

JAIN SPIRIT

SHARING JAIN VALUES GLOBALLY

Non-profit International Quarterly Publication
Issue 19 June-August 2004 www.jainspirit.com



Jain Spirit
5 years
1999-2004
And Introducing...
Kid Spirit



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.

KSHMA – FORGIVENESS

Blame and hatred result in violence to oneself. When we forgive, we heal ourselves (and possibly others). When we ask for forgiveness, we develop our own humility. We move forward, instead of being held back.

It is at once a pleasure and an honour to act as Guest Editor for this issue of Jain Spirit. It is a pleasure because it provides the chance to explore subjects that fascinate me, to study in more depth an ancient repository of wisdom. Editing Jain Spirit is also a great and unexpected honour for a non-Jain. This confers on me a special responsibility to interpret Jain philosophy honestly and faithfully, without letting Western or Eurocentric preoccupations needlessly intrude. At the same time, being a non-Jain perhaps enables me to explore from a fresh perspective the ways in which Jain philosophy is contributing, and might contribute still further, to a wider consciousness.

This issue, therefore, contains a large number of articles by writers who are not Jains by origin, but who are applying Jain principles to various areas of their lives and their thought. One of the main tenets of Jainism is aparigraha. This means 'non-possessiveness', and thus the primacy of the clear mind and the spirit over material concerns. For the Jain monk or nun, aparigraha requires the complete renunciation of material possessions. For the layperson, it means learning to live within limits, to consume according to practical needs rather than making consumption an end in itself.

Aparigraha implies respect for the human scale and beyond that, an awareness that all life is interconnected and that the Earth's resources are finite, requiring care and respect. This ancient wisdom is also highly timely for our age of gigantism and over-consumption. Ted Trainer, an Australian academic and ecological pioneer, shows how aparigraha can be lived out within a Western context. His article is refreshing for its good humour and its lack of the doom-mongering political extremism that so often makes green ideas inaccessible. Professor Trainer sees the relationship between changing our approach to economics and keeping the same sweater year after year without needing to replace it.

The Jain principle of anekantvada has strongly influenced my approach to social and political issues. It is usually translated as 'many-sidedness' and enjoins us to recognise that there are different paths to the same underlying truth. Too often we look at issues and fellow human beings through an ideological prism, an approach that leads to misunderstanding, conflict and oppression. With this in mind, Corinne McLaughlin of the US-based Center for Visionary Leadership seeks to transcend the restrictive, outdated right/left paradigm that is distorting and polarising modern politics. The search for new paradigms preoccupies Peter Russell, too. He celebrates the growing confluence between spirituality and science, as the concerns of both disciplines increasingly overlap.

In Jainism, spirituality and science have always been united. Jains believe in an eternal universe, with laws that can be deduced by scientific reason and spiritual contemplation together. David Frawley, one of the West's finest Vedic teachers, writes of the spiritual union between humanity and nature, which is a step towards enlightenment, an insight shared by Jains. Paras Shah sketches out a Jain foreign policy, based on anekantvada, and Rebecca Hoh looks at the many-sided approaches that young people bring to the question of faith. We are also pleased to publish Dr. L.M. Singhvi's second article on sacred spaces, which enable us to recharge our spiritual batteries in an atmosphere of beauty and calm. Also, we introduce the excellent and lively new Kids' section, which is very much the brainchild of Rebecca Hoh. In many ways, this is our most important section because, in a literal sense, it is about the future.

The greatness of Jainism lies in its ability to combine timeless wisdom with a dynamic, flexible approach to human and spiritual questions. This makes it well suited to a complex world, which is ill-served by narrow political ideologies and religious fundamentalisms. The Jain contribution to humanity is immense, and the potential for Jains to make a difference is greater still.

Jai Jinendra,

Aidan Rankin

Aidan Rankin – Guest Editor, editor@jainspirit.org



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; Laxmi Mal Singhvi; Benjamin Zephaniah.

JAIN SPIRIT TEAM

Executive Editor: Atul Shah

Art Editor: James Maturin-Baird

Youth Editor: Falguni Patel

News Editor: Aidan Rankin

Designer: Jason Powell +44 (0)1206 396116, jpowell@macace.net

Marketing: Emily Hunt

Subscriptions & Kid Spirit Editor: Rebecca Hoh

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 552156

E-mail: nilpashah2003@yahoo.co.uk

Malaysia: Dipak Damani – bhvdip@pd.jaring.my

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: office@jainspirit.com www.jainspirit.com

BOARD OF DIRECTORS:

Atul Dhanani; Deepak Haria; Falguni Patel; Anant Shah (Chairman);

Manish Shah; Nilesh 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.

THANK YOU!

We would like to say a huge thank you to all our readers and to those who have sent in their warm words for Issue 18 of Jain Spirit. We have been overwhelmed by kind praise on the quality of articles, photos and the new design. Jain Spirit is made for you so it means a lot to us that we have your support. This issue celebrates our Fifth Birthday and we feel that we have come a long way in those short years. We hope to go much further with you!

*THANK YOU!
Jain Spirit Team*

CONTENTS

4 NEWS

All the latest from around the world

FEATURES

26 Every moment is Eternal

Aidan Rankin finds Spiritual strength in everyday actions...



28 A Jain Foreign Policy?

Paras Shah applies Jain Principles to International Relations

30 Humanity Requires Humility

David Frauwley reflects on the interconnectedness of all life forms ...

32 Giving Science a Spirit

Peter Russell explores the convergence between Spirituality and Science

LIFESTYLE

34 The Good Life Down Under

Ted Trainer lives by the principles of Aparigraha and recommends this lifestyle to others

36 Gymnasium of the Mind

Christopher Orlet reflects on the Spiritual and intellectual significance of walking...



38 Massage Calms the Soul

Nina A. Shah explains the practical benefits of an Indian Head Massage

WORKPLACE

40 Making Profit Endure

Atul K. Shah calls for an ethical capitalism among Entrepreneurs

43 QUOTES AND QUIPS

ART & LITERATURE

44 Sacred Spaces

Dr. L. M. Singhvi continues his pilgrimage of historical temples

48 A Multi- Faith Welcome

Mira Kamdar recalls her unique experience of unity though suffering

Kid Spirit

51 KID SPIRIT!

The **brand NEW** section for children to learn more about Jainism and have an interactive part in Jain Spirit.

YOUTH

54 A Journey of Self Discovery

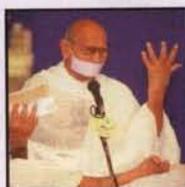
Saarika Shah interviews Suraj D. Shah about his experience of participating in an interfaith youth retreat.



55 If God is a DJ...

Rebecca Hoh talks to young people about faith in the modern world

WORSHIP



58 A Unique Congregation

Atul K. Shah reports on a festival of Spiritual renewal

ENVIRONMENT



64 Small is Beautiful

Chris Wright envisages a new type of Community organisation...

66 INTER-FAITH

Ray Walder finds a meeting between ancient wisdoms and the modern insights of Unitarianism

68 PHILOSOPHY

Corrine Mclaughin explores Anekantvada in action

70 CLASSIFIEDS

80 VIEWPOINT

Principles of Justice

Chand Mal Lodha, former Chief Justice of Rajasthan



Cover: Relief sculpture of Jinna, Vindhyagiri, Shravanabelagola. Front, back, inside covers and editorial page: all photos by **James Maturin-Baird**

New Jain Temple in Harrow, UK

Plans for the proposed temple to be built in Harrow Weald, North-West of London, have been agreed by Harrow Council's development committee. The land for the project has been acquired by the Mahavir Foundation. The temple is expected to accommodate thirty worshippers and

work on site is expected to begin in two months' time and be ready by 2006. For more information visit www.mahavirfoundation.com or write to The Mahavir Foundation, 11 Lindsay Drive, Kenton, Middlesex HA3 0TA. Or telephone: +44 (0)20 8206 1659.

A Vegan Diet Can Help Prevent Breast Cancer

According to recent medical research, a vegan diet can play a large role in reducing the risk of breast cancer. A study of more than 600,000 women published in the *British Journal of Cancer* found that women who ate large amounts of meat were 17% more likely to develop breast cancer than those who ate little or none.

Ahimsa Center Holds Inaugural Conference

On 14-15 May 2004, the Ahimsa Center at California State Polytechnic University, Pomona, will hold its Inaugural Conference.

The theme will be: 'Creating a Culture of *Ahimsa*: Visions and Strategies'. Founded in 2003 by Professor Tara Sethia, the Center aims to bring together academics, policy makers and professionals from a wide range of disciplines to apply the principles of *ahimsa* to a modern, pluralist society. The Conference is therefore multi-disciplinary and balanced between theory and practice. Academic speakers include scholars of Jainism such as

Padmanabh S. Jaini, Professor Emeritus of Jain and Buddhist Studies, University of California at Berkeley, and Christopher Key Chapple, Professor of Theological Studies at Loyola Marymount University, Los Angeles. Other speakers will include Shabbir Mansuri, Founding Director of the Council on Islamic Education, Fountain Valley, California and Kiran Bedi, Civilian Police Advisor to the United Nations Department of Peacemaking, New York. The Conference will discuss ways to build 'communities of *ahimsaks* [for whom] individual as well as social transformation is critical to the creation of a culture of *ahimsa*. For more information, please contact Professor Tara Sethia: tsethia@csupomona.edu



Annual Jain Lecture at Toronto University

Prof. Lawrence A. Babb of Amherst College, Massachusetts, USA gave the annual Roop Lal Jain Lecture on 'Jainism and Social Identity', organised by the Centre for South Asian Studies, University of Toronto. He explored the beliefs and practices of five distinct groups -Dahima Brahmins, Agnikul Rajputs, Mahesvaris, Khandelval Jains and Oshwals of Rajasthan. He also looked at the genealogies of these groups and the social and religious background to the emergence of a distinctive Jain identity, such as the abandonment by Jains of animal sacrifice, which Jains regard as violent and a form of *himsa*.

Exhibition of Indian Art Held at University of Michigan, Museum of Art

Divine Encounters, Earthly Pleasures: Twenty Centuries of Indian Art was exhibited at the University of Michigan Museum of Art (UMMA) at Ann Arbor, Michigan, USA. Over 80 works of sculpture and paintings, ranging from the first to the twentieth centuries were on display including Jain arts. The exhibition reflects the broad

regional diversity of the vast Indian subcontinent. This was the first exhibition of Indian art held at UMMA in more than twenty years. Many of the artworks were drawn almost entirely from the Museum's collection and most of the objects were on display for the first time. For more details visit UMMA's website: www.umma.umich.edu

Music Director Ravindra Jain Plans Music Academy

Renowned Bollywood musician, lyricist and singer Ravindra Jain, 60, has announced his plans to start a music academy at Bhopal and New Delhi. The academy will provide preferential treatment and special concessions for visually impaired and underprivileged people. It is expected that the New Delhi government will support the scheme. Ravindra Jain's film work includes *Chor Machaye Shor*, *Geet Gaata Chal*, *Ankhiyon Ke Jharokon Se*, *Chitchor*, *Fakira*, *Ram Teri Ganga Maili* and *Henna*.

Stamp of Approval for Jainism



To mark the bicentenary of Terapanthi Acharya Shri Bhikshu, the first All-India Level stamp exhibition on a Jain theme, MAHAPRAGYAPEX-2004, was held at Indore on 29-30 March with Pujya Acharya Mahapragyaji in attendance. Stamp collections on exclusively Jain

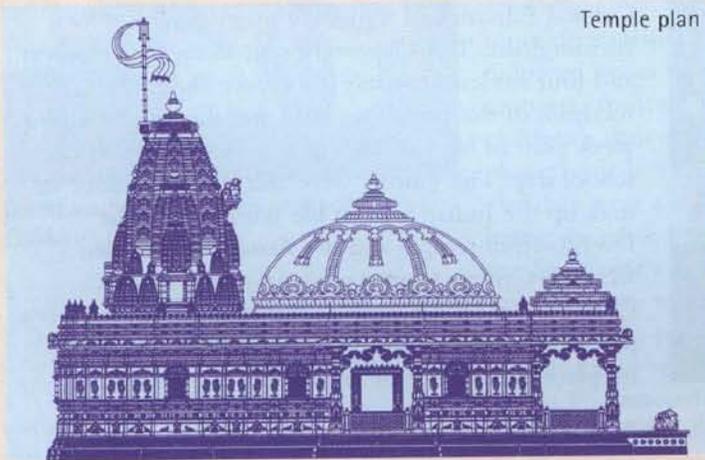
topics were exhibited at this unique event. Mrs. Sudhamadi Raghunathan, the Chancellor of Jain Vishva Bharti University and Mr. A.K.A. Joshi, Post Master General of Indore, were among the honoured guests.

A special cover was issued on 29 March 2004 and Indian Postal Department provided a special postmark for it. Pragma Pustakalaya and Vachnalaya owned by Terapanthi Sabha Indore organised this exhibition with the help of Indore Philatelic Society.

6th Biannual Conference of YJA at San Francisco

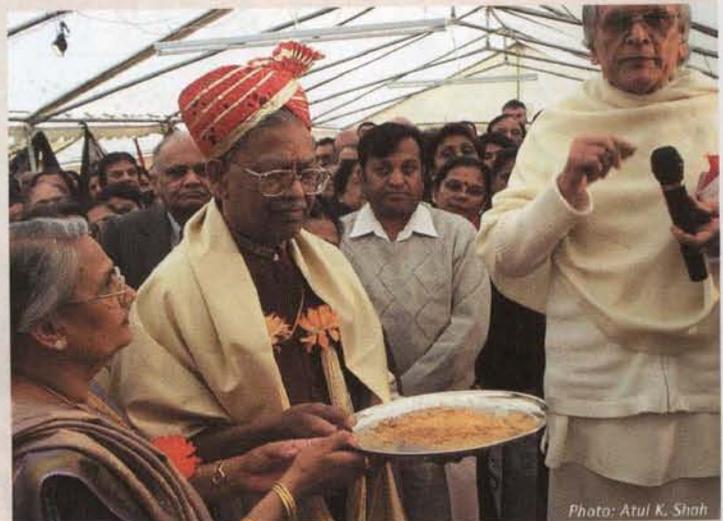
The Young Jains of America (YJA) 6th bi-annual conference will be held in San Francisco from 1-4 July 2004. The aim of the convention is to teach young people how to apply the principles of Jainism in their daily lives. It is expected that nearly 1,000 young Jain delegates will attend this conference. For further information about the event visit the YJA's website at www.yja.org

Foundations Laid for New Temple in London



A two million pound new temple is being built at the Oshwal Centre in Potters Bar, North London. London is home to 30,000 Jains, but to date, there is not a single authentic Jain temple. This project will change that, and the new temple will add to the temple in Leicester and help worshippers to conduct their *poojas*. Children, who seem to have a natural affinity to sacred spaces and artistic temples, will also benefit hugely from this.

Mr. Rajesh Sompura, an Indian temple architect, will spearhead the building effort. The bulk of the carvings and sculpture will be done in India and assembly and installation work done here. Pujya Chitrabhanu conducted the ceremony for the laying of the first carved stone of Kanpith and Mr. Kantilal Haria and family of In-House Kitchens patronised this ceremony by making a large donation. 4,000 people from all over London and some from as far away as Leicester, Northampton and Manchester attended the event on Easter Sunday. The



Champa and Kanti Jeshang Haria laying the first stone

Karanja family sponsored the lunch for everyone, and the fund-raising campaign was also launched, with a variety of schemes enabling all people to participate whatever their financial capacity. As the President of Oshwal Association, Mr. Ashwin Shah explained, the team had worked very hard to make this project a success and requested the community to participate fully. Also present were the local Mayor and Mr. Haldar from the Indian High Commission who spoke eloquently about the importance of unity.

The temple will be sited at the Oshwal Centre on a Greenfield site of approximately ten acres. It will be in the middle of landscaped gardens and walkways, which when viewed from the air represent the Jain symbol of Triloka (the Cosmos). The walkways are in the shape of a *Sathio*. At the base of the Triloka, the symbol of *Ahimsa* will be represented by a magnificent mosaic pond.

JAINA Donates Ambulance and Bus to Victims of Gujarat Earthquake

World Community Service of JAINA, based in Buffalo, New York donated an Ambulance and a bus to the residents of Vardhmannagar, Gujarat on the 3rd February 2004. Vardhmannagar was one of the areas struck by the devastating earthquake which hit in January 2001. JAINA has extended their support by building a school, medical centre and community hall to rehabilitate the town. Anop Vora, president of Jains Associations in North America, and project Chairman, Dr. Dhiraj Shah handed over the Ambulance and bus to the trustees of Vardhmannagar at a ceremony attended by over a thousand people.



Building Bridges: Joint venture established by the Oshwal Educational Trust, India with the University of Birmingham UK



Birmingham teachers meet their new students.

Eight teachers from a school in Birmingham have been attending and teaching classes at Shri L.G. Haria School in Jamnagar, India. This inspiring relationship is a result of association of The Oshwal Educational Trust with the University of Birmingham. The University sent along four teachers and four student teachers to observe the study methods of the primary school and then began a two week plan of lessons, adding in a taste of the British school day. The visitors were also given a chance to soak up the Indian way of life with trips to the Dwarkadhish temple and the Anadabava Ashram Medical Centre. In turn students of the M.B.A College, run by the O. E. Trust, will be deputed to a partner school in Birmingham to carry on this irreplaceable sharing of knowledge and culture.

Mahavir Jyanti at Indian High Commission, London

Music, prayers, speeches and song greeted Jains from the UK at the beautiful Indian High Commission in London on Saturday 24th April 2004. The Deputy High Commissioner lauded the strong ethical

basis of Jainism and how important it is for the problems of the modern world. The Institute of Jainology coordinated the event, and music and chanting from the Chandana Vidya Peeth school in



Audience at the Mahavir Jyanti

south London demonstrated that young people brought up far away from India still have a love and respect for their heritage.



A young flautist



Nitu Shah singing

Starting a Chemical Reaction

Jain Pharmacists Gather for an Evening with Jain Spirit

150 Jain pharmacists came together on January 24th this year to support the Jain Spirit mission. Attendees came from all over South East England and there were even a few special guests from as far away as Kenya to take part in this unique opportunity to meet those from their field and from their culture. Rupa Malde started off the proceedings with



Veni Harania MBE,
Chairman of Nuicare
with his wife Hemu



Bharat Shah



Rupa Malde



Kaushik and his band perform to the crowd



Bright young things, some of the Shishikunj Children's Dance group

Sari Causes a Stir!

Who would have thought somebody could make the international news by wearing a Sari. That is exactly what the Midlands Today's Sharuna Sagar did in February, when she presented the news on British television in her most comfortable outfit! The Birmingham based BBC journalist whose family roots are in Hyderabad, India is the first woman to do so in the UK. Sharuna commented in an interview with Sify.com, "Not only is the Asian community behind me, but I have so many White people tell me they think what I have done is wonderful. Society is changing. We at the BCC need to reflect that. I am half Indian and half British. If I want to wear a sari to work, provided it's smart and doesn't interfere with job, why shouldn't I?" Here, here!

some mesmerising traditional dancing followed by an array of sparkling costumes from the Shishikunj children's dance group. The pharmacists were given a chance to circulate over a buffet dinner before being seated to hear presentations from the Jain Spirit's executive editor, inviting them to jump on board the magazine in a partnership scheme.

The event was kindly sponsored by Sigma Pharmaceuticals and Nuicare plc. Bharat Shah and Veni Harania MBE were present on the night representing their respective companies. They both spoke on the

important part such a prosperous and dynamic community as the Jain pharmacists have in carrying the tradition into the future. The evening concluded with a concert from the acclaimed Kaushik Khajuria and party performing Jain music and even a few Bollywood tunes!

"Jain Spirit would like to thank all the Pharmacists who attended this special function."

Acknowledgements of the Pharmacists who kindly pledged their support will soon be appearing on the Jain Spirit website: www.jainspirit.com

Congratulations to all Participants of Nairobi JAAP-A -THON!

More than 1000 people took part in a 24 hour Jaap marathon at the Oshwal Centre in Nairobi between Saturday 3rd and Sunday 4th April 2004. Kiranbhai came up with the idea to recite the Navkar Mantra not only to raise money but also to be a spiritual event so it was planned to fall on the first weekend of Mahavir Jayanti. The Chand Rami hall was fit to burst with the two Jaap-a-thon teams, from the SCVP Gnan class and teachers, and participators who joined in on the day. The occasion began with the Snatra Pooja and Acharyas sent out their blessings with sitars, flutes and manjira to accompany the chanting. East 106 fm Radio aired the event globally which ended at 2.30pm on the Sunday and with the partakers still wanting more! Aum Hrim Aum Namu.....

Shilpa Shetty Stars in Sultry New Anti-Cruelty Ad

Bollywood Beauty Shows Her Stripes in Plea For Animal-Circus Boycott, *Mumbai*



Film sensation Shilpa Shetty, the Bollywood superstar of the recent box-office hit *Dhadkan*, is the latest top celebrity to speak out against cruelty to animals by posing for an ad for People for the Ethical Treatment of Animals (PETA) India. The brand-new ad shows Shilpa dressed in a bodysuit and preparing to leap through a ring of fire, with the tagline 'Beaten, Lonely and Abused – Boycott the Circus'. Shilpa's 'tiger look' was designed by renowned make-up artist Cory Walia.

Why is Shilpa roaring mad about the circus? Despite the glittering image projected by circus advertising, the performing animals' lives are miserable. It is not only unnatural but also very frightening for animals to be forced to ride bicycles, stand on their heads and jump through rings of fire.

If they weren't constantly menaced and assaulted with whips, electric prods and other tools designed to inflict pain, animals would never perform these stunts. Often, animals in circuses also suffer severely limited access to such basic requirements as water, food and veterinary care.

Tigers and lions are meant to roam free, but in circuses they are confined in steel cages hardly big enough to contain them. Early in their training, according to Henry Ringling North's book *The Circus Kings*, big cats are "chained to their pedestals, and ropes are put around their necks to choke them down." Bears may suffer broken noses during training, as well as burned paws if they try to resist standing on their hind legs. The famous elephant, Dumbo, spent 20 years in 'martingales' chains that ran from his tusks to his feet. In their

homelands of India and Africa, free-roaming elephants enjoy the same life expectancy as human beings, but in the circus, most elephants die prematurely of disease and stress caused by confinement and lack of natural social contact, among many other abuses.

"Circuses are no fun for wild animals who are caged, beaten and deprived of all that is natural to them," says Shilpa. "The best advice for children and parents who want to help animals is simply to boycott circuses that use animals."

As more people become aware of the cruelty involved in forcing animals to

perform, circuses that use animals are losing their audiences to animal-free circuses such as Cirque du Soleil and the Imperial Circus of China. Animal acts have already been restricted or banned in Sweden, Finland, Costa Rica and Singapore. PETA encourages governments to ban exotic-animal acts and asks consumers to boycott circuses that use – and abuse – animals.

Jain communities, in India and around the world (including the UK), have played an important role in opposing all forms of cruelty to animals. Circuses are considered by Jains to be exploitative and coercive of animals and therefore a form of *himsa*.

For more information, please visit PETAIndia.com or in the UK contact Poorva Jshipura.
Email: poorvaj@petauk.org

Vision 2005 Organised in Rashtrapati Bhavan: Indian President Praises Ahimsa

In announcing details of 'Vision 2005' to be organised at Rashtrapati Bavan, the President of India, His Excellency Dr. A.P.J. Abdul Kalam referred to his invitation of Acharya Mahapragya. The President believes that the Jain leader's insights and experience will prove useful in finding common ground between assorted interest groups. Dr. Kalam said that the main reason for violence and terrorism is imbalanced development. Balanced development is possible when the moral and spiritual values are developed along with the physical development. This is a theme that Acharya Mahapragya has explored in his writings and his public talks.

Dr. Kalam praised the doctrine of *ahimsa*, central to Jainism but shared by the Hindus and other faiths. The

idea of *ahimsa* makes educational initiatives and training in non-violence possible, which will prove far more effective in opposing terrorism in the long term than mere counter-violence. Acharya Mahapragya has devised training programmes, which reach across religious boundaries to be relevant to a wide range of social organisations.

The President also said that every Indian should feel proud of the increasing importance of India as a global player. India has a strong scientific tradition, both in the traditional science of *Ayurveda* and in modern science, where it is making rapid progress and winning global recognition. Science can be used to find non-violent solutions to the world's problems, including poverty and disease. Jainism has always taken a positive view of scientific scholarship.

Photo Exhibition in London

The nuns of Jain Vishwa Bharti in Cricklewood, North London, have very kindly agreed to host the Jain Spirit photography exhibition at their centre.

The photographers, Jain and non-Jain, depict a variety of aspects of Jain life in India, Britain and around the world. Dr. Atul K. Shah, Executive Editor of *Jain Spirit*, said of the exhibition: "This is very good news. It looks beautiful and we would like to encourage all Jains and friends of Jainism in the London area to go and see it."

Because of lack of space, only around half the photo collection could be

displayed and so Dr. Shah and the nuns decided to concentrate on the UK photographers and their work. The Jain Vishwa Bharti is situated just South of London's well-known North Circular road. It is open to the public by appointment and welcomes families and non-Jains. The samanis are having a strong impact on Jain life in London and are involved in a wide range of social and educational projects. Their names are Pragbhapragya (Head of the JSB), Jinpragya, Pratibha Pragya and Shuklapragya.

Tel. 020 8452 0913

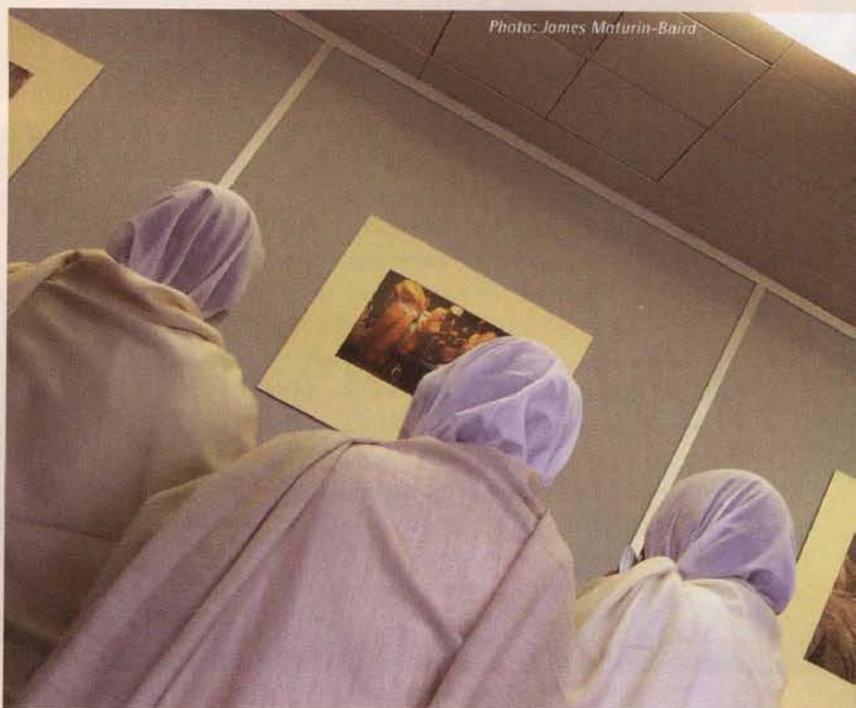


Photo: James Maturin-Baird



Samanis Jina Pragya, Punya Pragya, Shukla Pragya



Dandia (stick dancing)

Going from Strength to Strength

Jain Nuns come to bless Jain Spirit's new studio

2004 has already been a rollercoaster ride for Jain Spirit.

Our fifth year began with mixed emotions; we have said a fond good bye to members of staff but also welcomed some fresh faces to the team. As one of those newcomers, I can say that there is an exciting feeling of change. I have joined at a time with a real buzz in the air; the magazine is growing and progressing to bigger and better things. And it is not only the magazine that is finding its feet and stretching its legs: *Jain Spirit* as an entity in its own right seems to be developing. One of the most significant factors in this is our move to a new office. The magazine spent its formative years being edited and created in one small room, which progressed to two small rooms and we now have our very own 'studio', where people come and explore our bookshelves and view our Jain photography. We can now also hold children's art workshops and 'do lunch' with our business and social guests. Yes, *Jain Spirit* is all grown up!

To mark the occasion we thought we would celebrate in style, with a

visit from the entire population of Jain nuns in Europe. Colchester was treated to a wonderful display of colour and music when *Jain Spirit* held a traditional Indian procession outside the Cowdray Centre on Thursday 11th March 2004. This song and dance was to welcome the four Samanis who came to bless and visit the new office, where the only global magazine on Jainism is put together. The Samanis are from a particular order who have taken unique vows, which allow them to travel freely to spread awareness of Jainism and its values. They are thought to be the first ever Jain nuns to visit Essex and *Jain Spirit* gave them an extra special welcome.

A crowd of local families dressed in traditional Indian outfits, performed some vibrant Dandia stick dancing to announce their arrival as they walked along a Colchester pavement. Co-workers looked on as Indian music was heard ringing out across the Cowdray Office Centre, accompanied by two young drummers, Meerav Shah and Nikesh Shah. Many from nearby buildings stopped to watch as the lively procession passed by. The group

arrived at the *Jain Spirit* office, which was decorated especially for the occasion with a little help from the Editor's children. The Samanis sang and recited prayers, wishing the magazine continued success and peace to the world. In line with ancient custom, they were then presented with a coconut by ten-year-old Jaina Shah. Among those who attended the event were the town's Mayor and members of *Jain Spirit's* Board of Directors. Local radio, television and press covered the event and Samani Pratibha Pragya was also interviewed by a popular Asian radio station, Sunrise Radio.

It was a two-day stay in Colchester for the nuns, who also paid a visit to three local primary schools, teaching yoga positions to fascinated children, throwing in a little Sanskrit lesson too. After their stay the Samanis returned to their present home at the Jain Vishva Bharati centre, in London. It was an extraordinary event, which we were all very honoured to host. These are exciting times for *Jain Spirit*, so watch this space!

Rebecca Hoh, PA to editor



Photo: James Maturin-Baird

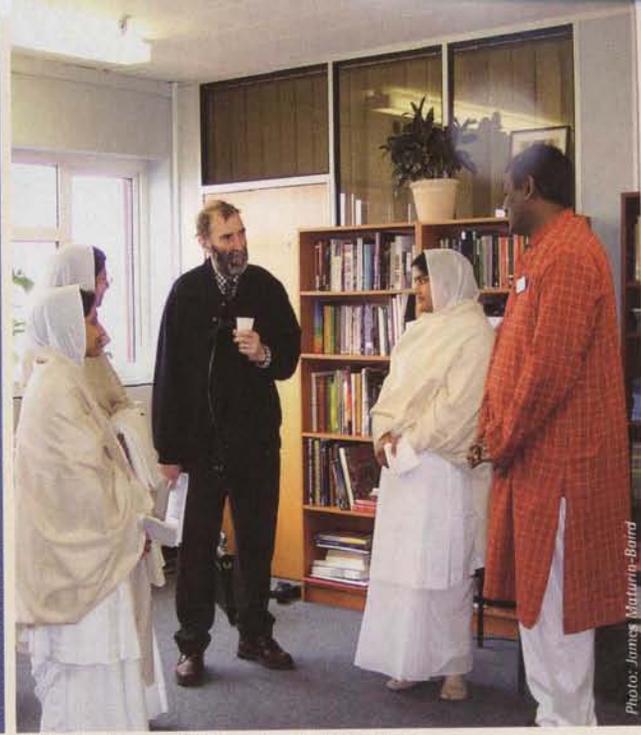


Photo: James Maturin-Baird

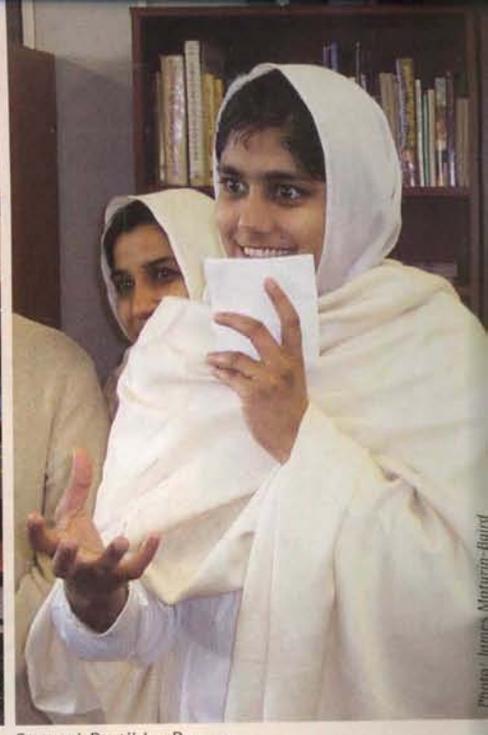


Photo: James Maturin-Baird

With the Mayor of Colchester, Dr Chris Hall

Samani Pratibha Pragna

h

ch
g
eace

with
nah.
vent
bers
Local
the
was
n
ester
to
ng
en,
too.
ned

It
n we
these
o

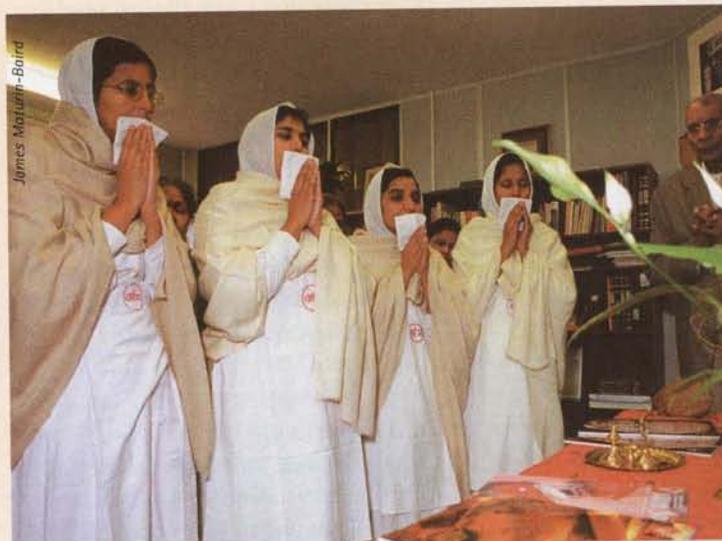


Atul K. Shah

The Samanis teaching yoga in a school



Atul K. Shah



James Maturin-Baird

Blessing the office



Emily Hunt

Children's workshop in the Jain Spirit studio

Faith Matters, UK Government Announces

Faith communities in Britain are to be consulted as a matter of course over a wide range of government policies and local authority initiatives, with civil servants receiving 'faith awareness training' to inform their work. A Home Office report, 'Working Together: Cooperation between Government and Faith Communities' says that officials should consult all relevant groups, as well as representatives of mainstream religions and secularists, in drawing up policy in a wide range of areas – political, economic and social.

The move was pioneered by Prime Minister Tony Blair and formed a commitment in the last Labour manifesto. It represents a substantial about-turn from previous long-standing suspicion or indifference at national and local levels about the motives and capabilities of religious groups.

Welcoming the report, the Prime Minister said: "A large majority of people in this country have some religious faith and we wanted to make sure that the needs and perspectives of the faith communities are taken into account as we develop our policies. Moreover, [they] have a wealth of experience and a proud record of work in their local communities and it makes good sense for the government to cooperate with them ... in matters of common concern. Thriving faith communities are a vital component of our open and diverse society. Government can only benefit from engaging effectively with them."

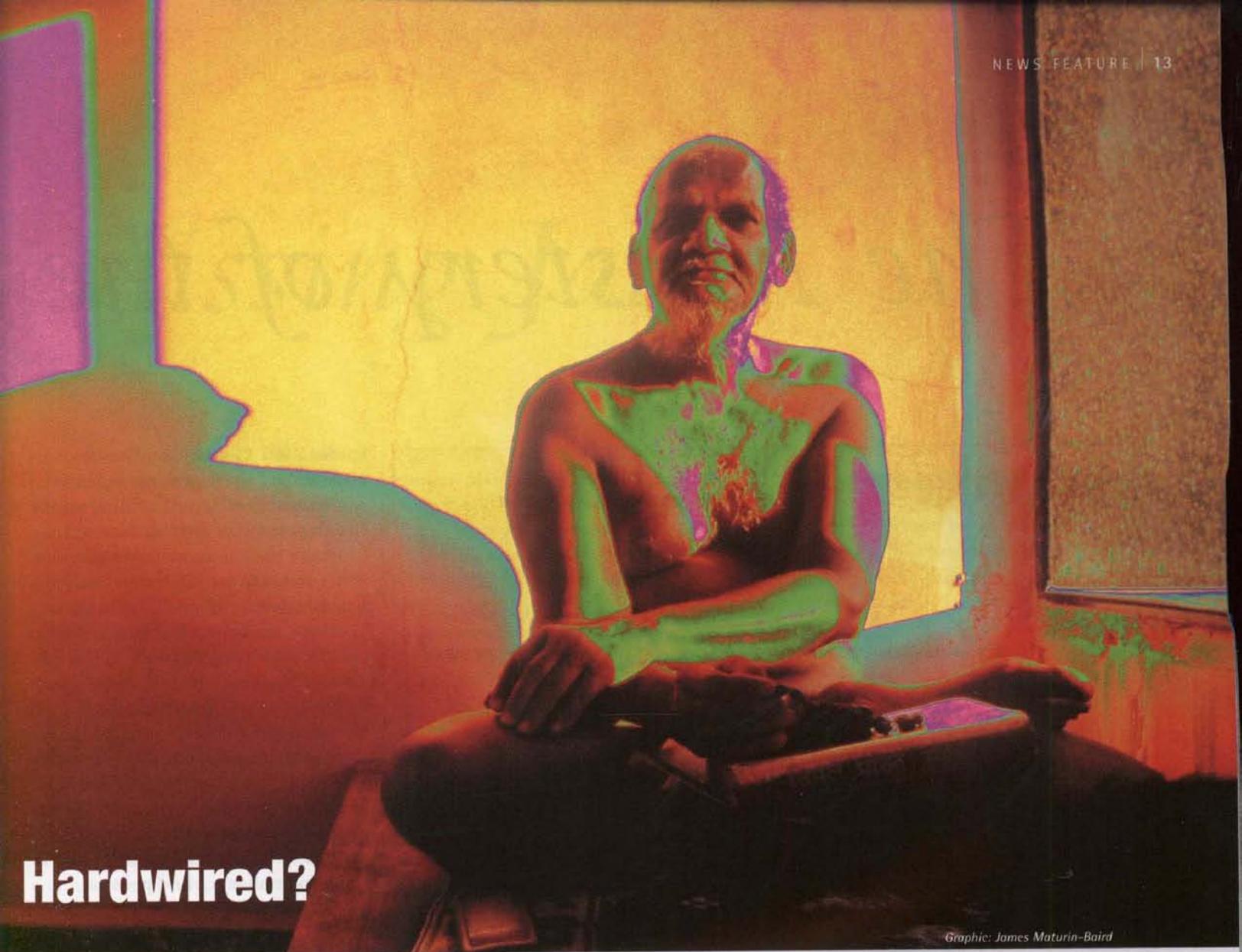
Fiona Mactaggart, Home Office minister responsible for race equality, community policy and civic renewal, is in charge of the report. She said: "Conversations with faith groups will now become a much more normal part of doing business in Britain, just as normal as consultation with business or trade unions. They will see that they have influence, otherwise why should they bother to put energy into doing it?"

The report makes special reference to the need to take account of minority faiths, as well as better-known religious traditions. This might create a valuable opportunity for Britain's Jain communities.

Is Spirituality

Western scientists have appreciated for several decades that Altered States of Consciousness can be induced by various forms of meditation and contemplation, and by psychedelic drugs such as mescaline. This understanding has triggered increasing research into links between neurology and spirituality. Is there, scientists are starting to ask, a spiritual area in the human brain where religious insight is experienced and processed?

Dr. Mario Beauregard, a brain-imager from the University of Montreal and his assistant, Vincent Paquette are embarking on a number of experiments to see if spiritual experience can be measured. In the



Graphic: James Maturin-Baird

Hardwired?

first of these, they are recording electrical activity in the brains of seven Carmelite nuns through electrodes attached to their scalps. The aim is to identify the brain processes underlying the *Unio Mystica*, the Christian idea of mystical union with God. The study has been met with scepticism from both religious and scientific sources. Scientific critics have accused Dr. Beauregard of being reductionist in trying to pinpoint the soul in the brain. Religious critics, including initially some of the nuns, have feared that he is trying to prove the existence of God.

However, Dr. Beauregard denies that he is trying to find a specific 'God Centre' in the brain. His research so far indicates a network of

brain regions playing a role in spiritual consciousness, including those regions associated with emotional processing. Nor is he concerned to prove or disprove religious belief, but with the connections between faith and neurology.

The criticisms of Dr. Beauregard's approach have little relevance in the context of Jainism. Jains do not believe in a divine creator but an eternal universe, which includes the soul. *Samadhi*, unlike *Unio Mystica*, is about mastery and then transcendence of the self, not union with God. Jains also believe that the individual should pass through various stages of spiritual evolution. Before complete transcendence, comes empathy and identification

with all forms of life. This accords well with the conclusions of Dr. David Hay, Honorary Research Fellow in Religious Studies at the University of Aberdeen. Dr. Hay gave a paper recently to the Trinity Institute for Christianity and Culture (TICC) in London entitled 'The Biological Roots of Religions', in which he links the spiritual impulse with the human capacity for empathy. This type of research itself shows a growing empathy between scientific and religious communities – a new phenomenon in the West, but part of Jainism's ancient heritage.

The TICC engages in Interfaith work and can be contacted on ++44 (0) 20 77730 8830 or principal@ticc.com

Outside The Box:

The Mystery of the

Any other White background, please write in

B Mixed

White and Black Caribbean

White and Black African

White and Asian

Any other Mixed background, please write in

C Asian or Asian British

Indian Pakistani

Bangladeshi

Any other Asian background, please write in

D Black or Black British

Caribbean African

10 What is your religion?

◆ This question is voluntary.
✓ one box only.

None

Christian (including Church of England, Catholic, Protestant and all other Christian denominations)

Buddhist

Jewish

Muslim

Sikh

Any other religion, please write in

11 Over the last twelve months would you say your health has on the whole been:

Good?

Fairly good?

Not good?

12 Do you look after, or give any

In the 2001 Census for England and Wales, there was an optional question on religious affiliation for the first time in British history.

In the past, an individual's religious belief and practice has been considered a purely private affair – despite the existence (in England) of an established church with a highly public role. Today, however, the UK is a multi-faith society. In London, Leicester, Bradford and a host of other major cities, religious pluralism truly prevails. Policy-makers, therefore, feel an increasing need to take account of the needs of different faith communities and the communities themselves are rising in confidence and political awareness. Politicians cultivate the Muslim, Sikh and Hindu votes, which can tip the balance in favour of one party or another.

All this is the rationale for the religious question on the Census form. But where do Jains fit in? Officially, they are counted as 'Other' along with Zoroastrians, Baha'is and other 'minority' faiths. This meant that on the Census there was no specific box for Jains in England and Wales to tick. Instead, they could tick the box marked 'Other' and then optionally wrote in the word 'Jain' beside it.

The figures have now been analysed and released by the Office of National Statistics in London www.statistics.gov.uk/census2001. They show that the 'Other' was analysed as follows for Baha'is, Jains and Zoroastrians: Baha'i: 4,646; Jain: 15,132; Zoroastrian: 3,738.

In total, 150,000 people in England and Wales declared themselves (and

Missing Jains

their children) as 'Other', most failing to write in the nature of their faith. This represents 0.3% of the total population – or rather those who answered the question at all. That compares with over 37 million Christians (71.7%), 552,000 Hindus (1.1%), 1.5 million Muslims (3.0%), 329,000 Sikhs (0.6%) and 144,000 Buddhists (0.3%). 7.7 million (14.8%) who declared themselves to have no religion.

Reliable estimates by the Institute of Jainology have indicated that there are over 33,000 Jains in the United Kingdom, the majority in North-West London. Because the Census counted everybody, not just adults, this suggests that over 18,000 did not declare themselves Jains. An article on the Institute's web site www.jainology.org speculates that some Jains 'are too shy to call themselves Jains or quite content to let them be counted as either Hindus or (simply) Others'.

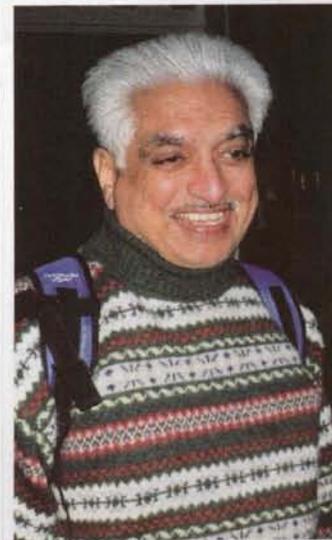
The idea of 'shy' Jains might sound surprising to some readers, given the high-profile presence of Jains in the professions, business and the arts, both in India and the Diaspora. The idea of Jains ticking the Hindu box might also seem strange, for Jainism is distinct from Hinduism in a number of important aspects – for example, it is not based on the Vedas, which are the basis of modern Hinduism. Yet Jains are often reticent when it comes to talking about their religion. They do not seek converts and tend to regard deeds as more important than words. Right faith, right knowledge and

right action are lived out rather than spoken about, and 'trumpeting' Jain virtues too loudly can be seen as bad form. Jains also share many customs, traditions and festivals with Hinduism, notably Diwali, and have many philosophical points in common. These include *ahimsa*, with its emphasis on non-violence, and karma, which resembles but transcends the scientific law of 'cause and effect'. Jain philosophy stresses inclusion rather than sectarian attitudes or any form of religious chauvinism. For Jains what unites is more important than what divides, and so it is possible that some identify, for convenience and through personal friendship, with the far larger Hindu community. London has the highest proportion of Hindus in England and Wales (4.1%). Many Jains would also feel no particular objection to being classified along with 'Others', for similar reasons of inclusiveness and a wish to integrate rather than draw attention to their differences with other British citizens.

Why such a fuss over 18,000? Even if they were included, Jainism would not be a 'major' faith tradition in England and Wales. Harshad Sanghrajka of the Institute of Jainology believes that there is far more to this issue than statistics. "Jains," he says, "are major contributors to the success of India and are represented well above their numbers in every major sphere – commercial, scientific, professional and cultural." The same pattern prevails in South Asian communities around the world, such as East

Africa, North America and the UK. Mr. Sanghrajka believes that Jains should be encouraged to declare themselves because Jainism is an ancient faith that has influenced other religions and philosophies.

The Institute of Jainology is therefore campaigning for Jains to have a separate box on the next Census in the hope that more will come forward. "It is about awareness," says Harshad Sanghrajka. By this, he means self-awareness among Jains and awareness of Jains and Jainism by the wider community. Jain visibility will be an increasingly important issue in Britain and other countries as interfaith dialogue intensifies.



Harshad Sanghrajka

'Another World is Possible':

Adivasi activist



Art from the heart



In the last week of January 2004, the streets of Mumbai were filled with 100,000 demonstrators from India and around the world, especially the developing world. They were there to greet the opening of the World Social Forum held in India for the first time, and their mood was celebratory rather than angry. Bringing traffic to a halt in the city, which is for many a symbol of the new Indian prosperity, the demonstrators' message was that 'another world is possible'. The themes of the summit, therefore, were disparate but found an underlying unity in the search for an alternative to corporate capitalism and the politico-economic monoculture that globalisation tends to impose.

some would say, the other side of the new India. A wide range of campaigning groups and non-governmental organisations sent representatives. The World Social Forum has been held annually since 2001, but all previous gatherings have taken place in the Brazilian city of Porto Alegre, which has undertaken pioneering initiatives in 'localisation' and economic democracy. The shift to India marked a shift in the balance towards Asia. At the last meeting, in 2003, only 200 Asians attended, whereas this year over half of those who attended came from Asian countries. Asia contains nearly half of the world's poor and is also on the front line in the battle of ideas between neo-liberals, who advocate unfettered market solutions, and those

who believe that social and environmental issues should have primacy.

According to Randeep Ramesh of the London-based *The Guardian* newspaper, "India was chosen not only for the large number of its activist groups and its historic stance as an advocate of poor nations, but because the country has been liberalising its economy for the past decade and has seen the arrival of a growing number of multinational firms." India is also rapidly becoming a global centre for information technology, although most Indians still work in agriculture. This means that the country is divided over the issue of genetically modified (GM) crops. Biotech firms and their supporters claim that GM liberates farmers and increases consumer choice by creating cheaper food, doing away with the need for pesticides and greatly increasing productivity. Opponents of GM claim that it is reducing choice by contaminating organic products. Furthermore, it locks farmers into dependency on biotech corporations because the crops are sterile. Devinder

World Social Forum Rocks Mumbai

Sharma, who runs the Forum for Biotechnology and Food Security in Delhi, campaigns against GM crops and points out that they have no long-term resistance to insect attack and so the apparent gains could well be an illusion.

The polarisation of opinion over GM reflects a much wider debate about the shape of economic development, and whether the emphasis should be from the top-down or the grassroots. The World Social Forum was formed as a response to the World Economic Forum held at Davos, the focus of which is seen as too narrowly economic and too market-driven. The WSF aims to champion local economic initiatives and promote a more holistic concept of development, based on quality of life rather than pure economic growth. According to organiser Gautam Mody, "People can come here and contaminate each other so that we can find new ways to work with each other." The 'contamination' is an ironic reference to the alleged effects of GM. This year, the forum's

Free Tibet march

agendas were broader than opposition to 'big business' and finding alternatives to corporate capitalism. It addressed issues of racial, religious and caste discrimination, and the widening inequalities that arise from distorted economic development. India's economic miracle, for instance, is based on pockets of hi-tech development and a mass migration to the cities, with large sections of the rural poor becoming poorer in relative and absolute terms.

The Iraq war and its aftermath also cast a shadow over the proceedings. Protesters carried images of President Bush and delegates stressed the need to advance peaceful solutions to international conflict. "We are pro-peace and against war," Hassan, a delegate from Tunisia told *The Guardian*. This sums up the positive spirit of the conference, but the challenge is to put some of these ideals into practice in a volatile international climate. Delegates also emphasised that poverty and discrimination led to

violence, and were forms of violence in themselves. There were a wide range of speakers, including Joseph Stiglitz, a Nobel Prize winner economist, who used to work for the World Bank. He argued that world trade 'liberalisation' was in reality a form of protectionism in favour of multinationals against smaller companies, in favour of rich nations against poor ones.

Although WSF supporters come at this stage mainly from the radical left, their concerns have a far wider significance and are shared by members of many faith communities. The procession in Mumbai was led by hundreds of red-robed Buddhist monks. Jains are less visible at such events. Nonetheless, Jain values have much to contribute to the debate over globalisation. Jains have always opposed inequalities that prevent people from reaching their full potential. They oppose all forms of violence, whether against human beings, animals or other forms of life, and work for reconciliation between enemies or rivals. Jain thinking is holistic, admitting complexities and shades of meaning instead of polarisation that leads to conflict. Perhaps a Jain Social Forum is a project for the future.

Aidan Rankin



London: First Centre of Jain Studies Opens



Photo by Emily Hunt

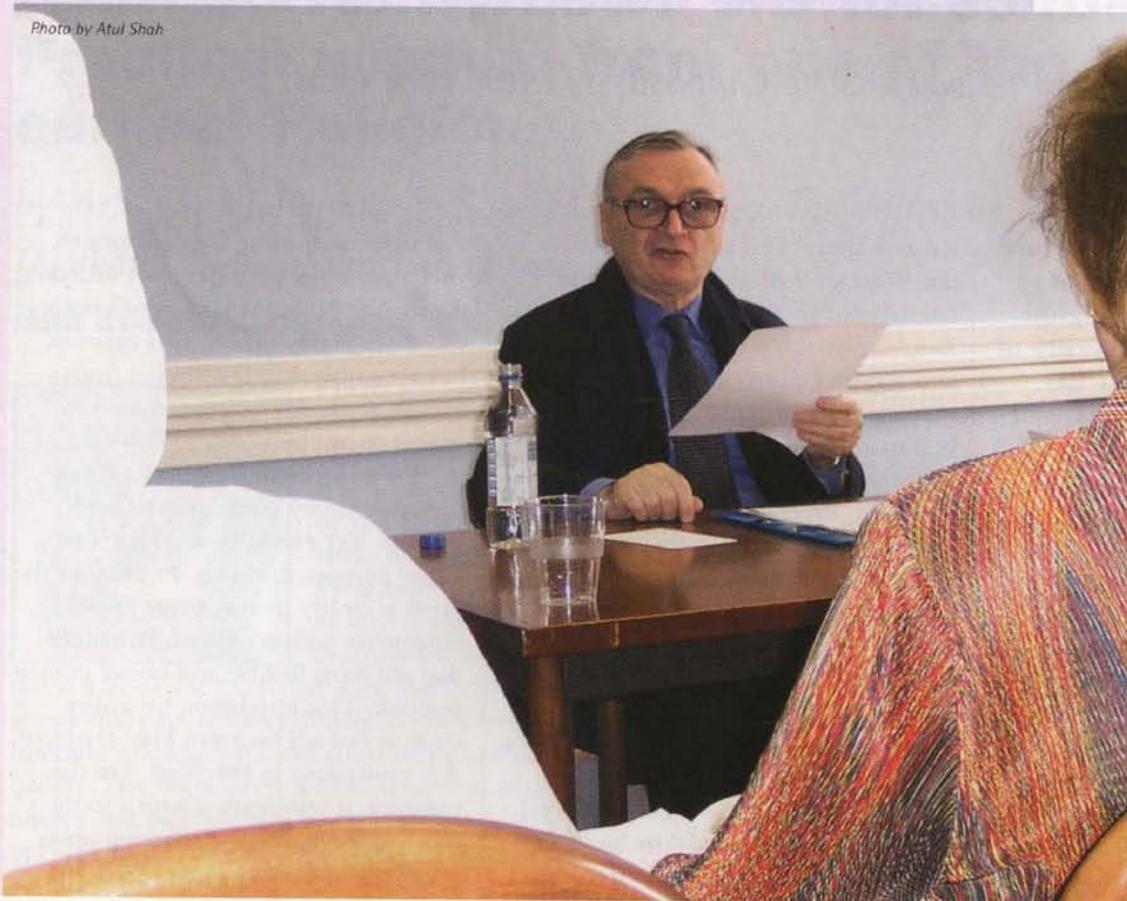
On 16 March 2004, the University of London's world famous School of Oriental and African Studies (SOAS) launched a Centre of Jain Studies at the Department of the Study of Religions.

The launch was attended by influential members of the Jain community and academics who came to participate in the 6th International Conference on Jainism at SOAS, which was opened with a public lecture by Professor Nalini Balbir of

the Sorbonne in Paris on the history of the Shvetambara Jain Canons. The Centre will increase academic and public awareness of Jainism, which is practised by around 4 million Jains in India and amongst the Jain Diaspora in East Africa, Europe and North America. It will also act as a useful resource for the estimated 30,000 Jains in the UK, two-thirds of whom live in the London area. This is the first such academic centre outside India at a world class institution.

The aim of the Centre, which is the first of its kind outside India, is to promote the study of Jain religion and culture by providing an interdisciplinary platform for academic research, teaching and publications in the field of Jain Studies. The Centre organises courses on Jainism, academic conferences, workshops, seminars, symposia and exhibitions. It has also established its own publication series. The Centre was launched by the Chair of the

Photo by Atul Shah



Professor J-P. Osier

Department of the Study of Religions, Dr. Ulrich Pagel, Professor J.C. Wright of the Faculty of Languages and Cultures, who is the Honorary President of the Centre, and by its Chair Dr. Peter Flügel of the Department of the Study of Religions.

The Centre will promote the following activities:

- Research projects in Jain Studies,
- Dissemination of new research through the Centre's publications and website,
- Academic conferences, workshops, seminars, symposia and exhibitions,
- Public lectures in Jain Studies by leading scholars,
- Academic exchange programmes,
- Courses on Jainism and postgraduate research in Jain Studies at SOAS,

- Expansion of the resources relating to Jain Studies in the SOAS Library,
- Establishment of links with individuals and institutions with an academic interest in Jain Studies.

Academic speakers at the one-day international conference on 'Jaina Doctrines and Dialogues' on 17 March were Erik Seldeslachts (University of Ghent) on 'Understanding Jaina Geography'; Julia Hegewald (Oxford) on 'Meru, Samavasara and Simhasana: The Recurrence of Three-Tiered Structures in Jaina Cosmology, Mythology and Ritual'; Hawon Ku Kim (University of Minnesota) on 'Formation of Identity: The Nineteenth-Century Jain Pilgrimage Site of Satrunjaya, Gujarat'; Peter Flügel (SOAS) on 'The Lonkagaccha Revisited'; Jean-Pierre Osier (Paris) on 'The importance of faith in the last moments on account of

Asadhara's Sagaradharmamrta VIII'; Eva DeClerq (Ghent) on 'Doctrinal elements in Svayambhudeva's Paumacariu, with reference to his own sect'; Christopher Chapple (Los Angeles) on 'Classical Yoga and Jainism: A Comparison of Patanjali and Haribhadra'; Sin Fujinaga (Miyakonojo Miyazaki, Japan) 'On Samudghata' and Devendra Kumar Jain (Mumbai) on 'The Date of Kundakunda'. The Centre is seeking sponsorship for scholarships and resources for the enhancement of Jain Studies at SOAS, both from governmental and non-governmental

sources. At the launch of the Centre a donation of £5,000 for a Small Research Fellowship for the Study of Jainism (to be annually reviewed) was announced on behalf of *Jain Spirit*. The Fellowship for a research project at all levels (MA, PhD or Postdoctoral Research) will be granted on the basis of an open competition, details of which will shortly be announced. At the 6th Jaina Studies Workshop a further donation of £1,000 for an annual essay competition was announced by the Institute of Jainology.

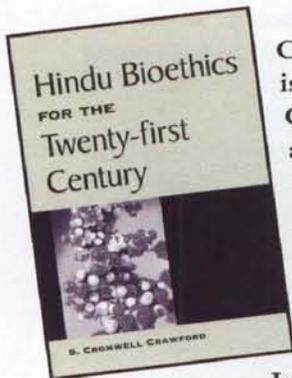
Contact:

Centre of Jaina Studies
School of Oriental and African Studies
University of London
Thornhaugh Street
Russell Square
London WC1H 0XG
pf8@soas.ac.uk
www.soas.ac.uk/jainastudies

Hindu Bioethics for the Twenty-first Century,

by S. Cromwell Crawford (Albany: State University of New York Press, 2003)

ISBN 0-7914-5779-6



Cromwell Crawford is Professor and Chair of Religion at the University of Hawaii. He has known India well from earliest childhood and has written extensively on Indian philosophy and ethics. Principally, he has drawn from the Hindu canon. This is for the obvious reason that the Vedic dharma is the majority tradition in India and among the Indian Diaspora. There is also another, subtler reason, namely the inclusive nature of Hinduism, its ability both to adapt to and influence social and economic changes, local traditions and cultures, and other spiritual traditions including those more ancient than Hinduism itself.

It is this inherent flexibility of Hinduism that attracts Professor Crawford and to which his scholarship is dedicated. However, he is often profoundly critical of Hindus, individually or collectively, who he feels do not live up to this tradition of tolerance and inclusion. In his latest book, he condemns the 'evils' of the *jati* or caste system in its corrupted form. He points to Hindu sects such as the Saivas and Vaisnavas, as well as reformers such as Ram Mohan Roy, Swami Dayananda and Mahatma Gandhi, who opposed the caste system and 'untouchability'. He also cites non-Vedic traditions, such as Buddhism and Jainism, which have adopted a more clearly egalitarian approach, making spiritual development open to all.

Professor Crawford is also profoundly interested in Jain teachings in their own right. He has been a

staunch friend and ally of Jainism in the West, as well as an advisor and contributor to *Jain Spirit*. In *Hindu Bioethics*, he refers to the freedom that Jain scholars enjoyed in exploring medical science, unhampered by brahmanic taboos. Their conclusions influenced the development of *Ayurveda*. Professor Crawford also draws our attention to the interaction between Jain and Hindu thought. In the *Yoga Sutras* of Patanjali, for instance, "*ahimsa* provides the ethical framework for all other virtues classified under *Yama* (restraint). *Ahimsa* is more than non-violence, it is non-hatred (*vairatyagah*). Its scope is universal, and it cannot be relativised by a series of 'ifs', 'ands' or 'buts'."

Ayurveda, we are reminded, means 'the science of living to a ripe old age'. It is the basis of Indian medicine, health care and scientific inquiry in a wider sense. As such, it would seem to have strong pre-Vedic influences, as does Jainism, being the continuation of an earlier Indian tradition. *Ayurveda* is about far more than diagnosis, treatment and prevention, more even than research. It is as much concerned with health as with disease, with the mind and spirit as the body. *Ayurveda* is concerned with integration of the different aspects of the self, but it also emphasises the interconnectedness of all living systems and the need to preserve both balance and diversity in nature.

There are strong areas of overlap between the ancient insights of *Ayurveda* and the most recent insights of psychology and neuroscience, as well as physics and ecology. These point us towards a more holistic vision of the self and the universe than has hitherto been prevalent in the West. Many Westerners are rethinking their attitudes towards spirituality, material progress and what constitutes health,

and they are turning for guidance to ancient systems from the East, including Ayurveda. Professor Crawford's book is therefore highly timely. In a rigorous but accessible way it addresses from a Hindu perspective concerns such as surrogate motherhood, animal-to-human transplants, preventative and complementary medicine and birth control. Yet *Hindu Bioethics* has a far larger purpose than this. The aim of the book is clearly to encourage those tendencies within modern Hinduism that are most flexible and liberal in their outlook. This Hinduism, he makes clear, is not a 'Hinduism Lite' for New Age enthusiasts in the West. On the contrary, it represents a return to the roots of Vedic culture, drawing upon pre-Vedic influences such as Jainism.

In this way, Professor Crawford places himself in a distinguished and honourable tradition of Hindu reform. There are, nonetheless, moments when Western ideological preoccupations intrude and break the rhythm of his argument. For example, he rightly emphasises those aspects of Hindu culture which empower women, and condemns those spiritually baseless customs that have held them back. However, in doing so he sometimes resorts to the divisive and outdated rhetoric of left-wing feminism. That ideology, as we have seen in the West, creates conflict rather than well-being and so is merely the reverse of the prejudice it opposes. Vedic culture, by direct contrast, offers an holistic view of the female and male principles. Shakti and Shiva are not at war, but equal, balanced and interdependent.

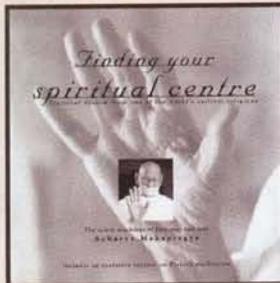
This small criticism aside, *Hindu Bioethics* is an exhilarating achievement as well as an important work of scholarship.

Aidan Rankin

Finding Your Spiritual Centre: Practical wisdom from one of the world's earliest Religions,

by Acharya Mahapragna. Sourced, translated and edited by Ranjit Dugar.
(Kolkata, India: Spiritual Quest, 2003)

ISBN 81-901713-0-5



Finding Your Spiritual Centre has been beautifully compiled in hardback form from the talks and teachings of the head of the Terapanthi sect, Acharya Mahapragna, by Ranjit Dugar. We all hope to lead a more peaceful and enlightened life and in this sense

this is a book for everyone. On one level it reads like a wonderfully presented self help resource, filled with stunning photography and short inspirational passages and quotes. The book gives a concise explanation of the history and philosophies of the Jain religion in the opening pages. Acharya Mahapragna emphasises the guiding role that such a strong spirituality can play in our day-to-day lives, offering complete sections on Preksha meditation and yoga as an aid to this. On a further level, the book also recognises the mysteries of

existence itself; that the world we live in is made of (at the very least!) two parts: the material and the immaterial where our spiritual centre resides. Written in both Hindi and English, it opens up Jainism to both these practical and spiritual worlds. The majority of the chapters comprise of bite-size contemplations on how we can control both aspects and allow them to work together. This duality is excellently harmonised by the varied quotes chosen by Dugar.

As the name suggests, this book is for those who already have a sense of their spiritual side and wish to explore and develop it further, but with its explanations of various Indian words and concepts it is as much for those wanting to delve into Indian culture as into Jain culture. As a whole, it may not be the lightest of reads but for those quiet moments it is perfect for dipping into, as each page offers spiritual sound bites partnered with gorgeous photos to inspire your day.

Rebecca Hoh

History of Mysticism: The Unchanging Testament,

by Swami Abhayananda (London: Watkins, 2002)

ISBN 1 84293 051 6

Mysticism, by Evelyn Underhill, was published in 1911 and is probably still the seminal English language study of this aspect of religious experience. Underhill was a pioneer in her field, the first woman theologian to lecture at Oxford University. However, her study is one-sided, for it only takes into account the Western and Eastern Orthodox experiences of mysticism, and is not much concerned with other faiths. Swami Abhayananda, an American and the founder of two Vedanta temples, has made a brave effort to update Underhill and produce a comprehensive survey of mystical teachings and perspectives, incorporating Hinduism, Buddhism and Taoism as well as the Judaeo-Christian and Islamic Sufi traditions. Jainism, disappointingly, is barely mentioned but the book is valuable both as a point of reference and a good read.

The theme of Swami Abhayananda's book is the underlying unity of religions. To him, all spiritual paths represent different journeys towards the same Truth. This insight is shared by Jains, which makes this book useful and relevant to them.

Aidan Rankin

APOLOGIES

Dear Readers,

The Jain Spirit team would like to apologise to our readers for an error made in Gulabchand Meghji Shah's Obituary in Issue 18. The passage contained the sentence 'Jains believe that all Tirthankaras attained Nirvana at Palitana'. This is an inaccurate representation of Jain beliefs. Sorry for any confusion caused.

The Jain Spirit Team

For richer for poorer,
in sickness and in health.

Our Business Banking Relationship Managers are your long term partners. That's why more than half our businesses have been with us for over seven years.

Please contact: Tony Peiris 07766 360092 or Les Brooks 07775 545912.

www.business.barclays.co.uk

BARCLAYS
FLUENT IN FINANCE

LET YOUR BUSINESS ADVANCE YOUR CULTURE



VALUED FINANCIAL SUPPORTERS

We are very grateful to all our advertisers, donors and sponsors for their continued support

FOUNDER PATRONS

(Pledges of UK £10,000/US \$15,000 or higher)

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 – UK £500/US \$750 a year (or higher)

Mr. Dipak Mulji Shah, *Nairobi, Kenya*
 Mr. Premchand Mulji Shah, *London, UK*

Messrs. Kaushik & Dhiresl Lajji Shah & Families,
Nairobi, Kenya

Dr. Vinay & Mrs. Trushit and Reya Shah, *London, UK*
 Mr. Shaileen & Mrs. Harshna Shah, *London, UK*
 Messrs. Naresh & Sailesh Shah, *Nairobi, Kenya*
 Mr. Rajni Patani, *Nairobi, Kenya*
 Mr. Vipul & Mrs. Aarti Haria, *Nairobi, Kenya*

NEW CITY DEALS – JAINS IN THE CITY GET A ONE-YEAR GIFT SUBSCRIPTION

Dr. & Mrs. Parveen Jain and the Jain Centre of Northern California have kindly sponsored a one year (four magazines) gift subscription to all members in the region.

Your city should be here! Make it happen and experience the change.

If you want to become a catalyst for peace and would like to help spread Jain Spirit then please email:
editor@jainspirit.com or write to: Jain Spirit, Suite 3d,
 Cowdray Office Centre, Cowdray Avenue, Colchester, Essex
 C01 1QB or telephone us on +44 (0)1206 766122

GIVE YOUR CITY A GIFT SUBSCRIPTION AND SEE THE DIFFERENCE!

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

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



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



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



GET ON BOARD

Manish Shah

Father to Bhavin and Sachin, two active boys keen to promote their culture, Manish has been a director of Jain Spirit since its inception. As director of Sigma Pharmaceuticals, one of the largest pharmaceutical wholesalers in Britain, Manish has brought his financial skills and business contacts to build this new charity. He attended the JAINA Convention in Cincinnati in July '03 as part of the Jain Spirit team. He travels widely for his business and charitable work and is keen to ensure that Jain Spirit goes to every Jain household. The only way to reach him is on his mobile as he is so busy!! But of course, he always has time for Jain Spirit.

Nilesh Shah

Spirituality is central to Nilesh's life. He believes that we should infuse our actions with spirit and provided our motives are sincere, success is bound to come. We may have to be patient, but nature will not take this away from us. As our new Finance Director, Nilesh is busy monitoring our systems and controls and a regular flow of cash and revenue to this unique global charity. By profession, he is a Chartered Accountant and runs a practice in Harrow, Ashmar & Co. Far from being a bean counter, Nilesh attaches value to intangibles like happiness, satisfaction, charity and empowerment. He loves reading Jain Spirit and regularly attends Jain classes. Privately, he is keen to share his personal experiences of the importance of ethical lifestyle with his friends and clients.

Falguni Patel

Our youngest and only female Director, Falguni Patel is getting used to answering the question – Are you Jain? The answer of course is that there are many Patels who are Jain and the surname does not necessarily define your religion! A graduate of University College, London and School of African and Oriental Studies, Falguni chairs our Editorial Committee and was a Guest Editor of Jain Spirit in 2003. She brings a different perspective as she has experience for working in professional charities. Currently, she does communications work for Save the Children, a large international development charity based in the UK. Falguni accomplished the Three Peaks Challenge last year, and would like to spread Jain Spirit to every corner of the world and help take it from strength to strength.

Other Board Directors not featured here (but of equal value):

**Atul Dhanani,
Deepak Haria,
Anant Shah,
Manish Shah.**

GET ON BOARD

You could be in this picture too. You could be part of this exciting Board and take Jain Spirit to new heights. We have 6-8 Board meetings a year and, ideally, you would need to be within close proximity to London to attend these Board Meetings; in addition, some time would need to be devoted to the affairs of this charity, outside the meetings. The role of the Non Executive Directors is that of strategic planning and supervision. Experience of charity work or community service would help, and so too would commercial experience.

*If interested, please call our Chairman Anant Shah on 0207-3171418
or email: amp@meghraj.com*

EVERY MOMENT IS ETERNAL



AIDAN RANKIN
FINDS SPIRITUAL
STRENGTH IN
EVERYDAY ACTIONS
RATHER THAN
SHALLOW ACTIVISM
OR GRANDIOSE
BLUEPRINTS

"What are the roots that clutch,
what branches grow/Out of this
stony rubbish?"

So T.S. Eliot asked, or rather demanded, in *The Waste Land*. Many readers have interpreted this poem as a work of radical pessimism, depicting a mass society traumatised by war, degraded rather than liberated by technology and experiencing a breakdown of shared values. In other words, *The Waste Land* evokes the beginning of the modern era. Yet there is another interpretation of *The Waste Land*, as there is of modernity itself, which has brought blessings as well as calamities. For Eliot wrote the poem, his greatest, less as a pessimist than as a spiritual seeker. When the poem was published in 1922, he had not yet fully embraced the Christian faith reflected in *Ash Wednesday*, *The Four Quartets* and other later works. *The Waste Land* is therefore a trawl through the cultures and civilisations of humanity for signposts to spiritual renewal.

As such, the poem's cultural reference points owe as much to the Vedic

teachings as to Christianity, Judaism or the Hellenic tradition. Eliot is concerned with finding the truth underlying the spiritual traditions of East and West. He is searching for the common source of our many and varied expressions of faith, and of the hope that springs from the impulse towards faith. The poem is replete with images of rebirth in the midst of chaos and dissolution. "These fragments I have shored against my ruins," is one of the closing lines, and it is in these fragments that we find hope. They give us a sense of continuity and stability that equips us to come to terms with change and hope for a better future.

One of the lessons of the previous century to be learnt must surely be that hope does not lie in grand designs or utopian blueprints. For in such abstractions we lose our most hopeful human characteristic: that of sympathy. In a literal sense, sympathy means the capacity to 'feel with' other human beings or creatures. It enables us to see them as individuals like ourselves, at once unique and part of a complex whole. Misplaced idealism takes away hope because it reduces individuals to mere



Photo: James Maturin-Baird

statistics or ciphers. Instead of ushering in utopia, it creates a climate of nihilism and oppression. True hope, therefore, is found less in manifestos and campaigns for abstract change and more in acts of individual compassion.

I am often reminded of this individual dimension to hope in my district of London, Bloomsbury. There, I frequently encounter homeless young men who live on the streets and in the hostels around Russell Square. Most are neither feckless nor rough by nature, but remarkably kind and gentle. Many are the products of so-called 'care'. Some have an almost Zen-like calm, but beneath it there is usually found a depth of loneliness and spiritual despair, as well as the more obvious material need. When I give items of food or cast-off sweaters to these young men, and talk to them as I do so, I begin to feel hope. I know that this will not solve the housing crisis or the complicated social problems that lead to young people sleeping rough. Nor do these small acts of gifts make me feel virtuous. I know that they are only stopgap measures, the moral equivalent of sticking plasters. Yet I find hope in them nonetheless, because

they remind me that all of us have the power to make a difference. It is when we find the power within ourselves, rather than trusting in leaders, movements or ideologies, that we might start to address the most profound human problems with clarity and hope.

Our great spiritual teachers, from Christ and Krishna to Mahavir and the Buddha, have inspired us with their personal courage and integrity, their feeling for other human beings and their practical wisdom. Their lives, point us towards right action, right knowledge and right conduct, precisely because they are made up of individual acts of compassion and bravery. Such acts are far from isolated and incidental, but part of a pattern of human transformation. They remind us of the value of friendship, love and kindness, and the inner strength that we derive from them. When we access that strength, we move out of the spiritual waste land and towards virtue. Michael Tobias, in his book *Life Force: The World of Jainism*, quotes the spiritual head of the Digambara Jains in India: "It is *ahimsa* that makes for friendship between father and son, and love between husband and wife." In

Jainism, individual acts of compassion and expressions of love count for more than pious rhetoric or theory.

I am typing this article in the Yorkshire Dales in winter, during one of our dramatic and beautiful cold snaps. Walking, or more accurately ploughing, through the snow on the hilltops the other day, I looked up at the leaden sky and noticed a patch of clear, crisp blue tinged with red. It is a quality of light that I associate with this region, and which makes walking here special for me. I saw another, smaller strand of light, then another, seemingly more distant and then, before I even realised it, had the blue triumphed over the grey and the wet snow stopped falling. The fragments of clear light met and merged with each other, subtly transforming the sky. We could do worse than reflect on that image when we think about hope, which begins with fragments from our lives and then becomes something greater than ourselves.

Aidan Rankin is News Editor of *Jain Spirit*.
Email: aidanr@dircon.co.uk
aidanr@dircon.co.uk

A JAIN FOREIGN POLICY?



PARAS SHAH APPLIES JAIN PRINCIPLES TO INTERNATIONAL RELATIONS

Since September 11th 2001, the world has seen two new wars for the new century. Both Iraq and Afghanistan have been attacked as part of the 'War on Terror' and pre-emptive attacks are now, it would seem, an integral part of the foreign policy of the United States and its allies. Fighting continues on virtually every continent. It is a sad state of affairs that military actions are still applied to deal with problems of terrorism and other kinds of disputes.

Military actions are more likely to create new problems than solve old ones. In most cases, they perpetuate and intensify underlying conflicts. Peaceful dialogues, by contrast, can offer us hope when we seek to resolve complex issues, as South Africa's Truth Commission and the (incomplete) Northern Ireland peace process bear witness.

This is why I believe that Jainism and its values play an invaluable role in promoting global peace. The virtues of non-violence (*ahimsa*) and the principles of truthfulness (*satya*) and non-acquisitiveness (*aparigraha*) are more important in today's interdependent world than ever before. The notion that it is legitimate to attack sovereign states in order to force them to submit to the will of 'greater' powers is not only dangerous and immoral, but also counter-productive. It will encourage further violence – as we are already seeing clearly in Iraq – and give rise to a seemingly endless cycle of violence. Societies will feel less safe and become less free, as the movements and rights of individuals and groups will be ever-more heavily scrutinised and curtailed – by the state and the terrorist organisations alike.

Jain ethics emphasise respect for biodiversity as well as human diversity and point towards a less materialistic way of conducting human affairs

To help make the world a peaceful place, world leaders owe it to us to pursue the path of non-violence. They must address the causes of terrorism and show patience, a quality sadly lacking in modern politics. Gandhi, who was influenced by Jainism, reminded us that 'an eye for an eye will make the whole world blind' and we should remember this before resorting to the bayonet and the bullet – or worse. The years of Indo-Pakistani conflict

have taught leaders on both sides that force will not resolve the issue of Kashmir and therefore peaceful dialogues are necessary.

Jainism teaches respect for diversity of culture and opinion. It acknowledges that there can be many paths to the same truth. Therefore, Jains believe in co-operation rather than conflict between different communities. In the modern world, the European Union proves that states with a long history of conflict and war can

work closely together and in the process become one of the most stable and prosperous regions in the world. There is a sense in which the European Union can be seen as an example of *ahimsa* in action.

Furthermore, we need to learn to consume less, to live within limits and be less dependent on the world's scarce resources. Most wars have been fought over resources such as land and oil. It is now reckoned that future wars will be fought over water supplies. The nations of the world should work together to find alternative sources, in particular ones that will not cause tensions. Jainism believes that acquisitiveness is incompatible with virtue because it breeds corruption. The acquisitive person is quite literally eaten up with



“An eye for an eye will make the whole world blind” Gandhi

Illustration by Daniel Stewart +44 (0) 1206 396116

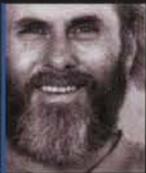
greed. He cannot control his or her desires and this loss of control becomes a barrier to liberation. Like the person, the state fails when it becomes dominated by acquisitive desire. Collective human greed is destroying the planet. Jain ethics emphasise respect for biodiversity as well as human diversity and point towards a less materialistic way of conducting human affairs.

The history of international diplomacy is littered with horse-trading, double and back stabbings by states and their leaders. If we are to move beyond violence, there needs to be a shift towards integrity in international relations. Good will is also required; lack of good will explains why the Indo-Pakistani conflict has gone on for so long.

The world needs a genuinely ethical form of international relations. Jain values can provide an ethical framework for this new approach to policy-making. Jainism is internationalist in outlook, its philosophy accessible to people of all races, faith traditions and cultures, without prejudice. Since Jains eschew violence and prejudice, they can play a vital role in reducing tension and protecting the natural world. Above all, Jainism is based on tolerance and respect, the two essential ingredients required for peaceful co-existence between human beings.

Paras Shah has recently graduated in Politics from the University of Sheffield.

HUMANITY REQUIRES HUMILITY



DAVID FRAWLEY
REFLECTS ON THE
INTERCONNECTEDNESS
OF ALL LIFE FORMS,
A PRINCIPLE AT THE
HEART OF JAINISM

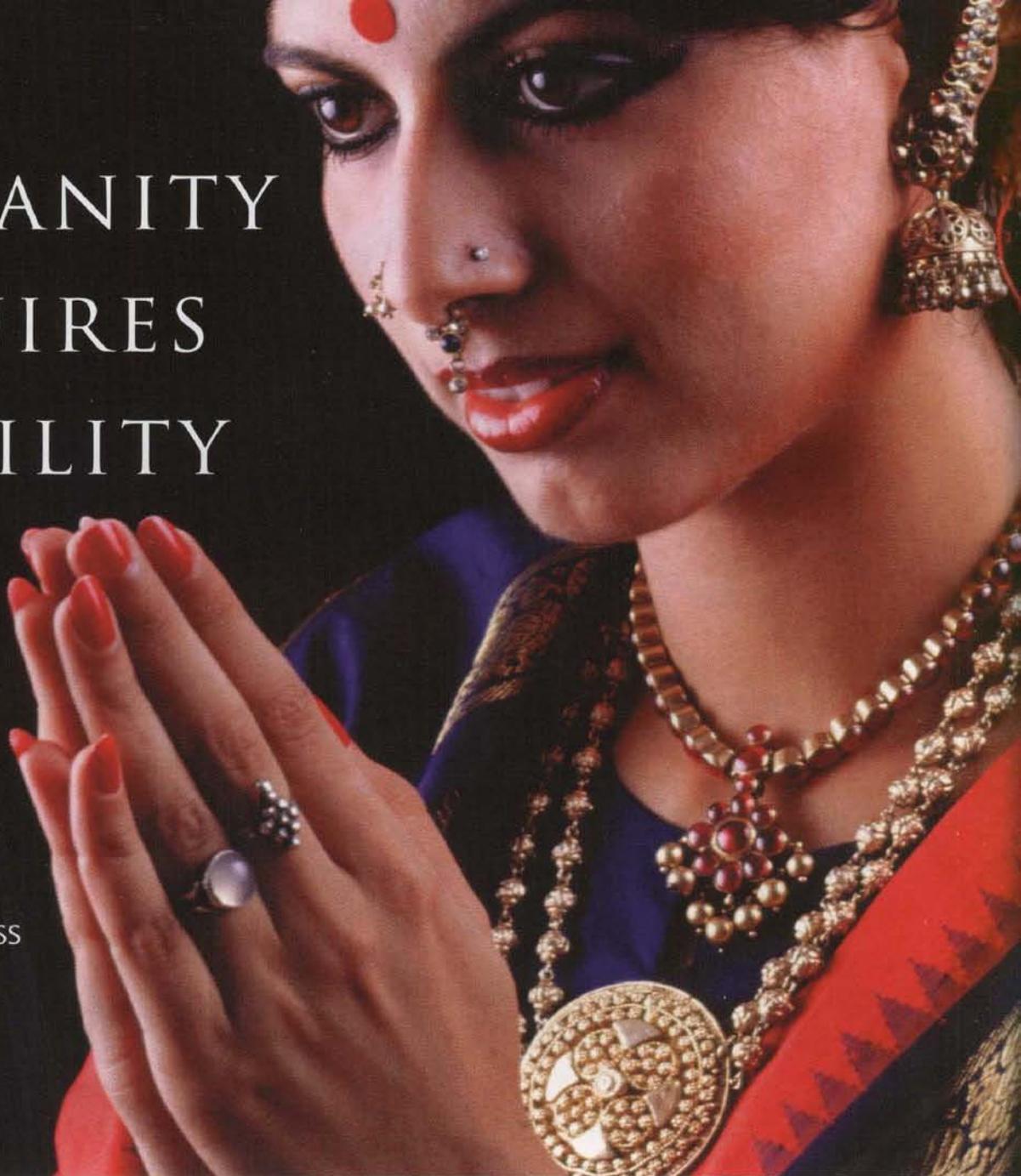


Photo: Dinodia.com / Nadish Naoraji

Our kinship is not only with other humans but also with all living beings. Among native people, tribes define themselves according to a totem or tribal spirit, a sacred animal that reflects their deeper life connections. The totem is a means of linking human communities with the greater communities of nature. Tribes are defined as fire people, sun people, bear clans, eagle clans or other power animals or nature symbols that indicate their particular quality and energy. Some of these tribal images remain in our flags or have become national symbols like the American eagle. The individual has a special identity within the tribe that is played out in rituals. This may involve taking on the role of an animal or a god as the tribal force lifts the individual into a greater mythic existence and cosmic expression through which his soul or spirit can come forth.

Today we are trying to change human life according to 'inorganic factors' like political agendas, dogmatic religious beliefs and manipulative marketing strategies. I believe that all ideologies, political or religious, are dangerous and ultimately destructive because they are not rooted in Nature. They do not come out of her indwelling spirit but arise from human cunning, if not prejudice. They seek to impose an artificial human standard upon life that overflows all attempts to control and define it. The Earth has no ideology. The Sun and stars have no belief or creed that they must follow. Any social orders created or run by an ideology must eventually fail because they are contrary to the intricacy of the living universe. They have no organic structure through which they can develop naturally but, like our modern cities, must proliferate an artificial and wasteful existence. They must break down over time and leave us rootless.

While we may recognise the importance of 'human' rights, we have forgotten the rights of other creatures, along with their feelings. Even human rights have largely been reduced to only 'individual rights', forgetting the rights of the family, community and ecosystem, without which the individual has no meaning. True universal rights are the rights (and rites) of the universe, not the selfish demands of our single species.

Today we have eliminated our greater ties to both humanity and the world of nature. We have become isolated individuals, each seeking his or her private fulfillment through career, money, status or pleasure. If we are successful, we are left with no one to share our success with. If we fail, there is no one to console us or to inspire us to try again. No matter how much we gain, we still feel empty. This is because our evolutionary heritage conditions us to find happiness only as part of a greater community that cannot be separated from the whole of life.

We should therefore seek a new sense of community, a 'new spiritual tribalism' with universal appeal, to restore our organic link with the conscious universe. We need a new 'sacred community' based not upon the interests of one segment of society against another, but upon our ultimate ancestry with the Cosmic Person or Purusha. We must restore our link in the chain of life, placing ourselves in the network of souls that forms the necklace of God. We must forge a new spiritual fellowship (*sangha*) much like the Vedic communities of old, led by seers and yogis, rather than by politicians, preachers or businessmen. Although inspired by Vedic tradition, such spiritual communities will be

Whatever we approach with consciousness must respond to us in kind, not only other human beings but even the rocks!

inclusive of all those who share similar values. This includes especially the Jains, whose reverence for life is unsurpassed. A new group of this type is the Vedic Friends Association (VFA), which is seeking to create a broad, non-sectarian Vedic fellowship in the West.

There is a need for a community that includes all of nature, not just our fellow human beings. We must have a relationship with the rocks, plants and animals that also inhabit our world, and with the Earth, atmosphere, sky, Sun, Moon and stars. Such a relationship should be one of unity, as one manifestation of consciousness to another, not based on our superiority over other creatures, much less on our exploitation of them. We cannot hope to have harmony in our society if our society does not recognise the consciousness that pervades the entire universe.

For such a new sacred society, we need a new collective fire. We need new social identities forged in that common fire. We need new rituals that link us with the greater communities of life, honouring our ties to the rock, plant, animal and god. Out of this new fire we can create a new culture of life and consciousness, with organic forms of art, science, medicine, philosophy and religion that unite us with all worlds and all creatures.

If we fail to create a new spiritual sense of community, then a darker form of tribalism will arise within our societies. Denying any sacred community, the energy of our collective urge to ritual must come out in distorted forms as gangs and cults of criminal and fanatical types. Nazi Germany was a country that came under the grip of a destructive tribalism that arose to fill such a spiritual vacuum. Even communism was largely a non-spiritual cult, with politics elevated to a religious fervour.

We cannot have a tribeless society any more than we can have a classless society, but we can replace artificial social orders with those that follow the rhythms of the soul and place us in harmony with the universal life.

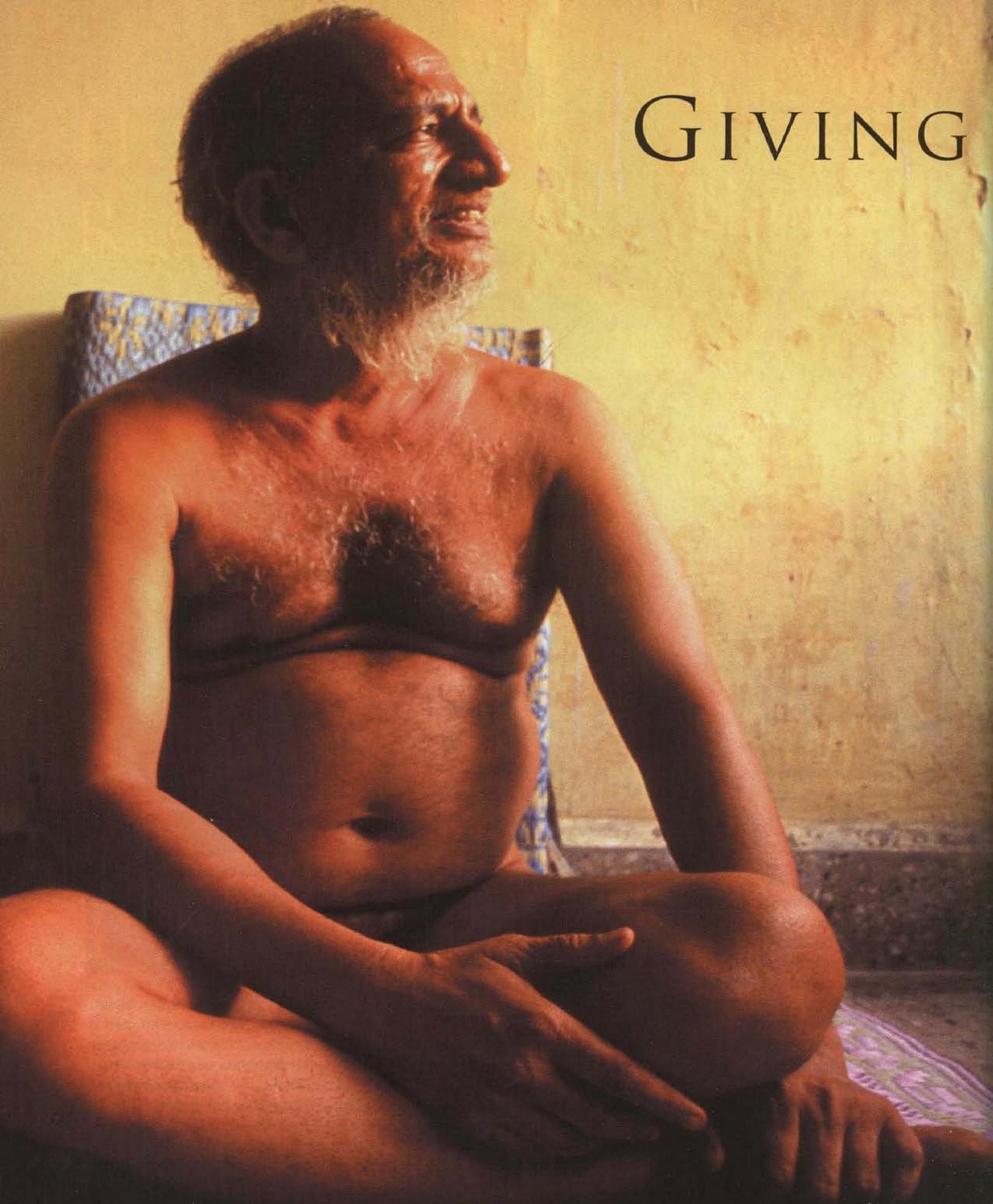
Our main sacred role as modern men and women is to embody the cosmic masculine and feminine forces and recognise the soul both within and around us. This is to mirror the Divine back to each person we meet and each being we see. This is to perceive the Purusha in all creation. A simple way to do this is with the Hindu greeting of 'Namaste' meaning "I bow to the Divine in you", which is made along with raising one's hands together in the gesture of prayer. This gesture reflects raising our inner flame to welcome the same flame in others, uniting the light with the light. It is also an integral part of the Yoga of devotion, in which we honour the Divine presence in all life.

We live in a 'user friendly' conscious universe that will respond to our every sincere call for help, support or guidance. We have nothing to fear but our own unwillingness to open up to life. Whatever we approach with consciousness must respond to us in kind, not only other human beings but even the rocks! If we offer our respect, our greeting of Namaste to everything, even the wind, each thing in nature will communicate to us in its own way and give us its blessing.

Everything in the universe is our friend and well-wisher. All creatures are part of our own greater family with whom we have eternal and unbreakable ties. Even the forces of nature are powers of our own greater Self and spirit.

Dr David Frawley (Pandit Vamadeva Shastri) is Director of the American Institute of Vedic Studies
<http://www.vedanet.com>

GIVING



Meditation is a science for Jains *Photo of Acharya Pushpadantasagar by James Maturin-Baird*

SCIENCE A SPIRIT



PETER RUSSELL EXPLORES THE CONVERGENCE BETWEEN SPIRITUALITY AND SCIENCE

Substantial steps have been made in the science of consciousness over the last ten years, and there is much talk of a new paradigm emerging. But, I believe, we may stand on the threshold of an even more fundamental change: a shift in superparadigm.

Thomas Kuhn coined the term 'paradigm' to refer to the beliefs and assumptions underlying a particular science. Beneath all our scientific paradigms there lies an even deeper and more pervasive assumption: the belief in the primacy of the material universe. It is believed that when we fully understand the world of space-time-matter-energy, we will be able to account for everything in the cosmos. Being the paradigm behind nearly all our scientific paradigms, this worldview has the status of a 'superparadigm'.

Eminently successful as this model has been at explaining the world around us, it does not have much to say about the non-material world of the mind. Indeed, nothing in the physical sciences says that living systems should be conscious. Yet, the reality of consciousness is apparent to each and every one of us. As far as the current superparadigm is concerned consciousness is a great anomaly. Kuhn showed that when anomalies first arise they are usually overlooked or rejected. Or, if they cannot be so easily discarded, they are incorporated in some way, often clumsily, into the existing model. Witness, for example, the attempts of mediaeval astronomers, wedded to Plato's belief in the perfection of circular motion, trying to explain irregularities in planetary motion with theories of epicycles (circles rolling along circles, rolling along circles).

Western science has followed a similar pattern in its approach to consciousness.

For the most part it has ignored consciousness completely. More recently, as developments across a range of disciplines have shown that consciousness cannot be so easily sidelined, science has made various attempts to account for it. Some have looked to quantum physics, some to information theory, others to neuropsychology. But the failure of these approaches to make any appreciable headway into the problem of consciousness suggests that they may be on the wrong track. We may need to challenge some of our most fundamental assumptions about the nature of reality.

As we begin to explore what Ken Wilber calls 'the more tender end of the spectrum', we find systems that take a more spiritual stance. In trying to pin down consciousness, science may find it has embarked upon a course that will ultimately lead it to embrace the spirit and - dare we say - God. To the scientific establishment, rooted in the physicalist worldview, this is anathema (but so was the notion of the solar system four hundred years ago).

New paradigms emerge because they make sense of apparently conflicting observations. We might expect the same with a new superparadigm, though on a grander scale. The synthesis that emerges could turn out to be much more than an integration of diverse theories within the prevailing scientific model. We could see the synthesis of the seemingly incompatible worlds of science and spirit in a radically different worldview - not so much a larger umbrella as a new umbrella.

Both science and spirituality are in search for truth. One is the search for the truth of the present world, the other is the search for the truth of the nature of

consciousness. As such, there is no conflict between them.

For the same reason, there is currently little meeting between the two either. The current scientific paradigm does not include consciousness or the mind as a fundamental reality, but seeks to explain everything in physical terms. Western science has now looked out to the edges of the Universe, back in time to the beginning of creation and down into the sub-atomic structure of matter, and it finds no place, nor need, for God. But this is because it has not yet included the inner realm of mind in its scope. When science explores mind as fully as it has explored space, time and matter, it will create a new worldview, one that includes spirituality.

Spirituality, on the other hand, is often very unscientific in its approach to self-liberation. People believe things simply because someone has said it or written it. This is hardly the best way to arrive at truth. Mahavir warned against this 2,500 years ago when he said: "Do not believe anything because I have told you it is so. Only believe it when you have tested it for yourself." In this respect spiritual growth can and should be very scientific. We can hypothesize whether certain meditation practices enhance awareness, then set up a personal experiment in meditation practice and see what the results are. This is important not only to make sure that we do not deceive ourselves, but also to ensure that our spiritual progress is as rapid as possible. Rapid spiritual growth is something the world needs today very badly.

Peter Russell has written extensively on theoretical physics, psychology and meditation. www.peterrussell.com

I live in a house built from scrap World War Two army materials, which would probably be valued at \$30,000. It has no appliance under 20 years of age and most of the furniture would probably sell for no more than \$20 a piece. Apart from a few minor alterations, as far as I'm concerned, it is a quite comfortable and convenient house. Ideally, I would like to live in a much smaller and cheaper house. You would probably see every appliance as unacceptably old and shabby, but they all work as well as I want them to. We have a mobile phone (because there is no public phone nearby) but no electrical appliances apart from a radio and a small black and white TV.

I dress in very old and patched clothes except when going out to paid work. Where possible I buy second hand items. Patching, darning and sewing of sweaters, trousers and socks, making leather sandals and slippers are some of my leisure time activities. In this way I keep many things going for years. I had one sweater that was 37 years old. Clothes for going out are few and cheap and ordinary. I use only one pair of good shoes.

When I go to the kitchen on a winter morning, I switch on a tap that circulates hot water through pipes around the house. The heat has been stored in a tank in the attic from the open fire that warmed the house the night before. The fire burns wood I have collected in the bush near the house. Collecting and cutting wood is an enjoyable leisure activity, which is

mostly carried out on cold winter afternoons to get warm. Our house water is from rainwater tanks; the sweetest drinking water there is. We use another four types of water, including swamp water for the garden and salt water from the river to drive water wheels. At breakfast we plan things to be done during the day. The washing up is done by hand after tea at night. We do not have a dishwasher because they are resource and energy costly and easily done without. We only use one liquid and one solid type of soap for all purposes. About 12 hours a week are spent in the vegetable garden and looking after the animals, mostly poultry. This is not work; these are things we really like doing. There are rabbits, guinea pigs, chickens, ducks and geese, so feeding time is more like a visit to the circus than work. (We obviously don't eat our friends!)

The non-paid work I do around the home is entirely up to me to decide on. The range of tasks is extremely wide. Following are the sorts of jobs that might be done in a normal day: fix a windmill pump, make a cupboard door, paint a chicken shed roof, cook dinner, weld a heat exchanger for the open fire, make some mud bricks, plant out some seedlings, dig some drains, oil the windmill, make compost, cut some glass and putty it into a window, dig some potatoes, mend a fence, solder, put a 12 volt light into the circuit, cut some firewood, shear a sheep... We can start and stop each of these activities whenever we like, and see the finished product.

Much of the work I do around home involves creativity, skills and responsibility, and is enjoyable. Much of the time you are thinking about design; how to make the thing work well, be strong, repairable, durable, adjustable, and nice to look at. Much enjoyable time is given to thinking about the design of things, e.g. sketching ideas while at the dinner table. We buy nothing we can make and we repair bought things as much as possible. We can do these things because we have a home workshop. We built our own sheds, water tanks and machinery such as windmills and waterwheels. We built the two houses on our block. We never get professionals or corporations to do things like this if we can help it, partly to save money, but mainly because we enjoy the work. Often we can do a much better job than the professionals! We build things cheaply, to last and to be repairable.

This way of life involves a great deal of autonomy, freedom and responsibility. You are free to do what you want, the way you want, when you want...but you must think very carefully about what you are doing because if you get it wrong, or design or repair it badly, you will have to fix it again later. It's your system and if you do not run it well you will pay dearly for breakdowns, repairs, remakes, and getting the goat out of the vegetable garden. Thus one develops a strong concern to see things running well, so that there isn't waste of time and of resources. This extends to social machinery too. It is very annoying to contemplate social institutions that

TED TRAINER LIVES BY THE PRINCIPLES OF APARIGRAHA AND RECOMMENDS THIS LIFESTYLE TO OTHERS

THE GOOD LIFE

leave problems unsolved, partly because this is just machinery that hasn't been designed well and kept in good running order.

In this lifestyle, it is really not possible to distinguish between leisure and work. Almost all time is spent doing something useful, but almost all of this is done because you want to do it and you find it enjoyable. You always see

the results of your work, the seeds you planted, the wall you painted, the mug you made. You are working to produce things that you will see as useful in your community.

This human scale lifestyle seems radical to many, and in a sense it is, because it marks a shift away from consumerism and growth mania. However, the need to live within limits is acknowledged by

all the world's spiritual paths. Jainism, in particular, regards non-possessiveness (*aparigraha*) essential to enlightenment. Modern humanity can do worse than learn from this ancient and gentle philosophy.

F.E. (Ted) Trainer is Professor of Social Work at the University of New South Wales. www.arts.unsw.edu.au

Aparigraha in action:
eco-housing in Australasia



Amadeo Stanley. Courtesy of Bridget Luygens

DOWN UNDER

GYMNASIUM OF THE



CHRISTOPHER ORLET REFLECTS ON THE SPIRITUAL AND INTELLECTUAL SIGNIFICANCE OF WALKING, WHICH HAS BEEN IMPORTANT TO JAINS FOR THOUSANDS OF YEARS

If there is one idea intellectuals can agree upon, it is that walking often serves as a catalyst to creative contemplation and thought. It is a belief as dated as the dust that powders the Acropolis, and no less fine. Followers of the Greek Aristotle were known as 'peripatetics' because they passed their days strolling and mind-wrestling through the groves of the Academe. The Romans' equally high opinion of walking was summed up pithily in the Latin proverb: "It is solved by walking." For Bhagwan Mahavir, Jainism's twenty-fourth *Tirthankara*, walking was both a meditative technique and central to his ascetic life. For Jain monks and nuns today, walking is an integral part of the religious vocation. They cover hundreds of miles on foot, and receive from this experience intellectual stimulus and spiritual nourishment. In this sense, Jainism perhaps comes closer than any other to being a 'religion of walking'.

In the West, nearly every early philosopher or poet worth his salt has been a keen walker. Erasmus recommended a little walk before supper and "after supper do the same." Thomas Hobbes had an inkwell built into his walking stick to jot down his brainstorming more easily during his rambles. Jean-Jacques Rousseau claimed he could only meditate when walking: "When I stop, I cease to think," he said. "My mind only works with my legs." Soren Kierkegaard believed he'd walked himself into his best thoughts. In his brief life Henry David Thoreau walked an estimated 250,000 miles, or ten times the circumference of earth. "I think that I cannot preserve my health and spirits," wrote Thoreau, "unless I spend four

hours a day at least, and it is commonly more than that, sauntering through the woods and over the hills and fields absolutely free from worldly engagements." Thoreau's landlord and mentor Ralph Waldo Emerson characterised walking as 'gymnastics for the mind'.

In order that he might remain one of the fittest, Charles Darwin planted a 1.5 acre strip of land with hazel, birch, privet and dogwood, and ordered a wide gravel path built around the edge. Called Sand-walk, this became Darwin's 'thinking path' where he roamed every morning and afternoon with his white fox terrier. And of Bertrand Russell, his long-time friend Miles Malleon has written: "Every morning Bertie would go for an hour's walk by himself, composing and thinking out his work for that day. He would then come back and write for the rest of the morning, smoothly, easily and without a single correction."

Not surprisingly, the romantic poets were walkers extraordinaire. William Wordsworth traipsed fourteen or so miles a day through the Lake District, with Coleridge and Shelley not far behind. According to biographer Leslie Stephen, "The (English) literary movement at the end of the 18th century was...due in great part, if not mainly, to the renewed practice of walking."

Armed with such insights, one must wonder whether the recent decline in walking hasn't led to a corresponding decline in great thinkers. Walking, as both a mode of transportation and a recreational activity, began to fall off noticeably with the rise of the automobile, and took a major nosedive in the 1950s. Fifty plus years of

automobile-centric design has reduced the number of sidewalks and pedestrian-friendly spaces to a bare minimum (particularly in the American west). All of the benefits of walking: contemplation, social intercourse or exercise have been willingly exchanged for the dubious advantages of speed and convenience, although the automobile alone cannot be blamed for the maddening acceleration of everyday life. The modern condition is one of hurry, a perpetual rush hour that leaves little time for meditation. No wonder then that in her history of walking, Rebecca Solnit mused that "modern life is moving faster than the speed of thought or thoughtfulness," which seems to be the antithesis of Wittgenstein's observation that in the race of philosophy, the prize goes to the slowest. There seems no scientific basis to link the disparate acts of walking and thinking, though that didn't stop Mark Twain from speculating that "walking is good to time the movement of the tongue by, and to keep the blood and the brain stirred up and active." Others have concluded that walking's two-point rhythm clears the mind for creative study and reflection.

While the intellectual advantages of walking remain open, the health benefits are beyond doubt, though you would never know it by the deserted American streets. Here, where the average citizen walks a measly 350 yards a day, it is not surprising that half the population is diagnosed as obese or overweight. Despite our obscene girth, I have sat through planning commission meetings and listened to developers complain that it would be a waste of money to lay down sidewalks since no one walks anyway. No one thought to mention

MIND

that perhaps we do not walk because there are no sidewalks. Even today, the typical urban planner continues to regard "the pedestrian as the largest single obstacle to free traffic movement."

Like Thomas Jefferson, walking remains for me the best 'of all exercises'. Even so, I am full of excuses to stay put. My neighbourhood has no sidewalks and it is downright dangerous to stroll the streets at night. If the threat does not come directly from thugs, then from drunken teens in speeding cars. There are certainly no Philosopher's Walks in my hometown, as there are near the universities of Toronto, Heidelberg and Kyoto. Nor are there any woods, forests, mountains or glens. "When we walk, we naturally go to the fields and the woods," said Thoreau. "What would become of us, if we only walked in a garden or a mall?" I suppose I am what becomes of us, Henry.

At noon, if the weather cooperates, I may join a few other nameless office drudges on a stroll through the riverfront park. My noon walk is a brief burst of freedom in an otherwise long, dreary servitude. No one is naive enough to believe that all or at least some of society's ills can be cured by a renaissance of walking, but maybe - just maybe - walking might help initiate some fresh scientific theories, a unique literary movement, a new vein of philosophy. Ultimately, it would involve a change in thinking and a shift in behaviour, as opposed to a change of channels and a shift into third gear.

Christopher Orlet (www.christopherorlet.net) is an essayist and book critic based in Illinois, USA.

Pilgrimage on foot is central to the Jain tradition

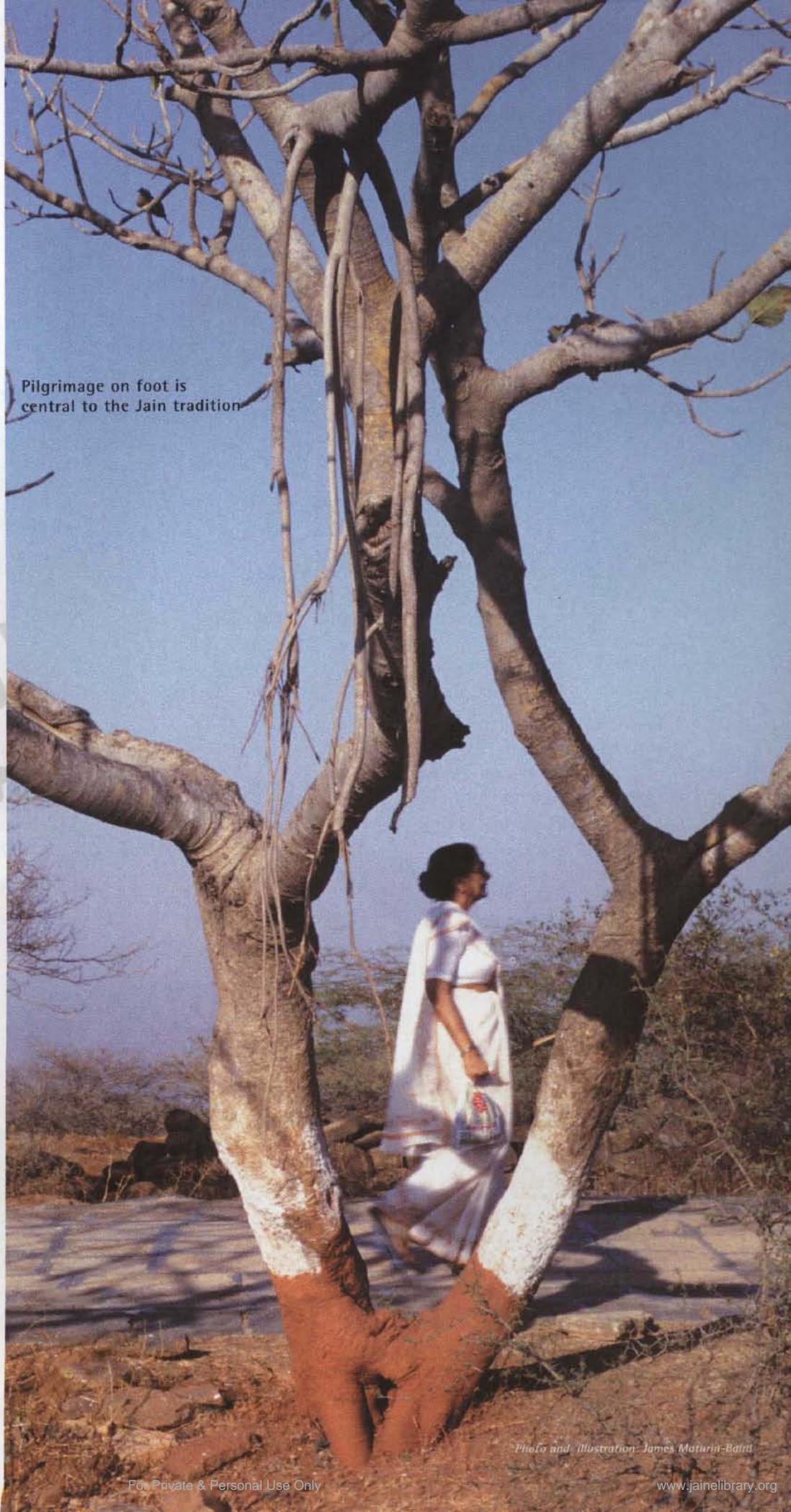


Photo and Illustration: James Maturin-Baird



WELLBEING

Nina Shah with a client

...the most important thing is to be present in the moment. When you are fully present, you are able to listen to what your client is saying and respond accordingly. This is the key to a successful coaching session. It is not about giving advice or telling your client what to do. It is about helping them to find their own path forward. This is a journey that you are walking together, and it is important to be supportive and encouraging throughout the process. The goal is to help your client to become more self-aware and to take responsibility for their own actions. This is a process that takes time and patience, but it is worth the effort. When you are coaching, you are helping your client to see the possibilities and to take the steps necessary to achieve their goals. This is a powerful experience for both of you, and it is one that can have a lasting impact on your client's life. So, be present, be supportive, and be patient. This is the way to a successful coaching session.

Photograph: James Maturin-Baird

MASSAGE CALMS THE SOUL

NINA A. SHAH EXPLAINS THE PRACTICAL BENEFITS OF AN INDIAN HEAD MASSAGE

Often today, the root of our illness lies in our head. Modern lifestyles lead to considerable mental and emotional instability. As a result, headaches are very common, and so is stiffness of the neck and the shoulders. These areas are not easily reached by physical exercises but could be helped by external massage and relaxation. The resulting calmness can help you regain your balance and strength, bringing better quality to your daily life. Left unchecked, these symptoms can lead to more pain and stress in the future for the sufferers.

Indian Head Massage is becoming increasingly popular in the West. The technique is based on the ancient Ayurvedic healing system and has been practised in India for over a thousand years. The client sits on a chair fully clothed, and various massage techniques are used on the shoulders, neck, upper arms, scalp and the face. The masseur works in a rhythmic way, stimulating the blood circulation and relaxing the muscles at the same time. Toxins are dispersed from tense muscles and flexibility improves. The treatment can last up to forty-five minutes and it really helps if the massage is conducted in a therapeutic environment.

In general, head massage is suitable for the whole family, and in the old days was a family ritual. It was traditional to apply natural vegetable oils to keep hair beautiful, thick and lustrous. This application was extended to a head massage, which stimulated the flow of blood to the hair follicles. This in turn improves the supply of nutrients needed for healthy hair growth. There are several physical and mental benefits which result from a good massage:

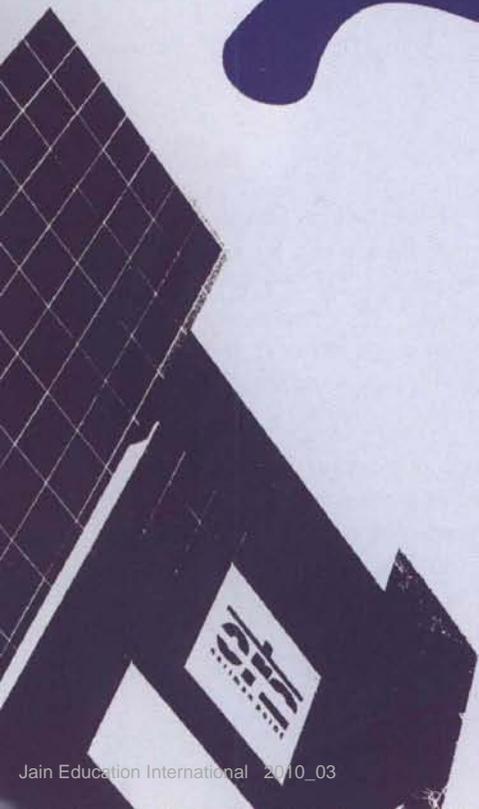
- It relieves migraines and headaches
- Promotes good sleep
- Eases stress and induces deep relaxation
- Removes toxins from tensed muscles
- Improves concentration and clearer thinking
- Relieves neck and shoulder pain.

In Jain philosophy, acceptance of our condition is central. If we have an illness, the best thing we can do is to accept it and acknowledge it. Then, given the right treatment, healing becomes easy and effective. I have been treating clients at my clinic for some time now and the results have been significant. After treatment, they have a very good sleep and wake up feeling relaxed and recharged the next day. Massage involves no pills or unknown side effects, the benefits are immediate and often transformative.

What is so unique is that Indian Head Massage also works on levels far more profound than just the physical. *Champissage*, an advanced head massage, also balances the body's subtle energy and harmonises the energy centres (*chakras*). Indian Head Massage is simple, effective and can awaken the soul. Find a qualified practitioner in your area and experience the difference!

*Nina A. Shah is an alternative health practitioner based in Colchester, UK
email: nina.shah@ntlworld.com*

charitybegins@work



MAKING PROFIT ENDURE



ATUL SHAH CALLS FOR AN ETHICAL CAPITALISM
AMONG ENTREPRENEURS

When I read the headline about yet another global company announcing record profits, it got me thinking about what profit actually is. It took me back to my childhood in Mombasa, Kenya, when I often heard this word but struggled to understand it.

I was born and raised in a community that is renowned for its business acumen – the Jains. I remember from a very young age how business and trade were a common part of conversation among elders at weddings or social occasions. "Did you know that Mr Amu Shah made a lot of money by importing hardware cheaply and selling it locally?" "And Chandrakantbhai was a shrewd property investor who could target prime land and make a lot of money through his skill." Profit was a common element of conversation among our fathers.

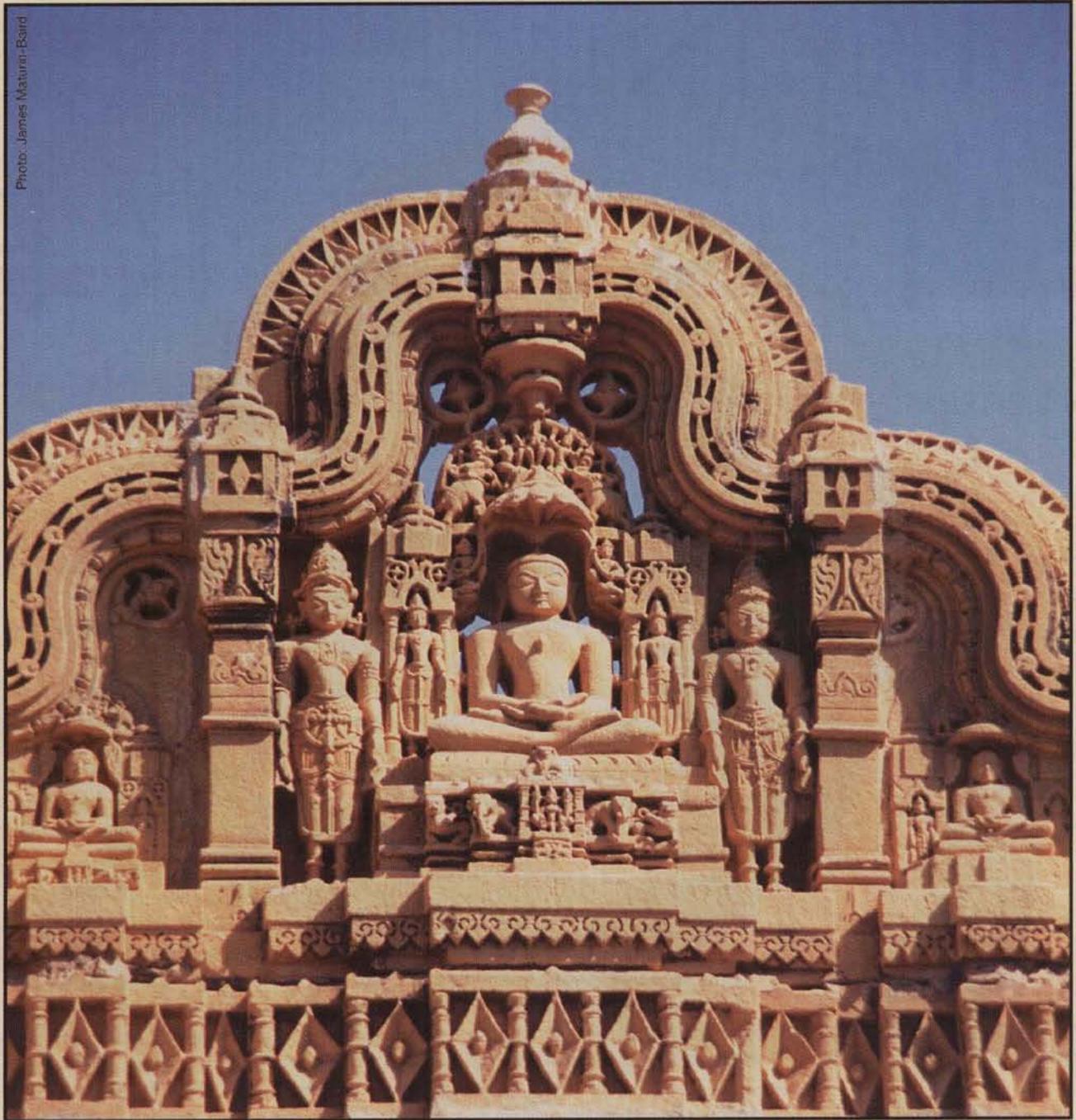
However, these conversations were often conducted at a community centre or a family celebration. There was a sense of awe, but also a degree of simplicity among these successful businessmen, who were also very charitable. They helped build the school that I went to, the community centre I played in, and the beautiful temple which was a great place for me to play hide and seek. Profit was earned, but not hoarded. Instead, it was channelled to good causes like education, health and social and spiritual welfare. In fact, it was **embarrassing** to be rich and not charitable in our community. It seems that when business is conducted within a community space, and where businessmen belong to a close-knit community, there is a high degree of trust and duty to one another. Profit symbolises individual success, but also encourages philanthropy.

The *Tattvartha Sutra* says: "Charity consists of offering alms to the qualified person, for one's own benefit." "The giver gives with a sense of gratitude to the recipient." True charity requires selflessness and humility. Thus today, businesses who make a lot of profits could consider ways of channelling them to deserving causes, with humility. It helps if the decision makers belong to a community and have a sense of duty and public service. If not, they need to do their homework properly, and understand the true nature of profit. Otherwise, they will leave it all behind.

Dr Atul K. Shah is Executive Editor of Jain Spirit

'Attachment binds the soul, detachment frees the soul' - Samaya Sara

Photo: James Mathura-Baird



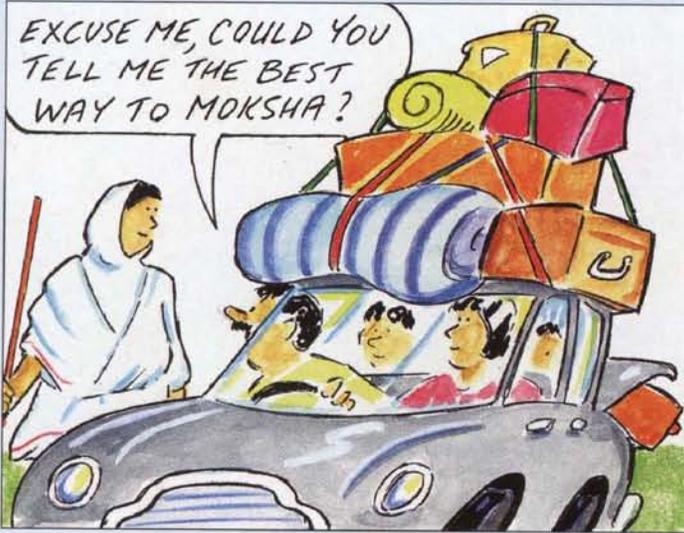
Necessity Supplies Ltd.,
Sarum Complex,
Uxbridge Industrial Estate,
Uxbridge,
Middlesex, UB8 2RZ,
United Kingdom.

T: 00 44 (0)1895 810787
F: 00 44 (0)1895 812306
e: nsl@nslgroup.co.uk



Distributors of pharmaceuticals throughout Europe

QUOTES & QUIPS



Noble persons patiently bear the harsh, wounding and humiliating utterances of the wicked.

Bhakta Parijna 107

A spiritual aspirant should neither cherish a desire to live nor long for death. He should remain neutral and have no attachment for life as well as death.

Acharanga Sutra 1.8.8.4

Nothing is impossible in this world for a person who is free from all desires.

Uttaradhyayana Sutra 19.45

By conquering deceit, a person gains humility.

Uttaradhyayana Sutra 29.69

I am alone, pure, eternal, formless and full of knowledge and vision. Other than this not even an atom of any object is mine.

Samana Suttam 1.38

A person who is contented and does not desire a share in other's profits sleeps happily.

Sthananga Sutra 4.3

Of all kinds of charity, the charity of giving protection to living beings in fear of death is known as Abhayadan.

Which is supreme amongst all charities.

Vasunandi Sravakacara 238

To concentrate one's mind upon one subject is meditation.

Avasyaka Niryukti 1499

Meditation is perfected when the thought process becomes pure and sublime.

Dasarutaskandha Sutra 5.1

Speech is of four kinds. 1. True. 2. Not true. 3. Diluted and 4. Conventional speech.

Dasavaikalika Curni 7.1

The purpose of speech is to impart the truth. That speech is fruitless which does not throw light on the truth.

Vyavahara-bhasya Pithika 1513

Use the present moment most purposefully.

Sutrakrtanga Sutra 1.2.3.19

One should acquire valuable knowledge and avoid what is worthless.

Uttaradhyayana Sutra 1.8

Non-vigilance is the root cause of karmic bondage.

Nisitha Curni 6689

He who scorns others wanders aimlessly in the cycle of births.

Sutrakrtanga Sutra 1.2.2.2

No task daunts the courageous.

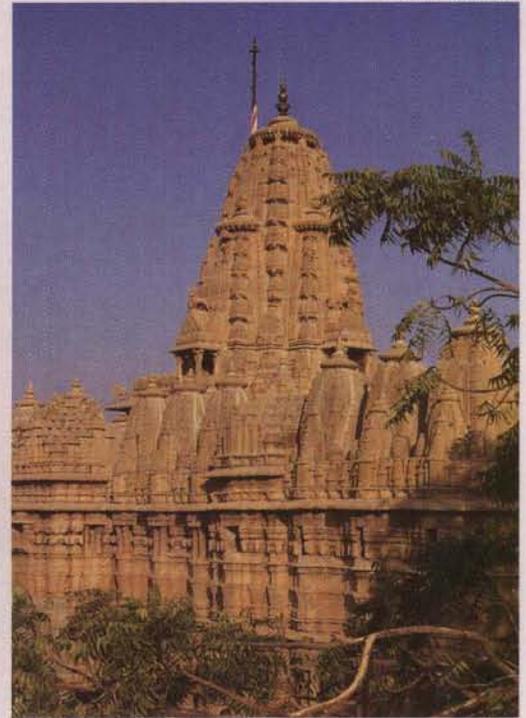
Brhatkalpa Bhasya 1357

If one is inactive, his qualities become defects in due course.

Brhatkalpa Bhasya 3181

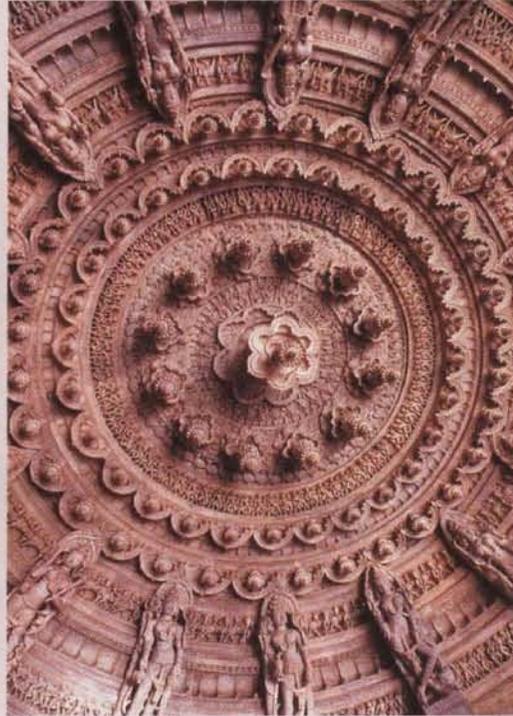
SACRED

Photo: Atul K. Shah



Jaisalmer

Photo: Robert Radin



Dilwara Temple, Mount Abu

Photo: James Maturin-Baird



DR. L. M. SINGHVI CONTINUES HIS PILGRIMAGE OF HISTORIC TEMPLES

DILWARA TEMPLES, MOUNT ABU, RAJASTHAN

Mount Abu stands in Rajasthan's Sirohi district, and is considered one of the five holy hills of the Jains. According to an inscription dating back to 1370, Mahavir is believed to have visited here.

The Dilwara Temples, located near the village of Dilvaja on Mount Abu, are so captivating that a visitor would be content to spend a couple of days just admiring them.

The Tejapala temple, dedicated to Neminath, was built by Tejapala and Vastupala, the ministers of King Viradhavala, in the 12th century. The seated statue of Neminath in the sanctum sanctorum is sculptured in black basalt rock. Its consecration is believed to have taken place in 1230.

The Dilwara Temples, built in white marble, are designed in such a way that light and shade create a hypnotic ambience in all their corridors. Ornamentally detailed ceilings, pillars and panels seem to be carved to perfection. The main attractions here are the statues in both metal and stone, especially the

bronze image of Adinath. The surrounding wall is in grey stone. The niches of the temples contain white marble Saparikara images of Jain monks seated in the meditative posture. The Phanasana is composed of nine tiers and surmounted by a fluted bell. The bells also appear in the cardinal directions, but here they are accompanied by lions. The whole exterior is plastered in white lime.

RANAKPUR TEMPLE, RAJASTHAN

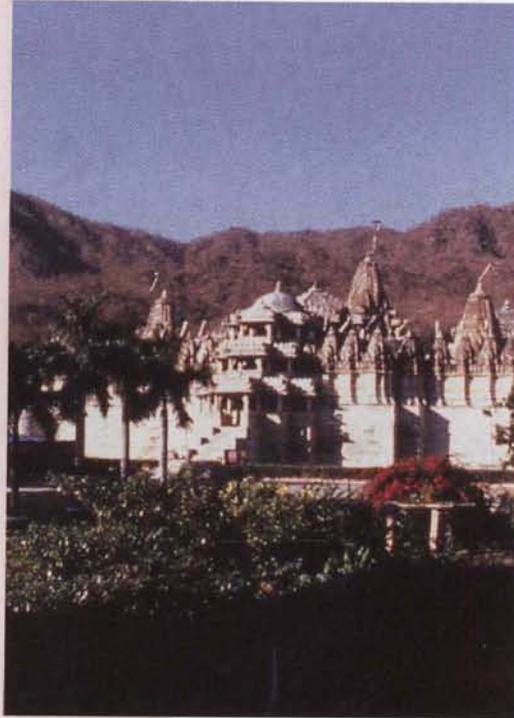
The tranquil pilgrim town of Ranakpur is famous for its marvelously carved Jain temples in amber stone. The central temple, enshrining the four-faced image of Adinath, was built by Dharna Shah, a minister of Rana Kumbha of Mewar (1433-68), and covers an area of 3,720 square metres. It took nearly 50 years to build the Ranakpur temple. Dharna Shah was greatly influenced by the sermons of a Jain monk, Somasundara, and he saw the plan of the temple in a dream. But no architect could transform his dream into a physical plan on paper. It took Dharna Shah years to find the architect who was able to pen down his dream. The astounding 29 halls

Photo: James Maturin-Baird



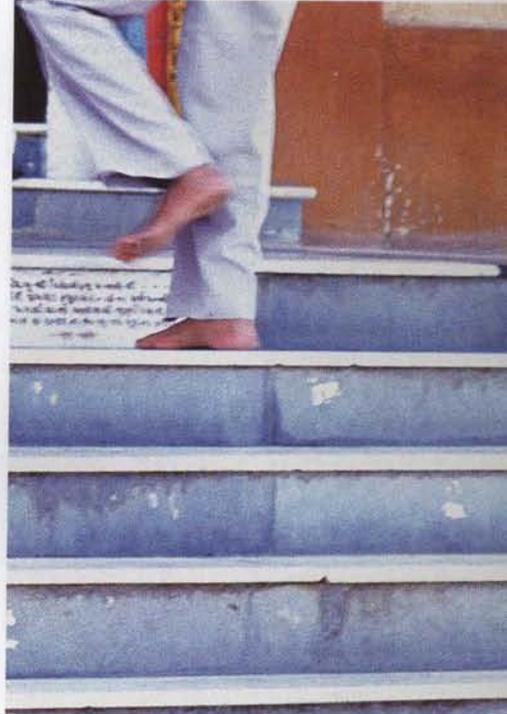
Chandraprabhu Statue, Jaisalmer

Photo: Robert Radin



Ranakpur Temple

Photo: James Maturin-Baird



SPACES

are supported by 1,444 pillars, each with a distinct design. Along the corridor are carved images of the 24 *Tirthankaras*. The temple has four small shrines with 420 columns supporting the 80 spires.

Facing the main temple are two other temples, one dedicated to Parsvanath and the other to Neminath. Pilgrims from all over the world visit the Adinath Temple every year to offer their prayers. The campus of the Ranakpur temple is also known as Adinath Vihar.

SHRI KUMBHARIAJI, RAJASTHAN

This grand temple was built by Vimala Shah around 1050 AD. The main temple, the Vimala Vasahi, or Vimala Shah Temple, is flanked by four lesser temples, each with a unique design and distinct identity. The idols here are on a grand scale. The ceilings covered with fine craftsmanship, require close scrutiny to understand and appreciate the various events connected with the lives of the saints depicted there. This holy temple complex is situated 28 kilometres away from the famous shrines of Mount Abu.

The Jain temples of Kumbharia lie among the Aravalli Hills, on the gentle slope of a shallow river valley. There are six temples here, all located very close to each other. In its plan and design, the Parsvanath Temple comes midway between the Mahavir Temple and the Shantinath Temple. Neminath is the presiding deity seated in the *padmasana* (lotus) pose.

SHRI JAISALMER TIRTHA, RAJASTHAN

When Rana Jaisal founded the city of Jaisalmer and built the fort there, he also brought the statue of Chintamani from Londrawa to be placed in the temple within the fort. This statue has a pearl veneer, which gives it a special sheen. The cluster of temples here is known as a mini-Palitana and houses around 6,600 statues. The main temples inside the fort are dedicated to Parsvanath, Adinath, Shantinath, Sambhavanath and Mahavir. Inside the main temple is a very famous Bhairava statue. The yellow Jaisalmer stone and the fine craftsmanship in these temples give them a special aura.

SACRED

Photo: James Maturin-Baird



Photo: Robert Radin



Ellora

Photo: James Maturin-Baird



Bahubli, Shravanabelagola

The Jain libraries in Jaisalmer contain some very old and rare manuscripts, dating back about 800 years. There are also about 700 *Tirthankara* idols, seven libraries and rare palm leaf manuscripts to be found here.

SHRAVANA BELGOLA, KARNATAKA

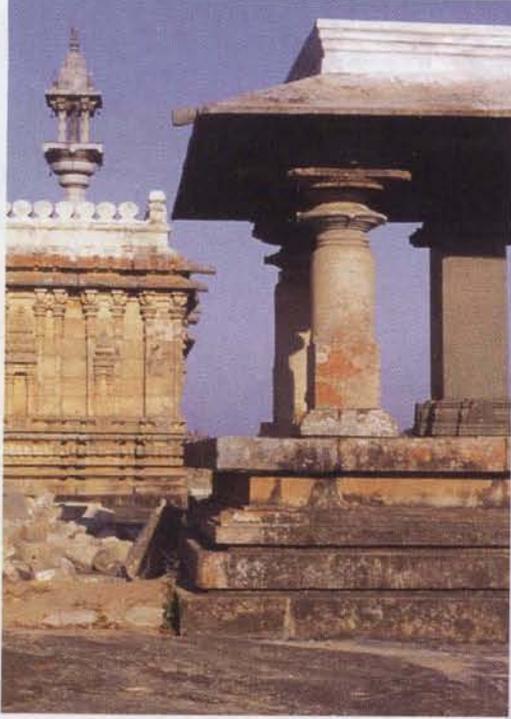
In almost all the temples built by the Jains, the principal deity is a *Tirthankara*. It is only at Shravana Belgola, near Mysore, that one finds the rock-hewn statue of Bahubali, the younger brother of King Bharata and son of Adinath, the first *Tirthankara*, standing amidst the Vindhya hills and matching them in both size and grandeur.

In the Jain pantheon Bahubali, the first soul to attain *moksha*, is considered equal to any *Tirthankara*. His shrine at Shravana Belgola is one of the most revered of Jain pilgrimage centres. Tucked away in the serene calm of the large Indragiri hills and the smaller Chandragiri hills, the monolithic statue leaves the visitor spellbound. The crowds that throng Shravana Belgola during his mahamastakabhisheka ceremony bear testimony to this fact.

The 18-metre-high statue was built by Chamundaraya in 983 AD. Chamundaraya was a general of the Ganga dynasty, which was founded by a Digambara monk called Simhanandi around 265 BC. The statue stands nude in a yogic posture, the body in complete control and totally detached from the material world. The figure is no doubt human, but gives the impression of being part of eternity, an embodiment of pure spirituality.

An idol becomes sacred after it has undergone certain rites of consecration. Sage Kashyapa says in the *Yajur Veda* that the images of gods should be bathed every day before they are worshipped. But the Bahubali statue is so colossal that it is impossible to perform this ritual daily, therefore only its feet are bathed every day. The full bath ceremony, called the mahamastakabhisheka, is performed when the configuration of beneficial planets are at their most auspicious, once every 12 or 15 years.

Photo: James Maturin-Baird



House of Inscriptions, Shravanabelagola

Photo: dinodia.com



Parsvanath, Khajuraho

Photo: James Maturin-Baird



ELLORA, MAHARASHTRA

The 34 cave temples at Ellora express Hindu, Buddhist and Jain themes. The Jain caves, 30 to 34, were built from the 8th to 13th century AD and marked the last phase of activity at Ellora. Cave 32 houses a beautiful shrine adorned with fine carvings of a lotus flower on the roof, and a yakshi on a lion under a mango tree.

The two most noteworthy excavations in Ellora are Indrasabha and Jagannathasabha. Indrasabha is a two-storey shrine cut into the rock to a depth of over 200 feet. The upper storey of the Indrasabha is considered to be the most exquisite in Ellora.

The Jagannathasabha is smaller. It has a well-proportioned Jain arch, the torana. The pillars are carved in an ornate style. On the top of the hill is a 16-foot-high rock-hewn statue of Parsvanath. The plan of the Ellora caves is such that you have to pass through numerous Buddhist and Hindu temples to get to the one that houses the image of Parsvanath. This temple is called Parsvanath on the Hills.

KHAJURAHO, MADHYA PRADESH

Nine kilometres from the village of Khajuraho, on the banks of the River Khudar, stands a cluster of temples built by the kings of the Chandela dynasty between the 10th and 12th centuries. Of the 85 temples that have been recorded by various travellers, only 22 remain and are divided into Western, Eastern and Southern groups of temples. The three Jain temples: Parsvanath, Ghantai and Adinath, all belong to the Eastern Group. The Parsvanath temple is one of the finest at Khajuraho, representing some unique images from the Hindu and Jain pantheon. Originally dedicated to Adinath, later a black image of Parsvanath was also sanctified – the only temple with two altars.

Dr. L. M. Singhvi is the former Indian High Commissioner to UK. The above article is extracted from 'Jain Temples in India and Around the World', Himalayan Books, 2002, available from Jain Spirit at £30 plus p&tp.



Photo: Dinodia.com / Sudhark Olwe

A MULTI-FAITH WELCOME



MIRA KAMDAR
RECALLS HER
UNIQUE
EXPERIENCE OF
UNITY THROUGH
SUFFERING

The experience of 'living through hell together' has produced one of the closest communities of religiously diverse South Asians in the world. While I was in Rangoon, the task of helping me find my way around what was left of the Gujarati community there was shared by a network of friends and diverse faiths. My Muslim hosts introduced me to one of the last survivors of Rangoon's Jain community. It was wonderfully ironic, given the prejudices against Muslims, which unfortunately persist among some of my relatives, that at both ends of the century, my family was helped in Burma by the kindness of Muslims.

Young Premchandbhai Khara was taken in and given a job by a Kathiawari Muslim merchant in Akyab. One hundred years later, I am taken in and offered all manner of assistance by a Muslim family in Rangoon. The family who helped me did so at considerable risk from a government that does not look kindly on fraternization between Burmese and foreigners, especially those holding US passports. Their generosity was humbling.

The Jain gentleman told me, "Any vegetarian who may come to this city, everyone knows, they can just come to my house and they will be fed. Just give me one hour's notice, and I will accommodate anyone." He lives in the 'Middle Block' of the former

Mogul Street with his wife and two children in a tiny railroad flat. There is almost no furniture, just an old Art Deco-style teak desk, a glass-door cabinet in which a modest collection of unremarkable china and glassware is as much stored as displayed, a couple of straight backed chairs and a Toshiba television set hooked up to the neighbour's illegal satellite receiver dish to catch Indian programming. They've built into the long rectangular space a private bedroom, just big enough for a double mattress, a dresser, a couple of wardrobes. Next to the tiny kitchen in the back is a toilet. One washes one's hands in a small sink next to the door to the toilet in the kitchen. By American standards, they are living very poorly indeed, yet these are educated people, clearly intelligent and possessing a high degree of social grace and a higher degree of generosity. They are a mixed couple: she is a Hindu. He explained that his parents were committed to the idea that he, their only son would marry a Jain, but due to the near total lack of eligible Jain girls in Rangoon when he came of marriageable age, a compromise was finally accepted. He and his wife appeared a very happy couple. She is lovely, a devoted mother and a warm and welcoming hostess.

Though I'd already eaten, I couldn't refuse the meal they offered me in their home. Actually, I was comforted by their familiar Gujarati vegetarian fare: thin tender *chapatis*, 'drumstick' curry (a name for a fibrous, celery-like vegetable, not severed chicken leg), and fresh *lassau* (garlic pickle). They fed me at a small table in the kitchen.

My Jain host was born in Rangoon. He has never even been to India, never even been out of Burma. He told me he was afraid to go to India, afraid that if he met someone who claimed to be a relative, he'd have no way of knowing whether or not the person really was a relative or was only a con man trying to trick him. He was not happy that his children had to go to nationalised schools where the medium of instruction is Burmese. His older child, a daughter,

receives private 'tuition' in English after school. He and his wife speak Gujarati at home, so the children will learn their 'mother' tongue, though they confess that their Gujarati has become 'all mixed up', shot through with Urdu and Burmese, after living in Rangoon for so many generations.

The women and paterfamilias from my Muslim host family accompanied me to dinner at the home of another of the five Jain families in Rangoon. They claimed to like the strictly vegetarian Gujarati *thali* of *puris*, vegetables, the yoghurt-based soup called *khadi* and rice. At dinner, the women talked easily in a mishmash of Gujarati, Burmese, and Hindi/Urdu. But their appearances were strikingly different. Whereas the women in my host family looked typically Burmese in their *longyi* and Southeast Asian features, long glossy hair, the Jain women looked absolutely Indian dressed in *saris* with coordinated jewellery. On another day, I was invited for tea at the home of a pure Surati Muslim family. My first Jain host escorted me there. In deference to him, perhaps, we were served only vegetarian pastries and fresh fruit with small cups of strong, sweet tea. The members of this family have the regal features of the Mughal imperial court of Badshah Zafar. The women wear *salwaar kameez* in typical north Indian or Pakistani fashion, and always put on a head scarf and a black robe over their clothes when they go out in public.

In Rangoon, I found myself for the first time in my life outside the rarified circles of the Westernised intellectual elite of New York, New Delhi or Bombay, in a world in which Hindus, Jains and Muslims mix comfortably and even affectionately in each other's homes, over meals no less. In Gujarat, this kind of easy mixing in people's homes would be quite extraordinary. Though Hindus and Jains and Muslims may be good friends in public domains, it would be unusual for them to get together in the private sphere of their home. Hindu and Jain proscriptions regarding food, especially food prepared by the wrong

caste of person or non-vegetarian food, make it extremely difficult for the religiously observant to casually accept or extend dinner invitations. Then there is the matter of protecting the family's women, carefully sheltered at home, from exposure to people 'not in our community'. I found none of that in Rangoon. And as people brought out their wedding albums and photographs of important community events, it became clear these loose relationships across religious lines go back many years.

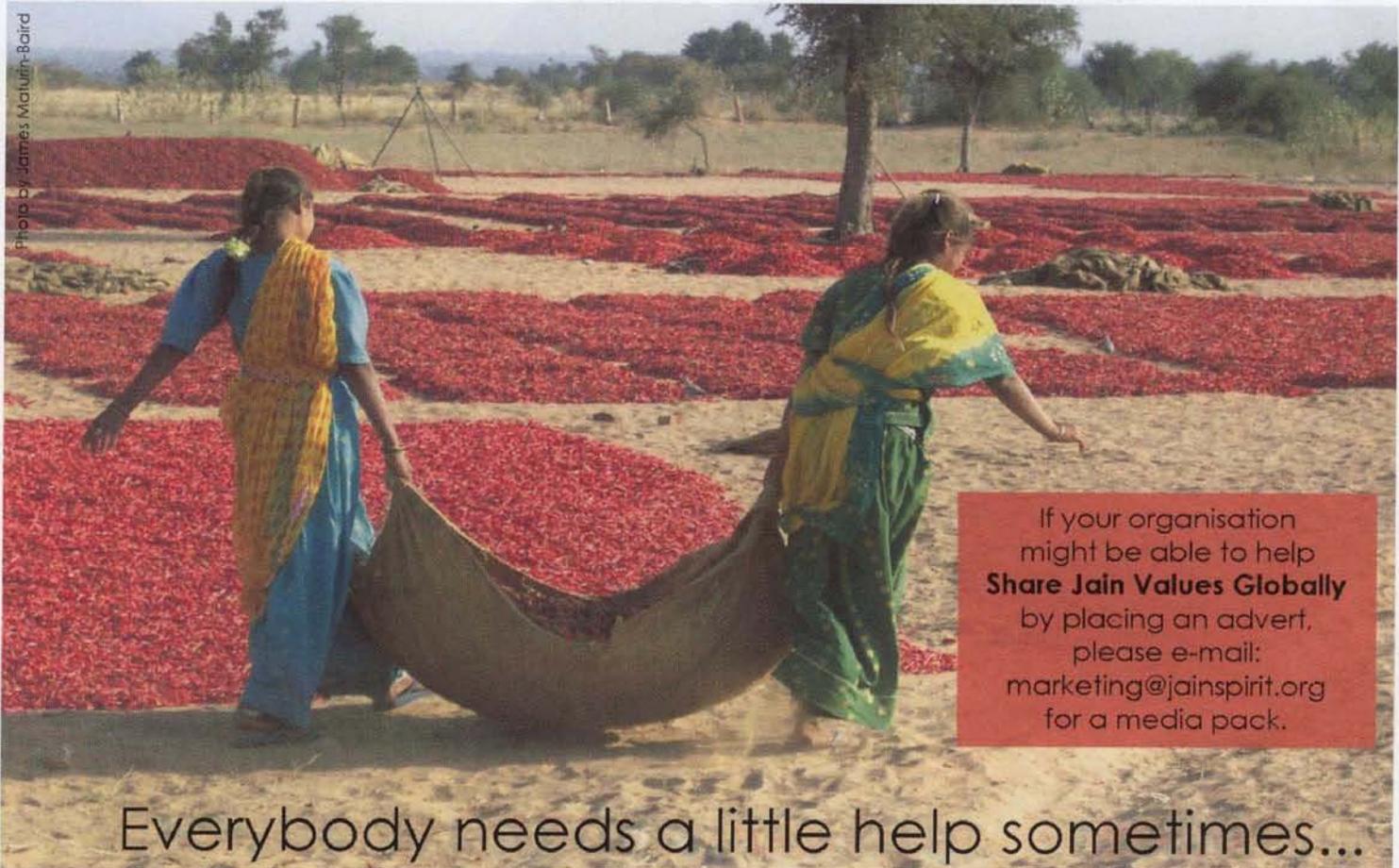
Perhaps because of Burma's isolation from the rest of the world, the 'identity' politics that rage in India (and elsewhere) seemed entirely absent among Indians there. There was an easy camaraderie between Gujarati Jains, Hindus and Muslims. The Gujarati merchant community in Rangoon is tiny compared to what it once was. Everyone knows everyone else. They have lived through some terrible difficulties: war, threatened expulsion, expropriation of property, summary arrest, torture, and even the ever-present possibility of execution. If they have survived, it is by trusting each other.

Yet it was extraordinary that these people welcomed me, an American who looks White and speaks little Gujarati, as if I were a long-lost member of this close-knit group. Purely on the basis of my indisputably Gujarati name; my relationship to the Khara family, some members of which were known to some of the people I met; and an appreciation of my interest in the history of the community in Burma, I was treated with the utmost generosity and affection by one and all. I was a rare emissary of a piece of the community that had gotten away and they were what was left of the piece left behind, and so my entire stay had the feeling of a reunion among long-lost family members, although I was related to none of them even by a drop of blood.

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

© Mira Kamdar, 2000

Photo by James Malinin-Baird



If your organisation might be able to help **Share Jain Values Globally** by placing an advert, please e-mail: marketing@jainspirit.org for a media pack.

Everybody needs a little help sometimes...

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

Kid Spirit

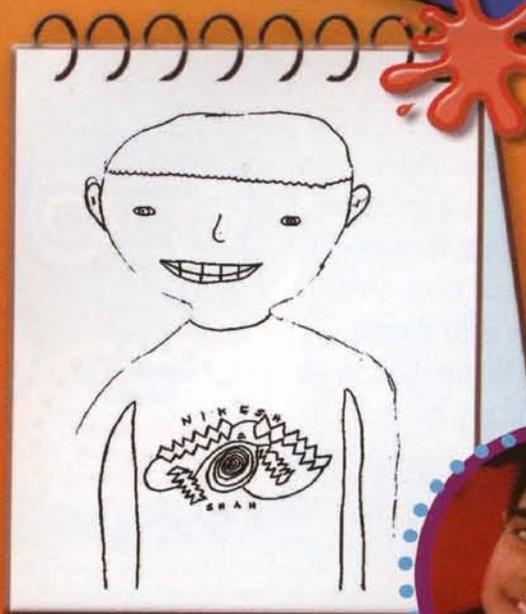
So you thought Jain Spirit was only for grown-ups?

Well, this bit is just for you!

You can **BE AN INSTANT WRITER OR ARTIST** when we publish your work in Jain Spirit!! Being a Jain is exciting - there is a lot to learn and share. Did you know there are young Jains all over the world? So, one of the best parts is that you can learn and share with all those people. Here at Jain Spirit, we would love to hear what being a Jain means to you, so please send in **LETTERS, PICTURES, POEMS** and **PHOTOS** to be part of the Kid Spirit Team!!



Meerav Shah, age 5



Nikesh Shah, age 8

Send in your masterpieces for Jain Spirit, Suite 3d,
Cowdray Office Centre, Colchester CO1 1QB United Kingdom.
Or Email to: editor@jainspirit.org

Please remember to include your address so we can return your work!

Puzzles



One of the greatest parts of Jainism is that it teaches us to respect every single living thing, from a tiny ant to a gigantic blue whale. Neera is one of these cool creatures, follow her clues to find out which one!

"I live on land"

"I can't fly"

"I have four legs"

"I have a stripey coat"

"I don't have hooves"

?



This is Jain Spirit's new logo. It is a picture of a JINA, which is where the word Jain comes from. A Jina means someone who has taken control of themselves and got rid of all their bad thoughts and feelings. In pictures Jinas have their arms close to their sides because this is how they relax and think clearly. Can you find the five Jinas hidden on these pages?

Jains Like Me

Meet **Jaina Shah**. She is a young Jain living in England. She is going to tell us about herself and why she likes being a Jain. It would be really cool if in each issue we have a different young Jain sharing some info about themselves so we can see what you are all up to!

If you would like to be the next person in 'Jains Like Me!' then please send in a photo and tell us your name, age, where you are from and your favourite foods, clothes, Jain temple, Jain saint, family member, friends, animals - anything you like! Next time it could be you on this page!

Do you have any brothers or sisters?

Yes, I have one annoying brother called Meerav whom I love very much.

Who is your favourite icon/saint?

Trishala mata, Mirabal and Laxmi.

How old are you?

I am 11, and I like it because it has two digits!

What do your Mum and Dad do?

My mum is a great reflexologist and my dad is the editor of Jain Spirit.

Where do you live?

I live in Colchester which is a small town 70 miles from London in the UK.

Which is your favourite Jain temple and why?

I enjoyed drawing at the Hutheesing Temple in Ahmedabad.

Where is favourite place to be in the world?

Colchester is my home and I love it and I also enjoyed my holidays in Menorca and Bali.

What do you like to do in your spare time?

Playing the piano, reading Jaqueline Wilson stories and watching comedy films and series. I love swimming and dream of having my own swimming pool.

What is your favourite food/meal?

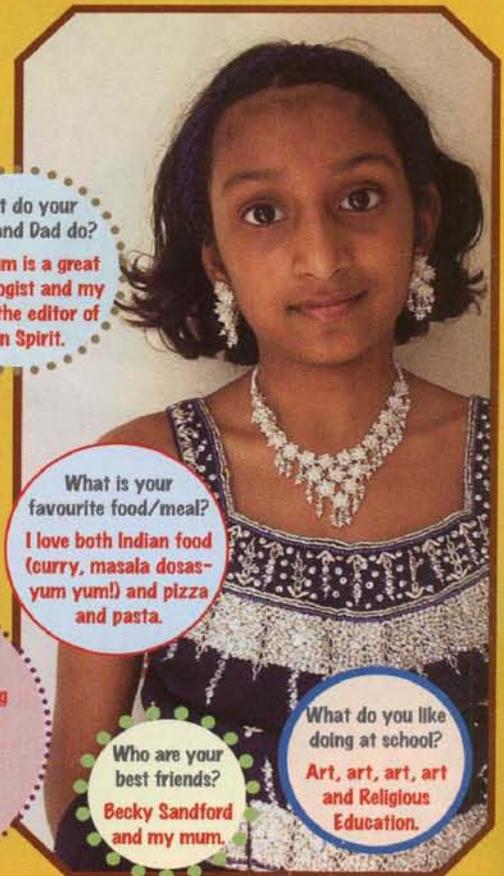
I love both Indian food (curry, masala dosas-yum yum!) and pizza and pasta.

Who are your best friends?

Becky Sandford and my mum.

What do you like doing at school?

Art, art, art, art and Religious Education.



Write to: Jain Spirit, Suite 3d, Cowdray Office Centre, Cowdray Avenue, Colchester, CO1 1QB, UK
Or email: editor@jainspirit.org

How much do you know about Jainism?
Find the answers to the questions in this tricky
word search below.

D	W	F	P	O	J	A	F	R	H	Y	T	B	
C	A	Z	B	S	Y	D	H	I	M	Y	O	Y	H
R	D	R	Y	U	P	W	E	N	V	B	E	T	P
E	Z	A	O	M	R	M	U	D	B	S	F	U	G
A	J	U	F	A	V	S	N	I	Q	Z	K	L	U
T	I	R	T	H	A	N	K	A	R	A	S	I	T
U	C	G	R	A	F	D	P	I	T	U	Y	A	G
R	M	D	E	V	E	G	E	T	A	R	I	A	N
E	N	B	V	I	F	Q	W	H	T	J	X	C	B
S	L	O	D	R	S	D	U	R	E	B	S	B	A
M	Y	T	W	Z	V	M	J	A	E	A	P	E	B
B	V	E	G	I	D	R	G	A	L	B	T	R	E
A	S	D	E	H	F	K	Y	T	N	Q	E	R	M

1. Jains love all living

2. Jinas who have lived the best life and pass on their knowledge are called

3. No. 24. is

4. He lived in

5. Jains don't eat meat, they are

6. The Jain word for worship is

7. Jains believe that everyone is

Scores

5 out of 7- Pretty Good, but there is plenty more to learn.

6 out of 7- Excellent. Well done!

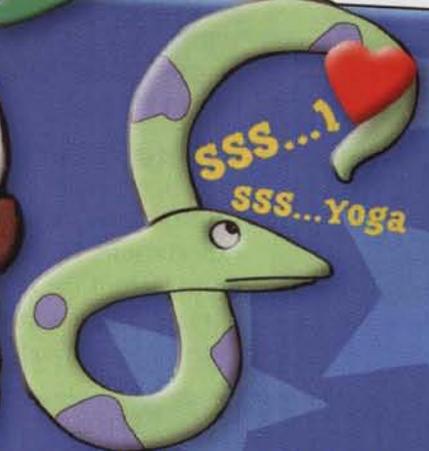
7 out of 7- WOW! You are a Jainism expert!

Plants start their life as bulbs and seeds. Can you see which of these seeds has reached the surface first?



I ♥ Yoga

Having a healthy mind and body is very important in Jainism and Yoga is good for both! It can make you feel peaceful and happy, and it will keep you stretchy and strong. One key part is breathing, this will link the two together; while you do the exercise you breathe slowly and this will help you use your energy to move your body.



This is Guruji Yogasana, he has been practising yoga for many years. He would like you to try it too.

In this exercise you move like a slithery snake

Remember to ask an adult to help out when practising yoga.

1. Lie flat on your tummy with your hands beside your chest. Breathe slowly and stretch from your fingers to your toes



1

2. Breath out and bring your hands back until they are underneath your shoulders.



2

3. Slide forward and lift your head and chest off the floor. HISS LIKE A SNAKE!



3

4. To make sure your back stretches the other way roll over and hug your knees.



4

A JOURNEY OF SELF DISCOVERY



Saarika Shah interviews Suraj D. Shah about his experience of participating in an interfaith youth retreat

Suraj D. Shah, along with a group of young Jains, attended an interfaith youth retreat entitled *Contemplation, Communication and Co-operation*, a weekend voyage of discovery which took place in the UK last autumn. Participants from various faith communities contributed to the retreat: Baha'i, Brahma Kumari, Buddhist, Christian, Hindu, Jain, Jewish, Muslim and Sikh. I talked with Suraj about what the retreat meant to him.

What aspect of the retreat particularly fascinated you? Did you have any preconceptions before you went?

For the past six months, I have been experimenting with the idea of releasing expectations. As I travelled up to Oxford for the retreat, I had no idea what I was letting myself in for,

and just had the belief that I would allow myself to explore within. The most fascinating aspect of the weekend was delving into the notion of self-respect, learning that it is much easier to respect others if you first choose to respect yourself.

In what way did the weekend reflect the theme of Contemplation, Communication and Co-operation?

The weekend acted as a journey of self-discovery. Contemplation took the form of exploring our own personal sense of identity and the methods we employ to develop self-respect. Once we know and believe in who we are, we can then effectively communicate that belief. Communication took the form of creative expression of these beliefs, and learning about how we can communicate our faith with those in our own communities, in our society, with the government and with the media. The co-operation aspect

made up the whole weekend – we meditated together, ate together, played together and laughed together. The next step is to co-operate by communicating our own faiths, helping others to communicate theirs and contemplate on the greater purpose that these actions will serve.

Following the retreat, the participants have also formed different working groups, looking to initiate practical ventures between our communities.

Do you think events such as these, whereby you share your experiences and spiritual understanding, nurture personal friendships and if so how?

Through nurturing these personal friendships with other delegates, they open up vast networks to allow you to discover views and beliefs of a whole host of faiths that exist in this world. Best of all, this event has enhanced a personal friendship with myself, which has led on to self-respect, and therefore respect for all.

How do you think this weekend retreat has influenced your perspective on interfaith dialogue, and what did you personally get out of it?

Although I have rarely considered interfaith dialogue to be a personal issue in the past, I can see how important it is to remove barriers created by perceptions of faith. The personal value I got out of the weekend is an upgrade to my criteria for a life partner. Realising that there is so much beauty and love that resonates from anyone of any faith, I choose to share my life with a cultured woman, regardless of race or religion, rather than just "a nice Indian/Jain girl!"

Suraj D Shah is Volunteers Officer for Young Jains UK. You can find out more about him by visiting: www.surajshah.com where you will also find contact information.



Suraj in the sun



Creative activity

Project Dark by Jan Creamer: www.projectdark.demon.co.uk

IF GOD IS A DJ... ...THEN LIFE IS A DANCE FLOOR

It may not be what Pink had in mind when she penned those pop lyrics, but for me they conjure up an image of the ultimate interfaith party! **Writes Rebecca Hoh.**

Confused? Well, like me, you may still be getting used to the word 'interfaith'...as I see it, it's all about the different religions of the world being true to their roots, but recognizing the presence and views of others and trying to promote harmony between them.

So, if awareness and integration are such important concepts in today's world, I began to wonder what it means to my generation. That's when the Pink song popped into my head. If only one record was playing all night it would be one boring party, but once we get to hear what other people are listening to the dancing is far more exciting! For many young people today, being exposed to different faiths is almost as common as being exposed to different music and I think the result is similar. The Jain principle of *anekantvada* has promoted this kind of openness and respect for diversity for thousands of years. A wise sage once said, 'Religion is a candle inside a multi-coloured lantern. Everyone looks through a different colour but the candle is always there.' No one is looking through the wrong or right window; we just see the candle differently.

We now live in a world where so many cultures and colours live on each other's doorsteps. Most young people have been born into a certain religion, and some even into two or three. Influences come from each parent, mobile lifestyles and a multi faith (or no faith) assortment of friends thrown in! I have been christened, an influence from my mum, but I also have an altar to Taoist gods in my living room, something from my father, while in my bedroom I have a wooden Buddha and an Om window sticker.

Wondering if others of my generation were also experiencing a multi faceted approach to faith, I decided to investigate...the following 'snapshot' conversations with young adults reveal that while they do have a sense of their own faith, but can readily accept the presence of others and find it second nature to embrace them. Five young people – four girls and one boy, as it turned out! – were willing to answer a range of questions about their faith.

DISCOVER MORE OVER HERE...



25 year old
Monica Perdoni
is a London born
Italian and now lives in
Brighton, UK.



20 year old
Christianne Beck is
English, was born in
Singapore and now
lives in Brighton, UK.

What faith have you been born into?

Roman Catholicism

Protestant Christianity

What do you understand this to mean?

Strict adherence to Catholicism, which means obedience to papal teachings. No room for differing or alternative beliefs.

I suppose it means going to church every Sunday, praying before meals, attending Christian weddings and celebrating Christmas in the traditional way.

What would you say are the most important values you live your life by?

Treat others with compassion and respect, as you yourself would wish to be treated. Everyone is equal...Be true to yourself and to others. What goes around comes around....

To have fun but to understand regularity and proportion, like to have a job and study but also have my spare time and enjoy it. Also, I believe in putting other people before myself especially family and friends. I just try my best to keep everyone happy!

How much of that has come from your given faith? What else has an effect on how you live your life and what is important to you?

Not a lot has come from faith. Although born into Catholicism, my dad is an atheist. Though I was Christened, communions and the other rituals so central to this faith were not part of my family life. I still had a deep fascination for religion however and dragged my brothers to Sunday school and took an A- Level in Christian theology too.

Jesus put everyone before himself but this isn't why I feel this way. In my view this is the right way for me to be. I see a lot of pain and destruction in the world and instead of contributing to it, I would prefer to do my bit by helping people and to rebel against selfishness and greed. Also a lot of how I live my life has been inspired by what I've seen in my family.

In what way do other faiths interact with your life? Do you make an active decision to experience this interaction?

In my twenties I have become involved in Buddhist teachings through practicing meditation and especially because of a friend who practices Buddhism of *nichiren daishonin*. I also have read Taoist and Islamic texts. I know throughout my lifetime I will explore other faiths too, be it through reading or people.

I have friends who belong to certain religions but I do not think this makes them any different to me. I do get curious about different faiths and get people to share their beliefs and views. I find the idea of interfaith activity as a part of life fascinating.

Do you feel that this presence of other faiths has had a positive effect on you life?

Definitely. Growing up in an area where many cultures and creeds were all around me showed me there was no need to be afraid of the other. Therefore I have always embraced differences and so have nurtured an open heart and mind.

Yes, it's taught me to understand that there are people who believe in different Gods. Their ideas come from a place pretty much the opposite to mine but they can still get along regardless! Everyone is the same inside. When it comes to faith I don't think enough people realise this. Everyone can and does have their own view but can still appreciate others.



17 year old
Kavit Haria
is Indian, born in
Nigeria and now lives
in London, UK

Jain

I have difficulty choosing between either one! Hindus see god as the creator whereas Jains see God as one who has conquered his inner passions and has been liberated.

- Striving for excellence
- Always helping people!
- Trying to minimize violence in my life – not hurting anyone.
- Not reacting to any bad situations which controls the karmas being bound
- Being focused and committed
- Forgiveness
- Taking action - walking the talk!

The effect of my faith on my life is increasing. I see it as a path that I must strive to follow. The path was shown by the Jain Tirthankars. It influences what I eat, how I act, what I say, how I think. It makes me think whether what I'm doing is really using my time effectively and having a positive effect to me in any way.

Apart from faith, my friends and family inspire me to live the way I do. Always living with an attitude of gratitude, being loving and always there. I'm studying A Levels at a Roman Catholic Sixth Form College in London, which is attended by various faiths. I try to talk to other students about their religion, what they think and how they live.

Definitely. Along with learning more about Jainism and a bit about other faiths, it has made me see the different views about them and appreciate them.



21 year old
Lew Chiew Lim
born and continues to
live in Kuala Lumpur,
Malaysia

Buddhism

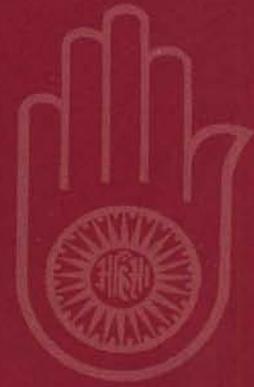
Buddhists believe in reincarnation. Buddha was actually a prince from Tibet. But once he saw poor people suffering he gave everything up and learned to meditate and became immune to the evil in the world.

Family and love are very important in my life; from this comes respect and communication.

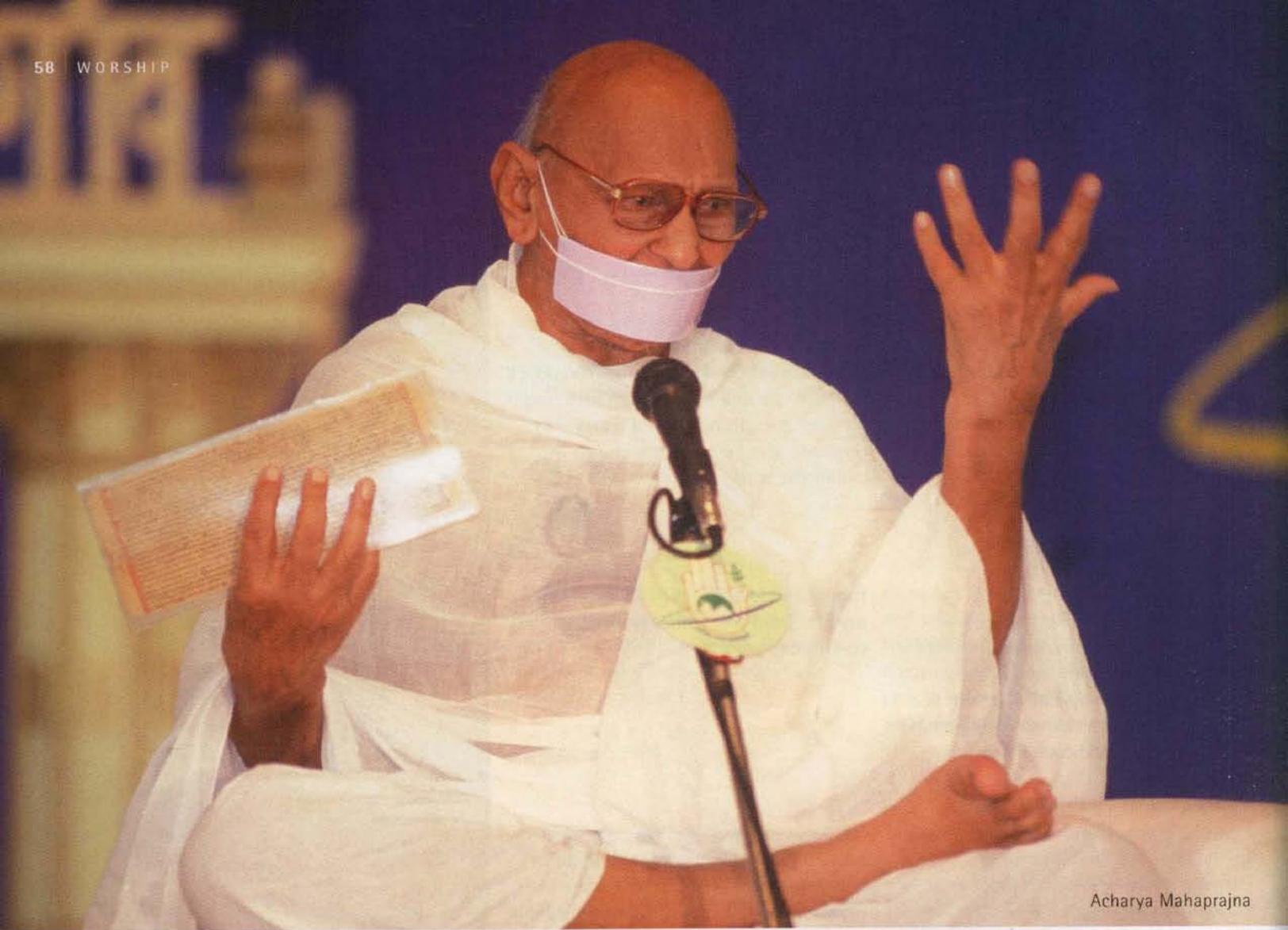
Some of my beliefs come from Buddhism, but I was first affected by my home life. Once you have a loving family everything else is built automatically. I watched a movie, *'The Little Buddha'* and really understood where my faith comes from. Now, every time I am nervous, afraid or you know, feeling lucky I will say my prayers... very short... just a sentence.

In Malaysia there are all sorts of religions. Muslim, Christian, Hindu. I've got loads of friends with different faiths, that's how I get to learn about them. In Malaysia the biggest way other faiths affect your life is the public holidays for the various religious festivals, did you know we are the country with most public holidays in the world!

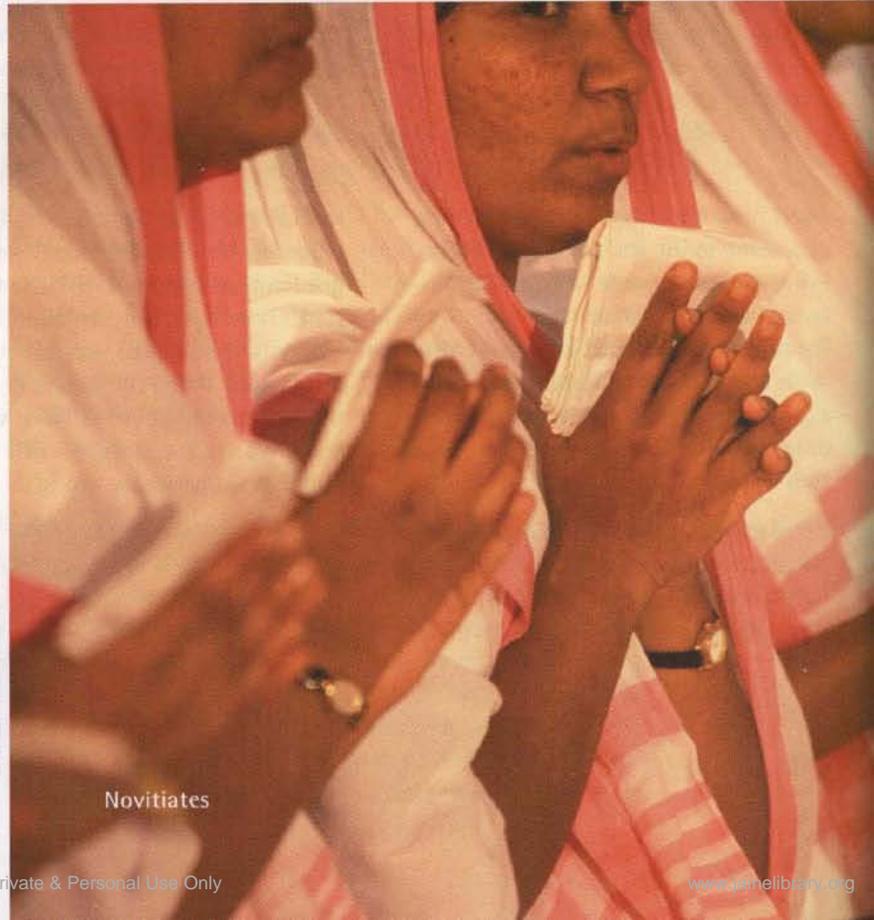
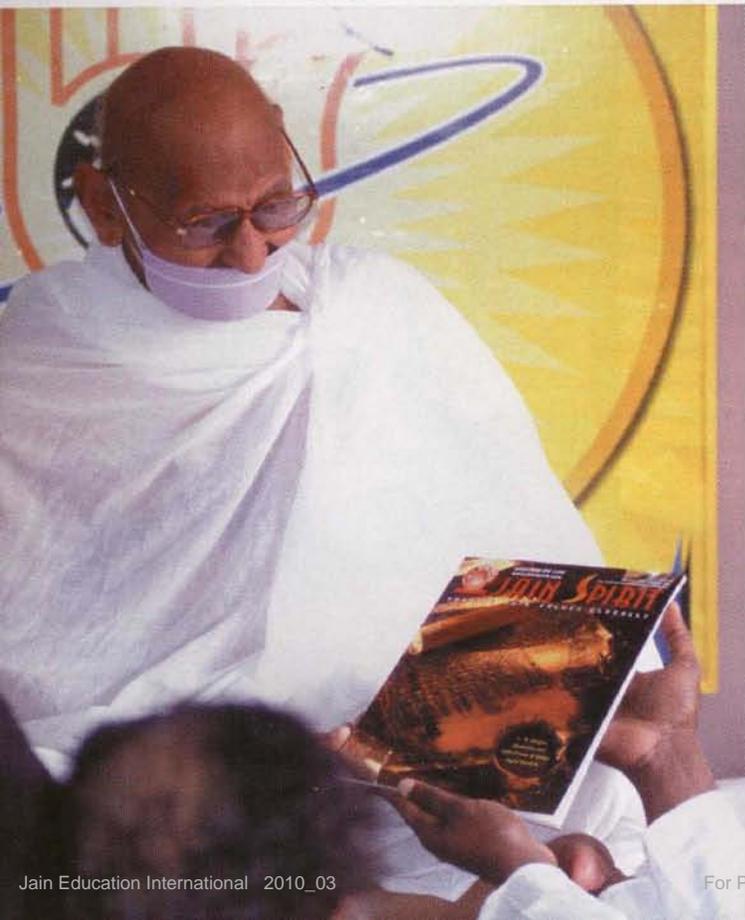
Of course – holidays! We have Christmas and Chinese New Year and I get to experience the different beliefs and enjoy all the nice food!



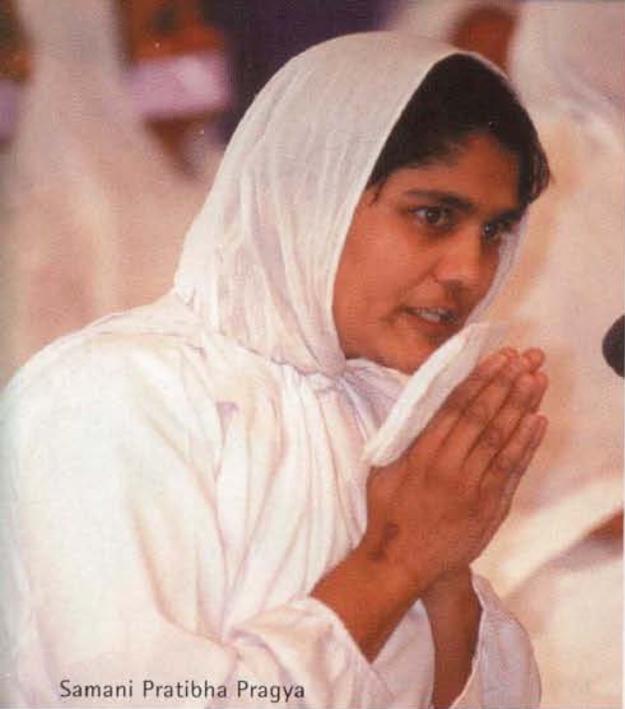
Rebecca Hoh is a Philosophy graduate of the University of Sussex and is PA to the Editor at Jain Spirit. She is a keen advocate of a multi-cultural future, and can be contacted on: editor@jainspirit.org



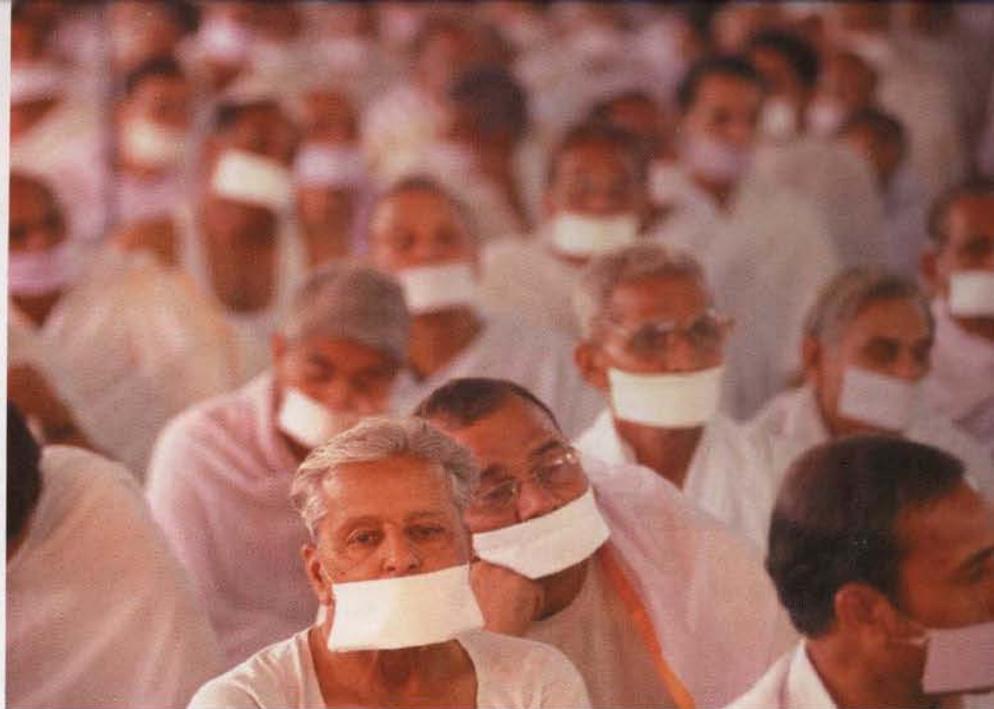
Acharya Mahaprajna



Novitiates



Samani Pratibha Pragya



A UNIQUE CONGREGATION

All photos: Diodia.com/ Milind Ketkar



ATUL K. SHAH REPORTS ON A FESTIVAL OF SPIRITUAL RENEWAL



Interdependence. This is a law of the Universe. In spite of their significant austerity, Jain monks and nuns are dependent on householders for their food and well-being. In return, they provide invaluable spiritual nourishment. This mutuality is very vivid in India, but virtually absent in the west due to the absence of saints. In January this year, I was very fortunate to have been invited to the annual *Maryada Mahotsav*, organised by the Terapanthi sect led by Acharya Mahaprajna in Jhalgaon, Maharashtra. The festival lasts several weeks and brings together monks and nuns and followers from all over India. In total, the Jain Shvetambara Terapanthi Sangh has nine hundred monks, *nuns*, *samans*, *samanis* and *Mumukshu* sisters. The aim of this is to maintain the rules and regulations of sainthood, and keep the unity of what is today one of the largest Jain sects. Some thirty thousand people come together in this event, which is planned well in advance and requires significant management and hospitality skills.

Suppose you were living in India, and somehow were attracted to some gurus when they were travelling through your town. How do you meet them again? As Jain saints are nomadic, forced to wander from place to place, this becomes logistically very difficult. Also, suppose you are a saint and belong to a very large order of monks and nuns. How do you congregate if you are spread out? The *Maryada Mahotsav* is a festival planned specifically for this purpose, bringing together householders and saints to facilitate dialogue, reporting and planning for the next year. It is here that the Acharya decides who should go where for the *Chaturmas*, the rainy season when saints are supposed to stay in one place for four months. The next year's *Maryada Mahotsav* is also announced here to facilitate planning and to ensure that wandering monks and nuns reach there by

the set date the following year. Preparations for this festival also require significant logistics and start a year in advance. Next year, it will be Ladnun, Rajasthan, where Acharya Tulsi was born and where the Jain Vishwa Bharti University is based.

I was moved by the sheer scale of the festival, its logistics and the large number of community leaders from all over India who had come here to meet and exchange experiences. Samani Pratibhapragya, the head of the UK chapter of Jain Vishwa Bharti had invited me, and it was an overnight train journey into a part of Maharashtra I had never visited. I took along with me the professional photographer Milind Khetkar from the Dinodia Picture Agency in Mumbai to take pictures and capture the spirit of the event. We arrived there on the finale of the festival, the day after which everyone would disperse and the saints would begin their walking journeys in different directions.

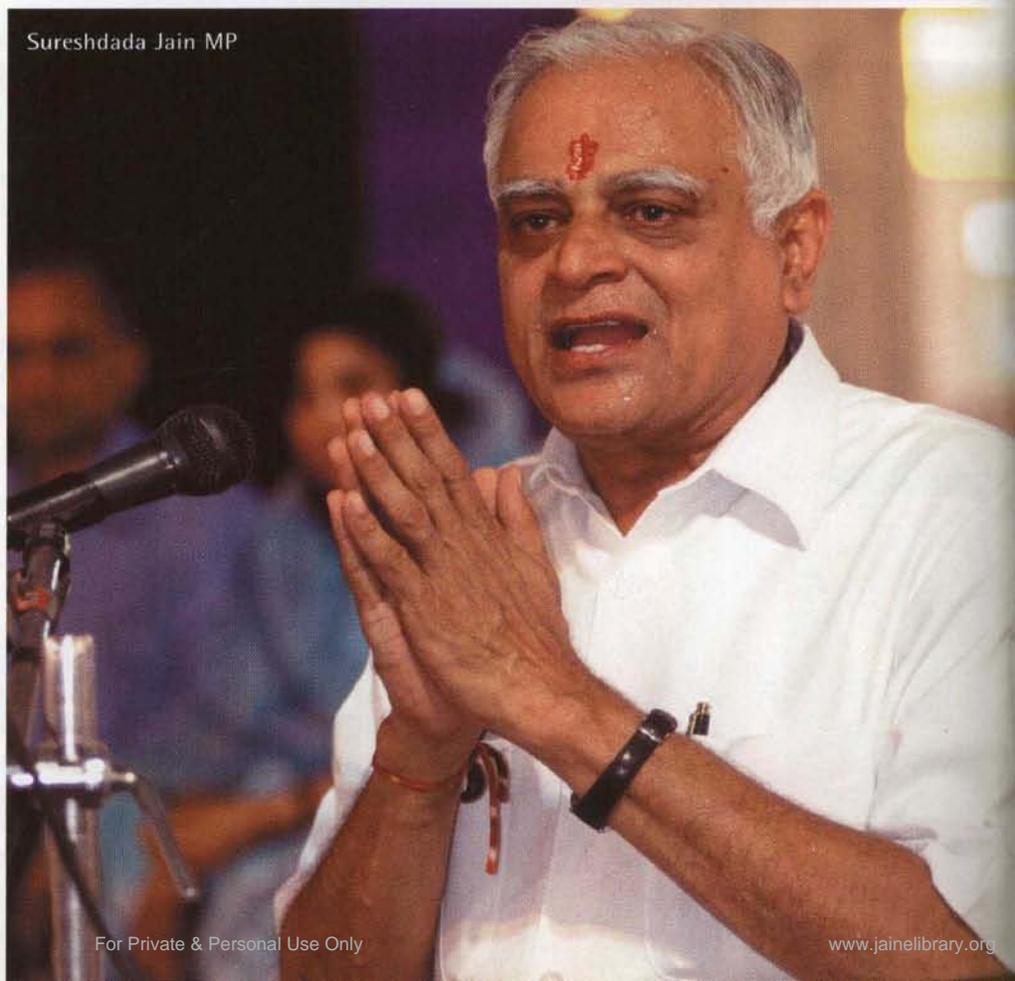
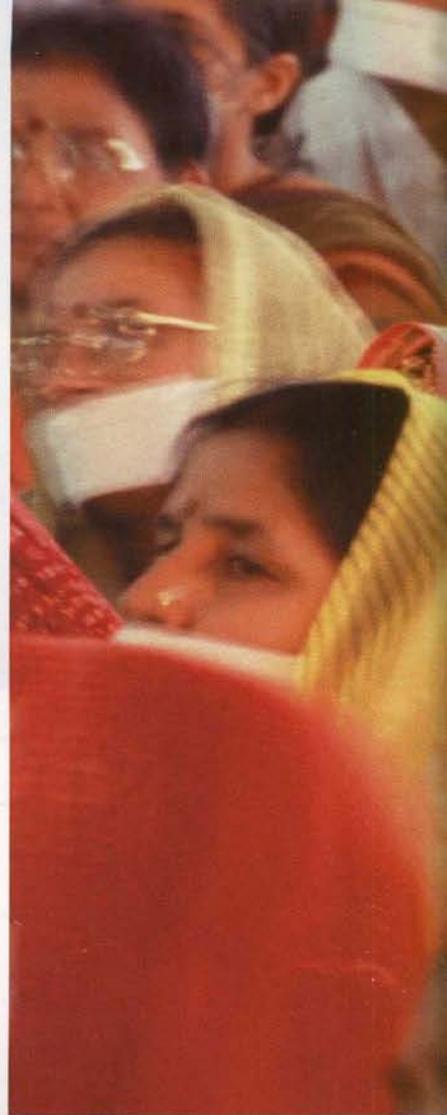
On reflection, the festival was like a coming together of a large family. It was a reunion, with a clear purpose – to recharge and inspire. I had the good fortune to meet the renown leader Acharya Mahaprajna and receive his blessings. I was given a slot to address the gathering, and spoke in Hindi, which generated a lot of interest and guessing as to where my accent came from! This helped me to meet some lay followers. A young family from Ghatkopar in Mumbai came there, and the children were particularly moved to see so many monks and nuns in one place. Two of the cousins were contemplating becoming monks themselves!

Having been born and raised outside India, I find it always moving to experience the sheer intensity of Jain worship and faith in India. It is on a completely different scale from the West, and something worth seeing and experiencing before we pass judgement. As it is so different, it is easy to criticise or call it 'blind' faith. However, there is often quite a lot of

rationale behind such festivals and gatherings. We know that as individuals, we need to come together with our families to reconnect and recharge. Why not for saints or communities? Festivals have the unique ability to bring a collective force and inspiration into our lives, and it is therefore very important that we celebrate festivals in the West. If the meaning of festivals is understood, there would be even more joy in their celebration.

I was pleased to hear that at the Mahotsav it was decided to double the London contingent of samanias from two to four! This means that there would now be four samanias permanently in London to educate the community in Europe, and we have now been blessed with such eminent souls. It is our opportunity to take advantage and work with them to make it all happen.

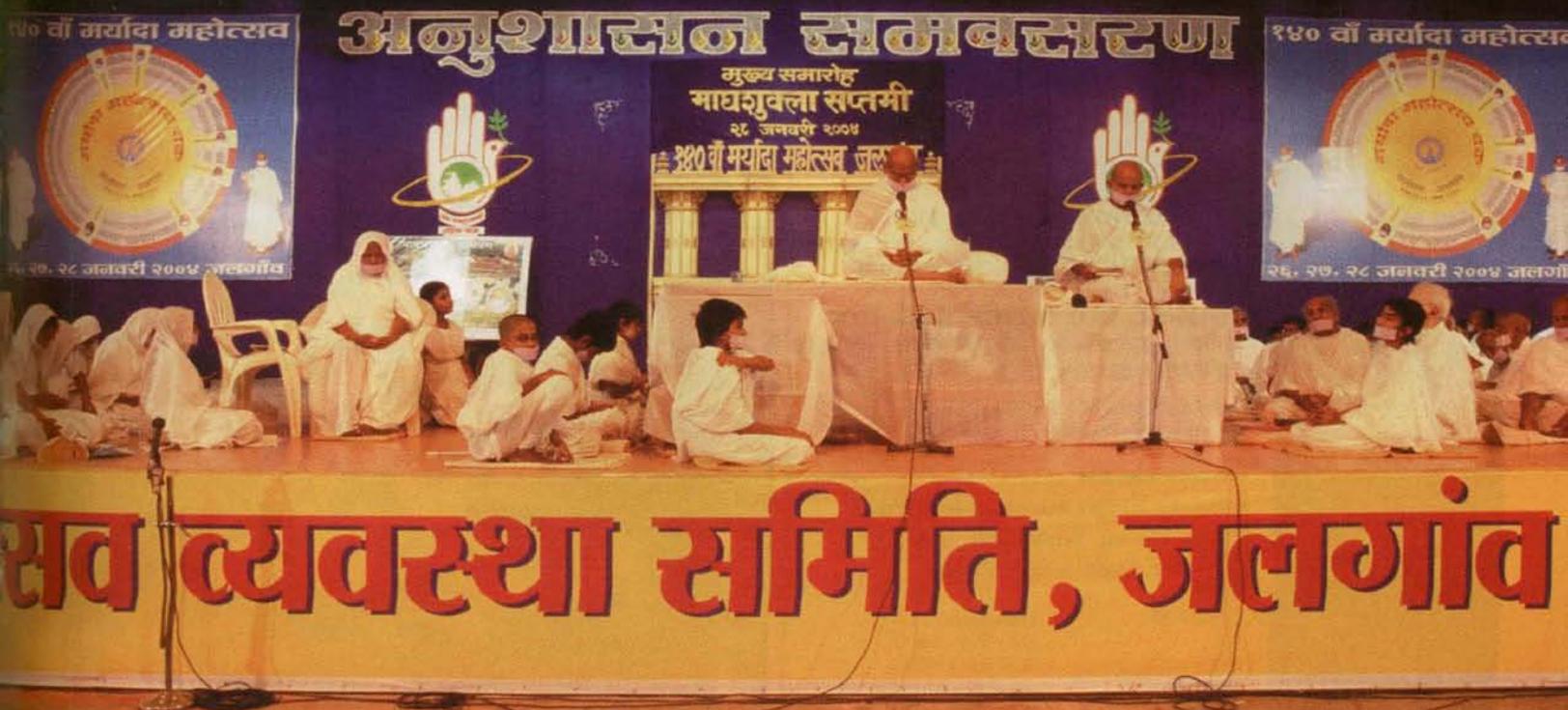
Atul K. Shah is Executive Editor of Jain Spirit



Sureshdada Jain MP



Atul K. Shah



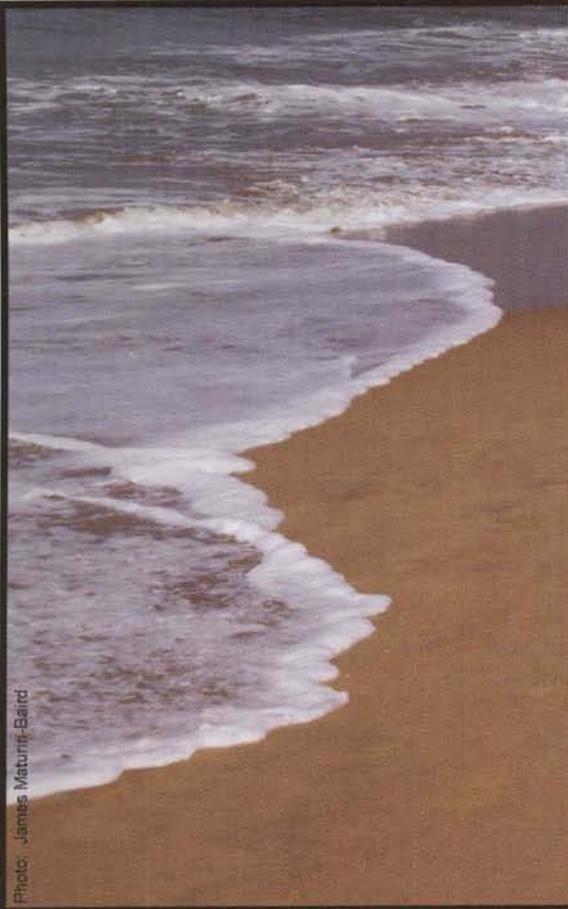


Photo: James Maturin-Baird

"May you prosper with the aid of knowledge, faith, conduct, austerity, forbearance and contentment."

Jain Scriptures

With Compliments

**EUROTRADE
(W) LIMITED**

IMPORTERS, EXPORTERS AND DISTRIBUTORS
OF FANCY GOODS, GIFTS & ELECTRONICS

**56 STOCKS STREET, CHEETHAM HILL,
MANCHESTER M8 8QJ, ENGLAND**
TEL: 0161 834 5303 • FAX: 0161 834 5302



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

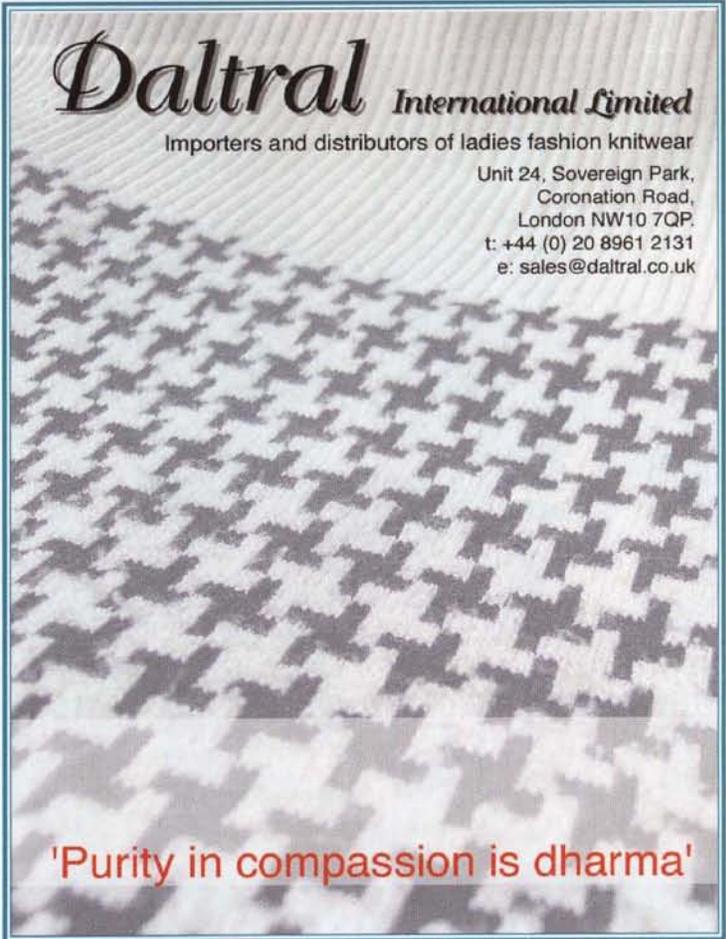
Liberty Asset Management Ltd
Liberty House, Whitchurch Lane,
Edgware, Middlesex HA8 6LE

CONTACT	Nitin Shah
TEL	020 8951 3800
FAX	020 8951 4006
EMAIL	info@libertyland.co.uk
WEBSITE	www.libertyland.co.uk

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'



Web Sites that Sell



Market Leading eCommerce Solutions

0845 230 5665

www.paraspar.co.uk



Jaina Studies at SOAS

The School of Oriental and African Studies (SOAS), University of London, is the world's largest centre for the study of Asia, Africa and the Middle East.

The recently opened Centre of Jaina Studies promotes the study of Jaina religion and culture offering the following:

BA Courses

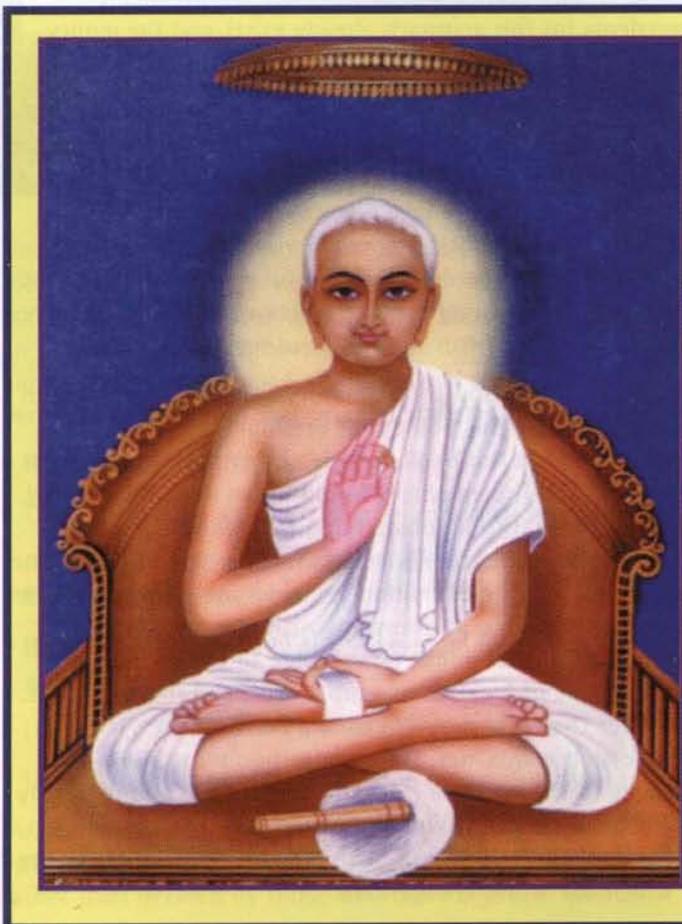
- Introduction to Jainism
- Jain Scriptures

MA Courses

- Jain Scripture and Community
- Jainism: History, Doctrine and the Contemporary World

PhD programmes are also available.

Further information on the School and its programmes is available from: Student Recruitment Office, SOAS, University of London, Russell Square, London WC1H 0XG Tel: 020 7898 4034 Fax: 020 7898 4039 Email: study@soas.ac.uk Website: www.soas.ac.uk/centres





golden meadows

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

SMALL IS BEAUTIFUL



CHRIS WRIGHT ENVISAGES A NEW TYPE OF COMMUNITY ORGANISATION, WHICH JAINS COULD HELP SHAPE

In 1895, the National Trust was founded as a response to the effects of an uncontrolled urban sprawl on the English countryside. Using the same approach, is it not time to do something to protect our local shops from the relentless tide of supermarkets and out-of-town malls? Should not each community at least have access to locally based greengrocers, bakeries and cafes, where produce could be sourced as locally and ethically as possible? Perhaps we should create a new type of organisation, a Community Trust, which belongs to its members and aims to restore to local economies in a human scale, promoting small businesses, self-employment and co-operatives.

Such facilities would have to operate in a commercial world that is not kind to small-scale enterprises. That was why our local vegetable shop went out of business. The obvious question is: "Can they be run viably in our day and age?" A greengrocer's main costs include the food itself, and sourcing produce locally is likely to be more expensive than the supermarket equivalent, despite reduced transport costs. *The Guardian* recently ran an excellent Food Guide and gave the example of a dinner lady who had approached local farmers and now uses one hundred per cent fresh, local produce. She spends approximately 50% more, but the price to the children remains the same because there are no administrators or others involved.

How to absorb such an increase in costs? It doesn't look hopeful until you realise that both the National Trust and most of our charity shops are run on volunteer labour, mainly the retired. When you consider that this is precisely the group who would recognise the value of local fresh food, you have a huge potential source of willing and committed helpers. There would be a need for limited, paid expertise, someone who could spend time with the farmers and negotiate deals that were good for both them and the community. That might include volunteers from the community working on the farm to reduce costs further. This would be relatively inexpensive in the scheme of things and such shops might also sell a range of fair trade goods.

The other major cost is the premises, whether these are owned or rented. That is where a Community Trust would come in. Opportunities to purchase properties do not come up often so there is a need to act quickly. Once the idea of the Trust had taken hold, groups of local people already aware of its potential would act as an early warning system and identify suitable properties. It may even be that traditional traders would pass their premises on, rather than risk them falling into the hands of estate agents and money lenders. Over time the local community would buy the property from the Trust through the issue of community shares, which could be bought and sold only within the community (many precedents for this approach already exist), and the money would be used to finance further initiatives.

How to get the ball rolling? The same people who currently make bequests to the National Trust and other charities might be taken with the idea of saving local shops as their gift to posterity. It would only take a few such donations to make the purchase of the first property feasible. Wider publicity could be then be based on a successful venture. It might just be the start of the long overdue reaction to the mass culture that is ripping the heart out of our communities.

A key question is how a Community Trust might operate in practice? It is at this point that the highly centralised character of the National Trust ceases to provide any kind of role model. The emphasis would be on local sovereignty, with any central functions serving the needs of the membership, rather than vice versa. Apart from finance, the Trust could provide education, training and a range of other expertise, including partnerships with fair trade organisations, that might be valuable to the ongoing development of local communities. But, and it is a big but: whatever the Trust provides should be what the membership wants, and the constitution must allow changes to the focus to be made at any time and relatively easily. Its very way of working would thus provide an alternative to the increasingly hierarchical and remote way in which our world is organised.



Village blues – The loss of amenities destroys communities

Photo: James Maturin-Baird

One of the things that would be needed to hold the membership together (and provide a guarantee of commitment to a shared vision) would be the acceptance of an agreed set of fundamental principles. These would emphasise the importance of locality and the importance of people. An example of such Human Scale Principles would be:

- RELATIONSHIPS – based on mutuality
- COMMUNITIES – based on love and personal responsibility
- LOCAL FOOD/LOCAL WORK/LOCAL EXCHANGE/LOCAL ENERGY – based on creativity
- IDENTIFICATION WITH PLACE – based on oneness with nature
- LOCAL DECISION MAKING – based on consensus
- LIVING WITH UNCERTAINTY – based on spirituality

Discussion of local initiatives could then focus on which options might be most likely to further these principles, rather than decided by those who talk longest or loudest.

It would nevertheless be important to have mechanisms in place that not only allow the membership to change its constitution (whether on the basis of a one hundred per cent or simple majority vote of members), but also the underlying values themselves. Times change and people move on. Other priorities emerge and have to be solved by those facing them. Relying on tablets handed down from the past is rarely satisfactory and the debates engendered over values are likely to be the most significant of them all.

Many Jains work in human scale businesses. They play a vital role in their local communities both economically and socially. Jain ethics place a strong emphasis on the human scale, and the balance between personal advancement and social responsibility. Is it conceivable that Jains could form the nucleus of a new Community Trust and Jainism become its philosophical underpinning?

Chris Wright is a novelist and campaigning author. He is a founder of Action for Sustainable Living and Director of Ethical Junction. Email: chriswright@iasco.sagehost.co.uk

QUESTIONING ORTHODOXY

RAY WALDER FINDS A MEETING BETWEEN
ANCIENT WISDOMS AND THE MODERN INSIGHTS
OF UNITARIANISM

It is now beyond all doubt that the orthodox Christian churches are dying – with the exception of the evangelical or fundamentalist churches, many of which are actually growing in terms of numbers attending their services. But as for the conventional churches – the Roman Catholic, Anglican, Methodist, Baptist and other 'Free Churches' – the numbers of people attending have been consistently falling during the last few decades and are continuing to fall.

Unitarian churches are also, in general, facing decline in numbers attending, and the size of the denomination as a whole is diminishing at a rate which some people find alarming. Since Unitarianism in this country was small to start with, the decline in numbers could prove fatal to the denomination.

On the other side of the coin, many evangelical or fundamentalist churches are growing. As I see it, the appeal of the religion offered by these churches is at a strictly emotional level. That is to say, people are attracted to the religion because it provides an outlet for emotions that cannot find release elsewhere within our society. In addition, fundamentalist religion provides a way of incorporating into life a sense of meaning and purpose that is otherwise denied – although I would say that it can only do this so long as one is prepared to suspend one's rational faculties.

The roots of Unitarianism can be traced to a series of events in the sixteenth

century – and, in particular, to the publication of a book in 1532 written by Michael Servetus with the Latin title *De Erroribus Trinitatis* – 'On the Errors of the Trinity'. In this book Servetus set the scene for radical questioning of much of the doctrine of the Christian churches – a questioning which eventually led to the founding of the Unitarian denomination.

However, Servetus' ideas were, in a way, a culmination of thoughts that various thinkers had had during the previous centuries. These thoughts were generally contrary to the teachings of the established Church and, considering the power of the Church, did not easily surface. However, it seems to some people that what had really happened was that from the fourth century onwards, through the centuries following the establishment of orthodox Christianity, an earlier form of religion, which held the teachings of Jesus as central rather than the teachings of the Church, had gone underground.

That earlier form of religion is contained in ancient texts which have been discovered during the last century – in particular those from which I have read in my service. These discoveries have brought to light a form of religion based on the teachings of Jesus, the Nazarene, which is totally different from that which is given by the Christian churches. This form of religion places the responsibility for gaining knowledge and understanding of the Divine firmly on the individual. This

form of religion is called 'Gnosticism'. The word is derived from the Greek word 'gnosis', which is usually translated as 'knowledge' but it is more particularly the knowledge derived from experience – which we might call 'insight'. The adherents of this religion are referred to as Gnostics.

In the gnostic teachings we find Jesus talking in terms of illusion and enlightenment rather than sin and repentance – speaking as a guide who opens access to spiritual understanding rather than one who has come to save us from sin. Speaking in terms of





Photo: Bridgeman Art Library / Peter Willi

illusion and enlightenment is in line with the Eastern approaches to religion, and the gnostic teachings therefore provide us with a basis from which to build a Western spirituality. It is in step with the great spiritual understanding which has been the treasure of the East for millennia.

So what do the gnostic scriptures teach as the way to apprehend the identity of the self and the Divine? In effect, they say that to understand oneself is to understand God. In this thought we can catch a glimpse to one way in which Gnosticism will align with modern

understanding. As Elaine Pagels pointed out in the passage I gave as our Second Reading, "This is just the thought that underpins much of modern psychotherapy." She also says, "Few psychiatrists would disagree with the saying attributed to Jesus in the Gospel of Thomas: 'If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you.'"

In that statement, we see Jesus, the Nazarene as a guide and teacher exhorting us to come to a knowledge

of who and what we are – not to kowtow to the authority of a Church, but to seek for ourselves our own awakening, our own enlightenment. This Church is not here to be an authority, but rather to be the place wherein each one of us can find support and fellowship as we strive to understand ourselves more deeply, to be the place wherein we can work to gain for ourselves *gnosis*, the knowledge of the Divine.

Rev. Dr. Ray Walder is the Minister of Blackpool Unitarian Church.
www.blackpool-unitarians.org.uk

BEYOND 'LEFT' AND 'RIGHT'

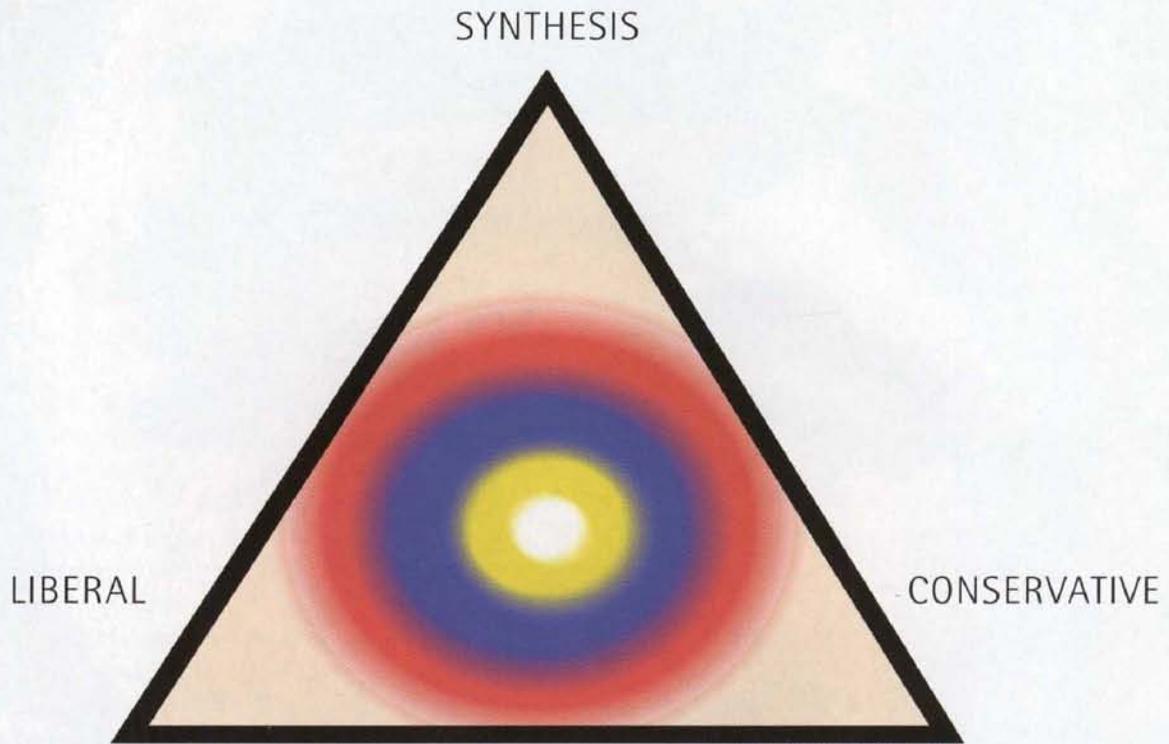


Illustration: James Maturin-Baird



CORINNE MCLAUGHLIN EXPLORES ANEKANTVADA IN ACTION

In Washington, as well as many European capitals, there has been much talk in recent years of the need for bi-partisanship, for policies that transcend left and right. This makes a neat rhetorical formula, but in itself offers little insight into what might be found in the new lands beyond liberal and conservative. The present state of political polarization, and the revival of old certainties, makes the task of fleshing out an intelligible new politics more urgent than before.

To transcend left and right and create a better world, a fundamental shift is needed. We must address our polarized, adversarial way of thinking and create a profound change in consciousness at a deep level. Einstein reminded us that we can't solve a problem with the same level of consciousness that created the problem. "Two sides disagree," he noted, "because they're both wrong."

But from a spiritual perspective, is there any deeper reason for left and right or for a two-party system? Yes, there is: behind each party is a key principle or essence, even though our modern Democratic and Republican parties may not clearly embody these essential principles. The liberal or progressive

party theoretically represents the future, the next evolutionary ideas and the need for change. The conservative party theoretically preserves the best of the past, and makes sure that change isn't so rapid that 'the baby is thrown out with the bath water'. Clearly there is a certain wisdom in both of these principles, and each is needed to balance the other.

'All great truths are paradoxes' was a profound teaching of the ancient philosophers. In the great mystery schools of Greece and Egypt, the initiates were given training in paradoxical thinking – how to hold two opposing truths in their minds at the same time and then resolve them into a higher synthesis. Learning to do this could be an important skill for today's politicians seeking to bring together the best of conservative and liberal ideas.

This is not to say that partisanship is always wrong or that all polarities must always be resolved or that common ground (or even compromise) is always the highest spiritual path. Each party has the responsibility to present their point of view with clarity and reason and allow the people to decide how much of their viewpoint to embrace. Also, there are clearly times to

Compromise is not the most effective way to deal with polarities, as sometimes the deeper wisdom in each side is lost

fight against injustice. Nearly every religion has a tradition of the spiritual warrior who defends the weak. In Jainism, the word 'Jina' means conqueror, or one who has achieved his or her own spiritual victory. Peaceful conditions can be fruitful for nurturing the spiritual development of a nation, however, if the peace is an enforced, authoritarian one without justice, then forcefully challenging the status quo is an act of spiritual power.

If the motive for bi-partisanship is not genuine or when it's not undertaken to serve the highest good of all but merely a power move disguised in idealistic language, then it should be challenged, not embraced. There are often wolves in sheep's clothing, cloaking their nefarious goals in ideals such as bi-partisanship. When the motives are at least relatively pure on both sides, and yet there are clearly different perspectives on policy issues based on different philosophies, cultures, histories, etc., this a real opportunity to find higher common ground and synthesis. More effective and creative policies can result from a synthesis of the best ideas on both sides of an issue.

Synthesis is very different from compromise. Compromise is not the most effective way to deal with polarities, as sometimes the deeper wisdom in each side is lost. Compromise usually includes half of each position and can be seen as the midway point between two polarities. We must therefore broaden our consciousness so that we can appreciate the best in both liberal and conservative perspectives on an issue, and hold the highest aspects of both in our consciousness at the same time. We can use our intuition to raise them up to discover a higher level: a true synthesis. Then we will see that a political issue that seems to be a paradox on a lower level is actually a great political truth on a higher level.

To transcend the polarities in a true sense – to achieve what Carl Jung called the 'creative function' – we have to go to a higher, spiritual level. The two polarities are drawn at each end of a straight line, and a triangle is drawn from each end of the line up to a point above, the point of synthesis.

George Hegel described this approach over a century ago as: 'thesis, anti-thesis, synthesis.' To move into this position of synthesis, we must be willing to see the good in an opponent's position and realise that each of us sees only a part of the whole view. It also helps to distance ourselves from the problem and develop more detachment from our own position – so that change won't threaten our sense of identity.

The philosophical dividing line between the liberal and conservative positions is a disagreement over whether social problems are caused by economic factors or by a breakdown in individual values, and thus whether government or individual solutions are best. Conservatives argue that the problem is with values, and see little benefit, for example, in the government spending more on the poor. Liberals argue that having good values doesn't help if there is not equal economic opportunity for all. Both liberals and conservatives promote important spiritual values. The liberal left promotes the values of generosity, tolerance and inclusiveness. The conservative right promotes values of self-help, hard work and initiative.

A spirit of goodwill towards those with opposing views, a win/win rather than win/lose approach and a compassionate, healing spirit are the keys to this new politics

A synthesis of conservative and liberal economic approaches can temper free market capitalism with other values such as community, equity and compassion. Balancing market efficiency with social justice could create a better society. Tax incentives could be created for corporations to expand the bottom line from mere profit to profit *and* values (such as greater employee benefits, "flexi time", or protection of the environment). Competitive markets could be balanced by government policies that provide workers with access to job training, health care and transportation. Or the rewards of a market economy could be redistributed through a progressive consumption tax that encourages investment and assures a minimum standard of living for all. The government could create greater opportunities for the poor, but those who receive benefits would then be required to live up to certain obligations and give something back to society.

To create a truly new politics that transcends left and right, new ways of thinking are needed. There are, as yet, no complete roadmaps. An expansion in consciousness is required and a developing ability to transcend apparent paradoxes and enfold them into a higher unity. An identification with the good of the whole rather than with just our own group's needs will take us far in creating a new approach. A spirit of goodwill towards those with opposing views, a win/win rather than win/lose approach and a compassionate, healing spirit are the keys to this new politics.

Corinne McLaughlin is Executive Director of The Center for Visionary Leadership in Washington, D.C. and San Francisco
www.visionarylead.org

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



OCEAN DREAM

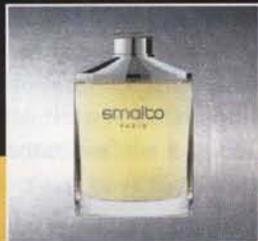
A soft yet mysterious fragrance as fresh as an ocean breeze

www.oceandream.info



INTRODUCING..
OCEAN DREAM
 ..MEN

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



SMALTO POUR HOMME

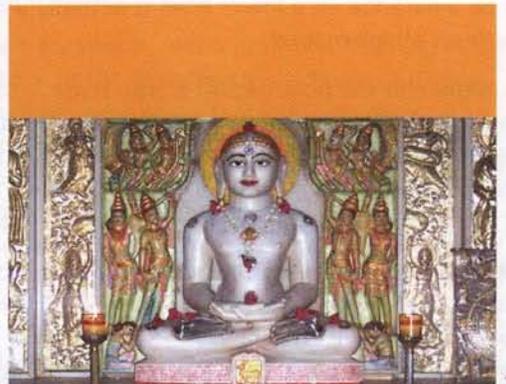
A subtle & original fragrance, structured like a high fashion garment.

DESIGNER PARFUMS

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

CONNECTION EUROPE LIMITED

Bridge Street,
 Birmingham,
 B1 2JS, UK.
 t: 0121 643 7800
 f: 0121 643 5700



'The present moment is important, strive to make it fruitful'

JAIN SPIRIT

SHARING JAIN VALUES GLOBALLY



would like to thank
Jain Pharmacists
 for their generous financial support

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



We Offer a Specialised & Friendly Service In The Following Areas Of Law

- Conveyancing
- Litigation
- Commercial
- Employment
- Company Law
- Family
- Personal Injury
- Wills & Probate
- Criminal
- Immigration

020 8423 4007

168 Greenford Road, Sudbury Hill, Middx HA1 3QZ

01923 828234

12 Station Approach, Northwood, Middx HA6 2XN

www.shahsolicitors.co.uk

Shah Solicitors



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



BOSE

Better sound
through research®

Tel: 020-8202 1257 Fax: 020-8202 2457
email: info@studiodigitale.co.uk

STUDIO DIGITALE

Lower Ground Floor
Brent Cross Shopping Centre
Hendon, London NW4



Home Entertainment Systems

Music Speaker Systems

Wave Music Systems



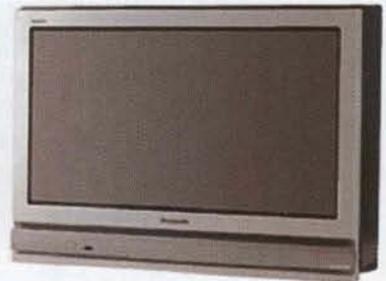
shop@Panasonic



plasma screens



camcorders



widescreen televisions

Unit E1 (D), Lower Ground Floor
Brent Cross Shopping Centre
Hendon, London NW4 3FP

tel: 020-8202 1257
fax: 020-8202 2457

Email: shop@panasonicbrentcross.co.uk

Unit 28, Lower Mall
The Harlequin Centre
Watford, WD1 2TE

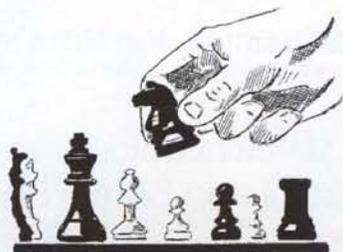
tel: 01923-28 1140
fax: 01923-28 1149
Email: shop@panasonicwatford.co.uk

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



G. D. COOPER & CO. LTD.

PHARMACEUTICAL & HEALTHCARE WHOLESALER



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

20 Progress Way,
 Croydon,
 Surrey CR0 4XD.

T: 020 8681 6945
 F: 020 8681 3445
 W: www.gdcooper.co.uk
 E: info@gdcooper.co.uk

FETF

Factor Enhanced Trade Finance

"Bespoke Trade Finance Solutions"

Unitec House
 2 Albert Place
 Finchley Central
 London N3 1QB

T +44 (0)20 8349 4666 F +44 (0)20 8343 4315
 E info@unitechouse.com
 W www.fetf.co.uk



FOCUSED I.T. SOLUTIONS

Our services include:

- Consultancy**
- Design**
- Development**
- Support**

www.ecsITsolutions.co.uk

T: +44(0)1206 865409

electronics, computers & systems

need glasses?

- 1 hour service available on most jobs
- Free 2 hour parking
- Disabled access
- 10% discount to Jain Spirit members
Not in conjunction with any other offer. Only valid at Vision Express, Edgware.

Directors/Optometrists
Nehul and Shreni Shah

vision express | optical lab
broadwalk shopping centre, edgware
telephone: 020 8905 7670

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.

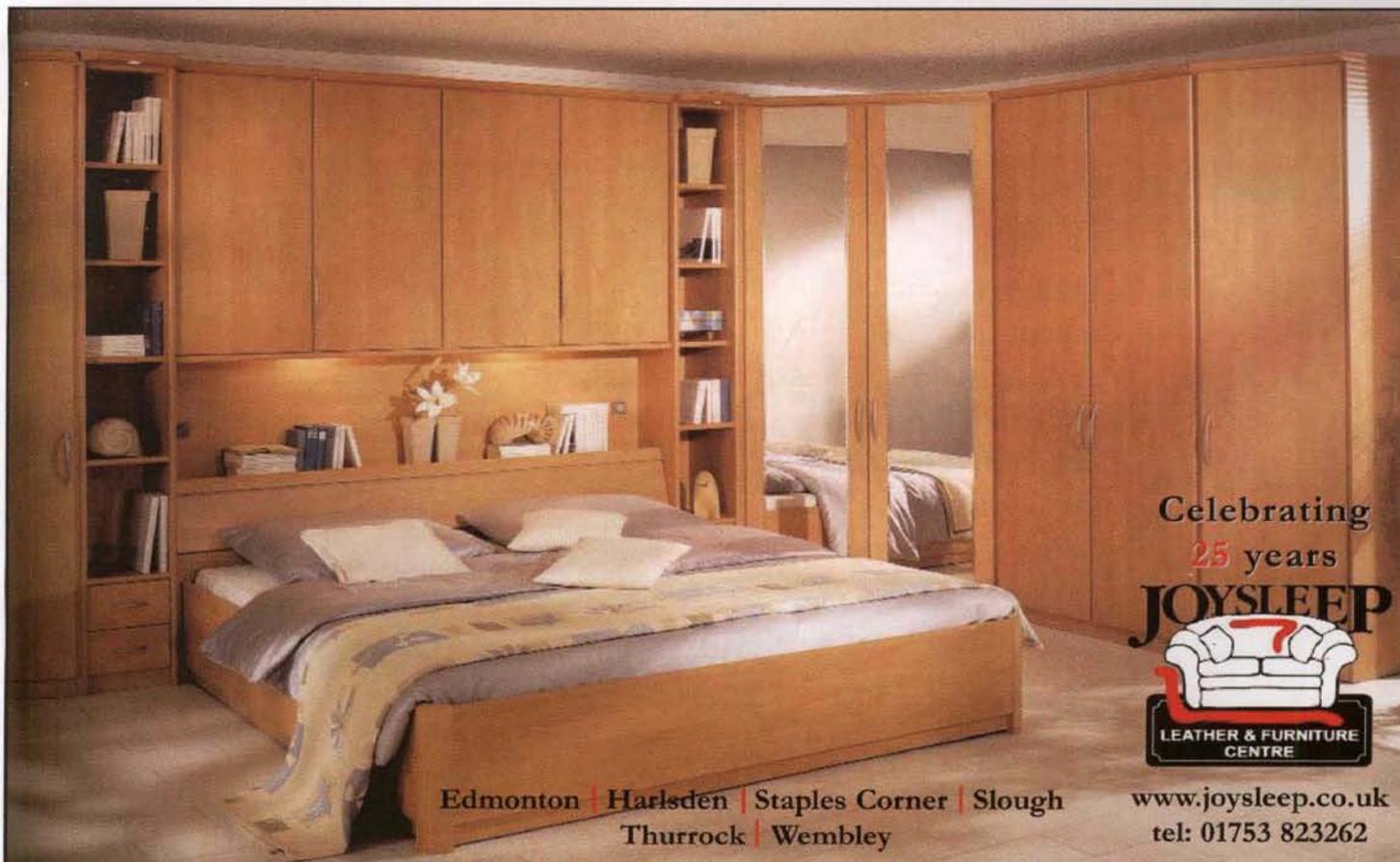
For A Reliable And Competitive Travel Service Contact Us

AGENTS FOR

STA TRAVEL

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





Celebrating
25 years
JOYSLEEP

LEATHER & FURNITURE CENTRE

Edmonton | Harlsden | Staples Corner | Slough
Thurrock | Wembley

www.joysleep.co.uk
 tel: 01753 823262

ASHMAR & Co
 Chartered Accountants
 & Registered Auditors



**A Quality Personalised Accountancy Service
 Tailored To Your Specific Needs**

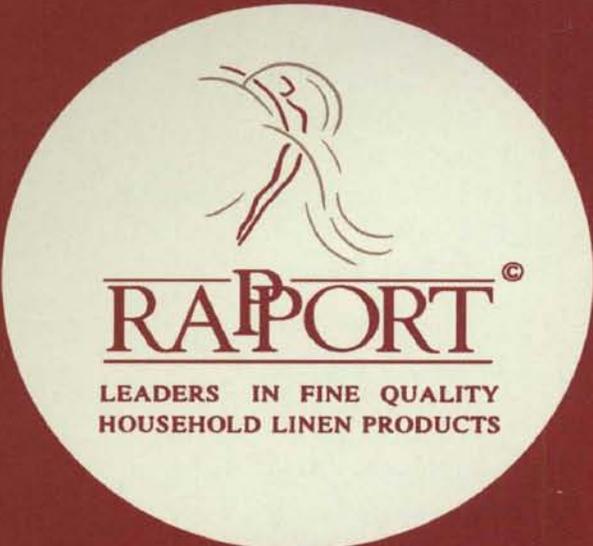
Services provided include

- 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

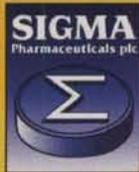
Registered to carry on audit work by the
 Institute of Chartered Accountants in England and Wales



RAPPOR[®]
 LEADERS IN FINE QUALITY
 HOUSEHOLD LINEN PRODUCTS

Virsons Ltd. trading as Rappor
 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



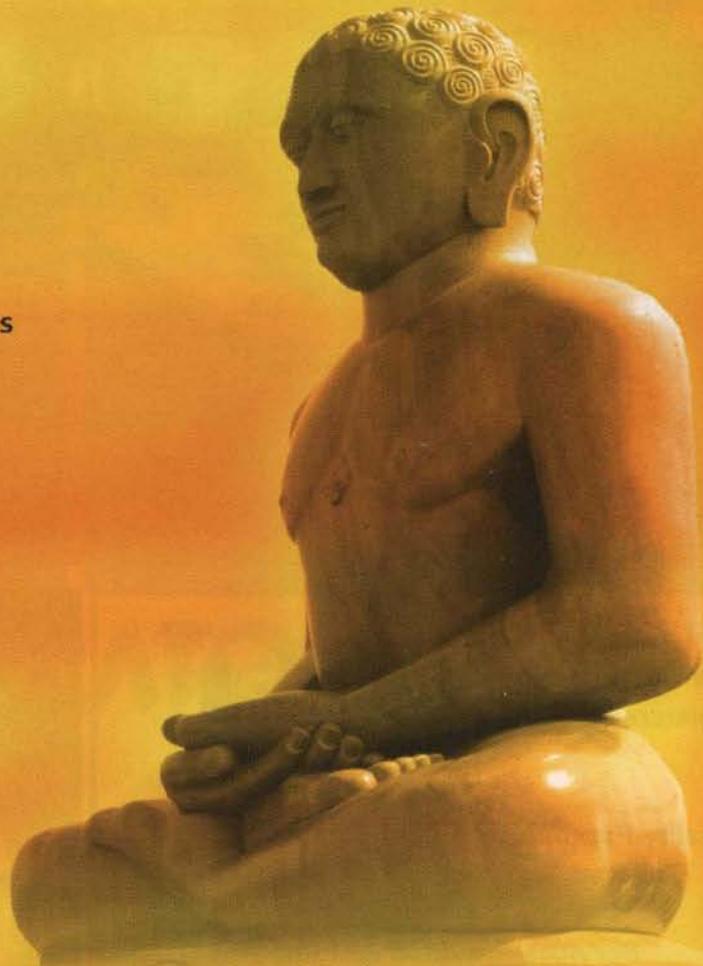
SIGMA pharmaceuticals plc

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

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

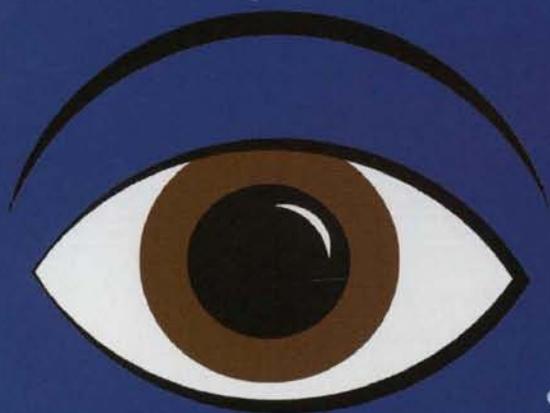
Ross Pharmacy
 28 Joel Street, Northwood Hills, Middlesex HA6 1PF
 Tel: 01923 821 596



**'Whatever you do will be insignificant,
but it is very important that you do it'**

Attributed to M.K.Gandhi

With compliments from Selva Raj and Anant Shah



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

'MAY YOU PROSPER WITH THE AID OF
KNOWLEDGE, FAITH, CONDUCT, AUSTERITY,
FORBEARANCE AND CONTENTMENT'.

JAI JINENDRA

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

T: 01706 - 898100
F: 01706 - 898101
sales@sherwoodagencies.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

TEAM 
Relocations



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



KNOW ANYONE WHO DESERVES A PRESENT?

**One year Jain Spirit
Gift Subscription U.K. £10/US\$15**

For more details, or to order a gift
subscription (4 issues) please call:
0044 (0) 1206 766122
or e-mail: marketing@jainspirit.org

JAIN SPIRIT
SHARING JAIN VALUES GLOBALLY

PRINCIPLES OF JUSTICE

BY CHAND MAL LODHA, FORMER CHIEF JUSTICE OF RAJASTHAN



All good laws are built on the principle of non-violence, even by the state. This applies to religious and spiritual laws, as well as secular ones. In business, for example, it is cultural pressure that deters Jains from cheating, not fear of the state. Our ascetics are often invited into prisons to teach convicts about ahimsa. Written laws alone do not prevent crime – good people do not even need laws to be good, and bad people do not cease to be bad because of the law.

It has often been said that 'mercy is the basis of all religion'. Perhaps this is why, uniquely in India, the prison diet is purely vegetarian. *Ahimsa* in action has a subtle influence. For me, as a lawyer, judgement tempered with mercy and fairness is the motto. I must speak the truth in all circumstances and practise the highest integrity.

The Jain principle of truth (*satya*) finds an important place in the administration of justice. I believe that past karmas lead to suffering, and therefore we must pay for these and atone for sins. Even if by mistake an innocent person is convicted, it can be seen as an aspect of karma. This idea might not straightaway solve his problem, but it can be consoling. Conversely, if a person is convicted when he or she is guilty, that is also a manifestation of karma. Karma does not excuse miscarriage of justice, but it puts human justice in cosmic perspective – and for a lawyer that is salutary indeed.

Jainism has had a major influence on the Constitution of India. The following values, enshrined in the Constitution of India, are synonymous with Jainism:

- Religious freedom
- Equality of rights and opportunities
- No caste discrimination
- Abolition of untouchability
- Prevention of cruelty to animals.

Historically, Jains have played an influential role in Indian government. At the court of the Moghul Emperor, King Akbar, there were nine wise persons. One of them, Todarmal, became renowned for his wide-ranging abilities. Akbar followed his advice on all administrative matters, so high was his regard for this leading representative of Jainism. Sir Siryemal Bafna was the Prime Minister of Bikaner and Indore State in the early twentieth century, and the Emperor Aurangzeb had a very prominent Jain adviser.

In the era of independence, Jains have continued to play a major role in Indian law and politics. They have a proud tradition of promoting social justice and responsible government.

SUBSCRIBE TODAY TO:

JAIN SPIRIT

SHARING JAIN VALUES GLOBALLY

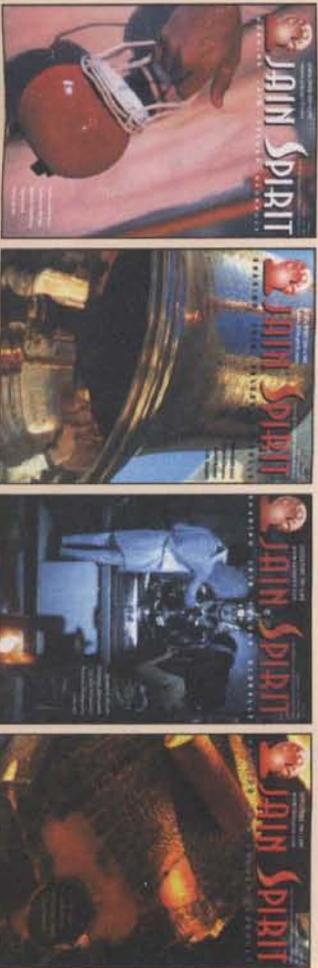
Sharing Jain Values Globally
www.jainspirit.com

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

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

A 5 Year Subscription Saves £16

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, Colechester CO1 1QB

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 (Mc/Mrs, Miss, Ms)

Address

State/Country Zip/Postcode

Country Telephone *(with code)*

Email *(You will not receive any junk mail)*

Gift For
Please Print (Mc/Mrs, Miss, Ms)

Address

State/Country Zip/Postcode

Country Telephone *(with code)*

Email *(You will not receive any junk mail)*

Gift For
Please Print (Mc/Mrs, Miss, Ms)

Address

State/Country Zip/Postcode

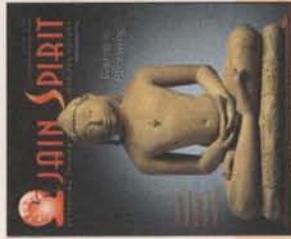
Country Telephone *(with code)*

Email *(You will not receive any junk mail)*

JAIN SPIRIT, Suite 3d Cowdray Office Centre, Cowdray Avenue, Colchester CO1 1OB
Telephone +44(0) 1206 766122, Fax +44(0) 1206 766155 www.jainspirit.com

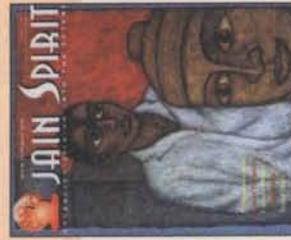
Enrich Another Life

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



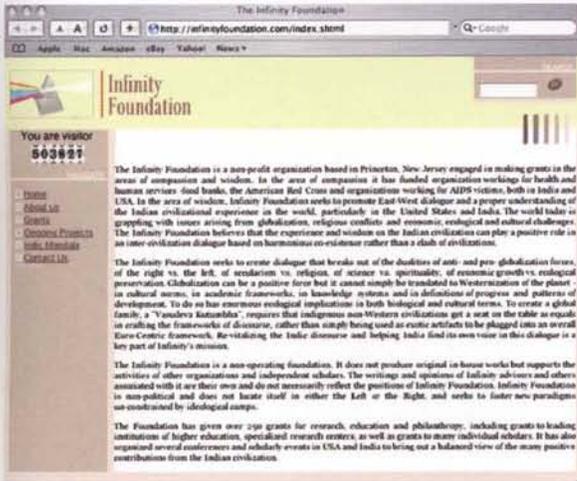
“Jain Spirit is wise, practical and full of stunning images”

Chitrabhanu



Special price

3 Gift Subscriptions Only £30/\$45



Infinity Foundation
www.infinityfoundation.com

The Infinity Foundation is a non-profit organisation, based in Princeton, New Jersey, where its presence is testimony to the growing economic and cultural influence of Indians in the United States.

As its name suggests, the Foundation's aims are ambitious. It is best described as part-charity and part-think tank, because it makes grants to organisations and individuals in the areas of compassion and wisdom. In the compassionate area, it has funded organisations working for grassroots health care, including the American Red Cross, and for the care of people with HIV/AIDS in India and the USA. In the area of wisdom, it seeks to promote East-West dialogue and a creative synthesis of Eastern and Western values. According to its website, the Infinity Foundation 'believes that the experience and wisdom of the Indian civilization can play a positive role in an inter-civilizational dialogue based on harmonious co-existence rather than a clash of civilizations.'

Despite these lofty goals, the website's content is in no way heavy or impenetrable. Its concept of Indian or 'Indic' is ecumenical and inclusive, drawing on Jainism as well as the majority Vedic culture. There is, for instance, an excellent article by Manikant Shah on science in Jain

canonical literature. One doesn't need to know much – or indeed anything – about India, Hinduism or Jainism to enjoy the site and learn from it. For www.infinityfoundation.com is skilfully tailored to the needs of individuals, be they experts and scholars, businesspeople, students, spiritual seekers – or simply those who are drawn to the organisation's name. Infinity Foundation – IF: I assume that the initials are deliberate, but we are not told this explicitly.

The Foundation publishes papers on a wide variety of Indian-related topics – from spiritual philosophy to economics, architecture to physics, religious art to secular literature. Most of these are available on-line and several book projects are planned. The Foundation is non-political and 'does not locate itself in either the Left or the Right' but 'seeks to foster new paradigms' without such constraint. This approach is very much in keeping with Jain 'many-sidedness'. The founder and president is Rajiv Malhotra, an Indian-American philanthropist and community leader who devised an Asian Studies programme in New Jersey schools, is on the advisory board for the State's chapter of the American Red Cross and has volunteered as an AIDS counsellor.

One of the most striking features of the site is the 'Mandala of Indic Traditions'. There are four points, representing two pairs of opposites: Inner and Outer, Past and Present. Visitors can enter by one gate and travel around the mandala to encounter and learn the perspectives of other gates. WELCOME

Aidan Rankin



Manglik Foods
fine vegetarian cuisine

Specialists in Vegetarian Catering

PARTIES
 WEDDINGS
 SPECIAL OCCASIONS
 JAIN MENU ON REQUEST

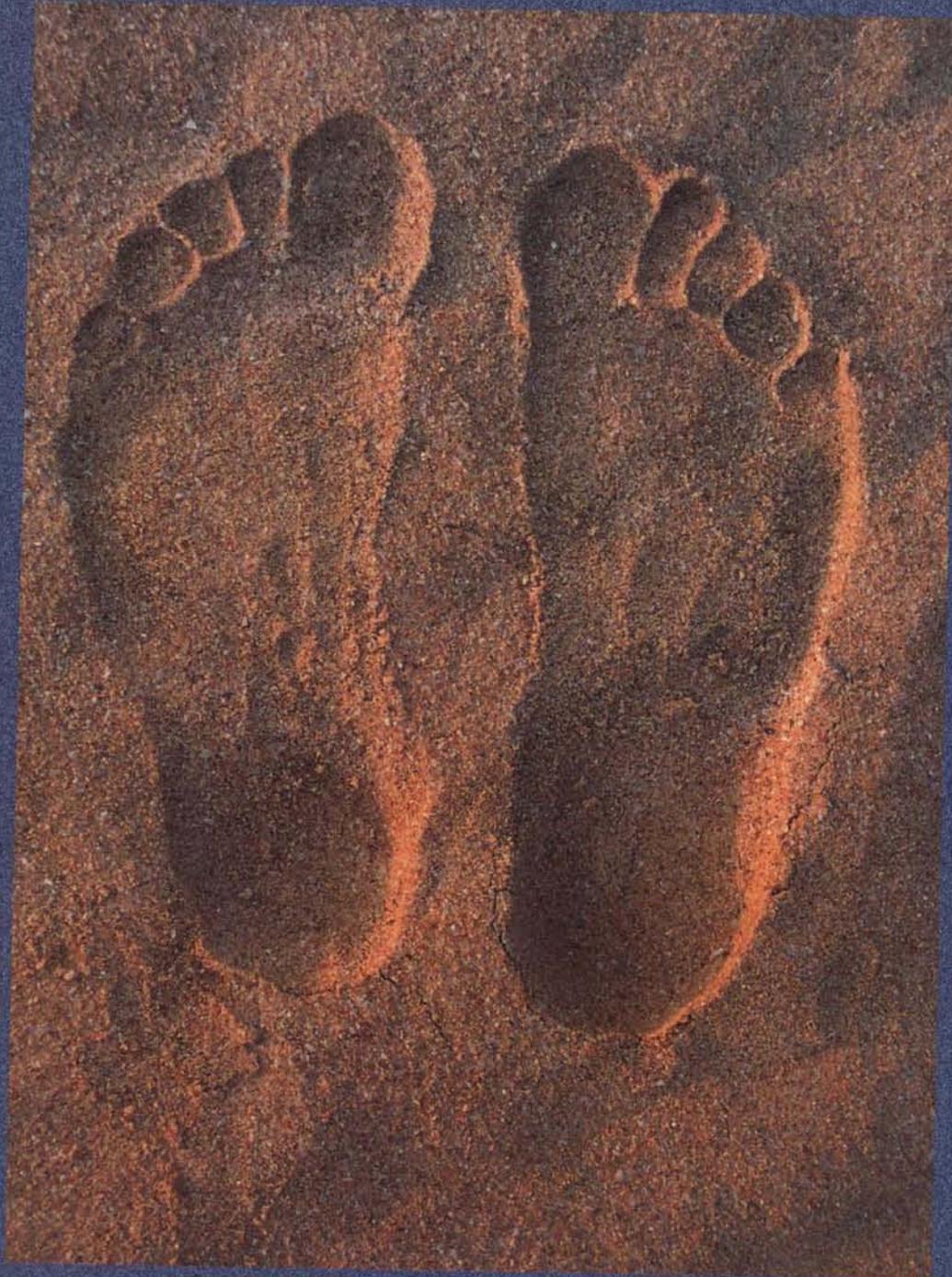
t: 020 8426 0777
 www.manglikfoods.com
 e: info@manglikfoods.com f: 020 8426 0711
 27 Manana Ave, Woodlenny, Harrow, Middlesex HA3 8AH

FENG SHUI DESIGNS

Our Services/Products

- Feng Shui Books By Aron 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: aajmera99@aol.com



'Victory over one's self is greater than conquering thousands and thousands of enemies on the battlefield. A true conqueror is one who conquers his self.'
Uttardhyayana Sutra 9.34