

Vanik Voice



LIVE AND HELP TO LIVE

Issue 52 - June 2010

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Snake and Ladder had its origin in India

The game had its origin in India and was called Moksha Patam or Parama Padam or Mokshapat. It was used to teach Hinduism and Hindu values to children. The British renamed it as Snakes and Ladders.

Now, when and who created this game? Most people believe it was created by the 13th century poet saint Gyandev. There are certain references which take the game back to 2nd century BC. The ladders represented virtues and snakes vices. In the original game square 12 was faith, 51 was Reliability, 57 was Generosity, 76 was Knowledge, and 78 was Asceticism. These were the squares where the ladder was found.

Square 41 was for Disobedience, 44 for Arrogance, 49 for Vulgarity, 52 for Theft, 58 for Lying, 62 for Drunkenness, 69 for Debt, 84 for Anger, 92 for Greed, 95 for Pride, 73 for Murder and 99 for Lust. These were the squares where the snake was found.

The Square 100 represented Nirvana or Moksha.

The British took the game to England in 1892 and named it Snakes and Ladders and changed it according to Victorian values.

From a friend: -

There was an exhibition of India artefacts I think at SOAs couple of years ago when only the Indian version of this game was display.

Dig deep and you will see lot of fairy tales that children listen to in the Western world originate in Jain stories of old times.

There are lot of wonderful things in our heritage which we are yet to learn.

From Heena Modi: -

We went to see Chess at Waters Meet theatre in Rickmansworth. One of the opening lines refers to the fact that the game was created in Hindustan

From another friend: -

http://www.vam.ac.uk/collections/asia/asia_features/jainism/snakes_ladders/index.html

Snakes and Ladders was originally a Jain game known as gyaanbaaji, meaning game of knowledge.

The game taught youngsters the values of life and warned them against the vices which would bring downfall.

The game had ladders as climbers for virtues and snakes as fall for vices as defined in Jain philosophy.

Cloth boards of the game are still found in India which are over 400 years old.

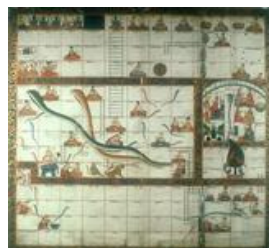
The V and A website shows a Jain board and allows you to play and explore Jain values.

ITV once recorded a documentary at the OAUK temple with several different boards of snakes and ladders from the British Museum.

From Wikipedia: -

Snakes and Ladders [originated in India](#) as a game based on morality called Vaikuntapaali or Paramapada Soplanam (the ladder to salvation). This game made its way to [England](#), and was eventually introduced in the [United States of America](#) by game pioneer [Milton Bradley](#) in 1943.

Various sources



**Groups affiliated to the
NCVA**

Aden Vanik Association
UK

Digamber Jain Visa

Mevada Association UK

Jain Association of UK

Jain Samaj Europe

Jain Samaj Manchester

Jain Sangh Birmingham

Jain Sangh of Europe

Mahavir Foundation

Navnat Vanik Association
UK

Navnat Youth Association

Oshwal Association of UK

Shree Jain Sangh East
London & Essex

Shree Navyug Jain Pragati
Mandal,

Shree Sidhpuria Vanik
Samaj

Shrimali Soni Mandal
London

Vanik Association UK

Vanik Samaj Leicester

Vanik Samaj Coventry

Vanik Samaj of UK
Brighton

Vanik Samaj
Southampton

Veerayatan UK

Young Jains

**Groups Established by
NCVA**

Vanik Professional Group
Vanik Business Group

Jains are NOT Vegans

"Jain are not Vegans. The use of dairy products is permitted provided they are procured and prepared as per the laid down rules.

Before milking a cow, young calves, if any, should be allowed to suckle up to about one third of the expected yield. The milk should be heated within 48 minutes of milking, bringing it to three-boils, and consumed within 24 hours.

Compare this to the modern pasteurization of milk at 65o for 30 minutes.

Yoghurt is not allowed unless prepared daily, fresh from boiled milk, using the leaf of a certain plant and consumed within 24 hours.

Using the previous day's yoghurt for the starter to set it is prohibited.

Cheese and yoghurt, as we know them today, even if vegetarian, shall be classified as stale, and hence not edible."

Source: <http://www.indianvegan.com/janism.php>

The NCVA Matrimonial Register

The NCVA have a professional, anonymous structure in place to help you meet your possible soul mate.

Jayman Mehta is the person to contact if you wish to register for this service.

Once you register, you will receive a list of other people who are looking for a partner. The list is organised so that the reader can learn the height, qualifications, age and reference number of each member. Viewers can see whether the members on the list are male or female by looking at the letter at the beginning of the reference number. However, they cannot see the name of any other details that will identify those on the list.

For further information please contact: - Jayman Mehta

Contact time: Mon. to Fri. evening between 5.30 p.m. & 7.30 p.m. ONLY, on Tel. no. 020 8907 2428

Please DO NOT contact outside above days and time

You can also receive this list by e-mailing mehtajayman@yahoo.co.uk or manhar_mehta@hotmail.com

BBC's Article on Jain Temples in Palitana, Gujarat

I am sure most of you have heard of the amazing Jain temples on the Shatrunjay hills in Palitana, Guajarat. Some of you might even have been there.

For those of you who haven't (or even for those who have), here is your opportunity to go on a video pilgrimage to this holy site with over 1,500 temples, some of them dating back hundreds of years.

The video, which is about three and a half minutes long, is made by BBC News and was on BBC in January 2010. Just turn on your speakers, click on the link below and go on the pilgrimage. If you are not able to click open the URL, just copy and paste on your Internet Explorer.

<http://news.bbc.co.uk/2/hi/8456435.stm>

Information sent by Harkishan Mehta

South Bombay, the most disciplined and cultured part of India, due to the Parsis.

No Indian community internalized the civilizing mission of the British as did the Parsis. Only 50,000 remain in Bombay today, mainly in South Bombay, the most disciplined and cultured part of India.

In South Bombay, the cutting of lanes by drivers is punished, jumping a red light is impossible, parking is possible only in allotted areas, roads are clean, service is efficient, the restaurants are unmatched - civilization seems within reach. South Bombay has some of the finest buildings in India, many of them built by Parsis.

The Parsis came to Bombay after Surat's port silted over in the 17th century. Gerald Aungier settled Bombay and gave Parsis land for their Tower of Silence on Malabar Hill in 1672. The Parsis made millions through the early and mid-1800s and they spent much of it on public good.

Hindu philanthropy means building temples. They do not understand social philanthropy.

The Parsis built libraries all over India, the Birlas built 3 temples in Hyderabad, Jaipur and Delhi. The Parsis built the National Gallery of Art, the Ambanis built Dhirubhai Ambani International School, where fees are Rs. 348,000 (US \$8,000 a year in a country where per capita income is \$ 600 per year) and where the head girl is Mukesh Ambani's daughter.

Mukesh Ambani is worth US\$ 43 billion and the world's 5th richest man. His brother Anil is sixth on the list, worth US\$ 42 billion.

In the US John D Rockefeller spent millions educating black women and eradicating hookworm disease. He built the University of Chicago, Johns Hopkins School of Public Health and Rockefeller University. He gave away \$550 million (\$13.5 billion in today's money) over the years, always setting aside 10 per cent of his earnings. The Kingfisher Mallyas gilded the insides of the Tirupati temple with gold.

Bill Gates (who is 53) has given away \$25 billion to combat malaria and poverty. In 2006, Warren Buffet gave away \$30 billion to charity, the largest donation in history.

Lakshmi Mittal, the fourth richest man in the world says he's too young to think of charity... He's 57 and worth \$45 billion.

The Hindu's lack of enthusiasm for philanthropy is cultural. The Hindu cosmos is Hobbesian and the devotee's relationship with God is transactional. God must be petitioned and placated to swing the universe's blessings towards you and away from someone else. They believe that society has no role in your advancement and there is no reason to give back to it because it hasn't given you anything in the first place.

Two centuries of British education was unable to alter this. The Parsis understood that philanthropy - love of mankind - recognizes that we cannot progress alone. That there is such a thing as the common good. They spent as no Indian community had on building institutions, making them stand out in a culture whose talent lies in renaming things other people built.

The Indian Institute of Science was built in 1911 by Jamshedji Nusserwanji Tata, the Tata Institute of Fundamental Research was built by Dr Homi Bhabha, the Tata Institute of Social Science was built in 1936 by the Sir Dorabji Tata Trust.

The Wadias built hospitals, women's colleges and the five great low-income Parsi colonies of Bombay. JJ Hospital and Grant Medical College were founded by Sir Jamsetjee Jejeebhoy. By 1924, two out of five Indians - whether Hindu, Muslim or Parsi - joining the Indian Civil Services were on Tata scholarships.

The Parsis patronized art and culture. They gave Bombay Jehangir Art Gallery, Sir JJ School of Art and Taraporevala Aquarium. The National Center for Performing Arts, the only place in India where world-class classical concerts are held is a gift of the Tatas.

There are 161 Friends of the Symphony Orchestra of India (www.soimumbai.in). Ninety-two of them are Parsi. For an annual fee of Rs 10,000, Friends of the SOI get two tickets to any one recital in the season, they get to shake hands with artistes after the concert and they get to attend music appreciation talks through the year.

Donations of Rs. 1 million to the Tirupati Temple (www.tirumala.org) will bring the donor and his family three days of darshan in the year, one gold coin with the lord's portrait and 20 laddoos.

They know who their gift is for - not society - and so diamonds and gold are the preferred offerings, things that cannot be used other than as ornamentation to prettify the deity. The temple's budget for 2007-8 was Rs 9 billion (Rs 904 crore/ US \$193 million!!!).

Continued below

South Bombay, the most disciplined and cultured part of India, due to the Parsis continued

The Parsi dominates high culture in Bombay and this means that a concert experience in the city is unlike that in any other part of India. Classical concerts in Bombay are always full in halls that can seat as many as two thousand.

Zubin Mehta, the most famous Parsi in the world, is in Bombay this month for a series of concerts. Mehta, director of the Israel Philharmonic Orchestra since 1969, will conduct the tenor Placido Domingo, the pianist Daniel Barenboim and the soprano Barbara Frittoli. Four concerts will be held at the Jamshed Bhabha Opera House and then one at Brabourne Stadium with a capacity of 25,000.

No other city in India has this appetite for classical music and in Bombay this comes from the Parsi. Despite their tiny population, the Parsi presence in a concert hall is above 50 per cent. And they all come. Gorgeous Parsi girls in formal clothes - saris, gowns - children, men and the old. Many have to be helped to their seats. Most of them know the music.

The people who clap between movements, thinking that the 'song' is over, are non-Parsis. Symphony Orchestra of India concerts begin at 7pm. Once the musicians start, latecomers must wait outside till the movement ends. The end of each movement also signals a fusillade of coughs and groans, held back by doddering Parsis too polite to make a sound while Mendelssohn is being played. No mobile phone ever goes off as is common in cinema halls: his neighbors are aware of the Parsi's insistence of form and his temper.

The Parsis were also pioneers of Bombay's Gujarati theatre, which remains the most popular form of live entertainment in Bombay. Any week of the year will see at least a half dozen bedroom comedies, murder mysteries, love stories and plays on assorted themes on stage. The Parsis were the pioneers of this, writing and acting in the first plays of Bombay. They also built the institutions that supported this. Bombay's first theatre was opened by Parsis in 1846, the Grant Road Theatre, donations from Jamshetjee Jejeebhoy and Framjee Cowasjee making it possible.

The Parsi in Bollywood caricature is a comic figure, but always honest, and innocent as Indians believe Parsis generally to be, rightly or wrongly.

In the days before modern cars came to India the words 'Parsi-owned' were guaranteed to ensure that a second-hand car listed for sale would get picked up ahead of any others. This is because people are aware of how carefully the Parsi keeps his things. His understanding and enthusiasm of the mechanical separates him from the Hindu, whose horror of it comes from his culture. Most of the automobile magazines in India are owned and edited by Parsis.

The Parsis are a dying community and this means that more Parsis die each year than are born (Symphony concert-goers can also discern the disappearing Parsi from the rising numbers of those who clap between movements).

As the Parsis leave, South Bombay will become like the rest of Bombay - brutish, undisciplined and filthy. The British left when they had to, but they left some of their civilisation behind and the best of it remains in the possession of this great Indian community, the Parsis!

Source unknown



Parsi Lady in Regulation Dress

Photograph dated 1909 by William Thomas Fee

<http://bit.ly/b3V8OT>



Parsi wedding portrait with
Dastur MN Dhalla

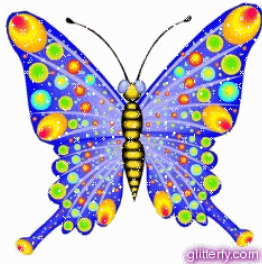
<http://bit.ly/dywhhH>

To my butterflies

What profound thoughts and philosophical approach to life. Whilst I agree that women do care more than perhaps men do in reality man also cares as much but no less and a large proportion of men are suffering more as they bottle up their emotions and are not readily given to vent their feelings. Those who get emotionally charged and are unable to hide their feelings are more often than not laughed at by others as being sissies.

Mansukh Shah

Time passes.
Life happens.
Distance separates.
Children grow up.



Jobs come and go.
Love waxes and wanes.
Men don't do what they're supposed to do.



Hearts break.
Parents die.
Colleagues forget favours.
Careers end.



BUT.....

will be on the valley's rim, cheering you on,
praying for you, pulling for you, intervening on
your behalf, and waiting with open arms at the
valley's end.

No matter how much time and how
many miles are between you.
A girl friend is never farther away
than needing her can reach.



When you have to walk that lonesome valley and you
have to walk it by yourself, the women in your life



Sometimes, they will even break the rules and walk
beside you...Or come in and carry you out.
Girlfriends, daughters, granddaughters,



daughters-in-law, sisters, sisters-in-law, Mothers,
Grandmothers, aunts, nieces, cousins, and extended
family, all bless our life!



The world wouldn't be the same without women, and
neither would I. When we began this adventure called
womanhood, we had no idea of the incredible joys or
sorrows that lay ahead. Nor did we know how much we
would need each other.
Every day, we need each other still.

A vegan rather than vegetarian lifestyle for Jains today by the Jain Vegans Working Group

The April edition of Vanik Voice contained an article entitled “Veganism - Myth or Reality - Jain Philosophy” by Mr Chandraprakash Shah. Jain Vegans is a group that has been established to help share the philosophy and relevance of veganism within the Jain community. Jain Vegans thanks Chandraprakashbhai for taking the time to share his thoughts. While we do not dispute much of what Chandraprakashbhai writes, we have written this response in order to clarify what we believe to be some misunderstandings in his article.

Does Jainism allow dairy consumption when it is injury-free?

Chandraprakashbhai, in his article, states that Jainism “allows the use of milk of cows and buffaloes and milking them without injuring or hurting them”. Jain Vegans agrees with this statement. However, we believe the reality of today’s modern milk production is that milk extraction (whether or not it is organic) is in fact extremely violent and exploitative, which in fact is a necessity to make such production commercially viable. Here are some of the details of the violence inflicted on dairy cows:

- a. Mother cows are separated from their young.
- b. Male calves are slaughtered after birth or are reared for meat.
- c. Milk-producing female cows, despite having a natural life span close to 30 years, are slaughtered between the age of 5 and 10 as their milk yield drops and it is no longer commercially viable for farmers to keep them.
- d. Mother cows are often impregnated through artificial insemination.
- e. Milk yield is often increased by injecting hormones.
- f. Over milking and hormone injections often result in lameness and mastitis - inflammation of the udders.
- g. Many people in India think that cows and buffaloes belonging to cooperative owned farms (such as Amul) are treated well. We believe that nowadays this is not usually true— please visit this link for more information:
<http://www.herenow4u.net/index.php?id=68170>.

If Jainism allows dairy when obtained through methods which do not involve injury, surely it follows then that Jainism does not allow the use of milk when its production injures or hurts cows, buffaloes or other animals, or leads to their premature slaughter? If non-violently produced animal milk (e.g. cow’s milk, buffalo milk, etc) were easily and widely available, then, sure, there may be no need to avoid such a product from a Jain point of view. This unfortunately is not the case today. It is ultimately necessary for us to understand modern day processes in order to make an informed decision.

Vegetarianism is in line with Jainism, but is veganism?

Chandraprakashbhai points out that there is no canonical literature in support of veganism. Indeed, this is the case, but this is because in the time of Tirthankaras, milk extraction was entirely different to how it is today. At that time, milk consumption was in line with Ahimsa (non-violence), but Jain Vegans believes that this is practically no longer the case in a world where we consume mass-produced milk, whether the milk comes from intensively reared cows or cows reared to organic standards.

Chandraprakashbhai goes on to say that veganism is “driving people away from the original principle of Ahimsa.” For Jains who are vegans, Ahimsa is the principle that drives most vegan Jains to avoid animal products in the first place. In fact, many aspects of the modern vegan way have much in common with Jainism, and in fact more so than the vegetarian way which permits the consumption of eggs and all dairy products, for example. As an extension of vegetarianism, Jains have long stated that honey, silk and leather should be avoided, and these are also avoided by vegans. The vegan approach is a lifestyle choice that rejects the use of all animal products, not just dairy. The vegan lifestyle is considered as an extension of the virtues and benefits of the vegetarian lifestyle. Ahimsa encapsulates a full spectrum whereby Jains seek to minimise their himsa and the vegan lifestyle is a step beyond the vegetarian lifestyle where further dietary restrictions are observed to further minimise himsa. Jains will, in the course of their spiritual journey, often adopt increasingly strict dietary restrictions (eg fasting, abstaining from root vegetables etc). Vegans in the Jain community regard veganism as part of that journey in reducing himsa and controlling the senses.

What about the references to dairy consumption in the lives of the Tirthankaras and in the holy books?

In his article, Chandraprakashbhai writes about how the Tirthankaras broke their fasts with kheer (containing milk), with references to dairy for use by monks in the book ‘Kalpasutra’ and Lord Krishna’s famed love for butter. These stories and books are, however, representative of the times in which they were written – they were a world away from consuming the dairy produced through the violent methods used today. Jain scriptures were written a long time ago, and there are many issues in modern life that may not have been tackled directly by Jain literature as they did not exist at the time. For example, it is unlikely Mahavir discussed potatoes or mogo directly in his teachings as these vegetables are not native to India. As such it would have been necessary for Jains to use scriptures and principles such as Ahimsa, Asteya, Satya and Aparigraha to determine whether root vegetables such potatoes and mogo should be considered acceptable (like dried ginger) or unacceptable (like garlic). Surely the same principles should be used to determine whether modern milk products today should be regarded as acceptable or unacceptable?

Continued below

A vegan rather than vegetarian lifestyle for Jains today continued

Do we need to re-evaluate the use of dairy in temple rituals?

Chandraprakashbhai states very simply that “there is no need to re-evaluate the usage of milk and its products...for puja etc”. He goes on to state that it would be best to use pure milk, such as that produced by the Maldharis of India. Jain Vegans simply state that, with the lack of non-violently extracted milk nowadays, it would be simpler to use the various non-dairy milk substitutes that are widely available on the market. There are numerous alternatives to using dairy, such as the use of gram or wheat-based sweets, as suggested by Chandraprakashbhai himself. In April 2010, Jain Vegans sponsored the Ayambil Oli at Oshwal Centre and provided volunteers with dairy-free mithai and chai made with soya milk every day of the festival. For vegan Jains, it is difficult to imagine that Mahavir Bhagwan would have used or encouraged the use of violently produced milk for a ritual. Spirituality is ultimately from within, so if one requires tools to express that spirituality, the tools should be as much in line with Ahimsa as possible.

Conclusion

Given that the use of milk may in certain circumstances be desirable, but that it is not a practical reality for it to be produced in a non-violent way, seeking low-violence plant-based alternatives appears to make sense for adherents of Ahimsa. Whilst the Jain teachers did not explicitly promote veganism, Jainism does stress the importance of Ahimsa. Endowed as we are with discriminative intelligence, we are able to use the timeless message of Ahimsa to evaluate the practices of society today. Jain leaders such as Pujyashri Chitrabhanu proudly promote veganism as an ethical alternative to the cruel reality of the exploitation and suffering in modern day dairy production. Increasing numbers of Jain youth in the UK and USA are adopting a vegan lifestyle. Like their ancestors before them, they continue to express facets of their ancient Jain faith in the West through the dietary choices that they make. When practised with genuine and pure bhaav, the vegan lifestyle is very much in line with the ancient religion of Jainism.

FURTHER INFORMATION

www.vegansociety.com

www.jainvegans.org

Article written by the Jain Vegans Working Group.

www.jainvegans.org



Cramped & treated like machines.
Is this compassionate?



Bodies left on the floor.
Culled because they no longer produce
Calves or milk. Isn't this one of the violent
Byproducts of the dairy industry?