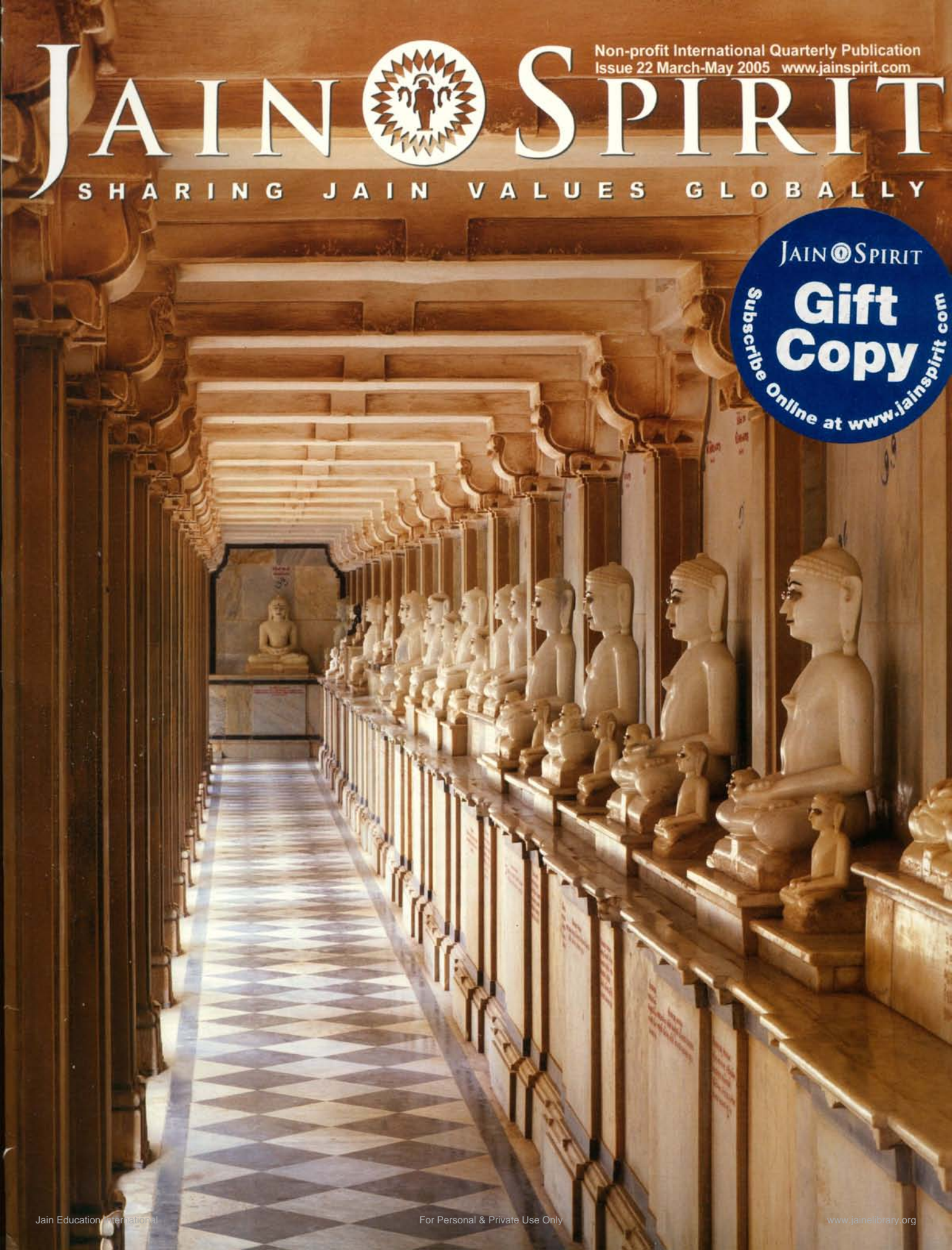


JAIN SPIRIT

SHARING JAIN VALUES GLOBALLY

Non-profit International Quarterly Publication
Issue 22 March-May 2005 www.jainspirit.com



Jain Spirit magazine draws from one of the oldest living cultures of non-violence and reverence for all life – Jainism. Founded thousands of years ago in India, this little known tradition has its independent scriptures, literature, art, rituals and temples and has inspired sages and people from all ages and backgrounds. Its most famous proponent was Mahatma Gandhi, one of the greatest leaders of the twentieth century. Today, there are Jain temples and centres all over the world, from Japan to Singapore, United Kingdom, East Africa and North America. This magazine connects the eternal values of the Jain tradition to modern lifestyle and concerns in a scientific and non-sectarian way. To find out more about the basics of Jainism, visit www.jainspirit.com

Photo: James Matrin-Baird

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** It helps to 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 Theory of relativity** Truth has many facets, perspectives, and viewpoints. It is almost impossible to know the whole truth at a given time, place, and/or situation. What looks correct today may not be the same tomorrow. We should have tolerance and respect for various viewpoints as this will help us understand the richness of diversity. **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.

WELCOME

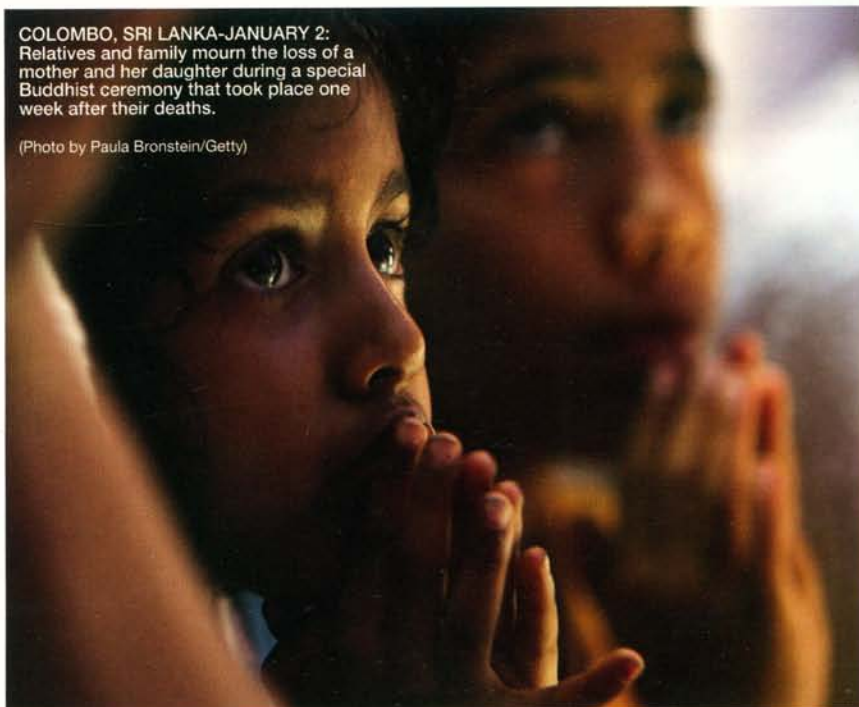
Dear Readers,

Death can strike anyone at any time, so says the Acharanga Sutra. We witnessed this tragedy from our television screens and it brought all of us to a state of shock and disbelief. How could this happen? Why did it happen? How unlucky for those who were there at this unfortunate time. How will survivors deal with the trauma? How will locals start a new livelihood? The Tsunami demonstrated very vividly human frailty and the unpredictability of nature.

Already, millions of words have been written and broadcast about this tragedy. I have been following the media coverage on this, which has been excellent in raising awareness, and in helping raise funds and support for the relief efforts. CNN and BBC News 24 have been very daring in their coverage and have changed their schedules to give fair and prompt coverage. They have helped raise the masses to think and care for others and look beyond themselves – this is media at its very best. On radio and the press, there have been articles questioning the very existence of God. 'How can God do this to his people?' ask many journalists. Clearly this is one view of God, but not the only view. The Jain faith has been absent from this coverage, because as a community, we do not have trained media spokespeople, nor do we reach out to make our views heard. In this respect, we are way behind. Such events can help us re-examine our priorities, not just for our personal life, but also for our community and society. I know for a fact that even in North America, there is no media office for Jainism, nor is there any proactive attempt to get Jainism into the media. As the average person in the West consumes at least three hours of media a day (radio, TV, newspapers, internet), it would be desirable for us to have our own media relating to our culture and identity. This is the unique mission

COLOMBO, SRI LANKA-JANUARY 2:
Relatives and family mourn the loss of a mother and her daughter during a special Buddhist ceremony that took place one week after their deaths.

(Photo by Paula Bronstein/Getty)



undertaken by *Jain Spirit*, and thanks to your help and continued support, it will flourish in the future. Do consider giving regular gift subscriptions to teachers, students, friends, relatives and seekers whom you know would benefit from *Jain Spirit*. You will be surprised by the Thank Yous you will get. All you need to do is call us or subscribe online and we will send the magazine anywhere in the world and tell them that it is a gift from you.

As part of the growth of the magazine, including news and *Kid Spirit*, we felt that it would be best to bring Art and Design in-house. We would like to thank James and Jason, who did excellent work to raise the quality and presentation of *Jain Spirit*, and welcome Joanne, our new Art Editor, to the team. This issue of *Jain Spirit* covers a varied range of topics, from the renunciation of a Digambar monk, to the practical relevance of simplicity. In our news, we try to cover a broad range of topics and events, recognising that we are part of a larger global community and

how we interact with it is critical to our progress. It is clear that life is delicate, demanding and often involves pain and suffering. However, it also offers hope and wisdom which we would do well to learn from and share with others. We wish you all a happy and prosperous 2005. I know it is going to be a great year for *Jain Spirit* and we thank all our supporters from the bottom of our hearts. We could not have made it without you. We would like to appoint ambassadors for *Jain Spirit* all over the world, and would love to hear from you if you can help us to get new subscribers for the magazine.

Jai Jinendra.

Atul Keshavji Shah
Executive Editor

JAIN SPIRIT TEAM

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 people about this ancient and visionary culture. Please contact our head office for more information.

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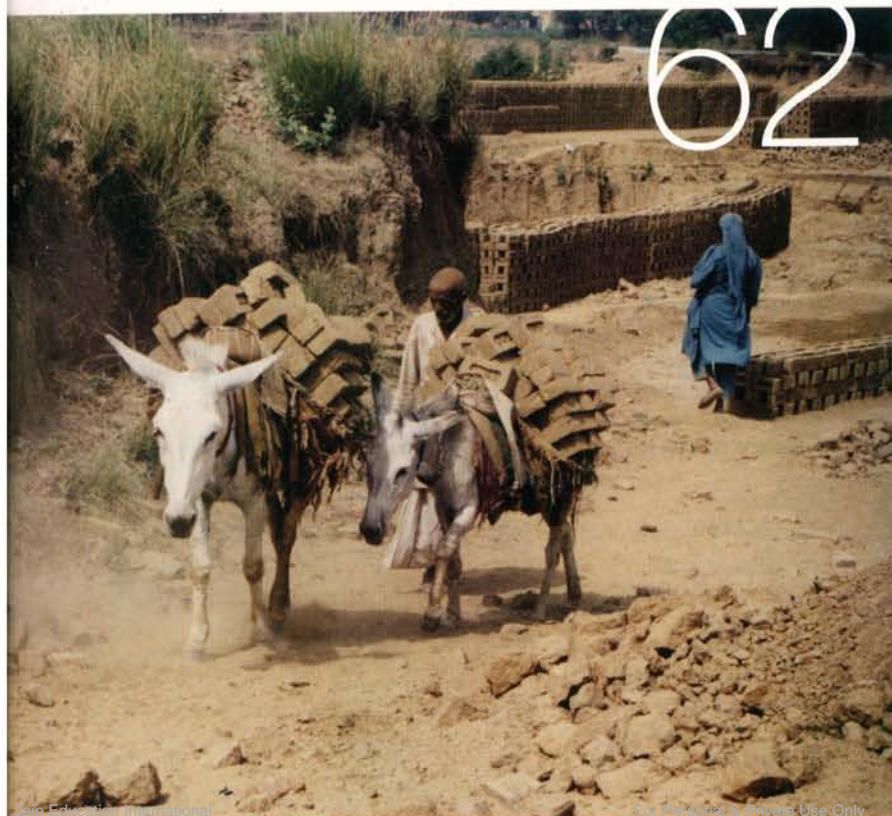


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KID SPIRIT!

The fourth issue of our interactive section for the 5- 12 year olds. It is now a child friendly pull out encouraging kid's to come and party for Mahavir Jayantil!



news

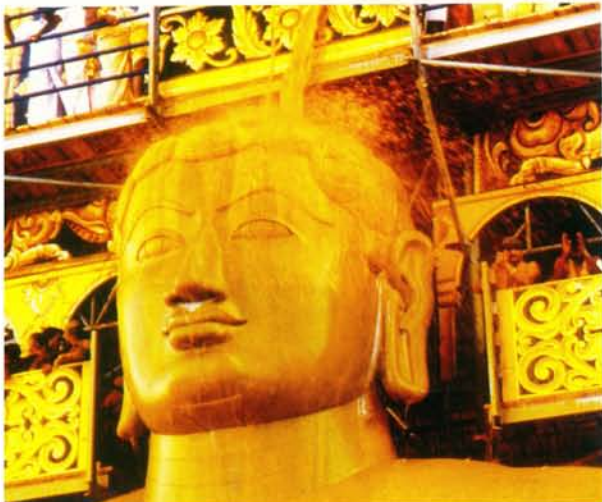
KARNATAKA GOVERNMENT RELEASES RS. 25 CRORES FOR SHRAVANA BELGOLA

The state government of Karnataka, India has released Rs. 25 million for the creation of a permanent infrastructure for the large-scale religious event, the *Mahamastakabhisheka*, to be held at the famous Jain pilgrimage town of Shravana Belgola in the Hassan district. *Mahamastakabhisheka* is the visually stunning ritual of pouring holy water over the statue of lord

Bahubali with tender coconut water, cane sugar juice, kashka choorna and sandalwood paste to cleanse and strengthen it. It is to be held in February 2006. Speaking to reporters after chairing a high level meeting of the *Mahamastakabhisheka* committee here, Chief Minister N. Dharam Singh said that the state has decided to build a 50-bed hospital and a Dharamshala to provide accommodation to devotees in

Shravana Belgola. Roads would be improved and an air strip be constructed at Hassan to facilitate air links for those attending the function held once every twelve years.

Meanwhile, www.new7wonders.com is electing Seven Wonders of the World and has included on its shortlist the statue of Bahubali at Shravana Belgola. Those who wish to vote for it can find it at the 'nominee list' on the web site. •



CHANDANBALA PLAY COMES TO LONDON

On 28th November 2004, London witnessed a wonderful performance of the famous Jain play Chandanbala, which depicts the life and philosophy of the first Jain sadhvi of the same name. The event was organised by the women's wing of Jain Vishva Bharti, UK. The unique feature of the play was that it was organised and performed entirely by amateur volunteers from the Indian community in London, in a true display of community spirit.

500 people came to the performance which was very well-received from both within and outside the Jain community. Not only did the play achieve its objective of raising funds for establishing a permanent JVB centre in London, but also received much media attention and invitations to perform in other cities of the UK and Europe.

You can read more about the inspiring story behind the performance in our Art and Literature section. •



OLD SKOOL MEETS NEW SKOOL

The Haberdashers' Aske's Prep School, situated in Elstree, UK was opened by HRH Princess Margaret in 1983. Although steeped in English tradition, it is fast becoming one of the most multicultural schools in the country. Aadit Virani, 16, shares his experience of educating his fellow classmates about Jainism.

"In my six years of attending the weekly Jain Assemblies at the Haberdashers' Aske's Boys' School I have discovered that many of the students attending call themselves Jain yet practise very little or none of what Jainism preaches. I believe that before anyone can call himself or herself a member of any particular religious faith, they must



have knowledge about it, accept it and practise it to their personal limits, not simply come from a Jain family. So every Thursday at HABS, students have the choice to attend

religious assemblies of their choice, one of them being a Jain Assembly, I chair it. Each week a member of our Sixth Form committee gives a short, 20-minute assembly related to the religion to give students a deeper knowledge and understanding of the religion. The Jain committee is made up of Rishi Sanghrajka, Kavi Shah, Meekesh Shah, Sajjan Shah, Tilak Shah and I. These assemblies can take the form of lectures on the history and fundamentals of the religion, debates about Jain views that may not agree with the modern way of life. We also regularly invite guest speakers to take assemblies to give our audience a chance to listen to more knowledgeable views on Jainism. The assembly attracts students from all religions who enjoy listening to and understanding the beliefs of Jainism." •

Interested in Journalism? Fancy yourself as a writer? Want to kick start a job in the Media?

Why not submit an article to *Jain Spirit's* youth section? *Jain Spirit* is a quality magazine with an international readership and you can be a part of it. The *Jain Spirit* youth section is a forum for 15- 25 year olds to share

their experience of being a young Jain, a young person in the 21st century and everything in between. So if that's something you want to have your shout about, what are you waiting for?

A published piece of work

can make a real difference on your CV if you are trying to get into the world of media or publishing. We can really showcase those articles, photography, poems or stories you thought would stay undiscovered!

Please make enquiries or submit articles to our Youth Editor, Reana Leena Shah, on youtheditor@jainspirit.org. We also have training internships available for Gap year students starting September 05 for 6-9 months. For details email editor@jainspirit.org •

JAIN FAMILY WIN AWARDS FOR SCREEN PRINTING

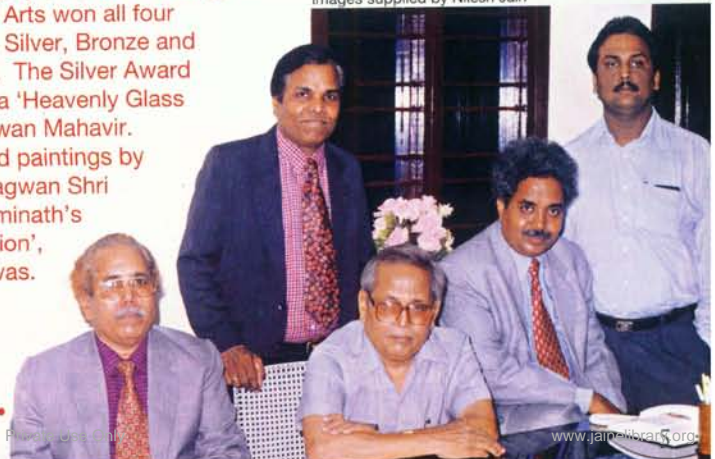
Santi Arts, a company managed by a Jain family from Guntur, in Andhra Pradesh, India received six international awards for Excellence in Screen Printing. The awards are given by SGIA (Specialty Graphic Imaging Association) in the USA.



In the single category of Glass Painting, members of Santi Arts won all four awards: the Gold, Silver, Bronze and Honourable Merit. The Silver Award was achieved for a 'Heavenly Glass Painting' of Bhagwan Mahavir. Other Jain-themed paintings by Santi include 'Bhagwan Shri Mahavir' and 'Neminath's Marriage Procession', which are on canvas.

For more information:
Nilesh Jain
www.jaindharma.net •

images supplied by Nilesh Jain



TIME HONoured

All too often in the community, honours are reserved for people who give money. Their names are on plaques and

elder Babubhai Mehta for a lifetime of seva; Dhiru Khona and Jayant Doshi for sponsored tracking in Himalayas and raising funds for the Temple Project;

Bipin R. Mehta and Shantilal Shah for their services to Kenton Derasar. Some sixteen people who carried out a sponsored dieting programme and lost considerable weight to aid the temple project were honoured too. Mahendra Mehta and Mrs. Pravina R. Mehta were honoured for organising a Charity Cycling event from London to Paris in July 2004.

MF also awarded a certificate

to Mrs. Shushilaben Desai for her late husband Indubhai Doshi's services to the organisation. About 90 or so people for doing 108 Ayambils for the benefit of MF were also honoured.

Local MP Mr. Tony McNulty was honoured with a shawl and a token. Mahavir Foundation was also happy to involve other personalities to present their awards and gifts. Leaders of many organisations and persons like Keshubhai Shah were called upon to present certificates. •

VINOD KAPASHI



Jyotsna Shah



Subhan Bakhli

generally applauded in many different ways. However, the hard work of selfless volunteers goes unnoticed. As many people say, it is much harder to give time in today's society than to give money. Mahavir Foundation decided to honour many leading lights, including the old and the disabled. A special award was given to the Leader of the Harrow Council, Councillor Navin Shah who is the first Asian leader of any council in the UK. Other dignitaries were: Mrs. Jyotsna D. Shah, Managing Editor of Gujarat Samachar, one of the largest and most successful Asian newspapers in the UK; Community

SANSAAR SHINES

On 31 October 2004, the University of London's prestigious Logan Hall was home to another British renaissance in Indian Culture and identity, when Sansaar staged their new *Ramat Gamat* show and music CD aimed at teaching Gujarati language to young children through fun and music.

Vivid in colour, costumes and music, the show embraced simple words and practical experiences

of children with two lead characters, Jambu and Jalebi. The producers drew from the western style of interactivity and involved both parents and children throughout, either through singing along, or acting, or walking around the audience. The music had a variety of themes, with one song about a pretty doll, drawing from Chinese music, and a beautiful one on loneliness embracing the modern day

experience of workaholic parents. At the end, the whole stage was filled with children dancing away to the music in the fullest confidence.

Rajvee Punatar, one of the lead singers, explained that: "Gujarati culture is very rich and beautiful and we need to bring back its art and creativity to a modern audience living in the West. Children respond to professional shows and music very positively."

Sansaar's first CD and show, *Geet Gamat*, was also a huge success and helped a whole generation of young children feel positive about their language and culture. To get your copy of the CD or to find out more visit www.sansaar.org •



photo: Vinesh Shah for Sansaar

PROCLAMATION BY US CONGRESSMAN TO HONOUR ACHARYA SHRI MAHAPRAGYAJI

17 NOVEMBER 2004: US Congressman Gregory Meeks from

Queens, NY, issued a Congressional Proclamation to honour His Holiness Acharya Shri Mahapragyaji for his quest for peace and human welfare. The proclamation was presented to Pujya Samani Mangal Pragyaji and Samani Amit Pragyaji – as his holiness' representatives – in a gala ceremony held in the Royal Albert Palace in Fords, NJ. The celebration was organised by World Business Forum (WBF) at the

initiative of Mr. Kiran Mehta, C.E.O. WBF and Dr. Pukhraj Lunia. The proclamation was presented by Dr. Sudhir Parikh, Dr. Krishna Jhaveri, Sh. Kiran Mehta, Dr. P.C. Lunia and Dr. Pratap. S. Jain to the Samaniis. Other JVBNA officers and members present at the function were Jay Dugar, Mool and Shanti Singhi, Suparas and Kiran Nahata, Sanjay and Kiran Jain, Ajay Dugar, Kusum Jain and Ratna Lunia. •

The Shree Digambar Jain Mumukshu Mandal, Nairobi

presented an amazing 45 ft by 20 ft Rangoli at the Oshwal Centre in October 2004.

Rangoli is one of the most popular arts among Indian women, which is mainly painted on the ground using different coloured powders. It was traditionally used to decorate courtyards and walls of Indian houses, places of worship and sometimes eating places as well. The powder of white stone, lime, rice flour

and other cheap paste is used to draw intricate and ritual designs.

This particular Rangoli was put together to depict aspects of Jain Darshan, showing scenes such as the Wheel of Life, Mahavir's *Samavasaran* and a 1000 leafed beautiful lotus. The piece was the innovation of Reshmaben Shah. As in the tradition, rangoli art was transferred down to her through the generations of her family and she has carried it on, receiving many accolades for her work. With the help of a team of 12 ladies it took 6 months of design and 30 days to complete the stunning piece which served to commemorate 25 years of the Digambar Jain Mandir in Nairobi. On the opening day the Digambar Jain Mandal hosted a brunch for the entire Oshwal and Jain Community of Nairobi where over 4500 people attended. •



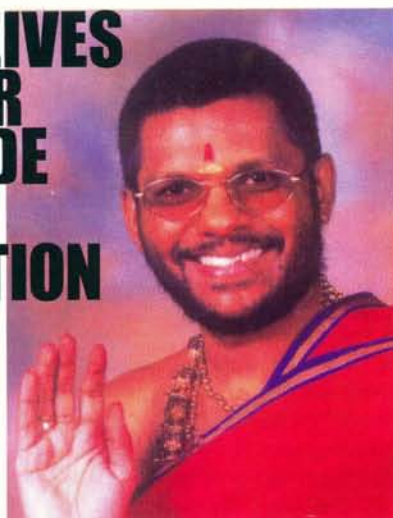
photo courtesy of Nilpa Shah

GURU RECEIVES AWARD FOR WORLDWIDE SPIRITUAL CONTRIBUTION

Pujya Vasanth Gurudev, the spiritual teacher from Krishnagiri, India, was

awarded the title of 'International Pravachan Shiromani' by the *International Mahavir Jain Mission UK*. The ceremony took place during the Parshva Padmavathy Mahapoojan held in London on 2 October 2004.

Gurujī was invited by more than 20 Jain organisations of the UK during the Paryushan Parva festival. His lectures were organised in and around the UK



including the major cities of Manchester, Birmingham, Leicester and Northampton. His *pravachans* and *mangalik* had an impact on the Jain community who participated in large numbers. Many of them declared that this was the first time they had been

blessed in London with the presence of a saint.

The Indian Oshwal Parishad has also honoured Shri Vasanth Gurudev with the Jain Jyothi Award for the year 2005, marking his commendable contributions to Jainism and humanity at the very young age of 35. He is the life force

behind the construction of the Jain pilgrimage in Krishnagiri, popularly known as 'Parshva Padmavathy Shakthi Peet'. It will contain the world's highest Jain temple, at 365 feet.

Situated near Bangalore in India, this is a place of pilgrimage to the 23rd *Tirthankara*, Lord Shree Parshvanath and the Goddess Padmavathydevi. The Prathista Mahotsav for a group of 30 temples in the *tirth* is on 20 June 2005. Apart from this, plans and models have already taken shape for constructing 'The Sammet Shikhar in the south', the famous holy pilgrimage of the Jains in Northern India. The Prathista of 'Shri Bhomiyaji Maharaj' is on 20 June 2005.

Pujya Gurudev will be visiting the UK from 13-20 June 2005 to perform the biggest Parshva Padmavathy Mahapoojan with the participation of 108 Jain couples in the *poojan*.

For further details visit the website www.shakthipeet.org or email: poonamlalit@hotmail.com •

AMERICAN C.E.O. SPREADS THE VEGGIE MESSAGE

For telephone company C.E.O. Norm Mason, a vegan and lifelong animal lover, there was never any doubt of what he would offer at his company cafeteria. Soy steaks and soy sloppy Joes, veggie burgers, nachos and other meatless, egg-less, butter-free delicacies are cooked daily using heavy bags of texturised vegetable protein. If all this doesn't sound so great, consider this: it's all free. Mason, for contributing to the promotion of vegetarianism, has won the 'Pioneer of the Year' prize at the PETA 2004 Proggy Awards, which celebrate progressive movements and acts.



we don't feel its right to have the flesh of an animal, an animal killed for your benefit," Mason said. "I see it no different than smoking. People are asked to go outside and smoke." He hopes it will also help promote respect for animal as well as human life.

Bruce Friedrich, a spokesman for People for the Ethical Treatment of Animals, says that Mason is one of the growing number of vegetarian and vegan C.E.O.s, including Steve Jobs of Apple Computers Inc., Michael Eisner from Walt Disney Co., John Mackey of Whole Foods Market Inc. and Bill Ford of Ford Motor Co., who have made it easier for employees to eat meat-free. "They haven't actually prohibited eating meat, but they've certainly increased exponentially the vegan offerings in their cafeterias," Friedrich said.

But Mason, who is a PETA member, wants to go beyond catering to current vegetarians. He sees a person's craving for meat as a nasty habit that can be broken. By providing free vegetarian lunches and stocking the room with information pamphlets about vegetarianism, Mason hopes to nudge his carnivorous employees toward a different lifestyle.

The Jain diet is not strictly vegan, as Jain food is still served with dairy products such as yoghurt. But younger Jains, who take part in animal welfare campaigns such as PETA, are turning increasingly to veganism. More than ten per cent of the delegates to the recent Young Jains of America convention in New Jersey described themselves as vegans. •

NEW GUEST EDITOR

Mason says he created the 'Vegeteria' out of concern for the well-being of his 200 employees of Cat Communications International. So he's giving them all the fresh vegetables, meat substitutes, cakes and drinks they could ever want. "This was a way to say: 'Look,

Just got used to *Jain Spirit's* quintessential British ways? Well you're in for a surprise! We are committed to not only the variety, but also the internationality of the magazine and our next issue will be guest edited by 24 year old Californian Shayna Parekh. Shayna's background may be a familiar story for many people — a grandfather who fled from Idi Amin's Uganda for England and parents who left for America in search of bigger and better things. As a child of this search she has grown up aiming high and with an urge to understand the issues of the world. Winner of the University of California

Berkeley's Gold Medal for outstanding accomplishments in 2002, Shayna Parakh has accepted our invitation and *Jain Spirit* is honoured to have her take on the role of Guest Editor for Issue 23. An obvious choice intellectually, Shayna also fits the bill with her deep appreciation of her faith, living her life as closely to the Jain principles of non-violence and multiplicity of view-points as she can. She is now preparing for law school and says, "We promise to provide a *Jain Spirit* issue American style: a little shocking, a little eclectic, but always great fun." Make sure you get your copy of *Jain Spirit*, Issue 23! •



ANGELIC MAHIMA CHAUDHARY URGES FANS TO KICK THE MEAT HABIT

Bollywood
Star Says: *Be an
Angel to Animals
– and Yourself*

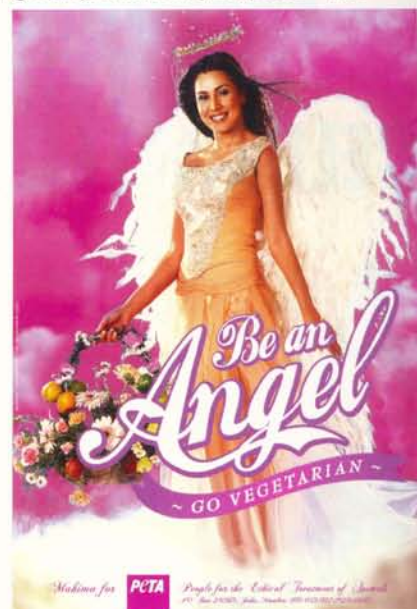
MUMBAI: Shown walking in the clouds and holding a basket of flowers and fruit next to the tagline “Be an Angel ... Go Vegetarian”, beautiful Bollywood star Mahima Chaudhary appears as a celestial being in a brand-new ad for People for the Ethical Treatment of Animals (PETA).

Mahima, who gained national recognition with her debut film *Pardes* with Subhash Ghai, has since appeared in *Dil Kya Kare* and starred alongside fellow vegetarian Amitabh Bachchan in *Baagban*. She wants her legions of fans to know that they too can be ‘angels’ by adopting a healthy and humane vegetarian diet.

“Being vegetarian I feel better physically but, even more importantly, I feel better spiritually, knowing that I haven’t needlessly taken a life,” says Mahima. “Billions of animals are slaughtered for food worldwide and I shudder to think

how they are treated in factory farms. What better way to celebrate this festival season than by being an angel for animals and putting compassion on your plate.” The captivating ad was shot by ace photographer Atul Kasbekar. Credit for Mahima’s stunning wings – made without feathers – and her outfit goes to the acclaimed designer Hemant Trevedi, who is also a conscientious vegetarian.

Mortality rates from heart disease amongst South Asians are around 40 per cent higher than of the white population in the UK. Around 25 per cent of Indian adults in the UK suffer from Type 2 diabetes. According to Dr. T. Colin Campbell, nutritional researcher at Cornell University and director of the largest epidemiological study in history, “The vast majority of all cancers, cardiovascular diseases and other forms of degenerative illnesses can be prevented simply by adopting a plant-based diet.” •



THE ACADEMIC STUDY OF JAINISM IN NORTH AMERICA A Fast-Track Approach

South Asian studies are making rapid advances in American universities. Although Jainism is the oldest of Indian traditions and presents a rich field of scholarship, it has a comparatively miniscule status in the academia in North America. Approximately 1000 colleges offer courses in all disciplines (religion, philosophy, art, history,

music, language) of South Asian studies. These courses are offered on undergraduate and graduate levels and are taught by highly trained professors, with chairs in prestigious centres of learning. By contrast, in the estimate of Jain scholar, Professor John Cort, there are only some 17 academicians, in as many colleges that are engaged in specifically Jain studies.

THE PLAN

A group of university professors and students will be going to India in summer 2005 for an eight-week intensive crash course in Jainism. Prof. Cromwell Crawford of University of Hawaii and a group of concerned Jains in North America, who are also funding this entire programme, are organising this effort. This programme is fully integrated within the American university system, in which students earn credits (up to nine credits) towards degrees, and it will be integrated with the academic institutions in India, aimed at helping students understand Jainism within its indigenous environments.

This is a fast-track, two-tiered

programme, open to students and professors in American universities. Its purpose is to impart a basic grounding in the Jain religion within a cultural context where it is experienced as a lived reality. Through seminars, lectures and library resources, students and professors will be provided with the basic intellectual tools for an understanding of the many facets of Jainism, including its history, politics, philosophy and ethics.

This program will be conducted each summer, beginning in summer 2005.

For more information, or to be a part of this program, please contact Dr. Sulekh C. Jain
e-mail: scjain@earthlink.net •



JAIN FREEDOM FIGHTER CELEBRATED

A Rs. 5 postage stamp was launched in India on 23 November 2004, to mark the 121st anniversary of the visionary Jain industrialist, Walchand Hirachand. Hirachand



was described by Prime Minister Manmohan Singh as an industrial pioneer.

The seeds of Hirachand's entrepreneurship were sown in 1919 when he acquired a ship, S.S. Loyalty, from the Maharaja of Gwalior and set up Scindia Steam Ship. The founding day of the company is celebrated as National Maritime Day. Hirachand started building his empire with a small project for the railways in 1920. He also established companies like Hindustan Shipyard Ltd and Hindustan Aircraft in 1940 to make aircraft, which was later acquired by the government and renamed Hindustan Aeronautics Limited. The group's flagship, Hindustan Construction Company, was set up in 1926 whilst at the time of India's independence in 1947, he established Premier Automobiles as a new car industry for the republic.

Hirachand, who died on 8 April 1953, was also instrumental in setting up industry lobbies such as the Indian Merchants Chamber, the Federation of Indian Chambers of Commerce and Industry and the Maharashtra Chambers of Commerce. He established many religious, educational and charitable institutions and a network of Jain-run hostels. •



BEAUTY WITHOUT CRUELTY

'Beauty Without Cruelty' is the latest cosmetics brand to be approved by the British Union for the Abolition of Vivisection (BUAV) under their Humane Cosmetics Standard. They join the ranks of The Body Shop, Liz Earle Naturally Active Skincare and Neal's Yard Remedies, who manufacture a wide range of products without the need for animal testing.

An opinion poll commissioned by BUAV and RSPCA found that 88% of women want a complete ban on animal testing for cosmetics, and 96% think there should be compulsory labelling. Cruelty to animals is clearly something that consumers consider when choosing cosmetics. It is an issue that manufacturers would be wise to realise, especially as the total value of ethical consumption has been estimated at £19.9 billion.

The Humane Cosmetics Standard – the only internationally recognised approval scheme for beauty products that are not animal tested – was developed by 50 leading animal protection organisations.

The scheme now operates in the UK, the USA, Canada and much of Europe. It allows consumers to easily identify which cosmetic and toiletry products have not been tested on animals.

'Beauty Without Cruelty' says, "The BUAV is the leading organisation championing animal welfare standards in the UK. 'Beauty Without Cruelty' endorse the Humane Cosmetic Standard as it represents the core values of the brand. We will work with the BUAV to improve consumer awareness of these vital issues."

Lauren Bates, Corporate Relations Manager from the BUAV says, "The BUAV's Humane Cosmetics Standard is the only way that consumers can be sure that their chosen beauty products and the ingredients have not been tested on animals. We would urge other manufacturers to come forward and join our scheme."

If you would like to find out more about joining the scheme, please visit www.buav.org/gocrueltyfree or call UK (0) 20 7700 4888. •

"BUT OUR STORY IS NOT HERE!"

That's probably because nobody informed us about it! Send us your news and pictures by email to editor@jainspirit.org. We can help you share your excellent work with the world, so get emailing! We are especially looking out for interesting unique events which educate people about Jain values. Singapore, Australia, Hong Kong and Antwerp, we want to hear from you as our readers are eager to know what you are up to!

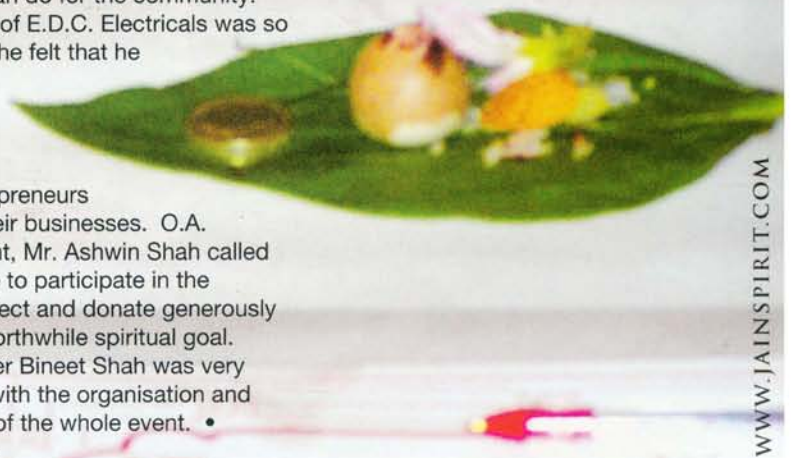
ANCIENT RITUAL TAKES ON NEW LIFE



Every year during Diwali, it is a Jain tradition to worship the goddesses Laxmi and Saraswati through Sharada Poojan to pray for wisdom and prosperity in the coming year. In an age of materialism, this ceremony, using very simple natural ingredients and explained in English, has taken on new energy and vitality in London. Organised jointly by the Oshwal Association UK and *Jain Spirit* in November, this year's Poojan attracted over two hundred people, many of whom conducted it for the first time in their lives. A number of volunteers (including Babubhai and Varsha Shah) gave their time to cook and serve the food, and ensure everyone had all the right ingredients on their worship table. Mr. Bharat Shah, C.E.O. of Sigma Pharmaceuticals, was very moved by the occasion and said: "I can see this event growing every year. It is

very special to see businessmen and professionals come and pray together in all humility. We cannot get a better statement of unity than that." *Jain Spirit* Director, Mr. Manish H. Shah also urged everyone to "ask not what the community can do for them, but what they can do for the community." Ketan Shah of E.D.C. Electricals was so moved that he felt that he wanted to devote time to mentor young entrepreneurs establish their businesses. O.A. UK President, Mr. Ashwin Shah called on everyone to participate in the Temple Project and donate generously to such a worthwhile spiritual goal. Youth Leader Bineet Shah was very impressed with the organisation and punctuality of the whole event. •

photo: Emily Hunt





NEW BOOK ON COSMOLOGY

The heir to an ancient Jain dynasty has re-published a book on Jain cosmology, first published by a French scholar 40 years ago.

Colette Caillat, one of France's most esteemed experts on ancient India and Jainism, first wrote the book almost 40 years ago when she came to India to do research at the universities of Delhi, Patna, Varanasi, Madras and Kolkata.

Now Ravi Kumar, who hails from a Digambara Jain family that has its origin

KENYAN WINS NOBEL PRIZE

"SO, ON THIS WONDERFUL OCCASION, I CALL ON ALL KENYANS AND THOSE AROUND THE WORLD TO CELEBRATE BY PLANTING A TREE WHEREVER YOU ARE."

— Professor Wangari Maathai, Nobel Peace Prize Winner, 2004.

On 10 December 2004, Kenya's Professor Wangari Maathai became the first African woman

to receive the Nobel Peace Prize, and the first environmentalist whose name was put by the prestigious award. Prof. Maathai beat a record



Photo: Wangari Maathai

of 194 nominations for the prize this year, including the former chief United Nations weapons inspector Hans Blix. In the context of this world renowned award, what is the relationship between peace and the environment? Prof. Maathai says "...many wars are fought over resources which are becoming increasingly scarce across the earth. If we did a better job of managing our resources in a sustainable way, conflicts over them would be reduced. So protecting the global environment is directly related to securing peace."

Professor Maathai introduced the idea of planting trees when she served on the National Council of Women in 1976. She subsequently established the Green Belt Movement, a grassroots organisation of women planting trees to raise environmental awareness in Kenya. In 1998, Professor Maathai launched the Jubilee 2000 Africa Campaign, which seeks the cancellation of debts of the world's poorest countries. Her work has been marred by occasional imprisonment and violence against her.

In December 2002, Professor Maathai was elected to the Kenyan Parliament and she is now Assistant Minister for the Environment, Natural Resources and Wildlife.

For more information about the Green Belt Movement, Wangari Maathai and the Nobel Peace Prize see:
www.greenbeltmovement.org or
nobelprize.org/peace/laureates/2004/ •

ANOKHEE SHAH

in a 10th-century ruler of Delhi and Ujjain, has reissued her book. "I have spent a lifetime in love with ancient India," said Caillat, who is now in India to promote her book. "I'm especially fascinated by the Jains who epitomise peace and non-violence – in my mind the greatest virtues man can possess." Caillat, who has held a chair at the University of Paris on Indian and South Asian civilisation, is considered the guiding spirit of the Centre for Buddhist and Jain Studies. "It was a very different India then," she remembers. "There were so few people. People

used to walk about all the time. And there were no plastics." Caillat came to India in her youth to do research and travelled to large areas of the country during the 1960s. Today, all that has changed, but what remains is her innate love for Indian culture. "Even today when I come to India, an India that is so different from the one I loved, I still feel at home. There is something in the air here that instantly puts me at ease and I feel that I was always meant to be here."

This is the love that Ravi Kumar, who

lives in Paris, instantly recognised when he asked to reprint the book. "I realised that her scholarship is indeed wonderful, that she really cares for the subject," said Kumar. "And her book has detailed information about the ancient ways of Jain cosmology." Filled with ancient sketches and paintings that Kumar inherited, the book talks about stargazing – the Jain way. "The Jains didn't have a very different way of astronomy from the other old Indian forms," Caillat said. "Simply, their methods were very accurate. They rarely went wrong on anything." •

website profiles

www.jainsamaj.org

The website embodies a comprehensive range of features such as: (a) the *Member Directory* – a database of about 20,000 Jain families living within and outside the Indian sub-continent; (b) the *Saints' Directory* includes more than a thousand profiles of Jain saints; (c) the *Temple Directory* depicts more than 1500 Jain temples from eight countries; (d) the *Business Directory* promotes inter-community business opportunities worldwide; (e) the *Matrimonial Directory* provides the unique opportunity of enhancing matrimonial links between eligible Jain men and women, with over 1500 profiles between the age groups of 17 to 50 registered so far; (f) the *Connection with Religious Websites* – the portal promotes links with about 525 websites of other Jain sects as well as with various other world religions such as Hinduism, Sikhism, Zoroastrianism, Islam, Christianity and Baha'ism. An *E-Shop* provides the facility for the purchase of artefacts, statuettes, books

and cassettes about Jainism, from any part of the world.

The website has added a personal touch to the idea of community interaction, by responding to each of the 20,000 members of the portal with a Birthday Greetings message on the appropriate day through individual email IDs!

The Ahimsa Foundation is also issuing a regular monthly news bulletin, *Ahimsa Times*, in which all important events and news relating to the Jain society are covered. The bulletin is electronically mailed to over 62,000 Jain families all over the world, free of cost. No postman in rain or thunderstorm is required to circulate this bulletin to living rooms of Jain households. It is interesting to note that so far the running costs of this portal serving so wide a community are being financed mainly by one person, Mr. Anil K. Jain. He has not only made best use of the resources available to him but the

employees in his accountancy firm are well acquainted with the activities of the Jain *samaj*. He admits with a smile that he has been lucky, so far, in obtaining help from all quarters in running the show. He has a deep sense of gratitude towards Dr. Sulekh Jain and Mr. V. C. Mehta, who have always been guiding the activities of the Ahimsa Foundation as its trustees. The circulation of *Ahimsa Times* is steadily increasing, thus raising the profile of Jainism and connecting Jain communities across the world.

KARABI MAJUMDAR



www.jainworld.com

For more than seven years, www.jainworld.com has been the most comprehensive and popular Jain resource on the net. This has been the result of tireless efforts and dedication by more than 500 people from all walks of life. www.jainworld.com is an entry point for many non-Jains into the many-layered world of Jainism, including Jain doctrine, philosophy and way of life.

The site has a global perspective, translating texts and articles into languages ranging from French,

German and Spanish through to Russian, Korean and Romanian. Work in the Serbian language is being prepared by a Serbian scholar, showing that interest in Jainism is spreading to new areas as our world becomes more interdependent. The site includes material about well-known Jains, past and present, along with Jain customs and spiritual practice. It is presented in an accessible style.

www.jainworld.com is now a truly global site visited from 122 countries in the last 18 months with more than 42,000 hits per day! It provides a useful

service to interested Jains and non-Jains across the world, who wish to learn more about their ancient culture or gain fresh perspectives on it.

DRAGOSLAV KRSMANOVIC



news features

Opposite: High hopes for the Jain Center of Buena Park under construction

TEMPLE PROFILE: JAIN CENTER OF BUENA PARK, SOUTHERN CALIFORNIA

Nitin Shah reports on the growth of one of the most successful Jain Centres and their ambitious plans to expand.

The Jain Center of Southern California (JCSC) is located in Buena Park, a suburb of Los Angeles. It was established in 1979 and has grown significantly since then. Its current membership includes over 700 families. The existing Jain Bhavan was inaugurated in July 1988, and it was the first custom-designed facility in the USA and Canada to address the religious, educational and cultural needs of the Jain community. This has been reflected in the astonishing range of activities at the JCSC, which include: bi-weekly Pathshala attended by over 360 children and youths, aged 5-18 years, *Swadhyay* and language classes for various ages. There is a

performance of a *Pratikraman* on every *Chaudas*, all Jain events are celebrated and there are regular visitations by Jain dignitaries and scholars to direct major festivities and *poojas* and to offer religious discourses and yoga classes – for nearly 90 days per year. These are just a few of the activities taking place at Buena Park!

With a growing Jain community and an increased interest in religious and cultural activities, the JCSC realised that the existing Jain Bhavan would soon be inadequate. A vision to start a large-scale programme of expansion, from which it is hoped that the whole Jain community in North America will benefit, began in 1999.

The task of achieving this goal was formidable. Community meetings were convened to discuss and address the concerns, needs and aspirations of

the members. After arriving at a consensus, the plan to expand the existing facility into a multipurpose Jain Bhavan was developed: it includes a religious complex with the Derasar and Aradhana Hall, a cultural complex with a large auditorium, Swadhyay rooms and a museum of history, art and heritage. Even a 100-year-old priceless wooden replica of the Palitana Jain Temple will be located in the main foyer of the complex! The anticipated developments also include Atma Sadhana Kendra with Study/Pathshala rooms and the JCSC/JAIN National Library. With over 15,000 books, manuscripts and multi-media resources, the JCSC/JAIN Library is one of the largest libraries outside India. It is accessible via the Internet and offers a valuable resource for scholars, researchers and students throughout the world.

A Building Committee was organised in 1999 to initiate the design of the next generation of the Jain Bhavan that would address the present and future needs of the Jain community. The Building Committee is made up of volunteers who have expertise in architecture, construction, project planning, project management, accounting, real estate, finance and various engineering disciplines. The Jain Bhavan complex will be completed in three phases over a period of a few years. Construction of Phase I began in October 2002. The design for Phase II is in progress and construction has begun this year.

The graceful features of a traditional Jain temple are reflected in the building architecture. The exterior of the building is constructed of superbly carved Jaisalmer yellow sandstone imported from India. The carved pieces were designed, manufactured and supplied by a company in Ahmedabad, India, which specialises in temple architecture. When completed, the Jain Bhavan will become a prominent destination of international repute for pilgrimage, cultural and scholarly pursuits.

Additional information about the Jain Center of Southern California as well the new Jain Bhavan is available at the www.jaincenter.net website. •



All around the world, working animals such as donkeys, horses and oxen, are helping to provide a living for countless people by performing vital tasks such as pulling ploughs and carts. Sadly, these animals do not always receive the level of care they need and are often the first casualties of human problems, such as poverty and conflict.

The Brooke Hospital for Animals, a highly respected international organisation, founded 70 years ago in Egypt, educate owners of working equine animals (horses, donkeys and mules) on basic welfare skills and they provide free veterinary care. They are currently active in Egypt, India, Jordan

and Pakistan and work in partnership with organisations in Afghanistan, Guatemala, South Africa and Kenya. On 25 November 2004, the Brooke held a seminar entitled 'Animals in Communities'. Five excellent prominent speakers were invited:

the Right

Honourable Alun Michael MP, Minister of State for Rural Affairs; Bill Swann, Director of International Development at the Brooke; Professor John Webster from the School of Veterinary Science at the University of Bristol; Cowan Coventry, Chief Executive of the Intermediate Technology Development Group (ITDG) and Dr. Atul Shah, Executive Editor of Jain Spirit.

REACHING OUT: SEMINAR AT THE FOREIGN OFFICE, LONDON



photo courtesy of Peter Stevens



Bill Swann, Director, The Brooke, addressing the delegates
(photo courtesy of Peter Stevens)



photo courtesy of Peter Stevens

Some of the organisations represented included Compassion in World Farming (CIWF), Kids 4 Kids, Society for the Protection of **Animals Abroad** (SPAN) and Safe Haven for Donkeys in the Holy Land (SHADH).

According to the Brooke, for every horse, donkey and mule they help, "an average of six people (or as many as 20 in some areas) are likely to benefit because extended families rely on the income generated through one working animal." In this respect, animal welfare and human welfare go hand in hand.

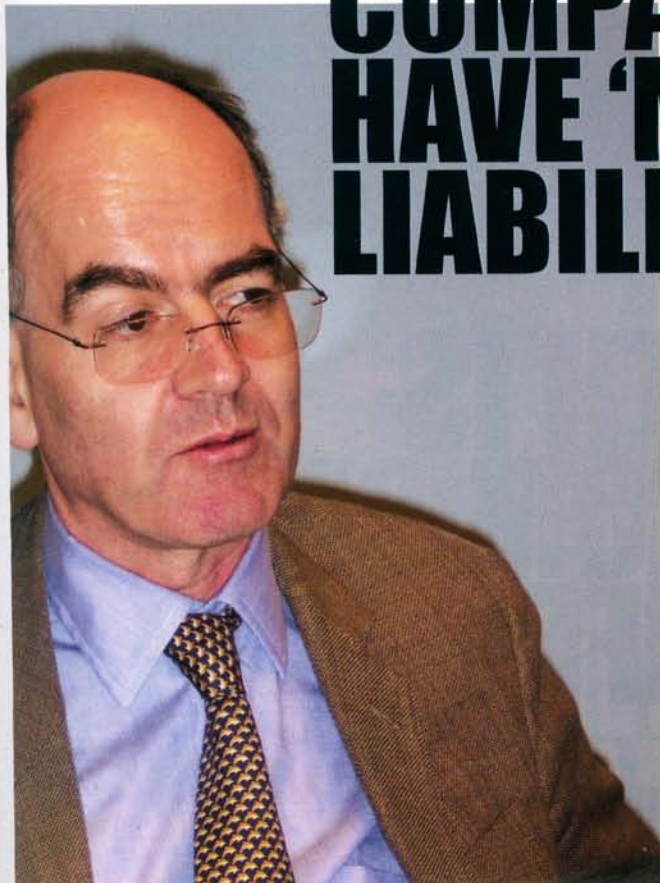
Dr. Atul Shah gave a 15-minute talk on **the Jain perspective of animal welfare**. Dr. Shah explained that respect for all life is a core aspect; as such, Jainism is one of the few cultures in the world in which the people are vegetarian. He showed slides of beautiful carvings featuring animals on the Jain temple

at Ranakpur. He also talked about *panjrapurs* (animal sanctuaries run by Jains) pointing out at the same time that animal welfare skills were indeed being lost and that these *panjrapurs* could do with some help from expert organisations. At the end of his talk, Dr. Shah offered all the organisations present at the seminar a gift subscription to *Jain Spirit* magazine. •

MAHERSH SHAH

For more information about the Brooke, visit www.thebrooke.org
Any Jains wishing to support the Brooke should e-mail editor@jainspirit.org

COMPANIES HAVE 'MORAL LIABILITY'



John Elkington, a founder of sustainability

From earliest times, the Jain tradition has emphasised that individuals and human groups are ultimately responsible for their actions. Individually and collectively, we have the intelligence and the power to make moral choices. We therefore pay the price, in present and future lives, for making the choices that lead to exploitation, oppression or dishonesty. In today's world, this principle has great relevance to business practice as companies, especially large corporations, often make the wrong choices. Nowadays, the connection between ethical practice and business success is becoming more apparent, partly through a number of high profile campaigns and partly because of a genuine shift of consciousness taking place among some businesspeople.

Many companies put the long term shareholder value at risk by failing to anticipate and manage new forms of liability. However, it is increasingly untenable for a business to abide by

the letter of the law and neglect its spirit. This is the view expressed by the new report launched by 'SustainAbility' with sponsorship from Swiss Re, Insight Investment and Foley Hoag LLP.

The report, *The Changing Landscape of Liability: A Director's Guide to*

Trends in Corporate Environmental, Social and Economic Liability – was launched on the eve of the twentieth anniversary of the Bhopal tragedy, which occurred on 3 December 1984. It uses this and other case histories – obesity, climate change and human rights – to highlight how society's expectations of business behaviour are rapidly shifting, and how organisations are being punished not only in the courts of law but also in the ever more global court of public opinion: through boycotts, erosion of brand and reputation, loss of shareholder value and destruction of trust, credibility and goodwill.

As well as detailed case histories, the report includes insight into the opinions of the investment, legal and insurance sectors. There is growing pressure for a business to revisit its conventional approaches to corporate responsibility and risk management, including due diligence, to manage environmental and social risks better. Strategic stakeholder engagement to understand and appraise the ethical environment and expectations of the business will be

central to this process.

The report's main author, SustainAbility's Director Geoff Lye says: "Many of the world's largest and most progressive companies are failing to spot critical risks from new forms of liability. Some of these currently unaccounted risks may prove to be potentially uninsurable. This moves the challenge of corporate responsibility, meeting stakeholder and societal expectations of ethical behaviour, from its frequent home in the corporate affairs and PR department to the heart of the business and onto the desks of C.E.O.s, C.F.O.s and strategic risk managers."

"The report highlights a critical development - the convergence of escalating liability costs faced by companies, and the role corporate responsibility can play in strategic risk management to lessen liability exposure", says Rick Murray, Chief Claims Strategist of report sponsor Swiss Re. •

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The Changing Landscape of Liability: A Director's Guide to Corporate Environmental, Social and Economic Liability was published on 1 December 2004. It can be downloaded free of charge from www.sustainability.com

AIDAN RANKIN



DEATH IS A PROMISE OF LIFE

**Bina Shah
remembers
Kankuben Lalji Shah
and reflects on her
powerful choice**

Death is removing old worn out clothes to don new refreshing ones. Death is certain. Where there is birth, there is death. In Jainism, as in other Eastern philosophies, death has been given much importance because the type of death one undergoes can determine the next birth. Therefore, the vow of *Sallekhana* is adopted by the Jains whereby, with equanimity, the body and our inner enemies of anger, greed, ego and deceit (*kashayas*) are weakened while facing death but with total awareness. Thus, only a highly evolved soul who has attained a certain level of purity can invite such a death.

We had such a soul in Nairobi, Kenya. Her name was Kankuben Lalji Shah. She decided to take this vow on the 1st day of Paryushan, our annual ritual of forgiveness, on 11 September 2004. Her soul departed peacefully on 15 October 2004, after 35 days of fasting. She was 97 years old. Over the last year she had become weak and she did not want to be dependent on anyone. Jainism lays down specific details on who can adopt this vow: when you

foresee that the end of your life is very near due, for example, to old age, incurable disease, severe famine, an attack from an enemy or a wild animal, and with the sanction of a religious authority and one's family. Kankuben had prepared herself very well from within for the vow, much of her strength coming from her faith, religion and celibate lifestyle. Many people have left their thoughts on this miraculous soul, saying that she would never complain about anything but take with a smile whatever life had to offer, never entertain gossip from anyone and she would try not to hurt anyone through thought, speech and body. Even though illiterate, Kankuben took the initiative to learn and memorise all the *sutras*. She is remembered as having a loving nature, always more concerned about other beings. To the people who knew her she was a friend, a teacher and a mentor.

Kankuben had developed a deep sense of detachment. She distributed whatever she had amongst her ten daughters. Furthermore, even though she was fasting, she invited all her relatives, friends and acquaintances

for meals at her house and made sure everyone ate to their hearts' content. There were moments when her physical strength sapped but her resolve was strong.

In her 35 days of fasting, Kankuben brought an amazing awareness to the people of Nairobi. Many people were shocked but also fascinated. During these days, Kankuben practised the principle of forgiveness by taking in the medicine of *aloyana*, confessing any sins committed to the 84 *lakh* species of living beings, all bad deeds done in this life and in the past lives, criticising these and asking for forgiveness. Physically she left us but her memory will always be with us.

The constant self-contemplation and the renunciation of food and water with total awareness brings about a massive destruction of karmas and this is the reason why Jainism considers *Sallekhana* to be the highest form of austerity and the most auspicious way of dying. The Visa Oshwal Community of Nairobi accorded a stately funeral to this great soul. •

BANDA ACEH, INDONESIA - JANUARY 10: A dog walks down a deserted street January 10, 2005 in Banda Aceh, Indonesia. The province of Aceh was one of the worst hit regions in the December 26, 2004 earthquake and subsequent tsunami.

(Photo by Spencer Platt/Getty Images)

TSUNAMI – A JAIN VIEW

The Jain Spirit editor, Dr Atul Shah remarks on the lessons we can take from the events which ended 2004 and shook the world.

Death can strike anyone at any time, so says the *Acharanga Sutra*. "Just as a hawk pounces upon the partridge and makes it bereft of life, so also when the life span of a person comes to an end, death snatches him from life. Young and old, even the child in the womb, are not spared from death." We witnessed the tragedy of the Asian tsunami on 26 December 2004 from our television screens and it brought all of us to a state of shock and disbelief. How could this happen? Why did it happen? How unlucky for those who were there at this unfortunate time. How will survivors deal with the trauma? How will locals start a new livelihood? The tsunami demonstrated very vividly human frailty and the unpredictability of nature.

On radio and the press, there have been articles questioning the very existence of God. "How can God do this to his people?" ask many journalists. Clearly

this is one view of God, but not the only view. Also, a tsunami cannot prove or disprove the existence of the soul. The spiritual nature of human beings is not denied by any religion.

From a Jain perspective, death is not the be all and end all of life – it is a comma, not a full stop. What is really important is what we make of our life whilst we are alive. Our scriptures counsel us against non-attachment and say: "When in distress, a person has to experience his miseries all alone. After death, he goes to the next life all alone. Hence the wise do not consider anyone worth taking shelter under." Jains also recognise that humans are but one life form on the planet, and it is a fact that every day, millions of animals are being killed for food, without any care or compassion. This is a major hypocrisy. I picked up a news bulletin which said that surprisingly, hardly any wild animals have been killed. Miraculously, they have survived. Or could it be that they have a sixth sense which we humans do not? It is surprising that science could not predict, but animals somehow knew. Or is it surprising? And where was the science to help us predict this

earthquake and tsunami in advance? Could it really be that science cannot answer all the questions, and that there is such a thing as a conscience and feelings and concern for others, which is innate to all living beings?

Also, the fact that so many countries and peoples were affected at the same time showed that death or destruction does not discriminate. It also vividly demonstrated our interdependence – the generosity of the general public has been unprecedented. Such events do jolt the modern materialistic atheistic mindset, because in the death of others, we witness the possibility of our own death. And that is very hard to absorb, especially for those who are non-believers and those who devote their lives to greed, exploitation and self-indulgence. "If the entire universe, together with all its wealth is given to you, still it can neither satisfy your craving nor will it be able to protect you," explains another scripture. It is in the joy of others, where we will find our own joy. Simplicity, non-violence and selflessness are what bring ultimate happiness and salvation. •

book reviews

THE BUDDHA AND THE TERRORIST – The Story of Angulimala

By Satish Kumar, 75pp, Green Books, 2004, www.greenbooks.co.uk

A good story lasts a lifetime. Its characters and narrative take us into an exciting world and if there is a moral message, it can help us understand the science of ethical living. In this small and compact book, Satish Kumar retells a story his mother used to tell him as a child, one that he remembers to this day.

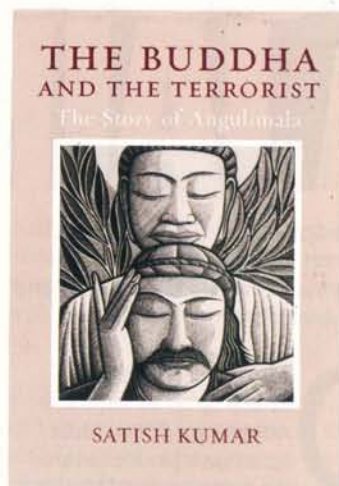
Angulimala is a very evil and wicked murderer, who kills people and chops their fingers off to make a necklace. He wants people to fear him and thereby give him power over them. There is one person who is not afraid of him – the Buddha. Knowing that

Angulimala is in the jungle, the Buddha decides to face him. What happens after this encounter is the true legend of Angulimala and a story that explains the beauty of Buddhism and its core values of non-violence and forgiveness. Later in the story, even Lord Mahavir makes an appearance. The real beauty is in the way the words and dialogues are written and how the sometimes complex concepts become simple and easy to understand. I see echoes of some of the most pressing problems in modern society like terrorism and intolerance, and also some beautiful and simple practical solutions. I read it aloud to my eleven-year-old daughter, who found it very interesting.

Satish Kumar is a Jain and the founding Chairman of *Jain Spirit*. He is an accomplished writer and editor of *Resurgence* magazine. Jains have a vast story literature, but very few of them have been translated and expressed in contemporary English. I know very few mothers in the West who

can recite Jain stories to their children from memory. This book is an example of how such translations, if done well, can be so beneficial. Complex philosophies can be simply explained through stories like these. We would need more such translations to make Jainism understood by one and all. •

ATUL SHAH

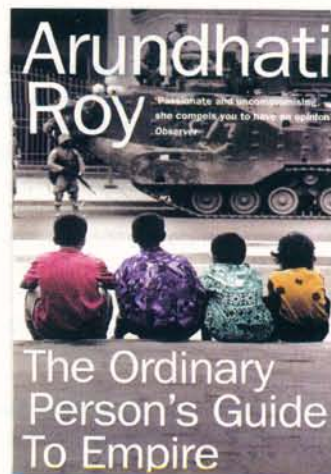


THE ORDINARY PERSON'S GUIDE TO EMPIRE

By Arundhati Roy, Flamingo, 2004, ISBN 0 00 718163 9

This is a collection of essays and speeches written between June 2002 and August 2003. Her first essay, *Ahimsa* - non violent resistance - is her campaign for the indigenous Adivasi people of Madhya Pradesh, who are faced with displacement by government plans

to dam the Narmada valley in central India. She argues that we will make no progress in resolving serious conflicts until governments start listening to the concerns of peaceful protesters. Otherwise, the message goes out that violence is more effective. "Any government's condemnation of terrorism is only credible if it shows itself to be responsive to persistent, reasonable, closely argued, non-violent dissent." Roy opens our eyes to our increasingly divided world, focusing on the illegal war in Iraq, American imperialism and the influence of global corporations, suggesting non-violent solutions – boycotts, protests and open discussions. • KAJAL SHAH

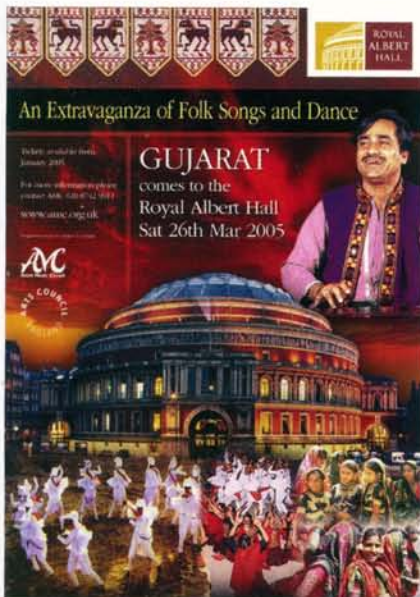


forthcoming events

A TASTE OF GUJARAT

At the London Royal Albert Hall, on Saturday 26th March 2005, the Asian Music Circuit will present and host a mega ambitious event to celebrate with style and splendor; the Gujaratis and their cultural heritage through popular folk songs and dances from Gujarat. Harish Bhimani of *Samay – Mahabharat* fame will comper the evening.

For tickets and info call the Royal Albert Hall on 020 7589 8212 or visit <http://www.royalalberthall.com/>
Tickets: from £10



JAINA 2005

Visit www.jaina.org to find out more on the 5th annual convention in the San Francisco Bay area taking place July 1-4th 2005.



Extending Jain Heritage in Western Environment

SPIRITUAL SAFARI

An International Jain Conference on LIVING MAHAVIR'S VALUES will take place from 29 April to 2 May 2005 in Nairobi, Kenya. It is set to be a packed programme organised by the Veerayatan International and all the major Jain associations in Nairobi. They hope the event to be an international gathering of Jains, to create an action plan for living Jain values, that will include interactive fun-filled sessions. For registration & further information, please contact:

Ketu: info@dymajic.com, Tel: (254) 720387266, Fax: 551846
Nilpa: nilpashah2003@yahoo.co.uk, Tel: (254) 733868537, Fax: 533973

Website: www.youngjainsnairobi.com

CALENDAR DATES 2005

Ayambil Oli start:

15 April 05

Ayambil Oli finishes:

24 April 05

Mahavir Jayanti:

22 April 05

Paryushan start:

1st Sept 05

Samvatsari day (last day of Paryushan):

8th Sept 05

Digambar Daslakshan start:

9th Sept 05

Diwali (Mahavir Nirvana Day):

1st Nov 05

New Years Day:

3rd Nov 05



Photo: James Mathur-Baird

WWW.JAINSPIRIT.COM

mail box

Ajit K Benadi comments on an article published in issue 20 (p38):

Dear Jain Spirit,

The author of Tirukkural, popularly known as Kural was most likely a Jain. A famous Tamil writer, Ka Na Subramanyam, a Hindu by birth, conducted research and published a book entitled "TIRUVALLUVAR AND HIS



"TIRUKURAL" published by Bharatiya Jnanpith. Delhi. Here in this book, he is not visualized as a Weaver but as a Jain Acharya. Mr Subramanyam has quoted verse after verse giving the translation and demonstrating that the roots of these verses must be Jain. I will bring to your kind notice that the majority of Shiva followers in Tamilnadu are meat eaters. It is difficult to believe that Tirukural could be from a shiva follower. For example,

Verse 251 *It is not compassion or kindness, to eat flesh to preserve your own.*

Verse 254 *Not killing is compassion; Killing leads to compassionlessness. It is unworthy of compassionate men to eat killed animals.*

There are many more examples of verses which are in line with Jain values, over Hindu but I will stop at this.

With best wishes

Ajit K Benadi, Germany

The new Leader of Harrow Council, Navin Shah, writes to us to tell us about his commitment to Jainism and work in his community:

Dear Jain Spirit,

Whilst Jain religion is one of the oldest, I believe it is unique because it is scientific, its message is timeless and its relevance is unquestionable. Jainism is inclusive because it does not restrict the right of attaining perfection to one particular individual and does not discriminate. Any individual irrespective of caste, creed or gender can attain perfection by following the preaching and path of JINA. The overall Jain ethics and principles are to motivate collective actions of a society towards attaining 'MOKSA / NIRVANA' (the ultimate Peace and Bliss of Soul).

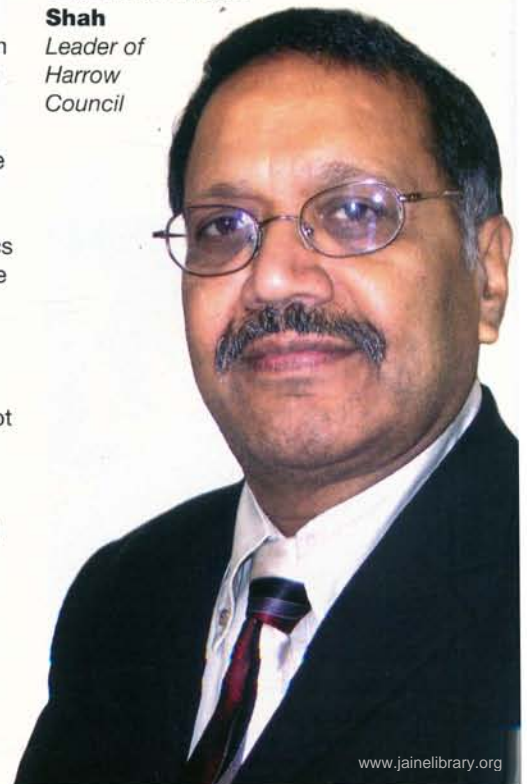
I am not a traditional Jain in that I do not regularly visit Upashraya or Dehrasar but I do my best to practice some of the principles of Jainism in everything I do – may it be politics, my professional work, dealings with my family and community.

As the Leader of Harrow Council I would continue to be inclusive – I will not discriminate and as a good socialist motivate collective actions

for the good of all communities. I pledge my commitment to our Jain Community and ALL Communities that if the cause is just, you will have my total support no matter what the opposition throws at us. My message to the members of our Jain community, is that we need to work with greater dedication and unity to promote the great values of Jainism to the wider world. There is also greater need to participate and contribute in all sectors of community work, including political engagement and activities for the benefits of the community at large.

Jai Jinendra.

Councillor Navin Shah
Leader of
Harrow
Council



community news

Muscat, Oman



Bhairavi doing Pooja
(Photo supplied by Bhairavi Akshay Kothari)

Bhairavi Kothari also wanted to share with us her community's news. Jain Spirit was so happy to receive this letter we would like to encourage all of you to send in snaps and information on your community, no matter how small. We love to hear readers taking pride in their community. Why not do the same? After all it's your magazine!

Dear Jain Spirit,

My name is Bhairavi Akshay Kothari and I live in Muscat, Sultanate of Oman which is 4 hours drive from Dubai. I am a *Deravasi* Jain and reading your magazine prompted me to write to you and share a few thoughts.

In Muscat there are 30 *deravasi* Jain houses and around 120 *stanakvasi* houses and when we all get together the total amounts to 400 people.

Every alternate Friday, meditation (*Samayak*) is conducted and both men

and women participate. The women have formed a ladies mandal where they meditate from 10.30 to 12 once a week. Every Friday from 11 to 12.30, children's classes (*pathshala*) are conducted and around 50 kids participate. We give gifts of encouragement for well spoken sutras and general knowledge on Tirthankars and Jainism.

Last year, on 26th April 2004 Parshwanath Bhagawan's *chal pratishta* was held. It is the first kind to happen in Oman. For it, a 3 day *mahotsav* was conducted. Shree Chitrabhanu's student or *shishya* had come to do the *pratishta*. Everyone participated and the kids got to learn and understand more about their faith, as it is sometimes harder for them living outside India.

Our festival of renewal, *Paryushan*, is held with great enthusiasm. Lots of different types of fasting are done. For *Mahavir Jayanti* we chose to celebrate


on a Friday as it is a holiday in the Gulf so the maximum amount of people can participate. We read Mahavir's life story from the *Kalpasutra* and sweets are given out.

Different sorts of worship such as the *Snatra puja*, *navpad ji ni puja* are held at least once a month in one of the houses of our *deravasi* Jains, whoever wishes to have it! Everyone, including children, come in. It starts at 10 in the morning and we sing and play with all different sorts of instruments until 3 when we all have lunch. Everyone enjoys and learns a lot!

I could tell you so much more but that is enough for now! Please put this in your magazine so people all over the world can read it.

Jai Jinendra

Bhairavi Akshay Kothari



Our forefathers would invest in the building of temples to ensure that Jainism was carried onto the generations yet to come. In today's busy world the media has become another way in which we can pass on the same beauty and those same values of the culture onto our children.

You can help *Jain Spirit*, to try to ensure that the ancient values of Jainism stay accessible to young people, by sponsoring an advertisement in the magazine, or by simply making a donation of whatever you can afford.

Although financial support is essential, and highly appreciated by *Jain Spirit*, we also need lots and lots of help promoting *Jain Spirit* around the world. Word of mouth marketing is free and great for the environment, so please tell all your friends why they should consider subscribing to *Jain Spirit*. If you really enjoy the articles and news about Jain values, maybe they would too! If you do need extra subscription forms, just let us know, alternatively, we have an online subscription/renewal facility on the *Jain Spirit* website www.jainspirit.com. Hope to hear from you soon! As we know that you are all very busy, we have enclosed an envelope addressed to us just to make it easier for you to get in touch!

Jain Spirit Limited is registered as a charity in England and Wales (registered charity number: 1094414).

INVEST IN THE FUTURE OF YOUR CULTURE

MEET THE DONORS

Ever wondered about how Jain Spirit is possible? Well, it's all down to you! We are a registered charity and without the financial contributions of our readers we could not exist. We wanted to share our appreciation with you and the stories behind some of the tremendous support we receive.

EDUCATION RULES!

Sandip, Milan, Laxmichand Shah of Bhagwanji Kachra Family. London, UK
In December 2004 these three Jains from London, co-sponsored a one-year *Jain Spirit* gift subscription to be sent to primary, secondary, special schools and sixth form colleges in Brent and Harrow, UK. The gift subscription was intended to make it easier for children to learn about Jainism in the selected schools. The Shah Bhagwanji Kachra Family have always rated education as one of the most powerful tools with which we can equip our children, and so they jumped at the chance to offer sponsorship towards promoting awareness of Jain culture in the classroom environment.

IT'S A FAMILY AFFAIR

Paras D. Shah. London, UK
Paras isn't a high flying business man or a rich entrepreneur, in fact quite the

opposite. Fresh out of university, Paras realised that life wasn't going to be handed to him on a plate and started the hard slog to crack the working world. There are a lot of graduates out there so it took a while, but last summer he landed that first rung on the career ladder. The traditional Jain way of putting that first pay packet to good use varies somewhat from the western institution; instead of splashing out on some new threads, or a night on the town, Paras wanted to give some of that hard earned money to the charity of his choice. Lucky us! Paras donated £350 to add to the sponsorship of the Brent and Harrow Schools scheme. Thank you Paras, we couldn't have done it without you!

Dinesh Z. Shah. London, UK
As if one donor in the family wasn't enough, in the same month Paras's father, Dinesh Z. Shah, also contributed £101 to the *Jain Spirit* cause! Dinesh

asked Rashmi Chandaria to send it in on his behalf, instead of a payment for his services at a local prayer meeting and funeral. Thanks Dineshbhai; a truly inspiring story.

We also send our appreciation to other recent donors; *Mrs. Isha Shah, Mr. Raju. Malde, Premier Fruit and Nut Ltd. Mr. and Mrs. Yagalla and Sunit and Seema Jain.*

These are just a few of the many contributions we receive, and only the stories we know about! If you would like to tell us the motivation behind your donation please share it with us at editor@jainspirit.org or post to Jain Spirit, Suite 3d, Cowdray Office Centre, Cowdray Avenue, Colchester, Essex, CO1 1QB, UK. Anyone wishing to send in a donation to *Jain Spirit* can do so to the same address. Please make sure you tell us the inspiration and intention behind it!

VALUED FINANCIAL SUPPORTERS

WE ARE GRATEFUL TO ALL OUR ADVERTISERS, DONORS AND SPONSORS FOR THEIR CONTINUED SUPPORT

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

Mr. Arvind & Mrs. Jaya Shah, Detroit, USA
Mrs. Anjani & Late Mr. Hasmukhlal Bharmal Shah, Pinner, London, UK
Chandaria Family, London, UK
Mrs. Hira & Dr. Surendra Sethi, Pittsburgh, USA
Mr. Kanji Gangji Shah & Family, London, UK
Mr. Keshavji Rupshi Shah & Family, London, UK
The late Mrs. Lalitaben Hansraj Shah, London, UK
Dr. Mahendra & Dr. Chandra Varia, Kentucky, USA

Mr. Meghji Karman Shah & Family, London, UK
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Mr. Vajabhai Kanji Haria & Family, London, UK
Meghraj Charitable Foundation, Jersey, CI
The Romeera Foundation, London, UK
Anonymous - Various

Saffron and Lotus Sponsorship Schemes

In September 2004, *Jain Spirit* introduced two new sponsorship schemes as part of a 5th Anniversary Appeal. These are the Saffron and Lotus Sponsorship Schemes. Saffron Sponsors generously donate a minimum of £1000 and Lotus Sponsors give a minimum of £500. Both Saffron and Lotus Sponsors are acknowledged in 4 issues of *Jain Spirit* magazine and on www.jainspirit.com for at least a year. Additionally, as a small token of our appreciation, Lotus Sponsors are offered 10 one-year *Jain Spirit* gift subscriptions, and Saffron Sponsors are offered 20 one-year *Jain Spirit* gift subscriptions, to share with family, friends and colleagues!

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

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Anonymous- Various

SAFFRON - UK £1000/US \$1500 a year (or higher)

Anonymous

NEW CITY DEALS

JAINS IN THE CITY GET A ONE-YEAR GIFT SUBSCRIPTION
Dr. & Mrs. Parveen Jain and an anonymous donor have kindly sponsored a one-year (four magazines) gift subscription to all members in the San Francisco region.
Dr. & Mrs. Jasvant Modi and the Jain Centre of Los Angeles.
Mrs. Shilpa Vimal Mehta and family in Dar Es Salaam, Tanzania

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



LOOK FORWARD AND INSPIRE

*Jain Spirit Editor Atul Shah talks to Dr. Dipak Jain,
Dean of the eminent Kellogg Business School in
Chicago and world-famous Professor of Marketing,
about his Jain roots and values*

Professor Jain, it is a pleasure to meet you.

**How have you achieved such significant
success at such a young age in the field of
business education?**

First of all, thank you
very much for giving me this opportunity to
share with you how
Jain values have
really influenced
my day-to-day
action.

I want to start with saying that we Jains should feel that we are born as a Jain. This is the greatest blessing or gift that can be given to any human being. I really believe that in my personal case, lots of these values were given to us through our parents, and in my case it's my mother. She didn't study much but she made sure that she transferred the right values, the right principles of Jainism to all five of her children. To me, a ritual is a point for us to reflect back. Every year when you celebrate Raksha Bandhan, what does it tell you? You rethink what this life is all about. The love between a brother and a sister is reinvigorated - if we don't have rituals we don't have time for reflection and renewal. I feel that Jain values have been central to my life and achievements. So, rituals do play an important role. But the question is: are we there just to perform the rituals and then forget about them, or do we learn from the rituals? We should make the rituals more productive, more informative and attractive so that people look forward to them every year. **In practical terms, how do you apply Jain values in everyday life?** Non-violence (*ahimsa*) is something that affects our behaviour and that has given me very high credibility and high morals. So when a faculty member comes to me very angry, my best reaction at that time is not to get defensive. If you were/are angry, I can also react that way. But then you are no different to the other person. And to me the most important thing is that non-violence teaches the habit of listening. The way you may react at one moment as you do means you are not listening.

Listening is something very important, that's what this generation needs to think about. We really need to embed in them this old concept of how important it is to listen. **How does Jainism guide you in your decision making and choices?** All the time: the three jewels of Right Perception, Right Knowledge and Right Conduct are key to success in life. I really believe in collecting the right information before you form an opinion. Because we can easily be driven by hearsay. If somebody tells you something and then based on that knowledge you take action, then you are the biggest fool. You should not act on what others tell you unless you also have the first hand information. Collect as much information as possible because, at the end of the day, you have to defend yourself. You cannot say, 'oh, somebody else told me and I acted' because then you would look like a fool. So I would personally say that Jainism to me is not only a religion. Jainism is a spirit, it's a guide, it's a philosophy of life, or you could call it a way of life. When you are on the journey of leadership, Jainism can be the best mentor, the best guide. I would use the word: compass. **What are your family values?** Whenever I am at home in the evening I would sit down with my three children and my wife. We do our *aarti* and then I read a book. It'll still be religious but I take a book which is more like a story because the kids will only understand the story. So right now as we speak we are reading the whole story of *Ramayana*. There are lots of similarities between the *Ramayana* and Jainism. As soon as I come home, I would say "Let's first go and do the *aarti* and then we'll sit down and eat something." That's what my mother did and I really follow it. The second thing that Jainism really does very well, which I'm so fortunate to be a part of, is this whole creation of a positive energy. To forgive is good, to forget is better and to move forward is the best. This is Jainism. **My experience of the Jain community in the West is that many educated professionals who are successful in the modern definitions of success actually are very ignorant about the Jain tradition and some of them are even negative about it. Why is that?** To me the best way to describe these people is that they are insecure. There is no other explanation. To me they are so busy with their day-to-day work that you cannot say that they are just ignorant. To me their lifestyle has become so mixed up in their everyday work that they just don't have time to reflect. Some Indians think that having an Indian image is not right for them, that if you are in the West you need to become like the others. And then what you do is lose your own traditional values, your traditional rituals and beliefs. That's where the disconnect is. **How has an educational career helped you to practise your Jain values?** I come from a family of teachers. My grandfather was a teacher for almost fifty years - for about twenty five years as a school-teacher and another twenty years as a principal or a headmaster of a Jain High School. So this is not something I took, it's in our genes. My younger brother is a professor. My wife is a teacher. My father's brother is a teacher, so there are lots of teachers in our families - that is the first thing. What is teaching? If you take teaching as a profession, basically you are influencing lots of people, because the students you teach will listen and respect. Second,

**"TO FORGIVE
IS GOOD, TO
FORGET IS
BETTER AND TO
MOVE FORWARD
IS THE BEST.
THIS IS JAINISM"**

teaching
gives
you
patience,
because
you have
to have patience, not all
students are equal. Teaching
to me is expressing multiple
viewpoints. In business,
there is no right answer, so
when you say *anekantvada*, or
multiplicity of viewpoints, basically
what you are saying is that there
are multiple perspectives. Let's
listen to them. Then you analyse
each perspective and see what the
pros and cons of each perspective
are, and then try to see where you
can come up with a solution. •



Diksha among Jains is largely unknown in the West and most young people raised in the West would never have witnessed it. Such a ceremony for a Digambara monk, who has to lead a very austere lifestyle, is very rare. When these wonderful pictures taken by Milind Khetka of Dinodia arrived at the office, we were stunned. All kinds of questions emerged – why would someone want to do this and how would they be able to cope? Devendra Kumar's article demonstrates that diksha is a very positive act undertaken by brave and enlightened souls who are determined to liberate themselves. As it involves a total commitment and change of lifestyle, its exploration truly reveals the depth and inner strength of Jain tradition.

THE NAKED TRUTH

DEVENDRA KUMAR JAIN

demonstrates the huge courage of renunciation

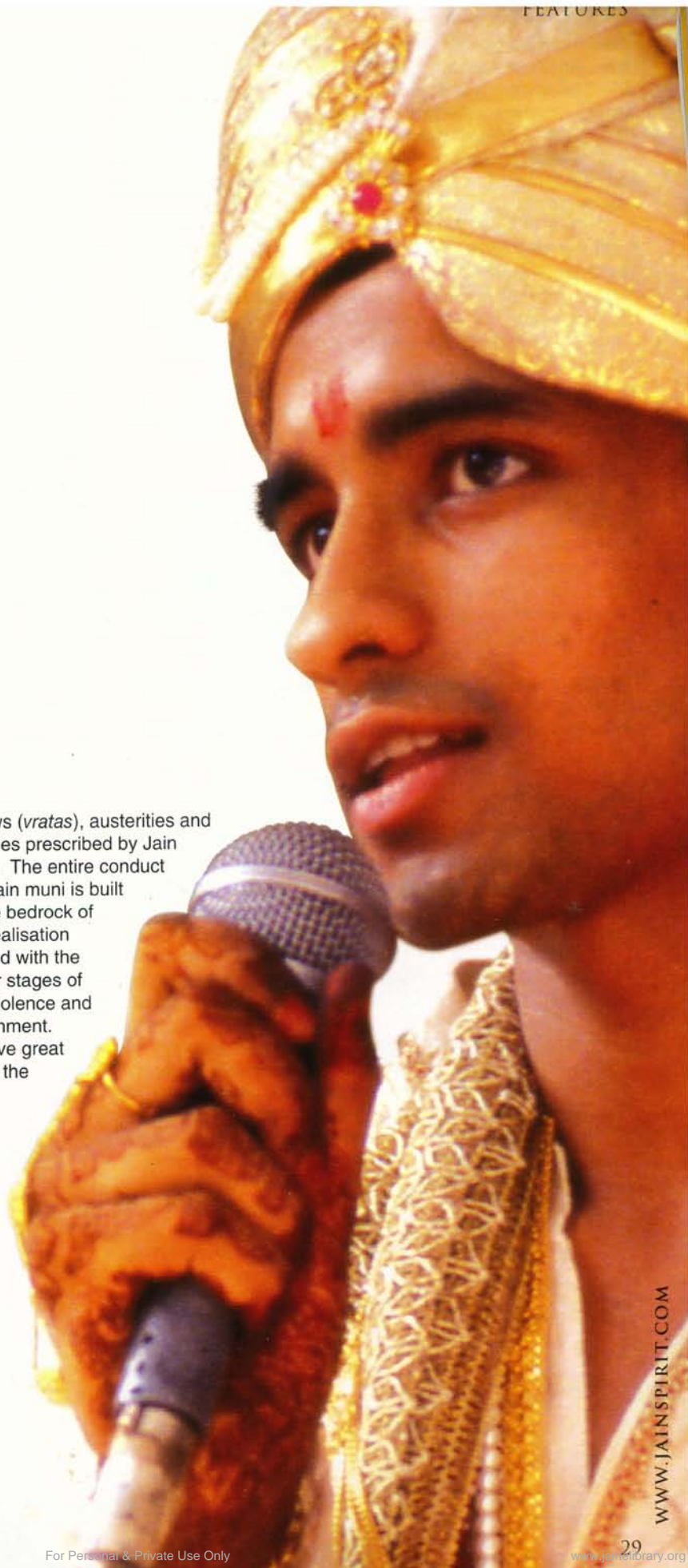
The aspirant for *diksha* nurtures the spirit of detachment by contemplating twelve reflections (*anuprekshas* or *bhāvanas*). Having resolved for *diksha*, he requests the Acharya to initiate him into the order. He is also required to put forward his formal request before his family members and friends about his intention of taking up the life of a *muni* (monk). He must have a firm resolution to break off all past relations.

The foundational part of asceticism is more important. There are three steps in the ethical prescription for a Jain muni:

1. First, he gives up the enjoyment of the objects of the five senses or refuses them with disdain.
2. He removes the inner feelings of the attachment that lean towards sensuous enjoyment of things.
3. He realises that the avoidance of enjoying sensuous objects is a part of his nature and is not super-imposed on him or her by any outer entity. He does it consistently to maintain a pure attitude of mind with all sagacity.

The religious and ethical acts are to be backed by the best of motives. These motives are to be derived from all forms

of vows (*vratas*), austerities and activities prescribed by Jain seers. The entire conduct of a Jain muni is built on the bedrock of self-realisation imbued with the higher stages of non-violence and detachment. The five great vows, the



mahavratas are critical. Since there is reverence for all life, non-violence, the principle of *ahimsa* has been a prominent and important practice in Jain ethics. Non-violence and non-injury are not merely restricted to physical acts. Acharya Umaswati (Umasvami) defines violence (*himsa*) as injury or violence caused to the living organisms due to carelessness and negligence and actuated by passions like pride, prejudice, attachment and hatred.

According to Sri Bhadrabahuwami (the author of *Kalpasutra*), "Sraman Bhagvan Mahavir wore his cloth for a year and a month and after that he gave up all the clothing. He used his hands as his only begging bowl." The practice of nakedness for higher asceticism has many advantages. As per the Thanag text, there are five: **i:** No effort for examination of clothes, **ii:** Easy movement, **iii:** Naked appearance creates faith in others, **iv:** The muni can practise true code of conduct prescribed by Jina, **v:** He or she can have complete self-control.

The practice of nakedness is prescribed for male ascetics of the Digambara Sect. The monks of two Digambara sub-sects, the Bhattarak and Taranapant, do not observe nakedness. The Shvetambaras (white-clad), including all sub-sects, are named after the dress code of their ascetics. Apart from the dress-code and eating rituals, all the metaphysical perspectives of Jain asceticism remain the same in both the sects.

The vow of *aparigraha* is another key *mahavrata*. Tirthankara Mahavir gave a reorientation to the vow of *aparigraha*.

Mahavir has pioneered the view that possession and related emotional attachments (*parigrah*) are important sins in the history of religious and philosophical thoughts. He has lead

from the front to practise *aparigraha* as an important principle of religious ethics.

The whole of Jain ethics is groomed in gradual discarding of all worldly possessions and adored complete nudity (internally as well externally). Here, nudity is defined as complete detachment from the body and worldly objects.

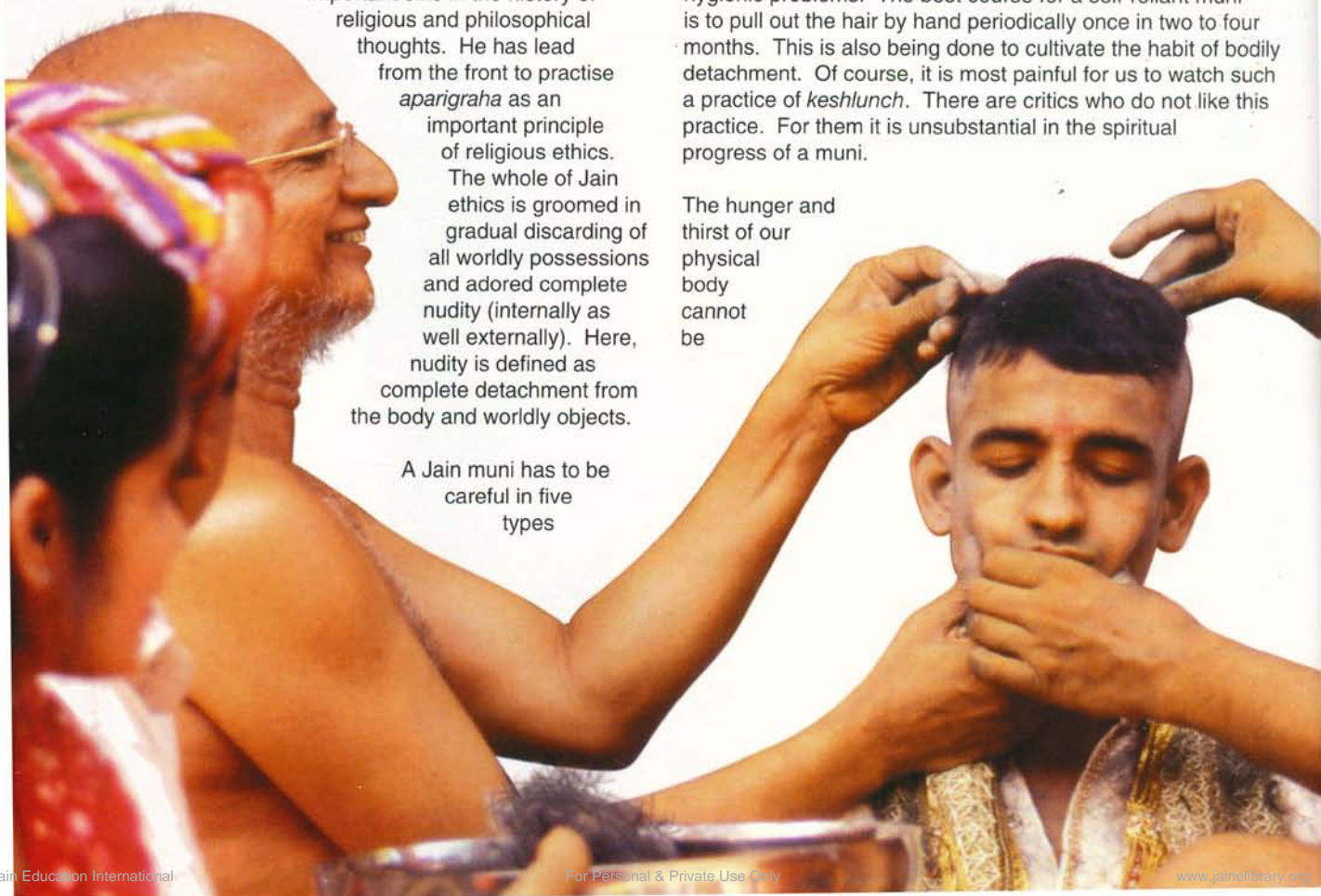
A Jain muni has to be careful in five types

of activities (*samitis*) i.e. due care while walking or moving about, speaking, eating, drinking, lifting or putting necessary articles like books, etc. and attending calls of nature. While practising, a Jain muni needs certain items to perform routine activities which require maintaining asceticism. A Jain muni is allowed to possess books, a *Picchi* (a peacock-feather broom) and a *Kamandalu* (a pot for water). The *Mayur Picchi* is used by the muni to protect living beings. The reasons cited in Jain scriptures about the usage of *Mayur Picchi* are: its softness and tenderness avoids injury to small living beings; it is lightweight and does not get spoiled by dust or moisture. The *Kamandalu* is used to attend calls of nature. There are slight variations in the paraphernalia of Shvetambara monks. They use *Picchi* made of cotton thread. In addition to that, they are allowed to possess limited clothes, a begging bowl, a *Kambala*, a *Mukhapati* (mouth-cloth) and a *Goccha* (cloth for cleaning begging bowl). These items are not considered as part of possession (*parigrah*). In fact, it is argued that these items do support the cause of austerities prescribed for the muni.

These five great vows help the muni while practising control or restraint over the indulgence of the five senses - touch, taste, smell, colour and sound. A muni has to adopt an indifferent approach towards these sensuous objects. He or she should be able to sterilize the effects of sensuality arising out of sheer passions. The mental attitude such as: no special attraction to beauty or hatred for ugliness; seduction of fragrance or bad smell; soft and harsh sound; choice of taste in food items; urge for soft and hard touch (living and material objects) is very important.

The unceasing and natural growth of hair may cause many hygienic problems. The best course for a self-reliant muni is to pull out the hair by hand periodically once in two to four months. This is also being done to cultivate the habit of bodily detachment. Of course, it is most painful for us to watch such a practice of *keshlunch*. There are critics who do not like this practice. For them it is unsubstantial in the spiritual progress of a muni.

The hunger and thirst of our physical body cannot be



satiated overnight. A muni has to cultivate the right attitude towards eating. The selection of food is a very important step in this routine. While begging, they do accept the faultless food prepared from vegetarian items with minimum injury to living beings (plant life). Apart from this, the selection of food should not be aimed at enhancing longevity, relishing and strengthening of physical power. These munis, especially in the Digambara sect, do have the one-meal-a-day concept. They can go begging once a day. They cannot partake in water or medicine for the second time. It is a norm for the muni to take less food than is needed. They follow self-imposed conditions while selecting the household (shravak) for the begging.

A muni has to sleep on one side of the body during the latter part of the night on bare ground. Sometimes a hard wooden cot is also used. They often try to discipline their bodies by taking a certain posture for a period of time during the severe winter and heated summer days, or in any other unfavourable or uncomfortable weather. This can be achieved by diverting the focus towards the meditation of the true nature of the soul.

The scriptural
description of

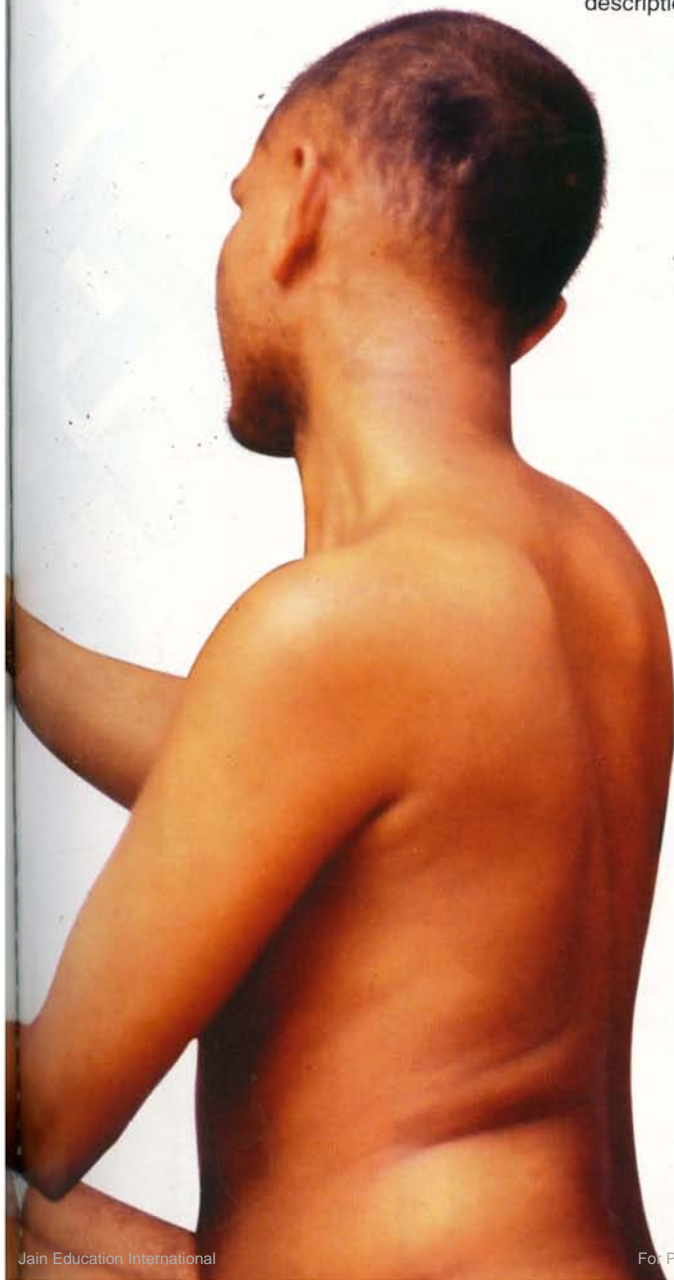
differentiation of soul and matter become the prime subject of meditation during these adverse environmental situations. That is how they are able to cope with all these adversities. All these practices are performed to make their bodies completely thermostatic in a natural way. They have to cultivate an indifferent attitude towards comforts and discomforts, and pleasure and pain.

The concept of the six essentials is to cultivate the intrinsic virtues of consciousness. These are inner practices and have a direct bearing on the process of self-realisation or peaceful



liberation. **Samayak** is a form of meditation for experiencing steadfast equanimity. In order to achieve this, a muni must refrain from such wishful acts as joking, indulgence, sorrow, disgust, fear and sexuality. The unruffled frame of mind is important for spiritual self-realisation. This ritual is undertaken by the muni at least three times a day. **Stuti** (devotion) is undertaken for the very purpose of asceticism, for example to manifest those very qualities of Jina. The *Tirthankaras*, *Arihants* and *Siddh Jinas* are always a source of inspiration for the muni. **Vandana** (salutation) is the expression of the obeisance to all kinds of Jina and senior ascetics - Acharya, Upadhyaya and Senior Muni, with the motive to show the modesty towards righteous and virtuous asceticism. **Pratikraman** is a form of confession. The muni is supposed to perform *Pratikraman* every day. He or she has to confess and repent the transgressions and deviations from his or her prescribed code of conduct. This *Pratikraman* has the characteristic of retrospection and introspection. It is also aimed at fixing the problems arising out of the daily ascetic's ethics. **Pratyaakhyan** is a prospective act. This can be thought of as a strong determination of the muni to expel all inconsistencies in his or her saintly status. **Kayotsarga** is to cultivate the habit of detachment from one's physical body. The bodily movements and all forms of attachments to the self and body are to be abandoned. This should also be the result of meditation.

The practices of a Jain muni, which have been discussed so far, are resolutions of his or her own will. The concept of afflictions (*parreshah*) is defined as the experience of unforeseen adversities. A true muni has to forbear all these





adversities with a stoic detachment like hunger, thirst, cold, heat and insect-bite, place of sleep, abuse or insult, assault, begging, disease, respect, honour, sex, nudity etc. I had the privilege to spend some time in the past with a few Digambara monks. It is really indescribable how these monks are able to observe their vows in such hostile weather. They were able to endure all these afflictions on the strength of self-discipline, self-knowledge and determination •

Dr. Devendra Kumar Jain is a scholar based in Mumbai.



All the photos in this article have been supplied by www.dinodia.com

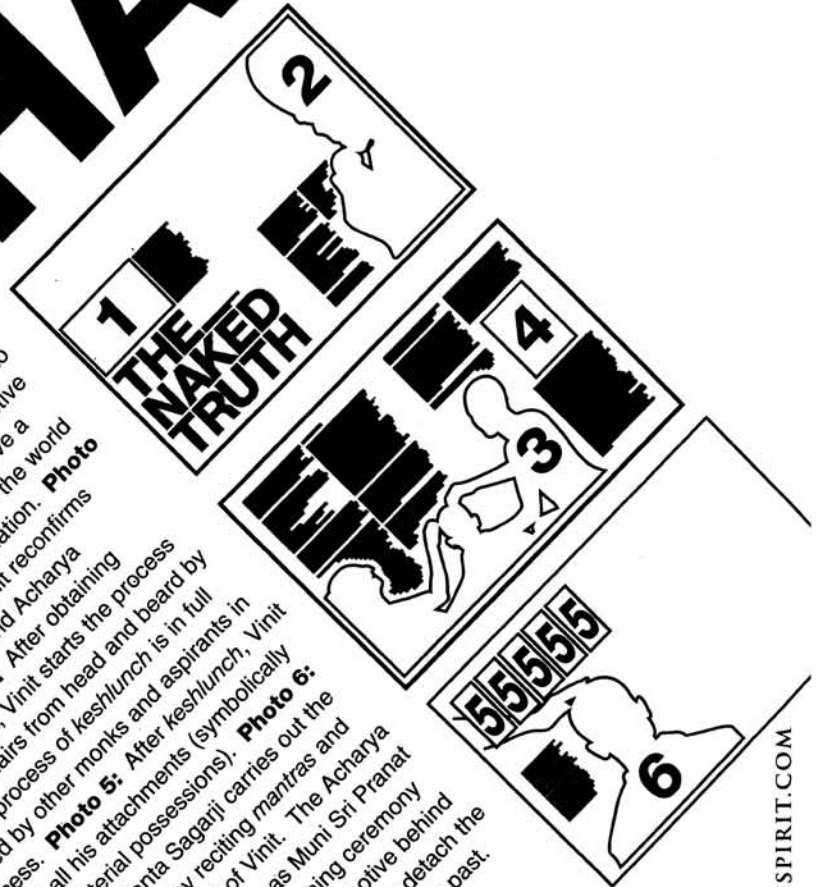
◀ Milind Khetka (photographer)


Real Life Renunciation: on 22 April 2004 Mumbai

Name before Diksha: Vinit Kumar Jain **Name after Diksha:** Muni (Monk) Shri Pranat Sagar **Date of birth:** 16 January 1983 **Family:** Sri Sukumar Jain (father) and Smt Mariju Jain (mother), two brothers **Profession of father:** Cloth merchant **Native:** A Marwari from Calcutta (Eastern Metro of India) **Vinit's main inspiration:** "I gained my inspiration for diksha a couple of years ago, when Acharya Pushpadanta Sagarji was doing his Chaturthas (rainy season stay of 4-5 months in a city) in Calcutta." **Meaning of Diksha for Vinit:** "Diksha is a source of complete self realisation. For me, diksha is the real solution to the miseries of life. It will enable me to overcome bodily attachments. It will also help exercise self-control over my senses."

PHOTO STORY OF DIKSHA

Photo 1: Community members celebrate the occasion just before the diksha of Mr. Vinit Kumar. The monk to be is traditionally dressed as a prince or a prospective groom. The reason for this social event is to give a chance to the aspirant to see the glamour of the world and reassess his firmness for the renunciation. **Photo 2:** After reaching on dais or ramp, Vinit reconfirms his intention before the audience and Acharya Pushpadanta Sagarji. **Photo 3:** After obtaining permission from the Acharya, Vinit starts the process of keshlunch (pulling out hairs from head and beard by hand). **Photo 4:** The process of keshlunch is in full swing. Vinit is helped by other monks and aspirants in all clothes and material possessions. **Photo 5:** After keshlunch, Acharya Pushpadanta Sagarji carries out the initiation process by reciting mantras and touching the head of Vinit. The Acharya also renames him as Muni Sri Pranat Sagar. The renaming ceremony is optional. The motive behind the renaming is to detach the new muni from his past.





WAR BEGINS FROM WORDS

SATISH KUMAR widens the definition of ahimsa

When I was an eighteen-year-old Jain monk, I read the autobiography of Mahatma Gandhi. As a monk I was concerned with personal non-violence. But Gandhi had made non-violence go a bit further and extended it into social, political and ecological non-violence. Of course, on personal non-violence. Influenced by Gandhi, I wanted to extend non-violence into social, political and ecological spheres. So I remain a Jain, although no longer a monk, and I continue my quest on the path of holistic non-violence. I do so because I believe that the Jain philosophy is dynamic rather than a static dogma.

A Jain monk is called a muni. The word 'muni' means a person who keeps silence (maunam). It is believed that when Mahavir gave his first sermon sitting under the tree, he sat in silence. Animals, birds, angels and humans – all came for this great event, and they all

understood the message of Mahavir in their own language. Mahavir was not using any words since he was a *mahamuni*. So munis keep silence and communicate their message through living and through setting an example. The lay people, in Jain tradition, are called *sravakas* (male) and *sravikas* (female). The word 'sravaka' means a person who listens. Is not this a wonderful situation: the teacher is silent and the student is listening! So, when we go for *darsana* of our gurus, we don't have to talk to them, we just go to see them. *Darsana* means seeing – not merely through the two eyes which see things superficially but seeing through the eye of the heart, the eye of imagination, which we call

the 'third eye'. We go to the temple for *darsana* and sit there in the presence of the sacred image. This is one of the finest examples of non-violence where even words are unnecessary because there is the risk that the words could be misunderstood or may hurt someone.

As a muni you keep a *mukhapattika*, a cloth strip to cover the mouth. This is to remind you that you need to speak only when you must, you speak as little as you can, think three times what you want to say and speak only if it is appropriate. Or your words may fall on barren ground. You do this because you want to avoid violence, and the worst kind of violence is the violence of speech. The language of the politicians is often violent. Such language causes wars. Wars start in our minds and in

our speech. Only later, we send the big bombers to the battlefields. So politicians should learn to practise silence and they should learn what to speak, how to speak and when to speak. This is a great contribution of Jain religion to the world.

Non-violence, therefore, begins with our words and in our minds. The words are the first external expressions of our thoughts. When we write books and articles, we are told that we should be honest and critical. We should say what we think of other people and their works.





say and how we are going to say it. This may be the first step toward a non-violent world order.

But in the Jain tradition we think otherwise. We put non-violence of thought and speech on top of our practice. If you want to practise non-violence in your family, with your colleagues or business associates then making the use of appropriate language would be a good start. Imagine the violence language can cause. The

break-ups of marriages leading to bitter court cases always start with violent language. If we examine carefully, we will find that all quarrels are rooted in the break-down of communication and /or use of abusive language. Therefore, if we can practise non-violence of speech, then many of our family quarrels, disputes among nations and conflicts among parties and religious sects will be considerably reduced, if not disappear altogether. So let us practise non-violence in our speech: speak less, think what we are going to

If we analyse history, we will recognise the fact that events are never isolated. September 11 did not happen out of the blue, without any cause or reason. Why did this happen here? Are there seeds of this event in the Gulf War or in some other war? America is the most powerful country in the world. It is now the only Super Power. America is now strong not just militarily but also financially. America is also blessed with intelligence and cultures, with science and technology, with literature and poetry. There is so much wisdom in this country. America is also blessed with tremendous landscape: forests, deserts, animals, flowers, rivers and mountains. What a wonderful country it is. Can this country show a new way? Can America show the way of non-violence? Remember, non-violence is the way of the brave and the strong, not of the cowards and the weak.

America cannot stand alone. We have to move from 'I' to 'we' and 'me' to 'us'. We live in the same world, on the same planet Earth – our home. If ever there was an urgent message, it is the message of one earth. If Americans were to stand together with the world, then we could create a beautiful world, a world without violence.

We must recognise that hunger is also violence, starvation is also violence. If people are dying of starvation, the world cannot be at peace. In Jain tradition we say there are 8.4 million species. We humans on this earth are only one of the 8.4 million species. This is the humility of the Jains. The 8.4 million species, minus the humans, live and die and they never try to wage wars. Therefore we have to thank them. We humans wage wars, not they. Elephants, snakes, tigers or any of the other 8.4 million species, except humans, have never produced the nuclear bomb. So we must be humble. We must try not to be too clever. Our cleverness may be our weakness. Our humility may be our strength.

Jain tradition is a non-dualistic tradition. We are all connected and we stand together in relation to one another. We cannot exist by ourselves. So America and the rest of the world cannot stay separate. 'The West and the Rest' has been the slogan of some western thinkers, business leaders and politicians. The superior West and the inferior Rest. They are trying to globalise western values: everyone must drink Coca-Cola, eat fast food, wear blue jeans, watch Hollywood films showing naked bodies in bed with sex scenes, and then tell a Muslim that this is the culture of liberty which they should be adopting. This is not the

globalisation we want. What we want is the globalisation of love, of non-violence and peace.

In non-violence we all live together and depend on each other. When we are violent to others, we are violent to ourselves. When we are attacking others, we are attacking ourselves. Non-violence is not a matter of convenience. I will talk to my friend – but can I talk to my enemy? Can I talk to people who are in disagreement with me? Can I ask them: "Why are you so angry? What have I done to you, my brothers and sisters, that you are ready to kill yourself? Have I damaged you in any way? Have I offended you?" It is very easy for a strong country like the United States to go and bomb a weak country. But talking to the enemy requires real strength and courage.

Mahavir is a super example of non-violence. He grew up as a prince. He had all the power, wealth and comfort. But he decided to leave these things behind and go with a begging bowl. There is a great message in this renunciation of power and affluence for us and for the world. The modern democracies encourage us to seek power. It is believed that only through acquisition of political power can we help others. Therefore,

individuals and parties spend millions of dollars to gain power. But Mahavir was born to rule. He was given the opportunity to do good by governing and controlling others. Yet, he renounced power, wealth and the material world. Goodness, virtues, service, compassion and peace cannot be imposed from top down. These qualities have to grow from the bottom of our hearts, everyone's heart. So Mahavir advocated spiritual democracy. He worked for social change through personal purification and transformation of the soul. By renouncing political power he gained spiritual power. There is a powerful lesson here for modern democracies which have become power-hungry and corrupt. So much is their concern for power that it must be maintained at any cost and defended with weapons of mass destruction and other violent means. Mahavir teaches us to serve rather than to rule.

Now the Jains have to wake up. We have been sleeping for too long and keeping non-violence to ourselves as if it were too precious to keep it confined. We need to communicate the message of non-violence actively in political, social and ecological domains. In Jain tradition, *ahimsa* and *anekanta* (multiple truths) go together, like two legs of a human being. There is no one truth but

many truths. It is like the great Garden of Eden, the humanity and the world are diverse – we have the black people, the white people, the yellow people, the dancing people, the smiling people, the tall people and the small people. Similarly, there are other living beings that walk, crawl, swim or fly. This is biodiversity. Twenty-six centuries ago Mahavir celebrated the diversity of life, diversity of truth and diversity of philosophy. We must not narrow it down in some kind of dogmatic ideology.

Let us move forward. Let us see how *ahimsa* and *anekanta* can be guiding principles for the twenty-first century, not just a luxury for the few but guiding principles for all. •



Satish Kumar is the founding Chairman of Jain Spirit and editor of Resurgence magazine. The above article is an edited extract from 'Ahimsa, Anekanta and Jainism', edited by Tara Sethia, Motilal Banarsidass, 2004.



DUCK AND COVER

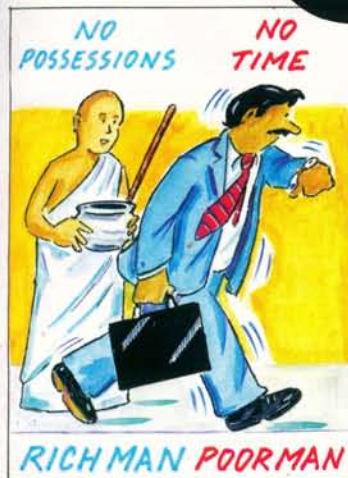
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Quotes . and Quips



a person given to self-study (sasutra) cannot be lost.
Mahavira (Uttaradhyayana, 29/59)

The nights that have departed will never return. They have been wasted by those given to adharmā (unrighteousness). *Mahavira (Uttaradhyayana, 14/25)*

The nights that have departed will never return. They are profitable for one who is given to dharma (righteousness).
Mahavira (Uttaradhyayana, 14/25)

All living beings love life, they wish to relish pleasure; loath misery, shun annihilation; enjoy life and love to live long. In short, life is dear to all humans beings. *Ācā. Sū. 1.2.3.63*

Hence one should not inflict pain on any creature. *Utta. Sū. 2.20*

Nor have any feeling of antipathy or enmity. *Sū. Kr. Sū. 1.15.13*

One should be friendly towards all creatures. *Utta. Sū. 6.2*

A person who practises truthfulness remains unmoved in the face of severe trials and tribulations *Ācā. Sū. 1.3.3*

Under the influence of greed, a man fails to discriminate between good and evil and indulges in theft without caring even for his own life *Bha. Ā. 857*

A celibate should always give up the sensual pleasures of sound, sight, smell, taste and touch *Utta. Sū. 16.10*

Wealth cannot protect an imprudent person in this birth and the next. Just as an extinguished lamp cannot light the path so also a person who is deluded cannot tread the right path
Utta. Sū. 4.5

The importance of austerity is obvious but what is the importance of caste?
Utta. Sū. 12.37

When anger is conquered, the spirit of forgiveness springs in the soul
Utta. Sū. 29.67

There's no knowledge without right faith, No conduct is possible without knowledge, Without conduct, there's no liberation, And without liberation, no deliverance.

Mahavira (Uttaradhyayana, 27/30)

Just as a threaded (sasutra) needle is secure from being lost, in the same way



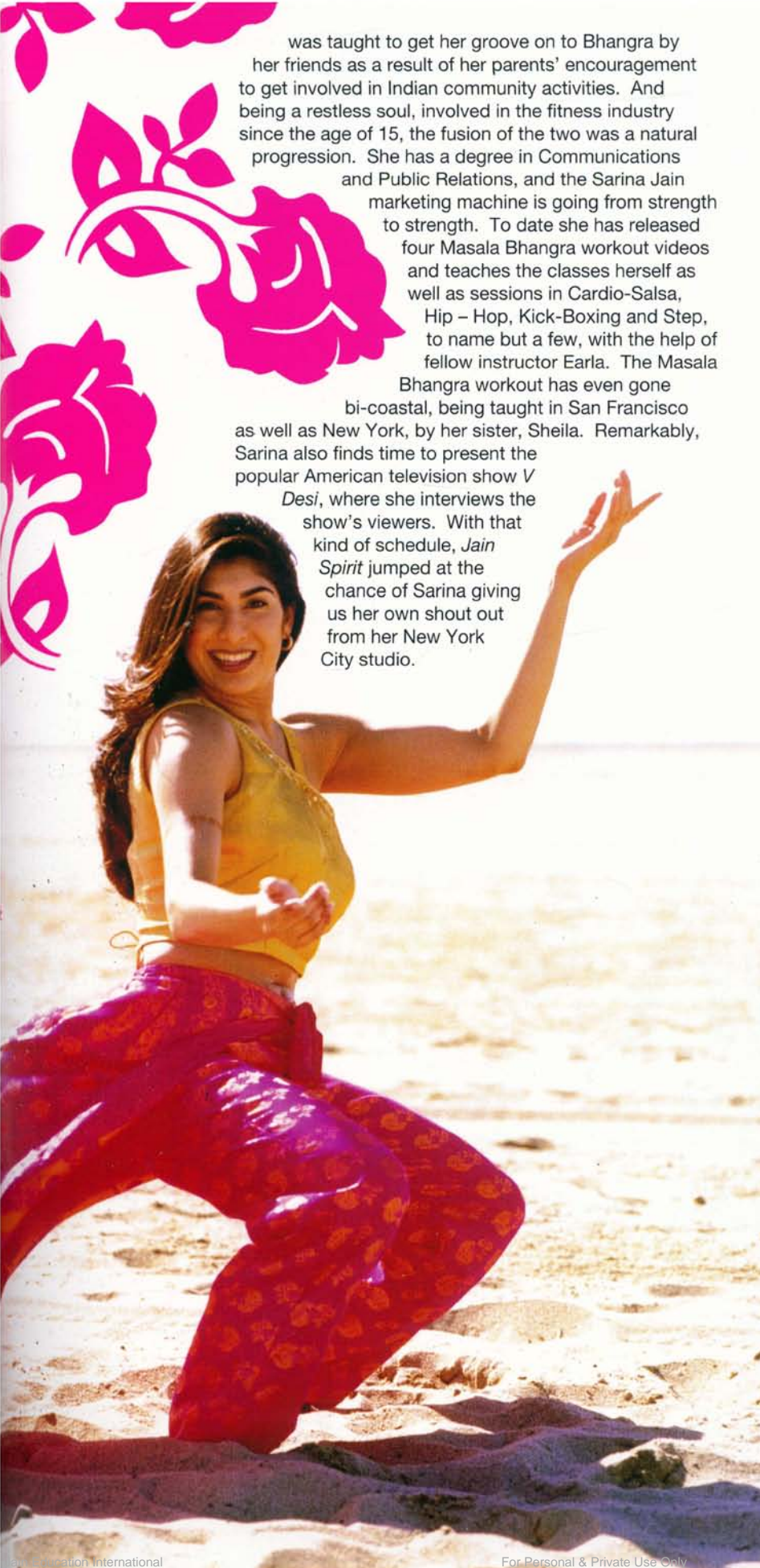
JAIN FONDA?

REBECCA HOH profiles
Sarina Jain, pioneer of a spicy
 alternative to the workout world

Indian culture seems to be one of the most versatile and accessible going. It stands alone bursting with colour and unshakable pride but also allows itself to seep into many other cultures with ever growing ease. We cannot deny that this is producing some amazing hybrids. It may have started with the aromas and spices being incorporated into the dishes of countries all over the world, but now it seems that the famous Indian masala is permeating through more than the kitchen walls. Not least in the glittery world of popular culture - Britney Spears gyrates to a mix of synthesised pop sounds and the dull beat of the tabla at her controversial live shows. Gwen Stefani walks out onto the red carpet with platinum blonde hair in a swirl of Indian sari fabric, complete with gold rakhis and ruby red bindi. It comes as no surprise then that Sarina Jain, a product of the Asian American mix herself, has merged two defining points from both her cultures. Somewhere between the hypnotising Punjabi rhythms of Bhangra and the US fixation with 'the body,' she has created the MASALA BHANGRA WORKOUT.

Although now living in New York, Sarina was born and raised in Los Angeles, but makes sure she stays connected to her Rajasthani Jain roots, visiting India every year. She

photo courtesy of Sarina Jain



was taught to get her groove on to Bhangra by her friends as a result of her parents' encouragement to get involved in Indian community activities. And being a restless soul, involved in the fitness industry since the age of 15, the fusion of the two was a natural progression. She has a degree in Communications and Public Relations, and the Sarina Jain marketing machine is going from strength to strength. To date she has released four Masala Bhangra workout videos and teaches the classes herself as well as sessions in Cardio-Salsa, Hip - Hop, Kick-Boxing and Step, to name but a few, with the help of fellow instructor Earla. The Masala Bhangra workout has even gone bi-coastal, being taught in San Francisco as well as New York, by her sister, Sheila. Remarkably, Sarina also finds time to present the popular American television show *V Desi*, where she interviews the show's viewers. With that kind of schedule, *Jain Spirit* jumped at the chance of Sarina giving us her own shout out from her New York City studio.

Thanks for talking to us, Sarina.

How are you today? ▶ I am doing well today – just getting ready to launch my 4th workout video. **What can you see out of your window?**

▶ I see the sun out the window – it is a beautiful day today but it is sooooo cold! **What does being a Jain mean to you?**

▶ I am a Jain...I am not sure what Jainism means to me. But when I think of Jainism...I think it is a way of life just like Hinduism but more pure. I have grown up with it and have been taught the Jain prayers and I say them all the time but I am not that much into it. However, I am noticing that I am becoming more religious and following the traditions more so now that I am getting older. **How does Jainism enter into your everyday life?**

▶ I do pray every morning and whenever I need to just relax and calm down – sometimes I get very stressed out and so to calm down, I say the *Namokar Mantra*. **What part has Jainism played in your enthusiasm for healthy living?**

▶ Jainism is a healthy way of living – it plays a part but I'm not sure how much. I think Jainism is more of a spiritual lifestyle than anything – it can ground you if you believe in this. **Want to give us a quick day in the life?**

▶ My days vary with responsibilities – typically I teach three to four classes a day. I wake up at 5am to go and teach a 6am class and then come back and work – I do my entire PR for my company and so am always working on something or the other. I sometimes take orders, talk to customers and am always trying to build new relationships with different vendors. I usually go to sleep around 11pm – reading a book! **What are your current projects?**

▶ Currently, I am launching my 4th workout video – *Masala Bhangra Workout Volume 4...Total Body Conditioning Style*. I am also training others to teach for me, which has been very successful. **Plans for the next 5 years?**

▶ In the next 5 years – I see myself producing more workout videos, have others teach for me, get married and raise kids. **How do you feel about the invasion of Indian culture into the mainstream?**

▶ I feel that it's great – if it did not happen, we would not be recognised as much. However, the respect and the quality should not be lost because it has gone mainstream – the culture and the values should be kept the same. We need the mainstream support to survive and to be more creative. However, I do not agree in placing a *ganesha* on shoes

LIFESTYLE

to make it look cool like one high street brand did – that is taking it too far.

Who are your gurus, eastern or western, spiritually or otherwise?

► My gurus vary – my mom is someone that I look up to. I look up to people who love life and who take it with a grain of salt. Life is all about challenges and if you can handle them – it is great. Sometimes one can get lost but overall – I love those who work hard and are very successful because they are committed. Jainism will play a role in my future and with my family – that is how I was raised so I would like to pass on what I have to my kids. **For any readers interested in taking a Masala Bhangra class can you give us an idea of what to expect?**

► You can do the workout at either low or hi impact levels, so that anyone can

truly enjoy a full body, cardio workout. It is based on traditional bhangra steps which predominantly utilize shoulder, abdominal, and leg muscles, although most people experience a full body workout from it easily breaking into a sweat within a few minutes! I have designed the workout according to nationally recognized fitness standards so we begin with a warm up, carefully breaking down moves that are easy to follow, then a Masala Bhangra Jam that increases one's heart rate for a sustained period of time, and ending with a cool down that naturally stretches the major muscle groups used. I hope that it will be a dose of infectious energy, that will leave you wanting to come back for more! **What advice would you give to all those Desis out there wanting to live a**

healthier lifestyle? ► The advice I would give is: exercise, exercise and exercise - no matter if it is doing ten jumping jacks, walking around the block in your residence or going to the gym - it is important to stay physically fit! You do not have to be a size 4 in order to be skinny - just being healthy is the key. Work out at least three to five times a week for at least 30-45 minutes doing cardio and weight training! And watch the diet - you will feel much better about yourself when you see the changes happening to your body and mind! South Asians have the lowest rate of physical activity and we need to change that. We need to live longer lives! • *Rebecca Hoh is Editorial Assistant at Jain Spirit.*

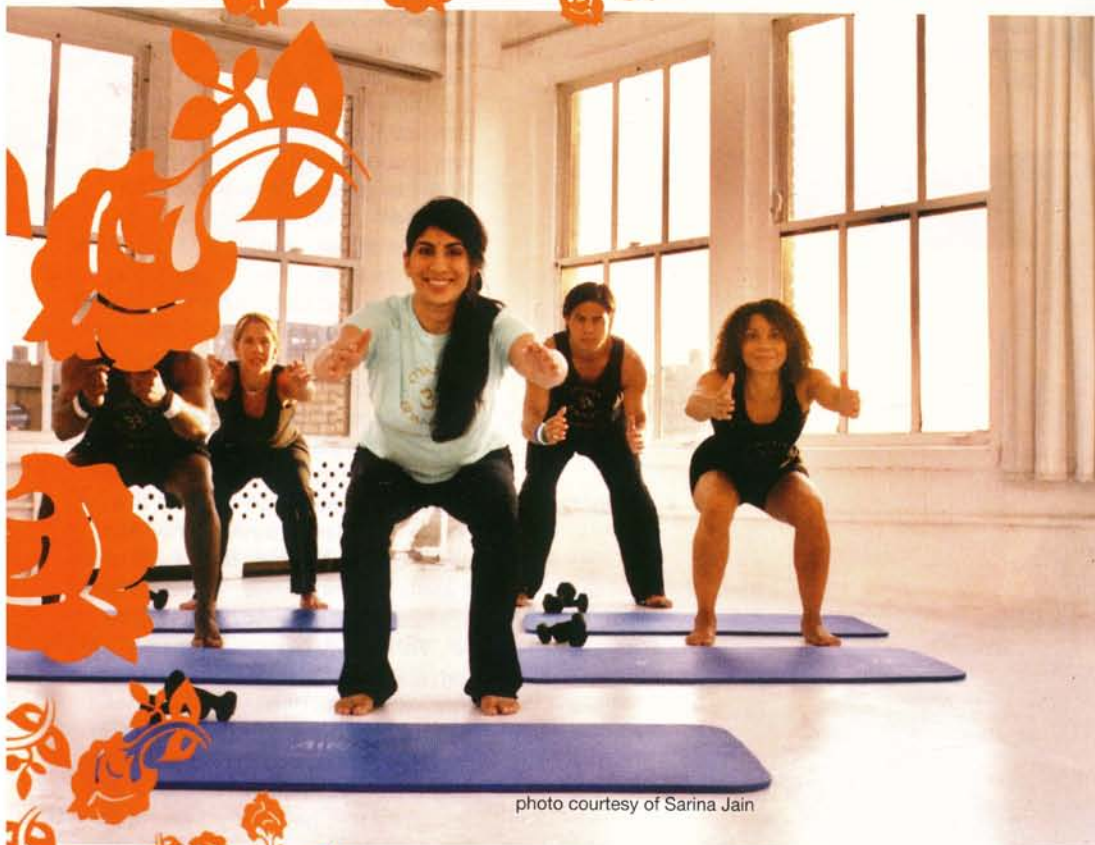


photo courtesy of Sarina Jain



'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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TEDDY SMITH

A play in London is about as special as rain in London. After all, London is the theatre capital of the world. However, on 28 November 2004, the city saw the staging of a unique play, *Chandanbala*, based on the story of the first Jain nun (*sadhvi*). In Jain events we normally have either speeches or solo shows, as there is little time and patience for collective

RAISE THE CURTAINS

art. This production was even more noteworthy as it was organised and performed entirely by amateurs leading very busy private lives. In this article, I would like to share with you the experience of putting it all together, and also the huge shared success which resulted. The play truly demonstrated that unity is built through action, not words. And it lasts long after the performance is over.

AMBIKA KUCHERIA reflects on the backstage experience of a Jain musical, *Chandanbala*



The idea of the play came up about six months earlier when the women's wing of Jain Vishva Bharti UK was looking for a fundraising event. Performing *Chandanbala* was an obvious choice, not only because of its powerful storyline, but also because it was a play that would interest all – men and women, the young and the elderly. Deciding on staging *Chandanbala* was, however, the easy part. Initial readings of the original Hindi script made it evident that the level of Hindi was too high for UK audiences, a primarily English and Gujarati speaking population. A long-drawn process began to simplify the language without losing the essence of the story. The multi-lingual skills of the *samanijis* at JVB London proved very useful in this.

The next task, and possibly the greatest stumbling block, was the casting. Not only did the play require a twenty-odd cast of good actors fluent in Hindi, but also people who were willing to go through the six months of rehearsing and organising. Moreover, the play featured complex characters ranging from a villainous soldier to a eunuch and of course, the title role of Chandanbala. Finding appropriate people to play these roles from amongst family and friends was to become a real challenge for the play organisers. "We spent hours discussing the people around us, their appearance, their accents and their acting potential," recall Nina

Choraria and Shivani Sethia, the play's coordinators. "And then we spent days trying to convince these people to take part!"

Understandably, many of those approached were shy or anxious about acting in front of friends and family, not having been on stage since their school play decades ago. Many requests, pleas and emotional blackmails followed and a hesitant cast of volunteers was formed. It was an eclectic group which included students, doctors, businessmen, musicians, housewives and even some from outside the Jain community. Sectarian issues were put aside, and a truly non-sectarian cast came together to do a play with a universal message. No one realised it at the time, but it was this unusual mix of diverse individuals that would give the performance its special quality.

Wisely, the organisers realised early on that a professional show needed a professional director, particularly when performed by an amateur cast. Enter Tushar Trivedi, director at London's Bhartiya Vidya Bhavan. Under his expert direction the process of putting together London's first-ever Jain musical began.

What followed were months of script reading and late-night rehearsals, coordinating of work schedules and

travel dates and most importantly, fun. As initial inhibitions were shed, the participants started getting familiar with their characters and equally importantly, with each other. Family members got used to dialogues weaving their way into everyday conversations and friends worked their socialising around rehearsal times. Clearly, the community spirit was everywhere.

Behind all this flurry of activity, the women's wing was quietly getting on with the organisational stuff. *Chandanbala* was, after all, a fundraising event: sponsorships had to be secured, brochures had to be printed and tickets had to be printed and sold. Once again, the response from the community – Jain and non-Jain – was wholehearted and heart-warming. The pillars of support through all this were the *samanijis*, tireless in their efforts and ever-helpful in their advice.

As the day of the play drew closer, other issues needed attention. After much hunting, Hatch End High School was selected as the venue for the play. The stage now needed to be set for the performance, so the backstage work of props and costumes started. Elaborate props depicting palaces, forests and marketplaces were sourced from temples and wedding suppliers, many even created from scratch. The costume requirements were unusual and, consequently, wardrobes of all



photo courtesy of Chandu Shah: cknshah@aol.com

around were raided. The critical missing bits were sourced from India. This involved an even wider net of people in the production.

The dress rehearsal was the first time when all the various participants – actors, music and light technicians, backstage workers, organisers and the *samanijiis* – came together. It was a strangely unnerving and yet, reassuring experience. On the one hand, and possibly as expected, lots of things did not fall into place – costumes did not fit, the

IT MADE INDIVIDUALS WHO WERE BUSY LEADING THEIR SEPARATE LIVES COME TOGETHER

music jarred, props still needed much work, actors forgot their lines and the play ending was chopped and changed. On the other hand, and possibly for the first time, all present realised they were part of something much bigger than they had comprehended

when saying a meek 'yes' six months ago. Good intentions were visible in the advice of the seniors *and* in the tea being offered around by the young helpers.

In fact, the dress rehearsal, despite its proximity to the performance day, was a turning point in the story of the play. Everyone came out with a better understanding of their role in the play: as actors, as backstage workers, as coordinators, as helpers, as a team. The determination to give the show their best shot was now redoubled.

On a chilly November evening, *Chandanbala* was staged in front of a packed audience of 500. The rest, as they say, is history. The performance of the Jain musical was an undisputed success. The acting was powerful, the sets and costumes appropriate, the lights and music blended and the organisation was very professional. Little elements like the presentation of the programme by the famous Sunrise Radio presenter Sarita Sabharwal and the serving of dinner after the show were added bonuses. The play received much media attention and even invitations came to perform in other cities. Importantly, the play also met its objective of raising substantial funds for the proposed new JVB centre in London.

However, performing *Chandanbala* achieved something more than all these accolades, something intangible yet more significant. It made individuals who were busy leading their separate lives come together and appreciate the power and potential of a community, thereby raising their spirits. It was an expression of hope. And that is special. •



Ambika Kucheria is a freelance writer, writing on subjects ranging from human rights to fashion stories, business articles to stage scripts. She was born in New Delhi, India, and presently lives in London, UK.

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of Chandu
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BEAUTY IS SACRED

PHILIP VANN weaves the tapestry of different artists inspired by faith

All true art surely partakes of the sacred: as a mindful meditation on human vulnerability illumined by a sense of transcendent mystery. Much contemporary art lacks such qualities; it oozes surface glitter and ingenious confidence trickery, like images in some slick advertising campaign; often it can seem downright nihilistic. *Faith*, on the other hand – a recent exhibition at Nottingham Castle of works by eleven contemporary British-based painters and sculptors – is a moving and perceptive reminder how awe-inspiring and revelatory modern art can be.

Curated by Richard Davey, Chaplain of Nottingham Trent University, this show did not set out to prove any didactic religious point. It showed works by artists from a range of backgrounds and faiths – Christian, Hindu, Jewish, Muslim and Sikh. Davey says: "In bringing these artists together, I am not seeking to find a universal sensibility of faith. I have merely wanted to demonstrate that the presence

of faith in an artist can produce a distinctive sensibility within a work; one that is defined by attitudes of hope, transformation and incarnation."

Unlike traditional artists working within the strict boundaries of a religious aesthetic – such as makers of Christian icons, Buddhist *tangkas*, Jain sculptures, Sufi miniatures, Islamic calligraphies, Jewish illuminated manuscripts – contemporary artists are not necessarily yoked, happily or otherwise, to any particular devotional discipline. They are free to choose what religious symbols or imagery to adopt, adapt or abandon. Indeed, many religious artistic conventions have by now become so tired in their incessant re-telling that it now takes a daringly original artist to re-juvenate and transfigure them, to make them feel alive and fresh again. And that is what many of the artists here succeed in doing: open-minded, alert, ever-questioning, they make images, deeply inspired by the atmosphere of their faith, which are at once intimately personal and universal in nature.

Shanti Panchal, born in India in 1951, has lived and worked in London since 1978. His palette is inspired by the dry landscape of his native village: 'ochres and reds and browns, all sand and mud-houses with red tiles'. He has said, "I'm very interested in working on the stillness in people, it's a timelessness in them." The male figures he portrays, with their shaven heads and expressively pronounced yet well-proportioned eyes, are set against shadowless backgrounds; he relates these to the pervasive childhood influence of Hindu and Jain monks, and also to his interest in Indian miniature painting.

The unspoken, ambiguous dramas of his resilient yet amazingly gentle male and female characters, set starkly against vibrant abstracted backgrounds, are heightened by his remarkable use of watercolour, applied layer upon layer to create chalky fresco-like textures, seemingly reverberating with impalpable inner meaning.



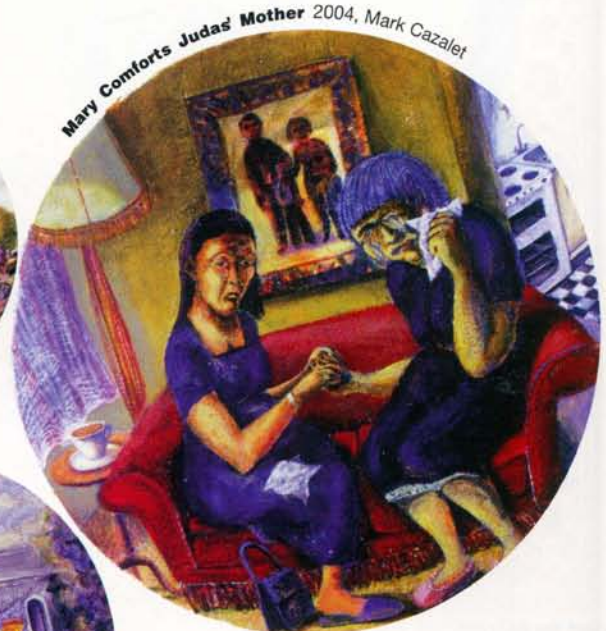
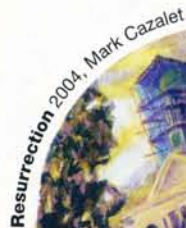
Sculptor's work Shanti Panchal

An enigmatic atmosphere also enlivens the paintings of Julie Held, who was born in London in 1958 to German-Jewish immigrant parents. "I don't believe in verisimilitude in a painting," says Held. "There has to be an inner truth to the person or place you're trying to evoke." She is a painter rooted and enriched by traditions of western art, ranging from Rembrandt and Titian to Matisse and German Expressionism. Her vulnerable-looking

Still life in the night 2003, Julie Held



human figures also appear impressively vivacious. These lovers, swimmers, brides and grooms, even a woman trying on pairs of chic shoes, always seem on the verge of being inwardly transfigured. An oil painting of 'Still life in the night', with its pair of Jewish Sabbath candles so subtly luminous on a blood-red tablecloth, celebrates human generosity yet mourns human loss, though no individuals are actually portrayed.



'Mythic narrative' is what also characterises the painting of Mark Cazalet (in his own words). Born in London in 1964, he has been inspired by Medieval Mystery Plays and also by "the idea of medieval space, where the space in a picture is tipped up towards you". His series of paintings on the life of the Virgin Mary has its roots in his interest in "the idea of seeing Mary as a contemporary girl in East London". His small, orb-shaped pictures are rich in contemporary, everyday detail, bringing timeless Christian scenes poignantly and challengingly up-to-date, as in a picture of the bereaved Virgin Mary comforting the similarly bereft mother of Judas in the setting of a modest East London flat.

ART & LITERATURE

Amrit and Rabindra Kaur Singh, who paint together under the name of 'The Singh Twins', were born in London in 1966. Having studied traditional Sikh art and Indian miniatures, they felt keen in the 1990s 'to create a new language of symbolism to pass on to

wider audiences.' Their painting 'God the Beloved' (in which Krishna is portrayed in gouache and gold dust, adorned with a peacock feather and bordered by decorative, collaged wallpaper) celebrates divine beauty – with the feather reminding the viewer

'that ultimately you can't compete with God's creative power.' Their portrayal of a 'Sikh Wedding' exquisitely integrates contemporary and traditional motifs – bejewelled antique costumes, for example, alongside modern road traffic.



God the Beloved 1992, The Singh Twins



Sikh Wedding The Singh Twins



Woman and Angel Jane MacNeill

Jane MacNeill, who was born in Aberdeen in 1971, says "I don't like it when the colours become bolder, I like things to be subdued and muted". Her ethereal paintings of heads are set against golden backgrounds and haloes, as in Christian icons. Sometimes her self-portrait heads have eyes wide open – rapt with enjoyment of the created world – and sometimes eyes closed – no less quietly ecstatic with mystical self-attunement.

Faith is the kind of show which can reveal, and help heal, not only some of the wounds and controversies of an embittered, embattled art world, but also those of our shared, wider culture. •

Philip Vann is author of *Face to Face: British Self-Portraits in the Twentieth Century* (published by Sansom & Co.)

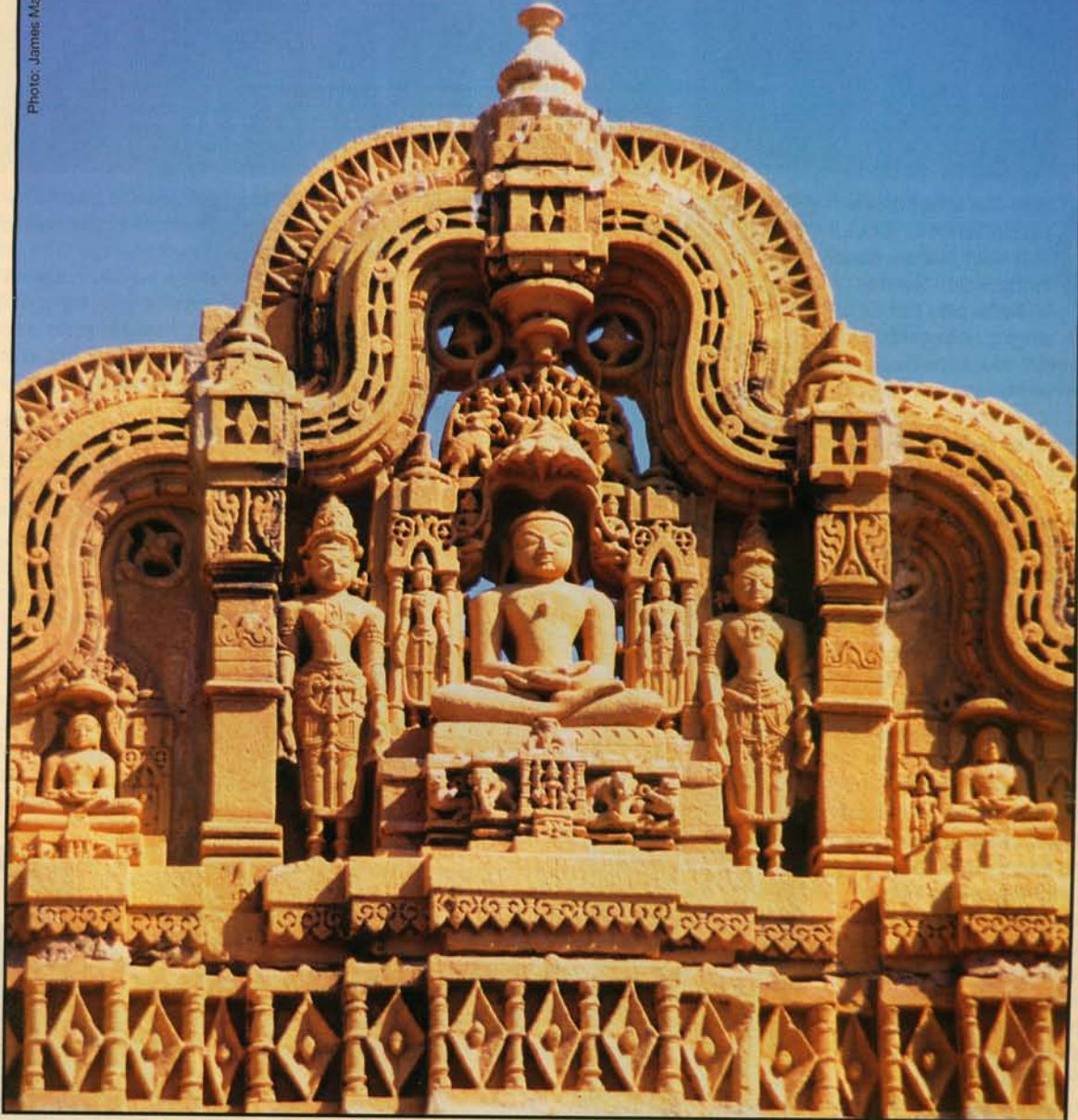
The paintings of Farouq Molloy, who was born Sean Molloy in Plymouth in 1957, are based in the Islamic calligraphic tradition yet have an abstract delicacy that can be related to modern western artists, such as Paul Klee and minimalist painters. The *Name of Allah* is repeatedly written in unregimented lines and sometimes set against geometric colour field backgrounds, palpitating with subtly exuberant beauty.



Untitled (from the Name of Allah Series) Farouq Molloy

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

Photo: James Maturin-Baird



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India hu

Dusk. The ethereal flow of the Ganges. An old lady stands knee deep in the water. Swirls of water play at her feet. She is singing softly with eyes closed. Gentle, devotional tears flow down her cheek.

Ask what I did all last year and you'll gather that I was in India.

Probe further and you would know that I worked at the Gandhi Ashram in Ahmedabad, marketing handicrafts made by children from the slums.

I spent my days reaching through the honking, bustling, and finding places of stillness and reverence.

As a US resident for 10 years, the tug of the all-powerful Silicon Valley dollar was strong. But something about Indicorps – “service for the soul” – had a romantic appeal. It sounded like a good idea to return to the country of my origin, learn from it, immerse in it. Of course, I had many doubts. Nevertheless, I embarked on a one-year journey – a year that now stands out as the definitive catalyst of a lifelong transformation.

When I left, I was ill equipped in many ways. For one thing – there was too much baggage. The physical baggage (two suitcases full of stuff that every Indian must take), I shed quickly. The other kind was difficult. The mission of the program was to contribute our energies to the development of India. So of course, we descended with notions of grandeur and a sense of moral superiority. But the coordinators of the fellowship urged us to “look, listen, learn!”



photo: www.dinodia.com

mbled me

RISH SANGHVI writes about his unique gap year experience with Indicorps

when we arrived in India. And when we did, we met people like Ishwar Patel, recipient of the prestigious Bharat Ratna Award, frontline worker of rural India. When you see someone like him, dive into a pit of faeces to clean it, what remains but to set these notions of grandeur aside and dive in alongside?

I met numerous other inspiring individuals along the way, from the artist Jagat Sukhadia, who pours his heart into the art he teaches to children, to the visionary president Abdul Kalam. Meeting these people, I have come to believe that India doesn't need my help – to paraphrase Vivekananda, "It is the help of the world!" The reason is that the people of India, the woman in the Ganges, and the child in the slum, have something in common that is powerful and inexplicable. They believe. Fervently. Unreasonably. Endearingly. And this faith moves mountains.

A hundred thousand kites colour the sky. Thousands of people on the roof of their homes. Hopping easily from terrace to terrace. The spirit of the nation soars like the kites.

This experience is undoubtedly a spiritual journey. For India reveals herself as a reflection of the philosophy that she gave birth to. The infinite play of shape shifting realities, richly textured plurality, works itself out to the logical extreme in this country.

But the same nation that variegates, confounds and distorts any one reality, is equipped to transcend its own illusions. Ultimately, something about India enables me to make peace with all that is India.

And now, I return home, once again ill equipped, and much as a stranger. After one year away, what shall I expect? I stare blankly out of the car, windows rolled up, to shield from intimacy. Cars

whiz by. I know I am expected to celebrate this crossing of cultures, this grand melting pot. But my eyes are open wider and I am cynical.

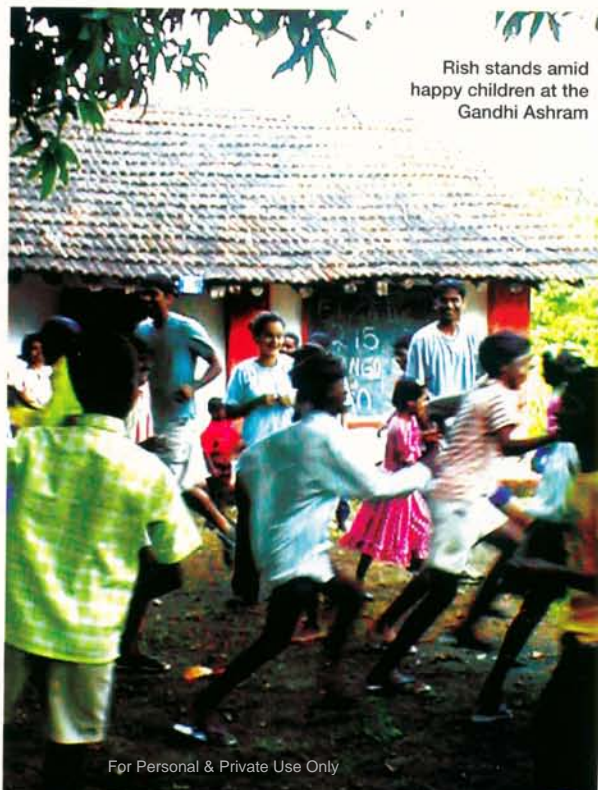
In my graduate program, I struggle to connect my recent experiences with what I learn in the books. I learn that the Western world is clearly great -unparallel in GDP, GNP and any other statistics you care to compare. And we stumble all over ourselves to get a piece of that GDP pie – frantic job searches, writing and re-writing that résumé to be perfect, dashing – and innocuous. What happened to connections of the heart? What happened to community? Is there a place you can go to learn about that? Do these great nations suffer from too much distance, from too much efficiency? Why are we afraid to show up at our friend's home without calling first? Why don't children in the park hang from my arms, or swing from my neck, like I was a banyan tree? And

why does no train or bus journey here, ever turn into an animated, ridiculous conversation, with every passenger tossing in a comment or two? Half hearted smiles and reluctant glances are the best we can do here. We complain loudly and obnoxiously when our hosts in India feed us beyond capacity. Here, we find no one notices or cares when we skip a meal. The loss is ours.

People frequently talk about the power of East meets West, perhaps neglecting in the process, the risk of the immigration experience. Hasty and eager as we are to blend with our new country, do we leave behind more than we intend to? Holding on to dogma, to rituals, and an occasional Diwali dinner, we claim Indianness, the one we remember from our years in India, or perhaps from what our parents told us. Yet we can barely speak to our grandparents in our own tongue. Many things are wrong with this picture. But time is on our side. For endlessly, patiently, the Ganga flows on, awaiting our return. •

RISH SANGHVI was Indicorps Fellow 2002.

Rish stands amid happy children at the Gandhi Ashram



Indicorps is a programme offered by Connect India, a UK based charity (undergoing registration). For further details on how to apply for the Fellowship, and for frequently asked questions please visit www.indicorps.org or contact meenal@indicorps.org.uk

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Sangeeta Mehta looking over a cover of a book that she is currently editing



COOL CAREER

WE PROFILE SANGEETA MEHTA'S SUCCESS

NAME: Sangeeta Mehta

LOCATION: Manhattan, New York

CAREER: Assistant Editor, Little Brown & Company (books for young readers division), Time Warner Book Group

THE JOURNEY: After working for a literary agency and making good contacts in the book publishing industry, Sangeeta moved from sunny Southern California to snowy New York where she networked, sent out dozens of letters and prepared strongly for interviews. "Working in book publishing or entertainment is tricky," she says, "one needs a strong résumé and excellent contacts to 'get in,' perseverance and patience, and the determination to work above and beyond the assigned responsibilities."

THE OBSTACLES: The first time Sangeeta went to New York City for her interviews turned out to be the week of the tragic 9/11 terrorist attacks at the Twin Towers in the heart of New York. When she went to NY again for interviews that December, she was not able to land anything. She finally took a chance and moved to NY the following spring (without a job!) when she came across a few other obstacles, one of which was that her wallet was stolen the first weekend in the city! She was tempted to move back home, but knew that if she left NY then, she would never realise her dream.

THE DESTINATION: Now that she's finally made it, Sangeeta has learned valuable lessons for both the workplace and life: she has learned the importance of maintaining a positive attitude to assignments and towards all co-workers, even though both of these can be challenging at times. She instead tries to "find a creative way to make the best out of the situation."

Her advice for others on their own journeys: "Having faith is so important in everything we do," says Sangeeta. "I always believed that I would get the right job—I just didn't know how and when. Also, no matter how busy I get, I always try to chant *Namokar Mantra* at least once a day. It's amazing how much power lies in this short mantra, and how much peace of mind it can give you."

Many think of silence simplistically, as just the absence of noise or not speaking words. But silence, like life itself, is much more subtle than that. Think of silence as a moment, an island in the sea of sound, a vacation to paradise, allowing us to form a temple of our divine thoughts. This outer peace is simply a way to help us find some inner silence and lead us to our soul.

There is a famous Sanskrit saying: *Mauna kalaka nasti*. The word 'mauna' is silence; 'kalaka' means problems or quarrels and 'nasti' means nonexistent. This proverb shows us that when you are silent, there are no quarrels. By talking we create problems, so the immediate benefit of *mauna* is to avoid problems. Other benefits then follow. The silence of speech leads to the silence of mind, because if you decide not to speak, what good are thoughts? Every time a thought comes and you cannot express it with words, the mind will ultimately say, "Alright, what is the point of my thinking?" and therefore, you get into a thoughtless state. The third *mauna*, the bodily silence means that you do not move around but stay in one place. This helps the silences of both speech and mind.

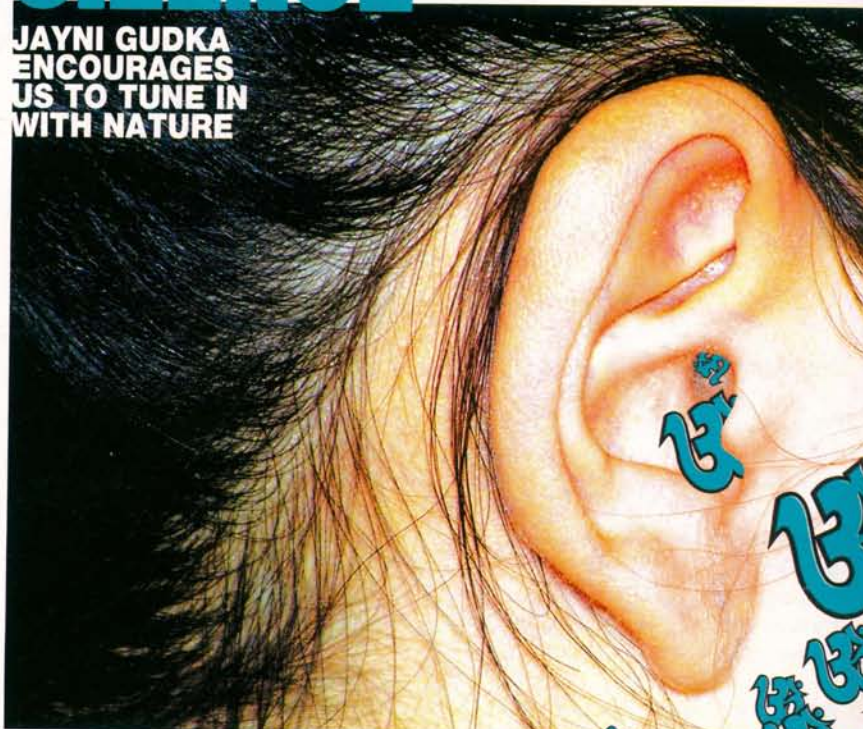
Since ancient times, the gift of silence has been worshipped as an important component of spiritual discipline. Pythagoras is said to have imposed a strict rule of silence on his disciples and in Buddhism enlightenment can only be reached with the practice of silence. Christianity believes that silence allows one to communicate with God as a means of self-restraint. Silence is considered an important tool of life in all faiths and religions as it allows people to take time out and contemplate. It also helps people realise the importance of speech and helps us appreciate the excellence of language.

Nature is silent, yet the beauty of it flourishes to an extent we don't ever appreciate. Summers and winters pass by like the silent wind, yet we don't hear the movement of nature; it keeps on without making a sound, going from the flowers to the bare trees, from the snow to the gleaming sun. Nature changes dramatically every day but it is so silent that we don't even notice it.

The word 'silent' is an anagram of the word 'listen' and they go together inescapably. The gift of silence allows us to take time out to listen and fully understand our surroundings, taking us further on our path to *moksha*.

LISTEN THROUGH SILENCE

**JAYNI GUDKA
ENCOURAGES
US TO TUNE IN
WITH NATURE**



"Silence is a great help to a seeker after truth. In the attitude of silence, the soul finds the path in a clear light; what is exclusive and deceptive resolves itself into crystal clearness. Our life is a long and arduous quest after Truth, and the soul requires inward restfulness to attain its full height." These are the words of Mahatma Gandhi, who observed a regimen of strict silence on Mondays, a practice he would not interrupt even for a meeting with the King of England. Gandhi said that the enforced silence was his "cure for spiritual deafness."

JAYNI GUDKA
is a 16 year old
college student
in London, UK.

WWW.JAINSPIRIT.COM



ASK AUNTIE

**LOS ANGELES PATHSHALA
TEACHER AND RESIDENT
AGONY AUNT, PALLAVI GALA,
IS BACK TO ANSWER MORE OF
YOUR QUESTIONS RELATING TO
JAINISM AND LIFE IN GENERAL!**

Dear Auntie,

I'm in my first year at Uni and a guy I really get on with wants to take me out to dinner. I have told him I'm not sure, because, you've guessed it he is not a Jain. I'm not sure if my parents would mind or not, but maybe it would be easier to try and find someone from the Jain community. Help!

Anxious in Antwerp (age 19)

Auntie says:

Many young people face the question you just asked. It requires examination at different levels.

One needs to put a great deal of time and thought into the two events you talk about: going on a first date and choosing a life partner. From where I stand, you are a bit young to be selecting a life partner now. At this time, getting to know boys as friends, without the emotional baggage would

be a wise decision. Also, you want to know the 'real' person in his natural setting, sans the artificial fluff of trying to impress each other during a date! I would highly recommend getting to know people and making friends, a process that will allow you to mature also.

Now let us look at it on another level. Why do parents seem to be insisting on Jain life partners? Religion is a big part of the culture and in general, immigrant parents are trying to preserve their identity by making sure that their children marry within the community. This, in the past had ensured the preservation and perpetuation of the culture and identity. This need intensifies when people migrate.

Kids, trying to forge their own way into the world with distinct identities, have different ways of doing this. Young people want to be in sync with their friends and the larger culture around them. There seems to be no middle ground between the two generations, so how can they coexist?

It is very possible for this to happen. If done correctly, the parents can broaden their horizons and the youngsters can strengthen their roots. How is this possible, you may ask? Communication, communication, communication! There is no way around free and open lines of communication. Both parties need to be able to express themselves in a civil and respectful manner. The parents need to respect the child's realities while the child needs to respect parental experience and wisdom. Keep in mind that this does not happen overnight.

It will take time and effort from both parties to make this work. You may be talking to your parents already. If not, start setting aside a chunk of time every week that you can spend together – no TV, phones etc., go for a walk, play a card or board game, work in the garden, anything like that. This will ease you both into spending time together without sparring. As this calmness evolves, you will be able to talk about issues small and big smoothly!



Everybody has problems. Not everybody wants to talk about their problems with the people around them. It may even be that it is these very people adding to your problems. Our Agony Aunt is standing by to guide you through life's difficulties. If you are confused, troubled, or just want a second opinion, write to us today to get a professional's perspective. All information is confidential and no problem is too big or too small for our Agony Aunt. Please send questions to **Jain Spirit Agony Aunt, Suite 3d, Cowdray Office Centre, Cowdray Avenue, Colchester, Essex, CO1 1QB, ENGLAND**. Alternatively, you can e-mail: youtheditor@jainspirit.org



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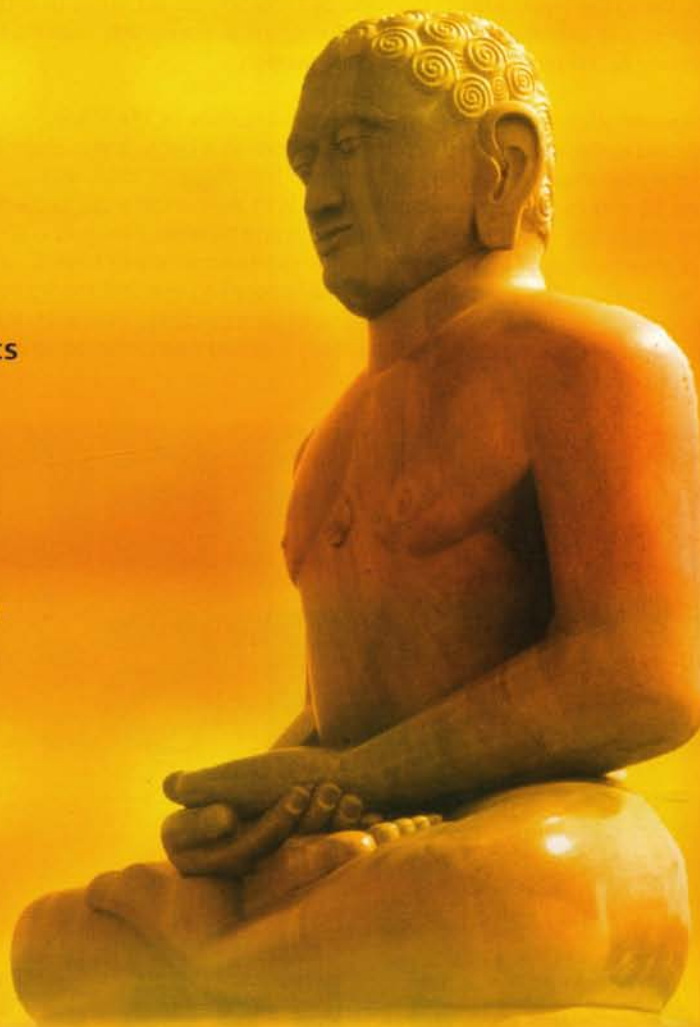
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The *Kalpasutra*, attributed to one Bhadrabahu, is one of the main canonical texts of Jainism. Its date of textual recording is set at 513, when the meeting of the second Jaina Council was convened at Vallabhi, but a long oral transmission may well have been established before this. The first section of the text relates to the lives of the 24 *Tirthankaras* (ford builders), with Mahavir, the founder of the religion, being the 24th. This is followed by biographical accounts of senior Jain monks and divines, with a final section entitled '*Paryusana*' relating to the ordering of the monks during the rainy season.

This exquisite Wellcome Library manuscript comprises of 115 folios. Transcribed in Devanagari in black ink, nine lines to a page, it is in Prakrit with some marginal commentary in Sanskrit. It is dated in 1503, and contains 58 exquisitely executed miniatures with their original silk protective curtains still intact. Bordered by red margins and painted with gold and other pigments against a rich blue background, the miniatures have a jewel-like quality. The linear technique, the protruding eye and the figures shown in static postures are characteristic of Jain painting. However, this style is not exclusive to this type of painting and had been referred to as the 'Western Indian School'.

SACRED TEXTS: THE KALPASUTRA



NIGAL ALLAN
draws on the
story of the birth
of Lord Mahavir

Many beautiful miniatures depict episodes from the life of Mahavir. He was conceived by a Brahmin woman, Devananda, who had fourteen auspicious dreams. These were interpreted by her husband, Rasabhadatta, who foretold that the child would acquire great knowledge. Sakendra, the king of Gods and wielder of the thunderbolt, saw the unborn Mahavir in Devananda's womb and came to pay his respects in the Brahmin city of Kundagrama (Fig.1).

(opposite) Fig.1 - On realising Mahavir had been conceived, Sakendra the celestial king offers worship to the unborn child

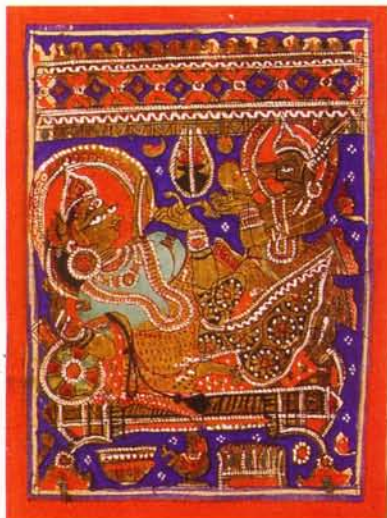


Fig.2 - Harinegamesi replaces the fetus conceived by Queen Trisala with the fetus of Mahavir removed from the Brahmin woman



Fig.3 - The fourteen dreams of Queen Trisala



Fig.4 - The birth of Mahavir

However, Sakendra did not regard the Brahmin woman as having sufficient status to carry Mahavir, the last of the Tirthankaras. He sent Harinegamesi, a deva and commander of the divine infantry, to exchange Mahavir with a fetus carried by Trisala, wife of King Siddhartha (Fig.2). Trisala received Mahavir while she was in a deep sleep and had the same fourteen dreams as Devananda. In them she saw an elephant, a bull, a lion, the anointing of the goddess Shri, a garland, the moon, the sun, a flag, an urn, a lotus pond, the

sea, a vimana, a heap of jewels and fire. The elephant is the embodiment of the marks of excellence. The bull, which like the elephant is white, has a stamp of benediction on its countenance and the most desirable qualities in large measures. The lion is a magnificent and striking beast that moves with noble grace. Shri sits on a lotus in the middle of a lotus lake on the highest reaches of the Himalayas. The garland descends from the skies and its blossoms are mainly white with bees circling it. The moon shines like white water droplets

dispersing the darkness of the night. The sun shines from a golden disc eliminating the darkness and putting an end to evil activities. The flag flies on a staff of gold and is emblazoned with a shining white lion. The silver urn is filled with crystal water and shines like the purest gold and it is lustrous and holy, untouched by anything sinful. Thousand-petalled roses which open at a touch of the sun's rays float on the lake. The sea glows like a cluster of moonbeams, with its waters swelling in all directions. In the twelfth dream,

Trisala saw a lotus-like celestial palace (*vimana*), which shone with the radiance of the rising moon. The next dream comprised a great heap of jewels rising to the height of Mount Meru, and the last dream was a vision of smokeless fire emitting a radiant glow (Fig.3). On waking, Trisala related her dreams to her husband, who interpreted them as auspicious – the child would attain great knowledge and become master and king of a great realm.

So great was their joy that the king requested the audience of the chamber to be sprinkled with scented water, flowers of five colours to be arranged and a throne to be set up. The following morning he performed many gymnastic exercises and enjoyed massage with invigorating oils by experts trained in their profession. Following this he took a bath and proceeded to the audience chamber magnificently attired and

accompanied by many nobles. Seated on his throne, he summoned three wise men to interpret Trisala's dream. The wise men foretold that Mahavir would be a fine child, pleasing and beautiful. He would also attain great knowledge and wealth, be brave and rule over a large kingdom. He would become a *jina* and a spiritual leader. The king was so pleased with this interpretation that he sent the wise men away with many gifts.

Following the conception of Mahavir, the wealth of the kingdom greatly increased. Out of consideration for his mother, Mahavir did not move within her womb. His mother feared that she had lost him or that he had died; realising the anxiety he was causing, Mahavir moved. From that time onwards, Trisala took baths, made offerings and performed many auspicious rites and expiatory acts until Mahavir's birth (Fig.4). There was great rejoicing at

his birth, festivals were held, prisoners released and towns decorated.

After thirty years, Mahavir gave up his life at court and distributed his great wealth among the poor. He travelled by palanquin until he reached a magnificent *ashoka*, a tree regarded as auspicious. He stopped under it, shed his finery and plucked out his hair in five handfuls (Fig.5). He undertook a vow that out of six regular meals he would only have one meal, without water. He entered into the order of homeless monks, exposing himself to all kinds of hardship for twelve years. He wore a cloth for a year and a month before giving up all clothing. For the next twelve years he endured all manner of adversity from the gods, the elements, men and beasts to reach ultimate *nirvana*, a state which can only be attained through truth, self-control, spiritual practices and appropriate conduct (Fig.6).

In the thirteenth year of his wanderings, Mahavir attained the ultimate knowledge and vision called *kevala*. He became an *arhat*, a *jina* possessed of the all-knowing all-seeing *kevala*, who knew and saw the minds of gods, men and demons. Having attained total perfection, Mahavir freed himself from the restraints of life, death and decay and died. Mahavir had spent the first thirty-five years of his life as a householder enjoying the luxuries of court life. He then lived as a homeless monk for twelve years before attaining *kevala*, a state in which he lived for a further thirty years. •

Nigel Allan is Curator of Oriental Collections at the Wellcome Library, London.

This is an edited extract from Nigel Allan's article published in *Orientalism* (ISSN 0030-5448, November/December 2004, Volume 35, number 8, pg 64-66). Reprinted with permission from *Orientalism Magazine Limited*, 17th floor, 200 Lockhart Road, Hong Kong, <http://www.orientations.com.hk/>.

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Kalpa Sutra Devanagari, 1503, 115 folios, ink, colour and gold on paper, Height 11cm, length 26cm
Wellcome Library (Sanskrit MS gamma 5)

The PRAKRIT BHARATI ACADEMY in Jaipur has published a wonderful English translation of the Kalpasutra which can be ordered directly from them. E-mail: pbharati@datainfosys.net

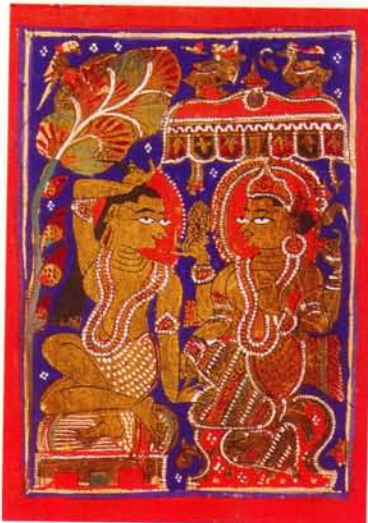


fig.5 - Mahavir plucks out his hair in five handfuls



fig.6 - Mahavir gives his first sermon after attaining nirvana

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WORKING ALL HOURS

NIKI AUSTIN
demonstrates how animal
welfare and human
well-being are
interdependent

In the developing world today, working animals, which include millions of horses, donkeys and mules, provide 50% of the power for industry, agriculture and transport and are often the only source of income for millions of families. Their life is harsh and unforgiving, working in the dust and heat with temperatures soaring up to 50°C at the height of summer. Mechanisation is not always a viable alternative because of scarce affordable fuel, unsuitable roads and lack of spare parts or service engineers. The poverty, the lack of social security benefits and the scarcity of education for many people who own or work with animals increases the pressure on both animal and owner.

The international equine animal welfare charity, Brooke Hospital for Animals, aims to support the sustainable use of working animals, in communities that depend on them, by promoting good working practices and compassionate husbandry and care. The charity's 500 staff in the field, made up of vets, veterinary assistants, farriers, saddlers and education workers, help over 500,000 working horses, donkeys and mules across the developing world and also the millions of men, women and children who depend on these animals for their livelihood.

Its dedicated teams provide free treatment, care, education and training in Egypt, India, Jordan and Pakistan. They do this mostly by means of mobile units, which go out regularly to the brick kilns, rubbish dumps, markets, carriage horse stands and other city places, to donkey and horse fairs in the countryside, or where pilgrims are carried up steep hillsides on the backs of mules. One such place is the ancient religious site of Gaurikund in India, where in the foothills of the Himalayas, hundreds of mules carry pilgrims to the Hindu shrine of Kedarnath.

Every day during the pilgrimage season, a mule may have to ascend 14km up extremely steep paths to the shrine. Work can start at 4am and finish when there are no more pilgrims wishing to visit the shrine that day. This year, five Brooke vets and a team of farriers, saddlers and veterinary assistants established a Brooke mobile team and education point at 'base camp' and within two weeks had treated over 500 mules and ponies.

In addition to the free veterinary care, local farriers were given training and hoof picks were distributed, local saddlers were given workshops on repair and maintenance and grooming kits were given out to the local people. Members of the community were identified as candidates for training as 'community based animal health workers' – local people who are taught to carry out basic first aid and promote good animal welfare when the Brooke mobile team is elsewhere. One was Ranjeet Singh Panwar, a 28-year-old labourer based in Gaurikund. "We could see he had affection and love for the animals so we allowed him to help us out during our stay," explained one of the visiting Brooke vets, Dr. Alok.

"Not only did he demonstrate to owners how to groom an animal and use hoof picks, he quickly picked up first aid skills, such as wound dressing."

Seventy years since the Brooke was established, its aim is not only to treat immediate injuries but also to improve, with proven and sustainable solutions, the health and welfare of millions of working horses and donkeys that suffer pain and distress throughout the world. Today, official statistics suggest that there may be 100 million working equine animals

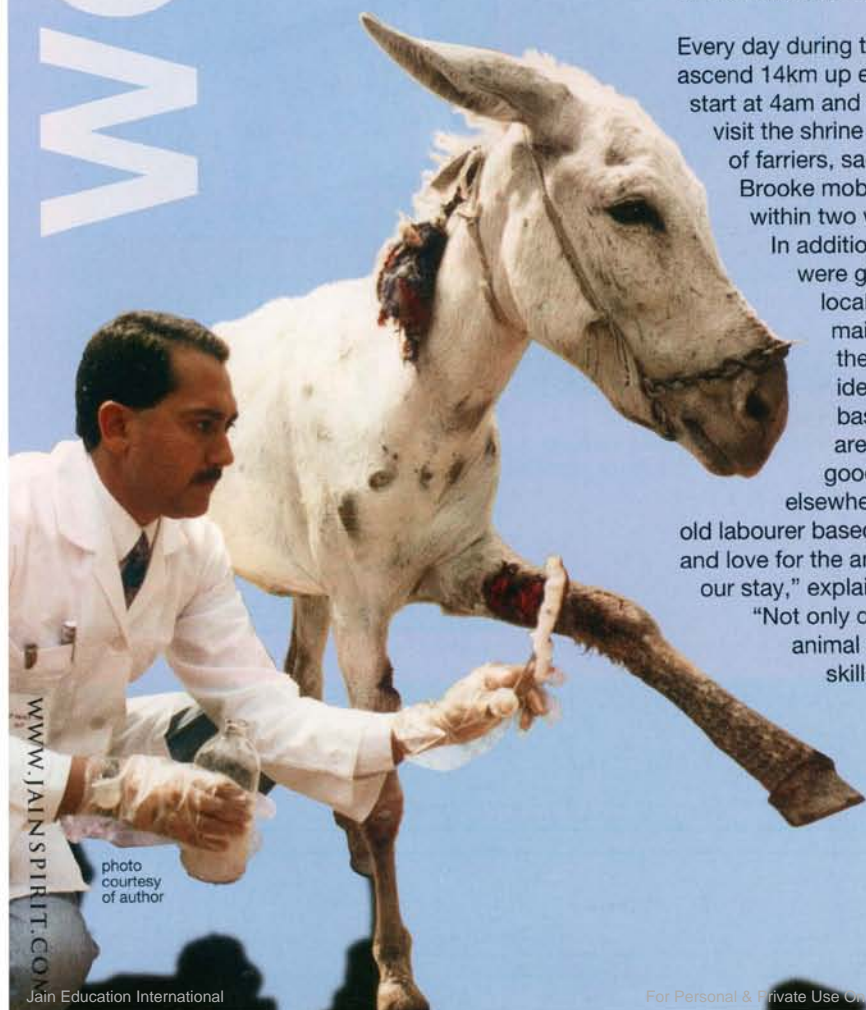


photo
courtesy
of author

in the world, and of these the Brooke estimates that as many as five million may be enduring extreme pain and suffering. With estimates of between six and twenty people dependent on each working equine animal in the developing world, this also suggests that around 30 million people (at a conservative estimate) are dependent financially on those horses, donkeys and mules that suffer the most in the world.

The Brooke goes wherever the need is the greatest, but to help establish its veterinary and education priorities, it has developed with the world renowned Bristol University Veterinary School in the UK, a method of assessing the condition of a working equine animal, comparing it to preset optimum welfare conditions. From day one, the vets are building relationships with the owners, establishing trust and good communication. The Brooke's staff are regularly trained in communication and education techniques. For example, the local community may be asked to appoint its own veterinary worker who can be trained to give minor veterinary support between the Brooke's visits, or the vets may choose someone who might also act as an advocate, helping to spread

good husbandry messages.

In addition, the charity trains not only the animal owners but also those in the allied trades supporting the horse owning community including the farriers, harness-makers, saddlers, feed sellers and shoe manufacturers. In this way, it makes its work sustainable and empowers the communities it supports. Over the next decade, the Brooke intends to reach the five million equine animals that suffer most in the world by accelerating its partnership programme, which will see proven Brooke solutions delivered through partners in countries it does not currently reach, where there is a heavy dependence on working equine animals. In pursuit of this aim, the Brooke has already established partnerships with local organisations in Afghanistan, Kenya and Guatemala, organisations which share the charity's ideals and which have already established links with poor communities dependent upon working equine animals. Today, in developing countries, ownership of a horse can lift a person out of poverty as they build their own small business based on a working horse, donkey or mule. They can earn cash by leasing the services of their animal, transporting agricultural

or other goods such as building materials, and they can support other small businesses: feed sellers, harness makers and cart makers.

The Brooke's help is not restricted to the young. Across all the countries where it works, the sight of a Brooke vet or mobile unit can give hope to any horse or donkey owner, even the very elderly. Seventy-four-year old Zaheer Mirz Baig has also been working as a farrier since 1947. Zaheer is unable to read or write and can barely see out of his thick-rimmed glasses, but is a staunch advocate of the Brooke's working methods. The elderly man knows all too well the realities of trying to carve out a living on the streets of Delhi, and has something important to say about the Brooke. "I am a poor man," he says lowering his voice. "But the Brooke vets give me respect and this makes me happy and thankful." He pauses for a moment, before adding: "I never expected anyone to show respect to a man like me." •

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SALLY HARDING explains
the core beliefs of the Quakers

friends of faith

Sometimes when I am asked who Quakers are and what they believe, I find myself answering in a very negative way as this seems the easiest way to explain. Quakers do not have ornate buildings to meet in, they do not have a minister or priest in charge, they do not have a creed or set prayers, there is no organised service, there are no special clothes and no rituals.

So what do they actually do and believe? Quakers meet for worship in a plain room, perhaps just with a vase of flowers on a table. They sit in silence for about an hour. In the peace and stillness they wait for a deeper awareness of God's presence. When they do feel moved to do so, they can stand up and give their ministry. This may be a spiritual thought, a reading from the Bible or texts from other religions, a poem, a social or personal observation, or sometimes a political point. As each person is of equal worth, each ministry is considered of equal importance and everyone listens and reflects in silence. Sometimes there are several ministries, occasionally there might be none, but whatever happens I, personally, leave the meeting feeling calm and at peace with myself and the world, ready to face the challenges of the week ahead. I feel supported and cared for by fellow Quakers, my values and beliefs strengthened.

Quakers are very positive people. Unlike some other Christian-based approaches, they do not talk very

much about sin. They tend to emphasise the good in people. While accepting that we are made up of good and evil elements, they try to find 'that of God' in everyone. This phrase was used by George Fox, who founded the movement 350 years ago, and is widely used by Quakers today. Quakers believe in love in action – and though they do discuss and mull over ideas a great deal, they believe that it is what you do that really counts. 'Let your lives speak' is another favourite phrase. William Penn, the man who took Quakerism to America and founded the state of Pennsylvania, said: "True Godliness doesn't turn men out of the world, but enables them to live better in it, and it excites their endeavours to mend it." Early Quakers were often imprisoned for their beliefs. Elizabeth Fry was a great champion of prison reform. Hence prison visiting has always been a traditional Quaker involvement.

Love, tolerance, justice, care of the environment and all living creatures, equality and respect for diversity, forgiveness and peace – these are the beliefs at the heart of Jainism. How like the Jains we are in many respects! The Peace Testimony, one of the few 'set' writings we have, presented to Charles II in 1660, states that: "We utterly deny all outward wars and strife, and fighting with outward weapons for any end or any pretence whatsoever: this is our testimony for the world." Over the years Quakers have developed a wide range of interpretations of the Peace Testimony, and nowadays many would

still adhere to the basic belief but would make certain exceptions, notably the Second World War, in which many were conscientious objectors but others fought. Today, many Quakers are exploring the connection between peace, justice and reconciliation, and are active in campaigns on these issues at local, national and international levels. Some Quakers, using non-violent techniques, are engaged in civil disobedience in their campaign for disarmament, others hold vigils in protest against weapons of mass destruction and the waste of resources caused by the arms race.



Charles Milligan/Quaker Life

Quakerism, then, is a group of insights, attitudes and practices, which together form a way of life rather than dogma or creed. It rests on the conviction that people can have a direct communication with God. Quakers try to follow the example of Jesus Christ in a loving response to God and those around them. They try to live in the spirit of forgiving love that was shown in Jesus' life and death and has been a living source of strength and inspiration to his followers ever since. They learn from the teachings and writings of other religions too and also from wise people of no religion.

Early Quakers were rejected from mainstream society and were barred from many professions and universities. Consequently, many became involved in the business world. Although obviously the old restrictions do not apply now and Quakers are involved in the same range of jobs and professions as anybody else, there are still many in business. The accumulation of wealth is not particularly encouraged and we are still expected to live simply, but I have met some quite wealthy Quakers, especially in America. Like the Jains, it is more a question of acquiring wealth ethically and spending it wisely and unselfishly, rather than the amount you have.

I have tried to describe the Quaker way here in this country as I have experienced it, but as there are about 240,000 Quakers world wide, there are great differences in language and culture, in the form of worship, and even in some of their beliefs. There are meetings in America and Africa that even have a pastor and order of service. But what they all have in common is their search for a real experience of God's love in everyday life as we make our way on our spiritual journey. Quakers are seekers - they constantly ask questions and try to get hold of the basic truths in our lives: they were originally known as The Friends of Truth. They feel that asking questions and keeping an open mind are better options than sticking to dogmatic answers and opinions.

Much of what I have written may have struck a chord with Jain readers. I often notice the similarities and common threads between the two religions. I know that the Jains would feel very comfortable in a Quaker meeting and they would certainly be very welcome •



Sally Harding is a teacher and an artist. She lives in York, England.

A RARE GENIUS

JOHN E. CORT
analyses
the seminal
contribution of
one man,
W. Norman
Brown

In *Jain Spirit* Issue 18 (March-May 2004) I discussed the scholarship of Maurice Bloomfield (1855-1928), the first American scholar of Jainism. Bloomfield was Professor of Sanskrit and Comparative Philology at Johns Hopkins University in Baltimore, Maryland, from 1881 until 1926. He was the author of many important studies of Jain narrative literature, including the first book on Jainism published in the United States, *The Life and Stories of the Jaina Saviour Parçvanatha* in 1919. Bloomfield was primarily a scholar of Vedic language and literature, and most of the graduate students he trained worked in the areas of Vedic and Hindu literature. Only one of the many students who earned a Ph.D. under Bloomfield continued his interest in the study of Jain narrative literature. This was W. Norman Brown (1892-1975).

philology and Sanskrit studies was small and closely knit. The intellectual agendas of the field closely overlapped with those of comparative philology and classics. It was assumed that graduate students already had a grounding in Latin and Greek for the classics, and French and German in order to be current with continental scholarship. They were then rigorously trained in Sanskrit as the essential tool for understanding India. The emphasis was on the study of the classical Indian texts in their original languages. Many early-twentieth-century scholars of India such as Bloomfield never went to the land of their studies. They perceived the gulf between their historical area of study and contemporary colonial India to be so great that they felt there was nothing to be gained from going to India. Nor did many of these scholars have anything other than at best a passing ability to read a modern Indian vernacular language.

Brown was educated in an era when the world of Indian



from the Collections of the University of Pennsylvania

In all of this Brown was an exception. He lived, studied and taught in India, and could read and speak Hindi and Gujarati. He was a formative figure in the transformation of the older style Sanskrit studies into modern area studies, first known as Indian Studies, and more recently usually as South Asian Studies. Under his leadership, the first Department of South Asian Regional Studies in the United States was started at the University of Pennsylvania in 1948. He was also largely responsible for the founding of the American Institute of Indian Studies, which today is one of the most important organisations promoting the study of India in the United States.

Brown's approach to India was to a significant degree shaped by the years he spent as a child in India. His parents were missionaries in Central India for the Christian Church (Disciples of Christ). From the age of eight until he was thirteen, from 1900 to 1905, Norman Brown lived with his family in Harda and then Jabalpur, now Madhya Pradesh. He learned Hindi as he played with other children. Since his father, like most missionaries, was largely involved in educational work as a teacher and principal in mission schools, Brown was also exposed at this young age to the values of education.

Norman Brown returned to the United States in 1905 to attend preparatory school and then the college in Hiram, Ohio. In 1908 his parents returned to the States on leave, while his father George William Brown studied Sanskrit, Arabic and Hebrew at Johns Hopkins University. G. W. Brown earned a Ph.D. in 1910 under Bloomfield for his

with Bloomfield, but he also studied with two older graduate students who went on to become major scholars in their own right, Franklin Edgerton and E. W. Burlingame. Brown shared with Bloomfield, Edgerton and Burlingame an interest in story literature and folklore. His 1916 Ph.D. dissertation was on the relationship between the *Panchatantra* and modern Indian folklore. Part of this study was published in 1919 in the prestigious *Journal of the American Oriental Society*. One of Brown's distinctive contributions to Indian studies was to include the full range of Indic materials to interpret a classical text such as the *Panchatantra*. While he was fully competent in Vedic, Sanskrit, Prakrit and Pali materials, he used his ability in Hindi to add contemporary oral traditions to his studies. In the words of his later colleague at the University of Pennsylvania, Rosane Rocher, "few indologists have shown such total involvement with India, in all ages, from the Indus valley civilisation to the

Advaita Vedanta philosophy with a pandit in Banaras for several months. He then went to Jammu, where for two years he was Professor of English and Vice-Principal of the Prince of Wales College. In 1925 he returned to the United States. Positions in teaching Sanskrit and Indian Studies were quite rare in those days, so for one year Brown worked in the alumni office of Johns Hopkins. Finally, in 1926 he was appointed Professor of Sanskrit at the University of Pennsylvania, a position he occupied for forty years until his retirement in 1966. He died in 1975 at the age of eighty-three.

During these four decades Brown developed Pennsylvania into one of the premier centres in the world for the study of India. In addition to many shorter visits to India after World War II, when air travel made such short trips feasible, he also spent two year-long sabbaticals in India, in both cases connected with manuscript research on medieval Jain literature.

"FEW INDOLOGISTS
HAVE SHOWN SUCH
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Much of Brown's scholarship between 1929 and 1941 focused on medieval Shvetambara illustrated manuscripts. In part, this represented an obvious continuity with his earlier interest in narrative literature and his work at Johns Hopkins. But whereas the other scholars were concerned solely with the literary aspects of this study, Brown integrated the study of the narratives with the study of the lavish illustrations of many of the

manuscripts of the narrative texts. He described the genesis of this interest as follows:

"One December morning in 1922 there appeared at my door in Benares [Banaras] a man asking if I would purchase a manuscript. He unwrapped a cloth and showed me a book of brightly illuminated folios, written with gold ink on a specially prepared background of red, black, or blue, and enriched with seven primitive paintings of brilliant colour and skilled craftsmanship. The purchase was completed as soon as the price was named and this 'jewel' became my possession.

It was the first illustrated Indian

dissertation entitled *The Human Body in the Upanishads*. (This was published by The Christian Mission Press in Jabalpur - then spelled Jubbulpore - in 1921.) The elder Browns returned to Jabalpur in 1910, where G. W. Brown resumed his post as Principal of the Christian Bible College. There he taught Old Testament History, New Testament History, Biblical Theology, Psychology and Hinduism.

W. Norman Brown joined his parents in Baltimore in 1908 and entered Johns Hopkins as an undergraduate student, earning a B.A. in Greek in 1912. He continued to study Greek in graduate school at Johns Hopkins, and added Arabic, Sanskrit, Prakrit and Pali to his studies. Most of his courses were

emergence of Bangladesh, from Vedic myths to current political questions. This feature ... may still be attributed in a great measure to the fact that the Vedic scholar trained by Bloomfield had had his first and lasting encounter with India as a boy."

Brown held post-doctoral and teaching positions at the University of Pennsylvania from 1916 to 1919, and Johns Hopkins from 1919 to 1921. The stipends on such fellowships were meagre, so he augmented his income by proofreading and private tutoring. During the years 1921-22, he substituted for Bloomfield at Johns Hopkins while the elder scholar took a sabbatical leave in Europe. In 1922 Brown and his wife Helen went to India, where he studied

manuscript I had ever held in my hands and its miniatures were the first of the Western School I had ever seen. Its subject was the story of the Master Kalaka (the *Kalakacharyakatha*), and from that time dates my interest in Kalaka and in the Western Indian style of painting that precedes the Mughal-Rajput schools."

Brown travelled to India in 1928-29 on a grant from the Guggenheim Foundation with the express purpose of pursuing his study of the *Kalakacharyakatha*. This story was the subject of a number

leading scholar-monks and lay scholars of Shvetambara Jainism of the period. They included the Murtipujak scholar-monks Acharya Sagarandisuri, Acharya Vijay Indrasuri, Acharya Vijay Vallabhsuri, Muni Chaturvijay, Muni Hamsvijay, Muni Jayantvijay, Muni Kantivijay, Muni Punyavijay and Muni Vidyavijay, as well as Professor S. K. Belvalkar, Professor H. D. Velankar, Mr. F. B. P. Lory, and Mr. K. P. Mody. The book that resulted from this research was *The Story of Kalaka*. In 1933, this was only the second book on Jainism to be published in the United

States, and was the inaugural publication of the Oriental Series published by the Freer Gallery of Art of the Smithsonian Institution.

The subtitle of the book indicates the range of Brown's study – "Texts, History, Legends and Miniature Paintings of the Shvetambara Jain Hagiographical Work, the *Kalakacharyakatha*". Brown combined his earlier interest in folklore and narratives with the skills of both

a trained philologist and an art historian. He analysed the Kalaka story within the history of Shvetambara Jain literature. His chapter on the history of miniature painting in western India represented an important contribution in the developing scholarly understanding of this subject. Finally, he provided English translations and critical editions of six versions of the Kalaka story, five in Prakrit and one in Sanskrit. Among the Prakrit versions was the one he had purchased in Banaras a decade earlier. Brown later donated this fifteenth-century manuscript of the *Kalakacharyakatha* to the University of Pennsylvania, where it is now in the University Library's Special Collections. The quality of his editions of the Prakrit texts can be seen in the comments of the eminent Sanskritist and linguist M. B. Emeneau, who advocated using Brown's edition as an introductory textbook in Prakrit.

Brown employed a similar multidisciplinary methodology to study two more Jain texts, the *Kalpasutra* and *Uttaradhyayana Sutra*. The first was also published in the Oriental Series

of the Freer Gallery of Art in 1934, and the latter by the American Oriental Society in 1941. Since these texts in the Shvetambara canon had already been critically edited and translated into English, in these two studies Brown focused more narrowly on the paintings.

The *Kalpasutra* of the Shvetambara Murtipujak Jains is the most commonly illustrated Jain text. Every year during the observance of Paryushan the monks, who are temporarily resident in a community, give sermons on the *Kalpasutra* and its commentaries to the assembled congregation. These sermons last for four days. On the morning of the fifth day, the monks ritually recite the root text of the *Kalpasutra* alone in such a rapid style that few if any people can understand the Prakrit. Illustrations of the text are held aloft to enable the congregation to keep their place in this auspicious oral event. As a result, there are hundreds of medieval and modern illustrated manuscripts of the *Kalpasutra*, found wherever there are Murtipujak congregations. The large number of illustrated manuscripts also means that there are copies of this text in the collections of many museums, libraries and private art collectors in India, Europe and North America. Brown based his study on the manuscript in the collection of the Freer Gallery in Washington. For comparative purposes he used thirteen manuscripts in Boston, Cleveland, New York, Detroit and Cambridge, Massachusetts.

Because there is no ritual enactment of the *Uttaradhyayana Sutra*, illustrated manuscripts of it are far rarer. Brown based his study on four illustrated manuscripts of the fifteenth and sixteenth centuries from Ahmedabad and Baroda that he photographed during his 1934-35 study tour of India. He planned to use the illustrations from a fifth manuscript in the collection of the University of Strasbourg, but was unable to do so because of the outbreak of World War II. The *Uttaradhyayana Sutra* consists of thirty-six chapters, and Shvetambaras understand it to contain the final sermons of Mahavir. An interesting feature of the illustrations that Brown analyzed is that many of them depict scenes found not in the *Uttaradhyayana Sutra* itself, but only in later commentaries. This is the case with the *Kalpasutra* as well.

Brown's talents as an art historian were recognised in 1931 when he was

... LOVING KINDNESS IS FOUND IN EVERY RELIGION, "BUT IT IS IN THE APPLICATION THAT JAINISM GOES BEYOND THE OTHERS."

of medieval Shvetambara tellings, and many of the manuscripts of the story were profusely illustrated. In particular, there has long been a tradition in the Tapa Gacch to attach the *Kalakacharyakatha* to the *Kalpasutra*, because the Tapa Gacch believes that it was Kalaka who shifted the observance of the *Samvatsari Pratikraman* of Paryushan from the fifth to the fourth of the bright half of the month of Bhadrapada. In brief, this is the story of the ancient legendary Jain monk Kalaka: The wicked King Gardhabhilla of Ujjain kidnapped Kalaka's sister, the nun Sarasvati. To overcome the king, who was protected by powerful black magic, Kalaka invited the Sahis (also known as the Shakas) to come into India from central Asia. Kalaka countered the king's magic with his own greater magic powers. This allowed the Sahis to defeat Gardhabhilla, and Kalaka freed Sarasvati.

Brown was able to work in Jain libraries in Ahmedabad, Patan, Cambay and Shivpuri, and in his preface Brown gives thanks to a veritable catalogue of the

appointed Curator of Indian Art at the Philadelphia Museum of Art (then the Pennsylvania Museum of Art). He held this post until 1954, and the collection of Indian art at the Philadelphia Museum remains today one of the premier collections in the United States. He was also Curator of the Indian section of the University of Pennsylvania Museum from 1936 to 1947. Between 1929 and 1938 he published half a dozen studies on Jain painting in scholarly journals in India and the United States. In 1949 he published a study of the carved wooden Jain temple pavilion from Patan in North Gujarat, that is now in the collection of the Metropolitan Museum of Art in New York City; this pavilion is a centrepiece of the reinstalled Indian galleries at the Met. In writing about Brown's contributions as an art historian, Moti Chandra, for many years Director of the Prince of Wales Museum (now called the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya) in Bombay, said, "His contribution to the history of Pre-Mughal painting is so substantial and important that it makes him a pioneer in this important ... branch of Indian art. ... By his deep study of Western Indian miniature painting, Professor Norman Brown was able to analyse the stylistic variations in Western Indian painting. ... [His] collection of the basic material for the history of Western Indian painting has enabled many scholars, including myself, to take advantage of his basic work and enlarge the scope of his researches further. ... Most of us who are working in the field of Pre-Mughal painting owe a debt of gratitude to him. There is no doubt that Professor Norman Brown has obtained an exalted place among the art historians of India."

Brown's writing was not limited to scholarly publications. In the March 1934 issue of *Asia* Brown published a short article on Jainism, entitled *The Gentle Jains*. This was a popular magazine published by the American Asiatic Association, an organisation that existed between 1898 and 1937, and which engaged in promoting American economic relations with Asia. In this article, one of the first to bring the Jains to the attention of a larger American audience, he outlined the Jain ethos of *ahimsa*. He wrote that loving kindness is found in every religion, "but it is in the application that Jainism goes beyond the others." Whereas Christians extend loving kindness to fellow human beings, and Hindus and Buddhists extend it to all animals, only the Jains apply this ethical principle to every sensate being.

Brown illustrated the article with his photographs of Shravana Belgola, Mount Girnar, and Mount Abu. On the bus to Shravana Belgola he was befriended by an elderly Digambara Jain man, with whom Brown conversed in Sanskrit. When Brown discovered that the food he had brought with him had fallen out of the bus due to the bumpy road, the man arranged for food to be sent to him. Brown recorded how fortunate he was that his own necessity brought him into contact with this paragon of benevolence.

Since Brown's travels among the Jains were motivated by his textual studies, he visited the Jain manuscript libraries of Cambay and Patan. Here again Brown related the personal kindness and assistance shown to him, in this case by the Shvetambara Muni Punyavijay in Patan. Brown wrote that this simple monk, one of the intellectual giants of twentieth-century Jainism, "spent two full days in gathering the manuscripts I wanted, trudging miles through the dusty streets barefoot, since his vows forbid any use of a conveyance."

After the 1930s most of Brown's scholarly attention turned elsewhere. He wrote three text-and-art studies of Hindu texts, the *Saundaryalahari* (1958), *Vasantavilasa* (1962) and *Mahimnastava* (1965). He wrote two broader overviews of Indian culture and history for which he was so uniquely prepared: *The United States and India and Pakistan*, first published in 1953 and then in revised and enlarged editions in 1963 and 1972; and *Man in the Universe*, published in 1966. This latter book in my opinion remains one of the best short introductions to the continuities of classical Indian thought ever written. Throughout his career Brown published popular articles on India in addition to his scholarly studies. As Rosane Rocher wrote, "More than any Sanskrit scholar before, Brown cared deeply about modern India. He followed closely the political and social developments on the subcontinent, sympathised with its struggle for independence and with India's cause later on." He wrote articles for the general press on Gandhi, the Indian independence movement, Indian democracy, the Sikhs, Indo-Pakistani relations and religion in Indian society. He devoted much time to scholarly institution building both at the University of Pennsylvania and with the American Institute of Indian Studies. Throughout his career he also maintained an active scholarly focus on Vedic materials and it is in this area that his scholarship is

perhaps best remembered today.

Brown retired from the University of Pennsylvania in 1966 at the age of 74. During his lifetime he was widely honoured for his scholarly and social contributions in India and the United States. He received honorary degrees from the Universities of Jadavpur and Madras, in addition to the University of Michigan and his own University of Pennsylvania.

Norman Brown's scholarship on Jainism remains a model for us today. In his books and articles he showed that a single intellectual discipline is insufficient for appreciating the full richness of Jain culture. To understand even a single manuscript, one needs to bring to bear the tools of art history, religious studies and literary analysis. Because the Jains have written and spoken so many languages, one needs to have at least basic competence in both the classical languages of Sanskrit and Prakrit, and one or more of the contemporary vernaculars such as Hindi and Gujarati. Because the Jain tradition has developed in manifold ways throughout its long history, any study of the Jains must be attentive to both historical data and the contemporary community. Finally, the study of the Jains cannot be conducted in isolation. The Jains themselves have always lived in complex social settings, and so the study of Jainism requires the study of the rest of South Asian culture and religion as well.

Norman Brown did not establish a lineage of Jain Studies at the University of Pennsylvania. But he did provide for all subsequent scholars of Jainism an intellectual model of how to study the Jains, which is unrivalled in its combination of intellectual sophistication and human kindness. •



John E. Cort is Professor of Asian and Comparative Religions at Denison University in Granville, Ohio, and a member of the Advisory Board of *Jain Spirit*. Much of the material for this essay comes from two biographies of Brown by his colleague Rosane Rocher, in the 'Journal of the American Oriental Society' (1976), and in 'India and Indology: Selected Articles by W. Norman Brown', edited by Rosane Rocher (Delhi, 1972).

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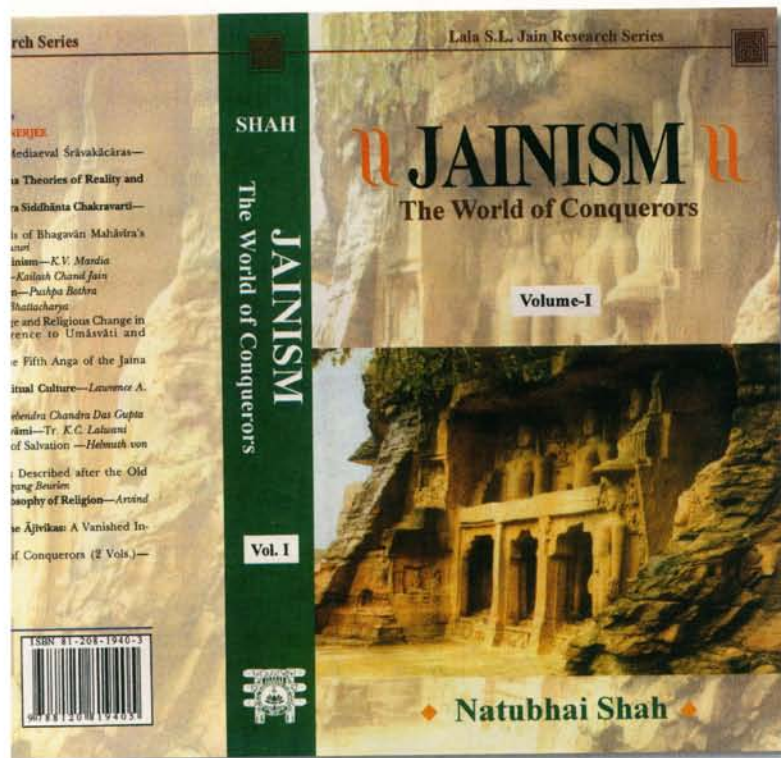
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A Comprehensive Philosophy

CHIRAG MALDE reviews a new book:
'Jainism: The World of Conquerors
Vol. 1 & 2., Natubhai Shah'
Motilal Banarsidass Publishers 2004



It would be difficult to talk about this book and not mention the words magnum opus. Both forewords felt it necessary to refer to the book with such a term. What Natubhai Shah is able to convey in under a thousand pages is remarkable. Every aspect of Jainism has been noted: its mythology, history, rituals, philosophy, science and its relevance in the modern day. This is no feat to be scoffed at.

I thought I had a good grasp of the basic Jain principles but I was surprised to find out how much more there is to this religion. There is a rich and vivid view of the origin of the world that compares to any other religion: a concept of the universe described intricately, and a well developed theory on karma and its effects on the soul. The author describes the strong make up of the Jain community, which not only depend on each other for their day-to-day life but also for the survival and propagation of the religion. He has pointed out the problems the Diaspora have in continuing such a close-knit community, and recognises that some changes are necessary to keep the religion alive.

The past two and a half thousand years of Jain history have also been illustrated. The spread of Jainism across India, the divisions and reasons behind the schisms, the times and places where Jainism has flourished and the times and places where Jainism has floundered and become nothing more than a historical footnote, are discussed very well. A variety of Jain scriptures have been mentioned along

with their main teachings and there is a brief biography on many prominent people throughout all Jain history. A description of daily and occasion-specific Jain practices and rituals is included, and focus is given to the more popularised aspects of this religion. I'm sure I'm not the only one who has reverted to describing Jainism by its strict dietary requirements on at least one occasion. Dr. Shah details the reasoning behind this diet and the possible benefits it can have not only to your soul but also to your body.

Volume 2 opens up the more theoretical side to Jainism. It describes all that the Jain seers have unravelled to be the universe and from this grand concept the book is able to explore Jain philosophy, logic and science.

Jain philosophy is truly a world away from that of the West. While the basic principles of soul-body distinction, karma, and cause and effect are easy enough to get one's mind around, it is the finer points that require detailed analysis. In attempting to explain the mystical metaphysics of Jainism in physical terms, the essence of the ideas are lost in translation. The notion of every substance undergoing 'stationary wave motion' was not fully clarified. Using my knowledge of the German philosophers, Immanuel Kant and Arthur Schopenhauer, and the parallels between the Schopenhauerian and Buddhist philosophy I arrived at some partial understanding. The essence of every substance, the substance in-itself remains unchanged, stationary. However, its appearance, the substance as it is for us, is undergoing continuous

change and motion. There are two layers to the world, the one as we see it, and the other as it truly is. I was lost again several pages later when it appears that two ultimate particles (the most basic building blocks of everything) can share the same point in space and time. As Jainism does not deny the existence of space and time as we see it, the philosophy seems to be in conflict with the experience.

This last point illustrates my main criticism of the book. In attempting to cover all things Jain in such a short space, any analysis or development of the themes contained is left out. The book is dry even by academic standards. Although it would be useful as a first reference for any subject on Jainism, its lack of footnoting would make it very hard to follow up the topics mentioned. Commentary where it could have been beneficial is left out and instead included when attesting to the truthfulness and accuracy of such frivolous things as shadow reading.

Shah is also contradictory in his reporting of Jain science. On the one hand, he tries to show how it is a paradigm of science that can stand up by itself. On the other, he often feels it prudent to appeal to the loose similarities it has with the Western science that we are all familiar with. Not only is this unnecessary, but it also creates a mistaken picture of Jain science. The valiant ideals of Jainism will not be lost because it does not match the current ideas of science. The Jain seers of the past have already explained their own consistent science. Jainism, like any other religion, is

self-validated: a self-justified truth.

Jain logic is based on the increasingly popular theory of relativism. The four blind men who come into contact with an elephant best exemplify this. They individually claim to have come in contact with a pillar, some cloth, a wall and some rope. The four are not wrong in their descriptions, they have all hit upon some element of truth. Thus all statements are considered to be of partial truth and hence of partial value. Each perspective should be contemplated in the aim to find the objective truth behind everything. Whilst promoting the Jain ideals of tolerance and respect, the dangers of relativism are not addressed. If it were not for the omniscient and the *Tirthankaras*, we would all be lost in a world of cynicism and doubt.

The book would have benefited with the author taking time to connect with his reader. There are many aspects of Jain mythology and ideas on the universe that may seem fanciful to the young Western reader. Rather than simply recording these down, there is scope to bring them alive, to create an engaging Jain world. Jainism needs to be delivered from the abstract: it is more than what Jains do and do not do, what they have said and what they believe in and don't believe in. Natubhai Shah must be commended for all the factual knowledge imparted and asked if he can continue his work to create a lively book on Jainism. •

Chirag Malde is a recent graduate in Philosophy from the University of Warwick.

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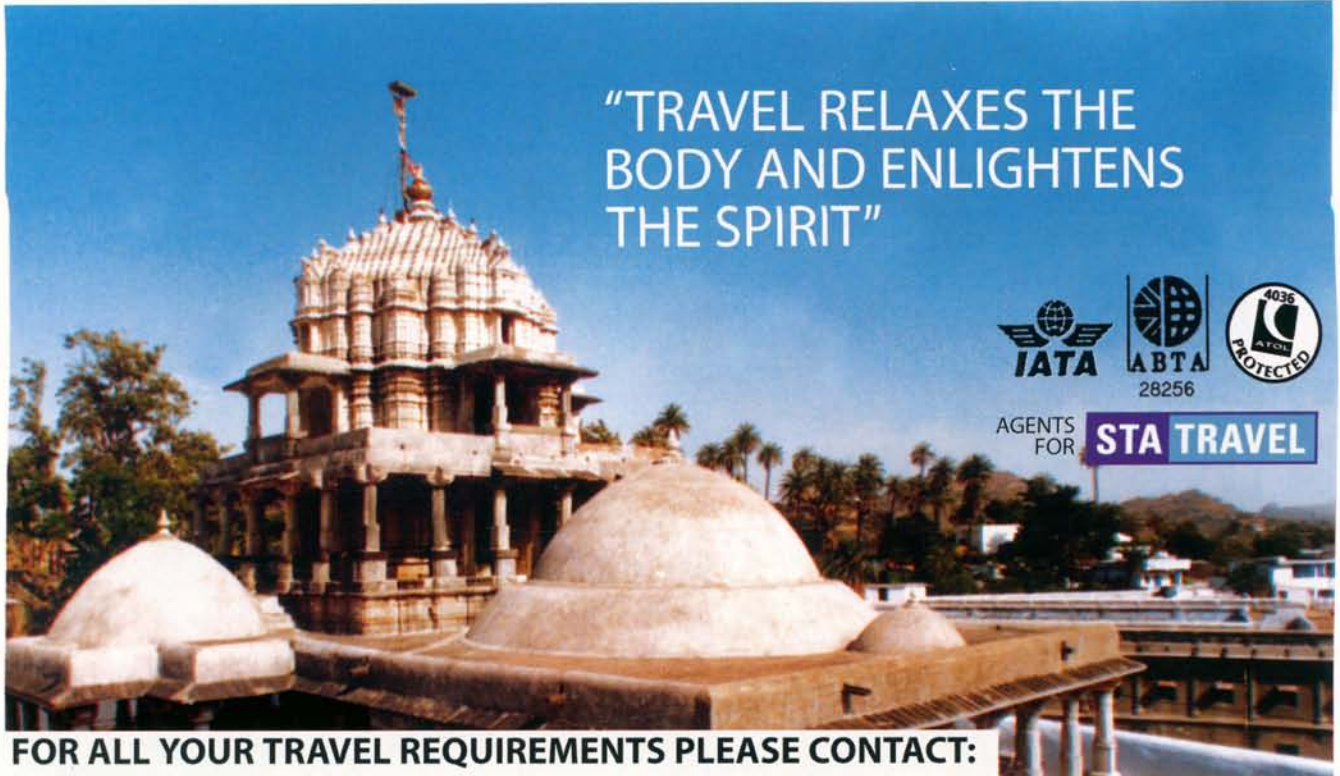
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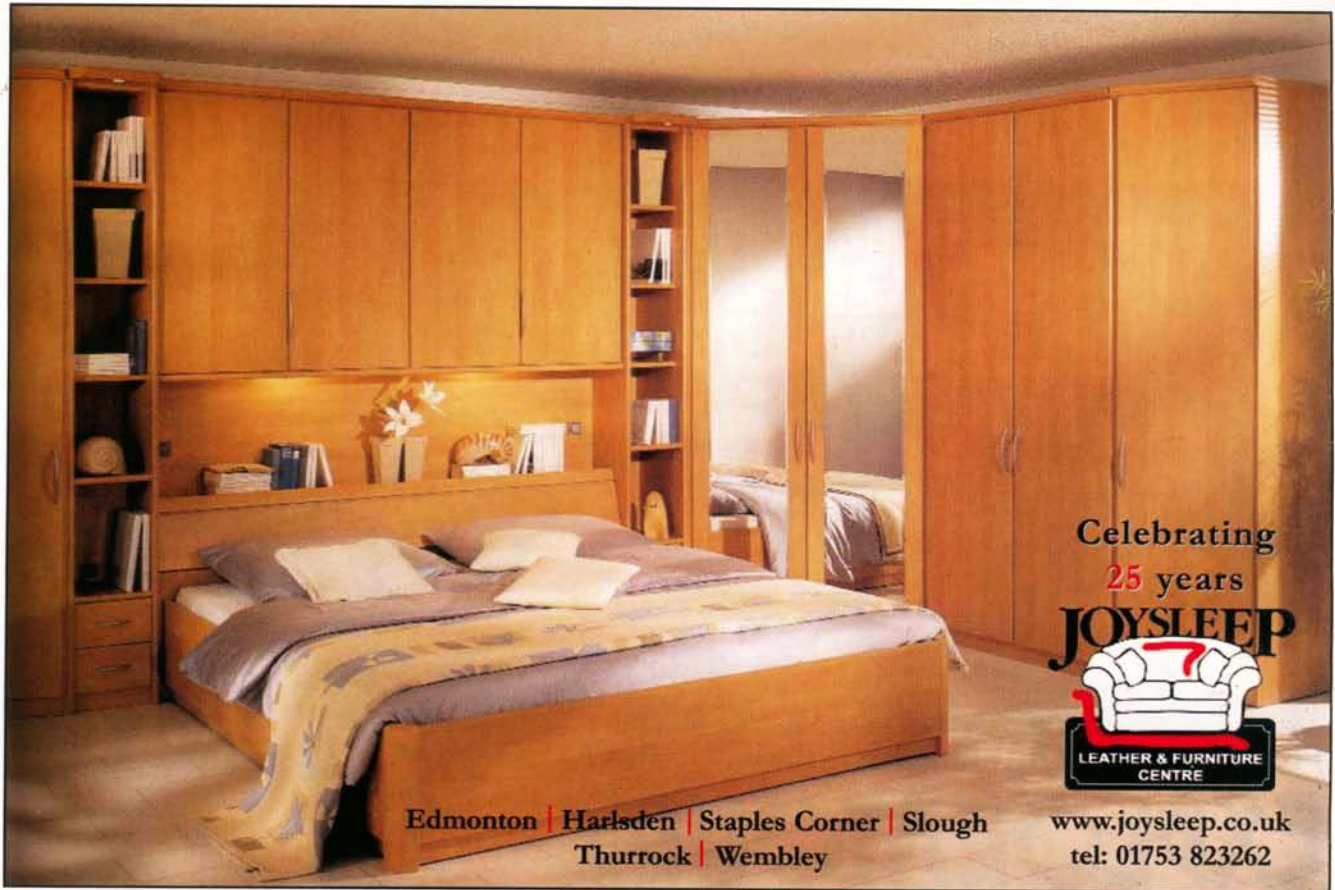
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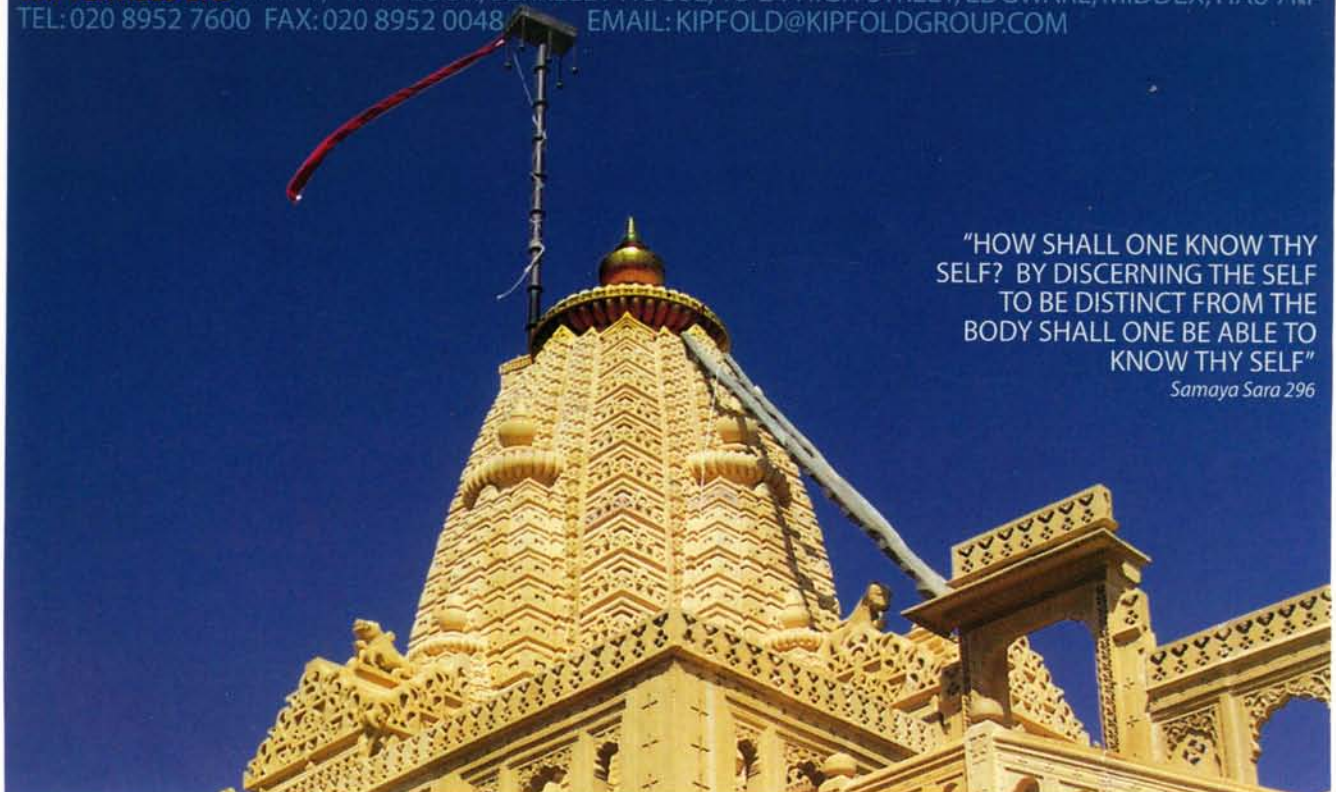
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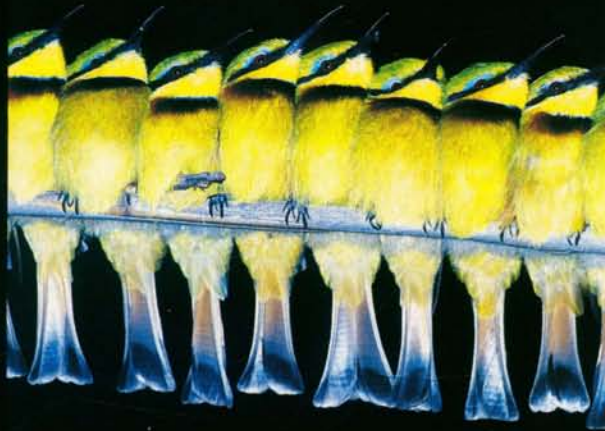
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Samaya Sara 296

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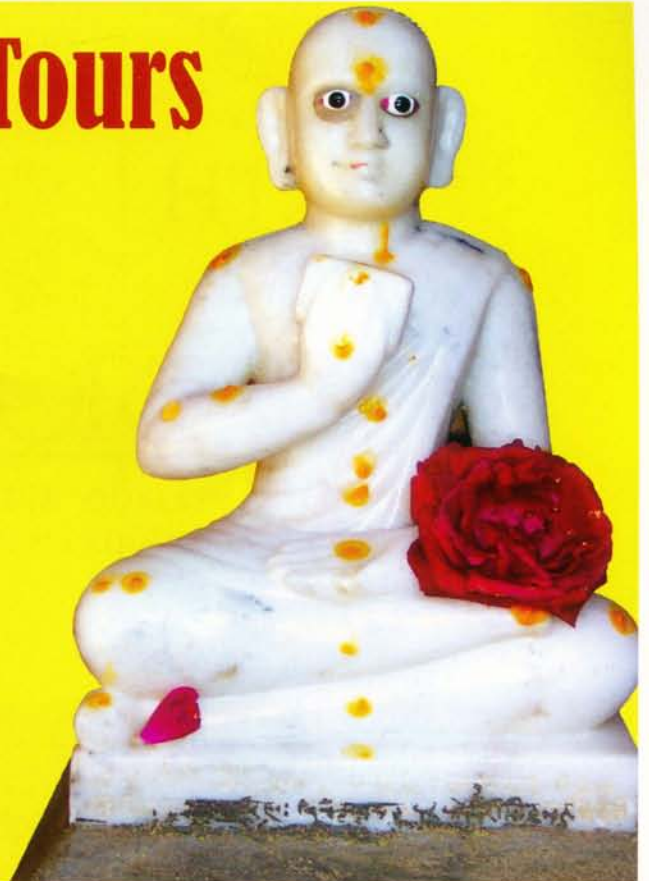
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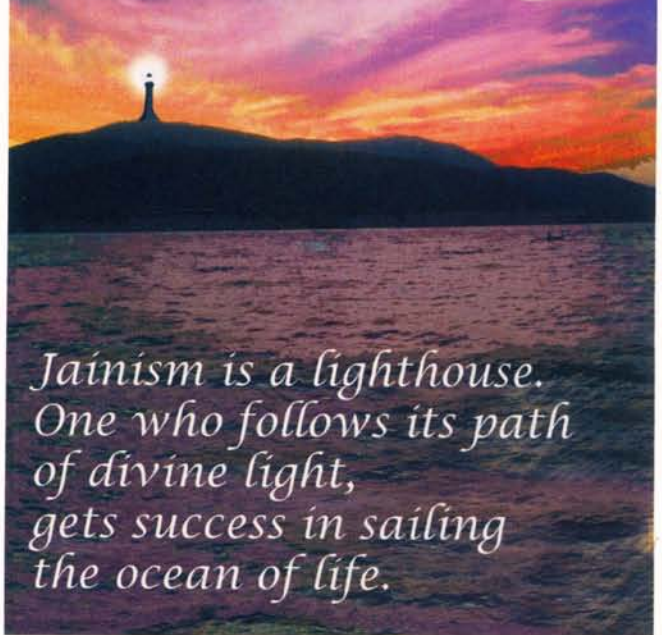
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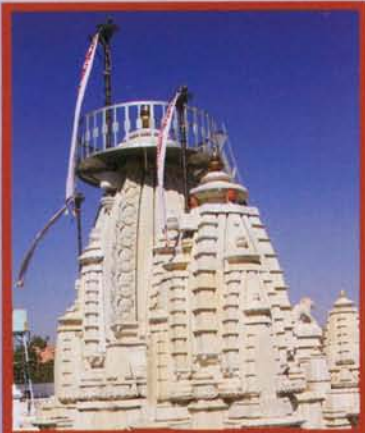
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WE MUST BE PRO-ACTIVE

Jain Spirit's in-coming Chairman
Manick Choraria shares his vision

When I first came across *Jain Spirit* I was impressed by the quality of production and the artistic look.

This encouraged me to browse through the magazine and on reading the articles, which were written in clear and easy to understand English, the initial appeal was further enhanced. Like many who have been educated and brought up in the West, English is my first language. The search to learn more about the faith into which I was born, led me to some Jain literature in English, but much of it was incomprehensible either because it assumed a knowledge of Jainism to start with, or the clarity of the original texts was lost in translation.

Jainism is an age old philosophy whose appeal grows with understanding its ideals and guidance on how to conduct one's life. The intensity of faith increases with understanding and knowledge. *Jain Spirit* assists that process and in doing so serves a vital need in the Jain community, especially amongst the Diaspora. By putting forward Jain values in a modern context such as business ethics and environmental issues, *Jain Spirit* is able to portray Jainism as a forward thinking and dynamic religion in touch with our time. *Jain Spirit* actively demonstrates that the concerns and ideals of Mahavir are as relevant today as they were 2500 years ago.

It was a great privilege for me to be asked to join the Board of *Jain Spirit*. Any endeavour that seeks to bolster and further our heritage needs to be encouraged and supported actively. Mr. Anant Shah, together with the rest

of the *Jain Spirit* team have achieved an admirable feat in establishing *Jain Spirit* as a magazine that has both depth and integrity. Through hard work and personal sacrifice they have overcome the pressures inherent in any start up to arrive at the fifth anniversary milestone. Over the past five years, focus was on establishing the credentials of *Jain Spirit* both within the Jain community and among students and scholars. *Jain Spirit* has sought to stimulate knowledge of Jainism and its value system as well as further unity among the growing Jain communities around the world.

During the next phase of development we need to expand the readership and take Jain values to the attention of a wider audience. In this task we can all assist

by taking out a regular subscription and making sure that all in the family see the magazine. There is something for everyone. The kids section seeks to activate interest from an early age. One hopes that once interest is kindled by that exposure it would inspire donors to support the effort and goal of furthering Jain values and understanding. *Jain Spirit* is a registered charity and operates as a non-profit organisation. As such, the criteria by which it should be judged is not on a monetary scale but its effectiveness in maintaining and enhancing our culture and heritage. We welcome the support of one and all

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Om Arham •

Manick Choraria is Chairman of Jain Spirit. He lives in London.

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BEHIND THE SCENES

What is Jain Spirit?

Jain Spirit is the only non-sectarian international quarterly magazine in English on the Jain culture, one of the oldest living non-violent traditions in the world. It relates the ancient values to the modern world in a fun, educational and creative way. English is increasingly becoming the global language of communication, and the Jains are a global community. Each issue is over 80 pages long, containing a wide range of articles written by people from all over the world, from scholars to artists and young people. A lot of effort and emphasis is placed on the design and artwork (including photography) to give readers an experience of the true Jain spirit. Prof Padmanabh Jaini of the University of California says that "*Jain Spirit* is the best thing to happen to Jainism in 20 years".

How is it published?

Jain Spirit is a UK charity and a company limited by guarantee. A professional team of four full-time staff and two freelance staff work to produce each issue. The printing and global distribution is done from India in order to save on cost. A range of donors and advertisers fund the publication and support the existing infrastructure. *Jain Spirit* is a professional charity whose primary mission is to 'Share Jain Values Globally'. We do need regular support from sponsors – individual and corporate – and invite you to come forward so that we can concentrate our limited resources on publication and dissemination. In particular, we invite businesses to take an active stake in this project and use their unique fund-raising skills for the benefit of the global community. To donate any amount, please email us on editor@jainspirit.org for information on our schemes.

To whom is it distributed?

Anyone who subscribes to *Jain Spirit* gets a copy. Subscription or Renewal

can be done on-line at any time. We encourage readers to renew for long term periods to help us save the cost of constant reminders. Moving home does not affect your subscription – all you need to do is to give us the new address and we will continue to send the magazine. There are generous discounts for this. *Jain Spirit* is also sent free to certain individuals and institutions all over the world. This is supported by our generous donors. Anyone wishing to promote the magazine to libraries and schools all over the world is welcome to contact us.

Who is behind Jain Spirit?

As well as a team of full-time staff there are many volunteers who help the charity in various ways from writing to marketing, fundraising and management. Dr. Atul K. Shah is the founding editor who has given up a highly successful academic career to focus full-time on this project. He was also the founder of the Young Jains movement, the first non-sectarian democratic youth Jain organisation. We have an international advisory board who critically review and comment on articles and the magazine. The editor regularly speaks at various events and is available to give presentations to different audiences.

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Ācā. Sū. 1.5.5.101