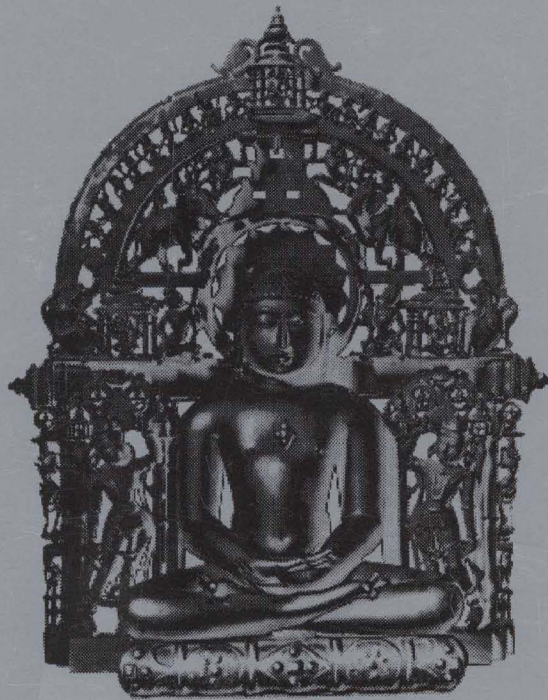


REFLECTIONS

a collection of presented works



Second Biennial

Young Jains of America Convention

“Jainism: Integrating Philosophy & Practice”

July 4–7, 1996

San Francisco, California

REFLECTIONS

a collection of presented works



Young Jains of America (YJA)



**San Francisco
Convention Committee (SFCC)**

FOREWORD

It is with great pleasure that we present to you the collection of workshop presentation and other papers being presented at the Second Biennial Young Jains of America (YJA) Convention held July 4-7, 1996 in San Francisco, California. The authors are from various parts of North America and England.

The purpose of this compilation of workshops and papers is to provide participants an advance copy of the sessions at this year's convention. This collections of work has evolved into a collection of reference materials on various topics related to Jainism.

This material shows a remarkable depth of knowledge of Jainism that awaits to be tapped by you. We encourage you to take this opportunity and embrace and integrate Jainism's philosophy and practice into your life.

We hope that with this compilation and similar future compilations, we as youth are able to educate ourselves and our peers. As we continue to learn from our elders, our community (scholar's and religious figures) or through literature, we need to share this knowledge with each other in order to continue Jainism into our future.

The Young Jains of America, San Francisco Convention Committee, sponsors and supporters sincerely appreciate the enormous amount of time, energy and thought in preparation of this precious material by all of the authors and workshop presenters.

Jai Jinendra!

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ANCIENT SCRIPTURES VS. CONTEMPORARY WESTERN SCIENTIFIC RESEARCH

Contemporary Reflections on Ancient Jain Thought: Truth Rediscovered in Ancient Scriptures.

By: Niraj Shah & Biren Mehta

The aspect of science which finds intuitive appeal in our society is the objective rationality attributed to it. Scientific principles, therefore, are deemed as the most objective means of rational measurement and serve as the most popularly accepted standard for testing "truths" against. Consequently, if any philosophy can pass the test of science, it must be acknowledged as sound rationale. Because Jainism is comprised of a multitude of age-old principles that can be correlated with modern day scientific thought, and has its foundations in a philosophy that supersedes modern scientific thought, modern philosophical thought, and modern mathematical thought, most intelligent people who are introduced to Jain philosophy are awed by the intricate and intellectually advanced knowledge it contains.

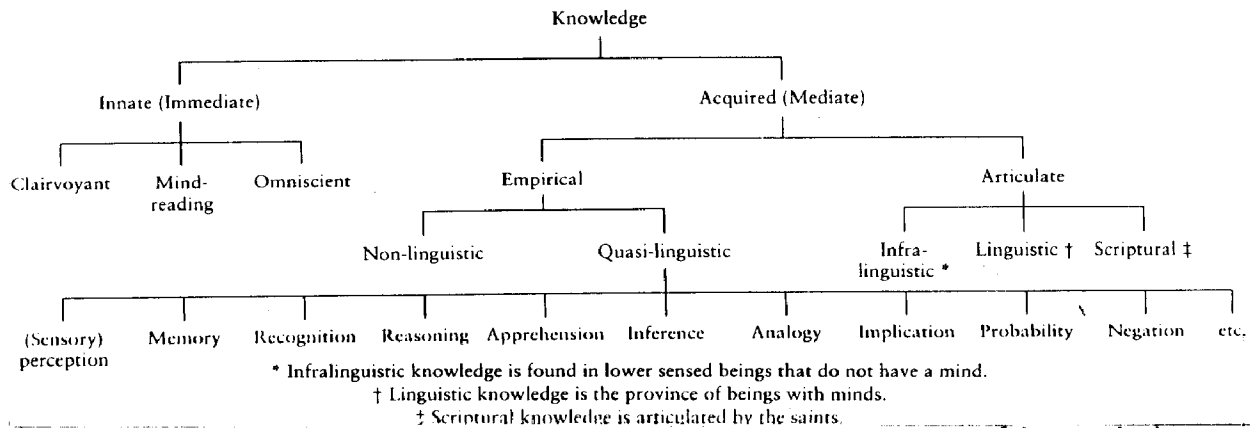
A Recapitulation of Jain Philosophy and Its Views on Omniscient Knowledge

According to Jain philosophy, when a soul inhabiting a human life is sufficiently pure¹, it attains various levels of supernatural knowledge with complete omniscience at its pinnacle. Omniscience consists of knowing all facets of the past, present, and future of absolutely everything². Such omniscience cannot even be effectively conceived by our mortal minds, but certainly some of its consequences can. If a soul is pure enough to have this type of omniscience, then it is destined for liberation at the conclusion of that particular human life. It is difficult for our mortal minds to fathom such omniscience³ because our natural inclinations are to measure it with our undeveloped measures of logic, popular philosophy, and science - all of which are empirical forms of knowledge⁴. This method of measuring omniscience, as many Jain scholars say, is analogous to measuring the vast reaches of the universe with mere rulers and simple telescopes: it is theoretically possible but not feasible.

Between the attainment of omniscience and the death of the human body, a person who has attained omniscience can share his/her knowledge with society as he/she sees it fit to do so. An analysis of the content and extent of extremely advanced thought contained in ancient Jain scriptures can give us a remote idea of the reliability of this knowledge and will give rise to greater credibility being attributed to Jain philosophy. Most Jain scriptures have been lost, but by analyzing what little has been salvaged we can realize the authority and truth they command. It is interesting to note that from what has been salvaged of ancient Jain scriptures, we have found knowledge that is just beginning to be discovered by western methods of logic, science, and philosophy. In short, with the few Jain scriptures we have managed to salvage, theories of logic, physics, chemistry, and popular philosophy have all been found delineated in these scriptures. These scriptures range from over 2000 years old to the present day, but this knowledge has

been known by Jain saints for time immeasurable and has been passed via an oral tradition.

Table of Knowledge



Vardhamana, later known as Mahavira, was the last person to impart his omniscient knowledge to society⁵. Mahavira imparted much of his knowledge to his eleven chief disciples who later achieved omniscience themselves. These disciples had astounding mental capacities as did the disciples to whom much of this knowledge was orally passed. The last Jain saint to have attained complete omniscience is believed to be Jambu Swami, a third generation disciple of Mahavira, who's soul was liberated in 463 B.C. Afterwards, all saints only had partial intuition. Bhûtabali was the last saint to have had perfect knowledge of a portion of the Jain philosophy; he had perfect knowledge of one Anga. Eventually this information was transcribed in the form of sutras. Most of these scriptures were lost over the past 2000 years, but from what has been salvaged we can reflect in awe at the knowledge that has been known for eternity by such saints and has only recently come into society's existence.

Jain Scriptures and Its Correlations to Modern Scientific Thought

In all there are 60 primary Jain scriptures⁶ of which 45 are still in existence⁷. These scriptures have been categorized into three main parts, and subcategorized into additional scriptures⁸. There also exist three additional sets of primary scriptures from other sources⁹. These scriptures claim that their contents are based on the information imparted from omniscient Jain saints before, after and during Mahavir's time, and of course include the teachings of Mahavir. The Tattvartha Sutra by the second century Jain monk Umasvati contains an elaborate account many scientific Jain principles. Jain scriptures and literature can be divided into four general categories: cosmology, history, philosophy, and ritual.

To delineate the breath and depth of knowledge contained in the small fraction of Jain scriptures that have been salvaged goes beyond the scope of this project, but a few examples will aid in substantiating the credibility of the knowledge contained in these scriptures. As introduced previously, many aspects of nature and the universe were delineated in these scriptures (as all such aspects were known by the omniscients and passed via an oral tradition) but were not discovered by modern science for up to two millennia later.

- An intricate description of atomic and subatomic particles can be found in many ancient Jain scriptures. It was not until after the structure of the atom¹⁰ was discovered in the early 1900's that modern science discovered the existence subatomic particles such as quarks, leptons, and gauge bosons that Jain scriptures delineated in great detail.
- Similarly, western theories of quantum mechanics also did not begin to appear until the late 20th century while they were all known by omniscient Jain saints who imparted this knowledge to their disciples via an oral tradition eventually culminating in its transcription.
- Jain philosophy has always believed that microscopic lives existed in water and that plants were living entities. It was not until modern times that science and most of society accepted these beliefs.
- The Jain number theory and Jain logic has been documented in detail in scriptures that are a millennia old or older, but were not discovered by western thought until modern times¹¹.
- Jain metaphysical concepts have been existence for eternity and are just beginning to be touched upon by western thought.

Scientific Aspects of Jain Scriptures Unsubstantiated by Modern Science

Jain scriptures contain much more knowledge that was not attained by the rest of society until modern times. Certainly, the Jain saints had complete knowledge of everything, but not all of it was imparted and transcribed due to the sheer magnitude of information. Indeed, what is contained in the scriptures and what is known by modern science is only a microscopic fraction of what the omniscient saints knew.

Because so much of the knowledge that was imparted by these omniscient saints has been proved by modern science, we can attribute a strong sense of credibility to the knowledge they have imparted which has not yet been proved by modern science. The following information, information that is all scientific in nature, will be discovered by science eventually although it has been by Jain scholars and omniscient saints for eternity.

Karma Theory

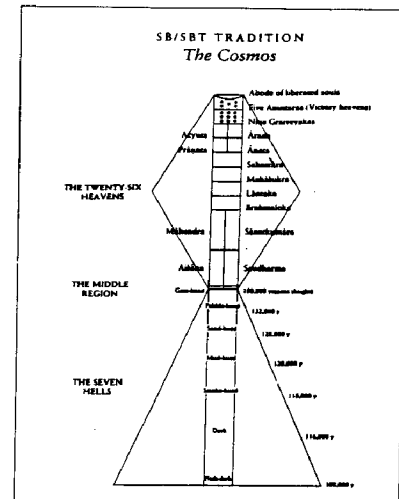
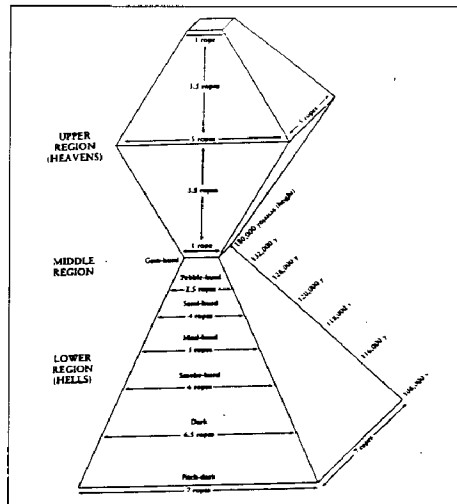
Science presently recognizes four fundamental forces: electromagnetic, gravitational, and two types of nuclear forces. At present, research is in progress to relate these forces to reduce them to a "superforce." Jain philosophy asserts that the underlying particles of this force are particles called karmons¹².

These karmic particles have many of the same properties observed in nuclear elements: they can undergo fusion and fission, they have density, and can undergo "karmic decay" which is similar to nuclear decay.

Scriptures describe karma in an extremely scientific manner: a very detailed breakdown of these karmons is made into 108 different categories. Additionally, the karmic values that these karmons follow the rules of mathematics; Jain scriptures delineate extremely specific cause and effect accounts of karma.

These karmic particles interact with the soul¹³ and are responsible for specific effects that follow. Every thought and action results in surrounding karma binding to the soul. Eventually the karmic particles that have been bound to a soul ripen and causes specific effects on that soul¹⁴.

Cosmology



Jain scriptures intricately outline the universe with multiple heavens and hells, a middle region where all other life exists, and an abode for liberated souls. This middle region, the region which we inhabit, is further delineated as being analogous to an island¹⁵ with seven major regions where human or human-type of life exists¹⁶ and an enormous mountainous structure extending from the island. The base of this island touches the highest hell and the peak of the mountain touches the lowest heaven.

The region of this "island" which we live on is called Airavata. A similar living habitat is Bharata. Both are under a "time cycle" which will be discussed further below.

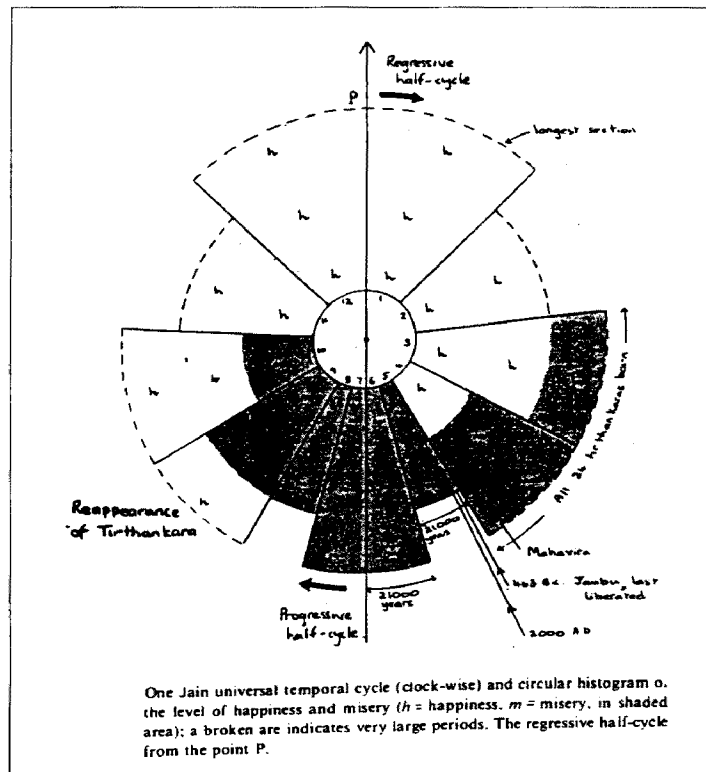
The intricate detail with which Jain scriptures describe the structure of the universe and the detail with which it delineates various habitations give it a strong sense of reliability for those who trust the words of omniscient saints.

Jain scriptures have information that modern astronomers are only beginning to discover. For example, Jain scriptures mention that our solar system once had two suns, a view that many modern astronomers are just beginning to prove¹⁷. Much detailed information is given about our region of the universe and is matched by intricate detail about other region of the universe as well.

Time Cycle

Both the Airavata (the region we inhabit) and Bharata worlds in the universe go through an endless series of cycles, the other worlds inhabited by life are independent of this cycle. Divided into 12 sectors, the Jain time continuum outlines the magnitude of

happiness and misery that will exist in each sector and the trends that will be followed. The cycle has two halves: a progressive half and a regressive half.



We have progressed 2,400 years into the fifth time-section which is 21,000 years long¹⁸. The cycle dictates that in approximately 39,600 years we will enter into the progressive half of the time-cycle. It will not be for about another 81,600 years that Thirthankaras such as Mahavir will appear again and omniscients will impart their knowledge again to society in the Airavata sector of the Universe.

The Jain time cycle is based on the knowledge imparted by omniscient saints. The different inhabited parts of the universe outlined by Jain cosmology also fall under the rules and regulations of the time cycle, however, different inhabited worlds are in different phases of the cycle in such a manner that at any given time there is always one Thirthankara occupying a mortal body somewhere in the universe.

The heavens, hells, and other regions of the universe are independent of this time cycle.

"New Age" Substantiation of Jain Philosophy

Athough the Jain karma theory, cosmology, and time cycle cannot yet be fully substantiated by western scientific principles, experiments of an alternative nature find Jain philosophy on these matters very compelling. The "new age" fields of parapsychology, hypnotism, and psychic phenomena provide strong evident of a different nature.

- Dr. Banjeri has compiled over 500 cases of individuals from across the world who claim to possess memories of their past lives.
- Alexander Keenan, author of *The Power Within*, has used powerful methods of hypnotism in over 1,400 experiments to succeed in reviving the memories of the past lives of his subjects and attaining detailed information about these past lives so as to substantiate the theory of reincarnation in its relation to the karma theory and Jain philosophy¹⁹.
- Maurie Bernstein has done extensive research in the field of reincarnation and the rejuvenation of past memories which correlate extensively with Jain philosophy.

Hundreds, possibly thousands of compelling examples and non-fictional stories exist that substantiate aspects of various theories delineated within Jain philosophy. Though they are extremely compelling, to begin recounting and recasting these tales goes well beyond the scope of this project. These subjects are of increasing fascination in western "new age" thought and thousands of books relating to these matters are available in bookstores across the world.

Jain philosophy explains, in very scientific terms, many "supernatural" and "paranormal" phenomena. Mind-reading, clairvoyance, psycho-kinesis, telepathy, levitation, "black magic," the existence of life outside of earth (i.e. aliens), and many other phenomena are explained by very lucid scientific principles in Jain scriptures written over a millennia ago. Many of these explanations correlate strongly with those given by "new-age experts" in these fields today. To delineate in detail the nature of these phenomena goes well beyond the scope of this project.

Conclusion

These specific facts and figures are only a fraction of the scientific organization that Jain scriptures embody. Much more scientific knowledge exists in the scriptures, and of course infinitely more knowledge was attained by the omniscients which was not passed down or was not transcribed. Omniscient saints have always been interested in purifying their souls and not the worldly activities of their surrounding society. Consequently, they impart knowledge that is primarily concerned with the proper execution of Jain principles. For example, omniscients conveyed the knowledge that a single drop of water contained thousands of microscopic organisms so that society could proficiently minimize the organisms it killed or did harm to so as to minimize the accumulation of unfavorable karmic particles.

Recall that omniscience can only be attained by the purification of the soul via elimination of karma. When all karma is eliminated, the soul is also guaranteed eternal liberation and eternal residence in the highest sector of the universe. It is therefore possible for any individual to attain omniscience and eternal liberation regardless of race, sex, age, or even denomination, so long as all karma's are eliminated²⁰. Jain philosophy acknowledges many omniscient saints who were not followers of the Jain faith²¹.

Notes:

¹This purity is achieved by freeing the soul of karmic particles that are attached to it and be ceasing to attract karmic particles to the soul. Karmic particles are physical entities which bind to the soul due to various thoughts or actions. Both Karmic particles and the soul have yet to be discovered by modern science. (Also see the Karma Theory section of this paper).

²There are five classifications of knowledge: empirical, articulate, clairvoyant, mind-reading, and omniscient.

³This is not to say that all humans cannot achieve omniscience. According to Jain philosophy, all humans have the potential to reach sufficient levels of purity to attain omniscience.

⁴The precise dilemma which restricts us from fully fathoming omniscience is that we almost exclusively use empirical knowledge to measure a much wider array of knowledge. (See Table #1 for an explicit breakdown of the types of knowledge.)

⁵Mahavira was the 24th and last Thirthankara on earth. A Thirthankara is by definition someone who gains omniscience and preaches to enlighten society with his newfound knowledge. ⁶These 60 scriptures are known as the Agams. They were transcribed by disciples who attained the knowledge from omniscient saints via an oral tradition.

⁷The 45 scriptures in existence have been translated and published; they are about 1,700 pages in length. The length of the 15 scriptures that have been lost is unknown.

⁸Different sects of Jainism reject the authority of different subcategories of the scriptures.

⁹In the second century A.D, the 700 page Chhakhandagamas were transcribed by Phuspadata and Bhûtabili, the 600 page Kasayapahudas were transcribed by Ghunadhara, and the 400 page Mahabandhas were transcribed by Bhûtabili. These texts claim to derive their information from omniscient saints preceding Mahavir.

¹⁰The structure of the atom can also be found in Jain scriptures.

¹¹Dr. L.C. Jain has proved that Jain mathematicians over a two millennia ago had known mathematical theories that were only recently discovered by modern western mathematicians.

¹²The properties of karmons are so subtle, that it may take modern science an extraordinarily extended period of time before finally discovering them.

¹³Jain philosophy believes that every living organism possesses a soul. This soul is independent from the organism's body, and unlike the organism's body, exists eternally.

¹⁴The time that transpires for karmic particles to ripen depends on the nature of the karmic particles. Similarly, the nature of the ensuing effect is also dependent on the

nature of the karmic particles. Jain scriptures have extremely specific delineations of the type and effects of the different karmic particles. These karmic particles can stay with the soul from one life to the next until fruition; karmons are also responsible for the nature of all future lives.

¹⁵This island is known as Jambu Island; it is a tiny sphere in contrast to the rest of the universe in which all the galaxies we know of are contained in.

¹⁶These seven "continents" are Bharata, Haimavata, Hari, Videha, Ramyaka, Hairanyavata, and Airavata. Airavata is the region where planet earth can be found.

¹⁷Jupiter, due to its gigantic size and all gaseous nature, is thought to once have been a sun.

¹⁸The sixth, seventh, and eighth time-sections are all 21,000 years long also.

¹⁹Keenan's experiments show a type of "universal justice system" that transcends lives and gives weight to the Jain karma theory. His experiments also show (as per Jain philosophy) that a soul can be incarnated into different organisms in different regions of the universe, and as different genders.

²⁰It is, of course, much easier to eliminate all karma by following the Jain religion. Technically, a follower of any religious faith can attain omniscience and eternal liberation of the soul. Of course, when omniscience is reached by that individual, he/she will realize that the knowledge imparted by Jainism is actually the true knowledge and will live by the principle outlined by Jainism.

²¹Consequently, identification with the Jain faith is only a mere formality. Since actions, words, and thought determine karma, these are the only important factors in determining the purity of an individual's soul.

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STRIKING A BALANCE: EXAMINING CULTURAL DIMENSIONS

By: Maneesh Kenia & Jugna Shah

Abstract:

We will examine the social constructions of culture, religion, and the traditional expectations which we as Indian Americans encounter growing up in North America. We will identify various dimensions of culture, from the East and the West, that help shape who we are today. This session is about asking powerful, thought provoking questions, which have no right or wrong answers. This discussion will provide the group with questions that are important for our generation to raise and to discuss, in order to develop spiritually and socially in our future lives and endeavors. While often difficult to reconcile divergent influences, it is critical to strike a balance between our Indian heritage, our Jain religion, and our Western lifestyle.

Culture vs. Religion

We will discuss the social and culture perceptions surrounding stereotypes and generalizations from both a youth and adult perspective. For example what are the connotations and assumptions of the words we use. What does it really mean when we say 'Jain,' 'Indian,' or 'American.' Do we have to call ourselves Jain to be Jain? Is someone who calls themselves a Jain more Jain than someone who does not?

Further, we will explore the incongruous nature between what we are taught to practice from a religious/philosophical perspective, and the actions which are promoted by our social community. This may help us understand why we sometimes live dual personalities, the ramifications of living this way, and the solutions to minimize this kind of lifestyle. We will also examine the mental violence we generate when engaging in *Asatya* for aesthetic concerns? Should we label ourselves Jains when we engage in this sort of behavior and hypocrisy?

Traditional Expectations

The second half of this session will focus on issues which have to do with understanding and balancing our parents' view of the world, the way we were raised, and how we plan on living our adult lives. What are some of the most powerful traditional expectations that have carried over from our parents' generation into our own? How do we balance more modern views as they influence our career choices and family life desires, in relation to the different set of circumstances generated for both men and women, thus requiring each of us to make difficult decisions.

Culture/Religion/Stereotypes/Labels

- Do we think about the karmic bondage and mental violence we engage in when we make generalizations and stereotypes or when we use certain terms indiscriminately? After realizing this mental violence, why do we still feel the need to use these categorizations; Are we so rigidly bound by social conformity that we lose individual ability to reason? Why does it really matter the way people are or what other people do?
- How many of us display a different personality in an Indian/Jain setting versus a Western setting? Why do we do this? Is it better to just play the part of the "good Jain" or "good Indian" to appease our parents, knowing that we are engaging in *Asatya*? Who are we fooling? How does this make you feel about your own lives; spiritually, mentally, and emotionally? What can we do to resolve living like this?
- There are many dimensions to culture and *sometimes* culture and religion are treated like they are interchangeable, particularly by our parents. We *may* also view these interchangeably. Do you believe that you have to be culturally rich in order to be spiritually rich? Do you feel that our religious functions (holidays, conferences, temple openings, daily pujas etc.) mix the social and religious in a way that undermines religion? Why or why not?
- Do you feel like our social communities promote actions which are incongruous with what we are taught to practice from a religious/philosophical perspective? How do we practice *Aparigraha* in our Western society? How difficult do you find it to fulfill social expectations (career choices, family life, salary expectations, acquiring wealth and property) while fulfilling the tenants of Jainism (nonviolence in thought, speech, and action)? What kind(s) of violence do you see generated from these activities which are expected socially? How do we resolve this dichotomy?

Traditional Expectations

- Are there different expectations between males and females in our society? Are there a different set of 'rules' for each? How do we deal with gender bias and gender inequity in our society? How can certain males justify the double standard of being raised in the west and living a western lifestyle, but wanting a 'traditional' wife? How will we handle these types of scenarios in the future when raising our children?
- What can we do to help our parents understand that balancing both an Eastern and Western upbringing does not automatically mean that we are rejecting one (the Eastern, Indian, Jain) or blindly accepting another (Western, non-religious)? Is there any way to help them to understand that we are in a unique situation, being 1st generation Indian, Jain, raised in the *West* and that we carry the burden of "fitting in," into two different cultures daily? This is something that most of our parents did not truly think about when emigrating from India.

- Do you think that our parents, and society, and perhaps our peers believe that when we chose to step outside of what is traditionally expected and accepted, that we are rejecting a Jain way of life or are 'unreligious'? What are the ramifications of choosing to live outside of social traditional expectations? Is the social and religious so intertwined that our communities cannot differentiate between the two? What can we do to foster an understanding among our peers and our communities?
- We hope that those individuals who are able to attend this session, where we attempt to reconcile divergent influences, find it useful. For those of you who are unable to participate in this session, we hope the above questions and situations will be useful to you in examining the circumstances in your life, where you must *strike a balance* between your Indian heritage, Jain religion, and Western lifestyle.

GOOD LUCK and JAI JINENDRA!!

REALISTIC VISIONS FOR THE FUTURE OF NORTH AMERICAN JAINISM

By Amar Salgia and Seema Talsania

Most of the Jains of North America are either Indian immigrants or their children. Since the former were born primarily into Western and Central Indian (Gujarati, Rajasthani, etc.) cultures, the religious traditions, beliefs and practices which today dominate the religion of the North American laity are marked by the influences of these cultures. This cultural influence pervades the various rituals (e.g., arti, gheeboli, pujas), customs, and annual observances of North American Jains. As evidenced through biases of language, ritual, and terminology, the community's overriding direction has been toward duplicating the lay Jain societies of Western and Central India. On both the national and local levels, the community has also begun to devote its resources to popular social causes including environmental and animal rights activism.

Within the first generation of American born Jains there has been a growing concern for the social and practical implications of Ahimsa. There has also been a significant interest among Jain youth in the future survival of Jainism in North American society. Despite the efforts of a handful of dedicated individuals, however, there has been no significant or coherent emphasis on the *building of an educational infrastructure* or on *self-improvement* through spirituality, philosophical learning, and the study of primary sources on Jainism (i.e., the Jain Scriptures). Instead, the average Jain youth is vexed by "Indianness" and the highly prevalent Indian-American conflicts of allegiance and identity. Moreover, Jains have tended to accept the misinformed judgments of non-Jain scholars and religionists, and have begun to regurgitate them to the second generation. And with the absence of Jain Sadhus and Sadhvis, who are uncompromising in living their holy vows, and who are not lax in exemplary self-control and detachment, the Jain society of North America, is in a rather precarious position.

However, setting all of the above observations aside, two sets of realities must be understood in order for our generation to form coherent, long-term goals aimed at keeping alive the time- and truth- tested religion, philosophy and way of life for which Jainism stands.

First are the realities of our circumstances here in North America. In many ways, we are Americans in the way we think and perceive the world, and Americans in the culture we may understand best. We are primarily English-speaking people; and having been brought up as Jains in North America, we share a keen skepticism toward dogmatics and blind faith. However, as young Jains comprising a community of similar-minded individuals, our intellectual, social, and spiritual progress have been greatly hindered by doctrinal misinterpretations and ambiguities, as well as broad geographical inconsistencies in religious services and education. Moreover, we are Jain lay-people who, in our American homeland, cannot readily benefit from the permanent presence of Sadhus and Sadhvis (due to the rigors of Jain monastic conduct); we therefore cannot remain dependent solely upon this vital half of the Jain Sangha for our religious instruction and personal inspiration.

Second, there are the realities of the Jain religion, philosophy and way of life. Jainism is unique in a great many ways. It is not simply a puritanical rendering of the supposedly universal Indian themes of Karma, Dharma, meditation, doing good, being vegetarian, etc. It is primarily the conduct and consciousness of the individual, rather than simple faith or devotion, that distinguishes the Jain from the non-Jain. Jainism is as realistic and precise as any science or worldview has ever been. It facilitates a most ennobling goal of human life: the realization of one's inherent nature through self-refinement and freedom from delusion. From a historical perspective, distinct Jain cultures have been born of every society to which Jainism has spread, and all of them have cultivated a piercing intellectual genius and a philanthropic social consciousness. The philosophy and principles of Jainism have been forever taught in the languages of the common people - whomever and wherever they may be. Jainism is independent of all Indian traditions; *one does not need to be or act "Indian" to be a Jain.*

In light of such realities, North American Jains must begin to consider and address questions and views such as the following:

- What will North American Jainism be like after our Indian parents die? Is it reasonable for us to try to practice Jainism by hanging on to every aspect of Gujarati, Hindu and Rajasthani culture?
- When and how will we begin to coherently organize religious, educational and social infrastructures which serve our needs as English-speaking Jain lay-people?
- We hinder our intellectual, social, and spiritual evolution when we perceive ourselves as Indians in American exile. Let us overcome and resolve the conflict of Indian-American allegiances that affect many of us. Our Jain religion is quite distinct and fully separable from any ethnicity. How we define ourselves at the beginning of our endeavors shall have the greatest impact on the results.
- Could we see ourselves as Jains first, Americans second, and as descendants of Indian cultures *third* ? All three are important for dealing effectively with life in American society.
- We cannot simply copy our Indian parents. Our aim should be to not only keep Jainism alive, but to work together unabashedly to *revitalize* the Jainism of India into a North American way of life which is intellectually robust and socially cohesive. Our circumstances dictate that we must start a religious movement of our own here in North America, and base it upon a sound understanding of Jain principles and philosophy.
- Can we free ourselves the usual "ABCD" sloth by starting to think seriously in the long term: 25 years from now, 50 years from now, and 100 years from now? Can we together focus our efforts on well-defined long-term goals that will affect the generations that shall follow us?

THE STATUS OF WOMEN IN JAINISM

by Shaina Varia, Dallas, Texas

The Clothing Dilemma

The capacity of a woman to achieve moksa first arose from the clothing dilemma. Evaluating the basic arguments of both sects, the primary problem seems to be the acceptability of ordained persons to wear clothes. *Digambaras* claim that a monk has to renounce all his property and possessions. The only exceptions are a small broom to clear the path of living forms and a water gourd (Jaini 1991,7). The *Digambaras* believe nudity is the fundamental identifying feature of a monk and is essential to reaching nirvana. This central feature of an ascetic's life is the major reason why women can not achieve moksa. The *Digambaras* do not allow the nudity of women.

Svetambaras acknowledge that Mahavira practiced nudity, but they do not see it an inherent feature of the path to moksa. Nudity, they argue, was a viable option in Mahavira's time but cannot be recommended as a practice in this age of moral degeneration. *Svetambaras* regard the renunciation of clothes as optional for monks, similar to the practice of austerities such as fasting, which is considered highly commendable yet not mandatory (Jaini 1991,2). However, in response to the claim that clothes constitute material possessions, the *Svetambaras* claim that clothes should be viewed in the same light as the broom and water cup. Therefore, women use clothes in the same manner as the broom, to help clear the path to salvation.

The Female Body

It is a woman's body itself, which denies her equal status with men. A woman's menstrual cycle has often been popularized as a reminder of her link to nature. Here, women are perceived as being impure. Their biology dictates occurrences which are beyond their control and beyond the control of men. Here, a woman's body is seen as ill-defined and anomalous by nature. They cannot simply begin or end what is happening to them and neither can anyone else.

Unlike men, women cease being able to reproduce. After menopause they no longer have an 'impure' state, menstruation ends. A woman's ability to reproduce also ends. Men, however, continue to have the ability to be a part of the reproduction chain until they die. Men are still linked to procreation, the ability to give life. Their link to this world does not end. Here women can be seen as more pure than men. Although women may now frequent the temple every day, they are still not seen as equal to men.

The Inferiority of Women

Digambaras argue that women are physically, intellectually, ethically, and morally inferior to men. A selection from the *Digambara* text *Tatparyavritti* explains that, "The nature of women is full of negligence, and hence they are designated as *pramada*;

therefore these women are said to be excessively negligent” (Jaini 1991,142). This makes them unable to deal with the harsh conditions of ascetic life.

The *Svetambara* responses to these generalizations are vague. They do not directly respond to the *Digambara* claims, rather they dilute the claims by citing famous women in literature who demonstrated great spiritual or moral courage or blaming males who are as guilty of moral defects as women. A well-known tale used by the *Svetambaras* to refute *Digambara* claims involves the story of Rajimati, the fiancée of Nemi, the twenty-second *Tirthankara*, who renounced the world on her wedding day. After renouncing worldly pleasures, she was practicing penance on the mountain of Girnara where her brother-in-law, Rahanemi, was doing the same. Overcome by lust, Rahamemi began to say suggestive things to her. But the spiritually-minded and virtuous Rajimati resisted his advances and put him on the right path by offering him a drink in which she had vomited (Jain 1974,71). This story illustrates the idea that women cannot be categorized under the sweeping generalization that they all used their bodies to deviate straight minded men from their path.

Women & the Position of Spiritual Power

Attaining moksha is the final goal in Jainism. At this level, the *Digambaras* and *Svetambaras* clearly disagree whether this goal can be reached by women. *Svetambaras* state that women are just as able as men to manage the hardships of mendicancy. Furthermore, women are also equal in mental capacity to men to maintain this extreme level of devotion and spirituality. Yet these characteristics only apply to a woman’s ability to reach moksha, and not the position of *Tirthankara*.

A *Tirthankara* goes beyond following Jain tenets and upholding the faith to “activate the Three Jewels, the uncreated Jain teachings of right faith, right knowledge and right practice, and who found a community of ascetic and lay followers which serves as a spiritual ford (*tirtha*) for human beings over the ocean of rebirth”(Dundas 1992,18). A *Tirthankara* is a brilliant personality, one who is capable of obtaining an enormous amount of devotion, loyalty, love, and respect. In the times where *Tirthankaras* have lived, these qualities have generally been shown to men. Society has rarely given a women the ability to attract such power.

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ANEKANTVAAD: SITUATIONS

By: Pavan Zaveri & Ruturaj Kalamkar

The Jain principle of Anekantvaad contains much more than a simple translation can provide. Through this presentation and the ensuing discussion, we hope to bring a better understanding of the scope and breadth of Anekantvaad. One part of this concept is developing a mentality where different viewpoints are heard and taken into consideration. The following skits are staged to allow you to do just that: *Open your mind to other points of view which we encounter in daily life.*

One skit presents a Jain mother and daughter in conversation with the daughter's friend, a Muslim girl. When involved in social gatherings, the mother has no qualms on her daughter's activities. However, when religion becomes the focus of an event, Mother feels attending non-Jain events to be problematic. The participants from the youth groups in Oklahoma City and Tulsa, Oklahoma, are Meghna Mehta (Farida), Niyati Sheth (Pooja), Jill Shah (Mother) and Neha Shah (Narrator).

A second skit relates the common conflict of choosing between Indian and non-Indian social events. A teenage boy is invited to a party held by some of his high school friends. On that same night, the family has been invited to a family friend's home for the evening. The teenage boy and his parents have differing views on what should be done, and this leads to the conflict. In the end, the teenager is left in a dilemma. The participants from the Jain Youth Group of North Texas are Moshmee Kalamkar (Geetaben), Manish Mehta (Bapuji), Veeral Rathod (Nikhil), Hemali Shah (Hemali), Rajiv Shah (Rajiv), and Khushali Zaveri (Shardaben).

The next situation is an issue which plagues humanity worldwide. Though most Jains feel they are relatively tolerant and accepting of most cultures, certain situations reflect a starkly different viewpoint. The first year of college often gives a freshman a potluck roommate at the campus dormitories. The Jain parents bring their oldest child to college to move into her dorm room. From the appearance of her roommate's belongings, the roommate seems to be a neat, studious girl to the Jain family. However, when the Jain family meets the Mexican family, reactions cause quite a commotion. The participants from the Jain Fellowship of Houston are Alpa Chheda (Mama), Vimal Chhedda (Narrator), Bela Dedhia (Juanita), Vandana Khemsara (Vandana), Swapna Mehta (Sunitaben), Aalap Shah (Rajeshbhai), and Paras Shah (Papa).

Finally, the fourth skit touches on a subject quickly becoming a topic turning heads, homophobia. The location is an office appreciation gathering where a woman in the company is being promoted based on excellent work on the last project. All the co-workers are very happy for her dedicated and outstanding effort and work.

However, when she chooses to recognize her lesbian partner as a great help in her work, her co-workers are surprised, shocked, and respond crudely and unprofessionally. How does the Jain employee react to this, keeping in mind his principles from Jainism? The participants from the Jain Youth Group of North Texas are Moshmee Kalamkar (Maria), Manish Mehta (Samir), Veeral Rathod (John), Khushah Zaveri (Linda) and Pavan Zaveri (Mr. Jones).

These situations are large exaggerations of daily life, yet the purpose is to make us aware of the intolerance many of us may project in society in regular interaction. No offense is intended in stereotyping any race, gender, way of life or religion. No character bears resemblance to any person, real or fictional and the actors do not reflect the characters or qualities portrayed in real life. We are using these only as examples. Keeping in mind the principle of Anekantvaad and the openness associated, we hope to convey a message of realization and possibly enact a conscious effort to correct our ways.

ANEKANTVAD - BACKGROUND AND PRACTICE

By: Jhankhana Shah

Seven blind men were trying to describe an elephant. One man felt the leg and said the elephant is like a pillar. One man felt the body and said it is like a wall. Another felt the ear and said it is like a pan. A person who can see the whole elephant with her eyes can put all the views together in harmony with her knowledge of the whole. The story is a metaphor for anekantvad, the subject of our talk.

Anekantvad is non-one-sidedness of viewpoint. It does not mean that all views are right. (The blind man that calls the elephant a wall is not right, nor the one who calls the elephant a pillar). However, it does mean that different views should be considered and can be synthesized as partial expressions of truth, when they are properly qualified. The person who sees the whole elephant is a symbol for pramana, which is a means of knowledge that reveals the thing as a whole. The seven blind men can be seen as symbols of the seven nayas, or viewpoints, in Jain philosophy.

Anekantvad does not mean that nothing is real. It does not mean that anything is true. Jain philosophy accepts reality as objective. As Kendall Folkert writes, "The external view is the arbiter, in the end, of correct judgment, and it is the multifaceted nature of the world that necessitates multi-faceted judgments concerning it." Another metaphor that has been used to illustrate this multi-faceted nature is a crystal with many facets, each one as part of the whole. It is not only that we, like blind men, cannot fully perceive and describe the complex nature of reality fully, with our limited means of perception. It is also that reality itself, like a crystal, has many facets. While reality may be experienced completely, by an omniscient, it can only be described in a limited way, in relation to certain aspects that are relevant to the purposes of the discussion.

Let's move from metaphors of elephants and crystals to the actual terms that have been used in Jain writing regarding anekantvad. There is a historical development to these terms that I have neither researched in detail, nor will present here in detail. Keep in mind that these concepts make reference to other systems of philosophy, such as Buddhist and Vedanta philosophy. Some Jain writers, however, do not always support claims of anekantvad as the harmonization and acceptance of other religious systems. This will be discussed further in a separate section.

Nayavada and Syadvada

The universe is made up of things that can be classified in terms of dravya, which means substance, guna, which means quality, and paryaya, which means mode. Substances underlie qualities. Qualities are located in substances and do not, themselves, have qualities. Qualities have modes. For instance a soul (dravya) has the quality (guna) of knowledge, which in the case of a non-omniscient being is in a partially expressed, but partially obscured mode (paryaya).

Let's start with nayavada. A naya is a viewpoint. Some writers have said that fundamentally there are 2 nayas, substance exists and modification exists. Substance exists is the viewpoint concerned with permanence, of being. Modification exists is the viewpoint concerned with change, origin, decay and stability. Some of the Hindu systems of philosophy are said to emphasize the being, or substance exists standpoint, while the Buddhist emphasis is on becoming, the modification exists standpoint. In the Jain views of syadvada and nayavada, the importance is on clarifying what standpoint is taken, with full knowledge and expression of the context in which the statement is true.

There are seven viewpoints that compose nayavada, and are broadly classified under the two main headings of substance exists or modification exists. Substance exists subsumes the viewpoints of naigama, samgrahanaya and by some accounts, vyavara. Modification exists subsumes the viewpoints of rjusubranaya, evambhutanaya, samabhirudha, and sabdanaya. There are a variety of definitions of these seven nayas in Jain literature. What follows is based on my sources.

The "substance exists" viewpoints:

Naigama is a figurative standpoint taking into account the purpose or intention of something which has yet to be accomplished or completed. It is a commonsense, concrete way of looking at an object and does not distinguish general and particular properties of the object. E.g. If someone on the phone asks you what you are doing, and you reply anything other than "talking to you". A college student might refer to a project she is working on. An apprentice in practice may talk about his current rotation. It is not exactly what the person is doing at the time, but an overall goal of the person's efforts.

Samgrahanaya is the viewpoint that takes primary account of the generic properties of the object. It refers to the common attributes of a class of objects. For example, dravya as a definition includes 6 classes of substances. It does not distinguish each object in the group. An example is the philosophy of eternalism.

Vyavara is a viewpoint that in one source is part of the modification exists group of viewpoints. In a few other sources it is defined with the substance exists group. It regards an object in terms of one's practical experience, in terms of "false particulars". What comes to mind in my particular field of work is a physician describing one case in which something went wrong, or worked well, and generalizing that experience to advise on what should be done for all patients, "anecdotal" experience that is given the validity of statistically significant studies. This term vyavara is also used with another viewpoint called niscaya which is not part of this seven-fold nayavada. I will discuss it later.

Now the "modification exists" viewpoints:

Sabdanaya is a verbal viewpoint, translated as the standpoint of synonyms and their significance. It is concerned with the relationship of word to object in general. If there

are 2 words that are identical in meaning their simultaneous use leads to a fallacy: sabda nayabhasa. Samabhirudha is the viewpoint concerned with the etymological relationship of word to object.

Rjusutranaya is the viewpoint that takes account of the present mode of the object or sees it as the present agglomerate of particulars. It does not concern itself with past or future. Examples: The actual condition at a particular moment = suksma, such as a soul with a momentary good thought. The actual condition for a long time = sthula = a jiva with a human condition for a lifetime. This is a non-eternalist view.

Evambhutanaya: The viewpoint that language must conform to the function of an object at the moment in which the word is used of an object. The example that comes to mind is only calling someone a professor when he is actually teaching his class, or only calling her a doctor when she is in that particular role.

Those are the seven nayas that have been traditionally used to analyze different positions. We will come back to the use of these nayas.

Now, let's discuss syadvada, or saptabhangi. This is the system which is used to discuss whether something is true, not true, inexpressible, or in various combinations of these possibilities. Syat means in some respect. It indicates the conditions that must be referred to for validity. Eva, means in fact, and is used to preclude other conditions which are not true. Every assertion is made within the framework of a situation defined by 1) sva bhava, the specific state of the referent, 2) sva dravya, the specific being of the referent, 3) svaksetra, the specific place of the referent, and 4) svakala, the specific time of the referent. Within this framework, assertions are said to be true, (asti), not true, (nasti), and inexpressible (avyaktavyah). For example syad asti eva means in this particular perspective the statement is true.

There are seven possible assertions, that (in some respect) something is true [symbolized by x], false [symbolized by y], both true and false [x and y], inexpressible (because it is true and false simultaneously, thus as language has to refer to one thing at a time, it cannot express simultaneity) [symbolized by 0], true and inexpressible [x and o], false and inexpressible [y and o], and finally, true, false and inexpressible [x, y and o]. Syadvada can also be used with nayavada, with the specific naya qualifying the statement. For example, rather than the general, in some respect, it is true that the sky is blue, you could say, from the samgraha viewpoint, the sky is blue. Some writers have interpreted the use of syadvada to synthesive views as classified in nayavada to show the harmonizing intention of anekantvada, with respect to non-Jain views.

It is not so clear however, that anekantvada harmonizes. There are 3 other definitions that reveal judgments about these various nayas. Sunaya is a naya that despite being limited, is understood to be limited. Durnaya is a naya that is taken to be the only possible or correct assessment. It is improper because it excludes other views. This is the idea of the following: "Jaina philosophers all the time maintain that all the viewpoints are true in respect of what they have themselves say, but they are false in so far as they refute totally others' viewpoints" (Jaina Path of Purification). However, there is another

way that a naya can be used improperly. Nayabhasa is an actively misused naya. It is not only limited but contains a fallacy.

This has implications for the concept of anekantvada as intellectual ahimsa. As Kendall Folkert writes " Where nayas are capable of being fallacious as well as limited, matters would be very different. What causes the existence of various schools of thought is not only the fact that judgments tend to be partial, but also that there can be error in those judgments. Thus it is not merely wrong-headed insistence on a particular viewpoint that lies behind the existence of various schools, it is also error itself." The implication is that nayavada is not always used to harmonize viewpoints , as is often claimed, but that it claims superiority for the Jain position.

So, does anekantvada promote tolerance? We can see illustrations of different positions in the following quotes: The proclamation of Kalikala sarvagnaya Shri Hemachandra Surishvaraji: "To all who argue of the opposite side, I proclaim with thunder that there is no god-hood superior to vitaragatva and no philosophy superior to anekantavada." Hemachandra (12th century A.D.): "I bow to all those who have overcome the attachment and hatred, which are the cause of worldly existence be they Brahma, Visnu, Siva or Jina."

I make several interpretations of these statements. It appears to me that there is acceptance, in a qualified way, of other views, on our terms. You could liken the vitarag to those who have overcome attachment and hatred and thus say that they are saying the same thing. I also think it is important to look at Jain writing as diverse. Maybe we cannot generalize whether anekantvada promotes tolerance because different writers have different interpretations, and there is certainly a long history which I have not explored, of the changes in meaning, and the philosophical climate that influenced these changes. Certainly, when one looks at the divisions within Jainism, for instance, the surprisingly strong opposition of Digambaras and Svetambaras, one wonders why anekantvada has not harmonized within Jainism.

Finally, I think this is the logical problem of self-referencing. How does a philosophical system which talks about truth see itself in relation to other philosophical systems? There has to be an assumption of anekantvad as truth in order to go on and explain the nature of truth as analyzed by anekantvad. However, if anekantvada philosophy notes the variety in meaning and interpretation of words, it has to apply to the notion of anekantvada itself. How can you expect anekantvada to have an absolute "ekanta" meaning?

It is like the problem of nonviolence against violence. Violence can, at least for a time, demolish the possibility of people to practice nonviolence. But, by fighting violence with violence, non-violence has already lost.

Lest we get too caught up in philosophical knots that I certainly cannot unwind, let's turn our attention to less technical matters. What does anekantvada mean for us, in our own lives, and for our own spiritual progress?

Anekantavada is one of the ethical precepts of Jainism, along with ahimsa, satya, brahmacharya, and asteya. These are nonviolence, truth, sexual purity, and non-stealing. These components of ethics are complementary and interconnected. We have seen that some people consider anekantvada to be an intellectual ahimsa. Anekantvada can be used in connection with aparigraha: making a donation may, in one sense, (as is commonly done) increase one's "good" karma. However, it may, in another sense, be paying off one's karmic debt, and thus no desire for future gain, karmic or material should happen. Remember the term vyavara, one of the nayas that was difficult to classify? Vyavara has also been used with the term niscaya by Kundakundacharya, a very important writer and monk in Jain history. These terms are important in talking about spiritual progress. Vyavara is the point of view based on external things. Ethics refers to a society. To be an ethical person you are good in relation to society. From the vyavara point of view, the three jewels of Jainism are samyak gnan, darshan and charitra: right knowledge, perception and action.

Niscaya, on the other hand, is the point of view based on the self. Niscaya dharma is with reference to the self. The niscaya three jewels are faith in the ultimate purity of the self, knowledge of the pure self, and identification with that ultimate self. I'm going to call ethics, vyavara dharma as morality. Niscaya dharma is what I will refer to as spirituality. Ethical nonviolence is to avoid violence to others. Spiritual nonviolence is to avoid violence to the self, which is the arising of attachment (raag) and aversion (dwesh) in a person. Ethical aparigraha may involve different ways of thinking about giving away excess material possessions. I described above ways of thinking of donation, either as producing greater good karma or future material prosperity or as paying off previous debts. Spiritual aparigraha refers to avoiding the accumulation of anything beyond one's most minimal needs, to cultivate and reinforce the contentment in one's spiritual nature.

These two nayas are not on equal footing. Vyavara is a necessary stepping stone to niscaya for most people. You have to be ethical before being spiritual, first cultivating your personality for spirituality in the realm of society. However, while vyavara is more practical, niscaya is more real and spirituality supersedes morality as the ultimate goal.

Spiritual progress has been charted out in the gunasthanas. In the early stages, one has to try hard to do moral behavior, and therefore vyavara dharma is helpful: that is right knowledge, perception and action. As one progresses, one becomes more and more identified with one's spirituality, which by nature, propels one to further bliss and spiritual progress. The process requires less and less struggle, because one has less and less impure impulses that create tension internally.

Let's look at anekantvada in relation to spiritual progress in another way. The proper perspective that you take in relation to an event depends on your spiritual stage, but also your role in the situation. Let's say there is a car accident. The person in Car A bumps the Person in Car B. The person in Car C is a bystander. Think for a minute about what would happen in our society. Now, let me propose to you, courtesy of

Pravin Shah, what spiritually helpful perspectives would be for each person. The person in Car A would apologize, assume responsibility for damages, and internally feel remorse. Person in Car B would think it was his karma to be hit, face the situation with equanimity, and not take advantage of person in Car A. The person in Car C would stop and see if anyone needed help in any way.

As another example, to take action to help a hurt human being or animal is natural for a person who is peaceful and compassionate. It may take some effort if one is not by nature peaceful (but efforts such as this, repeatedly, can change that nature). If this peaceful person has some injury, rather than take pity on herself, it is better to attribute the injury to karma and face it with equanimity. I invite you to think about situations today and later.

I think we have to be careful in what we interpret as anekantvada. There tends to be common use of anekantvada to persuade liberality in thinking. Liberality in thinking is not bad or good, but we should be clear on what we are associating with anekantvada. I also find people referring to anekantvad's similarity to Einstein's Theory of Relativity. While I do not claim to understand the theory of relativity, I wonder if some writers who comment about it know exactly what it is either. I suspect that they would like to transfer the respect that is given to science to the concept of anekantvada specifically and Jainism in particular. There is certainly much in spiritual experience that science does not explain or acknowledge. There is much in science, such as testing substances on and killing other living beings to "improve", sometimes in dubious ways, the lives of humans, that many Jains do not support. Thus, I suggest that there are more accurate and productive ways of understanding anekantvada.

I find it difficult to apply the seven-fold nayas and the syadvad/saptabhengi to common situations, but I invite others to further study anekantvada, and change our concepts of these nayas to something less technical and more alive and applicable. I think Pravin Shah has done that with the vyavara and niscaya nayas, and uses them coherently in his explanations of Jainism. I thank him and acknowledge my other source material, which is referenced for further study.

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EXPERIMENTS IN JAINISM

Compiled by Atul K. Shah
Presented by the Young Jains of UK

Introduction

In the western world, Jains have had great material successes and we own our home, car and have access to a regular healthy diet. Yet despite all these achievements, we are not happy. Often we are unhappy in our jobs and unsettled in our career. There is increasing tension in our families, and a constant rift between the young and old. Young people at college become confused about their values since the environment values 'freedom' and thus there are many distractions. Discipline is missing from our lives and as a result, we are losing direction and wavering from real happiness.

Many of us are involved in a search for a 'real' and everlasting form of happiness. As Jains, we naturally look into first to our own religion, but find it very difficult to implement it into practice in our own lives. We have heard lectures on Jainism and understand its basic philosophy of non-violence (ahimsa), non-acquisition (aparigraha) and tapes (self-control). For the lay of the reader, a simple explanation of the key Jain principles is given in the appendix. Jainism prescribes a simple path to happiness, where one must not injure living beings, not be greedy and must control one's passions and desires. However, very few of us practice these principles.

For example, it is very difficult for us not to get angry, even though our religion emphasizes the virtue of non-violence. We own big houses, even when there are only a few people living in them. This violates the principle of aparigraha, which explains that one must not take pride from material pleasures and acquire only necessary items. We cannot resist the temptation of tasty foods, even when we are not hungry! Our passions are often very difficult to control, yet tapas suggests that this self-control is crucial if one wants to attain 'real' happiness.

Why is it that we do not practice these rich principles?

Reasons for not practicing Jainism

Several reasons can be offered for this:

1. Commitment

We lack a serious commitment towards pursuing the path to 'real' happiness because it requires sacrifice. For example, to practice *aparigraha*, one has to limit one's possessions and this restricts one's comforts.

When I explained this experiments project to Yogacharya B.K.S. Iyengar, one of the best proponents of yoga in this century, he said: 'For your project to succeed, the participants must be committed.' On reflection his remarks are so true.

2. Knowledge

Although we may have read and heard lectures on the principles, the knowledge is still imperfect. This is because it lacks a very important dimension which comprises all knowledge - the dimension of experience. For example, when we apply for a job, the first question that employers ask is in respect of our work experience. Qualifications usually take secondary importance. This is because experience is 'real' and makes a deeper impression on one's memory than reading. In a similar way, we have to experience some of the Jain principles in our own lives, before we can fully understand them. Otherwise, our knowledge is simply academic.

3. Faith

One of the three jewels of Jainism is faith. We should have faith in our monks and our scriptures. Unfortunately, in the west, we have lost that faith which is a major strength of the East. Instead, we question everything. As a result, we need to devise a new way of rebuilding faith in Jainism.

4. Technique

It is said the Lord Mahavira once stated: 'Do not accept my words as gospel truth: test them for yourself, and when you feel certain of their validity, accept and practice the principles.' How do we practice Ahimsa in our own lives? There are so many facets to it e.g. vegetarian diet; non-fighting; not getting angry, both internally and externally; non-killing of insects and micro-organisms. Where do we start? We are not monks! Thus it is clear that a technique needs to be developed which is like a series of steps which slowly but surely take one to higher and higher forms of happiness.

Experiments with Jainism

Experiments with Jainism In London, the Young Jains have developed a new approach to practicing Jainism. Young people are generally well educated in science, and the western mode of teaching encourages them to question. Many are asking deep and searching questions about religion and its relevance in modern life. Much more attention is focused at schools on science and the scientific approach. Religion is rarely taught. In contrast, the Indian education system is different, and there is much more faith about religions than in the west. As a result, if we are to convince young people about the relevance of religion in modern life, a new approach is needed.

We have developed a new method of translating these principles into our own life which is both enjoyable and educational. It does not assume any prior faith in Jainism. It is a scientific approach, thus appealing to the young. In essence, it takes one principle of Jainism at a time and prescribes a method of participating it for a limited period.

Participants are required to keep a detailed record of their experiences in that period and a follow up meeting is held to discuss the results.

The most important technique given in the scriptures is the vow. It is a promise which one makes before a god to observe certain principles for a fixed number of days e.g. a 'pachkan' is taken when one decides to fast for one day (upvasa). Irrespective of what happens that day e.g. feelings of hunger, one is determined to fast and completes it. The experiments with Jainism are an extension of this central principle in our scriptures.

However, it must be emphasized that one cannot climb the stairs if one does not have the energy or the commitment. Similarly, one cannot get happiness in Jainism if one does not want to work towards it. Reward only comes with effort.

All the experiments we have conducted so far are shown in the appendix. We will now look at one experiment in detail - the experiment on ahimsa.

Example: Experiment -on - Ahimsa (Non - violence)

This is one of the most popular Jain principles. Its common translation is 'non-violence' but in reality it is a very positive principle and means respect for all life. Mahatma Gandhi was one of the strongest supporter of Ahimsa. He believed that rather than being a sign of cowardice its practice requires great courage and inner strength. He practiced Ahimsa in all aspects of life from having no personal enemies to the concept of 'satyagraha' or passive resistance. And he succeeded.

Aim: To perform a limited test of the Jain principle of Ahimsa and evaluate its usefulness through personal experience.

Method:

1. For a period of seven days, participants should attempt to refrain from all forms of violence towards other human beings. Examples of violence include: anger, hate, gossiping, personal criticisms, evil thoughts, jealousy and of course physical violence.
2. We must try to remove violence from speech, mind, action and also not support others if they engage in violent conduct or thought. This is still a limited test because Jainism applies to all living beings.
3. The most important thing is to try your best at pursuing these principles without letting it interrupt your daily tasks.
4. You will find that there are certain techniques which help: e.g. observing silence for an hour each day; spending your evenings reading good books; trying to think about the good aspects of all your family members and close friends and to understand them.

5. All participants should maintain a good record of their experiences for their own benefit. You will find that whilst doing the experiment you will make lots of observations and develop a better understanding of the principle.

Questionnaire

Before experiment

1. What is your opinion on the practical relevance of Ahimsa in modern society?

After experiment

1. Do you think that the Jain principle of Ahimsa is useful in everyday life? Is it practical in modern society?
2. Which aspects of the experiment did you find difficult? Why?
3. Which aspects did you find enjoyable and illuminating? Why?

Results of Experiments

1. Before experiment

Most felt that Ahimsa is a useful principle in everyday life. However some conflicts were raised by Ahimsa e.g. psychiatrists often say that one should show one's emotion and not bottle it up; during discussions on India's partition, Mahatma Gandhi offered ruling power to the Muslims in order to practice Ahimsa and stop violence and bloodshed - was this a good thing? One extreme view suggested that it can never be used as an ideal because if we look around us all leaders or managers of successful organizations are aggressive!

2. After Experiment

The following points emerged from the questionnaires and the discussion:

Gossiping - definition is a problem e.g. talking about others without hating them cannot be against Ahimsa; Gossiping is very likely and tempting in social situations i.e. where you have a group of people meeting without any serious purpose; Either these situations should be minimized or if one finds oneself in this situation, attempts should be made to reduce gossiping by shifting the discussion to a more constructive tone.

Criticism - Mahatma Gandhi once said to the Governor of India " I m aware your Excellency that I have been the cause of much distress to yourself but I hope it will not stand between us as men" He felt that under Ahimsa one cannot and must not hate or despise the enemy; However one can disagree with his views. Criticism should not end in hate.

Observing silence - very useful; forces an inner search; helps to keep calm; helps to talk less and do more! Gandhiji found this a very useful way of controlling anger.

Thinking about the good aspects of close friends and family - when we are angry, we tend to dwell on others weaknesses and do not see the problem in their perspective; performing this exercise helps in practicing Ahimsa and gives rise to a harmonious relationships. "It is very useful in meetings - one should never attend a meeting with an angry mood", a participant commented.

3. General comments about the experiments

Most participants felt that it was a very useful principle in everyday life. However, they found it was a difficult principle which needed gradual effort. They commented:

- ◆ "Controlling my anger made me feel happy and generally trying not to hurt others also made me feel better. I enjoyed the whole week."
- ◆ "It helps to reflect on one's actions."
- ◆ "Being on good terms with people around me and not arguing or finding faults was very enjoyable. I found that by my being non-aggressive and cordial, people reacted very positively to me."
- ◆ "I felt unusually relaxed during the experiment."

Many found that at work Ahimsa conflicted with assertiveness e.g. If your boss asks you to do something you do not want to, then you should say no. It was decided that ahimsa does not mean that one should not disagree with others. Assertiveness need not conflict with Ahimsa.

It was felt that it may be useful to focus the experiment even more in future (e.g. deal only with anger).

Discussion and Evaluation of Above Experiment

The above experiment did not focus on all aspects of ahimsa e.g. walking with shoes is violent and results in killing of insects. This was not prohibited in the experiment. However, it focused on some such as anger, gossiping and provided techniques e.g. observing 'mauna' / silence for an hour a day. At the end of the experiment, participants cannot claim that they will never be violent for the rest of their lives - What they can claim is that they have experienced a taste of non-violence and can make their own judgment as to its usefulness in their own everyday life. They may decide to continue it and develop their own experiments which include other aspects of ahimsa, and thereby experience its higher richness.

The Young Jains Project

We started this project three years ago when we launched our first 'experiment with anger'. We have since conducted several experiments all of which are given in the appendix - they include principles like aparigraha, asteya, tapas, satya, and of course ahimsa. Instructions were sent to our members through our newsletter and a follow up meeting to discuss the results of the experiments was held. On average about fifteen people attempted the experiment to varying levels of seriousness and we have collected some of the questionnaires which they completed. We found that the experiments were

at times ambiguous and there is scope for refinement and improvement through experience.

The method of the experiments were designed by us. There is scope for improvement in these methods, but the ones shown in this booklet are a reasonable first step. When designing the experiments, we found that there was some overlap between the various principles and this sometimes confused the real issues. For examples, tapas does not necessarily mean fasting only - it can be extended to self-control of the senses. Thus it can mean that a 'tapasavi' should not loose his/her temper which is similar to being non-violent. This is also part of the principle of Ahimsa (non-violence). Therefore, there is overlap between ahimsa and tapas and we cannot do separate experiments!

Jain principles were not designed to be totally different from one another, and are part of a common wider philosophy. If they overlap, it means that the philosophy is consistent and unified. It is therefore important that the participants should not get bogged down by some of these apparent conflicts between principles. Ideally, the design of the method of the experiments should be refined and focused as opposed to general and vague. Communities in different parts of the world should adapt the experiments to their own environment.

Group Involvement

It must be emphasized that a central ingredient of success in this project is that it must be a group effort. For example, if there are problems of interpretation, these must be shared with other participants and if they are doing it at the same time, it is more enjoyable and rewarding. Ideally, these should be conducted with the guidance of Jain monks, since they are the real practitioners of Jainism. Unfortunately, in the western world we do not have easy access to monks, and thus this is very difficult.

The need for reflection after each experiment cannot be over-emphasized. If one completes a work assignment or an examination, one must know the result - this is the only way one can assess and learn from one's effort. This would point out the mistakes or the knowledge of Jainism that has been gained as a result of doing the experiment. Follow up meetings must always be held to discuss the results, and ideally, everyone should be reading good spiritual books such as Mahatma Gandhi's autobiography and books on Jainism. A suitable bibliography of books in English is suggested at the end of this booklet. The leader of the discussion group should be knowledgeable about Jainism. If one is living in a small town where there are a few Jains, a good solution would be for the whole family to do the experiments collectively.

Individual Experience

The most important point about this whole experiment technique is that it cannot be understood 'second-hand'. Each person should try the experiment first hand - only then he/she benefit through their own personal experience. At the discussion stage, we often found that the experiences of each individual were different. However, the conclusions were similar. Many participants found that the experience showed how far they were from practicing the principles in their own lives. This is a very important revelation.

We found that those who did not participate in the discussions, contributed very little to the discussions. Through direct experience, one develops one's own understanding and interpretation of the religion. Experience leaves a permanent mark in one's memory.

What happens after the experiment? Do people continue these principles in their own life? Our results have shown that for most serious participants, the experiments have left a mark on their lives. They have a much better idea of their needs, and a greater awareness of their inner violence. It has brought them closer to Jainism and encouraged them to practice the principle in their everyday life. Their approach to life has become much more positive, and has helped them in continuing Jain work, despite busy schedules.

Summary and Conclusion

Jainism is a religion of everyday life. It can be practiced in our jobs, business or at home, provided we have the will to do it. It can lead us to a path of real happiness. Unfortunately, few of us practice the principles, and there are several reasons for this. Practice requires commitment and knowledge of Jainism and the techniques of practicing it in everyday life. The experiments that have been described in this booklet are one way of developing a technique of putting the principles into practice.

As an example, the experiment with Ahimsa (non-violence) was described and a detailed questionnaire was presented. The results were summarized. These showed that the principle is so profound and workable even in modern life. It is not a burden and can prove to be a source of joy and contentment for the participants. The limitations of the experiment were also explained. Ideally, the experiments should be focused and capable of being translated into practice.

Young Jains, a youth organization based in the United Kingdom, has been conducting these experiments for the last three years. They are conducted in a group and each time, a follow up meeting is held to discuss the results of the experiment. The importance of group participation cannot be over-emphasized. This would make them enjoyable and at the same time very educational. It was emphasized that for anyone to benefit from these, they should be experienced first hand. Only through personal experience can a deeper knowledge and awareness of the power of Jainism be obtained.

In the appendix, all experiments conducted so far are described and the results have been summarized. It is sincerely hoped that this booklet will be used as a workbook and that Jains living in the western world will start to practice the principles in their own lives. In this way, the flame of Jainism will remain shining even outside of India.

Appendix A

Essence of Jain Principles

'Sarve jive icchanti jivi...' Every living being has a strong desire to live and we must respect this in our thoughts and actions.

Through this one statement, two and a half thousand years ago, Lord Mahavir laid down a fundamental law of the universe which could not be more true today. Protection of the environment has become a major global issue and more and more people are becoming vegetarians. We have come to realize through hard experience that man cannot continue exploiting nature and lead a happy life at the same time.

This one statement comprises the core of Jain philosophy. The doctrine of 'Ahimsa' (Non-violence) actively practiced by one of the greatest leaders of this century, Mahatma Gandhi, is central to Jainism. It is not merely a negative principle of non-violence toward all living beings, but a very positive message of universal love and compassion toward all life. Mahatma Gandhi, through his earnest practice of this of this principle in his every deed, won self-pride and dignity for millions of Indians. And at no point did he lose his love and respect for British people. A colossal achievement through the practice of a simple doctrine, wouldn't you say?

Jain philosophy has many similarities with Hinduism and Buddhism. The atman (soul) is immortal and hence the body is the physical form in this life. The future life forms depend on the accumulated 'karmas' (deeds) and the good deeds are those which conform with the essence of the religions. There are also similarities in the principles e.g. 'ahimsa'; 'satya' (truth); asteya (non-stealing); aparigraha (non-acquisition); brahmacharya (celibacy); tapas (austerities); saiyam (self-control); etc. However the degree of emphasis on Ahimsa and tapas and is therefore often seen as the strictest of the three religions. In yoga philosophy, a strong emphasis is placed on the practice of 'yama' and 'niyame' which are very similar to the above principles and pre-requisites for proper practice of asanas - the physical postures. Meditation without the practice of the above principles in everyday life is difficult and does not yield the desired effect.

Ahimsa

In the epic film 'Gandhi', there is a scene set in South America where Gandhi is rebelling against the discriminatory pass laws and organizes a public pass-burning ceremony. The police become violent and threaten arrest: this does not deter him burning the passes. Gandhi is beaten yet he does not angry or fight back; he merely continues his task. In a later speech he says: "They will beat me. Then, I will get hurt. They may even kill me. Then, they will have my dead body. Not my obedience." Gandhi fearlessly practiced ahimsa to attain what he felt was true: in this example, the fact that all man are equal, irrespective of color, caste or creed.

Ahimsa in Jainism extends to all living beings, thus including animals, insects, even micro-organism, and of-course plants and vegetation. Jain monks are strict vegetarians, drink only pre-broiled and filtered water, walk barefooted and do not ever use any mechanized transport all in order to practice the powerful philosophy of Ahimsa. For us lay people it is difficult to practice all this in our daily lives but that does not mean that we cannot start to practice Ahimsa in a limited extent.

We can now easily see how the positive interpretation of Ahimsa must be universal love and compassion toward all living being. Survival of the fittest is necessarily a

violent doctrine, one which is prone to the annihilation of mankind. It is widely accepted that if there is a nuclear war, the entire planet will suffer from ill-health, malnutrition, loneliness, and finally death. The theory of evolution does not even pass as a scientific theory in the eyes of many eminent scientists, yet it is still being actively 'preached' in schools and colleges worldwide.

Satya (truth)

Gandhiji wrote: 'Throughout history, battles have been won and lost, but the way of truth has always prevailed unblemished'. In the struggle for independence of India, he felt that it is the birthright of all nations to govern themselves and give its people an identity. He devoted a major part of his life toward expressing and realizing the truth and we all know the result.

Aparigraha (non-acquisition)

Jain should lead a simple life, limiting their possessions to necessities. Acquisition of material goods leads one to attachment and hence pain if for some reason, the goods or wealth is lost. Happiness is about freedom from pain and hence can only come from leading a life of simplicity and non-attachment. That is the bold message of Aparigraha.

Western society appears to have an exactly opposite philosophy; consume more, enjoy life while you can; wealth is paramount importance and without money, life is not worth living. A beautiful car will make others admire it and thus respect the owner. With what consequences? A society where there is no social fabric; where divorces increase by the day; where drugs are the major source of 'happiness'; where human emotions like love, friendship and compassion are becoming a rarity; where stress has become part of everyday language; Surely this cannot be a 'happy' or 'successful' society?

Asteya (non-stealing)

Jains should not acquire anything which does not genuinely belong to them. This will never make anyone happy in the long run. We can argue that most people are not thieves anyway, but this principle has more far reaching implications e.g. how often do we exploit our employment services for personal benefit?; taxation represents revenue that belongs to the government and not the individual or corporation; exploiting employees without giving them remuneration they deserve for their efforts can also classify as a form of 'stealing'.

It is easy to counter some of these points; e.g. by charging high taxes, the government is stealing from the public! However, the important message is not to interpret these principles in an extreme way but to reason with them if one accepts the underlying philosophy as true, then to start practicing them slowly and with full knowledge and reflection.

Brahmacharya (Celibacy)

Mahatma Gandhi tried very hard to practice this principle in his later life but found it very difficult. One day, he decided to take a vow of celibacy and thereafter, his commitment to his vows helped him to practice this principle flawlessly. To the western world, this would seem like an extreme and even weird principle since it is common to have an enjoyable sex life and even more than one partner! For many, it is a goal in life!

Jainism believes very strongly that man's passions are the root cause of unhappiness. Indulgence in passions makes one excited and hence prone to equally higher levels of dissatisfaction. Life becomes turbulent. Pleasure and pain are two sides of the same coin: the happier we become through our desires, the more likely we are to experience pain. And man's strongest passion is sex: hence the principle of brahmacharya and is only compulsory for monks although lay followers should have only one partner (through marriage) and exercise some control in their indulgences. In the modern world, we can say that this principle's richness and validity has been proved beyond doubt!

Tapas (penance)

In modern society freedom is the buzzword. Young people value it very highly and want more and more of it. Do they ever stop to question where this freedom is leading them? To greater happiness? or to a turbulent lifestyle where one week they are very happy and the next, very sad? If so, why? They clearly have all freedom they want? What is the real cause of these ups and downs?

Tapas argues that there is only one freedom which is 'real'. All else is false and destined to unhappiness and spiritual downfall. And that freedom is self-realization: purifying the soul and taking it from the human level to a divine level. And the path toward self-realization comes from self-control and penance and having faith in Jainism.

Food is another of man's passions. Of all living beings, it is man who lives to eat rather than eats to live. Jains should exercise control over what they eat, how often they eat, and not become attached to the food. They should practice some form of fasting.

Appendix B

Other Experiments on Jainism

1. Experiment on Aparigraha

The more and more we acquire, chances are that we will get more and more attached to our possessions. As a simple example, if someone damages our clothes or car, we would get very annoyed about it. Jainism argues that this attachment to our material acquisitions is a major cause of unhappiness. For example, if we were not attached to our clothes, we would not feel proud if people complemented them nor would we get annoyed if they were damaged. Furthermore, if we limited our acquisitions to necessities, we would have much less to look after or worry about! But then, I hear you

argue, in this society good clothes are a necessity and so is a car, and a house, and a computer. Where is the line between necessity and comfort, need and greed, 'real' happiness and 'artificial' happiness?

Is the Jain principle of Aparigraha relevant in this modern world? Is it practical? Does it help us in everyday life? Does it lead to greater 'happiness'? These are the questions we will address in our experiment.

Aim: To test the principle of Aparigraha over a limited period of seven days.

Method:

1. Identity and list all material possessions which you own or regularly use. For example house, car, clothes, shoes, TV, stereo, telephone, washing machine, dishwasher, cooker, microwave, etc.
2. For one whole week, we want to minimize the use of all these objects. It is especially important to identify those objects to which you are most attached e.g. new clothes, new car, walkman', etc. Assume that for a week all these objects had been taken away from you. Identify the minimum essentials needed to perform your regular tasks: e.g. two shirts, one suit, one pair of shoes, two pairs of underwear, one basic cooker, etc. You will need to wash and dry your clothes every evening instead of relaxing and watching the TV; instead of the car, you will have to use public transport; etc.
3. Draw up a more detailed and complete list of all your possessions. Categorize each object into need, comfort, and luxury. Perhaps the best method of doing this is to identify the cost/market value of each object and break it down into various categories. For example, if you own ten pairs of trousers worth \$250, then \$100 would be classified as need, \$50 as comfort, and \$100 as luxury.
4. IT IS VERY IMPORTANT THAT YOU DO NOT STOP THE EXPERIMENT IN THE MIDDLE. IF YOU DO FIND SOME ASPECTS OF THE EXPERIMENT DIFFICULT, RECORD YOUR EXPERIENCES AND TRY YOUR BEST TO BE HONEST AT ALL TIMES.
5. Please complete and return the following questionnaire at the end of the experiment. It is advisable to keep a copy for your own future reference.
6. The above experiment will be discussed in full after completion. It is recommended that you start the experiment on Wednesday 1st February and complete on Tuesday 7th February.

Questionnaire

Before experiment

1. What is your opinion on the principle of Aparigraha?

After experiment

1. What particular features of this experiment did you find useful? e.g. the discipline it imposed; the follow-up discussion; etc.
2. Do you think that the Jain principle of Aparigraha is useful in everyday life? Is it practical in modern western society?
3. Did you find it difficult to decide between the need and comfort categories? can you think why? In future, do you think it will be easier to distinguish your needs?
4. Were there any major practical difficulties in implementing this experiment? If so, could you explain?

Results of experiment

Approximately fifteen people performed the experiment. The general result was that it was a very difficult experiment although many admitted it was an eye-opener.

1. Most people did not watch TV or listen to the radio during the period - in fact, one young participant found that this meant he had nothing to do but homework!
2. A few participants washed their own clothes - and discovered that they had yet to master the art of washing! It is a difficult and tiring task.
3. Many minimized the use of cars - this meant that they were stranded at home during the weekend and couldn't go anywhere - they found this very difficult.
4. One participant took the vows at the beginning and followed them very seriously. Although he found the going hard, at the end, he felt a tremendous sense of relief and of achievement.
5. One participant felt that it was lonely to do the experiment - since other members of the household were not doing it and she could not talk to them about it. Some felt the conflict of disrupting other people's plans owing to their own vows. It was generally agreed that in such an event, the spirit of the experiment should be followed - a good reason why it is important that all participants have a good prior knowledge of Jainism.

An example of this conflict is where say one's parents cannot drive and they need one's help to do the weekly shopping or where someone else wants to watch TV in the room where the participant is sitting.

6. Many distinguished their possessions between the need, comfort, and luxury categories. It was generally felt that this was a very difficult - many items have become needs in modern society e.g. devices which save time like car, washing machine, etc. One participant discovered that in the case of all his possessions, he had much more than his needs yet he was tempted to do some shopping simply because he hadn't done any for one year.

However, after the experiment, people felt that they had a much clever idea of their needs.

7. When asked: 'Do you think that Jain principle of Aparigraha is useful in everyday life? Is it practical in modern western society? One participant wrote: 'Without doubt. However, we lack courage in our convictions. The modern world continues very hard to confuse us about our needs and is surely heading for great spiritual downfall. In a way, the principle of Aparigraha is more relevant in the West than anywhere else!'
8. Most people felt that it was very thought provoking and helped them to better understand the principle of Aparigraha. However, one participant strongly felt that this was an experiment for the monk, not the laymen!
9. Someone suggested - 'Man should be a master of his possessions, not a slave to them! Good idea, but can we practice it simply by memorizing the statement!'
10. Most people enjoyed very much the follow-up discussion. They felt that theirs was a shared experience: one which they could relate to other people. It also answered the questions that arose about Jain philosophy.

2. Experiment on Asteya (Non-Stealing)

One of the five most important vows to be taken by Jains is 'asteya' which means non-stealing. Our immediate reaction to any such principle is: we are not thieves! i.e. we practice this vow as a part of everyday life. However, if we think a little deeper about the meaning of asteya, we find that it has much wider implications. Asteya could mean:

NOT TO:

- ◆ evade the payment of tax;
- ◆ falsify any expense or insurance claims;
- ◆ overcharge for goods or services e.g. accountants charges fees on a time basis and the client relies on the honesty of the accountant in the calculation of fees;
- ◆ dishonestly claim government benefits;
- ◆ take personal credit for work done by others;
- ◆ use stationary or facilities at work (e.g. telephone) for personal affairs. At the least, these facilities should not be abused;
- ◆ to reveal any errors in one's favor e.g. if someone gives more change than is due to you;
- ◆ steal someone else's ideas and call it one's own.

Aim: To test the practical relevance of Asteya in modern life.

Method:

1. Think carefully about all aspects of your life and evaluate where asteya may be relevant. The above list provides many practical examples which can be used as a checklist.
2. Next draw up a list of all the relevant practical situations and write down your thoughts on why you do it and whenever it is justified. If you think it is justified, note down reasons for and the extent to which it is reasonable.
3. Record your experiences of drawing up this list.
4. Take a vow to stop these activities for a period of one week just prior to our discussion meeting.
5. Record all your experiences on a sheet of booklet to be handed in at the meeting. Your comments should include:
 - What is your opinion on the principle of asteya?
 - What were your experiences of taking the vow?
 - How do you know reflect on this principle? and sundry comments you may have about the method of the experiment.

Results of experiment

The experiment showed how the definition of stealing in the modern world is so loose and how often we do steal without thinking any wrong of it. For example, the office telephone is often exploited and personal calls are made which are not always necessary. There is little regard to the time of the call, which increases the costs borne by the company. Furthermore, that call may disrupt the work of the recipient as well and this is an added waste. There is abuse of the office copier, and when one has to pay for the copies, one has to pay for copies, one will only copy essential items. Similarly, stationary is so costly outside, but is freely available in the office. Taking it home is a major cost 'saving' and there is no need to use it carefully. We decided that the company can 'afford' to give some free perks to its employees. If we are conscious of these things, we should speak directly with the management and obtain official permission. Often we lose the meaning of being 'reasonable'. One participant observed that in the college refectory, all Indian students always took a pile of napkins - because they were free. Often these went straight into the bin, unused!

Often such 'stealing' is rationalized by saying that the company does not pay us enough! On what grounds? If one is sure, why doesn't one get another job which pays the 'deserved amount'? Why does he not negotiate a higher salary with the present employer?

Where is the line between stealing and non-stealing? In reality, the line is vague, and the best solution is to minimize the abuse of anything that is not one's own. A line to zero is much clearer than a line of 'reasonableness'!

3. Experiments with Satya

Mahatma Gandhi believed very strongly in this principle and the title of his autobiography was 'Satya na prayogo' which was translated as 'the story of my experiments with the truth'. He believed that if we studied the history of mankind, then the only thing that remains permanent is truth: wars are won and lost, wealth is created and taken away, but the way of truth has prevailed unblemished.

Satya is also a central principle in Jain philosophy. What does it mean? How can we practice it? What does it mean? How can we practice it? Can we approve our happiness and inner peace through its practice? These are the key questions we wish to address in this experiment.

Aim: To test the principle of Satya.

Method:

We have listed below five important truths which are consistent with Gandhiji's beliefs and Jain philosophy. Every participant should think carefully about each statement and try to understand its meaning. He/she should then take a positive action implementing any one or more of the principles in their everyday life over a limited period. A follow-up meeting to discuss the results of the experiment has been organized when participants must complete and return their answers to the enclosed questions.

1. Honesty and love is of paramount importance in every aspect of life

For example, it may surprise you to learn that Gandhiji never hated the British - he simply felt that it was wrong of any one nation to rule another and struggled to establish the truth. We often forget this principle in our life and one positive method of implementing it is to vow not to take advantage of any person at work or at home for one week e.g. no bullying; no cheating; etc.

2. Money cannot buy happiness

This is a common statement in everyday language although not everyone may agree. To test this principle, take a vow to donate some portion of your income to a charity on a regular basis and reflect on the experience.

3. Cooperation is better than competition

We live in a society where there is a strong temptation to be aggressive and selfish. However, does it benefit us in the long term? To test this truth, take a vow to do some community work for a specified period and then reflect on the vow.

4. All human beings are born equal and should be treated equally

There is so much discrimination in modern society e.g. rich against poor; educated against illiterate; white against black; Gandhiji felt very strongly about this and practiced it by calling untouchable 'harijans' - children of god - and lived alongside them. we can make a special effort to befriend the unlucky through e.g. helping anti-apartheid; making special effort to help any people who we know are being discriminated against.

5. Self-praise and ego cannot bring happiness and should be suppressed

Gandhiji says in the foreword to his autobiography: 'If anything that I write in these pages strike the reader as being touched with pride, then he must take it and there is something wrong with my quest and that my glimpses are no more than mirage. Let hundreds like me perish, but let truth prevail. Let us not reduce the standard of truth by even a hairs breadth for judging erring mortals like myself.' We can work at reducing our ego by practicing humility e.g. no boasting or self-praise for one week.

Questionnaire

1. Do you agree with the statements about truth made above?
2. What were your experiences from pursuing the above principles?
3. In what other practical ways can one put Satya into practice?
4. What is your overall conclusion on the principle of Satya?

Results of experiment

Most participants felt that the above statements were not necessarily true in all circumstances e.g. money is important in life; competition can be healthy at times; self-pride is important for an individual's confidence; etc. However everyone agreed unanimously on truth of No. 4.

1. A vow not to take advantage or argue with anyone for a week revealed an inner awareness of the power of tolerance and understanding. It provoked a feeling of love and peace in an individual and made one less stubborn.
2. A donation to charity made one aware of our strong attachment to money. For example, before taking a decision, there is a strong temptation to look for excuses - will the money reach the desired end? is it a just cause? what if I am short of money in the future? will I regret this decision? etc. The final step of making a donation revealed that we are living in the fear about tomorrow when even in the present, there are people having little to eat; at the same time, it gives an inner sense of satisfaction at helping others and reducing our obsession with money.
3. A member decided to provide help to the elderly one evening and found it very rewarding. Their smiles were pleasing and genuine. It was felt that cooperation-operation/community work should not be seen as a self-sacrifice but as a sign of joy that one is able to share one's own skills and knowledge with others less fortunate.

4. None of the participants practiced this truth as they found it difficult to implement it. One suggestion for the future is that if we notice any type of discrimination e.g. rich against poor, literate against illiterate; we should write letters to our MP's and/or newsbooklets expressing our views. We should not remain passive until we are the subject of discrimination!
5. It was accepted that ego can be harmful but many found that it is difficult to decide when one is boasting or merely stating an achievement e.g. at an interview. It was felt that at times, there is a fine line between ego and self-confidence and the decision is a personal one. Such experiments help to develop personal attitudes.

4. Experiment on Tapas (Penance)

This is perhaps one of the most famous Jain principles which is commonly interpreted as fasting: going without food for a certain period. However, its strict definition is very wide and in reality there are twelve types of penance six of which are termed external types: fasting; eating in moderation; abandoning feelings of acquisition; eating without the feelings of attachment with the food; self imposed hardships to train one's mind and control of the body and related feelings. The six internal types are: repenting for any misdeeds; showing modesty and respect for spiritual leaders; serving the spiritual leaders; studying good books; meditating; and mental *kausagga*. (From '*Jainism - Illustrated*' by Vinod Kapashi) Fear not! We will not ask you to all this in one experiment. We will just observe the fasting aspects of tapas during this years Paryushana.

Essentially, Jain philosophy is critical of individual passions and desires and believes that the only way to 'real freedom' and 'real happiness' is through self-control of our desires. Generally, we look upon food as a delicacy and are very attached to our tastes.

Aim: Is the Jain principle of tapas practical in modern society? Does it help us towards greater stability and inner contentment? Or is it simply an age old principle which has no relevance to modern life and happiness?

Method

As we all know, there are many types of fasting: having no food; having only one meal per day; one meal plus fruit at the other mealtimes; etc. It is very important that care is exercised throughout and that we do not overdo it.

If you have not fasted before, start with a simple fast. It is very important that once you define your fast, you try your level best to stick to it throughout the eight days i.e. to do the experiment seriously, it is very much like taking a vow - you should not stop it when you feel hungry for example!

Examples of fasts:

1. Eat three (or two) meals a day without having anything in between.
2. Stop eating your most favorite foods for eight days.

3. Eat a restricted number of varieties at a mealtime.
4. No eating or drinking after sunset.
5. Not overeating at any mealtime.

You can choose your own fast and must define it in advance in the enclosed questionnaire.

Paryushana is the holiest festival in the Jain calendar and any other spiritual activities will only help your fasting e.g. doing yoga; pratikramna; reading religious books; etc.

Please complete and return the following questionnaire at the end of the experiment and do make every effort to attend the follow-up discussion. You will find that your knowledge and understanding of Jainism improves after the experience.

Questionnaire

Before Experiment

1. Explain your method of fasting in detail:

After Experiment

2. What particular features of this experiment did you find useful?
3. What aspects did you find difficult or impractical?
4. What is your opinion on the Jain principle of tapas?

Results of Experiments

1. Methods of fasting

These varied widely from person to person but most people had done some form of fasting. Some ate only once a day throughout the eight days, some twice a day, and some even did upvases (total fast except for pre-boiled water).

Many did not define the fasts precisely in advance. Some varied methods as they went along. It was pointed out that this is not advisable as it makes one deviate from having a proper controlled experience after the use of one precise method. It is not right to change the vow depending on one's mood.

2. Useful features of the experiment

These are some of the quotes from the participants:

- ◆ Helps in developing willpower and self-discipline.
- ◆ Saves time otherwise spent on cooking!
- ◆ Helps to better appreciate meals.
- ◆ Identifies overeating much more easily - the stomach gives clear signals.
- ◆ Training for a possible future food shortages!
- ◆ Gives feelings of lightness in the body and generally improved health.

- ◆ Not an extreme fast - just right.
- ◆ Helps loose weight.
- ◆ Creates spiritual experience during paryushana.

3. Difficult aspects

- ◆ Initially difficult; headaches and hunger.
- ◆ Upvas was weakening at the end of the first day.
- ◆ If one had to cook for others, could not taste food.
- ◆ It helps if one is occupied whilst fasting e.g. going to work.
- ◆ Sometimes tempting if others are eating nearby.
- ◆ The Jain rule of not being able to brush ones teeth during fasting makes one feel uncomfortable.

4. Reflections on the principles of tapas

- ◆ Good for health but care should be exercised - extremes may not be advisable.
- ◆ Good for developing self discipline and not becoming too greedy at the sight of food.
- ◆ Helps to control other emotions as well as anger.
- ◆ It should not be practiced without some prior knowledge and understanding of tapas philosophy.
- ◆ It should not become a competitive activity.
- ◆ It is indeed a powerful principle and constant practice reminds one of the ultimate aim in life and the need to control ones passions and desires.
- ◆ In Jain philosophy, taps destroys past karmas.

AHIMSAK CLOTHING AND COSMETICS - JIV DAYA

By: Shilpa Shah

The Jiv Daya Committee is a committee of JAINA which was activated in November 1993 under the chairship of Narendra B. Sheth. Most of the committee members are young Jains who have been recruited from all regions of JAINA.

For the Second Biennial YJA Convention, the Jiv Daya committee will be presenting a workshop, coordinated by Narendra Sheth and Shilpa Shah, focusing on the cruelties behind various clothing items and personal care products and the solutions to these problems. Through skits, written by Yashica Ghelani and Monali Shah and performed by Dimple Shah, Hetal Jain, Shilpa Sejpal, Deepti Doshi, Amit Patil, Raja Jain, Rajat Fofaria, Rupen Fofaria, Samir Sejpal, Smita Varia, Nishit Mehta, Shweta Shah, Nihar Shah, Neville Shah, Shripal Shah, Monali Shah, Mr. Narendra Sheth, and Mrs. Sonal Sheth, we will illustrate these issues. Following the skits, participants will be broken down into small discussion groups lead by Tej Sheth, Hemal Mehta, Dimple Shah, Shripal Shah, Monali Shah, Shilpa Shah, and Poorvesh Sheth. Some major issues and information to be discussed in the skits are listed below.

- Draize Test: Nearly every major company uses animal by-products in their cosmetics, which they test on animals. One test is the Draize Test. In this test, helpless animals are ruthlessly strapped down and their eyes clipped open while fragrances are sprayed into the eye, without anesthesia. In addition, many of the rabbits break their necks or backs as they struggle to escape.
- LD-50: The LD-50 Test, another kind of test conducted on animals, involves forcing a cosmetic down a animals' throat to quantify how much of a substance is needed to kill half the animals in the group. Again no pain killers are used. Sometimes these animals die from the sheer bulk of the dosage.
- Not only are animals very different from humans, but different species of animals are so different from each other that tests done on one kind of animal yield very different results from tests done on another.
- Leather: Contrary to popular belief, leather is not necessarily a byproduct of the meat industry. Cows raised for meat and milk are often so abused that their leather is not very attractive, so separate herds are raised for this purpose. About 1.5 billion cows, sheep, goats, and pigs are killed each year in support of the leather industry.
- Skins: In addition, there are a number of other species that are specifically hunted and killed for their skins, these include zebras, deer, elephants, tigers, eels, whales, dolphins, frogs, alligators, lizards, and snakes. In fact, about one third of exotic leathers come from endangered species whose killing and importation is a crime.

- Silk: Thousands of silk worms must die to make one square yard of silk. These worms are boiled alive in their cocoons in order to get the threads. Many attractive clothing items are available that look and feel like silk but are not actually silk.

There are several companies on the market that sell cruelty free personal care products and non-leather items, either by mail order or through various specialty stores throughout the country. For a listing of these companies and stores, you can refer to the booklet Jainism and Animal Issues which will be distributed at the convention. In addition, a lot of these products can be found in your local department stores.

For more information about Ahimsak Clothing and Cosmetics, and about other animal related or environmental issues, contact:

The Jiv Daya & Vegetarianism Committee of JAINA

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ANIMAL USE IN TESTING AND RESEARCH

By: Rae Sikora

Many people hold assumptions about the validity or importance of animal experiments (including vivisection). People feel that they are somehow necessary to maintain or improve our standard of living. The practice of animal experimentation is a controversial subject that raises both ethical and scientific concerns. If you are uncertain about how you feel about animal experimentation, it is important that you learn as much as you can before you decide where you stand. Many health and scientific professionals are questioning the use of animals in experimentation and are taking a stand against animals methods, which they see as a wasteful and unscientific approach to improving our health.

The issues discussed in this session fall into the following basic categories:

- I. Ethical issues
- II. Scientific issues
 - A. Reliability of animal experimentation
 - B. Most effective use of time, energy, and financial resources
 - C. Vivisection: necessary for our health?
 - D. Alternatives to animal experimentation in product testing, medical testing, and medical and scientific education
 - 1. Prevention
 - 2. Humane alternatives (in-vitro, epidemiology, clinical, computer models)

These issues and more will be discussed in this workshop. Workshop participants will view segments of the videos: *Unnecessary Fuss* and *Inside BIOSEARCH*. There will be time for questions and discussion, and a wide variety of materials will be available for anyone seeking more information on this topic.

The Center for Compassionate Living will make literature on this topic, from groups such as Physicians Committee for Responsible Medicine and Medical Research Modernization Committee, available to all Convention attendees.

Ethical Issues:

The ethical issue comes down to this: do we have the right to burn, shock, cut open, poison, irradiate and kill animals even if doing so could help us? What if we could take one person away from his or her family, cage him or her, perform painful experiments and then kill him or her? Would this be ethical even if it saved everyone else in the room? What is the essential difference between a chimpanzee and a human that justifies experiments on chimps that are illegal on people? Does the Animal Welfare Act really ensure that animals will be treated humanely in labs? In this workshop, the ethical issues will be discussed briefly and then we will go on to look at the very complex and scientific issues.

Scientific Issues:

While vivisection has received more attention and funding, clinical and epidemiological (studying the natural course of disease within human populations) studies have had a much more profound impact on human health. For example the connection between cholesterol and heart disease was first established through epidemiology. Clinical and epidemiological evidence linking smoking to lung cancer was established long before warnings of the dangers of smoking were released to the general public. Because animal experimentation failed to reach the same conclusion, warning labels on cigarettes were delayed for over a decade.

It is true that mortality rates have dropped considerably during this century. However, 92% of this decline occurred prior to the introduction of vaccines and treatments derived through animal experiments. According to the Centers for Disease Control, the rise in life expectancy can be attributed mainly to changes in lifestyle, environmental factors, and improvements in sanitation.

Reliability:

Animal tests are not good indicators of what will occur in humans. We end up being the "human guinea pig" for every new drug, chemical, and cosmetic. The U.S. General Accounting Office reviewed the drugs marketed between 1976 and 1985. Of these, 52% were found to be more dangerous than pre-market animal studies indicated, with adverse side effects including permanent disability and death. Consider the following results of tests done to determine the dosage of dioxin required to kill the following animals (per kilogram of body weight):

–	female rat	45 mcg
–	male rat	22 mcg
–	guinea pig	1 mcg
–	hamster	5000 mcg

The vast difference in toxicity among such closely related animals clearly shows how preposterous it is to extrapolate this sort of data to human beings.

Use of Resources:

Ironically, many patients have been denied access to treatment because of lack of funds or because of our reliance on animal tests. While humans seek and are denied treatment for alcoholism, drug use, AIDS, etc. there are animals in laboratories around the world being artificially addicted to drugs and alcohol and being exposed to the AIDS virus. Numerous AIDS patients have had to sue the government in order to gain access to drugs which are yet to be approved. People with AIDS do not have the luxury of waiting for this approval, through the enormously time consuming animal testing procedures currently required by the FDA.

We often assume that animal research (funded by our tax money) is being used on worthwhile and life-saving experiments. However, a large percentage of the experiments are done more for political and economic reasons than humanitarian reasons. In fact, there are many examples of wasted financial resources in animal research. Here is an example of one such "study": Final finding in a study conducted on

animals at New York University Medical Center, NY: "Crack cocaine is addictive and can impair complex behavior". Cost of this study: \$2,500,000.

Alternatives:

Our first choice must be prevention. At present, we focus more of our money and research resources on symptoms rather than prevention -- an area of research with enormous unexplored potential to improve human health. For example, most physicians are not currently trained in preventive medicine. In the area of medical research, there are a number of alternatives available to modern researchers that are less expensive, more reliable, and ethically sound than animal-based research. In-vitro, clinical, and epidemiological studies, computer models, cell and tissue culture, CAT, PET, and MRI scans, are just some of the modern approaches to research available to scientists today.

For Further Information:

If you have questions about the issue of animal use in research and testing, or would like suggestions about a particular situation at your school, college or workplace, please feel free to contact:

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About Rae Sikora and the Center for Compassionate Living (CCL):

Rae Sikora is co-founder of the Center for Compassionate Living, an organization dedicated to creating social change, through compassionate choices for the earth, animals and all people. The Center offers educational resources, workshops and helpful advice on animal-related issues. Rae has been a spokesperson for other species and the environment for over twenty years and has been featured on radio, television and in print throughout the U.S. and Canada.

Rae Sikora and CCL co-founder, Zoe Weil have written several books on these issues, and now co-edit *Animalearn*, a humane education magazine for children. Rae and Zoe have developed interactive workshops on non-violence, conflict resolution, as well as animal, health and environmental issues, and have presented these workshops to thousands of students at universities and high schools. Their workshop *Jivan Sanskar*, currently being presented to Jain societies across North America, was designed especially to address the issue of compassionate lifestyles for Jain audiences.

ENVIRONMENT AND JAINISM

THE NEXT GENERATION VEHICLE: IS A JAIN CAR POSSIBLE?

Compiled by: Nancy Jain
Coordinated by: Nancy Jain and Himanshu Jain

North Americans drive more than 4 billion miles every day. In doing so, we consume over 200 million gallons of gas, emit 4 billion pounds of the greenhouse gas Carbon Dioxide (CO₂), release 34% of the acid rain causing Nitrogen Oxide (NO_x), and produce 27% of the Hydrocarbons (HC) responsible for tree-killing and health damaging smog. Experts further estimate that automobiles also account for more than 40% of the pollution in America's waterways (over two million tons of oil finds its way into our rivers and streams every year). *That's all in one day!*

For years, research has focused on electric cars powered by lead-batteries as an alternative to conventional gasoline vehicles, but that effort may have a fatal flaw: the ideal battery. Nobody has yet invented a battery that is both powerful and cheap enough to the job - and there is no guarantee that such a battery is even possible.

Moreover, the potential risk from both production and use of lead-batteries is under careful scrutiny from scientists. Researchers at Carnegie Mellon University in Pittsburgh suggest that emissions from mining, smelting and recycling the lead required for a large fleet of electric vehicles could pose serious threats to public health. Airborne lead from vehicle exhaust can cause people to suffer from liver, kidney, and brain damage, and even death. Scientists also suspect that it's responsible for damaging crops as well.

According to researches, an "available technology" electric car would indirectly generate 1,350 milligrams of lead emissions for each kilometer traveled. The "ideal" car would produce less lead, about 120 milligrams per kilometer, but even this is six times more than what a tiny Geo Metro burning gasoline with lead additives would emit. Thus, while government regulation requiring "zero-emissions vehicles" are intended to improve public health by limiting smog, they may have an indirect effect of exposing thousands of people, particularly those living or working near industrial sites to toxic doses of lead.

Because of these critical drawbacks, many engineers are leaning toward another option: hydrogen fuel cells. A fuel cell is not a battery, but rather an engine that converts natural gas, methanol, or hydrogen into electricity without emission. They are cleaner than electric cars, and the technology is much closer to being perfected.

Hydrogen is an especially attractive transportation fuel. It is not only the cleanest fuel, but abundant in nature and remarkably easy to produce. Hydrogen can be extracted from water using electricity, or cooked out of natural gas and even municipal waste, using heat. If the energy harnessed for hydrogen production is clean - the preferred

method being solar cells,- the by-product of the hydrogen fuel cell-powered vehicle would be environmentally-friendly, drinkable water. These vehicles combine the best features of battery-powered electric vehicles: zero emissions, high efficiency, quiet operation and long life, with the long range and fast refueling time of internal-combustion engine vehicles.

Currently, leading international automakers, including General Motors, Daimler-Benz, Mazda and Nissan are investing millions of R&D dollars to put a working prototype on the road. The major challenges facing these car manufacturers, however, is to make the cells smaller, lighter and cheaper. One of the most promising fuel-cell systems today is the Proton Exchange Membranes (PEM) developed by Ballard Power Systems, a high-tech Canadian company that is recognized as the world leader in fuel-cell technology. Examples of other fuel cell systems under development are:

- This year, the city of Chicago will test three of the world's first zero-emission 40-passenger buses built by Winnipeg's New Flyer Industries, and fitted with Ballard's advanced PEM fuel-cell.
- Daimler-Benz Aerospace Airbus in Hamburg, Germany and partner companies are developing an aircraft called "cryoplane" that is powered by liquid hydrogen. The aim is to produce an aircraft that does not emit carbon dioxide or rely on non-renewable fuels for power. If a demonstrator vehicle proves successful, a production model could enter service by the year 2010.
- The world's first commercially available stationary power producer will be a 250kW natural gas power plant. The commercial prototype of this product will be completed in 1997. Ballard anticipates that the 250kW Stationary Power Plant will be available for sale on a commercial basis during 1999.

The hydrogen fuel-cell automobile is the ultimate zero-emission vehicle which would strategically reduce our dependence on non-renewable, help mitigate global warming and improve air and water quality - all at a moderate cost. It is probably as close to being a "Jain Car" as we can hope for in the next decade. Until then, however, we must take personal responsibility to transform our awareness into ecological action. Try using alternative means of transportation - buses, subways, trains, bicycles, walking or carpooling. In Denmark, for example, 30% of all trips are taken on bikes. If all North American Jains consciously left their car idles for just one day a week, it would save an estimated 2 million gallons of gas per year, and keep 40 million pounds of carbon dioxide out of our atmosphere. Together, each one of us can make a difference.

JAIN TEMPLES AND THEIR HISTORY

Compiled by: The Jain Center of Detroit

Jains can be found throughout the world and as they spread out and make a home for themselves and their families they also spread Jainism. As these Jains settle down, they find they need a place to worship and to feel at peace with themselves and their communities. They decide with their friends that a temple would be a great idea and set out to build what they consider a Jain temple should be.

We, as the next generation of Jains, are expected not only to have an interest in this grand undertaking but also to be able to put in our own ideas and thoughts. How can we put in our ideas and thoughts when we have never been to some of the great Jain temples of India which our parents are using to model our temples? What can we say when they say this temple might rival the architectural beauty of Dilwara or it will be like another Palithana? What if we have never been to India with our parents as they coerce us into a jatra or temple tirth? (A tirth, for those of you who don't know, is when they lug you around from temple to temple telling you how much fun you are having.) These questions are on the mind of some of the youth in the Detroit area as we try to build a temple for ourselves and as we do, we would like to answer some of those questions.

The Jain Religion

We should start at the beginning, a good place as any to start, why are we Jains, and what is Jainism? Well, the easy answer to that is because our parents were Jains and we're too lazy to see if this is the right religion for us. For a more complete answer, we looked up what it said in the A Treatise On Jainism by Shri Jayantibhai S. Sanghvi.

"The religion which enjoins adoration and worship of Jinas or the religion which is propounded by Jinas is known as the Jain Religion. Jina means one who has conquered the internal enemies and impurities of Soul like attachment (Raga) and hatred (Dwesh) etc. He is known as Parmatma (the great Soul), Sarvajna (Omniscient) and Sarvadarshin (Omnipotent). Such Jinas have been in existence from times immemorial. No beginning can be traced for them and hence the Jain Religion has also no beginning. It is a very ancient religion. It teaches us to become Jina and those who follow it are called Jains."

Jain Temples

Babies are expensive, need constant care, but are great joys. Temples are just like that, but they don't necessarily have a life force. Man, or woman for that matter, need a place to worship. They need a place where they can put the rest of the world aside and concentrate on their souls and enlightenment. A temple is a place where the hectic

struggle of day-to-day life is put aside and the clarity and calming influence in front of the images of the Tirthankaras. A temple fulfills the needs of our society as a place to worship and teach our younger members.

Jain temples are usually located anywhere. They can be in the middle of teeming metropolis or in the middle of a steaming jungle or mountainside. The more ancient and prominent temples are built on the site of some incredible event or where a tirthankara once was. Temples have their own personality, just like a person. Some are beautiful from the outside and some from the inside. Some have a calming atmosphere while others have a not so calming atmosphere.

Palitana (Shatrunjay) Temple Site

This temple site is considered the ultimate site. Parents must go to this site if they are in India. Palithana is located on the Shatrunjay mountainside in the state of Gujrat. It is a temple which no one knows who built. It has been there from the beginning and will always be there according to the Jain scripture. A murti of Rushabdev is located in the main temple of Palithana, he is the first tirthankara of this cycle and was said to have achieved kevalgnana(Omniscience) under a tree there. There is story connected to the tree as well, the tree which still stands in the temple is said to drop a leaf every time a soul reaches moksha somewhere in the Universe.

This temple site is built around a fort site and was defended as such. Untouched by war and conquering armies like other Jain temples, Palithana has stood the test of time.

While war and strife have not hurt this temple, money has. Though the temple is largely untouched the lower site where most of the followers of Jainism come and stay while on this pilgrimage has become commercial. There is also the problem of himsa(violence) taking place in the temple by the flowers being sold there. Many monks believe that the flowers being placed by ardent followers on the murtis is wrong because of the himsa created in using flowers who have life. The vendors believe their livelihood is being taken away. While the temple will stand for all of eternity, it cannot remain untouched. It reminds us that even with the best of intentions, a wonder of beauty can be destroyed.

Ranakpur Temple Site

Ranakpur is located in the southern mountains of Rajasthan. It is beautiful temple nestled in the jungle far away from the haunts of society. The journey to Ranakpur is arduous and usually on a one lane road up in the mountains with hundred foot drops on one side and outcropping rocks on the other. Built by Minister Dhana Shah over 1000 years ago this temple has also stood the test of time. It is known for it's incredible architecture and stunning columns. There are so many columns, but placed in such a way that a person can stand anywhere and still see a murti. The main murti is that of Rushabdev.

This temple was saved from the Moguls and the British by its remote location, but there were times where this temple was invaded. During those times, the caretakers placed as

many murtis as they could in a hidden underground basement. But during one such invasion, during the mogul raja, some murtis were taken while others were destroyed because not all of them could be hidden. To this day, there is still murtis in the basement and in other storage rooms that were hidden from invaders.

Dilwara (Abu) Temple Site

The renowned Jain sanctuaries of Mount Abu in Rajasthan, for generations among the favorite tourist attractions in all of India, are among the architectural wonders or curiosities of the world. The site of Dilwara temple was built in the tenth century and was later added to in the thirteenth century under a minister in the Vastupal Tejpal. These temples were created out of marble brought up from the valley bellow their mountainside seat. Parshwanthbagwan murti is in the main temple. This temple was left untouched by not only its remote location but also because of the tourist attraction (mainly during British rule).

Although the exterior of the temple is in no way distinguished, the interior of the pillared halls reveals a dome rising in many concentric circles supported on a circular arcade of dwarf pillars joined by cusped arches. The dome culminates in a richly carved pendant, like a stalactite hung in the center of a vault. As Benjamin Rowland stated in his *The Art and Architecture of India*, 'Looking up at this ceiling is to behold a dream-like vision looming, in the half-light, like some marvelous underwater formation in coral and mother-of-pearl.'

Shravnabelgola Temple Site

Another temple where the creator is unknown while his creation remains. This temple is dedicated to Bhahobali. Bhahobali, the son of Rushabdevbagwan achieved moksha as well. He is a Siddha. At this temple site, which is a Digamber temple, the giant statue of Bhahobali. The story of Bhahobali, which plays an intricate part in the temple goes like this: Rushabdev, King of the world, left all of his possessions behind to meditate on his soul, his two sons Bhahobali, the elder, and Bharat, the younger, wanted his kingdom. As the story of two brothers usually goes, they could not agree on how to split it and so went to war. During the war, the two brothers came face-to-face and at this time Bhahobali, the stronger of the two, raised his fist to strike Bharat. At this time, he realized his errors and saw the destruction he and his brother had wrought. As well as the violence that was about to make him strike his brother. At that instant, he forsook everything and went into the jungle to meditate. He stood in one place, the temple site, until he reached Kevalgnana (Omniscience).

Chicago, Pittsburgh and Detroit Temple Sites

While the ancient temple sites are all well and good, we should also look at some more modern temple sites. While Pittsburgh is a temple of both Hindu and Jain origins, Chicago and eventually Detroit are both of Jain only origins. These temples give us insight into the problems faced by many communities because of money, community size, and location. While we bring up these problems, we do so only to point out what

other communities will go through as they come closer to their goal of having a temple in their own community. And we are sorry if we hurt anyone's feelings.

Pittsburgh faced the problem of community size and thus money which caused them to build a Jain/Hindu temple. While this proves to have problems such as eating prashad in front of the murti(a Hindu belief) it causes karma (bad karma) in Jainism. This is considered a minor inconvenience because without it, they would have no temple. This is only one problem they face in a multi-religion temple.

Chicago, which is a Jain temple only, faces other issues such as allowing their hall to be rented out to people who will serve potatoes, onions, garlic, etc. While this seems to be a minor issue, it could split a community and thus cause strife and chaos. There are also issues of pleasing the different sects of Jainism in the temple and the followers of Shrimhad Rajchandra.

Detroit faces it's own brand of problems. While the temple is under construction still, they face the same problems Chicago faces. In addition, the community is split on the issue of opulence in a temple. Some believe that the temple is being built with too much opulence and this increasing cost and construction time while others believe that this is necessary for a temple. Such strife causes a community to be at each others throats rather than being at harmony with one another and the world as is taught by the Jain religion.

Conclusions:

While we have brought up some questions on the building of temples, we feel that these question should be solved in a harmonious and Jain-like fashion. We should still build temples as they are necessary to the betterment of our religion but we should not let this destroy our belief in the religion and the comprising of our principles in the building of such a temple. We regret if we have harmed anyone while writing this and wish we could give more information in this. Thank you.

JAI JINENDRA!

RADICAL VEGETARIANISM AND REALITY

By: Saurabh Dalal & Raju Shah

ABSTRACT:

Vegetarianism is truly universal solution to many of the world's problems. The concept of the radical is used in instances of urgency and extreme departure from the norm. Radical vegetarianism, then, is the global imperative required to bring our natural world to a more balanced and harmonious state. Vegetarian practices to various degrees will be explored and placed in the Jain philosophical perspective. The emphasis will be on simple and immediate incorporation of discussed issues into daily living.

For a long time vegetarians have thought that simply not eating meat is the most sensible and most practical away to avoid harming animals. What this panel hopes to accomplish is to explore this tradition and see if newer radical approaches are easier or less violent than their traditional counterparts. After an introduction by the panel members, this panel will present a video which takes a look at our radical beliefs, and hopefully invoke us to rethink our views on life. After the moderator asks several questions to the panel, the floor will be opened to questions and comments from the audience. What we hope is that the audience will get a firm understanding of what it means to be a vegetarian in today's society and what that encompasses, both environmentally and ethically. We would also like the audience to walk away with everyday extensions of an ancient philosophy with current knowledge. Knowing that the animal factor is an important one, we will concentrate on other impacts of this radical lifestyle and intend this to be a lighthearted and relaxed and ultra practical atmosphere.

Truth or Dairy is a video starring Benjamin Zephaniah, a well know radical British Rastafarian vegan poet, and concentrates on many aspects of vegan lifestyle in a humorous manner. This talks about the specifics of the food and clothes we use and their impact on all animals and the environment. The interesting part of this video is that it portrays the many everyday situations for radical vegetarians. The video is produced by the very radical Vegan Society of the UK.

Some of the questions we hope to cover follow.

What is considered a compassionate diet / radical lifestyle?

Though there are many different viewpoints to these definitions, there some basic universal qualities. A compassionate diet is one that considers the full impact of our actions both to animals and to the world. And a radical lifestyle is a new look on life different from the mainstream. For example, some people with a compassionate diet or a radical lifestyle look at lifestyle and try to find out if any thing they use harms the environment or lives, and if it does they try to rectify the situation or modify their lifestyle.

What are the implications of a minimally-violent diet?

The implications are staggering. A minimally-violent diet reduces the toll on earth, and all of its inhabitants, and increases the tranquility of the soul and health of the body. The risk of death from a heart attack is fifty percent for the average American man; however a Vegan man has only a four percent chance of diet. From one acre of prime land only 250 lbs. of beef is produced versus 50,000 pounds of tomatoes can be yielded, and many of us know the universal equation twelve pounds of grain = one lb of beef. Subsidized irrigation water used by animal feed growers costs the US government on the upwards of one billion dollars. 78 calories of fossil fuel is used to produce one calorie of protein from beef and the same number for soya beans is two.

With all the current knowledge about Western life, can we as Jains believing in Ahimsa be a part of such a violent situation?

The choice is yours, but it can be done, and it can be done easily. One of our aims in this panel is to show some easy steps to accomplish this, such the ease of being vegetarian/vegan and not using animal products in life. Our panelists will discuss this ease.

Is it feasible to live the rest of our lives less violently then our current lives?

It is always feasible to live the rest of our lives less violently then our current lives. For example, monks seem to always make their diet and lifestyle stricter, and laypeople are also doing this everyday. The increase of more vegetarian/vegan support groups, along with the Internet, have also increased the ease.

If so, what can we do immediately and how can this be accomplished?

We can immediately try a meal without any animal products, visit a vegan/vegetarian restaurant, the list is endless.

Finally, it is an important note that with the release and fast exchange of information, mainly through the Internet, the ease of this radical lifestyle / compassionate diet increases greatly. For example, knowledge about the true workings of factories are widely spread. Many people know that factory farming in this and other first world countries are violent, which raises concern over slaughter houses. But when such factory farming is used in the production of non-violent items, such as milk, cheese, eggs et al. the information becomes highly disturbing and contradictory. For example, the production of milk in this country is rooted in violence. The milk cow lives to be about 20 naturally however, modern methods limit life to 4 years. The end of four years of constant milking a cow can no longer produce milk and is no longer useful to the farmer, and is sent to the slaughter house.

Some resources available are the Internet, Publications listing Vegetarian restaurants, groceries, and other places to purchase cruelty free items, and Vegetarian resource groups. With the wealth of information that exists currently is it incumbent upon us as practitioners of Jainism to show others the ease and overall benefit of practicing a more compassionate lifestyle.

The Radical Vegetarianism and Reality panel consist of Saurabh Dalal, Gaurav Kapadia, and Jill Shah, moderated by Raju Shah.

Saurabh Dalal is a very active member of the local, national and international vegetarian movements. He has been involved in the Jain community and served as JAINA Director-At-Large. His primary focus is attempting to find new ways to incorporate non-violent thinking into daily living.

Gaurav Kapadia is a 15 year old Sophomore from New York. Mr. Kapadia is the editor of Young Jains of New York Newsletter, active in the Jain community and enjoys many sports. He has a deep commitment to a non-violent style of life.

Jill Shah, a resident of Oklahoma, attends the University of Tulsa. She is the president of the Tulsa Jain Association for Youths (JAY), and a member of the Tulsa Vegetarian Society. Jill recently become vegan and hopes to demonstrate why the change in her life can be done by anyone.

The moderator of this panel is Raju Manusukhlal Shah, a member of Yale's class of 1999. He is a native of Maryland, and a regular participant in YJA conferences, on regional, national and international levels. Mr. Shah increases the awareness of vegetarianism and related activities, allowing people to comprehend their actions with regard to the world environment.

APPENDIX

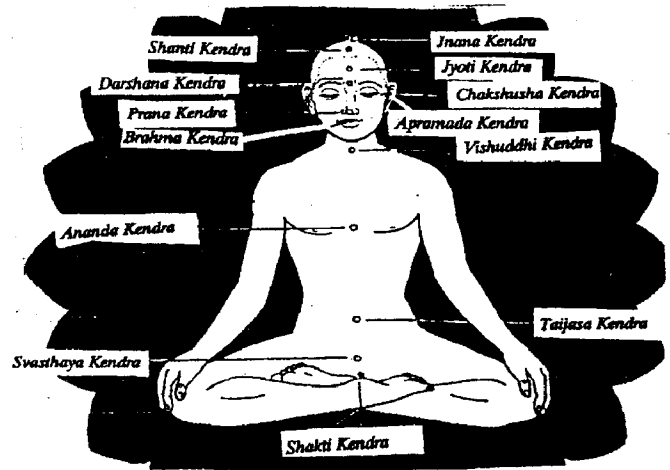
INTRODUCTION TO PREKSHĀ DHYĀNA

Compiled by: Harendra H. Shah

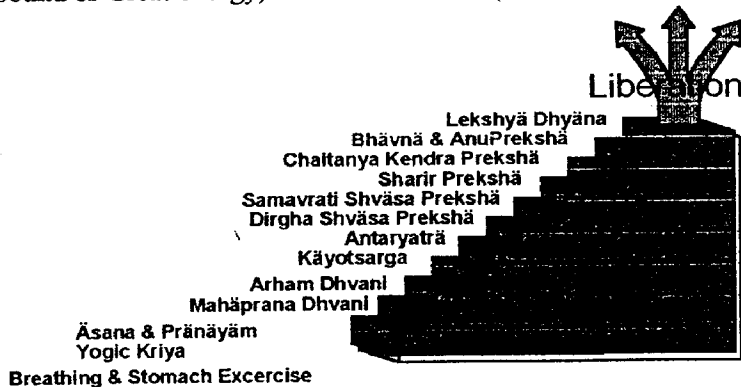
Prekshā Dhyāna is the combination of the knowledge from our ancient religious books, modern science and self-experience. *Prekshā Dhyāna* is the result of untiring efforts of *Ganādhpati Tulsi* and *Ācharya Mahāpragna*. *Prekshā Dhyāna* was started in 1970. *Ācharya Mahāpragna* researched and experimented for 20 years to rediscover the process of meditation, which was practiced by *Bhagavāna Mahāvira*. *Prekshā Dhyāna* is for every one, irrespective of their race, religious background, language, color, sex and belief. Without practice, the benefits of the knowledge are not realized. *Prekshā Dhyāna* is the practice for purifying our emotions and our conscious mind (*chitta*), and realizing our own-self.

What Is *Prekshā Dhyāna*? Meditation does not mean suppression of mental function. Any attempt towards its suppression makes mind more restless. *Prekshā* means "to perceive carefully and profoundly." The term *Dhyāna* (meditation) is usually defined as the "concentration of thinking on a particular subject for a length of time." Now, the mind is the instrument of "thinking" as well as "perception". Therefore, when linked with *Prekshā*, *Dhyāna* becomes "concentration of perception and not of thought". While it is conceded that both thinking (conception) as well as seeing (perception) assist in ascertaining and knowing the truth, the latter is more potent than the former per the tenets propounded by *Bhagavāna Mahāvira*.

Purpose: is to "see yourself, know yourself and realize yourself." In other words, the purpose is to purify our conscious mind (*Chitta*) and to realize our consciousness (soul).



Constituents of *Prekshā Dhyāna*: *Prekshā Dhyāna* is an uncomplicated, easy-to-learn technique of meditation. Each technique of *Prekshā Dhyāna* has several scientific bases. Constituents of *Prekshā Dhyāna* are: 1) *Mahā Prāna Dhvani* (Sound of Great energy) & *Arham Dhvani* (Sound of omniscient), 2) *Stomach & Breathing Exercise* and *Yogic Kriyā*



3) *Kāyotsarga* (Total Relaxation), 4) *Antar Yātrā* (Internal Trip), 5) *Dirgha Shvāsa Prekshā* (Perception of Deep Breathing), 6) *Samavrati Shvāsa Prekshā* (Perception of Alternate Breathing), 7) *Sharir Prekshā* (Perception of Body), 8) *Chaitanya Kendra Prekshā* (Perception of Psychic Centers), 9) *Leshyā Dhyāna* (Perception of Psychic Colors), 10) *Bhāvanā & AnuPrekshā* (Auto-suggestion & Contemplation), 11) *Āsana and Prānāyāma* (Yogic Posture and Energy Enhancing Exercises).

Entrance of *Prekshā Dhyāna*: is *Upsampadā* (prerequisites). *Upsampadā* is the fertilizer for the spiritual farm. Without adoption of these *Upsampadā* in our daily life, one will not realize the fruits of the meditation. *Upsampadā* not only enhances the spiritual life (its main objective), it also enhances social, professional, intellectual, mental, emotional and physical aspects of our lives. *Upsampadā* should be part of our lives, every moment. There are five *Upsampadā*'s:

1. ***Bhāv*kriyā:** *Bhāv* means purpose, intention, emotions, feelings and/or thoughts behind our activity. *Kriyā* means activity - action. Therefore, *Bhāv*kriyā becomes the inner aspects of doing any activity. *Bhāv*kriyā means one activity, one mind (conscious, sub-conscious and non-conscious) and one emotion. While walking, all you do is walk. While

washing dishes, all you do is wash dishes. While eating, all you do is eat. *Bhāvkriyā* is a meditation that should be performed all the time (24 hours). There are three parts of *Bhāvkriyā*:

a) **Live in present:** 90% of the times either we are lost in the thoughts of past or in the imagination of future. The present moment is the reality. Past is the history and future is the imagination. So enjoy the present moment (reality). Whatever activity is being performed, stay constantly involved in that. In other words, live in present.

b) **Do knowingly:** When we do one work, our mind is thinking about something else. For example, we are talking on the phone while washing dishes. If we do not concentrate in the work we are doing, we are wasting our mental and physical energy, and not enjoying the reality - the present moment. The body and mind, both should be involved in the present activity. The activity should remain the prime and only objective. Our mind, thoughts, emotions, speech and physical aspects should be totally involved in the activity being performed.

c) **Be aware:** Constantly be aware of the activity being performed. Be aware that to have a life as a human being is very difficult. It is rarity. It is useless to waste time on unimportant things. We do not know when this life will end. We should always be aware that we should awaken our sleeping energy, purify our conscious mind and eventually, purify our consciousness. We should always be aware that our only goal in the life is to achieve the pure state of our consciousness.

2. Pratikriyā Virati (Restrain Reacting): To defeat our anger, ego, deceitfulness and greed, and to defeat our reactive attitude, one should practice equanimity. Equanimity means the feeling of “no like and no dislike.” Isaac Newton’s law of physics is that “to every action there is an equal and opposite reaction.” This law is for non-livings. The realistic law for all living beings is to become action-oriented, not reaction-oriented. The real nature of the soul (consciousness) is to act for its own purification. Our life is full of reactions. What we wear, what we talk, what we listen, what we eat, what we drive, what we study - almost everything we do in this material world is reaction based. It is borrowed. Reaction means we are not free. We all want to be free. The realistic way to be free is to free our consciousness from impurities. Experiment by minimizing reactions in daily routine life.

3. Maitri (Universal friendship): To find the real truth, respect others as your equal. Do not consider your self superior or inferior to others. Don’t be nice to only few. Be nice to everyone. Do not try to please others for personal gain. Be equal to all.

4. MitaBhāsan (Restrain in speaking): Do not speak without being asked. Do not jump into the middle of a conversation. Do not speak with a selfish motive. Do not make fun of others. Do not gossip. Speak only when it is necessary. Think before you speak. Think how it will affect others. Speak truth, speak softly and speak less. Most importantly, do not speak that harms others. Restraining from speaking is a valuable asset to live a good life.

5. Mita-Āhar (Food awareness - Restrain in eating): The practitioner should have knowledge of what to eat, what not to eat, how much to eat and when to eat. Stay away from spicy, testy, delicious and provocative food. Eat healthy food. Eat only as necessary. Food is one of the main reasons for having healthy as well as unhealthy body. Unhealthy eating habits, over-eating and avoiding eating nutritious food lead to: unhealthy body and mind, malfunctioning of digestive and nervous system, and deformation in thinking. Eat only after the previous meal is digested that takes about four hours.

Summary: Without meditation, the art of living is lessened and the life becomes aimless. Meditation can lead to the answers to the questions like: who am I?, what is my relationship with outside world? and how can I achieve undisturbed happiness? All five *Upsampadā*’s should be with us all 24 hours like our hands and legs. They are essential parts of our life. Our body is the laboratory and experiment with it.

For More Information: In USA, call 510-792-1652 or 414-963-4767. In India: Kendriya Preksha Academy, Jain Vishva Bharati, Ladnun, Rajasthan 341306, India. Tel.: 01581-341206, Fax: 01581-22114 or Adhyatma Sadhana Kendra, Chhattarpur, Maharuli, New Delhi 110030, India. Tel.: 011-6802708

COMPARISON OF THE WORLD'S MAJOR RELIGIONS

By - Pravin K. Shah
Jain Study Center of North Carolina (Raleigh)

This presentation will compare some of the Indian and Western religions and also three Indian religions. Each comparison is followed by a summary and the topic ends with a conclusion of the comparison. The comparative religions are:

Indian Religions: Hinduism, Buddhism, and Jainism

Western Religions: Judaism, Zoroastrianism, Christianity, Islam

The comparison topics for the Indian and Western religions are:

The True God
Proof and Knowing of God
Paths to God and Salvation
Destiny
Man's Suffering
Evil
Hell
Conduct
Virtue
Religious Origin
Reality
Doctrine
Ascetic Life (Sainthood)
Worship
Creation of the Universe
Summary

The comparison topics for Hinduism, Buddhism, and Jainism are:

Common beliefs in the Hindu Culture (Hinduism, Buddhism, and Jainism)
Unique Beliefs in the Brahman System (Hinduism)
Unique Beliefs in the Sraman Systems (Buddhism and Jainism)
Beliefs in Buddhism
Beliefs in Jainism

Comparison: Indian Religions and Western Religions

Topic	Indian Religions	Western Religions
The True God	One true and absolute Self or God. Many images of one supreme god	There is only one true God and one true religion.
	God is pure love and consciousness. There are many paths to God by way of understanding, temperament, and maturity.	God is loving as well as wrathful.
	All souls are destined to receive Liberation.	Those who accept God will enjoy God's grace. All others will suffer eternally in Hell.
Proof and Knowing of God:	Direct proof through self realization. Indirect proof through the enlightened Guru (teacher) and the revealed scriptures.	Indirect proof through Prophets, Messiah, and Paygambar, through his unchanging and unique revealed scripture.
	Knowing is personal, inner, and a mystical experience. Ultimately one must know God during an earthly life.	It is essential to seek personal knowledge of God. Socially oriented and extroverted. Ultimately one must have belief and faith, coupled with a virtuous life.
Paths to God and Salvation	Freedom to choose own form of worship.	Only one path leads to God, others are false and futile
	Beliefs may be dual or nondual (all paths lead to God).	Strictly dualistic (God and Man are separate)
	Liberation or Salvation is through self realization. Surrendering to God's Will. Descent of His grace through the enlightened spiritual preceptor. Salvation is to be found in this life and	One must accept the one true religion. Otherwise the soul, laden with sin, will be damned on Judgment Day. Salvation is through strict obedience to God's will, through a messiah/prophet..

Topic	Indian Religions	Western Religions
Paths to God and Salvation (contd.)	within oneself. Sin is only of the mind, not of the soul, which is pure. God does not judge or punish (No Judgement day).	Salvation comes at the end of the world
Destiny:	Purpose of life is to evolve, through experience, into higher spiritual destiny. Ultimate destiny is Liberation or Nirvana.	Man's destiny lies beyond this world, which is eternal joy (heaven) or eternal suffering (hell)
Man's Suffering:	Suffering is due to soul's (man's) ignorance. Path which leads from ignorance to knowledge allows soul to attain immortality from death	Suffering is due to disobedience to God's Will not believing and not accepting of His law. Acceptance of God's Will (one true God and religion) ensures that one will enjoy God's grace.
Evil:	There is no intrinsic evil, all is good and all is God. No force in the world or in man opposes God. Veiling the instinctive intellectual mind keeps one from knowledge of God.	A genuine evil exist in the world, which opposes God's will. Evil is embodied in Satan and his demons, and partially in man as one of his tendencies.
Hell:	Hell is a lower astral realm, it is not eternal. Exists as a period of Karmic suffering, a state of mind in life or between lives	On Judgment Day the physical body of every soul that ever lived is brought to life. God consigns pure souls to heaven and sinners to Hell. Hell is a physical place where the body burns without being consumed. One suffers the anguish of knowing he will never be with God.
Conduct:	Moral living is essential to spiritual progress. Unrighteous thoughts, words, and deeds keeps one from liberation.	Religion must be based on ethical and moral conduct. Opposite conduct leads one away from God.
Virtue:	Virtuous conduct and right beliefs are the foundation of religious life.	Obey God's commands for a moral and ethical life. Believe in Him and in His Prophets (i.e.

Topic	Indian Religions	Western Religions
Virtue (contd.)	It is the first step toward higher mystical communion. Liberation requires knowledge and personal attainment, not only belief.	Moses, Jesus, Mohammed, or Zoroaster). Salvation is assured
Religion Origin:	Religion is cosmic, eternal, and transcends cyclical human history. Stress is placed on revelation of God's presence in the here and now.	Religion is historical, beginning with a prophet or event. Stress is on the past and on future rewards or punishments. History is linear, never to be repeated.
Reality:	There is more to reality than we experience with the five senses. The soul is immortal, deathless, and eternal. Ultimately the soul is liberated from the death and rebirth cycle.	There is more to reality than the things of this world. The soul is immortal, deathless, and eternal. The soul is living forever in God's presence or separated from Him in Hell.
Doctrine:	Doctrines tend to be subtle, complex, and even paradoxical. Freedom to worship and to believe in a variety of ways is predominant. Other paths are accepted as God's divine will at work. It is universal and tolerant.	Doctrines tend to be simple, clear, and rational. Worship and belief are formalized, exacting, and required. Other paths are endured, but not honored. It is exclusive and dogmatic.
Ascetic Life (Sainthood):	Through renunciation, self discipline, purification, contemplation, and meditation. Value is placed on individual religious practice (Sadhana): yoga, meditation, and super conscious awakening. Little emphasis on social work and concerns.	Submit to God through self-sacrifice, and concern for others. Value is placed on good work, social concerns, and scriptural study. Little emphasis on yoga and meditation.

Topic	Indian Religions	Western Religions
Worship:	Worship is individual, highly ritualistic, and meditative. Centers around the temple and home shrine. All days of the week	Worship is congregational, simple in its rituals. Centers around the church, synagogue, or mosque. Mostly on a Sabbath day (Moslems 6 times a day)
Creation of the Universe:	Exists in endless cycles of creation, preservation, and destruction. No absolute end to the world. No duality of God and world but a unity.	Created by God at some point in time. In future it will be forever destroyed by Him. He is separate from it, and rules it from above (dualistic nature).

Summary:

Indian Religions:

- Philosophy of Karma
- Continuity of Life (Reincarnation)
- No Eternal Hell/Heaven
- Liberation (Moksha)- Eternal
- Human Suffering due to Soul's Ignorance
- No Judgement Day
- Freedom to choose God(s)/no-God(s)
- Individual
- Mystical (Human Experience)
- Self Realization (Direct contact with God/Self)
- Scripture has a Limited/No Authority
- Worshipping - At all times
- Universe Exists in Endless Cycle

Western Religions:

- One Life and Eternal Judgement
- Judgement Day
- Eternal Hell/Heaven
- One God
- God's Message Revealed Through Prophets
- Non-mystical (God chooses Prophets)
- Congregational (Society is essential)
- Scriptures have Ultimate Authority
- Human Suffering - Disobedience of God's Will
- Worshipping - Sabbath Day
- Universe was Created By God

Comparison: Hinduism, Buddhism and Jainism

Common beliefs of Hindu Culture (Hinduism, Buddhism, and Jainism) :

Liberation (Moksha) or perfection is the goal of Life

Liberation is attained through Self Realization, Meditation (Individual experience)

Freedom to Choose God(s)/no-God

Philosophy of Karma

- pleasure and pain, gain and loss, are all results of your past deeds

- Provides opportunity for moral progress and eventual perfection

- Secret of work is renunciation - nonattachment and unselfish work

Continuity of Life (Reincarnation)

All living beings go through a long cycle of birth, death, and rebirth

Universe is infinite, eternal (no beginning nor end), moving in cycles

Hell and Heaven are transient

Symbols: OM, Swastika, Lotus

Social Rituals: Birth, Marriage, and Death

Two systems of philosophy developed under Hindu culture:

Brahman system (known as Hinduism)

Sraman system (Buddhism and Jainism)

Brahman System (popularly known as Hinduism)

God - Creator, Preserver, Destroyer (Cyclic)

God is universe and universe is God (synonymous)

At liberation, soul merges with God (soul becomes infinity)

Scriptures have certain authority (Vedas)

Vedas, Upanishads, Geeta, Brahma Sutra

Scriptures are in Sanskrit

Highly Ritualistic (elaborate and fancy)

Animal sacrifice in the past

Primary Paths:

Path of Devotion or Surrender (Bhakti Yoga):

Enjoyment of Supreme Love and bliss

Path of Knowledge (Jnan Yoga):

Realization of unique and supreme self

Path of Action (Karma Yoga):

Dedication of every human activity to supreme will

Path of Self Control/Meditation (Raj Yoga):

Liberation through the perfection of body, thought, emotion and consciousness

Duties of Individuals (Caste Systems)

Priests-intellectuals (Brahmins)

- establish and preserve the national ideas and philosophy

Rulers and warriors (Kshatriyas)

- to protect the state from external aggression and establish internal order

Merchants and artisans (Vaishyas)

- for the production of national wealth

Sudras: to do the menial work

Duties at various stages of Life:

Student life - preparative period

Householder life - worldly success: wealth, fame and power

Retirement life - satisfaction of service to community and fellow man

Renunciation life - renunciation of possessions and family for realization of true self.

Shramana System (Buddhism and Jainism)

God - Not a Creator

Humans are capable to achieve the highest spiritual state (God)

Human experience or self realization is the ultimate authority

Scriptures have no authority (guide)

Primary path

- Path of Knowledge (Jnan Yoga)
- Realization of unique and supreme self through knowledge

Self control, non-violence, penance, and meditation

Revolt against Hindu caste distinction, and fancy rituals

Non-Vedic System

Non-ritualistic

No animal sacrifice

No caste system

Buddhism:

- * The Supreme is completely transcendent and can be described as; Sunya (zero), a void, an emptiness, state of non-being.
- * At nirvan, being turns into a state of non-being/emptiness/void/Sunya.
- * Being loses its identity and becomes nothing.
- * In Samsar (world) a being is a combination of physical and mental forces/energies.
- * Desire "thirst" to be and to become is the root cause of suffering and rebirth.
- * Life's aim is to end suffering through Nirvana or Samadhi, which is passionless peace, perfect insight, enlightenment, perfect knowledge, immortality.
- * In Samadhi the future vanishes, the past vanishes, one lives at the present moment.

- * Man's true nature is divine and eternal.
- * Preaching - The greatness of self giving love and compassion towards all creatures.
- * Middle path consist of living moderately and avoiding extremes
- * Scriptures -
 - Tripitika for Theravad sect, Sutras for Mahayan sect
 - Written in Pali language (vernacular)

Jainism:

- * God is a pure consciousness or perfected soul without any karma attached to it
- * The primary goal is to become a perfected (liberated) soul, known as Siddha or God
- * At liberation the soul remains finite, lives in Moksha forever, and never loses its identity
- * The path of liberation is to follow: right perception, right knowledge, and right conduct
- * Each human soul is eternal and individual and capable of becoming perfect
- * Each must conquer his desire by his own effort to attain liberation
- * Our actions of body, mind, and speech bind karma particles to us in this world
- * Nonviolence followed in action, thought, and speech is the highest religion
- * Self purification, penance, austerity, and meditation are essential for liberation
- * Scriptures - Agam Sutras written in Ardha-magdhi language (vernacular)
- * Scriptures guide moral and spiritual life to ultimately attain liberation

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AN OVERVIEW OF THE HISTORY AND EARLY DEVELOPMENT OF JAINISM

By: Komal Shah

We Jains view the universe as eternal and ever-changing through two half-cycles, one of rise and one of decline. The **24 Tirthankaras** that we revere today have taught the path to Moksha (liberation) and provided guidance through the corruption and hardships that people have been experiencing in the present cycle of decline, better known as an **Avasarpini**. Jainism is often popularly regarded as a subsect or offshoot of Hinduism; but this is contrary to Jain tradition, and in the last century, research has shown otherwise.

Jainism actually arose from the **Shramanic** stream of thought, preserved by the Dravidians who are thought of as the original peoples of India. They were once all over India, but invasions by the Aryans around 1500 BC from the northwest pushed them to the northeast and south. By about 1000 BC, Shramanism was mainly rooted in present day Bihar and U.P. The Aryans were centered in and around Punjab and Sindh and from there they brought the Vedic religion to India.

This Aryan, Vedic-based belief system is better known as the Brahmanic faith, and paved the way for present day Hinduism. The Dravidians, on the other hand, maintained their Shramanic ideologies which in turn developed into Jainism and Buddhism, the former being much older than the latter. The key differences between the two contrasting schools of thought lie in the idea of ritualism. The Brahmanic faith believed that ritualism (mainly animal sacrifice), or that appeasement of deities, was the basis for salvation and also that the self (Atman) is infinite whereas, Shramanic thought was rooted in the concept that good conduct, which is self-motivated, was the key to achieving salvation and that the soul (Jiva) is finite. In short, Brahmanism seeks the grace of an outside deity, which Shramanism seeks liberation from the cycle of birth and death through the self-conditioning and purification of the individual's being, or **asceticism** (meditation and penance).

Archaeological findings in Mohanjodaro, Harappa, Terapura, etc. support these pre-Aryan claims of Jains today. Icons and images of Tirthankaras, mainly of Lord Rishabha, were found in these areas. Rishabha's findings are very important because he is revered as our first Tirthankara and is considered to have created the organization of human society. He is mentioned in many Hindu scriptures, including the *Vishnu Purana*, *Bhagavata Purana*, as well as the *Rig Veda* (the oldest surviving text of any living religion). Other Tirthankaras are also mentioned like Sumati, Ajit, and Arishtanemi. Thus, Jainism is arguably the oldest religion practiced in the world today.

Jainism is said to have influenced the Vedic culture in many ways, and one of the main instances is through the Upanishads. The *Isopanishad* discusses the influences and mentions the differences between the two philosophies. Today's Jainism is more the result of the teachings of the 23rd and 24th Tirthankaras, Lord Parshva and Lord

Mahavira. The former lived during the 9th century BC and taught the so-called Law of the Four Restraints and strengthened Jainism's ethical foundation. 250 years later, Mahavira (599 - 527 BC) clarified these laws by setting forth the **Five Mahavrats, or Five Great Vows**, as we know them today. He also established the Four-fold Jain Sangha of Sadhus, Sadhvis, Shravaks, and Shravikas; and he gave Jainism its highly scientific and rationalistic character through philosophy. Here is where Jainism and Buddhism differ. Both share the Shramanik attitude toward the world and toward life, but Jainism's stress on Right Conduct and its advanced philosophy set apart.

Jainism flourished under the likes of Emperor Chandragupta, who was the first Mauryan king. In the 4th century BC, a famine occurred in northern India. After giving up his kingdom and becoming a Jain monk, Chandragupta, along with 12,000 other Jain monks under the guidance of Acharya Bhadrabahu (known for writing the *Kalpa Sutra*), migrated by foot to the Deccan (of South India) to insure Jainism's survival despite the famine. Acharya Bhadrabahu returned 12 years later, but the Sadhus that stayed, including his student Stulabhadra, had started to wear white robes and had not maintained Jainism's original 14 *Purva* scriptures. This event was the initiation of the schism of Jainism into the Digambara and Shvetambara sects. Stulabhadra ultimately guided the **First Council** in Pataliputra in order to reconstruct the scriptural texts, without Bhadrabahu who was the last person to know all 14 *Purvas* by heart. They reconstructed the Jain canon, or Jain texts, in the form of the 11 *Angas*, or "limbs", which were rejected by the Digambaras, followers of Bhadrabahu. This schism was not finalized until about AD 453 when, at the **Third Council**, the final redaction of the extant Shvetambara canon was committed to writing under the guidance of Acharya Devardhigani. Today the Digambaras only use these *Anga* texts for reference. This is just one of the examples of contrasting viewpoints between the Digambaras and the Shvetambaras. Two major subsects that have arisen are the Sthanakvasi and Terapanthi, which condemn idol worship and the construction of elaborate temples.

Other important munis composed great works on Jain philosophy and sectarian learning (including astronomy, music theory, mathematics, etc.). Acharya Kunda-kunda (a Digambara of the 1st century AD) wrote many works including the *Panchastikay Sar* and the *Samaya Sar*. His student Acharya Urnasvati, is known for writing the *Tath~artha Sutra*, one of the few books accepted by all sects of Jainism. Acharya Hemachandra, during the 12th century, was another great scholar who composed the *Yogashastra* and helped to preserve the Jain history. He was also a linguist who enunciated the formal rules of Gujarati grammar, pronunciation, and usage.

Jainism became popular, not only through migrating and integrating Jain philosophies into everyday activities, but also by gaining the royal patronage of the Mauryan empire and medieval kingdoms in Gujarat, Rajasthan, Karnataka and Orissa. Though the Muslim rule of India converted many Jain temples into mosques, Muslim emperors like Akbar established laws against animal slaughter on Jain holidays, and freed Jain holy places from paying taxes.

Today, Jainism is considered monumental for introducing the concept of AHIMSA to India and the rest of the world. Over 3 million Jains (some estimates say 5 million) permanently reside in India, concentrated in Maharashtra, Gujarat, Rajasthan,

and Karnataka, which was once considered the second birthplace of Jainism.

JAIN LITERATURE

Agam		Non-Agam
Ang Pravista	Ang Bahya	
11 Ang Purvas	12 Upangas	Metaphysics
(12 th Ang)	4 Mulasutras	Astrology
	6 CheddaSutras	Geography
	10 Payennas	Poetry
	2 Chulikas	Drama
Direct teachings of the Tirths		Music
		Philosophy
		Meditation
		Karma
	Written by Purvi Monks	Logic
		Conduct
		Moral
		History
		Astronomy

Agam Literature enhances spiritual life, finds happiness within the teachings of Jinas who conquered their attachments with the universal truths and unbiased points of view.



FRONT COVER: Shantinath. Statue.

BACK COVER: Ajitnath. Statue.

SOURCE: "The Peaceful Liberators: A Collection of Jain Art"

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