

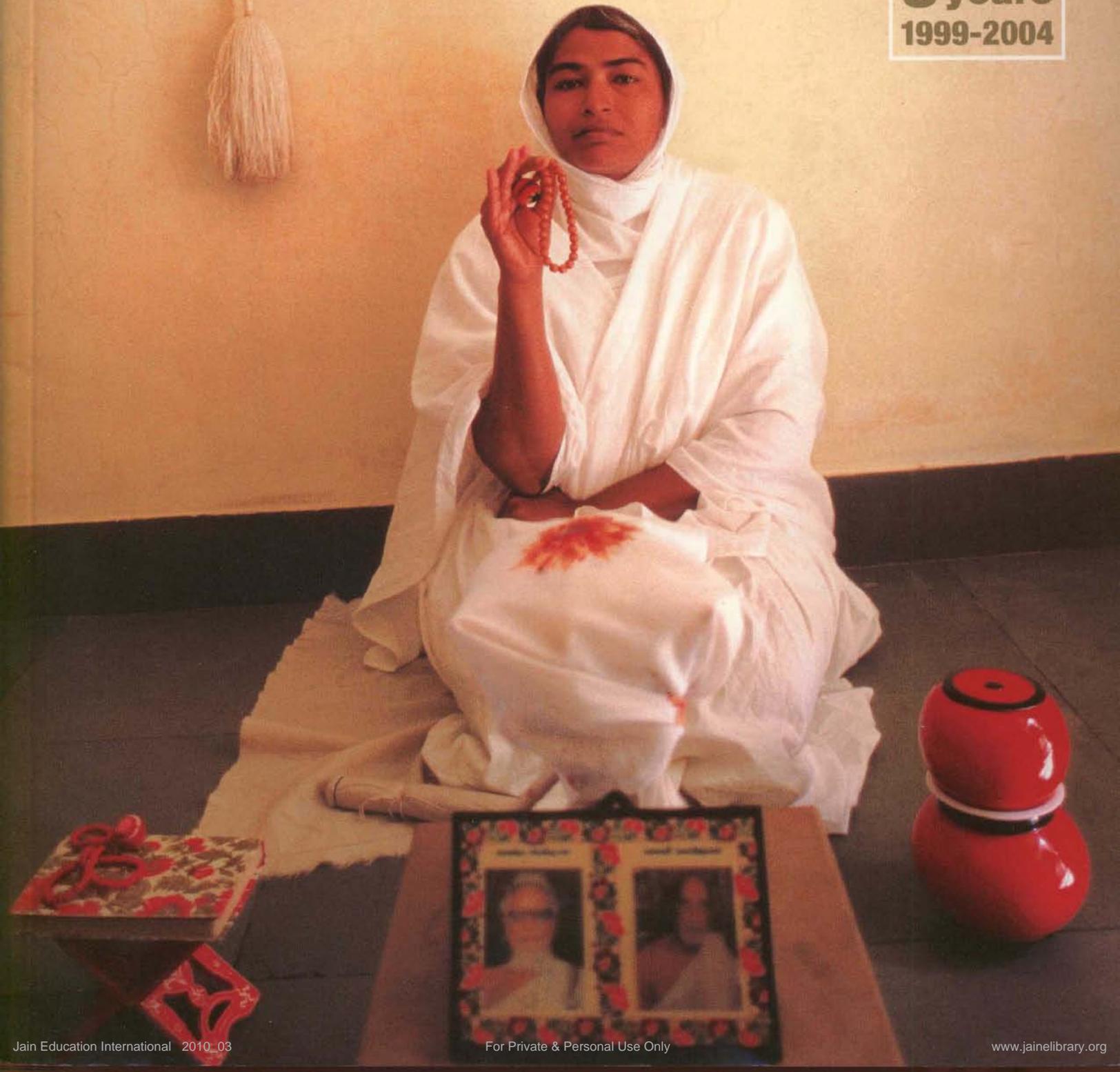
# JAIN SPIRIT

Non-profit International Quarterly Publication  
Issue 20 Sept-Nov 2004 [www.jainspirit.com](http://www.jainspirit.com)

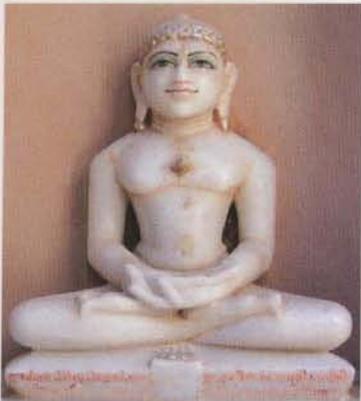
SHARING JAIN VALUES GLOBALLY



Jain Spirit  
**5** years  
1999-2004



# 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.

## **KSHAMA – 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.

**S**oon after you receive this magazine, our ancient and most important festivals of Paryushan and Daslakshana will commence. The essence of these festivals is to put a sharp brake on routine life and have a physical rest for one whole week, focussing purely on the spirit and its upliftment. Satish Kumar's article in this issue describes the spirit of this festival and explains scientifically why it is really relevant in today's hectic life. In the age of science and materialism, ancient customs like festivals face a continuous threat. However, in spite of all this, it is heartening to see that in the West, Paryushan is celebrated in all corners of the world, wherever Jains live. Daily turnouts of 500 or more people are not uncommon in major cities or conurbations like Los Angeles, San Francisco, Chicago, London, New York, Manchester and Antwerp. This creates a spirit of unity and harmony which is rare in today's individualist society.



Thank you to all of you who were very generous with your comments on the last issue. We received a lot of compliments and hardly any criticism, suggesting that we are certainly moving in the right direction! The Jain Spirit team is proud of this accomplishment, and is now particularly keen to spread the magazine all over the world. My summer tour of North America helped us to secure large city deals for San Francisco, San Diego and Los Angeles, increasing our subscriber base by a significant percentage. We would like to appeal to all our existing readers living in different communities to consider giving Gift subscriptions to your local community as a way of introducing Jain Spirit to a large number of people at the same time. You will be surprised to hear the thank you's that you will get for one whole year.

As always, we try to innovate in our coverage. The interview with Prem Jain, one of the leading Jains in North America, demonstrates the practical and scientific relevance of Jain values in modern life. Tiruvalluvar was a saint who gave practical wisdom to India hundreds of years ago. We write about his life and message. Ajay and Mira Gudka's article on the Youth Hostel Association is another attempt to cover issues relating to ethical travel. Jyoti Kothari writes about the diamond industry and reasons why Jains today are doing so well in it. Simon Cohen demonstrates how sport can build active bridges between faith communities. In the Youth Section, the short interviews of Samir Ajmera and Rina Shah are a different way of presenting information to attract young readers. Ravin Mehta, a very talented photographer in London, is introduced to our readers for the first time in this issue through his photo of an evening beach scene in our Environment section. When nature is so stunning in its beauty, why would we even think of destroying it?

The Viewpoint by Nipul Shah explains the importance of creativity at Jain events. I spent three days with Nipul and Renuka in San Diego, and discovered this couple who are very dedicated to promoting ancient wisdom through art. Nipul has constructed a number of life-size replica temples for JAINA conventions and Hindu organisations selflessly. During the creation work, they open their garage to the local community in San Diego, inviting them to come and help whenever they are free. This open-heartedness and shared spirit has built a unity there, which I have rarely seen anywhere else in the world. Children and teenagers look up to them as unique role models and when the temples are finished, everyone feels a sense of pride and accomplishment. I saw clearly that unity is best built through action rather than words. Nipul's temples are infused with spirit and as a result, emanate spirit wherever they go.

Jai Jinendra,

Atul K. Shah  
Executive Editor

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

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#### JAIN SPIRIT TEAM

**Executive Editor:** Atul Shah

**Art Editor:** James Maturin-Baird

**Youth Editor:** Falguni Patel

**News Editor:** Aidan Rankin

**Graphic Designer:** Jason Powell +44 (0)1206 396116, [jpowell@macace.net](mailto:jpowell@macace.net)

**Marketing Executive:** Emily Hunt – [marketing@jainspirit.com](mailto:marketing@jainspirit.com)

**Kid Spirit Editor & Subscriptions:** Rebecca Hoh

**Proof-reader:** Eszter Zaborszky

**Art Consultants:** Shanti Panchal; Raju Shah

**Website:** Kumar Mehta; Aidan Rankin

**Web Design:** [www.paraspar.com](http://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](mailto:jsunil@au1.ibm.com)

**Amu Shah:** [amus@quickcorporate.com.au](mailto:amus@quickcorporate.com.au)

**Belgium:** Rajesh Mehta; [rajesh@supergems.com](mailto:rajesh@supergems.com)

**France:** Pierre Amiel; Lalit Bhandari (Paris)

**India:** Pradip Jain – [philapradip@hotmail.com](mailto:philapradip@hotmail.com)

**Indonesia:** Rakesh Jain

**Ireland:** Ciaran Reilly – [cgr@indigo.ie](mailto:cgr@indigo.ie)

**Kenya:** Nilpa Shah, Nairobi. Tel 552156

E-mail: [nilpashah2003@yahoo.co.uk](mailto:nilpashah2003@yahoo.co.uk)

**Malaysia:** Dipak Damani – [bhavdip@pd.jaring.my](mailto:bhavdip@pd.jaring.my)

**Singapore:** Mayur Ghelani – [mayur.ghelani@amancapital.com](mailto:mayur.ghelani@amancapital.com)

**Uganda:** Abhay Shah – [ultratecug@usa.net](mailto:ultratecug@usa.net)

**Tanzania:** Amu Shah – [amu.shah@jiemel.com](mailto:amu.shah@jiemel.com)

**USA:** Anu Hungund – [hungund@sbcglobal.net](mailto: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](mailto:office@jainspirit.com) [www.jainspirit.com](http://www.jainspirit.com)

#### BOARD OF DIRECTORS:

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

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**Cover:** Svetamber Nun, Jain temple Nakoda, Rajasthan by **James Maturin-Baird**

**Back cover:** Pooja, Jain temple Walkeshwar, Mumbai Photo by **James Maturin-Baird**



If you wish to buy a copy of Ravin's photograph on page 68 please contact **Ravin Mehta** on [ravin@luminium.co.uk](mailto:ravin@luminium.co.uk), +44(0)7889103133

# CONTENTS

## 4 NEWS

All the latest from around the world

## 25 MAILBOX

Your letters to us

## 26 Q&A

Prem Jain answers our questions

## 29 FINANCIAL SUPPORTERS

### FEATURES

#### 32 Paryushan- Spring of the Spirit

Satish Kumar highlights the modern day relevance of this major Shvetambara festival

#### 36 Taking Children Seriously

Sudhir Shah explains the benefits of Pathshala for children

#### 38 The Weavers Wisdom

Satguru Sivaya Subramuniyaswami shares the profound verses of Tiruvalluvar

### LIFESTYLE

#### 41 Charity Benefits the Donor

Atul K Shah learns about the meaning of Charity from Mr D. R. Mehta

#### 44 Let Go of Fear ...Welcome Love

Lavinia Plonka shows that it helps to understand and overcome fear

#### 46 Carry Your Values in Your Back Pack

Ajay and Mira Gudka reflect on their experiences of membership of the Youth Hostel Association

### WORKPLACE

#### 48 A Diamond is Forever

Jyoti Kothari explains how ethics enabled Jains to flourish in this precious industry for generations

## 50 QUOTES & QUIPS

### ART & LITERATURE

#### 51 Painting of Pilgrimage

Raju Sobhag Shah explains the art and science of Pata Paintings

#### 54 Home from Home

Rebecca Hoh meets with Californian artist Pavani Kaushik who draws inspiration from India for her art

#### 56 A Royal Seat

Kanti V. Mardia analyses the statuary art of the most sacred of Jain images, a Tirthankara

## 59 Kid Spirit

The second issue of our interactive section for the 5- 12 year olds. A Paryushan and Daslakshan Special

### YOUTH

#### 63 Combating Cancer

Kavit Haria reflects on the virtues of the Jain lifestyle

#### 64 I.D.

Jain Spirit asks members of Young Jains of America, Samir Ajmera and Rina Shah, what they stand for



### WORSHIP

#### 66 Through My Window

Josephine Reynell delved into Jain worship for her Phd fieldwork at Cambridge University and discovered an intriguing new world

### ENVIRONMENT

68 We let Ravin Mehta's beautiful photography speak for itself

### INTERFAITH

70 Simon Cohen explains how tolerance can be lived without any needs for speeches or sermons

### HISTORY

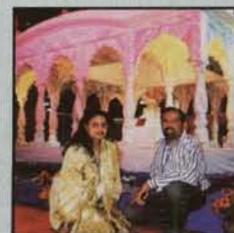
#### 72 Royal Citizen of Varanasi

Asim Kumar Chatterjee gives a scholarly account of the life of the twenty- third Tirthankara, Parsvanath

## 74 ADVERTISEMENTS

### VIEWPOINT

84 Art Makes all the Difference  
Nipul and Renuka Shah, from San Diego, California, share their unique experience



# America Embraces

Editor Atul K. Shah reminisces on his summer tour

**Terrorism can only be removed by peace. Consumerism and greed can be countered by simplicity and humility. Jain culture embraces these values very powerfully, and my recent editorial tour to promote Jain Spirit demonstrated that there is considerable scope for Jain culture to make a mark on the global society. During two weeks in the summer, I visited Los Angeles, San Diego, San Francisco, where I attended the Young Jains of America Convention and finally Chicago.** In each of these cities, there is a thriving Pathshala (Sunday School) where children from age 6 upwards, attend regular classes to learn about Jain culture and values. Many parents have also joined these sessions to enhance their own understanding and help answer the questions posed by their children. The teachers are doing wonderful selfless work in this new 'laboratory' of modern ways of educating Jainism. And the children look forward to their classes and love their teachers. There is a real 'peace' revolution happening here.

During my visits, where I stayed with host families in each city, I was able to discover the tremendous unity that existed among the Jains there. Sectarian, language or regional differences were put aside in favour of the larger goal of uniting the community and cooperating rather than competing. There is a national effort to unite through annual conferences of Pathshala teachers. It seemed as if the children in all these cities were inspiring the community to come together and stay together. A \$10-million-dollar community centre extension in Los Angeles was going according to plan, and there were several committees with dedicated volunteers overseeing the whole project. In San Francisco at the YJA convention, there were fifty parent volunteers who spent the whole weekend serving the youth in many different capacities. Can you imagine the impact this had on the youth? They were very touched, and there was a clear expression of the desire by parents to encourage the youths to lead the community. This is a rarity in the modern day. The conference itself attracted 800 delegates from all over North America and was hosted at Santa Clara



L.A. Construction committee meeting



San Diego, California



Old Glory



JAANA SHIBIR in San Francisco



Pandit Dhirubhai speaking to Professor Crawford

# The Jain Spirit

in the heart of Silicon Valley. Speakers came from all over and a range of backgrounds. Prof. Dipak Jain, Dean of Kellogg Business School, one of the most prestigious business schools in the world, was a keynote speaker who emphasised the practical importance of Jain Values in today's turbulent world. They helped him succeed to the pinnacle of his profession. In Chicago, I met Dr. Mira Kamdar, the author of *Motiba's Tattoos* and a keen supporter of *Jain Spirit*.

From a Jain Spirit perspective, such editorial tours are very educational. It helps us learn about what is happening in different parts of the world, and share any new developments or inventions with the rest of the world. For example, in San Diego, the



Striking the L.A. City Deal to spread Jain Spirit to the whole community



Chirag Shah, Co-Chair of Young Jains of America



Dr. Sushil Jain speaking on ethical careers



Narendra Sheth, editor of Jiv Daya newsletter



Rushabh Modi



\$10-million L.A. Jain Center extension under construction

community have adopted an animal sanctuary called 'Purple Cow and Friends', in the tradition of Jain 'panjrapores' all over India. In Los Angeles and San Diego, the Pathshalas are very innovative and have developed unique and creative ways to teach Jainism. Amita and Pallavi are very popular teachers in Los Angeles and in San Diego, Parulben Kothari is a rare Headmistress. They also have two very young teachers in Apurva and Sagar, and the President of the Association is Mrs. Trusha Shah. Dr. Nikhil Varaiya is an eminent Professor of Finance at the San Diego State University Business School and an active member of the Jain community. In Chicago, Dr. Pradip and his wife Darshana Shah work day and night to produce Jain material for Pathshalas. They have come up with a new series of Jain picture puzzles for children! Meeting the Jains in Los Angeles gave me an idea – to ask them to consider a sister city (twin city) link with the Jain community in London, and everyone was very excited by this. *Jain Spirit* is increasing its network of contacts globally and sharing these to enrich everyone.

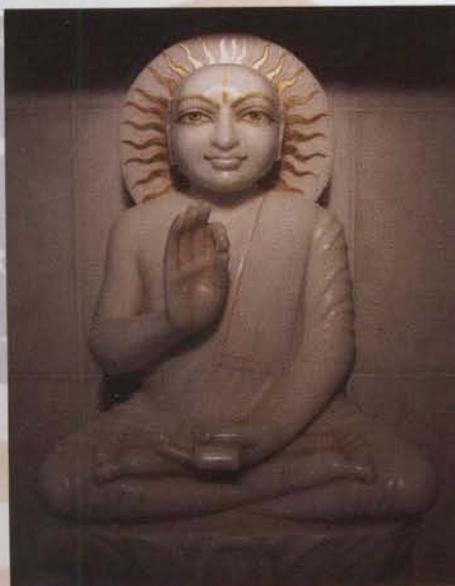
The other fascinating thing to discover was the active participation and involvement of very busy people in the communities I visited. Dr. Parveen Jain in San Francisco, Dr. Nitin Shah and Dr. Jasvant Modi in Los Angeles, Prof. Tara Sethia, and so many others actively and selflessly support their local communities. This is the true way of building a lasting sense of unity and a genuine voluntary spirit. I gave presentations in every city about the vision of *Jain Spirit* and explained how we are trying to educate, inform, connect and inspire Jains all over the world through positive examples and artistic and creative methods of expression. Everyone was very complimentary of our work and many also volunteered to write. At the YJA convention, I conducted two workshops on Creative Writing, and met Rohit Sodhia who at 18, has already written a novel! We will certainly be publishing his writings!

I am very pleased to announce that San Francisco, Los Angeles and San Diego communities have signed City Deals – each member receives a one year gift subscription of the magazine to their home addresses, courtesy of a well-wisher or well-wishers. In this way, everyone gets to experience regular and timely receipt of four magazines and then subscribe it for themselves thereafter. They can see the value and uniqueness of *Jain Spirit* and the benefits of regular subscription. We would like other cities and communities all over the world to repeat this example – it only costs \$15 per address, and enriches the local community by putting it onto the world scene. Please contact us if you can do the same for your city. We would love to hear from you – email me on [editor@jainspirit.org](mailto:editor@jainspirit.org) at any time.

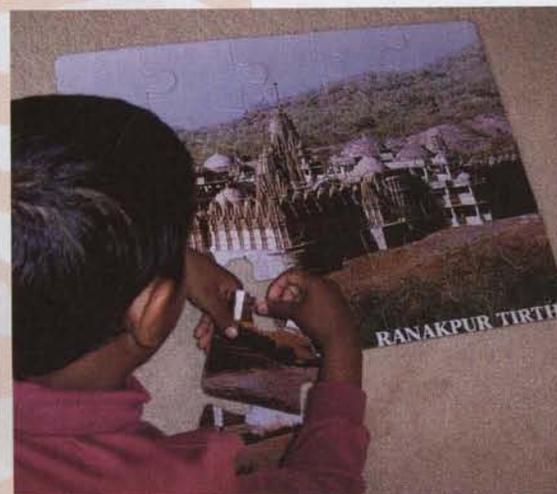
In this day and age where we are so strongly influenced by media, it is critical for Jains as a global community to have their own media. Media promotes unity by connecting and informing, making people feel that they are part of a larger whole, and through helping one another, everyone can come forward. As the objectives of *Jain Spirit* are non-commercial, we are able to facilitate all kinds of networks, big or small, and encourage mutuality and the sharing of scarce resources. Also, we are able to promote good ideas and techniques of conveying ancient wisdom in a fast-changing modern world. Everyone is a winner.



Founder of the U.S. Pathshala movement, Mr. Pravin Shah



Gautamswami inside San Jose temple



Jain puzzle invented in Chicago



Bharati Bhayani and Mira Kamdar



Jain temple in San Jose, California



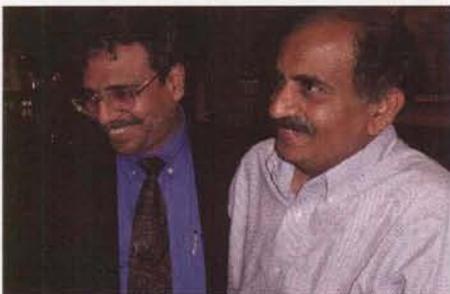
Dressed to impress at YJA Convention Raas-Garba



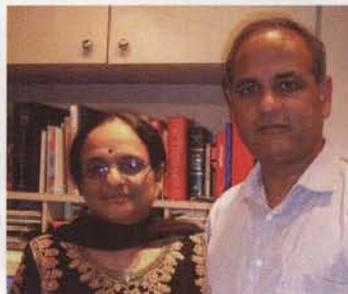
Hawaiian Luau at YJA



JAINA Convention 2005 planning committee



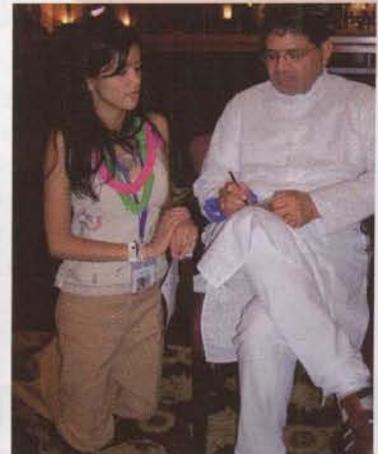
Leading Jains - Dipak and Prem



Chicago Pathshala teachers, Dr. Pradip and Mrs. Darshana Shah



Dr. Michael Tobias at YJA



Interdependence



Moms helping out at the YJA Convention



First Vice President of JAINA, Kirit Daftary



Dr. Hukamchand Bharil



Pathshala student and teacher

# INDIA: Mahavir Memorial Coins Issued



The Government of India Mint has released two new coins commemorating the 2,600th anniversary of the birth of

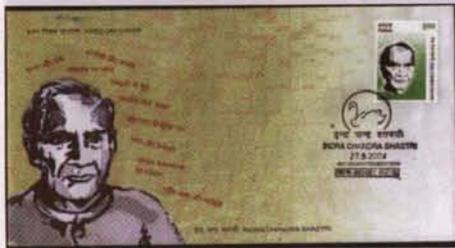
Bhagwan Mahavir, the twenty-fourth Tirthankara. The coins, 5 Rupees and 100 Rupees, are for general circulation and commemorative collection respectively, but they can be obtained as a set in a small pack. The Rs 100 coin is silver and both depict the Jain symbol, with the inscription '2600th Janam Kalyanak year of

Lord Mahavir'. The coins were issued by the former Prime Minister of India, Atal Bihari Vajpayee.

Indian stamp specialist Pradip Jain, who is also interested in coins, persuaded the Indian government to issue the coins, as a mark of respect for India's Jain heritage. The government of Nepal has issued a similar coin commemorating Lord Mahavir.

For more information, email Pradip Jain: [philapradip@hotmail.com](mailto:philapradip@hotmail.com)

## Commemorative Stamp For Jain Thinker



The Department of Posts in India has released a commemorative postage stamp for Dr. Indra Chandra Shastri, a prominent Jain scholar. The stamp is in the denomination of Rs.5/-. Dr. Indra Chandra Shastri was a philosopher, an exceptional author and an authority on poetics. He pursued an individual spiritual path unclouded by sectarianism and was inspired by the Jain doctrine of anekantvada. He considered himself a rationalist in matters of faith, in the best Jain tradition. Born on 27 May 1912 at Dabwali Mandi, now in the Sirsa district of Haryana, Dr. Shastri came to Bikaner for education where he studied Sanskrit and Prakrit. He campaigned against Bal Diksha, a practice of forcible adoption of poor children by Jain ascetics in Rajasthan, prevalent in those days. This resulted in the tabling of a bill in the Assembly of Bikaner. As a recognition of his pioneering efforts and creative talent, he was awarded the 'Sahitya Seva Samman' by the Hindi Academy. He was also conferred the 'Sahitya Ratna Alankaran' by the Vice-Chancellor of Delhi University. The President of India awarded him a 'Certificate of Honour' on 15 August 1986. Dr. Indra Chandra Shastri passed away on 3 November 1986.

## USA: First Annual Gandhian Non-Violence Conference, 8-9 October 2004

The first annual Gandhian Non-violence Conference will be held at the Christian Brothers University and Rhodes College, Memphis, Tennessee. It will be presented by the Gandhi Institute, the National Civil Rights Museum and the National Conference for Community and Justice. Memphis was one of the centres of the civil rights campaign by African Americans in the 1960s, and Rev. Martin Luther King, Jr. was strongly influenced by Gandhi's concept of satyagraha (truth struggle). Gandhi, in turn, was

influenced by Rajachandra, a Jain thinker, and placed ahimsa at the centre of his vision of India. The conference "will bring together activists and academics to focus on how [they] may help each other in continuing the legacy of Gandhian non-violence." It will encourage 'case studies' and focus on themes such as militarism, terrorism, ecology, meditation and non-violent leadership.

For more information, email: [gandhiconference@yahoo.com](mailto:gandhiconference@yahoo.com) or visit [www.gandhiinstitute.org](http://www.gandhiinstitute.org)

# First Jain Chaplain in North America

**Dr. Bruce Costain (known as Balbhadraji) is a Canadian citizen, who now lives in the United States, practising and propagating Jain philosophy for over twenty years.** He has visited almost all Jain centres in North America and provided discourses on Jain philosophy to people of all ages, participated in children's camps where he taught young Jains, and also has

become the first official Jain hospital chaplain in North America. He completed the Hospital Chaplain Programme in August 2003 at the Association of Clinical Pastoral Education in Nashville, Tennessee. For a further understanding, he travelled several countries including India. He came in contact with Gurudave Shri Chitrabhanuji in 1980 and since then got involved in Jainism and its

philosophy of life. He did his PhD from University of Toronto. Recently the second edition of his book, *Applied Jainism*, has been published, which is a combination of his Master Thesis and PhD Dissertation.

Visit [www.jainway.web.edge.net](http://www.jainway.web.edge.net) or mail: [jainway@bellsouth.net](mailto:jainway@bellsouth.net) for more info or ordering the book.

## Digambara Jain Mahasabha Opens Branch in Bangkok

At a meeting of Digambara Jains held on 17 April 2004 at Bangkok, Thailand, at the residence of Shri Amar Chand Gangwal (Kuchaman, Rajasthan), a Chapter of Shri Bharatvarshiya Digambara Jain (Dharm-Sanrakshini) Mahasabha was formally inaugurated. Shri L. L. Jain was

nominated as president of Mahasabha this chapter. Other office bearers are - Shri Pramod Jain (Luharia) and Amar Chand Gangwal. The meeting was addressed by Shri Nirmal Kumar Sethi on behalf of Mahasabha. It is the third branch outside India, the other two being in Kuwait and North America.

## MUMBAI: Essay Competition

**Mumbai University in India has organised the "Dinesh Mody Prize 2004" Essay Competition.** The theme is "Jainism Theory and Practice" in Gujarati, Marathi, Hindi or English. It should be the writer's original, unpublished contribution, on not more than 40 legal-size pages. Three copies

are required to be sent to Asst. Registrar, Scholarship Section, Room No. 35, 1st Floor, Vidyanagari, Santa Cruz (East), Mumbai 400 098. Write "Jainism Theory and Practice 2004" on the envelope together with your name and address inside the envelope. Entries should arrive by 30 October 2004.

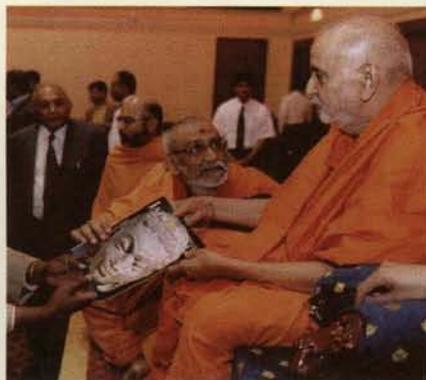
## Jain Religion Recognised By Ohio Bicentennial Commission

**In recognition of Ohio's Bicentennial Commission 2003, the Religious Experience Advisory Council of the Ohio Bicentennial Commission was established to celebrate the state's religious diversity.** The result of their research is a book, published in June 2004, *Religion in Ohio: Profiles of Faith Communities*, edited by Tarunjit J. Butalia and Dianne Small. The book traces the religious history of Ohio from the traditions of its ancient Native American peoples, through the period of settlement and immigration to the pluralism of today. There are chapters of over forty Christian groups, as well as the Native American, Jewish, Islamic, Hindu, Buddhist, Sikh, Baha'i, Jain and Zoroastrian presence in the state. Dr. Tansukh Salgia, as member of the council, wrote the Jain chapter with the help of his wife, Bharati.

For more information, contact: [tsalgia1@netzero.net](mailto:tsalgia1@netzero.net) or: [jwilson1@ohio.edu](mailto:jwilson1@ohio.edu)

## Pramukhswami Blesses Jain Spirit

**H.H. Pramukhswami, global leader of the Swaminaryan Hindu Mission, visited the world famous Swaminaryan Temple in Neasden, North-West London.** A special event was organised to which leaders from all sections of the Hindu and Jain communities were invited. At this event, he gave blessings to Dr. Atul K. Shah, Executive Editor of *Jain Spirit*, encouraging him to continue the propagation of ancient Indian values in the modern world. H.H. Pramukhswami went on to North America, where he spent June and July opening several new temples.



H.H. Pramukhswami receives a copy of *Jain Spirit*

# All Creatures Great and Small: *Carla Lights Candle at Interfaith Service*



Dylan\* self portrait

*The capacity to wonder*

An Interfaith service in celebration of animals took place at Golders Green Unitarian Church, North London on 13 June 2004. Revd. Feargus O'Connor, the church's minister and joint organiser of the event, stressed that this was the first interfaith service of its kind to take place in the UK. The service was introduced by Andrew Burns, a member of the Governing Body of the World Congress of Faiths. In keeping with Unitarian tradition, a candle was lit and each speaker was asked to light a further candle. The first hymn was called 'Reverence for Life'.

Representatives of the Hindu, Jewish, Sikh and Buddhist traditions attended, bringing a range of perspectives, as did animal welfare campaigners such as Jackie Ballard of the Royal Society for the Prevention of Cruelty to Animals (RSPCA), Phyllis Campbell-McRae of the International Fund for Animal Welfare (UK) and John Cooper of the League Against Cruel Sports. The well known television writer and animal rights campaigner Carla Lane lit a candle and read her own poems about her old cat called Wolfgang.

The keynote speaker was Revd. Professor Andrew Linzey, PhD DD, who called for renewed compassion for all life from the world's faiths and for us to find within us 'the capacity to wonder'. At the end of the talk, a border collie named Luludi seemed to bark in approval! The success of the service has prompted calls for it to be an annual event.

## Making Waves from Across the Pond

*Introducing Jain Spirit's new youth editor...*



**As of Issue 21 Falguni Patel will be passing the baton of Jain Spirit's Youth Editor to 16 year old Reana Leena Shah.**

Falguni, who remains on our Board of Directors and editorial committee, has made the Youth Section a big favourite with our readers for 2 years so we would like to say an enormous thank

you to her as well as an equally enormous welcome to Reana. The importance of the youth section can not be overestimated as it is here that we catch the eye of the future generation of Jains (and non) and it is here that we give these young people a forum to share their experiences of the modern world.

Reana, whose has a background of both Jainism and Christianity, is from Redlands in California. She, fittingly,

discovered her passion for Jainism around the same time that *Jain Spirit* was first published and from then on has been involved in raising money for various charities and has been inspired to write for us, her High School newspaper and on behalf of PETA. Of course, as youth editor we also wanted somebody who was in touch with their audience and I think Reana fits the bill citing her other passion as skin care and cosmetics. Although I haven't met her in person yet we are of course in constant correspondence being children of the email age! I asked her how she feels about the new role. She replied, "I am really excited to take up this new position and opportunity" and adds, "although a little nervous as I regard JS so highly and have always associated my religious faith with it." No worries Reana, we are also excited to have this fresh, talented and international addition to the team and are sure you will do a grand job. We may even get a few make up tips!

Reana invites anyone interested in writing for the youth section to contact her on: [youtheditor@jainspirit.org](mailto:youtheditor@jainspirit.org)

BY REBECCA HOH

# Great Site for Students

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

With the new college and university term about to begin, students are faced with the need to make a number of decisions, be it about their educational course, taking a gap year, or careers choices.

This is where Merlin Helps Students (MHS) comes in. A free student resource portal, established in 2000, [www.merlinhelpsstudents.com](http://www.merlinhelpsstudents.com) provides a one-stop-information shop aimed at UK-based students. Reaching more than 80,000 student visitors monthly, it is now the largest higher and further education website in terms of content in the UK.

A leading online resource for students, it is an excellent starting point to obtain further information and advice. MHS recognises students'

needs before, during and after higher education with services such as college/university listings, finance, accommodation, careers and interview advice as well as many other topics. Additionally, the site also has a section specifically aimed at parents, including a new forum where parents can help and advise each other.

Vinay Shah, founder of Merlin Helps Students, believes that one method of reinforcing the importance of education in today's society is through the use of technology. He comments, "Increasingly fierce competition for university places, internships and graduate training vacancies requires students to be able to access quality information in a timely manner. The age of the internet has enabled Merlin Helps Students to



provide this platform. Students visiting the site are learning to make their own informed decisions about their future."

MHS also provides a unique service enabling students to take 'virtual tours' of colleges and universities. Students (and parents) can 'visit' various educational establishments undertaking initial research in their own time. For example, a virtual tour of Royal Holloway, one of London's leading universities can be taken via the MHS website.



catch our reader's eye - sponsor an ad here

If your organisation is able to sponsor Jain Spirit to Share Jain Values Globally please telephone us on:  
UK (0)1206 766122  
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[marketing@jainspirit.org](mailto:marketing@jainspirit.org)

# 'Holocaust on Your Plate' Exhibit



*'Our grandchildren will ask us one day: Where were you during the holocaust of the animals? What did you do against these horrifying crimes? We won't be able to offer the same excuse for the second time, that we didn't know.'*

—Dr Helmut Kaplan, Author and Philosopher

The least we can do to help end this holocaust is adopt a vegetarian diet. Visit [GoVeg.co.uk](http://GoVeg.co.uk) or call 0800 328 9621 for a free vegetarian starter kit.

**PETA** [MassKilling.co.uk](http://MassKilling.co.uk)

One of PETA's controversial posters

A controversial exhibition was staged by PETA Europe in London's Trafalgar Square in May 2004, in defiance of bans imposed by Westminster City Council and the Greater London Authority (GLA). Provocatively entitled 'Holocaust on Your Plate', the display was a graphic depiction of the inhumane conditions in today's factory farms. Organisers cited the famous remark by Isaac Bashevis Singer, Yiddish writer, Nobel Laureate and refugee from Hitler: "In relation to animals, all people are Nazis."

The display, coordinated by PETA US Campaign Coordinator Matt Prescott, members of whose family were murdered by the Nazis, consists of eight large panels, each showing photos of factory-farm and slaughterhouse scenes side by side with photos from Nazi death camps. PETA's declared motive is to ask people "to consider how the

victimisation of Jews, Gypsies, homosexuals and others who were characterised as "life unworthy of life" during the Holocaust parallels the way in which modern society abuses and justifies the slaughter of animals." There is a connection between the dehumanising of Jews and others by the Nazis and the factory farmers' denial to other species of "all that is enjoyable and natural to them" and "killing them in assembly-line fashion."

But such comparisons do not please everybody. Farmers' organisations have strongly objected to comparisons with the Nazis, and some representatives accused PETA of trivialising the Holocaust. Neville Nagler, Director General of the Board of Deputies of British Jews, described PETA's campaign as 'an abuse of imagery' that "causes enormous offence to victims of the Holocaust and their families." The Board supported the GLA's ban and expressed regret that the display had been allowed to go ahead in other cities.

Defending the images, PETA points to the support and active involvement of Jewish organisations and individuals in the campaign. According to Matt Prescott: "People are in denial of the torture that is taking place in their own backyards, and that is the very same mindset that made the Holocaust possible – the belief that we can do anything we want to those we decide are different or 'inferior'. We are asking people to bring a deep, all-encompassing compassion into their hearts and onto their tables by embracing a diet that respects other forms of life," says Matt Prescott.

*For more information about PETA's 'Holocaust on Your Plate' Campaign and to view the display, please visit [www.masskilling.co.uk](http://www.masskilling.co.uk)*

## Spreading Peace Through Prayer Samayika at Jain Centre, Leicester, UK

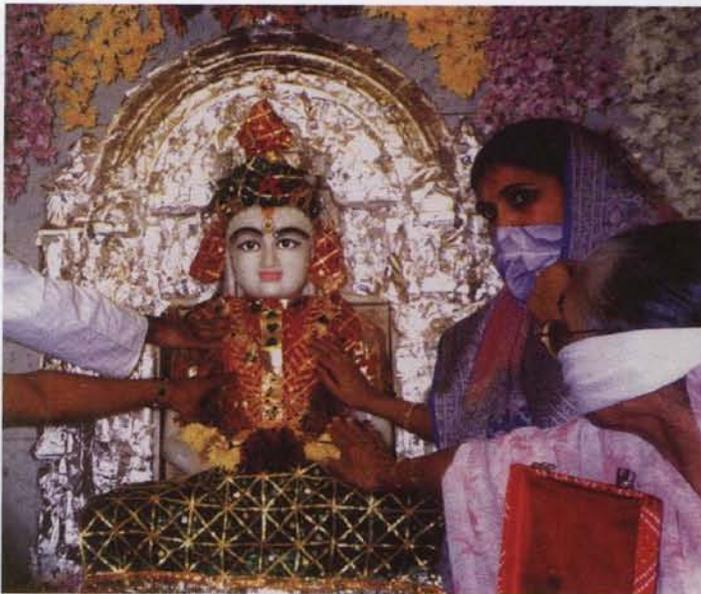
*Report by Dr Ramesh Mehta*

In the early hours of 16 May 2004, the devotees of the Jain Centre in Leicester were busily applying the final touches to their preparations for the forthcoming event. The day was auspicious and the celebrations were in honour of the birth, renunciation and liberation event (*Moksha Kalyanak*) of the

16th Tirthankara, Shree Shantinath Bhagwan.

This year is also the sixteenth year of the *Pratishtha* of the images in the Jain Centre, Leicester. *Pratishtha* is a term for the installation of an idol in a Jain temple. To commemorate this anniversary, 1600 *Samayikas* were arranged. A *Samayika* is a special 48

minute meditation. At dawn, the Jain Centre resonated with the sound of the *Navkar Mantra* and the chanting of various other *mantras*. The bells were ringing in the background and the devotees were engrossed in performing the *Asta Prakari Pooja*, the ceremony of anointing the idol. By 10:00 am coaches started to arrive from various



Shree Shantinath Bhagwan



Shantinath Bhagwan Japp

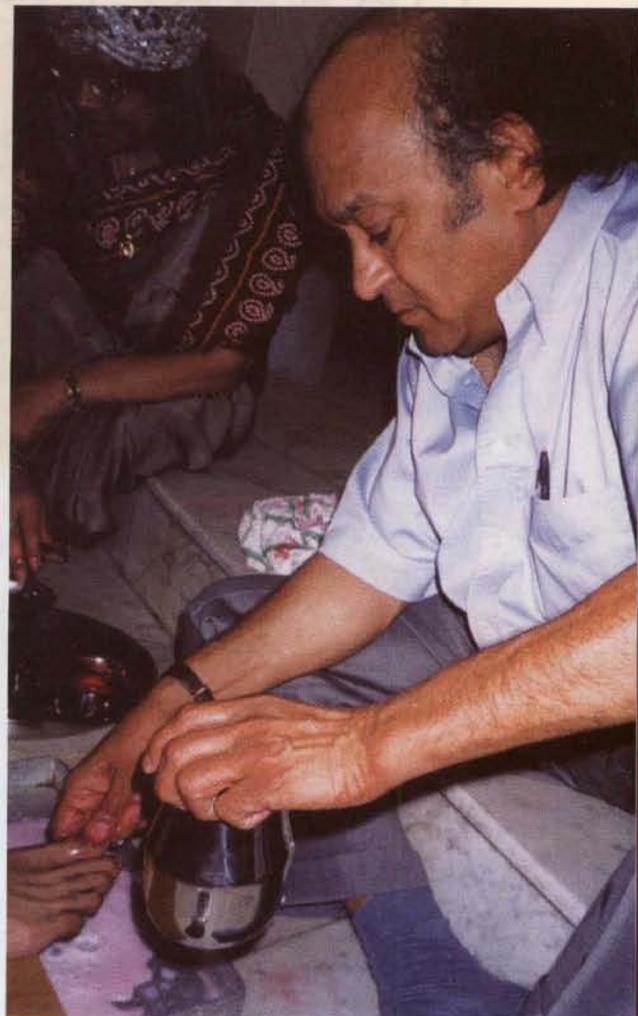
parts of the UK, including Manchester, London, Essex, Preston and Birmingham. The devotees were greeted by traditional *Tilak* on the forehead and the *Sanghpati* were garlanded. The President, Mr. Kirit Kothari and the General Secretary, Mrs. Roopal Shah welcomed everyone to the celebration. This was followed by prayer and dancing.

The *Samayika* began with over 500 people participating. During the *Samayika*, Japp of Shree Shantinath Bhagwan were chanted creating a tranquil and serene atmosphere. The priest Mr. Jayesh Shah explained the importance of *Samayika* and described it as an act of great merit. Mr. Vinod Kapasi said in his speech that the true purpose of *Samayika* is to obtain a state of equanimity. One has to give up all dealings, be it physical or mental, and turn inwards. This can be achieved by doing *Samayika*, which is a unique way of doing meditation in the Jain religion. Mr. Manhar Mehta talked about the importance and need of *Samayika* and the various *mudras* and *upkaran*. "Non-violence, limiting acquisitions and forgiveness were needed to be interwoven in our daily living," said Mr. Jayesh Shah. The celebration ended with *arti* and *mangal divo*.

At the same time, the Jain Centre had also organised *Samayika* in Sthanakwasi Sangh in Mumbai and Derawasi Sangh in Ahmedabad, Jamnagar, Nadiad and Petlad. *Poojans* were organised at the Digambara temple in Mumbai and the Shvetambara temples in Navsari and Surat. Enthusiastic devotees had completed 1600 *Samayika* in total and 16 Lakh japa even before this auspicious day began. In Indian numerology, *Lakh means* 100,000, and *japa* is a term for repetitive chanting.

A sum of £7000 were donated to 16 different charities, including charities working for animal welfare, human welfare, helping people with disabilities and the promotion of the Jain value of *ahimsa* in the UK and India.

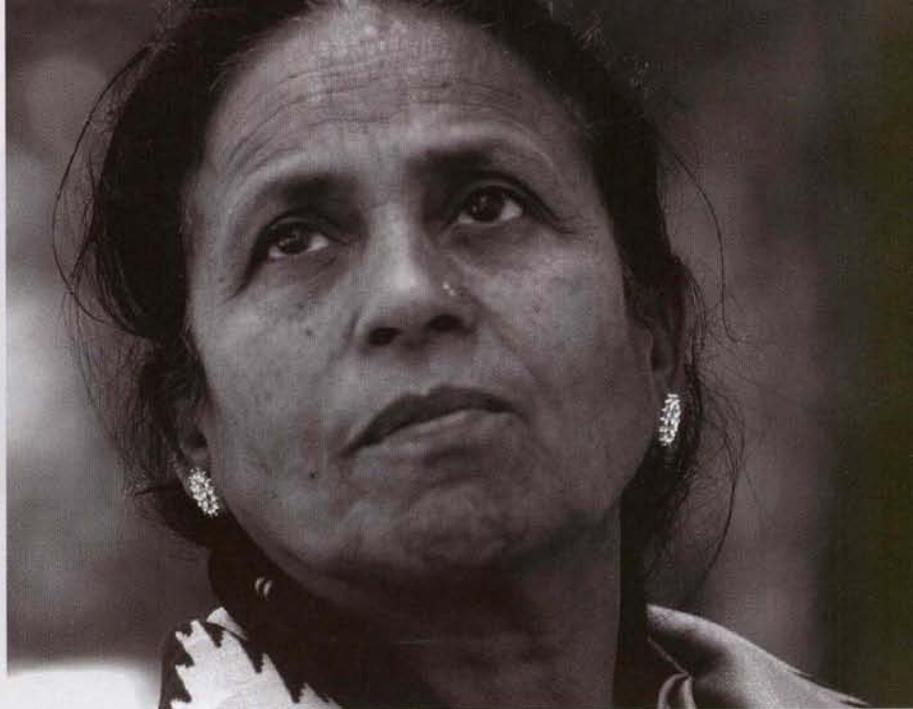
The devotees had experienced a spiritual uplift and would be able to perform *Samayika* with zeal and enthusiasm in the future. The event also proved an important message to all those who were present that the ritual of *Samayika* is not boring but one that is for the enjoyment and benefit of everyone. ●



Kishor Shah washes devotee's feet with milk and water



Rashida Bee



Champa Devi Shukla

Courtesy of Goldman Environmental Foundation Photos: Prakash Hatvalne

## Bhopal Heroines Win Prize

**It is twenty years since the gas leak from the Union Carbide plant at Bhopal, Madhya Pradesh, killed more than 20,000 people in the world's worst environmental disaster.** Dubbed 'Hiroshima of the Chemical Industry', Bhopal has affected two generations as cancer, tuberculosis and birth defects take their toll. Yet two heroic women, Rashida Bee and Champa Devi Shukla, have staged organised protests, hunger strikes and court action to secure justice for the victims of Bhopal. Their tireless dedication has kept the issue alive in India and in a world community beset by environmental and political problems. This year, appropriately, Bee and Shukla, have been awarded the prestigious Goldman Environmental Prize.

"We are still finding children being born without lips, noses or ears, sometimes complete hands are missing. Women have severe reproductive problems," says Bee, who herself suffers from respiratory and vision problems stemming from the leak. Bee and Shukla met as labour activists and workers in a stationery factory in 1986, when they formed an independent trade union to fight for better conditions and to organise women workers, who had been neglected by the established unions and were especially lowly paid. They focused increasingly on the gas leak disaster, being personally affected by it as well as seeing it as a powerful symbol of continuing economic iniquity. Bee has lost six family members to cancer and Shukla lost her husband, as well as having a grandchild born with deformities.

By 1994, ten years after the incident, most of the survivors had received less than \$500 of Union Carbide's promised \$470 million payout. Dow Chemical took over Union Carbide in 2001 and claims that it has no liability for the disaster. Bee and Shukla have secured legal victories in India and the United States, where they won support from eight US members of Congress, including Reps Frank Pallone (Democrat – New Jersey), Janice Schakowsky (Democrat – Illinois) and Dennis Kucinich of Ohio, who was a candidate for the Democratic presidential nomination. In 2002 the two women organised a 19-day hunger strike in New Delhi, and they are well-known for their *Jhadoo Maaro Dow Ko* ("Beat Dow With A Broomstick") campaign.

Two years after buying Union Carbide, Dow prices dropped 13 per cent. Forbes magazine has blamed the 'Indian-bred tort litigation' and the 'ruckus' caused by popular protest as major contributors to the decline.

There is another remarkable aspect to the story. Shukla is a Hindu and Bee is a Muslim, which shows that the campaign for social justice along with '*Mahila Shakti*', or Woman Power, can break through sectarian barriers.

The Goldman Environmental Prize is given each year to six environmental heroes or heroines, one from each of the six continental regions. The current award is US\$125,000.

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

# KENYA: Young Jains Stay Active

**YOUNG JAINS NAIROBI** is only eight years old and, as its Chairperson Bina Shah recognises, it is a very 'young' organisation. It is already noted for its highly successful Jaap-a-thon events. Young Jains Nairobi's goals are ambitious: "To increase awareness of the tenets of Jainism amongst Jains and the society at large." In a country like Kenya, these two goals closely interlock as young Jains from relatively affluent backgrounds project their philosophy outwards through development projects that empower local communities.

Through practical action, addressing inequality and underdevelopment, young Jains in Kenya are rediscovering the tradition of the *Tirthankaras* and applying it in a modern context. They are also discovering that Jain practices are not 'mere' traditions, but are relevant to modern problems. As Bina Shah says, "Jain principles are universal and eternal – can we not start off by putting vegetarianism on a national platform? The world is seriously talking about an eco-crisis – couldn't Jainism, a totally eco-friendly religion contribute by sharing its profound thoughts with the world?"

The *Nairobi Young Jains Newsletter* is replete with both thought and action. In a moving tribute to the Young Jains Kajiado Water Projects, a ten-year-old Maasai girl from the rural Kajiado District speaks of her life and the lives of her family and friends

being transformed by the installation of a hand pump, which means that she can bathe and "...at last be able to drink as much water as I desire. The community no longer keeps falling ill because of the clean drinking water, and all the children can attend school." She also says that she would like to be a doctor when she grows up.

On the thought front, Young Jains held a meeting with the Jain scholar Shree Shashikantbhai Mehta from Rajkot, India. He memorably described *anekantvada* as 'non-violence of thought' and the Jain faith as scientific as well as spiritual. He called on Young Jains to "teach our siblings [the rest of humanity] to love and preserve nature" and praised the Visa Oshwal Community of Kenya for the construction of a magnificent Oshwal Centre. "Young Jains Nairobi is doing a commendable job and we should continue the work we are doing," said Shashikantbhai Mehta.

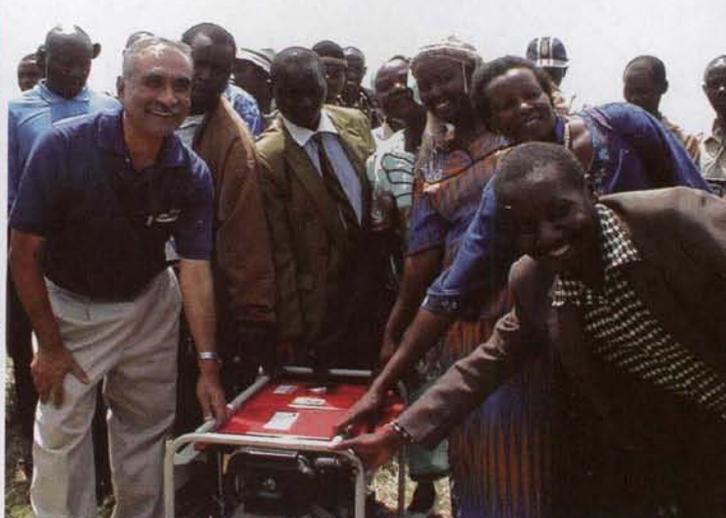
For more information about Nairobi's dynamic Young Jains, email: [yngjains@yahoo.com](mailto:yngjains@yahoo.com)



Tree planting ceremony at Koma Ranch Primary School



Young Jains Jaap-a-thon (April 2004)



Mr. Nemchand S. Shah presents a electricity generator to the school

## Spirituality and Disability: *New Report Sets out Framework for Action*

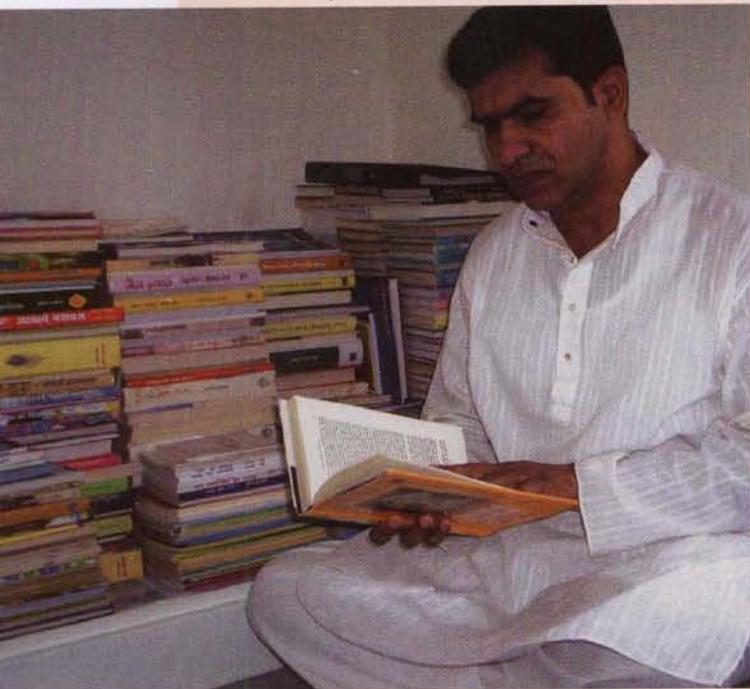
**In the recent past, it was assumed that people with learning disabilities were unable to make most decisions, basic or complicated, and were content to have their lives largely lived for them.** Increasingly, these assumptions are being turned on their heads by campaigners and, most important of all, by people with learning disabilities themselves, whose rallying cry is 'no more decisions about us without us'. Now this quiet revolution is extending to religion and spirituality. To reflect this, the Foundation for People with Learning Disabilities has launched *No Box to Tick: A Booklet for Carers of People with Learning Disabilities*

The booklet, written by John Swinton and edited by Hazel Morgan, comes in response to the findings of a research project carried out by the Foundation, which explored the importance of spirituality for people with learning disabilities. Carers usually spend a lot of their time supporting these people in meeting their physical and material needs, and helping them to develop new skills. Because of this there is often little time for thinking about emotional needs, including spirituality. There has been a tendency, usually unwitting, to deny that people with

learning disabilities have spiritual needs, and that they are able and anxious to make spiritual choices.

In response to people with learning disabilities expressing how important these needs are to them, this booklet has been written for support staff and others wishing to learn more. The booklet is the latest in a series of publications by the Foundation that include spirituality in their remit. These include *Religious Expression: A Fundamental Human Right* released in April 2004 and edited by Chris Hatton, Susannah Turner, Robina Shah, Nabela Rahim and Julie Stansfield. This report sets out an agenda for good practice in this complex but increasingly important area. As people with learning disabilities acquire new rights, and society becomes increasingly multi-faith, Jains will be more involved in such questions. Jainism stresses the interconnectedness of all life and the equality of all human beings in both social and spiritual realms. *No Box to Tick: A Booklet for Carers of People with Learning Disabilities*, priced £2.00, is available from 22 June 2004 from the Foundation for People with Learning Disabilities, on 020 7802 0304 or [www.learningdisabilities.org.uk](http://www.learningdisabilities.org.uk)

## Prakrit Comes to London



Dr. Jagat Ram Bhattacharyya

**The Jain Vishva Bharati (JVB) in Cricklewood, North-West London, is providing opportunities to students wishing to read the Jain religious canon in its original language, Prakrit.** A professor of Prakrit from India, Dr. Jagat Ram Bhattacharyya came to London in 2004 to teach a university-level Prakrit course for all levels from beginners upwards.

Bhagwan Mahavir did not preach in Sanskrit, but in a regional dialect: Prakrit, found in the Ganges region. According to Paul Dundas – author of *The Jains* – it bears the same relationship to Sanskrit as Italian does to Latin. Prakrit was more widely spoken and understood than Sanskrit and so its use reflects the more egalitarian appeal of Mahavir to people of all classes. Studying Prakrit at the JVB will enable Jains and friends of Jainism to increase their knowledge, understanding and 'feel' for the Jain *dharma*.

Free classes are still available at the London JVB on topics such as Preksha Meditation and Bhaktamar (a famous Jain poem). For more information and timings, please contact the Samanijis of the JVB at: [jvblondon@yahoo.co.uk](mailto:jvblondon@yahoo.co.uk)

Jain Vishva Bharati (JVB) London  
22 Oxgate Gardens

Cricklewood London, NW2 6EB, UK  
Tél. ++ 44 (0) 20 8452 0913

## London Marathon 2004: Large Increase in Indian Runners

The British Indians' craze for marathon running truly took hold this year with a huge increase in the number of participants for the Flora London Marathon on 18 April.

A sizeable group, many doing the marathon for the first time, was led by Piyush Gudka, veteran of major marathons on each continent in under 11 months and numerous London Marathons. Piyush says: "This is the first year we have managed to enlist 17 participants, 13 of whom trained together every Sunday." Running a marathon involves motivation of mind, body and spirit, and every runner has a truly moving story behind his/her decision to participate in the London Marathon.

Ask these runners about their diet and nobody will say that they really cut out any of their favourite foods – be it chevdo, ladoos, jalebis, delicious cheese cakes, donuts, chocolates, etc. In fact, the runner's normal vegetarian diet of rice, pasta, potatoes, bread, cereals, lentils, fruit and vegetables, all rich in carbohydrates and proteins, is ideal fuel for the gruelling 26.2 miles.

This is the beauty of long distance running – eat what you like, but burn it off on your runs.

There was real camaraderie amongst the runners with regular exchange of experiences on training techniques, physical and mental preparation and encouragement to go the extra mile. This team spirit led them to cover distances up to 24 miles, and running in snow in February. This is one of the most beautiful experiences none of the runners are going to forget. Since the London Marathon is held in spring, the preparation has to be done in the cold winter months. However, for these hardy runners Sunday morning meant meeting their fellow runners in Stanmore at 6:15am for their endurance practice runs, come rain, shine, wind, frost or snow.

This year's marathon was cold, wet and windy, making it one of the toughest. However, this was not going to dampen the spirit of our resilient runners. They battled through whatever the elements could offer and the team of 13 runners finished with the fastest in 3 hours 42 minutes and the slowest in 5 hours 41 minutes. Considering the



Oshwal Marathon runners 2004

weather conditions, the runners performance was really admirable. Moreover, all the runners were collecting money for their favourite charities – Shishukunj (Food 4 Children), SEWA International and Get Kids Going.

Talk to any of our superb London Marathon participants and you will hear the words:

*"It is an experience of a lifetime – priceless memory to be treasured forever."*

Nothing beats doing the Marathon yourself – no talk, no TV, no dreams.

Piyush very often says:

*"A marathon is a race without race, colour, religion, sex, prejudice, nationality, hate, where everyone starts as an equal, and everyone finishes as a winner."*

This is true human spirit.

For more information on the runners, interviews, team activities and training contact Team Leader: Piyush Gudka [pgudka@hotmail.com](mailto:pgudka@hotmail.com)

## New Young Jains Group in Singapore

Young Jains really are everywhere and it seems they are all making their presence known. Sunday, 19 April 2004 marked another milestone for the Singapore Jain Religious Society (SJRS), when they launched the Young Jains of Singapore (YJS). This new initiative drew an initial enthusiastic group of 42 Jain youths (which has since evolved to over 70) in Singapore, between the ages of 13 to 25.

They are presently circulating newsletters and plan future events such as fun fairs and fundraising in their community. The group have high hopes and wish to "foster and strengthen the local Jain Youth Group and to experience Jainism the fun way." Sounds good to us. Good luck to Young Jains Singapore!

For more info email: [yjs@sjrs.org.sg](mailto:yjs@sjrs.org.sg)

## Richard Gombrich Retires

Richard Gombrich, Boden Professor of Sanskrit at Oxford University since 1976, is retiring from his post at the age of 67. He is one of the world's leading scholars of Sanskrit and Pali texts, as well as Buddhist history and doctrine. Professor Gombrich's tenure has made it possible for Oxford University students to take two papers in Buddhism for the BA in Theology, as well as a Buddhism option in the Masters course. To ensure that the study of Buddhism is kept alive at Oxford – and elsewhere – he has set up the Oxford Centre for Buddhist Studies (OCBS). This will operate under the umbrella of the Society for the Wider Understanding of the Buddhist Tradition, a registered charity. The Society is appealing for funds and hopes to establish the Centre as a permanent body associated with Oxford University.

Professor Gombrich is a contributor to *Jain Spirit* and is interested in Jain history and culture, especially the relationship between Jainism and early Buddhism.

The OCBS can be contacted at:

11 Barton Lane, Oxford OX3 9JR. Email: [info@ocbs.org](mailto:info@ocbs.org)

# Young Jains

## New Oxford Branch Formed

**Young Jain Students Oxford, established in December 2003, has already done much to put Jainism on the social and spiritual map of Oxford University. It is the first organised Jain presence on the campus of one of Britain's most prestigious and ancient university.** The Jain principles of ecological concern and abstention from violence are of interest to many students, and the Oxford YJs have also proved that Jains are sociable and can combine strong ethical principles with the ability to have fun! *Jain Spirit* has played a pivotal role in the setting up of this organisation. Since the group was formed, it has launched itself into student life with gusto, organising dinners and talks to introduce the Jain



tradition to Oxford students from all backgrounds. For as the Young Jain Students Oxford's highly professional website says, the aim of the group is to welcome people "whether Jain by religion, community or simply having an interest."

Recent events have included a visit by the Samanijis (nuns) from the Jain Vishva Bharati in London - resulting in an interview featured on BBC Religion and Ethics - and a talk on business ethics by Dr. Atul Shah, Executive Editor of *Jain Spirit* and a founder of Young Jains. Dr. Shah's talk was entitled 'Who Cares?' and focused on business ethics. He argued that success in business need not involve greed or callousness, but that achievement would win more respect if balanced by social responsibility, along with concern for family and community. Dr. Shah cited the case of businessman Raoul Shah, who has established the successful advertising and marketing firm, Exposure Ltd. in London and gives a quarter of the profits to his staff annually.

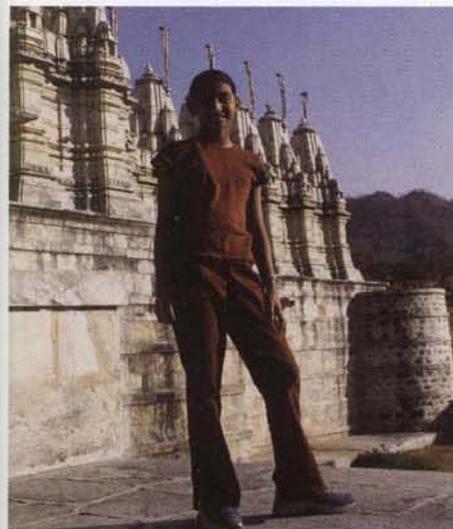
Young Jain Students Oxford was co-founded by Palvi Shah, a Maths student at Worcester College, who is now President, and Anjool Malde, a Geography student at St. Peter's College and BBC music journalist. Anjool is the Vice President, Nicky Shah is the Secretary and Namita Kothari is Treasurer. The Senior Member is Dr. Josephine Reynell from Lady Margaret Hall. Dr. Reynell is a Researcher in Human Development and Gender, specialising in Jain communities and North Indian anthropology.

For more information about Young Jain Students Oxford, visit:  
<http://users.ox.ac.uk/~spet1487/jainsoc/>



# Going Back to Her Roots

*Hemali Shah, a young Leicester Jain, journeys back to West India with the Channel 5 series Rooted.*



Hemali at the Jain temple in Ranakpur.

**Rooted is a 13 part children's series made by Rooftop Productions featured on FIVE TV in the UK. Each programme takes a child living in Britain back to the**

**country of origin of their parents or grandparents. It is a beautiful and inspiring series where each child discovers more about their cultural, familial and religious roots. Rooftop productions began their search for a young Jain last year and chose eleven year old Hemali Shah who lives in one of the Jain centres of the UK, Leicester.**

Hemali was born in the UK. Her father is from Gujarat, India and her mother is from Uganda. In true *Bend it Like Beckham* style, she wants to be a footballer when she grows up!

In *Rooted* she first travels to Mumbai with her mother, visiting her relatives and experiencing some typical 'India', such as getting lost in a taxi on the hunt for saris to take back to Leicester. She then goes to a small village called Tarpal, in Rajasthan, where she stays with a 10

year old girl called Heena and her family. Hemali's eyes are opened to the cold nights and outside school classrooms of Heena's life but takes it all in her stride. She finally gets some time to contemplate her visit with her mother at the breathtaking Jain temples of Ranakpur where she enjoyed seeing the carvings that inspired those she knows from her temple in her home town, Leicester.

Rooftop Productions was set up in 1997 to create popular entertaining programmes about the developing world and has received excellent feedback on the *Rooted* series, *The Sunday Times* stated "You learn more about non Anglo-Saxon Cultures from this one series for children than you are likely to from a year of peak time adult fare".

*For more details on the series and Rooftop Productions you can visit: [www.rooftop-productions.co.uk](http://www.rooftop-productions.co.uk)*

## Kalpana Sheth Passes the Olympic Torch

**This August Greece hosted the 2004 Olympic Games.** As always the Olympic flame started off the proceedings and was passed through all five continents for the first time. The Olympic Torch Relay took place in London on the 26th June. The theme of the day was 'Pass the Flame, Unite the World' and Miss Kalpana Sheth, a 31 year old Chartered Accountant from Hertfordshire, U.K, was both delighted and honoured to run with the Olympic Flame. London hosted a wonderful event, aiming to bring together people from different races, faiths, ages and abilities with Kalpana representing the Jain front. She was lucky enough to meet many famous successful sports people including Steve Redgrave, Roger Bannister, Roger Black, Sally Gunnell and ran with paralympic swimmer Christopher Holmes. All have and continue to inspire the long distance runner who has participated in many Great North Run half marathons and the West Midlands Cross Country Championships. The event ended with a pop concert at the Mall, concluding a day Kalpana will definitely remember!

*To find out more about Kalpana's amazing experience you can email her at: [kalpana7@LYCOS.CO.UK](mailto:kalpana7@LYCOS.CO.UK)*



Kalpana Sheth escorting the Olympic Flame through the streets of London

# World Class Conference: *Ahimsa Center Brings Jain Values to Academia*



Photo by: Jeff Smith of Lunar Designs in Palo Alto, California

From left to right:

Seated are: *Madhu and Jagdish Sheth, Datta Shah, Barbara Way (Dean), A. T. Ariyaratne (holding Ahimsa Center Logo), Girish Shah, Tomas Morlaes (Provost), D. R. Mehta, Nirmal Sethia*

Standing are: *Padmanabh Jaini, Asha Jaini, Sushma Parekh, Manilal Mehta, Savita Mehta, Prem Jain, Sandhya Jain, Dilip Parekh, Neeraj Jain, Tara Sethia, Parveen Jain, Nitin Shah, Rekha and Bipin Shah, Kirit and Pramila Daftari, Vimala and Suresh Lodha, Harish and Sunila Daga*

**In California, the Ahimsa Center's Inaugural Conference was hailed as an unqualified success. It promoted dialogue between faith communities and ideologies, and set out important pointers towards a modern culture of ahimsa. Over two hundred people including academics, students, peace activists and members of the wider community attended the event, which took place on 14-15 May 2004.** The event was organised by Dr. Tara Sethia, who founded the Ahimsa Center last year at the California State University, Pomona, known as Cal Poly Pomona, in suburban Los Angeles. Dr. Sethia, Professor of History and the Center's

Director, introduced prominent speakers and activists from around the world. Speakers and delegates, came from a variety of faith traditions and organisations including the Society of Friends (Quakers), the Fellowship of Reconciliation, the Council on Islamic Education, the Vedanta Society and others.

The conference began with welcome addresses by Michael Ortiz, University President, and Barbara Way, Dean of the Letters, Arts and Social Sciences. Both of them emphasised the relevance and timeliness of the study of non-violence in today's world and shared their commitment to the Ahimsa Center, which they regard as a significant development on campus.

Commending Professor Sethia for her efforts and hard work culminating in the establishment of the Ahimsa Center, Dr. Way noted that she considered the Center important because of its proposed educational programmes and the potential it has for curricular innovations in colleges and schools.

In her introductory remarks, Professor Sethia laid out the vision and goals of the Center and underscored the role of education, research and training in fostering a culture of non-violence. The first day of the conference focused on the experience of men and women working for peace in areas of the world affected by violence. A. T. Ariyaratne from Sri

Lanka, for instance, talked about the Sarvodaya Shramadana Movement, a grassroots organisation he founded based on Gandhian and Buddhist values. He stressed that non-violence must begin with the self and then translate into compassionate actions.

A panel also addressed the question 'Is Non-violence the Way?' Jack DuVall of the International Center for Non-violent Conflict highlighted examples of non-violent social change in the twentieth century, drawing from his book '*A Force More Powerful: a Century of Non-violent Conflict*.' Mahmood Ibrahim, from Cal Poly Pomona, spoke about the original non-violent resolve of the Intifada movement against Israeli occupation of Palestine, and Krishna Ahooja Patel of the Women's International League for Freedom and Peace explored women's perspectives on non-violence.

Mary Elizabeth King of the United Nations University of Peace spoke in great detail about the ongoing contact between African American civil rights activists and the Indian independence movement throughout the 20th century. Dr. King urged remembrance of the many successful non-violent struggles of the past century that drew inspiration from Gandhi's work in India and South Africa. Another panel looked at the connections between *ahimsa* in Indian philosophy and ideas of redemption through love in other traditions. The concepts explored included agape (spiritual devotion) in Christianity, Africa's Bumuntu tradition, Sufism within Islam and the Daoist insights of China.

The first day concluded with an inspiring speech by Dolores Huerta, co-founder of the United Farm Workers of America. She affirmed the power of non-violence in bringing about social change. She pointed out the impact Gandhi had on the well-known union leader Cesar Chavez, with whom she had worked for thirty years. Ms. Huerta spoke extensively of her involvement with environmental campaigns, which have a long tradition of non-violence.

Day two of the conference began with Professor Padmanabh Jaini from the University of California at Berkeley speaking about Indian perspectives on heaven and warfare. He argued that in the Jain and Buddhist traditions, there is no room for the idea of a 'just war'. Jagdish Sheth of Emory University, Atlanta, offered insights supported by facts and figures into the nature, scope and costs of violent acts by employees and customers. He made a strong case for the practical value of *ahimsa* in the workplace and the marketplace. Christopher Chapple of Loyola Marymount University, Los Angeles, spoke about the passages on *ahimsa* in Patanjali's *Yoga Sutra*. Glenn Paige, founder of the Center for Global Non-violence in Honolulu, described his book '*Non-killing Political Science*,' which is being translated into fifteen languages.

A Round Table on Education and the Culture of Non-violence explored ways in which education in general, and the school curriculum in particular, could be shifted from an emphasis on competition and aggressive individualism towards co-operation and compassion. Tara Sethia emphasised that this is one of the goals of the Center, and the new course 'Non-violence in the Modern World' at Cal Poly Pomona is a beginning in that direction.

Two presentations highlighted projects demonstrating the application of *ahimsa* and compassion to larger social issues. D. R. Mehta, the Founder and Chief Patron of Bhagwan Mahavir Vikalang Sahayata Samiti, showed how compassion and *ahimsa* inspire and permeate the work of Jaipur Foot, the world's largest artificial limb fitting charitable organisation. He said that treating patients with dignity and helping restore their self-esteem are fundamental to the organisation's credo. Samani Sanmatipragya and Samani Unnatpragya talked about the significance and positive impact of Acharya Mahapragya's *Ahimsa Yatra* in healing the communal divides in India.

The final speaker, Sulak Sivaraksa, Thailand's most prominent social critic and co-founder of the International Network of Engaged Buddhists, presented three categories of responses to global conflict: peacekeeping, peacemaking and peace building. The essence of his message was that *ahimsa* is the only way to create a culture of lasting peace.

In his recognition remarks, Tomas Morales, Provost and Vice President for Academic Affairs at Cal Poly Pomona noted, that "when the Americans spend more money on violence and war than on educating the youth...it is indeed a privilege and an honour to have an opportunity to host on our campus this international conference. Dr. Morales expressed the University's appreciation for the Center's sponsorships provided by numerous individuals.

"The energy, wisdom and experience brought together during this extraordinary conference," observed Professor Andrew Moss of Cal Poly Pomona, "represented a most unique kind of confluence. The reverberations will be felt for a long time. One thing is for sure: this is a wonderful public start for the Ahimsa Center." Bipin Shah, the president of the Jain Center of Northern California summed up the significance of the event perfectly, "The high quality of the inaugural conference bodes well for the future of the newly established Ahimsa Center and its success in creating a culture of non-violence in the community at large. This success will be measured in its ability to adopt some of the teachings of non-violence both in Jainism and Gandhian philosophy, and impart and apply them to interpersonal, interfaith and international matters in a non-violent manner. I am very happy to be part of this beginning."

*The above was compiled by Aidan Rankin from reports by Tara Sethia, Bipin Shah and Christopher Chapple.*

*For more information, contact Dr. Tara Sethia at [tsethia@csupomona.edu](mailto:tsethia@csupomona.edu) or visit [www.csupomona.edu/ahimsacenter](http://www.csupomona.edu/ahimsacenter).*

# A New Diwali Pantomime



Have you ever been to a live Barney or Mickey Mouse show or a Christmas Pantomime? Can you remember it being fun, both for adults and children? Well, Sansaar, a UK-based charity has successfully created original shows of this quality, in Gujarati. Featuring traditional and modern Gujarati nursery rhymes, their first show and music album *Geet Gamat*, was a national success. Long after the show, children still listen to the songs and watch the videos again and again. Jambu and Jalebi are household names now, and just saying their names makes everyone laugh.

Sansaar has just announced the launch of its brand new show, *Ramat-Gamat*, to be staged at the prestigious Logan Hall in central London on 31 October 2004. Timed to coincide with the festive Diwali season, the show is for all the family and will be colourful, interactive and, of course, humorous. The story-line is all new, so the Sansaar fan club will have even more to laugh, sing and dance about. The new *Ramat-Gamat* album will be released on the day, and the show promises to be a foot-tapping, festive fun event. Rush to book your tickets, and don't forget to tell your friends and family!

Each show requires months of hard work and practice, and involves over a hundred volunteers and participants. Detailed attention is given to the venue, lighting, music, sound effects, stage decoration and acting so that the audience can have a memorable interactive experience. It is amazing that London is home to such cultural innovation and it is accessible to everyone. Miss it? Miss out!

For show details see [www.sansaar.org](http://www.sansaar.org) or email: [info@sansaar.org](mailto:info@sansaar.org)  
You can also call Ajay and Rajvee Punatar on  
Tel: 0208 866 9714

## Jaina 2005 Announced



JAINA's executive committee have announced San Francisco Bay Area as the venue for their 13th Biennial Convention. The convention will be held from 1-4 July 2005 at Santa Clara Convention Center in Santa Clara, CA.

The convention will be hosted by the Jain Center of Northern

California (JCNC). 2005 also marks the fifth anniversary of the JCNC temple, and getting involved with a large event such as the JAINA convention will certainly honour the occasion. They are very excited to be hosting it and are planning events such as sight-seeing tours and memorable educational workshops.

## Spiritual Teacher to Visit UK

The well-known Jain religious teacher Param Pujya Sri Vasanth Gurudev of Krishnagiri, near Bangalore -India, will be visiting the UK from 11-27 September 2004. Pujya Gurudev's visit coincides with the Jain Festival Paryusan Parva celebrations and he will be teaching the principles of *Ahimsa* in London, Leicester, Manchester and other venues. The visit is organised by the Jain Association of the United Kingdom (JAUK) and the International Mahavir Jain Mission UK

at 25, Sunny Gardens Road, Hendon, North West London. He will also be travelling to the Jain centres in America particularly New York, Florida, Chicago and Detroit in October 2004.

More details are available from:  
L. Poonam Kumari Mobile:  
07788971856.  
Email: [poonamlalit@hotmail.com](mailto:poonamlalit@hotmail.com)





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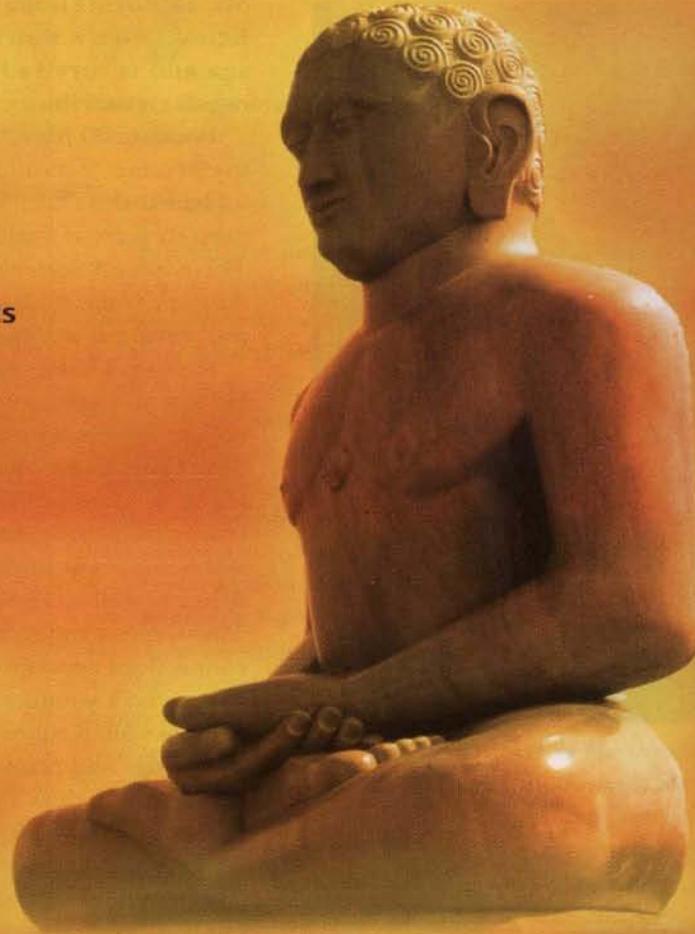
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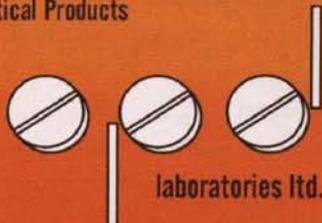
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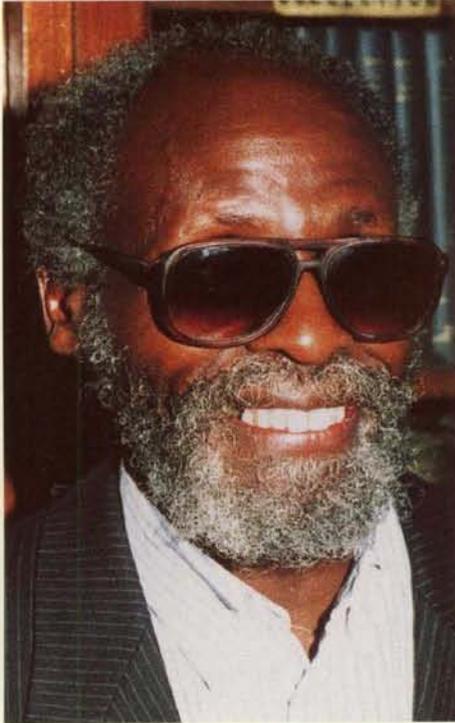
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**APOLOGY:** "Jain Spirit would like to apologise to Sigma for any inconvenience caused by the inadvertent publication of incorrect advertising artwork in Issue 19."

# An African Saint

*Reuben Thuku (May 1946 – June 2004)*



**Mr. Reuben Thuku left his mortal body on 23 June 2004 in Nakuru, Kenya, after a short illness from cerebral malaria. He was 58 years of age and is survived by four children. Reuben was a good friend and regular contributor to *Jain Spirit*.**

Born on 20 May 1946 at Nyeri, Kenya, Reuben lost his sight when he was five because of measles, but he never allowed this to hold him back. He studied at the Thika School for the Blind. On leaving school, he worked for thirteen years as a telephone operator. In 1967, Reuben joined the Theosophical Society, which promotes understanding between people of different faiths, studying at their International Headquarters at Adyar, India, and serving as its National Lecturer in East and Central Africa.

Reuben Thuku was a modest man with a gentle yet charismatic manner. He was an inspiration, in particular to young people, to whom he imparted his holistic approach to life and faith. In 1999, Young Jains UK honoured him as their Chief Guest Speaker when he talked on the 'Art of Living.' Nishad Himavtal Gudka of Young Jains UK said of Reuben: "He has been a source of energy for many generations of Young Jains, who have been touched by his words and, most importantly, his actions." Reuben travelled extensively in Africa as well as visiting England and the USA, addressing Jains, Hindus, Theosophists and secular audiences. Long before it was fashionable, he made connections between spirituality, the environment and social justice that influenced a younger generation of community leaders.

Above all, Reuben Thuku will be remembered as a treasure trove of knowledge and practical wisdom. In part, this gleamed from his practical experience both as a spiritual leader and as a man who lived with and overcame disability. Yet Reuben was also an accomplished scholar of comparative religion who explored the common roots of the world's faith traditions. Dr. L. Patel, President of the Gujarati Hindu Sanskuti Kendra in Durban, South Africa, paid the following tribute to Reuben in 2001: "You made a tremendous impact when you spoke at our cultural evening. ... Your vast knowledge of scriptures and your ability to communicate your thoughts and ideas so well will remain in our memories forever."

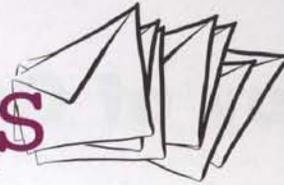
*Jain Spirit* wishes to express its gratitude to Reuben Thuku for his friendship, encouragement and inspirational contributions to the magazine. He worked tirelessly to raise the profile of Jainism as a living philosophy for the modern world.

Om Shantih Shantih

This obituary was written by Kiran S. Shah of the Theosophical Society Nairobi, and edited by Aidan Rankin, *Jain Spirit* News Editor.

**Editors' Note:** Reuben Thuku was closely associated with International Centre for Cultural Studies, USA, INC. The Centre is planning a book devoted to Reuben. Anyone with papers, letters or other material relating to Reuben is asked to contact Yashvant Pathak. Email: Yashvant: [iccsus@yahoo.com](mailto:iccsus@yahoo.com)

# Jain Spirit LETTERS



**PETA**

**Ingrid Newkirk**, the President of People for the Ethical Treatment of Animals (PETA) has sent an open letter to the readers of *Jain Spirit*:

*Dear Editor,*

The news that Paul Allen, co-founder of Microsoft, has donated more than \$13 million to help search for extraterrestrial intelligence in space got me thinking. For decades, our spacecrafts have carried signs in a 'language' we hope other intelligences will be able to decipher. The signs read, "We come in peace." Now, if Jains were the ones going up into space, it might be true. But in reality it's a big, fat lie unless the intelligent life forms we find are more powerful and aggressive than we are, in which case the message will serve as a desperate plea to save human hides.

If, however, we discover other forms of life, no matter how intelligent, and we are more powerful than they are, we will do to them exactly what has been done to every diverse form of life on Earth and in Earth's oceans and skies: they will be captured, dissected to see what makes them tick, eaten, made into fancy belts, put in zoos and circuses, and so on. If practising Jains ran NASA, a code of conduct would be imposed in space that would be far superior to the one that now dominates our own planet.

The octopus decorates her den; the squid communicates in waves of light; neuts and birds navigate by using the Earth's magnetic field, the tides and the stars; geese mate for life; hens and rhinos make excellent mothers; ants build boats to cross rivers; mice and elephants send messages sub-sonically, at frequencies we can't hear; and, just in the last three years, our esteemed species' scientists have discovered that sheep can recognise each other from photographs, that hens show considerable courage and intelligence in overcoming obstacles placed before them, and that even fish have their own complex culture.

Intelligent life forms are all around us. How appalling that human beings have not learned to respect them and leave them in peace here before taking our aggression into space. For young Jains, who take ahimsa seriously and are contemplating a career in the sciences, how about NASA?

Very truly yours, Ingrid E. Newkirk  
President People for the Ethical Treatment of Animals  
501 Front St. Norfolk, VA 23510 Tel: ++ 757-622-7382



**Rex H. Shah** writes to Jain Spirit on behalf of the Oshwal Association:

*Dear Fellow Jains,*

The Oshwal Association of the UK (OAUk) is the largest Jain Community organisation in the UK. Established over 30 years, the community has expanded and has two wonderful community centres at Potters Bar and South London.

At our recent AGM, I have been elected to the Executive Committee and have been given the privilege of chairing the External Relations Subcommittee. With the growth of the Jain community in the UK, numerous religious, educational, support, welfare and charitable organisations have been established to serve the Jain community and the community at large.

It is very much our wish as OAUk, and particularly that of my subcommittee, to foster closer relationships with all of these bodies. We admire the work of these organisations and sincerely believe that as a Jain community, we can all benefit from closer links and co-operation.

It is with these thoughts in mind that I would like to invite correspondence from all Jain organisations. OAUk would like to know more about what you all do, how we can work with you and what we can do for you. With over 20,000 Oshwals in the UK, I am sure that there is common ground and many areas where we can help one another and promote our faith to a wider audience.

OAUk have recently embarked on the construction of a beautiful Jain Derasar at the Oshwal Centre at Potters Bar. The project is well under way and is scheduled to be completed in December 2005. Throughout the construction period, we will be holding a number of open days and fund raising events. We would like to extend invitations to these events to all Jain faith organisations that make contact with us.

To get in touch with OAUk, please contact us as below:  
Oshwal Centre, Coopers Lane Road, Northaw Herts EN6 4DG  
E.Mail: [external@oshwal.org](mailto:external@oshwal.org) Web: [www.oshwal.org](http://www.oshwal.org)

I look forward to hearing from you.

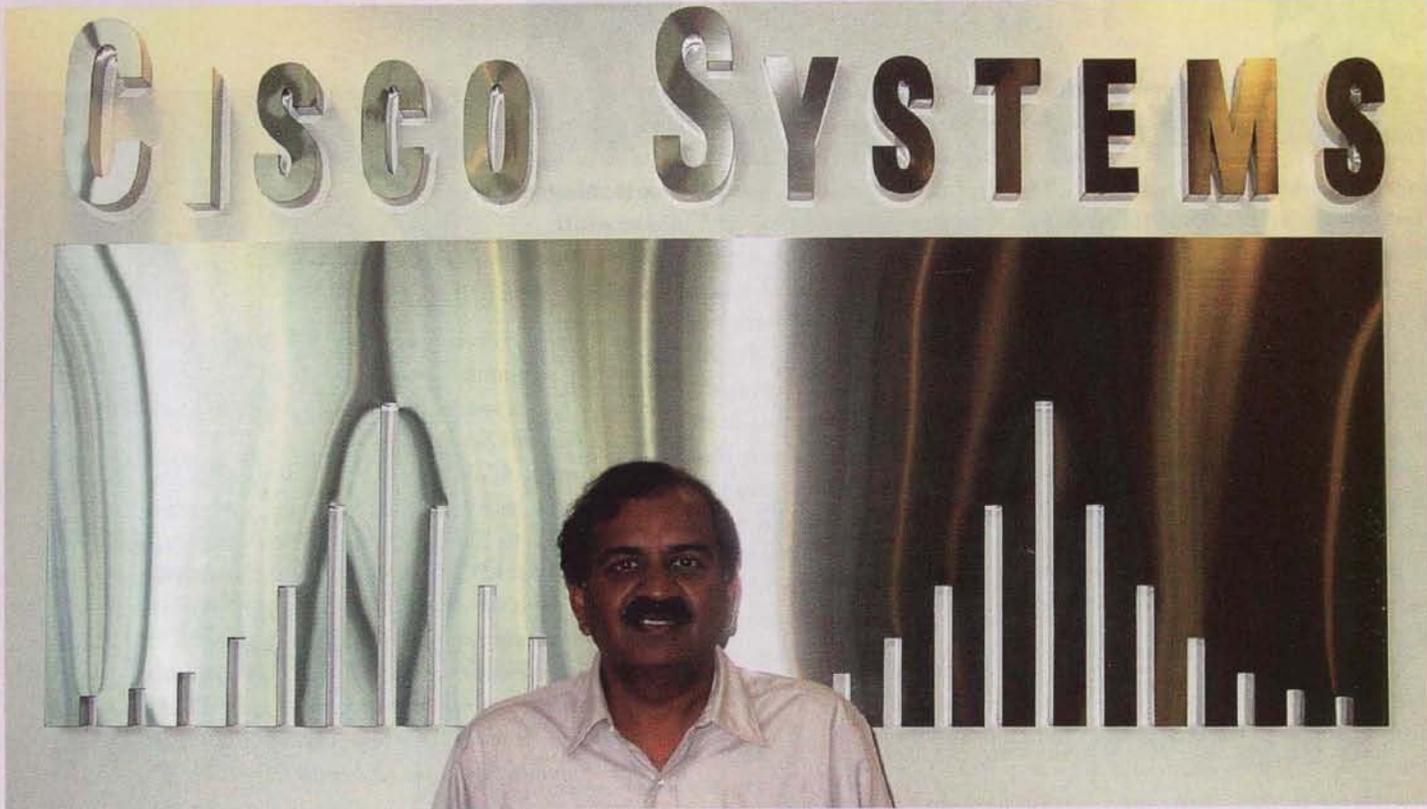
Kind regards, Rex H. Shah

Chair, External Relations Subcommittee

On behalf of Oshwal Association of the UK

# In the Joy of Others Lies our Own

*Atul K. Shah interviews Prem Jain of CISCO, one of the most senior Indians in the global IT industry*



**Mr. Prem Jain holds BE with honours from BITS Pilani, India and a Masters Degree in Electrical Engineering and Computer Science from the University of California, Davis. He is the Senior Vice President and General Manager of the Routing Technology Group at Cisco Systems, which includes all Cisco routers and access products. Prem joined Cisco in 1993 when Cisco acquired Crescendo Communications. Prem Jain is committed to promoting Jain values in the western world. He was President of Jain Milan, founder president of the Jain Center of Northern California, Vice President of JAINA, the convener of the 1991 JAINA Convention at Stanford, California and also Chairman of the Board of Jain Center of Northern California. Prem's hobbies include skiing, hiking and playing bridge. He is actively involved in volunteer work for non-profit organisations, fundraising for the homeless and helping San Francisco Bay Area schools.**

*How has Jainism helped you to get where you are today as one of the world's most senior IT entrepreneurs?*

My upbringing as a Jain has played a huge influence on me. Our principles and values have been a guide for my conduct and vision. The values of selflessness, humility, discipline and perseverance, tolerance and respect are key ingredients of success for any manager in any business. I feel extremely fortunate to have been raised in a culture of such integrity and simplicity, and attribute my success to this. At work, I manage 4000 professionals and this culture has given me significant communication and people skills.

*In a nutshell, can you explain what the core Jain business ethics are?*

*Anekanta* encourages me to listen and understand others. This has helped me cope with the huge diversity among our staff and customers, and allowed me to be flexible and accommodating to different views.

*Satya* or integrity has allowed me to attain lasting success. I have tried hard not only to speak the truth but to live by it. With our customers, I encourage all our staff to be honest

when we know that a new technology we are about to introduce has some imperfections. I feel that whatever we do, we should do it for the long run, and with this aspiration, integrity is our best companion and a winning one too.

*Ahimsa* has enabled me to stay calm in difficult circumstances and not get worried or aggressive because of competition. I feel that there is an ocean of opportunity out there and there is room for us all. We concentrate on giving value to our customers, and this enables us to continue to succeed in business. I also have no difficulty staying vegetarian and not consuming alcohol – I found that my colleagues and customers have come to accept me as who I am and, in fact, they respect me more because of my principles. My boss, Mario refrains from meat or alcohol whenever he is on a business trip with me! This touches me deeply. We must respect people whatever background they may come from.

*Aparigraha* helps me to be simple and detached from business decisions. We undertake very large investments and it is easy for me to be attached to personal ideas and projects, but when reviewing an investment, I try to be as detached from my ego as possible and look at each project from its technical and financial realities. Also, it is CISCO company policy that no staff, including the CEO, can travel on business or first class. Everyone travels economy and I am proud of this policy.

*Seva* or selflessness has enabled me to think of others less fortunate than myself throughout my life. I have been active not only in the Jain community, but in many other projects, including support for the college where I studied and betterment of life for the underprivileged in India. This for me has been a source of joy and lasting fulfilment throughout my career. It has also kept me humble and aware of my own limitations and imperfections. The large challenge we still face as a society is to promote equality and welfare to one and all.

*You also played a leading role in your local Jain community and organised a hugely successful JAINA Convention in Stanford University in 1991. You were a key inspiration in the formation and success of the Young Jains of America. How do you strike the balance between business and community life?*

There is never a perfect time for doing community work. I feel that everyone should engage in it in the present and not leave it for the future – who knows, when we are retired, we may not have the health to do it, or the patience or willpower. My community service has helped me hugely in meeting a wide range of people from all walks of life. In fact, for me it has been a break from work, like a vacation. Of course, there is politics in all aspects of life. But to argue that one does not get involved in community work because of politics is for me a copout. We should face the challenge and actively find solutions. If intelligent and resourceful people stayed away from community work, it would

definitely lead to our collective decline. I must emphasise again that community work is not a one-way benefit – the volunteer benefits tremendously.

*Not only do you give your money to the community, but you give time too. That is generally very rare. My experience is that time is more expensive than money, but the community seems to give a huge importance to those who give money and little to those who give time. What do you think?*

I agree, and this is wrong. When we built the new Jain centre in the Silicon Valley (Milpitas), we made an active attempt to involve everyone and not to give preference to any one individual. Donors have no veto on temple affairs. Furthermore, we rarely talked about money or who has donated what – there are no huge plaques or names in the temple, even though a few people donated hundreds of thousands of dollars. From day one, we were very democratic and created a special constitution to reflect this. We made special efforts to include and facilitate all minorities – the temple is truly non-sectarian both in stone and in spirit. As a result, our temple is flourishing today, many years after it was built, and there is a wide-spread feeling of ownership. I feel it will last for a long time, and the activities there are helping to keep the community together and moving forward all the time. Our criterion for any new suggestion or proposal is simple – will it benefit the community? If so, we are all in favour of it, irrespective of whose idea it is.

*How can we harness the huge talents of young people for the betterment of the community?*

The current-day youths are very talented and resourceful. Their minds are open and their potential is limitless. I feel that they should be encouraged to take leadership positions in the community and be supported by the elders rather than vice versa. Of course, we must continue to invest in their cultural education as they will need this throughout their life. Our pathshala here attracts 300 children regularly and is a key part of this investment.

*You supported Jain Spirit when it was only a dream. How do you feel now after five years?*

The dream is now a reality. *Jain Spirit* is the equivalent to *Time* magazine and I cannot think of any Indian cultural magazine that is better than this. Atul, your personal career sacrifice and the support of the entire team in the UK has helped the whole global Jain community to benefit. I have great hopes for this project in the future and want it to become a household magazine for every Jain family in the world today. You have all achieved a miracle in a short time, and the only way now is upwards and forwards. •

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

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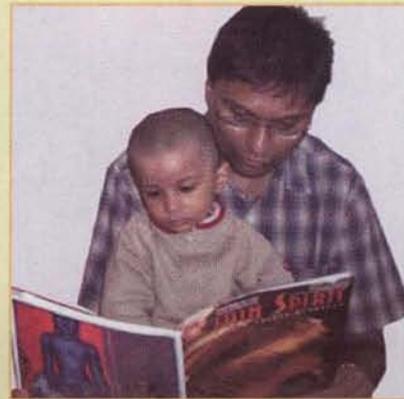
*(Whatever your age!)*

**Do you want to come  
and play, Rohan?**

**The football's on TV, dear**



6pm



7pm

Months of preparation go into ensuring that each issue of Jain Spirit is full of interesting articles, stunning photography (and is extremely difficult to stop reading!)

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# PARYUSHAN

## SPRING OF THE SPIRIT



SATISH KUMAR  
HIGHLIGHTS THE  
MODERN-DAY  
RELEVANCE OF  
THIS MAJOR JAIN  
SHVETAMBARA  
FESTIVAL

For 357 days of the year we carry out our responsibilities to our business, our family and our career. We live a very busy, worldly life. In the process, we accumulate a lot of mental and emotional clutter. We gather unnecessary baggage of pride, fear, animosity, greed, ego and delusions in our thoughts and feelings. So Paryushan is the time to clear that clutter and make a bonfire to burn that junk, that rubbish, which is corrupting our minds, our lives and our relationships. The Jains have designed the special eight days of Paryushan as a time of reflection, purification and renewal. In my opinion, this festival is of vital importance in modern times. If we can understand the essential meaning and spirit of Paryushan, then we will be able to enjoy the festival and undertake a deep inner cleansing at the same time.

In our busy modern lives, it is inevitable that we have harmed or offended someone, knowingly or unknowingly. However, we have had no time to stop and reflect on these actions as we busily go from one task to another. Paryushan is a unique opportunity for us to do that. During this time, Jains around the world should take eight days off from work and put their worldly affairs aside in order to devote their complete attention to the inner soul and its development. During this festival many people undertake fasting, spiritual retreats, rituals such as *Pratikraman* and the study of sacred texts such as the *Kalpasutra*. The evening *Pratikraman* is a very common ritual among the Jains and is done at the community centre. As a result, it is a collective act of worship. The *Samvatsari Pratikraman*, which is the longest and is conducted on the last day of Paryushan, is regarded as the peak of the Paryushan festival. All Jains should endeavour to undertake at least this one cleansing *Pratikraman*.

The greatest challenge of Paryushan is to go through the fire of forgiveness. In Jain tradition forgiveness is the supreme quality of the soul. All other qualities, such as generosity, humility and compassion are implicit in forgiveness. At the time of Paryushan the Jains proclaim that no dispute, no disagreement, no derision, no quarrel, no fight and no war should be allowed to linger more than one year.



Parna (fast breaking)

Paryushan is the time to heal, to mend, to include, to embrace, to settle disputes and to unite with everyone, without exception. Forgiveness is the foundation of friendship. Friendship is the house of unconditional love, lasting relationships and profound respect for all living beings. In this house of friendship the queen of enduring peace reigns.

On the last day of Paryushan the Jains fast for twenty-four hours. This is the fast for forgiveness. During this fast we chant the prayer of forgiveness (*Khamemi Savva Jivve*): "I forgive those who have injured me and I beg for forgiveness from all whom knowingly or unknowingly I may have harmed. I declare friendship with all living beings, I have enmity towards no one." Next morning before breaking the fast, every Jain must go personally to everyone he or she can reach on foot, and beg for forgiveness and offer forgiveness to acquaintances, friends, relatives and business contacts. To those who cannot be reached personally, a letter is sent, in which we seek forgiveness and say 'Michchami Dukadam'.

Particular attention is paid to people with whom there is some outstanding problem or dispute. Unless and until forgiveness has been exchanged the fast cannot be broken. If a small dispute is allowed to grow, it can become a giant destructive force for the whole community and therefore, any rift should be dealt with then and there. A stitch in time saves nine. If we have a small cut on the hand, one is advised to



Sadhus holding a lecture

wash it, apply ointment and perhaps a bandage. If a cut is ignored, it can become septic and may prevent us from living a healthy normal life. In the same way, if a small misunderstanding has arisen due to careless speech, bad temper or prejudice, it should be cleared up immediately. We need to develop a way of life which minimises friction between ourselves and others. We need to cultivate an attitude of forgiveness and sensitivity to others, and particularly, we must observe the principle of *ahimsa* by thought, word or action. If a negative, callous or insulting thought about others comes into our mind, we must become aware of it and alarm bells should ring. The seeds of conflict, animosity and war are sown in the minds of individuals. Forgiveness necessitates tolerance and acceptance of many ways of being. It also necessitates

*Whilst living our worldly life, we accumulate a lot of baggage and negative energy.*

*Paryushan is the time to clear that clutter and make a bonfire to burn that junk, that rubbish, which is corrupting our minds, our lives and our relationships. Jains must seize this unique opportunity.*

non-interference in other people's way of life.

When a loofah bird saw from the inside of her cosy nest a monkey sitting on the branch of a tree getting cold and wet in a downpour, she spoke to the monkey thus: "You have good hands, good brain and a lot of energy. You look like a human being, why don't you build a hut for yourself, you silly monkey, getting wet and cold?" The monkey found these words coming from an insignificant bird, interfering, insulting and disrespectful, so he replied, "How dare you speak to me like this, from your mealy mouth? Why don't you mind your own business, you stupid bird? Whether I should build a hut for myself or not, I can certainly destroy your hut and punish you for your rudeness." The loofah bird lost her nest as a result of speaking inappropriately and for interfering. We should neither act like the loofah nor like the monkey.

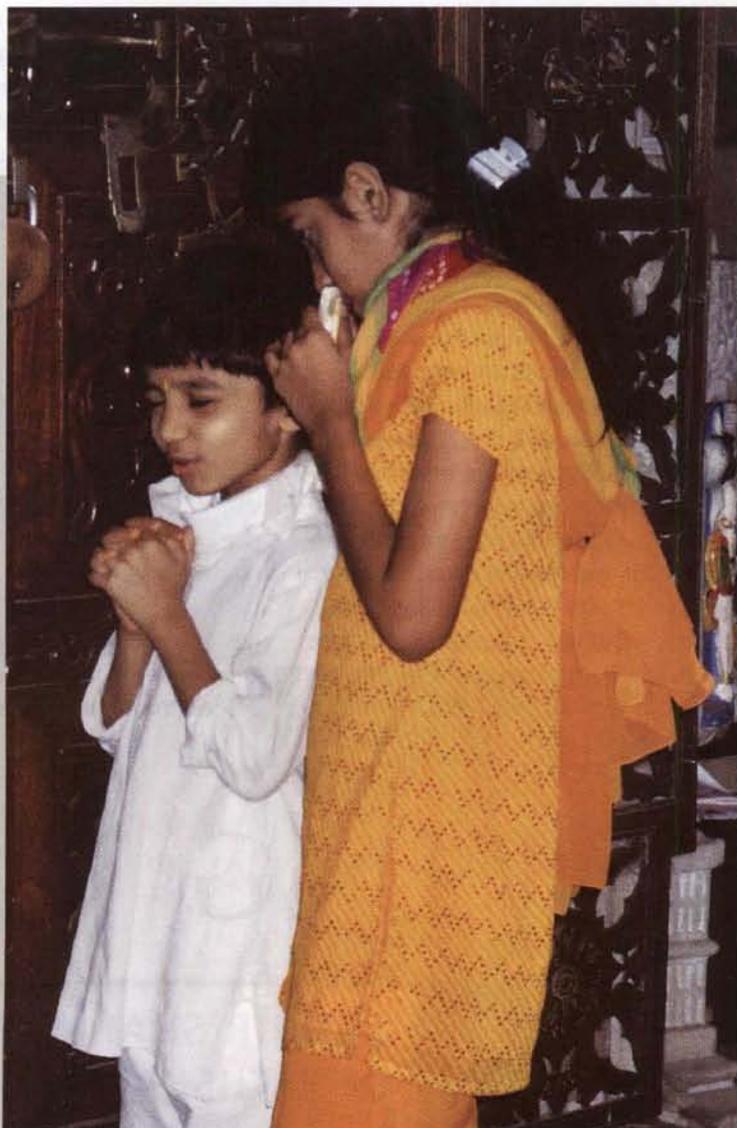
In modern times, the world is filled with conflicts and these conflicts are encouraged daily by the harmful, injurious and negative language of politicians. In the Houses of Parliament, in the newspapers, on radio and television, rivers of negative language flow every day to no good effect. The leaders of our nations set an example which permeates through society where scoring points becomes the occupation of the day. The practice of forgiveness becomes impossible in such a situation. When we look around the world we find that disputes linger for decades. From Northern Ireland to Iraq and from Israel to Kashmir, there are dozens of countries engulfed in racial, religious or national wars. These wars and conflicts seem to have no end. If we were able to bring the principle of Paryushan into the political sphere then we would be obliged to set a deadline for peace. Compromise, reconciliation, accommodation to divergent interests and above all forgiveness will become the imperative for a peaceful co-existence of all peoples. Now let us make it a universal week of peace and reconciliation.

In the wake of the internet and air travel the world has shrunk and all nations have become each other's neighbours. Yet the world spends an incredible amount of research, resources and money on the military and weapons. Similar efforts need to be dedicated to establish peace and friendship among nations.

Celebration of Paryushan would be a good way to start that process, because we are starting with ourselves. We Jains should not think that Paryushan is only for the Jain

community. For far too long the Jains have been keeping Jainism to themselves. Now it is time to reach out. Making Paryushan available to the world as a week of peace and purification will be a very good start. We need to make peace with ourselves, peace with our fellow human beings and peace with nature.

*Satish Kumar is Editor of Resurgence Magazine. The above article was first published in Jain Spirit, Issue 5 September 2000.*



**A**ny tradition, value or religion withers away if it is not put into practice in day-to-day life. I believe that these traditions, values and religious beliefs must be examined from time to time through evaluation and analysis. We should certainly avoid dogma, blind faith and absolutism, especially in the name of GOD. Recent world events emphasise more than ever the applicability and significance of the Jain principles of non-violence (*ahimsa*), non-absolutism (*anekanta*) and non-attachment (*aparigraha*) in achieving world peace. However, less than 1% of the world population have even heard about Jainism! Even among Jains, limited knowledge has led to many misconceptions. This creates a special challenge for educators involved in teaching young Jains.

Fortunately, the Pathshala tradition is alive and flourishing in North America. The term 'Pathshala' refers to an education system that has prevailed in South Asia for centuries. Today, the term is used primarily for religious education or 'Sunday school'. This tradition was introduced in North America by the early immigrants of the Jain tradition. Initially, a few families periodically got together in someone's home and conducted religious classes for children. As the Jain population grew in the 1970s and 80s, more and more Pathshalas started around the country. Now the challenge was: what to teach? Realising the dire need for material development, Dr. Premchand Gada, then Chairman of JAINA Education Committee, undertook a project and published a series of Pathshala books in the 90s.

The new millennium, with a technologically savvy generation posed new challenges as well as opportunities for Pathshalas. The JAINA Education Committee, under the leadership of Pravin K. Shah, its current chairman, embarked upon an ambitious project of revising and rewriting the Pathshala books, preparing other educational materials and making it widely available at a subsidised cost. There are over 5,000 children enrolled in Pathshalas around the country. Chicago runs the largest Pathshala with 450 students. Los Angeles and Detroit are other large Pathshala centres, with over 250 students each. There are about a dozen mid-size Pathshalas, in Boston, New Jersey and Toronto, with 75 to 150 students each. Smaller Pathshalas with 20-50 children each are spread all across the country. Careful planning and countless hours of work by the education committee volunteers have resulted in materials that are not only authentic but also of the highest quality available anywhere. Born out of suggestions from Pathshala teachers, the new books are designed by educators, using the backward design curriculum development technique. Backward design technique simply begins with the end in mind.

To encourage the practice of Jain principles in day-to-day life, two new sections were added to the Level 2 books: *Living Values* and *Jainism in Action*. Values are introduced with stories that are pertinent today and to which children can relate to. There are poems, quotes, games, quizzes, word searches as well as a glossary of Jain terms. Developing curriculum in this manner is a lengthy process; however it has shown great initial

success. "The new books are a major step forward in terms of content, language and presentation. It covers many more topics and has a very attractive layout," – says Preeti Jain, Pathshala director, Jain Center of Greater Boston. "Our 30 plus teachers use the JAINA education series books and are eagerly awaiting the new books," – comments Sailes Jain, Pathshala Co-coordinator, LA.

Pathshala teachers across the country are all volunteers. Many have basic knowledge of Jain philosophy with a strong desire to make a difference. Pravin K. Shah periodically conducts three-day sessions to train teachers in the fundamentals of Jain philosophy. Currently, the JAINA Education Committee is in the process of developing teachers' aids and material to supplement the books. This will include lesson plans, multimedia presentations on various chapters, as well as suggested activities or games related to the topic. Taking cues from the advertising industry, we use all technology available to us to get our message across. We still have some challenges:

- Integrating teachings from various sects: This has been an age-old challenge in many centres. The Jain Center of Boston, however, has successfully integrated various practices and philosophy. "Students from all sects feel comfortable here," says Preeti Jain, Boston.
- Participation of high school children: Most Jain centres struggle with limited success to attract youth, aged 15 and older. LA Pathshala with their unique 'teen discussion group' has demonstrated an exemplary programme that has

# TAKING CHILDREN



SUDHIR SHAH EXPLAINS THE BENEFITS OF PATHSHALA FOR CHILDREN

succeeded beyond anyone's expectations - with over 50 registered high school students and over 70% attendance in any given class. "It is all about empowering them," says Pallavi Gala, the teacher behind the success of this programme. "Application of Jain philosophy on issues facing them in day-to-day life are discussed freely and without fear of any criticism."

- Getting greater parental involvement: Most Pathshalas are conducted once a month, some twice a month. Hence, parental involvement is imperative for reinforcement and for enhanced learning. "Although we have the largest Pathshala perhaps in the world, my biggest challenge is to get greater parental involvement in Jain education. We want parents to help their children apply Jain philosophy in their day-to-day life," says Mukesh Doshi, Education Secretary, Jain Center of Chicago.
- Resistance to change: Although Jain philosophy accepts change as inevitable, there is significant amount of resistance to change in most Jain centres. "Change is hard because people overestimate the value of what they have, and underestimate the value of what they may gain by giving that up," says Nirav Shah, a young Jain from Connecticut.

The basic principles of Jainism are scientific and the truths presented in our scriptures are universal. However, their interpretation and thus applications have to be done in the context of time and space in which we find ourselves. Modern approach in Jain education may open new insight and direction. It may even go against tradition but it should not be taken as an attack on it. One should take it in the spirit that when truth is sought, change is an inevitable result of any critical but constructive analysis.

All the material developed by the JAINA Education Committee is non-copyrighted and is available in an electronic form at [www.jaina.com](http://www.jaina.com). Teachers' aid and interactive online Pathshala is available at [www.ankant.org](http://www.ankant.org). There is also an e-group for Pathshala teachers. To join the group go to: [groups.yahoo.com/group/JAINA\\_teachers/](http://groups.yahoo.com/group/JAINA_teachers/)

*Sudhir Shah is one of the pioneering teachers and a highly committed promoter of Jain values in North America.*

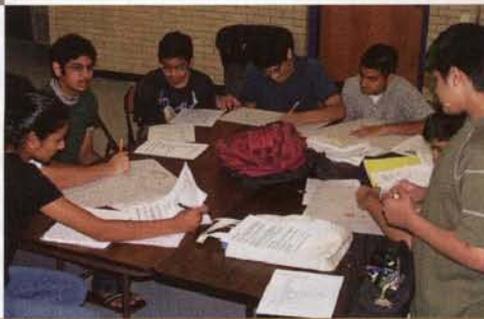


Veena Teli's youngest class

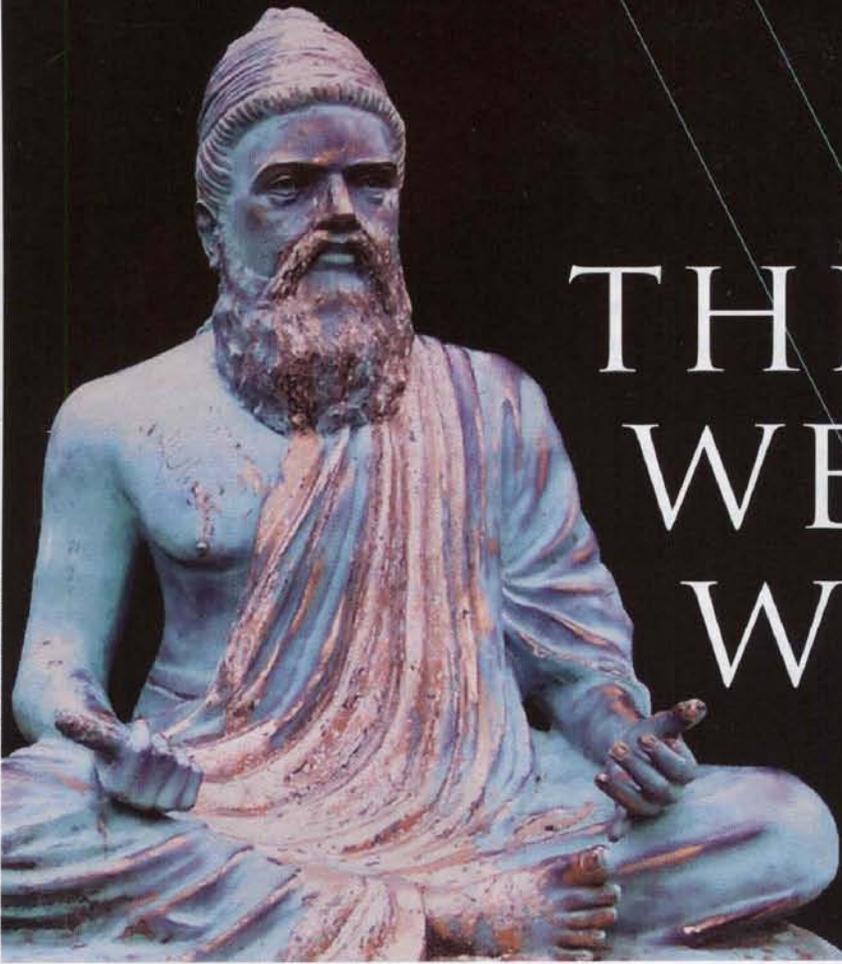


Siddhachalam Community Service project, New Jersey

Level 3 class work on assignment



# SERIOUSLY



# THE WEAVER'S WISDOM



## SATGURU SIVAYA SUBRAMUNIYASWAMI SHARES THE SIMPLE AND PROFOUND VERSES OF TIRUVALLUVAR

Many years ago when I first was in Sri Lanka - that was in 1949 - I made a vow to bring together the best of the East and the best of the West. Living with a traditional Saivite family that informally adopted me in those early days, I was introduced to the *Tirukural*. I found it to be one of the most important scriptures in all of Asia, so enchanting and so very practical. It contains wondrously no-nonsense insights on life, teaching us how to deal with the various feelings and circumstances that we encounter in our internal life and our interactions with others. In this sense, the *Tirukural* is the most accessible and relevant sacred text I know, applying to everyday matters and common concerns.

It is a 2,200-year-old South Indian Dravidian classic on ethical living. Not unaware that there are advocates of later dates (from ca 200 BCE down to ca 400 CE), we honour here the prevalent Tamil tradition. Its 1,330 verses were written by a Tamil weaver sage named Tiruvalluvar. I have named his work *Weaver's Wisdom*. It is called *Tirukural* in the Tamil language. *Tiru* means 'holy' or 'sacred' and *kural* describes a brief verse or literary couplet.

This poetic masterpiece is one of the most revered scriptures in South India, where every child learns to recite its verses by heart. Hindus there regard it with the same reverence as Buddhists regard the Buddha's *Dhammapada* or Christians regard

“There is none who has given such a treasure of wisdom like him”

MK Gandhi

Jesus' *Sermon on the Mount*. In fact, other religions also claim it as their own. The Jains proclaim it theirs, saying that it expresses precisely their ideals of non-violence, of *dharma*, of asceticism, vegetarianism and other aspects of Jainism. Many are surprised to find that the *Tirukural* is still sworn upon in the courts of law in South India's state of Tamil Nadu, just as the Christian *Bible* and Muslim *Koran* are sworn on elsewhere. Just as the Sikhs worship their holy text, the *Adi Granth*, the devout Hindus venerate the weaver's scripture in temples and home shrines with a sacred ceremony, called *pooja*. Albert Schweitzer, the medical missionary and Christian theologian in Africa, considered it one of the grandest achievements of the human mind, writing: "Like the Buddha and the *Bhagavad Gita*, the *Kural* desires inner freedom from the world and a mind free from hatred. You find the quintessence of the best gems of thoughts in the *Kural*, a living ethic of love and liberation." Indeed, many claim that the *Tirukural* is man's earliest statement of the ostensibly contemporary ecumenical tenets, for it is free of the dogmatic bias that commonly attends religious scriptures. The Father of modern India, Mahatma Gandhi took to these verses in his own spiritual life, telling his people, "Only a few of us know the name of Tiruvalluvar. The North Indians do not know the name of the great saint. There is none who has given such a treasure of wisdom like him."

One of the hallmarks of Saint Tiruvalluvar's genius was his ability to deftly define and subtly delineate the eternal spiritual path (*Sana-tana Dharma*) to all men equally, never limiting his audience to a sectarian view. Even when he speaks directly of God, whom he addresses as *Adi Bhagavan*, *Iraivan* and *Kadavul* - ancient Tamil words for Supreme God Siva - the weaver's broad heart praises not the God of this or that faith, but sings his panegyric to 'God Primordial', 'the Incomparable One', 'the Gracious One' or 'the Compassionate One'. In other words, everyone's God.

Having honoured the Worshipful One, the weaver then praises rain, for without rain's gift of life all the human experience would be impossible. The third chapter speaks of renunciation (*sannyasa*), for to him the renunciate monk is the most noble exemplar of humanity, the highest of souls, the minister of *Sana-tana*

*Dharma*, nowadays called Hinduism in English, *Indu Samayam* in Tamil, *Hindutva* in Sanskrit, *Hindouisme* in French, *Hinduismo* in Spanish, *Religione Hindú* in Italian, and *Hinduismus* in German. He exalts renunciation as a way of life opposed to that of the householder, encouraging ardent souls, seeking the realisation of their own True Being, to take up their faith with vigour and to live the detached, selfless life of a renunciate. He also describes non-involvement in the joys and sorrows of the world in minute detail in other chapters. Without giving us a hint of what he is up to, the weaver has thus defined in his first three chapters the three fundamental dimensions of the Saiva Siddhanta philosophy: God, world and soul, known in Tamil as *Pati*, *pasam* and *pasu*. It is indicative of his subtle literary style that Tiruvalluvar begins the very first verse with the first letter of the Tamil alphabet 'A' and ends the last line of verse 1,330 with the final letter 'N', quietly informing us that he has covered all human concerns from A to Z.

In Tamil literature, *kural* denotes the very difficult and disciplined *venpa* meter in which the verses were written. Each verse is extremely short, containing only two lines of seven measures. In fact, it is the shortest form of stanza in the Tamil language. In many ways these couplets are similar to the Sanskrit *shloka*. The scripture consists of 133 chapters with each chapter elucidating a different aspect of human virtue or human fault. There are ten couplets per chapter, making a total of 1,330 couplets.

Although it has been translated into English by many scholars, the *Tirukural* has never been widely known in the Western world. There is a similar work, written in modern times by the Syrian-born American mystic Kahlil Gibran (1883-1931), called *The Prophet*, which has become a beloved classic. Everyone knows and loves this masterful work. *The Prophet* parallels the *Tirukural* in many ways. Both books speak in profound yet understandable terms of love and friendship, of health and death, of joy and sorrow. It is our hope that the *Tirukural*—*Weaver's Wisdom*—will find its place beside *The Prophet* and be known by the wider world as the gem that it is, showing how the Tamil Saivites have, to this very day, maintained their heritage, rich culture and religious fervour. In the many days to come, the world will

acknowledge this great people and their ancient heritage, the resilient religion that has stood the test of time, that has survived invasions by alien cultures, faiths and imposed systems of law and government, that has survived efforts from outsiders to infiltrate, dilute and destroy their religion, culture and language, that has survived poverty, over-population and modernisation. It is a faith that lives as proudly and profoundly today as it did perhaps ten thousand years ago. What other culture can make such a claim?

Much of what the weaver writes revolves around the home, which resonates well with today's calls to return to traditional family values. He speaks of the faithful husband and the devoted wife, of the upright children they raise and the joys they experience, of the value of relationship and how to nurture and sustain it. He speaks of age and its merits, of the importance of honouring the elderly, of caring for and not abandoning them.

Nor is the weaver a stranger to difficult issues that still perplex us. He speaks of killing and of the king's duty to execute murderers. He speaks of alcohol addiction, of the debilitating effects of gambling, of adultery and the tragic loss of a life lived in poverty or lazy indifference. He guides us in matters of education, and warns against the life-sapping effect of lack of knowledge. He speaks of a strong military, of spies and of advisors with personal agendas, of fools and their ways and wastes. He knows of the wiles of real enemies and has much to tell modern man about overcoming opposition, about being wise against the antagonists' crafty ways and thus surviving the attacks of foes. He speaks of making money and of how money is squandered and lost. He explores purity, kindness, humility, right thought, right action, friendship and all forms of virtuous living, and he boldly offers stern warning as to the consequence of base, sinful thoughts and actions. With great force, he decries the agonies caused by meat-eating and commends traditional

vegetarianism. All along the way we encounter his humour, which he uses to great effect and which makes us laugh even as it points to our most stubborn flaws and comic foibles.

Hinduism's four legitimate goals of human life are *dharma*, *artha*, *kama* and *moksha*, known in English as virtue, wealth, love and liberation. In the *Tirukural*, Saint Tiruvalluvar speaks in depth on the first three. Under the heading of virtue, he discusses the ways of the householder and the monk, focusing on good conduct and its opposite. In the chapters on wealth he speaks of business, government, politics and the building of the nation. In the final twenty-five chapters on love (not included in this edition), he discusses the relationships of men and women. Valluvar also discussed the fourth and final goal of life, liberation from rebirth, especially in the chapters on the way of the renunciate. As the four *Vedas* outline the path to salvation by delineation of the destination, the *Tirukural* carefully explains how to live while treading the path to that ultimate goal. Along with the *Tirumantiram* (composed by the great Tamil mystic, Rishi Tirumular, during the same period), which explains the means to self realisation, spiritual yogas and liberation, these two classics form a complete whole, covering *dharma*, *artha*, *kama* and *moksha*.

The *Tirukural* is Tiruvalluvar's only known work; though it is relatively short compared to such sacred texts as the *Dhammapada* or the *Adi Granth*, it was sufficient to bring renown to a simple and highly observant weaver, making him a venerated sage and lawgiver of the ancient Tamil Dravidian people. The *Kural's* relative brevity is also its strength, as is its immense practicality. Here is no esoteric doctrine, no other-worldly speculation, but adages for practical daily life in every age, for mankind does not change all that much from era to era. It is my hope and aspiration that this masterpiece finds its way into your heart.

In his work, Tiruvalluvar chose a topic - such as children, friendship or

avoidance of anger - and gave us ten different couplets on the one subject. To properly understand his perspective all ten couplets must be read, for they are like facets of a gem: each reflecting the light of his understanding slightly differently, and the richness of his comprehension. Not infrequently, the subject of one chapter's last verse will serve as the transition to the next chapter's first, like one thread tied to another to continue the weaving. In the opening few verses he tends to focus on the subject at hand, while moving in the latter verses into more specific matters and admonishing against failure to apply noble ideals found in the verses above. In other words, he gets tougher as the verses progress down the page.

It has been explained to us that the saint spent the fullness of his life quietly observing, simply observing, the human condition. Then, toward the end of his life, he was asked to speak out and share the wisdom that others in the community knew he possessed. This book, comprising 108 chapters, was his response. I hope you will allow Saint Tiruvalluvar's insights to spark your own intuition and reveal from within yourself the laws which he, too, discovered within himself. Do not look upon this scripture as something 'out there'. Meditation and reflection will reveal that its knowledge lies within, vibrantly alive and dynamically real. It is impossible not to be moved by the broad compassion and the direct discernment of this holy man. Let him enrich your life as you journey along this Eternal Path, the *Sanatana Dharma*.

*The late Satguru Sivaya Subramuniyaswami was founding editor of Hinduism Today magazine. The above article is an extract from his book 'Weaver's Wisdom' which is a collectors item and can be ordered from: [www.himalayanacademy.com](http://www.himalayanacademy.com)*

*This article is reprinted with permission from Himalayan Academy. For a selection of quotes from the Tirukural, see the Quotes and Quips on page 50.*

# CHARITY BENEFITS THE DONOR



ATUL K. SHAH LEARNS ABOUT THE  
MEANING OF CHARITY FROM  
MR. D. R. MEHTA

*Charity consists of  
giving alms to the  
qualified person for  
one's own benefit.*

Tattvartha Sutra, 7.33

Charity is for one's own benefit! This is odd. Very odd indeed. In the modern world, we understand charity to be something that the giver does to help the recipient, and something for which the recipient should be grateful. Moreover, a majority today think that charity is primarily about giving money to a needy cause.

During my editorial trip to India in February 2004, I visited the hospital for injured or missing limbs in Jaipur, founded by an eminent civil servant, Mr. D. R. Mehta. Patients from all over the country came here for free treatment which would help them become mobile and therefore, more independent. What I saw was a truly educational and uplifting experience, one which shook so many of the conventional views of charity. Mr. D. R. Mehta truly believes that his personal act of charity is more as an instrument rather than a doer, and something which is truly joyful.

I discovered that to help needy people requires much more than compassion. It requires skill, self-discipline and dedication. And very often, giving money is the easy part. It is much harder to turn the money into something which fulfils the needs of others and to be given with the utmost humility so that patients do not lose any of their dignity and self-esteem.

At this hospital, patients are not stifled by bureaucracy, as most of them are illiterate and would just run away from this. They are, first and foremost, made to feel very welcome. The treatment is not just about the leg, but tries to be holistic. Mr. Mehta tries to personally befriend the patients and talk to them, and if a child is nervous about a particular operation, he does not force it upon her. I saw him laughing and joking with the patients. What is most astounding is that in none of their faces did I see an expression which said, "Why did this happen to me?" Instead, they seem to have fully accepted their injury without question.

The eminent Business Professor from the University of Michigan, Dr. C.K. Prahlad,

had recently visited the hospital and was most impressed by its efficiency and cost savings. The Jaipur foot, a very cheap and effective invention for patient mobility, was invented here by a sculptor who still works for this hospital. It is an example of technology made to service basic needs, and something which is simple, effective and very patient-friendly.

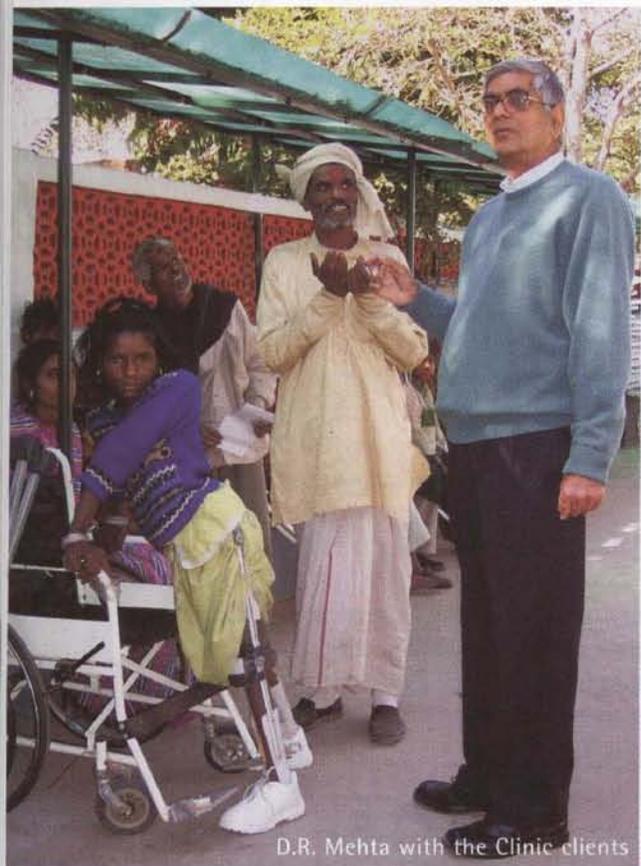
The *Tattvartha Sutra* goes on to say (7.34) : **"The worth of a charitable act is determined by the nature of giving, the nature of the alms offered, the disposition of the giver and the qualification of the recipient."**

This one statement is packed with so much wisdom. The most important point is the spirit in which the charity is performed. If we engage in charity grudgingly, we will not benefit from it. To know the qualification of the recipient, we have to meet them or at least investigate them. Thus we need to make efforts to understand the charity – who it is for, how it is performed and who really

benefits. This requires each donor to engage in the charity somehow, to see it with their own eyes if possible and better still, give it with their own hands.

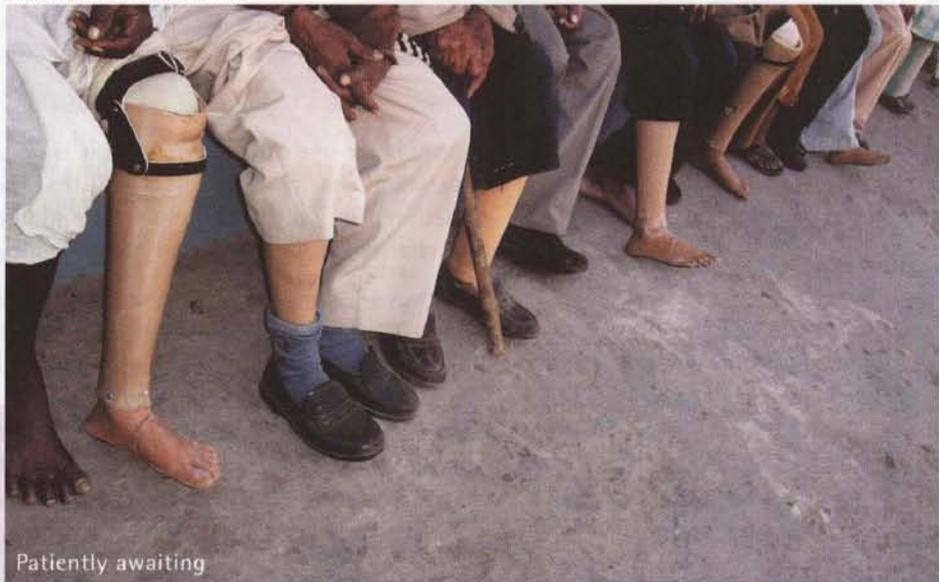
Through my own experience of working for the *Jain Spirit* Charity, I learnt that a lot of people do not understand the complexities of charity. To publish a professional magazine like *Jain Spirit* requires skill – not everyone can do it, even if they had the enthusiasm. In a similar vein, to run a good hospital requires skills in medicine and also in hospital management, hygiene, patient relations, after-care, etc. It requires tremendous commitment and dedication from a few people. Mr. D. R. Mehta is a spirit ignited by compassion, and this is not a spirit which we can acquire from a job advertisement – it has to be in-built. The world is enriched by spirits like these who are driven by selflessness.

I began to enquire about his past – what went into the making of this person whose last job was Chairman of the Stock

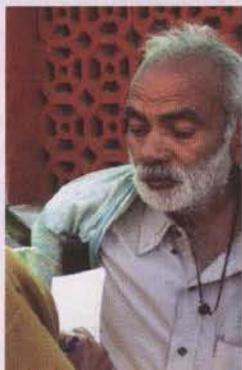


D.R. Mehta with the Clinic clients

All photos by James Maturin-Baird



Patiently awaiting



Exchange Board of India? Mr. D. R. Mehta is a lifelong civil servant, who committed himself to help those people who were defenceless or powerless. In his early days, he was a commissioner in various districts of Rajasthan where he presided over famines and varying economic crises. He never lost his love of public service, and rose to some of the highest offices, through sheer dedication and ethical endeavour. Uniquely, he never lost his humility.

The *Tattvartha Sutra* clarifies by saying that, "The giver's motives and enthusiasm and the quality of the alms offered determine the worth of the act of charity."

If you are next approached by someone who is seeking charity, my advice is not to be impatient but try to help in some way. It is trendy to give to charities who have no administration cost, but this may not always be the most effective way to ensure that funds fulfil the needs of the society. Often, expertise is needed and can potentially help ensure that your money actually reaches the qualified recipients. The best thing of course is to get involved yourself, in which case you can get the

whole picture, and you are directly able to influence changes where you feel things are not going right. If for any reason you are not able to do that, then do give your trust and faith and try to encourage them if appropriate. Remember that the goals of charity are different from those of business – they are about social and spiritual upliftment, which is a return that is not measurable. Profit has its limitations as a measure of success. I often find that businessmen have difficulty understanding this.

However, also be wary of avoiding charity. I have found that there are some who give and many who do not, and those who avoid it always have something or someone to blame, or are just plain selfish. In such circumstances, you would be missing out from one of life's rare opportunities, and will not be able to enrich the quality of your life experience. Mr. D. R. Mehta is certainly a true professional who uses his skills to elevate the quality of his life. He is the true beneficiary. And so is society.

*Dr Atul K. Shah is Executive Editor of Jain Spirit.  
For more details with regard to the Jaipur Foot Clinic visit  
[www.jaipurfoot.org](http://www.jaipurfoot.org)*



Ram Chandra,  
inventor of the  
Jaipur Foot



I was teaching a workshop recently and a participant spoke up. "My whole life has been motivated by fear," she said. "Everything I've done has been because of the fear that gnaws at me and so I have to act." Curious, the group wanted to know what that fear was. She looked at us as if we were all daft, "Why, the fear of not having enough money, of course." It was the group's turn to stare at her, then at each other. We had all seen her drive up in her Cadillac. We couldn't help but notice that she was impeccably dressed, coiffed and manicured. One woman asked her if she had a figure in mind that was enough. "Of course!" she sniffed. "And has that figure changed through the years?" "Well, naturally!"

**I**t turned out that in this particular group, no one else feared a lack of money. Not that they were rich. It had just never occurred to them to worry about it. One woman laughed. "My husband and I made and lost three fortunes. If I worried about not having enough money, we would probably have never even made one!" As the assembly discussed their particular fears (driving at night, loneliness, failure), they began to realise that these fears hid deeper fears - abandonment, death, starvation. Layer upon layer of action ultimately reveals that much of our behaviour in daily life is, as this woman so simply put it, motivated by fear. We just don't see the truth or the underlying causes.

The great philosopher, Krishnamurti once said that there are really only two emotions in life: love and fear. Everything else stems from these two responses. We are told that the immortal soul has no fear. This leads me to think that perhaps then the immortal soul is comprised of unconditional love. Our existence as humans is an effort to free ourselves from the karmic particles that attach themselves to this potentially liberated soul. When you look at fear from the point of view of Jainism you can begin to see how it can be a marvellous teacher and ally instead of something to be ignored or suppressed.

I am not a Jain scholar, merely a student, yet I can easily see the connection between our various experiences of fear and our struggles to free ourselves of karma which, of course, in its simplest term means action. Fear seems an integral part of the destructive karmas. I can look at the example of the poor/wealthy woman above and see the karmas all at work - certainly the obstructive karma (*antaraya*) was keeping her from living a life of joy and service. The deluding karma (*mohaniya*) had convinced her that no amount of money would ever be enough, making her angry and anxious. The knowledge-obscuring karma (*jnanavaraniya*) was keeping her from seeing the truth about her situation. And the conation-obscuring karma (*darsanavaranya*) was sabotaging her own endeavours to develop her soul through her obsessiveness and acquisitiveness.

One of Jainism's most powerful practices for work with fear is the principle of *ahimsa*. To me there is no greater act of courage than to 'do no harm'. How easy it would have been for *Ghandi* or for *Martin Luther King* to rally troops to charge in righteous rage

at their oppressors! Yet they chose the way of peaceful protest. Each time someone angers me, I have to ask myself, "Why am I angry? What am I afraid of?" If Krishnamurti is right, then so many of the emotions that keep me bound to karma are traceable to fear. Think of the knee jerk reaction most people have in the face of a spider. They don't kill it because it's evil. They kill it because they are afraid. We hate our enemy because we are afraid of him. Jesus Christ said, "Love your enemy." He easily could have said, "Stop fearing your enemy and you will see that you are the same." It is so much easier to lash out or hurt another instead of looking deeper at the fear you are ignoring.

Fear is part of the wiring of our material existence. It is a programme designed to protect us from harm, to help us flee predators or survive in the face of danger. Yet most of us live comfortable, even cozy lives compared to people living in war-torn and terrorised regions of the planet. So why are we afraid? The great anthropologist, Sir Laurens Van der Post once said, "Life has never been more secure, really, for many people in the world. Our power over nature has never been greater in every way - and yet we've never been so uneasy. The Bushmen in the Kalahari - who had none of the things we have, where life was the ancient life of the hunter, unpredictable and dangerous, - felt more secure than we feel in the midst of our plenty, alone at night in our beds."

I believe that fear can be a teacher. If you recognise that fear is motivating your behaviour, if you see that fear is keeping you from experiencing the fullness of life, then you can begin to use fear as a 'wake-up call' for your own work to liberation. This does not mean that you have to go sky diving. It does mean that when you are wallowing in depression unwilling to confront your own unhappiness or reacting angrily to others, that you have the courage to see the underlying fears. It is these fears that are preventing your true expression of love in the moment.

One way to begin to work with fear is to recognise how it is stored in your physical body. Unnecessary tension, poor breathing, inhibited movement are a few immediate clues that you can work with directly, without the interference of your analytical (and sometimes meddling) mind. Meditation and Yoga are wonderful practices for helping you recognise your personal ways of holding fear in the body. Another approach that many people have found useful is the Feldenkrais Method® of Somatic Education. Moshe Feldenkrais was an engineer and athlete who discovered that small, gentle, repetitive movements help people unlock a lifetime of habits that are stored in movement patterns. By becoming aware of how you hold yourself in this way, you begin to choose a more effective life. He once said, "If you know what you are doing, you can do what you want." Is that not a step to freedom?

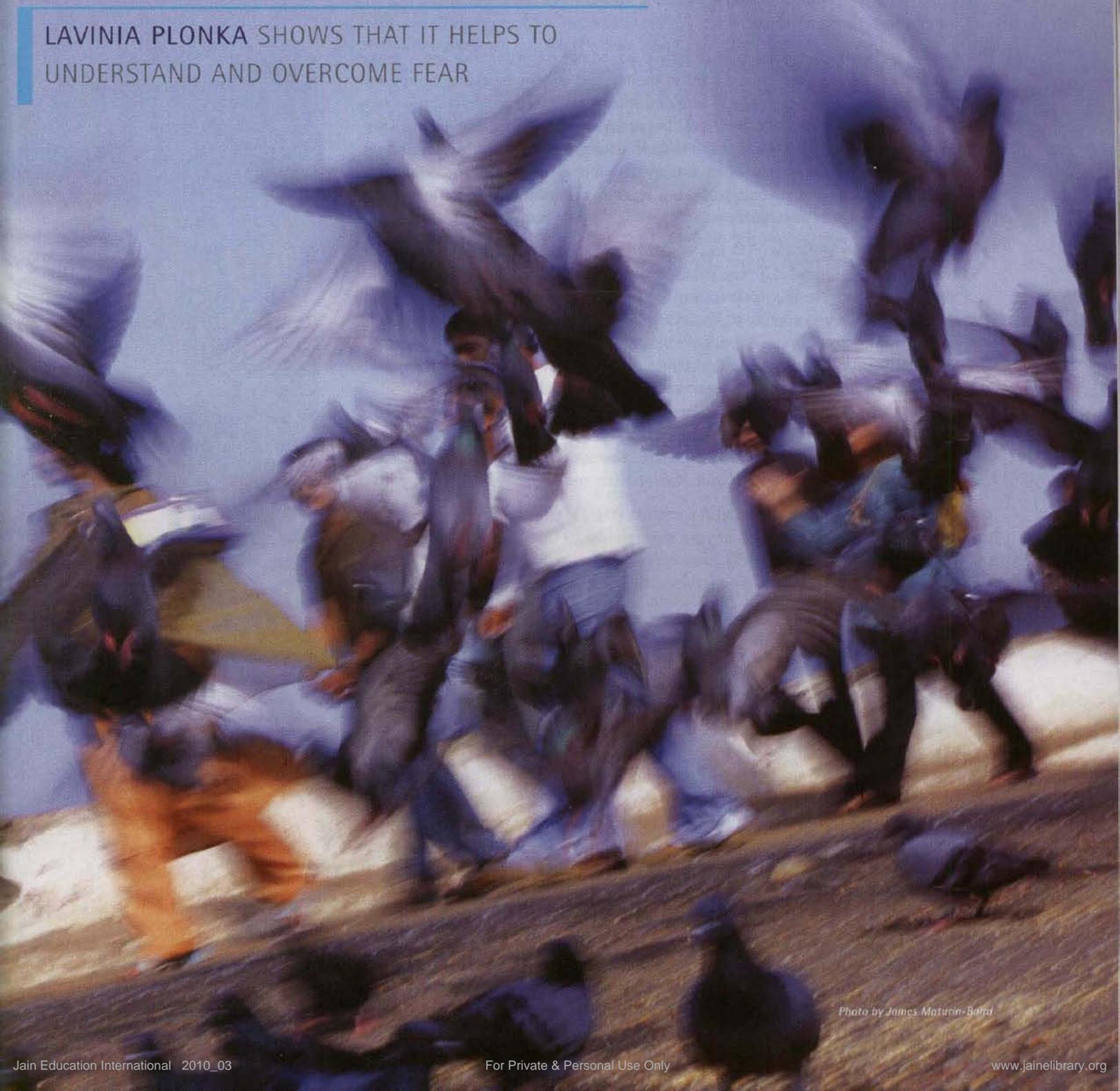
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*Lavinia Plonka is a Feldenkrais Teacher and author of 'What Are You Afraid Of? A Body/Mind Guide To Courageous Living', 2004. She teaches workshops internationally and has a private practice in North Carolina.*

# LET GO OF FEAR...

## ...WELCOME LOVE

LAVINIA PLONKA SHOWS THAT IT HELPS TO  
UNDERSTAND AND OVERCOME FEAR



*Photo by James Maturin-Baird*

# CARRY YOUR VALUES IN YOUR BACKPACK

How can we truly turn our holidays into holy-days, where we experience inner peace and tranquillity? Do we always need a lot of money and stay in expensive hotels with anonymous people, or rather in places like dharmashalas where accommodation may be basic but the experience extraordinary? In particular, how do we convey our Jain values when we go on holiday with our children? Living in the UK, we discovered an organisation through our friends which has made a real difference to the quality of our lives – the YHA. For Americans and other foreigners wanting to travel and enjoy the UK, we cannot think of a better way to savour the real countryside.

Since its birth in 1930, the YHA has grown to become part of the largest budget accommodation network in the world. It is now a world-wide association with over 4500 Youth Hostels in 60 countries. There are 220 hostels in England and Wales, and every time you stay in YHA accommodation, you will enjoy a different experience. From remote camping barns set in spectacular countryside to rambling Victorian mansions and modern, purpose-built venues, every hostel is unique. Surprisingly, many of the guests are vegetarian and often fresh hot vegetarian meals are served at these places. Clean kitchens are always available if you wish to cook, so this flexibility is ideal for families. And guess what – you are free to talk with the other guests without inhibition and may even discover common values and beliefs! Children feel so relaxed in such environments and develop their confidence to relate to adults.

It seems ideal to join the Youth Hostel Association (YHA) if you are after a short break holiday with values. In fact, YHA values are quite similar to the Jain values of sharing, simplicity and living in harmony with nature. For children at a young impressionable age it is better to go to the YHA than staying at modern, expensive, mod-con hotels. It is better to teach our children how to enjoy simplicity and beauty in nature than about wealth and extravagance. In YHA hostels, you will find like-minded families and in the evenings, when the members and families are relaxing in the common room, the children invariably get together and play together. You do not even need to go with other friends or families as you can make new friends with similar interests.

Do not be put off by the name YHA. You do not need to be a youth to join. YHA is for everyone – no matter what age. It has something for everyone – young and old. In the past few years when their membership started declining, YHA actively set out to encourage families to join. In a lot of the hostels today, you will find family friendly rooms – rooms with 4, 6 or 8 bunk beds with bathroom and toilet. In the past, hostels had only single sex dormitories, which discouraged families to join, and bathroom and toilets were always shared with other members. But this is now all changing. For family membership, when one or both parents become a member, children between 5 and 17 are enrolled free.

YHA is not just about accommodation. It is about people. It is about unity and about sharing. The unique and friendly atmosphere of a Youth Hostel is part of your experience. Each hostel is run by a warden with an extensive knowledge of the



AJAY & MIRA GUDKA

REFLECT ON THEIR  
EXPERIENCE OF  
MEMBERSHIP OF  
THE YOUTH HOSTEL  
ASSOCIATION

surrounding area and they are always ready to help provide ideas of what to do. As most hostels are located in places of outstanding beauty, the emphasis is to leave your car in the car park, leave the hostel by 10am every day and explore the surrounding countryside on foot or on bicycle. They can suggest best routes for all abilities and provide you with maps and directions. In quite a few hostels now the wardens provide home cooked vegetarian meals in the evenings at a very reasonable rate, though you always have the option of self-catering if you wish. The kitchens are always clean and very well stocked with utensils. You only need to bring whatever food you want to cook or buy it locally.

As mentioned earlier, rooms are bunk-bedded. They are clean, simple and very functional. You are provided with laundered bedlinen to make up your beds and pillows, duvets or blankets. At the end of your stay, the bedlinen is given for washing and you are expected to leave your room neat and tidy, just as you found it on your arrival. At most hostels, one will find a common sitting area where all members can socialise, also a self-catering kitchen, a drying room, a cycle store and a car park.

Compared to hotels, these are ideal places for taking young children to as they are 'home from home'. They can learn about travelling and enjoying the environment in a holistic manner. They will experience natural fun and adventure. They learn to eat healthily, especially if they have spent the whole day outside in the fresh air. In the evenings, if they still have the energy, they can socialise and make friends with other children of their age rather than sit in front of a television or play on the Play Station!

Booking hostels is easy. Simply call the hostel to check availability or log onto the YHA website (see below). It is advisable to book ahead during peak holiday periods. To join the YHA in England or Wales and for further information, please log onto – [www.yha.org.uk](http://www.yha.org.uk). For information of YHA in other countries, check the above website for relevant links.

*Ajay and Mira live in London and actively promote Indian culture and values.*



Mira and Jaymal resting up



Photos by Ajay Gadhka

# A DIAMOND IS FOREVER

Photo by James Maturin-Baird



Navkar Mantra set in precious stones by Mumbai diamond dealer to be presented to his temple.



**JYOTI KOTHARI** EXPLAINS HOW ETHICS ENABLED JAINS TO FLOURISH IN THIS PRECIOUS INDUSTRY FOR GENERATIONS

Many modern Jains face a quandary when attempting to combine their personal values with their career aspirations. Yet, the jewellery trade is, arguably, a business that has the power to corrupt its professionals due to the pressures that come with dealing with high-value items. An honest jeweller is a rarity, yet many Jains have found prosperity through the trade precisely because of their religious beliefs and strong reputations. As Jainism advises that achieving purity is determined through facing and overcoming life's temptations, I would argue that the core religious values fit well with the honour code of a jeweller.

India has been a centre for the gem and jewellery trade since the very start of civilisation, as attested by the *Vedas* and the Jain *Agamas*. The most popular *Agama*, the *Kalpasutra*, describes heaps of

gemstones as the thirteenth of the fourteen grand dreams of Trishala, mother of Lord Mahavir. Here, gem identification was listed as one of the 72 main skills to be learned by men. Most of the gemstones in ancient times were found in the sub-continent, including the Himalayas, Kalinga, Burma, Ceylon and Afghanistan. During the years of British rule the wealth, riches, strength and influence of an empire were measured in terms of gold and jewellery. At this time, India was exporting many commodities but imported only gold and gemstones due to a high demand by the aristocratic population. All these factors helped the jewellery trade in India to grow and flourish.

I believe that it was actually the influence of religion that helped many Jains to enter the jewellery trade. The gem and jewellery trade was treated as *alparambhi* (requiring minimum

violence), making it ideal for Jains wishing to adhere to the principle of *ahimsa*. Motivation for wealth earned with morality (*nyaya sampanna vaibhava*) was exactly the solid background for ethics and morality that fit in with Jain values. The high character and moral conduct of the Jains enabled them to be trusted by kings and aristocrats. The love for one's religious community (*sadharmi-vatsalya*) also played its role, and the established jewellers contributed to this growth by training generations of Jains with the secrets of the trade, which led to many Jains prospering in the trade.

As the Jain society continued to develop as a trader community, a large number of Jain people entered the jewellery trade, particularly in the western part of India, in Gujarat and Rajasthan. The jewellery business was not regarded merely as a trade but treated as a noble and highly honoured profession. Jewellers were traditionally nurtured to be honest and trustworthy, strictly following the rules, ethics and traditions of the market. Thus early on, only trained, competent and virtuous people were allowed to be jewellers. This honesty was combined with a skill and knowledge to deal with rare and high-value items, and evaluating gemstones was a difficult skill to acquire. However, the secrets of the trade were only imparted to eligible students through a traditional system in which the teacher used to evaluate the family background of the student first, as this was treated as a guarantee of honesty and trustworthiness. The teacher nurtured his students with the qualities required of a true jeweller, whilst equipping them with the necessary practical skills and theoretical knowledge of the trade. They were taught to be patient, calm, vigilant, creative and diplomatic, fitting the sort of values Jains were traditionally taught. Jain jewellers functioned according to the following basic rules in particular: imitations were never to be sold as real; substituting of goods was treated as a major offence; a certain percentage was deducted in every transaction for charitable purposes.

These qualities made them popular in the trade and they were able to build trust with their esteemed customers, including

emperors, monarchs, merchants and high-ranking officials. The Muslim Badshahs, Nawabs and Hindu kings appointed them as their court jewellers, even permitting them to enter into their harems, a no-entry zone for males. As noted by the renowned historian Agarchand Bhanwarlal Nahata, "Jains had the prime position in the gem and jewellery trade. For centuries they have occupied a dignified position as jewellers for the rulers and Muslim Badshahs. It is evident that Jains held an expertise in this special trade even in the Sultan period of 13th century." Indeed it has been alleged that jewellers were held to be so trustworthy that the statements of a jeweller as a witness could not be challenged even in the courts of British India.

Whilst the knowledge of a jeweller is often kept as classified information, many Jains contributed to the knowledge pool by writing books. One of the earliest of these was written in the 14th century by Thakkur Feru, court jeweller to Alauddin Khiljee, Badshah of Delhi. In the



Photo: www.diamondia.com

introduction of the *Ratnapariksha* (Gem Inspection) he mentions himself as a perfect Jain and clearly highlights the importance of religion to him and his trade. His description of the merits of the jewellers is a key source of information about the ethical values of that period.

Many Jain jewellers were responsible for the expansion of the jewellery trade over the centuries since the Sultan period. During the 20th century, enterprising Jains decided to venture further afield, such as the Parsan and Mogha families of Calcutta, who arrived in Thailand in the early 20th century and have proved highly successful. As Japan started cultivating

cultured and Bibako pearls, many of the Jain families moved to Kobe, Japan, to make their fortunes. Further progress was made in the thriving markets of New York, Geneva and Antwerp and when gold and diamond mines were discovered in the African countries in 19th and 20th centuries, several of the Gujarati Jain families established themselves in Africa. In the latter half of the twentieth century, India's thriving diamond-polishing industry cut 92% of the world's diamond pieces. Diamond export from India (Rs.2.5 Crore in 1966) jumped to approximately Rs.35 thousand Crores by the end of the century and this amazing growth in only 35 years can be largely attributed to the Jain entrepreneurs.

However, the majority of these jewellers have not simply basked in the luxury of their wealth, but opted instead to continue the tradition of contributing their time to charities and social work. A large number of educational institutes, hospitals, rehabilitation centres, dharmashalas and animal welfare centres are run by the jewellers in different parts of India. Many prominent charitable trusts were established by the Jain Jewellers for Social and Religious Services, and it is the jewellers' contributions that have maintained some of the Jain temples and *upashrayas* built outside of India. Naresh Kantilal, Rajnikanta Keshavlal Shah, Babulal Sanghvi are a few prominent names contributing to the conservation of old temples in India.

So, though indeed the jewellery trade has connotations of corruption, for many Jain jewellers religion has played a key role in their success within the industry. It is the very necessity for truth and trustworthiness that has helped maintain their strong reputations. Whilst it is increasingly challenging for us to reconcile our Jain values with our career aspirations, I would argue that the core values of truth and honesty can play a key role in any profession, allowing one to maintain their religious standards and achieve spiritual purity.

*Jyoti Kothari is a scholar, speaker and jewellery entrepreneur based in Jaipur, India.*

# QUOTES & QUIPS



Illustrated by Mike Turner for Jain Spirit

Of all blessings we know of none greater than the begetting of children endowed with intelligence.

**Kural 61**

Love makes one affectionate towards all and affection affords the priceless treasure of friendship.

**Kural 74**

The whole purpose of earning wealth and maintaining a home is to provide hospitality to guests.

**Kural 81**

If a man cares daily for those who come to him, his life will never suffer the grievous ruin of poverty.

**Kural 83**

Charity's merit cannot be measured by gifts given. It is measured by measuring the receiver's merits.

**Kural 87**

The delicate anicham flower withers when merely smelled, but an unwelcome look is enough to wither a guest's heart.

**Kural 90**

Better than a gift given with a joyous heart are sweet words spoken with a cheerful smile.

**Kural 92**

It is improper to ever forget a kindness, but good to forget at once an injury received.

**Kural 108**

Though a man is profoundly impoverished, if he remains just, the world will not regard him as poor.

**Kural 117**

Those businessmen will prosper whose business protects as their own the interest of others.

**Kural 120**

Humility is a precious quality in all people, but it has a rare richness in the rich.

**Kural 125**

Whatever you may fail to guard, guard well your tongue, for flawed speech unfailingly invokes anguish and affliction.

**Kural 127**

*The above quotes are taken from the precepts of Tiruvalluvar, as translated by Satguru Sivaya Subramuniyaswami in his book 'Weaver's Wisdom'. You can learn more about the South Indian sage Tiruvalluvar in the Features section of this issue.*



# PAINTINGS OF PILGRIMAGE



RAJU SOBHAG SHAH EXPLAINS THE ART AND SCIENCE OF PATA PAINTINGS

It is difficult for us to understand today but for a long time pilgrimage was a very costly, hazardous and demanding journey. Distances were long, modes of transport were very slow and there was danger along the way – wild animals, dacoits, lack of maps or even paths, disease and adverse weather. Few had the money or the resources and the courage to undertake a pilgrimage to sacred places. As a result, pictures of such places became the proxy form of worship.

Generally, when we speak of Jain painting it is the miniature paintings used as manuscript illustrations to religious books like the *Kalpasutra*, which come to mind. However, there are other categories of paintings on cloth (*pata*), paper and wooden boards, which have not been adequately analysed nor given as much importance. The general term used for painting on cloth – usually cotton or linen – is *chitrapata* (picture cloth) or *patachitra*. Hindus, Buddhists and Jains have universally accepted this medium of schematic painting to express and depict their religious and secular subjects.

Chronologically, Hindu pilgrimage may have preceded Jain pilgrimage as this religious institution began in the third century. Sites were sacred because of the presence of the major deities – Siva, Vishnu, Durga or Brahma. The *patachitra* of Jagannath and associated deities at Puri and other centres in Orissa are still very popular. The *pichhawai* painting of the Rasa Lila highlights the importance of the



relationship between the Lord Krishna and his devotees. The painters of Nathdwara still produce the *pichhawai*s of Shrinathji using their own pigments from coloured stones and plants of various kinds. They are usually placed behind the main image in the central shrine.

**Pilgrimage was also an important practice for Buddhists.** Adherents came from all over the Buddhist world to the sites associated with the life of the Buddha or where relics of the Buddha were found. Jain *yantra* paintings are not as elaborate as Buddhist *mandalas* or *thangkas* from Nepal or Tibet. The basic principles of the configuration as well as the symbology are the same in all the religious traditions. They all are displayed at certain festivals. The principal purpose of these is to calm the devotee's mind and detach him or her from the chaos and disorder of the outside world.

**Jain painted material is usually divided into two main categories:** *tantric* and non-*tantric*. Works in the first category include the diagrams known as *yantras*, which are visual representations of the *mantras* and are specific to certain deities. *Tantric patas* are normally presented in square, rectangular or circular format; they contain geometrical diagrams with seated Jina figures, *yakshas* and *yakshis* or *devis*. Sometimes Jambudvīpa, Lokapurusha or Samavasarana (halls of the universal sermon) are shown. Often the date of execution, detail of donation and names of the benefactors are written on the body of the *pata*. The non-*tantric patas* contain *chitrapatas*, which depict a number of different subjects from the cartographic representation of the places of pilgrimage - *tirth patas*; pictorial diagram banners such as *vijnaptipatra* (letter of invitation or request); *kshamapana patrikas* (letter of pardon) and *chitrakavya* (pictorial poetry). These are excellent sources of information about the contemporary social life and culture of the period.

*Pata* paintings have to go through four stages of preparation. Traditionally,

*khadi* or hand woven cotton cloth is used. Firstly, a thick coating of rice or wheat flour paste is applied on the cloth so that all the fine holes in the cloth are sealed. When it is completely dry, it is polished with the help of a stone muller or burnished with an agate stone. Once it is smooth and ready, the artist would begin his work by sketching in red ochre. A skilled artist works without reference to any sketches, reproducing the familiar compositions and figures that comprise this popular art. When the layout is complete he fills it with different colours and ends it with gold and silver. The finished article is varnished to protect it from dirt and damp. Most of the surviving *pata* paintings range from the 14th century. By the 18th century, pilgrimage paintings had assumed gigantic proportions, some as big as 30 feet. Very few older *pata* paintings have survived due to their perishable nature and the very poor storage facilities in the temples.

*Tirth patas* or pilgrimage banners depict the centre of pilgrimage. The most popular *patas* are of Satrunjaya, Palitana, where one of the sons of the first *Tirthankara*, Rishabhath achieved omniscience; Girnar in Gujarat, where Neminath attained Nirvana (*moksha*); Sammet Shikhar in Bihar where twenty of the *Tirthankaras* attained Nirvana and Ashtapada in the Himalayas where Rishabhath attained Nirvana. They are all located on picturesque hilltops, which are difficult to access but are situated in the best natural surroundings suitable for meditation. It is customary for Jains to visit the *tirth* of Satrunjaya at least once in their lifetime for the attainment of spiritual wisdom. For those who are unable to visit the holy place, the Jains have created a tradition of displaying *tirth patas* in the temples. On the day of Kartik Purnima, a full moon day in the bright half of the month of Kartik (October-November), thousands of devotees visit and worship the *pata*, which is especially taken out during this day. In this way they also acquire good karma. Wealthy Jain families

commission the paintings of such *tirth patas*, mainly on cloth, wooden panels and in plasterwork on temple walls.

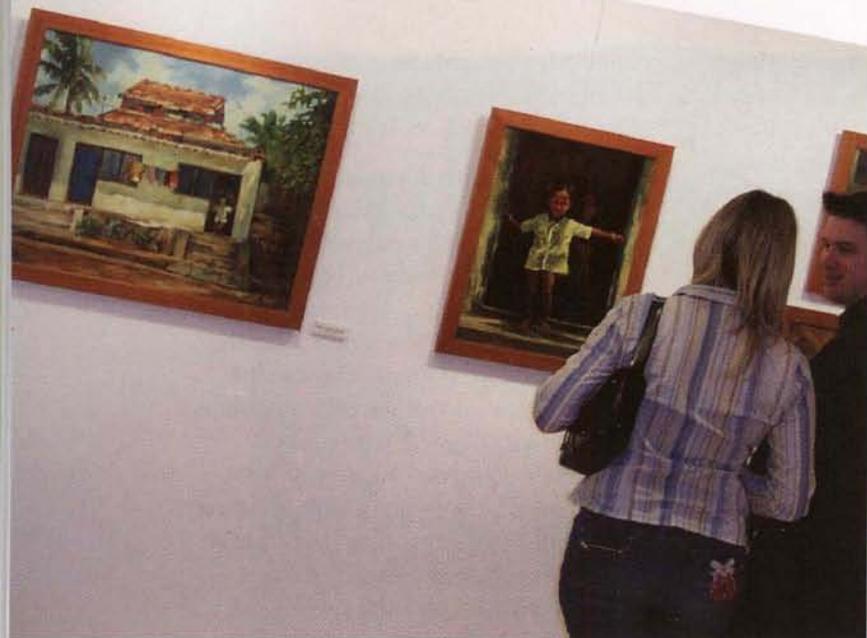
These *pata* paintings depict rivulets, small temples, Jain monks and nuns, Jain devotees in their palanquins, animals and birds that one comes across in the course of the pilgrimage. The path is shown in yellow connecting the main temple complex of Adinath. The rugged terrain of the sacred mountain is conveyed by coloured, overlapping scale-like shapes, occupied by animals and ascetics performing severe penances in the forest. The devotees are shown in their garb, which can also give some indication of the period in which the *pata* was painted. It is related in Jain literature that the five Pandava brothers attained salvation on these hills. A temple at Satrunjaya contains their marble images and this fact is depicted in most of the *pata* paintings. The monumental *pata* painting in the Berlin Museum Fur Indische Kunst depicts the cartographic overviews of the Satrunjaya pilgrimage site. The size is 303 x 196 cms and was made in Rajasthan during the 19th century. A large number of people are shown on the *pata*, bringing the whole painting to life, almost conveying an experience of the actual pilgrimage.

In ancient India, art often had a very practical purpose – it was not created to be admired in museums or collected by wealthy individuals. Often, it was used to convey a rich and meaningful experience to as many people as possible. In many ways, it was one of the highest forms of charity as beauty was created, replicated and shared often with the utmost humility. Art has the ability to bring out such values and enable us to share them with one and all.

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*Raju Sobhag Shah is a volunteer at the Victoria and Albert Museum in the Indian and South East Asian Department.*

*Images courtesy of Museum Fur Indische Kunst Staatliche Museum Zu Berlin*



**"You can take the girl out of India but you can't take India out of the girl."** This is Pavani Vijay Kaushik's answer to whether she sees herself as an Indian artist or an artist who paints about India. I asked this question as I didn't know what to expect, having only seen the paintings before I saw the person, which is actually the order that Pavani prefers. "I like to let my work speak for me," she explains. "My face is not in these paintings but every stroke tells you what I've experienced and where I'm from, what I'm all about." Pavani's paintings do just that, which is useful as there are a number of conclusions I could draw from the evidence I have. The tall thirty-year-old is dressed in a sari, surrounded by an array of vegetarian *samosas* and *kachoris*, yet speaks in an accent from somewhere between South India and West Coast America. I am further confused to be meeting her at The Bharatiya Vidya Bhavan Gallery in South West London. The light-filled building has an unimposing atmosphere, perfect for displaying art. It was my first visit to the gallery, which feels like an oasis amidst the busy roads around Kensington, where Pavani is exhibiting both her *India* and *Threads* series. They are a wonderful mass of thick brush strokes in all the colours of that country, depicting typical scenes: rickshaws speeding past temples, satisfied market goers trudging home and buffalo owning the streets.

So this is what Pavani is about. Although she now lives in Fremont, San Francisco, she was born and grew up in and around Karnataka, South India. Here she did a little bit of Indian dancing and singing which, she chirps, "most girls tend to do." In fact, I am struck by her immediate openness and eagerness to share both her art and culture with me. Pavani is a firm believer in art as a representation of the artist and the artist's intent. "It can be in the way you render a rock, or a scale if you're singing or playing an instrument, anything creative - all of these things hold a part of you." One cannot deny that her work has a feeling of warm familiarity. These are not holiday snaps on canvas, these come from something she knows, something she has seen a thousand times before. "You create things you have experienced. I mean I can look at my paintings and on some of them, like the one with the fields where people are sowing, or the harvest scenes, I can actually smell the soil. You have to have it in you," she explains, "otherwise you can't recreate that effect." Art had always been a part of her life, but it was when she moved out to San Francisco at 20 to get married and to 'find herself' that art really found her. "And this meant that good things happened!" she brims. She signed up to a four-year course in Fine Art where she discovered her medium-painting. "I think I can safely say that when you are doing something with your hands and when you're giving so much of yourself, there is a point, whatever it is, small or large, that there is something spiritual about it. It's pure creation, there is disappointment, there is loss, there is a lot of sacrifice involved and you also achieve so much from it."

In a world where art awards are given for sheep in formaldehyde or exhibiting your bedroom after a weekend on the tiles, a critic could ask: "Where is the controversy?" "What boundaries are being pushed with her quaint little scenes?" But in searching for the hidden statement, I found it there, plain to see, in the depictions of people going about their normal lives. When Pavani puts reality into a frame she gives it a little piece of the limelight. It allows us to stop and reflect because for her each moment is worth painting a picture about. And although brought up as a Hindu, Pavani feels that part of her work complies with these aspects of Jain values: humility and respect. "I grew up with a lot of Jains, I have Jain friends and I know what Jainism stands for. I am sure one idea is beauty, and it is to be found in everything," she muses. "And

# HOME FROM HOME



**REBECCA HOH** MEETS WITH CALIFORNIAN ARTIST PAVANI KAUSHIK WHO DRAWS INSPIRATION FROM INDIA FOR HER ART

that is something you will find in my work; how stunning everyday scenes can be. When I paint those moments it just moves me and I think you can link that to most faiths. It can be appreciated without getting into the different religious aspects."

In this sense, Pavani's work does transcend these kinds of divisions: her paintings are of people living their lives, nothing more nothing less, but that can be inspirational to everybody. Her request is equally simple to each person that sees her work: "Whatever religion or walk of life you have been born into, if you can take something away with you from my paintings, I've done my job."

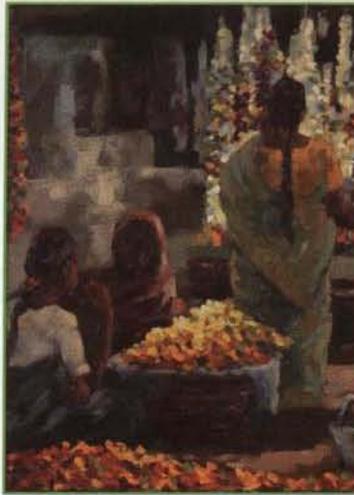
Judging from the positive reactions I saw at the gallery that day, I think she can return to San Francisco a happy girl, Indian or otherwise!

*Rebecca Hoh, editorial assistant at Jain Spirit, met and spoke with Pavani Kaushik at Bharatiya Vidya Bhavan, Institute of Indian Art and Culture, 4a Castletown Road, London W14 9HE.*

To find out more about the gallery telephone Abi Isherwood on 020 7381 3086 email: [abi@bhavan.net](mailto:abi@bhavan.net)

To see more of Pavani's work visit [www.pavaniart.com](http://www.pavaniart.com)

The artist with Shanti Panchal and Mr. Nandkumar



### FLOWER MARKET GOSSIP

"This one is a flower market. These are garlands at the back. Garlands are used for many things, for placing on shrines in temples, weddings - generally flowers are all over the place! Some are roses, some are marigolds, and the white ones are all jasmine. Just the smell of a flower market is incredible. It's all out in the open mixed with all the diesel fumes and petrol and it still smells wonderful!"

### EVENING BLOSSOM

"This one also has a different mood to the others in the series. In the evening they have wooden poles up with hanging kerosene lanterns. Sometimes people prefer to buy the flowers in the evenings as the weather is cooler, so they are fresh for their shrines at home in the morning."



### GOING HOME

"I love this scene. In Karnataka, buffalo milk was the staple so you would always come across these buffalos. They have these bells round their necks and they are fierce looking things when you get up close! They are taken grazing in the morning to the pasture and here they are being brought home, going past this little mile marker. I grew up with these kinds of images; I spent a lot of time walking through and with herds of buffalo!"



### THE WASHER WOMAN

"This is another typical scene. Anywhere you see a body of water like a pond, usually a river, people all congregate there, women in their long dresses. It's fresh water so they're washing their clothes or somebody else's clothes and sun-drying them on the rocks. And they are all in their saris; she has hers tucked up into her waist and she's just washing away! It's sort of fun to capture this type of image."



# A ROYAL SEAT



**KANTI V. MARDIA** ANALYSES THE STATUARY ART OF THE MOST SACRED OF JAIN IMAGES, A TIRTHANKARA

Jains have enriched Indian art and have been patrons of craftsmen and artists to an extent which is so great and varied that even Jains are not aware. There are infinitely many masterpieces of *Tirthankara* statues and further innumerable images are installed at extraordinary costs and 'speed' in honour of the *Tirthankaras*. We give here the standard example of a *murti*, a statue of a *Tirthankara*. We describe the symbols and various icons on its surrounding sculpture (*Parikara*), which play a central role in temples. It seems that originally, the introduction of *Parikara* has been based on the conception of the supernatural qualities (*atisayas*) of the *Tirthankaras* through the paraphernalia having various attendants, including demi-Gods. This complex also incorporates a theme of protecting the 'Sangha' - the Jain followers! It has evolved in this form from the 6th century AD. The *murti* of a *Tirthankara* is used to aid the visualisation of an enlightened being so that one can awaken one's own divine qualities. The final goal of such worship is the supreme self-conquest leading to the blissful state. Our description is of the *Murti* of Rsabhadev, the 1st *Tirthankara*.

It is fairly certain that by the time of Samprati, the grandson of Ashoka, the Jain image, as a cult object, had already been introduced in Jain worship. However, the origin of a number of symbols is not clear, neither their dates. On the *murti* shown here, we have the following generic symbols: an auspicious symbol on the chest (*Srivatsa*, a sign of divinity), the conical crown head (*Shika*, the wisdom lump), a mark at the third Eye (*Tika*, a sign of a superhuman). Below the *murti* is the identification mark (*lanchhan*) of the particular *Tirthankara*, which in the case of Rsabhadev is a bull. The lowest layer consists of the nine planets in the following order, from left to right:

**On the left:** MOON, SUN, MARS, MERCURY, JUPITER,

**On the right:** VENUS, SATURN, RAHU, KETU.

In the middle of the planets is another structure consisting of the wheel (*Dharma Chakra*), which has a deer on its either side. The wheel has 24 spokes - one for each of the 24 *Tirthankaras*. The deers are taken as the symbols of peace. This wheel complex is placed sometimes at the top layer of the *Parikara*.

For Rsabhadev (see the Figure), the following icons are sculptured from left to right on the second layer; N.B. some icons are again generic but others are specific to Rsabhadev which we will mark by\*\*.

Demi-God (a Yaksa, Sasshan Devi: Gomukha\*\*), Lion, Elephant, Guardian Spirit (goddess, Prasad Devi), followed by again an Elephant, Lion, another Demi-God (Yaksani Sasshan Devi: Cakresvari\*\*).

The third layer has the emblem (*lanchhan*) of the *Tirthankara* in the centre, the Bull \*\* here. For example, for Mahavir (24th *Tirthankara*), the *lanchhan* is a Lion. In Mahavir's case, the Yaksa and the Yaksani are Matang and Siddhaika respectively.

The main *murti*, (1) in the Figure, is in the *Padmasana* posture (a sitting posture for meditation). We now describe the symbols on the left and the right of the *murti*. On the right is another image of the *Tirthankara*, (2) in the Figure, but in the *Kayotsarga* posture (a standing posture for meditation), followed by a fly-whisk bearer (*ChamarDeva*). Just above this Attendant Deva, (A) in the Figure, is an Elephant which has a Lion above it. The left side is the mirror image of this arrangement.

Near the head of the Idol, we have on either side another Attendant with a garland (*maladev*) and a *Tirthankara* in

*Padmasana* posture; thus leading to five *Tirthankaras* in all and it is therefore named as *Panch-Parikara*. On either side is the face of a crocodile having on its top a Devi, namely (B)/(C) in the Figure, which could be dancing Gandharva or Lakshmi and Sarswati Devi in a standing pose, one on either side.

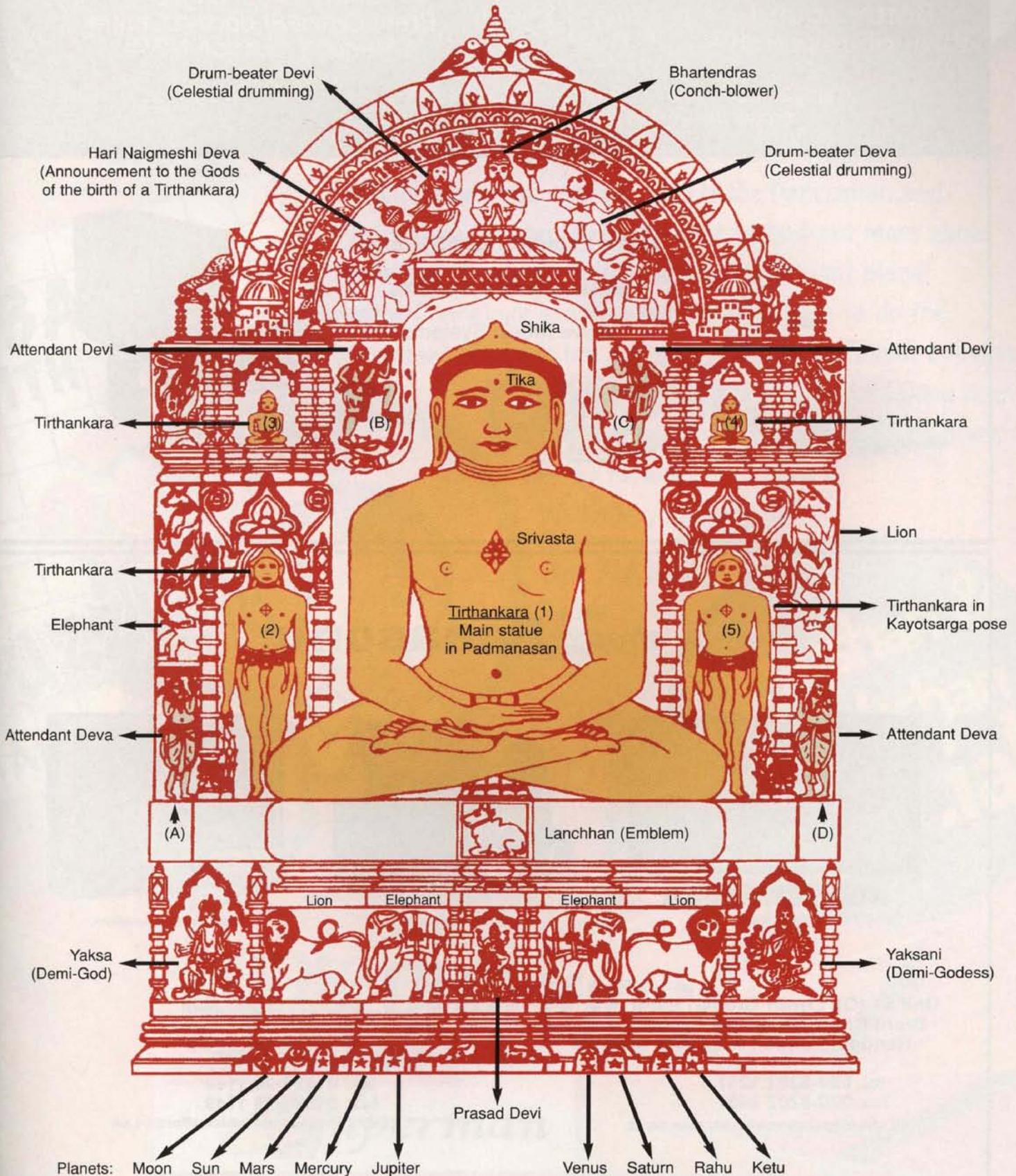
Right at the top section of the *Parikara* - just above the head of the main statue is a canopy. Above the centre of the canopy is a pitcher (*kalash*), around which seated is a Deva (Bhartendras: conch-blower) with a conch through which he is making divine sound (*divya dhawani*). He is part of this whole surround in the form of a triple arch/triple umbrella. Next to this central Deva are another Deva and Devi with a drum in one hand and a drum beater in the other. It depicts celestial drum beating (*sura-dundhubi*). On one side is an Elephant holding a pitcher (*kalash*) in its trunk, and on which are seated Hari Naigmeshi Deva (with another Deva) who perhaps is announcing the *Tirthankara's* birth (leading to the Janam Kalayank complex).

Above this arch, there is a circular row of swans followed by another arch of the leaves of Ashoka's tree. There is a circular row of lotus petals above it. On the topmost is a *kalash* with parrots on either side, which signifies the acknowledgement by the Devas of the Jina. The appearance of various animals and plants reinforces the point that the lower forms of life (*triyanch*) can also benefit from a *Tirthankara*. All in all, a *Parikara* contains an immense amount of information with mathematical precision and artistic beauty!

*Kanti V. Mardia is Professor at Leeds University and author of 'The Scientific Foundations of Jainism', published by Motilal Banarsidass.*

# PANCH-TIRTH PARIKARA

Murti of Rsabhadev, 1st Tirthankara



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# Kid Spirit

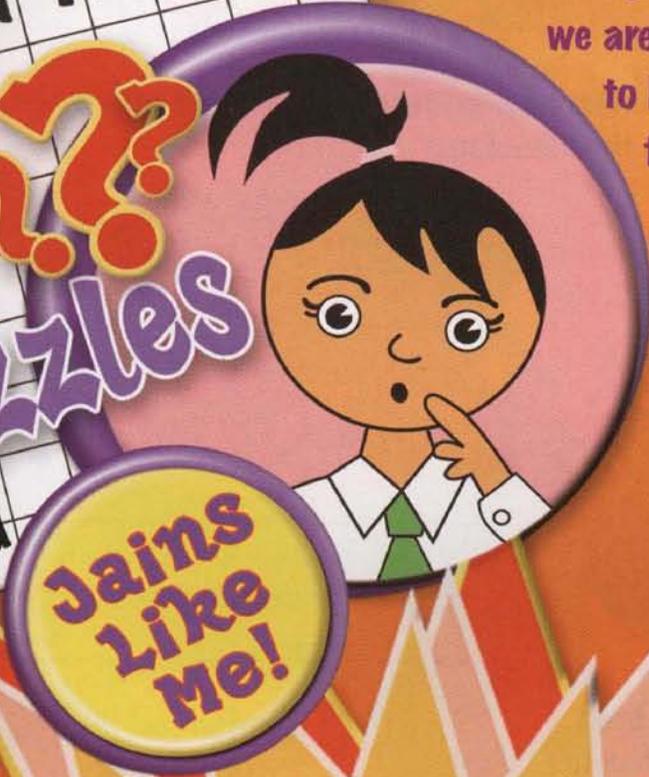
**Hi Kids**

**BACK WITH MORE**

**And**

**Puzzles**

???



We are back with the second Kid Spirit. Thanks for all the brilliant work you sent in. This is the Paryushan and Daslakshan Special so if you want to find out more about these Jain festivals, you've come to the right place! Festivals are cool because they give us time to do the important things in life we sometimes forget about because we are so busy. These are things like taking time to be with our community and making plans for the future.

We hope you enjoy it!

The Kid Spirit  
Team  
xxx

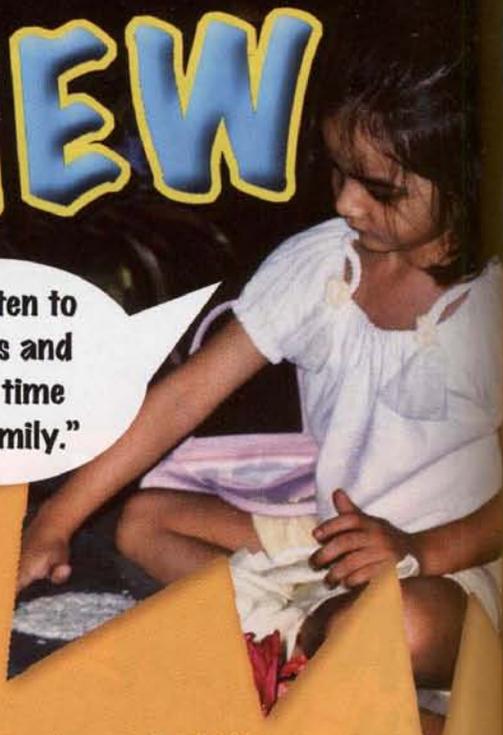
**Paryushan & Daslakshan Special**

**LOOK OUT KIDS!**

the not so  
**Superman**

Next Issue: The Adventures of "THE NOT SO SUPERMAN!" By Anooj Dodhia

# A NEW



"We listen to prayers and spend time with family."



September is a special and important time for Jains. There are two festivals where people try and get rid of all the bad things that have happened in the past year so they are fresh and ready for the next one. Shvetambara Jains call this PARYUSHAN and Digambara Jains call this DASLAKSHAN. The festivals give us time to be kind to our soul. Your soul is the most important part of you. It is what becomes strong with the good things that you do and damaged by the bad things that you do.

## Kid Spirit guide to cleaning up your SOUL

There are four activities you can do over the festival time to start the next year with a sparkling and happy soul! Tick off each day on the calendar below if you manage to do all four.

### 1 LOOK AT YOUR FAULTS

Take some time to think about what you have done in the past year which was naughty or made you or other people feel bad.

CAN YOU THINK OF ANYTHING?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Tej said:



"I have been talking when the teacher is speaking."

### 2 ASK FOR FORGIVENESS

Tell those people you are sorry and make sure you are still friends.

WHAT WILL YOU SAY?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Aarti will say:



"Sorry for not being nice. Can we still be friends forever?"

Day 1

Day 2

Day 3

Day 4

Day 5

Day 6

Day 7

Day 8

PARYUSHAN

Well Done! Start the NEW YEAR

# YOU!



## 4 CONCENTRATE ON YOUR SOUL

This means trying to forget about things our body needs, like food. Try not to eat more than you need to at festival time, especially treats. You will be surprised at how little you really need. Not eating for a long time is called **FASTING**.

## 3 PROMISE TO TRY NOT TO MAKE MISTAKES ANY MORE

Sometimes you will do bad things by accident or make mistakes. Make a promise to yourself to try not to.

Hemal promises:

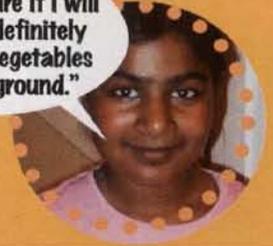
WHAT WILL YOU PROMISE?



"I promise to try not to fight."

Pooja said:

"I am not sure if I will fast but I definitely won't eat vegetables from the ground."



WILL YOU FAST?

\_\_\_\_\_

\_\_\_\_\_

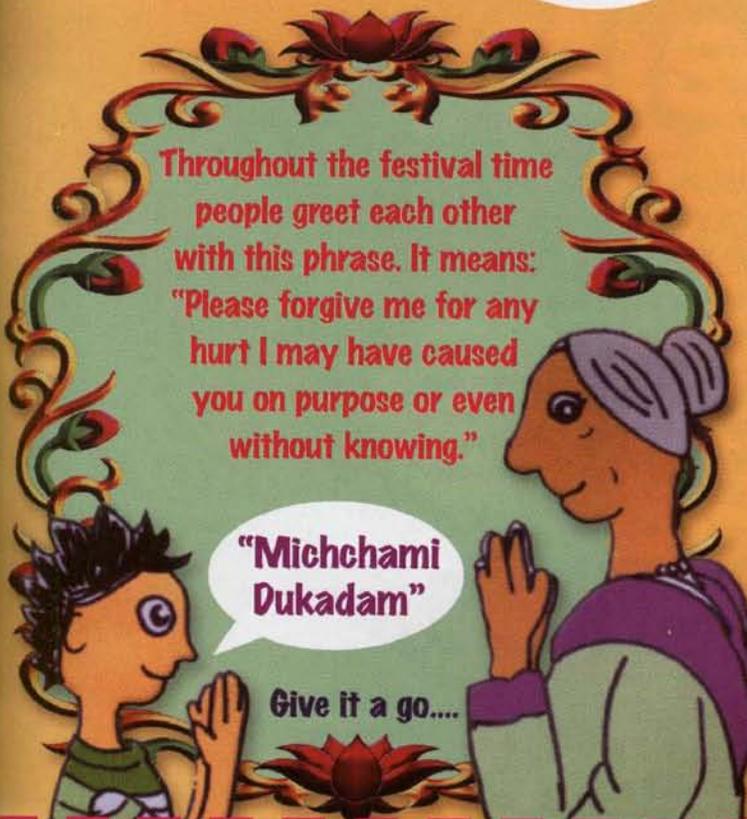
\_\_\_\_\_

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

Throughout the festival time people greet each other with this phrase. It means: "Please forgive me for any hurt I may have caused you on purpose or even without knowing."

"Michchami Dukadam"

Give it a go....



Word search by Jaina Shah

Each day of DASLAKSHAN is about a particular value. Have a look at the calendar and find them in the word search.

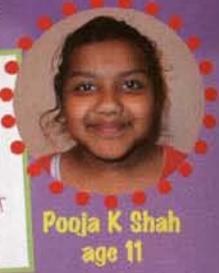
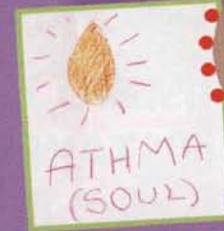
CUT OUT AND COUNT THE DAYS!

Well Done! Start the NEW YOU!

Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day 8	Day 9	Day 10
MADANA	MARDAVA	ARJAVA	SHAUCHA	SATYA	SANYAM	TAPA	TYAG	APARIGRAHA
generosity	not showing off	simplicity	contentment	truth	self control	fasting	sharing	not wanting too many things
								BRAHMACHARYA restraint

# You've Got Kid Spirit

Kid Spirit would like to say a big thank you to Ketanbhai and Dhrutiben Shah for holding a Kid Spirit Workshop in London, UK.



JUST LOOK AT THESE MASTERPIECES!



**Tej Shah**  
age 7



# Jains Like Me

Meet **Paras Malde**. He is a young Jain living in London, UK. He is going to tell us about himself and why he likes being a Jain. Did you know there are young Jains all over the world? This section gives you a chance to tell each other what you are all up to.

Want to be the next one? Just send in your photo and answers to the questions and it could be you!

How old are you?  
**12**

Where do you live?  
**Kenton, in London, UK**

Who is your favourite Jain Saint/icon?  
**Gurudev Shree Chitrabhanu**

What do you like doing at school?  
**PE.**

Why do you like being a Jain?  
**Because of the special rules and ceremonies**

Who are your best friends?  
**Rikesh and Kantan**

What do your Mum and Dad do?  
**My mum and dad are both administration clerks**

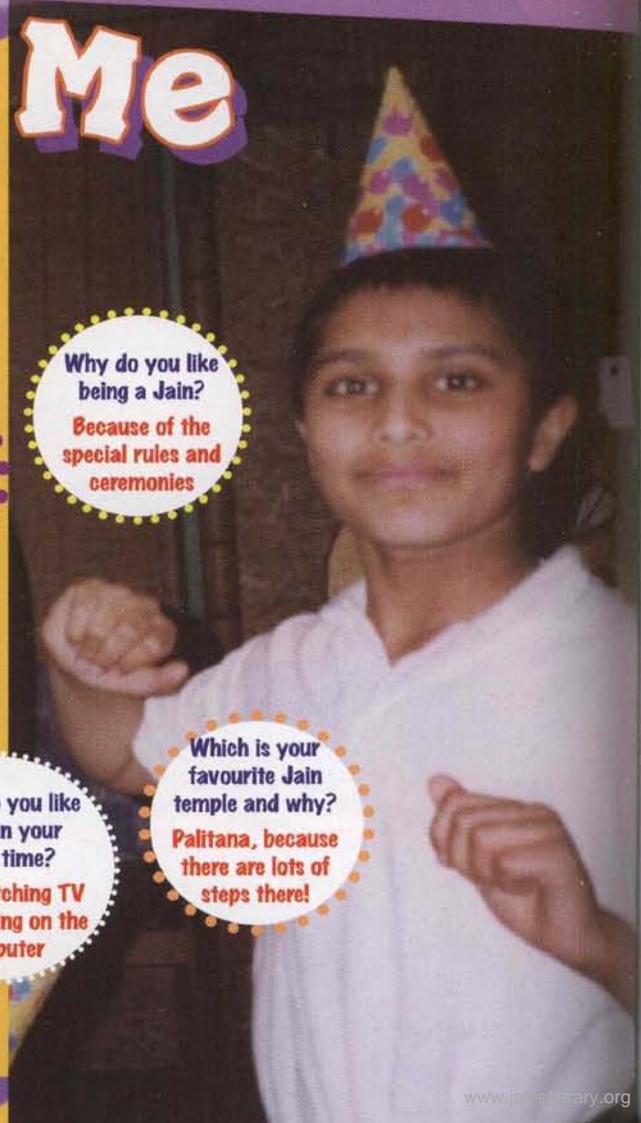
What is your favourite food/meal?  
**Rice and daal.**

What is your favourite animal and why?  
**Lions because they are fierce!**

Where is your favourite place to be in the world?  
**India or America**

What do you like doing in your spare time?  
**I like watching TV and playing on the computer**

Which is your favourite Jain temple and why?  
**Palitana, because there are lots of steps there!**



Send all artwork, letters, photos, poems, puzzles and stories to: Kid Spirit, c/o Jain Spirit, Suite 3d, Cowdray Office Centre, Cowdray Avenue, Colchester, CO1 1QB U.K. or email: [kidspirit@jainspirit.org](mailto:kidspirit@jainspirit.org)

# Preventing Cancer

**KAVIT HARIA** REFLECTS ON THE VIRTUES OF A JAIN LIFESTYLE



Photo by James Maturin-Baird

Can vegetables be the secret weapon in the battle against the big C.

**Cancer can be fatal and affects many people in the world today, with the most common cause being tobacco. With cancer becoming increasingly widespread and serious, I began thinking about how Jain dharma could change the way we think about it.**

According to Jain dharma, YOU are your true self – the soul (atma), not the body. When one is diagnosed with cancer, it is the body that is affected, not the soul. The soul is eternal and cannot be affected by the diseases of the body. Everything we experience in our lives is linked to the karma that we have accumulated through our past actions – and this applies to any illness that we might face. We cannot change our past actions, but we can choose how we respond to any given situation and thus influence our future. When cancer is first diagnosed in a person, often the first fearful thought that most people have is “Am I going to die?” It may seem like they are zoning out, but eventually the reality of their situation will sink in and will usually shock them into some sort of action. The action may be positive or negative and can be the beginning of the future path that is followed by that person.

In order to prolong this human life, Jain dharma enlightens us with many useful

tools. The first obvious tool is vegetarianism. Why do people make a big deal out of being a vegetarian? What are the benefits? More and more doctors throughout the world are concluding that those who eat a high fibre, plant-based diet generally consume less cholesterol and fat, and are less likely to be victims of a heart attack, cancer, high blood pressure, hypertension, and other similar diseases.

Even in one's senior years, health and clarity of mind can be enjoyed when the body is nourished with pure and bloodless food. These results are the rule, not the exception. If we live properly, respecting the body's need for enough water, rest, fresh air, and exercise, and if we tune into which foods are best assimilated and most nutritious for us, we can remain healthy and energetic till our last days. By living in vitality and reverence, and treating our bodies as we would a temple, harmony and wellbeing will inevitably radiate.

The right nutrition brings not only physical health, but mental, emotional and spiritual health as well. The well known Jain teacher Chitrabhanuji said, “Whatever we eat permeates in all our cells, including the brain cells. If the body is sustained by flesh, which retains the vibrations of fear and terror from the moments of slaughter, how can one have serene and clear feelings of peace of mind? How can we develop a tender and compassionate heart if we are indifferent to the spilling of blood?”

Not many people would make themselves sick or choose to be sick, but the mind has a natural curiosity about the limits of life. This brings us to the second tool that Jain dharma has to offer – meditation (dhyana). To keep the mind engaged in one thought continuously or to concentrate the mind only on one thing or thought is called meditation. Meditation is a discipline that works on many levels to help calm our human self and to allow the spirit to give us insights that are needed to

maintain a positive attitude, which is necessary in the process of healing and overcoming cancer. Meditation, with conscious breathing, can accelerate the purification of your body by carrying toxins out of your body through more effective exhalation. Having fewer toxins in your body means there is less chance of being diagnosed with any disease.

Focusing on your true identity, the soul, instead of focusing on the physical body, you will begin to see and feel the real YOU and not what the body perceives you to be. When your body dies, it is the soul that will carry on and move into another life form. YOU will be the same identity internally and will not be harmed by the deadly cancer or any other disease. The body you have is only temporary and will only last this lifetime, but the soul is permanent, eternal and will carry on through many lifetimes.

Many cancer patients find that spiritual beliefs and practices help them cope very well with their disease. Using the tools of Jain dharma helps to promote a positive mental attitude that can significantly aid the patient's healing process. Spiritual wellbeing is often rightly associated with improving the quality of an individual's life by reducing her/his anxiety, depression, discomfort and sense of isolation. It also provides an increased ability to enjoy life even during difficult phases such as periods of cancer treatment, and promotes a feeling of personal growth as a result of living with cancer.

*Kavit M Haria is an A level student in London. He was recently awarded with the Young Jain of the Year Award for his services to the community as an active volunteer with Young Jains UK. For more information, visit [www.kavitharia.com](http://www.kavitharia.com)*

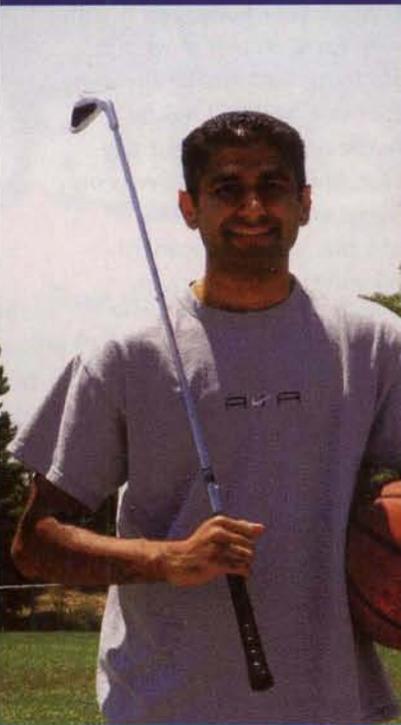


# What do you stand for?

Jain Spirit asks Samir Ajmera and Rina Shah

## Samir Ajmera

25, from San Jose,  
California.



### Who inspires you?

Those who have a passion to live life to the fullest inspire me the most. I always try to make the most of life and those that have done so are my inspiration.

### What helps you to create and build?

The drive to be different, unique and original keeps me motivated to move forward with new ventures and projects. I think the fear of boredom keeps me inventing, whether it be for the large community or small personal projects.

### What do you value most?

In terms of life, my family is the single most important aspect of my world. In terms of characteristics, honesty and sincerity are very important traits that I value most in people.

### How do you relax?

I love the outdoors. Whether it be camping or hiking in nature, skiing in the mountains, travelling to distant places or simply playing golf at the local course, being outside keeps me happy and relaxed.

### Do you pray or meditate?

I set aside a little time every morning to pray before I start the day. I also try to go to the *derasar* (temple) frequently because I cannot think of anything better than to sit in a quiet temple and meditate.

### What is your favourite city?

I haven't seen as much of the world as I would like to, though from the cities I have visited, Mumbai is probably my

favorite because of its diversity of cultures, people and places.

### How often do you go to India?

I usually go to India every three years. The last time I went was for my cousin's wedding and for those who have done that, they know there is no experience comparable to that!

### Where do you see yourself in ten years' time?

Retired and sitting on a beach in Hawaii with my wife and kids. And if for some reason that doesn't work out, I'd like to be an executive working on corporate strategy and development.

### If you had one wish, what would that be?

I wish there were 30 hours in a day instead of only 24. In that way, I would be able to do everything I want and still get some rest!

### Can you describe your character in one sentence?

I always strive to be the best I can be while still staying true to my values and convictions.

### What is your favourite sport?

Hands down, my favorite sport would have to be basketball. One of these days, I hope to be able to dunk on a 10ft. hoop!

### How do you inspire others?

Through my own actions. I strongly believe that one must lead by example in order to inspire others.



## Rina Shah

24, from Fremont, California

### Who inspires you?

My older sister Asheta inspires me through her strength and self-reliance. She has fulfilled many roles, mentor/teacher/parent/best friend, throughout my life.

### What helps you to create and build?

Setting achievable goals and living up to ideals and values. These goals and ideals help pave a worthwhile path to follow.

### What do you value most?

I value family, friendships and 'living in the moment'.

### How do you relax?

I bake – cookies, cakes, pies, you name it – my own form of relaxation, and my friends don't seem to mind the extra goodies either!

### Do you pray or meditate?

I pray and meditate – and think both are equally worthwhile.

### What is your favourite city?

Barcelona, Spain.

### How often do you go to India?

Every 3-4 years.

### Where do you see yourself in ten years' time?

I see myself balancing a family (lots of children) with a legal career (attorney), and hopefully managing a bakery as well (I like to stay busy!).

### If you had one wish, what would that be?

I would wish that everyone in this world had the love and support to live out their dreams – and hopefully find this through religion in addition to family and friends.

### Can you describe your character in one sentence?

Once I set my heart/mind on something, I rarely let it slip away.

### What is your favourite sport?

Kick-boxing.

### How do you inspire others?

I hope to inspire others by following my dreams and being true to my values. Through this, I hope to communicate that we all have the ability to live up to our own ideals – and these ideals are all different for each person.



Author with child Sheoganj, Rajasthan



Young girl being taken in procession through Saiwara, Rajasthan prior to her initiation ceremony to make her a nun.

# THROUGH MY WINDOW



**JOSEPHINE REYNELL** DELVED INTO JAIN WORSHIP FOR HER PHD FIELDWORK AT CAMBRIDGE UNIVERSITY AND DISCOVERED AN INTRIGUING NEW WORLD

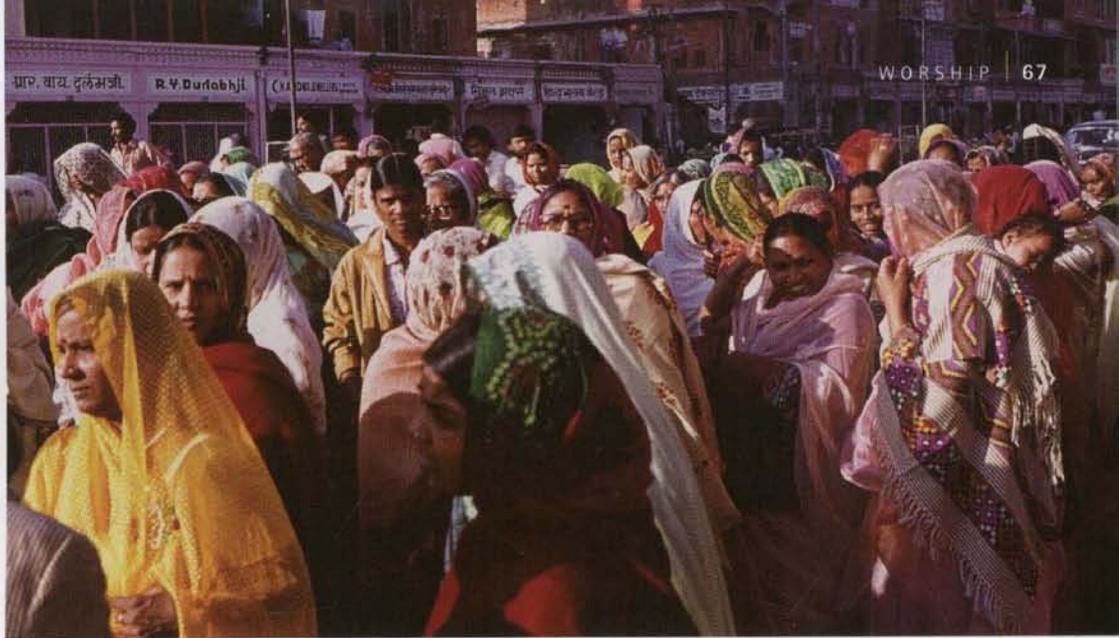
**Can you imagine a young British student wandering the streets and alleys of Jaipur with a notebook and pen in hand, sitting with the nuns and visiting women in their homes? In 1982, I embarked on an exploratory journey into Jain India, and the experience changed my life. I was touched by the wisdom and the generosity of the community, and the colour and ceremony which is an integral part of this vast tradition.**

**T**he first temple visit is still clear in my memory. A young sociology student from the University of Rajasthan accompanied me as a guide. Weaving our way past the myriad of small vegetable sellers lining the Jauhri bazaar, I felt somewhat disconcerted by the pre-monsoon oven-like heat. Without Renu's guidance I would not have located the temple, down a narrow alleyway and with a somewhat unprepossessing entrance. Once inside however, a different world was revealed: suffused with the soothing aroma of incense, women and men calmly performing their morning worship in the welcoming cool of the quiet temple.

*My fieldwork began over twenty years ago. It was Dr. Caroline Humphreys, my supervisor at Cambridge University, who suggested that I study the Jains. I found accommodation initially with a Punjabi Hindu family in one of the peaceful, bougainvillea-filled suburbs of Jaipur. I can remember my first morning in Jaipur, sitting on their verandah, sipping delicious cardamon chai and feeling a sense of exhilaration mixed with unease. My anthropological education had focused on village studies, where the research community is immediately visible. The questions I had pushed to the back of my mind while in preparations for leaving, now rose starkly to the surface. In this large city how was I to locate 'the Jain community'? Moreover, would I gain access to women secluded within houses by values of *purdah*? And what right did I have at all to impose on people's private space and take time out of their busy daily routine? Suddenly the whole anthropological enterprise, relying on face-to-face interaction to investigate how Jainism is actually lived, seemed a thoroughly daunting venture.*

My host family's insistence that I deal with practical issues gave me a concrete focus. The purchase of saris, followed by the more difficult task of learning how to wear them, helped me to feel more part of the local environment, as did the purchase of a second-hand bicycle. This was consolidated by introducing myself to local academics at the University of Rajasthan. Several of the women lecturers were Jain and their insights helped me frame my initial research. Dr. Singhi, Head of Sociology and also a Jain, kindly mapped out the city and the various Jain communities. It was his suggestion that I begin my research by visiting the Tapa Gacch temple in the Jauhri bazaar within the old walled city of Jaipur where the main Shvetambara temples and residences were located.

And so began the most enjoyable 15 months of discovery. Invitations to visit women steadily increased as my presence became familiar in the Chaturmas preachings. Women welcomed me into their homes with generosity, making me feel like an honoured guest rather than an intrusive stranger. Over cups of delicious chai, they revealed the many different ways in which religious practice gave meaning to their lives. Clearly, many women had a prodigious knowledge of the rich Jain story literature and one of my fondest memories is of the elegantly simple, cool and darkened room of an ancient *haveli*, where sitting cross-legged on a large white mattress I first heard the story of Menasundari and Shripal, told by the late Mrs. Phophalia, a woman of dignity, wisdom and a dry sense of humour. I learnt how women constructed the good reputation and specifically Jain identity of their families through practices ranging from meticulous preparation of food in accordance with the principle of *ahimsa*, to participation in preachings, colourful *poojas* during Chaturmas, pilgrimages to local shrines and long, complex fasts. Such practices challenged the conceptual division between the public world of men and the private world of women, popular in anthropology at the time.



Women on pilgrimage to Jain temple at Malpura proceeding down Jaulin Bazaar, Jaipur.

Whilst *purdah* confined women to the home and temple, their religious activities and public reputation were clearly crucial to business and marriage alliances. At the same time daily practices of *samayika* and temple *pooja* together with the thoughtful shaping of everyday activities in accordance with Jain principles of *ahimsa* and *aparigraha* gave women the opportunity to carve out quiet spaces of contemplation within busy days otherwise devoted to the care of children, elderly relatives and husbands. Most striking was the sense of celebration and joy afforded to women by various religious rituals, providing occasions for both contemplative practice and conviviality.

There were other times when fieldwork was overwhelming. For me (I suffer from mild claustrophobia), sitting in a packed temple observing an *abhishek* ceremony and sweat pouring down my back with the temperature 110 degrees in the shade, was arduous. Frequently my own concepts of being in the world were challenged. Sleeping on a large mattress shared with all the women of the household on my visits to villages was an initial shock in terms of the English notions of private space. Yet that experience gave invaluable guidance many years later in standing firm against comments from well-meaning relatives when my baby daughter, hating to be separated at night, insisted on the comfort of a shared bed rather than confinement to her own room and cot in

accordance with English child-rearing practices.

The generosity with which the Jain families in Jaipur shared their time, the ubiquitous hospitality whereby a visit was always accompanied by the gracious offering of refreshments made a lasting impression on me. It was with sadness that I bade farewell to my Jain friends in Jaipur, and maybe I should not have been surprised that my return to the muted light of autumnal England and the academic formality of Cambridge was marked with a culture shock greater than I had experienced 15 months earlier on my arrival in India.

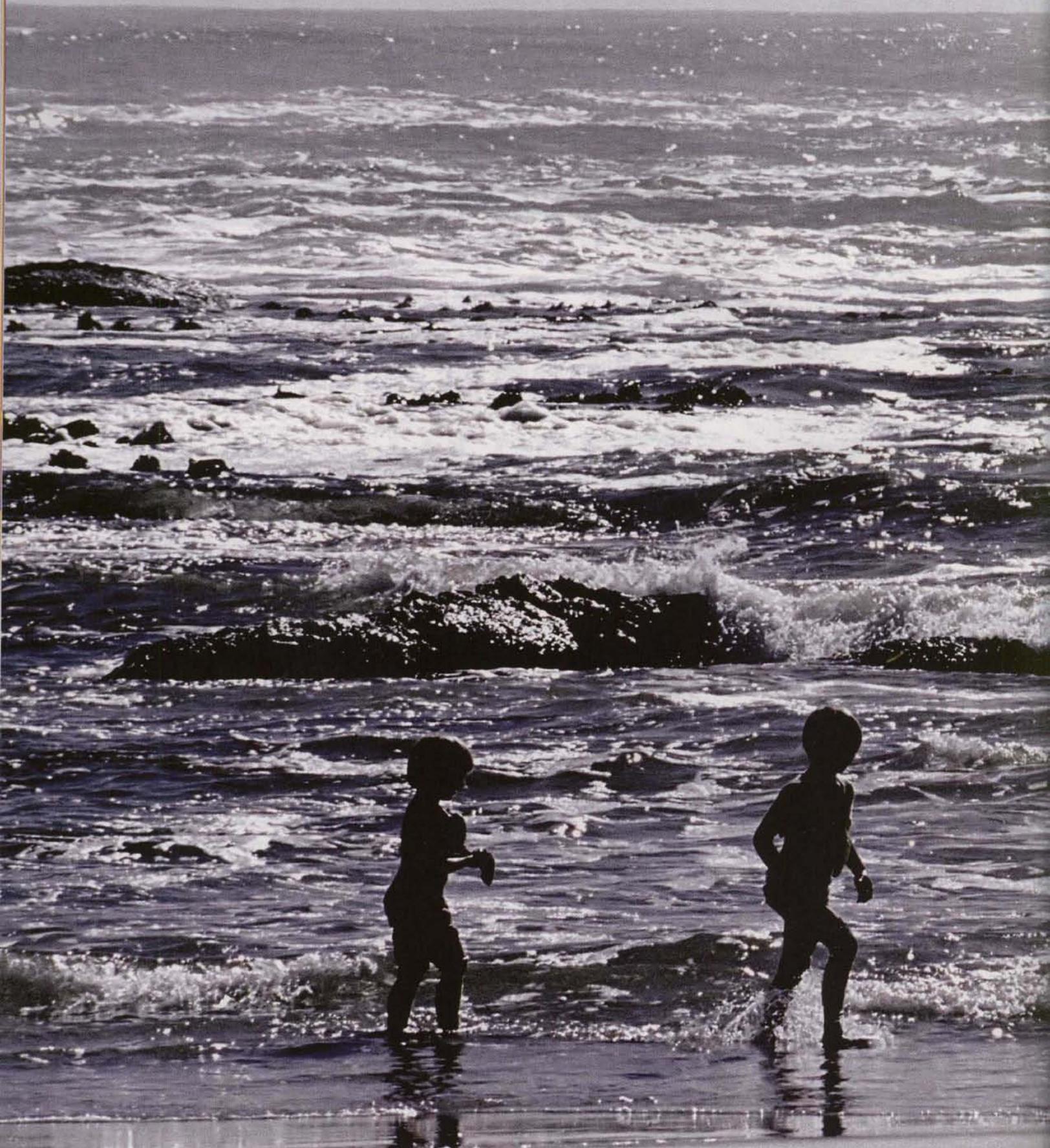
I have often mused whether people in my parents' town in Dorset, or even the more culturally diverse towns of Cambridge and Oxford, would have opened their doors to Indian researchers with the same generosity as I received. These and other inequalities underlying the anthropological enterprise have been at the centre of academic writing over the last twenty years. Maybe now the time is ripe for some of these inequalities to be reversed and for young students of Jain origin in the UK or USA to explore their Jain heritage through graduate research.

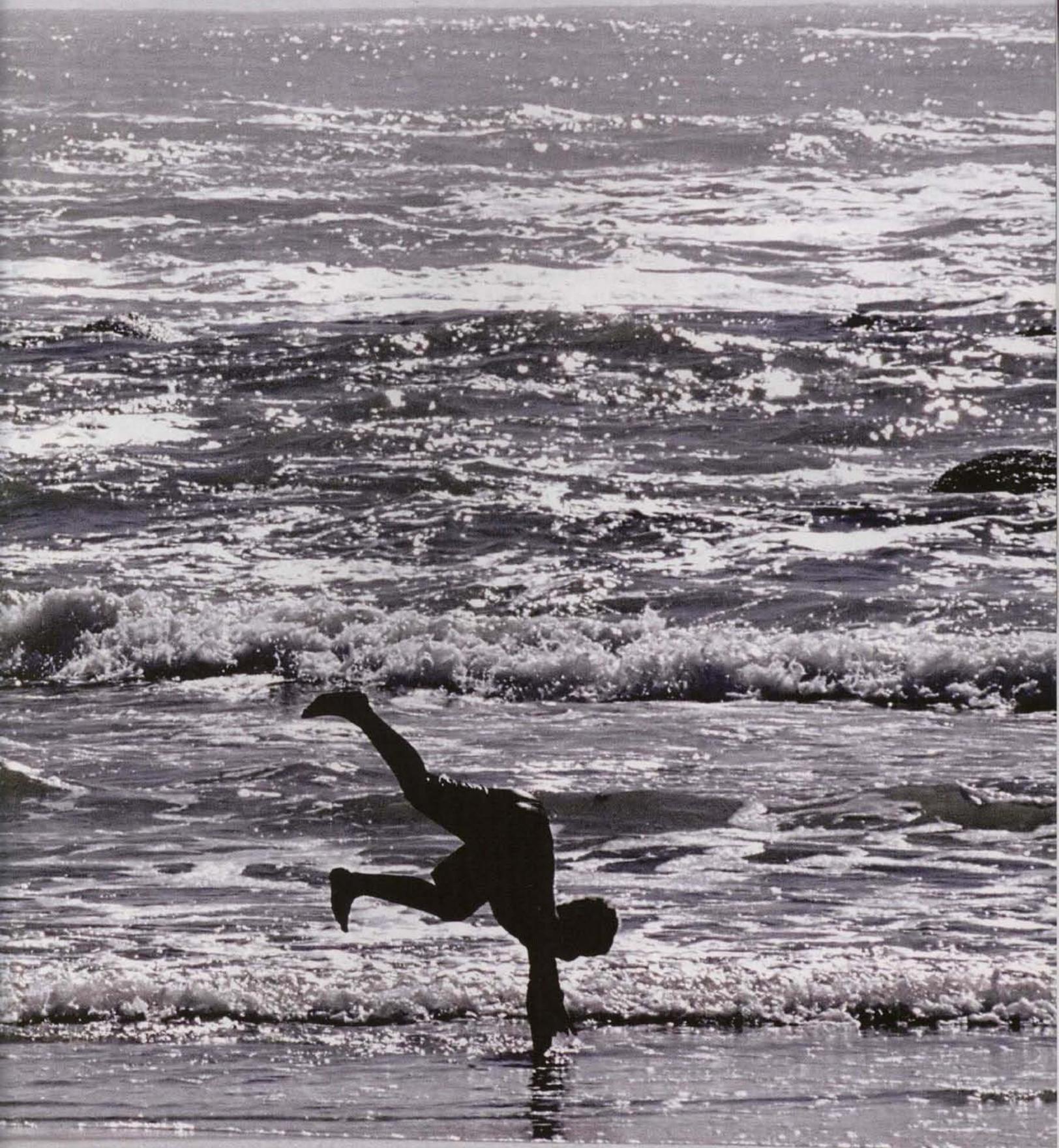
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*Dr Josephine Reynell, is a Deputy Director at the International Gender Studies Centre, Queen Elizabeth House, University of Oxford and academic sponsor of Young Jain Students, Oxford.*

The body is called the boat, the soul is the oarsman, the cycle of birth and death is the ocean which is crossed by the great sages. *Photo: Ravin Mehta*

**Uttaradhyayana Sutra 23.73**





# FAITH UNITED



**SIMON COHEN** EXPLAINS HOW TOLERANCE CAN BE LIVED WITHOUT ANY NEED FOR SPEECHES OR SERMONS

**You know when a moment is magic, when the very thought of it makes you laugh or cry. It is a moment of such unbridled emotion that it etches itself into your memory for evermore. An under-12 football match in North West London may seem an unlikely setting for such an instant, but for me the memories of that cold winter morning in '89 still warm the cockles of my heart. It was the stuff that inter-faith dreams are made of.**

*"Ali the Muslim passes to Sanders the Christian. He nonchalantly flicks it to Cohen the Jew, who plays a one-two with Wong the Buddhist, and unleashes a superb shot into the top left corner of the net to win the game. A pre-pubescent shrill of jubilation echoes across the capital, and Cohen is crowned hero of CLS F.C."*

As a cocky schoolboy with a penchant for the limelight, I was more interested in basking in goal-scoring glory than reflecting on the theological views of my team-mates. After all, we were there to play not to pray. In hindsight, however, I realised that the magic of that day transcended the sublime move or the sweet finish. That football match had unwittingly played a key role in forming my early attitudes towards people of different faiths and how to relate to them.

Children's early experiences of interacting with people of different religions are central to the formation of their attitudes about faith and diversity. With adolescence comes the cognitive ability to reflect and interpret, and so does the development of religious identities and beliefs. Their opinions are no longer a regurgitation of their parents' or teachers' views, but the product of their own experiences. If children have positive early inter-faith encounters, they become partially protected against the preconceptions and stereotypes they may encounter later on in adolescence and adulthood. No one could convince me that my team-mates were somehow not on my side because they belonged to different religions. The game bound us like brothers. We were Inter-Faith United.

As well as binding teams, football also has the potential to bring together the supporters on the sidelines. Frustration, elation, despair and delight, these shared emotions have the power to unite. Fritz Williams said, "Suffering and joy teach us, if we allow them, how to make the leap of empathy, which transports us into the soul and heart of another person. In those transparent moments we know each other's joys and sorrows, and we care about their concerns as if they were our own."

Inter-faith relations suffer largely because people are indifferent to making the leap of empathy with people of different religious faiths. Every football fan in the world can empathise with the trials and tribulations of supporting his or her favourite club. This empathy may be on a human level and not a theological one, but these shared experiences and emotions are powerful means of bringing together the diverse religious faiths in our society. In Nigeria, for example, a country blighted by religious differences and ethnic clashes, the whole country came together to support their football team. Their former coach, Paul Hamilton said of the fans, "When the victory they hope for comes they are united, as if they were from the same womb."

Football can transcend all racial, ethnic, social, gender and religious barriers. In fact, every team sport has the intrinsic ability to cultivate tolerance in society. As David Wolff, London F.A. Vice

*Every football fan in the world can empathise with the trials and tribulations of supporting his or her favourite club*



Transcending the race barrier: Darius Vassel and Paul Scholes celebrate a goal

Photo: [www.empic.com](http://www.empic.com)/Mike Egerton

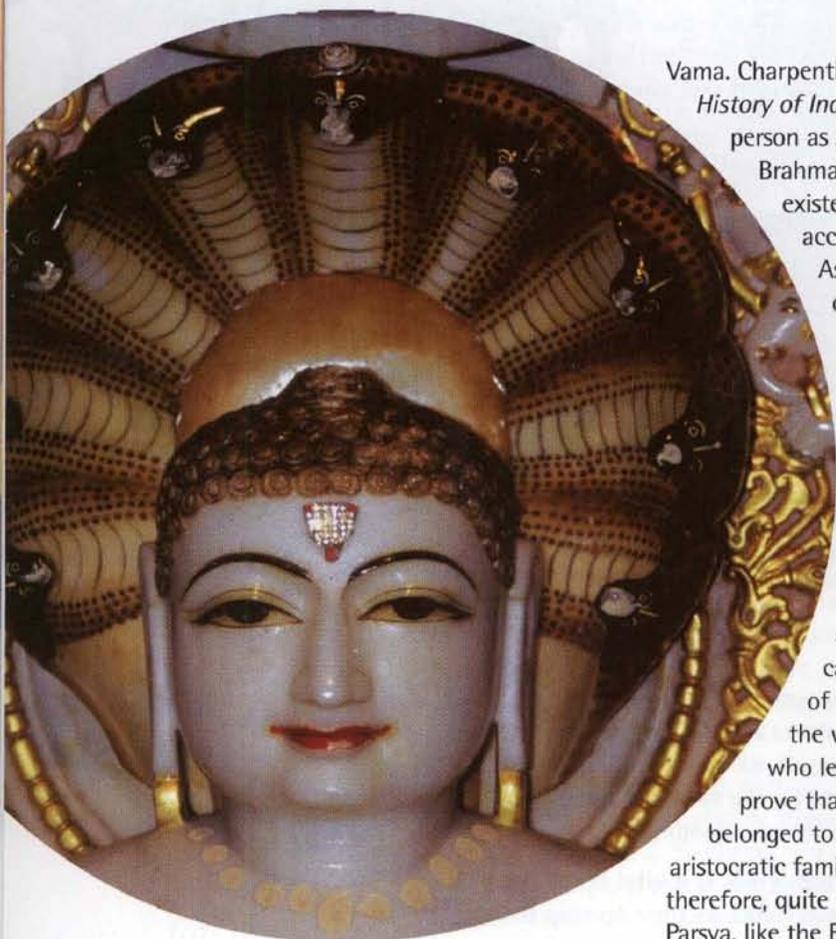
Chairman, told me: "By virtue of the fact that two people play a sport, they have something in common. This represents a starting point for conversation and places any differences they may have in perspective." Sport is neither patronising nor preaching. It doesn't ask about your views on transubstantiation or the existence of God. It just asks you to put on the same kit and play as a team. In its glorious simplicity, sport envelops diversity with a cloak of common purpose.

The tolerant children of today are the inter-faith flag-flyers of tomorrow. It is vital for children to have positive shared experiences with people of different religious faiths, as they develop their cognitive ability to reflect and form views on the multi-faith society in which they live. By engaging them in a sport as evocative as football, be it playing or supporting, we are stirring their will to understand the lives of those with whom they share their moments of joy and suffering. The real opportunity and challenge lies in applying the lessons we learn from positive diversity in football, and applying them to our day-to-day inter-faith activities. Football binds its players and fans with the shared emotions it evokes. For better for worse, for richer for poorer, through victory or defeat, the marriage of faith and football can be a blissful one, filled with the magic moments of empathy and amity.

*Simon Cohen is building bridges with faiths through the media. To find out more, visit [www.adamandevit.net](http://www.adamandevit.net)*

# ROYAL CITIZEN OF VARANASI

ASIM KUMAR CHATTERJEE GIVES A SCHOLARLY ACCOUNT OF THE LIFE OF THE TWENTY-THIRD TIRTHANKARA, PARSVANATH



Vama. Charpentier in the *Cambridge History of India* observes that "no such person as Asvasena is known from Brahmana records to have existed." We therefore need not accept the Jain account that Asvasena was really a king of Kasi. He probably belonged to an aristocratic Ksatriya family; let us not forget that the Jains have uniformly depicted all their *Tirthankaras* as kings' sons. The modern historian cannot help condemning this affected attitude of the early Jain canonical authors. This form of vanity is also discernible in the writings of the Buddhists, who leave no stone unturned to prove that their founder really belonged to the most august and aristocratic family of those times. It is, therefore, quite reasonable to infer that Parsva, like the Buddha or Mahavir, was a scion of a well-to-do Ksatriya family.

**T**he penultimate Jain *Tirthankara* Parsva was, in all probability, the real founder of Jainism. The *Kalpasutra* provides a brief history of his life, but even this brief account, like all other Jain writings, is full of stereotyped words and sentences. According to this account he was the son of Asvasena, king of Varanasi, by his wife

The most significant fact about Parsva is, however, that he belonged to Varanasi, the cultural and religious centre of India from time immemorial. As a citizen of this great city, he probably came into contact with some men of vision. That even the Ksatriyas of this city were men of learning and intuition is testified to by the fact that king Ajatasatru, lauded in the

Upanisadic texts, is described as belonging to this city. He (not to be confused with his Buddhist namesake) is delineated as expounded to Drpta Balaki Gargya, a Brahmin acharya, the real nature of *atman*. His son Bhadrāsena Ajatasatru, too, was a man of wisdom and a rival of the great Uddalaka. It is little wonder then that Parsva, as a scion of an aristocratic family of this marvellous metropolis, should have received some serious training in religion and philosophy in early youth. We are told that he led the householder's life up to the age of 30 and then renounced the world. Nothing more is indicated in the canonical texts regarding his early life. Only from some late texts do we learn that he married a woman named Prabhavati.

The *Kalpasutra* then goes on to say that after practising penance for 83 days Parsva obtained omniscience. Thereafter, we are told, he remained a *kevalin* for 70 years, dying at the age of 100 on the summit of Sammeta Mountain. The round figure of 100 is also suspect. We should remember that the *Kalpasutra*, which contains the earliest biography of this great prophet, was in all probability written 500 years after his death. Even so, one is prepared to believe that Parsva had a fairly long life and died in the fullness of years. The *Kalpasutra* does not give us any idea of Parsva's doctrine, but we have sufficient information in some other canonical texts about his teachings, and a number of these were composed before the

### *Kalpasutra.*

The celebrated *Uttaradhyayanasutra* records a very moving conversation between Kesin, a follower of Parsva's church, and Indrabhuti, a disciple of Mahavir. In Kesin's words we learn that Parsva enjoined only four vows and allowed an upper- and under-garment. This conversation took place in the city of Sravasti where Kesin arrived, as we are told, with a large number of his associates. We further learn from this conversation between the two monks that there was no fundamental difference between the two teachers, Parsva and Mahavir, the only difference being that the law of Mahavir recognised five vows, one more than Parsva's. Also, while Parsva allowed the use of clothing, Mahavir himself went about naked. That Parsva's followers (called Samanas) were almost everywhere during Mahavir's lifetime is testified to by some other references to his followers in the older texts. The *Bhagavati* more than once refers to Parsva's followers. For example, we are confronted with a follower of Parsva called Kalasavesiyaputta, who at first expressed grave doubts regarding Mahavir's teachings. The Master, however, soon succeeded in converting him to his religion of fivefold vows. Later, in the same text we are told that the city of Tungiya was often visited by Parsva's followers. In this connection we came across the names of four monks belonging to Parsva's school. They are Kaliyaputta, Mehila, Kasava and Anamdarakkhiya. The *Bhagavati* records another interesting conversation between a follower of Parsva, called Gamgeya (Gangeya) and Mahavir at Vaniyagama, near Vaisali. This further testifies that even northern Bihar came under Parsva's influence. This is further corroborated by the fact that according to the celebrated *Acharangasutra* even Mahavir's parents, who lived near Vaisali, were themselves Parsva's followers. The importance of this statement of the *Acharanga* can hardly be overemphasised, for it shows that Mahavir himself grew up under the umbrella of Parsva's religion.

The combined testimony of two texts, the *Nayadhammakahao* and the *Nirayavalika*, proves that women were freely admitted

into Parsva's order. Parsva, who was a great rationalist, naturally bore no prejudice against the weaker sex and, unlike the Buddha, never hesitated in allowing women to embrace the ascetic life. In his boyhood Parsva had probably seen nuns belonging to various Brahmanical schools at Kasi and therefore no *Ananda* was required to plead before him in favour of admitting women into the new order. One of the earliest canonical texts, the *Sutrakrtanga*, records a very interesting discussion between Indrabhuti and a follower of Parsva, called Udaya Pedhalaputta. Like Kesin and Gangeya, he too later accepted Mahavir's doctrine.

The above discussion clearly shows that Parsva, who preached his new religion around 800 BC (250 years before Mahavir), succeeded to a large extent in popularising his teachings in different parts of northern India. We have very strong reason to believe that the term 'Nirgrantha' was first invented by him and later came to denote his followers. The evidence of the Buddhist texts too fully supports this contention. The *Samannaphala Sutta* of the *Digha Nikaya* actually shows acquaintance with Parsva's religion of four vows and not with Mahavir's doctrine of five restraints. Elsewhere in the Pali *Tripitaka* there are references to the Nirgrantha religion of four vows although, to my abiding regret, the Buddhists have not mentioned him by name. However, it appears from their writings that Mahavir was an ascetic belonging to the Nirgrantha order and nothing more.

Parsva was the first historical prophet of ancient India to clearly understand the real significance of *ahimsa*. The concept of non-violence is, no doubt, to be found in the earlier Upanisadic works and also in the *Mahabharata*, but to Parsva *ahimsa* meant something more concrete. It was his whole existence. His other teachings (i.e. not to lie, not to steal and not to own physical possessions) are of course to be found in all schools of thought.

I have already referred to Parsva's attitude towards women. He also, unlike some later Jain thinkers, had no prejudices against Brahmanas. The *Nirayavalika* contains the story of Brahmana Soma's

conversion to Parsva's order. This Brahmana was, like Parsva, a citizen of Varanasi. That Parsva's doctrine had great appeal even for kings is testified to by the elaborate story of the conversion of Paesi, king of Seyaviya, by Kesin, the celebrated follower of Parsva, related in the *Rayapaseniya*, an Upanga text. I have very little doubt that the *Payasi Suttanta* of the *Digha Nikaya* was composed in imitation of this Upanga text. We must remember that Kesin was also known by the name of Kumarasamana, and in the above-mentioned Buddhist work a certain Kumarasamana is delineated as engaged in conversation with king Payasi of Setavya, which is evidently the same as Seyaviya. Indeed, there is reason to believe that Parsva's followers were also generally known as Kumarasamanas. P.C. Bagchi believes that in a particular *sutra* of Panini these Kumarasamanas have been referred to. Although we cannot be dogmatic about this, there may be some truth in this. According to the *Samavayanga*, Dinna was Parsva's principal male disciple and Puppacula the female disciple. Puppacula, as I have already mentioned, is also cited in the *Nayadhammakahao*. His principal male lay votary was Suvvaya and his female lay votary Sunanda.

Regarding Parsva's date, it may here be pointed out, that it is only from two late texts that we learn that his liberation took place 250 years before Mahavir's emancipation. In the concluding lines of Mahavir's and Parsva's biography in the *Kalpasutra*, which were obviously added during the council of Valabhi, and also in the *Avasyakabhasya*, another text of practically the same date, we are told about this figure of 20 years. It is quite possible that the time gap separating Mahavir from Parsva was less than 250 years, but since we have not other evidence, we have to provisionally assign to Parsva a date around 800 BC.

*The above is an extract from 'A Comprehensive History of Jainism', Munshiram Manoharlal Publishers, 2000. Assim Kumar Chatterjee is a scholar who used to teach at Calcutta University*

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ahimsa paramo dharmah

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

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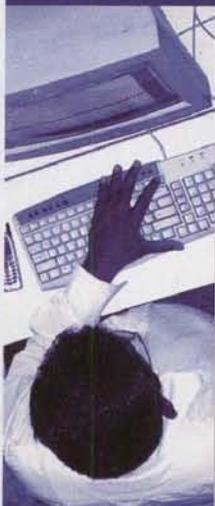
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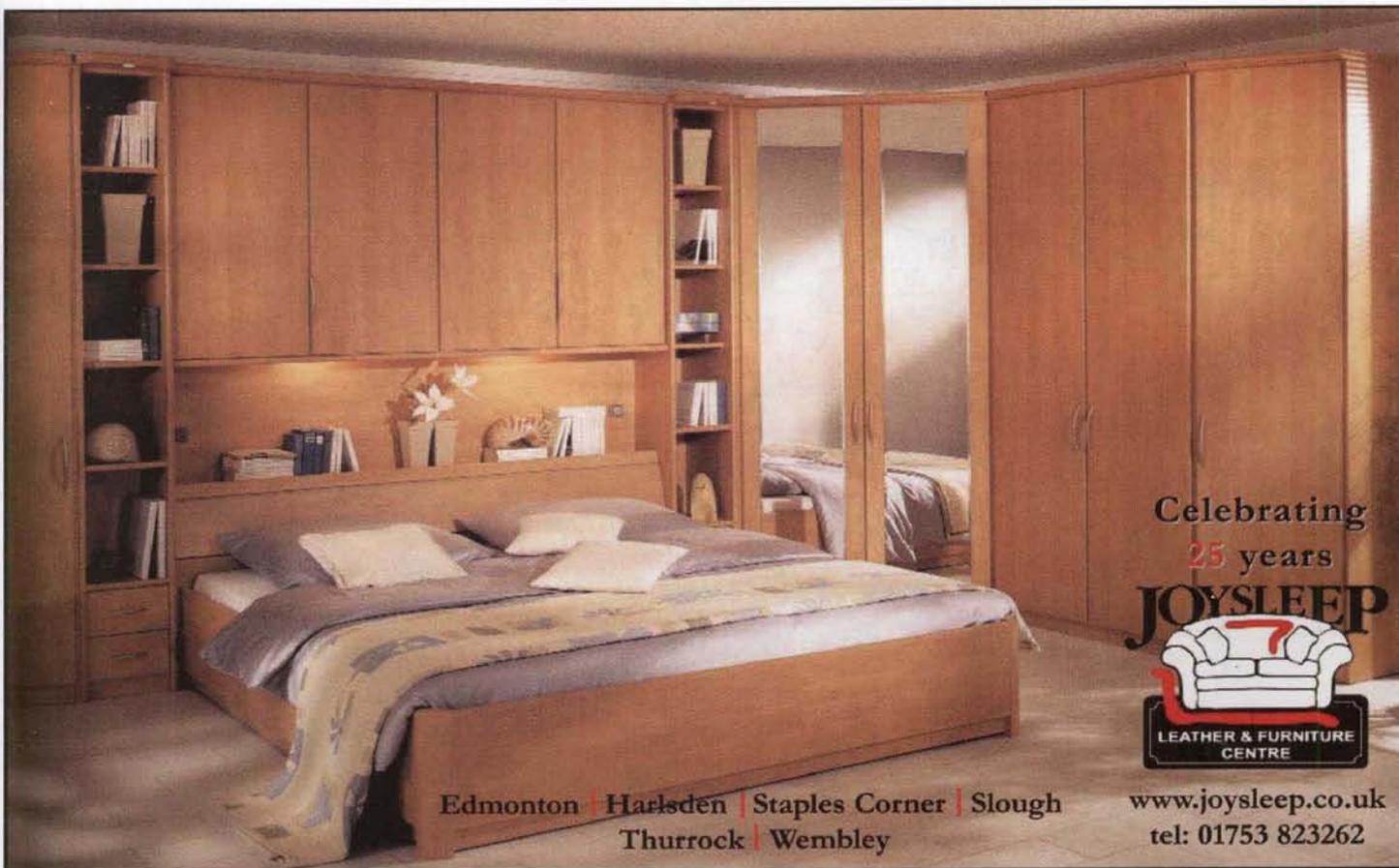
'Jainism is a religion waiting to be reborn. The likelihood, though, is that the rebirth will take place in the West, rather than the East. Throughout the ages, Jainism has always been ahead of itself'

Professor Cromwell Crawford

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

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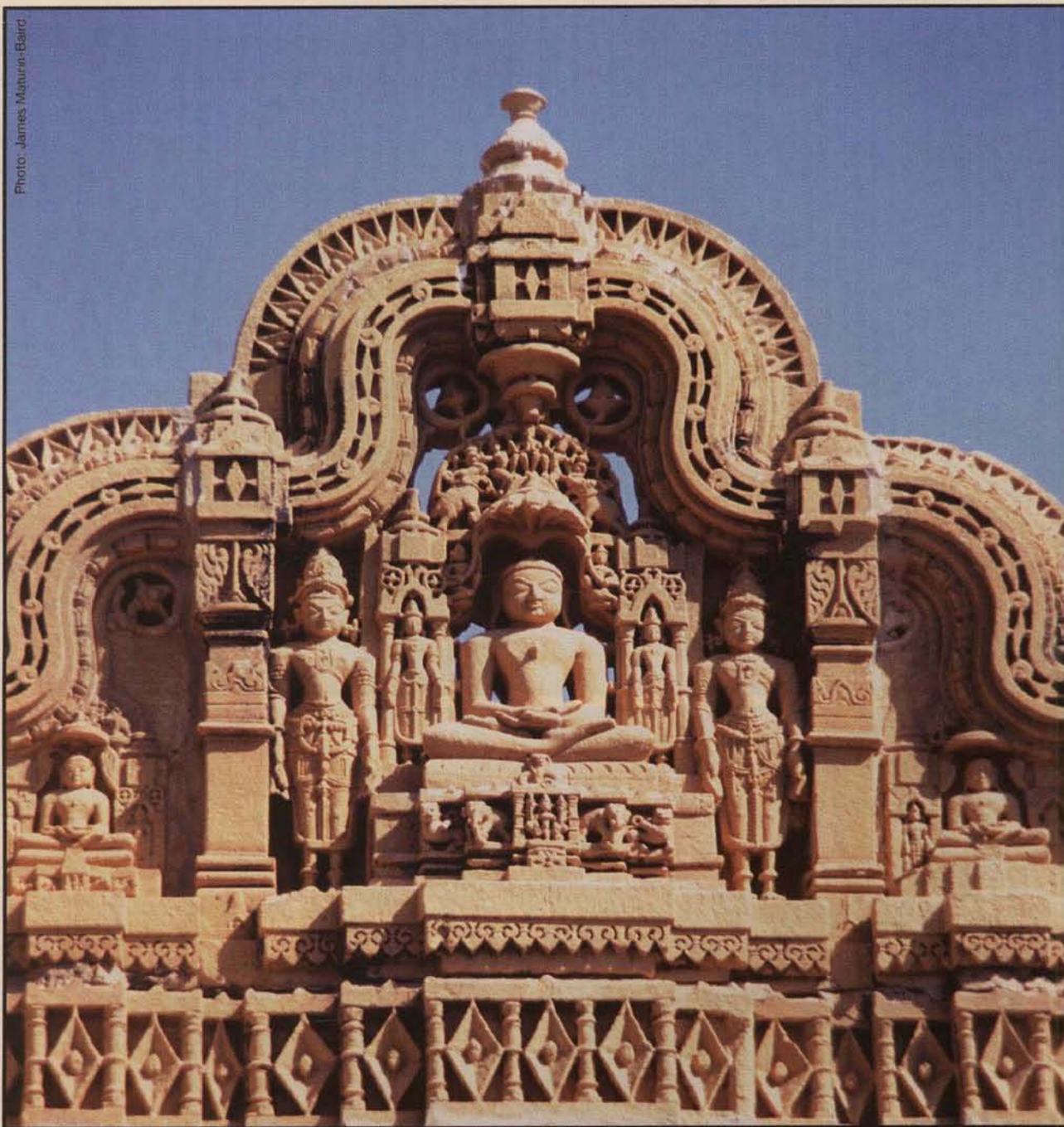
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'Attachment binds the soul, detachment frees the soul' - *Samaya Sara*

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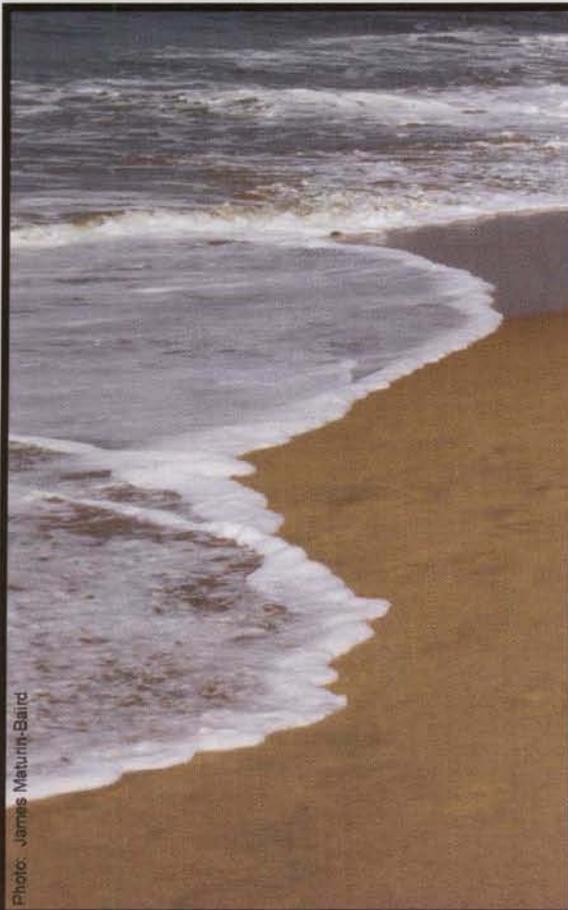


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*"May you prosper with the aid of knowledge, faith, conduct, austerity, forbearance and contentment."*

**Jain Scriptures**

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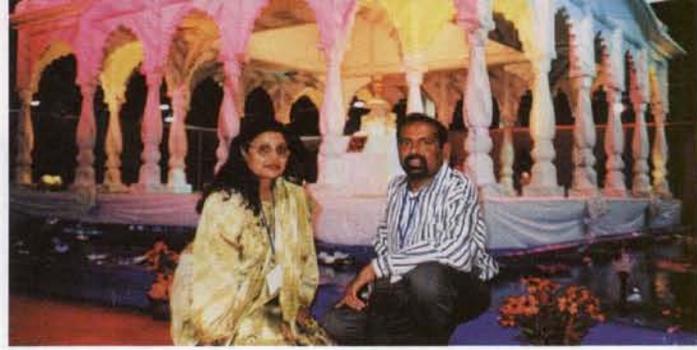
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# ART



## MAKES ALL THE DIFFERENCE

**NIPUL & RENUKA SHAH**

FROM SAN DIEGO,  
CALIFORNIA,  
SHARE THEIR  
UNIQUE EXPERIENCE



Photo: James Maturin - Baird

Many of you at one time or other, have been involved with organising a local voluntary event. You all put in a lot of effort, often working long unpaid hours into the night, dealing with bureaucracies, internal differences of opinions, raising finance, finding suitable venues....Lots and lots of headache. And then there are the armchair critics, who are ever ready to give their opinions after the event! I am sure it all sounds familiar. Look back and see what made all that dedication worthwhile. What has been the most memorable part?

We believe that people need something they cannot get at home. They want to feel very happy and proud of having been there. The answer lies in various forms of art. We are talking about music, drama, exhibitions, workshops to site a few examples. Adding this ingredient to any occasion makes a big difference to the success and joy of each event. Here are some examples we have been involved with and which have made the events really exceptional.

Some of you readers might remember the Temple that was built at the JAINA Convention in Philadelphia in 1999 or the Pavapuri Temple in Chicago 2001. There was a real life-size temple built for each of these conventions. There was a beautiful opening ceremony, and there were *poojas*, *bhajans* and a lot of different activities that took place around this temple, or people just came to sit down and enjoy the beauty. This was very different from other conventions where one goes from one lecture to other. People still talk about these temples. Then there was also an opportunity to make your own Mahavir *murti* (statue) using a special mould and take it home! There were long lines and some people even became impatient waiting for their turns! You should have seen the joy in their hearts, when participants took that *murti* home. This was repeated in the YJA Convention in Los Angeles in 2002. People want to see a new form of art and take it home to share the joy with others. That makes the event more successful and remembered for a long time.

Take a simple play like *Nem Rajul*, and give lots of small children a chance to participate. Then give them a nice venue, a good theater and a beautiful stage and don't forget to build a beautiful *rath* (decorated procession), the focal point of the play. On one occasion, we built a life size horse with an almost real-looking head and with two children in it, one in the head and one in the tail. The horse was dancing to the music! The cart was built using bicycle tires and brought in through the audience with all the fanfare of a marriage party. People still talk about that play, some ten years later. That becomes a very special memory and lasts for a lifetime. And that makes it all worth the effort.

Take rangoli for instance - make a beautiful painting on the floor at the entrance, with some diwas. That would make your event extra special and more memorable. It will also build community bondage within the organising committee who do the rangoli. That is also very important. For this I cannot forget the great contribution that the late Mrs. Pushpa Haria from Mombasa made for the community, using her artistic talent.

**Spice up your event by adding some art to the mix. Experience the masala!**

*Dr. Nipul and Renuka Shah are well known throughout North America for their creative spirits.*



**BLACK ENVIRONMENT NETWORK**

[www.ben-network.org.uk](http://www.ben-network.org.uk)

The Black Environment Network (BEN) exists to promote equality of opportunity within environmental organisations and projects for all of Britain's ethnic communities. Membership is open to all, but BEN works primarily with ethnic groups that experience restricted opportunities and deprived living conditions. The environmental movement has tended to neglect ethnic minorities, partly because of possible unconscious bias and partly because it has focused on countryside issues, whilst most ethnic minority communities live in urban areas. Yet environmental activities are one of the best ways to reach across divisions of ethnicity and culture. In East London, for instance, the allotments movement has had great success in bringing together white and Bangladeshi communities, breaking down prejudice and distrust, and in the process improving the quality of life for all. BEN's website is comprehensive, well illustrated and easy to navigate. It gives good practical advice and does not preach. But then, it doesn't need to because its goal of an inclusive environmentalism makes such good sense.

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**RAMAKRISHNA VEDANTA CENTRE**

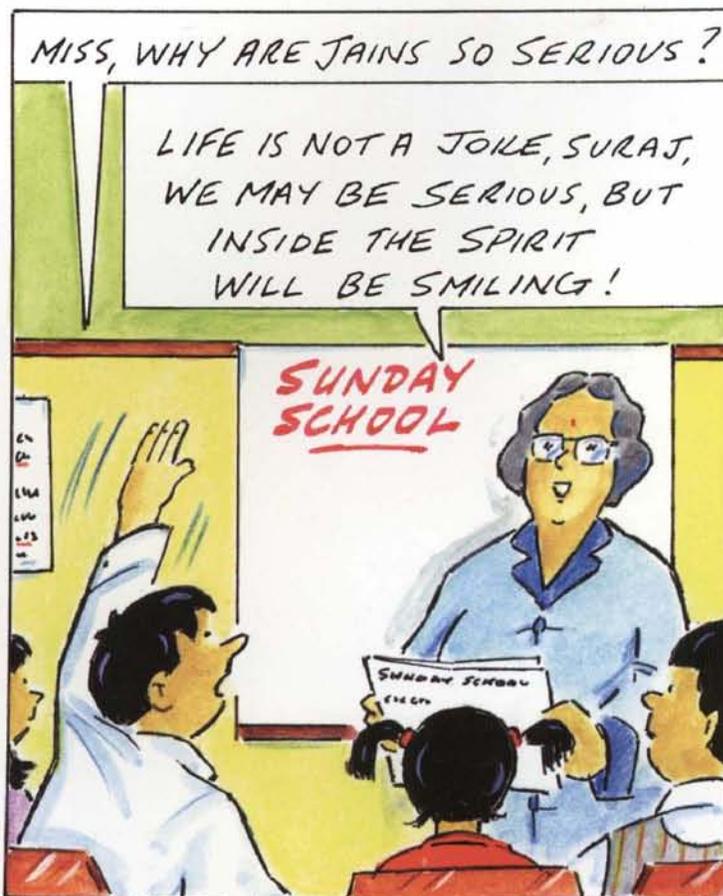
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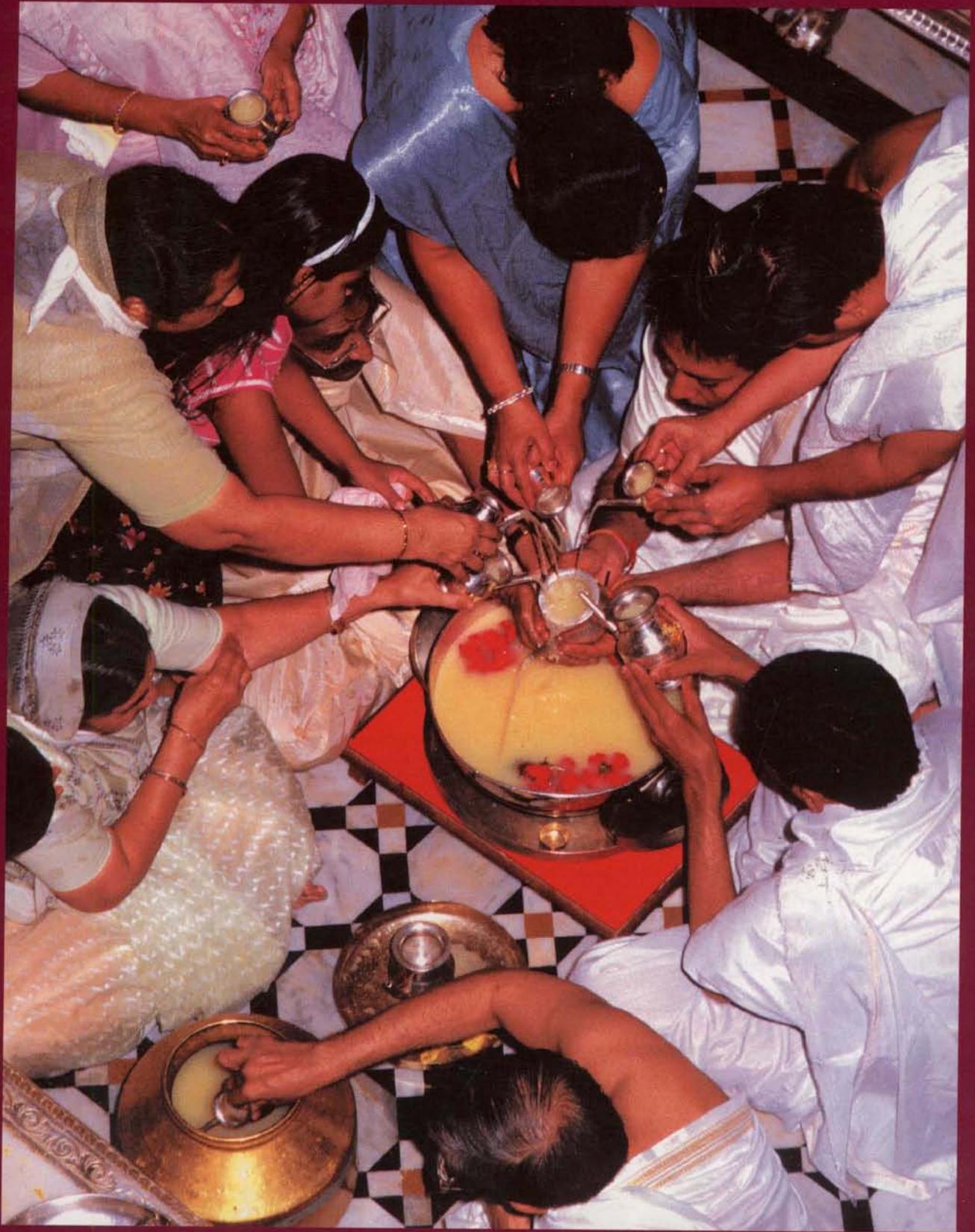
The Ramakrishna Vedanta Centre is situated in a rather imposing, early-twentieth-century house with extensive gardens. It is at Bourne End, Buckinghamshire, South-East England, a short journey from London's Euston Station. The Centre consists of a small monastic community of men, some of them Indian, others from the West, under the spiritual guidance of Swami Dayatmananda. It is part of the Ramakrishna meeting, inspired by the nineteenth-century Bengali mystic, Sri Ramakrishna and his disciple, Swami Vivekananda, who did much to popularise Hinduism in the West. Ramakrishna Vedanta offers a rationalist exploration of the Hindu dharma, accessible to the West yet intellectually rigorous. The website contains good photographs of the Centre, details of talks, meditations and retreats and a comprehensive book list, for the Centre has an excellent bookshop. Swami Dayatmananda is available by appointment for spiritual talks with people from all religious backgrounds or none.

Ramakrishna Vedanta Centre, Blind Lane, Bourne End, Buckinghamshire SL8 5LG.

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Aidan Rankin





"Conquer anger by forgiveness, pride by humility, deceit by straight-forwardness and greed by contentment."  
Dasavaikalika Sutra 8.39