



YOUNG JAINS

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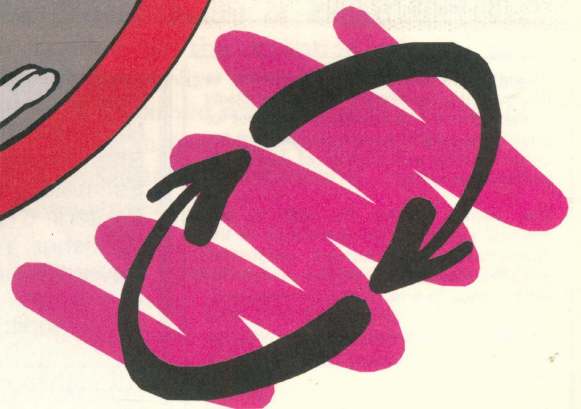
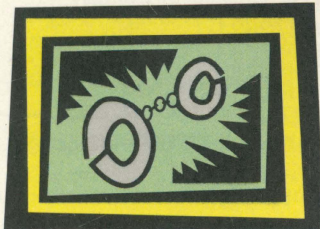
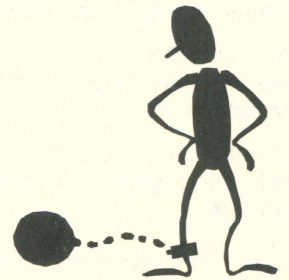
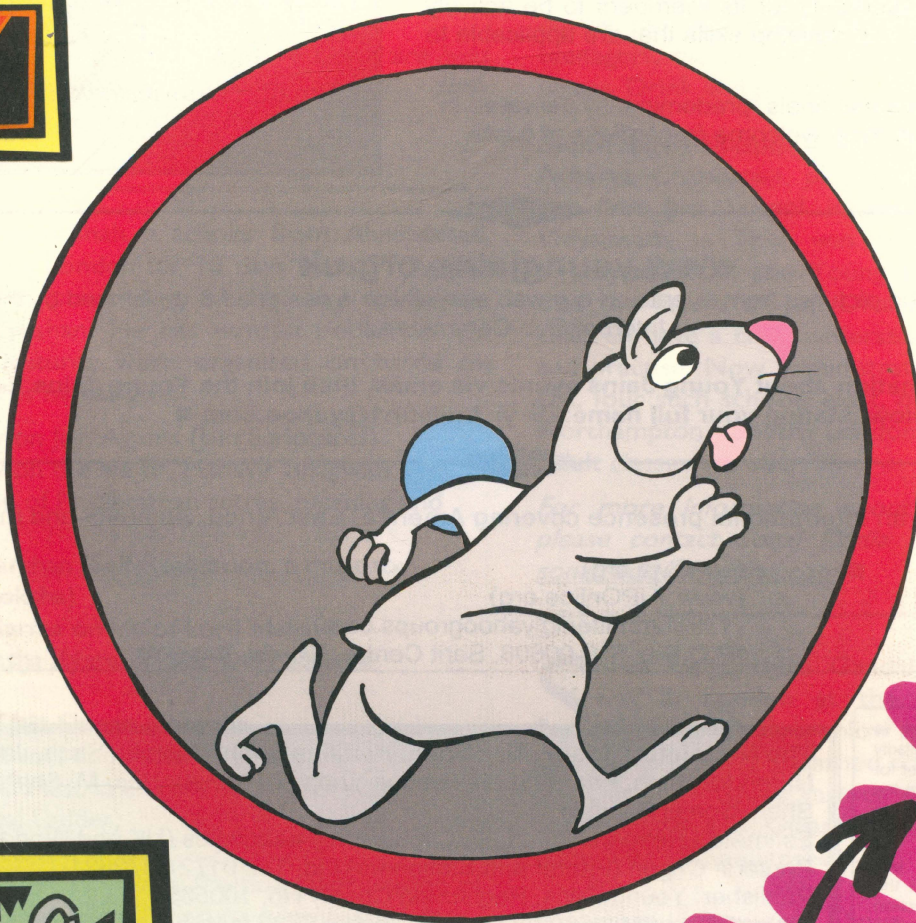
January – March 2004

Volume 18 No.1/2004

OPENING EYES TO JAIN DHARMA

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NEW YEAR!

NEW GOALS!

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Young Jains

A non-profit making society dedicated to the promotion of Jainism in the western world.

CORE OBJECTIVES

- ☆ To create a better understanding of Jain philosophy, practise and culture.
- ☆ To address the problems faced by young Jains in the UK.
- ☆ To take a further step towards adapting to a multi-cultural environment and living in multi-racial harmony.
- ☆ To prove that each one of us is talented and by working together, we can learn to respect ourselves and all around us.

Young Jains is an organisation that encourages the discussion and exploration of Jain philosophy, spirituality and its practical importance to life, in an open and friendly environment. Formed in 1987, it is an independent charitable organisation.

Events include discussions, retreats, debates, quiz nights, musical evenings, etc which are held on various themes and topics including; understanding Jain principles, ethics, the environment, debating social concerns, health matters, visiting temples and increasing awareness about other faiths.

Young Jains provides an opportunity for its members to be actively involved in delivering events and develop skills that are applicable to all aspects of life.

Events are ideal for young professionals, predominantly delivered in English, although everyone is most welcome (regardless of caste, age etc). ■

Young Jains
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Please mark Newsletter correspondence
c/o **The Editor**

Email: enquiries@youngjains.org.uk

www.youngjains.org.uk

Check out the pictures from events on our web site, which is designed & developed by the Internet Sub-Committee.

If you want regular information about Young Jains events via email, then join the Young Jains E-Chain by writing to the address below, stating your full name: ✉ yj_bulletin1@yahoo.com ■

Young Jains has an International presence covering America, East Africa, Australia and the U.K.

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(P.O Box 586-00606, Sarit Centre, Nairobi, Kenya)■

Young Jains International Newsletter is the quarterly newsletter distributed freely to the members of Young Jains, a not for profit organisation seeking to increase the understanding and practise of Jainism in the Western world.

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OPPORTUNITIES....

Compiled from information shared by Young Jains

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Guests of Raj Saubhag Satsang Mandal UK, Puram Puja Nailnbhai Kothari and several others who are well advanced on the Path of Moksha, visited the UK in 2003. During this time a 2-day (1-3 Aug) residential Yuva Shibir was organised, especially for those who wish to spend some time with Puja Nalinbhai in order to understand and appreciate what it means to have guidance from a true Guru.

Puja Nalinbhai and Shrimati Sadgunaben C.U. Shah, are heads of the Raj Saubhag Ashram in India. While the main focus of the Ashram is spiritual, there is a tremendous amount of welfare activity: Most recently, after the Gujarat Earthquake of 2001, Raj Saubhag Satsang Mandal, and GERF (UK) adopted the nearby village of Ninama and reconstructed a new village for 1,500 displaced residents.

In the UK regular Swadhyays (Study Sessions) are held, for more information contact Ashik Shah, ashik@compuserve.com or 020 8950 9111 ■

Shri Pravinbhai Shah, a scholar from Ahmedabad, India was in London for 10 days from 7th August 2003, while proceeding on his way to Boston (USA) for Paryushan. He has written books on Jain subjects and lectures were organised on based on previous lectures he has given:

- Slide show on Jain Agams (Jain Scriptures)
- Slide show on the life of Mahavir Bhagwan
- Explanation of Pratikraman sutras, meaning and history
- Samyag Darshan (Self-Realisation, a must to achieve Moksha)
- Effect of Karma on life of Lord Mahavir
- Maro Moksha Kyare (When will I achieve freedom)
- History of Jain Shasan Sthapana
- Basic Jain Ethics and Achar (Behaviour)
- Fourteen Gunasthanak (the defined 14 stages of the Spiritual Ladder)
- Eight Yoga Drashti
- Char Bhavana (4 Bhavnas: Pramod (appreciation of the qualities of others), Karuna (Compassion for all), Matri (Universal friendship) and Madhyastha (Equanimity) – explored at the Young Jains Qualities of Life events).

Organised by various groups and hosted at Navnat Bhavan, Harrow. ■

Professor Cromwell Crawford, Head of Department of Religions, University of Hawaii and member of the International Advisory Board of Jain Spirit visited London in July 2003. A highly acclaimed academic on Jain, Buddhist and Hindu matters, Prof. Cromwell has written a number of papers and books, and is considered as one of leading academics in Jain studies. Whilst he was in the UK, two lectures around London were organised.

By Jain Spirit, an international quarterly magazine, www.jainspirit.com ■

At short notice, Veerayataan UK & Shree Chandana Vidyapeeth (SCV) (Jain School), arranged for Sadhvi Shree Shilapiji to visit the UK. She conducted a number of Shibirs and Sessions during her trip. Some sessions were specifically for teenagers, tackling difficult issues of the day including Drugs, Drink and Jainism.

Sadhvi Shree Shilapiji, under the guidance of her Guru, Acharya Chandanaji, pioneered the establishment of the first Jain School in the UK, Shree Chandana Vidyapeeth. This was a joint undertaking by Veerayataan UK and Young Jains with a clear vision that the future of Jain Dharma lay in ensuring that children have a clear understanding of Jain philosophy and practise. Now administrated fully by Veerayataan UK, four such schools exist, operating in Manchester, Northampton, South London and North London. Adult classes are also run.

For more information about SCVP and enrolment please contact Sonal Dadia. 020 8445 0485 email sonaldadia@hotmail.com ■

Shree Hemantbhai Gandhi of Ahmedabad, India was in London at the invitation of the Jain Digamber Centre. Now a frequent visitor to the UK, Hemantbhai is a learned scholar and practioner of Jain Dharma. Giving various discourses and fluent in both English and Gujarati, Hemantbhai contiues to share with UK audiences.

For more information about the Digamber Centre, visit it at 1 The Boradway (continuation of Montrose Rd), Harrow, Middx or visit www.atmadharma.com ■

Young Jains provides a variety of opportunities to explore Jain Dharma further.

It also shares opportunities presented by other organisations. To ensure that you get this information send your full name by email to bulletin@youngjains.org.uk and a FREE weekly bulletin will be emailed to you.

"If there were no valleys, there would be no mountains to climb." - Shaileen & Harshna

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happy life"*

- Dr. Jean Dreze

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A Philosophy of Vegan Values

By Dr Sapon

The term *philosophy* is often used to mean a set of basic values and attitudes toward life, nature and society. In this sense, *Veganism* is a "Philosophy of Life," guided by what I envision as an essential core of values and principles:

Vegans see life as a phenomenon to be treasured, revered and respected. We do not see animals as either "The Enemy" to be subdued, or the Materials for Food, Fabric or Fun that were put on Earth for human use.

- Vegans see themselves as a part of the natural world, rather than its owners or its masters.
- Veganism recognizes no expendable or superfluous species that humans are free to hurt or destroy. Species of life forms need not justify their existence, nor plead for protection from extinction on the grounds of their potential usefulness as food or medicine for humans. We continue to be burdened and misguided by adages such as "A weed is a plant we have not yet found a use for."
- Veganism acknowledges the intrinsic legitimacy of all life. It rejects any hierarchy of acceptable suffering among sentient creatures. It is no more acceptable to torment or kill creatures with "primitive nervous systems" than those with "highly developed nervous systems." The value of life to its possessor is the same, whether it be the life of a clam, a crayfish, a carp, a cow, a chicken, or a child.
- Veganism understands that gentleness cannot be a product of violence, harmony cannot be a product of strife, and peace cannot be a product of contention and conflict.
- Vegan ideals encompass much more than advocacy of a diet free of animal products, or a fervent defense of animal rights. Veganism excludes no sentient being—animal or human—from its commitment to compassionate, gentle benevolence. To show tender regard for the suffering of animals, yet treat humans

with callous contempt, is a disheartening contradiction of Vegan principles.

- John Muir, talking about the natural environment, once observed "Every time I bend down to pick something up, I find it is connected to something else." There is an equivalent "ecology" to our behavior. Everything we do connects to something else; every action touches on the world around us, either close at hand and noticeable, or far away and unperceived, immediate in its effect or distant in time.
- If Veganism has a prime value, it is simply that life-respecting compassion overrides individual issues of custom, convenience, comfort or cuisine.
- If there is a single article of faith, it is that commitment to Vegan values will bring us closer to a world in which the fate and fortune of a planet and all its life forms do not hang on the judgment or the generosity of one species.
- If there is one single concept that both generates and sustains the meaning and the power of the Vegan world-view, it is found in the word *mindfulness*. As Vegans, we strive to be thoughtful, aware and concerned about the impact of our choices, our actions and our decisions. The fruit of this awareness is inner peace, the quiet strength of ethical confidence, and an uplifting sense of fulfilment.

Dr. Sapon welcomes your comments.

Please write to DrSapon@veganvalues.org

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The above article beautifully articulates the value of an ethic which is not anthropocentric. Extending value and rights to all animals (including insects) has tremendous consequences, as we can see, and results in a way of living which is more harmonious and

compassionate. Further, the insight that these life forms have value in and of themselves, beyond their usefulness to humanity, lends us a totally new perspective on the meaning and value of life.

In a sense, core Vegan ethics fit very well with *Jainism*. Firstly, *Ahimsa* is being extended to more than just other humans; secondly, the logic of *Anekantavada* is being applied to introduce a new, non-anthropocentric, viewpoint. *Jainism* attributes value and sentience, and thus the ability to feel pain and to be harmed, to life forms beyond vertebrates, to all living beings, which all have a Soul, *Atma* or *Jiva*. The word *Jiva* is synonymous with life itself. Thus the arena with

which *Jainism* is ethically concerned encompasses plants and invertebrates in general, down to the most simple single-sensed being. It could, then, be argued that the concerns of Veganism are a subset of those of *Jainism*. Of course, the traditional *Jain* diet is not a Vegan one, but certainly calculates the harm caused to all living beings in weighing up the choices of food to consume, while the Vegan approach considers the impact on animals alone. Further, *Jainism* as a spiritual system is also concerned with Self-Realisation and spiritual progress, which are not central to, but certainly not inimical to, Veganism. In this day and age, anyone applying any degree of awareness and vigilance of their impact on other life forms is worthy of praise. As we begin to see that all living beings have a Soul, *Atma* or *Jiva*, like ours, and that we are all capable of achieving that highest of goals, *Moksha*, we will all come closer to living a life of harmony with our environment, and of inner peace. ■

Anila Mahendra Shah explains the concept of Aparigraha,
First Printed in Young Jains Nairobi Newsletter

www.jainelibrary.org

LIVE SIMPLY SO THAT OTHERS MAY SIMPLY LIVE

Anila Mahendra Shah explains the concept of Aparigraha,
First Printed in Young Jains Nairobi Newsletter

thinking are the only realistic ways to live a happy, contented and peaceful life – a life without conflicts and constraints.

Globally, the never-ending craze for new consumer things created by competitive producers and hammered by advertisers or the media, have led to great environmental losses. The well-to-do out of greed and the penniless out of need, are being cruel to our environmental assets. In the process, they have lost the insight that every living being has a right to use the gifts of Nature. In the *Mahabharata*, it is stated that, “One who tries to take possession of them and deprives others from them is a thief.”

Today ‘Man the Master’ is the thief. To get his instant happiness, fame & riches, he does not care whether it is at the cost of environmental pollution, depletion of the natural resources or animal abuse and suffering. In the name of growing more food and providing more comforts our forests are being destroyed. Disturbed Eco-systems have given birth to new diseases. Industrial growth has led to economic progress but not without exploiting Nature; have polluted our rivers, seas & the air we breathe, heated up the globe and depleted the Ozone layer that shields our Earth from harmful radiation. Environmental degradation, a grim reality, is man’s own creation

Fortunately, all over the world, at least, there is some awareness and concern for this environmental crisis. In practical terms, the basis of education must be the promotion of human welfare and a ‘concern for tomorrow’. The key lies in ‘sustainable development’, which means a development required to meet our needs and not our greed. The problems of consumerism and environmental degradation can be tackled only by an attitude of mind, not just at the individual level, but also at the social level.

Therefore, universally, if the philosophy of *aparigraha* were understood, then such problems could be solved. It is more relevant today than ever before because it is realistic and practical regarding: -

- The concept of coexistence of life; live & let live
- The concept of finding happiness from within rather than worldly objects.
- The concept of making the best use of whatever is available and limiting one’s desires.

So, why not learn from Gandhiji and prioritise our life on the basis of our needs & comfort and not on our greed & luxury? This can be an opportunity to rediscover our spiritual strength and ethics to develop friendship and the love for nature. Let us work collectively for the betterment of the whole universe by changing our focus from ‘I’ to ‘We’.

In the *Jaina* code of conduct (*mahavrat*), *aparigraha* is the fifth vow of the monks and nuns. The mendicants observe this vow completely with minimal use of requisites.

Likewise, it occupies the fifth place in the code of conduct (*anuvrat*), for the householders. Partial observance is laid down for the householder, i.e., his duty lies in limiting all his possessions needed for normal living in a society.

This *parigraha-parimana anuvrata* categorises limitations of his possessions into: -

- *Kshetravastu* – land and houses
- *Hiranya-suvarna* – gold and silver
- *Dhana-dhanya* – wealth and food
- *Kupyadhatu* – household goods, utensils and other requisites
- *Dvipada-catuspada* – servants and animals.

If Man does not consciously cultivate a habit of limiting his possessions then greed and desire will press him to involve himself into vicious activities for accumulation of more wealth. This creates disturbance in his mind and defiles his soul, as he is carried away by passions such as anger, attachment, ego, etc. Therefore, it is necessary to have proper control of one’s possessions and consumption that result in the decrease of anxiety and tension, so as to develop detachment for mental peace and inner spiritual welfare.

Ordinary necessities & comforts of life mean those that a man who is neither too rich nor too poor can peacefully use and enjoy. It is generally observed that it is this middle state where contentment & peace find scope and a positive place, conducive to spiritual self-development. If a person happens to earn more wealth as a result of his past good acts (*punya*), then he should not add to his possessions. On the contrary it is his moral duty to utilise the extra wealth in the uplift and welfare of the society by doing charity, *seva*, etc.

However in practical implementation, the present day scenario is different. It is a blind alley. How do we determine the limits of our possessions & desires as individuals and as a society? A change in our focus may be a step in the right direction. How about trying to lead a simple life and limit our possessions to necessities? We do not need all the material things in the world to live life to the fullest and therefore be happy. Happiness is about freedom. This freedom can be achieved by leading a life of simplicity and non-attachment. This is the basis of *aparigraha*.

Anila Shah is one of the founding members of YJ Nairobi and also a teacher of SCVP classes for both, adults & children■

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YOUNG JAINS STUDENTS

Compiled By Priya Kothari (YJS Cambridge)



YJS Cambridge

Priya Kothari pjk36@cam.ac.uk

An air of anticipation filled the room just before the start of the first "Jainism: Back to Basics". The aim of this interactive event was to discuss basic Jain principles and see how they can be applied to real life.

As an ice-breaker as well as a starting point for discussions, the committee acted out a short scene from the play "The past lives of Tirthankar Mahavir". We then split up into groups with committee members as facilitators. We started off by discussing how the play illustrates various Jain principles such as karma and the qualities of life. Everyone participated actively in the discussion and soon the discussions took different directions, with members airing their views and asking some very good questions.

It was difficult to call an end to the event because everyone was so engrossed in their discussions. The event was a successful start for CUYJS and we were delighted when we were asked, "When is the next event?!"

Jinal Shah
Vice President CUYJS

YJS Leicester
Sawah Shah yjleic@yahoo.co.uk

The YJS trip to the Leicester Derasar was organised by quite a few nodes around the country. The night started from 19:00 with Jayeshbhai, a volunteer at the derasar, explaining the customs and rituals of praying, the reasons why we pray to Tirthankars, and much more. This was followed by an Aarti and Mangal Deevo and then dinner at one of Leicester's finest Indian cuisine establishments, Mirch Masala. Over 50 people attended and YJS Aston, Cambridge, Leicester, and Warwick were all represented.

Look out for a full review in the next newsletter!

YJS Manchester
Rajul Shah
Amil Tolia yjsmanchester@hotmail.com

YJS Manchester held a great event on December 7th. As you may know BBCi has a Religions and Ethics section where many faiths have been represented. On December 7th, Jainism was launched on their webpage

<http://www.bbc.co.uk/religion/religions/jainism/>.

We organised the launch party for this momentous event having continuously liaised with the BBC and the Jain community in Manchester.

This auspicious event was held at the Jain Samaj Manchester. Some of the invited guests included the Head of BBC Religions and Ethics, the chief guest for the night Mr. Alan Bookbinder, and many other prominent persons.

The agenda for the night included speeches, the launch of the Jainism webpage, Indian classical dances, and a Jain dinner. A photo exhibition was also presented by Jain Spirit.

We hope that through this the world will gain a greater knowledge of Jainism.

Look out for a full review in the next newsletter!

YJS Warwick
Paras Shah su529@sunion.warwick.ac.uk

An uplifting Aarti & Mangal Deevo of Lord Mahavir preceded a lively discussion on liberation. It was not compulsory for people to partake and they could just observe if they wanted to.

Our discussion focused on whether Moksha (Liberation) was possible in today's society. It was mainly discussed from the point of view of Jainism but we invited people of all faiths to join us. The Chair of the discussion started by explaining the five key principles of our way of life and then the discussion centred on each principle in turn to assess how possible it is to adhere to them in today's world and hence how possible it is to attain enlightenment. At times the discussion became quite heated, especially when Ahimsa was discussed. For example was it right for Jains to live in a country and thus support a government waging war on Iraq? Also if our country, religion and way of life were being threatened by invading forces could we as Jains draw the line somewhere and fight back to preserve our culture as the Sikhs did during the Moghul invasion of India? The discussion ended with a lot more questions being created than answered but there is no other way I would prefer it as we must always question and through questioning, learn.

Indrajit Shah
Vice President YJS Warwick

Young Jains actively sponsors YJS and offers sponsored membership to Young Jains UK. For more information on free Young Jains Student membership, go to:

<http://www.youngjains.org.uk/students>

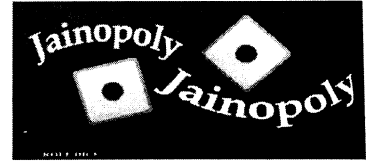
We want to help retain Jain identity and culture by supporting Young Jains - Kishore, Ranjan & Family

Young Jains Diary for 2003

These pages show the various activities that we have been involved with this year and all opportunities that you have had. In addition to those mentioned Yoga & Meditation has been on every Sunday and Sweet Harmony each month for most of the year. As you see the diary there is something for everyone:

JANUARY 19th, 24th, 26th

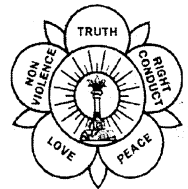
The year started with a **Training Shibir**. This is usually a one-day training event, developing the skills of individuals and increasing their understanding of Jainism, both contributing to the future work of Young Jains. The first public event of the year was the creative **Jainopoly** – a Jain twist to the classic game of life, Monopoly, with the spiritual aim of attaining Samyak Darshan and eventually Moksha. January ended with **The Secrets of Being Your Own Doctor**, a Naturopathy event with Dr. Atul Shah coming all the way from Yorkshire.



FEBRUARY 3rd, 9th, 15th, 21st

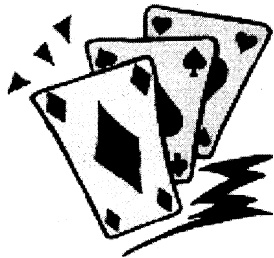


The month started with **Sweet Harmony**; thereafter Young Jains represented the Jain faith at an Interfaith Cultural event organised by the Sri Sathya Sai Service Organisation entitled '**Peace and Non-Violence-Interfaith – Role of World Faiths**'. TTM Star Wars was delivered at the new Jain Samaj in Manchester to the local community, university students and Shri Chandana Vidyapeeth students. Ravi Khanna joined us again to share **The Greatest Love of All...**



MARCH 2nd, 3rd, 16th, 21st, 27th, 29th

TTM Star Wars in South London was another TTM success as was the TTM What is the Big Deal event which investigated:



"The choices we make today will determine our future happiness. We want happiness but how about permanent un-encumbered bliss? Who at the end of the day is responsible for our destiny? If you have ever asked or answered the questions "What is the Big Deal with Jainism? Why should I bother with it?"

On 16th March Young Jains had another **Training Shibir** for planning events and having active volunteers running the events. On the 27th March, Young Jains joined the other Jain organisations for a programme entitled '**Prayers for Peace and Harmony**', a response to the War in Iraq, where Nishad Gudhka gave a speech and the Sweet Harmony team led prayers and stavans. At the end of the month, Young Jains joined the Harrow Interfaith Council in programme entitled **Spring for Peace**. Shaileen, Sajal and Rajesh Shah represented Young Jains and shared a Kshamapna, prayer seeking forgiveness.

APRIL 6th, 12th, 13th, 14th, 21st, 27th

Sweet Harmony began the month with **Mahavir Janma Kayanak** celebrations. A full afternoon of stavans and bhakti towards the last Tirthankar, Mahavir Bhagwan, was celebrated in a Hall filled to capacity. The annual **Members Shibir** – a residential weekend retreat was held at The Abbey near Oxford. Young Jains was invited by the **Jain Association of UK's Mahavir Jayanti celebrations**. Nishma V. Shah delivered a speech encouraging people to explore Jain dharma, and giving examples from her own personal quest. The **Young Jains Annual General Meeting (AGM)**, was held and the current team was elected.



Your are pure, enlightened, charged consciousness, self-illuminating, the abode of bliss. What more is there to say? Become attentive and you will attain all this. - Atma Siddhi, Gatha 117

Young Jains Diary for 2003

MAY 12th, 21st, 23rd, 24th, 25th, 26th, 28th, 30th

During this month, we began the six part series of Study Sessions 'Walking further along the path to Moksha' with Pujya Sudhaben V. Shah. We have worked many times with P. Sudhaben to understand aspects of the path more deeply, and to understand what we must do practically. With insights from the writings of Shrimad Rajchandra and other Jains saints, we considered the meaning of Mahavir Bhagwan's message. These sessions gave an opportunity to gain an insight into the next steps on how to overcome Svachhand, the MBA (Mana Badhu Aware che), and the Kashays (inner enemies of Anger, Greed, Ego, and Deceit) and to commence on the path to Samyak Darshan (self-realisation).



During the second bank-holiday weekend in May, active members of Young Jains took part in a **Strategy Shibir Weekend** to plan the strategy for the next five years. Concepts and tools such as SWOT analysis, Ansoff Matrix, and 80/20 principle amongst others were shared and used.

The **Interactive Experiments in Jainism Part II** series focussing on the Kashays, inner enemies began. The series was described as "In a galaxy far far away (or maybe very close by) the Jain Jedi knights in training fight against their own dark side tendencies. The Jain Jedi knights in training are experimenting with different ways of cultivating the true qualities to realise the force within. They are training in becoming aware of the inner enemies (Kashays) and building a formidable set of tools to conquer these enemies. Come and experience this life long learning, training and build your own set of tools. Share your experiences and start the change to reach everlasting happiness. These sessions will build upon TTM Star Wars by taking each Kashay individually and focusing deeper into eradicating it.'



The first Kashay experimented with was Anger, the experiment was in 2 parts and entitled **Anger Awareness**. Through structured and interactive workshops, stories, skits, group discussions, games and conversation the aim was: To become more aware of Anger and to build up sets of tools to overcome it. The second part of the Anger Awareness experiment was in June.

JUNE 2nd, 4th, 8th, 11th, 14th, 15th, 18th, 25th

Anger Awareness Part II experiment was on 15th June. We also continued with the Study Sessions 'Walking further along the path to Moksha'. On 8th June there was a **Committee Workshop Training Shibir**. On Saturday, 14th June, **Young Indian Vegetarians** visited Cambridge for the day. **Young Jains with the Young Jain Students Cambridge** were there to support the event. Priya Kothari gave a talk on Ahimsa and the Young Jains team were on hand to promote the awareness of Jain Dharma in the wider community.

JULY 7th, 11th, 27th

This was a literary month for Young Jains, with a book reading by Tanuja Desai Hidier of her novel **Born Confused** – an exploration of the identity crisis faced by Indians born and brought up outside India. At the end of the month, based upon the theme of a popular children's book we had the **Kid's Party – Harry Potter and the Chamber of Jainsim**. It was enjoyed by over 100 kids and their parents. The Kid's Party and information about Jain Dharma had a write up in the 4th August issue of the Harrow Observer, a local newspaper. The **Hindu Samiti Sangh** invited Young Jains to share during one of the evenings of their week long camp.

This month we concluded the Study Sessions, 'Walking further along the path to Moksha', with Pujya Sudhaben.

AUGUST 4th, 5th, 9th, 10th, 17th, 24th -30th

The month started as usual with **Sweet Harmony** on the first Monday. The following weekend **Reuben Thuku** from the Theosophical Society of Kenya was again visiting the UK so Young Jains organised an event in **Northampton** on Saturday 9th with the local Oshwal Community and an event in **London** on the Sunday.

The following weekend, a week before Paryushan started, Dhruv and Mukul two teenagers performed a **Pratikramen** in English taking the attendees through the process while explaining it. This was to enable people to

The path is outlined in the scriptures, but its inner meaning lies in the heart of the Wise (Self-realised) Ones.

Young Jains Diary for 2003

better understand Pratikramen when performing it during Paryushan. For the first time Young Jains was involved with **both day time and evening Paryushan programmes**. For the daytime programmes at Sangam Hall we worked with three other organisations: Jain Vishwa Bharti, Jain Association of UK and the Shrivika Satsang Mandal. The programme include discourses in English by Shramanji Pragma Pratibha and workshops for the 70+ children on Jain Dharma.

The evening programme at Gayton High School was designed to share the essence of Paryushan for those who cannot make it to the traditional Pratikramen. It included Kalpa Sutra readings in Gujarati and English, Bhakti by the Sweet Harmony team and a guided reflections (allowing an opportunity to look back and reflect) which this year was themed on the Kashays – the inner enemies

Sawan and Kavita represented the Jains at the Interfaith Network workshop meeting regarding Respect.

SEPTEMBER 7th, 8th, 9th, 12th, 14th, 16th, 19th - 20th

On 7th September a group of Young Jains met with Pujiyashri Chitrabhanu to welcome him and to discuss various topics including the ideas that could be shared at the various discourse being held by Young Oshwals. During 7th – 9th September two representatives - Adarsh and Vimal Shah went to the **International Peace Meeting** at Aachen, Germany. They were representing and promoting the awareness of Jain belief, promoting Young Jains activities, and establishing relationships with a people from around the globe and various religions.

The **Young Jains Students** shared to over 70 students during the 'Jains at University' event the challenges faced at University.

Young Jains supported the **Ahimsa Day** at the Victoria & Albert Museum, co-ordinated by the Institute of Jainology, by helping out on the day and sharing a speech on 'Fasting'.

Rajesh Shah and Vinodbhai Kapashi represented the Jain faith at the **Barnet's first interfaith gathering** organised by the council. Another Interfaith event that Young Jains was part of, on the organising team as well as attending, was an **Interfaith Youth Retreat** in Oxford. Faiths represented were Hindu, Sikh, Jewish, Buddhist, Christian, B'hai, Eckana and Jain. The Jains represented by Ansuiyaben and Fulvantiben Shah (both Northampton), Falguni Patel (Manchester), Priya Kothari (YJ Student Cambridge) Suraj, Deepa, Ashik, Priti and Shaileen Shah were a majority for a change!



The first of the ever popular **Raas Garba Extravaganza** nights was held, with Rajvee Punater & Party providing the music and singing.

OCTOBER 5th, 6th, 11th, 18th

Dr. Parveen Jain, President at McAfee®, from the USA shared his experience of implementing ethics in the workplace during the **Business Ethics** event. Parveen is the president of the McAfee® Network Security Group at Network Associates as part of the McAfee Network Protection solutions product portfolio. He co-founded IntruVert Networks, acquired by Network Associates in May of 2003. Jain's career has also included strategic management consultancy roles at companies delivering fibre optic networking equipment; Internet-based data mining and aggregation; web-based Application Service Provider (ASP) tools and services for network management; and business-to-business marketplaces. Jain is the author of over 50 business and professional papers. He has a Ph.D. from University of Illinois at Urbana-Champaign; MS from University of Cincinnati; BSEE from Indian Institute of Science, India; and BS from Delhi University, India.



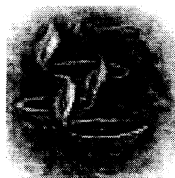
We had the second of the sold out **Raas Garba Extravaganza** where Dilwale played.

The **Oshwal Gujarati school of North West London** invited Young Jains and Young Oshwals to their Diwali celebrations. Priti, Paarul, Kavita and Mukul Shah shared stories, stavans and the meaning of why Jains celebrate Diwali.

Young Jains Diary for 2003

NOVEMBER

1st, 9th, 16th, 23rd, 29th



Night of Illuminations was a memorable experience celebrating Diwali with an evening of singing and story telling to explore and understand the Jain significance of Diwali.

Jainopoly was played with the Shree Chandana Vidyapeeth students from Northampton, South London and North London.

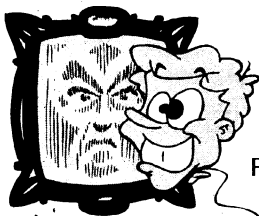
Another Training Shibir was delivered sharing presentation skills training and planning events for 2004.

The Drum Jam was something different at 'Choose Your Opportunities'. "Don't bring your money! Bring your time and an open mind...! Just as Gandhiji saw injustice in the world, you too, by following his example, have the opportunity to bring further value into this world through contribution and service." The workshop explored what's important in our lives and how to lead by example. The charities attend provided a platform to fulfil the need to contribute to the outside world. Amongst the charities attending were : Make A Wish Foundation, Nirvana Coaching, Sense, Shishukunj and Young Jains.

On the last Saturday of the month Jain Dharma was contributed at the Festival Of Light at the V&A Museum. Shree Chandana Vidya Peeth (SCVP) North London, SCVP Northampton, Shramanjis from Jain Vishwa Bharti and Young Jains shared Jain Dharma, Why Jains celebrate Diwali and the significance of the Diwa (lamps) through skits and presentations.

DECEMBER

1st, 14th, 20th, 26th



The Experiments in Jainism II looked at the Kashay, inner enemy, of Ego at the interactive event on **Ego Awareness**. With our active members Rishi Shah and Umesh Parekh and their friends we organised an event in South London and took Shramaniji Pratibha Pragy. Young Jains teamed up with Navnat Youth Association to once again help at the Crisis Christmas Shelter for the Homeless on Boxing Day. The Young Jains Students had a Training Shibir and there was also a weekend Strategy and Planning Shibir for active members to make plans for 2004.



List of Organisations worked with this year

Barnet Interfaith	Nirvana Coaching
Brahma Kumaris World Spiritual University	Oshwal Association of UK
Crisis	Oshwal Gujarati School North West
Drum Jam	Raj Saubhag Satsang Mandal
Eyes, Nose, Throat (ENT) Camp Kenya	Sansaar
Harrow Interfaith	Sathya Sai Service Organisation
Hindu Samiti Sangh	Sense
Institute of Jainology	Shishukunj
Jain Association of UK	Shravika Satsang Mandal
Jain Samaj Manchester	Shree Chandana Vidyapeeth Manchester
Jain Spirit	Shree Chandana Vidyapeeth Northampton
Jain Vishwa Bharti	Shree Chandana Vidyapeeth South London
Make A Wish Foundation	Theosophical Society of Kenya
Navnat Youth Association	Victoria & Albert Museum
	Young Indian Vegetarians

Themes

Interfaith	Outreach to other areas	Weekend Retreats/Shibirs
Delivering in schools	Kids activities	Study Sessions
Yoga & Meditation	Celebrations of Jain Festivals (Mahavir Jayanti, Paryushan and Diwali) and others such as Navratri	Sweet Harmony
Training & Development Shibirs	Invited as speakers to many events by various organisations	

'Love defies all logic. The more you give the more you get' Dontated by Arjun, Nikhil, Hasu & Hitesh

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There is enough in this world for every man's needs. There will never be enough for every man's greed.

-Mahatma Gandhi

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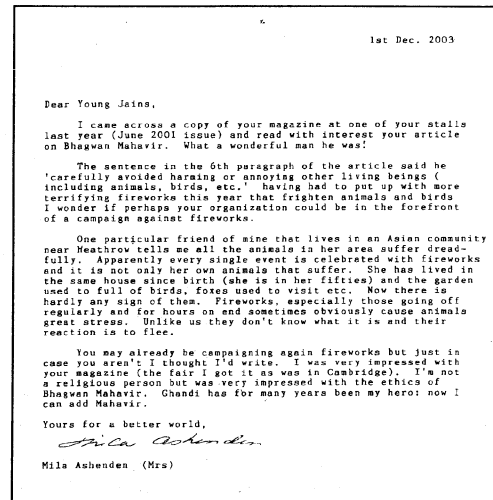
BBC Jainism Launch

We are proud to announce that the BBC has agreed to do a special Website on Jainism as part of its award winning section on religion and ethics at <http://www.bbc.co.uk/>
<http://www.bbc.co.uk/religion/religions/jainism/>

To celebrate this achievement, the Jain Samaj of Manchester, in co-operation with Young Jain Students (Manchester), and Jain Spirit hosted a launch of the new Website.

This event was held at the Jain Community Centre, 667 Stockport Road, Levenshulme, Manchester M12 4QE on Sunday, 7th December 2003 at 4.00 pm.

In addition, a unique photographic exhibition entitled Jainism: Ancient Tradition Modern Values, was displayed. Top artists from all over the world contributed the photographs. Some 20 BBC journalists were present at the occasion and the local community and students performed a special variety show. A complimentary Indian/Gujarati dinner was served. ■



Editor – Mila, Jai Jinendra! Thank you for your letter and bringing to light the fireworks issue. Interesting that you now have both Gandhi and Mahavir Bhagwan as your heroes. Having recently read Gandhi's autobiography – 'My Experiments with Truth' there are various references within it as to how he was influenced by Jain Philosophy. Also 'Search for the Hero' was a song and theme that we have been working with through the Tasting The Mango events. Searching for the Divinity within. This year we are continuing with that theme and have a convention in the Summer : Tasting The Mango: The Next Slice. We hope to see you at a future Young Jains Event. ■

Om Shanti.

I had a wonderful time on Saturday. Sorry I left early but my friend was tired. It's the first time I really understood why Jains celebrate Diwali I also really enjoyed the stavans - I felt they were filled with wisdom. The whole atmosphere was very spiritual and meditative. Please convey my thanks to all who put so much effort into the evening.

Thanks,
Parul.

Brahma Kumaris World Spiritual University ■

Jai Jinendra,

On behalf of Shishukunj and in particular Food for Children (F4C) Project team, we would like to express our sincere gratitude and heartiest thanks to Young Jains Trustees, Executive Committee members, Volunteers, and the entire team of Night of Illuminations for giving us an opportunity to join you all at Cannons High School on Saturday 1st November 2003 for the excellent Diwali Celebration. You have made our evening a very memorable one that will live in our hearts for a long time. It was a wonderful experience for us all.

It was such an auspicious occasion and a very joyous evening to celebrate Diwali where we all certainly learnt the significance of celebrating Diwali in its true meaning. The evening was filled with true vibrations and reasoning behind celebrating was explained in way of story telling, Stavans and Bhajans which was a fantastic experience for us all.

The entire team deserves an accolade of appreciation for organising a marvellous evening. On behalf of Shishukunj, please convey our sincere appreciation to each and everyone involved in organising this wonderful evening on this auspicious occasion, Young Jains also collected and donated a magnificent amount of £53.53 for Shishukunj "Food for Children" (F4C) Project.. On behalf of the children who will benefit from your generosity, our prayers are with you for lending a supporting hand to the children who are in dire need of food on a daily basis. May the children's affection and happiness shower upon you.

Yours Sincerely
Prafulbhai Shah, Trustee ■

Samayik Shibir

Compiled By Jaineel Shah

Many of us have come across the Jain ritual of 'Samayik'. Some dismiss it, thinking of it as another religious event where you have to sit around for hours singing and clapping, then reciting prayers. Well, that's how most Indian rituals are viewed so why should this one be viewed differently? Right? There is something very different about Samayik. But what is it? And how is it performed? What good does it do for our day-to-day lives? These questions were answered by the students of Shri Chandana Vidyapeeth, an organisation (started by Veerayatan and Young Jains) striving to educate young children and teenagers about Jainism, teaching the fundamentals of our great religion and the messages bestowed upon us by our Tirthankaras. This event highlighted the importance of Samayik and the effect it can have on us if we practise it regularly.

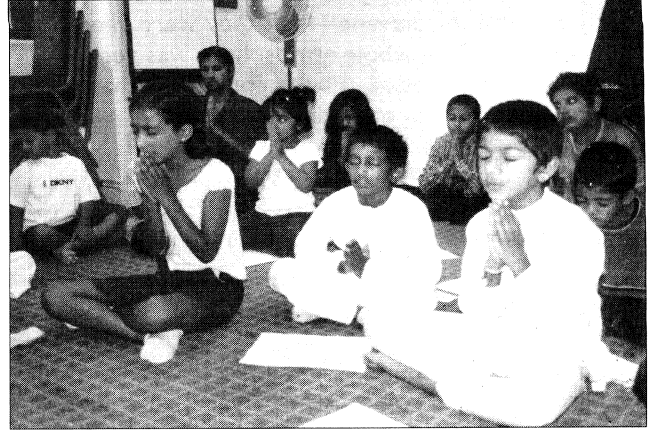
Children and adults alike gathered at Kingsbury High School on Sunday 9th of November 2003 to participate in the 'Samayik Shibir', where children no older than twelve performed a Samayik. You would have expected a group of half-asleep children at 10 am on a Sunday, sulking at their parents for forcing them into this. Quite the contrary though, it seemed the children had brought their parents! Sitting up wide-awake, and in beautiful voices the group of children recited prayers clearly and beautifully, much to the astonishment (and of course delight) of their parents.

The event began with a brief introduction by Nehul Shah, a teacher at Shri Chandana Vidyapeeth, asking the audience whether they find it difficult to cope at times with their busy schedules: for children – waking up early, going to school, doing homework; for adults – dropping the kids to school, then going to work, taking care of the household and many other duties. Nehul explained the importance of a balanced life, of obtaining equanimity – a task that can be achieved by practicing Samayik on a daily basis. The audience awaited this useful Jain tool to be put into practice.

Students from Shri Chandana Vidyapeeth had prepared a skit illustrating typical (and terrible!) teenage life: Mother and son arguing over son's constant careless misplacement of personal belongings. Our beloved PC Netwala (full name Prakash Chandra) from www.google.com then saves the day by explaining the three W's to the troubled teenager – Worship (right faith) Wisdom (right knowledge) and finally Work (right conduct) – the three jewels in Jainism, which, if practised regularly are the key to attaining balance in our turbulent lives.

The wait was over as the Samayik began. After each prayer, its' meaning was read out by the trainee teachers at Shri Chandana Vidyapeeth and displayed on the projector screen for everybody to read and

understand the meaning of the prayers and why they are recited. The hall was then filled with melodious voices and a jubilant atmosphere was created as three beautiful *stavanas* were recited. Looking around, you could see everyone singing with rapt devotion. Yes, everyone. It was truly enthralling.



The Samayik concluded with the fascinating story of Puniya Shravak, one of the ten most revered shravak disciples of Bhagavan Mahavir. This story is a prime example of the karmas that are wiped away with just one samayik. Puniya's samayik was so pure and done with such devotion that it was enough to get rid of thousands of years of hellish torture. On discovering this, King Shrenik, the ruler of the city in which Puniya lived, expressed his desire to purchase one samayik from Puniya Shravak, as this would help him get rid of his pre-destined birth in hell. But how can one purchase a samayik? Bhagavan Mahavir explained to the King that even the wealth of his entire kingdom was insufficient to purchase a Samayik because no wealth or pleasure of this world comes anywhere near the bliss of dwelling within the soul for even a moment, which is an experience that only Samayik can provide, through means of deep meditation. King Shrenik realised the value of samayik; it is something that keeps one away from bad thoughts, like anger, pride, and jealousy and hence saves the soul from countless rebirths.

Only 48 minutes a day has to be taken out of our schedules in order to achieve this balance. Sitting in Samayik enables us to live the life of a Jain *sadhu* (monk) for 48 minutes, as we do not harm any living beings and through right conduct, we develop inner calmness. Samayik is the first step towards spiritual progress and by practising it; we can get rid of our anger, greed, ego and deceit – the four *Kashays*, providing with balance in life and making us better people. After the Samayik Shibir Young Jains shared the Jainopoly session. ■

Dot... to ...Dot

KIDS

KORNER
by Manvendra Shah

Hidden below is the symbol most International Jain organisations have adopted to represent the Jain tradition. The symbol is built from Jain principles and belief. The overall shape represents the Jain view of the cosmos from the spiritual point. Its outline is in the shape of a person standing with legs spread wide and hands on the waist. The bottom part, up-ended triangle, represents the seven 'hells', the waist the middle world, where our world is situated, and the top hexagon represents the 'heavens'. At the top of the heavens, in the shape of a crescent, is the Sidh Shilla where liberated souls who have shed all their karma reside. Within the hexagon are three circles representing the Jain path to purity through the 'three jewels' i.e. through Samyag Darshan (right or true/pure perception), Samyag Gnaan (right or true/oure knowledge) and Samyag Charitra (right or true/pure conduct). Below that is the Swastika, the four arms of which represent the four realms- types of life- (gati) in which the worldly soul, which still has karma attached to it, takes birth in a body. These four types of life are Hell beings, Animal beings, Heaven beings and Human beings. In the upended triangular section is the palm of a hand, with 'Ahimsa' written in the middle, representing friendliness. The palm signifies that 'I fear no one and I do not create fear in others'.

Liberated (pure) souls

This must be the top, called, where the Sidh bhagwans live

These three circles must represent the three jewels
1) Samyag
2) Gnaan and
3)

I wonder which gati this is? It must be

I think this is the gati

I know this one. It is the gati

This must be the gati

On the left is an incomplete diagram of the Jain symbol. To complete it, join the black dots in the following order:-

- 1,2,3,4,5,6,7,8,1
- 9,12,13,14,17
- 11,10,13,16,15.

Then fill in the blank spaces in the text boxes. All the information can be found from above.

Hope you had a lovely Christmas

Ain't No Mountain High Enough



By Hasmita Shah

Having registered an interest in doing the Jain Spirit challenge as a family, and putting in some training over the coming months, we felt we were ready for the challenge when the day of reckoning finally arrived. We went up to Yorkshire the day before but the traffic was horrendous all the way and we barely managed to get some dinner before the talk and briefing.

The briefing by Dave, the leader of the Yorkshire Group whose team was to look after us during the walk was a complete shock. He told us that this was probably the hardest thing we would ever do in our lives- harder than the national 3 peaks challenge! He reckoned that around 30% would give up after the first hill and more after the second. There was no shame in this he added since it was a difficult challenge. Small comfort indeed!

Outwardly we put on a brave face, but inwardly doubt crept in. Had I trained enough? What if it started raining? We didn't get to bed till around midnight due to the excitement, and anxiety. We were staying in a converted barn and were supposed to be up around 4.30am. No chance of any sleep though as the bunk beds were not the most comfortable and creaked every time anyone tossed or turned. Not the ideal way to start off the hardest challenge of my life! I was relieved when it was finally time to get up. The cold shower did the trick of awakening all my senses and following breakfast we set off to Horton from where we were supposed to start.

Before we set off, Jatinbhai gave a wonderful motivational speech to spur us on and recited the navkar mantra. Unfortunately the field where we were all standing was invaded by midges which kept biting us and getting into our mouth when we were saying the navkar mantra. We were literally itching to get away.

There were 80 of us and we'd been put into groups to stagger the start times. There was however only a minute's difference between one group and the next and so some of the groups merged and split differently depending on the pace of individuals. We started at around 6.30am and after about 15 minutes of walking, we started ascending up Penys Ghent, the first hill. This was when my problems started. I

found it really tiring and found I could barely breathe. The hay fever season was in full force and the heavy early morning air led to an acute asthma problem. I was lagging behind the others. I was also carrying lots of drinks having brought lots of fresh frozen lemon juices from home for nourishment. I decided I could not keep up with my group and said I'd join another group. It wasn't really necessary since there were so many walkers from other organisations as well that it was like ants proceeding up and down the hill.

I'm not sure how but I finally got up the hill - the view from above was a little disappointing as it was quite foggy but you still got a sense of how high you'd climbed. That motivated me! However, I was seriously wondering how I was going to complete this challenge. When descending I met Dave who walked with me for a while as I was not with any Group. I told him how tired I was and was wondering whether I could actually do this. To my surprise he told me how well I'd done and told me to carry on. He said he was surprised at the speed at which we'd climbed the first hill and said we were all doing really well. This was the type of motivation I needed!

The volunteers were doing a splendid job of keeping the motivation going...

We had a refreshment stop at the bottom of the first hill and to my surprise my group came in after me as they'd taken a wrong turn! And I'd thought it was impossible to get lost!

I decided to walk at my own pace rather than with any group as there were enough people there that I could talk to and meet on the way. The next five miles were pretty much on flat tarmac which I found fairly easy. At the next refreshment stop we were given lots of fresh oranges with salt along with lots of drinks and snacks. The volunteers were doing a splendid job of keeping the motivation going along with providing anything else we needed. Just the kind of tonic you needed to keep you going.

The walk up to Whernside had been described by Dave as a drag. It was around 6 miles of walking up

Ain't No Mountain High Enough



By Hasmita Shah

hill. I actually found it really enjoyable. By this time my breathing had improved, the weather was wonderful - probably slightly hotter than you'd have liked for walking but at least it wasn't raining!. The views were spectacular and I met lots of people on route. Right at the top I paused to take in the spectacular scenery only to find myself scratching my arms. More midgets! So decided there was no point in resting and started descending down Whernside.

You'd think going down would be easy. This was tough - really tough. You had to watch your footing all the way. It was so steep and lots of loose rocks with so many people trying to descend down a very narrow path. I even sat on my bottom and slid down for a while. I'd had a walkie-talkie with me but had not been able to get hold of Hitesh previously since he must have been out of range. As I was descending down he radioed me. He said he was waiting for me at the next refreshment stop and we could climb the third hill together. By this time everything was hurting. I wasn't sure that I would be able to climb yet another hill. But Hitesh insisted he would wait for me. I thought I was only about 20 minutes away from the next refreshment stop as I could see some fields some distance away. However Raju came up from the stop to walk with me and he informed me that it was at least 40 minutes away. I told Hitesh this but he insisted on waiting. It was a long way down and my feet were killing me.

When we finally got there, Akhil, one of the volunteer's young son gave me a big hug. I had had a chat with him on the walkie-talkie and he'd promised me one. That was to keep me going for a while longer. Again the support from the volunteers was critical. Also Dave was there to assess whether you were fit enough for the third hill. I was ready to drop but he had confidence in me. Plus Hitesh had been waiting for over an hour for me and I didn't feel I could let him down. So I soldiered on. This third hill, Ingleborough, was yet a different challenge. The climb up was over steep rock so you were almost clambering up on your hands and knees. I kept stopping more and more frequently as by now my body had given up. The only thing that kept me going was my mental strength.

Finally we reached the top and with barely a few seconds to look at the stunning views we started descending again. Up to now I had not been worried about doing the challenge within 12 hours however, there was every chance we could do it within that time and so we tried to keep a reasonable pace going. Not easy when your whole body's trying to give up.

We finally completed the challenge in 11 and a half hours - it was bliss to sit down and take off my shoes and socks. I found out that my children, Nikhil and Arjun had completed it in just over 9 hours. My heart was just bursting with pride at their achievement. Especially as Arjun was then playing football with Akhil who'd been waiting for the boys to finish so he could play with them.

....what kept me going was the support of fellow walkers and volunteers...

Of the 80 people taking part, only 3 dropped out due to injuries. Incredibly all the rest completed the challenge. 48 did it in less than 12 hours. Even Dave was elated saying he'd never had such a high number finishing on previous occasions. Obviously the weather helped. But more than that it was the team spirit that kept most of us going.

For my part, there were numerous times that I could have given up. Physically I was tired after the first hour - yet I kept going. And what kept me going was the support of fellow walkers and volunteers and my mental will power - It really was a team effort. Ain't no mountain high enough when there's a great team spirit involved! ■

Please send your letters/comments/recipes and articles to enquiries@youngjains.org.uk or write in.

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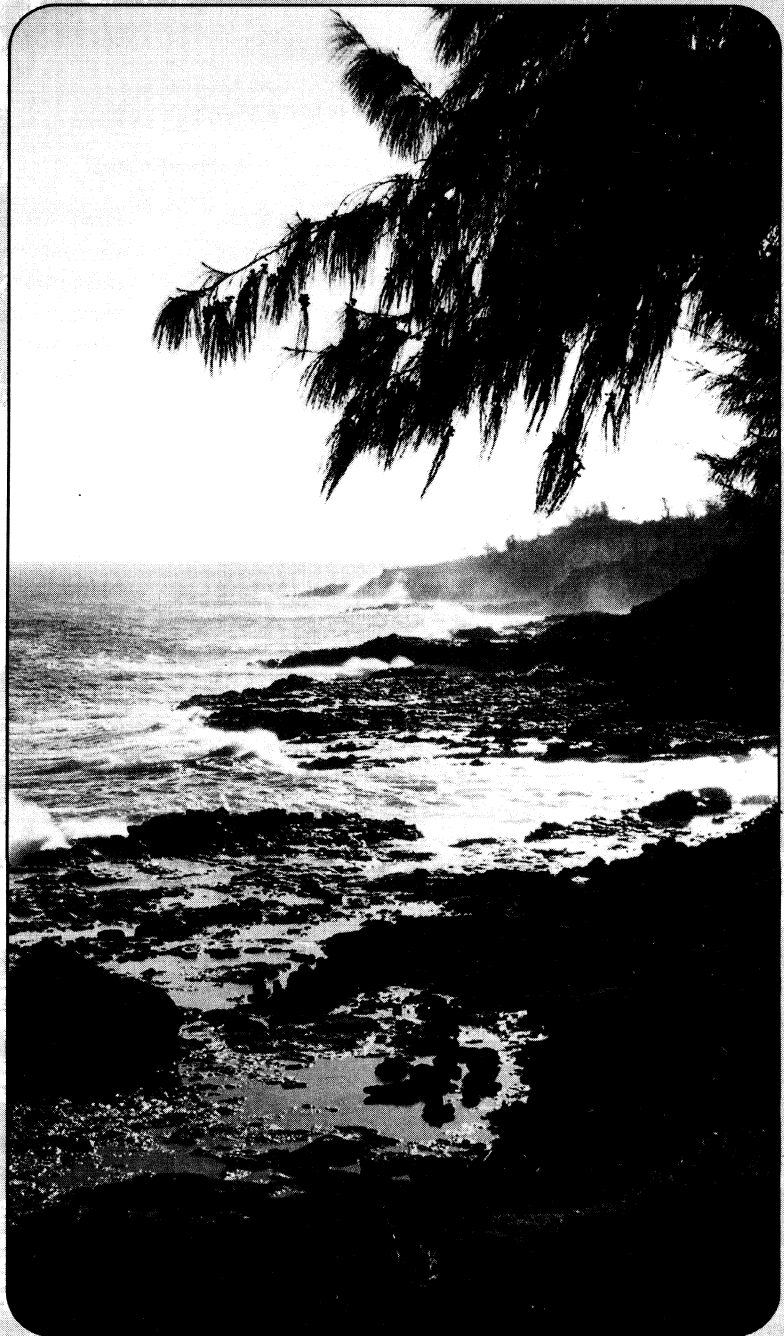
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“There is nothing so small and subtle as the atom, nor any element so vast as space. Similarly there is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life.”

Lord Mahavir



Choose Your Opportunities



Compiled By Kavita Haria & Sonal Shah

Discover the Power of Influence!

The event was planned, the presenters were set, the charities were ready – Ready, Set, Go. We began with a Mango Dance and the Navkar Mantra. Then, a funny voice could be heard, the voice was not from the stage and everyone seemed puzzled! Who could that be? Next thing we knew, the host was introduced and Kavita jumped out of the crowd!

Everyone likes to watch films, whether they are from Bollywood or Hollywood, but what about the YJ-hood? Well this came to light, as the Choose Your Opportunities film was shown. We put ourselves in the shoes of those we saw and tried to feel what we could see. After this, we realised one thing – there was Compassion in each and every one of us, and this is what drives us to give service. Compassion is an emotion, a feeling in motion.

The next session was a chance for us to 'Explore Within'. It was led by two lifecoaches who guided us through a process by which we could make our life, a much smoother ride. Suraj Shah and Arvind Devalia both guided us through ways in which we could make the bumpy ride we may be experiencing a smooth one.

After that, we had the chance to hear about the work of various charities and some examples of opportunities that have been undertaken. The Make-A-Wish Foundation was represented by Neeta Devalia. She is an active volunteer and says, "I am passionate about the work Make-A-Wish do and find that being a volunteer is both fun and rewarding. A wish granted is true magic for the child and to be part of that magic can mean so much. The message I would like to leave with everyone is that they too can make a difference. With one small gesture we can change a person's life". We also had Nirvana School, which was represented by Arvind Devalia, Sense represented by Sandeep Shah and Young Jains.

Other charities that were present were Shishukunj and the Thika Eye Camp.

There was a quick five-minute break as a line was set up and the drums were rolled in. Before I knew it, Drum Jam began. Led by Somesh De Swardt, we all had a chance to beat the drums and shake the maracas. Many instruments were used and different sounds generated. The atmosphere generated was fantastic, full of buzz and energy. We were able to express ourselves. A flavour of West Africa!

Moving on, there was a short presentation by Kavita on the relevance to Jainism. We looked at the way Bhagwan Mahavir gave service without wanting anything in return (Nishkam Seva). This is how we should be, but as it is hard to give service without wanting anything in return, we should try and minimise our wants as much as possible.

The end of the event came, and it was a great moment. The atmosphere was high after the extravagant Drum Jam. ■



If you were unable to attend and would like to volunteer please contact any of the organisations below.

Young Jains UK

Suraj Shah (Volunteers Officer)
E: volunteers@youngjains.org.uk
URL: www.youngjains.org.uk

Make-A-Wish Foundation

Neeta Devalia
E: neetadevalia@hotmail.com
URL: www.makeawish.org

Sense

Sandeep Shah (Press & PR Officer)
E: sandeep.shah@sense.org.uk
URL: www.sense.org.uk

Shishukunj – Food for Children (F4C project)

Mahesh Shah
E: mahesh.savla@virgin.net
URL: www.shishukunj.org.uk

Nirvana Trust

Arvind Devalia
E: arvind@nirvanacoaching.com
URL: www.nirvanatrust.com

Thika Eye-ENT Camp

Kajal Shah
E: kajshah@aol.com

Drum Jam

Somesh De Swardt
E: somesh@drumjam.co.uk
URL: www.drumjam.co.uk

Look out for the return of Choose Your Opportunities in 2004! If you would like to volunteer, please contact Kavita Haria on 020 8909 2592 or kavita_haria@hotmail.com

THE WAY WE TREAT PEOPLE

Received Via Email

Five lessons to make you think about the way you treat people.

These lessons help as reminder at the time of year when we are making New Year Resolutions. In contemplating them remember that we bind karma in what we think, say and do as well as remember the Qualities of Life :Maitri – Universal/Unconditional Friendship, Pramod – Appreciating the Qualities in others, Karuna – Compassion and Madhyastata – Equanimity.

1 - First Important Lesson - Cleaning Lady.

During my second month of college, our professor gave us a pop quiz. I was a conscientious student and had breezed through the questions, until I read the last one: "What is the first name of the woman who cleans the school?"

Surely this was some kind of joke. I had seen the cleaning woman several times. She was tall, dark-haired and in her 50s, but how would I know her name? I handed in my paper, leaving the last question blank. Just before class ended, one student asked if the last question would count toward our quiz grade.

"Absolutely," said the professor. "In your careers, you will meet many people. All are significant. They deserve your attention and care, even if all you do is smile and say 'hello'."

I've never forgotten that lesson. I also learned her name was Dorothy.



2 - Second Important Lesson - Pickup in the Rain

One night, at 11.30 p.m., an older African American woman was standing on the side of an Alabama highway trying to endure a lashing rainstorm. Her car had broken down and she desperately needed a ride. Soaking wet, she decided to flag down the next car. A young white man stopped to help her, generally unheard of in those conflict-filled 1960s.

The man took her to safety, helped her get assistance and put her into a taxicab. She seemed to be in a big hurry, but wrote down his address and thanked him. Seven days went by and a knock came

on the man's door. To his surprise, a giant console colour TV was delivered to his home. A special note was attached. It read:

"Thank you so much for assisting me on the highway the other night. The rain



drenched not only my clothes, but also my spirits. Then you came along. Because of you, I was able to make it to my dying husband's bedside just before he passed away.

God bless you for helping me and unselfishly serving others."

Sincerely,
Mrs. Nat King Cole.

3 - Third Important Lesson - Always remember those who serve.



In the days when an ice cream sundae cost much less, a 10-year-old boy entered a hotel coffee shop and sat at a table. A waitress put a glass of water in front of him. "How much is an ice ream sundae?" he asked.

"Fifty cents," replied the waitress. The little boy pulled is hand out of his pocket and studied the coins in it. "Well, how much is a plain dish of ice cream?" he inquired. By now more people were waiting for a table and the waitress was growing impatient.

"Thirty-five cents," she brusquely replied. The little boy again counted his coins. "I'll have the plain ice cream," he said.

The waitress brought the ice cream, put the bill on the table and walked away. The boy finished the ice cream, paid the cashier and left.

When the waitress came back, she began to cry as she wiped down the table. There, placed neatly beside the empty dish, were two nickels and five pennies. You see, he couldn't have the sundae, because he had to have enough left to leave her a tip.

THE WAY WE TREAT PEOPLE

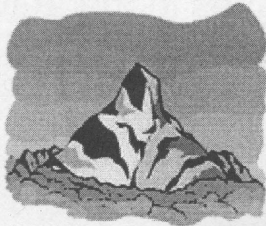
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4 - Fourth Important Lesson. - The obstacle in Our Path.

In ancient times, a King had a boulder placed on a roadway. Then he hid himself and watched to see if anyone would remove the huge rock. Some of the king's wealthiest merchants and courtiers came by and simply walked around it. Many loudly blamed the King for not keeping the roads clear, but none did anything about getting the stone out of the way.

Then a peasant came along carrying a load of vegetables. Upon approaching the boulder, the peasant laid down his burden and tried to move the stone to the side of the road. After much pushing and straining, he finally succeeded.

After the peasant picked up his load of vegetables, he noticed a purse lying in the road where the boulder had been. The purse contained many gold coins and a note from the King indicating that the gold was for the person who removed the boulder from the roadway. The peasant learned what many of us never understand! Every obstacle presents an opportunity to improve our condition.



5 - Fifth Important Lesson - Giving When it Counts.

Many years ago, when I worked as a volunteer at a hospital, I got to know a little girl named Liz who was suffering from a rare and serious disease. Her only chance of recovery appeared to be a blood transfusion from her 5-year old brother, who had miraculously survived the same disease and had developed the antibodies needed to combat the illness.

The doctor explained the situation to her little brother, and asked the little boy if he would be willing to give his blood to his sister.

I saw him hesitate for only a moment before taking a deep breath and saying, "Yes I'll do it if it will save her." As the transfusion progressed, he lay in bed next to his sister and smiled, as we all did, seeing the colour returning to her cheek.



Then his face grew pale and his smile faded. He looked up at the doctor and asked with a trembling voice, "Will I start to die right away?"

Being young, the little boy had misunderstood the doctor; he thought he was going to have to give his sister all of his blood in order to save her. ■



LIKE A TREE

By Deepa M Shah

At the moment I feel *like* a tree, with:

- ♣ a seed of fruit planted within me - divinity itself;
- ♣ the many branches of opportunity approaching on the horizon.

As my branches grow, I aim to absorb the:

- ♣ light/knowledge from the environment and those around me;
- ♣ nutrition from my roots and background;
- ♣ inspiration from simply living as a Jain.

As the seasons change, I strive to adapt by:

- ♣ generating blossom in the spring time;
- ♣ creating juice from the fruit during the summer;
- ♣ utilising the beautiful colours of the leaves in the autumn;
- ♣ withstanding the rain/snow within the winter.

At the moment I feel *like* a growing tree:

- ♣ rooted on the earth?
- ♣ glowing and shining in the sun, yet still;
- ♣ swaying and hanging in the wind.

As I interact with others in this orchard, I want to:

- ♣ encapsulate the energy from within us and emanate this outwards;
- ♣ encourage and empathise as well as enthuse and motivate;
- ♣ encounter and stimulate innovation;
- ♣ encompass and facilitate the promotion of Jain Dharma.

As the world evolves, I pursue to:

- ♣ operate my strengths - roots, bark, branches and leaves - to stand strong;
- ♣ observe, listen to and drive developments to unfold my insightful layers;
- ♣ overcome, learn from and reflect upon any challenges which may surface.

At the moment I feel *like* a Young Jain tree, reaching:

- ♣ to uncover the pure essence within me;
- ♣ for the ultimate goal of happiness and harmony.