

JAIN SPIRIT

SHARING JAIN VALUE GLOBALLY



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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

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,

Jai Jinendra.

What does a pair of lost keys and the Jain dharma have in common?

They always pop up in the most unexpected of places!

Relax. This is not the start of a new Jain-uncle-inspired joke. It is, in fact, the theme of this, the 23rd issue of Jain Spirit magazine. As the Guest Editor for this issue, I became part of the *Jain Spirit* team as we sought to show how the core values of the Jain dharma—*ahimsa* (non-violence), and *anekantvaada* (multiplicity of viewpoints) – have penetrated surprising aspects of everyday life.

From Jain-inspired fashion designers to Jain-designed dog diets, from *ahimsa*-encouraged meteorologists to *anekantvaada*-motivated poets, from Jain karate kids to Jain 'just war' fighters, this issue hopes to inspire *you* to find the beauty of the Jain dharma in your life.

This issue kicks off with the hard-hitting analysis of Sadhvi Shilapiji, who comments on the much-debated issue of female liberation in the Jain dharma. Equally penetrating are excerpts from the unprecedented Human Rights Watch Report "Blood, Sweat and Fear," highlighting human violence in the U.S. meatpacking industry. And you may never eat the same again. Artist and ethical entrepreneur Dhruvil Purohit shares his passion for a return to a natural diet in his piece, 'Raw Foods and the Jain Dharma.'

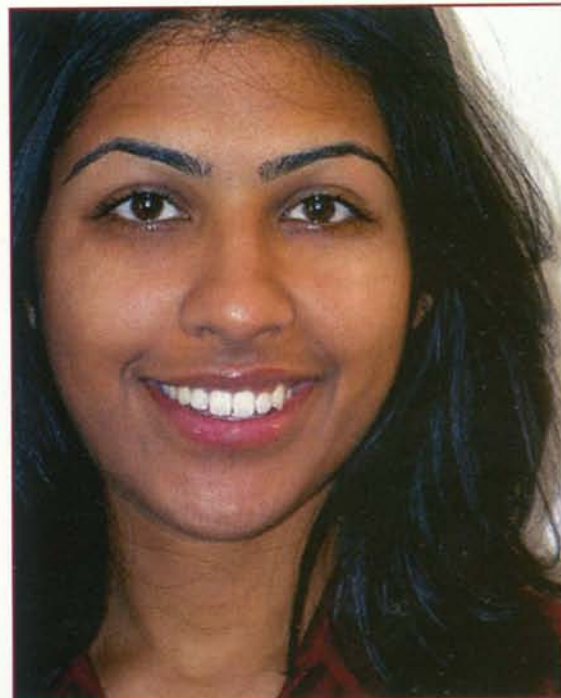
The Art and Literature section has been blessed with bi-continental contributions from two fresh, young talents. Andrew Saito, an acclaimed writer, poet and actor, inspires us

to absorb the teachings of the Jain dharma from global tragedy to backyard tranquility and everywhere between. And London's rising starlet, designer Deepa Panchamia, shows how she's rocking the fashion world, Jain style.

Professor Padmanabh Jaini, a masterful storyteller, shares with us a little-known tale about a Jain warrior. In the process, he teaches us all about the role of Just-war theory in the Jain dharma. We are also very pleased to publish an excerpt from Professor Tara Sethia's study of the ways in which the Jain dharma is portrayed in eight internationally-known Indian history textbooks.

Every major religion of the world (and most of the minor ones as well!) has at least one universal publication—a newspaper, a magazine, a journal that unites the members of that community. You are now holding the universal publication that unites the members of the Jain community.

The Jain Spirit team is but a handful of incredibly dedicated souls determined to keep alive this unifying publication. Art Editor and Designer-Extraordinaire Jo Wood is the creative genius behind this award-winning, high quality publication. Editorial Assistant, Becky Hoh, is the administrative genius, whose kind persistence is the glue that binds the office together. Executive Editor Atul Shah's vision was the seed that gave rise to it all. And together, those on the board of *Jain spirit*, the families of those who are involved and those kind individuals who support the magazine financially and otherwise create the atmosphere necessary to cultivate this seed.



Ultimately, *Jain Spirit* is not simply a publication: It is the *face* of the Jain religion to the world. Together, these people are creating the image and the message of the Jain religion that reaches thousands of our brothers and sisters worldwide. It is our sincere hope that you will continue to support us in these efforts. Obtain life subscriptions, share this magazine with friends, family and co-workers, and above all, live in the *Jain Spirit* of Ahimsa.

Peace,

Shayna Parekh
Guest Editor

JAIN SPIRIT TEAM

We invite our readers to send articles, 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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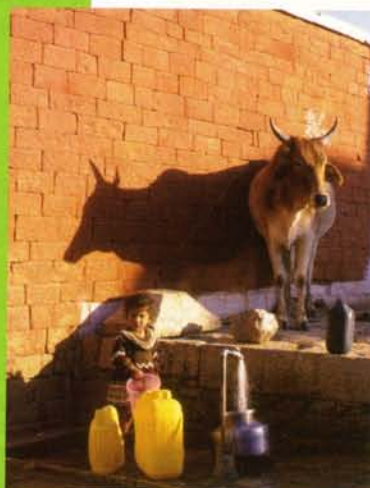
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back image: Water collection point at Jaipur, Rajasthan © James Maturin-Baird

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KID SPIRIT! (seperate insert)

The fifth issue of our interactive section for the 5- 12 year olds. Kid Spirit Editor, Rebecca Hoh, gives you the fun way to learn about Jain values!



special report

NAIROBI: CAPITAL OF HOPE

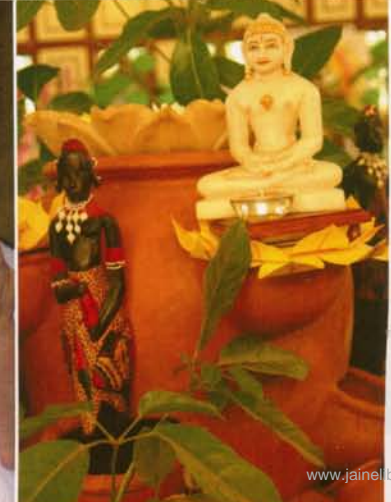


LORD PARSHVANATH AT THE EXHIBITION

Where East meets West, where the equator runs right through the heart, where Jains have lived for over a century, is Kenya, an oasis of hope for the future of Jain culture. 'Living Tirthankar Mahavir's Values' was the title of a unique 3 day conference hosted at the beautiful new Oshwal Centre in Nairobi. 700 delegates, of whom 150 came from different parts of the world got together to learn, discuss, see and most importantly feel the hope that lies here. Unbeknown to the world, the Young Jains in Nairobi have built a solid foundation for the regular study of Jainism through their Patshala classes for children and adults which have been running for nearly ten years now. A dedicated 'peace army' of 40 teachers regularly teach these classes voluntarily and connect Jain culture and philosophy to the modern world. The event involved nearly 300 volunteers, and was organised jointly by the 'Jains of Nairobi' bringing all different sects together. The Visa Oshwal Community of Nairobi hosted the event for free, and donors from the community made sure that no-one incurred any costs. Every foreign delegate was offered home hospitality, which gave an added dimension to the whole experience, enabling people to really get to know one another. An outstanding exhibition of Jain culture, regular variety performances every evening, lectures and workshops, and the goal of creating an action plan for global unity gave all present a unique and varied experience. Many of the founding pillars of the Kenyan community, the forefathers who sacrificed all to build the institutions of education, social welfare and medicine that exist there today were present at the event. Speakers included Acharya Chandanaji and all the Sadhvijis from Veerayatan, Dr. L. M. Singhvi, Dr. Rupaben Mehta, Dr. N. P. Jain among many others. Jain Spirit Editor Dr.

Atul Shah presented a slide show on 'Modern Jainism' which displayed ways in which we can all connect our ancient values to the changing world. The entire conference adopted it as its preferred medium of communication and resolved to take ownership of the magazine and become its active ambassadors. Closing the conference, Mr. Jitendra H. Shah, Chairman of the Visa Oshwal Community, Nairobi emphasised the need to adapt and change with the times, and to focus on children and our youth. They do not know any differences, so we should all unite and help propagate our values to the next generation. The day after the conference, there was a queue of teenagers at the door of the Headmistress of Oshwal High School – to tell her how great a weekend they had, and how proud they were to be Jain. Now that is Cool. •

SCENES FROM THE CONFERENCE



news

VIMAL SHAH – PROMINENT CEO IN KENYA AWARDED MBS

Vimal Shah was born in Kenya, East Africa and is fast becoming one of the most distinguished businessmen in the country. He is the CEO of Bidco Group, a leading manufacturer and distributor of edible oils, fats and hygienic products. According to the

PriceWaterhouseCoopers survey for 2004, Vimal has "transformed Bidco from a small and unknown company to East Africa's Most Respected Manufacturing Company." Bidco currently has manufacturing operations in Kenya, Uganda and Tanzania. The company further distributes its products to another 10 countries in East and Southern Africa and seeks to attain a number one market share in Africa by the year 2030.



In recognition of Vimal's exceptional effort and contribution to national development, His Excellency President Mwai Kibaki of Kenya recently awarded him with the **Moran of the Order of the Burning Spear (MBS)**. This award was presented during the 41st Jamhuri (Independence) Day Celebrations. This highly prestigious presidential award recognises those who played a major role in National Development since Kenya attained independence in 1963. •

Courtesy of Oshwal News, UK.

RECOVERING EMOTIONS

The Chander Mohan Jain Memorial Lecture was held on Monday, 21st March, 2005 at Huron University College, London, Ontario Canada.

Dr. M. Whitney Kelting, Assistant Professor of Religious Studies, at Northeastern University, Boston, U.S. spoke on the topic, "Chandanbala's Tears: Recovering the Emotional Life of Jainism." Dr. Kelting's book, *Singing to the Jinas* (Oxford University Press, 2001) examines the relationships between Jain laywomen, hymn singing and popular Jain theology.

Dr. Chander Mohan Jain was a research scientist but he also had an extraordinary interest in philosophy and religion. He was an active member of the Indian community in London and spent numerous hours in community service. He organised youth camps and founded the Jain study circle of South Western Ontario. Additionally, he was a founding member of the Jain Centre of Toronto and the International Mahavir Jain Mission of Canada. The Chander Mohan Jain Memorial Lectures are sponsored by his friends and family.

Most unfortunately Dr. Chander Mohan Jain passed away in a car accident in 1990 at the young age of 48. •

TAEKWONDO KID



Young Jain, Siddharth Kiran Gudka, has certainly been aligning his chi if maybe not practising *ahimsa*! He has recently been appointed as the ITF President of the British Student Taekwondo Federation in recognition of his services to Taekwondo.

He is a third-year student at Warwick University, Coventry, UK, studying Computer Systems Engineering. Siddharth commented on his appointment, saying, "It was a really nice surprise as I was not expecting it. I hope that my experience with the Warwick Taekwondo Club will help me do well in my new position."

Siddharth can be contacted at sidgudka@hotmail.com •



RADIO STAR

JAIPUR MAN'S RARE COLLECTION OF ANTIQUE RADIO SETS

Om Prakash Jain is certainly a fan of radio. The 62-year old retired government employee has the hobby of collecting those of the antique variety. The collection is rare since most of the radio sets -- 160 in all -- are in working order.

Jain started buying radio sets from scrap vendors and now claims that he has the world's best individual collection. He spends up to four to five hours a day servicing the sets and says he took up the hobby as he was worried about the era of the radio ending because of the onslaught of other multi-media and communication mediums.

"I thought radios would disappear if they are not preserved and we will not have anything to tell to the coming generation what radio was. Today, we just press the button and stereo starts playing sound," said Jain.

Jain now plans to donate his antique collection to a museum without expecting any monetary benefits in return, but with the only desire to have his initials on the collection.



iStockphoto.com / uploaded by member: 'ty-smith' © Ty Smith

HARVARD JAIN WINS PRESTIGIOUS SOROS FELLOWSHIP

Inspired at a young age by the philanthropic efforts of his Rajasthani Jain family, Harvard Medical School (HMS) student Sachin Jain was awarded the 2004 Soros Fellowship for New Americans.

The intensely competitive national scholarship spearheaded by money mogul Paul Soros is granted to high-achieving immigrants or children of immigrants pursuing a graduate education. Awardees demonstrate exceptional creativity, commitment to public service and high academic achievement. Jain is no exception. In addition to a full load of coursework and practical training, Jain created the Harvard-Commonwealth Health Policy Education Initiative and secured a \$28,000 grant to educate his peers about policy issues. Most recently, Jain's collaboration with HMS faculty to collect student essays on perspectives on the American health care system was acknowledged by a major American book publisher.

Influenced early on by the teachings of Acharya Sushil muniji and Amrender muniji, Jain explains: "My Jain background has been a source of strength. Our religion is grounded in principles and gives us a definite framework through which to think about ethical problems and moral dilemmas. I often think about *anekantvada* when I'm presented with a difficult interpersonal situation and try to place myself in the mind of the person with whom I am having problems."

Jain hopes to pursue further education in business and public policy and will dedicate his life to improving health care access and quality.

For more information, please visit www.pdsoros.org •

photo courtesy of the Paul and Daisy Soros Fellowships



SPONSOR JAIN VALUES IN THE CLASSROOM

Help spread the message of compassion to students in your area! It's as easy as sponsoring a programme by sending PETA the

name of the school and a cheque for \$10. PETA will then send the school an inspirational programme called Just Choices (www.JustChoices.org <<http://www.justchoices.org/>>) that educates teachers and students about social justice issues including animal rights. Inspiring our youth to be kind to all living beings should be of utmost importance. Young people are our future, and if we teach them about *ahimsa* early in their lives, they not only will become more responsible citizens,

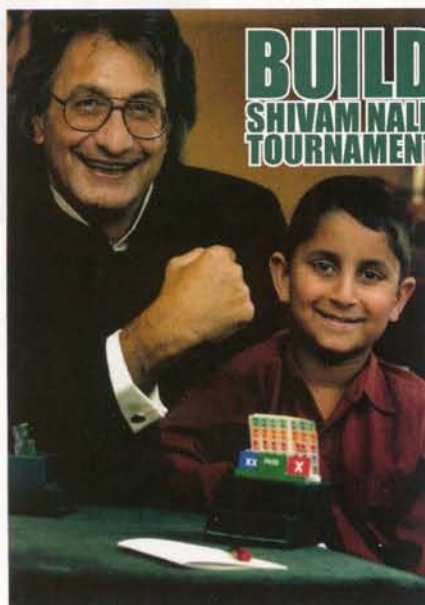
but will hopefully become active in making a positive difference in the world.

To learn about educational programmes that promote humane education visit www.TeachKind.org <<http://www.teachkind.org/>> Please send inquiries to sangeetak@peta.org or send a cheque to PETA c/o School Sponsorship 501 Front St. Norfolk, VA 23510. •



Photo courtesy of Smt. Sharayu Daftary

26 January 2005: India's Republic Day Celebrations, Delhi: Every year a parade of floats are displayed to represent each state in the country. Here, Karnataka state depicts the Jain ceremonial festival of the Mastakabisheka of Bhagwan Sri Bahubali Swami of Shravana Belgola, which the city is so renowned for. The float was initiated by Rashtra Sant Param Pujya Acharya Vidyanand Munishree and got the 1st prize.



BUILDING BRIDGES SHIVAMINALIN SHAH IS WINNING BRIDGE TOURNAMENTS LEFT, RIGHT AND CENTRE!

Shivam Shah, son of Ranjan and Nalin of Barnet, UK, learnt how to play bridge at the age of four. Soon after his fifth birthday, he started playing regularly at the Oshwal Bridge Club at Potters Bar, taking on opponents many times his age. For his accomplishments, he was awarded a World Record for being the youngest to play in a competitive tournament. At six he was selected to play in the UK team for the International Oshwal Games in Nairobi in 1999. He has gone on to

win many national and international tournaments, including being placed first in his category at the annual master point (relegating his father into 2nd place!)

The list goes on and on! Late last year, he successfully completed a Bridge Marathon when he played continuously for 12 hours with different partners and opponents and in the process raised 5000 pounds for Shishukunj's "Food for Children" project. •

Oshwal News, UK, February 2005

Young Bridge star Shivam Shah, pictured left with Pakistani Superstar, Zia Mahmood

MEAT FREE MERCS

MERCEDES-BENZ TO OFFER 'VEGETARIAN' OPTIONS FOR ALL FUTURE MODELS



photo courtesy of Peta

MILTON KEYNES: Vegetarian South Asians will be pleased to learn that luxury carmaker Mercedes-Benz informed People for the Ethical Treatment of Animals (PETA) that all future Mercedes-Benz models will be available with a leather-free option either at the dealership or via special order in all markets. It takes four cows to make the leather interior for one Mercedes. PETA pointed out that leather is offensive to millions of people, including the many Hindus and Jains who help make up Britain's wealthiest minority community.

Campaign supporters included Jain leader HH Gurudev Shri Chitrabhanuji, Indian MP Maneka Gandhi and actor James Cromwell, whose credits include *The Sum of All Fears*, *The Green Mile*, *The General's Daughter* and *Babe*, for which he received an Academy Award nomination.

Mercedes-Benz joins a growing list of

car companies acknowledging today's socially conscious consumers who refuse to use leather. In December 2004, PETA thanked Saab for announcing that consumers can order any Saab model with a leather-free interior. And in recognition of its stand not to equip its hot-selling gasoline-electric hybrid Prius with a leather interior, automaker Toyota recently won PETA's Proggy "Breakthrough" Award (Proggy is short for progress).

"Car companies are learning that offering leather-free options for their range is environmentally and ethically responsible," says PETA Europe campaigner Poorva Joshipura. "We are delighted that Mercedes-Benz will accommodate luxury car consumers who think cruelty is unimpressive."

Other celebrities who ride without the hide include Alicia Silverstone, Kate Pierson of the B-52's and Sir Paul McCartney. •

For more information, visit www.PETAUK.org

BATTLING FOR MODERN INDIA

The British brought cricket to India and it became a mass sport. It is therefore quite ominous that the launch of *Jain Spirit* in India was conducted at one of India's most prestigious cricket clubs, the CCI in Churchgate, Mumbai. Present at the event were Gurudev Chitrabhanu and Mrs. Indu Jain, Chairman of *Times of India* and *Times Foundation*. The invited guests included long standing supporters of *Jain Spirit* in India like our writers Dhara Kothari and Manish Modi, Jagdish Agarwal and Milind Khetka of Dinodia Picture Agency. A special dedication was made to Mr. Pradip Jain, the leading ambassador of the magazine in India. *Jain Spirit* Editor, Dr. Atul Shah explained that *Jain Spirit* was a charity which belonged to the community and thanked all its supporters and encouraged others to join this extended family. Everyone felt that India is modernising very fast and there are hardly any quality spiritual magazines in English. Hence there is a large potential market for this. •



Gurudev Chitrabhanu & Mrs. Indu Jain

THE MAHAVIR AWARD



In Chennai, India, the Bhagwan Mahavir Foundation organised the Ninth Mahavir Award on 14 February 2005. The awards were presented by the Governor of Tamil Nadu, His

Excellency Sri Surjit Singh Barnala. The Foundation instituted three awards for excellence in human endeavour in three fields: non-violence and vegetarianism; education and medicine, and community and social service.

Presenting the awards, the Governor stressed the importance of reviving Mahavir's teachings and applying them to daily life. He said that South India owed a considerable debt to Jainism because of its teachings on ahimsa and right living, and its artistic legacy. This year the award in the sphere of non-violence and vegetarianism went to Sri Siddharaj Dhadda of Jaipur, Rajasthan. Born in 1909, he abandoned his legal career to join Gandhi's freedom struggle, serving two and a half years in prison for his part in the non-violent Quit India campaign. He has authored several books on non-violence and in 1951 established a Sarvodaya Ashram in Kemal, Rajasthan, based on the teachings of Gandhi and the co-operative principles of Acharya Vinoba Bhave.

In the area of education, the award went to Uttarakhand Seva Nidhi Paryavaran Shiksha Sansthan, for promotion of education and women's empowerment in local communities. The Sansthan was praised especially for designing a holistic curriculum with a strong emphasis on ecology. The Swami Vivekananda Youth Movement of Mysore won the community and social service award for their extensive work in grassroots health education, including a Mobile Education Programme for the Jenukuruba tribes, and a range of programmes on reproductive and child health and AIDS prevention. *

For more details of the Mahavir Award and the winners visit www.jainsindia.org

photo supplied by www.jainkarma.com

EXP

exposure, a communications agency founded by Raoul Shah, is listed as one of the *Best Small Companies to Work For*, 2005.

Previously voted as one of Britain's Best Dressed Offices by *The Times Magazine*, *exposure* is now officially one of the *Top 100 Best Small Companies to Work For*, 2005, as compiled by *The Sunday Times*. The survey is the largest ever study of small company workplaces in the UK, and the list was published in *The Sunday Times* on 6 March 2005.

To receive such an accolade, in the light of extremely fierce competition and thousands of entries, is a fantastic achievement for eleven-year-old *exposure*, a company that prides itself on looking after its staff. *exposure* is a privately owned multi-disciplinary communications agency that creates integrated campaigns for fashion, lifestyle and blue-chip brands, balancing brand equity and fame with commercial success.

It was founded in 1993 by Raoul Shah, who is also on the *Jain Spirit* marketing advisory board. *exposure* now employs over 100 individuals across its UK and USA offices and has a well-established network that reaches from London to Los Angeles, Paris to Tokyo. Raoul built the company on the power of network and relationships, and the business still works on this very foundation today.

To cap the award, on 22 April (Mahavir Jayanti day), Raoul also became the proud father of baby Maya!

Get more *exposure* at www.exposure.net



"KEEP DESI ROCKIN'!"

ARTISTS UNITE TO CELEBRATE BRITISH ASIAN MUSIC

CUBS FROM THE LION CITY SINGAPORE'S YOUNG JAINS ARE MAKING THEIR MARK

The Young Jains of Singapore (YJS) made their official debut at the bi-annual Shibir organised by the Singapore Jain Religious Society in February 2005. The event that attracted more than 300 international delegates was held at The Pulai Desaru Beach resort in Malaysia.

Hosting a segment of the evening's programme in both English and Gujarati, the 15 members of YJS introduced their organisation through a spectacular audiovisual presentation. Shibir leader Param Pujya Gurudev Rakeshbhai Jhaveri did the honours by officially launching YJS and unveiling its logo - inscribed in a diva-shaped, starburst crystal. A tremendous amount of time and effort had clearly gone into preparing the show.

An exhibition entitled "Jainism In A Changing World" was one of the major highlights. YJS also paid tribute to the victims of the Tsunami disaster by constructing a pictorial tower of the tragedy, using photos and other materials like sand, shells, and twigs.

A game of Scavenger Hunt was also held, where winners won a collectible YJS mug. YJS also ventured into selling souvenirs, such as fridge magnets and key-chains based on the theme of the Shibir, "Jainism-The Art of Living." The "It's Cool To be A Jain" pins were a total sell-out.

The programme ultimately demonstrated the dedication of the Young Jains of Singapore, who recruited 7 new members during the Shibir. Since its inception in April 2004, YJS has evolved and grown tremendously. •



Left to right - Front row: Rina Shah, Avni Shah, Ronak Doshi, Trishal Ghelani, Urvi Shah. Middle row: Hiral Desai, Nikita Kamdar, Eesha Shah, Hemal Ghelani, Avnish Desai, Dhaval Desai, Ajay Sheth. Top row: Dhanu Shah (VP of SJRS), Abhishek, Jai Shah.

MEDITATION TO START THE SCHOOL DAY?

Forget Attention Deficit Disorder, forget after school detentions: maybe Brahma Kumaris have found the answer to teachers' prayers - five minutes of mediation before lessons start.

60 children from Marsh Baldon Church of England Primary School thought the world had ended when their Victorian village school burned down at the beginning of March. However, this was the event which led to their relocation to the Brahma Kumaris Global Retreat Centre just outside Oxford. Brahma Kumaris is a World Spiritual University based in India, with no fixed religious base, although their roots are in the Hindu and Jain faiths. The children spent over two weeks here before returning to their temporary classrooms at the end of March.



The children started each day with a short burst of meditation, organised by a retreat centre member of staff. This would involve focusing on a subject like love or peace. Every hour, the centre played a minute and a half of meditation music through the building to encourage the children and adults to take a few moments to reflect calmly on their day. It was an experience that benefitted all parties. Gopi Patel, Events Coordinator at the centre said, "It has been a pleasure to be able to serve the community at such a time of need. The children have all enjoyed the meditation so much! Many of them have said that they would never forget this experience in their whole lives! To have watched them meditate and pause for reflective moments was wonderful. In our busy and frantic world today, sowing the seeds for reflection and quiet time helps to create a foundation for lasting self-esteem." •

To find out more about the Brahma Kumaris you can visit Brahma Kumaris Global Retreat Centre www.globalretreatcentre.org.uk or email info@globalretreatcentre.org

Some of the biggest stars of the British Asian Music industry from genres as diverse as Bhangra, R&B and Asian underground, congregated at London's Hammersmith Palais to celebrate the annual UK Asian Music Awards on Thursday, 3 March 2005.

Celebrated artists at the sold out show included Malkit Singh, Taz from Stereo Nation, Apache Indian, DCS, Sanj J Sanj, Sahara, Sef, Punjabi Hit Squad and Swami. Underground favourites and anti-racist rockers, Asian Dub Foundation, opened the show with a spectacular performance. The crowd were also treated to live performances by R&B sensation Sef, Apache Indian, Trick Baby, Punjabi Hit Squad, Mehsopuria and 2 Play. Jay Sean stole the show by winning three awards. The R&B star won the RAF AMA for Best Album, Choice FM AMA for Best Urban Act and a special AMA for Best Video.

MTV's Tim Kash and R&B star Keisha White presented Swami with the award for Best Producer. He said: "A very big thank you to all those who voted for Swami as Best Producer... Bring on the next generation of British Asian music...Keep DesiRockin'!!!" •

www.theukama.com

CREATIVE FUSION FOR CHARITY

When Kaushik Khajuria's CD 'A voyage of peace and joy' was sent out with issue 21 of *Jain Spirit*, it created a global 'storm'. Would you believe it, young people even set their alarms to the first track 'The way to lasting peace'. A popular radio station in Nairobi broadcast it, thanks to one of our friendly readers. So when a live charity concert was planned and promoted in London, tickets sold out in no time! The event itself was a real blast, with an even wider range of songs and musicians, and three very young singers – Gauri, Sheelan and Sheena, who took the audience by storm. Lead singers Kaushik and Anuradha, accompanied by Kiran Thakrar on keyboard produced a wide range of beautiful melodies, and on percussion

and Sandeep Rawal was in his element. Indian food served during the refreshment break has become the talk of the town, especially the homemade Rasmalai! Young Satchi Malde, the Master of Ceremonies, explained the tracks very lucidly, making connections to Jain values, and dedicated songs to visionary organisations like Young Jains, Shishikunj and Sansaar. Chairman of *Jain Spirit*, Mr. Manick Choraria explained the creative nature of *Jain Spirit* and the need for the whole community to support such a unique and forward looking venture for our children and youth. Kid Spirit was launched here and so were the Lotus and Saffron sponsorship schemes where donors give £500 or £1000 a year to help *Jain Spirit* 'Share Jain Values Globally'.

Sheena singing live ►



CALIFORNIA'S DREAMING: JAIN CENTER OF SOUTHERN CALIFORNIA

Jain Center of Southern California inaugurated a new cultural complex on Sunday, 27 March, 2005 and accomplished a major milestone in its efforts to build a fine Jain Tirth in North America. The 60,000 sq ft facility located in the City of Buena Park, a suburb of Los Angeles, was completed at a cost of \$11 million. The enthusiasm and dedication of the local Jain community for this project are admirable. Three families – Manibhai and Savitaben Mehta, Harshadbhai and Rakshaben Shah and an anonymous family – have each donated over \$751,000 for this project. On the day of the inauguration, a pledge of \$1 million interest-free loan from Jayeshbhai and Ramlaben Shah was immediately matched with an additional \$1,400,000 from members in the audience. Nearly 1,400 participants – Jain community



members, leaders of various Indian organisations and city officials – attended the inauguration ceremonies which began with the symbolic "Kumbh Sthapan" and the lighting of the lamps by Buena Park Mayor Pro Tem Art Brown and Jain dignitaries. Graceful features of a traditional Jain temple with superbly carved stones are reflected in the architecture of the entire complex. The interior of the new complex will be decorated with paintings, murals, tapestries, sculptures, and other media to depict the Jain religion, culture, and Jain way of life. A 100-year old, 35-feet high wooden temple will be installed in the main entryway. The new complex

is Phase I of a three-phase master plan to accommodate a phenomenal growth in membership and an increase in the number of religious, educational, cultural, and community outreach activities. Phase II, the construction of a religious complex with the Derasar and an Aradhana Hall is scheduled to begin in July 2005. An Atma Sadhana Kendra with Study/Pathshala rooms and the JAINA/JCSC National Library will be constructed in Phase III. Jain Center of Southern California is one of four organisations that founded Jain Associations in North America (JAINA) in Los Angeles 25 years ago. •

CHANDRAKANT PAREKH

NO BOUNDARIES

NO BORDERS,

Mr. Narendra Modi, the Chief Minister of Gujarat, India, addressed an audience of five thousand mainly Indian-Americans at Madison Square Garden in New Jersey on 21 March 2005. He appealed directly to the growing Indian Diaspora in North America, whom he urged to act as 'ambassadors' for their country's rich heritage and tradition. "You are the carriers of Indian pride," he told them. "You are the very best in the world, in business, enterprise and innovations. None can match our co-operation, courtesy and hospitality."

The Chief Minister did not address the crowds in person, as originally intended, but by video-

conference link from New Jersey to his residence at Ghandinagar. The US authorities had denied the controversial politician a visa because they believe that his avowedly pro-Hindu political agenda has helped to provoke inter-communal violence and prejudice against Muslims. Mr. Modi denies this and in his speech sought to assure Americans that his vision of Hinduism was inclusive and that he was committed to reaching across religious and other boundaries. "We believe in nurturing human values the Gandhian way. The democratic way Mahatma Gandhi showed us to fight injustice and protect virtue is the right way," he told his audience, who braved rain and freezing temperatures to watch his video address. He reminded Indian Americans that 'the guiding

principles of our culture are *vasudhaiv kutumbakam* (the Earth is a family) and *sarvey bhavantu sukhina* (let all the people of the world be happy).

The Chief Minister praised India's democracy, its economic expansion and increasingly skilled population. He said that Gujarat represented the best of India and was "one of the most progressive and promising states in the country" – and had been from the days of the freedom struggle. Mr. Modi pointed out that India and the USA are the world's two largest democracies, with many shared beliefs, traditions and historical experiences. The Gujarati Diaspora, in India and elsewhere, has "shown the highest levels of professionalism," Mr. Modi said.

The Chief Minister's address was given in a combination of Hindi and English. It was preceded by two video presentations, Gujarat Unlimited and Vibrant Gujarat.

Aidan Rankin

SPREADING INSPIRATION



subjects touching upon awakening the spirit of self-realisation and emphasising that it is through the mind that we reach the soul. Even though these lectures were held in a very large auditorium, additional projection screens and sitting arrangements had to be made outside in order to accommodate the huge number of attendees.

During this trip he also visited, guided and blessed five schools, a hospital, a hostel, Welfare Centres, and other Institutions run by the Oshwal Community. He expressed his appreciation to Members of Oshwal Education Board and the Principals of Schools who have all been an inspiration to the children and who serve the cause of humanity with dedication and devotion. •

Shree Chitrabhanuji and Kenya have always had a special relationship. Ask any Kenyan Jain and they will have a story to tell about their experience of the guru coming to their country. It was at his suggestion in 1971 that eventually the idea of a

community centre was conceived and built by the Oshwal Jain Centre on spacious land and fresh air environment in the heart of Nairobi. He has visited Kenya seven times and made his eighth on invitation to Nairobi for the Temple's Anniversary in February 2005. He performed seven lectures with his



SOAS TRIUMPHS

Global Conference in London

Professor Phyllis Granoff from Yale University gave the keynote address at the 7th International Symposium held by London University's School of Oriental and African Studies. Titled 'Jaina Law and the Jaina Community', the conference attracted scholars from all over the world, including India, Sweden, Germany, Belgium and Norway. The event was funded by a special grant from the UK government.

The research on this subject is led by Prof. Werner Menski, who is a renowned expert on the Indian legal system. Other scholars who gave papers included Olle Qvanstrom (Lund), Torkel Brekke (Oslo), Bal Patil (Mumbai), Lekhraj Mehta (Jodhpur), Lynn Foulston (Wales) and Frank Van den Bossche (Gent, Belgium). Prof. M. A. Dhaky talked about the problems of Jain history and criticised the widespread confusion created by ancient texts using different definitions of time and dates. Andrea Lutithle's paper on the *Sangh Yatra to Shatrunjaya*, as a way of reinforcing Shvetambara identity, generated a lot of interest. In the audience were Jains interested in scholarship, including Pathshala teachers.

The Centre for Jaina Studies at SOAS has become an active focal point for international research on Jainism. Dr. Peter Flugel, a lecturer and researcher, has been working very hard over a number of years to teach courses on Jainism and promote active research. A special meeting was held with leaders from the UK Jain community to encourage them to support the

work at SOAS and fund the Centre's activities. Prof. Menski emphasised the inter-disciplinary study at SOAS, where even a law student can do a course in Jainism and still qualify as a lawyer! The vision is to integrate Jain studies with other disciplines so that it becomes more accessible at both undergraduate and postgraduate levels. As a large proportion of Jains go to university, it is helpful to have continuing teaching and research on Jainism so that its study is sustained. Coming from a unique heritage of scholarship and research, such a tradition is in threat if Jains do

not act urgently and with vision and dedication. Any Jain interested in sponsoring their work should contact Dr. Peter Flugel on pf8@soas.ac.uk •



THE WORLD CELEBRATES ... THE WORLD!

On the 22nd of April, the day that millions of Jains remembered the lessons Mahavir left us, the core Jain values of non-

violence and respect were also being felt around the globe by non-Jains taking part in the annual Earth Day. It was estimated that half a billion people around the world celebrated the 35th anniversary of Earth Day, according to Earth Day Network, the group that supports and organises Earth Day activities around the world each year. Earth Day Network's mission is to broaden the environmental movement worldwide and to educate and mobilise people, governments, and corporations to

take responsibility for a clean and healthy environment. Founded by the organisers of the first Earth Day in 1970, it is now the largest secular holiday in the world, celebrated by more than half a billion people of all different faiths and backgrounds.

Earth Day was celebrated in an estimated 174 countries in a variety of environmental events including festivals, workshops, open space cleanups, educational events and conferences.

Earth Day Network organised a series of events including the largest environmental celebration ever held in Kiev, which built upon the growing democracy movement in Ukraine. In addition, they organised a conference in Israel that brought together politically and ethnically opposed groups to work on water issues in the region. "The 35th anniversary of Earth Day was a huge success," said Kathleen Rogers, President of Earth Day Network. This year showed that the environmental movement is alive and well and that people around the world are engaged in making their communities healthier, safer and cleaner." •



Kathleen Rogers, President of Earth Day Network, speaks at Green DC Week with Mayor Anthony Williams

Photo courtesy of Earth Day Network: www.earthday.net

A SIGMA STORY

2005 IS BHARAT SHAH OF SIGMA PHARMACEUTICALS' YEAR

Bharat Shah is managing director of Sigma Pharmaceuticals, one of Britain's biggest independent pharmacy wholesalers. He founded the company in 1981 with his two brothers, one of whom is *Jain Spirit* Director Manish Shah. The company has grown from a single pharmacy store to a thriving wholesale business employing over 300 people and producing a turnover

in excess of £190 million. They are now the third largest independent pharmacy wholesaler and have just announced themselves to be number 388th in the list of Europe's 500 fastest growing companies. This appeared in the 2004 *Europe's 500*, an annual listing endorsed by 3i, Microsoft, Boston Consulting Group and PricewaterhouseCoopers and published by Europe's *Entrepreneurs for Growth*. Bharat commented, "We are delighted

DOUBLE DIKSHA

TWIN GIRLS IN
MUMBAI RENOUNCE
TOGETHER

Mumbai recently bore witness to what might be the first *diksha* undertaken by twin sisters. The twenty-one year olds, Ms Heta Suresh Shah and Ms Hema Suresh Shah took their vows to renounce the material world on 27 February 2005. The initiation ceremony took place at Bhayandar, where the Shah family lives.

Heta and Hema wanted to take *diksha* two years ago but it was only this year that their father, Mr Suresh Shah, gave his consent for the ceremony to go ahead. Heta and Hema have two older sisters and one younger sister. Their eldest sister, Kajal, is married.

The twins first considered taking *diksha* and becoming ascetics four years ago. This happened when they went for *Chaturmas*, a four-month rainy season retreat, under the guidance of their aunt, Pujya Sadhviji Saumyadarshita Maharaj. The retreat took place at Palitana and the spiritual environment inspired the sisters to thoughts of a contemplative way of life. As Heta explains, "We did not want to waste our human life, and so we decided to renounce the world to seek *moksha* (salvation). We have seen that humanity is always rushing to achieve material goals whilst very few think about the growth of their soul."

Heta and Hema were tested rigorously by their guru aunt before they were permitted to take *diksha*. As well as being examined in Jain teachings, the girls had to prove that they had the personal characteristics necessary for the ascetic way of life and that they were inspired by strong spiritual impulses. Commenting on the joint initiation, Pujya Sadhviji said, "I firmly believe that both the sisters will live their ascetic lives with strong commitments and make their parents very proud."

The twins' father, Mr. Suresh Shah, is from Pamol, in the Mehsana district of Gujarat, and runs a hardware store in a Mumbai suburb. He said that at the tender age of fifteen Heta and Hema were more interested in religious activities than anything else. Heta was born twelve minutes before Hema on 24 March 1983. Their mother, Mrs. Surekhaben, had no idea at the time that she was going to give birth to twins and regarded them as a blessing.

Before taking *diksha*, the twins fulfilled a lifelong ambition to fly in an airplane, travelling in early February from Ahmedabad to Mumbai. Such journeys will no longer be possible for Heta and Hema now that they have taken ascetic vows. •



Standing left to right - Minal, Kajal & Megha, sitting left and right - Hema & Heta



Supplied by Minal K. Shah

to have made the *Europe's 500* list. This is a great testament to our staff for their dedication and hard work."

Bharat also won 'Entrepreneur of the Year' at the GG2 Leadership and Diversity Awards, which celebrates the talents and achievements of Britain's many ethnic minority communities. A celebrity-studded audience of 1,200 packed into the Grosvenor House Hotel on Park Lane to salute the

accomplishments of 14 very remarkable ethnic high-achievers.

Among the guests and winners were Britain's most powerful civil servant, Suma Chakrabati, the country's only Asian permanent departmental secretary; *Bend-It-Like Beckham* film director Gurinder Chadha, and entrepreneurial genius Dinesh Dhamija, the founder of *ebookers*, the online travel agency. •

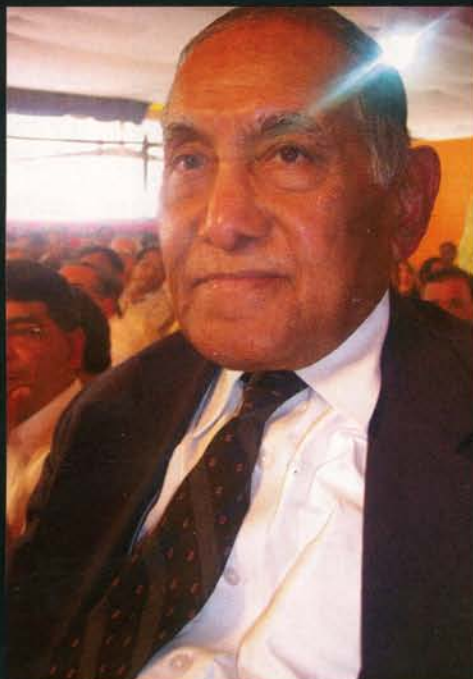
Edited from an article which appeared in *Oshwal News*, UK, February 2005.



photo supplied by Oshwal News

DAAN KING

interview



Winner of the 2005 Gujarat Garima Award, Mr. Dipchand Gardi talks to Jain Spirit about his philosophy...

What? He is known by his giving, not his taking. When he was 11 years old, he prayed to the family deity to empower him to give 1000 Rupees daily to the needy. He did not ask anything for himself.

Who? Mr. Dipchand Gardi, age 90, lives in Mumbai. He is widely known and respected as one of the pillars of the Jain community in India.

How did he earn the money? Qualified as a barrister from England, he invested the earnings from his legal practice in real estate in Mumbai and retired from the profession in 1965 to focus purely on charity. He attributes his personal success to his *punya* or good karma.

He believes that everyone has a right to earn a living, but should do so by fair and just means. The means are as important as the ends. If the surplus is used for self-entertainment or ego or status, then the money will corrupt and destroy happiness. Simplicity is key. We should try to live not expecting anything from anyone – if we are lucky to get it, we should use it to help others less fortunate than ourselves, whatever faith or species they may come from!

All charity should be selfless, without any expectation of return of any kind.

"If you do not give daily to charity after I die, I will come back again at your place as your son," Mr. Gardi famously told his grandsons Binoy and Hiten. Their response? "You will have to come back, to see that we will double what you are currently donating."

What is important is the here and now – not tomorrow, or even *moksha*, but what we do in the present moment. Mr. Gardi's home and dress are very simple – there is no excess or show anywhere.

In front of 25,000 people, he was recently given the **Gujarat Jewel Award** by the Vice-President of India, the most prestigious award for any Gujarati.

Interview: Atul K. Shah

NAIROBI TO NGORONGORO: A RIDE FOR HUNGER



Forty-two very tired cyclists returned to the UK having joined hands with their colleagues in Kenya and ridden 152 miles on a journey which began on 26 March.

The cycle ride started south of Nairobi and was organised by the Kenyan group *Food for Life*. *Food For Life* is a project started in 1974 by an elderly Indian swami, Srila Prabhupada. He asked his followers to make sure no one within a ten mile radius of the local temple would go hungry. The programme grew quickly and now operates in over 60 countries worldwide, providing freshly cooked vegan and vegetarian sanctified meals served directly to the public.

This particular group event was organised by *Veerayatan* (UK), and raised over £200,000 to feed 7,500 meals per week for life. Mahendra Mehta, the chairman commented, "This was a fantastic adventure. Starting

mail box

with a blessing at the Swaminarayan Mandir at Neasden, attended by the cyclists and their families, we received blessings from Jayeshbhai Shah from our Jain Temple in Leicester, the swami, the Bishop of London, and other leading members of the Muslim and Sikh communities."

The cyclists carried their own vegetarian meals and several thousands of litres of drinking water. The 87 cyclists were supported by another fifty helpers.

"Our Kenyan hosts made the whole venture work wonderfully," said Shreya Rughani, one of the Kenyan born cyclists. "The cycling was pretty tough, but we visited one of the feeding stations and it was great to see so many children benefiting from the meals we served."

Mr. Manish H. Shah, one of *Jain Spirit's* Directors, took part and found it to be a tremendous experience. He explained, "I pray to God that I be given another opportunity to enable me to make my small contribution towards the upliftment of the less fortunate people on this earth. It allowed me to put into practice the tenets of Jainism through my own toil."

The ride was well supported by local Kenyan businesses, but there was also excellent support from the Royal Bank of Scotland. In addition to sponsoring one day's expenses, they provided four riders who raised over £10,000.

Veerayatan is also planning to open up ten boreholes and from the water generated over seven thousand families will receive safe drinking water. •

Visit the Veerayatan website at <http://www.veerayatan.org/>. For more information on the Food For Life project go <http://www.ffl.org/>, we also detail some relevant events in our Veggie Power news feature.



Dear *Jain Spirit*,

When I found myself lost and alone in the deserts of Rajasthan at the beginning of this year, I had entered a state of silence. By observing silence, I tapped into my inner guiding force, which eventually led me back to the place I was staying at. Upon reflection, I decided that when I return to the UK, I'd observe silence every Monday- I only lasted 2 Mondays! I became wrapped up in the western lifestyle, the silence became tedious, and I chose not to continue the experiment.



That was until I read Jani Gudka's article on *Listen Through Silence* in issue 22. Thank you for publishing Jani's article - it inspired me to continue the experiment. Ever since I read it in early April, I have been nurturing my inner peace in this way on Mondays once again. This has led to some phenomenal discoveries about my self and my talents. I want you to be aware of the positive impact the magazine is having on me.

All the best,
Suraj Shah
www.surajshah.com

Dear *Jain Spirit*,

Firstly, a big thanks for presenting our community news in *Jain Spirit*. I was full of joy and no words can express it when I saw my write up!

One more thing I just wanted to say is that the image of me doing *pooja* was printed the wrong way round! Respectful practice is when ladies pray, they stand on the left hand side

of God and touch God with right. Please could you reprint it to avoid confusion as I feel this is important.

Regards and thanks,
Bhairavi Akshay Kothari

(Notes from Editors: Sorry Bhavari for the mistake in Issue 22, Community News- thanks for writing in)



Dear *Jain Spirit*,

My friends and I loved the cover of issue 22. What is it of and where was it taken?

Best wishes,
Jay Shah, Belgium

Dear Jay,

We asked the photographer Thomas Dix and he said: "I am glad to hear that my cover photograph found a good resonance among the readership. This roofed gallery with seated tirthankaras was taken in the tirtha on Mount Shatrunjaya, Palitana, Gujarat."

Best wishes,
Jain Spirit Editors
(Look out for our profile of Thomas and his love of Jain art and sculpture in the next issue)



news features

VEGGIE POWER: THE KARMA FREE DIET IS MAKING A WORLDWIDE DIFFERENCE

The International Vegetarian Union (IVU) was founded in 1908 when the first World Vegetarian Congress was held in Dresden, Germany.

It is a non-profit organisation with membership open to any non-profit whose primary purpose is to promote vegetarianism and is governed exclusively by vegetarians. A supporter of IVU may be any individual, family or organisation that supports the aims and objectives of IVU, regardless of whether they are vegetarian or not. It is currently heavily involved in aid work for the Asian Tsunami due to one of its member organisations *Food For Life*, the largest vegetarian/vegan food relief group in the world. Key dates this year for both groups are the 36th World Vegetarian Congress (8 -14 November), World Vegetarian Day (1 October) and Feed the World Week (15 -21 October) which has a simple objective: "For one week, the world should experience a wholesome, non-violent, karma-free diet, which will pave the way for a peaceful and hunger-free world."

The involvement of Jain members in the IVU seems obvious yet it is less commonly documented than you would think. Thus, *Jain Spirit* decided to interview two key members.

Jashu Shah, Regional Secretary for Asia, IVU



"Life is an accident. So many things happen accidentally, things which you could never perceive. In the 1950s, I was living in a building in Mumbai where the Bombay Humanitarian League Secretary, Mr. Jayantilal Mankar, had his office. In 1957, the first Vegetarian Congress was held in India and Jayantibhai insisted that I should take an active part in the Congress, which was promoted by the IVU. That was the first time I came to know about the IVU and its activities. Then I became busy with my studies and in 1962 lost my father. But in 1967 the World Vegetarian Congress was held in India and again I was taken in by Jayantibhai. My involvement began to grow from here and at present I am the Coordinator for Asia!

The International Vegetarian Union (IVU) is a solid organisation and now on a firm footing whereby the awareness has increased. Creating this awareness is my main motivation to carry on my work here. The 2006 World Vegetarian Congress is from 10-16 September and is being held in India once again. God-willing, it will be successful – you

are all welcome!"

Saurabh Dalal, Deputy Chair, IVU



"Our world today is in dire need of solutions to a number of problems on a global scale. Examining what we eat, with its enormous range of associated activities and consequences, offers a

tremendous opportunity to address a number of global issues at once, by everyday, all-encompassing choices which are within human control.

My parents had always been involved in the community, set great examples of giving back to others, and instilled in me a strong moral sense of the rights of other living beings, within the context of our great Jain vows. My involvement in the vegetarian movement is directly in line with my firm belief in the principles of *ahimsa*, *satya*, and *asteya*. Not only is promoting veganism promoting non-violence, but I think it is incumbent upon each of us to seek and live the truth as well as respecting the rights of others beyond our traditional views. Also, the freedoms that are denied animals today as well as taking their milk and eggs for human selfishness is an enormous violation of *asteya*." •

For more information on the IVU and the World Vegetarian Congress visit www.ivu.org
World Vegetarian Day - <http://www.hknet.org.nz/VegeWVD.html>
Food For Life - <http://www.ffl.org/>

JAIN SPIRIT

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BAPS Children chanting Vedic prayers for the peace of the departed souls. Image supplied by BAPS



The Archbishop outside Shri Swaminarayan Mandir. Image supplied by BAPS



Rt. Hon. Charles Kennedy MP presenting a cheque of £53,000 from the BAPS Tsunami Appeal to the representative of the Indonesian Embassy. Image supplied by BAPS

THE PEOPLE'S TEMPLE

Aidan Rankin reports on the growing social role of the SWAMINARAYAN TEMPLE in Neasden, UK

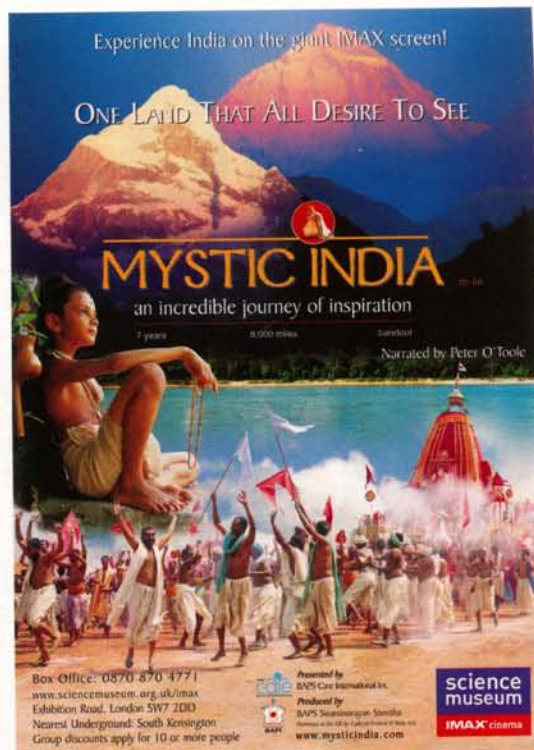
N easden's Shri Swaminarayan Mandir is the largest Hindu temple outside India. Over the past seven years it has become a familiar part of the North London skyline, visible to commuters on the crowded Orbital Road and to shoppers at IKEA, that great secular shrine to consumerism. The Mandir, in its vastness and gentle but imposing beauty, symbolises the transformation of a bland suburb once mocked by comedians into a vibrant multicultural community. Most importantly perhaps, it demonstrates the growing role of Hinduism as a spiritual force in Britain and the world.

The Mandir is the first traditional Hindu temple in Europe and is constructed according to the *Shilpasutras*, an ancient Hindu treatise on architecture. No steel was used and Indian-based craftsmen worked with 2000 tonnes of Italian marble and 2820 tonnes of Bulgarian limestone. Although the Mandir appears vast and intricate from the outside, those who enter are struck by its sense of the human scale

and its atmosphere of welcoming serenity.

BAPS – the Swaminarayan Hindu Mission – values social engagement and so the Mandir is playing an important role in charitable campaigning, interfaith work and promoting understanding of Hindu beliefs and values. These include non-violence, respect for the environment and social justice. The issues come together in the South East Asian tsunami and its aftermath, for the Boxing Day tragedy reminds us of the power of nature. It also makes the need for holistic approaches to economic planning more urgent along with a just distribution of wealth and resources.

True to its mission, the Mandir was in the forefront of British relief efforts and solidarity with the affected countries. On 2 January 2005, a service of special prayers was held with a congregation of three thousand. Representatives came from the embassies and High Commissions of Bangladesh, Burma, India, Indonesia, Malaysia, the Maldives, Sri Lanka and Thailand. The High Commissioner for India, HE Mr. Kamlesh Sharma paid tribute to the Swaminarayan Hindu Mission for its BAPS Tsunami Earthquake Appeal Fund, launched on 27 December 2004. "I firmly believe that what we do for ourselves in



New Imax film: 'Mystic India'. Image supplied by BAPS

this life stays below when we leave," he said, "but what we do for others in this life goes with us." HE Mr. Faisz Mustapha, High Commissioner for Sri Lanka, quoted movingly from the Vedas: "The world is one family. Let noble thoughts come from all directions."

A written appeal from His Holiness Pramukh Swami Maharaj was read out, in which he prayed that "all those afflicted by this disaster are blessed with inner strength." Volunteer Girish Patel revealed that by day two of the disaster, BAPS had distributed over 2,000 food parcels in six villages near Chennai, Tamil Nadu, and 20,000 hot meals had been served by BAPS volunteers.

This energetic response to human need is characteristic of both the Mandir and the Mission. By 19th February 2005, the temple had collected £500,000 for the Tsunami Appeal. On that day, a ceremony was held to mark this achievement and to present the funds to the ambassadors of the eight affected countries. The Leader of the Liberal Democrats, Rt Hon. Charles Kennedy, was a guest along with other

politicians from his party including Lord Dholakia, Sarah Ludford MEP and Brent East MP Sarah Teather, who is a strong supporter of the Mandir's work. Mrs. Sarah Kennedy and Lady Dholakia were also present.

Sadhu Atmaswarupdas, Head of the Mandir, greeted Charles Kennedy in the traditional Hindu manner by tying a *nada-chhadi* (red sacred string) on his right wrist and applying a chandlo (red dot) on his forehead as a mark of friendship. In his speech after touring the Mandir, Mr. Kennedy paid tribute to the Neasden temple being "...a beacon, for in this community and in our country the concept of service is something that should be important to all of us in politics." He praised Britain's cultural diversity as a strength and then, in the spirit of many-sidedness familiar to both Jains and Hindus, concluded: "I will go away inspired by what I have seen and what I have heard this evening, determined not to talk negatively about people from other political persuasions, but to talk positively and optimistically about our country and about what can and should be achieved."

The Tsunami Appeal has not led to

interfaith work being neglected. On 29 January, Dr. Rowan Williams, the Archbishop of Canterbury, came to the Mandir as a guest. He was welcomed by Trustees Sarah Teather MP, HE Kamlesh Sharma, Cllr. Ahmed Shahzad and Brent Council leader Cllr. Ann John. Dr. Williams, who was garlanded in the main prayer hall before 2,000 worshippers, admired the marble carvings and described them as art devoted to God.

The famous Neasden Temple is becoming an increasingly important part of national life as well as a trailblazer for Hinduism in Europe. Recently, they have launched the new IMAX movie 'Mystic India' which is being shown throughout the UK and has won a major award in Paris. It is a beautiful film on the best of Indian culture and history, conveyed through the visual power of an IMAX theatre – a must see for all interested in Indian culture.

You can visit www.swaminarayan.org for general info on the Swaminarayan mission. Or for the Neasden temple, in particular, go to www.mandir.org Mystic India can be previewed on www.mysticindia.com

THE BIG APPLE'S BIG DAY

Jain Centre of New York Opens in Style

A few drops of rain followed by brilliant sun opened the day of the procession from the temporary Jain temple to the new four story resplendent marble Jain temple on Ithaca Street. The reception of the idols (Pratimji's Nagar Pravesh) began with 2,000 colourfully dressed Jains dancing and singing hymns through the streets of Elmhurst Queens. The joyous feelings spread to the non-Indian observers lining the route and shouts of "Mahatma Gandhi" were heard by smiling Jains. *Shvetambara* floats transporting Mahavirswami, *Digambara* men in saffron with Shri Adinathji, photographs of Shrimad Rajchandra held aloft, and dancing women in lines led the way. At the head of the procession were the members of the town council, and the president and temple committee members. This temple unites all of the sects under one roof.

On Ithaca Street, the temple began as a one room 'house temple' in 1981 in a 30 by 40 foot living room. The new temple is quite a contrast with 16,623 square feet of space. Three container loads of marble sent from India were installed by Polish marble craftsmen. The temple houses a Shri Mahavir Swami Temple, Shri Adinathji Temple, meditation hall with alcove for Shrimad Rajchandra, library, art gallery, computer lab, apartments for visiting scholars and the caretaker, and a *Pathshala*. A very special

feature is a large marble and precious stone model of Shi Ashtapadji Maha Tirth, and a collection of precious gemstone *Tirthankaras*. The vision for a new temple came from one member, who chooses to remain anonymous, but whose devotion and funding brought the temple into being. He oversaw every detail with love, good will, and patience. Over eight hundred grateful families will worship on the site.

During the Pratistha Mahotsav Celebration (10 June through 19 June, 2005) the Jain community will install blessed idols of past *Tirthankaras*. *Pratistha* is the name given to this holy ceremony. An absolutely essential piece of the ceremony is a ritual called *Anjan Kriya* (smearing of collyrium to the eyes of the image) then the image/ idol is made stationary at a blessed time based on a particular planetary alignment. At the time of the installation hymns will be sung, religious observances will be held. A circle will be completed with the participation of Gurudev Chitrabhanu who in the 1970s along with Gurudev ShriSushilkumarji began to unite the Jain community of the greater New York area. The centre will be happy to welcome Jains from all over the world to share their new home.

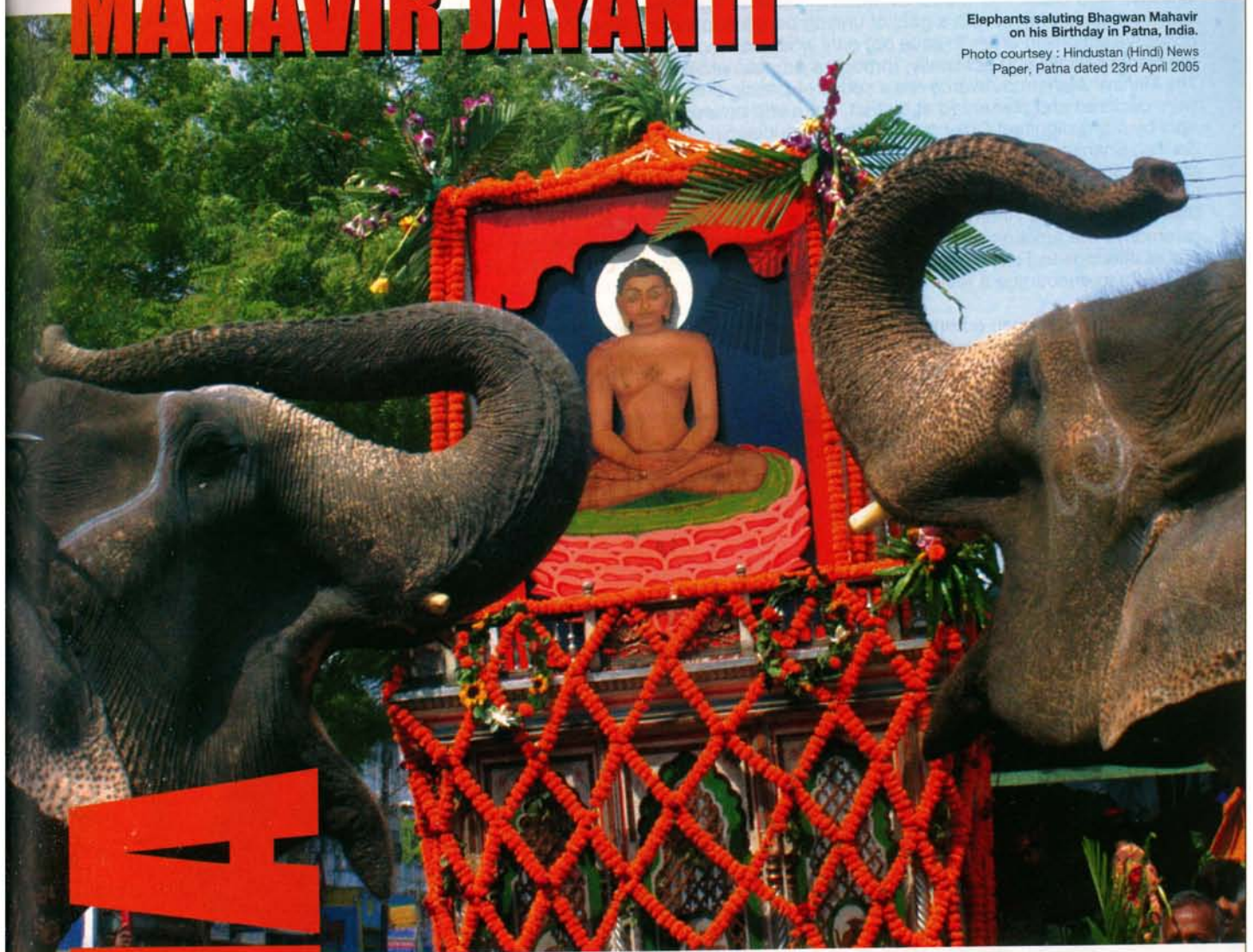
NYC ROVING REPORTERS
AMY DOSHI, ANN McCOY AND
PHOTOGRAPHER VIJAY SHAH



HOW YOU CELEBRATED MAHAVIR JAYANTI

Elephants saluting Bhagwan Mahavir on his Birthday in Patna, India.

Photo courtesy : Hindustan (Hindi) News Paper, Patna dated 23rd April 2005



INDIA

PATNA (BIHAR) INDIA: The 2604th year of Bhagwan Mahavir Jayanti function was celebrated with gaiety by the Jain Sangh of Patna. Thousands of devotees join in the colourful procession with the tableau display that passed through all the town's major streets in 100 years. There are always celebrations up and down the country, some of the largest in New Delhi, but this year Patna put themselves on the map with a loud and long procession where even elephants bowed down to the Lord!

The government decreed the 22 April a meatless day so that no kind of animal or bird would be slaughtered on the auspicious occasion.

News by Pradip Jain, Secretary Jain Sangh, Patna,
Photos courtesy of Hindustan (Hindi) News Paper,
Patna dated 23rd April 2005

WIRELESS MESSAGE

To: **ALL DISTRICTS ALL SUBDISTRICTS**

GOVERNMENT HAVE BEEN PLEASED TO DECLARE 22nd APRIL 2005 AS MEATLESS DAY ON THE OCCASION OF MAHAVIR JAYANTI THROUGHOUT THE STATE () THERE WILL BE NO SLAUGHTER OF ANIMALS AND SALE OF FISHES IN THE STATE ON THIS OCCASION () KINDLY DIRECT ALL MUNICIPAL CORPORATIONS, NAGAR PARISHAD AND NAGAR PANCHAYATS FALLING UNDER YOUR JURISDICTION ACCORDINGLY AND ENSURE THAT NO SLAUGHTER TAKES PLACE ON THAT DAY ()

COMMISSIONER AND SECRETARY TO GOVERNMENT, URBAN DEVELOPMENT DEPARTMENT

Dated 16 April, 05

Memo No. 1041 / AUDO
Copy forwarded with spare copies to officers-in-charge, Police wireless Radios, Patna/Teletypewriter Section (Hesse Spl.) Department for immediate transmission of the message.

COMMISSIONER AND SECRETARY TO GOVERNMENT, URBAN DEVELOPMENT DEPARTMENT

Dated 16 April, 05

Memo No. 1041 / AUDO
Copy forwarded to All DMs/AS S.D.Os/ All Municipal Corporations/ All Nagar Parishads and All Nagar Panchayats by post in confirmation.

COMMISSIONER AND SECRETARY TO GOVERNMENT, URBAN DEVELOPMENT DEPARTMENT

New Mahavir Mahatma Awards

On the weekend of Mahavir Jayanti the first national *Mahavir Mahatma Awards* and the launch of The Oneness Forum were held at Vigyan Bhawan, New Delhi. *The Global Oneness Initiative* of the Times Foundation is a prestigious project with a goal of uniting people around the globe for collective actions in order to save not only what we have, but to transform the planet socially and politically, through a process of spiritual awakening. *The Mahavir Mahatma Awards* are a series of prestigious awards which were declared and presented at district, state and national levels on 22 April by many dignified Chief guests. They included Spiritual Guru Sri Sri Ravi Shankar, Vice-President Shri Bhairon Singh Shekhawat, Home Minister Shri Shivraj Patil, Defence Minister Shri Pranab Mukherjee, Soka Gakkai dignitaries from Japan, industrialist B.K Modi, Shri Mahamantra Das. Musician A. R. Rehman graced the occasion in an illuminating ceremony. The function began with Mahavir *Stuti* which was followed by prayer offerings to Tulsi. This new project is being promoted particularly to the youth to encourage a feeling of motion into the future.

Mrs. Indu Jain's speech enthralled the audience and urged them to unite in this endeavour of creating oneness not only in small communities but across the globe. She also remarked on the auspicious timing of the event, "For the first time in history, a Sikh Sardar like Mr. M.S.Bitta being a non jain celebrating Mahavir Jayanti was a great step towards Oneness."

Some of the winners included Martha Merchant of Baha'i Foundation, Hiromasa Ikeda on behalf of Dr. Daisaku Ikeda from Soka Gakkai International (SGI), Tushar A. Gandhi from Mahatma Gandhi Foundation, Ranjit Makkuni and Dr. Madhu Khanna from Sacred World Foundation, musician A. R. Rehman, Namman Ji from Oneness University and Shashi Kumar Nair from Mata Amritanandamayi Ashram.

Hiromasa read out Dr. Daisaku Ikeda's acceptance speech and said: "Given the greatness of the two giants whose names adorn this award, its recipient bears an enormous weight of expectation for he or she must be actively engaged in the worthiest of endeavours to establish lasting peace for humanity in the 21st century."



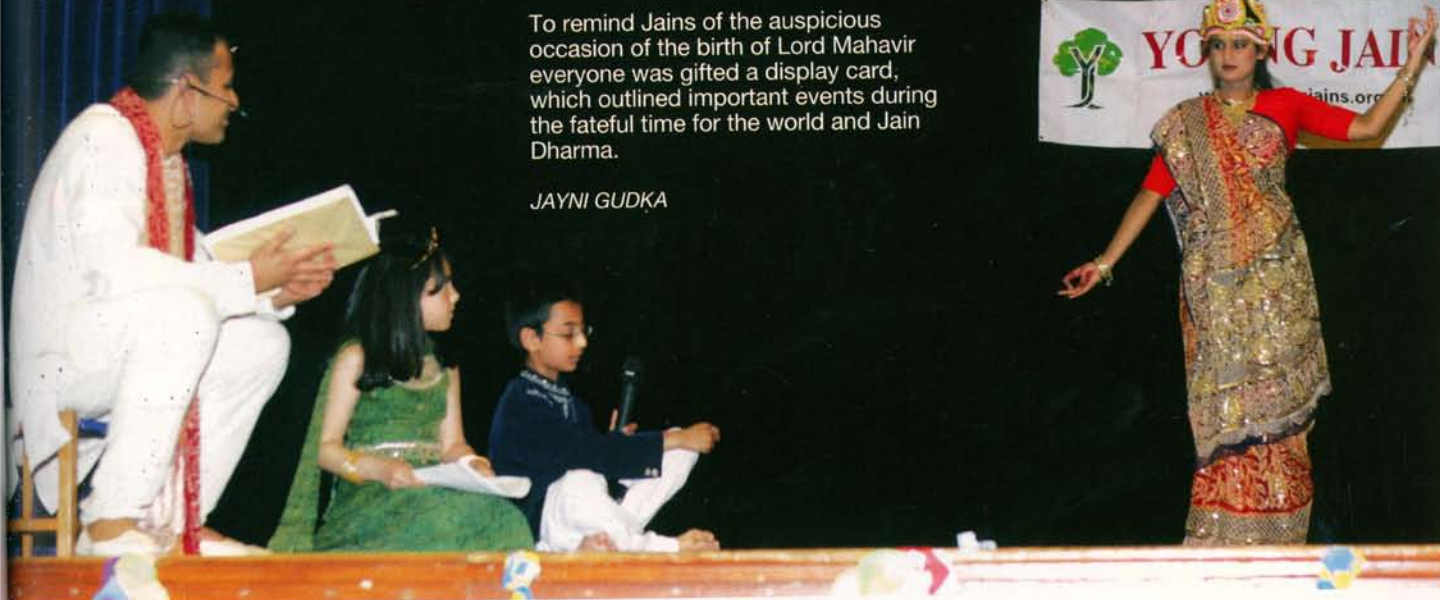
Young Jains UK

Mahavir Janma Kalyanak was celebrated in true Young Jains style on 30 April 2005, at Canons High School in North London. The evening had a vibrant atmosphere with sound and colour interweaving with certain Jain principles. About sixty volunteers from Young Jains and children of Shri Chandana Vidyapeeth School put together exquisite dances, interactive skits and musical interludes.

Whilst the traditions of more than 2600 years ago were brought to life, the audience of 400 adults and children participated in the modern custom of blowing of candles and cake cutting. All the children and many adults paraded in a Jain flag procession, connecting all the age groups together. Finally, everyone took some cake as "prabhavna".

To remind Jains of the auspicious occasion of the birth of Lord Mahavir everyone was gifted a display card, which outlined important events during the fateful time for the world and Jain Dharma.

JAYNI GUDKA



Shri Chandana Vidyapeeth School

This year Shri Chandana Vidyapeeth (North London) took the opportunity to have two Mahavir Jayanti celebrations. The first was a 'Jain Nativity' play on Lord Mahavir on 18 March 2005. A packed hall of nearly two hundred adults and children were entertained by history brought to life. Queen Trishala's 14 dreams were enacted with real zest by the SCV children. The superb costumes, with an equally well-decorated stage, made the crowd enthused and delighted by what they experienced!

Another dimension that the play managed to provide was a mixture of tradition with contemporary ideas. The festivities and pomp surrounding this

birthday celebration were accompanied by cake cutting and party poppers; 'Happy birthday to Lord Mahavir' was sung by all present. The evening ended with everyone enjoying some ice cream, food and drink.

Then on the M.J. weekend more than twenty children from Shri Chandana Vidyapeeth also participated in a celebration organised jointly by Mahavir Foundation and Veerayatan UK on Sunday 24 April by reciting verses from the *Bhaktamara Sutra*.

If you would like to know more about this Jain School (Shri Chandana Vidyapeeth) contact **Arti Jain** (Head) at arti2000@hotmail.com

Photo overleaf >



< LEFT photo: a child being greeted with a warm welcome and a 'Bindi' being put on the forehead at the SCVP event. © Jayesh Gudka

MALAYSIA

Doing It For The Kids

This April I was lucky enough to spend my annual leave with a family in Kuala Lumpur, Malaysia, and even luckier, I was able to share in some of the Mahavir Jayanti activities with the local Jain community. When I say Jain community I really mean a cluster of families who live within a stone's throw of each other in the major Indian settlement area, Bangsar Baru. I visited the new temple which would be the centre point of the weekend, with various *artis* and congregations planned. I had a tasty Malay-Gurati mix-style dinner with one of the community leaders and Jain Spirit *supporter*, Mr. Dipak Damani. His family, the Vrajlal Premchand Damani family, would be the hosts of the weekend's proceedings and on 21 April his house was the hub of the preparations for the coming events. It was packed full with people of all ages. In the front room the men and young ones filled bags with sweets and drinks for the children from a nearby orphanage that the group would be taking out to the movies on Saturday, 23rd. The back of the house was a little noisier with the wives and mothers catching up with the recent gossip whilst making *ladhus* and other treats for the big day! Dipakbhai informed me that after the children watched the movie, they would all take part in an attempt to break the world record for the longest piece of cotton candy! Although I couldn't be there on the day it was wonderful to get a snap shot of just some of the great work Jain groups are doing all over the world.

REBECCA HOH- News Editor



forthcoming events

POTTERS BAR TEMPLE OPENING, UK



After years of hard work and planning, Oshwal Association UK are excited to announce the completion of their new **Derasar**. On behalf of the Association, The Editor of UK's **Oshwal News** would like to extend his invitation to the 11-day opening celebrations in August 2005.

"The dream has finally turned into reality! Visitors to Oshwal Centre have seen the magnificently carved structure rise up from the ground and take shape into a beautiful home for our **Tirthankaras**. The **Anjan Shalaka** ceremonies have taken place under the supervision of our esteemed **Maharajsahebs**, on 10 May 2005 at Kailanshnagar, District Sirohi, Rajasthan, India. This is a golden opportunity for the young and old alike to make the forthcoming

historical occasion a truly magnificent and memorable event."

Here are some of the highlights of the *Pratishtha Mahotsav* packed programme, 19 – 29 August 2005.

19 – 21 August – A play will be performed on the first three days and also daily performance by children from all areas.

Saturday 20 - The inauguration of the *Kesar Room*, among other items.

Wednesday 24 - *Garbh Gruh Pravesh* ceremony (Entrance Ceremony) for seating the *Pratimas* in the *Garbh Gruh* (inner sanctum).

Saturday 27 – *Pratishtha* (Ceremonial Installation) of the *Pratimas*.

Sunday 28 – *Dwar Opening* (opening of the Main Entrance Door) to the *Jinalay* (Inauguration ceremony).

For more information contact Sailesh@oshwal.org

4TH INTERNATIONAL PREKSHA MEDITATION CAMP

Preksha International have announced 11 November to 18 November 2005 as the dates of the 4th International Preksha Meditation Camp. Acharya Mahapragya is to lead the eight residential camps; making it a great opportunity to practise Preksha Meditation. It is currently being organised in the Capital of India, New

Delhi at 'Adhyatma Sadhana Kendra'.

Preksha Meditation is the combination of knowledge from Jain ancient religious books, modern science and our experience. It is the practice of purifying our emotions and our conscience (*chitta*) and realising our own self. Preksha Meditation has proved a panacea for transmutation of thoughts, development of right emotions, positive thoughts and increasing the overall efficiency of mind and body.

Details about the camp and online application form are available from www.preksha.com

TABLA SUMMER CAMP 2005

The Tabla is a pair of drums originating from India. This July and August you can take part in a **Tabla Camp** where you will learn to play the instrument, develop your confidence, build your communication skills and master your concentration all in one!

Each participant will have 2 sessions a week for 6 weeks. As the camp is for 6 weeks, the participant can monitor their own development. If you would like to join but cannot make the full 6 weeks contact us to discuss an alternative. Everyone is welcome to the camp regardless of age, culture, religion, etc. All you need is a passion to hit the drums. The camp will take place in Harrow and Finchley, London, UK and requires prior registration.

The camp is run by InnerRhythm, who facilitate personal and professional development for musicians. For more information, or to register, please visit www.innerhythmevents.com or call 020 8930 5948.

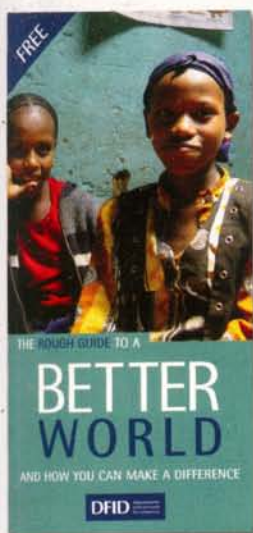
book reviews

THE ROUGH GUIDE TO A BETTER WORLD

WRITTEN AND RESEARCHED BY MARTIN WROE AND MALCOM DONEY.
ROUGH GUIDES LTD, 2004, PP96
FREE

This pocket book guide is a unique and essential gem of ethical know-how. Divided into three comprehensive sections, it succinctly reviews the history and present situation of world development; clearly explains how to make a difference and provides an invaluable reference list of resources.

The book sets out to show how individuals can help in the fight against world poverty. The book achieves even more. It gives hope to the reader. Sometimes, the disparities between the rich and the poor in this world of ours can appear so overwhelming that apathy can sink in. Little changes seem meaningless. How can any action of an individual make any difference to the big picture?



This conscientious book challenges and dispels this notion. Open any page, and sections of information are clearly presented. Without getting too bogged down in the complexities of politics, the book explores the crucial issues of development, yet examines progressive solutions. Although not shying away from depicting the harsh reality of global poverty, *The Rough Guide* adopts a more positive approach, in stark contrast to the negative angle often taken by the media. The photographs, for example, are of uplifting images. Success stories of campaigning and charity work are given too.

This is what is striking about the book: It takes a positive approach, and offers ethical choices and alternatives when making those daily decisions. On reading this book you are left with the empowering realisation that you really can make a difference and contribute to a better world. What are you waiting for?

Two million copies have been published as a project funded by the UK Department for International Development and have been distributed at post offices throughout the UK. You can also download an e-book by visiting www.roughguide-betterworld.com

MONICA PERDONI

INWARD AND OUTWARD INVESTMENT: INDIA AND THE UK

GODLEY & CO, TOTTEL PUBLISHING 2005. PP.340
£85.00

Godley & Co, chartered tax advisers, have launched *Inward and Outward Investment: India and the UK*, a guide to tax and regulatory issues relating to foreign direct investment.

Coinciding with the firm's 20th anniversary, Vipool Shah, Managing Partner at Godley & Co, has written the user-

friendly reference guide with co-author Sapan Parekh, Chief Executive of Mumbai-based SKP Consulting. The book provides a framework of tax and regulatory issues applicable in the UK and India to facilitate the decision making process of investing or establishing a trade presence. *Inward and Outward Investment: India and the UK* provides a range of specialist titles designed to equip legal, accountancy and business professionals with the speedy information solutions they need.

The book is available from business book stores, mail order, or directly from the publishers.



www.godley.co.uk

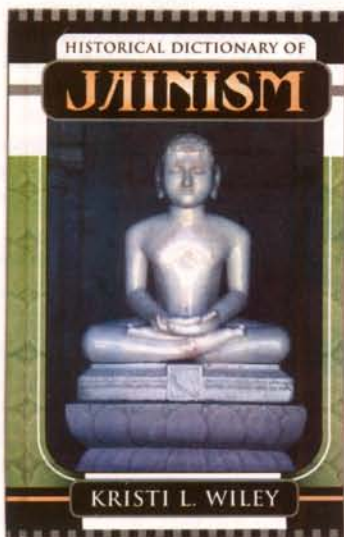
HISTORICAL DICTIONARY OF JAINISM

KRISTI L. WILEY. LANHAM, MARYLAND: THE SCARECROW PRESS, 2004, PP. 287, ISBN 0-8108-5051-6 \$58.25

Kristi Wiley's book closes a vast gap in English language publishing on Jainism in providing short explanations of key concepts, texts, ceremonies, places, organisations and biographies of important historical personalities of the Jain tradition in an easily accessible format. In European languages, only Jozef Deleu's *Die Mythologie des Jainismus* (Stuttgart: Ernst Klett Verlag, 1978) in German language offers a similar format, though being of more limited scope. The *Historical Dictionary of Jainism* is Volume 53 of the popular *Historical Dictionaries of Religions, Philosophies and Movements* series edited by Jon Woronoff following the common format of the series. It contains a pronunciation guide, a list of the Shvetambara and Digambara scriptures (including some of the lost scriptures), an introductory essay, a map of major sites, dictionary entries in alphabetical order, and an extensive thematically structured bibliography. Seven appendices offer additional information on the *gunasthanas*, the *pratimas*, Jain festivals, and the signs ('cognizances') and the birth and *nirvana* sites and the *yaksas/yaksis* that are conventionally associated with the twenty-four *Tirthankaras*. The book will be particularly popular amongst university students. It is also a useful resource for researchers studying Jainism as a living religion, and of course for anyone who is interested in learning more about one of the least studied of the great religious traditions of the world. The only drawback is a consequence of the rigid format of the series: There are no links between individual dictionary entries and the bibliography. The sources of information are therefore not clearly traceable for those who wish to know more about a particular subject. The need for selection of entries inevitably forced compromises upon the author. The missing index makes it very difficult to find, for example, the note on *Jain Spirit* on p. 252 at first glance, since it is not, like *The Jain and The Jain*

Digest, listed under 'Associations of Jains in the Diaspora' but in the Introduction to the Bibliography, which also points to the Centre for Jain Studies at the School of Oriental and African Studies (SOAS).

PETER FLUGEL (SOAS)



MAKING KIND CHOICES

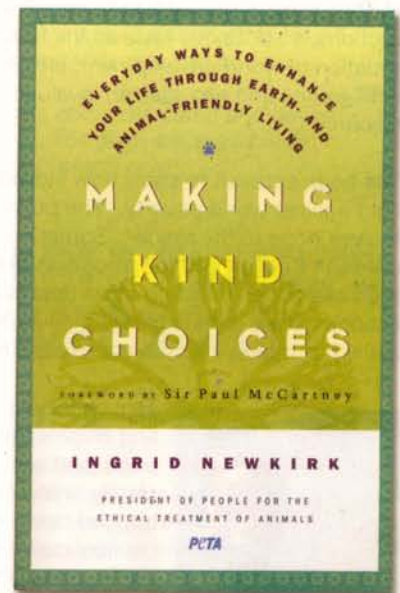
BY INGRID NEWKIRK. ST. MARTIN'S GRIFFIN TRADE PAPERBACK ORIGINAL, 2005
CURRENT AFFAIRS, PP496
ISBN: 0-312-32993-8
\$13.95

Ingrid Newkirk is the president and founder of PETA (People for the Ethical Treatment of Animals). A warm and inspirational writer (and also a faithful advocate of Jainism), Ingrid has produced an excellent guide book on the everyday options we have to be kinder to the world we live in. There is a wide range of topics, from recognising hidden animal ingredients in household products to the harmless way of getting that hairy little spider out of your bath! And as the Dalai Lama says of the book, "acts of kindness, even in the simplest ways, are what make our lives meaningful, bringing happiness to ourselves and others."

Other chapters include *Cruelty Free Recipes*, *Volunteering and investing in eco- and animal-friendly companies*, *Raising animal-friendly kids*, *Cruelty-free, environmentally friendly gift ideas* and *Travelling with eco-consciousness*. The book is easily digestible as a whole but each section is inclusive and can be referenced to and read individually as the need arises. It is a must have for all modern Jains and Earth friendly people, as it offers real and practical advice on how to live *ahimsa*.

Visit the PETA website at www.peta.org. An extract from the book will appear in the next issue of *Jain Spirit*.

REBECCA HOH



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

Professor Cromwell Crawford

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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!

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NEW CITY DEALS

JAINS IN THE CITY GET A ONE-YEAR GIFT SUBSCRIPTION

• Dr. & Mrs. Parveen Jain and the Jain Centre of Northern California have kindly sponsored a one year (four magazines) gift subscription to all members in the region.
 • Dr. & Mrs. Jasvant Modi and the Jain Centre of Los Angeles.
 • Mrs. Shilpa Vimal Mehta in Dar Es Salaam, Tanzania
 Your city should be here! Make it happen and experience the change.

INVEST IN THE FUTURE OF YOUR CULTURE

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).

Club Moksha: for men only



With a fresh look at the tale of Tirthankara Malli, **SADHVI SHILAPIJI** inspires us to question existing Jain thought on female liberation.

In the Jain time cycle, the current degenerate times of the so-called *kaliyuga* (the age of vice), or the fifth stage of time (*panchamakala*), dictate that neither man nor woman can attain *moksha*. Yet the issue of women's liberation is still at the pinnacle of differences that divide the modern Jain church.

The debate surrounding the sex of the 19th Tirthankara Malli/Mallinath symbolises the great controversy between the Digambara and Shvetambara sects. The debate signifies the discord that exists between these two sects over a major doctrinal issue: can a woman achieve *moksha*?

The Digambara sect of Jainism vehemently insists that women cannot attain *moksha* (emancipation of a soul from the cycle of birth and death, also known as *samsara*), whilst the Shvetambara sect steadfastly refuses to claim exclusively male access to the liberated state (*Arhat* or *Siddha*).

The legend of the 19th Tirthankara Malli/Mallinath is found in the 6th Anga of the Shvetambara canon

their own secondary scriptures, the *Anuyogas*, from which we get their version of the legend of Mallinath. According to this legend, Malli (or rather Mallinath as he is called) was male, a member of a royal family, and pursued the path of a would-be Jina in the same manner as the other Jinās, that is, by strictly observing the vows of a Digambara monk.

Our research suggests that for a variety of reasons, we cannot be confident about the originality of the works. Indeed it is not unlikely that both works were influenced by the prevailing social conditions and sectarian prejudices of the times. Therefore, it seems rather difficult to say anything with certainty regarding the authenticity and antiquity of the legend of Malli. Nonetheless, certain points can be explored.

The first evidence in support of men's and women's spiritual inequality is found in the Prakrit *Suttapahuda* ascribed to Kundakunda, one of the most revered Digambara teachers. He is said to have worked toward the beginning of the Christian era. Kundakunda propounded that in

order to become a true Jain mendicant, one needs to relinquish not only internal attachments (*antar-parigraha*), but also all forms of external possessions (*bahya-parigraha*) including one's clothes. That is, one must assume the state of complete nudity (*nagnabhava*). Thus, Kundakunda made ascetic nudity an essential component of the path to liberation. When coupled with the Digambara prohibition against women's renunciation of clothes, this led to the formulation of the doctrine that a person could not attain *moksha* while having a female body (Jaini, 1991).

Alternatively, the Shvetambaras did not consider clothes a possession (*parigraha*) but

rather an indispensable component of the religious life (*dharma-upakarana*). Therefore, even though nuns wore clothes in strict accordance with the prohibition against nudity, they were on an equal footing with the monks and were granted the full status of mendicancy. More importantly, however, women were considered eligible to attain *moksha* in their female bodies – a prospect possible to any nun who was sufficiently spiritually adept. *Moksha* was therefore not

**THE DIGAMBARA SECT OF JAINISM
VEHEMENTLY INSISTS THAT
WOMEN CANNOT ATTAIN MOKSHA
(EMANCIPATION OF A SOUL FROM THE
CYCLE OF BIRTH AND DEATH, ALSO
KNOWN AS SAMBARA), WHILST THE
SHVETAMBARA SECT STEADFASTLY
REFUSES TO CLAIM EXCLUSIVELY
MALE ACCESS TO THE LIBERATED
STATE (ARHAT OR SIDDHA)**

Nayadhammakahao, which was committed to writing approximately 980 years after the Nirvana of Mahavir. The Shvetambara tradition maintains that Malli was a female.

The Digambara sect staunchly rejects this affirmation as blasphemous and considers it a Shvetambara fabrication to support their theory that a nun can attain *moksha*. The Digambaras also rejected the authenticity of the Shvetambara scriptures and produced

based on biological condition nor external possessions but on spiritual development alone.

In response to the Digambara position one may argue that if clothes are a possession and therefore an obstacle to *moksha*, the same view could perhaps also be applied to a mendicant's other 'possessions'. For example, the same argument could be used against the kamandalu (water pot), seats, whisk brooms and so on, which are considered necessary implements for Digambara monks on to path of liberation.

The *Tattvartha* defines *aparigraha* (non-possession) as *murccha parigraha*, "possession is attachment" (*Tattvarthasutra*, 7.12). Therefore if one can have attachment to clothes then one could also presumably develop an attachment to these other implements. Furthermore, possession is seen to be a state of mind. Hence one who has a residual sense of possession can even have attachment for one's body. In that case, even if one is naked, one cannot attain *moksha*.

This point is highlighted by Sakatayana (814-867 AD), the first effective defender of this debate from the Yapaniya sangha. In *Strinirvanaprakarana*, verses 27 -35, he states: "clothes are just implements for nuns just as the kamandalu is for Digambara monks, and it is permitted by the lord." Assuming for the sake of argument that nudity is a prerequisite for attaining *moksha*, Sakatayana goes on to wonder who (once they have reached *samyag-darsana* or right faith) would be foolish enough *not* to give up their clothes for attaining the ultimate truth (*Strinirvanaprakarana*, verse 28).

We must at this point consider whether, if gender was a prerequisite for salvation, the 'wrong' gender was due to *papa* (negative) karma. In order to understand Jain karmic theory we must examine in detail the type of karma that gives rise to gender. In analysing this theory, we find that emancipation is only possible with complete disassociation of karmic particles from the soul. Jain doctrine propounds that it is karma which obscures the innate characteristics of a *jiva*, and decides the length, type and attributes of one's life. The *Tattvartha-sutra*, the Jain text claimed by both sects, refers to three biological genders: male, female and an indeterminate (neuter). Both sects believe that gender is the result of *nama* karma, the karma which projects the

properties of a body (*Tattvartha-sutra*, 8.12). Of the eight karma, four are considered *ghati*: they delude the innate properties of the soul and are therefore a hindrance to liberation. The remaining four are *aghati*, that is, they are related to the material body.

Since *nama* karma is *aghati*, one's body, and therefore one's sex, is not an obstruction to liberation. Remarkably though, sexual inclination is not associated with *nama* karma but is a property of *mohaniya* karma (*ghati* karma) called *vedas*. A man's desire for a woman is known as *pumveda*, male libido, and a woman's desire for a man is *striveda* (*Tattvartha-sutra*, 8.10). Therefore, it is sexual desire, and not sexual gender, that is the hindrance to liberation.

Sakatayana maintains that sexual desire is the same in both man and woman, similar to passions, anger, pride and other weaknesses. The famous Digambara Acharya Sivakoti goes further in his *Bhagavati Aradhna* (987-996) by saying that "the faults that are indicated in women are also noted in men, perhaps in greater quantity as they are more powerful." Since sexual desire is equal in both genders, there is little point in concluding that *striveda* exclusively is a hindrance to liberation. Umasvati also notes that "One can get salvation from any of the gender (*linga*)." (*Tattvartha-sutra*, 10.7).

Digambaras argue that by *linga* here, Umasvati does not refer to gender but to *veda* in determining salvation (*Sarvarthasiddhi*, commentary; *sutra* 10.7). In any case, both they and the Shvetambaras agree that in the eighth *gunasthana* one loses all sexual inclination, therefore presumably it is arguable that in the end *veda* makes no difference to the process of final liberation (*Tattvartha-sutra*, p. 289).

In the end, it should not be forgotten that for Jains the question of salvation in this era is purely academic. Perhaps for this reason, and this reason alone, there has been so much debate on the subject.

In the quest for doctrinal superiority within the Jain church, the question of nudity has been given prominence by the Digambaras. They claimed supremacy by preaching that only nude mendicants had access to liberation. One can therefore possibly understand discrimination within the Digambara church where male superiority is explicitly preached as doctrine.

Yet strangely, one finds that even within the Shvetambara sect, which gives women equality on ecclesiastical grounds and preaches that a woman was the founder of the Church, there is much discrimination within the monastic tradition. Nuns are seen as inferior to their male counterparts – never allowed to sit, preach or discuss doctrine in front of a monk. In the history of the Jain church, they have never been given the higher position of Acharya and Suri and are even forbidden to read certain scriptures. (An exception here is Acharya Shri Chandanaji, who was given this title in 1987). Therefore, we can conclude that over the course of time the order founded by Mahavir has embraced the social weaknesses of its environment and that perhaps even the Shvetambara promotion of women's liberation has become mere rhetoric.

In the end, there is little doubt that the legend of Malli/Mallinath embodies the issues surrounding the debate of the liberation of women in the Jain tradition. The Shvetambaras, as supporters of this issue, could not manifest her uniqueness within their church, and we find Malli drowned in the huge volumes of stories within Jain literature. For the Digambaras, since Mallinath is simply one of the twenty-four *Tirthankaras*, with little to differentiate him from the remainder, the question of exclusive promotion does not arise. Hence although the legend of Malli/Mallinath doctrinally epitomises a major issue, that of gender and salvation – it does little to add to, or detract from, the debate. Ultimately, each version of the legend is simply a reflection of faith. •

A disciple of Acharya Shri Chandanaji, Sadhvi Shilapiji works for the charitable causes of Veerayatan. The above excerpt was adapted from her Master's Dissertation, written for King's College, London. She currently lives in Jakhania, Kutch, in the state of Gujarat, India.

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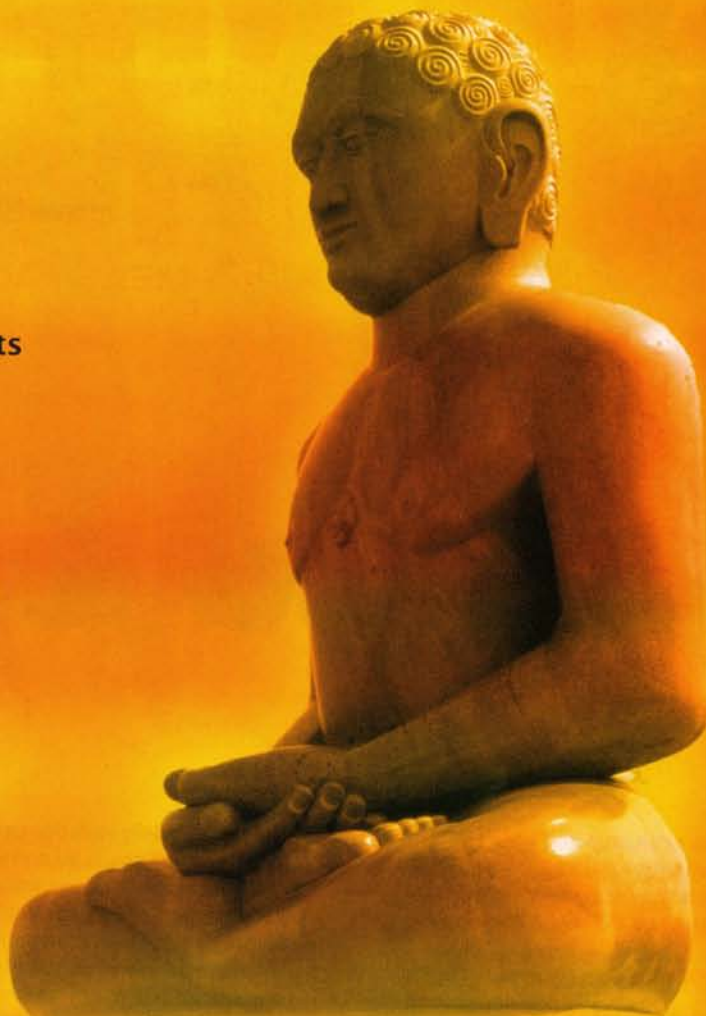
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OF MEAT AND MEN:

HUMAN VIOLENCE IN THE US MEAT PACKING INDUSTRY

In this exclusive and unprecedented investigation, **HUMAN RIGHTS WATCH** reveals the hidden human violence that plagues the US meat packing industry

The Jain dharma occupies a unique position among the world's religions in its unwavering advocacy of universal *ahimsa*. Followers attempt to practise non-violence toward all living creatures. The greatest contribution of this central tenet is subtle and simple. Seek and question the varied – and often hidden – ways in which we perpetuate violence through our thoughts, speech and action, *ahimsa* implores us. Then act to minimise these forms of violence.

In this spirit of *ahimsa*, Human Rights Watch (HRW) has begun to uncover and take action against the unseen human violence of the notoriously secretive US meat packaging industry. The immediate suffering is apparent: millions of animals are slaughtered yearly for human consumption. What remains deliberately

hidden is the daily violence perpetuated against the industry's *human* victims: the thousands of workers who are killed, maimed or injured each year in an attempt to slaughter, clean and package the animal carcasses. And the violence, it can be argued, is not simply physical. Workers are often subjected to human rights violations qua violations of workers' organising and association rights, and their ability to obtain adequate injury compensation.

Below are selected portions of the HRW report, **BLOOD, SWEAT AND FEAR: Workers' Rights in US Meat and Poultry Plants**, which shed light on the physical human violence in the industry.

Workers in American beef, pork and poultry slaughtering and processing plants perform dangerous jobs in difficult conditions. Dispatching the non-stop tide of animals and birds arriving on plant kill floors and live hang areas is in itself hazardous and exhausting labour. After slaughter, the carcasses hurt along evisceration and disassembly lines as

workers hurriedly saw and cut them at unprecedented volume and pace.

What once were hundreds of heads processed per day are now thousands; what were thousands are now tens of thousands per day. One worker described the reality of the line in her foreman's order: "Speed, Ruth, work for speed! One cut! One cut! One cut for the skin; one cut for the meat. Get those pieces through!" Another said: "People can't take it, always harder, harder, harder! [*mas duro, mas duro, mas duro*]."

In *Blood, Sweat and Fear* we focus on workers' rights violations in the beef, pork and poultry slaughtering and processing industry. The report concentrates on workplace health and safety, workers' compensation, workers' organising rights, and the status of immigrant workers because our research uncovered systemic violations in these areas. The report draws from research, interviews and visits in 2003 and 2004 to three geographic centres of the industry: Omaha, Nebraska for beef; Tar Heel,



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North Carolina for pork; and Northwest Arkansas for poultry. Although major areas of beef, pork and poultry production

working in a meat or poultry plant. Their accounts of life in the factories graphically explain those injuries. Automated lines

often forced to work long overtime hours under pain of dismissal if they refuse. Almost every worker began with the story

of a serious injury he or she suffered in a meat or poultry plant, injuries reflected in their scars, swellings, rashes, amputations, blindness or other afflictions. At least they survived.

On 9 October 2003, thirty-one-year-old Jason Kelly was repairing leaks in a 'hydrolyser' equipment used to process chicken feathers to make a pet-food additive at Tyson

Foods' River Valley animal feed plant in Texarkana, Texas. The hydrolyser was leaking hydrogen sulphide, a poisonous gas created by decaying organic matter. According to an OSHA [Occupational Safety and Health Administration] investigator's report, Tyson did not give Kelly respiratory gear to guard against inhalation of the poison, failed to label hazardous chemicals and failed to train workers how to detect those chemicals in

NEARLY EVERY WORKER INTERVIEWED FOR THIS REPORT BORE PHYSICAL SIGNS OF A SERIOUS INJURY SUFFERED FROM WORKING IN A MEAT OR POULTRY PLANT.

exist in other parts of the United States, these three locations were selected for the geographic diversity among them and their reflection of each of the three major product segments in the industry.

Working in the meat packing or poultry processing industry is notoriously dangerous. Nearly every worker interviewed for this report bore physical signs of a serious injury suffered from

carrying dead animals and their parts for disassembly move too fast for worker safety. Repeating thousands of cutting motions during each work shift puts enormous traumatic stress on workers' hands, wrists, arms, shoulders and backs. They often work in close quarters creating additional dangers for themselves and co-workers. They often receive little training and are not always given the safety equipment they need. They are

in case of a leak. Kelly died of asphyxiation, according to a coroner's report, due to "acute hydrogen sulphide intoxication." Tyson is contesting an OSHA citation and fine in connection with Kelly's death, arguing that the cause of death has not been conclusively determined.

Five weeks after Kelly's death, on the morning of 20 November 2003, twenty-five-year-old Glen Birdsong was working alone cleaning a holding tank near the loading dock at the Smithfield Foods hog processing plant in Tar Heel, North Carolina. The tank held Mucosa mixed with sodium bisulphite intended for use as a clotting medicine ingredient. The hose Birdsong was using got caught in the tank. Birdsong climbed down a ladder to free the hose. Co-workers later found him at the bottom of the ladder unconscious and not

breathing. Attempts to resuscitate him failed. He died overcome by fumes inside the tank. "They didn't tell him about the dangers, and they didn't give him a safety belt to get pulled out of there in case he fell in," co-workers told Human Rights Watch.

Anecdotal evidence of the dangers in meat and poultry plants is backed up by hard numbers. The industry has the highest rate of injury and illness in the manufacturing sector. As one Nebraska expert explains: "Despite the hardhats, goggles, earplugs, stainless-steel mesh gloves, plastic forearm guards, chain-mail aprons and chaps, leather weightlifting belts, even baseball catcher's shin guards and hockey masks . . . the reported injury and illness rate for meat packing was a staggering 20 per hundred full-time workers in 2001. This is two-and-a-half times greater than the average manufacturing rate of 8.1, and almost four times more than the overall rate of 7.4 for private industry.

A special investigative report in 2003 by the *Omaha World-Herald* documented deaths, lost limbs and other serious injuries in Nebraska meat packing industry plants since 1999. Much of the evidence involved night shift cleaners, most of them undocumented workers.

OSHA documents dryly

recorded what happened: "Cleaner killed when hog-splitting saw is activated." "Cleaner dies when he is pulled into a conveyor and crushed." "Cleaner loses legs when a worker activates the grinder in which he is standing." "Cleaner loses hand when he reaches under a boning table to hose meat from chain." "Hand crushed in rollers when worker tries to catch a scrubbing pad that he dropped."

In all, the report concluded, nearly one hundred night shift cleaning workers in the state meat packing industry suffered amputations and crushing of body parts in the period (1999-2003) reviewed by the investigative team. These severe injuries are just the tip of an iceberg of thousands of lacerations, contusions, burns, fractures, punctures and other forms of what the medical profession calls traumatic injuries, distinct from the endemic phenomenon in the industry of repetitive stress or musculoskeletal injury. •

To read more about human rights violations in the US meat packaging industry, and the recommendations put forward to end such violence, please visit www.hrw.org/reports/2005/usa0105/

Human Rights Watch is an independent, non-governmental organisation, dedicated to protecting the human rights of people around the world. Founded in 1978, it is the largest US based human rights organisation.

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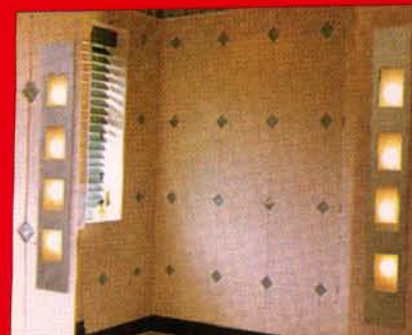
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RAW FOODS AND THE JAIN DHARMA

bio-data or observe the average child explaining what Jain Dharma entails to their non-Jain friends, the weight that is carried in being a vegetarian in the Jain community is clearly recognised. This emphasis on being vegetarian has produced considerable results: a tight-knit community and a high success rate of passing values down generations. However, this precise focus on our concept of what a vegetarian is has also shifted the focus from 'what we can eat' to 'what we don't eat'.

The word vegetarian stems from the Greek word *vegetas*, which means 'full of the breath of life'. The Sanskrit word for vegetarian is *shakahari*. *Ahara* means 'food' and *shaka* means 'vegetable'. As the word vegetarian evolved, the cultural meaning shifted from 'someone who eats vegetables' to the present definition of 'someone who doesn't eat meat'. The difference in meaning has caused a societal shift in focus from eating foods 'full of the breath of life' -also known as raw-plant food- to eating 'anything but meat'. The impact of eating 'anything but meat' is larger than one may think. Highly processed, reheated, long shelf-life, over oiled and over cooked vegetarian foods have become staples of the average Jain family's diet. It is easy to forget that cooking and food

Dhrumil Purohit carves a connection between our physical and spiritual sustenance

Practitioners of Jain Dharma have long observed dietary consciousness as a vehicle for practising the vows of simplicity (*aparigraha*), restraint (*saiyam*) and peace (*ahimsa*). The most common dietary distinction practised by Jains has been the practice of living as a vegetarian. This practice has become such a part of the Jain culture that it is often the most recognised religious distinction by both Jains and non-Jains alike. Whether you look at the plethora of Jain matrimonial

processing were simply tools humans used to survive challenging situations. Much in the same way that a hammer is a tool, cooking was a tool used to get through droughts, preserve food for long travel, concentrate calories and prevent the ingestion of bacteria during rainy seasons. At present, cooking is primarily used as a tool to enhance taste and create convenience. As the percentage of cooked and processed foods has rapidly increased, the healing power of the vegetarian diet has been dramatically affected. No longer are vegetarians experiencing levels of health they once enjoyed. Heart disease, diabetes, high blood pressure, obesity and other ailments are starting to become just as common among vegetarians as among non-vegetarians, and in some cases, more common.

By conservative estimates, 70% of disease is diet-related. Adding lifestyle factors such as exposure to pollutants and variations in exercise, estimates run as high as 95%. Daily ailments that society has learned to accept, such as backaches, headaches, colds, cough and fatigue are directly correlated to our diet and the incorporation, or lack,

minerals, enzymes and vitamins because it has not been denatured by heat. Although cooking is a very useful tool, its heavy incorporation into our modern diet has caused a backlash of disease for our bodies. One hundred years ago, however, the average amount of calories an individual consumed was significantly lower. This allowed the body to have ample time to process the food and detoxify faster even though the majority of individuals were cooking their food. There were also fewer hormones, pesticides and processed oils being used which caused less adverse reactions and allergies. Individuals, who survived primarily on a diet of all cooked foods, including many monks, were able to retain excellent health because the amount of food they were consuming was so small. By practising caloric restriction, they effectively kept their body light and clean.

The return to a diet abundant in raw-plant food not only has health benefits but environmental and spiritual ones as well. Karma is the supreme law of the universe and the energy an individual puts out always returns. The waste produced by packing, the deforestation produced by consuming dairy, the pollution produced by processing plants, the pesticides from high-tech farming are all slowly returning home. There was once a time when humanity used to throw things 'away' and now away has gone away. Spiritually, over-consumption, food cravings and

indulgence move us away from simplicity (*aparigraha*) and restraint (*saiyam*). Foods that radiate low vibrating energy also take their toll on mental states as well. They can cause individuals to be more aggressive, inconsiderate, upset and depressed.

When most individuals think about incorporating raw-plant food into their diet, even vegetarians, they have a hard time seeing how raw-foods could be sustaining enough for an entire meal. They can't imagine eating anything other than carrots, broccoli and celery with dip. So what does one eat? The beauty about raw-plant food is that incorporating it into your current diet can be as simple or as complex as you would like it to be. You can pick up an apple, banana or melon or, for heartier dishes, there are outstanding books on recipes that any person, vegetarian or not, would

enjoy. The most effective place to start, though, is also the area on which most individuals are missing out: the beautiful world of green-leafy vegetables. The alkalising and energising properties of raw, green-leafy vegetables such as kale, collards, romaine lettuce, water cress, spinach and chard can do magnificent wonders for any diet. Whether juiced or eaten in a salad, daily intake of green-leafy vegetables is known to rebalance pH levels, clear the lymphatic system, build hydrochloric acid levels in the stomach (digestive fire) and provide an abundance of minerals and nutrients that combat habits of overeating.

Culturally, Jains have had some challenges with incorporating raw-plant food into their diet. Traditionally, Jains have abstained from eating green-leafy vegetables during the monsoon season, because of the proliferation of insect life on plants. During this time one can feel free to increase intake of other raw-plant food to give the body an opportunity to rest through fasting. Another challenge has been the destruction of bacteria. Jains believe that cooking food will allow the bacteria to be destroyed in the cooking process and prevent their *atma* from conducting additional *himsa*. While there is nothing wrong with this approach, one may also consider that over-consumption of cooked and processed foods causes acidic environments in the body that attract and encourage bacteria to proliferate. Eating raw-plant food will prevent the attraction of bacteria by creating an oxygen rich environment of nutrients and minerals.

"You are what you eat" may sound a bit cliché; however, the energy we take in can't help but become a part of the energy we represent. We no longer live in the age of wish-giving trees (*kalpavrikshas*). However, the legacy of abundance that these trees left behind is still very present. Enjoy the abundance with every bite you take. •



Dharmil Purohit is founding principle of Dharmaboost Inc., editor of the raw-food weblog, weliketraw.com, and has been eating a diet of 100% raw-organic, fruits, nuts, vegetables and seeds for four and a half years.

"NO LONGER ARE VEGETARIANS EXPERIENCING LEVELS OF HEALTH THEY ONCE ENJOYED."

of raw-plant food. Even nutritionists, doctors and scientists are starting to take note. Every week modern science verifies something new about the healing properties of raw fruits, vegetables, nuts and seeds. Arugula for its antioxidant properties, cucumber to cleanse the kidney, hemp seeds for omega 3, green vegetable juice for ulcers; the list goes on and on. It is far from coincidence that the most healing food on the planet is raw-plant food.

To understand why raw-plant food is so powerful, one must understand what happens to food when it is cooked. When food is exposed to temperatures above 115° F, the minerals, enzymes and vitamins are slowly denatured, proteins begin to coagulate and heated fats turn carcinogenic. Raw-plant food, compared to processed and cooked counterparts, is richer in absorbable

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THE NATURE OF THE UNIVERSE

JAIN SPIRIT INTERVIEWS NATURE LOVE, AN EVERYDAY BEING AND HERO

Nature Love's progression as a soul in this universe has been nothing short of one large synchronistic event. From his dreams of being vegetarian as a child to his new-found family role as a modern Shaman and mentor to Jain youth, Nature has always experienced gravitation toward the highest vibrating energy epicentres. His childhood story is one filled with observations of tremendous suffering outside the home (murders, fights, drugs), and tremendous experiences of love inside the home. Though these experiences led him on many bumpy roads, he has come back to square one, enlightening his family, the African American community and the Jains he once used to read about in text books.

Q : Your life is filled with so many interesting juxtapositions. The merger of violence and compassion is one that comes to mind. Could you give us some examples of how violence showed up in your earlier years?

A: On my father's side, my family, specifically my cousins, had a history of being bank robbers in the Delaware area. They identified themselves as Black Panthers, but their violence was not consistent with the Black Panther mentality. It was popular all around the United States for young black people

to challenge the 'system'. Along with that challenge though, a lot of violence was brought into the picture...murders and drugs and just events that would really make me question humanity at a young age. **Q: Would it be fair to say that your extended family members were using violent methods to protest social injustice? If so, how did you come full circle to using ahimsa to promote daily peace and understanding?** **A:** Yes, totally. Back then the logo for their movement was a sawed-off shotgun and a black fist. Unfortunately that's all they knew. Everyone, including our own community

members, was afraid of these individuals. My parents, however, never participated in any violent actions or associated themselves with what was going on. They were very clear about keeping me away from any of that energy. In fact, they stood up as positive examples, heroes for the community. I can remember being occasionally woken up at 2 or 3 AM by my parents because they heard that someone needed help in a domestic violence situation or that their kids were not being treated properly. My parents were very loving that way. They would do these things because they saw it as their duty to be community citizens. With regards to the Black Panthers, while I don't condone the violence that my extended family participated in, I do respect the desire for things to change. When I combined that mentality with the teachings of non-violence from my family, I started to see how I enjoyed standing up for the underdog and teaching individuals. **Q:**

One of the pivotal points of your life was when you became vegetarian. Could you tell us more about how that happened? Is it true that in your early teens you started having dreams about being a vegetarian?

A: Yes. When I was thirteen years old, I started having dreams about just eating fruits and vegetables. They would just happen over and over again. It was really weird for me because I had never even heard of the word vegetarian. I didn't even know anyone that didn't eat meat. After my dreams I would wake up in the middle of the night and go to look in the mirror and just look at myself for a few minutes. Looking back on it, what I feel my soul was doing was contemplating its identity and saying that this is what I want to be. I eventually went to a dictionary and looked up what a vegetarian was and it said it was someone who didn't eat meat, fish, dairy or eggs. So I said, "Yeah, this is what I want to be." I pretty much ate any vegetables and fruits I could get my hands on. My mom would just buy an extra bag of carrots or apples and I would eat that for an entire meal. **Q: What internal thoughts and ideas made you feel you wanted to change your name?**

A: I was born Darrell Lamont Hubbard and from a young age it was instilled in me that the surname Hubbard was a slave owner's surname from many generations ago. A few of my family members had changed their names as a way to signal their intent of moving away from societal constraints and shackles. I chose to change my name because it was an energy that I didn't feel represented me adequately. The reason I chose Nature as a first name was because I felt anything in the universe could be called Nature; from the tiniest particle to our entire planetary system. I was signalling that the energy in me was the nature of the universe. I chose Love as the second part of my name because I wanted to represent unbiased compassion. Now I have my days and get upset at times, but that was the embodiment of what I wanted to become. My name will always serve as a reminder of the larger energy force that is inside us all. **Q: How did you first encounter the teachings of Jain Dharma?**

A: In 1994 I bought an encyclopaedia on religion, and when I got to the different religions in India I just remember Jain Dharma as one of the practices that really amazed me. It sounded so consistent in regards to how someone could go about their way of life. It was just very fascinating that there could be an entire community that lived that way. After I met local Jain youth and became friends with them, I started working with them to share what knowledge and experiences I had. I attended Jain conventions and other community events. I feel appreciative for their ancestors' teachings and I see this as a way of me being able to give back for what I have received.*

Photo: Dhruvil Purohit

RECIPES

EGGLESS, VEGAN, RAW

EGGLESS: EGGLESS PUMPKIN PIE

(Recipe Courtesy of Hasmita Parekh)

Makes 8 servings.

CRUST

2.5 cups plain flour
1/2 teaspoon salt
3/4 cup solid white Crisco (vegetable shortening)
6-7 tablespoons cold water

Directions:

1. Refrigerate Crisco for 30 minutes
2. Mix flour and salt in large bowl
3. Mix in Crisco with pastry blender or spoon (do not use hands)
4. Mix in water 1 tablespoon at a time
5. Gently make into ball (do not knead)
6. Refrigerate for 30 minutes
7. Roll dough to fit 9" pie dish
8. Press into pie dish
9. Use fork to make holes in centre

FILLING

3/4 cup sugar
1/2 teaspoon salt
2.5 teaspoon Pumpkin Pie Spice (or 1 teaspoon ground cinnamon, 1/2 teaspoon ground ginger, 1/4 teaspoon ground cloves)
4 tablespoons cornstarch
15 oz pure canned pumpkin
12 oz Carnation evaporated milk

Directions:

1. Preheat oven to 425° F.
2. Mix sugar, salt, spices, cornstarch in large bowl
3. Stir in pumpkin gradually
4. Stir in evaporated milk
5. Place filling into 9" pie crust
6. Bake for 15 minutes at 425° F.
7. Reduce temperature to 350° F. and bake for additional 40-50 minutes
8. Cool and refrigerate at least 2 hours before serving.

VEGAN: MRS. JAINFIELD'S VEGAN CHOCOLATE CHIP COOKIES

(Recipe Courtesy of Hasmita Parekh)

Makes 30 cookies.

INGREDIENTS:

1 cup (2 sticks) softened vegan soy margarine
1 1/2 cups packed brown sugar
4 tablespoons cornstarch
1/2 cup soy milk
2 tablespoons soy yogurt
2 1/2 teaspoons vanilla extract
2.5 cups whole-wheat flour
1/2 teaspoon salt
1 teaspoon baking powder
1 teaspoon baking soda
1 twelve-ounce bag semisweet vegan chocolate chips

Directions:

1. Preheat oven to 350° F.
2. Cream together margarine and sugar until thoroughly blended. Add cornstarch, milk, yogurt and vanilla in a large bowl.
3. In another bowl, mix together the flour, salt, baking powder and baking soda.
4. Slowly combine wet and dry ingredients.
5. Stir in chocolate chips.
6. With fingers, place golf ball-sized dough 2 inches apart on ungreased cookie sheet.
7. Bake for 12-15 minutes or just until edges are light brown.

TIPS:

Do not cook for more than 12-15 minutes. Cookies will continue to cook even after removed from oven.

Photo Courtesy of Hasmita Parekh



EGGLESS PUMPKIN PIE TIPS:

Handle pie crust dough as little as possible with hands. The heat from the hands ruins the texture of the dough. Before measuring Crisco or margarine, place parchment paper or foil in measuring cup. Cups are much easier to clean that way!

RAW: CAROB MOUSSE PIE

(Recipe Courtesy of www.rawlifeline.com)

CRUST

2 cups shredded coconut

1/2 cup pitted dates

Directions:

Place in food processor until mixture holds together. Press into pie plate.

FILLING

2 avocados

1 cup carob

1/2 cup agave nectar (honey substitute)

pinch of sea salt

1/2 teaspoon cinnamon

1/4 cup coconut

Directions:

Place in food processor until smooth. Place in crust. Refrigerate 3 hours and enjoy.



RAW: HEMP KALE SALAD

(Recipe Courtesy of www.rawlifeline.com)

INGREDIENTS:

1 head chopped kale

1/4 cup lemon juice

1/4 cup olive oil

1/4 cup favourite spice mix

1 cup chopped red peppers

1 table spoon of hemp seeds

pinch of sea salt

Directions:

Chop Kale into bite size pieces. Massage all ingredients together until kale is soft. Let it stand in refrigerator for 20 minutes and enjoy.






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photo: 'Slippers' ©Tony Ingram

DEEPA PANCHAMIA'S TEXTILE STRUCTURES

Combining natural materials with experimental pleating techniques, fabric artist DEEPA PANCHAMIA describes how Jainism has helped her become one of London's most innovative young fashion designers.

From a very young age Deepa has always loved art, a discipline that engages and stimulates her mind. Having come from a Jain background, she has been greatly influenced by the practice of meditation. "When I create, my mind frame completely changes. All external thoughts and worries

disappear and I become entirely absorbed in my work. I find the whole exercise of creating therapeutic and relaxing – it is a complete escape from the outside world. To create something gives you a satisfying feeling; the whole experience from the beginning to end is peaceful and exciting."

Deepa's work transcends the traditional boundaries of sculpture, fashion and functional art. She manipulates her structures to produce installations for interior spaces as in her 'Hollow Towers' and 'Box Pocket' hangings alongside inventive headwear and wearable art.

Her aim has always been to create beautiful yet interesting forms of work. Each unique piece is double-sided and therefore can be viewed from any and every perspective. The transparency of the fabrics allow the interior formation to be revealed, creating an engaging relationship between the exterior and interior surfaces. She intentionally uses a limited range of subtle colours that create shadows on the surface, adding to the linear motion and enhancing the structure.

Deepa's exhibitions and installations present an intriguing environment of suspended structures that fully engage the viewer. "I want people to interact with my work through visual experience and explore the tactile qualities." Visitors are drawn to the soft flowing qualities of the 'Box Pocket' hangings, and are compelled to feel inside the 800-900 tiny-pocketed constructions. Deepa encourages viewers to lie down and experience her art works from all perspectives. The 'Hollow Towers' are especially intriguing

– consisting of a labyrinthine formation in the interior that mesmerise the viewers. Some people come and lay down for hours, escaping their reality. Her smaller suspended forms float above, yet when worn as headwear the aptly named 'snoods' act as a shield and enclose the wearer. The snoods explore the concept of comfort and isolation, protecting the wearer from the outside world. As a collection, a combination of rhythmic structures with subtle colours, Deepa's work radiates a natural quality that is calming and relaxing.

Shells have been her main source of inspiration. Elements of the shells' textures, tones and structures are explored where the

translation into fabric is a prime concern. Through material investigation and her own experimental techniques, Deepa allows the structure to evolve through a series of stages, making the fabric and form equally expressive.

Deepa feels it is important for all people to engage in some form of creative activity. "It allows the mind to breathe and the soul to express itself." Recently Deepa spent three months in India volunteering at Veerayatan Vidyapeeth in Jakhania, Kutch, where she ran arts and craft workshops for children. The children had a strict schedule in which their typical day consisted of school, tuition and homework. Therefore the arts and craft activities in the evenings were extremely beneficial. "It was



photo: 'Snood' ©Tony Ingram



Photo: Sing Lo. Email: singphonio@hotmail.com
Website: www.pbase.com/singlo

comforting to know that the children were going to sleep in a relaxed state of mind rather than with the school textbook." The children made puppets, drawings and paintings, which channelled and stimulated their energies in a constructive way. All of them were extremely enthusiastic and excited. "When creating, I did not want to restrict the children and allowed them to be as imaginative and inventive as they wanted. It was a real opportunity

for them to express their emotions and simply enjoy themselves. What I love about art is that there is no right or wrong – the whole exercise is very personal, and yet it can bring people together." •

Deepa graduated with a First Class Honours in Decorative Arts from Nottingham Trent University. Her exhibitions include 'Deepa Panchamia: Pleated Structures' at Fabrications Gallery, London (Sept 2004); 'New Designers 2004' at Business

Design Centre, London (July 2004) and 'Swatch Alternative Fashion Week,' London (Mar 2005). You can contact her at deepapanchamia@yahoo.co.uk





Working together as a TEAM

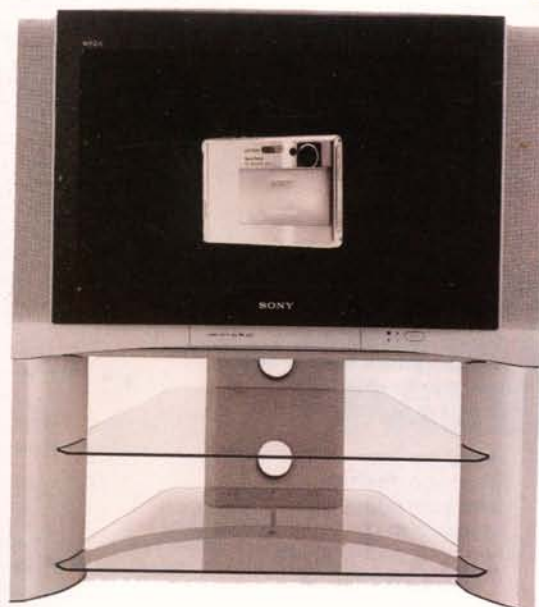
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INFLUENCED BY THE TEACHINGS OF AHIMSA AND ANEKANTVADA, ACCLAIMED WRITER **ANDREW SAITO** ATTEMPTS TO SPREAD LOVE, INSPIRATION AND PEACE THROUGH POETRY. AS YOU READ THE SELECTIONS BELOW, WE WELCOME YOU TO DISCOVER THE WAYS IN WHICH THIS WRITER INFUSES THE SPIRIT OF JAINISM INTO THE MOST UNEXPECTED SUBJECTS AND MEDIUMS.



ODE TO MY MOTHER'S HANDS

I used to say
your hands
had too many veins
I used to call them
scary
and ugly

But I always loved them

Because they were
warm
Because they were
soft
Because they were
you

Your hands
the first
to clutch me
at my birth
My hands
the last
to hold you
at your death

Your veins
atrophied
into a disappearing act
I.V.s
drilled
into your skin
and for tattoos
you wore bruises

But these hands
were still yours
still warm
still soft
still you

With your nails
glossed and trimmed
I understood
the purpose
of a ring

And your hands made
the I.V.s
immaculate

And to the bruises
they gave
beauty

andrew p. saito
30 august 2000
9:21pm, fsm café
11:17 pm, kingman hall 1g

INTERVIEW

The NewsHour reporter
gray-haired in khakis
spoke while strolling with a woman
who lost her hand
to a dull blade
she told of her son
who drew dinosaurs
his bones now lie with their fossils
her daughter
who liked to sing
machetes slit open her songs

If you meet this woman
on a sunburnt street in
Kigali
invite her to tea
and watch the steam soothe
over her wrinkles
too many at thirty-two

Can you find the corner
of her smile
as she tastes the canned pineapple
you brought on the airplane

Can you hear a hint of laughter
as she watches the dumb chicken
run away
from her afternoon shadow

Search for these
mere
seconds
and hold them
they will fortify you
as you listen to her sing
her daughter's favorite song
they will be your salve
when her voice grows still

Recall her face
when you disembark
from your return flight
as you grab hold of plastic handles
and hoist your luggage
from the conveyor belt

Remember
the water that welled in her eyes
and
disappeared
when she showed you the drawing of a stegosaurus
folded and refolded
a hundred times

SPECIAL REPORT

Ten years after the event
NewsHour airs a special report
on the anniversary
of the genocide
Let us plant tin crosses
rusted over with question marks
Let us read from a leather-bound bible
the Gideons place them even here

I sit upstairs
in a wood-floored kitchen
home to imported teas
and frozen berries
halfway across the world
from the mass graves
the thousand skulls
that line the walls of a church
christened slaughterhouse
christened memorial
in
Gahwiji

I remember the name
Rwanda
I was in the tenth grade
I remember the names
Hutu
and
Tutsi
I remember headlines of killing
I lived in West Los Angeles
I read Chaucer
that year
I read Frankenstein

POEM FOR ISRAEL AND PALESTINE

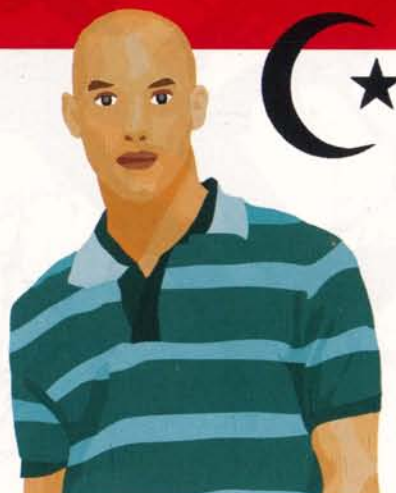
the air was sliced
by bullets and bricks
and words and fists
and Muhammed fell dead
and David fell dead
and Haatem fell dead
and Moshe fell dead
and Rashid fell dead
and Yehuda fell dead
and Abu fell dead
and Ariel fell dead
and mothers
on all sides
crumpled

ODE TO A LONE TREE

legless
wingless
finless
you find more wonder
in your one millionth
sunrise
than could I
dancing
on the moon

LOVE ME...

Most of us have an idea about our faith and we all like to think we know about love. So how do the two fit together? How do you mix romance, faith and marriage? And what happens if you mix different faiths within these already complicated relationships?! AMI NASH AND PRACHI AJMERA asked 5 young people from different religious backgrounds to describe their views on love in the 21st century. Read on to see what they said...



Hanaan Sabahat, 18



Rachel Shirian, 18

Illustrations © Emilia Czarkowska.
Email: emilia@creativsurgery.com

1) IN WHAT FAITH HAVE YOU BEEN BROUGHT UP?	Islam	Judaism
2) DOES YOUR RELIGION HAVE GUIDELINES/SUGGESTIONS REGARDING RELATIONSHIPS OR MARRIAGE?	We are not allowed to have boyfriends or girlfriends, and arranged marriages are very common. There is not a lot of 'free will'.	Traditional Judaism does not permit interfaith marriages.
3) WHAT DO YOU PERSONALLY VALUE MOST IN A RELATIONSHIP?	Trust and honesty. A relationship lacking trust will not last.	Intimacy and affection, but there also has to be a connection with emotions and personality.
4) HOW DO YOU, PERSONALLY, DEFINE LOVE?	Love cannot really be defined. Everyone's definition and way of feeling is different.	Love is where you care about the other person so much, that if they are hurt, it hurts you also. They are a part of you and they complete you.
5) WHY (OR WHY NOT) WOULD YOU DATE OUTSIDE YOUR RELIGION?	It is a possibility but I would first want to see the differences in the ways our minds work. She may have grown up differently, have a different viewpoint or lifestyle.	I don't care what religion a person practises as long as they love me. Their personal beliefs are their own and that wouldn't affect me.
6) WHY (OR WHY NOT) WOULD YOU MARRY OUTSIDE YOUR RELIGION?	I wouldn't marry outside my religion because I have always been brought up to marry someone Muslim. If I have kids, I want them to have the same religion that I have grown up with and if I marry someone outside my faith that might not happen.	I would marry outside my religion. Love has no barriers. If you have strong bonds, different religions shouldn't deter you. Religion isn't an obstacle.
7) DO YOU BELIEVE IN INTERRACIAL RELATIONSHIPS AS A WAY TO BRING ABOUT RACIAL TOLERANCE? WHY OR WHY NOT?	By seeing people in interracial relationships, people will see everyone is the same on some level. It will end a lot of problems in society. People can learn and grow, and they won't be pulled back by tradition. Things will begin to change.	Yes, I do. When people see others in interracial relationships, they will begin to see that it isn't abnormal. It will take away discrimination in our society. People will see that one person's values aren't any less valuable than another person's.

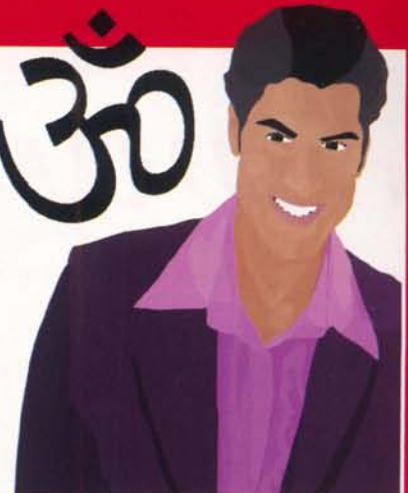
LOVE MY GOD?



Sagar Shah, 19



Melita Khoshabe, 18



Shiv Kumar, 19

Jain	Christian	Hindu
No.	Yes. In the Bible, it says that marriage allows an avenue for positive sexual expression and love, supports the family unit, enables a safe loving environment for the care of children and the elderly, and provides a training ground for the future. Each spouse should fulfil their marital duties toward one another and adultery and divorce are both scorned.	Many sects of Hinduism believe in arranged marriage only.
Trust, honesty, fun.	I value the trust and love that comes out of a relationship, and also the fact that you are able to share everything with that one special person.	Personality.
Love is a feeling. It is when you do something for someone else without thinking about yourself.	I think there are two types of love. Familial love is when you care so much about someone that you are willing to do anything for them. Romantic love is when you are unable to sleep or think of anything but that one person who makes your heart race and who makes you feel giddy inside.	Love is when you can't find a way to live without the other person.
I would date outside my religion just to try something new.	It would be hard for me to date outside my religion because people don't have the same views as mine in terms of relationships, and this could potentially cause conflicts between us. I would rather date someone who shares my beliefs and has a similar upbringing.	I personally wouldn't date outside of my religion, but if I ever do, it will be because of my definition of love.
Yes, I would, definitely. If I loved the person, nothing else matters. Religion would be the last thing on the list. How she gets along with my family, her culture and her values matter more to me than her religion.	I think it would be hard for me to marry outside my religion just because our ideas, thoughts and upbringing would be so different. So I would prefer to marry someone who is Christian.	I personally wouldn't marry outside of my religion, but if I ever do, it will be because of my definition of love.
Definitely. It puts words into action. Instead of just speaking about racial tolerance, we would be putting it into practice.	Yes, I think they would bring about racial tolerance. In my family, there's been a lot of interracial dating; at first, some of the older people took it hard and were unhappy with it, but now they are understanding those different races and their cultures.	I definitely think it is one of the ways to bring about racial tolerance, although other measures must also be taken.

Sack the Swanky Sari

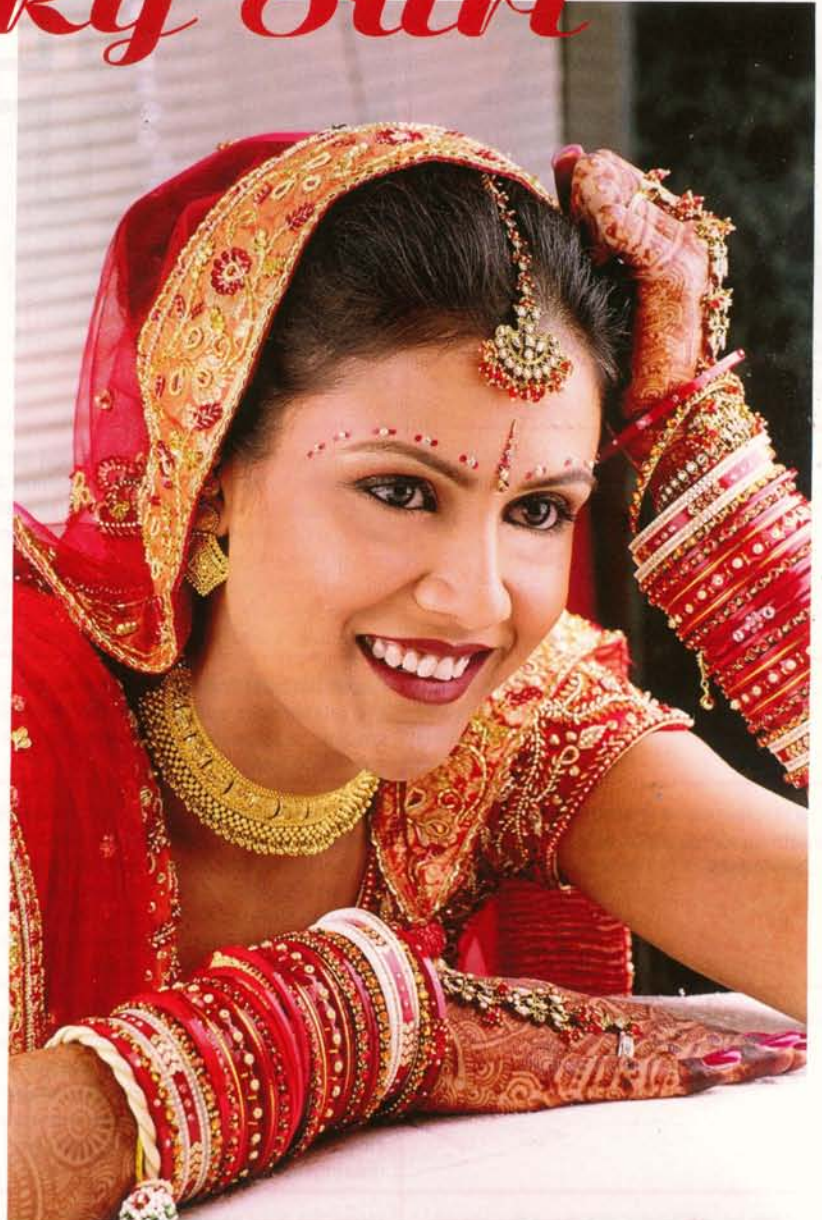
AMI NASH ponders on the paradox of the Jain tradition of splashing out on weddings...

Lord Mahavir once said, "Wants and desires have no end, and only the sky is the limit for them." As my family prepares for an upcoming marriage, this truth has become a biting reality. Amid the growing fervour to plan the perfect fairytale wedding, it is easy to forget the Jain principles of non-attachment and humility, which we otherwise strive to follow. While a marriage indeed deserves celebration, the excessive materialism surrounding Indian weddings clashes with Jain principles.

From the customary ceremonies to bursting guest lists ranging from 200 to 1500 invitees, Indian weddings are expensive affairs. A reception hall alone can cost \$30,000 USD. Sticker shock? More like spiritual shock. Jainism dictates that excess time and money should be devoted to helping the community, rather than to personal needs and events.

Without a doubt, the non-stop festival of week-long weddings with music, dancing and lots of good food is exciting and invigorating. However, it seems hypocritical to plug the virtues of non-possession and non-attachment (*aparigraha anuvrat*) while simultaneously planning day, afternoon and evening saris and matching jewellery for the bride. After all, right knowledge, right faith and right conduct (*charitra*) are required to attain spiritual liberation.

Compromises between the demands of the traditional wedding and the teachings of the Jain dharma are definitely needed. Changes could range from using fake flowers to honor the principle of *ahimsa*, or bigger changes such as reducing the wedding budget and donating the rem



charity. Jainism is about conquering worldly attachments. How appropriate, then, to start a marriage by setting up a charity-fund rather than a gift registry.

While in the excitement of planning a wedding we often resort to "the bigger, the better," it is wise to instead remember that true greatness comes with humility. By

doing away with materialism and following Jain principles, a wedding will become truly memorable. •

Ami Nash is a busy Jain from Greenwich, Connecticut. She is in the 11th grade, where she enjoys reading and travelling. After being raised in two faiths, Ami's favourite aspect of Jainism is anekantvarla.

POWER TOOLS

When you tell someone you're a Jain and they've never heard of it, do you get stuck answering their questions? Do you find yourself stumped by the concepts in your own faith? Well, the Jain Spirit Youth Section wants to arm you with the power tools to answer back! REENA SHAH, 16, from London, like many others, believes it's important for us to have some tools to use when talking about our faith. Here she throws light on three popular questions...

HOW IS JAINISM DIFFERENT FROM HINDUISM?

There are many differences between these religions but here are two significant ones. First, Hindus believe in Gods who created, preserve and can destroy the world, whilst Jains believe that there is no creator, preserver or destroyer of the world. Second, both religions differ in their view of what happens after the soul achieves a state of permanent happiness, called moksha. Hindus believe the soul becomes one with God, whereas Jains believe the souls still exists alone but in a blissful state.

WHY ARE JAINS VEGETARIAN? THAT'S SO UNHEALTHY!

When humans kill animals for food or eat meat, this is violence. One of the main Jain concepts is non-violence (ahimsa) and by eating meat, we violate this teaching. Animals also have souls like us and we shouldn't harm other souls. Being a vegetarian or a vegan can be very healthy. Science has proven that you can get all the nutrients you need from plant sources or supplements. So why would you want to kill an animal or eat its flesh?

DO JAINS BELIEVE IN GOD?

Jains believe in Tirthankaras, teachers who show us the path to reach moksha. Some people call these Tirthankaras Gods or Bhagwan. But it's important to remember that Jains do not believe that these Tirthankaras created the world; they don't give us presents or good grades or earthquakes. They simply teach us how we too can achieve what they have achieved. Finally, we should remember that they too were human beings who walked the earth. In Jainism, every soul has the potential of becoming a Tirthankara. So listen, learn and live like a Jain!

Reena Vanmali is 16 years old and studies A-levels in London. She says that Jainism and Hinduism are a big part of her life and the concepts and principles within them have helped her understand life much better.



NAME: Ankit Jain

LOCATION: Manhattan, New York

CAREER: Meteorologist

RANDOM FACT: It takes approximately 13 billion mathematical equations to make a single forecast for one day.

A DAY IN THE LIFE: Ankit Jain works in the technical side of meteorology; he is an aviation meteorologist for Jeppesen Dataplan, a subsidiary for the Boeing Co. Jain is something of a lighthouse for aviation. As he explains, "I provide aviation weather forecasts for pilots flying throughout the world, helping them fly safely through our skies." He works twelve-hour days, whether it is from 6 am to 6 pm or 11 am to 11 pm, even 6 pm to 6 am! He uses Jainism in many ways: remaining calm while making tough decisions under pressure, performing his job with integrity and honesty, and treating others with respect and courtesy. Jain loves his job. It is full of perks and obstacles, but if one is persistent, and able to make their presence known, they will overcome all obstacles, Jain says.

PERKS: He was on TV one year, working as a weekend meteorologist. Jain explains, "Here I had a great opportunity to showcase my name, and also differentiate myself in a community that did not have many Jains, let alone Indians." Now he gets to help pilots fly safely around the world. Another 'cool' aspect of the job is that Ankit gets to work in shifts. Working an average of four days a week, he has a lot of 'free

time' where he concentrates on other interests and hobbies. So why does Jain love his career so much? "All I have to do is go outside and I am living my career."

OBSTACLES: The biggest obstacle in his career is finding a job, since there are only few available positions near his home. One difficult aspect of his job is generating forecasts for worldwide locations that do not report any weather data.

ADVICE: If you want to be a meteorologist, Jain says, you should have a genuine interest in weather because it will only make your career more rewarding. Calculus and physics are a must in college years, and a mentor is necessary to build successful connections. One must also be a hard worker, disciplined, and show respect to all things. Jain loves his job, saying, "I will forever stick with this field because of my fascination and motivation to do what I love in life." Whatever you decide to do, make sure it is something you enjoy, because life is not just about making money. It is also about being happy - something Jain can relate to. That way, he concludes, "you can wake up and say to yourself, 'I am glad I am going to work today.'" •

COOL CAREER

METEOROLOGIST



If you are interested in this career, please contact Jain Spirit for Ankit Jain's contact information.



Not one to discriminate, Jain Spirit's Youth Section realised that it's not only Aunties who have the answers- how about the Uncles! We persuaded Dr. P.K. Jain to join Pallavi Gala in tackling your trickiest questions

ASK AUNTIE & UNCLE

Dear Uncle,

"I've heard that according to the Jain dharma, we should not eat mushrooms. Can you please explain why?"

In contrast to the modern harvesting of mushrooms, mushrooms normally grew in dirty places among fallen, dead, rotting trees and vegetation, in damp conditions, and in total or partial darkness, away from direct sunlight. Under these conditions many insects and tiny life forms would breed on a mushroom, particularly in between the under-ridges of the mushroom. It is difficult to remove these nests of insects without killing them.

Therefore, it is thought that the consumption of mushrooms leads to unnecessary violence to a large number of life forms. Furthermore, in order to harvest a mushroom, the entire plant *must be pulled out, destroying it in its entirety*. Finally, the millions of spores released by mushrooms are considered potential life, which are also destroyed upon harvesting.

In the Jain spirit of minimising violence, it is therefore better to eat a fallen fruit or other food source, for example, which does not involve the uprooting of the entire tree or plant.

There is no doubt that our consumption of any food will be accompanied with some level of violence. The key, however, is to use these religious

guidelines to minimise the amount of unnecessary violence in our lives. Ultimately, it is a personal decision.

Sincerely,
Dr. P.K. Jain



Dear Auntie,

"Please can you fill me in on the Jain view on homosexuality?"

The Jain scriptures are relatively clear on the subject of sexuality.

The following is stated in the Jain scripture, the *Tattvartha Sutra*: Sexual desire is the result of *mohaniya* karma. This desire can be toward male, female or both. Physical sex or gender is the result of *naam* karma. It also comes in the three types, namely male, female or hermaphrodite. The two are completely independent of each other.

This means that a male can end up with a sexual desire for another male, female, or both. The same is true for females. The important point here is that gender and sexual desire both result from previous karma. In other words, our sexual desires (and thus, sexual inclinations) are pre-programmed

and are a product of our own deeds. Ultimately, sexual activity of any kind results in the acquisition of new karma. For someone on the path of spiritual upliftment, the fundamental goal is to minimise the accumulation of new karma while dissipating old ones. So, such a person abstains from any sexual activity at the mental, verbal and physical levels. This is the reason for the vow of complete celibacy taken by sadhus (monks) and sadhvis (nuns).

For the rest of us householders, there is a clearly defined code of sexual conduct. Sexual relationships are to be limited to the legally married husband and wife. Any sexual activity (either mental, verbal or physical) other than the natural biological function between these two people is considered a violation of the householder's vow of celibacy, thus adding extra karma.

Thus, one's present gender and sexual desire are pre-determined. Yet, the individual has total control over his or her action. Human life affords us this power of discrimination.

Sincerely,
Pallavi Gala



A CALL TO ACTION

NISHA VARIA CHALLENGES US TO ACTIVELY ENGAGE IN THE SPIRIT OF AHIMSA

Some might think of Jainism as a philosophy and way of life that advocates detachment from the material world, a policy of non-interference. Observers and Jains themselves often interpret *ahimsa*, the principle of non-violence, as mandating a litany of restrictions: don't eat meat, don't be angry, don't accumulate possessions and, to a certain extent, don't get involved.

But in a world wracked by violence and suffering, inequity and intolerance, perhaps promoting non-violence and peace is precisely about getting involved. *Ahimsa* need not be a principle of passive non-interference. "Live and let live" is not simply avoiding the infliction of harm on others but is instead a call to action – guidance for promoting social change so that every living being can live in peace and well-being.

I attribute much of the motivation for my current work as a human rights activist to the values I learned from my family and from Jainism. These include *ahimsa*, non-violence in thought, word and action; *aparigraha*, non-attachment to accumulating material wealth; and *anekantvada*, acknowledging multiple perspectives and therefore cultivating tolerance. These principles are powerful ways to challenge today's conflicts, greed and intolerance.

Currently, I work as the Asia

researcher in the Women's Rights Division of Human Rights Watch, an independent non-profit organisation dedicated to exposing human rights violations around the world and holding governments accountable. The Women's Rights Division focuses on issues ranging from legal discrimination against women, sexual and domestic violence, abuses against women workers and reproductive rights. My recent projects have ranged from investigating discrimination and gender-based violence against Bhutanese

refugee women in Nepal, systematic labour rights abuses against women migrant workers in Southeast Asia, and threats and intimidation against women in Afghanistan.

Millions of women migrate for work around the world and many of them are concentrated in fields rife with abuse: domestic work and sex work. Last year, I documented how Indonesian women seeking to migrate to Malaysia to work as housekeepers and child care providers were first cheated by labour agents and typically locked in overcrowded 'training centres' for three to six months prior to departure. Once in Malaysia, they routinely worked 16-18 hours a day, seven days a week, with irregular and sometimes no payment of their wages. Most were forbidden from leaving the workplace and some suffered physical and sexual abuse.

Using material from my interviews with women migrant domestic workers, government officials, employers, labour agents and aid agencies, I wrote a report that detailed the abuses and exposed government failure to address them. Malaysia excludes domestic workers from its employment laws, leaving them with little hope of redress for labour rights violations. Indonesia has failed to negotiate protections for its migrant workers in the same way as the Philippines have. Malaysia and Indonesia have failed to uphold several of their obligations under domestic law and international human rights law.

By publicising these reports through the media, Human Rights



Bhutanese refugees sorting rice rations. Bhutanese refugees have been stranded in refugee camps in Nepal for fifteen years. (© 2003 Nisha Varia/Human Rights Watch)

Watch raises public awareness about human rights abuses and the failure of governments to respond adequately. This public shaming helps us to apply pressure to governments and we conduct advocacy with governments, donors, the United Nations and others who might influence policy and practice. Our report on Malaysia and Indonesia received regional and international press coverage, including radio and television. I met with senior officials from both governments to press our policy recommendations.

What are the results of such work? At times, we can celebrate tangible successes: changes in legislation; implementation of programmes and trainings to prevent certain abuses; creation of safeguards to ensure equal access and due process in the justice system, or the channelling of funds to strengthen local aid organisations. At times, the main outcome is an increased public awareness about abuses that would otherwise remain invisible and neglected. There is no question that the struggle for human rights is an uphill battle – but what choice do we have if the alternative is doing nothing at all?

No matter how hopeless a situation and no matter how entrenched the injustice, the struggle is only truly lost when we give up hope. Violence and intolerance will flourish if those who promote peace and compassion cease to look outward, but instead withdraw to focus inward.

Jain values and the Jain community have a tremendous amount to contribute to social justice movements. Activism can help provide alternatives to violence and promote a more egalitarian, peaceful world. Here are some questions that Jains might ask themselves: Do we regularly engage in community service as a way of practising and teaching *ahimsa* and other Jain principles? Do we create systems for sustained philanthropic giving instead of ad hoc, one-time fundraisers? Do we find ways to practise a Jain way of life through our work and not just at home and at weekends?

There are many shining examples of such efforts – the organisation Veerayatan provides medical care in Bihar and education in Gujarat. Professionals and students donate time and funds to different causes. But are we really doing all we can?

Do parents encourage their children to pursue careers as teachers, social workers and political activists – or is the overriding emphasis on financial success and social prestige? Do employees in the private sector encourage their company to pursue ethical and environmentally-sensitive business practices or is there deference to survival at any cost in a cutthroat, profit-oriented market? How many physicians choose to apply their skills in under-served communities? How often do gatherings at the temple or pathshala integrate community action for social change?



Potential women migrant workers in a training centre in Indonesia. Many women are confined in overcrowded, locked training centres for 3-6 months before beginning employment. (© 2004 Nisha Varia/Human Rights Watch). Nisha is in the centre (in green T-shirt)

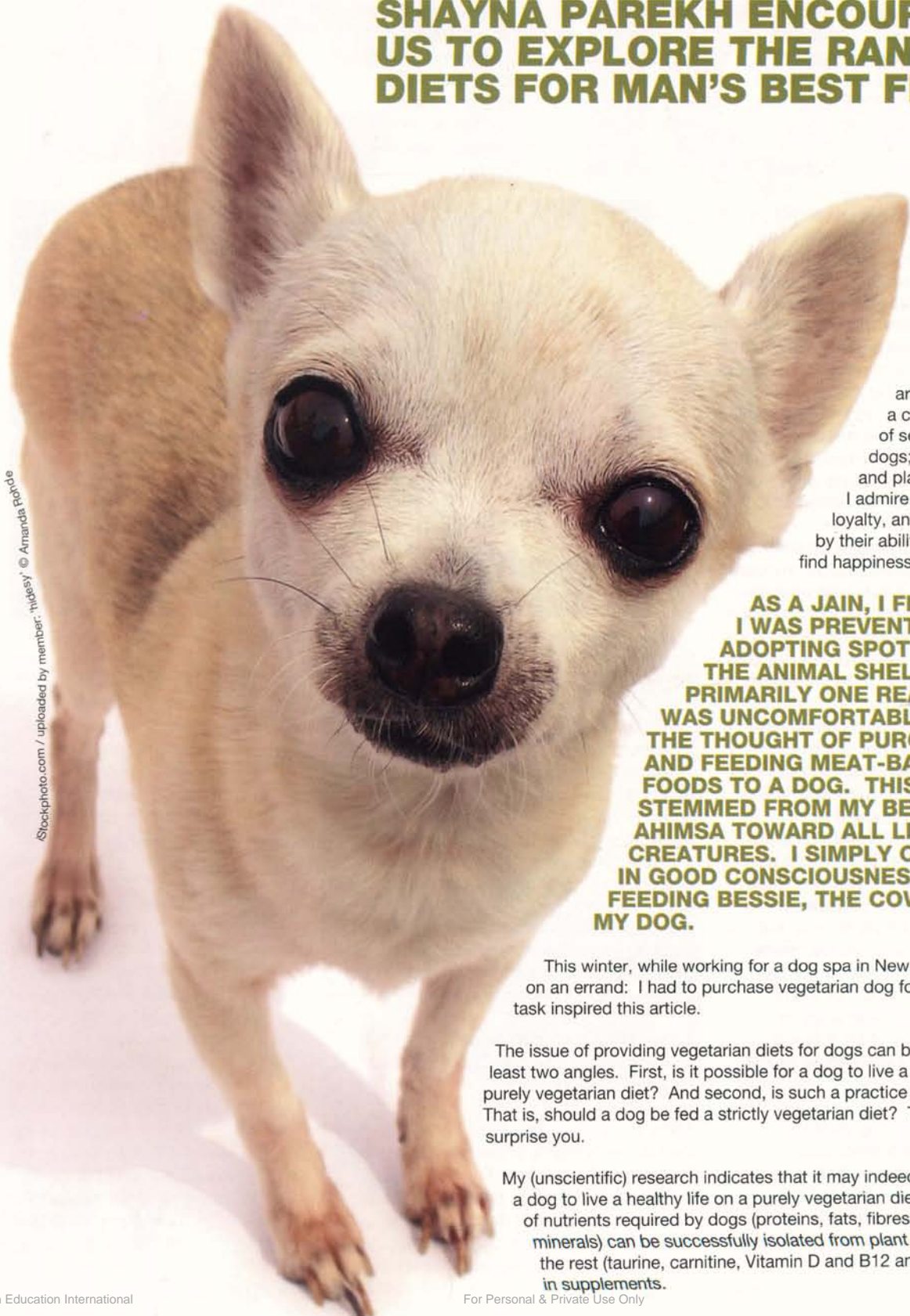
These are only a few examples. Obviously, introspection and focus on progressive self-realisation are critically important and fundamental to Jainism. But let us strive to ensure that it is not to the exclusion of social responsibility. Is the *active* promotion of non-violence and tolerance through personal life choices, volunteer work, activism and philanthropy truly central to Jain institutions, pathshalas and communities? Let us make it so. •

To read Nisha's report on migrant workers please visit <http://hrw.org/reports/2004/indonesia0704/>

Nisha Varia is the Asia Researcher for the Women's Rights Division of Human Rights Watch. A former Fulbright Scholar to India, she is presently active as a board member of Andolan, a New York City-based movement for low-wage South Asian immigrant women workers.

ONE VEGGIE DOG... COMIN' RIGHT UP!

**SHAYNA PAREKH ENCOURAGES
US TO EXPLORE THE RANGE OF
DIETS FOR MAN'S BEST FRIEND**



Stockphoto.com / uploaded by member: 'hidesy' © Amanda Robde

I have always wanted a dog. Mostly, the reasons

are selfish: I feel a certain sense of serenity around dogs; I enjoy running and playing with them; I admire their sense of loyalty, and I am humbled by their ability to forgive and find happiness in simple things.

AS A JAIN, I FELT THAT I WAS PREVENTED FROM ADOPTING SPOT FROM THE ANIMAL SHELTER FOR PRIMARILY ONE REASON: I WAS UNCOMFORTABLE WITH THE THOUGHT OF PURCHASING AND FEEDING MEAT-BASED FOODS TO A DOG. THIS FEELING STEMMED FROM MY BELIEF IN AHIMSA TOWARD ALL LIVING CREATURES. I SIMPLY COULD NOT, IN GOOD CONSCIOUSNESS, PICTURE FEEDING BESSIE, THE COW, TO SPOT, MY DOG.

This winter, while working for a dog spa in New York, I was sent on an errand: I had to purchase vegetarian dog food! That simple task inspired this article.

The issue of providing vegetarian diets for dogs can be viewed from at least two angles. First, is it possible for a dog to live a healthy life on a purely vegetarian diet? And second, is such a practice recommended? That is, should a dog be fed a strictly vegetarian diet? The answers may surprise you.

My (unscientific) research indicates that it may indeed be possible for a dog to live a healthy life on a purely vegetarian diet. Optimal levels of nutrients required by dogs (proteins, fats, fibres, vitamins and minerals) can be successfully isolated from plant materials, with the rest (taurine, carnitine, Vitamin D and B12 and so on) provided in supplements.

As explained by Professor Quinton Rogers from the University of California Veterinary School, one of the leading veterinary research institutes in the world, the dog is "usually considered a carnivore anatomically and an omnivore nutritionally." This means that while in nature dogs usually consume meat, a healthy diet would also contain non-meat nutrition.

So, while dogs cannot survive exclusively on meat, is it possible for them to live healthy lives on an exclusively vegetarian diet? Professor Rogers provides the following explanation: "If protein, vitamins and minerals are first isolated from plants, and Vitamin D and Vitamin B-12 were added, then I think (although there is no peer-reviewed published data to support this statement), that it would be possible

to make a complete and balanced diet for the dog with only ingredients from plant material."

However, Professor Rogers urges caution with this conclusion. "Such a diet," he argues, "has not been proven by [scientific] testing to be complete and balanced to sustain optimal health." His colleague, Professor of Epidemiology Philip Kass, concurs. "I think there is much more to learn about this but the financial resources to do such studies are not readily available." Nonetheless, Professor Kass provides the following anecdote. "I have certainly seen two examples of unrelated dogs (different breeds, same owner) that lived into their twenties in seemingly excellent health, and when I inquired about what the owner did to keep them in such good health he told

me [he] fed them an exclusively vegetarian diet."

And many such stories abound. While taking care of Nanook, an extremely food-finicky dog, I experimented by providing her with vegetarian dog food. To our amazement, she loved the stuff! And we all have stories about that dog in India who survives entirely on rotli (tortillas) and shaak (vegetables). But I am reminded of an adage I once heard on the radio: "The plural of anecdote is not data." We can only hope that in the future, long-term studies will be conducted on the deficiencies or benefits of a purely vegetarian diet for dogs.

Even if such a diet is technically healthy, the question remains: *Should* a dog be fed a purely vegetarian diet?



One side of the issue is described by Verona re-Bow and Jonathan Dune, in the book *Vegetarian Dogs: Toward a World Without Exploitation*. The pair contends, "Since grains, vegetables and cruelty-free supplements can meet all of a dog's needs, why not choose the diet that causes as little suffering as possible?" Here, the authors allude to the fact that meat-based dog food contains the by-products of so-called food-producing animals, such as chickens, cows, pigs and lambs. The argument follows that the very act of providing meat-based foods to dogs contributes to the overall suffering of animals.

Some might argue, however, that food-producing animals are killed with the primary goal of providing food for humans, and that only the waste by-products are used in dog foods. By some estimates, about 50% of any food-producing animal is not used for human consumption, and goes primarily into pet foods or animal feed. Thus, the argument follows, there is very

little or no animal suffering or death initiated by the production of meat-based dog foods.

Nonetheless, such a practice still dramatically increases the revenues earned by the meat industry and it is unclear to me whether changes in the profitability of industry practices would affect the supply of the food. In other words, if animal by-products could not be sold for profit, would the price of meat increase, triggering a decrease in demand, leading to the slaughter of fewer animals? Though the answer might best be left in the hands of agro-economists, the point remains: a qualified link may well exist between purchasing meat-based dog foods and contributing to the suffering of food-producing animals.

Thus, since it is nutritionally possible to provide a healthy vegetarian diet to dogs, and since this may lead to less animal suffering overall, one side argues that it's best to feed a dog a vegetarian diet.

company, Nature's Recipe Vegetarian Canine Formula "was created to give your adult dog a diet free of animal protein ingredients that can cause skin and coat problems in dietary-sensitive dogs." Nature's Recipe Allergy Treats are also provided and are "free of animal protein that can cause itchy and flaky skin in dogs sensitive to meat, dairy and corn."

Another well-respected brand, Wysong, was developed by veterinarian Dr. Randy L. Wysong, a long time critic of the pet food industry. Purveyors of vegetarian dog foods, Wysong describe their vegan dog food "for use in nutritional management of adverse food reactions in ... dogs." However, Dr. Wysong also provides another side of the issue. That is: dogs should not be fed an exclusively vegetarian diet because such a diet would not be entirely *natural*.

Strict vegetarianism (veganism) risks the health and life of our pet who is specifically designed to eat meat. There are nutritional elements in meat products not found in plant materials. You can try to get around it with synthetic additives and the like, but that forces pets to eat synthetic, primarily cooked concoctions they would never find, nor eat in the wild.

As a corollary, some have advanced that a vegetarian diet is actually healthier for some dogs. For example, veterinarian Michael W. Fox is quoted as saying with regard to a vegetarian diet, "Dogs would benefit in health and temperament worldwide....Such a diet would also greatly reduce the risks of cancer, strokes, heart attacks and other common diseases and disorders."

Furthermore, many vegetarian dog foods were originally designed for dogs suffering from food allergies. For example, Nature's Recipe, a subsidiary of Heinz, is a leading producer of vegetarian dog food. As described by the

While the debate continues, one thing remains clear: in the spirit of *ahimsa*, we should not act in any manner that endangers the health and well-being of the dog. Most sources I have consulted recommend working closely with a veterinarian or holistic veterinarian to initiate and/or monitor changes in a dog's diet. Similarly, nutrition books and specialists are recommended to guide any diet changes. •

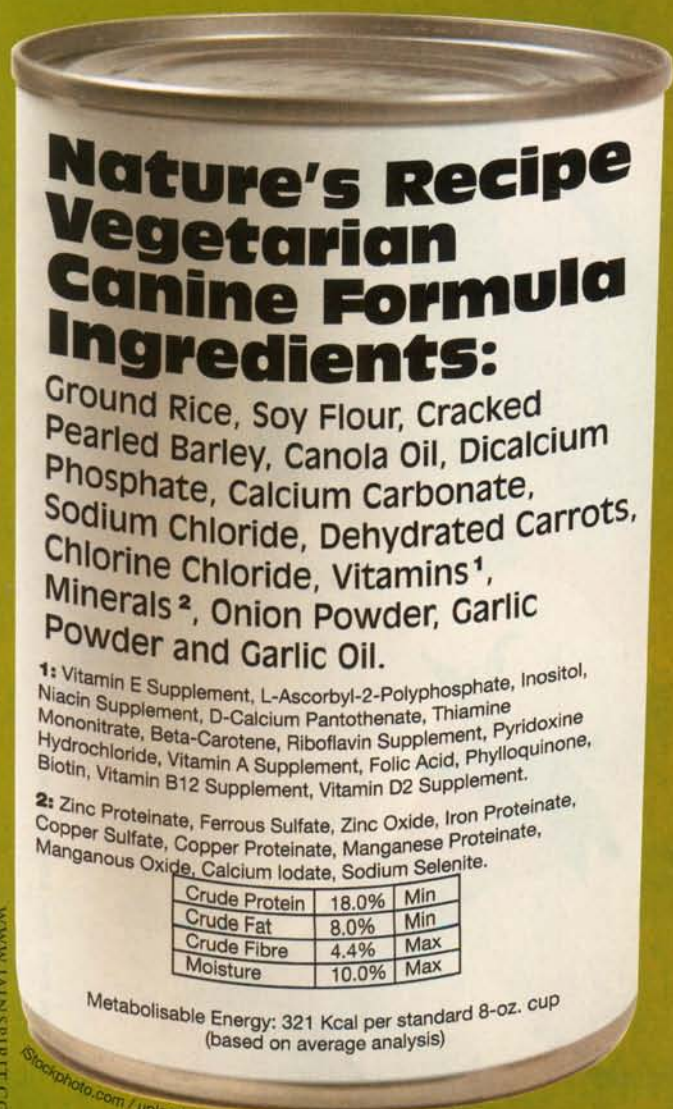
Shayna Parekh, 24, is this issue's Guest Editor. Ever since building a cardboard dog house at the age of six, Shayna has felt a canine connection. She will resume her position as a dog walker when she begins law school this fall and hopes that the dogs like her as much as she loves them.

RESOURCES:

- > American Holistic Veterinary Medical Association
- > www.vegetariandogs.com
- > <http://www.api4animals.org/79.htm>
- > "What's Really in Pet Food" by the Animal Protection Institute

VEGETARIAN DOG FOOD DISTRIBUTORS (US):

Nature's Recipe (www.naturesrecipe.com),
Wysong Corporation (<http://wysong.net>)



Jaya Travel & Tours

New York:

Sky Bird Travel & Tours Inc.
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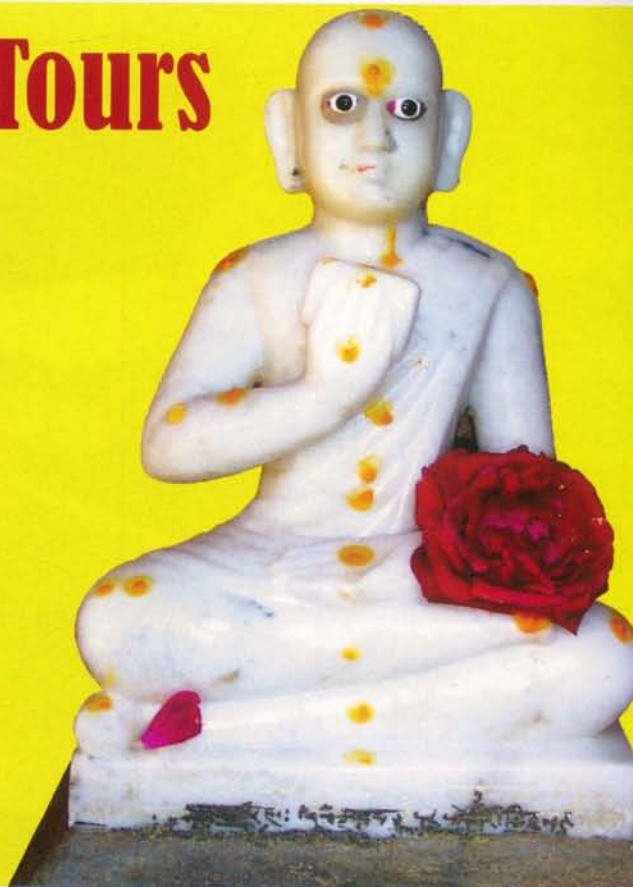
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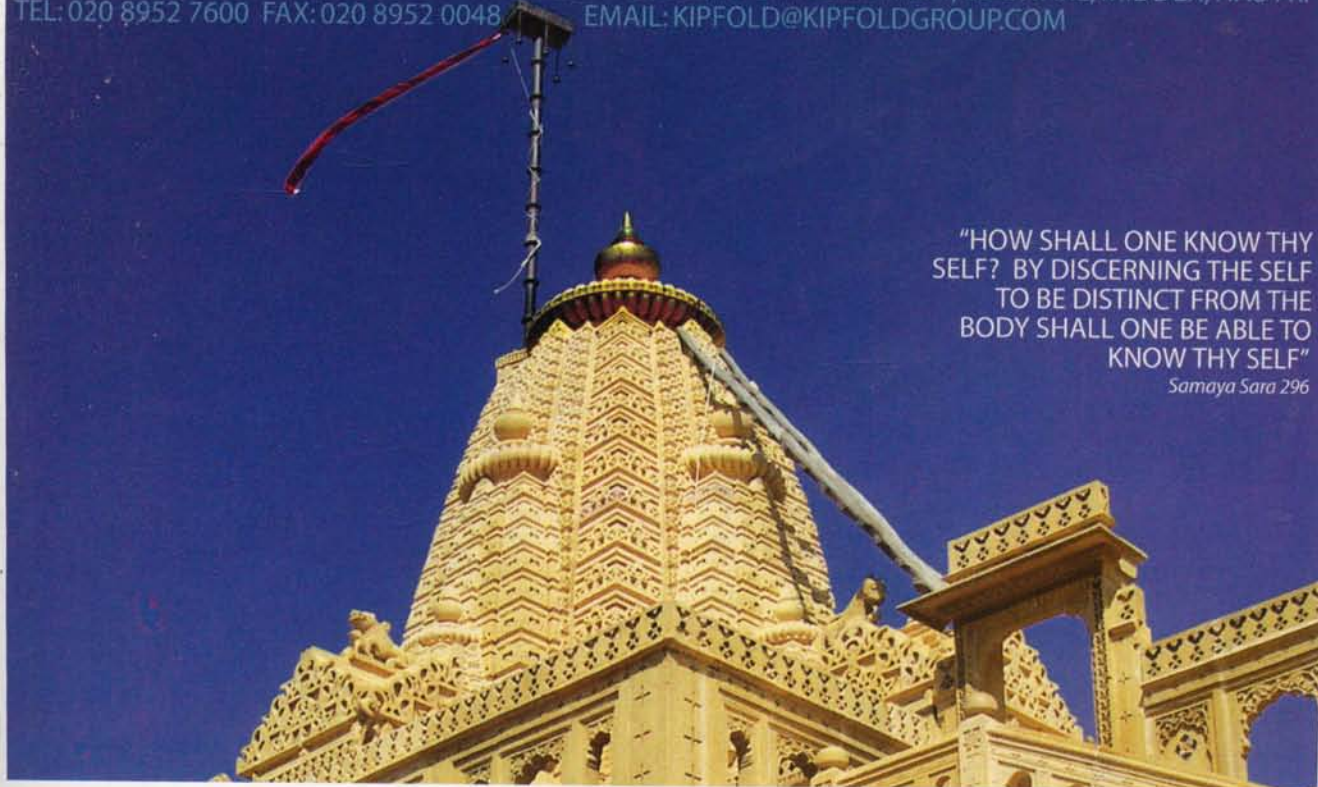
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"HOW SHALL ONE KNOW THY
SELF? BY DISCERNING THE SELF
TO BE DISTINCT FROM THE
BODY SHALL ONE BE ABLE TO
KNOW THY SELF"

Samaya Sara 296





tanner photo - ernestartist.org

DEVIL'S CLUB:

A WICKEDLY WORTHWHILE WEED

SHREYANS PAREKH describes how the little weed connects two distinct cultures

Its name suggests an evil and eerie presence. Its razor-sharp spines warn creatures to stay away or suffer an ill fate. However, from indigenous tribes to people the world round, the Devil's club, a plant native to Sitka, Alaska is one of the region's most beloved inhabitants. Known for its widespread medicinal properties and the unique ritual that local Native American tribes perform before picking the plant, Devil's club is Mother Nature's all-in-one apothecary.

From far, its presence is both distinct and encouraging; its long, firm leaves offer shade for animals and its bright red berries are a delightful treat for bears. However, local Alaskan tribes such as the Tlingit, honour and preserve the plant for much more than its outward beauty. The Tlingit respect

all forms of life, similar to the basic tenets of Jainism. At a young age, Tlingit children are taught to revere their elders, the natural resources, anything that is harvested. Regardless of size or shape, every living being is perceived to have an equal soul.

When faced with walking on grass and pavement, Jains often choose pavement in order to limit the destruction of plants and wildlife. Pathshala students are taught by teachers to avoid peeling bark because this action 'suffocates' the tree. In order to limit daily karma intake from worldly activities, Jains choose to eat plants over animals since they are one-sensed beings.

The Tlingit have also found their own way of maintaining their respect for life and their traditional creed and honouring the faithful plant of Sitka. Not only do they apologise to the plant before picking it, but they also perform

a traditional ceremony to explain why they are harming the Devil's club and how they plan to use it to help the clan. For centuries, local tribes in southeast Alaska, such as the Tlingit, have utilised the plant to ward off evil and cure a list of ailments. It is often called 'Alaskan ginseng' because of its extensive medicinal and spiritual uses.

Health problems prevalent among Asian Indians around the world include hypertension, diabetes, nutritional deficits and cancer. Many of these problems, including a high prevalence of coronary heart disease and non-insulin dependent diabetes, stem from religious dietary restrictions. Among the numerous health benefits of the inner bark and roots of Devil's club are the treatments for diabetes, heart disease, ulcers and weight disorders.

In addition to its account of medicinal miracles, its more secular applications include use in paint mediums,

bathroom amenities and protection from the supernatural and witchcraft as an amulet. Bathing with solution from the plant's inner bark would promote personal purification and protection while its stems can be used as good luck charms to ward off the supernatural.

Locals seldom let any part of the plant go to waste; they have discovered healing benefits by using the plant's inner bark, inner bark ash, de-spined stems, berries and leaves. Devil's club can be served in many ways by chewing, sipping, steaming or infusing in teas and other hot beverages.

The effects of the thorny plant can now be seen around the world. The plant has been approved by the US Food and Drug Administration for medicinal use and can be found in markets in the form of herbal supplements.

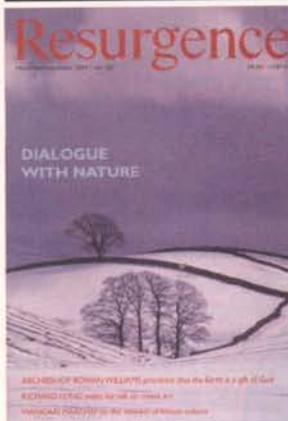
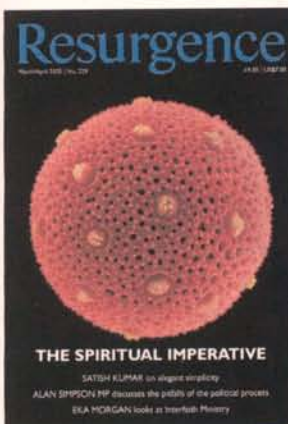
From the traditional uses of the Tlingit and other native tribes to now, its availability to the general public, Devil's club has been able to remedy many health curses. The big dilemma that the Tlingit and other tribes face today is one that some say Jains have acknowledged for generations: how to balance commercial demand with the sanctity of the plant in native culture and its honour as a wickedly worthwhile weed. Perhaps in this way, our cultures can learn and support one another. •

Arthritis/ Rheumatism	Infusion or decoction of inner bark, pounded leaves and sometimes roots, inner bark used in bath/steam bath, inner bark chewed, crushed root used as poultice, and whole stems used to beat rheumatic limbs as counter-irritant.
Cancer	Infusion of inner bark.
Childbirth / Menstruation	Inner bark mashed and swallowed, or decoction of inner bark taken as purgative to expel afterbirth, to start post-partum menstrual flow, regulate menstruation, and for cramps.
Diabetes	Infusion or decoction of inner bark and sometimes roots, both alone and in mixtures.
Fever	Decoction of inner bark.
Flu	Infusion of inner bark, alone and in mixtures, and the inner stem bark chewed.
Heart Disease	Berries pounded into paste taken internally.
Lice and Dandruff	Pounded berries rubbed on hair and scalp.
Pain Relief	Analgesic Decoction of inner bark, inner stem bark mixed with oil and eaten, dried inner bark laid into tooth cavity, steam bath with inner bark.
Respiratory Ailments, Coughs, Colds	Decoctions and infusions prepared from inner stem bark, whole stems and sometimes roots, inner bark also chewed, used in sweat baths, and burned and dampened and worn around the neck.
Sores (Swellings, Cuts, Boils, Burns, and External Infections)	Inner bark, or infusion of, used externally as a poultice or wound dressing or rubbed over sore, dried inner bark pulverized with pitch or burnt to ash and mixed with oil or grease (sometimes salmonberries and dog faeces) and applied externally, berries pounded into a paste and applied externally, decoction of root applied externally, and sliver of bark placed in wound to prevent infection.
Stomach Trouble / Pains, Ulcers	Infusion or decoction of inner bark or paste made from berries taken internally.
Venereal Disease	Decoction prepared from inner bark and whole stems both alone and in mixtures with a variety of other plants.
Vision / Blindness	Infusion of inner bark taken internally, inner bark applied externally with pitch, and decoction used as an eyewash to reverse the effects of cataracts.
Weight Loss	Infusion of de-spined stems.

Summary of Medicinal Uses of Devil's Club (*Oplopanax horridus*)
From www.herbalgram.org



Photo: Antonin Kusbach <http://www.uhul.cz/ubcafr/>



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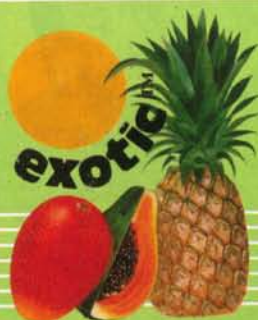
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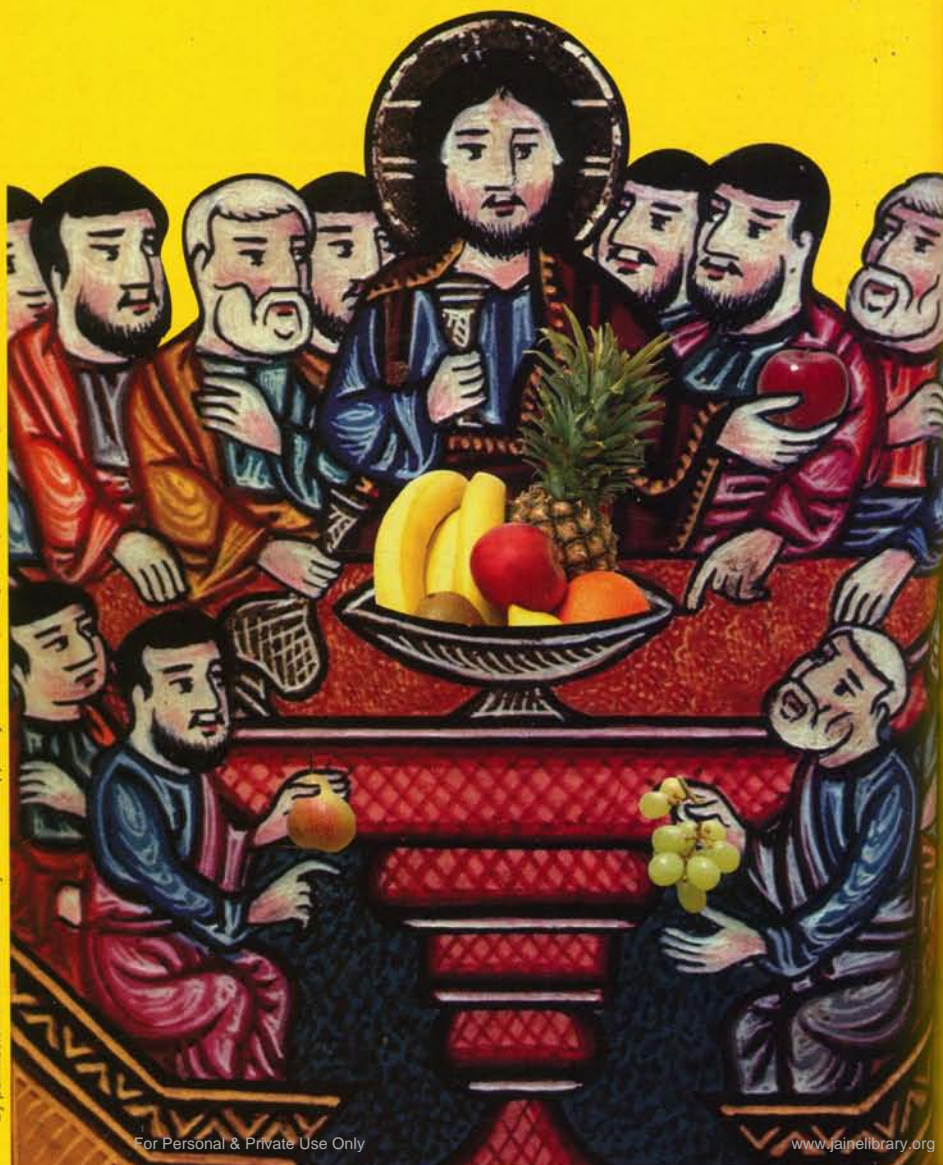
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THOU SHALT HONOR THY BROCCOLI

Inspired to become vegetarian through the principle of ahimsa, teacher KIRSTIN ODEGAARD shares the role that vegetarianism and non-violence have played in other faiths

Seventh Day Adventists, members of a religion based on Christianity, promote healthy lifestyles. Roughly fifty percent of their members adhere to a lacto-ovo vegetarian diet. They justify this diet through the words of the apostle Paul, author of 13 of the 27 books of the New Testament, who stated that the body is a temple of God. Thus, followers eschew alcohol, tobacco and meat. Vegetarianism is seen as God's natural plan because in the Garden of Eden, not only were Adam and Eve vegetarian but so was all of God's creation. God tells Adam: "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground – everything that has the breath of life in it – I give every green plant for food. (Genesis 1:29-30) It was not until after the fall of man that God cursed the ground so that it would 'produce thorns and thistles' (Genesis 3:18) so that man, now sinful, was forced to rely on the

By permission of the British Library 'The Last Supper' by Khatchatur (scribe). Manipulation of image authorised by the British Library



flesh of animals for sustenance.

Vegetarianism and other health related teachings of the Adventists are largely due to the efforts of Ellen White, one of the founders of the Seventh Day Adventist Church. Underlining the words of Genesis, she preached that 'the eating of flesh is unnatural', noting that in the Garden of Eden 'one animal was not to destroy another animal for food'. She decried meat eating because of the diseases animals carried and because it unnaturally ripped animals from their intended environments. White described the experiences of many animals before their slaughter, lamenting: "Taken from green pastures and travelling for weary miles over the hot, dusty roads or crowded into filthy cars, feverish and exhausted, often for many hours deprived of food and water, the poor creatures are driven to their death." It was not merely for the physical health of people and animals that White feared, however. Noting apostle Paul's words that the body is a temple of God, she warned followers that eating meat would destroy more than merely the body, preaching: "The moral evils of a flesh diet are

regard those creatures of God!" White thus believed that eating meat harmed people's relationship with their Creator and damaged their minds and souls. Through her activism and conviction, Seventh Day Adventists accepted her call to vegetarianism.

The Church currently promotes lacto-ovo vegetarianism, stressing that the choice of diet is a personal matter and recommending that vegans supplement their diets with foods containing B12. Melissa Harris, associate director of the Adventists' health ministries for the church in the South Pacific, is careful to note that "Adventists encourage rational and responsible decision making about what foods to eat." The Adventist Church owns and operates 25 health-food industries around the world; Kellogg's cereal production was also inspired by the Adventist health message in the late 1890s.

Seventh Day Adventists are the subjects of several health studies because of their homogeneity in lifestyle. In fact, the Adventist Health Study recently found that Seventh Day Adventists live longer than any other formally studied population in the world, with an average life span of 78.5 years for men and 82.3 for women. While several studies have attempted to determine the health effects of a vegetarian lifestyle in members of this religious group, their results must be balanced with the acknowledgement that other lifestyle choices, such as Adventists' avoidance of tobacco and alcohol, make it hard to isolate whether all findings are diet related. That being said, in 1989 a study of 14,000

Seventh Day Adventists concluded that consuming animal products increased the risk of colon, breast, pancreatic and prostate cancer. An earlier study in 1975 included 23,000 largely vegetarian Seventh Day Adventists and determined that cancer mortality rates for this group were 50-75% lower than that of the general population for

several cancer sites unrelated to smoking or alcohol.

The only major ongoing study on the health and mortality of vegetarians in the United States was conducted during the years 1976-1988. The study focused on 341,932 members of the Seventh Day Adventist Church, 29% of whom were vegetarian, with 7-10% of the vegetarians being vegan. Compared to those who ate meat, the vegetarians had roughly half of the high blood pressure and diabetes cases, half of the colon cancer, two-thirds of the rheumatoid arthritis and prostate cancer, and a lower incidence of breast, lung and uterine cancers.

Thus Seventh Day Adventists strive to prove that avoiding meat is not only good for the soul but for the physical body as well. Members therefore have more than one reason motivating them to proclaim, in the words of Ellen White, "No thank you; I do not eat meat. I have conscientious scruples against eating the flesh of dead animals." •

Kirstin Odegard is a high school English teacher at Pittsburg High School in California. She practises Christianity and has been vegetarian for the last two and a half years.

VEGETARIANISM IS SEEN AS GOD'S NATURAL PLAN BECAUSE IN THE GARDEN OF EDEN, NOT ONLY WERE ADAM AND EVE VEGETARIAN BUT SO WAS ALL OF GOD'S CREATION.

not less marked than are the physical ills. Flesh food is injurious to health and whatever the affects, the body has a corresponding effect on the mind and the soul. Think of the cruelty to animals meat-eating involves and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should

For more information, please visit the following sites:
http://adventist.org.au/about_adventists/misconceptions
www.ivu.org/history/adventists/white.html
www.vegetarian-diet.info/health-benefits-vegetarian-diet.htm

WWW.JAINSPIRIT.COM

BERKELEY BOY

Writer and activist TEDDY MILLER describes how love, ahimsa, activism and anekantvada penetrated his inter-faith, inter-ethnic upbringing

Mum, who is God and why is he dead?" my brother asked one morning at the kitchen table.

"What kind of question is that? Who have you been talking to at school?" my mum replied, spatula in hand.

"Diego says God was killed by Jews. He said that means Jews are bad people."

My mum turned off the heat beneath the pancakes and looked my brother right in the eyes. I will never forget what she said.

"Toby, you tell Diego that people have been spreading that lie about our people for a thousand years. And it's

just as much of a lie today as it was the day when the Romans, the ITALIANS, Toby, killed their God."

What was remarkable about mum's debunking anti-Semitism over breakfast was not just the implication that the Italians were responsible for the death of Jesus, but that we belonged to the Jewish Diaspora. You see, mum is Vietnamese, and dad grew up in a WASP (White Anglo Saxon Protestant) neighbourhood so intolerant that they restricted ownership to non-Jews. Not too many people can claim to have grown up in an Animist/Jewish/Buddhist/Christian Scientist/Trotskyite/WASP household. Then again, not too many people grew up in a family that was weird by Berkeley, CA, standards. If California is the wackiest of the coastal fringe states, then my hometown of Berkeley is the place that zigs while everyone else zags.

The oddball scale increases as you approach my childhood home, a small black affair nestled in the wooded hills behind the university campus. Inside the house, through the red front door, a visitor might happen upon a dinner scene straight out of *Le Moulin Rouge*, with kids singing and wine spilling and parents launching into unprompted toasts to living and dead saints, as they saw fit. It was loud, lively and seemingly absent of any hint of solemn spirituality.

Mum grew up with the traditional Vietnamese belief in ancestor worship (every year on the anniversary of a loved-one's death, Vietnamese light incense and speak to the dead). This identity was grafted onto a peculiar identification with Jewish people. As a Vietnamese immigrant growing up in New York in the 1960s, my mother had a lot of Jewish friends. After many invitations to Sabbath and Passover dinners, my mother gained enough kvetching skills to consider herself a passable Jew. As for my father, he grew up in a Christian Scientist household, but he treated religion

to choose from, our parents always focused on actions over religious dogma. "If you see somebody who needs help and you can help them, then you are obliged to help them," my mum told me one freezing night as we gave away our extra blankets to homeless folks. From helping orphans in Nigeria and Viet-Nam to fighting for farm workers in California and against corporate globalisation around the world, the common thread in my parents' work has been an earnest belief that selfless work is the most rewarding. My parents meant to bring up their children in a thoroughly secular and atheistic environment. We were supposed to be political progressives first and foremost, even above our mixed ethnic identities. But as the kids have grown up, we have all tried to get a grasp for the underlying principles that drive progressive politics: tenets like a strong belief in social justice, the fundamental equality of humankind and the overwhelming precedence of peace and non-violence in our every decision.

At some point in their lives, every person, no matter in what kind of

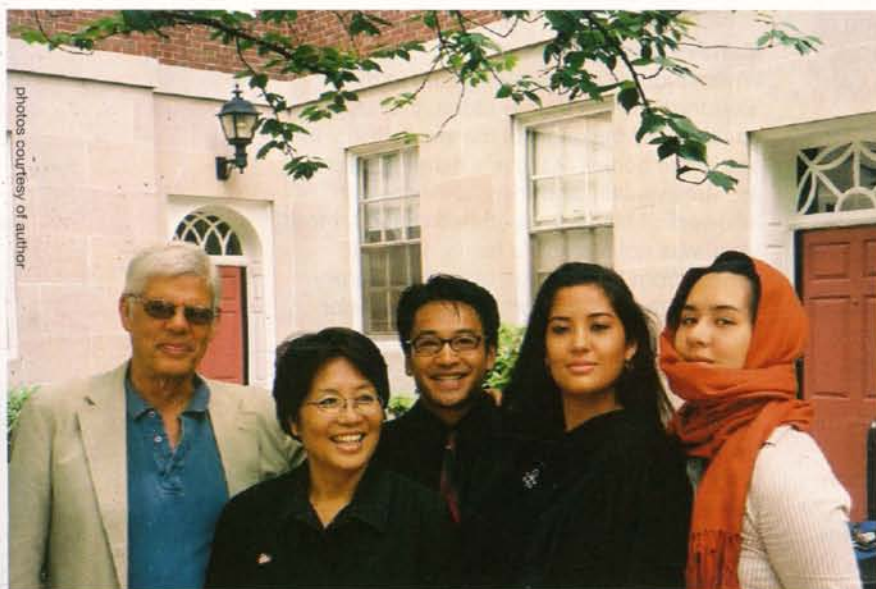
Koran, The New Testament, Jiddu Krishnamurti, and a host of curious books from the "Spirituality" section of the Berkeley Public Library.

And lo and behold, right in those books, written in plain English, were the precise principles that tied together the essential Love that is the source of the work that my parents, my family and all political progressives practise. In particular, one quote from Krishnamurti struck me as so perfectly formed that I pasted it to the end of all my e-mails for years: "Only love and right thinking will bring about true revolution, the revolution within ourselves. But how are we to have love? Not through the pursuit of the ideal of love, but only when there is no hatred, when there is no greed, when the sense of self, which is the cause of antagonism, comes to an end. A man who is caught up in the pursuits of exploitation, of greed, of envy, can never love."

My parents seem completely unimpressed by my modest forays into spiritual meaning. They remain more concerned with the everyday tangible effects of helping out the poor and voiceless. What good is a belief in altruism if it is never manifested in improving people's lives?

Recently, my youngest sister came back from college with a pair of bombshells. For one, she had got a tattoo of our dog on her chest. For two, she had decided to major in Judaism and begin Rabbinical studies. In the classic Miller anything-goes fashion, the family celebrated the latter as fantastic news, while we are still getting used to the sight of our dear pet peaking out of her shirt collar. "I've always told you we're Jewish," mum said to my sister. "Now let's get some latkes cooked up for the shelter." •

Teddy Miller is a writer living in Hanoi, Viet-Nam. His parents are pro-counsel and board directors of the Human Rights Group Global Exchange. He grew up in Berkeley, CA, with his three siblings and five beloved Airedales.



with mere curiosity and never derived deep meaning from a scattering of Sunday School sessions. Despite the apparent absence of religious principles underpinning dad's life, he somehow got the notion to concentrate most of his energies on humanitarian work (much to the material detriment of us kids).

Even though the Miller family had an eclectic mix of religious backgrounds

family they grew up, ask themselves those fundamental questions that have been pressing down upon humanity for millennia. *What are we here to do? Why me, on this Earth, at this time?* To answer these questions, some people talk with a priest or a monk. In our house, we took out library books. Not wanting to discourage my syncretic reading habits, mum and dad never said a word when I brought home *The Tibetan Book of Living and Dying*, *The*



JAINISM & MAHAVIR

IN INDIAN HISTORY TEXTBOOKS

Concerned with the ways in which Jainism is represented in academic literature, Professor TARA SETHIA examines eight internationally-known texts on Indian history

Misconceptions about Jainism abound and range from the meaning of simple names and terms to the understanding of its nature and key concepts.

A few examples will illustrate the points I wish to make.

Nature of Jainism

There is a great amount of misconception about the nature of Jainism. In the textbooks under review, Jainism is sometimes described as an 'atheistic' religion. (see Robb, Stein, Thapar) But in another view Jainism appears to be polytheistic when *Tirthankaras* are portrayed as 'the Jain equivalents of gods.' (see Wolpert) Though these are quite contradictory views, they both result from the use of a western framework for 'mapping' the nature of Jainism. Neither interpretation provides a proper understanding of the nature of Jainism. A more meaningful and accurate analysis could emerge by focusing on the worldview of the Jains. Essential to the Jain worldview is the fact that the existents in the cosmos have neither a beginning nor an end, and hence the concept of creator God is irrelevant here. The Jains do venerate *Tirthankaras*. Many Jains even worship *Tirthankaras* and dedicate temples to them. And yet, *Tirthankaras* are not regarded as 'gods' of a polytheistic tradition. In the polytheistic traditions the gods and goddesses possess varying levels of power, making some more powerful than others, and they are regarded as capable of doing personal good when pleased or harm when displeased. In

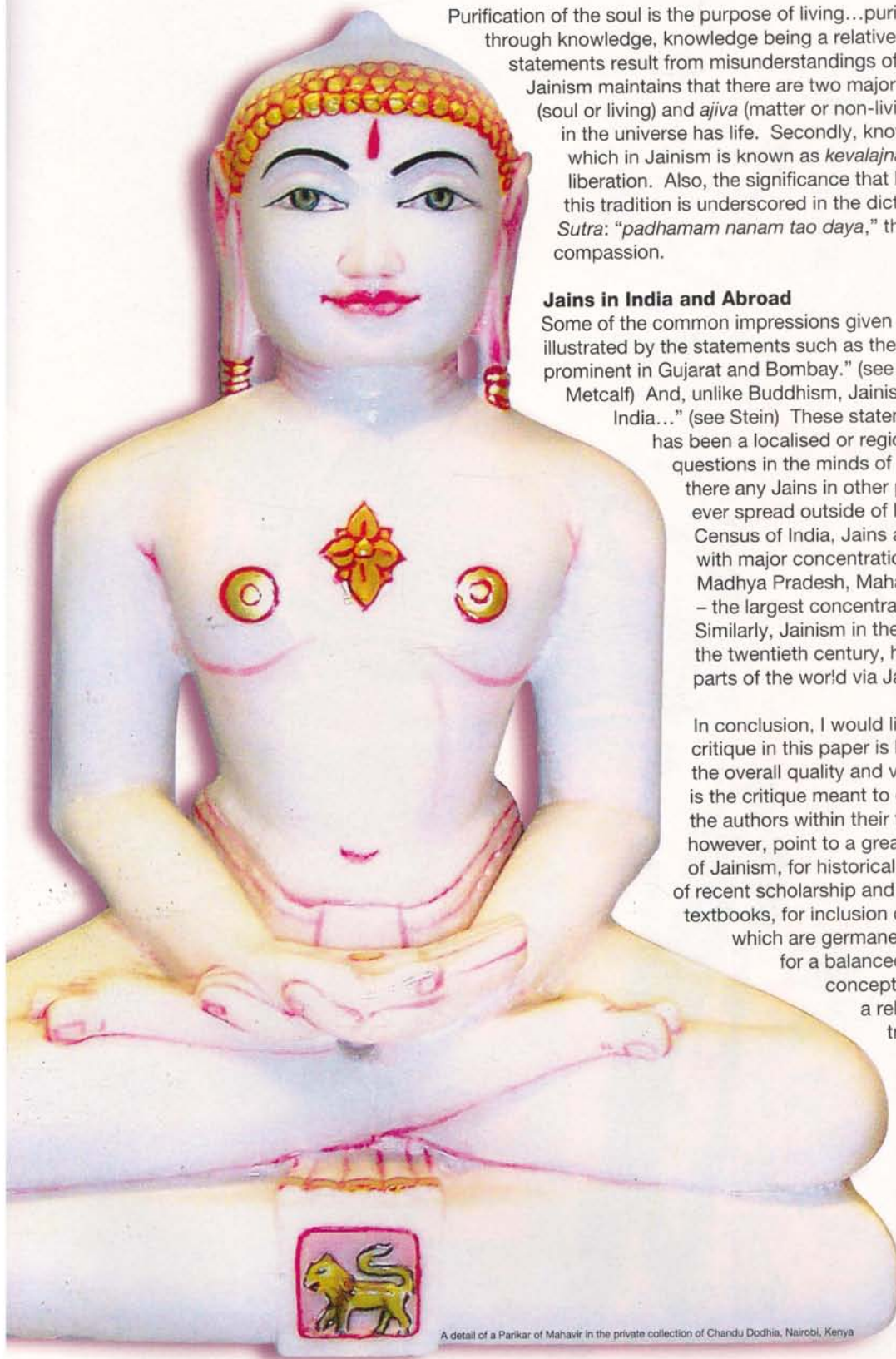
contrast, *Tirthankaras* are omniscient human teachers – all equally venerable sources of inspiration for the Jains seeking their ultimate goal of *moksha*, the release from the cycle of rebirth. The *Tirthankaras* have the most vital roles as 'fordmakers'. As builders of the ford that lead across the ocean of suffering, it is they who preach the path to *moksha*.

Mahavir and the Jains

While students recognise that the term 'Buddhist' comes from Buddha, they usually do not know the origin of the word 'Jain'. In one of the books, Mahavir's name appears as 'Mahavir Jain' and therefore Jains are followers of Mahavir. (see Metcalf and Metcalf) 'Jain' was not Mahavir's family name. It derives from the Sanskrit term *Jina*, literally meaning the 'conqueror'. It does not refer to 'spiritual conflict' as assumed by Burton Stein. The Jains use the word *Jina* as an epithet to describe those human teachers who became spiritual conquerors after completely overcoming anger and attachment, attained omniscience and preached the path to liberation from the cycle of rebirth (*moksha*). The *Jina* are also referred to as *Tirthankaras* who preach and propagate the truth. Jains are, therefore, followers of the *Jina*.

Key Concepts and Teachings

What did Mahavir teach? These books offer us a range of interpretations of his teachings, but not any substantive discussion of what these were. We are told that Mahavir, like the Buddha, "taught an ascetic world-denying philosophical and ethical system." (see Metcalf and Metcalf) But, we never learn about the nature of this ethical system or even its principal precepts. The Jains believe, according to one author, "everything in the universe, material or otherwise, has a soul.



Purification of the soul is the purpose of living...purification is not achieved through knowledge, knowledge being a relative quality." (see Thapar) Such statements result from misunderstandings of the Jain worldview. First, Jainism maintains that there are two major categories of existents: *jiva* (soul or living) and *ajiva* (matter or non-living). Hence not everything in the universe has life. Secondly, knowledge in its highest form, which in Jainism is known as *kevalajnana*, is a precondition for liberation. Also, the significance that knowledge occupies within this tradition is underscored in the dictum from the *Dasavaikalika Sutra*: "*padhamam nanam tao daya*," that is: first knowledge then compassion.

Jains in India and Abroad

Some of the common impressions given in these texts can be illustrated by the statements such as the following. "Jains are prominent in Gujarat and Bombay." (see Wolpert and Metcalf and Metcalf) And, unlike Buddhism, Jainism "never spread beyond India..." (see Stein) These statements suggest that Jainism has been a localised or regionalised religion and raise questions in the minds of the textbook readers: Are there any Jains in other parts of India? Did Jainism ever spread outside of India? According to the 1991 Census of India, Jains are spread all over in India, with major concentrations in Gujarat, Karnataka, Madhya Pradesh, Maharashtra, Rajasthan and Delhi – the largest concentration being in Rajasthan. Similarly, Jainism in the modern times, especially in the twentieth century, has spread to many different parts of the world via Jain diasporas.

In conclusion, I would like to underscore that my critique in this paper is by no means a reflection on the overall quality and value of these textbooks. Nor is the critique meant to question the expertise of the authors within their fields. The analysis does, however, point to a greater need, using the case of Jainism, for historical accuracy, for a reflection of recent scholarship and research in the writing of textbooks, for inclusion of those aspects of a topic which are germane to its proper understanding, for a balanced interpretation of key concepts and ideas which make up a religious and philosophical tradition and also their significance in the larger context of Indian history and culture. •

This is a brief excerpt (selected by the editor) from the chapter **Jainism and Mahavira in Indian History Textbooks**, from the recently published book **Ahimsa, Anekanta and Jainism**, edited by Tara Sethia (Delhi: Motilal Banarsidass, 2004).

A detail of a Parikar of Mahavir in the private collection of Chandu Dodhia, Nairobi, Kenya

BOOKS SURVEYED IN THE CHAPTER MENTIONED ABOVE

- Barbara D. Metcalf and Thomas R. Metcalf, *A Concise History of India* (Cambridge and New York: Cambridge University Press, 2001)
- Peter Robb, *A History of India* (New York: Palgrave, 2002)
- Hermann Kulke and Dietmar Rothermund, *A History of India* (London: Routledge, Third Edition, 1998)
- David Ludden, *India and South Asia: A Short History* (Oxford: Oneworld Publications, 2002)
- John Keay, *India* (New York: Grove, 2000)
- Burton Stein, *History of India* (Oxford: Basil Blackwell, Third Edition, 2000)
- Romila Thapar, *A History of India* (New York: Penguin, reprinted in 1990)
- Stanley Wolpert, *A New History of India* (New York: Oxford University Press, Sixth Edition, 2000)

Tara Sethia is Professor of History and Director of Ahimsa Center at California State Polytechnic University, Pomona (Cal Poly Pomona). She teaches courses on History of India and South Asia, Women in Asia and a new course on Non-violence in the Modern World.



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A memorable story appears in the canonical *Bhagavati-Sutra*, which purports to preserve the words of the last Jain *Tirthankara*, Mahavir. There, Mahavir was asked about a war between Konika, the

emperor of Magadha during Mahavir's time, and a federation of eighteen independent kings that had reportedly left 840,000 men dead. Mahavir's disciple specifically wanted to know whether it was true that all those men would be reborn in heaven because

they had perished on the battlefield. In answer to this question, Mahavir declared that only one man out of this large army was reborn in heaven and only one reborn as a man, all the rest ended up in hell or in the animals' realms.

AHIMSA & 'JUST WAR' IN JAINISM

PROFESSOR PADMANABH JAINI masterfully recounts a story from the *Bhagavati-Sutra*, an ancient Jain text, to elucidate the role of ahimsa and self-defence in the lives of Jain laypeople.

Contrary to the widely held belief that death on the battlefield is almost equal to holy martyrdom, the Jain answer as put in the mouth of Mahavir shows extraordinary courage of their conviction that death accompanied by hatred and violence can never be

salutary and must therefore lead to unwholesome rebirths. Mahavir's answer to this question is truly memorable and departs drastically from the traditional belief of the Hindus, as recorded in the *Bhagavad-Gita*, where Krishna, the incarnation of Vishnu, tells Arjuna, who was hesitant to participate in the war, that death in battle leads to heaven: *Hato va prapsyasi svargam, jitva va bhoksyase mahim/tasmad uttistha Kaunteya, yuddhaya krtaniscayah*. (Slain, you will attain heaven, conquering you will enjoy earth. Therefore, rise oh, Arjuna, resolved to do battle.)

To return to our narrative, Mahavir then proceeds to tell the story of two fortunate soldiers. (*Bhagavati-Sutra*, VII, 9) The man who ended up in heaven was a Jain named Varuna, who had taken the *anuvratas* as a Jain laymen before he was drafted by his king and sent to the front. Prior to his departure, however, Varuna vowed that he would never be the first one to strike anyone; he would always wait until he was struck first before attacking. Armed with bow and arrow, he took his chariot into battle and came face to face with his adversary. Varuna declared that he would not take the first shot and called on his opponent to

shoot. Only after his opponent's arrow was already on its deadly flight did he let his own arrow fly. His enemy was killed instantly, and Varuna himself lay mortally wounded. Realising that his death was imminent, Varuna took his chariot off the battlefield and sat on the

ground. Holding his hands together in veneration to his teacher, Mahavir, he said: "Salutations to Mahavir, wherever he may be, who administered to me the layman's precepts. Now the time has come for me to face my death. Making Jina Mahavir my witness, I undertake the total renunciation of all forms of violence, both gross and subtle. May I remain steadfast in maintaining absolute detachment from this body." (*Bhagavati-Sutra*, VII, 9). Saying thus, he pulled out his arrow and, his mind at peace, died instantly and was reborn in heaven.

The second man, a friend of Varuna, was himself severely wounded in the battle. Even so, he followed Varuna in order to help him in his resolve and witnessed his peaceful death. He died soon afterwards in the same fashion and was reborn as a human being. Thus, the Jains are clear in their belief that a wholesome rebirth is assured only to those who die a peaceful death and who renounce all hostility and violence. Without achieving these qualities, no amount of valour on the battlefield guarantees even true temporal victory, let alone improvement in one's spiritual life. This does not mean that the Jain lay adherent is a total pacifist. A layperson, as we saw above, however, is given the option of countering an armed adversary in kind, with the reminder that it is proper for a Jain not to be the first to strike. The combatant would also be asked to bear in mind the Jain doctrine of multiple perspectives (*anekantvada*), which allows a Jain to recognise the validity of his adversary's point of view as well. By enabling him to recognise an area of common ground between himself and his opponent, a Jain would, therefore, be able to avoid confrontation and try reconciliation and resort to warfare only out of dire necessity. The Jains thus appear to have outlined a path of non-violence that would allow a lay adherent to conduct his daily life with human dignity while permitting him to cope with the unavoidable reality of the world in which violence is all-pervasive. •

Professor Padmanabh Jaini is emeritus Professor of Buddhist Studies at the University of California, Berkeley. His major publications include The Jain Path of Purification (1979), Gender and Salvation: Jain Debates on the Spiritual Liberation of Women (1991) and Collected Papers on Jain Studies (2000).



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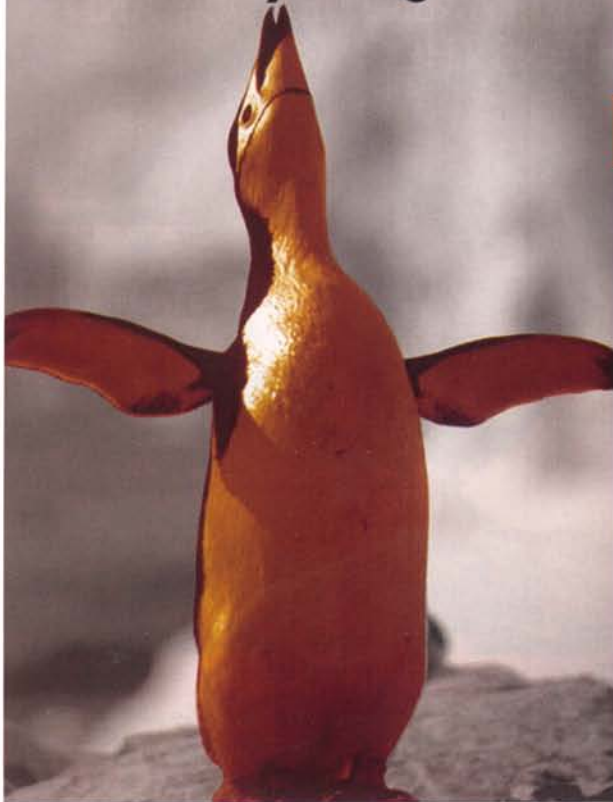
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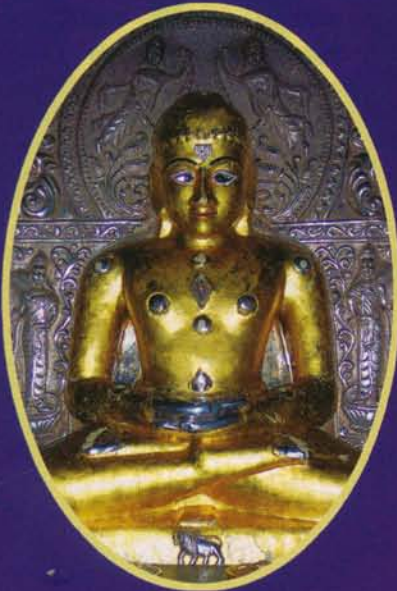
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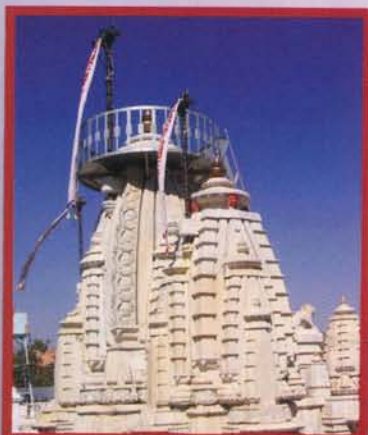
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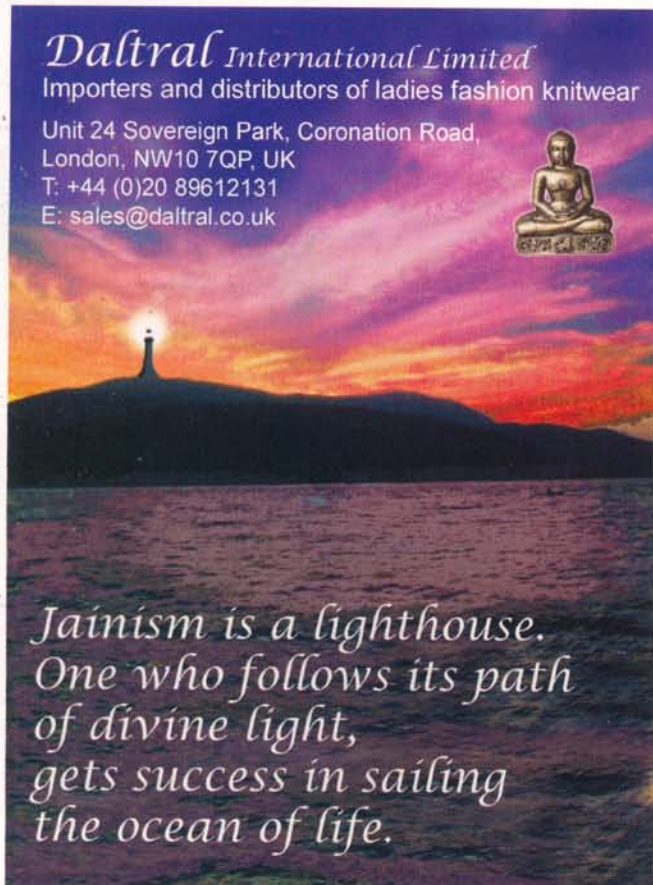
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LE'GO YOUR EGO

SUDHIR SHAH takes a closer look at controversial Jain practices

Recently, I visited a large Jain temple in the United States. It was a beautiful temple, but I felt quite uncomfortable in that atmosphere. Underneath every large statue was an even larger plaque listing the donors' names; at times the plaques over-powered the statue! To make the matter worse, *pooja* rights were being auctioned off!

The more I study Jainism, the more I see a disconnect between our philosophy and many of our traditional practices. I am sure, for many of the donors, contributing financially to the temple is an experiential aspect of renunciation and a practice in non-attachment. And yet, because of the overpowering need to satisfy the ego (an external stimulus) they end up denying themselves the great internal pleasure that comes from anonymous donations.

Everyone likes to feel appreciated and everyone should be. However, when the recognition becomes a display of ego and competition, we should be concerned. Jain societies, like the one I come from, recognise only money donations and not time sacrifices, skill or other efforts and dedications. In the temple example, there were no signs of recognition for the many volunteers who may have put in countless hours in making the temple project successful! Many young people, the back-bone of our centres and their educational activities, are hardly recognised. They have fresh ideas and lots of enthusiasm. Instead of building them and empowering them, we tend to brush them off as immature and unwise.

Our society and leaders have shown a strong bias toward people with money and many of our monks encourage that. We have replaced the cast system with class system. "Some people claim that no institution or individual tell the donors to have greed or ego or any kind of desires. However, in actual practice, the names of donors and the amount of donations are publicly announced and publicised in newspapers and magazines. They are prominently displayed on walls of temples and buildings," writes Hukamchand Bharilji. "These customs amount to enticing the unsuspecting masses to engage in such practices that violate the spirit of Jainism. Fund-raisers who are interested in satisfying their ulterior motives and donors who indulge in charity to satisfy their ego have vitiated the virtue of charity," he concludes.

Jains, the followers of Jinas, are certainly aware of the fundamental practice of Jainism that calls for an active effort in minimising our anger, ego, deceit and greed in our day-to-day activities. Certainly, these are not very easy practices. However, we can at least stop cooking up new rituals and put an end to old traditions that fuel these weaknesses. Young Jains around the globe are turned off by these practices. Let us act on this before we are written off as hypocrites. •

**"...DONORS WHO
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Sudhir Shah manages the website www.anekant.org and is a committed member of the JAINA Pathshala Education team.

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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.

HOW IS IT PUBLISHED?

Jain Spirit is a UK charity and a company limited by guarantee. A professional team of four full-time and various 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 fundraising skills for the benefit of the global community. To donate any amount, please email us on editor@jainspirit.org for information on our schemes.

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.

WWW.JAINSPIRIT.COM

is the 24/7 internet home of *Jain Spirit*. Here you will find more detailed information about each of the above and an on-line secure credit card subscription form and advertising rates. Gift subscriptions are a unique way to spread this magazine and we encourage you to sign up for them on our website. Latest news and announcements will be disseminated through this, so we encourage readers to visit it regularly. We have also started an e-mail newsletter, and to subscribe e-mail marketing@jainspirit.com – this is a unique forum for announcement of quality Jain events and news. We would also like to invite people to submit unique photos for the website and the magazine. Writers are welcome to contact us with articles or suggestions for new articles.

HOW CAN I GET INVOLVED?

We are looking for ambassadors for *Jain Spirit* in different parts of the world who can promote the magazine, send us news and information and collect subscriptions on our behalf. If you are interested please email Kiran Nandha on marketing@jainspirit.org.



▲ Dr. Shah: Executive Editor



▲ Becky Hoh: Editorial Assistant & Kid Spirit Editor



▲ Joanne Wood: Art Editor & Designer



▲ Kiran Nandha: Marketing Assistant



▲ Mahesh Mistry: Web Support

The worldly souls fall
into two groups, souls that
possess a mind and souls that
do not.

Tattvartha Sutra, 2.11

**Those that have a
mind are intelligent
beings.**

Tattvartha Sutra, 2.25

