna's world view is the emphasis on engagement with society and a strong concern for social justice. This does not

PROFILE: ACHARYA

mean compromising on Jain values. On the contrary, it means practising Jainism as a living religion, which can deliver positive benefits to individuals and to the wider human community. Jainism is a transcendent religion, rising above passions and enabling the individual soul to escape the cycle of birth, death and rebirth. However, to transcend the world, one must first understand and try to improve it. Eastern philosophies, including Jainism, have been criticised for their emphasis on the otherworldly, as opposed to human needs and human rights. Conversely, Western thought has often been limited by its emphasis on the material at the expense of the spiritual; the immediate at the expense of the transcendent.

For Acharya Mahaprajna both elements, spiritual and material, are essential for human fulfilment. The spiritual and meditative dimension should be balanced by a practical concern for one's fellow creatures. The pursuit of material needs, for oneself and others, should be balanced by the values of personal restraint and spiritual endeavour. The Jain principle of aparigraha balances spiritual and material values by asking us to live within limits rather than squander the Earth's resources. Over-consumption is a form of himsa to oneself as well as to the planet, as is violence of any kind. With this in mind, Acharya Mahaprajna has organised programmes on peace and non-violence in India and around the world for politicians, non-governmental organisations, fellow-Jains and members of other faith communities. In this way, Acharya Mahaprajna is in the reforming tradition within Eastern religion, along with Hindu spiritual leaders such as Sri Aurobindo and Swami Vivekananda, who gave the Vedic tradition a new dynamism and reconnected

it with wider social concerns. His balance of spiritual and material needs should also appeal to the West where, since the time of Christ, spiritual thinkers have argued that humans 'cannot live on bread alone'. Acharya Mahaprajna's interpretation of Jain teachings accords well with the trend towards social engagement among Buddhists, East and West, and with strong Islamic and Jewish traditions for social reform. Not surprisingly therefore, Acharya

- evolution of a new world, free from violence, exploitation and unrestrained conduct;
- evolution of a new humanity, in which the scientific-rational and the spiritual world views are integrated.

These sound like highly ambitious, almost grandiloquent goals. In a sense they are, but with each of these aims the starting point is the individual and the basic changes he or she can make in daily life, which together

Acharya Mahaprajna emphasises engagement with society and a strong concern for social justice

Mahaprajna has been invited to Buddhist monasteries as well as temples, churches and mosques, to discuss issues relating to ahimsa, world peace and interfaith dialogue.

The Anuvrat movement stresses the responsibility of lay Jains to obey these vows not passively, but to apply them actively so that they make a difference to the world around them. As such, the sect's emphasis has been on practice rather than ritual, on the importance of the individual and on equality between the lay and ascetic aspects of Jainism. Like Acharya Shree Tulsi before him, Acharya Mahaprajna stresses the need to transcend not only the lay/ascetic division, but also any other divisive criteria such as religious or social background, gender or race. Thus his teaching is, at one level, a 'back to basics' Jainism, but it is also universalist and so a highly modern interpretation of ancient wisdom.

Mahaprajna has developed a 'science of living', with three underlying goals:

- development of a healthy personality: the integration of the physical, intellectual, spiritual and emotional aspects of the human character;

add up to something larger. Although Acharya Mahaprajna is perhaps best known for his social and – in the broadest sense – political work, he is as focused on the inner life as any other Jain muni. Indeed, one of his many honorific titles is: Retriever of Jain Yoga. This was conferred on Mahaprajna for his revival of Preksha Dhyana, a form of meditation rooted in Jain culture. He regards meditation highly important to individuals and society. Individuals use it to pursue truth and transcend the ego. This in turn encourages good conduct, sociability and peace.

Acharya Mahaprajna has achieved much in his life, and for a man of his years displays immense energy and zest. He has walked over 100,000 miles as a monk and is now in the third year of an Ahimsa Yatra, or walk for non-violence, during which he has met many prominent figures in Indian public life (see World News section). His award raises the profile of Jain teachings and so is being celebrated by Jains of all schools of thought, in India and beyond.

For more information about the Ahimsa Yatra, visit:

<http://www.terapanthсурat.com/yatra.asp>

MAHAPRAJNA

JAIN MUNI RECEIVES INDIRA GANDHI NATIONAL INTERGRATION AWARD

Ahimsa on Campus



Tara Sethia

A centre for the study and practical application of the principles of non-violence has been established at the California State Polytechnic University, near Los Angeles. The initiative to establish the Ahimsa Center was undertaken by Dr Tara Sethia, Professor of History at CSPU. In 2002, she organised an international conference on the themes of ahimsa and anekantvada. This resulted in the publication of a book, edited by Professor Sethia, entitled 'Celebrating Mahavir's Teachings: The Lessons of Ahimsa and Anekanta for Contemporary Life' (California State University, Pomona, 2002). The positive response to the conference and to the book led Professor Sethia and other scholars of Jainism to reflect on ways in which the values associated with ahimsa and anekantvada could make a positive impact on modern education. The Ahimsa Center, founded in late 2003, is the most recent result of their thoughts.

As Director, Professor Sethia envisions the Center as a resource for students, academics, policymakers and the community at large. She says that the Center's interdisciplinary course on 'Non-violence and World History' will adopt a two-pronged approach to ahimsa: the domain of 'thought' – drawing upon philosophical, religious and cultural traditions from around the world, and the domain of 'action' – the political and social movements committed to non-violence.

A Sanskrit word, ahimsa is now widely accepted in English as a synonym for non-violence. However, for lay and ascetic Jains ahimsa is the first vow and underpins a holistic philosophy of respect for all living beings, and it is a recognition that all life forms are interconnected. Ahimsa is closely associated with the principle

of anekantvada, sometimes translated as 'many-sidedness'. This acknowledges that there is an underlying, universal truth, but asks Jains to remember that this truth may be reached by different spiritual paths. The approach of the Ahimsa Center is, therefore, inclusive: as Dr Sethia reminds us, "there are rich lessons in non-violence offered by the traditions such as Buddhism, Christianity, Hinduism, Judaism, Jainism and Sufism."

The three-thousand-year-old philosophy of ahimsa is complex and subtle, and to many in the secular West might seem to be abstract, even utopian. With this in mind, the Center seeks to show that ahimsa can be applied in practical ways to the problems faced by the modern world. The idea of respecting all life forms, because they are interconnected, matches some of the insights of the environmental movement and modern science. Similarly, ahimsa is embodied in movements for peaceful change. This area of Jain philosophy strongly influenced Mahatma Gandhi, who used and popularised the word ahimsa. Gandhi in turn influenced Martin Luther King, Jr. and the African-American civil rights movement, and in more recent times Aung Sang Suu Kyi in Burma and the American labour leader Cesar Chavez. The lesson of ahimsa for modern social movements is that non-violence can lead to enduring social change. Campaigns for social and environmental justice should therefore draw upon ancient teachings, to make their vision more holistic, their methods more tolerant and compassionate towards others (including opponents) and to give them a richer spiritual underpinning. The Ahimsa Center will act both as an educational resource and a tool for

social and spiritual transformation.

The Center will organise lectures aimed at a variety of audiences, academic and non-academic. It will organise biannual international conferences on themes related to ahimsa, and facilitate interdisciplinary research projects to increase understanding of non-violence and its application to real life situations. There will also be professional development programmes for Social Studies educators. The Center will be guided by an Advisory Board, drawn from academia and the wider community. It aims to achieve financial independence, but will initially seek grants from federal agencies and private foundations.

The founding of the Ahimsa Center comes at a time of increasing polarisation on social and economic questions, and increasing international tension. Left and right, nation states and terrorists, corporations and 'anti-capitalists' all seem locked into the narrow mentality of 'either you're with us or against us'. In response to this polarisation, there is an increasing search for holistic solutions. The Ahimsa Center is part of this search, because the ancient doctrines of ahimsa and anekantvada could radically transform international and social relations if they were more widely applied. In his recent book 'Jainism and the New Spirituality', Toronto-based Jain Dr. Vastupal Parikh calls for the establishment of ahimsa-based, multi-faith peace academies to create a shift of consciousness. Perhaps there will be Ahimsa Centers elsewhere, including Britain. They are certainly an idea whose time has come.

For more information about the Ahimsa Center at Pomona, please contact the Director, Professor Tara Sethia tsethia@csupomon.edu

Media Breakthrough: BBC Launches New Website

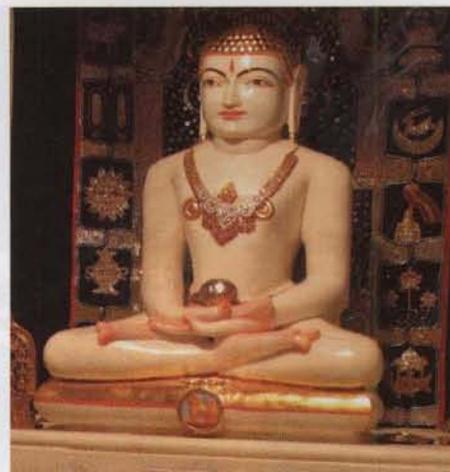
The award-winning BBC website, BBCi, with the address www.bbc.co.uk has launched a new website on Jainism. Jain Spirit cooperated actively with the BBC in the research and images for the website, and encouraged them to do an official launch at the newly built Jain Centre in Manchester on 7th December 2003. The local community and the Young Jain Students at Manchester University, led by Amil, Rajul and Roshnee, worked diligently for one month to produce a beautiful variety show and over 400 guests attended this beautiful event.

Mr. Alan Bookbinder, the Head of Religion & Ethics at the BBC, was very pleased that the ancient tradition of Jainism was now reflected in this new site, alongside Christianity, Hinduism, Buddhism, Judaism, Islam and other major religions. Madhvi Dalal, a highly accomplished dancer, performed some beautiful dances, with a tabla accompaniment. Samani Pratibhapragya from Jain Vishwa Bharti, London, conducted an excellent meditation session, showing that this is a very simple and practical way of practising ahimsa. Jain Spirit took the Photo Exhibition, 'Jainism – Ancient Tradition, Modern Values' to Manchester, and this was the first time it was shown in the UK. The Jain community in Manchester led by Mr. Jayendra Patel was an excellent host, working in unity, and provided a delicious home-cooked meal and warm hospitality.

Dr. Atul Shah, editor of Jain Spirit, gave a keynote address on the urgency of marketing Jain culture. He explained that today, many people ask us how to spell the word Jain, as they know nothing about it, despite the fact that the values are more relevant than ever. Even within the community, a large number of young Jains in the West know little about the religion and are either negative or apathetic about it. In today's age, media is influential and we need to embrace modern methods of 'marketing' the timeless values of Jainism. Jain Spirit has taken on this bold mission on an international scale, and achieved a huge amount in a short time. Apart from publishing the magazine, we have built up strong relationships and networks all over the world, which keep on growing. Jains all over the world have a wide range of skills and abilities, and a good medium would connect, inform and help unite them in a positive way.

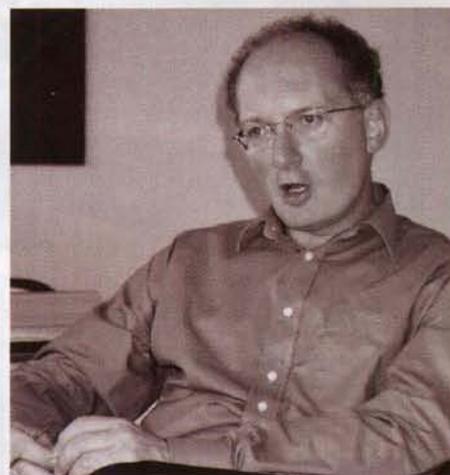
We are honoured by the partnership with the BBC and look forward to developing this in the years to come. Mr. Alan Bookbinder, and the Website Editor, Jennifer Redmond, have been very cooperative. The result is that in future, when people ask us the most common question of all – 'What is Jainism?' – we can guide them to the authoritative new website. Journalists are now also more likely to relate to Jainism for all kinds of broadcasts relating to ethics, lifestyle, cultures, art, environment, India, etc. Dr. Shah encouraged Jains all over the world to cooperate with Jain Spirit as this is the only media office for Jainism in the Western world. As the BBC is widely respected as an authoritative resource, people from all over the world are more likely to trust this website and use it. The event itself was a great show of unity.

The new website can be found on www.bbc.co.uk/religion/religions/jainism/ It is reviewed in the inside back page.



Manchester Jain Centre

Photo by Jayesh Gudka



Alan Bookbinder, BBC Head of Religion and Ethics

Dissing Honours but Honouring Principles: Benjamin Zephaniah Scorns O.B.E.



When Benjamin Zephaniah, Rastafarian poet and human rights campaigner, received a letter from the Prime Minister's Office in November 2003, he was scarcely overjoyed. As he told *The Guardian* newspaper: "I woke up on the morning of 13 November wondering how the government could be overthrown and what could replace it, and then I noticed [the letter]. It said: 'The Prime Minister has asked me to inform you, in strict confidence, that he has in mind ... to submit your name to the Queen with a recommendation that Her Majesty may be graciously pleased to approve that you be appointed an officer of the Order of the British Empire.'

Most public figures would be over the moon at this opportunity. This is especially true of writers, who generally receive less attention in Britain than footballers. But Benjamin

Zephaniah, who is a member of the International Advisory Board for Jain Spirit, thinks very differently. To him the letters 'OBE', the 'E' especially, connotes a blood-soaked history of oppression and slavery. He explains: "The honours system reminds me of how my foremothers were raped and my forefathers brutalised. It is because of this idea of empire that black people like myself don't even know our true names or our true historical culture. Benjamin Zephaniah O.B.E. – no way Mr Blair, no way Mrs Queen. I am profoundly anti-empire."

Benjamin Zephaniah is probably Britain's best-known writer of African descent. His refusal has been a setback for the government, which has been trying to make the honours system more socially and culturally inclusive. But to Zephaniah, this inclusiveness is a sham, a way to buy silence and complicity through membership of an

"oppressors' club". He points out that for some months he has been trying to meet Prime Minister Tony Blair and other senior politicians to discuss the death in police custody of his cousin, Michael Powell, but has been met by a wall of silence. This he sees as proof that the 'Establishment' is as exclusionist as ever.

Ironically, Benjamin Zephaniah predicted this controversy in his poem 'Bought and Sold' (2001), in which he warns black artists against being bought into the "oppressor's club:"

*The ancestors would turn in graves
Those poor black folk that once were slaves
would wonder
How our souls were sold
And check our strategies,
The empire strikes back and waves
Tamed warriors bow on parade
When they have done what they've been told
They get their OBEs.*

In refusing an honour, Benjamin is in distinguished literary company. Doris Lessing, the novelist, told the *London Daily Telegraph* that she turned down the chance to become a Dame in 1993 because the title sounded 'too pantomimy'. Award-winning writer Claire Tomalin also refused the CBE in 2001. "We don't have an empire," she said. "We are handing out honours for something which isn't there." Actress Vanessa Redgrave is also said to have refused the title Dame, because of her well-known left wing principles. More controversially, the Oxford scientist Professor Colin Blakemore has claimed that he was excluded from the shortlist for an honour because of his vocal defence of experiments on animals. By publicly proclaiming his refusal, Benjamin Zephaniah has started a major national debate about the reform of the honours system.

Parliament of the World's Religions, Barcelona, 2004

The fourth Parliament of the World's Religions will take place in Barcelona, Spain, from 7-13 July 2004. This parliament will also be one of the most significant events of the Universal Forum of Cultures in Barcelona with the support of UNESCO. The 2004 Parliament registration badge will also provide access to a wide range of performances, exhibits and other

activities of the Universal Forum of Cultures.

The Parliament of the World's Religions is an international gathering where people of various religious and spiritual backgrounds gather for inter-religious encounter, dialogue and creative engagement with the critical issues facing our world. An anticipated 10,000 religious and spiritual leaders,

educators and performers from over 85 countries are expected to attend the 2004 Parliament in Barcelona. The event aims to inspire, challenge and energise people across the world, who are committed to peace, social justice and the international inter-faith movement.

For more information on the Parliament and its themes, visit www.cpw.org

California: Students 'Green' curriculum



Students at five University of California campuses – Berkeley, Davis, Santa Cruz, Los Angeles and Santa Barbara – are organising their own educational project to promote ecological awareness. They are disillusioned with the short-term thinking that characterises much of modern living, and which they see reflected in the dominant educational culture.

The Education for Sustainable Living Program (ESLP) will bring world-renowned ecological thinkers, writers and campaigners to the five campuses in spring 2004. Inspired by the integrated holistic thinking taught at Schumacher College in Devon, England, and exemplified by the life work of its programme director, Satish Kumar (*pictured left*), a former Jain monk, the classes will allow students to engage speakers ranging from scientists Fritjof Capra and Vandana Shiva to social activists Starhawk and Marcela Olivera.

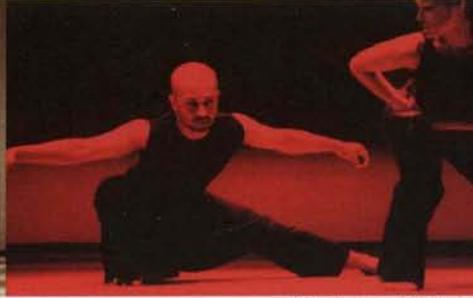
The most committed students will earn full credit by forming project teams to research, write and present reports designed to make sustainable living a reality within their campuses and immediate communities. Others wanting an introduction to the latest thinking of the invited green visionaries may earn partial credit by attending class sessions and writing a personal response.

Michael J. Cox, ESLP student coordinator, helped organise the project after attending symposia presented by Satish Kumar's Santa Barbara-based Institute of Reverential Ecology, designed to help participants connect the spiritual, social and environmental dimensions of human experience. "Most higher education encourage young people to separate these three worlds, and in so doing the possibility of sustainable living is made impossible," said Mr. Cox, aged 21. "We must reverse this trend and inspire the young to see the world holistically, as one piece," he said. Especially important, Cox maintained, is the inculcation of an ethic of self-sacrifice in the interests of helping the planet's poorest people and its most exploited species. He believes that ecological thinking should inspire us to "universalise the notion of 'identity' to include all forms of life, present and future."

This comes at a time of renewed interest in green issues throughout California. In December's San Francisco mayoral election, Green candidate Matt Gonzalez fell just short of beating Democrat Gavin Newsom, making the Greens a serious contender for power.

ESLP class schedules and syllabi will be posted at <http://www.ucsc.org/esl/esl.htm>

KAASH: Breaking Barriers Through Dance



Photos by Hugo Glendinning

Photo by Roy Peters

The scene is the Queen Elizabeth Hall on London's South Bank, and the simplicity is striking. A large white square with the centre black provides the backdrop in this minimalist setting. A lone dancer begins to perform and is joined by others until all five are moving in unison, graceful gestures within irregular movements. The performers are dressed simply in black, elegant, almost identical dress. The energy is unleashed, the intensity captivates.

Kaash, which means 'If' in Hindi, is a collaboration between three prominent artists using different media. Anish Kapoor, the sculptor, sets the stage. Nithin Sawhney, the composer fuses the rhythms of classical and contemporary music to provide the beat. Akram Khan, the choreographer, pushes the boundaries of the classical Indian dance of Kathak to encapsulate the art of the new. As well as an encounter between different art forms, Kaash subtly explores the cross-fertilisation of cultures and generations: East meets West and ancient wisdom meets modern style.

Synchronised, the dancers move fluidly with the music and each other. Their arms swing with sharp, hurried movements yet with precision and purpose. As erratic as it might sometimes seem, the restrained boundaries become apparent. At one point Akram Khan recites some of his Kathak training, linking the classical

traditions with the exploration of the new. In an interview with London Dance magazine, he observed: "I feel that classical dancers have a boundary and it is difficult to break that boundary in order to risk going into new territory. Being a classical dancer myself, it took a lot of training and experience to be able to move past that boundary".

Throughout the performance, the music ranges between the traditional accompaniment to Kathak to a more modern beat. The strength, suppleness and agility required by these seemingly light, graceful movements are further appreciated once the music is removed. In this silence we focus on the movements, hear the laboured breathing, the sound of the body moving.

Exploring this cross-cultural expression further, we become aware of the values that underpin the performance. The visual simplicity of the piece, devoid of any clutter, allows the audience to focus on the dance experience. The restrained gestures reveal the discipline of mind and body necessary to achieve mastery of movement. The zest with which the dancers perform indicates their belief in their craft and their integrity in performing it. "It is important that we remind ourselves of the value of that which we cannot touch. Is it not true that the empty space inside the cup is what renders it useful? Similarly, the stillness between steps, the spaces

between musical phrases and the empty spaces in space itself contain all the mysteries of their eventual forms," says Khan.

Akram Khan, born in London to parents from Bangladesh, trained in the Indian Classical dance Kathak under the tutelage of Guru Sri Pratap Pawar at the Academy of Indian Dance. He then studied contemporary dance at De Montfort University, and later studied for a degree in the Performing Arts at the Northern School of Contemporary Dance.

In 2003, Akram Khan completed his tenure as Choreographer In Residence and began his new status as an Associate Artist of the Royal Festival Hall, South Bank Centre. In 2004 Akram Khan rehearses for his new Project, 'Ma', which will be performed towards the end of the year.

Rita Puri

India: Scholarships in Jainism

Seven scholarships have been awarded by the Shri V. R. Gandhi Scholarship Fund for advanced studies in Jainism. The committee has awarded these scholarships of Rs. 15,000 for advanced studies, Ph.D. and M.Phil in Jainism.

Young Jains Keep on Growing

In Britain and around the world, the Young Jains have continued with an ambitious and wide-ranging programme of spiritual and social activities, designed to foster a sense of community among Jain young people, and also to project Jain values onto a wider canvas - opening eyes to Jain Dharma.

These activities on sharing Jain Dharma and making it accessible range from Study Sessions, Jain Practices & Festivals to charitable work. On 23 November 2003, for example, Young Jains held an afternoon of empowering workshops for youth at Canons High School, Edgware, Middlesex (North-West of London), which was attended by a range of charities including Sense and Make a Wish Foundation. There was a seminar in the afternoon led by two life coaches. The aim of the event was to provide a platform and inspire young Jains to make a difference to the outside world and cultivate the foundational quality of compassion. On 14 December 2003, an afternoon of 'Ego Awareness' took place, also at Canon's High School. This was part of the Experiments in Jainism II series

which looked at the 4 Kashays - Inner enemies which keep us bound in the Karmic Cycle of Life and Death. Earlier in the year there had been sessions on Anger Awareness. The idea of ego awareness training is to overcome the ego by understanding it better. Jains often refer to the ego as kashay or inner enemy, an obstacle to right faith, knowledge and conduct and obtaining Moksha. Over the Christmas holiday period, Young Jains have been working as volunteers for Crisis, the national charity for homeless people in the UK. They cite Mahatma Gandhi's maxim: "The best way to find yourself is to lose yourself in the service of others."

Young Jains intend to continue to make a difference in 2004. For 23 years, the Jain community of Thika, Kenya has been holding an annual eye and ear, nose and throat (ENT) camp. Last year, over 15,000 people were screened, 6,000 received free glasses and over 400 were operated on. The Thika Jain Youth League are looking for committed volunteers in any field for the camp, which runs from 2-10 April 2004 at Mangu

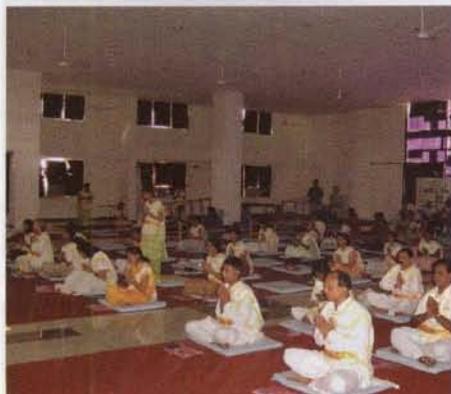
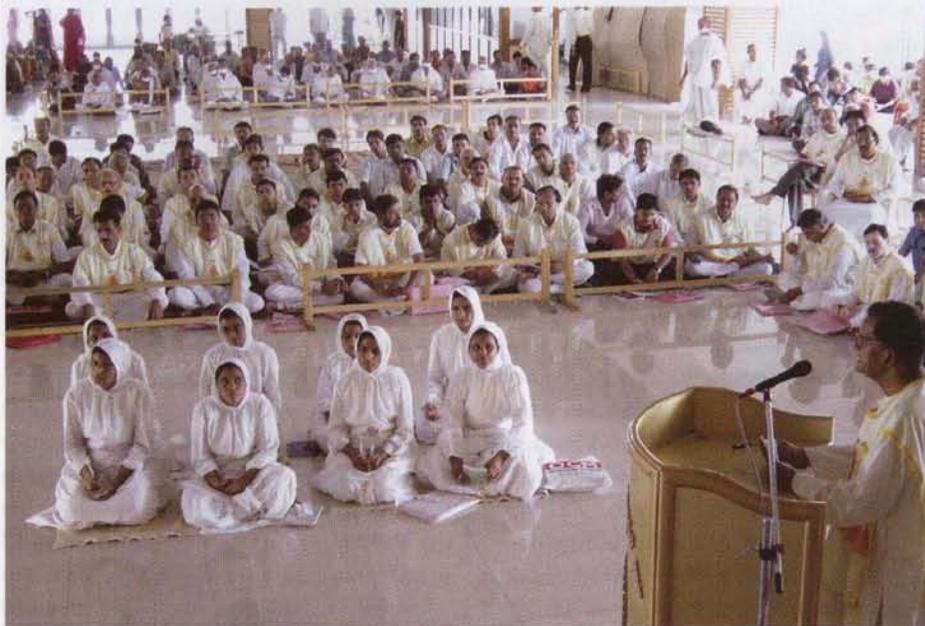
High School in Thika. No experience or medical knowledge is required, just willingness to learn and help. For more information, contact Kajal at kajshah@aol.com and visit www.youngjains.org.uk under the 'Charity Work' section.

In addition to the student nodes at Universities, Young Jains has recently been launched in South London.

Young Jains will be celebrating and sharing the Significance of Major Jain Festivals including Mahavir Jayanti, Paryushan and Diwali. This year's International Convention in September is entitled 'TTM II: The Next Slice' and will continue the theme of sharing Jain Dharma in an innovative and creative manner.



Preksha Consciousness Transcends Human Borders



An International Preksha Meditation camp held from 8-16 October 2003 in Surat (Gujarat, India) was attended by more than 120 participants representing many countries like USA, UK, Germany, Malaysia, Russia and Nepal. This nine-day intensive seminar covered various aspects of Preksha Meditation and related topics. These included Theory and Philosophical background of contemplation, Yoga Asans and Prayanam (Breathing Exercises), Relaxation with Self-Awareness, Spiritual Talks, Body Science (Anatomy and Meditation), Mangal Bhavna

(articulation of sacred wishes) and Interactive Dialogue (Questions/Answers). Acharya Mahaprajna himself gave discourse and Sadhus, Samanjis and Samnijis conducted many of the above sessions.

The word Preksha derives from the root iksa, which means 'to see'. When prefixed by pra, it means to 'perceive clearly and profoundly'. Seeing does not mean external vision in this context, but careful concentration on subtle consciousness. Preksha Meditation is therefore a 'concentration of perception' that transcends thought and achieves the state of impartiality and equanimity for which Jains strive. In Preksha, there are no divisions such as like or dislike, attachment and aversion. All states of emotion are closely and carefully perceived, but not experienced. Since they are perceived at such close quarters, it makes it easier to assume a neutral position.

Preksha meditation (Dhyana) is a practice of purifying the emotions and the conscious mind (chitta) of karmic matter, with the ultimate aim of realising our true selves. Practitioners

report positive changes in personality and finding inner resources, such as creativity, of which they were previously unaware. Preksha Dhyana is not religion-specific although it derives from the ancient religious texts of Jainism. It is compatible with scientific rationalism and may be studied and practised by anyone, irrespective of race, religious or spiritual belief, gender, language or culture. Preksha meditation dates back to the first Tirthankara, Rishabhath, who is sometimes identified with Shiva. It was refined by Parsvanath, the twenty-third Tirthankara, to the extent that it influenced the meditation practices of the Buddhists. Bhagwan Mahavir also practised an intense, concentrated meditation for sixteen days and nights in the standing Kayotsarga posture.

After the time of Mahavir, the Jain meditative tradition fell into abeyance. However, in the late twentieth century it has undergone a startling revival. This is partly because of a wider public interest in meditation and partly because a younger generation of Jains are eagerly reclaiming their spiritual inheritance. The term Preksha Dhyana was devised by Acharya Mahaprajna to give a modern definition to Jain-inspired meditation. The tenth and oldest living Supreme Head of the Terapanthi Sect of Shvetambara Jains, Acharya Mahaprajna is a renowned sadhak (practitioner of meditation) who has been instrumental in reviving the practice and philosophy of Preksha Dhyana.

Practitioners of Preksha Dhyana aim for purity of mind and freedom from passion. For Jains, this purity and freedom is the way to true knowledge, which is identical to virtue. The man or woman whose perception and knowledge are pure will neither attract new karmic matter nor suffer the effects of old accumulated karmas.

Ahimsa At Westminster

Ahimsa or non-violence is the first and foremost precept of the Jain philosophy. To celebrate this principle, the Institute of Jainology organised a celebration in the Attlee Suite, Portcullis House, at the House of Commons, Westminster, London on 14 October 2003. The event was hosted by Mr. Stephen Pound, MP, Chairman of the Labour Parliamentary Friends of India. Mr. Pound welcomed the audience to the Ahimsa Day celebration, the first of its kind at Westminster. A short video film, *Quest for World without Violence* was then screened showing several Nobel Peace Laureates recounting their experiences of having used non-violence to support their cause. This included Shimon Peres, Desmond Tutu and the Dalai Lama. Finally, excerpts from Mahatma Gandhi's life were shown followed by the Indian national anthem sung and played by major artists in India.

Mr. Peter Luff, MP, Chairman of the Conservative Friends of India, described some of his impressions on a recent visit to India. Professor Richard Gombrich, Boden Professor of Sanskrit at the Balliol College, Oxford, and H.

E. High Commissioner of India, Mr Ronen Sen were the other two speakers. Dr Singhvi's subject was the influence of Jainism on Mahatma Gandhi. He suggested that the Jain tradition was far older than the 6th century BC, but might be nine to ten thousand years old.

Professor Gombrich began with the statement: "Aggression and violence are not commended by any of the world's great religions or ethical systems." He pointed out that the Indian tradition of ahimsa, which began with Jainism, proved that non-aggression was by no means the same thing as passivity. Mr. Mahesh K. Shah and Mr. Harshad N. Sanghrajka, both Trustees of the Institute of Jainology gave informative talks on the activities of the Institute and the Jain Diaspora, respectively. The programme was attended by several distinguished guests, including Lord Corbett, Lord Bhatia, Baroness Flather, Ministers of State Rt Hon Tony McNulty and MPs Barry Gardiner, Tom Watson and Andrew Dismore.

Visit the Institute of Jainology website at www.jainology.org

New Delhi: Hospital Named After Mahavir

A newly established 200-bed hospital in the Peetampura region of Delhi has been named as **Bhagwan Mahavir Hospital**. Mrs. Sheela Dikshit, Chief Minister of Delhi had made this announcement recently. The Jain community of Delhi was highly pleased by this announcement. The representatives of Bhagwan Mahavir 2600th Janm Kalyanak Mahotsava Samiti, including Shri Salekh Chand Jain, Shri Anand Prakash Jain, Shri Swaroop Chand Bardia, Shri Sukh Raj Sethia and Shri Shanti Jain and others called upon the Chief Minister and thanked her profusely, showing their gratitude for this announcement. This hospital has been furnished with most modern medical equipment and its capacity is expected to increase soon to 500 beds.

Cruelty in Overdrive

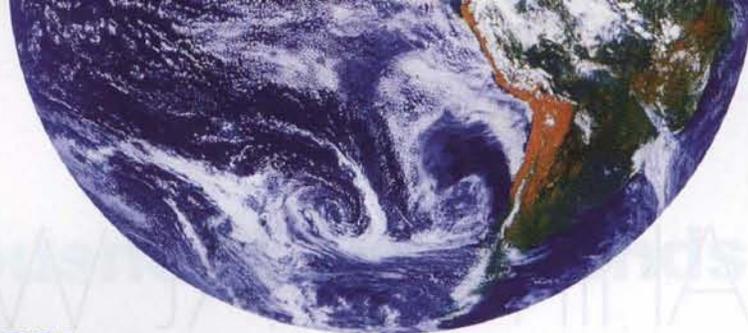


The Indian branch of People for the Ethical Treatment of Animals (PETA) is campaigning for leather-free interiors for luxury cars, such as Mercedes Benz, BMW and Rolls Royce. This would not only be an ethical decision promoting right

conduct, PETA argues, but a means to enhance consumer choice and respect religious diversity. Jains, for example, oppose the use of leather items in upholstery and clothing because it conflicts with the principle of ahimsa towards all forms of life. PETA India points out that it takes the skins of about four cows to produce the interior of one car. DaimlerChrysler's Maybach requires seven cowhides and it takes fifteen to equip one Rolls Royce.

Sharon Rahamim of PETA India points out that the country has a strong cultural tradition of respecting animal life, and that there is a promising worldwide move towards cruelty-free products.

For information on how to help get leather out of cars, visit the PETA website: www.PETA.org



Global News

First diwali for White House: Community leaders hail breakthrough for Indians in US

October 23rd 2003 marked an historic moment for both Jains and Hindus in the United States, with global implications for the two ancient faiths. The White House organised its first ever event celebrating Diwali, inviting one hundred honoured guests who included representatives of civic organisations and prominent government officials. In the tradition of Diwali, a lamp (dipak) was lit by Mr Karl Rove, Special Advisor to President George W. Bush, in front of images of the Lord Ganesha and the Goddess Laxmi, to invoke their blessings for this Festival of Lights celebration.

In the West, Diwali is most widely associated with Hinduism, but it is an equally important part of the Jain religious calendar. Addressing guests in the Indian Treaty Room, where the original UN Charter was signed, Rove said: "I just spoke with the President, who called from Pearl Harbor; he

sends his Diwali greetings to you and to the Hindu and Jain communities worldwide."

The Master of Ceremony for the event was Mr Neil Patel, a political appointee serving in the Office of Vice President Dick Cheney. Leading the invocation was Dr Anant Rambachan, Professor of Religion at St Olaf College, Northfield, Minnesota. An active participant in inter-faith dialogue, Professor Rambachan highlighted the significance of Diwali and its relevance to today's global environment. He pointed out that the kingdom of Rama, the establishment of which Diwali celebrates, was the inspiration for Mahatma Gandhi's vision of an ideal community: "It is an alternative political, economic, social and religious order. It is a vision of what a human community should look like." Dr Piyus C. Agrawal, National President of the Association of Indians in America (AIA), described the event

as "truly an elegant affair." He added: "President Bush deserves our sincere gratitude for creating history by opening the doors of the White House to us."

The event is testimony to the growing cultural, economic and political impact of Indian communities in the United States. Politicians of both parties, Republican and Democrat, are becoming increasingly aware of Indian concerns and courting Indian votes as the community becomes more integrated in American life. The Diwali event was attended by representatives of all major Indian organisations in America, including Jains, Muslims, Christians and Sikhs. The AIA has commissioned a Commemorative Silver Coin struck in honour of the occasion. It depicts the deities Ganesha and Laxmi on one side with the reverse bearing the inscription "First Diwali at the White House, 2003".

Unique Experiment By Children of London

Sunday, 9 November 2003, saw a unique experiment by the students of Chandana Vidyapeeth (Jain School) in London. Boys and girls, as young as five and six years old demonstrated their abilities in reciting various Jain verses in front of the elders of the Jain community in London. Shri Chandana Vidyapeeth is instrumental in teaching Jain values to the new younger generation and is running classes for Jainism.

Recently an event was organised with the help of the Mahavir Foundation at the Kingsbury High School in London. The event was the 'Sponsored Samayika'. The Jain Samayika was attended by 60 or so young children, their parents and other well-wishers. Sutras of Samayika were recited by some 30 children. They not only spoke the original sutras but translated them as well. There was a complete ritual of Samayika together with related story, skit and the slide show. It was heart-warming to see the children doing all this when many Jain elders even do not know the meaning of Samayika.

Ancient Jain Statues Found in Temple at Kota

Centuries' old Jain Tirthankara sculptures of Adinath, Parsvanath and Mahavir were recently obtained from an under-ground cellar at Shri Manaksagar ji Shvetambara Jain temple in Rampura area of Kota on 28 October 2003. One of the idols of Parsvanath is 18" high, made of white marble, and is believed to be 1800 years old. The temple itself, from where these idols were obtained, is over 500 years old and the main idol of Chanda Prabhu is installed here.

Gulabchand Meghji Shah:

A Life of Sacrifice (17/7/1938 – 21/12/2003)



On the cold Sunday evening of 21st December 2003, thousands of people from all over the United Kingdom journeyed to the Oshwal Centre in Potters Bar, North of London, to pay their respects to the family of the late Mr. Gulabchand Meghji Shah. This was repeated two days later when his beloved wife and pillar of support Shantaben returned from Palitana. Gulabbhai died unexpectedly, during his pilgrimage to Palitana. He was a soul who had touched the lives of many, young and old, through his exemplary community service and deep love of his faith. Gulabbhai served as President and Chairman of the Religion Committee of the Oshwal Association. He also guided and inspired young Jains and many other groups over many years. Gulabbhai played a crucial role in making Jainism accessible to the Jain diaspora in the West.

Gulabbhai was born in Nairobi but spent over thirty years in London. Around twenty years ago, he rediscovered the spiritual traditions of Jainism. He strove at once to learn and inform others about the Jain tradition, organising events and participating in a range of activities. Jains in India who met him could not believe that such a pious soul lived so far away from the Jain homeland and was able to maintain such a zeal for enlightenment.

For the last fourteen years whilst continuing his community work and devotion to prayer, he would fast on alternate days. This is known as *varshitap*. He completed 6 and was on his 7th year of *varshitap*. In the Jain tradition, fasting is an accelerated route to liberation. When one met him, this humble man exuded energy and vitality. His beloved wife Shantaben was a model of constant support and encouragement, never failing him.

Gulabbhai had gone to Palitana with Shantaben for his *navanu* pilgrimage. This requires the pilgrim to climb the Shatrunjaya Mountain 99 times in less than 60 days.

Jains believe that all the tirthankaras apart from Neminath attained nirvan here. Every devout Jain, therefore, aspires to climb to the

summit. The mountain has 3799 steps and the summit is crowned with no fewer than 900 temples. During his time in Palitana, Gulabbhai fasted, eating one meal every three days. This rigorous fast required physical and spiritual courage.

Almost at the end of his pilgrimage, Gulabbhai fell ill and having already climbed the mountain 91 times felt the need to rest. He asked Shantaben to continue her climbing and not break her vow at his expense. Sadly, he died that morning, but it was a painless death. Due to his extreme penance and dedication to liberation, he was put on a Palanquin and taken to the cemetery in the way Jain monks are usually taken after their death. If anyone were to see this from a distance, they would not know that the person has died – it would appear as if an eminent person is being taken on a mission somewhere. This rare method symbolically depicts liberation – he has moved on in life and attained enlightenment for the soul, discarding his body and material existence. At the funeral pyre, the body miraculously ignited itself.

Such a life is itself a precious pilgrimage. It demonstrates the pristine values of self-discipline, commitment, service and compassion. In the busy modern city of London, where everyone is running to go somewhere, achieve something, Gulabbhai's life demonstrated that liberation is indeed possible without hurting others. And it is the quality of the soul that ultimately matters. A person who fasts to such an extent has gone beyond hunger and greed. His life is not ruled by his senses but by his spirit. The goal is clearly in sight, and the pathway and obstacles start to diminish from view. It is as if God is saluting you and welcoming you with open arms.

Gulabbhai leaves behind two daughters, one son and five grandchildren and a large extended close family for all of whom he was a father figure. May his soul rest in eternal peace. Om Shanti, Shanti, Shanti.

This piece has been compiled by his younger brother Jitu and his niece Nishma.

Bollywood Hero Helps Children Help Animals

Pune: In celebration of India's Children's Day, Bollywood hero Jackie Shroff launched PETA India's exciting new website designed especially for South Asian young people, www.PETAIndiaKids.com. For children in the West, the group has been operating as www.PETAkids.com. Shroff (pictured) congratulated PETA's first 'Superstar Kid' – a feature on the new site that spotlights acts of kindness by today's youth – Pune-resident Rahul Patil, who rescued a dog that fell down a well, persuaded a fortune teller to relinquish a parakeet kept in a tiny cage, saved two goats he found tied up too tightly to take even a few steps, and helped raise money for campaigns to save animals. His story about setting free two fish caught by his father is featured in the latest issue of PETA India's magazine 'PETA's Animal Times.'

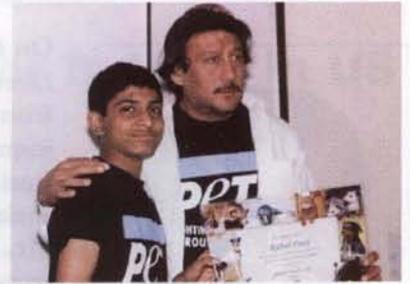
Most children are naturally drawn to animals, and PETA wants to help them put their compassion into action in practical ways. The new website for children features top tips on helping to reduce the suffering of animals raised for food and used in entertainment – from chickens to dancing bears – and shows kids how to bring animal protection and modern teaching methods into the classroom by being 'conscientious objectors' to crude animal dissections. Fun features like drawing and painting contests, colourful cartoons that take the 'Mickey' out of people who are unkind to animals and easy

vegetarian recipes are sure to keep kids coming back for more and encourage them to feel understanding, compassion and empathy for all beings, regardless of any surface differences.

Long-time PETA supporter Shroff is always eager to find time in his hectic schedule to be a part of PETA's efforts to reach out to children. He has already helped by hosting PETA's Compassionate Citizen video, which is part of a humane-education programme sent to thousands of schools around South Asia.

"Nurturing kids' natural affinity for animals will help make them more sensitive to the feelings of others, including friends, classmates and family members," says Shroff, a father himself. A scholar once said, "If you teach a child to be kind to a mouse, you do as much for the child as for the mouse." In many ways, that sums up the goal of PETA India's youth initiative.

For more information, please visit www.PETAIndiaKids.com



6th Biennial Young Jains of America Convention

Y JAIN?

July 1 - 4 2004
Santa Clara, California
 For further details: www.yja.org

Les Jains Aujourd'hui dans le monde, by Pierre Paul Amiel (Paris: L'Harmattan, 2003)

BOOK REVIEWED BY AIDAN RANKIN

Les Jains is the first significant study of Jainism produced in France in recent years with a broad readership in mind. It therefore combines scholarly insight with accessibility, history with modern developments, comparative religion with narrative and anecdote. Pierre Amiel, the author, is very concerned to distinguish Jainism from the Vedic, or Hindu traditions and early Buddhism. Jains share important aspects of belief and practice with Hindus and Buddhists. They celebrate the same holy days as Hindus and often employ Brahmins to officiate at temples. The laws of life of Patanjali's Yoga Sutras – nonviolence, truthfulness, integrity, chastity, nonattachment – correspond well to the five vows of Jainism. Bhagvan Mahavir was a contemporary of the Buddha, whose teaching shared with those of the Jains an emphasis on asceticism and equality. Buddhists, Jains and Hindus also share a belief in karma, the law of cause and effect.

Jainism's overlaps with these traditions have confused many Western outsiders, who have interpreted it as one of the many subdivisions of Hinduism or as an outgrowth of Buddhism. Louis Renou, a French scholar from the previous generation, wrote of Jainism: 'It was, in fact, its resemblance to Buddhism that most interested those who first investigated it'. He goes on to speak of it as 'a religion of austere aspect, that might be described as Buddhism's darker aspect'. This situation is complicated by the fact that Jainism is not a proselytising religion, like Buddhism or Christianity. It does not seek converts and most Jains do not discuss in detail their philosophy but

concentrate on living it out. Nor do Jains see themselves as rivals to other religions with any need to compete with them for publicity. It has been all too easy therefore for Western scholars to define the Jains in terms of other faiths rather than on their own terms.

It is this attitude that M. Amiel seeks to refute in *Les Jains*. He successfully introduces his readers to Jainism as a distinctive, ancient faith and system of values with pre-Vedic roots, so that it is perhaps the closest to an original Indian philosophy. M. Amiel is fascinated by the way in which Jainism has preserved its distinctiveness with subtle, calm determination, and has influenced other faiths and philosophies. The insights of Jainism, he believes, have a lasting value and a relevance, indeed an increasing relevance, to the modern world.

M. Amiel also refutes many of the stereotypes of austerity associated with Jains in the popular imagination. These have arisen largely because austerity has been the most obvious outward manifestation of Jainism for non-Jains. However M. Amiel shows that tapas or austerity is but one facet of the Jain way of life, and that Jains are also highly engaged with the modern world and innovative in science, education, commerce and the arts. The Jain contribution, he argues, has been immense, especially for a small and in many ways tightly knit community. Jains are also remarkably internationalist in their approach. They preserve their distinctiveness, but spread themselves across the Earth and seem to integrate and make their mark wherever they appear.

Like earlier Indologists, such as Helmuth von Glasenapp, M. Amiel is

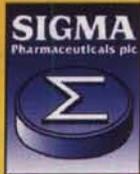


Pierre Amiel with the Indian Ambassador to Paris at the book launch.

interested by the Jain emphasis on the individual soul and individual salvation. This emphasis does much to explain the quiet determination that characterises so many Jain lives.

Editor's Note: Pierre Amiel is a very unique selfless soldier of Jainism in France. This is his third book, and for years he has worked tirelessly using his personal resources, to promote this culture in a country which knows hardly anything about it. Sadly, the day after this book launch at the Indian High Commission in Paris on 28th October his dear wife Marie Claire, passed away on the train from Paris to Nice. She was a pillar of support to him and I am sure all readers of *Jain Spirit* from all over the world will join me in offering our condolences. May her soul rest in eternal peace. Om Shanti, Shanti, Shanti.

The book can be ordered from diffusion.harmattan@wanadoo.fr or postal address: L'Harmattan, 5-7 Rue De l'Ecole Polytechnique, F-75005 Paris, France.



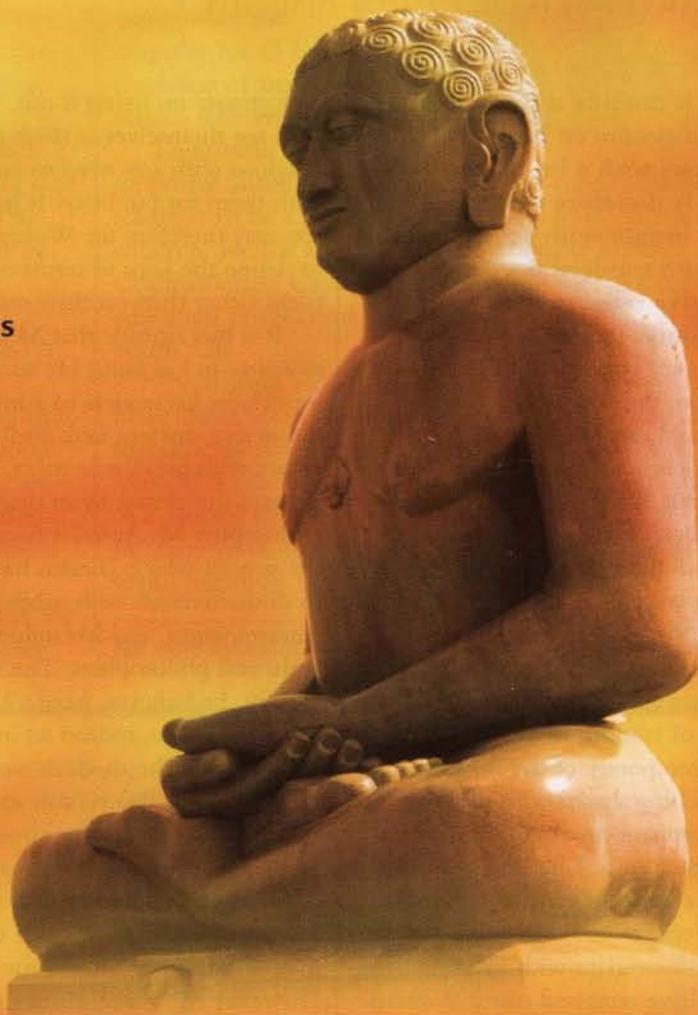
SIGMA pharmaceuticals plc

Chemist Wholesalers & Distributors

- Generics
- Galenicals
- Packed Goods
- Tablets & Capsules
- Vaccines & Insulins
- OTC Products
- Surgical Dressings
- Parallel Imports
- Contact Lens Products

Switchboard: 01923 444 999
Fax: 01923 444 998
Freephone: 0800 597 4462
Freefax: 0800 597 4439
Email: info@sigpharm.co.uk
Website: www.sigpharm.co.uk

Address:
Unit 1-7 Colonial Way
Off Radlett Road
P.O.Box 233
North Watford
Hertfordshire WD24 4EW
United Kingdom



Associated companies

Parallel Importers & Assembler
of Pharmaceutical Products



Unit 5-7 Colonial Way, North Watford, Herts WD24 4PR UK
Tel: 01923 444999 • Fax: 01923 332721

Carter Chemists (Incorporating Carter Ability)
112-114 High Street,
Northwood, Middlesex HA6 1BJ
Tel: 01923 825753 Freephone: 0500 708096
Fax: 01923 835995 www.carterchemist.co.uk

Carter Ability
Suppliers of Mobility, Disability & Geriatric Aids

Sharman Chemist
3-4 Clive Parade, Maxwell Road,
Northwood, Middlesex HA6 2QF
Tel: 01923 825 288



QUOTES & QUIPS

Just as a monkey cannot remain still even for a single moment, so also the mind cannot remain free from evil thoughts even for a single moment.

Bhava Pahuda 84

As the mind of man is unfathomable, it is difficult to apprehend it.

Rsibhasita 4.6

Only when the mind is under control, can attachment and aversion, which are the causes of worldly sufferings, be destroyed.

Bhagavati Aradhana 138

All living beings owe their present form of existence to their own karmas. Unable to express the endless sufferings that they undergo, they take various forms in the four -fold existences and remain fearful of birth, old age and death.

Sutrakrtanga Sutra 1.2.3.18

Whenever a soul experiences this or that mental state, at that very time it gets bound by a corresponding auspicious or inauspicious karma.

Upadesamala 24

Just as a person is free while climbing a tree but becomes powerless when he starts falling (due to carelessness). So also the soul is free while accumulating the karma, but is helpless when karma ripens.

Brhatkalpa Bhasya 2989

Neither one's kith or kin, nor one's friends and relatives can share the burden of one's sorrow. One has to bear the sufferings all alone, because the karmas pursue the doer only.

Uttaradhyayana Sutra 13.23

Let not your mind be vitiated.

Sutrakrtanga Curni 1.2.2

Attachment binds the soul; detachment frees the soul.

Samaya Sara 150

Just as fire quickly destroys an old, dry and hollow log of wood, so also an aspirant practicing right conduct quickly destroys the accumulated karma.

Acaranga Niryukti 234

Just as a bird flutters its wings and removes the dust by shaking itself, so the spiritual aspirant engrossed in austerities, annihilates the accumulated karmas of previous births.

Sutrakrtanga Sutra 1.2.1.15

Those thoughts, which purify the mind result in Nirjara (annihilation of karmas).

Vyavahara-bhasya Pithika 6.190

An aspirant who has purified his soul by meditating on these reflections is compared to a sailing ship. Just as a ship crosses an ocean, so also the aspirant crosses the ocean of birth and death and is released from all miseries.

Sutrakrtanga Sutra 1.15.5

A person who is devoid of sublime thoughts can never accomplish perfection.

Bhava Pahuda 4

The Jain faith stipulates that bondage and liberation depend on the thought process of the soul

Bhava Pahuda 116

Time is fleeting and the nights are ticking by. The worldly pleasures are transient. Just as the birds abandon the tree when it becomes barren, so also the worldly temptations desert a person who becomes incompetent.

Uttaradhyayana Sutra 13.31

LETTER HEADS
 COMPLIMENT SLIPS
 BUSINESS CARDS
 INVOICES
 MULTIPART NCR SETS
 BOOKLETS
 COMPUTER STATIONERY
 MENUS
 COLOUR BROCHURES
 MAGAZINES
 LABELS
 LEAFLETS
 PRICE LISTS
 OFFICE STATIONERY

Beginning to end we are the solution to all your printing requirements.

We guarantee the quality of work which is backed by the ISO 9002 standard.

We guarantee the quality of service which is backed by over 50 years of combined experience

Be it one colour or many colours, stationery or brochures we will print it all.

Give us a call now for a competitive quote



Certificate No. 9017

Unit 2, Park Industrial Estate, Frogmore
 St. Albans, Hertfordshire, AL2 2DR
 Tel: 01727 872021 • Fax: 01727 875012

E-mail: office@caprin.co.uk

ISDN: 01727 872051

Quality Business Printers



www.jayatravel.com

New York
 Tel: 212-563-0300
 Fax: 212-563-2056

Chicago (Downtown)
 Tel: 312-606-9600
 Fax: 312-606-0925

Chicago (Suburb)
 Tel: 773-878-0300
 Fax: 773-878-7543

Bombay (INDIA)
 Tel: (22) 651-0400
 Fax: (22) 643-6421
 Email: jayatravel@vsnl.com

Headquarters
 Detroit
 Tel: (248)-358-9100
 Fax: (248)-372-4810

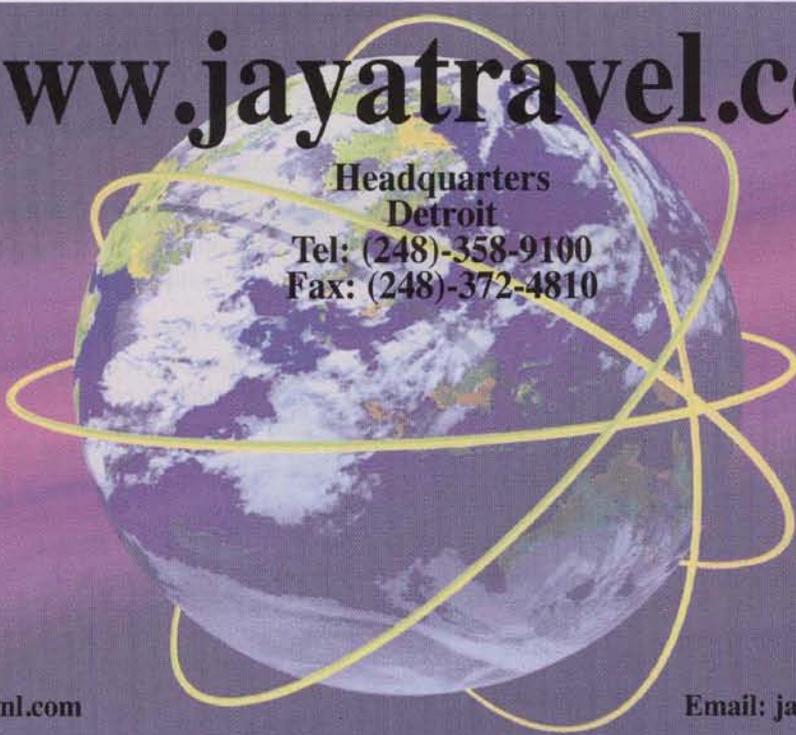
Washington D.C.
 Tel: 703-934-8999
 Fax: 703-934-8157

Los Angeles
 Tel: (310) 647-3400
 Fax: (310) 647-5800

San Francisco
 Tel: (650) 692-6660
 Fax: (650) 692-6661

Madras (INDIA)
 Tel: (44) 851-4219
 Fax: (44) 855-4593

Email: jayatravelchennai@vsnl.com



Jaya Travel and Tours

Email: jaya@jayatravel.com



Exotic Farm Produce

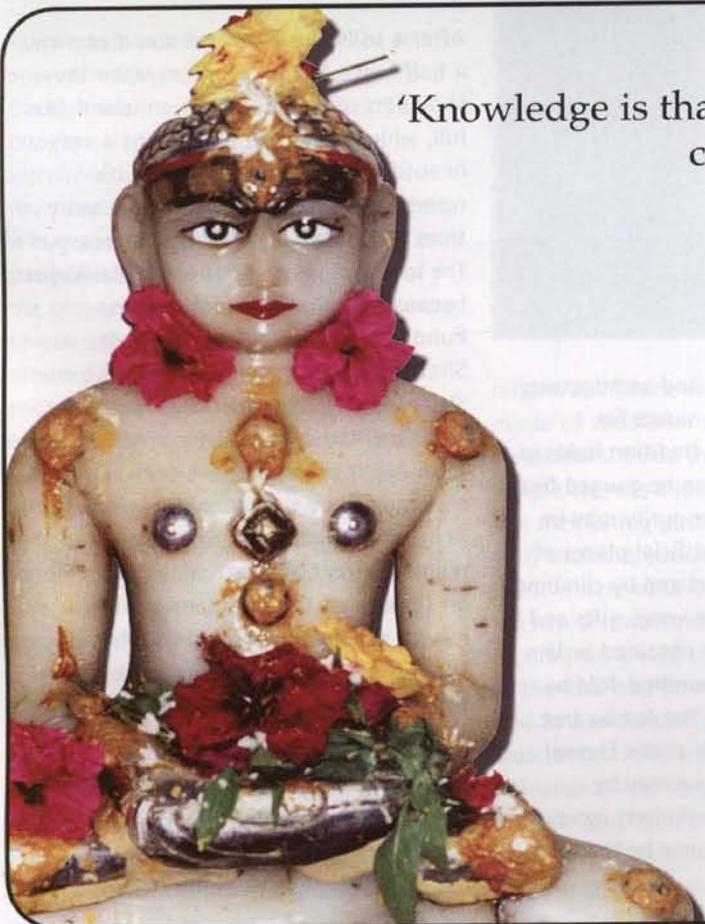
Encouraging sustainable Socially and
Environmentally-friendly Production of food around the world

*"The real can never be destroyed
and the unreal is never born"*

Panchastikaya 15

www.exoticfarm.com

'Knowledge is that which helps to understand reality,
controls the mind, and enlightens the soul'



Sherwood Agencies Limited
Sherwood House,
Mutual Mills,
Aspinal Street,
Heywood,
Lancashire OL10 4HW

t: 01706 - 898100
f: 01706 - 898101
sales@sherwoodagencies.com

PILGRIMAGE INTO

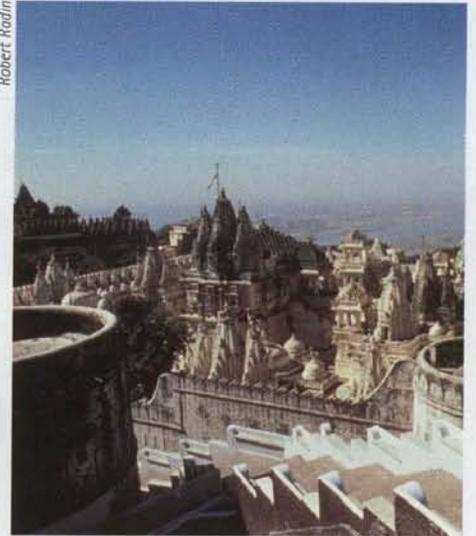
DR. L. M. SINGHVI TAKES US TO HOLY PLACES IN GUJARAT

Jains believe that going on a pilgrimage washes away their sins. They consider a place particularly holy only if it is connected in some way with a *Tirthankara*. While on a pilgrimage, a Jain is required to live temporarily the life of a monk, restricting himself to just one meal a day, practising strict chastity and sleeping on the ground. In the monsoon season, when monks and their gurus settle down in one place, lay Jains can visit them and gain the merit of having gone on a pilgrimage. To finance the pilgrimage of another, if possible escorting him on one, is as meritorious as going on a pilgrimage. Maybe that is why in the 13th century, Viradhavala's minister, Vastupala, took 1100 Digambaras, 12,100 Shvetambaras, 450 singers, 3300 bards and 2900 servants on a pilgrimage with him. Those who led the *sanghas* or led them to pilgrimages were known as *sanghapatis*.

PALITANA

Shatrunjaya, or Lord of the Peaks, is one of the five most sacred hills of the Jains and is situated near a small town called Palitana in Gujarat. It lies nearly 2000 feet above sea level and is sacred to the memory of *Adinath*, who attained *moksha* here. The 2500 steps cut in the living rock lead to the splendid spectacle of more than a hundred temples built into fortified walls where one finds innumerable

Robert Rodin



Mount Shatrunjaya, Gujarat

James Maturin-Baird



James Maturin-Baird



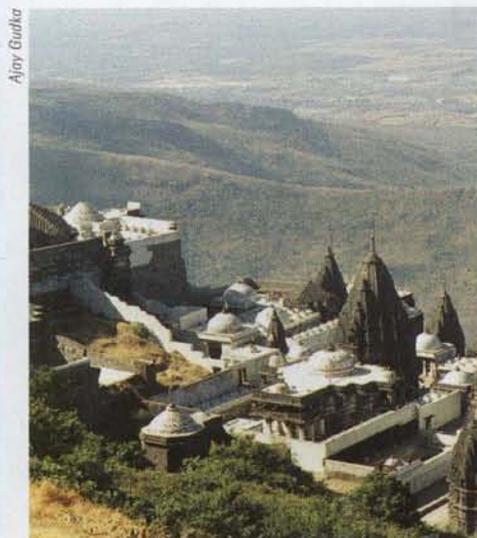
masterpieces of Jain art and architecture. Jinprabhuswami lists 21 names for Shatrunjaya, which Jain tradition holds in very high esteem. This can be gauged from the belief that "whatever purity may be obtained in any other artificial places of pilgrimage, through tours and by climbing mountains, or by prayers, vows, gifts and study, ten-fold of that is obtained in Jain places of pilgrimage, a hundred-fold as much at the Chaityas of the Jambu tree, a thousand-fold as much at the Eternal Dhatuk tree, ten-fold more may be acquired at Nandavara; infinitely more, however, is obtained at once by the mere sight of Shatrunjaya."

After a toilsome ascent of about two and a half miles, the pilgrim sees upon the shoulders of the mountain an island-like hill, which is formed of rocks of a very beautiful colour and adorned with numerous Jain temples. There are more than a hundred temples in this area. The mountain is also called Pundarikagiri because the grandson of Adinath, Pundarika also attained *moksha* at Shatrunjaya. The Adinath temple at Shatrunjaya was restored by Vagbhata, an influential Jain minister in about 1156 AD. It is said to have been consecrated by the redoubtable polymath Acharya Hemachandra Suri. The major religious event at Shatrunjaya takes place on the day of the full moon in the month of Phalguna (February-March), when thousands of pilgrims walk around the peak.

SHRI TARANGA TIRTHA

Taranga, or Tarapura as it was known earlier, about 40 kilometres from Mehsana in Gujarat, is a hill considered sacred by the Jains. A temple was built here by King

THE PAST



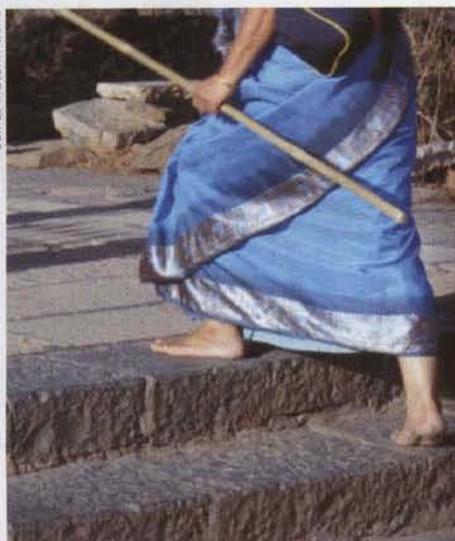
Mount Girnar, Gujarat

Kumarapala in the 12th century. The hill is approached by a paved road which passes through scrub vegetation and trees. The temple is dedicated to Ajitanath and is surrounded by an extensive, paved courtyard. The statue of the presiding deity is huge, and the carvings are gorgeous in the inimitable Jain style. To the south of the temple is the famous Koti Shala, where several ascetics are reputed to have attained *moksha*. According to the Jain poet and thinker Hemachandra, Taranga is equal in religious merit to Shatrunjaya. Tradition has it that the Taranga temple had 32 storeys. Historians also say that the temple was originally a Buddhist shrine, for an image of the Buddhist goddess, Tara, was discovered here. An old saying goes that the craftsmanship of Mount Abu, the sculptures of Ranakpur, the height of Taranga and the grandeur of Shatrunjaya are unparalleled in the world. And the Taranga temple lives up to this saying.

GIRNAR

Known for the oldest and the largest Neminath temple, Girnar Hills, situated

near Junagadh, rises to a height of 3470 feet above sea level and is the highest hill in Gujarat. Girnar's name is mentioned in the *Rudradama* inscription as Girinagra. Swami Samantbhadra (c.575-625 AD), the celebrated dialectician and preeminent scholar of the Digambara sect, described Girnar Hills as bull's hump and paid homage to it. Hiuen Tsang calls it Yuh-chen-to (Ujjanta), the same as Ujjayanta or Vaijayanta in Sanskrit. The temple complex



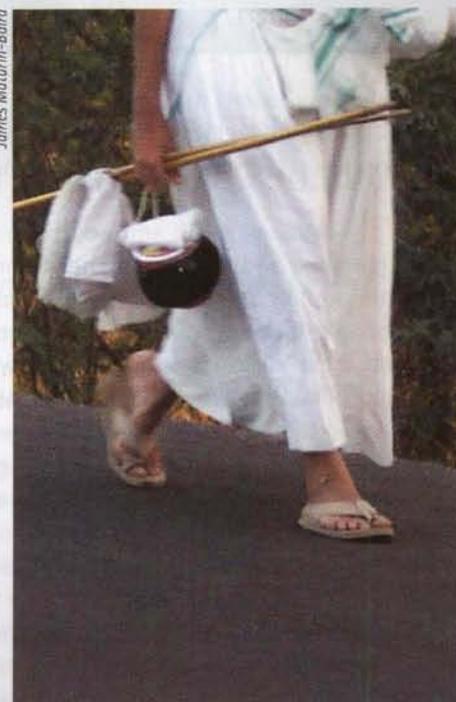
James Maturin-Baird

retains its historic character despite many marks of vandalism and inattentive restoration. Inside the sanctum of the temple there is a large image of Aristanemi in a meditating posture, cast in black stone with *shankha*, conch, as his cognisance.

It is here at Girnar that Neminath, the twenty-second *Tirthankara*, practised *nirjara* (the giving up of food and water) as the last step to *moksha*, which he is said to have attained after 700 years of meditation. Lord Krishna's grandson, Aniruddha, and thousands of Jain monks, are also said to have obtained *moksha* here. Girnar became an important Jain pilgrimage centre during the reign of

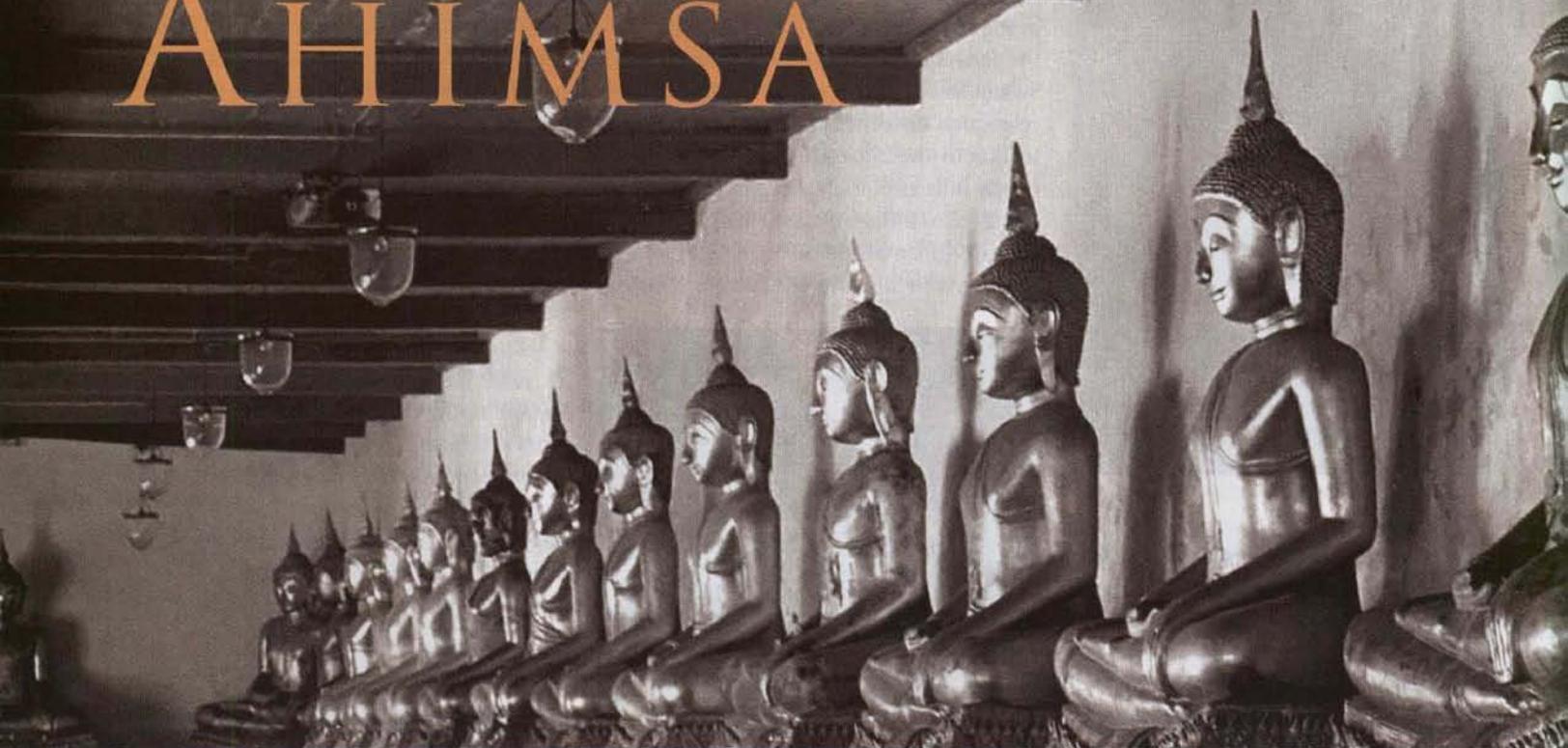
King Chandragupta Maurya. The Girnar Hills have at least six distinct peaks. Of the sixteen carved and sculptured temples across the Girnar peaks, five are Jain temples constructed at different levels. The idols of both Neminath and Adinath can be found here. The highest of these is dedicated to Guru Gorakh Nath. 4,000 steps, carved out of rock and stretching a mile or so, lead the pilgrims to the peak of the hill.

Dr. L. M. Singhvi is a leading Jurist and Diplomat. The above article is extracted from a beautiful photo book 'Jain Temples in India and Around the World', Himalayan Books 2002, available from Jain Spirit at £30 plus p&tp. This article is continued in Issue 19.



James Maturin-Baird

INDIA'S GIFT TO THE WORLD AHIMSA



PROFESSOR RICHARD GOMBRICH DEMONSTRATES THE CENTRAL IMPORTANCE OF THIS UNIQUE CONTRIBUTION TO WORLD AFFAIRS

Aggression and violence are not commended by any of the world's great religions or ethical systems. To many people, however, it has seemed that without them one can hardly make a success of life in society, let alone play a leading part in public affairs. It is Indians above all who have demonstrated that non-aggression is by no means the same thing as passivity, and that to renounce aggression does not mean renouncing the possibility of having an impact on the wider world.

Two of the world's greatest spiritual leaders lived near each other in northeast India in the 5th century before the Christian era: Mahavir and the Buddha. Both founded their ethical systems on non-violence. Both held that in order to attain ultimate salvation and freedom from the cycle of rebirth one

should leave household life and enter a monastic order. However, both preached ethics to the laity. One of the world's most famous scriptures is the *Dhammapada*, a collection of short verses attributed to the Buddha. There we read: "Renouncing violence against all beings, who neither kills nor causes to kill, him I call the truly holy man." And also; "In this world hatred is never appeased by hatred, it is appeased by lack of hate; this is the eternal law."

That non-violence is far from being passivity is wonderfully illustrated in a short sermon by the Buddha which, incidentally, is one of the Buddhist texts that T.S. Eliot is known to have studied when he learnt Pali at Harvard. The Buddha is speaking to a monk called Punna who is setting out to preach in an area notorious for violence.



Wat Mahat, Bangkok, Thailand. Photos by James Maturin-Baird

"If they abuse you, Punna, how will you react?"
 "I shall think how good they are not to slap me."
 "But if they slap you?"
 "I shall think how good they are not to throw clods at me."
 "But if they throw clods?"
 "I shall think how good they are not to beat me with sticks."
 "But if they do?"
 "I shall think how good they are not to stab me."
 "But if they do?"
 "I shall be grateful that they do not kill me."
 "But if they do?"
 "I shall think that some people, tired of life, look for someone to kill them. I have got that without the trouble of search."
 Then the Buddha declared Punna fit for his mission.

The application of these values to public affairs is unforgettably recorded by the Emperor Asoka, who ruled most of the Indian subcontinent for the middle third of the 3rd century B.C. In his thirteenth *Major Rock Edict*, dated approximately 255 B.C., he records how his reign began with a war in which many people were wounded, deported or killed. Expressing his deep remorse, he says that never again will he wage aggressive war, though he does reserve the right to defend himself if he should be attacked. The text of this Edict is one of the finest public documents in human history, and should be taught to schoolchildren all over the world. It is somewhat ironic that some nationalist historians have suggested (and it can even be found in textbooks) that Asoka's successors lost power because of this non-aggressive policy. There is no evidence to support their claim, but people are reluctant to believe that non-aggression can be effective.

Since the achievements of Mahatma Gandhi, however, such a reluctance can seem almost absurd. We all know that Gandhi not only achieved spectacular success himself, but inspired great leaders who have compelled universal admiration – such as Martin Luther King and Nelson Mandela. Their non-violence did sometimes lead to short-term setbacks but in the end they achieved far more than could have been obtained by violence.

Mahatma Gandhi and Rabindranath Tagore, while of very different temperament, were friends and greatly admired each other. I shall conclude by reading you translations of two poems by Tagore, which Gandhi particularly liked. The translations are by my wife, Dr Sanjukta Gupta, of the famous song *Ekla Chalo*:

*If no one responds to your call, go forward alone.
 If no one talks to you, o luckless one,
 If everyone turns away from you in fear,
 Reveal your thoughts and express your ideas to yourself.
 If everyone leaves you while you are travelling a
 dangerous road,
 If no one wants to look after you,
 Walk on alone, on the road strewn with thorns, trampling on
 them with bleeding feet.
 If no one shows a light, if in the dark stormy night everyone
 shuts their doors,
 Use your rib as a torch, lit from the fire of thunder.*

The second poem is implicitly addressed to the Buddha:

*The world is mad with aggression.
 Always there is ruthless fighting,
 Devious, among people bound by infinite greed.
 All beings are yearning for you to be born anew.
 O great spirit, save them and bring your words of nectar.
 Make the lotus of love blossom, dripping honey,
 O you the tranquil, the liberated, of infinite merit,
 Full of compassion, rid the world of its sins.*

Richard Gombrich is Professor of Sanskrit at Balliol College, Oxford. The above speech was delivered at the House of Commons, UK on Ahimsa Day.

RE-LIVE NOT RE-TIRE

SONAL SHAH DEMONSTRATES HOW RETIREMENT CAN BE VERY MEANINGFUL AND JOYOUS

Ever wondered what you would do when you retired? – Spend more time with your children and grandchildren, take up a new hobby or spend more time on an existing one, move to the countryside or a country with warmer climate, or just enjoy your freedom from work and take it easy? Well, there are some people who still do work in retirement(!) – charity work, that is. For some, retirement is a time to give back to the community, and what better way to do this than by devoting your time to charity work? In this way, they never retire as such. I interviewed two individuals who were doing precisely this. Anantbhai and Rajubhai have not let retirement make them inactive. It's quite the opposite actually – they are devoting their time and energy for the benefit of others, and doing it selflessly. Anantbhai is actively involved in a number of charities, namely Bharatiya Vidya Bhavan, Jain Spirit, Sense International, Farm Animal Sanctuary, Oshwal Association of the UK and Meghraj Charitable Foundation. He spends about 40% of his working time on actively helping charities.

Rajubhai also participates and contributes to various charities. His main interest is in arts – he does Chinese brush painting and passes on the proceeds of the sale of his works to various charities. Also, he has done voluntary work for a year at the British Museum in the Chinese section and for the last three years he has been working at the Victoria and Albert Museum in the Indian and South East Asian Department. Rajubhai also helps old people.

There are many of us who contemplate voluntary work in retirement, but do not quite know which charities to participate in. Anantbhai makes use of his contacts and the management skills he had developed over the past 30 years. Rajubhai, on the other hand, uses his hobby of art to contribute to charity. So, with voluntary work, there isn't a

natural path to choose based on your profession or hobbies – go on the path you feel most comfortable with, and one that you feel you will be able to contribute most to.

What makes one want to commit their time, energy and money to voluntary work? A recurring theme from my interviews is that there is enormous contentment in doing voluntary work. Many people have the desire to put something back into the community – something that will be useful and valued. Quotes I came across were: "I get a great sense of fulfilment because giving one's time is even more valuable than donating money," or "I feel I am making some contribution to the department," and "Helping has been a tremendous joy and a most satisfying experience." By helping others, you get a sense of accomplishment.

Following in another family member's footsteps is often another reason. Enthusiasm about voluntary work can be surprisingly addictive and contagious. As Anantbhai says, "It was a wilful, conscious decision to follow in my father's footsteps to give time and money to the community." He adds, "My family is very happy, supportive and always gives me encouragement."

Some people are active and energetic and have the urge to find something to keep them engaged. Voluntary work is ideal as not only does it let you devote as much time as you want, but also gives you the opportunity to do something purposeful. When I posed the question about the advantages of involvement in charity work, the response I got was: "One is actually doing something." Also, as Rajubhai says, "Working in museums has broadened my knowledge of Indian and Chinese art." On this note it can be said that through retirement charity work, you can have the opportunity to enhance your skills and knowledge whilst engaged in valuable work.

Furthermore, you get the opportunity to interact with people from all walks of life. There is much to be learned from spending time and getting to know others involved in charity work, both on the giving and the receiving end. Anantbhai recalls the Three Peaks Challenge that he recently took part in along with about 100 other people, raising money for three charities. For him this was one of the best voluntary activities he has ever undertaken, and he reminisces. "There was the sense of achievement (the walk itself), and the creation of goodwill and togetherness amongst 100 people." Rajubhai talks of keeping company and shopping for his 94-year-old Chinese teacher, and providing a weekly meal to a 90-year-old man suffering from Parkinson's disease. He reveals, "There is a Chinese saying that once you reach the age of 80 you are almost a saint, and when I visit these people I truly feel that I am with saints!"

Doing charity work is different from a previous job as there are no selfish personal goals, either monetary or otherwise. One develops a greater sense of humility and appreciates the virtues of voluntary work. Not being driven by money makes it easier to focus on the real issues and gain an understanding of the needs of the community. It encourages an unbiased and selfless approach to the work at hand. It is gratifying on both personal and spiritual levels. As with everything, there has to be a downside to doing charity work in retirement, right? Well, when I put this argument across, I found that there really are no major inconveniences. In fact, Anantbhai affirms that the worst thing is the realisation that there is still so much more to be done. Charity gives us a rare sense of purpose in life. His advice is: "Give your time and talent to the community – it is so very rewarding."



Photo: James Maturin-Baird

He also states that: "Any donation received is very welcome – no amount is too small, nor a disappointment."

There are many people near retirement age who have not probably given much thought to their retirement and what they plan to do then. Charity work could be one of the most satisfying and worthwhile activities to be undertaken. Taking up charity work in retirement is embarking on a new journey that will bring a lot of purpose and happiness to your life. Work not driven by

Taking up charity work in retirement is embarking on a new journey that will bring a lot of purpose and happiness to your life

money or any such ambition will help you appreciate and understand others. Contributing in any form is valuable, be it in terms of time, effort, energy or money. You could use skills you have picked up over the years, or pursue an activity that interests you in choosing a charity to volunteer for.

There are so many people all over the world who could benefit from the kindness of others; maybe you can be someone who will make a difference! Why not try – you have nothing to lose, but everything to gain.

Sonal Shah is a freelance writer based in London.

LAVINIA PLONKA
ENCOURAGES PARENTS
TO RELAX WITH
THEIR CHILDREN

MORE RELAXED MORE PERFECT

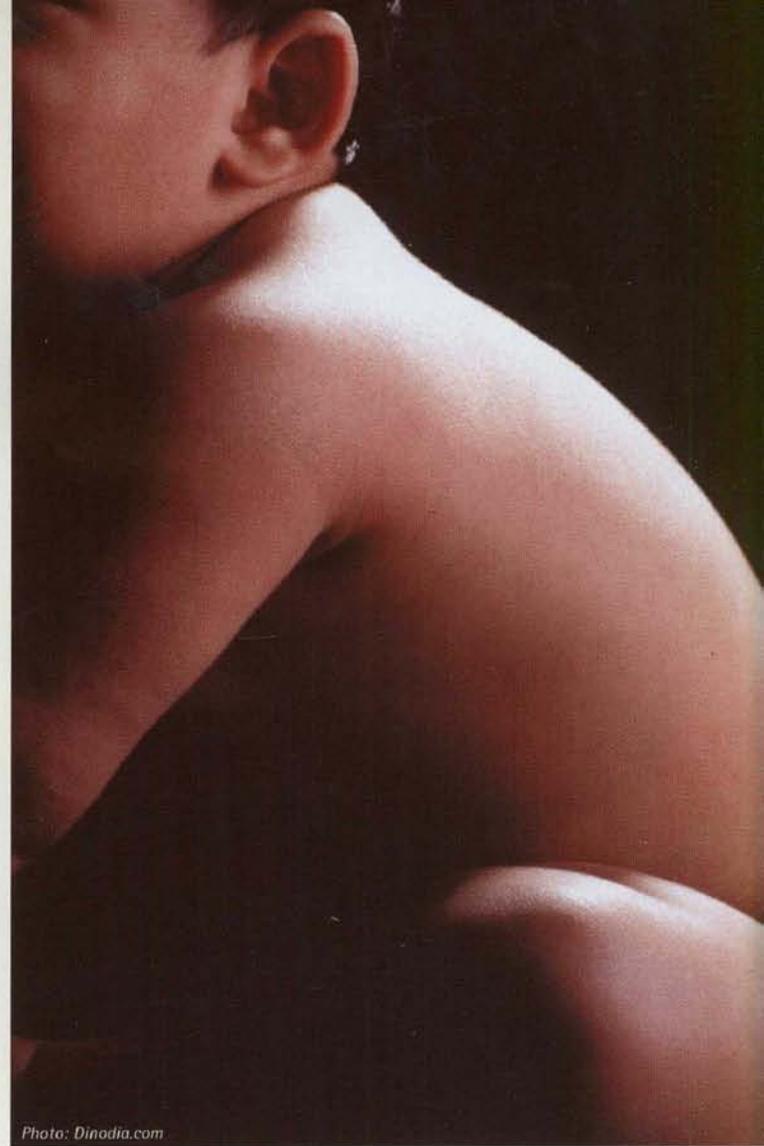


Photo: Dinodia.com

Did you know that even the placement of a baby's crib can affect a child's development? Whatever the crib's relationship to a sunny window, the baby instantly orients his gaze towards the light, perhaps making one eye dominant or creating a skeletal bias towards turning in that direction. Does this mean you need to dash into the nursery right now and place the crib in a symmetrical relationship with the window? Does not-knowing this fact make you a bad parent? How can a parent truly know what is best for a child?

Relax. Odds are that no matter what you do, your child will not turn out as anticipated. No matter what books you read, what courses you take, much of the advice will more than likely be refuted or reversed 20 years from now. Just take the example of the medical industry's swift response to Sudden Infant Death Syndrome (SIDS). Some studies revealed that SIDS victims were found on their stomach. Suddenly, a whole generation of children was kept from rolling over. A few years later, researchers noticed that these children were taking longer to crawl. Obviously it takes a while to learn to crawl if you spend all your time on your back. The solution? The industry, because let's face it, babies are an industry, has created a new responsibility for mothers - Tummy Time. Supervised time spent with the baby on its belly. Of course, making the baby roll on her belly according to Mom's busy

schedule creates stress for the child. She becomes unhappy and uncooperative. The solution? Tummy Time classes and Tummy Time toys. Not to mention competitive mothers who worry that little Kathy is not on her feet yet, while Jeffrey next door is already walking.

As I researched this article, the litany of factors contributing to parenting problems became overwhelming. Economic pressure, over-medication, television, diet, education, the erosion of the extended family and advertising only scratch the surface. Should I send my child for music lessons? Is it safe for them to play unsupervised? What if he refuses to eat vegetables? How much television is too much? Why is she sulking? Is he learning disabled? Are these vaccines necessary? I'm so tired!

For many years, Western society has engaged in the form of child development called 'socialisation'. This process was what good parents were supposed to do in order to make their children proper members of society. This process of socialisation combined with the above factors has resulted in a generation of children unlike any other. Auto-immune disorders, learning disabilities, diminished perceptual abilities, attention deficit disorder and simple rage run rampant among today's children. What is a parent's responsibility? How can one possibly weave through the confounding barrage of conflicting information out there and just facilitate a happy childhood?

Most parents are well intentioned and follow the advice of doctors, specialists, well meaning friends and, of course, the media. But perhaps in the process some common sense has been sacrificed on the altar of 'specialists'. Along with that, a sense of responsibility also disappeared. Not in the sense of a parent feeling responsible for his child, but in the sense of 'response-ability'. The ability to respond and not react, may be the key ingredient in filtering through the morass of input a parent processes each day.

Here is some food for thought for 21st-century parents.

A child starts learning an hour after birth, and bonds with the face that it sees most often. Those funny grimaces are 'Baby trying to figure out how to look like Mom'. That means that if Mom is not around in those precious first few months, Baby becomes very confused. Of course, cutting edge psychologists are actually telling parents to schedule 'face time' with their infants: just put your face appointment in your Palm Pilot and Baby will be fine. But perhaps face time means something more. Instead of sitting the child in front of the electronic baby sitter, the child will learn more of quality from watching you. After all, a study by George Gerbner, Ph.D. of the University of Pennsylvania, has shown that children's TV shows contain at least 20 violent acts each hour and also that children who watch a lot of television are more likely to think that the world is a mean and dangerous place.

One of the things that happens during development is something called myelin growth. Myelin is a protein sheath that coats the nerves and helps conduct the messages in the sensory/motor system. Children have bursts of myelin growth from birth to adolescence. They learn from interacting with their environment and with others. When they watch TV, what are they interacting with? Even if it is not a violent show, the child is in a passive situation. They can talk to the TV, but it won't talk back. It's a one-way experience. Then a child tries to relate to people in life, but the myelin sheath has been programmed for a non-interactive life.

There's a bumper sticker I often see around here. It says: Kill Your Television. This is a violent reaction to the violence done by the media but perhaps knowing how TV affects the mind can inspire you to other solutions.

Relax

Children actually respond to the outer environment while still in the womb. The frontal lobes control our higher thinking functions, making us intelligent, sensitive individuals. However, they only develop when the organism perceives that it is coming into a safe world. If it perceives a state of anxiety in the mother, a stressful environment, then Mother Nature in her infinite wisdom assumes the baby is going to be born in a dangerous era. Frontal brain growth is sacrificed and the brain stem known as the reptile brain gets all the nerve cells. This creates a baby that is really good at survival, but lives in fear of danger. The frontal lobes continue to grow for a portion of childhood, so if the household is safe, nurturing and relaxing, the child will grow up with literally 'more brains'. Joseph Chilton Pearce, the world renowned educator and author of many books on child development said: "In very young children, the primary caregiver's emotional state determines the child's state, and therefore the child's development in general...The emotional state we are in when learning takes place becomes an integral part of that learning."

The process of socialisation spoken of earlier is a big contributor to parental anxiety. By the time a child is crawling, the word "No!" is being uttered about every nine minutes. Suddenly the child has gone from unconditional love to "No! Don't touch that! Don't do that! Watch out! Danger! Danger!" Very good for the reptile brain. Not good for an intelligent future. Find ways to make your house safe. Don't rush proper social behaviour. Children forced into early toilet training, weaned too forcefully or forbidden constantly develop much more compulsive behaviour than children in more relaxed societies.

Listen

The last few generations have believed that children should be seen and not heard. And today's children are rarely, truly heard. They're analysed, vaccinated, labelled – like products. They've been scheduled with activities so that there is never time to just listen. I was once teaching a children's theatre class and a ten-year-old boy needed some extra help with his scene. I offered to come an hour early the next week. He whipped out his Palm Pilot to see if he could fit it in between his accelerated math tutoring, soccer practice and violin lesson.

When you listen, don't just listen to the child's words. Listen to her actions, to her behaviour. And most of all, listen to yourself. Not just in the moment of crisis, because by then you can no longer be 'response-able' and you can only react with your reptile brain. Take time to listen to yourself in a quiet moment. Whatever your spiritual practice, a few minutes of listening to silence can make you more supple, more interested in what is really taking place, not the stories that are whirling in your and in your child's mind.

Set An Example

Rudolf Steiner, the founder of Waldorf Education once said, "95% of a child's learning or 'structures of knowledge' form automatically in direct response to interactions with the environment, while only about 5 % form as a result of our verbal teaching or intellectual instruction." In other words, actions speak louder than words. "Do as I say and not as I do," is the biggest mistake a parent can make, because your child is learning from your every move.

If you can allow yourself the time to do the above, you will be in a perfect position to ferret out what is useful in the constant information barrage directed at parents today. And at the same time, you may discover a new kind of relationship with your child.

Lavinia Plonka's latest book, 'What are you afraid of?' Has been published by Tarcher Putnam, 2004. www.laviniaiplonka.com

HAPPINESS RELIES ON BELIEF

VENI HARANIA AND
PRITESH K. SHAH REFLECT
ON THE SCIENCE OF
LASTING HAPPINESS

When was the last time you felt really happy? Do you remember why you felt happy? Was it when you were last given a box of chocolates? Or perhaps when you were promoted at work?

Last November, the Royal Society, the most prestigious scientific body in Britain, brought together distinguished professors from all over the world to unfold a new science exploring exactly what it is that makes people happy.

Rather than simply investigating suffering, the consensus of the two-day conference was that the focus needs to turn towards encouraging wellbeing, a healthy lifestyle and inner happiness. This was not some new age thinking advocated by less than scrupulous self-help gurus, but a £18m-funded study that is firmly grounded in science. It was led by a luminary in the field, Martin Seligman, president of the American Psychological Association (APA). Happiness, according to Seligman, can be categorised into three main forms or types:

The first kind is 'the pleasant life'. This is a type of happiness that we obtain from simple hedonistic pleasures such as sex, eating and drinking or watching a good film.

The second kind is 'the good life'. This type of happiness is generated by enjoying an activity we might be good at or possess a natural talent for. It is important to first identify our strengths and then participate in activities that utilise them.

Finally, the third kind is 'the meaningful life'. This offers the most lasting happiness and is a combination of finding something you believe in and then placing your identified strengths at its disposal.

If we are able to achieve a balanced mix of these three types of happiness then we will attain a positive sense of wellbeing. It is of paramount importance that we do strike a balance and do not rely solely on 'the pleasant life' for happiness as mass retailers, advertising bodies and the media try and encourage us to. Any happiness achieved would be fleeting, and sustained happiness is a product of more

than simple hedonism – it is about paying close attention to how we live on a day-to-day basis as well as making sure we strive for 'the good life' and 'the meaningful life'.

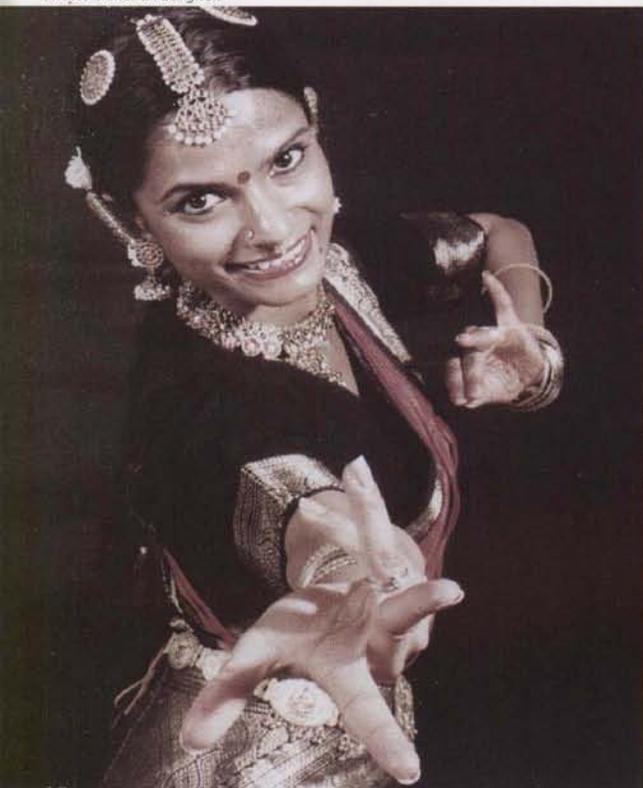
Research has also identified a number of factors that are attributed to our propensity for happiness. Genes play a pivotal role, as does upbringing. Growing up as part of a healthy, happy family and establishing a meaningful relationship with parents paves the way for a brighter future. Children who come from broken homes are more likely to be unhappy as adults. Equally influential as environment is to our state of happiness, is our level of social activeness. By establishing deep friendships and engaging in social events, whether it is a quiet coffee at a café or a family wedding, we are creating close relationships that will be the bedrock of our happiness. More so than any worldly possession, relatives and friends provide us with unfettered joy. Through our relationships with others we nurture core values such as trust, love and intimacy that

Photo: Dinodia.com



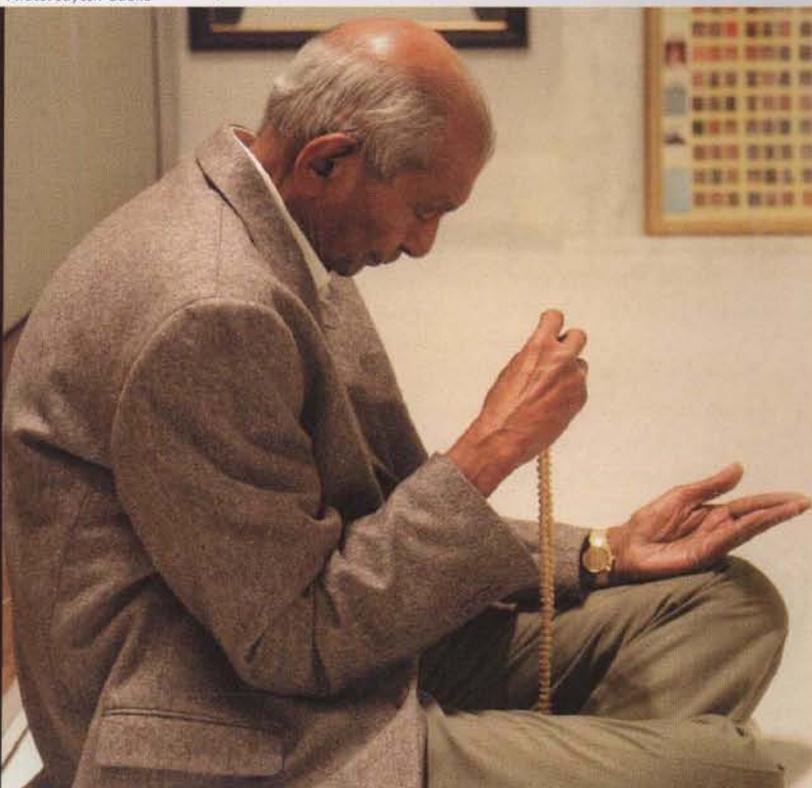
The pleasant life

Photo: Manohar Ganghan



The good life

Photo: Jayesh Gudka



The meaningful life

help us to feel better about the world. Our family and friends are a support network through the good times and the hard times, and their importance to our wellbeing cannot be understated. If we lock ourselves away from the people who care about us then we forget the meaning of words like trust, love and intimacy. The world then becomes a very lonely place. Instead of isolating ourselves, we should cherish the relationships we have built and make time to enjoy them, even if it is only half an hour at lunch. I am convinced that if you consider the moments you have recently enjoyed, many will revolve around socialising with friends and family. The more time we devote to our friends and family and to the people we love, the happier we will be.

Religious faith and meditation is another of the sources associated with happiness whether through prayer or yoga, or simply taking a moment or two to reflect upon things. Prayer is a form of meditation where we can achieve tranquillity inside ourselves away from the

rush of life. Whether we meditate through prayer or by other methods, such as taking a short walk in the serenity of an early morning, we should use this time to cleanse ourselves spiritually and energise the mind. Even taking some time to unwind and listen to music can be inspirational and soothing to the soul. Regular meditation is proven to help exercise the part of the brain that produces happy feelings and it also keeps our body and mind relaxed and immune from stress or worry. If our state of mind is uncluttered and at peace, then similarly our sense of wellbeing will be more harmonious. Modern science is proving that the age-old wisdom of traditions like Jainism provide important keys to lasting happiness.

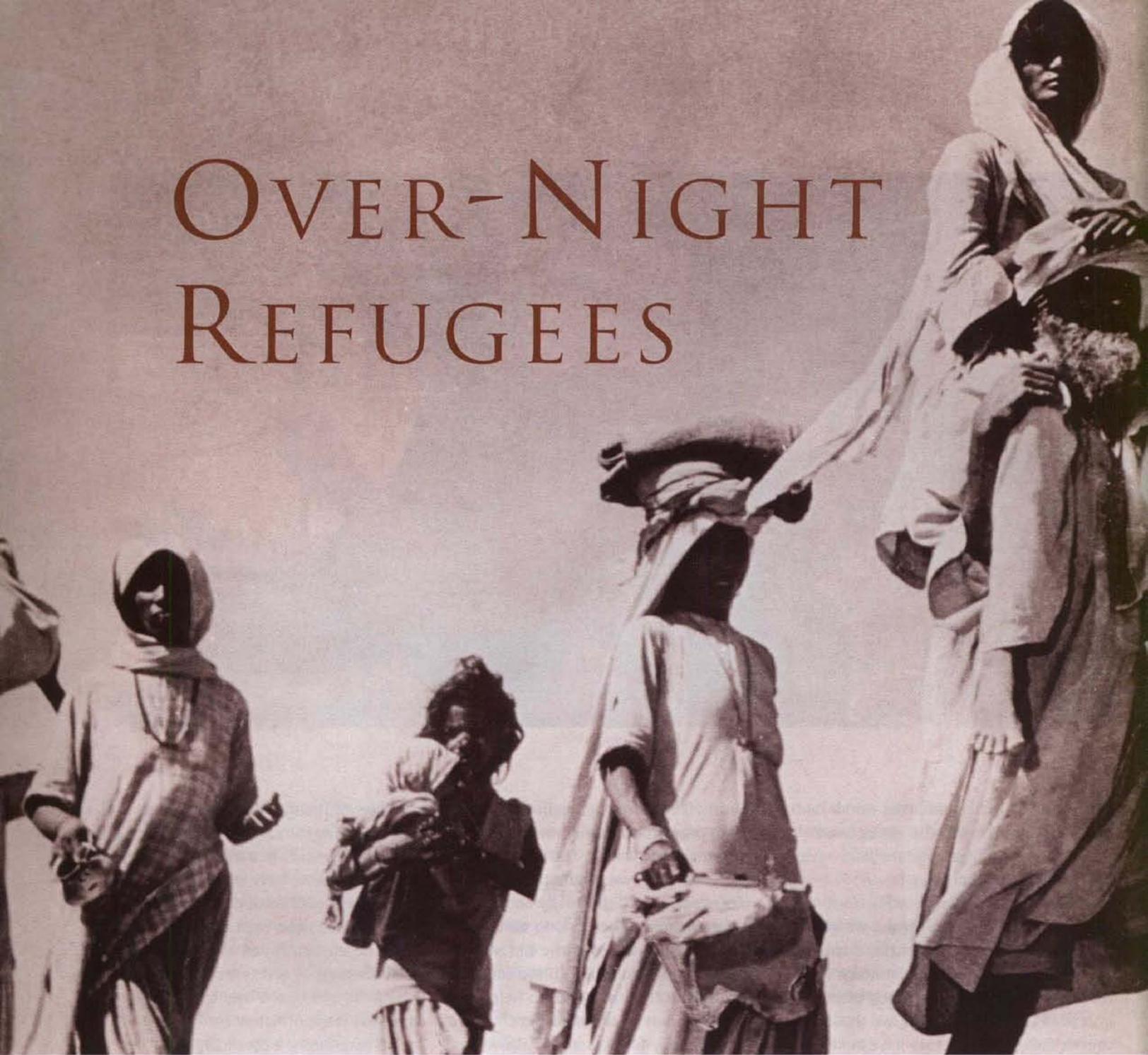
We must also endeavour to always be charitable and never turn a blind eye to helping other people. Not only does this create happiness for ourselves, but it creates happiness for the wider community. Every good deed has a positive repercussion and creates a better world for

us to live in. Though it may be as small as throwing away someone else's litter, or working voluntarily in a soup kitchen, any good thoughts we have should always be put into action. It is not difficult to do at least one good deed each day, and this should be the aim for all of us. Through our willingness to give, we set a good example to others and help create an enormous sense of happiness.

Dr. Nick Baylis, a psychologist at Cambridge University spoke of happiness as something that "is very much worth having. If someone is happy they are more approachable and also healthier. They live longer and are more productive at work." The benefits of happiness are tenfold, and it is in our interests to follow these simple guidelines and ensure that we live our lives in the best possible manner. To be happy is a very special feeling and something we should all aim towards creating.

Veni Harania is a leading Pharmacist, and Pritesh is an English graduate from Warwick University.

OVER-NIGHT REFUGEES



MIRA KAMDAR RECALLS HOW HER GREAT-GRANDFATHER FLED FROM BURMA

Every family has its own archive of dramatic tales from World War II. These stories are from ours. They are stories of an exodus from a promised land, and none is more painfully difficult to imagine than that of Motiba's father, Muljibhai's harrowing journey out of Burma by foot. Perhaps because the Kharas' business interests in Burma were so substantial by 1942, Muljibhai Khara was the last family member to leave. By this time, he and his two brothers owned villas,

apartments, business offices and storefronts all over Burma, from Akyab, where they had started out to Rangoon, where they'd shifted their headquarters to outlets in many outlying areas. It couldn't have been easy to leave all this to the kind mercies of the Japanese and the desperation of the Burmese and Indians left behind.

Muljibhai Khara left Rangoon in April 1942 on a boat to Mandalay, travelling up the Irrawaddy River. The boat was packed with refugees fleeing the capital and rode

They travelled through dense jungle, full of venomous snakes, poisonous spiders, voracious mosquitoes.

they could carry, and what they could carry diminished with each passing mile. They trudged forward on dirt roads that were at some points no more than vague tracks through the infinite jungle. For days at a time, they could not be sure if they were even going in the right direction. April is one of the hottest months of the year. During daytime it is over ninety degrees, the humidity near 100 percent. They travelled through dense jungle, full of venomous snakes, poisonous spiders, voracious mosquitoes. An old lady collapsed. She was still alive, but they left her where she fell. They had to keep walking; to lose the group was a potential death sentence for any who tarried. They marched on, crossing the Irrawaddy valley first, then the Chindwin River, then the Khankhadaung and finally the Mowdok Taung mountains, traversing the land of the Chin people. The Indians making the trek were urban people, unused to physical exertion, unskilled at surviving in the jungle. All they had to keep them going was terror behind them and the hope of the home ahead. As they wound upward into the hills, reaching elevations in the passes of 5,000 and even 8,000 feet, the sweltering heat of the day gave way to frigid temperatures at night for which the refugees were totally unprepared: they had no shawls, no blankets, no shelter. Their meagre supply of food ran out. There was no clean drinking water, sometimes no water at all. The children began to sicken.

Along the way, the flood of refugees pooled in exhausted, improvised camps. With no adequate sanitation, these tropical waysides became fetid fields of muck, breeding grounds for cholera, smallpox, malaria and dysentery. At the first sign of diarrhoea, children were abandoned so the contagion wouldn't spread. They were thrown into the rivers to drown so their death would be fast and they wouldn't linger, frightened and alone, to be the prey of animals that emerged from the dense jungle at night to feed on the dead and dying. For Indians, family is everything, filial duty, a sacrament, devotion to children, a

consuming joy. The headlong flight out of Burma wore people down to a point where they did the unimaginable – abandon along the trail the mother who'd so tenderly raised them, toss the small child clinging to its weary parents in terror into the river – in order to survive.

During the last weeks of the exodus, at the final refugee camp in Tamu, on the Burmese-Indian border and just a few miles from Imphal, India and safety, the pace of evacuation, rather tardily organised by the British, became frantic. Families were separated, the weakest left behind in the chaos of shouting truck drivers and the mass of desperate humanity madly scrambling for a place on one of the last vehicles out. By this time, 70 to 80 percent of the refugees were ill. They were hungry, their possessions reduced to the clothes on their backs – and some had even lost these. "A mob without discipline of any sort, with a complete absence of morale," according to a Brigadier Short, a senior British medical officer on the border. "Complete exhaustion, physical and mental, with disease superimposed, is the usual picture ... all social sense is lost... they suffer from bad nightmares and delirium in a babble of rivers and crossings, of mud and corpses."

Muljibhai Khara, my great-grandfather, was there. He saw all this, survived it, and told the story of what he saw to his children, who told it to their descendants, who told it to me. In all, approximately 450,000 Indian men, women and children made the trek from Burma overland to India. Between 50,000 and 100,000 perished in the attempt. Fewer than half the refugees who made it to India ever returned to Burma. Those who did return were soon forced to leave again, whatever properties they had recovered after the war stripped from them one final time.

© Mira Kamdar, 2000

Mira Kamdar is a writer and broadcaster based in Washington, USA. The above article is an edited extract from 'Motiba's Tattoos.'



Photo: Dinodia.com

low in the great muddy currents. From Mandalay, Muljibhai walked all the way to Manipur, India. It took him ten days. He travelled with a group of people of all ages. Men, women, the elderly, children and babies. Some had managed to drag a trunkful of belongings with them as far as Mandalay. This was possible when travelling by boat, but from Mandalay everyone had to walk. The trunks and all the treasures they contained were quickly discarded along the way. People continued with just what



Over centuries, art has given us a window into civilisations, cultures, lifestyles and traditions of the world. Throughout history, religions have been the prime motivator and inspiration of art. The Jain tradition is a fascinating example of this, where patronage of the arts has long been recognised as a virtue. This was recently seen at an exhibition, 'The Peaceful Liberators – Jain Art from India', at the Victoria and Albert Museum, which showed varied and comprehensive works of Jain art emerging over the years. The outstanding catalogue of this exhibition demonstrates the diversity and depth of Jain art very vividly.

People collect art for various reasons. Some of them collect items because they like to have beautiful things that enrich their surroundings and give them aesthetic pleasure. Some collect art for religious reasons. Others want to develop a collection as an investment. Again others want to own something that is a part of history or will become so in the future. Whatever the reasons, collecting art is enjoyable and inspiring. I have discovered this from my own experience.

Most households and offices display some form of art. It could be a family photograph or a religious sculpture or a print. Instead, why not select original paintings? Originals are always one of a kind. If that artist becomes well known, there may be many collectors interested in the paintings that you have acquired. It is like bringing the artist's imagination into your home. It can become a daily reminder of your own creative potential.

Start by looking at art. Visit museums. If there is a particular artist that has inspired you, buy the catalogue. Read it and keep it as a reference book. Follow the work of the artist throughout his life and follow his style. This will assist you in deciding your own sense of what is appealing. Also, visit galleries and art fairs. Ask to be put on the gallery mailing lists so that you will be invited to the previews. Art fairs allow you to see works of multiple artists and of different styles at one time. I always find it helpful to talk to the exhibition organisers and gallery owners to find out information about the artist, view a diary of their previous exhibitions and how the work was acquired. The Internet also has thousands of art sites and a lot of information is available online. Spend time just looking at the various sites. Surfing the net for information is easy and can be done at your convenience.

It is helpful to look at newspapers, art magazines and read reviews. Try and visit an exhibition that has been reviewed in the newspaper or an art magazine. That way you can compare the critic's view to your own impressions about the exhibition. Although your opinion may differ to the reviewer's, it can help you assess how others may view a particular artist in the future. This process will help you decide what you really like and what you would enjoy bringing home. Maybe a particular painting moves or inspires you.



All photos by James Maturin-Baird.
Courtesy of The Hunter Gallery, Long Melford, UK.

DIVYA MALDE REFLECTS ON THE JOY OF COLLECTING ORIGINAL ART

BRINGING CREATIVITY

Sometimes a painting may generate a negative feeling or even worse, no feeling at all. You must not invest in these as you will not want to see them or you will tire of them. You should try to surround yourself with the art you love and will give you pleasure every day.

As you start looking at art, a trend may emerge in the works that you prefer. It could be a collection of works by Indian artists or by African artists. It could be abstract art, contemporary, impressionist, spiritual, realist or surreal. People will have their own unique styles and the works you collect definitely define your individual personalities. I mainly collect the works of 20th-century Indian artists and prefer the fluid impressionistic style with its strong bright colours. Realistic paintings do not inspire me.

Auctions are another good source for art. Once you have decided on a style or an artist, try and search for auctions. It is quite frightening to think of going to an auction to buy art. Initially, it might be easier to obtain catalogues and review the prices fetched for the preferred artists. Most auction catalogues can now be viewed online.

Many collectors like to support emerging artists. One of the greatest advantages of collecting modern art is that the artists are living. Develop a friendship with artists you like and become familiar with their style. Find out about the processes used to create the various types of artwork. Meeting and talking to the artists adds a special factor to collecting contemporary art that makes the work unique and an irreplaceable treasure. The artist's style may change over time. It is always useful to maintain the relationship to see the works throughout the lifetime of the artist as the art will change and often reflect the different phases of their life.

It is always educational to talk to other collectors. They may be collecting the works of artists that you like and may already have acquired a lot of valuable information. Talking to other collectors sometimes enables you to see the value of a work of art which you might have otherwise missed either because you did not like it or because it was of a style that did not appeal to you.

It is important to determine your budget, as it is very easy to fall in love with something beyond your price range. It is a myth that all paintings are expensive. It is possible to buy works which are not expensive. Look for artists who are just starting out. In general, prints and photographs are less expensive than original paintings and watercolours and drawings are cheaper than oil paintings. Similarly, larger paintings are normally more expensive than smaller ones. Sculptures are expensive. But the more you look at art, the more you get a feel for what the prices are for the works you like.

It is also possible to make a mistake in buying. Before the purchase, carefully examine the work. Often fakes are sold and it is very important to establish the provenance of the work of art. There is a lot of adverse publicity about works of art, particularly, sculptures from South Asia and the source of a particular object must be established.

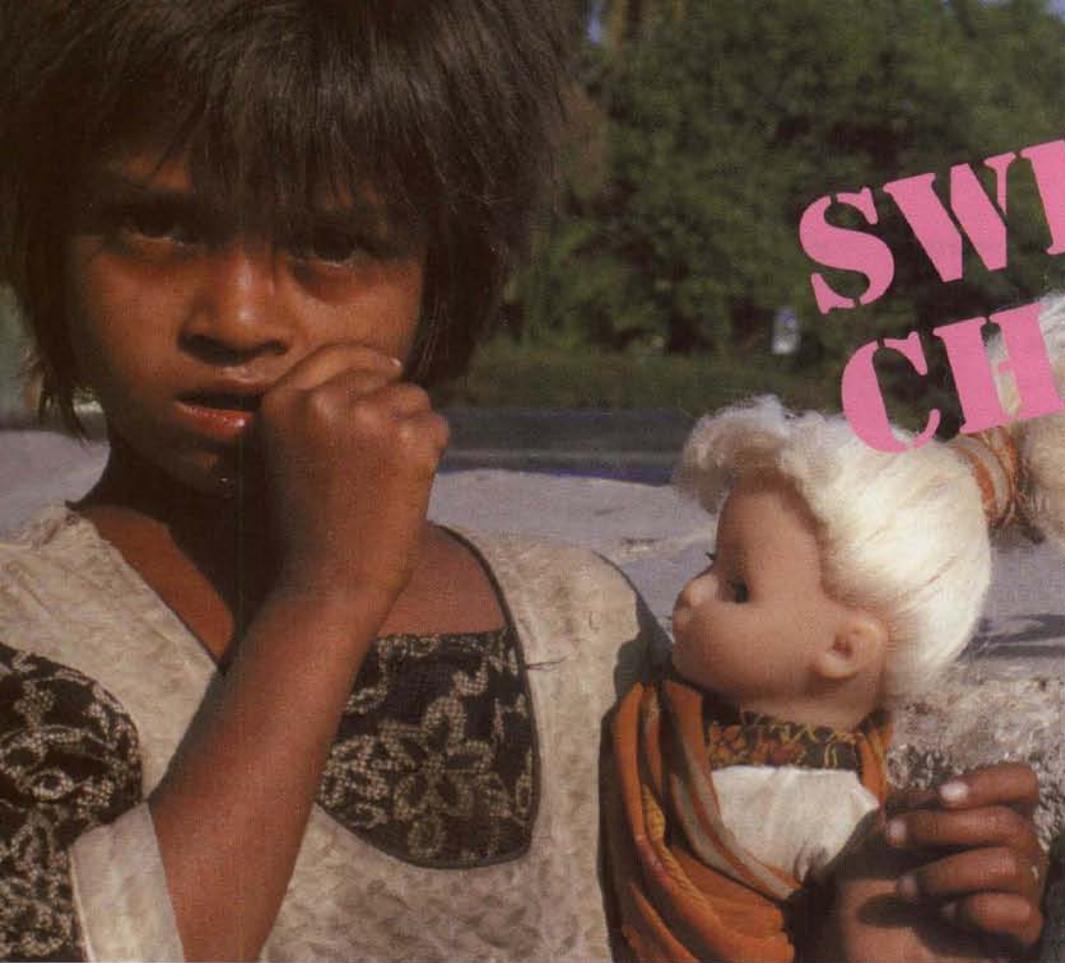
Take your children with you to museums and galleries and expose them to art. Children can start learning about the different artists and styles of art. They can learn about colours and their effects. Most museums also have events for children. When I was travelling in Egypt, I met a couple who had brought their grandchildren with them and each evening the children wrote and sketched in their diaries about the monuments they had seen. In this way, art reaches into the spirit and makes a deep impression.

Collecting art is not so common in our community. Many look at it as an expense instead of an investment. It will not necessarily result in a monetary profit but unlike other investments you would be able to see it every day. It will give you pleasure and enrich your surroundings. I find that I love the art I have acquired more as time passes and see new things in it every time I look at it. I am very pleased when other members of my family and my friends are inspired by my passion for art and have also started collecting art. Art can help us continue the family lineage, with collections passing from one generation to another.

Divya Malde is an avid art collector who lives in London.

HOME





SWEET CHARITY

Photo by James Maturin-Baird

On a research trip to India, Sheila B. Lalwani was impressed by the innate generosity of those she met

I was deep into the rice fields of Tamil Nadu when I reached a small brick house around which about two dozen children were playing in the thick, humid air. They were all Dalit children. In India, Dalits are still widely regarded as untouchable. They are often uneducated labourers, mill workers or servants who work long hours for little money. TEA (Team Education Action) Trust established a school to give these Dalit children – all first-generation learners – a chance at education.

I came across these children and their school on a recent trip to India, where I went on a fellowship to document the work of NGOs (non-governmental organisations) based in the USA that are helping Indian NGOs to boost education among the poor. According to UNICEF, one out of every two illiterate people in the world lives in India. Some 350,000,000 people in India cannot read or write, making the country the most illiterate nation in the world. The Indian government spends a scant portion of its resources on education. It guarantees children the right to education but the trouble is that millions of them do not go to school because they have to start work as early as 6 a.m., doing jobs such as shining shoes or selling food, and many beg on the streets.

Thousands of NGOs work to boost education among the poor in the hope of eliminating illiteracy. They do this work not because they have to but because they want to. Charity is a value that transcends religion. Even more so, charity is a relationship. We seek to give to others and in turn we are enriched by the experience.

In every city I visited, I witnessed charity, compassion and the faith that every child can obtain education. My trip did not relate specifically to Jainism or any other religion, but I believe that I saw something god-like in each and every person I met. Take, for example, R.S. Arputham, managing trustee of TEA Trust and a

Dalit himself. He started the school in 1985. Many of his loved ones discouraged him from reaching out to the Dalit community but he didn't listen. He said he wanted to stay and help his own community. TEA Trust provides non-formal education for working Dalit children between the ages of 7 and 14, and allows parents to leave their children in a safe place.

I met two Indian social workers who started the Voluntary Organisation in Community Enterprise (VOICE) to reach out to vulnerable street children, like the ones in Mumbai's Andheri East area. Several dozen uniformed children squeeze into a room about an eighth of the size of most American classrooms. The organisation is preparing the children to take the national exams, which are tests administered to students from different backgrounds, many of them from more affluent families. Still, the kids taught by VOICE are expected to pass just the same.

During my travels, I learned that each community faces its own unique set of problems related to education. Breaking the cycle of illiteracy will take years and millions of dollars. Of course, the Taj Mahal wasn't built overnight either.

The aspect of Jainism that I most appreciate is the idea that each person has divine potential and it is possible to realise it through right thought, knowledge and conduct. Charity towards one another is, no doubt, part of that process. While all charitable acts are valuable, giving without mentioning it or expecting someone to take notice is even more admirable. I feel a sense of awe toward all the people I met during my time in India – not because they work with the poor, but because they don't seem to think that what they are doing is all that special. I beg to differ.

Sheila B. Lalwani is a journalist living in the U.S.A. She can be reached at sheila_lalwani@hotmail.com

SPORTING SPIRIT

Kavit Haria finds that being a good sport awakens spirituality

With all kinds of sports finding their way into the public eye with increasing frequency, it is interesting to question how the players, world media and general populace view them. For most people, sport is usually a hobby, an activity to while away the hours between work and other daily tasks. However, sport in some cases has grown far beyond this and become a way of enhancing spiritual values.

When playing team sports such as cricket, football, hockey or basketball, you work together with your teammates to build up a good strategy in order to play the perfect game. During training sessions, you rely on sound friendship with your coach and teammates. Having such friendship helps you play a smoother and more strategic game than playing one where people do not talk and there is no good relationship between them. Forging good relations helps get rid of any anger, greed or ego, and results in the team playing a much fairer game. By playing this way, you see the best in others and can use their strengths to play

to your best potential. Simultaneously, you begin to overcome the inner passions, and thus avoid binding negative karma (paap) – you help yourself move along the path of self-realisation.

Flow is a quality that every good sports coach tries to encourage in their players or team. But why do some people find it easier than others? Because they find focus and synchronicity that allow them to achieve more. If you interpret leisure as finding pleasure in being idle, it becomes inadequate. The best recreation is doing something in which you lose yourself; by losing yourself in the task, you find that it becomes pleasurable. When this happens, you have found flow, which does not come from physical strength, hurt, revenge, desire, destruction or domination, but from helping each player reach into her/himself, control their consciousness and then consider themselves in the service of the team. Flow is a language of concentration, focus and, ultimately, of pleasure.

In Jainism, our principal goal is to attain moksha. In the same way, when

Jainism is just like a sport – you need time, commitment, determination and a teacher with the knowledge to guide you.

playing any sport, you also have a goal in mind – victory! This can only be done by good practice, good teamwork and having a good strategy. Similarly, in Jainism we must get rid of the karma that we have bound to our souls in order to move towards our ultimate goal, *moksha*. The strategies involved, including daily rituals, play a huge part in helping us move towards that goal. To my mind, Jainism is just like a sport – you need time, commitment, determination and an able teacher with the knowledge to guide you.

In sport, practice is essential to be able to strive for excellence. Both Jainism and sport are alike in this respect – once you have the knowledge, you must put it into practice. If you have the knowledge but do not infuse your conduct with that knowledge, it is a total waste! Use your skills and knowledge to guide you further and improve to help yourself on your spiritual journey.

Kavit Haria is an 'A' Level student in London. He is actively involved with Young Jains UK and has a vision to develop his soul and those of others by applying the principles of Jainism.

Dinodfa.com



Music has come a long way. Just as the human race is evolving, so is music.

In today's fast moving world, many rare forms of music have been introduced to the East and the West. When these rare and ancient traditional music forms are explored and indeed mastered, there comes a stage where one begins to look beyond the boundaries. Combining artistically stimulating inspirations from one genre of music with another, one is making new mixed styles and creating a crossbreed or so-called fusion music.

Indeed, musicians have been exchanging knowledge across national boundaries for as long as there has been contact between cultures. For instance, flamenco music is said to be a product of the cross-cultural exchange that resulted when the Gale people migrated from India to Andalusia in Spain. However, what is new in this modern world is the conscious decision by some artists to make cross-cultural music in an effort to show how people from different cultures can grow by learning from each other. As this planet becomes more aware of itself as a global village, a growing number of musicians are experimenting with new combinations of world music styles.

This can only be possible when each musician has the utmost regard for the other's musical talent and tradition. This is why I feel that the Jain principle of multiplicity of viewpoints (*anekantvada*) is highly relevant to contemporary fusion music. Without curiosity and respect for other viewpoints, there would be no crossovers, and listeners would be unwilling to listen to music other than their own traditional one or that which they have been predisposed to.

One of the greatest sitar maestros, Pandit Ravi Shankar, was amongst the first to popularise the great Indian classical music tradition in the West in the 1960s; most famously through his interaction

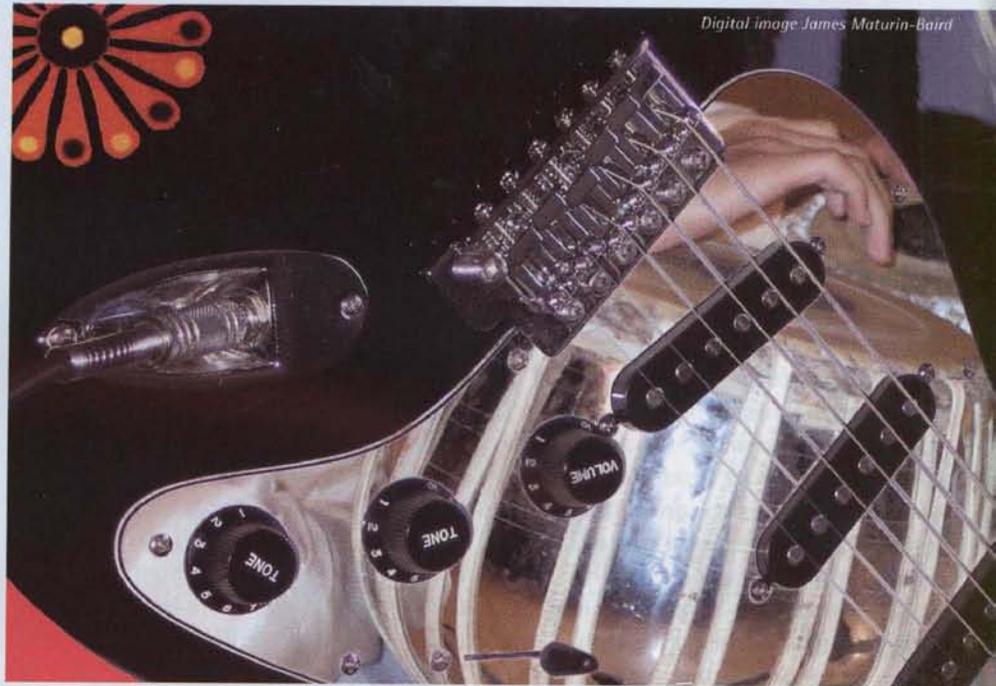


TABLA PLUS GUITAR EQUALS PEACE AND HARMONY

with the British pop group The Beatles. In subsequent years, the sarod maestro Ali Akbar Khan, and the tabla maestro Alla Rakha, the father of Zakir Hussain, also worked with Western musicians. Tabla maestro Zakir Hussain and guitar legend John McLaughlin took the world by storm in the mid-1970s with their fusion of Indian classical music and jazz. Their band was called Shakti, which means energy in Sanskrit. Together they created music that was singular because of its plurality. While improvisation is the hallmark of both traditions, allowing for each artist to express himself, the roots are not forgotten. The result is a spellbinding musical conversation.

Musical fusion is an increasingly popular trend. All over the world, ancient traditional folk songs are being heavily re-mixed by the hip-hop, R&B and dance industries – even Britney Spears' new album is laced with banging bhangra beats.

As dynamic and innovative partnerships are forged between rich musical traditions, one is able to make new fusion music that is always on the move; that which continues to surprise and excite. Fired by the spirit of discovery, freshness is a key element. Through such interaction between musicians (and their listeners) there comes a life of friendliness and harmony; a life of non-violence and equality. My hope is that it will touch almost every aspect of life and usher in a total change in the outlook, thought and action of society the world over. I believe that fusion music can be an integral part of a balanced and effective approach to solving the problems mankind is facing today. I believe that it has the potential to facilitate the emergence of a new multi-faceted society.

Punit Haria is a qualified optometrist, an accomplished tabla player and a keen traveller. He lives in London, and is an active member of Young Jains UK.

ROUGH GUIDE TO PARENTING

Saarika Shah offers up some tips for parents – from within the ranks of the millennium generation

Lead by Example

Parents often give advice to us, children, but in order for it to be an effective advice you, parents, must lead by example. For instance: we attend prayers at the temple, and if you come with us then and discuss what we have learnt and the reasoning for some of the rituals, we are more likely to take an active role in learning about Jainism.

Spend Quality Time with Us

We understand that you as parents and adults are often very busy with work, with family or social commitments. However, without realising it, you sometimes are unable to devote enough time to us in our most formative years. We feel it is essential that you sit down and talk with us, your children, simply to find out how our day was, or if we had any problems or anxieties. This doesn't just apply to you spending time with your children, but also with other members of your family.

Let Us Learn from Our Own Mistakes

We are often advised and informed by our elders of the consequences of our actions, but sometimes we have to experience the results of our actions to realise the gravity of the mistake, and so making the learning impact far greater. We need your loving support as we grow up, but don't wrap us up in cotton wool – let us learn about life first hand, we are resilient enough to bounce back from our falls.

Listen to Us

Jainism teaches us about equality between souls and the value of appreciating differences. Often, you as parents tell us what to do and how to do it, and although we understand that the advice you give is beneficial to us, it is equally important to listen to our point of view and opinions. There is no need to feel threatened if we disagree with you – it's just a sign that we are growing into independent young adults!

Adapt to Our Generation

Not everything that we, young people, growing up in the 21st century experience is similar to the things you did when you were growing up. For example, there is greater emphasis on education and its impact in the workplace or our desire to live independently. Therefore sometimes you must take this into account when you interact with us.

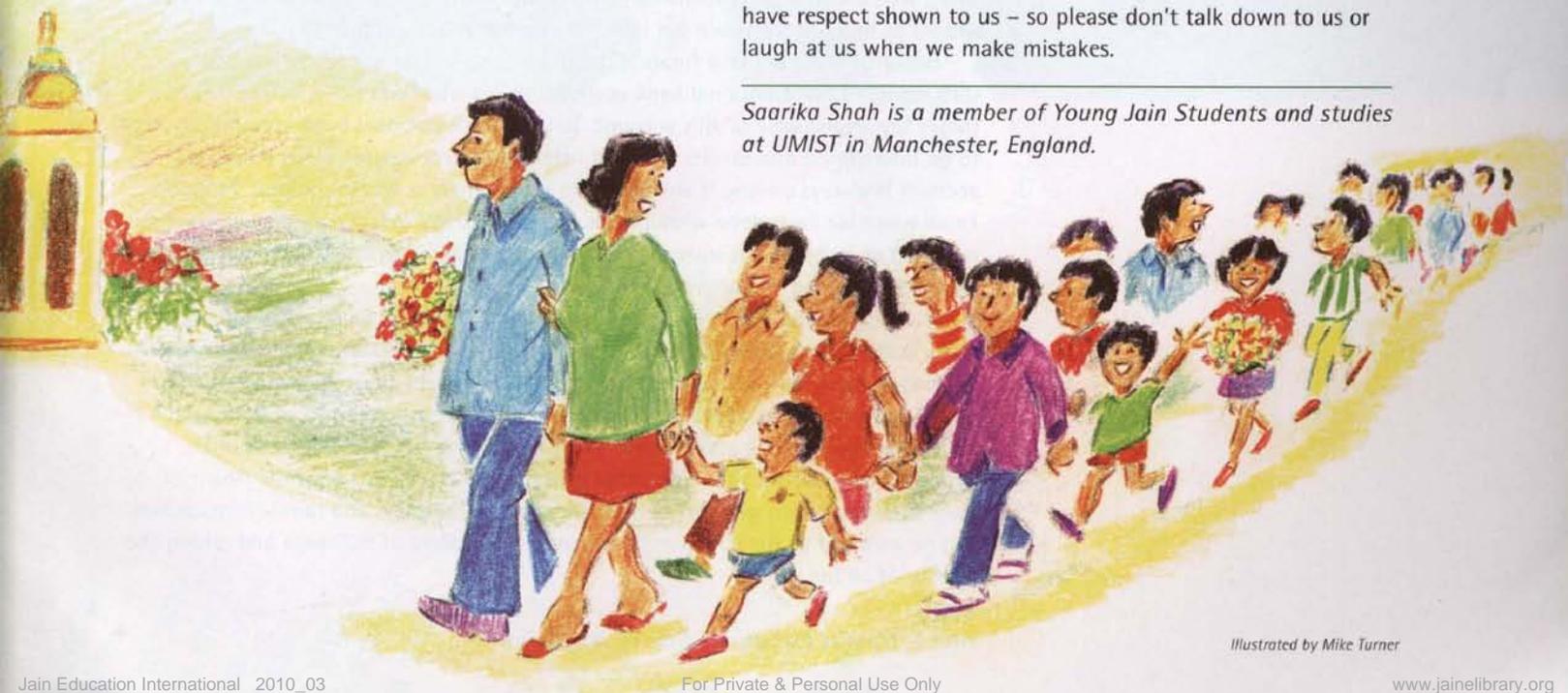
Help Us Understand Jainism

By educating and answering our questions, you will enable us to raise our interest and further our knowledge about Jainism. We may have learnt certain rituals and we may practise them through habit, but often we are unaware of their true meanings and their importance in our everyday lives, so explain them to us and help us appreciate them more fully.

Respect Us

Even though we are younger than you and we know we must always show respect towards our elders, we would also like to have respect shown to us – so please don't talk down to us or laugh at us when we make mistakes.

Saarika Shah is a member of Young Jain Students and studies at UMIST in Manchester, England.



Illustrated by Mike Turner

BEYOND THE RED AND BLACK: THE EMOTIONAL BANK ACCOUNT

"THE KEY TO BUSINESS
SUCCESS IS QUALITY
RELATIONSHIPS."

BY ATUL K SHAH

We all have a financial bank account to which we make regular deposits and withdrawals. We receive regular statements of this account and are able to monitor and control it. As a business community, this is what we are generally very good at. However, the roots of all lasting success and happiness lie in quality relationships. This is a fact proven by modern-day research into business success. It is people who make things happen and who are at the core.

Good, lasting relationships are built not with a financial bank account but with an emotional bank account. The deposits in an emotional bank account relate to our respect for others, our concern for their well-being and trust in their abilities. Withdrawals arise when we exploit or take advantage or do not care for others. Irrespective of what happens to our financial bank account, withdrawals from the emotional bank account are hurtful and will create stress and anxiety. In the long term, an overdrawn account will lead to emotional bankruptcy.

The first requirement to build quality relationships at home or in business is to understand others. We need to put effort into understanding their needs and aspirations and support them, not the other way round. Instead of looking for fault in others, we seek out their positive qualities and we encourage and motivate them. In business, we listen to our customers or suppliers, trying to understand their needs. At home, we support our partners and children to fulfil their personal aspirations. In short, we enable. Quality relationships create a positive circle of influence which widens as more deposits are put into the emotional bank account.

Unfortunately, unlike a financial bank account, we do not receive regular statements of our emotional bank account. This is why sometimes we can neglect or forget the importance of this account. To view our emotional bank account, we need to go into silence and meditation, and listen to our conscience. Here, a detailed account is always on-line if we choose to tap it. There is wireless access, 24/7. We *know* when we have done withdrawals and hurt others. We *know* when we have not nurtured or invested but instead we exploited. We *know* when we have not kept our promises and lived by our word.

If we can spend some time each day in quiet reflection and meditation, we will really learn how to build our emotional bank account. The *Acharanga Sutra* says: "At the end of every day, an awakened person should reflect thus: What noble deeds have I done and what have I not done? And what deeds remain to be done which I could have but did not accomplish?" Fortunately, we can take our emotional deposits into our next life. We cannot however say the same about the financial bank account, which gets left behind. Our positive business and family relationships can be widened to the community, expanding our circle of influence and raising the quality of all life.

Atul K. Shah is Executive Editor of Jain Spirit



orks of a c
nce",
ell to ano
inist the
d in 1
tiona
ck slipp
prospects
cal risk,
ve sh
ctio
thly
in
he
h
ast

Illustration by James Maturin-Baird

Private & Personal Use Only

www.jainelibrary.org

PAINT WITH NATURE

SUSHI A. SHAH EXUDES THE JOY OF GARDENING

Chitrabhanu explains: "Jainism is a scientific religion of love, compassion and non-violence. It is a way of living and thinking which is in tune with nature. Dharma means nature of the self. Nature of the self is consciousness, love, amity, peace, appreciation and understanding."

Nature of the self is not different from the natural environment which surrounds us. Nature reconnects us with the earth, with its cycles and seasons, creating the soul, spirit and inner clamour for nurturing life. It teaches us lessons of patience and perseverance, it heals our hurts and reveals miracles, it fills us with love and joy, and it brings peace and tranquillity in our lives. There is something spiritual about the act of nature. Without animal and plant life man could not exist. It provides us with an opportunity to relate to other living beings and reach beyond ourselves.

Gardening is one of the ways by which humans and nature come together in order to create beauty and shape our destiny. Gardening fills everyone with joy. For me it is the most intimate pleasure – no other hobby provides such satisfying recreation. Gardening is also very challenging mentally: to design the perfect garden border, to collect and study in-depth a particular group of plants, or to track down rare exotic plants is a delight. Gardening is religion, science, meditation and art. Connections with gardens, even the small ones, and potted plants can become windows to inner life. "Your mind is a garden, your thoughts are the seeds, the harvest is either flowers or weeds – it is all up to us." The simple act of stopping and looking at the beauty around us can be a prayer.

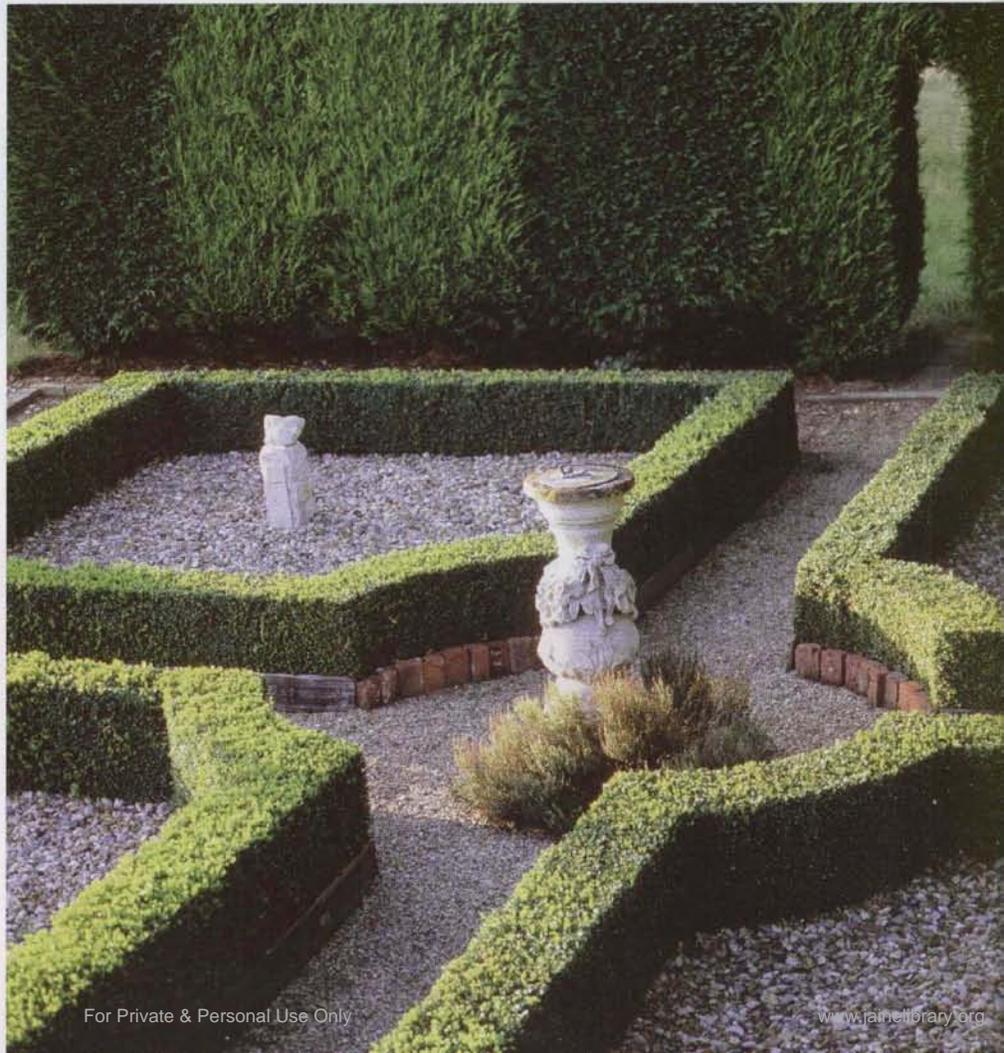
The art of gardening, unlike painting which is eventually completed, goes on for a lifetime. A gardener's painting is never complete. With interest and enthusiasm, with basic knowledge of care and

cultivation, and making an intelligent choice of plants a serene and peaceful heaven is created where you can relax and unwind. Stunning splashes of colour from individual blooms or bold clumps of several plants together can make a wonderful centre or focal point in a garden. Have you seen the beauty of trees and shrubs when they turn into flowers especially with autumn colours?

Flowers symbolise and pay tribute to new life and the beauty which remain in this universe. On joyful occasions, flowers seem to have a close affinity with happiness. We use flowers to express grief or in the alleviation of distress. We also offer certain types of flowers to

Gods. Painters paint flowers, poets write about flowers, lovers send flowers and gardeners grow flowers. There is energy given out from flowers and growing plants, which simply interacts with our human energy.

I also love growing trees in my garden. Trees can transform a plain garden into a place of fascination and beauty. As they grow to maturity they create an aura of tranquillity, a feeling of permanence: they will be there for our children and grandchildren to play under! Woods and forests provide a special place for finding peace, silence and beauty in our ever-increasingly stressful daily lives. They possess seemingly ageless mystics.





Photos by James Maturin-Baird

All major religions have grown and expanded during times when there were close and intimate linkages with the environment, natural resources and, in particular, trees because of their longevity. The teachings of Lord Mahavir enjoins a reverent and non-violent attitude not only to human beings but also with great emphasis to trees. Lord Mahavir was sitting under the Shal tree and Lord Buddha under the Bodhi tree when they both attained enlightenment. Also our Munis and Rishis preached and meditated under trees. Trees have a particular focus in the context of spiritual values and cultural love. The ancient forests and trees provided our ancestors not only with food, shelter and medicine but also helped to shape the consciousness of the people.

A garden is one of the best alternative therapies which soothe the soul, mind, body and the spirit with aromatic fragrance. Studies show that gardening, with its blend of physical and solitary effort, can be a 'moving meditation'. The oxygen from clean fresh air helps stimulate you and your brain cells to relieve stress, it is an antidote for depression and it lowers

blood pressure. Nature is good for all of us. This is why hospitals and health centres develop healing gardens for patients. Ashrams and temples develop gardens for peace and tranquillity.

Furthermore, Pranic healing also stresses that old and gigantic healthy trees and plants exude a lot of excess prana (vital energy) which they have absorbed from the sunlight, air, water and the ground. Tired and sick people benefit much by lying down or resting underneath trees or in an area enriched by plants. It is also recommended to practise yoga and meditation in the open as more energy is gained from the trees and plants.

Take a regular walk in your garden or in the parks and observe nature, how it changes with the seasons. Enjoy the sense of peace as the natural world slumbers through the depths, and connect deeply with your surroundings by learning about the plants. What can be more miraculous than the green tip of a daffodil, emerging months after the dry bulb went into the soil. The stones, the trees, plants, flowers, the birds and little animals in the garden

are lovingly caressing us as we insensitively trudge along life's path.

When I walk in my garden, I get sudden flashes of inspiration and lots of creative ideas. The soothing sound of the small waterfall in my garden and the chirping of the birds clears my mind, relieves stress and relaxes me. The greatest gift of the garden is the restoration of the five senses – hearing, tasting, smelling, seeing and feeling.

Habits and customs differ all over the world but all people have a love for nature. Everyone should try and have a garden, whether it is indoors or outdoors, small or big, depending on the size available. Creating an indoor garden with a variety of potted plants gives the same value as an outdoor garden. The indoor or patio garden can be a therapeutic retreat, with scented flowers creating a perfumed oasis. Therefore, those without outdoor gardens need not feel discouraged.

Gardens reconcile humans, art and nature. They rejuvenate the mind, body and the soul. There is something genuinely special about working the soil, creating and nurturing life, raising a living thing dependent on the care you provide, and harvesting and eating fresh, sun-ripened vegetables you have grown yourself. The flowers and plants in the garden are responsive but non-threatening, they form no opinions or judgments about their caregivers, but enable us to change or improve our environment and they promote relaxation and tranquility. Hippocrates said: "All knowledge, science and arts are derivative of nature. Our aloofness from nature generates insecure feeling and fear in us." Therefore, soak up the colours, sounds and smells of your garden and take time to appreciate nature's beauty and spread the fragrance of gardening to all. In 1845, Ezra Weston wrote: "He who cultivates a garden and brings to perfection flowers and fruits, cultivates and advances at the same time his own nature." Where would we be if humanity had not known nature? Would our moral, our character, our aptitude for love, peace and understanding be the same? I think not.

Sushi Amu Shah lives and plants in the beautiful Rift Valley in Nakuru, Kenya.

FRANCIS OF ASSISI'S EVERGREEN

DENNIS OLIVER
EXPLAINS WHY
HIS MESSAGE
WAS UNIVERSAL

St. Francis retains a strange attractiveness. Those who read *Jain Spirit* might well be attracted to Francis as the peacemaker and an advocate of a path away from the violence of his day (and also of ours). Perhaps no one from the Christian tradition has such a universal appeal, save for Jesus himself, who remains detached from institutionalism and sectarianism. In our days of concern about the environment and the misuse of financial power, Francis' story is inspiring. With the religious structures of the West deeply shaken, the power of a single light bearer becomes more and more attractive as we realise that it is not the sheer numbers that will change the world but the quality of life. In inaugurating a campaign to rebuild the St. Francis Basilica, the earliest known memorial to man, the Pope invited leaders from many faiths. With the Pope in Assisi there were Islamic muftis, Hindu gurus, Jewish rabbis, Protestant leaders and Buddhist monks. During the conference, the Pope and local Catholic authorities invited the Dalai Lama, and his monks conducted a Buddhist worship service.

Since his death and quick canonisation, Francis has provided an image of spiritual vitality for people of all centuries and for many cultures and faiths – especially for those who can find a way to scrape away the layers of legend and sentimentality that inevitably surround such a man. When Christian religion seemed to be dying on the vine, Francis of Assisi remained 'evergreen', perhaps because of the freshness and independence of his spirituality. Even the traditional 'life of a saint' approach could not suppress his radical attractiveness. No one has more biographies written about him and nobody seems to be so universally appreciated: he was a man of goodwill, joy and spontaneity, a man of prayer, attuned to nature, looking out for others – especially those whom others feared or despised to approach. Above all, he is perhaps known as a man of peace. Many people would not share the particulars of his spirituality but have been entranced and even romanced by the famous Prayer of St. Francis.

*"Lord, make me an instrument of your peace;
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light
and where there is sadness, joy.
Grant that I may not so much seek to be consoled as to console;
to be understood, as to understand;
to be loved as to love;
for it is in giving that we receive;
it is in pardoning that we are pardoned
and it is in dying that we are born to eternal life."*



Photo: Bridgeman Art Library

SPIRITUALITY

Francis taught his followers to greet everybody with the Latin: Pax et bonum! (I wish you peace and every good). He could be so positive to others because he was convinced that God not just loved everyone, but that He was present in every person. To treat anyone dismissively or abusively is a kind of blasphemy, a sacrilege. This message is not medieval, we need it now more than ever before!

Francis might be called a peace fanatic. He was, in fact, single-minded about every aspect of following his Lord. But he was also tolerant of the majority who were not convinced. This included most church leaders, the old aristocracy, the nouveau riche and even the unbelievers. His life has such mythic proportions that he was called 'alter Christus' (another Christ).

Francis was born in 1181 into a wealthy home. His father, Bernadone, was a cloth merchant who had met his mother in France. Although baptised Giovanni, while his father was overseas doing business, Bernadone later insisted the boy be called 'Frenchy'. Groomed for commerce, the young Francis preferred socialising and became well-liked for his generous bankrolling of youthful celebrations; today we would call him a party animal. He never had much money sense and often gave away his father's wealth to the less fortunate. He loved the life of luxury – especially opulent clothing. Eventually, father and son had a falling out. When Bernadone took Francis to the local bishop ("Please straighten him out – he's wasting my wealth"), Francis stripped naked, returned his clothes and said that from now on he would rely on his heavenly father. (This happened after his radical yet gradual conversion.) Through it all Francis kept alive a youthful and charismatic exuberance. He knew how to love life, even when welcoming the approach of 'sister death'.

Although he lived a life of rigorous 'poverty, chastity and obedience', Francis taught his followers not to belittle or blame those who considered it beyond them. His way was not one of confrontation. Francis knew that the best way of changing others was by constant good example and occasional instruction. He famously counselled his brothers: "Preach God's good news everywhere you go – using words only if you must."

Francis never adopted a 'holier than thou' piety. In fact, he really considered himself the chief of sinners. His great devotion to the suffering, crucified Christ was largely based on his judgment that his actions and thoughts were still betraying the Jesus he loved so much. His humility was linked to a commitment to minority by being a 'lesser brother' (plain clothed, claiming no favours). This was at a time of rapid social change, with a new commercial class replacing the old feudal aristocrats, where peasants were being squeezed by both. Church officials often

lived notoriously inadequate lives. Francis' garb was not the fancy religious gear of his time, nor the stylised habits of modern friars, but the clothing of the poorest of the poor. The modern equivalent might be a faded tracksuit.

Francis is the patron saint of animals, but also of ecology (a recent designation by the Vatican). He preached to the birds, talked to wildlife and tried not to harm any of God's creatures; he once even moved a worm off a well-travelled path. It might seem quaint and harmless, but this was just one aspect of his 'creation spirituality' which has just come into its own in our present times. Francis called all people, all wildlife and even the sun, moon, rocks and fire by the title 'brother' or 'sister' – emphasising the personal and vital connection between humanity and all else. This is a message of universal harmony that we need to hear in these exploitative and destructive times. Francis lived a very difficult and demanding life – calling others to follow his way of following his Lord. His tradition challenges us all to be the 'instruments of peace' in whatever way we find it authentic – but equally demanding our total dedication. Franciscan spirituality remains evergreen, strong and inspiring in a world where civility and godliness too often seem to be withering.

Dennis Oliver is a community worker living in North East England, with a special interest in asylum seekers. He is member of the Secular Franciscan Order.

MAURICE BLOOMFIELD, THE FIRST AMERICAN SCHOLAR OF JAINISM

JOHN CORT ANALYSES THE PIONEERING CONTRIBUTION OF A UNIQUE ACADEMIC

The early study of the Jains took place in Great Britain, Italy, France and especially Germany. British studies were made largely within the context of the imperial rule of India. Authors such as Major James Delemaïne, Lieutenant-Colonel William Miles, W. Franklin, H. T. Colebrooke and H. H. Wilson were involved in the establishment of imperial control over India. Their interests were social, thus their studies of Jainism focused primarily on the Jains as comprising a set of related castes within the broader framework of Indian society. Their writings also included a smattering of loosely connected observations concerning Jain history, architecture and literature. The Presbyterian missionary Reverend J. Stevenson, who lived in Gujarat, translated several Shvetambara scriptures into English. James Burgess had perhaps the best understanding of the Jains of the early British authors; through his extensive work he documented Jain temples for the Archaeological Survey of India.

It was in Germany that the intellectual foundations for Jain studies were laid. In the period from the middle of the nineteenth century through the first one-third of the twentieth century, Albrecht Weber, Georg Bühler, Hermann Jacobi, A. F. Rudolf Hoernle, Ernst Leumann and Helmuth von Glasenapp provided Western scholarship with an invaluable outline of Jain history, and particularly an understanding of the early Shvetambara scriptures. Other scholars on the Continent, such as F. L. Pullè, Luigi Suali and Luigi Pio Tessitori in Italy, A. Guérinot in France and J. Charpentier in Sweden were important collaborators with the Germans in this early exploration of Jain literature.

The absence of any American scholar in this roster is noteworthy. Virchand Gandhi had come to the United States in 1893 to attend the World Parliament of Religions in Chicago. He was one of a handful of Asian speakers who contributed to the historical importance of that gathering. Gandhi went on a speaking tour in the Midwest and East of the United States before returning to India, but his visit made no lasting impact upon American study of the Jains. Even though his address to the Parliament was easily available in the printed proceedings, there is no evidence of American scholars using it in their scholarship. Americans came rather late to the study of the Jains. While the past two decades has seen a flurry of North American scholarship on Jainism, this is a decidedly recent phenomenon. It is not built upon any sustained earlier tradition of American Jain studies.

The first American scholar to turn his attention to the Jains was the Sanskritist and Linguist Maurice Bloomfield. He was born in Central Europe in 1855, and his family migrated to the United States four years later. He studied at the University of Chicago and Furman University before going to Yale to study Sanskrit under William Dwight Whitney. Whitney was one of the American pioneers in Sanskrit studies and generations of American students have relied on the two textbooks he wrote in the 1880s: *Sanskrit*

Grammar and Roots, Verb-Forms and Primary Derivatives of the Sanskrit Language.

Bloomfield did not stay at Yale. He transferred to Johns Hopkins University in Baltimore. For many years Johns Hopkins was a centre of Sanskrit teaching and scholarship in the United States. There he studied under Charles R. Lanman, another of the founding fathers of the teaching of Sanskrit in America. Lanman's 1884 *Sanskrit Reader* is also well-known to American students of Sanskrit. Bloomfield received his Ph.D. in 1879 for a dissertation on noun formation in the *Rig Veda*. He then went to Germany, where he engaged in advanced studies in classical Indian languages for two years in Berlin and Leipzig. Among his teachers was Albrecht Weber, one of the leading European scholars of the Jains.

Bloomfield returned to Johns Hopkins in 1881 to take up the position of Professor of Sanskrit and Comparative Philology. In addition to teaching Sanskrit, he also taught Pali, the language of the earliest Buddhist scriptures. Further, Bloomfield was perhaps the first American to teach Jain Maharashtri Prakrit.

Bloomfield's early work was in the fields of Vedic studies and comparative linguistics. He is still recognised as one of the leading Western scholars of Vedic language and religion. His 1906 *Vedic Concordance* remains an indispensable resource in the field. He published three substantial studies of the *Atharva Veda* that are essential starting points for any study of this 'fourth Veda'. His 1897 translation of Hymns of the *Atharva Veda* appeared in the prestigious Sacred Books of the East series. Two years later he published a critical edition of the *Atharva Veda* in the *Grundriss der indo-arischen Philologie und Altertumskunde*, one of the leading Continental series of Indological scholarship. Finally, in 1901 he and Richard Garbe of the University of Tübingen published a three-volume critical edition of the Pippalada recension of the *Atharva Veda*.

Later in his career Bloomfield developed an interest in what he called 'Hindu fiction', by which he meant all of the literatures of traditional India. The early twentieth century was the time of the rise in both Europe and North America of folklore studies, and for Bloomfield the study of Indian literature was a way to study folklore. This interest brought him into Jain studies, for the medieval Jain narrative literature is one of the principal repositories of Indic stories. Between 1913 and his death in 1928 he published over a dozen lengthy studies of various motifs in Indic story literature. Some of these appeared in scholarly books of essays in honour of other scholars, while most of them were published in leading scholarly journals. These included *The American Journal of Philology*; *The Journal of the American Oriental Society*; *The Proceedings of the American Philosophical Society* and *The Transactions of the American Philological Association*.

Each of these articles included material from Jain sources. Bloomfield knew all of the European scholarship on the Jains, which were mostly translations and studies of Jain texts. While European scholars focused on the earliest Shvetambara

scriptures, some of them also published lengthy studies on medieval philosophical and narrative texts. He also had access to Jain texts published in India. This was a period when several Shvetambara Murtipujak monks such as Acharya Vijay Anandsuri (1837-1896, better known as Atmaramji) and Acharya Vijay Dharmsuri (1868-1922) were encouraging their monastic disciples to study and edit many Jain texts, which were not as yet well known, and also encouraging their lay followers to fund the publication of the resulting critical editions of the texts. Bloomfield never travelled to India – nor did most of the Western scholars of Sanskrit at that time – but he was thoroughly abreast of scholarly activities on Jainism there.

In his interlinking studies, he investigated the permutations of a series of distinct folklore motifs in a wide range of Brahmanical, Buddhist, Jain and folk narrative literature. Among the analyzed literary motifs were talking birds, the consequences of accidentally overhearing conversations, entering another person's body, women's pregnancy cravings, stealing, organised brigandage and false ascetics and nuns. In many stories, a parrot or other bird that can mimic human speech overhears what a human character thinks is a confidential message. The plot of the story takes a radical turn when the bird repeats the message in the hearing of another human character. Closely related to this is the motif of an accidentally overheard conversation, which can result in similarly unexpected outcomes. A third way in which stories take a dramatic turn is when one character enters the body of another. Stories involving women's pregnancy cravings can involve the husbands undertaking actions they would normally shun as they seek to satisfy their pregnant wives' requests for unusual food. Many Indian stories describe the activities of organised brigands, reminding us that travel has not always been as safe as it is nowadays. These stories sometimes overlap with many stories that describe the mischievous deeds of false monks and nuns. Such stories served as valuable social function for teaching people of the need always to test whether or not someone who appears to be a monk or nun is really who he or she claims to be. While the majority of renouncers in Indian history have been legitimate spiritual seekers, every generation has seen its fair share of rogues and fakes.

In these studies Bloomfield did not treat Jain literature as separate or distinct from Hindu, Buddhist and folk literatures. Instead, he saw them all as overlapping parts of a pan-Indian 'ocean of story'. Jain literature occupies a central place in such a study, for, as the German scholar Johannes Hertel observed in 1922, "during the middle ages down to our days the Jains were the principal story tellers of India."

An important result of Bloomfield's research into medieval Indian narrative literature was in 1919 *The Life and Stories of the Jaina Saviour Parsvanatha*, published by the Johns Hopkins University Press. This was the very first book on Jainism published in the United States. It has been reprinted only once, in 1984 by a small publisher in Delhi. As a result, today it is

unfortunately only available in specialised research libraries. In this book Bloomfield gave a detailed synopsis of the fourteenth-century *Parshvanatha Charitra* of the Shvetambara monk Bhavadevasuri. In medieval times the telling of the life of Parshvanatha expanded to include the telling of the previous lives of both Parshvanatha and his foe Kamatha. This extended biographical frame allowed Bhavadevasuri to explain in great detail the workings of karma. Deeds, words and thoughts in one life are shown to bear karmic fruit over many future births in hellish and heavenly realms, as animals and as humans. Many of the stories in the biographies of Parshvanatha are distinctively Jain, and not found in any other literary milieus of medieval India. But many other stories are shared with other literary traditions in India. They are found in Hindu and Buddhist literature and folk literature. Bloomfield well understood that the study of Jain narrative literature is essential for an adequate understanding of medieval Indian literature. Bloomfield accompanied his 155-page digest of the text with detailed notes on the various literary motifs, proverbs and linguistic issues raised by the text.

In 1923, four years after *The Life and Stories of the Jaina Saviour Parsvanatha*, Bloomfield published another study devoted exclusively to Jain literature. This was a lengthy synopsis of the thirteenth-century Shalibhadra Charitra by the Shvetambara monk Dharmakumara, which he published in the *Journal of the American Oriental Society*. This is a well-known story of the karmic fruits of donation (dana) of food to a monk. Due to such auspicious karmic fruits, the merchant prince Shalibhadra was able to renounce the world during the lifetime of Mahavir and attain liberation. As Bloomfield pointed out, donation is one of the four virtues of a pious Jain householder, and Jain texts in particular focus on the donation of food to a monk. This should not surprise us, especially when one remembers that most of these stories were told by educated monks to their lay followers, on whom they depended for their daily food.

These studies were all part of what Bloomfield proposed to be a vast Encyclopaedia of Hindu Fiction. He envisioned a collaborative project modelled on the 13-volume *Encyclopedia of Religion and Ethics*, which was published between 1917 and 1927. Bloomfield explained his plan in an essay he published in 1927, near the end of his life. He argued that the study of fiction 'must develop into science'. But before the outlines of this science would become visible, Bloomfield said, it was first necessary to collect, organise and interpret motifs and themes from throughout what he called 'the titanic mass of Hindu fiction themes'. His own essays, as well as those of some of his students, were only 'haphazard and tentative', but he was confident that the outlines of his proposed science were beginning to emerge.

Bloomfield's planned encyclopedia never materialised. In the seventy-five years since his death, scholars have continued to read, study and analyze Indian literature (including Jain

literature). But the massive scope of Bloomfield's proposal doomed it from the start, as the sheer quantity of Indian literature – its 'titanic mass' – means that it is impossible ever to see the whole of it in the way Bloomfield had hoped.

Maurice Bloomfield retired from Johns Hopkins in 1926, at the age of 71. He moved from Baltimore to San Francisco to be near his son, Dr. Arthur Bloomfield, who was Professor of Medicine at the University of California. He passed away on 13 June 1928.

One of Bloomfield's students, Franklin Edgerton, who was Professor of Sanskrit at Yale University, had the following to say of his teacher in an obituary published in the *Journal of the American Oriental Society* in 1928. Edgerton surveyed Bloomfield's extensive contributions to scholarship on India, and then turned to Bloomfield as a teacher. He wrote, "Bloomfield by his own example taught his pupils nothing if not independence and a critical attitude, first of all towards himself and his own ideas." Edgerton went on to explain Bloomfield's teaching method: "It was not his habit to prepare in advance schematic dissertations for presentation to a class. On the contrary, he admitted his students to the workshop of his mind. The great educational value of his courses lay not in the facts he expounded, but in the insight gained by watching the operations of his thought." Edgerton explained that Bloomfield was ever ready to revise his thoughts and so, by his own example, he taught his students how to apply the scientific method to the study of language, literature and religion. Edgerton concluded, "No man was ever freer from any tendency to stick to what he had said because he had said it. With this power of self-criticism he combined an imaginative faculty which could often carry him quickly and surely to the heart of a problem, around which an equally careful but less inspired explorer might grope for long in vain."

Bloomfield did not found any 'American School of Jain Studies'. Only two of his students continued with any scholarship on Jainism. These were W. Norman Brown, Professor of Sanskrit and Indian Studies for many years at the University of Pennsylvania, and Helen Johnson, an independent scholar whose six-volume translation of Hemachandra's *The Lives of the Sixty-Three Illustrious Persons* is one of the masterworks of Jain studies. Nor did Johns Hopkins become a centre for Jain studies; today Sanskrit is not even offered there, nor has it been for many years. But Bloomfield's scholarship continues to be a valuable source for our understanding of Jain literature. He showed conclusively that any study of Indian literature is incomplete if it does not include Jain literature. His book and articles also give us insight into the fascinating world of medieval Jainism, and so remain an invaluable source for the study of the Jains.

John Cort is Associate Professor of Religion at Denison University, Ohio and a member of the Advisory Board of Jain Spirit. He has published widely on Jainism.

UNDERSTANDING



Photo by James Maturin-Baird

From earliest times, Jainism has been characterised as a way of life in which *vratas* or 'vows' play a very prominent role. One characteristic of a *vrata* is that it is an individual matter. Certainly the vows have a very strong social relevance, but it is up to the individual to decide which vows he or she wishes to adopt and to what extent. The vows help to improve the quality of life here and now, but they are also a means of influencing one's condition in the afterlife by influencing the accumulation of karma. Very prominent in Jain thought are the five main vows: *ahimsa*, *satya*, *asteya*, *brahmacharya* and *aparigraha* - not to harm other living beings, to speak the truth, not to steal, to be chaste and not to acquire possessions exorbitantly.

Jains have traditionally given most prominence to the first of these five vows, *ahimsa*, to such an extent that Jainism is often referred to as 'the religion of non-violence'. The reasons are understandable. Violence as a rule involves physical or vocal acting in the world, and its results are usually immediately visible: injury, death or expressions of suffering in the people or other living beings who are the victims of the violence. The world around us immediately impresses upon us some of the results of our actions. This is not always the case when one does not live and act in accordance with the other four major Jain vows.

Much of Jain literature, both the popular and the more scholarly, depict *ahimsa* as a kind of master-vow from which the others can be derived. Indeed, it is possible to see falsehood, theft, unchasteness as involving violence to some degree. But does it need to be so in the case of the accumulation of possessions? Surely not. It is remarkable that the *Tattvarthasutra*, the foremost Jain philosophical text, does not give *ahimsa* any special importance in comparison with the

APARIGRAHA

ROBERT ZYDENBOS EXAMINES THE MEANING BEHIND NON-POSSESSION

other vows. All five are treated as equally significant, and the reason for this becomes clear when one considers how our acts affect the quality of our present lives as well as of the lives to come. The *Tattvarthasutra* discusses the path to liberation through right belief, knowledge and conduct in terms of karma. If our understanding of the world is faulty, it is because of one particular type of karma, the knowledge-obscuring karma (*jnanavaraniya*); if our basic beliefs about ourselves and about our place in the world are faulty, it is due to deluding karma (*mohaniya*). It is interesting to look at the *vrata* of aparigraha from the point of view of karma, the choice to place a limit on what one possesses (differing according to whether one is a layperson or a monk or nun, as with the other four vows).

The word *parigraha* has been variously translated into English: 'accumulation of possessions', 'attachment', 'passion for possessions'. *Aparigraha* has been translated as 'non-possession' and 'possessionlessness'. These translations of *aparigraha* are clearly exaggerated, since in practice all people possess something; even a Digambara muni has at his disposal at least his *piccha* and *kamandalu*. Only the enlightened soul that has left its last earthly existence and attained final liberation is entirely without possessions. Etymologically, *parigraha* can be understood as 'grabbing around' (the Sanskrit verb *grah* is related to the English *grab*), which is quite meaningful in the definition in Chapter 7 of the *Tattvarthasutra* which is, *sutra*-like, very brief: *murchha parigraha*. *Murchha* means 'infatuation, delusion, hallucination'. In the commentary *Sarvarthasiddhi* by Devanandi Pujyapada, written in the fifth century, we read: "Also in the absence of an external object, he who thinks 'this is mine' indulges in *parigraha*. (*Asaty api bahye mamedam iti sankalpavan saparigraha eva bhavat.*) This clearly shows that neither the object that is desired, nor the question whether that

object is obtained or not, determines whether one indulges in *parigraha* or not: it is a matter of inner attitude.

Is it infatuation to possess anything at all? No. As Pujyapada points out, one should read the *sutra murchha parigraha* in context. The explanations of the non-observance of the five major *vratas* begin earlier in the text, where it is said that *himsa* is injury committed out of passion (*pramattaprayogat*) and the same should implicitly be understood here as well, hence "it is established that there is no delusion and no *parigraha* in one who is not moved by passion and who possesses [right] knowledge, faith and conduct," (*jnanadarsanacaritratvato 'pramattasya mohabhavanna murchhastiti nishparigrahatvam siddham*); "furthermore, there is no *parigraha* of that knowledge etc. because they are the nature of the self," (*kim ca tesham jnanadinam... atmasvabhavatvad aparigrahatvam*). To possess something is in itself not bad; what matters is our attitude towards that which we possess, and whether this attitude leads us astray from the correct understanding of what we are, namely: non-material consciousness. "And passion etc. are to be rejected, because they arise from karma and are not of the nature of the self... All faults originate there." (*Ragadayah punah karmodayatantra iti anatmasvabhavatvaddheyah... Tanmulah sarve doshah.*)

Chapter nine of the *Tattvarthasutra* says just how seriously we should take our attitudes and thoughts on such matters. This chapter discusses the ways in which we control the accumulation of new karma. One of these ways is meditation or concentration (*dhyana*), which is of four types: two of them lead to liberation and two others lead to the accumulation of bad karma. One of the latter variety is fierce concentration (*raudra*) namely on four topics, as Pujyapada mentions: violence, falsehood, theft and the

protection of possessions (*himsa-'nrta-steya-vishayasamrakshana*). It is the feeling of attachment to something that is detrimental, not possessing in itself, since certain possessions help us avoid sufferings that in turn could create anger in us and along with that bind more bad karma. Moreover, it is only when we already possess something that we can part with it, which is the significance of charity. "Parting with that which is one's own for the sake of benefitting is charity," (*Anugrahartham svasyatisargo danam*) says the *Tattvarthasutra*. As Pujyapada writes: "Benefitting oneself as well as another one gathers good karma and helps another develop." (*Svaparopakara 'nugraha*). *Svopakarah punyasancayah paropakarah samyagjnanadivrdhah*).

The avoidance of *parigraha* is not the same as suffering poverty. Religious life is a path towards the complete eradication of suffering, and certain possessions help us on that path: those through which we learn more about ourselves or that keep us healthy. The suffering of poverty does not necessarily help us grow more mature and such suffering, in a metaphysical sense, may make us feel dependent on what we are not, and distort our understanding of what we are. What ultimately matters is that we realise that we are souls, consciousness, not to be identified with the material objects around us, and that we should neither be distressed by limited possessions nor let our estimation of our own worth depend too much on what we possess, as the monks and nuns of the tradition demonstrate it to a very high degree. The vow of *aparigraha* is highly meaningful: certainly just as meaningful as any other of the four main vows.

Prof. Dr. Robert J. Zydenbos is professor of Indology at the University of Munich, Germany, where among other subjects he teaches Indian philosophy and religions.

100% natural

There is increasing scientific research taking place, highlighting the benefits of antioxidants, which is present in Green Tea in promoting a general well being and good health.

Available in most independent pharmacies, health stores, most ethnic supermarkets, hotels, restaurants, cafés and The Nutricentre



HIMALAYAN GREEN TEA

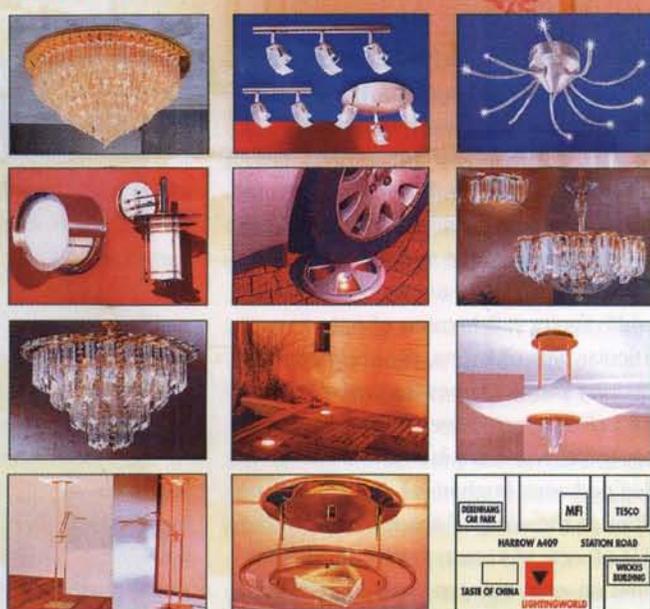
For trade enquiries:
 NVS Limited, 46 Baker Street, London W1U 7BR
 Tel: +44 (0)20 7486 0580 • Fax: +44 (0)20 7486 7968
 enquiries@himalayangreentea.co.uk • www.himalayangreentea.co.uk

Lighting **NEWLY OPENED**

INDOOR/OUTDOOR CONTEMPORARY, TRADITIONAL STYLES AVAILABLE INCLUDING SPANISH/ITALIAN RANGES

World

FIT & SUPPLY AVAILABLE ENQUIRE FOR DETAILS



(UP TO ONE HOUR FREE PARKING ON PRODUCTION OF RECEIPT, WHEN SPENDING £50 PLUS)

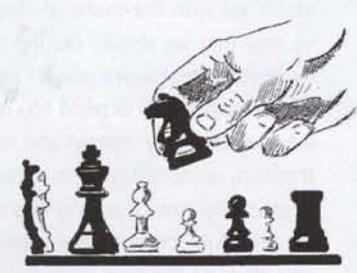
T: 0208 863 4545 F: 0208 863 1333 166 STATION ROAD, HARROW, MIDDLESEX HA1 2RH

GUDSONS

Solicitors

Central House, 1 Ballards Lane, London N3 1LQ
 Tel: 020 8349 8090 Fax: 020 8349 8686
 Smita Shah LL.B
 E-mail: gudsons@london.com

YOUR LEGAL PARTNER IN BUSINESS AND FAMILY MATTERS



Need friendly advice on making the right move?...Protect yourself.

We specialise in:

- Property law, commercial and residential
- Off-shore
- Wills and Probate

WORK UNDERTAKEN AT COMPETITIVE RATES

Connection Europe Limited

Bridge Street
 Birmingham
 B1 2JS
 ENGLAND

T : 0121 643 7800 F : 0121 643 5700



CONNECTION EUROPE LIMITED

"Past karmas will catch you in the future."
Sutrakrianga Sutra 1.5.2.33

PR is about **reputation**,
the **result** of what you **say**,
what you **do** and what
others **say about you**

Shahrp
Professional Public Relations Services

Shahrp's services include press release writing and distribution, media relations, providing a press office function, press cuttings and strategic communications advice.

For further information on how **Shahrp's** public relations services could benefit your company, please contact

Nita Shah on 07904 120960 or info@shahrp.co.uk

EXPLORATOURS

THE NEXT TIME YOU FLY, GIVE US A TRY!



Your professional travel agent offering a comprehensive service for both business and leisure travel. We have over 50 years experience in the travel trade and offer an unrivalled customer service. We also offer special fares for students and young people.

For A Reliable And Competitive Travel Service Contact Us

136 Brent Street, Hendon, London NW4 2DR
T : 020 8202 0944 F : 020 8202 3137
E : exploratours@msn.com

AGENTS FOR

STA TRAVEL



GEMINI WHOLESALERS

Confectionary
Soft Drinks
Tobacco
Crisps and Snacks

14 Wedgwood Way
Pin Green Industrial Est
Stevenage
Herts SG1 4QR

t: 01438 746000
f: 01438 313209



LIBERTY

PROPERTY
INVESTMENT
DEVELOPMENT
MANAGEMENT
& FINANCE
CONSULTANTS

"The Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away."

Ācārāṅga Sūtra I.4.1.1 as translated by Hermann Jacobi, 1884.

With Compliments from

Liberty Asset Management Ltd

Liberty House, Whitchurch Lane,
Edgware, Middlesex HA8 6LE

CONTACT

TEL

FAX

EMAIL

WEBSITE

Nitin Shah

020 8951 3800

020 8951 4006

info@libertyland.co.uk

www.libertyland.co.uk

ASHMAR & CO

Chartered Accountants
& Registered Auditors



A Quality Personalised Accountancy Service
Tailored To Your Specific Needs

Services provided include

- Annual Accounts • Tax Returns
- Book Keeping • VAT Returns • Payroll Services

Free Initial Consultation

Contact Nilesh Shah

Tel : 020 8930 8030

Email : nileshshah1@onetel.net.uk

Marlborough House, 159 High Street Wealdstone,
Harrow, Middlesex, United Kingdom HA3 5DX

Registered to carry on audit work by the
Institute of Chartered Accountants in England and Wales

Daltral International Limited

Importers and distributors of ladies fashion knitwear

Unit 24, Sovereign Park,
Coronation Road,
London NW10 7QP.
t: +44 (0) 20 8961 2131
e: sales@daltral.co.uk

'Purity in compassion is dharma'



London Town Hotels
8-14 Talbot Square, London
W1P 1TS, England.



Country Inn Kensington
Quality Hotel Paddington Quality Hotel Hampstead
Comfort Inn Notting Hill Comfort Inn Bayswater

For the lowest discounted rates please visit :
www.london-town-hotels.com - for hotels in London
www.bargaincityhotels.com - for hotels worldwide
Tel: +44 (0) 20 7229 6666. Fax: +44 (0) 20 7229 3333
Email : reservations@lth-hotels.com



RAPPORT[®]
LEADERS IN FINE QUALITY
HOUSEHOLD LINEN PRODUCTS

Virsons Ltd. trading as Rapport
23 Cosgrove Way
Luton
Beds LU1 1XL
United Kingdom
Tel: 00 44 (0) 1582 434700
Fax: 00 44 (0) 1582 434708/9

'Prayer is not asking. It is a longing of the soul' M.K.Gandhi



Libra Insurance Services Limited
Commercial and Personal Insurance Advisers

Harrison House
140-142 High Street
Bushey
Herts WD23 3DH

www.libragroup.com

Tel: 020 8950 0404
Fax: 020 8950 3131

Members of the General Insurance Standards Council

INHOUSE KITCHENS AND APPLIANCES

- Family business with 30 years experience
- Rigid and flat packed kitchens in contemporary and traditional styles
- Quality appliances and accessories
- Top brands in sinks, taps and waste disposal units
- Corian, Cristalite, wooden and laminated work surfaces

Showroom
5 Kingswood Road, Off Elmside Road,
Wembley, Middlesex HA9 8JR
Tel : 020 8903 8515



catch our reader's eye - advertise here

Use this space to promote and attach your business name to a high brand value magazine. Our rates are highly competitive.

To find out more, either email or telephone us:
marketing@jainspirit.com
00 44 (0) 1206 766122

Celebrating 25 years of excellence



Joyliving



Joydining



Joy**sleep**

To view stunning furniture and interiors, visit one of our showrooms in London where we are celebrating our 25th anniversary with 25% off everything.

Edmonton | Harlesden | Slough | Staples Corner | Wembley
www.joysleep.co.uk 020 8830 7670



LOYALTY PAYS

Our advertisers are loyal to Jain Spirit. We would like our readers to consider them for their products and services.



Parasparopagraho Jivanam - All Life is Inter-dependent

When you contact an advertiser please let them know that you are a Jain Spirit subscriber



Importers, Exporters and Wholesale Distributors of Oriental Foods

'The soul experiences infinite happiness by forgiveness'

256 Water Road,
Wembley,
Middlesex HA0 1HX
T: 020 8998 0917
F: 020 8991 0831

e: info@golden-meadows.co.uk
w: www.golden-meadows.co.uk

We Need Your Support

Please Help! Put a stop to cruelty to animals.

Your donation will instantly go to work helping animals who are suffering and dying in laboratories, on factory farms, in the fur industry, and in circuses and other forms of "entertainment."



Yes! I want to support PETA's work to stop animal suffering in labs, on farms, in circuses, and everywhere that animals are abused.
Please put my contribution to use immediately.

Name.....
Address.....
City..... State..... Zip.....

I've enclosed my donation of:

\$16 (annual membership) \$25 \$50 Other \$.....

I'm already a PETA member. This is an extra donation

Send the completed form with your check to:



501 Front St., Norfolk, VA 23510
757-622-7382 • 757-628-0780 (fax) • PETA.org



OCEAN DREAM

A soft yet mysterious fragrance as fresh as an ocean breeze

INTRODUCING.. OCEAN DREAM ..MEN

A new masculine partner fragrance for the classic feminine scent 'Ocean Dream'



SMALTO POUR HOMME

A subtle & original fragrance, structured like a high fashion garment.

DESIGNER PARFUMS

Bushey Mill Lane . Watford . Herts . WD24 7JG . UK
Tel: 01923 204450 . Fax: 01923 240500 . Email: mail@designerparfums.com



Working together as a TEAM

- International Assignment Management
- Domestic Relocation Management
- Home Search and Settling-in
- Global Move Management
- Commercial and Office Logistics

54 Queen Anne Street
London
W1G 8HN
Tel: 020 7725 0000
Fax: 020 7725 0001

Email: relocation@teamrelocations.com

www.teamrelocations.com



Simplicity, humility, compassion and serenity – these are the four virtues that enable the soul to acquire human existence.

V.M Textiles Ltd

Unit 1 4th Floor
Berkeley House
18-24 High Street
Edgware
Middlesex HA8 7RP

T: 020 8952 7600
F: 020 8952 0048
E: kipfold@kipfoldgroup.com

Our Compliments

Kipfold Limited

Cheetwood House
Cheetwood Road
Manchester M8 8AQ

T: 0161-792 4040
F: 0161-792 2280
E: kipfold@kipfoldgroup.com

Watermark
M E D I A

info@watermarkmedia.co.uk
www.watermarkmedia.co.uk

T: 08456 442 567
F: 08456 442 568

Design Solutions

Services include brand creation, identity systems, user interfaces, web sites, presentations, promotions, sales & marketing tools, environment design...

OEWA Oshwal Elderly Welfare Association
"WORKING WITH AND FOR THE ELDERLY"

Jain Samudthar Yatra



8 Days Mediterranean Sea Yatra on the MSC Rhapsody
27 September 2004 - 4 October 2004

JAIN TEMPLE ON BOARD • FULL JAIN MEALS • RELIGIOUS ACTIVITIES
EVENING BHAJANS & MUSICAL ENTERTAINMENT

Port calls: Genoa, Naples, Tunis, Palma & Barcelona

For more details, call: 020 8653 5974 or email: oewa@btinternet.com
35 Upton Road, Thornton Heath, Surrey CR7 8PR Reg. Charity No. 1073032

This above programme will only take place if we have sufficient members.
This yatra is open to any one over the age of 18 years.

Stop paying your rent.

A Barclays Commercial Mortgage provides flexible funding to turn your business premises into a fixed asset.

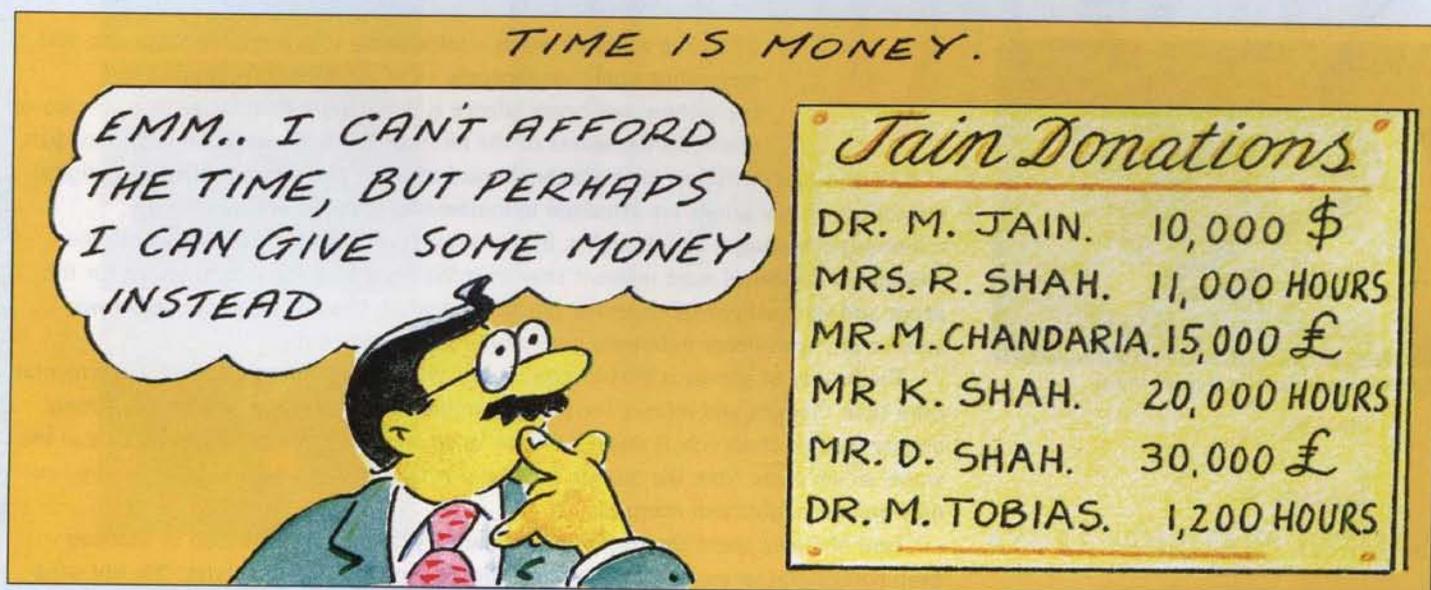
Please contact: Tony Peiris 07766 360092 or Les Brooks 07775 645912.

BARCLAYS

FLUENT IN FINANCE

For loans over £25,000 with repayment terms from 1 to 25 years. Optional capital repayment holidays available at the outset and during the term. Finance is available for up to 80% of the property purchase price or valuation, whichever is lower. Loans are secured on property financed. Each application is assessed on its own merits.

JAIN SPIRIT'S VALUED FINANCIAL SUPPORTERS



FOUNDER PATRONS

(Pledges of £10,000/\$15,000)

Mr. Arvind & Mrs. Jaya Shah, Detroit, USA
 Mrs. Anjani & Late Mr Hasmukhlal Bharmal Shah,
 Pinner, London, UK
 Chandaria Family, London, UK
 Mrs. Hira & Dr. Surendra Sethi, Pittsburgh, USA
 Mr. Kanji Gangji Shah & Family, London, UK
 Mr. Keshavji Rupshi Shah & Family, London, UK
 The late Mrs. Lalitaben Hansraj Shah, London, UK
 Dr. Mahendra & Dr. Chandra Varia, Kentucky, USA
 Mr. Meghji Karman Shah & Family, London, UK
 Dr. Prem & Mrs. Sandhaya Jain, San Francisco, USA
 Dr. Sulekh & Mrs. Ravi Jain, Houston, USA
 Mr. Vajabhai Kanji Haria & Family, London, UK
 Meghraj Charitable Foundation, Jersey, CI
 The Romeera Foundation, London, UK
 Anonymous - Various

PARTNERS

(£500/\$750 a year or higher until Jain Spirit becomes self-supporting)

Mr. Dipak Mulji Shah, Nairobi, Kenya
 Mr. Premchand Mulji Shah, London, UK
 Messrs. Kaushik & Dhiresah Lalji Shah & Families, Nairobi, Kenya
 Dr. Vinay & Mrs. Trushit Shah, London, UK
 Mr. Shaileen & Mrs. Harshna Shah, London, UK
 Messrs. Naresh & Sailesh Shah, Nairobi, Kenya
 Mr. Rajni Patani, Nairobi, Kenya
 Mr. & Mrs. Kiran Kochar, Jakarta, Indonesia
 Mr. Vipul & Mrs. Aarti Haria, Nairobi, Kenya

NEW CITY DEALS

Sobhag R & Chandra & Dinesh Z. Shah, London UK have sponsored gifts in Moshi & Arusha, Tanzania
 Mrs Shilpa Vimal Mehta has sponsored gifts in Dar Es Salaam, Tanzania

Jains in the city get a one year gift subscription
 Your City should be here!
 Make it happen and experience the change.

GIVE YOUR CITY A GIFT SUBSCRIPTION AND SEE THE DIFFERENCE!

The above is based on information available as of January 2004. New additions will appear in the next issue.

If you want to become a catalyst for peace and would like to help spread Jain Spirit then please e-mail editor@jainspirit.com or write to Jain Spirit, Suite 3d, Cowdray Office Centre, Cowdray Avenue, Colchester, CO1 1QB or telephone us on +44 (0)1206 766122.

SILENCE PROVIDES SANCTUARY



Samani Pratibhapraya (seated right)

SAMANI PRATIBHAPRAGYA SPEAKS FROM FIRST HAND EXPERIENCE

We live in a world of words – television, radio, Internet, telephone, text messaging, books, newspapers – the list is endless. Words are everywhere and hence silence is much more than simply the absence of sound. To the seeker of the ultimate truth, silence is an important part of daily spiritual discipline. In this technological age, the airwaves are filled with digital transmissions; our senses are attracted to multimedia that fills our minds with information, messages and thoughts. In our infatuation with the material world, the message of Jainism is more relevant than ever. We must look inwards to search for the peace and spiritual energy to realise our full potential. This can only occur when we achieve physical silence externally and mental silence internally.

The beauty of silence is that it requires less energy than speech, delivers more mental calm than thought and infuses the being with greater consciousness. Silence is strong despite its lack of speech. It enables one to listen to others, and to take great care in the words which come from the mouth. Regular practice acts as a natural filter, sending out only good thoughts and energies.

Lord Mahavir, spent the major part of the 12 years of his monkhood in *sadhana* – deep contemplative meditation – in total silence. *Acharanga Sutra* states: "He tolerated all sorts of hardships, remaining unmoved from any distractions..." When his disciple Gautam Swami questioned the benefits of silence, Bhagwan Mahavir replied that the practitioner of silence attains complete thoughtlessness. Unfortunately, thoughts themselves can be victims of violence. In the last century, the great apostle of non-violence Mahatma Gandhi, practised to remain silent one day in a week. Gandhiji said, "The divine radio is always singing if we could learn to tune, but it is impossible to listen without total silence."

The vow of silence (*maun-vrata*) is commonly practised during Paryushana and evidence clearly shows the boost in spiritual and material energy from this type of meditation. Jain spiritual practice defines three types of self-control: *Man Gupti* – control of mind, *Vachan Gupti* – control of speech and *Kaya Gupti* – control of body. Jain canonical literature contains many *sutras* pertaining to the control of speech – *Apuchio na Bhasejja*, *Bhasmanssa Antre* – one must not speak without asking, nor interrupt others. However, it is silence in the mind that one really yearns for. Ascetic practice, meditation and penance are merely aides to discipline the mind. Non-violence cannot be truly practised without the ability to generate positive thoughts and intentions. It is the limitation of our mind that prevents us from realising our true potential and this can only be overcome through inner silence.

Modern saints like Acharya Mahaprajna have reiterated the benefits of silence – "Words once uttered get lost. Silence prevails forever. The song of the soul can only be heard in silence." Preksha Meditation is a positive practical technique for reaching into the soul and enjoying the experience of silence. Silence is free, it costs nothing at all. It can be practised anywhere at any time. For some people, it may be difficult initially to get rid of the 'noise' of worry, but if they persevere, silence will bring deep calmness. You can start with ten minutes each day, and increase the time with practice. More silence, less waste, more peace. Try it and see for yourself!

Samani Pratibhapragya is a teacher and nun based at Jain Vishwa Bharti, London and can be contacted at: jvblondon@yahoo.com

SUBSCRIBE TODAY TO:

JAIN SPIRIT

SHARING JAIN VALUES GLOBALLY

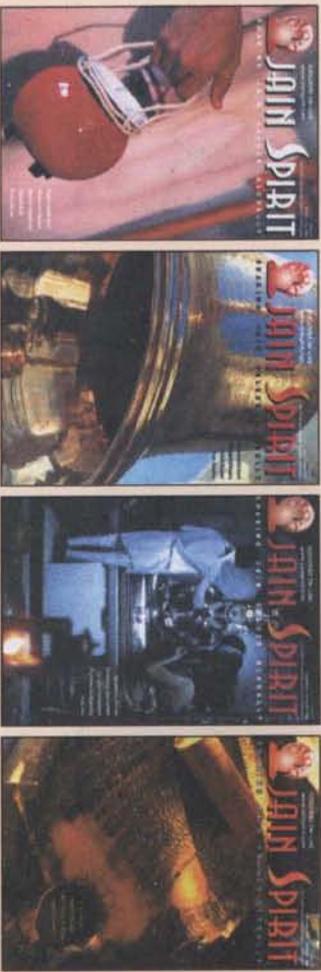
Sharing Jain Values Globally
www.jainspirit.com

"Jain Spirit is fantastic, tremendously artistic, literary and very informative"
Chitrabhanu

Jain Spirit is a non-sectarian international quarterly magazine enriched with news, articles and art from the most eminent writers and artists. Each issue contains excellent colour photographs and posters, stunning graphics and is already read by people globally in Australia, East Africa, France, Germany, United Kingdom and North America.

Subscribe today and receive high culture at a low cost - four 70 page issues in English published every year.

Expect delivery of your first issue within 4 weeks.



www.jainspirit.com

subscribe@jainspirit.com

SUBSCRIBE:

By Telephone +44 (0)1206 766122 By Fax +44 (0)1206 766155
Online www.jainspirit.com By post send us the completed form below

	UK Pounds	US Dollars
5 Years (20 Issues)	£64	\$115
3 Years (12 Issues)	£42	\$70
1 Year (4 Issues)	£16	\$24



Full Name (in BLOCK capitals): Mr/Mrs/Ms

Full Address

Town/City

State/Country

Country

Email (You will not receive any junk mail)

Telephone (with code)

Zip/Postcode

Method of PAYMENT (please tick one)

Cheque

Mastercard

Visa

Annual Standing Order (UK residents only)

Card Number

Expiry Month and Year

/ /

Signature

UK Residents - Pay by standing order and get your first year subscription FOR ONLY £10!

Instruction to your Bank or Building Society to pay by Standing Order

Bank/Building Society

Branch Address

Account Name

Account Number

Sort Code

Reference number (for Jain Spirit use only)

Instruction to your Bank or Building Society to pay by standing order
 Please pay Jain Spirit from the account detailed in this instruction £10 (ten pounds) on this date and £16 (sixteen pounds) annually then after

Signature(s)

Date

JAIN SPIRIT, Suite 3d, Cowdray Office Centre, Cowdray Avenue, Colchester CO1 1GB

JAIN SPIRIT Gift Subscription

Give a one year gift subscription to each person named below. We will tell them that this is a gift from you. Please include your name and details and complete the form below as accurately as possible.

Payment Method

Cheque for £30/\$45 is enclosed (please make cheques payable to Jain Spirit)

Please charge my Visa Mastercard

Card Number

Expiry Month and Year / / Signature

My Name (in BLOCK capitals): Mr/Mrs/Ms

Subscriber Number Telephone (with code)

Email (You will not receive any junk mail)

Gift For

Please Print (Mr/Mrs, Miss, Ms)

Address

State/Country

Zip/Postcode

Country

Telephone (with code)

Email (You will not receive any junk mail)

Gift For

Please Print (Mr/Mrs, Miss, Ms)

Address

State/Country

Zip/Postcode

Country

Telephone (with code)

Email (You will not receive any junk mail)

Gift For

Please Print (Mr/Mrs, Miss, Ms)

Address

State/Country

Zip/Postcode

Country

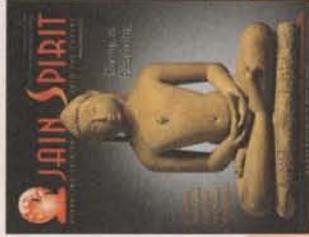
Telephone (with code)

Email (You will not receive any junk mail)

JAIN SPIRIT, Suite 3d Cowdray Office Centre, Cowdray Avenue, Colchester CO1 10B
Telephone +44(0) 1206 766122, Fax +44(0) 1206 766155 www.jainspirit.com

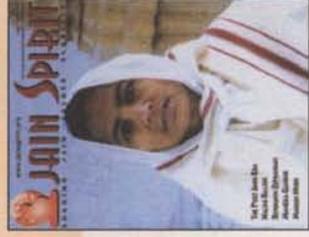
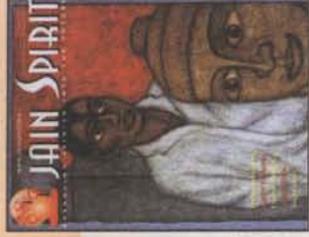
Enrich Another Life

By giving a gift subscription to JAIN SPIRIT and be remembered 4 times a year!



“Jain Spirit is wise, practical and full of stunning images”

Chitrabhanu



Special price

3 Gift Subscriptions Only £30/\$45

www.bbc.co.uk/religion/religions/jainism

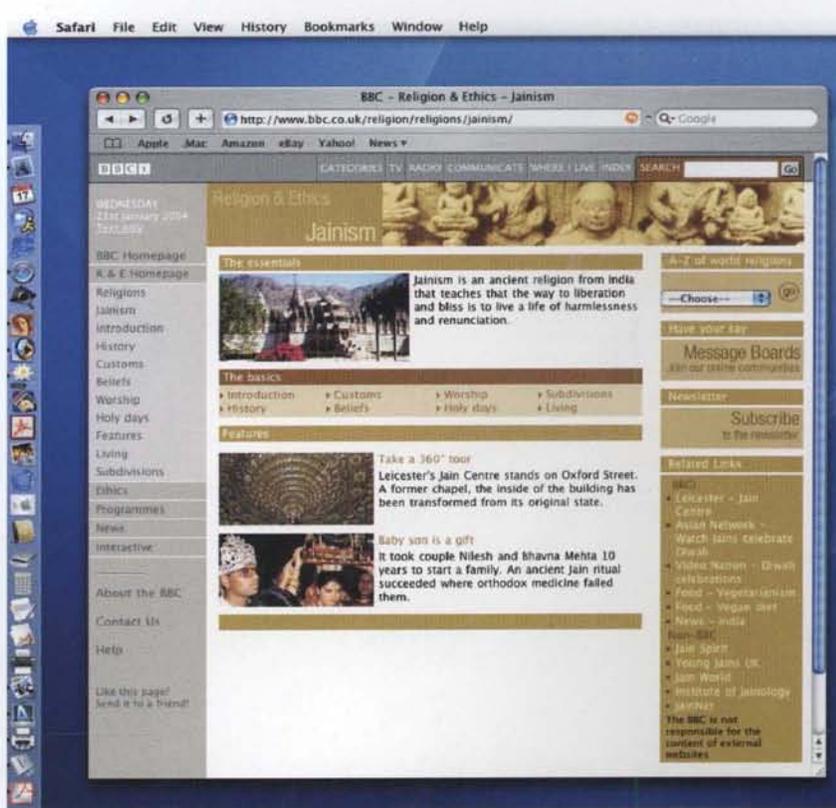
The launch of a Jainism section on the BBC's Religion and Ethics website was a special moment for the Jain community, and it has not fallen short of its expectations. It is easy to find as a link on the Religion homepage, taking its place alongside Hinduism, Buddhism, Islam, Christianity, Judaism, Sikhism and many more of the world's religious and spiritual traditions. The guide is accessible to beginners, written for the non-Jain reader as much as for Jains who wish to learn more about their own tradition. However it uses appropriate terminology and concepts and does not patronise its readers in any way.

The main part of the site is divided into seven sections and features plenty of information on the historical background of Jain beliefs, history and customs, and how these translate into everyday life for Jains.

The site contains some beautiful images from India past and present. In fact, there is throughout a good sense of balance between the ancient and the modern aspects of Jainism. Being a British point of reference, it presents a comprehensive view of Jain life in Britain today. This includes population figures and an amazing 360-degree tour of Leicester's Jain Temple, giving the site a useful interactive feature.

This is a welcoming, comprehensive guide and features some very good related links, plus a message board for discussion and chat on Jainism and religion in general.

All in all it is an informative, attractive site combining a useful 'bullet point guide' to Jainism and the opportunity to explore Jain ideas in greater depth.



Cartoon by Mike Turner



Manglik Foods
fine vegetarian cuisine

Specialists in Vegetarian Catering

PARTIES
 WEDDINGS
 SPECIAL OCCASIONS
 JAIN MENU ON REQUEST

t: 020 8426 0777
 w: www.manglikfoods.com
 e: info@manglikfoods.com f: 020 8420 0711
 27 Masons Ave, Woodstone, Harrow, Middx HA3 5AH

FENG SHUI DESIGNS



Our Services/Products

- Feng Shui Books By Aroon Ajmera
- Feng Shui Digital images in any size
- Astrology reports from £25
- Divination reports from £40
- Pre-purchase inspection of homes from £100
- Audio taped consultations from £200
- Shop/Showroom consultations £350
- Corporate/Office consultations £500

T: 020 8455 1158
 Visit Our Award Winning Website
 www.fengshuidesigns.co.uk
 E: aajmera999@aol.com



"The real can never be destroyed and the unreal is never born" Panchastikaya 15