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Issue 17  
December 2003 - February 2004  
Non Profit International Quarterly Publication

# JAIN SPIRIT

SHARING JAIN VALUES GLOBALLY

L. M. Singhvi  
Devendra Jain  
HRH Prince of Wales  
Ingrid Newkirk

*'I am alone, pure eternal, formless and full of  
knowledge and vision. Other than this not even  
an atom of any object of mine.'*

*Inside Cover: Garden, Oshwal Yatrik Gruh, Palitana  
Cover & Inside Cover Photos: James Maturin-Baird  
Cover: Pooja Tray used for worship*

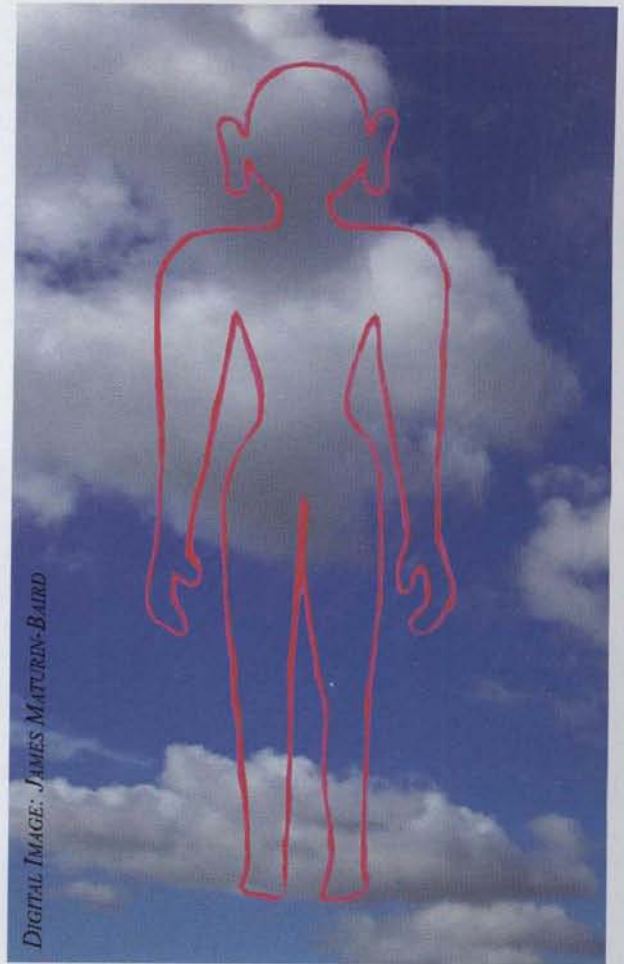
# WELCOME

Whenever we embark on something new, there is tremendous excitement, enthusiasm and hope. Four years ago *Jain Spirit* magazine was launched with this spirit in North America and in the UK. At the time, there was no international magazine on Jainism, and even today this is the only one of its kind. The journey has been most challenging and fun, and we have now published seventeen magazines thanks to the support of a large number of volunteers and well-wishers. We would like to thank you all for sharing this dream and helping us come this far. With this foundation, we can only grow and in Jain culture we have a vast reservoir of wisdom which we can always tap.

We are living in the best of times and the worst of times. Science and technology have made our lives easier and more comfortable, and education and democracy has helped the equality of opportunity. Material prosperity is common amongst educated people all over the world. However, this is not leading towards peace. There is increasing tension not only between countries but also between and within families. The human spirit somehow does not seem to be at peace. It feels as if we are unable to access that which is free and infinite within us. We are constantly groping externally for happiness and security. Terrorism is spreading fear in society, and its definition seems to be increasingly blurred. In some parts of the world, law and order are breaking apart and hope is disappearing. Increasingly, the world is getting more divided between the rich and the poor. A recent United Nations report demonstrates that poverty is spreading *because of* globalisation. Slavery is not dead at all, says a recent cover story in the *National Geographic* magazine. There is also significant economic slavery, and the ethic of modern business seems to be exploitation, exploitation and more exploitation for profit, profit and more profit. This state of affairs is clearly unsustainable.

Where does Jainism fit into all this? Firstly, it demonstrates a way towards peaceful living which is very practical, scientific and healing. Secondly, it has a track record of thousands of years. We are not talking about peace or non-violence or even ecology because it is fashionable today. The Jain tradition did not talk about protection of animals when there was food poisoning, or about protection of the environment when the ozone layer was being destroyed. Animals should be protected not only for their welfare but also for human welfare, say the Jains. Similarly, the environment is sacred in and of itself, and deserves to be preserved.

Through our conversations with readers all over the world, we are discovering that a large number of Jains are still confused about the basic principles of Jainism. Similarly, non-Jains wish to know about these and also about Jainism's core values, as there is so little literature available. Somehow it seems, despite all the lectures and events Jains organise all over the world, that for a large number of people



*"The best leader is one who is invisible"*  
**Dr. Parveen Jain**

there is a big problem with basic understanding. Good introductory books on Jainism are rare. Quality information on the scientific basis of Jainism is also missing from public libraries, let alone personal ones. As Bipin Shah highlights in his Viewpoint, there is not a single professorship on Jainism anywhere in the western world. A lot of work needs to be done to avert this situation, and one of the first requirements of this is unity. We must cooperate rather than compete, and avoid duplication and wastage of scarce resources. Leaders should be there to serve the community, not to boost their own popularity. As Dr. Parveen Jain, a pioneer of the Jain temple in San Francisco said during his recent visit to London, the best leader is one who is invisible. We urgently need good 'invisible' leadership in the community and, of course, good dedicated members who will collectively work to take the whole tradition forward. Also, we need to focus more and more on the youth, who are going to be the torchbearers of the tradition in the future.

Happy Reading!

*Atul K. Shah*

Executive Editor  
editor@jainspirit.com

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

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Secure credit card subscription facility is available on the website.

ISSN : 1532-0472

Jain Spirit is a charity limited by guarantee incorporated in the UK

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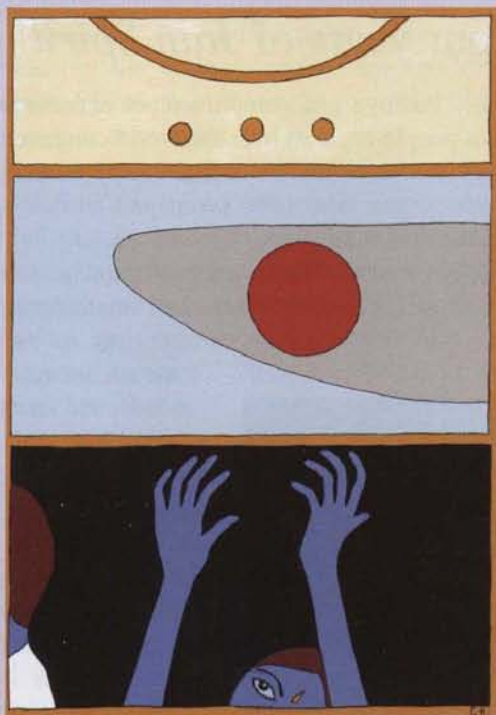
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All back issues be ordered by completing the subscription form.

# THE STREAM WILL BECOME A FLOOD

Editor Atul K. Shah reflects on four years of *Jain Spirit*

IT IS NOW FOUR YEARS SINCE THE FIRST ISSUE OF *Jain Spirit* was launched in Philadelphia and London. To date, 17 magazines have been published, giving readers all over the world hundreds of articles on the Jain tradition, its wisdom, art, science and modern-day relevance. This is the first full-colour global magazine on Jainism in English. Founded by a group of people in the UK and North America, the magazine has demonstrated how alive and vibrant this tradition is and started to connect the global community like never before. From his home in Perth, Australia, a Jain can now discover what is happening all over the world and learn about how scientific, practical and artistic her/his tradition is - s/he does not even have to leave home to do so.

Young people, the torch bearers of the tradition, are now seeing their culture in a new light, and cannot put the magazine down once they have opened it. Hundreds of new writers on this culture have been introduced to the Jain community and beyond, new photographs and artwork and even original new cartoons have been published and shared across the globe. As founding editor, I sacrificed my highly successful professional career to make this happen. A dedicated team of full-time and freelance staff give their best energies and skills to publish the magazine regularly and spread it. Our volunteers in the UK and worldwide actively give their time, contacts and skills to make *Jain Spirit* grow. Personal donors and well-wishers generously gave their time or money, or sometimes both, to realise this unique vision. Scholars gave generously of their articles, advice and encouragement throughout the

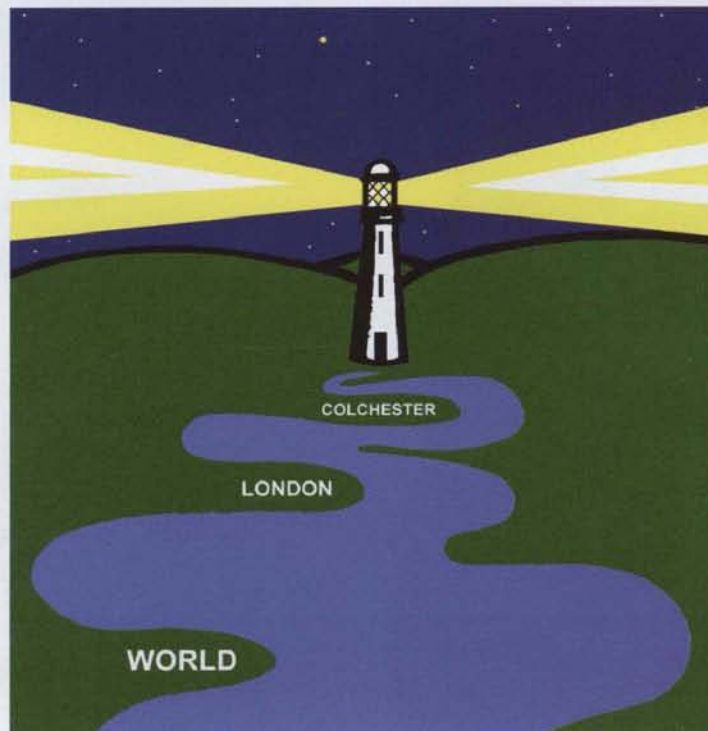
process. Positive and complimentary endorsements from eminent people from all over the world continue to pour in even today. We would like to take this opportunity to thank all those of you who have taken part in this vision and shared the dream, helping it become a reality.

Brother Reuben Thuku, a regular *Jain Spirit* contributor and an eminent speaker, told me last month during his brief

stopover in the UK that 'the stream must become a flood'. He knows that the Jain culture and wisdom is not only timely for this age, but is a key to lasting universal peace. A lot of people not brought up in the Jain tradition know very little about it, even though there is a good chance that millions out there would love to learn about Jainism if they had a good introduction. Examples of such people include vegetarians, animal lovers, people who love India, its culture and spirituality, artists, nature lovers and students of ancient wisdom. As Ingrid Newkirk, founder of PETA, has said so beautifully, "millions out there are Jain - they just don't know it." It is our

collective responsibility to change this.

It is a huge challenge to educate, inform and spread because we are shy about our culture, introspective and lack confidence in our knowledge. Very often, when we tell others that we are Jain, we have to spell the word. There are reasons for this, the most important being that good quality Jain information in the English language is very rare. *Jain Spirit* is starting to build this team of writers and spread this knowledge, but there are still challenges ahead, especially



in terms of good Jain books and multi-media material.

However, we are today very fortunate. Jains form one of the world's best educated communities, one of its most resourceful and wealthy, with high ethical standards and a strong sense of charity and selflessness. There are Jain leaders in every field: from marketing, where Professor Dipak Jain is Dean of Kellogg Business School, to information technology, with leaders like Prem Jain of Cisco or scientists like the late Dr. Vikram Sarabhai, who inspired and trained the current President of India H.E. Dr. Abdul Kalam. Our monks and nuns are the pillars of the tradition and to this day observe the strictest thousands-of-year old vows, without compromise. There is much to draw upon and learn from, and *Jain Spirit* continually strives to bring the best of it to you, the reader.

None of *Jain Spirit's* success could have been achieved without a full-time professional infrastructure. The *Jain Spirit* office in Colchester is the first media office for Jainism outside India. As a result, we have convinced the BBC to put Jainism on its website and regularly help them with their Jain programming and research. We actively connect individuals and groups with similar goals, and as we all know, progress is built on good relationships. Our network is growing every single day. As a very recent example, Jain students at Oxford University requested our help in setting up a society there. We emailed our supporter, Professor Richard Gombrich, who within 30 minutes responded with a clear "Yes". Dr. Parveen Jain flew from Silicon Valley to talk about Jain Business Ethics in London. There are many such examples, and these are growing all the time.

We would like each and every reader to think and act in helping us turn the stream into a flood. Our topmost priority is finance and subscriptions. We urge you to donate generously, to send us your advertisements or to encourage as many people as you know to subscribe to this magazine. Give out gift subscriptions, which are such a low-cost and effective way of spreading the message and encouraging others to understand you better. Young people, for whom this magazine is a key foundation to their future, should exercise their votes on their parents not only to subscribe but to donate generously to this charity and become its partners. We would like you to create a chain reaction and take pride in spreading this to your friends and relatives - we are happy to give suggestions on what to say and how to deal with doubts. This practical advice is on our website where you can easily read and download it at any time. Be proactive and become a catalyst.

As Nishad Gudka, President of Young Jains UK, recently said, "The train is moving. It is your choice to stay on the platform or to jump onto the train. If you get onto the train, you will be able to travel to new pastures, learn new things, enhance your self-esteem and identity and take pride in this huge cultural renaissance." Lord Mahavir said, "Waste not a single moment of existence", so we would encourage you to grow with *Jain Spirit* and invest in what is the most enduring investment of all - culture. 🙏

# CELEBRATING THE LIGHT OF FORGIVENESS

Aidan Rankin reports on the Kshmapana Day celebration held at London's Victoria and Albert Museum

ON SUNDAY 14 SEPTEMBER 2003, to mark Kshmapana Day, an all-day event was organised by the Trustees of London's Victoria and Albert Museum, in partnership with the Institute of Jainology and with the support of Young Jains UK. Kshmapana Day marks the end of Paryushan, a period in which Jains observe fasts and reflect more generally on their spiritual practice. Kshmapana Day is therefore in part a celebration of the ending of a period of austerity (*tapas*) but it also invites reflection on how best to apply Jain principles in practical ways, to project the inner spiritual life outwards so that it positively affects others.

The principal theme of Kshmapana Day is forgiveness, and this was explored by all the scholars, community and spiritual leaders who spoke throughout the day. Jain teachings remind us of the importance of forgiveness at many different levels, from the right conduct of society to the individual's psychological and spiritual health. Forgiveness is an important act of letting go, or non-attachment, which clears the mind of emotional toxins. It is also a supreme act of compassion and strength. This aspect of forgiveness was emphasised by Dr. Kristi Wiley of the University of California, Berkeley. Dr. Wiley, the keynote speaker, gave a beautiful talk in which she compared the approaches to forgiveness adopted by Christianity and Jainism. She emphasised the courage involved in the act of forgiving, whether between individuals or between hostile nations and warring factions. Forgiveness opens up innumerable new possibilities, but it is in many ways more difficult than holding on to old animosities. Dr. Wiley cited the example of the Serbian



Speakers Mr Sanghrajka, Dr. Parikh, Dr. Wiley and Dr. Balbir

and Croatian heads of state, who had recently apologised to each other on behalf of their peoples and agreed to work together for reconciliation. This accords with the Jain principle of *ahimsa* and should serve as a model for international relations. Coming so soon after the second anniversary of 9/11, Dr. Wiley's words resonated with the audience and gave us hope.

Dr. Wiley's address was followed by a highly erudite and well-illustrated talk by Dr. Nalini Balbir of the University of Paris (Sorbonne Nouvelle). Her theme, appropriately for a scholar of Prakrit as well as Sanskrit, was the significance of Kshmapana in Jain scriptures. Dr. Balbir is one of the most distinguished scholars of Jainism and it was an honour to have her in London for this event. Her talk gave way to a welcome musical interlude provided by Sheila Shah and her party, the youngest of



whom is fourteen years old, consisting of songs on the theme of forgiveness. This was followed by a lively talk on fasting by Shaileen Shah of Young Jains UK, in which he raised many interesting questions about spiritual practice.

In the afternoon, we were updated on the most recent developments at the Institute of Jainology UK by Mahesh Shah, and treated to an inspiring lecture by Shri H.C. Parikh, until recently India's Chief Commissioner for Tax. Dr. Parikh spoke about compassion towards all living things as the guiding principle for human existence. In this age of environmental vulnerability, this means applying the principle of *aparigraha* to conserving the Earth's resources. Forgiveness is part of this process. As Lord Mahavir reminds us, one who forgives "acquires a kind disposition towards all living beings." The next speaker was Samanaji Pratibha Pragna of the Jain Vishva Bharti in London. A nun from the Terapanthi order, she gave a powerful speech about meditation as the essence of religious practice, a form of spiritual medicine that promotes calm, is good for mind and body and encourages forgiveness and compassion.

The day concluded with the presentation of awards to students who had completed the Institute of Jainology's introductory course, organised with Birkbeck College, University of London. Special thanks should go to Nick Barnard, who led a guided tour of the highlights of Jain art at the V&A before the event started, and in particular to Dr. Deborah Swallow, the Museum's Director of Collections and Keeper of the Asian Department. Her skilful, judicious leadership ensured the day's success.



## DISTINGUISHED SCHOLARS PRESENT JAINISM AT WORLD SANSKRIT CONFERENCE

Dr Nalini Balbir reports on the important contribution made by renowned scholars of Jainism at the 12th World Sanskrit Conference in Helsinki, Finland

**D**URING A WEEK IN JULY 2003, the northern light of the beautiful Finnish capital of Helsinki saw a gathering of some 250 scholars from all over the world to participate in the 12th World Sanskrit Conference, organised by a team of Finnish Indologists under the guidance of Prof. Asko Parpola and Dr. Petteri Koskikallio. Of the 14 conference sections, one was specifically devoted to Jain Studies. Its organisation had been entrusted to Prof. Mrs. Colette Caillat and Dr. Nalini Balbir. Colette Caillat has been trained in classical philology and comparative linguistics, in Pali, Prakrit, Apabhramsha as well as in Theravada Buddhism and in Jain literatures, which she studied under Walther Schubring, A.N. Upadhye and D.D. Malvania. She taught at the University of Paris for some 25 years. Among her most important publications are *Atonements in the Ancient Ritual of the Jaina Monks* (Ahmedabad, 1975, L.D. Series 49), a booklet entitled *Jainism* in collaboration with A.N. Upadhye and Bal Patil (Delhi, 1974; new edition with an

updated bibliography in progress), and *Jain Cosmology* in collaboration with Ravi Kumar (new edition in progress).

Twenty years ago, at a time when gatherings of Jain scholars were not a regular part of academic life outside India, she had organised an International Symposium on Jaina Canonical and Narrative Literature (Strasbourg, 1981; Proceedings published in *Indologica Taurinensia* 1983) where leading scholars from Europe and India had participated with enthusiasm (among others the late N. Tatia, D.D. Malvania, C.B. Tripathi). The section on Jain Studies held in Helsinki showed how this field of research has progressed over the past twenty years, how the focus of interest has changed to some extent and how new persons have come up. The fact that the section was inserted in the frame of a Sanskrit conference partly explains that most papers were devoted to textual studies, rather than to anthropology or sociology of Jainism. Canonical literature was the focus of papers presented by Colette Caillat (the composition of the *Maranasamadhi*, a

text relating to *sallekhana*); Kristi Wiley (Karma literature of the Shvetambaras and the Digambaras); Jagat Ram Bhattacharya from the Vishva Bharati, Ladnun (on women); Sucitra Ray Acharya (agronomy); Nanda Lal Jain (*anekantvada*) and Sin Fujinaga (*dharma* and *adharma*). The aims of specific narrative works in Prakrit, Apabhramsha or Sanskrit and the connection between stories and doctrine were considered by Paul Dundas, E. de Clercq and H.P. Devaki, while J.P. Osier, S.C. Goswami and John Cort reflected on the ways and expressions of mysticism. Finally, Peter Flügel discussed the emergence and the history of the Lonkagaccha, Nalini Balbir analysed some modern autobiographies by Jain monks and nuns, and O. Qvarnström showed how the Jains responded to some Hindu thinkers in the debate about omniscience during the Medieval period.

The Conference proceedings will be published in the near future by Delhi-based publisher Motilal Banarsidass.

## SILICON VALLEY EXECUTIVE EXPOUNDS BUSINESS ETHICS

Eminent Silicon Valley executive Dr. Parveen Jain explained how Jain values have enhanced his business success and raised the quality of his life and achievements to an audience of young Jains during his recent visit to the UK. Dr. Jain is past-president of the Jain Center of Northern California and was in charge of the project to build their pioneering \$6m temple in Milpitas. He emphasised that **it is the responsibility**

**of every Jain to leave Jainism in their will** – to leave something of their culture behind for the future generation. Lasting success in business is primarily because of our values and we should live by them and encourage others to do so too. A leader is most successful when he is invisible, explained Dr. Jain, during his business ethics talk, which was co-organised by Young Jains UK and *Jain Spirit*.



Dr. Parveen Jain

# GLOBAL DHARMA CONFERENCE A RESOUNDING SUCCESS

**H**ISTORY WAS MADE AT 10:00 AM ON 25 JULY 2003 as New Jersey Assemblyman Upendra Chivukula officially inaugurated the Global Dharma Conference. The spectacular three-day event was the largest ever organised by young people of Indian heritage and brought together over 2000 primarily youth attendees from about 20 countries across the world. The Hindu Students Council (HSC), with over 70 university chapters across the USA, was the primary driver behind such an attempt to introduce the universal concept of *dharma* to the larger community and initiate dialogue on important global concerns. HSC was aided, amongst others, by Young Jains of America, an active co-sponsor of this inspiring event. World-renowned speakers (including the highly respected Jain teacher Gurudev Chitrabhanu), fulfilling discussion sessions and exciting cultural programming captivated the conference attendees as they engaged with the topic of *dharma* and interacted with likeminded individuals.

The Friday afternoon session was inaugurated by Pujya Swami Shantandanda of the Chinmaya Mission, who blessed the conference and emphasised the need for such a gathering. A unique attraction of the afternoon was quite appropriately a Diaspora session where youth leaders from five different continents narrated their personal experience with social service work in different communities. Dharmesh Mistry, president of the National Hindu Students Forum UK informed the audience about the role of South-Asian youth in raising awareness on Hindu heritage and spiritual lifestyle in Europe. Saumitra Gokhle, a social activist from the Caribbean, presented a pictorial history of the evolution of different communities in Guyana, Surinam and Trinidad. Gotham Chopra, a young writer and motivational speaker, addressed spirituality in America and the relevance of *dharma* to the American lifestyle. Moksha Watts, President of the Australian Students Union, spoke on the vibrancy of Indian culture and its appeal in the Australian socio-cultural context. Anand Shah, a Harvard graduate who has been working with tribal communities in India through Indicorps emphasised that “a common belief in the effort to understand ourselves is what brings us together to search for the meaning of *dharma*. As Indians who live abroad it is essential that we understand what India means to us as individuals and, more importantly, what we mean to India.”

Friday evening activities continued with a plenary session that highlighted the relevance of *dharma* to various aspects of life. Anjlee Pandya inaugurated the session with a symbolic lighting of the lamp of hope. New Jersey Governor James McGreevey opened the session with an explanation that

“*Dharma* is the law of the universe, and of life, mind and consciousness.” He also said that “you must be the change that you want to see in this world.” Dr. Murli Manohar Joshi, India’s Human Resource Development Minister, similarly urged second generation Indian Americans to utilise their heritage from the east and resources from the west to show a new path to the world: “Principles of *dharma* will help you to strike the golden balance of your rights and duties.” Alternative medicine pioneer Dr. Deepak Chopra echoed these sentiments as he emphasised the close relationship between modern science and spirituality and that it would frankly be irresponsible if “the upholders of *dharma* do not usher a new age of humanity.” Pujya Swami Dayananda Saraswati — spiritual head of the Arsha Vidya Gurukulam and Chairman of the Advisory Council for the conference delivered the keynote address. In his extraordinary message he presented the true meaning, relevance and purpose of *dharma* today.

Friday night bhangra/raas festivities and a special performance by international pop-star Apache Indian continued until 1:30 a.m., but the conference participants were awake and ready early next morning for an intensive day of workshops, debates and discussions. Leading experts in a variety of fields explored the themes of *dharma* and self, *dharma* and family, *dharma* and society, and *dharma* and the world as nine different breakout sessions occurred at one time and covered topics ranging from ‘Brainwaves of a Yogi’ to ‘*Dharma* for Sustainable Development and Good Governance’. Participants found Saturday’s parallel sessions especially fulfilling as they were able to interact with speakers and attendees in groups that ranged from as small as ten to as large as three hundred. Among the large number of incredibly rich sessions participants were especially impressed by Kiran Bedi’s talk on crime and punishment, Brother Reuben Thuku’s views on religion and conflict, Rita Sherma and Anju Bhargava’s discussion on *dharma* and women, Jeffrey Armstrong’s ideas on personalities of the Mahabharata, and Subhash Kak and George Sudarshan’s understanding of the close relationship between quantum physics and religious realities.

Following the afternoon sessions, an international concert was held where respected artists Zakir Hussain, Shankar and Ginger, and Shivamani played together for the very first time. Their combination of tabla, double violin and percussions absolutely mesmerised the audience as did a performance by STEM dance theatre that explored

*dharma* through non-verbal communication. In a play titled *Without a Script*, the Houston-based Shunya theater group enacted the moral dilemma in daily life faced by the young generation and actress Goldie Hawn addressed conference participants via live video conference. The Shanti-Shanti Sisters stole the hearts of everyone with their melodious chanting of *mantras* and particularly inspired the Indian American youth to learn more about their heritage. The Shanti-Shanti Sisters are of American origin and are the only Sanskrit rock band in the world. They kept the audience cheering till 1 a.m. in the morning.

The first-ever Global Dharma Conference came to an emotional close as key conference organisers and advisors shared their own sentiments and commented on the success of the conference. Conference Public Relations director Nikunj

Trivedi, in his vote of thanks urged all attendees to act dharmically, quoting from scriptures and speaking in Sanskrit: "Those who protect *dharma*, *dharma* will protect." In his concluding comments, Dr. Mahesh Mehta, a well-respected community leader and conference advisor, congratulated the youth on taking charge of tomorrow's leadership. Kanchan Banerjee, coordinator of HSC and chairman of the Dharma Conference Committee, offered "that the gathering of youth in the Dharma Conference would create a momentum that would have a global impact." While the Global Dharma Conference 2003 came to an end on 27 July, it was obvious from the excitement and motivation of the youth volunteers and organisers that such another event is certainly in the near horizon.

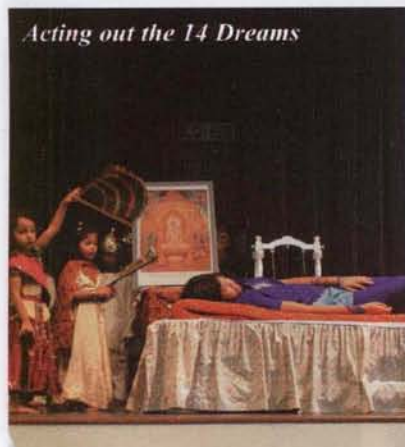
## CHILDREN'S PARYUSHAN IN LONDON

FROM 24-30 AUGUST, JAIN children in London enjoyed a journey into spirituality to mark Paryushan, the Jain festival of self-renewal. Four Jain organisations – Young Jains, Jain Vishva Bharti, Jain Association UK and Shravika Satsang Mandal came together to celebrate and to give the children a taste of Jainism. The children listened to short stories on subjects like anger and greed as well have discussions with them on these topics. This opened up their minds and they started to give their opinions and views.

On the second day, renowned Jain artist Shanti Panchal was invited to lead a session with them. Through art and drawings, he explained Paryushan and the various aspects of Jainism. The children responded to the visual stimuli enthusiastically and were visibly having great fun. The next day, *Jain Spirit's* Editor Dr. Atul Shah taught them how to perform *pooja*, using rice. Focusing again on learning by doing, the children were asked to perform a little skit on the 14 dreams that Lord Mahavir's mother had. The children

donned theatrical costumes and presented the skit to the adults, eagerly showing off their acting skills.

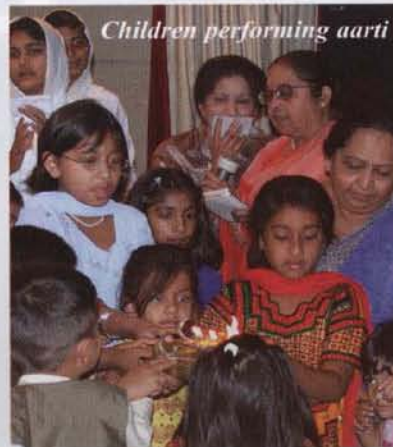
On the last day there was a recap session on what they had learnt over the past few days and it was a real success. On that last day, they learnt how to say *Michchami Dukadam* – meaning "forgive me for anything I may have done to hurt you." The children thoroughly enjoyed participating in the events. Ten-year-old Jaina Shah, "It's enjoyable. I really liked drawing with the artist and also the meditation, because it was relaxing." Rajvee Punatar, a mother of three who came with her children, was pleasantly surprised: "My son never sits still for a moment but it was surprising how he was disciplined during the yoga and exercises." Shaileen Shah's experience demonstrated just how quickly the children had picked up the salient points, learning while having fun: "My little nephew Khush came home and started teaching all of us the way in which one should do *Michchami Dukadam* with the appropriate actions."



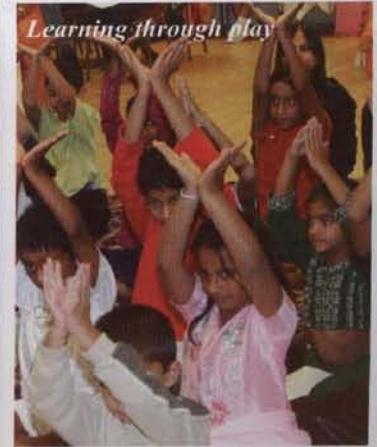
Acting out the 14 Dreams



Carrying a 'dream'



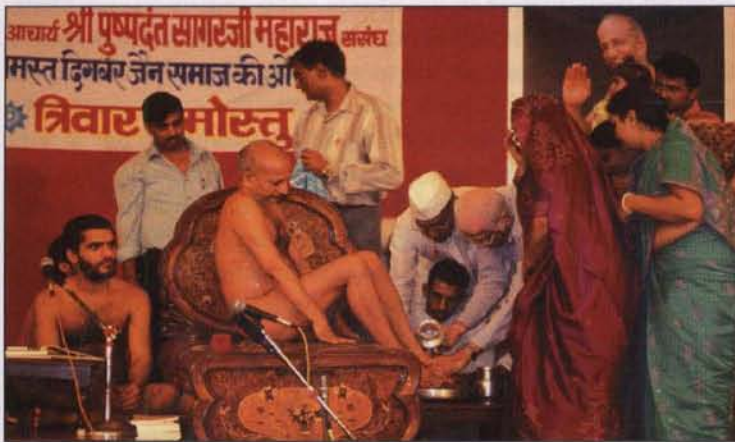
Children performing aarti



Learning through play



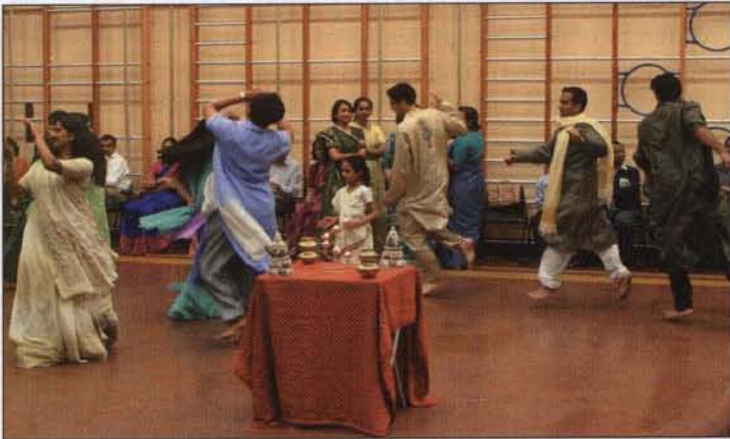
Daslakshan festival at Gulabwadi Temple, Mumbai celebrating the ten days of Forgiveness for Digambar Jains



england



These pictures capture the festive spirit of Paryushan in London incorporating Mahavir Jyanti, Meditation, Pratikraman, Raas-Garba and Fast-breaking



# SILICON VALLEY PARYUSHAN

WE TYPICALLY ARRANGE FOR THREE scholars to visit us during Paryushan. This year we had Pandit Dhirubhai Mehta from Surat, who is well known for all the Shvetambara sect followers for his lifelong teaching of new Jain Sadhus and Sadhvis. He gave his sermons twice a day in Gujarati on the *Kalpa Sutra* in the mornings and other topics in the evenings after the daily Pratikraman. On the first day he helped perform the *Snatra Pooja*, with full explanations of the significance of the rituals involved. Dr. Sekharchand Jain from Ahmed-Abad conducted *pooja* and discourses in Hindi for the *Dash Lakshana* to meet the needs of all Digambara tradition devotees. For Shrimad Rajchandra Mumukshus, we had invited Shri Paresh Maniar from the Agas Ashram in Gujarat and he conducted a parallel tract of devotional singing and seminars for all eight days of Paryushan. Lunch was provided every day for all the devotees who attended the morning discourses at the Jain Bhawan. For Mahavir Jayanti we had a

Flag hoisting in  
Silicon Valley



unified program with the traditional *Sapana* (dreams) ceremony followed by Swami Vatsalya dinner. *Samvatsari* day (the final day of Paryushan) comprised of all the morning programmes followed by three *pratikramans* in the afternoon and early evening – performed both in Deravasi and Sthanakvasi traditions, as well as English *pratikraman* for youth and young professionals. All these *pratikramans* were planned to be concluded at the same time so that we all could meet in the main auditorium for conveying our *Kshamapana* and *Michchami Dukadam* to everyone at the Jain Bhawan. Next morning this was followed by the *Parna* ceremony (breaking of the fast) for all who had fasted during the eight days.

*Bipin Shah*

## A BREATH OF PURITY

THE 500-STRONG JAIN COMMUNITY IN Manchester, England rejoiced as their much-anticipated new temple was unveiled on 20 July 2003. Opening its doors to guests from Manchester and across the UK, the Manchester Jain Community Centre hosted a day-long

community, but that the temple will also serve as a base for community cohesion and help bring together the many different faith communities across the city.

The opening celebrations began with the symbolic welcoming and installation of statues of *Tirthankaras* into



celebration as 700 people gathered to admire and worship at the stunning white marble temple, the heart of the Centre. The temple houses seven statues of *Tirthankaras*. Kiran Mehta, of the Manchester Jain Samaj, was certainly appreciative of this new addition to the Centre, saying: "There really is nothing like this anywhere else in the country. The temple breathes purity and is a stunning addition to Manchester's architectural and cultural heritage."

Specialist craftsmen and engravers were flown in from India and spent ten days completing the temple prior to the opening ceremony. It is hoped that this material investment will not only enhance the spiritual journey of the Jain

the temple. The subsequent proceedings revolved around a series of auspicious acts of ritual worship, such as *snatra pooja*, *adhar abhishek pooja*, *dhvaja*, *aarti* and *mangal divo*, led by Shri Jayeshbhai Shah of Jain Samaj (Europe) Leicester. These were interspersed with joyous singing and dancing. Amongst the highlights of the day were the keynote addresses and blessings given by Chief Guest Sadhvi Shree Shilapiji, and by Shramani Pratibha Pragma and Shramani Jina Pragma. The day was rounded off with a delicious vegetarian meal for all guests.

For more details, please call 0161 491 3552

# DIALOGUE, DIALOGUE, DIALOGUE

**Y**OUNG JAINS UK, IN conjunction with the London-based Institute of Jainology (IOJ) sent representatives to the international meeting 'Men and Religions', held in Aachen, Germany from 8-10 September 2003. The objective was to represent Jainism and promote the awareness of Jain values in contributing to global harmony and peace. The UK Jain contingent had pleasure in participating in the event, which saw more than 500 religious leaders come together, and which ended with an urgent call for peace.

"God speaks of peace," says the Aachen statement, which closed the meeting called by the Community of Sant'Egidio, a Rome-based lay Catholic association. For "believers, peace is not only a commitment in the world, but also a gift to search for in our hearts," the statement adds. "Peace is in the depths of our religious traditions. Peace is the name of God. We, men and women of different religions, coming from so many parts of the world, have gathered in Aachen to invoke God's great gift of peace: the peace that humanity, so often, cannot provide for itself. In the heart of Europe we have looked at the world's expectations of peace and justice, we have questioned ourselves about our responsibilities. We have encountered

the sufferings of the South of the world, of the forgotten wars, of the victims of terror and of the fear which causes violence, of a planet impoverished and violated by an exploitation that consumes everything, even our common future," the participants stress.

The Aachen document states that the "appeals of prisoners and of those who have known only violence and never-ending wars since childhood have reached us. We have experienced the utter pessimism arising from the roots of this new century. The voices and cries, so often unspoken, of millions of poor people with no medicine, no care, no security, no freedom, no land, no water, no fundamental human rights - These voices and cries have come to us."

"We tried to listen not only to our sorrow, but also to the sorrow of the others," the leaders continue. "This is why today without faltering, we resolutely choose anew the difficult path of dialogue in a world that seems to prefer conflict. Dialogue leads toward peace and is the path that can save the world from war. Dialogue is not the choice of the fearful, nor of those who are afraid of fighting, it weakens nobody's identity. Dialogue is a medicine that heals wounds and opens up the only destiny possible for

people and religions: to live together on this planet, defending it and offering it to coming generations as more livable than today." The text was signed with the consensus of those attending the meeting in the German city.

"To those who think that a clash of civilisations is inevitable we say: Free yourselves from this oppressive pessimism that creates a world full of walls and enemies, where it becomes impossible to live safely and in peace. To those who believe that the name of God can be used to vent hate and to wage war, to humiliate and erase the life of others, we say: Peace is the name of God. Religions can never be used to justify hatred and violence. Fundamentalism is an infantile disease in any religion and any culture. The need to find an enemy to establish one's own identity only imprisons us: it separates one from others and presents violence as more worthy than peace."

"To those who still kill, spread terrorism and wage war in the name of God we say: Stop! Do not kill! Violence is a defeat for everybody! Let us deliberate together and God will illuminate us all!"

The appeal for peace may be signed online at [www.santegidio.org/en/index.html](http://www.santegidio.org/en/index.html)

## PILGRIMAGE TO THE TOP OF THE WORLD

**O**N 14 JULY 2003, A PARTY OF pilgrims led by Roopchandraj Maharaj offered prayers, performed *pooja* and flew the Jain flag upon reaching snow-capped Mount Ashtapad (also known as Kailash) in Tibet. Ashtapad is considered an extremely important pilgrimage destination for Jains, as it is where Lord Adinath is believed to have attained



*Flying the Jain flag at Ashtapad*

*nirvana*. The pilgrimage party also included Sankaracharya Divyanandji Teerth, Shri Chidanand Saraswatiji and Pandit Kishoreji Vyas. A twelve-day journey from Delhi culminated in a session of worship on Mount Ashtapad, with the group reciting the universal prayer *Navkar Mantra* and the *Bhaktamar-Stotra*.

# RESPECT IS ENDURING

**A**N ENTHUSIASTIC GROUP OF 36 INFLUENTIAL leaders in the field of serving young people of faith met at the Brahma Kumaris' Global Retreat Centre in Nuneham Courtenay, England, for a two-day retreat from 19-21 September 2003, entitled *Respect: Contemplation, Communication and Co-operation*.

The retreat was organised with the backing of 'Respect', a UK-wide campaign to get people of all faiths (or none) to spend

we call soul, spirit or *atma*. I am not Jain, Buddhist, Jewish or Christian...I am consciousness, awareness, beauty, bliss and truth." Reverend Marcus Braybrooke, Vicar of the Baldons and Nuneham Courtenay and President of the World Congress of Faiths, was also present for the panel discussion session. "There are so many dimensions to interfaith work. I think the first is just trying to combat the prejudice, ignorance and misunderstanding that there is in



*Creative self-expression*



*The panel have fun as they explore identity*



*The Retreat participants*

more time with each other in order to foster greater understanding. It is an initiative inspired and led by Prince Charles, through the Prince's Trust and the volunteering charity Timebank. Among those present at the retreat were young people from Hindu, Sikh, Jain, Christian, Buddhist, Jewish and the Ba'hai faiths.

Ravi Khanna, one of the organising team representing the Brahma Kumaris, said: "We wanted to provide an opportunity to share techniques and ideas on how to encourage young people to explore their own faith further and deepen their experience of it. Engaging with like minded young people from other faith communities on this basis then becomes a very powerful way of fostering greater respect and appreciation of what we have to offer each other."

The organising team consisted of representatives from seven faiths, making it a truly collaborative and inclusive planning process. A programme of varied activities, including small group conversations, quiet self-reflection, meditation, drama and creative workshops kicked off with an intriguing panel discussion on "Exploring Identity". The discussion focused on the role of faith in forming one's sense of identity. Samanera Amaranatho, a Buddhist, said: "Who am I? I am not the person I think I am, that is for sure. This is actually one of the beauties of what I have learnt from my faith really. I am not the separate identities I have had during my life." It was a sentiment shared by Ashik Shah, a Jain: "There is some positive residual left over once we have established who we are - which

the world ...if religions can work together they can be a tremendous force for trying to heal some of the divisions in society," he said.

Other sessions during the retreat included a workshop on self-respect, using the 'appreciative inquiry' technique, which included interviews on personal values and self-expression through art, mime, song, poetry and dance. Another session addressed the issue of living a life of faith and it evolved into a deep discussion about unconditional love and how to practically demonstrate it in one's life. This was balanced by a very focused presentation entitled 'Communicating Faith' - making faith seem relevant to the lives of young people. Mike Waldron, from the Prince's Trust, also attended the final session of the retreat: "I have spent the last 15 years in public policy, where double talk and dishonesty were prevalent. It was quite something to spend even a small amount of time with people where honesty is the norm. I go away richer for it," he said.



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## FASTING: A WAY OF LIFE

Dhara Kothari is impressed by Praful Bakhai, a man for whom fasting has become the norm

**M**IRACLES STILL DO happen! For many centuries it was nigh impossible to fast for more than six months. But somehow, the last couple of decades have seen a few people fasting continuously and achieving that which seemed impossible. Prafulbhai Bakhai in Mumbai, India is a perfect example. He is 50 years old and has embarked on fasting that is running into more than 325 days. Will he complete a full 365 days? Only if his health permits.

What is so special about this bachelor, who wasn't able to become a monk due to certain family obligations? Everything! This is not his first long fast. His journey into a series of fasts started at the age of four. "My first fast was the most difficult. After several other single

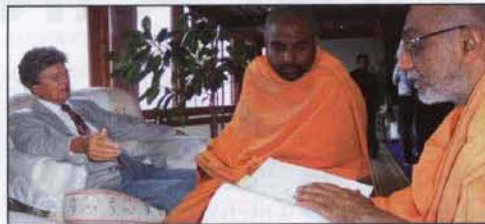
fasts, my uncle took me to meet a certain acharyaji, who blessed me. Since then I have gradually been able to increase the number of fasts," said Prafulbhai. He has already done 16 month-long fasts, and 3 year-long stints of fasting alternate days. He then went on to complete 36 days at a stretch, 41 days, then 51, 75, 101, 125, 151, 175, 201, 241, 252, 275, 301. Prafulbhai currently aspires to 365 days of continuous fasting, provided his health and doctors permit him.

The second special thing about him is that he continues to work and travel daily, despite his numerous fasts. He is a walking miracle that proves that a body can work, live and survive on limited water only. "It does not mean I'm strong. My body is

sensitive to climatic changes. A normal person may not catch cold easily as probably I do. In fact if someone were to even slightly push me, I'm bound to fall easily. I do get tired and exhausted and have lost weight," explained Prafulbhai. His physical power and resistance may be at all time low, but his spiritual progress certainly is not. "I am strictly following doctor's orders, since a small lapse can effect the kidneys directly. This is not my duty but my feelings and faith," says Prafulbhai. The third special thing is that he is a remarkably humble and a very calm person, despite the fact that he has done things that others can only dream about. He has proved the teachings of Jainism by incorporating them in his daily life.

## CROMWELL CRAWFORD VISITS UK

**H**ead of Department of Religions at the University of Hawaii, Professor Cromwell Crawford, visited the UK in July to promote his forthcoming new book on 'Hindu Bio-Ethics for the Twenty-First Century'. Professor Crawford is a member of the advisory board of *Jain Spirit* and one of its strongest ambassadors. In his address to the Jain community in the UK, he



encouraged leaders and businessmen to partner this 'unique lighthouse of Jainism which is charting its renaissance

in the West.' His book is published by SUNY press and was launched at a special lecture at the Swaminarayan Temple in London organised by the Akshar Professional Group. Details about Professor Crawford, his books and publications are on:

[www2.hawaii.edu/~scrawfor/publications.htm](http://www2.hawaii.edu/~scrawfor/publications.htm)

## JAINS AT WORLD FEST 2003

**J**AIN FAITH IS FOR ALL PEOPLE of every race and ethnicity. With this credo in mind, on 28 September, Southern Californian Jains participated in this year's WorldFest event in Los Angeles. This annual public celebration of vegetarianism and environmentalism saw a team of Jain volunteers serve as ambassadors of Jainism to the people of Southern

California for the third consecutive year. An all-day affair, World Fest features live music and speeches by entertainment celebrities supportive of such causes. The Jain effort was coordinated by Mr. Amar Salgia, whose goal has been to explain and share Jainism's wonderful philosophy and message with people of all backgrounds and walks of life. This becomes a challenge given that many

have yet to hear of Jainism or might consider it an offshoot of another religion. However fortified with information and skill, volunteers shared free copies of the new booklet *Pure Freedom: The Jain Way of Self Reliance* with hundreds of visitors to the Jain booth. For more information about World Fest, please e-mail [asalgia@yahoo.com](mailto:asalgia@yahoo.com)

# YOUNG OSHWALS SEEK TRUE DHARMA

Preya Ashwin Shah reports on Gurudev Chitrabhanu's September visit to London

**T**HE OSHWAL ASSOCIATION of the UK were honoured and privileged that Pujya Shri Gurudev Chitrabhanu accepted Young Oshwals' invitation to enlighten them on his knowledge of Jain *dharma*. The aim of the programme of seminars held in London's Oshwal centres in September 2003 was to increase the understanding of the principles of Jain *dharma* and how it could be incorporated into modern society, and was aimed specifically at young people.

Hundreds flocked to meet and listen to Gurudev Chitrabhanu, whose main interest lies in inspiring young people to learn, understand and practise Jain *dharma*. Gurudev's 8-day programme provided an excellent



Gurudev Chitrabhanu

introduction to that very topic, focusing on themes such as non-

violence and simplicity. He emphasised that rituals should be used like salt – to season, but not create, the dish. He also highlighted the importance of incorporating Jain *dharma* into modern life: "We live in an age of scientific and technological progress. Our knowledge of the material world continues to grow, but our knowledge of the Self eludes us."

Gurudev Chitrabhanu's inner spiritual glow captivated his audience and generated a buzz amongst the Young Oshwals, who have invited him to return to London in March 2004.

Young Oshwals will be producing a DVD and VHS copy of these lectures; if you would like a copy, please email [young\\_oshwals@yahoo.co.uk](mailto:young_oshwals@yahoo.co.uk)

# WELSH TALA IN INDIA

**M**ADHVI DALAL, A UK-based Jain, choreographed and performed an original *bharat natyam* (a form of Indian classical dance) piece entitled 'Welsh Tala' on 21 September 2003 in Ahmedabad, India. The piece had a Jain focus, beginning with a recital of the universal prayer *Navkar Mantra* and followed by a dance relating the story of Chandanbala, a well-known figure in Jain scripture. Chandanbala's tale was followed by a sequence performed in a more modern *bharat natyam* style, relating the story of a contemporary fictional character called Seren.

Incorporating colourful and elaborate costumes and fusion music 'Welsh Tala' was extremely well received by the audience in Ahmedabad, which included chief

guest Mrinalini Sarabhai, a world-renowned *bharat natyam* dancer. Madhvi was encouraged to continue performing this unique piece by Jain monks and nuns in Ahmedabad, and she hopes to do so in the UK in the near future.

The music for 'Welsh Tala' was written and composed by Sri K A Ganeshan; Madhvi's Ahmedabad performance was sponsored by Wales Arts International. For further information about Madhvi and to contact her, please visit [www.madhvi.net](http://www.madhvi.net)



Madhvi in performance

PHOTO: MANOHAR GANGAN

# New Books

*Vastupal Parikh, Ph.D, Jainism and the New Spirituality*  
Peace Publications, Toronto, 2002  
ISBN 0-9689863-0-7

Reviewed by **Aidan Rankin**

Vastupal Parikh is a scientist by training. Moving to Canada from India as a young man, he gained his Doctorate in Chemistry from Queen's University at Kingston, Ontario and spent his career lecturing and writing chemistry textbooks. This background made him a rationalist by instinct and, as he explains, a sceptic in matters of religion. It was in this critical spirit that he began to investigate his Jain roots at the behest of a theologian colleague, who asked him to address her class. As Dr. Parikh recalls: "She had heard that I was a Jain, and knew that I was a vegetarian, showed an extra sensitivity to the plight of plants and animals, and that I treated the ecosystem around me with a rather unusual reverence. By the North American norms of the mid-60s this was considered to be odd behaviour. To me, however, this was simply the way I lived."

The result of this invitation to talk was twenty-five years of study, of which this book is the culmination. It is written in a scholarly yet approachable style, well suited to the university student but valuable to anyone with an inquiring mind. *Jainism and the New Spirituality* reflects its author's

background as an academic chemist. Dr. Parikh's approach is detailed, rational and methodical, and it is these qualities in the Jain tradition that he most strongly admires. The three-fold path, he reminds us, is about *rational* belief, *rational* conduct and *rational* knowledge. "This is interesting," he writes, "because the message does not emphasise just the right conduct and belief, but stresses that the conduct and belief must be backed by knowledge to make the path to liberation truly rational." In other words, an ethical life is based on rational choices. Dr. Parikh also points to the non-theistic essence of Jainism as evidence of a humane and reasoned approach to faith. Through meditation and study, Jain ascetics reached conclusions about our complex universe that are mirrored by many of the latest insights of quantum and particle physics. In Jainism, science and spirituality are reconciled.

Unlike many studies of Jainism, Dr. Parikh's book makes little reference to the Digambara-Shvetambara divide. He chooses to emphasise the qualities that Jains share, and not the relatively small points that divide them. Dr. Parikh is concerned with the decline of organised religion and the simultaneous hunger for spirituality. In addressing the problems associated with globalisation, war and ecological overload, he believes that we can – whatever our backgrounds – draw strength from Jain wisdom. The 3 As: *ahimsa*, *anekantvada* and *aparigraha* – the doctrines of non-violence, acknowledging multiple viewpoints and limiting

possessions – could give a spiritual underpinning to conflict resolution, human rights and the need to consume less rapaciously. At one stage Dr. Parikh moves onto shaky grounds where he likens modern political activists to 'high priests' of the new consciousness. Too many of such campaigners lack compassion and tolerance, are violent in action and rhetoric, and fettered by totalitarian dogmas. Yet Dr. Parikh's insights might pave the way for a different type of activism, more holistic and humane in its approach, and to a distinctive Jain contribution to international relations. His proposal for multi-faith, *ahimsa*-inspired Peace Academies should be taken very seriously indeed.

*Jainism and the New Spirituality* is useful both for non-Jains who wish to learn more, and for Jains who wish to give a modern, or post-modern, context to their heritage and values.

To order email : [vastup@hotmail.com](mailto:vastup@hotmail.com)

*Applied "Jainism"* by Dr. Balabhaddra Bruce Costain, 2nd Edition, 2003.

A book on how to make decisions that will result in increased peacefulness, happiness and love for ourselves as well as for other living beings.

*Jain Philosophy and Practice – 1. JAINA Education Series 302 Level Three.* By JAINA Education Committee – The Federation of Jain Associations in North America.

The book focuses on the Jain spiritual path: right perception, right knowledge and right conduct lead to liberation.

## OSHWAL ELDERLY WELFARE REACHES NEW HEIGHTS

**M**R. SATISH SHAH, founder of this unique organisation for the welfare of elderly people in the UK, continues to organise regular meals, seminars and trips to care for a large number of people. The events cover practical issues such as pensions,

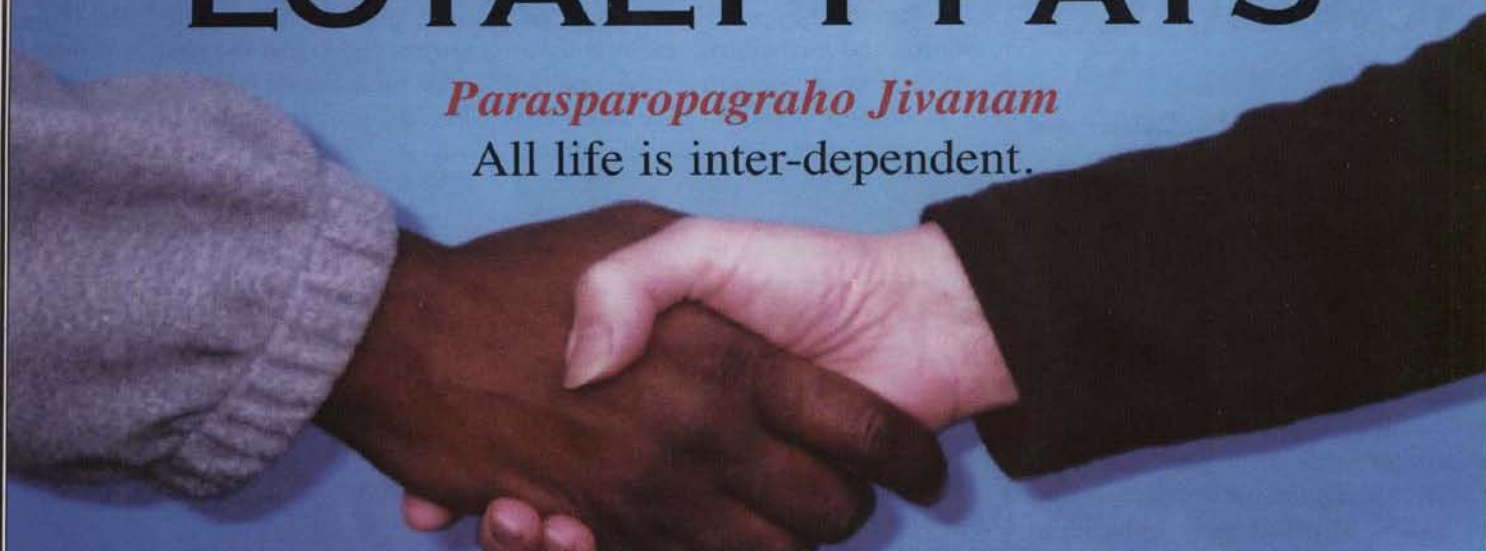


housing, health and social matters. A team of volunteers assist him in coordinating the activities, and the highlight is the bi-monthly meals where over 500 people come together to enjoy a freshly cooked vegetarian lunch in North-West London.

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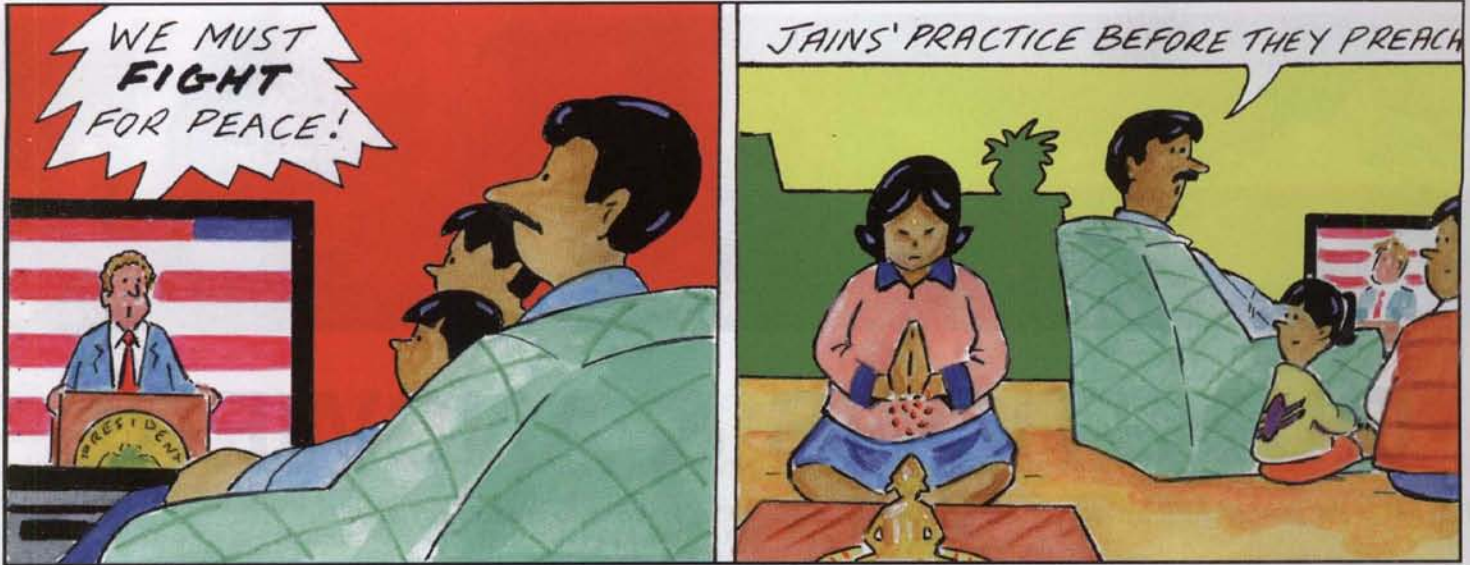
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## QUOTES & QUIPS

When anger and other passions get more and more inflamed, character begins to decline lower and lower.

**Nisitha Bhasya 2790**

Attachment and aversion are two evils, which lead the soul to commit sinful acts. The ascetic who always resists them does not suffer from worldly sojourn.

**Uttaradhyayana Sutra 31.3**

If you desire to cross the terrible ocean of worldly existence, virtuous one, quickly board the boat of austerity and self-restraint.

**Maranasamadhi Prakirnaka 202**

By conquering anger, the soul attains forgiveness.

**Uttaradhyayana Sutra 29.67**

Ignorant is he, who, out of pride, humiliates others.

**Sutrakrtanga Sutra 1.13.14**

Shed all attachments as a great snake that sheds off its skin.

**Uttaradhyayana Sutra 19.86**

Do not be perturbed if you are unable to get expected profits.

**Dasavaikalika Sutra 8.29**

The tree whose roots are arid will never flower, however much it is watered. If delusion is conquered, the fruit of karmas will never surface.

**Dasarutaskandha Sutra 5.14**

A little water will suffice to extinguish physical fire but the waters of all the oceans will not be enough to extinguish the fire of desires and delusion.

**Rsibhasita 3.10**

Greed increases on account of deceit and falsehood.

**Uttaradhyayana Sutra 32.30**

Attachment is possessiveness.

**Dasavaikalika Sutra 6.21**

A person under the influence of delusion suffers in the cycle of birth and death.

**Acharanga Sutra 5.3**

The external renunciation of a person is of no avail, if his inner self is knotted with possessiveness.

**Bhakta Parijna 13**

Just as a crane is produced from an egg and an egg from a crane, so delusion springs from desire and desire from delusion.

**Uttaradhyayana Sutra 32.6**

Karmic bondage is low, medium or intense in direct proportion to the degree of attachment.

**Brhatkalpa Bhasya 2515**

By conquering greed, contentment is achieved.

**Uttaradhyayana Sutra 29.70**

Illusion alone is enough to exterminate thousands of truths.

**Bhagavati Aradhana 1384**

Influenced by greed, a person resorts to untruth.

**Acharanga Sutra 2.15.53**

Anger, prejudice, ungratefulness and wrong faith are the four blemishes that destroy all the virtues present in a person.

**Sthananga Sutra 4.4**

One who is short-tempered, ignorant, proud, harsh, hypocritical and deceitful drifts in the worldly current as a piece of log drifting on a stream.

**Dasavaikalika Sutra 9.2.3**

When adverse situation arises, others take away the accumulated wealth, whilst the doer must suffer the consequences of his evil deeds.

**Sutrakrtanga Sutra 1.9.4**



# QUESTIONS & ANSWERS

## 1. What is the goal of Jain Spirit?

To inform, connect and educate people about the Jain tradition and its values through the publication of a colourful professional quarterly magazine in the English language.

## 2. How is it produced?

There is a dedicated editorial team based at offices in Colchester, UK led by Dr. Atul K. Shah, Executive Editor. There are full and part-time staff and volunteers, who include a photo editor, designer, proof-reader, news editor, youth editor, cartoonist and freelance writers, photographers and artists.

A lot of creative effort is spent on the visual and design stage, where pictures and illustrations are often purchased and commissioned specifically for *Jain Spirit*. As a result, you will see images, cartoons and illustrations which you have never seen anywhere else before.

## 3. Who are the team members?

There is a Board of Directors who oversee the charity and the publication, marketing, distribution and financing of the magazine. All the Directors are volunteers and based in the UK. There is an international advisory board of eminent scholars who comment on the content of the magazine.

## 4. What do readers say about it?

They love it! We regularly receive positive comments from all over the world and the magazine is read by people from all walks of life, not just Jains. Many prominent leaders and thinkers regularly read and compliment the magazine.

## 5. Is there a demand for Jain Spirit?

The concept of a subscription magazine is a new one for the Jain community, which is generally not used to paying for reading material on culture. As a result of this, there is a big educational challenge to inform people about the value of *Jain Spirit* and how different their lives would be if they were to subscribe to it. To achieve this goal, we rely on our subscribers to act as catalysts and agents and actively promote the magazine. We do our own road-shows and events, but these rely very much on the cooperation from other Jain organisations and leaders. It would be ideal if Jain organisations all over the world took ownership of *Jain Spirit* and spread it to their members on a regular basis as we believe it would strengthen their work.

## 6. Do you need to market the magazine?

Yes, all the time. We have a full-time marketing executive,

## FORTHCOMING EVENTS

### CYCLING FOR DERASAR/CHARITY

In July 2004, over a hundred participants including many children will set off from London for four days, to attempt a challenging 280km cycle ride across to Paris.

The children from countries as far afield as Kenya and Australia will be taking part in order to raise a £100,000 for the first Jain Temple in London and selected children's charities in the UK, Kenya and India to fund various projects on education, relief of poverty and for the disabled.

The event has already attracted interest from over two

hundred children and adults. If you are interested in taking part, please contact the following for more information:

Pravina Rohit Mehta on (+44) 01923 820204

Mahendra Mehta on (+44) 0208 426 1333

Suraj Shah on (+44) 07970 735 775

### Y JAIN?

YJA (Young Jains of America) will host its 6th Biennial Convention, entitled 'Y Jain?', in the Bay Area, USA in July 2004. Further details will become available in due course on the YJA web site: [www.yja.org](http://www.yja.org)



whose task is to raise new subscribers and keep the existing ones and generate new advertisers. You can make her work easier by renewing on time and sending new subscriptions or advertisements – her email is : [marketing@jainspirit.com](mailto:marketing@jainspirit.com) We would also like you to request other Jain organisations to help us market the magazine and inform people about it.

#### 7. How is Jain Spirit funded?

*Jain Spirit* is a charity, reliant on donations and the goodwill of the community to fund the publication. This has been the main source of funding so far. A few people have been very generous with their support. We would like to widen this support base by inviting readers to donate and/or to advertise in the magazine to enable it to grow and become self-financing in the long term. Our resources are strictly limited and we rely on a large number of selfless volunteers and well-wishers.

#### 8. Why is it a charity?

The primary aim is to educate, share and inform, not to profit or exploit. Hence charity was felt to be the most appropriate model for this.

#### 9. How many subscribers do you have?

We have over two thousand subscribers, and a readership of nearly 10,000. This number varies depending on renewals and new subscribers. We urge all our readers to renew at the earliest

possible date and not wait for reminders, as all this adds to the cost and resource burden of the charity. If possible, take out a standing order or a five-year subscription and you will not have to fill out any more forms!

#### 10. How can individuals help?

There are various schemes for donation, the partnership one being our most popular. If you donate £500 or more a year or equivalent, you can become a partner in the *Jain Spirit* vision and your name/s would be published in the magazine. You can also advertise your trade or business and thereby become a part of the family of *Jain Spirit* well-wishers.

#### 11. What are your advertising rates?

£250 for a quarter page, £500 for half a page and £1000 for a full page; all in four colour. We give a 10% discount on block bookings of four issues. Your advert will reach readers all over the world and we actively encourage them to be loyal to our advertisers. It is a very good way of co-branding, attaching your business reputation to the high quality of *Jain Spirit*.

#### 12. How can we contact you?

You may contact Atul Shah at UK 01206-500037 or email [editor@jainspirit.com](mailto:editor@jainspirit.com)

#### PHOTO CAPTIONS

1. Board of Directors Meeting
2. Headquarters in Colchester, England
3. Editor keeping in touch
4. Cartoonist Mike Turner
5. Photo-editor James Maturin-Baird previewing a photo
6. Eszter Zaborsky proof-reading the text
7. News Editor Falguni Patel
8. Mira Shah marketing through the internet
9. Printing Stage – photo by Dinodia
10. Heather Heath posting the magazine to subscribers
11. The Final Product arrives at your doorstep

Photos: James Maturin-Baird / Atul Shah

#### SOAS Events

SOAS (School of Oriental & African Studies), part of the University of London, is pleased to announce that its 4th Annual Lecture on Jainism will be held on Tuesday 16 March 2004, from 6-8 p.m. in the School's Brunei Gallery. This year's distinguished guest lecturer will be Professor Nalini Balbir from Paris.

In addition, the 6th Jaina Studies Workshop at SOAS, entitled 'JAIN DOCTRINES AND DIALOGUES' will be held on Wednesday 17 March 2004 on the School premises.

SOAS is located in Russell Square in London. For further information, visit [www.soas.ac.uk](http://www.soas.ac.uk)

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# FEATURES

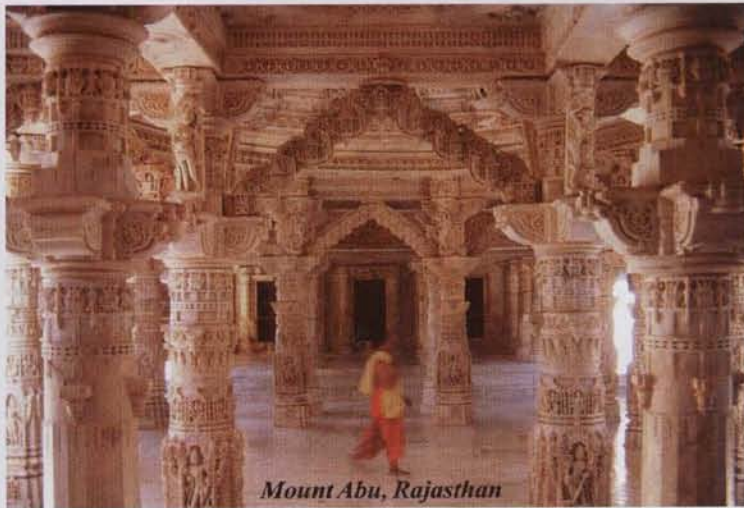


PHOTO: DINODIA

# UNCOMPROMISING BEAUTY

Dr. L. M. Singhvi demonstrates the spirit of idealism in temple architecture

FROM THE POINT OF VIEW OF ART AND architecture, the temples of Mount Abu and Ranakpur are the veritable wonders of the world. The incredibly beautiful Dilwara and Ranakpur temples in Rajasthan, the temples in Palitana, Tarangaji and Kumhariaji in Gujarat represent a unique efflorescence of Jain temple architecture at its best and remind us of the golden age of the Jain tradition in Rajasthan and Gujarat with parallels in central and south India. Jain sculpture of that period merged into architecture and became a part of the precincts with a presiding *Tirthankara* and other *Tirthankara* images. Though the *Tirthankara* iconography followed a set pattern, the accessory sculptures were executed stylistically with greater freedom and artistry.



Mount Abu, Rajasthan

The medieval Jain shrines were meant to serve, in the words of Mr. M.C. Joshi, as the fountainhead of bliss, the embodiment of supreme virtue and monuments of glory with their structural and sculptural magnificence and grand ceremonials, as well as centres for arts and socio-cultural life. According to Goetz, "medieval sculpture achieved a sweet original beauty towards the end of the tenth century, a classical maturity in the eleventh century, an elegant mannerism in the twelfth century, sinking slowly into baroque and rococo and over-elaboration during the late twelfth century." According to Dr. Pratapaditya Pal, the three centuries from around 1000 AD to 1300 AD may be regarded as a sort of golden age for Indian temple architecture. During that period Jain temples were built at Khajuraho in Madhya Pradesh, Ellora in Maharashtra and at various places in Rajasthan, Karnataka and Gujarat.

Although Muslim conquerors recklessly destroyed some of the finest Jain temples in Rajasthan and Gujarat, what remains, or that which came by way of replacement, is human heritage of greatest excellence. The hallmark samples are the marble temples at Mount Abu, the temple cities of Girnar and

Shatrunjaya and the temples at Ranakpur, Shri Taranga Tirtha and Shri Kumhariaji. To quote Dr. Pal, "the Jain patrons of Rajasthan and Gujarat seem to have been particularly sensitive to refined carving with a high finish, turning every temple into a delicately rendered ornament as if created by a goldsmith." Referring to the Dilwara temples, Pereira says, "the love of supple and graceful brackets, slender arches and light domed interiors of the Rajasthani and Gujarati architects possessed the Jain hearts of those territories, ...and impelled them to chisel out of marble those configurations of white tracery which are the temples of Abu." Ranakpur, the great fifteenth century Jain temple complex is perhaps one of the most elaborate examples of the celestial assembly halls of the *Jinas* (*samvasarana*) with exquisitely carved ceilings and pillars and unique geometric proportions.

The temple cities of Girnar and Shatrunjaya were ravaged by Muslim invaders but were replaced and rebuilt. Girnar is sacred to the memory of the twenty-second *Tirthankara*, Aristanemi or Neminath.

Shatrunjaya, like Girnar, Parsvanath Hill and Mount Abu, is one of the most sacred hills of the Jain tradition. The first *Tirthankara*, Lord Adinath Rsabha is said to have visited it ninety nine purvas of times before his *nirvana*. According to one tradition, all the *Jinas* except Neminath visited Shatrunjaya. It bears close resemblance to the Ajitnath (the second *Tirthankara*) temple at Taranga built by the Jain Chalukya ruler Kumarapala in 1164 AD, which is similar to the Neminath temple at Girnar. The Taranga Tirtha temple (near Mehsana) is highly decorative and is based on a lofty conception. It has had Digambara and Shvetambara associations as well as Buddhist antecedents.

The five Jain temples and a Siva temple in Kumharia, also called Arasana, are from the eleventh to the thirteenth century. Built of local marble under the patronage of the imperial Chalukya-Solankis of Gujarat, the Kumharia temples near Ambaji represent Maru-Gurjara or the composite Rajasthan-Gujarat style. The temples are consecrated to Adinath, Santinath, Sambhavanath, Neminath, Parsvanath and Vardhaman Mahavir. Since these temples were not located on the main route, they escaped the destructive iconoclasm of the Muslim invaders, whereas the temples in Dilwara on Mount Abu were desecrated c.1313 AD. According to Professor Dhaky and Dr. U.S. Moorti, the spectacular interiors of the Jain ensemble of temples at Kumharia are more ancient than those in the Dilwara temples. The variety and the richness of their columns and the ceilings are a match to the Dilwara temples in architectural and sculptural aesthetic.

The Chalukya (Solanki) contribution to Jain art and architecture was both in terms of royal patronage as well as their own initiative in erecting temples and temple cities in Gujarat and Rajasthan. Equally significant was the faithful generosity and vision of ministers and merchants, among whom Vagbhata, Vastupal, Tejpal, Jagadu and Bhamashah occupy the pride of place. Theirs is an inspiring example in philanthropy, religious devotion and love of art.

The Jain Caves in Ankai-Tankai and Camar Lena in the Nasik region, and those at Ellora and Dharasiva in Maharashtra belong to different periods of history. Dharasiva caves are located in a ravine and were probably built in the middle of the 7th century. The Satavahana dynasty, which ruled in modern Paithan in Maharashtra followed the Jain faith and promoted Jainism. Hala, a poet of great literary fame, was a Jain. Similarly, the rulers of the Ratta dynasty in the Sangli area were Jain and built many temples in the eleventh and twelfth centuries. The Silahara king Gandaraditya and his reputed feudatory, Nimbadeva, were Jains and erected Jain temples in the Kolhapur-Vadgaon area under the inspiration of Maghanandi, a Jain preceptor.

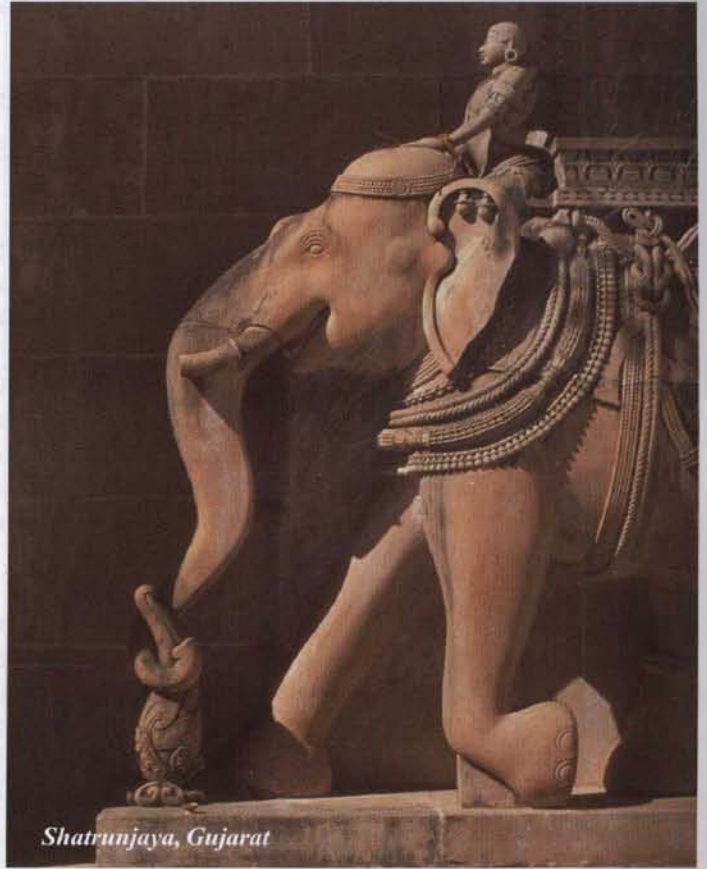
According to an inscription at Shravana Belgola, Acharya Bhadrabahu led a great migration to south India. He had foreseen and foretold the calamitous twelve-year famine whereupon his disciple, Emperor Chandragupta abdicated his throne. Both Acharya Bhadrabahu and Emperor Chandragupta, and the Jain *samgha* made their way to the south. Acharya Bhadrabahu sent Jain sadhus led by Vishakhacharya and other preceptors to Chola and Pandya counties. The feet of Acharya Bhadrabahu in Shravana Belgola mark a grateful and reverential remembrance of the spread of Jainism in south India.

The Ganga dynasty was established under Jain auspices and ruled from the second to eleventh century AD. The Cholas, who displaced Gangas, were driven away by the Hoysalas, who were Jains. The Chalukyas and the Rashtrakutas, who succeeded them, as well as Vijjala the great Kalachuri prince were friends or followers of Jainism. Until the Hoysala king Vishnuvardhana (Bittcdevabittiga) was converted to Vaishnavism by Ramanujacharya, the Jain kings, queens and ministers did much to promote Jainism among the people. In 1326, the Hoysala dynasty was overthrown by Mohamedans who gave way to the Vijayanagar rulers, under whom the Jain-Vaishnava compact was made. Some of the Vijayanagar rulers professed the Jain faith. At one time Halebid in Hasan is said to have contained 720 Jain temples; today there are only three.

By far, the most notable and celebrated Jain monument in the Karnataka region is the image of Gomateshwara in Shravana Belgola. Acharya Bhadrabahu died here in a cave (Chandrabetta) and several years later Chandragupta Maurya also invited and embraced death by *sallekhana*. Nearly 14 centuries later, in 983 AD, the gigantic statue of Bahubali Gomateshwara was erected at that site, in all probability by Chamundaraya, a minister of a Ganga King, a phenomenal case of how memories are preserved and cherished in the Jain

tradition.

Jainism had its heyday in the Pallava court of Kanchipuram and the Pandyan kingdom in Madurai. Some of the Chola kings were also well disposed towards the Jain



*Shatrunjaya, Gujarat*

tradition. Great teachers like Acharya Kundkunchacharya captured the imagination of kings, feudatories and commoners alike. Kanchipuram in Tamilnadu, Kolhapur in Maharashtra, Penukonda in Andhra Pradesh became celebrated seats of learning, and were dominated by the Jain tradition. Tiruvalluvar, the great Tamil philosopher and saint, was familiar with the Jain tradition and was probably an adherent of Jainism. There are innumerable inscriptions, temples, caves, statues, rock-cut sculptures, floriated canopies in Tamilnadu, Andhra Pradesh, Karnataka and Kerala, which testify to the generosity of royal patronage, the opulence of the Jain tradition and the excellence of Jain art heritage in India. To understand, interpret, resurrect and enliven that heritage would be the trust with destiny for the people of India and the Indian diaspora, for Jains and non-Jains alike. 🙏



*Dr. L. M. Singhvi is the former Indian High Commissioner to UK. The above article is extracted from 'Jain Temples in India and Around the World', Himalayan Books, 2002, available from Jain Spirit at £30 plus p&p.*

# GETTING DHARMA INTO THE NEWS

Ingrid Newkirk gives practical advice on how to place Jainism onto the media

**W**HAT IF WE COULD START ENLIGHTENING countless people by sharing spiritual values with them? Where there's a will—and a news angle—there's a way! Since we are encouraged to spread right thinking and knowledge through action, I have a suggestion. By persuading the media to report on stories about what is happening in the Jain community and in Jain families, you can give others, who weren't raised as Jains or may never even have heard about Jainism, a chance to open their eyes, minds and hearts to the wisdom we often take for granted.

In a world where scandal and violence dominate the headlines, a slice of Jainism will be as welcome to the jaded listener/reader as a slice of sweet banana pie to a person fed a diet of only bitter fruits. I can guarantee that most Westerners have no idea that Lord Mahavir's teachings are over 2500 years old, that this is one of the oldest religions in the world or that the first law of Jainism is to do no harm to living beings. What, they'll say, not even gnats?

To take a story and make it news, the media need a 'hook'. You will have to look no further than your own temple or family for a news-worthy event. It can be as simple as the celebration of a religious festival or the arrival of a well-known figure. What special holidays are coming up... say Diwali? What celebrations are you about to enjoy - a wedding for example? Is a revered monk like Gurudev Chitrabhanuji coming to give a talk? What special meals are in the works?

Next time you read the paper and notice the news hooks used for cultural or religious events, adapt them to fit, e.g. "7th October marks *pooja* for Jains around the world, and here in Des Moines the Shah family of Little Rock Road will be celebrating by. . . ." Or, "Last week, Nita Jain was travelling in a dusty train from Bihar, India. This coming Friday, she will be surrounded by dozens of relatives gathering in Baltimore at a vegetarian wedding feast that will feature over 50 traditional dishes." Whether Jains are helping fund a building at a wildlife rehabilitation centre or preparing vegetarian meals for a homeless shelter, heartwarming actions should be publicised not to blow one's own horn but to educate people as to what Jainism stands for. For the media, these are opportunities to show a diverse community where good works flourish. A little effort to engage the press will bring the blessings of Jain life to the public and advance the cause of *ahimsa*. Here are some tips on how to spread the word. Here's to seeing you in the news!

## HOW TO TURN YOUR STORIES INTO EVERYONE'S NEWS

### 1. Write a news release:

- Write a news release in the style of a news article. Use the third person and be objective.
- Keep it short. One page or even a few paragraphs work best.
- Write a concise, catchy headline that summarises the story. It should be written like a real newspaper headline, using active verbs.
- Use the 'inverted pyramid' style: put the most important facts in the first paragraph and supporting information in descending order, so that the least important information is last.
- The first paragraph should answer the five W's: who, what, where, when and why.
- The final paragraph should describe your group and reinforce your message, with a quotation from your spokesperson.
- Never editorialise. Use quotations to express opinions and identify the source of the quote.
- If you have an interesting, relevant photo, include it.
- Proofread the release carefully and check your facts. If you do make a mistake — especially in the time or location of an event — be sure to call those to whom you sent the release.
- The time you tell the media should be the ideal time for them to see your event. If your event starts at 11:00 a.m., tell the media it's a little later so they don't arrive to find people still getting organised.

### Finishing touches:

- Put "NEWS RELEASE" at the top of the page.
- List the name and number of the contact person in the upper right corner. Include both daytime and evening numbers to ensure that someone can always be reached.
- Type the date in the upper left corner. Put "FOR IMMEDIATE RELEASE" above the date. If you have enclosed photos, note that there.
- The headline should be centred, underlined and typed in capital letters.
- Leave wide margins for reporters' and editors' notes.
- Type all releases double-spaced using capital and lower-case letters (not all capitals).
- At the end of the release, centre any one of these closings: "-30-," "#," or "Ends."

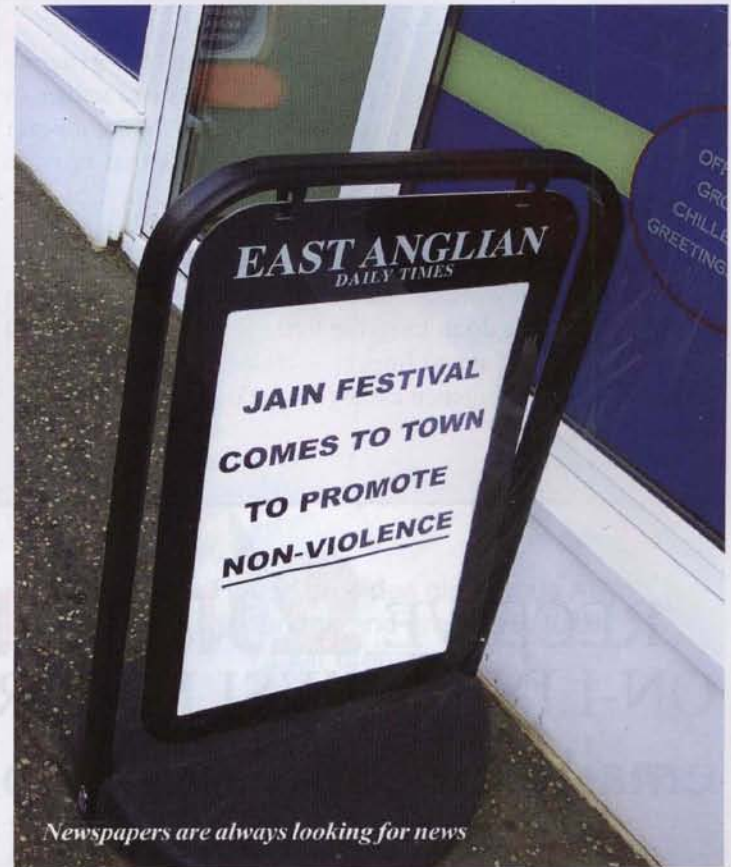
## 2. Build your contacts

Make a list of media contacts and organise it into the following categories:

- Wire services
- Local print media, radio and TV
- National media

Record the name and title of each contact person (you may have more than one contact person for each organisation), the name of the publication or station, the address, telephone number, fax number and e-mail address.

For print media, get the name of the news editor (also called city editor, news director or assignment editor), the features editor and the person responsible for the community calendar or bulletin board. For radio or TV stations, call to ask for the name of the assignment editor. Update the list every three or four months. To grow your list, keep a notepad handy as you read the paper and watch the news. Jot down the names of reporters who cover the kinds of stories you would be offering them. One of the most effective ways to develop your list is to place a media sign-up sheet at your event for reporters to leave their contact info. Make sure someone is at a strategic spot asking people to sign in.



*Newspapers are always looking for news*

## 3. Pitch your story

Mail your press release to the media three weeks before the event so they can put it on their calendar, then fax a news release to them a few days before. Even if they don't attend the event, they may use your press release and other materials to write a story.

Always call on the morning of the event. The best time to call contacts at a daily paper is in the morning between 9:30 and 10 a.m. As it gets later, the staff will be more pressed for time. Call your contacts at an evening paper in the late afternoon, when the paper has just gone out. It is best to call radio or TV reporters as early in the day as possible if you're trying to get on an evening broadcast. After 1 or 2 p.m. the staff will be rushing to edit the news they already have.

When you call, don't read your entire news release. Just give them the essentials: "Hello, I'm calling to let you know that the Jain temple will be holding an open house to raise funds for families afflicted in the Gujarat earthquake, tomorrow at 11 a.m. at 1213 Market Street. Our contact number is 342-7018 if you'd like more information. We've sent a release to the news desk."

If reporters call you, always return the call promptly — they're usually on a tight deadline. No matter how rushed or abrupt the reporter may be, remember that the community, not the reporter, is your audience. Be enthusiastic, cooperative and friendly.

## 4. Make the event a success

It is important to have simple, clear handouts. Too much literature will overwhelm a busy reporter. Your news release, an easy-to-read fact sheet on Jainism and a brief description of the history behind the event should do the trick.

Reporters sometimes look for an angle, a specific aspect of the event to focus on. To make their jobs easier, tell them about any interesting visuals, such as ceremonial dress or decorations, or about a person at the event who has an unusual background. They usually want to interview someone who can deliver the main message of the event clearly and directly. A designated spokesperson (probably you!), should write down the five most important points in order of importance, and practise saying them in concise and upbeat style. You should be very familiar with the points but resist memorising them, as that comes across as unnatural.

### On the spot:

- Try to make your point in 20 seconds or less.
- Don't worry about repeating yourself: It just increases the chance that what you want to be heard actually will be.

**Don't forget to write about right!**

During times where there aren't any events to generate media attention, a great way to keep Jain ideas and values in the public eye is to write letters to the editor. Make a point to read local papers and magazines for articles that provide fuel for a response.

**Tips:**

1. Keep it short. Most papers or magazines will publish no more than 300 words. Since it's better for you to cut than to let the editor do it, keep the letter between 100 and 150 words (10 to 15 typed lines).
2. Make the first sentence catchy to get the reader's attention.
3. Stick to one issue.

4. Be timely. If possible, send the letter no more than four days after the article you're responding to has appeared.
5. Type and double-space the letter. Sign it and include your home and work telephone numbers. Some publications will want to verify that you wrote it.
6. Don't send letters just to the biggest paper in town. The smaller the paper, the better chance you have of getting your letter printed. Small weekly papers are an excellent way to reach hundreds or even thousands of people. 🍌



*Ingrid Newkirk is founder of PETA, one of the largest animal welfare organisations in the world. Visit [www.peta.org](http://www.peta.org)*



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

# DEATH IS NOT THE END

Niraj Shah explains how we can shape our future

IT HAD BEEN HARDLY THREE DAYS THAT MY DEAR wife, Sheetal had been shot dead before my very eyes. My life was a total wreck. My most important reason for living had vanished. I was in shock and inconsolable. However, when I got up that morning there was such a strong impression of the word *anekantvada*! One single solitary word that filled my mind completely. What could it possibly mean? I found it odd because it was in a foreign language. Although I had heard my wife mention that word once, I could not remember what it meant. An uncle explained to me later the meaning of *anekantvada* using this wonderful parable:

“There was an elephant that came to a village. No one had ever seen an elephant before and all the villagers were very excited. There were five blind men who also lived in the village and they were also excited to hear about this elephant, so they converged at the place where the crowd had gathered to see this strange animal. The people gave them way so that they could get close to the elephant and touch him. They were all thrilled with the experience and on their way back home they discussed their experiences.

The first man said: “My elephant was long, thick and moving about very much like a snake!”

The second man said: “My friend, you’re right! My elephant was definitely moving about, but it was quite thin and short. Also it had a little tuft at the end like a brush.”

The third man disagreed: “You are both wrong, an elephant is thin and flat. It moves slowly and I felt a gentle wind come from it. It’s very much like a large flat fan!”

The fourth man said: “Absolutely not, an elephant is like a solid wall!”

The fifth man said: “My friends, your sense of touch is not what it used to be, an elephant is round and solid like a thick pillar!”

Of course, all of them were right, they all felt different parts of the elephant. I immediately understood the word *anekantvada*. It meant: “Open up your perspective! Loss is a valid meaning for death, but it’s not the only meaning.” Sometimes we hold on to the trunk and think that’s the whole elephant. Sometimes we are too close to understand the full meaning of what has happened. We need to look at the big picture. It was clear to me that I needed to broaden my

perspective of death beyond just that of loss. I wholeheartedly embraced the openness advocated by the spirit of *anekantvada*. It is this spirit that guided me to travel, experience new places, new people and led to the profound insights that shaped my life ever since. This became the first step in a three-step process that I developed to transform grief in an empowering way, which I have called the Phoenix Method.

If we were to examine the Jain principle of *anekantvada* in the light of a scientific research then we could gain a new understanding. It would impact every area of our life and take us to the next stage in our evolution as human beings. In fact, I believe that it provides the very key to living life at a higher spiritual level.

The research would point to the following: if you start with attention, objects appear into consciousness because of the attention. The more attention you give them, the more you see them, hear them and feel them. However, thought is what causes a split in attention. Therefore, if more thought were removed, you would be able to see the entire object in a way that a person normally doesn’t see. A fully open mind is able to see reality as it is, rather than what you think it

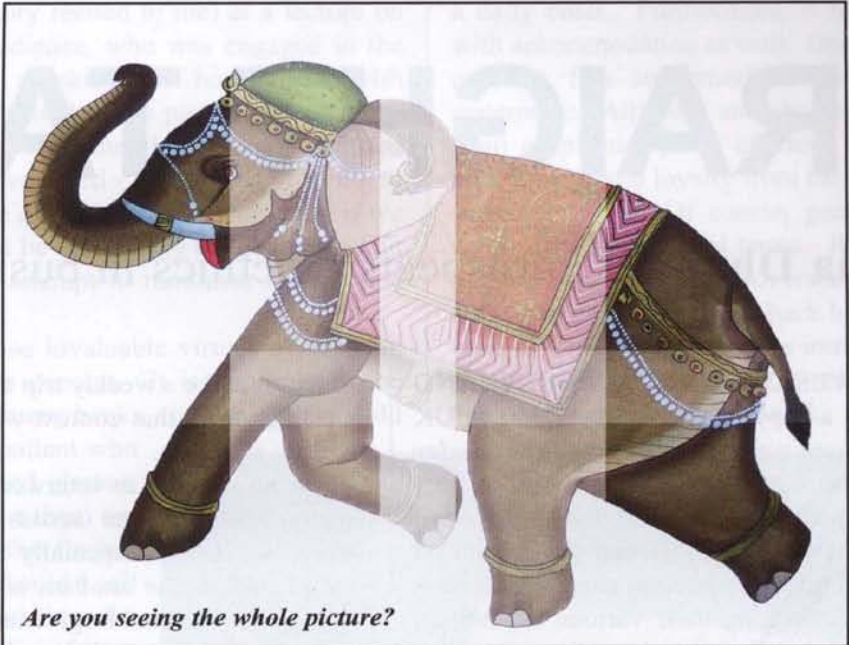
is. It allows us to see ‘the elephant’ completely as it is, rather than a fragmented version tainted by our thoughts.

The thoughts act as filters that determine what you perceive. You will only perceive those things that fit in with your accepted view of the world. The rest is either deleted or discarded. Therefore, it is an incomplete or prejudiced view of reality. The thoughts are formed by our past experiences, learning and conditioning, which are accepted by us and stored in the unconscious. They will determine what will appear in our consciousness. For example, if you were wearing red tinted glasses then everything would appear around you in various shades of red and that would be your reality. Even as you read this article there is a part of your mind thinking: Does this make sense with what the *I* already knows and accepts? The *I* or the personality/ego is a collection of fixed thoughts that have solidified. These thoughts determine what you will or won’t do in any situation.

*“We cannot change  
the direction  
of the wind,  
but we can adjust  
the sails!”*



This entire problem is caused because we so readily identify with our thoughts. We are hypnotised by our thoughts. As a result, we have forgotten that we are the thinker behind the thoughts. This is further compounded by our education systems valuing the thinking process more than the experience. Only when we fully understand that we are the thinker behind our thoughts can we use thoughts to mine our true potential. Then we can take control of our thoughts and use them as a tool rather than be at the mercy of our thoughts.



Are you seeing the whole picture?

new and an interesting way to cultivate my openness. We were on the range for about an hour and I had my first lesson in driving. Because this was something new I gave it my complete attention. It engaged all my senses. Firstly, I was listening to every word of instruction given and watched everything my friend was doing. I needed to keep my eye focused on the ball and be able to feel the club as an extension of my body. I was so focused

Our natural state is to see what really is and our unnatural state is when we have learned not to see it because now we are looking through thoughts. It is the present moment through which we can dissolve the hold of negative fixed thoughts on our life.

Many of my healing insights have come because I have made a conscious effort to live in the now. Cultivating this ability to live in the now is the practical way in which to practise the openness of *anekantvada*. It stopped me from perpetuating the same 're-active' behaviour and negative emotional states. Living in the now switches you out of your fixed thoughts and back into reality. It allows you to experience what is actually there rather than what you think is there. It allows you to be in the 'flow' of life. It raises your awareness.

The simplest way to get into the present is through the five senses, by seeing, hearing, feeling, smelling and tasting what is there in that moment. Engage your senses one by one. Let your mind experience a sensory overload that completely fills the mind and it will tie up the whole mind. The mind enters into the state of unconscious attention. It is defined as follows: "when attention is so complete that there is no part of the mind left over to notice that you are paying attention to it." It is when the conscious and unconscious mind comes together. As a result, you switch out of your thoughts and prejudices because attention is no longer split. Most of us experience life through the nature of our thoughts and not reality. Once these thoughts are out of the way, you are truly open to tune into life as it is.

I really experienced the power of unconscious attention on the golf driving range. About a week after my arrival in London, I got together with some friends for lunch. After lunch one of them suggested that we go to the driving range to hit a few golf balls. I protested that I did not even know how to hold the club, let alone swing. They said that they would teach me. It was easy! So I went along with them. It would be something

on hitting the ball I forgot about everything else! That was also the first time in that moment that I stopped thinking about what had happened to Sheetal!

It was just incredible! Otherwise until then I was always running a thought film about the loss that I had suffered in the back of my mind, no matter what I was doing. I realised that we can only truly experience the loss through our thoughts, not through reality. When I am simply there in the moment and out of my thoughts, I feel an amazing sense of peace, happiness and freedom. I began to experience a release of energy that renewed and rejuvenated me. This was a release of my life energy that was being trapped by my thoughts. We all have this life energy within us and it has an intelligence of its own. As I spent more time in the now, doing things that I really enjoyed, I found that insights about grief flowed to me.

Whenever I do this it always makes me say, "WOW!" because living in the 'pre-sent' opens up your awareness to all the little things that give life its richness. It helps us appreciate the joys of living a life. That's why I often refer to living in the now as "Living in the WOW!"

Attention is what brings things into consciousness and when it becomes unconscious attention you'll see deeply, you'll see reality, you'll experience your true nature. 🙏



Part of this article is an excerpt from Niraj's book: "The Quest of the Phoenix – a powerful new way to grieve!" Copyright © 2002 by Niraj Shah. The book is available through his website: [www.phoenix-method.com](http://www.phoenix-method.com) To learn more about how to use more of your mind and apply unconscious attention, please e-mail Niraj on [phoenix@phoenix-method.com](mailto:phoenix@phoenix-method.com)

# STRAIGHT TALK

## Alpa Dhanani introspects on ethics in business

A COUPLE OF WEEKS AGO, MY HUSBAND arrived home with a copy of the *Sunday Times* (a UK newspaper). Enclosed was a supplement of the *Sunday Times Rich List, 2003*. This listed, amongst many other facts and figures, the 50 richest people in the world, the 1000 richest in the UK, the 100 richest young people and the wealthiest women. Soon he was reeling off the success stories of various individuals and families, describing their various businesses, how they had started out, what their big breakthroughs were and more.

Of course it was encouraging to read something so positive about the personal attributes and abilities of these individuals, especially for the young and/or female millionaires, those who are not native to the UK and those who had started out single-handedly. Yet, one thought niggled away at me: how many of these people had built their empires in what I termed a 'straight' manner. At this point, though I wasn't sure of what exactly 'straight' comprised, I was embarrassed at one level to sound so cynical and question an individual's morality. Yet at another level, I justified my thoughts on the grounds that in the recent past, we have come across many and varied business scandals, in which management have acted inappropriately, pursuing their own self interests at the expense of the business community at large, including employees, customers and investors.

This got me thinking - is there a relationship between Jainism and business? I believe it is possible and is indeed the very order of the world for business and religion to co-exist. While Mahavir had detached from the material world in his pursuit of spiritual enlightenment, he had recognised the need in this world for a society at large. Mahavir saw the material world as one that was closely synchronised and co-ordinated with spiritualism. While one is justified in pursuing a goal of material wealth (which is indeed necessary for a society to function), he or she should be guided by our spiritual values. While most of us agree that it is possible to be both part of the (business) community as well as Jain, some of us fall occasionally short (myself included) in pursuing the two systematically. Thus while we agree that both religion and business co-exist, we treat them as two mutually exclusive events. We may, as part of our rituals, do our daily *pooja* or

rosary, or make a weekly trip to the temple, but we distance ourselves from that context when pursuing the rest of our worldly activities.

In an attempt to interweave the business world with spiritualism, I came across four virtues that Jainism subscribes to as especially important. These virtues, interrelated to one another, are non-violence, honesty and truth, generosity and forgiveness. (The vices corresponding to these are violence, dishonesty, untruth, greed and anger). One issue, however, that of self-interest caused me concern at first - it did not appear in the picture at all, and yet it can be a very real antithesis to our Jain values: pursuing your own interests at the expense of others. But self-interest is often perhaps the one big inspiration behind anything that we do and therefore instrumental in all our activities. Also, it is not the actual self-interest that is an issue, but it is what that self-interest comprises that becomes the issue. It is the virtues and vices, such as generosity and greed, that define what one's self interests are.

***"Integrity is vital to success"***

I appreciate that we live in what can be termed a rather harsh world, in which our competitors, suppliers, customers etc. may not subscribe to our Jain values and principles and as a result we may end up losing out (quite extensively) in financial terms. My aim is not to ensure smaller bank balances for fellow Jains. Rather, this article will have served its purpose if it just sets us thinking consciously about some of the things we do in our businesses from a Jain context.

At its very basic in the corporate context, *ahimsa* transcribes itself as not engaging in business activities that entail violence. To take this a step further, we can extend it to refraining and minimising on activities that may bring harm to another. This may be an employee, a customer or a supplier. Recently I was talking to a pharmacist who encountered a situation in which a patient returned for a particular medicine more frequently than was otherwise normal. The pharmacist suspected that the patient was abusing the drug. In this case, was it right for him to sell more medication to the patient for 'till-care' or was it better for him to refuse the sale for 'patient care'?

In another instance (a story recited to me) at a lecture on Jainism, a member of the audience, who was engaged in the furniture business, asked the speaker about how to deal with tree felling, an activity that formed a core part of his business. Recognising the business as a vital one, the speaker suggested replanting trees to replace those felled – as a means of trying to give back and minimising the overall impact. Thus even if we are in businesses that may not be completely purist from a Jain perspective, we can at least attempt to minimise the adverse effects that we may have.

Truth and honesty are also invaluable virtues of Jainism, which apply to the corporate context. It is important to be honest with employees, customers, banks, etc. An optician told me recently a story about a patient who had come to her with distorted glasses. He wondered if she could 'sort them out for him'. She admitted to me that for just a second she had thought "should I sell him a new pair instead?" But then she did the best she could with the existing pair and sent away a happy patient. Looking back on the incident she explained that had she sold him a new pair, she would have found it difficult to come to terms with her dishonesty. She felt that she would have put her professionalism at stake, something she had worked for so hard from the time of her university days.

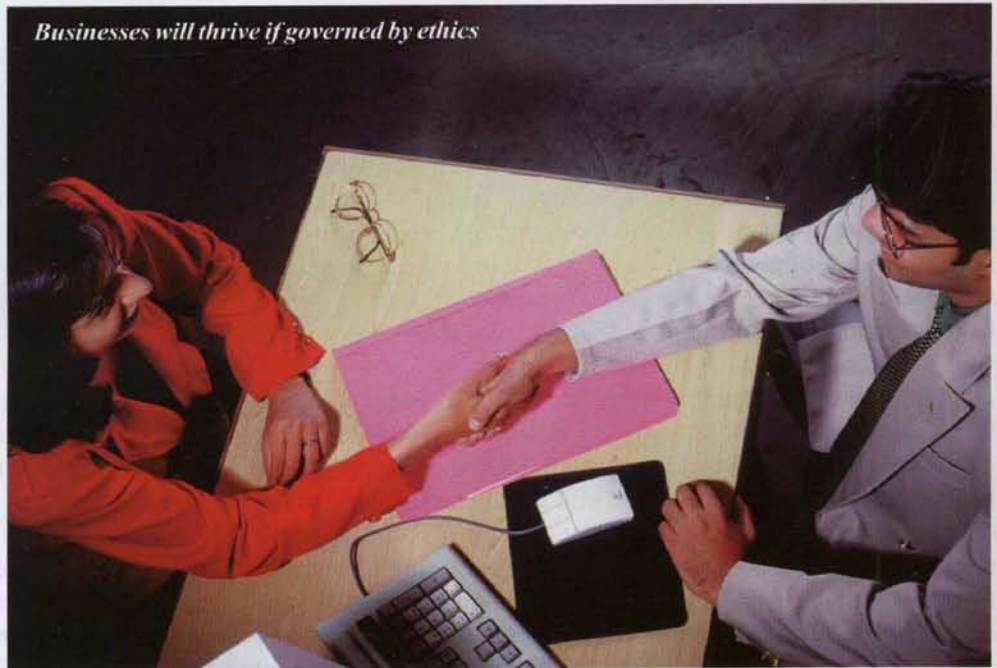
The case of Enron, the US energy company, that hit the news as the nation's largest ever bankruptcy in December 2001, provides a good illustration of deception and fraud. The management at this company had undertaken a whole series of activities for personal growth and satisfaction. When these activities failed to deliver any meaningful financial outcomes for the investors, the management hid the truth from those who had entrusted them with large sums of their money. The company manipulated the way in which it presented its financial performance to investors, making them seemingly rich when the firm had actually failed to make any real profits.

The Enron example links us to the next virtue quite nicely, that of generosity. Management at Enron practised the corresponding vice: greed. They had undertaken numerous illegal and immoral activities in pursuit of higher bonuses, promotions and family benefits all for themselves. Management failed to consider the hurt that it had brought to so many. We saw the situation of investors above. An employee suddenly found himself out of a job when he pointed out that the travel agent the company was using (the boss's sister's) was far too expensive and costing the firm almost twice as much than elsewhere.

On a more positive note, management of a supermarket where I used to shop, provided their employees with a meal on

a daily basis. Furthermore, it had plans to provide them with accommodation as well. Operating in a less developed country, this supermarket went a step further in its generosity. Attitudes such as these are not only uplifting from a spiritual point of view, but also result in higher productivity and loyalty from the staff and ultimately better financial gains. Of course, generosity need not only be determined in financial terms. Recently a colleague learnt that his father, who lived overseas, had been taken ill. This colleague needed to travel back home, so he went to see the head of department. He was immediately granted compassionate leave and requested to resolve his family issues first and only then to return to work.

*Businesses will thrive if governed by ethics*



Finally, a note about forgiveness. I had left this to the last, as it is not my strong point. I often find myself in the position where I should forgive, but am unwilling to let go. Sometimes wrong things happen. They may be genuine mistakes or they may be the result of neglect. While I appreciate the need to raise the issue with those concerned (so that it does not happen again), it is also important to forgive.

Overall, I think we need to think of businesses in terms of financial rewards as well as opportunities for spiritual development. In his teaching Mahavir advocated work as the opportunity to serve society, through which we could in turn develop spiritually. When pursuing our self-interest, we need to think in material as well as in spiritual terms. Finally, if we can think of our business environment as one in which we have a duty of care to those around us, then we can be 'straight'. 🙏

*Dr. Alpa Dhanani is a Lecturer at the Cardiff Business School, United Kingdom.*

# LIFE BEYOND WORK

**Lavinia Plonka** illustrates the rise and pain of workaholism

I WAS IN NEW YORK CITY HAVING LUNCH WITH AN old friend. Just as he was about to tell me all the goings on of his marriage, the phone rang. His cell phone that is. "Excuse me," he pursed his lips in an embarrassed smile. Suddenly, he was all business. It was a real estate deal. He talked for five minutes while I toyed with my food and pretended not to listen. As he was talking, his beeper went off. I didn't hear it, of course. It was one of those vibrators, and he leapt as if he had been electrocuted, grabbed it, cursed, rolled his eyes, and said into the phone, "Can I get back to you Jeff? Carl's beeping me."

It seems these days that work never stops. Joggers talk to the office as they run. People do business as they shop for groceries - if they have time to shop. Even walking on the beach, ON THE BEACH!, where you should be listening to the crashing waves and drinking in the sun, they're yelling into their phones above the surf, "Tell Morty I'm cutting that scene! I don't care if she's his niece! What's what noise? Oh! It's the ocean. No, I can't talk to you later, I have to take my kid to a soccer match. You think it's hard to hear me here, forget about it!"

The signs are everywhere: our culture is addicted to work. The 40-hour work week is history for many - 40-60 being the new norm. In fact, since 1969 we've added a whole month of work a year. A report in Great Britain in 2002 stated that junior doctors were lying about their hours in order to appear to comply with the EU's mandatory 56 hour work limit. They pretended to take breaks and falsified their time cards to keep hospital costs down. *The Wall Street Journal* recently reported on the hazardous increase of eating at the desk, including more vermin in cubicles and ruined keyboards. A new line of office chairs features tray tables like on airline seats to make eating at your desk easier (and presumably, more efficient).

According to a recent article in *The Guardian*, writer Will Hutton, Chief Executive of The Work Foundation, states that it's not how much we work, but the ability to control one's time that is the problem. A survey of 5000 people published earlier in 2003 stated that fully one third of the participants would take a £1000 a year pay cut in exchange for more flexible hours. That may help some, but for many people having flexible hours has meant business calls at dinner parties, trying to type up a

presentation at home while minding the children and eating not at the desk, but in the car. Control is an illusion, but perhaps delusion hides much larger issues.

According to Irene Philipson, a Silicon Valley Area psychologist, "There are people who are living to work. Literally, some people don't have a friend outside of work, or they actually look forward to spending holidays on the job." Many of these people seem to get more gratification from work instead of home. On one hand, they complain that they are too exhausted from work to deal with family issues. On the other hand, when your teenager thinks you're a fool and your youngest is jumping up and down and crying because you told him he watches too much television, sometimes staying at the office where everyone respects you can seem the easier choice. Dr. Gayle Porter from the Rutgers University School of Business feels that some workaholics "...overwork to compensate for self esteem, self conceit and identity issues. This plays out as a sacrifice for intimacy (with spouse and family), a high need to control, inflexibility and perfectionism."

Our culture has become one that defines you by your job - you are what you do. I took a year off once, to re-assess my priorities, think about a career change, go for walks. When I went to parties, inevitably people would ask me, "So, what do you do?" If I answered, "Nothing, at the moment," or "I'm between careers right now," they often became uncomfortable and walked away. I wanted to shout after them, "But wait! I had a successful career for 25 years! I've taught all over the world! I do have value! Really, I am interesting!" This experience made me determined never to get caught up in whatever I eventually chose. Which of course, only lasted till I got going in my new career direction. After all, according to a report on US television, we live in a society that rewards and reinforces work addiction. If you are addicted to alcohol or drugs, you go to rehab or a 12-step program. If you are addicted to work, you just get more stuff on your resumé.

Another culprit is technology itself. The very tools that were supposed to make our lives easier have enslaved us. Because things go faster, we are expected to produce more in less time. Email, cell phones, video conferences eat up

our time. The new technology demands that we create flashy websites, Power Point presentations, desktop newsletters all by ourselves and it all has to be done yesterday. And of course, to pay for all these PDAs, MP3s, DVD burners and of course, our SUVs, we need to work even more hours! Gandhi once said, "There is more to life than merely increasing its speed."

Consumer culture is certainly partially responsible. Many people work just to pay off their exorbitant credit card bills - expenses for products that the mass media has convinced them they needed in order to live in a modern world. From video games to computer upgrades, from digital cameras to surround sound home theatres, it seems there is always more to buy. Yet what is the underlying message in all the advertising campaigns? "If you buy this product, you will have a relaxing, wonderful life."

Wayne Muller, in his book *Sabbath: Finding Rest, Renewal and Delight in our Daily Lives* points out that in fashion catalogues we always see the models enjoying a leisurely lifestyle. They are walking on a beach, lounging on a deck chair and reading, playing with their children. In other words, buy this dress and you will have....time. Buy this \$5000 gas grill and you will have a relaxing evening with your elegant relaxed friends on your patio. Buy this \$40,000 SUV and you can sit on a cliff at the edge of the frontier and watch the sunset all by yourself. Interestingly, resting costs nothing.

Why is it so hard to stop? Perhaps if we stop blaming ourselves for being workaholics and simply look at what is happening physiologically, we might have a clue. Your autonomic nervous system has two modes - sympathetic and parasympathetic. Your sympathetic nervous system governs the fight or flight response, it's what triggers adrenaline, gets you going in the day. It's the one that gets the job done and feels the rush of, well, rushing. The parasympathetic nervous system works while you rest. It governs healing, sleep, even learning. When the sympathetic nervous system becomes over-stimulated, whether from a huge outer demand or overwork, it becomes hyper. In the beginning, with all that adrenaline pumping, the person feels powerful, jazzed, he/she can do

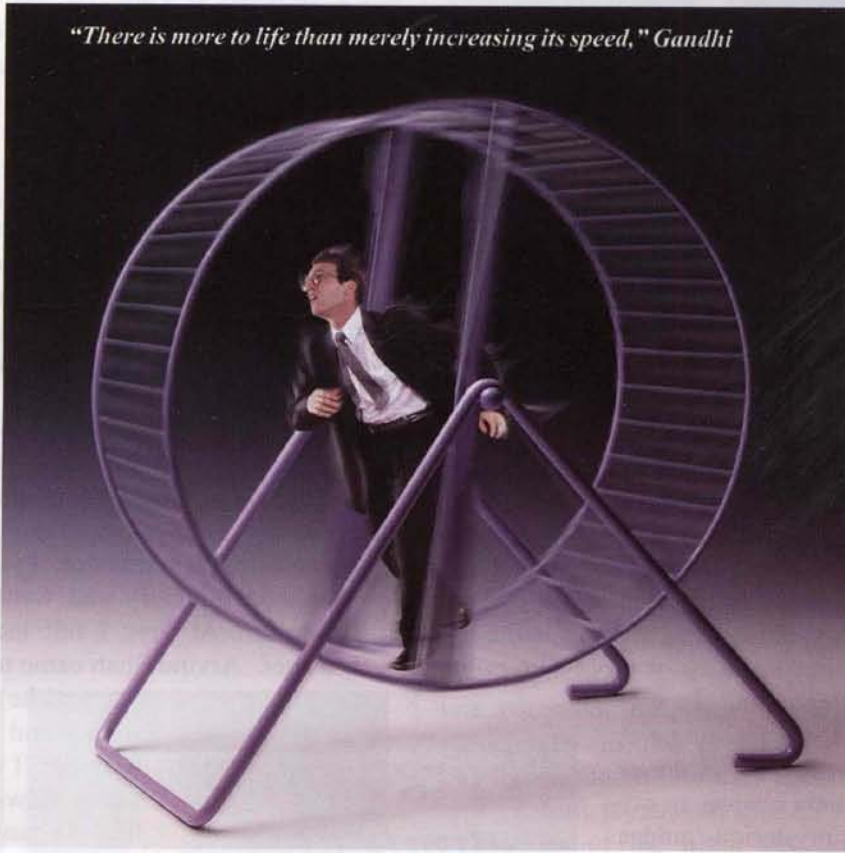
anything. Then a fraying begins and eventually, if the person doesn't rest, the immune system crashes. When the sympathetic system is over-stimulated in this way, it often won't even let the body shift to parasympathetic mode.

Sleeplessness, irritability, loss of clarity and a sense of urgency is the result. There was a South American tribe that went on long marches. Periodically, they would just stop. They explained that they needed to do this so that their souls could catch up with them. Perhaps this sense of a soul is connected to the parasympathetic response.

Work is extremely important. We all want to be of service, to be useful members of the society. Having a meaningful occupation stimulates an exchange with others, learning, and personal evolution. But it's possible that in

valuing the benefits of work, other important aspects of humanity have been sacrificed - reflection, conversation, inspiration. We all know the famous story of Kekule's discovery of the structure of the benzene ring, a formula that forever changed molecular chemistry. His own version of the story begins, "I turned my chair toward the fire place and sank into a doze...." Sometimes all the activity at work keeps us from listening to ourselves, from allowing new, inner discoveries that could change everything. Pascal once said, "Man has so many problems because he's afraid to sit alone in a room." So sit down, take the load off, wait for your soul to catch up. Remember the words of the famous American country singer, Billy Ray Cyrus: "No one has written on their tombstone 'I wish I had worked more.'" 🙏

*"There is more to life than merely increasing its speed," Gandhi*



Lavinia Plonka is a writer and teacher living in Asheville, NC, USA. Her book, *'What Are You Afraid Of? A Body/Mind Guide To Courageous Living'*, will be published by Tarcher Putnam April 2004. You can contact her at [www.laviniaplonka.com](http://www.laviniaplonka.com).

# MIRROR INTO FORGIVENESS

Ann McCoy describes her personal journey towards expressing forgiveness through art

**A**UGUST OF 2000, MY DOG MORGAN HAD JUST died, the art world with its meaningless commercialism was weighing me down and India beckoned. It had been my dream to visit Ajanta and Ellora, so a friend mentioned Professor Walter Spink who had spent fifty years doing the definitive study of the caves. Prof. Walter Spink is a generous man who delights in showing the sites; so he suggested I come but first stop in Bombay to see the caves at Elephanta for historical comparison.

For me the monsoon rains act as a kind of 'solution', an alchemical term which means a state when the fixed elements in the psyche are put into a kind of dissolve and allowing the new to come in. This process has its own mystery in the life of each soul, and seems to act upon us without our volition. Coming back from Elephanta, I was drenched in a downpour. I was freezing wet and looking for shelter, when a cab driver became my guide for the next chapter in my life. In such times of flux mysterious guides come and we are taken to places we cannot imagine, psyche and spirit beckon and we follow.

First the cab driver took me to the house of Gandhi. His library with the books on so many religions touched me. Here was a Hindu with an extensive Muslim library. Small dioramas showed his march of non-violent protest. Last but not least, there were the copies of his correspondence with Tolstoy. I was so impressed that I later read Tolstoy's writings on non-violence. Our second stop was at a large Jain temple. I had never heard of Jainism, but stayed in the temple for the next five hours. I had never felt such peace in any temple precinct. The Jain caves at Ellora, the Jain shrine nearby and a trip to Ranakpur sealed my fate. First, I spent time in the caves at Ellora. I walked to a tiny Jain shrine beyond the caves to watch the *pooja* each morning, and then went on to the caves to draw and photograph.

Later, I went to 'Rajasthan loop' with a driver who became my second mysterious guide. We stopped at Ranakpur. Again, I was transfixed in the temple, with the watchful Jinns. As I photographed a marble elephant, a *poojari* approached and said, "You are not like the others here.... come with me and sit and meditate." The experience was life changing, an inner sanctuary became actualized in an outer sanctuary, something

that religious writers would call a 'peak experience'. He then suggested I contact the Jain centre in New York City where I met Gurudev Shri Chitrabhanu, which was to be a meeting with a great soul.

Through Gurudev Chitrabhanu I learned the importance of forgiveness, the meaning of karma and how to get rid of the negative particles which cling to our souls when we engage in hatred, resentment and negativity. His lectures and prayers became the foundation for more reading and practice. The memory of the Indian temples made me long for an actual Jain practice. I looked up 'Jain' in the Queen's telephone directory and went to the tiny Jain temple in Elmherst. At first, I felt inept as their only non-Indian member. Arvind Shah came to my aid. I went early in the

day and he taught me how to wash the statues and make the sandalwood paste. Each day, I tried to focus on the *pooja*, be like a flower, have my words soothing like the sandalwood paste. The congregation have been wonderful, also helping me with stage whispers, and now I sit with the children sharing my English translations of various texts. The festival of Paryushan is for me the most

important event of the Jain calendar. This confessional of releasing others and ourselves from all negativity and allowing our hearts to open is the key to all spiritual growth. In Jainism, a lifetime of negative conditioning, negative judgment and resentment is left by the kerb as we proceed onward.

The idea of doing no harm seems more important than ever in today's world with its mania for killing and militarism. In some way I wanted to bring this idea into my art making. An invitation to do an installation at Majdanek, near Lublin, where I am a curator for an interfaith museum, provided the opportunity.

Majdanek, a former Nazi concentration camp in Poland, where 235 thousand perished, is for me a place where one encounters incomprehensible darkness. As an artist I try to be a light bringer. All my work over a thirty-year period has been involved with the idea of reconciliation and spiritual transformation. An artist, like a shaman who somehow shifts and transforms the darkness found in

*"Forgiveness  
eliminates  
negativity"*

life into something more positive, is one of the many keepers of the *Anima Mundi*, the world soul. Gandhi took much of his message of non-violence from the Jain philosophy of *ahimsa* and *anekantvada*. In our world, torn apart by violence and sectarianism, these two values of tolerance for other views and reverence for life appeal to me. Majdanek is certainly a site which has known some of the worst violence against the human spirit and a total lack of tolerance for a religion, a people and a culture.

Each morning in *pooja*, Jains ask to be forgiven for all they have done and in return to forgive others, with the words: "May I forgive all souls and have them forgive me." A second part of the morning *pooja* involves holding a mirror to reflect images of the divine (transcendent Self) into the heart centre. The practice presents a way of bringing the divine and forgiveness in our own hearts. For me this practice is beautifully described in the book *Talking with Angels* by four Jewish girls. It transcribes the conversations with angels (agents of the divine) experienced by the girls in Hungary between 1943 and 1944. Three of them perished in the concentration camps, and the only survivor published the book in 1953. I was very moved by one of the passages and its relationship to the Jain mirror (*pooja*) practice.



Jina with Sun



Golden Irish Ship with Cosmos

"Listen carefully! there is a wonderful mirror in you.  
A mirror that reveals all!  
It dwells inside of you  
And reflects the Divine  
But only in silence.  
If a tiny mosquito alights on its surface, the mirror is clouded.  
If the mirror is not clear, you cannot create.  
Focus all of your attention on it.  
Heaven does not hide before the wonderful mirror."  
My idea is to have each viewer meditate on an image and

reflect it into their heart *chakra*. For me the clouding on the mirror is our lack of forgiveness, violence, negative judgment and lack of compassion.

The installation (June-August 2003) was in the old shoe factory where the shoes of the dead were reconditioned for shipment to Germany. The structure is vast. In it, I placed twenty scrims made from bed sheets made in the Mississippi prisons. In America it is usually the blacks and the poor who, because of inferior legal representation, die by capital punishment. On each scrim were two projections.

Most of the images come from my drawings of my dreams. For me psyche speaks to all through imagination and dreams. The women of Barrack 9 created an imaginary radio. These brave women of great faith and compassion kept their spirit alive through imagination. Faith and *imago* are links to the Self, the transpersonal centre of each personality, which lies beyond the ego and is our lamp in the darkness. For me, God often speaks through dreams and visions and our experiences during small daily acts of spiritual practice.

Each viewer is asked to sit in one of the chairs, with a hand mirror mounted on it to their right. The mirror reflects an image projected on a scrim in front of the viewer, into the viewer's heart *chakra*. Even though I am a Catholic/Jain, the images are meant to appeal to people of all faiths, not one particular religion. There is an image of a child represented in the projections which conveys a new possibility, the birth of the viewer's 'spiritual child'. I once heard a Sufi mystic say that to meditate on the stars, the projections of the night sky are meant to expand our awareness of the Self into the cosmos. The boats like the Gold Irish boat are to transport us on our soul's journey.

Several of the women survivors came to the opening of the exhibition. Ewa Walecka-Kozłowska, a former member of the Polish underground movement, said that for her the piece represented the inner life of the women, which sustained them in the camp. Most holocaust monuments depict the trauma, this one she liked because it was about the spiritual life which sustains the individual in such horrific times. For me the positive response of the survivors was the most meaningful part of the experience. These women of great faith knew that survival was also an inside job. Their kindness, lack of bitterness and compassion were a great example. I am grateful for the experience of having met them, and the opportunity to do this installation. 🙏



Ann McCoy is an artist who lives in New York City. Her works are in many museums including the Metropolitan Museum of Art, the Whitney, the Hirshorn, and the the Los Angeles County Museum. Her work may be seen at [www.annmccoy.com](http://www.annmccoy.com)

# FORCED TO FLEE

Mira Kamdar recalls how her family became refugees overnight.

Illustrated by Charlotte Hodgson

**B**EFORE WORLD WAR II, THERE WERE 5,000 JAIN families in Rangoon - a number large enough to need a temple but small enough to settle for the top floor of a largish building in the heart of Surati Bazaar. Motiba climbed the stairs up to the temple hall hundreds if not thousands of times, steadying herself on the beautifully carved and deeply lacquered heavy teak banisters. The Rangoon Jain temple was founded in September 1899. In its heyday, the crush of people on religious holidays was so great that children clung to their mothers' hands in terror lest they become separated in the crowd. My father was one of those children. In those days, the statue of Mahavir seated in eternal meditation in the central altar area was richly gilded. Now, one century later, the Jain temple in Rangoon is empty. There are only five families left. They do their best but have limited means to keep the place up. Motiba never visited the temple after the family's flight from Burma in 1942. Yet, she would have resisted feelings of attachment for this place that once meant so much to her. She would have found the fleeting history of Rangoon's Jain temple ironic proof of one of the central tenets of her Jain beliefs: the transitory nature of existence.

The beginning of the end of it all for Indians in Burma came quite abruptly in Rangoon on the morning of December 23, 1941, when out of an azure sky a perfectly symmetrical formation of Japanese warplanes let rain a hell of bombs onto a totally unprepared civilian population. No one had any idea what was happening. People came out of their homes and shops to ogle and point at the glittering aircraft high in the sky. With their faces still gazing upward in wonder, they were blasted into smithereens.

The bombing was directed at the commercial centre of the city, in other words, at the heart of Surati Bazaar. Most of the casualties were ethnic Indians. Though the British command viewed Burma as an administrative backwater of little importance, and therefore an unlikely target for the Japanese, they had, as a precaution, sent many of their women and children up to the mountain retreat of Maymyo. They did not warn the other residents of Rangoon of any danger, not wishing to alarm the local population. It was important that Indian civilians remain at their desks and on the docks as long as possible: without them, the city would cease to function. As a

result, there were no bomb shelters, no procedure for clearing away the dead or ministering to the thousands of wounded, no rational plan for evacuating the city or repatriating to India over a million people potentially stranded in enemy territory. After the Japanese warplanes departed on that fateful day, several bodies lay pell-mell on the streets, the blood of the victims shimmering under the bright sun. By nightfall, dogs were feasting on the corpses left uncollected on the deserted city streets. A cemetery worker named Maung Pu Gale reported to the local newspaper that he buried 5,000 bodies in the days after the bombing of Rangoon.

People began leaving immediately. Many of the Burmese in Rangoon simply turned to their native towns and villages. The Indians had much farther to go. And no easy way to get there.

Before the bombing, Bapuji's plan had been to wait out the war in Rangoon. He had set about stocking the villa in

Bauktaw with provisions to last at least a year, filling huge tin containers with cooking oil, rice, wheat flour, dried beans and lentils, sugar, salt, and spices. The war in Europe seemed to him, as it did to many others, a very distant affair. Of course, many were aware that there was fighting between the British and Japanese natives in the waters of nearby Malaysia and Singapore, but they had great faith in

the ability of the British army to protect them.

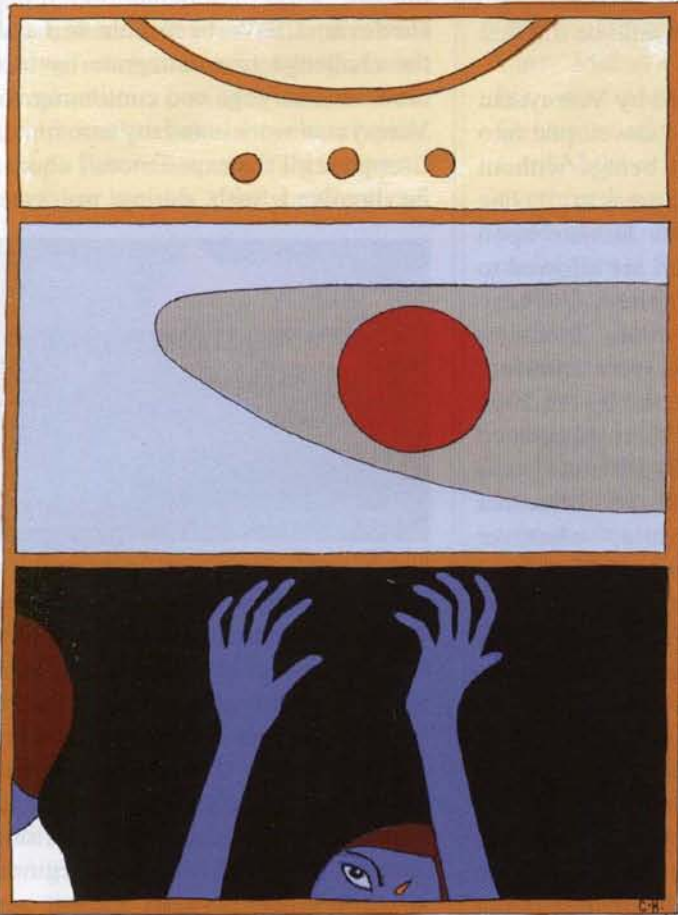
By February 1942, Motiba and the children were on their way back to India. They were among the lucky few to evacuate Burma by sea, a means of escape reserved for people who had the money to pay their passage. No steerage passengers were allowed. Of the 500,000 Indians who fled Burma in the first half of 1942, only 70,000 got out that way. Four thousand were evacuated by plane. The rest walked. Even for privileged Indians, the sudden departure from Burma was a traumatic one. It haunts them to this day. Many never got over how unexpectedly they had to leave, how little they were allowed to take with them, how impossible it became ever to return. Most of them lost everything they owned. Children had to abandon their playthings, families their homes and all their possessions. "They only allowed us to take one suitcase per family onto

*“War  
induces  
fear”*



the boat,” remembers my aunt Ramaben Parekh.

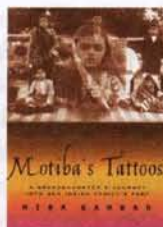
People were absolutely crammed together on vessels that pitched and rolled. Who knew when a Japanese naval ship might appear to torpedo the lot into the sea? With a fourteen-month-old-baby, a three-year-old and a ten-year-old, it was a harrowing journey for Motiba, whose husband, like many other men, had decided to stay behind for as long as he could, hoping to save something of his business and his property. Motiba had no milk for her children. Thanks to the kindness of other passengers, she was able to produce some rice flour to dissolve in water and give to baby Dilip to keep him quiet. After they arrived in Calcutta, they had to make their way over the entire width of the Indian subcontinent by trains filled to burst with refugees. My father, who remembers some of the journey, says



*Motiba gathered strength  
from her beliefs in that traumatic time*

having never seen the village or town the ancestor had left, had to set off for a ‘home’ they’d never known. Naturally, they assumed that as soon as the war was over, they would return to Burma. The business class was used to travelling to and fro between Burma and India, used to locking up their houses or leaving them in the care of a relative or the household help while they went off for a couple of months’ holiday in India. Surely, as soon as the war was over, they’d move back, dust off the furniture, clean and polish the *thalis*. But life for Indians in Burma would never again be as it had been.

Bapuji stayed on in Rangoon for several weeks after Motiba fled with the children. Finally, he realised that he too had to escape. He left on one of the last boats to make it from Rangoon to Calcutta. There was no time to get any of his assets out of Burma to safety in India. When he arrived in India, he discovered that his business partner and dear friend, Shamjibhai Parekh, was in the same situation. He too had left everything he owned behind. Shamjibhai was keen to get back to Burma to try to salvage whatever he could. Without any of his Burmese assets, he’d have to start over from scratch, and his family would be at risk of considerable hardship. Ignoring the pleadings of his wife, Shamjibhai set off on a return journey, travelling by train and then by road transport as far as Chittagong. At that point, the determination that had brought him all the way across India failed him. He decided that come what may, he could not risk anything happening to him in war-torn Burma: his wife would become a widow, his five children destitute orphans. He went back to Bombay. When my grandfather heard the story, he told Shamjibhai, “I will go for you, and get out what I can.” So it was that Bapuji, himself the father of three sons, having only just safely escaped the bombardment of Rangoon, returned to Burma. Legend has it that he was the only paying passenger on the boat he took from Calcutta to Akyab. The person who sold him his ticket tried to talk him out of going. During the crossing, the captain of the streamer quipped, “I hope you have some warm clothes.” “Why?” asked Bapuji, “The warm season is just beginning and it is never cold in Rangoon.” “No, but it can get mighty cold in Tokyo!” replied the captain. Bapuji was determined to help his friend, but once in Burma he realised that he would never make it into Rangoon, and if he did, had little chance of making it back out alive. He was able to get his hands on some inventory Shamjibhai had in Akyab and had it shipped safely back to Calcutta. 🍷 © Mira Kamdar, 2000



*Mira Kamdar is a scholar and occasional broadcaster based in USA. The above is an edited extract from her acclaimed book, 'Motiba's Tattoos'.*

that despite the climate of fear and the crush of crowds, people acted generously to his young mother, helping Motiba hoist herself and three children up into the crowded train compartments, squeezing themselves improbably to create enough space for a small suitcase, three little kids and one tired woman.

Few realised that their hasty departure would be a permanent one. The less well off, some of whom had lived in Burma for several generations, really knew no other home. Most were acutely aware of where they came from in India, but

# BACK TO LIFE

**Anish S. Mehta** discovered life-changing inspiration during his career break

I RECENTLY TOOK A NINE-month career break, hoping to learn valuable lessons and to encounter new challenges. During my break from the corporate world, I chose to take on voluntary work in Central and South America and India. I had just finished my CIMA exams (professional management accountancy exams), had also been working incredibly long hours in a foreign place and was succumbing to a lot of social



pressure around me. I was feeling claustrophobic in a city that only exacerbates this sort of ailment. Therefore, I thought it would be best, not just for me, but also for those people around me, that I took some time to remove, refresh and reflect.

I decided to do voluntary work not because I study development or I am a self-professed martyr, not even because I needed to cleanse my sins! My reasoning was that rather than bumming around tourist sites, I could really gain by doing something productive as well as giving back to society in return for what I have been taking.

After rewarding teaching stints in Latin America, I travelled to the earthquake-affected area of Bhuj in India to work for a non-governmental organisation called Veerayatan. This is where my life changed. Working with the Jain *sadhviji*s (nuns) at Veerayatan

was truly inspiring. Their hands-on ethic of leading by example is the reason why I carry on working with Veerayatan today, several months after my career break ended. If we had to dig, they would dig too; if we distributed food, they would be the first to prepare it.

The children helped by Veerayatan are being educated and developed into socially aware human beings without sacrificing their uniqueness. The *sadhviji*s do not impose Jainism upon anyone and the children are allowed to practise their own beliefs. These children, some of whom I taught during my time there, were amazing. They had all been affected by the 2001 earthquake, which left them devastated by the loss of family and friends. It is these children that made me realise that you can always smile, whatever obstacles you are confronted with. I cannot wait to see them again.

My career break changed my life and I am now stirred to encourage others to experience what I have. I am back in London, but returning to the corporate world has been really tough; in this economic climate, if you have a job, you are lucky! I have the management consultancy job I always wanted, but I cannot help feeling disillusioned about coming back into the rat race. I work with many intelligent and hard-working individuals and there is still a buzz to achieve. Yet I can't escape the fact that I have come back to climb a greasy pole to promotion, more pay and more power. What for, though? To work harder for precious little return? To put someone else down to make myself look good? Granted there is still a buzz, but I've decided it's not the buzz for me. So, I have handed in my notice

and I am looking forward to doing something new that will be more fun and fulfilling.

It is difficult to motivate yourself for things that have very little meaning in the larger scheme of things. However, I have been able to handle the challenge to re-integrate by using tools such as yoga and continuing with Veerayatan work – and my true friends! I suppose all the experiences I chose to be involved with during my career



*Time for some fun*

break revolved around the wish to find an inner strength to be able to deal well with any situation that confronts me. I have learnt that what society tells you is the norm may not be right for you. Therefore, you must have faith in yourself and go with your own instinct to make positive changes in your life. My career break certainly reinforced my inner strength, and I am beginning to feel more at ease in the same environment that I previously could not wait to leave.

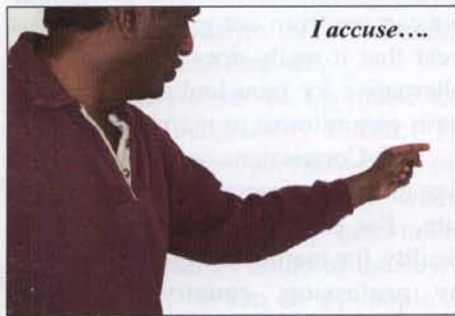
This is my advice to anyone who would also like to pursue the kind of voluntary work that I did: "Just do it!" Nothing can stop you from giving. 🙏

*Anish S. Mehta is a management consultant and budding entrepreneur living in London - anishmehta2@yahoo.co.uk*

# FORGIVENESS IS STRENGTH

Jayni Gudka reminds us of the potential of forgiveness in everyday life through a famous story

**F**ORGIVING CAN HEAL individuals, marriages, communities and even nations. Each time we witness an act of forgiveness, we marvel at its power to heal, to break an apparently endless cycle of pain. Perhaps this is because forgiveness is something we don't fully understand.



Perhaps we associate forgiveness with weakness. Perhaps we view forgiveness as an action, which most certainly cannot be learned. In fact, the opposite is true: forgiveness is a sign of strength.

There is a well-known Jain story about Anand Shrivak, which describes this virtue. In Lord Mahavir's time, there lived a king named Jitshatru in the city of Vanijya. A rich householder named Anand also lived in that city. He was highly respected by the king and townspeople. Once, when Lord Mahavir visited the town of Vanijya, Anand went to listen to one of his sermons. After hearing the sermon, Anand decided to renounce his worldly affairs, and he transferred all his responsibilities to his children. He would spend the remainder of his life meditating.

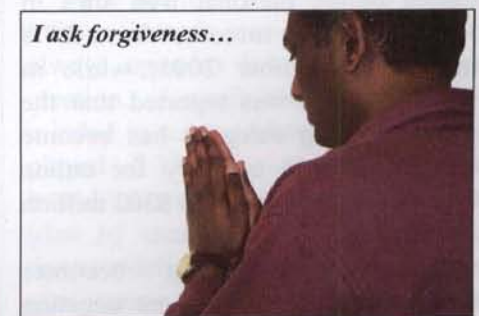
After a time of strict penance, his

soul became purer and he attained *avdhignan*. *Avdhignan* is limited divine knowledge. At this time, Lord Mahavir was in Vanijya with his disciples. One day when Gautamswami, the principle disciple of Lord Mahavir, went to collect alms, he overheard people talking of Anand's poor health and that he had attained *avdhignan*. So Gautamswami visited Anand. After Gautamswami had arrived, Anand told Gautamswami about his *avdhignan*, and that he could see into the twelfth *devlok* (a realm of the gods). Gautamswami thought that such knowledge was impossible for a householder to attain, and therefore told Anand to ask for forgiveness for lying. Anand was puzzled because he was telling the truth, but he did not want to disobey his leader. He respectfully asked Gautamswami whether anybody had to repent for telling the truth. Gautamswami said no, but he still did not believe Anand.

Gautamswami went back to Lord Mahavir, to obtain an explanation. As Gautamswami finished telling Lord Mahavir about his conversation with Anand, Lord Mahavir said, "Gautam, Anand is right. He has attained such *avadhignan* that he can see that far. How could a knowledgeable person like you make such a mistake? You are the one who should ask for his forgiveness." Gautamswami immediately realised his mistake and went to Anand to apologise and ask for forgiveness. Anand was happy that even a great monk like Gautamswami came back to ask for forgiveness. Anand fasted to his death and was

reborn as a heavenly angel in a heavenly region. After the heavenly life, he would be reborn as a human in *Mahavideh* and would attain *moksha* from there.

This story tells us how people should have faith in truth and correct the mistakes of their teachers humbly.



It also shows how simple, humble and true a follower of Lord Mahavir Gautamswami was. When Lord Mahavir pointed out his mistake, Gautamswami went to Anand without any argument to ask for forgiveness, despite his high status. It also shows how fair Lord Mahavir was because, even though his principle disciple had made a mistake, he did not cover it up. Instead, he explained the mistake Gautamswami had made. From this story, we can learn that anybody can make mistakes, but to be a great person, we need to accept that we also can be wrong sometimes, and ask for forgiveness when we have been mistaken. 🙏

Jayni Gudka is a high school student in London. She recently spent a week gaining work experience at the Jain Spirit Office.

# CLICKING ONLINE

Finding real love in a virtual world is more likely than ever for young Jains of the Internet generation, says **Roopa Shah**

IT'S NO LONGER OUT OF THE ordinary to see a virtual tray of *mithai* sitting in your inbox for Diwali or an email from your sister with a virtual *rakhi* and blessing for *raksha bandhan*. Let's face it, the Internet has become an indispensable tool to communicate with others. Among other things, it has rapidly developed into a medium for meeting friends and companions and finding life-long partners.

To put it into perspective, research shows that about 18 million people visited online personal web sites in June 2002, an increase from 14.8 million in October 2001; while in March 2003 it was reported that the personal/dating category has become the largest paid category for online consumer spending at US \$302 million in revenues.

As online dating becomes mainstream, the services are targeting specific affinities ranging from Catholics and Jews to Ivy League graduates and the deaf. To add to the virtual world of matchmaking, Jains have now made their own mark on the Internet.

Meet Kalpana, a savvy 28-year-old chiropractor living and working in Chicago. Kalpana was ready to settle down soon after graduating from school a year ago. Between completing her clinical and looking for a job, Kalpana met various men through friends and family, but none who fit the qualities she wanted in a husband. "I realised that I was the only one who knew what I wanted – someone who shared the same culture and values as me – and so I decided to take it into my own hands," says Kalpana. After some hesitation, but continued pressure from her parents to get married, she decided to join JainConnections.com, an online



matrimonial site exclusively for Jains. "It's hard to believe, but only a year and a half ago I thought I'd never meet my soul mate, and now," she says as she looks at her husband Bimal, "I'm sitting right beside him."

Bimal's story is quite different. The charismatic 31-year-old Torontonionian is a computer analyst based in New York. "My job requires me to travel, it's very demanding. I didn't have time to connect with friends, let alone find my life partner," says Bimal. As he was enjoying surfing the Internet, Bimal came across JainConnections.com and thought he'd try it out. "I first registered on the site more out of curiosity than anything else," says Bimal. "The rest is all history." Now happily married for almost a year, the couple reside in New York.

JainConnections.com has firmly established itself as the Internet's first North American and European matrimonial site exclusively for Jains. The website has over 1,200 members with an equal male-female ratio and the majority are 18 to 45 years of age from the UK, USA, Canada and India. Launched on January 1, 2002, the service offers Jains over the age of 18 a private and convenient medium to meet individuals interested in serious, long-term and marital relationships.

The Canadian-based site was envisioned, designed and built by a team of four young professional

individuals, who combined their shared Jain background with their distinct areas of expertise to create an online service for their fellow community members.

"The reality is that we live in a different world today and young Jains and parents alike are moving away from conventional methods of matchmaking whether it's arranged or through introductions," says Nilesh Kothary, Director of Marketing, JainConnections.com. "JainConnections.com has revolutionised the term 'matchmaking' and we can see from our growth in the last year that it really does prove to be an alternative for Jains looking for a long-term commitment or marriage."

JainConnections.com's exclusivity lies in the features and function of the site. For example, the service has the facility for members to search profiles by profession, country of origin, language and even diet. Similarly, the ability to provide detailed profiles with pictures allows members to get an intimate and personal portrait of individuals. Parents are also welcome to register by indicating that they are a mother/father searching for a match for their son/daughter.

"I'm thrilled to know that I can meet other single Jains from around the world using an easy, convenient and confidential approach," says Mina, a recent member from London, UK.

This seems to be the new way for many young Jains, so don't be surprised when you hear about another couple's success story from JainConnections.com. 🙏

*Roopa Shah lives in Canada, and is a member of the JainConnections.com team. For more information, please visit [www.JainConnections.com](http://www.JainConnections.com) or email [info@JainConnections.com](mailto:info@JainConnections.com).*

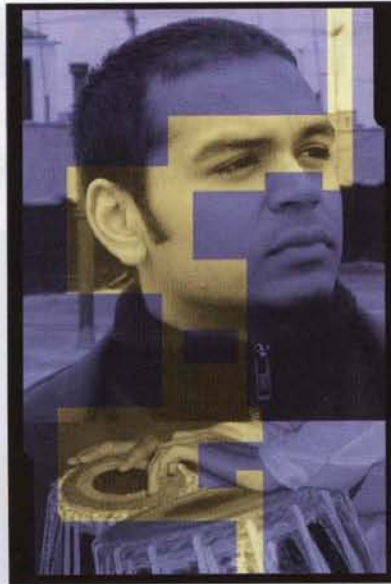
# MUSICAL EXPRESSION

For drummer and composer **Sunny Jain**, *anekant* opens the door to musical creativity

“MUSIC IS A VERY spiritual thing. My lifestyle adheres to the belief of minimal consumption of goods and products. I’m not interested in making loads of money and having the biggest house on the street with several expensive cars. I’m interested in playing music and living within my means. I’m very happy doing this.” So says Sunny Jain, a passionate young jazz musician whose star is most certainly in the ascendant. His group, the Sunny Jain Collective, released its debut album *As Is* to critical acclaim last year, and he himself has long been making a name for himself in jazz circles, having played with such luminaries as Ted Dunbar, Kenny Barron and Earl May.

As Sunny observes, his music and lifestyle are inextricably linked. He listens to life with a percussionist’s ear, detecting seeds of creativity where most of us would simply hear noise: “I’m a musician 24 hours of the day, 7 days a week. It can be as simple as walking down the street to a deli and hearing the rhythm of a jackhammer working on a pothole. My mind functions as a musician all the time. That’s how I perceive the world.”

Sunny recalls that he was exposed to different kinds of music from an early age, from Jain *bhajans* to New Order and The Cure, reflecting the multicultural environment he grew up in: “Both my Indian heritage and my Jain background have manifested themselves in my music and my aspirations, just as my upbringing has in America. All my experiences in life have naturally shaped my personality, but growing up with *bhajans* and Indian music in the household has particularly had a direct impact on me as a musician. There are certain sounds that I’m drawn to because of growing up with the sound of the *tabla*, or the melody of a certain *bhajan*. Attaching myself to elements of Indian music and



Living to an ancient rhythm:  
jazz drummer Sunny Jain

Jain *bhajans* allowed me to reconcile with the difficulties of growing up in a Western world with traditional Indian parents. Music became the bridge that could connect the two cultures I felt were worlds apart when growing up. Music was the one thing I could find solace in as I searched for my identity as an Indian-American.

Now, as I compose and play music, I find myself naturally wanting to infuse elements of the Indian music I grew up with. For instance, on my latest album I arranged the Ghandiji *bhajan*, *Raghupati*. I wanted to do this song for two separate reasons. The first was that the melody was something I grew up with as I learned to recite the *Navkar Mantra* to it. It’s a catchy melody and one that has always stuck with me. The second reason was its historical significance. This song was popularised during the freedom fights of the 1940s against British rule. To me, this song represents the pride I have in being Indian and the struggle of being a minority in America.”

Jainism continues to influence Sunny in the lifestyle choices he makes: “I observe certain Jain

festivals, but more than anything, I am a believer in the spiritual values of Jainism. I continue to be vegetarian because of my firm belief in the value of life and minimising killing or destruction. I also try to be as environmentally conscious as possible because of my awareness and respect for how the ecosystem works. The way my parents taught me Jainism was that the religion is very open-minded and tolerant of differing opinions, lifestyles or religions. This idea of *anekantvada* (multiplicity of viewpoints) is the main thing I draw upon from Jainism. This, above all, leads my life.”

The spirit of *anekantvada* clearly infuses Sunny’s musical outlook: “I’m always open to new possibilities of creation. I never like to be closed-minded in terms of how music can be played. I like to play music and not boxed-up styles.” A believer in the idea of music without boundaries, Sunny’s definition of his genre, jazz, is also open-minded: “the word jazz doesn’t imply a style anymore, but rather a non-discriminatory approach to playing. I listen to Indian music, African music, Brazilian music, drum & bass, Brit-pop, and also ‘jazz’. Jazz isn’t just about swing as some folks would like to uphold, it’s also about improvisation, spirit and conversation.” In the future, Sunny would love to collaborate with musicians as diverse as Zakir Hussain and Radiohead. This aspiration, along with the multicultural stamp on his latest album, emphasises just how important a creative force *anekantvada* is for Sunny. 🙏

*Sunny Jain is a drummer, composer and educator living in New York City. He plays with the Sunny Jain Collective, whose album “As Is” is available on NCM East Records. To learn more about Sunny, visit [www.jainsounds.com](http://www.jainsounds.com)*

# RITUALS ARE PREGNANT WITH MEANING

Lawrence Babb analyses several *poojas* to demonstrate this

I WOULD LIKE TO CHALLENGE THE INTELLECTUAL bias that inserts the word 'mere' (visibly or by implication) in front of the word 'ritual', thereby dismissing ritual as inconsequential or trivial. In my opinion, the careful study of religious traditions reveals that rites and ceremonies can be an integral part of the religious experience. Rituals often serve as a crucial medium in which belief is constructed and articulated. Moreover, participation in the ritual is, for many, a means by which personal religious belief and commitment are expressed. Because this mode of expression so often involves the artistry of motion, poetry, song and visual images, it can be considered as part of the 'art' of living religiously.

In what follows, I want to show how Jainism illustrates these ideas. Before proceeding, however, I must indicate that what I have to say on this subject reflects the Jain tradition I am most familiar with, namely that of the image-worshipping Shvetambara Jains associated with the Khartar Gacch. I am well aware that other Jain traditions promote different ideas of the value of image-worship and it is certainly not my intention to try to sort out this old and important debate. My hope is only that I can share some of my own personal appreciation for the rituals that have been my privilege to study.

My thesis is that image-worship can be considered a special way of encountering basic Jain teachings. One can, of course, encounter and absorb these teachings by means of words alone – as, for example, in a religious discourse or in a book about religious doctrine. In rites or worship, however, participants engage with beliefs at multiple levels. They hear, sing, see and act in a way that fully connects hearts and minds with the tradition's teachings. To show what I mean by this, I describe three rites. Each brings a key theme in Jainism dramatically to the fore.

My first example is the *Snatra Pooja*. This is a rite that enacts the birth and first ritual bath (*abhisheka*) of a *Tirthankara*. It consists of a complex sequence of scripted activities focused on a *Tirthankara* image. The most important part of the rite is the participants' singing of a text, which should be done with maximum devotional spirit (*bhav*). The text used in the Khartar Gacch tradition was authored by a distinguished monk named Devchandrajī (1689-1775). It tells the story of how one who is to become a *Tirthankara* acquires the *Tirthankara-nama-karma*, and then describes his mother's



*Snatra Pooja*

auspicious visions, his holy birth and the gods' responses to the birth. Its climax, of course, is the transfer of the infant *Tirthankara* to Mount Meru where, seated on Indra's lap, he

receives his first bath from the gods and goddesses. The story ends with the infant's return to his mother's side. While the text is sung, performers of the rite symbolically enact the events it describes, the bathing of the image as the rite's high point and climax.

The basic theme of the *Snatra Pooja* is the event Jain tradition considers the most crucial in all of time, which is the *Tirthankara's* appearance infinitely repeated in history. The truths he announces are, of course, transhistorical in nature; they are unchanging and eternal. However, they enter history only through a *Tirthankara's* agency, and therefore these truths



Akshat Pooja

cannot become available to us as teachings without his appearance in the stream of time. The gods and goddesses, who themselves are even more locked in the cycle of history than

human beings (for liberation is possible only in a human body), are portrayed by the rite as the archetypal historical beings. Their worship of the infant *Tirthankara* bears significance at two levels: it marks the crucial importance of his appearance, and it also provides a pattern for all veneration of these great teachers. The gods become examples for human worshipers, who, as worshipers, take on the personae of Indras and Indranis.

In the performance of the rite, these ideas are conveyed with special vividness. Not only does the text tell its story in poetic words but also the performance of the rite amplifies the story's impact by the addition of singing and action. Indeed, in a real sense the worshipers actually enter the world of the *Tirthankara's* advent in the course of performing the rite. By singing of the acts of Indras and Indranis, by acting out the rite's narrative in the presence of the divine image and by doing so with devotional fervour, we may suppose that in their hearts and imaginations participants actually become, for a brief enchanted time, the kings and queens of the gods.

The *Tirthankara's* appearance in history is, of course, only the beginning of the story, which is that of a particular kind of career in the world. At the core of the career of each and every *Tirthankara* there are five specific events known as the five *kalyanaks*, the five 'welfare-producing' events. They are: the descent into the womb, birth, initiation, attainment of omniscience and liberation. These events are celebrated in a specific type of rite, known as *Panch Kalyanak Pooja*, to which we now return.

This rite carries forward the theme of the relationship, so important to the *Snatra Pooja*, between Jain teachings and history. Among the most remarkable attributes of the *Tirthankaras* is that they are both historical and transhistorical beings. Their movements from birth to birth prior to their final lifetimes occur in what might be called 'transmigratory' time, a form of historical time lying behind visible history. Each *Tirthankara* has a unique transmigratory biography. Then, during his final lifetime, each has a unique personal history unfolding in normal time. But historical time – transmigratory and normal – meets the timeless in the *kalyanaks*. Although the specific transmigratory and biographical histories of the *Tirthankaras* differ, the five *kalyanaks* themselves are, throughout infinite time, always the same.

The *Panch Kalyanak Pooja* of Parsvanath illustrates this fusion. (Other such *poojas* exist and might also serve as examples.) As in the case of the *Snatra Pooja*, the rite's core is a text designed to be sung by participants. The text's author is a monk named Kavindrasagar (1905-1960), who composed many other *poojas* in the Khartar Gacch tradition. The text does two things. First, it describes Parsvanath's unique world career. The narrative begins with the birth in which he obtained *samyaktva* (right belief) and then traces his subsequent history, focusing on his

relationship with the misguided Kamath, to his final liberation at Sammet Shikhar. Second, it does this in a way that ties this personal history firmly to the timelessness of the *kalyanaks*.

As actually performed, Parsvanath's *Panch Kalyanak Pooja* expresses these ideas by utilising the five *kalyanaks* as a series of five kinetic high points as the participants sing their way through the rite's narrative. Unlike the *Snatra Pooja*, the performance does not involve any actual enactment of the events the text describes. Most participants merely sing the text. They should do so, of course, with maximum devotional spirit. At the five points in the text at which one of the *kalyanaks* occurs, a gong is sounded, and then a smaller number of participants anoint the *Tirthankara's* image and makes a series of offerings to it. Each of these five sub-rites culminate in the offering of a coconut, which represents the auspicious result (the 'fruit') of the *Tirthankara's* earthly career and also the hoped-for fruit of the rite commemorating that career.

However, the *Tirthankara's* advent and career are merely the setting for Jain teachings, which are the true heart of the matter. These teachings also find ritual expression, most significantly, in the rite known as the *Ashtaparakari Pooja*, the eightfold worship, the most quotidian of all major Jain ceremonials. It consists of a series of actions and recitations, which may occur mentally, in eight parts and are performed by an individual in the presence of a *Tirthankara's* image. There exists no standard text for reciting with the rite, but each of its parts has a well-understood symbolism. The rite is, one might say, its own text.

One of the clearest explanations known to me of the symbolism of this rite is found in Muni Muktiprabhvijay's small book entitled (in its Hindi version) *Shravak ko Kya Karna Chahiye*. He shows how the rite can be seen as a summary of the Jain ethos and worldview. The rite's final three steps warrant special attention. The first of these, the sixth step of the overall rite, is known as *Akshat pooja*. The worshiper makes a special diagram with grains of unbroken and non-viable rice. It consists of a svastik (the arms of which represent the four great classes of living things), over which are three dots (symbolising knowledge, insight and right conduct), surmounted by a bowl-like crescent with a dot between its upright arms (symbolising the abode of liberated souls at the apex of the cosmos). The next step, the seventh, is *Naivedya pooja*. It consists of a food offering (usually sweets) that carries an extraordinary significance. Muni Muktiprabhvijay explains that the offerer, who is *ahari* (one who eats), makes the offering in the hope that he or she can become like the *Tirthankara*, who is *anahari* (one who does not eat, one who is liberated). Thus, in ritual symbolism the offering is a form of fasting. In the final and eighth part of the rite, known as *Phal pooja*, worship with fruit, a fruit is placed on top of the crescent and dot at the top of the diagram. This, of course, symbolises liberation as the ultimate fruit of the rite and of Jain teachings more generally.

We thus see that the closing phases of the *Ashtaparakari Pooja* can be read as a worshiper's enactment of some of

Jainism's core ideas and deepest values. In the svastik, we see the endless flux of *samsara*, which is the context of the soul's bondage. The three dots above it are means of liberation, and the fruit represents the central strategy the tradition offers for the attainment of liberation, which is renunciation (*tyaga*). The offering of food is a symbolic giving up of food in emulation of the *Tirthankara*. The giving up of food, in turn, is both a strategy of individual self-purification and a trope for the shedding of the bodily prison of the soul, for eating is the *sine qua non* of the soul's worldly bondage. This provides a fitting point of transition to the more purely spiritualised mental worship (*bhav puja*) to which the worshiper should turn at this point.

The *Ashtaparakari Pooja* completes the circle. Here, we find Jainism's most cherished and central truths externalised in action. This externalisation, however, is but the outer surface of feelings and commitment that should be deeply rooted in one's innermost life. It is not simply that rituals reinforce belief, for belief needs non-reinforcement for many participants. These rites represent, rather, an alternative mode of expression that enriches and deepens belief by making it available to the senses as well as the mind's eye. 🙏



Lawrence Babb is Professor of Anthropology and Willem Schupf Professor of Asian Languages and Civilisations at Amherst College, USA. The above article is from the *Souvenir of the Twelfth Biennial JAINA Convention, Cincinnati, Ohio - July 3-6, 2003.*

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# WORK, REST AND PLAY

Aidan Rankin discovers a new fragrance in business

“WE ARE NOT A JAIN BUSINESS AS SUCH,” explained Nemish Mehta, co-founder of HealthQuest Ltd and co-creator of the exciting and beautifully packaged Organic Blue range of nutritional and body care products. This is one of the first such ranges to be accredited under the prestigious Soil Association Health and Beauty Standard. A thoughtful man, Nemish chose his words with great care and delicacy. “We are not defined solely by our Jainism,” he continued, “but Jain ethics inform everything that we do and all the decisions we make.”

This discussion highlights many of the dilemmas faced by Jains in Britain, the young generation in particular, both as professionals and as citizens within the Jain culture and in the context of the wider Indian community. For Jain values need not remain frozen in time and place. They may evolve with the generations, accommodate changed circumstances and address new ethical questions. One of the great strengths of the Jains, after all, has been their way of combining intellectual rigour with practical wisdom. Together these characteristics have enabled Jainism to survive as a minority culture in India and in many other parts of the world. They have enabled Jains to succeed and innovate in areas like science, technology and medicine whilst being guided by an ancient tradition. Yet the question that remains for high-profile Jains like Nemish and his brothers is the extent to which they wish to be identified by their Jainism, or whether being Jain is merely a part of their experience, an interesting biographical detail.

In the case of HealthQuest, the answer is probably a combination of both. This is, one might say, a typical Jain answer in the spirit of *anekantvada*, by which a question is viewed through multiple facets, each of which can reflect an underlying truth. For HealthQuest, Jainism is not the be-all-and-end-all. Instead, it acts as a backdrop, a moral compass for the company’s activities. It was founded in the mid-90s by the four Mehta brothers: Nemish, 39, Kamal, 37, Ashwin, 35 and Ravin, 32. Ravin’s wife, Komal, a solicitor and yoga teacher, is the striking standard bearer for the whole Organic Blue range. When I visited the company, I talked mainly to Nemish and Ashwin, and Kamal joined us at a local eatery specialising in Chinese-influenced Indian vegetarian cuisine that was

delightful and exhilaratingly spicy.

The Mehtas came to London from Uganda as young boys, were schooled here and are equally at home and confident in ‘mainstream’ Britain and the Jain community. They were active in the Young Jains, took an interest in the Institute of Jainology and the 200 pupil Veerayatan school in North London, founded by the Jain Nun Sadhvi Shilapi, and through which Jain history and culture are transmitted to a younger, British-born generation. Nemish and Ashwin both recall a time in the recent past when British society was less attuned to cultural variety and spoke of the struggle to get vegetarian food accepted as part of the school menu. Those days might now seem far off, but they underscore the brothers’ determination to succeed in the mainstream and not be restricted or pigeonholed in any respect.

The HealthQuest headquarters is in a tidy 1930s suburban house in the Kingsbury area of North-West London. As a setting, it symbolises the blend of aspiration and human scale values at the heart of the Organic Blue project. HealthQuest, which promotes ‘Vitality for Body and Mind’ was started by the Mehtas in 1998 after the sale of the family’s electronics business, Technomatic Ltd, to Microwarehouse. Technomatic Ltd had been formed by older members of the family in the early 1970s. This was the time when the brothers came to the UK from Uganda, fleeing Idi Amin’s persecution of Asian communities.

“Combining  
business and  
spirituality  
can be  
rewarding”

Technomatic Ltd was a successful business, and it still exists as a brand name. For the young men it has therefore been an inspiration, although their interests are very different. This was the cultural and social context on which HealthQuest was launched as a mail order business. Its catalogue, elegant and concise, consisted of keep-fit products, vitamin and mineral supplements and unwinding mood music CDs. The HealthQuest catalogue was very innovative in its day, being the first of its kind. Although popular, as Nemish explains, alternative health was “a fragmented industry. In 1997, we were the only catalogue-based business offering a whole range of brand products in this area.” However, these were other people’s products, aimed at the notoriously fickle health-conscious consumer.

Mail order businesses were also by this time facing stiff competition from other forms of shopping, notably the Internet. "It was very rewarding and we enjoyed it," Ashwin recalls, "but the profit margins really weren't wide enough." Profit is as essential for an ethical business as for any other. Indeed, there is a sense in which it is more important, because the whole point of an ethical business is to show that profit need not be a dirty word.

The brothers realised that in order to expand they had to devise their own products and use modern marketing techniques within the limited resources available to the family business. They began in 1999, with the Earth Friendly Baby (EFB) range of natural toiletries, aimed at expectant mothers, new mothers and infants. These products include the Organic Hibiscus Bubble Bath and the Organic Baby Skin Massage Oil, both made from certified organic oils including sunflower, chamomile and mandarin – a gentle and natural blend. At the end of 2001, Earth Friendly Baby won the silver award from *Mother and Baby* magazine as the most eco-friendly baby toiletry range. It has since improved its best selling Chamomile Shampoo & Body Wash to use even milder cleansing ingredients, and entirely eliminated preservative ingredients from the creams in the range.

Organic Blue, fronted by the beautiful Komal, is the Mehtas' latest venture. The products are highly distinctive, packaged in a rich blue, which is soothing even to look at. Blue also corresponds to the throat *chakra* in *Ayurveda*, the yogic science of health from India, in which Jains share. The *chakras* are fields of subtle energy that correspond to various key points in the human body, as well as a natural element. Not surprisingly, the throat *chakra* is associated with communication, but also with clarity, truth and lightness of spirit. The natural element with which it corresponds is ether. Organic Blue products aim to create in the individual consumer a sense of purity and balance, so that they are less stressed, healthier and tread more lightly, with a spring in their step. I have already experienced after many long country hikes the benefits of the Bath and Massage Oil: Muscle Rub, replete with eucalyptus and ginger.

The purpose of Organic Blue is to cross cultural frontiers and provide, in Ashwin's words, a synthesis of East and West. This applies very much in the area of philosophy: the holistic Eastern approach to health combined with the Western marketing tools and a sense that the consumer must come first. It is true also in the blend of Western and Ayurvedic herbs, the use of the latter being unique in British Bodycare products. Among the food supplements, for instance, 'Woman' contains Siberian Ginseng, familiar to Westerners as an anti-stress agent. Again unusual in this market but fortunate for me, there is a parallel 'Man' product containing the Ayurvedic ingredients of Cinnamon Bark (to aid circulation) and Gotu Kola to help fight off fatigue. It is an attractive product, and for me at least, has proved immensely useful as a restorer of physical and mental strength.

Organic Blue is an impressively comprehensive range of products covering the whole gamut of aromatherapy, body care and nutritional products. In promoting the brand, the Mehtas become more explicit about their Jain heritage. Organic Blue, as the publicity material states, "is inspired by its creators' Jain philosophy, an ancient Indian belief system stating that we have an ecological responsibility to our planet and if we look after it, it in turn will look after us." This year, Organic Blue was nominated for the best new non-food organic product by *Natural Products and Organic Products*, the main UK magazine for the industry.

Organic Blue products are not tested on animals and the range has been certified by the Vegetarian Society and the Vegan Society, both of which the Mehtas support. This is why Ashwin describes Organic Blue as an example of *ahimsa* in action. *Ahimsa* is about 'non-harming' and this includes a positive recognition that all life is interconnected. It encompasses positive actions, such as improving human and animal health or enabling communities to develop along sustainable lines. HealthQuest therefore works alongside suppliers with small-scale farmers in Sri Lanka,



helping them preserve and extend environmentally friendly methods whilst remaining self-sufficient. There is an excellent website - [www.organicblue.com](http://www.organicblue.com) - that covers all aspects of the brand. It is well worth a visit, especially for its weekly Inspirational Thoughts drawn from the literary and spiritual traditions of the world. One of them, from Goethe, seems to me to sum up the spirit of HealthQuest: "Whatever you can do or dream, begin it. Boldness has genius, magic and power."

Is HealthQuest a 'Jain' business? Are Organic Blue 'Jain' products? Typically, the answer to both these questions has to be yes and no. The business and the product both transcend Jainism, but they also embody Jain principles applied to the commercial world. 🙏

*Aidan Rankin is on the staff of Jain Spirit as News and Website Editor.*



# EVERY SEED TELLS A STORY



**H.R.H. Prince Charles** discusses his passion for balance in nature

I AGREED TO THE BBC NATURAL HISTORY UNIT'S request to film at Highgrove throughout an entire year because I hoped it would help to illustrate to the viewer what an intricate and delicate tapestry the countryside is. Above all, it is important to understand what, in my view, Highgrove represents. It represents an attempt to repair, restore and recreate *something* of what has been lost or abandoned throughout the twentieth century: a century which has seen the persistent unstitching of that delicate tapestry – all in the name of 'progress'.

Yet, is it actually 'progress' to have lost over half of our ancient woodland or 90% of chalk downland, or to have seen the traditional hay meadow – one of the most cherished of habitats – reduced to just 2% of its original area? These meadows were home to an astonishing variety of beautiful wild flowers with such beguiling names as sawwort, knapweed, adder's tongue fern and green-winged orchid. Sadly, such sights are now a real rarity.

Is it 'progress' to witness the near or sometimes the actual extinction of native breeds of sheep, cattle, pig, horse and poultry – all of them intimately connected with the counties of this country and all of them a vitally important repository of genetic diversity, disease resistance, climatic and geographic adaptation? In the 1960s it was discovered that twenty breeds of livestock had become extinct since the turn of the century and it was feared a further forty would be lost by 2000. Since the establishment in 1973 of the Rare Breeds Survival Trust, of which I am patron, no breed of farm animal has been lost.

Likewise, is it 'progress' to lose the rarer vegetables and fruits, which are also an important gene bank, representing what should be part of the insurance policy for our descendants? Did you know that during the past thirty years almost 2,000 traditional varieties of vegetables have disappeared from cultivation, due to the combination of excessively bureaucratic regulations and commercial pressures? Rather late in the day, it is perhaps somewhat ironic that people are only now beginning to realise that as well as having superiority of taste and other qualities, the seeds of these older varieties may also contain information of vital importance to future conventional plant breeders, such as disease resistance. The same applies to ancient varieties of wheat and oats. After the Second World War when there was an

understandable rush towards self-sufficiency at all costs, farmers naturally responded to the clear economic signals they were given at the time. The resulting intensification and reliance on monocultures meant that the value of traditional systems based on mixed farming and genetic diversity was ignored. To depend on too narrow a gene bank, however, is to make oneself vulnerable to disease and the changing conditions of climate. Also, many of the older varieties had a distinctive and enhanced flavour.

Finally, one cannot help but wonder if it is really 'progress' when the imperatives of marketing and fashion, the desire for 'new' varieties and the practicalities of bulk cultivation have led to the loss of many plants unique to British gardens. This diversity is important not only as a genetic resource for the future, but also because of the cultural links that plants have with our past. If it weren't for the crucial role played by a remarkable organisation formed twenty-five years ago, The National Council for the Conservation of Plants and Gardens (NCCPG) which is dedicated to conserving the unique collection of garden plants in the British Isles, the situation would be far worse. As it is, there are now 630 collections, half in private ownership, each representing a specific genus. In excess of 5,000 garden plants are thus held secure for the future. I am also patron of this body.

I mention all this by way of describing what I have been, and am, trying to do at Highgrove – in other words, to restore and recreate what has been lost. Some people like to say that this is all part of a wealthy man's indulgence. They are entitled to their opinion. But I see it more as a duty to do what I can in my own area and to draw attention to what is possible. I may be lucky enough to pursue these ventures, but my aim is to make a long-term investment in what I hold to be genuine sustainability for the future. Returning for a moment to the loss of the traditional hay meadow, at Highgrove I have been working with the Wiltshire Wildlife Trust to trace and recreate the species-rich habitat of the past through adjusting the management of the meadow area in the garden to reduce fertility and open up the sward, and we have introduced a number of typical hay-meadow species. There are now thirty-nine wildflower and grass species present, including ragged robin, pignut, salad burnet

and sainfoin. Since 1999 we have been working on two other fields on the farm where changes to the management have allowed species such as bird's-foot trefoil and yarrow to spread. Soon we hope to see species such as devil's bit scabious, yellow rattle and cowslip return. None of this is a quick-fix solution – it may easily take a hundred years or more. The point I want to get across is that if we wish to see the survival of such meadows we have to have continuity of management. Sudden changes according to the latest fashion won't work when it comes to operating in harmony with Nature.

With older varieties of wheat and barley we don't need fertilisers, which in turn means that we do not get the over-lush growth that positively invites attacks by pests and disease. We don't need to spray with chemicals either. For instance, we are growing Maris Widgeon wheat for my Duchy Originals biscuits – a variety which was last grown on this sort of scale some thirty to forty years ago. Similarly, we are growing a malting barley, called Plumage Archer, which was last grown about fifty or sixty years ago. We have also grown ancient varieties of wheat to try to preserve the strains as a gene bank for the future: varieties with special qualities and wonderful names like Hedgehog Club, Branched Rivet, Rampton Rivet and Grey Spelt.

As far as the rare breeds of farm animal are concerned, four out of the five species of farm animals under the care of the Rare Breeds Survival Trust are to be found in the Duchy Home Farm at Highgrove. This includes two Suffolk Punches, the magnificent chestnut heavy horses which are the most endangered of all rare breeds. I discovered that my farm manager's wife was very keen on working horses, so we have been able to use the horses for log extraction and for mowing the meadow, thereby making much less mess and disturbance than heavy machinery. The farm is also home to Gloucester and Irish Moiled cattle, both critically endangered breeds, as well as Large Black pigs, Tamworth pigs and Hebridean sheep, which, thankfully, have shown signs of increasing in number in

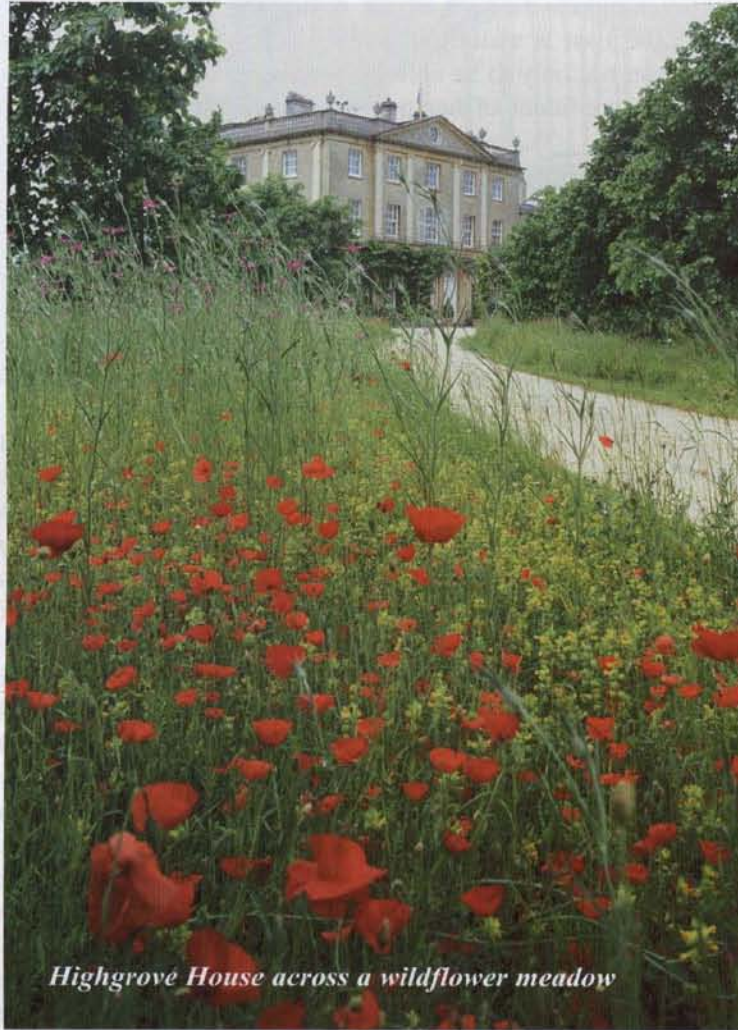
recent years. Our native breeds of farm animal are just as much a part of our cultural heritage as Sutton Hoo or Stonehenge, and yet the threat to them is not that the last flock or herd is about to be sold, as in the past, but the insidious pressure from the ever-increasing European and national legislation which often has a disproportionate affect on rare-breed keepers.

When it comes to the kitchen garden, the Henry Doubleday Research Association – of which I have been

patron for many years – has been supplying me with seeds from its Heritage Seed Library (which now contains 800 varieties). The varieties we have grown not only have special taste and texture but extraordinary names too, like a beetroot called Bull's Blood, a climbing French bean called Blue Coco, a carrot called Afghan Purple (it is believed that cultivated carrots originated from Afghanistan) and a broad bean called Crimson Flowered. Through my patronage of the NCCPG, the garden at Highgrove is also home to the national beech collection, which now holds ten species of fifty-seven cultivars. I am also in the process of building up part of the national collection of hostas and ferns, thus helping to play a vital role in conserving the rich diversity of our plant heritage.

Surely 'progress' ultimately depends on

balance. I am interested in creating an integral approach, in other words blending the best of the traditional with the best of the modern. At Highgrove I am merely trying to remind people of some timeless principles and eternal truths when it comes to caring for the land and all that "lives, moves and has its being upon it." 🙏



*Highgrove House across a wildflower meadow*

*H.R.H. Prince Charles is committed to preserving spirituality and sacredness in human society.*

# EAST AND WEST

**Rabindranath Tagore connects the two different civilisations, demonstrating their inner unity**

**T**ODAY THE REAL EAST REMAINS UNEXPLORED. The blindness of contempt is more hopeless than the blindness of ignorance; for contempt kills the light which ignorance merely leaves unignited. The East is waiting to be understood by the western races, in order not only to be able to give what is true in her, but also to be confident of her own mission.

In Indian history, the meeting of the Muslim and the Hindu produced King Akbar, the object of whose dream was the unification of hearts and ideals. It had all the glowing enthusiasm of a religion and it produced an immediate and vast result even in his own lifetime.

The fact, though, still remains that the western mind after centuries of contact with the East has not evolved the enthusiasm of a chivalrous mind which can bring this age to its fulfilment. It is everywhere raising thorny hedges of exclusion and offering human sacrifices to national self-seeking. It has intensified the mutual feelings of envy among western races themselves, as they fight over their spoils and display a carnivorous pride in their snarling rows of teeth.

We must again guard our minds from any encroaching distrust of the individuals of a nation. The active love of humanity and the spirit of martyrdom for the cause of justice and truth, which I have met in the western countries, have been a great lesson and inspiration to me. I have no doubt in my mind that the West owes its true greatness not so much to its marvellous training of the intellect as to its spirit of service devoted to the welfare of man. Therefore I speak with a personal feeling of pain and sadness about the collective power which is guiding the helm of western civilisation. It is a passion, not an ideal. The more success it has brought to Europe, the more costly it will prove to her, when the accounts have to be rendered. The signs are unmistakable: the accounts have been called for. The time has come when Europe must know that the forcible parasitism, which she has been practising upon the two large continents of the world – the two most unwieldy whales of humanity – must be causing to her moral nature a gradual atrophy and degeneration.

Such, however, has been the condition of things for more than a century; and today, trying to read the future by the light of the European conflagration, we are asking ourselves everywhere in the East: "Is this frightfully overgrown power really great? It can bruise us from without, but can it add to our wealth of spirit? It can sign peace treaties, but can it give peace?"

It was about two thousand years ago that all-powerful

Rome in one of its eastern provinces executed on a cross a simple teacher of an obscure tribe of fishermen. On that day, the Roman governor felt no falling off of his appetite or sleep. On that day, on the one hand, there was agony, humiliation and death; on the other, the pomp of pride and festivity in the governor's palace.

And today? To whom, then, shall we bow the head?

*Kasmai devaya havisha vidhema?*

'To which God shall we offer oblation?'

We know of an instance in our own history of India, when a great personality, both in his life and voice, struck the keynote of the solemn music of the soul – love for all creatures. That music crossed seas, mountains and deserts. Races belonging to different climates, habits and languages were drawn together, not in the clash of arms, not in the conflict of exploitation, but in the harmony of life, in amity and peace. That was creation.

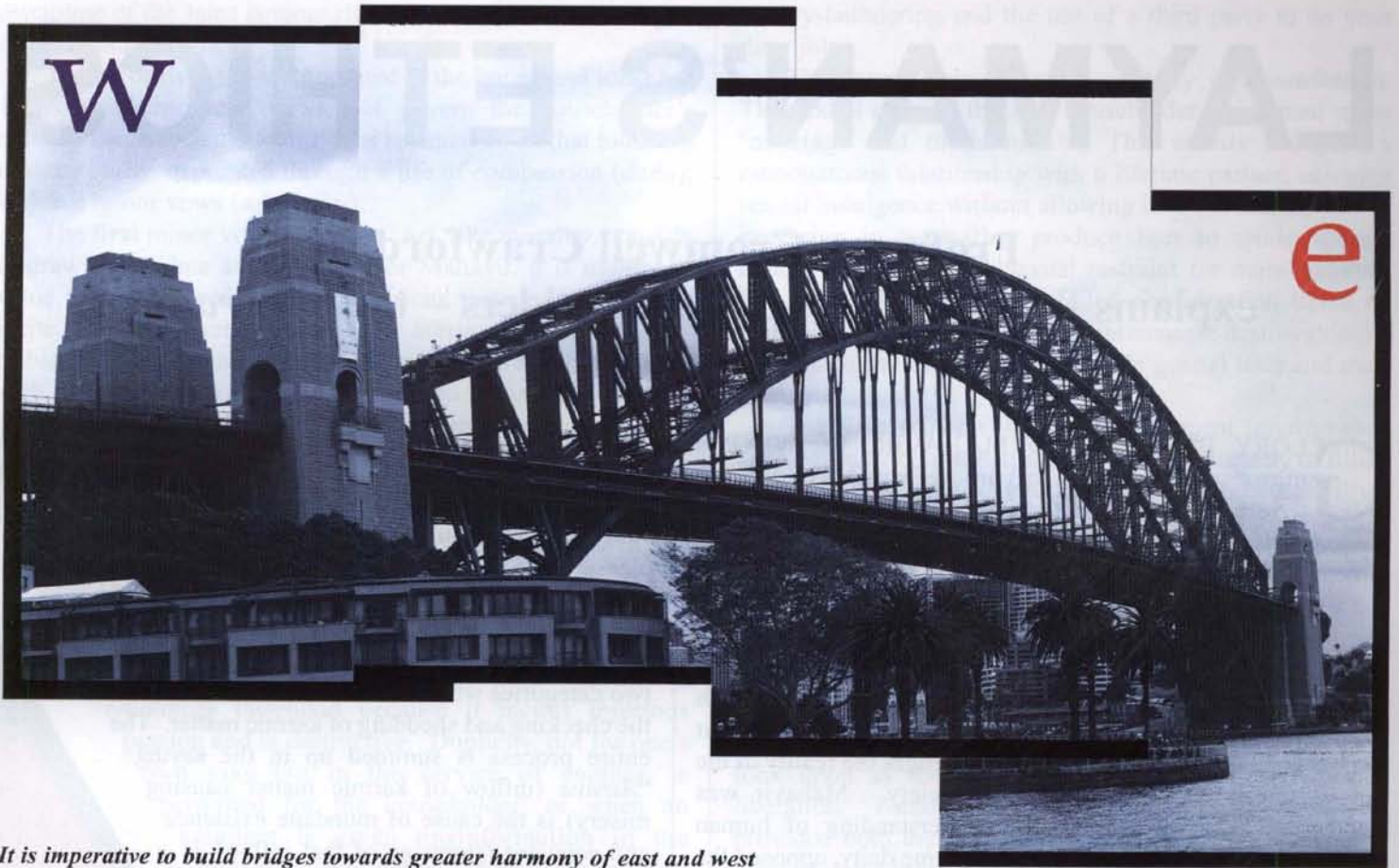
When we think of it, we see at once what the confusion of thought was that the western poet, dwelling upon the difference between East and West, referred to when he said, "Never the twain shall meet." It is true that they are not yet showing any real sign of meeting. The reason is that the West has not sent out its humanity to meet the man in the East, only its machine. Therefore the poet's line has to be changed into something like this:

"Man is man, machine is machine,

And never the twain shall wed."

You must know that red tape can never be a common human bond; that official sealing wax can never provide means of mutual attachment. It is a painful ordeal for human beings to have to receive favours from animated pigeonholes and condescensions from printed circulars that give notice but never speak. The presence of the western people in the East is a human fact. If we are to gain anything from them, it must not be a mere sum-total of legal codes and systems of civil and military services. Man is a great deal more to man than that. We have our human birthright to claim direct help from the man of the West, if he has anything great to give us. It must come to us not through mere facts in a juxtaposition but through the spontaneous sacrifice made by those who have the gift and therefore the responsibility.

Earnestly I ask the poet of the western world to realise and sing to you with all the great power of music he has, that the East and the West are ever in search of each other, and that they must meet not merely in the fullness of



*It is imperative to build bridges towards greater harmony of east and west*

physical strength but in fullness of truth; that the right hand, which wields the sword, has need of the left, which holds the shield of safety.

The East has its seat in the vast plains watched over by the snow-peaked mountains and fertilised rivers carrying mighty volumes of water to the sea. There, under the blaze of tropical sun, the physical life has bedimmed the light of its vigour and lessened its claims. There man has had the repose of mind which has ever tried to set itself in harmony with the inner notes of existence. In the silence of sunrise and sunset and on star-crowded nights, he has sat face to face with the Infinite, waiting for the revelation that opens up the heart of all that there is. He has said, in a rapture of realisation: "Hearken to me, ye children of the Immortal, who dwell in the Kingdom of Heaven. I have known, from beyond darkness, the Supreme Person, shining with the radiance of the sun."

The man from the East, with his faith in the eternal, who in his soul has met the touch of the Supreme Person – did he never come to you in the West and speak to you of the Kingdom of Heaven? Did he not unite the East and the West in truth, in the unity of one spiritual bond between all children of the Immortal, in the realisation of one great Personality in all human persons?

Yes, the East did once meet the West profoundly in the growth of her life. Such union became possible, because the East came to the West with the ideal that is creative and not

with the passion that destroys moral bonds. The mystic consciousness of the Infinite, which she brought with her, was greatly needed by the man of the West to give him his balance.

On the other hand, the East must find her own balance in science – the magnificent gift that the West can bring to her. Truth has its nest as well as its sky. That nest is definite in structure, accurate in law of construction; and though it has to be changed and rebuilt over and over again, the need for it is never-ending and its laws are eternal. For some centuries the East has neglected the nest building of truth. She has not been attentive to learn its secret. Trying to cross the trackless infinite, the East has relied solely upon her wings. She has spurned the earth, till, buffeted by storms, her wings are hurt and she is tired, sorely needing help. But then, does she have to be told that the messenger of the sky and the builder of the nest shall never meet? 🙏



*Rabindranath Tagore was one of India's greatest poets and has written a number of books and articles. The above is an edited extract from the book 'Rabindranath Tagore – An Anthology', Edited by Krishna Dutta and Andrew Robinson, 1997.*

# LAYMAN'S ETHICS

Professor Cromwell Crawford

explains the disciplines of householders – the *anuvratas*

“GLORY BE TO LORD MAHAVIR, IN WHOSE mirror of enlightenment are reflected vividly the terrestrial and the extraterrestrial....” (*Jayadhavala*). These words tell us that we must go to the ‘mirror of enlightenment’ to reflect upon the ‘art of living’. Art is not a thing; it is a way. What are the ways of human flourishing as we now peer into the mirror of the Master?

First it must be acknowledged that all great art is by definition at odds with the life and times of the society with which it coexists. All great art is revolutionary because it touches upon the reality of man and challenges the reality of the various transitory forms of human society. Mahavir was branded as a heretic because his understanding of human existence challenged the reality of a supreme deity, opposed the caste system, condemned animal sacrifice, elevated *ahimsa* and gave new meanings to karma and rebirth. The earliest reflection of the ‘art of living’ in Jainism was captured in the very name by which Jainism was known during the time of Mahavir, namely, Nirgranthism. Those who succeeded in conquering the evil tendencies of attachment and hatred and could uphold the ideal of non-violence were called *jinās* or victors.

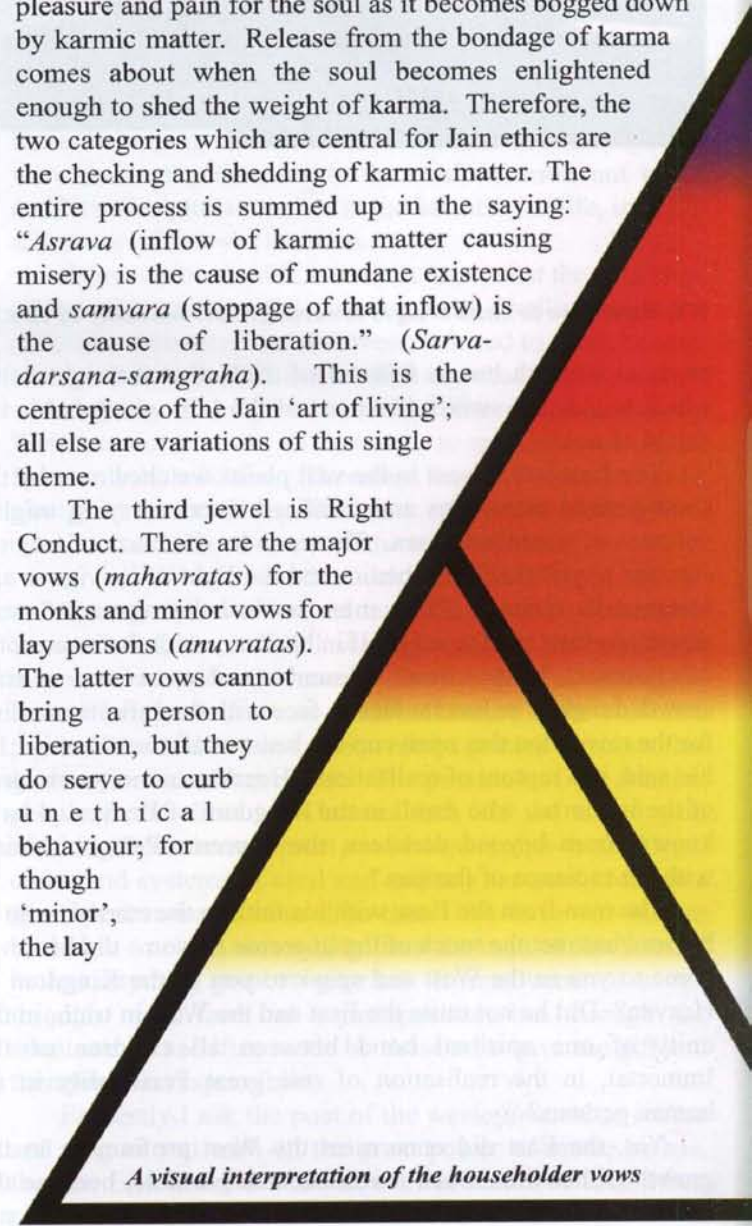
The art of renunciation involves a precipitous climb, unsuitable for the faint of heart. Mahavir had the option to adopt a moral path of gradualism, as in the four stages of life (*asramas*) followed by Hindus, but he did not do so for two insights into the nature of the human psyche. First, the insatiability of human desire for objects of the senses – “If somebody should give the whole earth to one man, it would not be enough. The more you get, the more you want; your desires increase with your means.” (*Uttaradhyana Sutra*). Second, life is short and uncertain – “As a dewdrop dangling on the top of a blade of Kusa-grass, it lasts but a short time.”

With this understanding of human life, Mahavir devised the Jain path to perfection, which leads to the goal of *moksha*, in which a liberated person achieves infinite knowledge, perception, power and bliss. The path is a composite of Right Faith, Knowledge and Conduct. All three elements are interconnected, interdependent and coexist in a person. Such a work of art is known as the Three Jewels (*ratnatraya*).

Right Faith signifies conviction in the wisdom of the

spiritual teachers and is the prime cause of salvation. Right Knowledge ensues from faith and comprises the truth set forth by Mahavir. The first two categories are noteworthy: soul and non-soul. Their interdependence produces pleasure and pain for the soul as it becomes bogged down by karmic matter. Release from the bondage of karma comes about when the soul becomes enlightened enough to shed the weight of karma. Therefore, the two categories which are central for Jain ethics are the checking and shedding of karmic matter. The entire process is summed up in the saying: “*Asrava* (inflow of karmic matter causing misery) is the cause of mundane existence and *samvara* (stoppage of that inflow) is the cause of liberation.” (*Sarva-darsana-samgraha*). This is the centrepiece of the Jain ‘art of living’; all else are variations of this single theme.

The third jewel is Right Conduct. There are the major vows (*mahavratas*) for the monks and minor vows for lay persons (*anuvratas*). The latter vows cannot bring a person to liberation, but they do serve to curb unethical behaviour; for though ‘minor’, the lay



*A visual interpretation of the householder vows*



discipline of the Jains is more rigorous than that of other faiths in India and elsewhere.

The art of living as incorporated in the lay ethical ideal has 12 vows: three social vows that govern the householder's external conduct in the world; four spiritual vows that touch on internal purity, expressed through a life of compassion (*dana*); and five minor vows (*anuvratas*).

The **first** minor vow is *ahimsa*. Art, like morality, consists in drawing the line somewhere - for Mahavir, it is *ahimsa*, a value that is directed against all actions that produce pain or incite passions. Actions that incur *himsa* are of two types: forbidden (*samkalpaja-himsa*), covering all premeditated acts, such as intentional murder; and tolerated (*arambhaja-himsa*), covering defensive, vocational and common violence. The householder is permitted to incur *himsa* defensively and is allowed to resist injustice and aggression in a purely defensive war. Similarly, violence incurred in the pursuit of one's livelihood is permitted, as in farming, although Jains should avoid occupations that involve intentional killing, such as hunting and fishing. Most prized among the careers is that of a merchant.

The **second** minor vow is truth (*satya*). It renounces falsehood because it incites injurious passion and is destructive. Duplicity, not for one's own sake but in the service of another, is permitted for the householder, as when an assailant is given misinformation in the pursuit of his victim. Also, Jain medical ethics would allow a doctor to withhold information from a patient if full disclosure would likely result in physical and/or mental injury.

The **third** minor vow is non-stealing (*asteya*). Stealing is wrong because it involves *himsa* in the form of greed (*lobha*). It includes pocketing money or some article that is lost, mislaid or forgotten.

In business it refers to false advertising, the use of bogus weights and measures, palming off some 'lemon',

money-laundering and the use of a third party to do your dirty job.

The **fourth** minor vow is celibacy (*brahmacharya*). The sexual code of the Jain householder is summed up as 'marriage and moderation'. This entails being in a monogamous relationship with a lifetime partner, enjoying sexual indulgence without allowing it to become deviant or excessive in ways that produce hurt to either spouse. Hinduism also enjoins sexual restraint for moral reasons, but Jainism introduces an added consideration based on non-injury, that the act of sexual intercourse destroys single-cell life forms located in the female genital tract and male ejaculate.

The **fifth** minor vow is non-attachment (*aparigraha*). Lord Mahavir counselled against the false security of filling one's life with such material things as land, houses, silver and gold. For a householder, *aparigraha* means setting limits to one's possessions, and then resolving to live within those limits without circumventing them.

The restraints embodied in the *anuvratas* are elevated to art form, because of their ability to make it possible for Jains to live in the world without becoming of the world. This is due to the primacy they accord to human welfare. It must be remembered that the *Tirthankaras* whom the Jains look upon as their ideals led full social lives prior to liberation. Paradoxically, the restraints themselves have provided both the discipline and blueprint for making the most of one's brief time in this world.

Moral values that belong to the above orientation include the Jain emphasis on strong families; a culture of learning and intellect; health concerns in terms of food, drink and lifestyle; the practice of altruism and uprightness in business. All of these values are exemplified through a pantheon of role models in *samanas*, *arhats*, *Tirthankaras*, *nigganthas* and *jinas*.

Here is a snapshot of the 'art of living' that has been passed on to us from Lord Mahavir. As artist, Mahavir is a perceptual 'mirror' through which we can reflect on life and find in it a thing of original beauty. Every child is an artist; the real problem is how to remain an artist once one grows up. The Jain message is that "delusion is a sort of demonic force. People's original mind is pure but it becomes perverted due to delusion and other karmas." (*Kundakunda*). Yet, there is an ancient liberating art that shows how you can separate the soul from its union with karma through discovering the Divine within. 🙏



Professor Cromwell Crawford, University of Hawaii, is author of several textbooks and articles on Indian medical ethics. His latest book 'Hindu Bio-Ethics for the 21st Century' has been published by SUNY Press, 2003.

# BREAK ALL CHAINS

Devendra Kumar Jain explains why the *Bhaktamar Stotra*,  
an epic poem is timeless

**B**HAKTAMAR-STOTRA IS ESSENTIALLY A WORK of devotion. Jains across the globe, irrespective of their sects or sub-sects, have high respect for it. The majority of them believe that *Bhaktamar-Stotra* is a saviour of the last resort. It may not be an exaggeration to say that the *Stotra* ranks first for its popularity among all the *stotras* of Sanskrit, Prakrit and Apabhraṁsh. When *Jina* worship is viewed from the Karma Theory of Jainism, the recitation of any devotional hymn (with unity of emotion) can bring quantifiable benefits to the worshiper. The process of recitation is considered to be *Dharma Dhyān*, which is capable of stopping the influx of inauspicious karmas and can bring auspicious ones.

Besides being popular among Jains, it equally attracts intellectuals for the poetic beauty of classical Sanskrit. The subject matter is very impressive, too. The composition of the verses (*Shlokas*) is lucid and the literary genius is quite apparent. The various symbols used in the composition are unique and related to the attributes of a *Jina*, the first *Tirthankara* Adinath. Traditional stories about miracles associated with the *Stotra* have also contributed to its popularity. All these facts have ensured the unanimous acceptance of the *Bhaktamar-Stotra* among Jains. It was composed by Acharya Manatung. According to Prabhachandra Suri, he was born and brought up in Varanasi. His father was Dhanadev. Initially, he was a Digambara Muni Mahakirti. Subsequently due to some reason, he joined the Shvetambara tradition and was renamed as Manatung by Acharya Jit Singh. After this conversion, he composed the *Bhaktamar-Stotra*.

Acharya Prabhachandra (a Digambara Archarya and commentator of the *Kriya-Kalap* text) has given another version of Manatung's life. He writes that Manatung was initially a Shvetambara muni. Once, when he was suffering from a dreadful disease, with the help of a Digambara Acharya he got rid of that disease. Consequently he became the follower of the Digambara tradition and composed the famous *Bhaktamar-Stotra*. By subtracting the sectarian influence of both these versions, we can get a fair account of its acceptability in both traditions. That is the key point in both stories.

The first story is based on the *Prabhavak-charita* text (Shvetambara tradition). Mayur and Baan (two famous Sanskrit poets) were patrons of King Sriharsh of Varanasi. When the king was praising Brahmins for their superiority, one minister added that the Jain Acharya Manatung had divine powers and in-depth knowledge. The king invited Acharya Manatung to his court and challenged him to prove his divine powers. While complying with the King's order, he made himself a prisoner in a dark room fettered with iron chains. The

room was fastened with 44 strong cross bars. Then the Acharya started composing and reciting the *Bhaktamar-stotra*. During the process, a miracle took place. All 44 chains were broken and all forms of bondage and hindrances were removed divinely. Seeing this great miracle, the King became a Jain.

Here I would like to introduce the alternative story of the Digambara tradition. King Bhoj of Ujjain (Dhaar) was very fond of learning and poetry. He patronised many great scholars in his court and Vararuchi was foremost of them. Vararuchi's son-in-law, Duryash was initially an illiterate and with the blessings of Goddess Kali, he became Kalidas. Kalidas was very famous for his Sanskrit poetry and scriptural knowledge. The King was highly influenced by his wisdom and learning, and Kalidas became a prominent figure in the court of King Bhoj.

One fine day, Kalidas persuaded the King to have a debate with Acharya Manatung. Accordingly, the King invited Acharya Manatung in his court, which the Acharya refused. The Acharya was summoned by the King but he disregarded the summons outright saying that he was a Muni (did not possess anything) and was not bound by any summons by any person of any sort. This greatly annoyed the King. As a result, he ordered the arrest of Acharya Manatung and put him behind bars (48 cross bars) fettered with heavy chains of iron. He remained in the terrible prison for three days and composed the *Bhaktamar-Stotra*. On the fourth day, while reciting the *Stotra*, all 48 cross bars were broken and the fetters fell off. He came out of prison unhindered. The King and Kalidas both realised their mistake and tendered an apology to the Acharya. Both had seen the divine powers of Acharya Manatung.

It is presumed that since then, the *Bhaktamar-Stotra* has become a source of imponderable strength for the Jains. It is also mentioned in the story that Goddess Chakreshwari Devi, who was benevolently associated with the career of the first *Tirthankara*, the main deity of the *Bhaktamar-Stotra*, helped the Acharya with the miracle. These demi gods and goddesses (*Yaksh* and *Yakshini*) can be reached out by imploring some complex procedures of *Mantra-Vidya*.

The nomenclature of the *Stotra* is derived from the initial word of the first *shloka* of the *stotra*. In some manuscripts, it is also referred to as the *Adinath Stotra*. In Jain hymnology, most *stotras* are named after the starting word, like the *Svayambhu Stotra* by Acharya Samantabhadra and the *Kalyan-Mandir Stotra* by Acharya Kumudachandra.

The object of the *stotra* is to worship the first *Tirthankara* Rshabha Dev or Adinath. The *Jinas* or *Tirthankaras*, who were once human beings like us, could attain Godhood through humane efforts and are holy ideals of our worship. They could bring out the full divinity inherent in their humanly existence. The unfolding of the inherent divinity is the aim of devotion. The worship is a first step towards it. Unlike other stotras and worship materials, there are no figments of the imagination. Here the *Tirthankara* is seen merely as an ideal of worship.

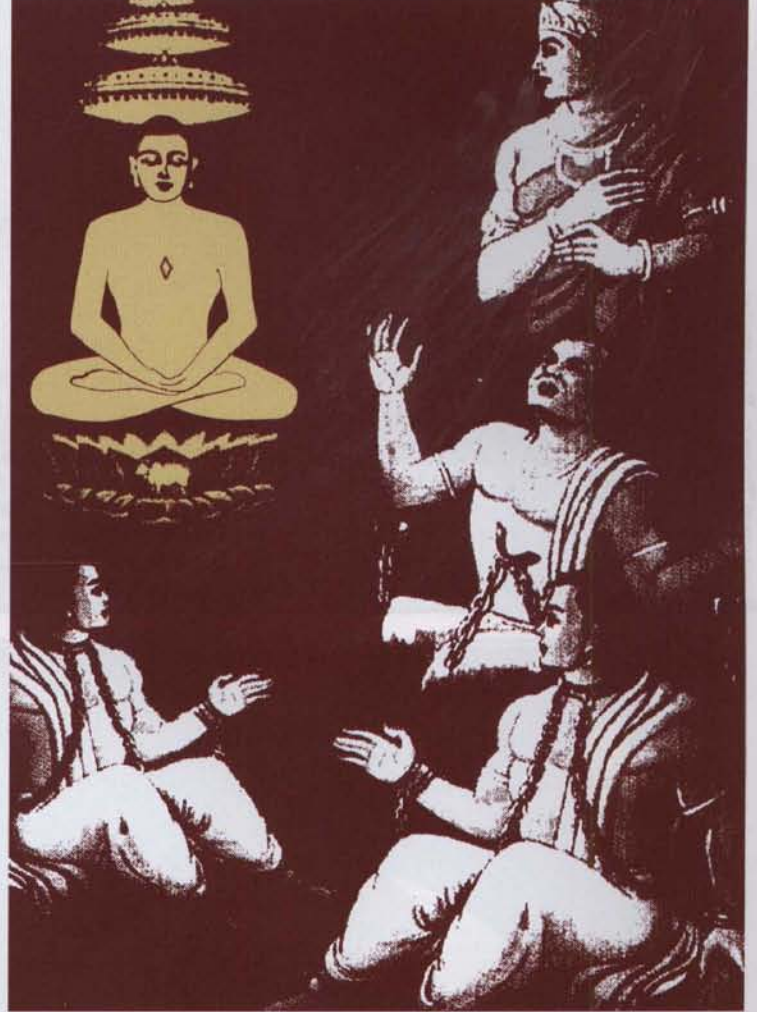
To begin with, Acharya Manatung submits his candid salutation to the first *Tirthankara* Adinath. Further, he admits the limitations of his knowledge and compares himself with a child who tries to grab the moon, upon seeing its reflection in water. It is as difficult for him to count the virtues of the *Jina*, as for a good swimmer to cross the ocean in a storm. Even Indra, the King of celestial beings, and Brihaspati, the teacher of the celestial beings cannot dare to do that.

He has composed this *stotra* purely out of devotion to the *Jina* even if it were to invite ridicule from the wise ones. He points out that just as the rising sun dispels the dense fog or darkness, the increasing devotion to the *Jina* causes evil karmas to recede from the life of a devotee. He considers the *Jina* as a benevolent master who makes his servants his equals. The image of the *Jina* radiates unhindered throughout the Universe and is far superior to the glow of the full moon which has many flaws. The sun and the moon can be eclipsed and veiled by the clouds, but nothing can eclipse the glory of the virtues of the *Jina*. The omniscient knowledge of the *Jina* cannot be compared to the other deities of this world, just as diamonds, emeralds and pearls cannot be compared with glittering pieces of glass.

He sees the serene glimpse of the *Jina*, which expresses the feeling of detachment and contentment. It gives confidence to the devotee that there can be no other way to salvation or *moksha* than to follow the path of the *Jina*. In the *Bhaktamar-Stotra*, for the first time in Jain literature, a Jain Acharya is found praising the mother of a *Tirthankara*. He views the *Jina* with popular metaphors like *Brahma*, *Vishnu*, *Shankar* and *Buddha* to explain the logical meanings of these terms and how they serve as perfect descriptions for the *Jina*. He bows to the *Jina* for terminating the unending cycle of rebirths. Then follows the description of the *Jina*'s eight *Pratiharyas*. These *Pratiharyas* are described in a very profound manner. The *Samosharan* (the divine congregation of the *Jinas*) is unique in two senses: firstly, it is attended by celestial beings, human beings and animals; secondly, the teachings of the *Jina* are well absorbed by each being in its own language.

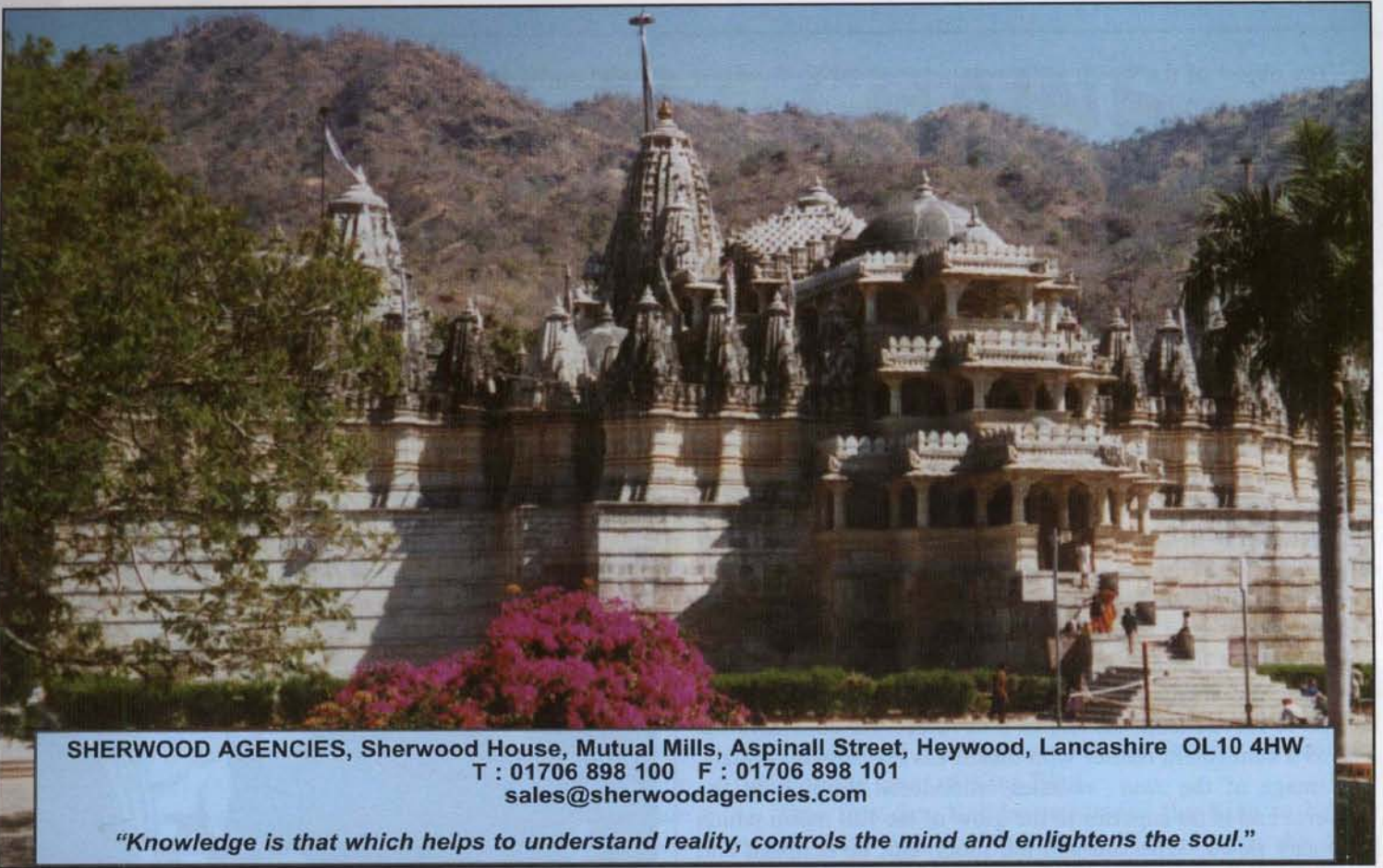
The last part of the *Stotra* takes the form of a prayer. A devotee of the *Jina*, while in devotion (either chanting or meditating) can overcome various dangers that he feels threatening: by chanting the *Bhaktmar-Stotra*, or by meditating on it with one's soul, a mad elephant or a ferocious lion may calm down; a violent snake may turn benign; the fear of forest fire can disappear; the army of an enemy may surrender; the perils of the sea can be safely faced; dreadful diseases may be

cured and a prisoner may be released from jail. In fact, a true devotee of the *Jina* gets rid of all fears, worries and apprehensions and becomes fearless (*Abhay*). This *Stotra* is like a garland of flowers (48 or 44) for the devotee of *Jina* which the said devotee always wears and is sure to attract the highly attractive *Moksha Lakshmi* ( the goddess of *Nirvana* ).



There is a slight controversy over the number of verses. A sub-sect of Shvetambara tradition considers 44 *shlokas* (verses) as accurate. The Digambara tradition and two subsects of Shvetambaras concede 48 *shlokas* as original. Both traditions accept the theological description of eight *Pratiharyas* (associated with the assembly of *Tirthankaras*). But the tradition (Shvetambara *Murtipujak*) of 44 *shlokas* excludes the description of 4 *Pratiharyas*, namely *Pushpavrishti*, *Bhamandal*, *Dev Dundubhi* and *Divyadhvani*. Interestingly, both traditions accept the description of eight *Pratiharyas* in the *Kalyan-Mandir Stotra* of Acharya Kumudachandra. 🙏

Dr Devendra Kumar Jain is a scholar based in Mumbai



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

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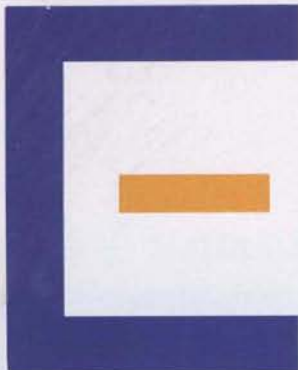
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# JAIN SPIRIT

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WE HAVE SUPPORTED JAIN SPIRIT BECAUSE WE BELIEVE IN ITS OBJECTIVES OF 'SHARING JAIN VALUES GLOBALLY'

1. To inform and inspire Jains world-wide and people interested in Jainism
2. To dispel myths, illusions and misinformation about the Jain tradition
3. To help protect, preserve and promote the sacred texts, art, stories and rituals
4. To nurture a Jain renaissance
5. To foster a Jain solidarity, through a non-sectarian outlook
6. To place Jainism onto the world map as a distinct tradition with a deep history and philosophy
7. To relate Jain tradition to modern concerns and lifestyle

WHY NOT JOIN US AND HELP THIS VERY WORTHWHILE, VISIONARY PROJECT. FINANCIAL SUPPORT IS NECESSARY FOR JAIN SPIRIT TO BRING ONE OF THE OLDEST RELIGIOUS TRADITIONS OF THE WORLD, THE AWARENESS IT RICHLY DESERVES.

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

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(Pledges of £10,000/\$15,000)

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*The above is based on information available as of October 2003. New additions will appear in the next issue.*

If you want to become a catalyst for peace and would like to help spread Jain Spirit then please e-mail [editor@jainspirit.com](mailto:editor@jainspirit.com) or write to Suite 3A, Cowdray Office Centre, Cowdray Avenue, Colchester, CO1 1QB or telephone us on +44 (0)1206 500037.

# WHAT PRICE DIS-UNITY?

**Bipin A. Shah** demonstrates how unity was cultivated in Northern California

**A**LL JAINS THE WORLD OVER ARE aware of the fact that we are relatively small in numbers as major religions go. The restrictions imposed by the five *Mahavratas* (vows) on all Jain saints create inherent limitations on their travel and the spread of Jainism outside India. What is striking, however, is that even within our small numbers we have several divisions of sub sects such as Shvetambaras, Digambaras, Sthanakvasi, Deravasi and some more! These divisions lead to a further deterioration of the focus Jains could have in spreading the timeless values of *ahimsa*, *anekanta* and *aparigraha* as taught by Lord Mahavir. I strongly believe that our generation of Jains has a great opportunity to promote these and take Jainism to the next level of worldwide awareness and acceptance.

In India it is apparent that the major sub sects of Jainism are a closed group, and they are not very open to communicate and collaborate with other sub sects of Jains. The vast financial resources of some of the Jain Trusts are not being spent in sufficient amounts at colleges and universities in India and abroad to help create formal curricula in Jainism. In fact, they don't seem to be spent on anything except temple building. Outside India, if we take the English speaking countries like the UK and the USA, there is not a single full time professorship on Jainism endowed by Jains. This is a significant missed opportunity that needs a very quick corrective action on the part of Jain leaders.

Jains, who think as Sthanakvasis and Deravasis, need to re-examine the word 'Vasi' and think 'afresh' as Jains first in spreading the message of Mahavir. I would also like to think that our Jain Acharyas from the various sects can start playing a major role in this effort by down-playing the minor differences between sects and emphasising the major similarities. If the Acharyas take it upon themselves to do this, the community leaders and trustees of the various sects will soften their dogmatic positions. They need to actively use their power and influence to build and not destroy unity. To this end,



I would like to share our experience in North America in the following paragraph.

The Jain Centre of Northern California (JCNC) was created as an organisation that unifies all Jains under one umbrella in the San Francisco Bay Area, and the same is true of most other Jain Centres in North America. The sixty or so Jain Centres across North America are further united under the umbrella of JAINA (Jain Associations in North America) which act and speak with one voice for all its members. The Jain Bhawan completed three years ago in Milpitas California by the

JCNC is a unique example, where we have Shvetambara and Digambara *murtis* side by side and all the other arrangements in the temple that unite the five sects represented in our area – Shvetambara, Digambara, Sthanakvasi, Terapanthi and the devotees of Shrimad Rajchandra. We have achieved excellent unity while maintaining the required diversity for all the groups – an important aspect of *anekanta*. We have adopted a two-tier governance structure with an elected Board of Directors and an Executive Committee with very well defined term limits to prevent any one from taking power and control for any extended period of time. Having permanent or life long trustees in many Jain organisations is actually a major source of weakness and potential conflict, as positions of unchecked power become barriers to the formation and implementation of new ideas.

I sincerely hope that the majority of Jains can unite under the banner of Jainism and collectively work hard and mobilise resources to spread the message of our *Tirthankaras*. The world urgently needs this message and will benefit a lot from it. 🙏

*Bipin A. Shah is the current President of the Jain Centre of Northern California based at Milpitas in the Silicon Valley. He is also an executive in the high technology industry.*

**www.gapyear.com**

Taking a gap year is fast becoming one of the most popular phenomena of our times, and [www.gapyear.com](http://www.gapyear.com) is a 'one stop shop' providing inspiration, information and advice on how to make the most of your time out. This site is the online service of The Gap Year Company, and is helpful for both travel and work placement tips. You can browse online for guides to different aspects of taking a gap year – for instance, creating a travel budget, travel writing, and raising gap year funds. In addition, there are interviews with those who have recently taken gap years so that site visitors can benefit from their experiences, as well as reviews and ratings of companies and products relevant to gap year experiences. It also features an enhanced service for those who choose to become members, such as a search facility for a travel mate.

**www.totallyoshwal.com**

The Oshwals form a prominent sub-group within the Jain community, and [www.totallyoshwal.com](http://www.totallyoshwal.com) is a recently established web portal focusing on social, cultural and religious topics of interest to the Oshwals. This well organised and colourful portal offers services ranging from business information to a search-able online matrimonial service; it serves up pages on favourite recipes as well as events listings and information for those planning a wedding. *Jain Spirit* readers might find the religious section of particular interest: it includes, amongst other items, a roman script transcription of the *Bhaktamar Stotra* and an English translation of the *Kshamapana* prayer.

**www.goveg.com**

How many times have you met people who wanted to know about vegetarian recipes and how they could switch to a vegetarian diet? This site, answers all these questions beautifully and there is even a vegetarian starter kit, of which 500,000 have already been served! Famous vegetarians are listed and news or evidence of animal cruelty and the adverse health effects of meat is regularly updated. There is even a section on animal experimentation explaining how to avoid this at college for those science students who do not want to participate in killing. What more could you ask? Go Veg today!

MIKE TURNER



