

An Interview with Anand Jain

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Scott

**An Interview with Anand Jain: Founder, and “Preserver and Sustainer.” Jain Centre of
British Columbia**

(Part One)

Abstract

An interview with Anand Jain. He discusses: geographic, cultural, and linguistic family background; the foundation and development of the Jain Centre of British Columbia; memorable moments in its developmental partnership; current status of the Jain Centre of British Columbia; the content and purpose of prayers; the Jain image of heaven and hell; the purpose of community; and the central communal event.

Keywords: Anand Jain, British Columbia, Founder, Jain, Preserver, Sustainer.

**An Interview with Anand Jain: Founder, and “Preserver and Sustainer.” Jain Centre of
British Columbia (Part One)^{1,2,3}**

**Footnotes throughout the interview, and bibliography and citation style listing after the
interview.**

**1. In terms of geography, culture, and language, where does your family background
reside?⁴**

¹ Founder, and “Preserver and Sustainer.” Jain Centre of British Columbia.

² Individual Publication Date: July 8, 2016 at www.in-sightjournal.com; Full Issue Publication Date: September 1, 2016 at www.in-sightjournal.com.

³ Photograph courtesy of Anand Jain.

⁴ Jain Center of British Columbia. (2015). Board of Directors. Retrieved from <http://jaincenterbc.org/board-of-directors/>.

Old Delhi (walled City), India; North India Culture; Hindi language.

2. You co-founded, and remain a member of the board of directors for, the Jain Center of British Columbia.^{5,6} How did this begin and develop in its early years?⁷

I am actually the founder, preserver and sustainer as I solely registered the society with my own funds and obtained the Federal Government Charitable status for which I had to communicate and convince Revenue Canada to issue Charitable status. I have been the president and director for many years.

My parents always performed worship in the morning at their temple in India. So, we decided to hold it at my home. There were, maybe, three families that we knew at the time. They came home and performed the prayers and so on, which I knew by heart because I was doing these prayers with my dad at the temple when I was even eight years old. When one prays, they take a bath if they want to. They do their prayers close to the altars, go to the bath there, take a long white cloth, and after wearing it, and they are away from worldly affairs, then they go upstairs and have books. All of the utensils and the offerings. And, we start doing prayers there, and then we go and study some more of the scriptures.

⁵ Jain Center of British Columbia. (2015). Jain Center of British Columbia. Retrieved from <http://jaincenterbc.org/>.

⁶ Jain Center of British Columbia. (2015). Board of Directors. Retrieved from <http://jaincenterbc.org/board-of-directors/>.

⁷ Jain Center of British Columbia. (2015). Board of Directors. Retrieved from <http://jaincenterbc.org/board-of-directors/>.

Then we would come home, and only then did our mother give us food. So I started from my house, and then later on I had an idea. That when we have more money we should build a temple. It came about because I was still trying to establish myself. And then I discussed the idea of incorporating a society. People told me, "If you want to do it, then do it on your own. You don't know who's interested or not interested." So, I went ahead and then incorporated this society, the Jain Society of BC.

We had, maybe, a dozen Jain members. And one of the members kept saying, "You don't have the charity number from the government of Canada." I didn't worry about that. Then I went ahead and worked very hard and brought in the money. I was the first one. I spent my own money, and I did it. It was my passion, and is still to this day.

Actually, way back, I came in 66'. My parents came in 76' just to visit. At the time, I invited a few Jains to my home and conducted Jain prayers with Digamber Puja; similar pattern continued on three times a year at my home until 1984 when one prominent Jain Muni visited Vancouver. At the time, he initiated us to form a society and I complied whole-heartedly.

Every now and then and one religious festivals, I invited members at my house or at other member's home for prayers. I always gathered the prayer items and conducted the prayers leading them myself. With research and past knowledge of Jain prayers and ceremonies, I compiled a manuscript containing salient prayers and printed thirty copies and later revised it with more additional prayers.

Since 1984, we held one prayer meeting every year until 1913 on the occasion of the birthday of Lord Mahavira at a prominent Hindi temple with guest speakers. By this time, we had approximately 30 members who all helped financially. I always made sure that we put some funds in term deposits and between 1984 and 2015, the funds great to \$26,000.

Along with the above, we held prayers at a rented hall twice a year.

3. After acquisition of the charity number, what were one or two of the memorable moments in its developmental partnership?

Before I got that number, and even after, I was the only one who used to invite people into my home. Luckily, I still had a bigger home. I still have. Very spacious and nice place. I was the only one who knew the prayers, the routine. And then they came. Some of the closer ones with me. They reciprocated. They hosted some of the prayers at their home, but very few.

After that, the society grew. A lot of newcomers came from Africa, India, and so on. We needed a bigger place. We used to go and rent a place, and some of the big buildings, where they have meeting rooms set up for the tenants and so on. Once in a year, we made sure, after 84', that a saint came from New Jersey. He advised us to have a society at that time.

Formally, the society was formed.

Every year, we used to do a big prayer meeting in a Hindu temple. Until 2013.

4. Where does the Jain Center of British Columbia stand now?⁸

It's still in transition because we bought a unit, a warehouse complex that was already approved for public assembly. It had been in operation for 18 years, and their membership was dwindling, and so they sold it to us. It was 2015 that we acquired that. It is in Surrey, British Columbia.

At present, the Jain Centre is in a transitional period of setting up a temple in a strata title public assembly approved warehouse complex in Surrey. We have approximately over 100 families eager to see the full-fledged Jain Temple in July 2016. We have a very efficient and diligent working executive committee with a hard working progressive president.

I do prayers from 10 o'clock.

5. In terms of the content of the prayers and the purpose of the prayers, what are they?

You see, Jainism is very peculiar compared to other religions in terms of antiquity. What happened, the scriptures say, way back, many, many years ago, there was a different system of existence, then came a system where we would be judged by our karmas. At that time, the first teacher, we call him Rishabhanatha, who's history and teaching are also in the other religious scriptures.

⁸ Jain Center of British Columbia. (2015). Jain Center of British Columbia. Retrieved from <http://jaincenterbc.org/>.

He taught us how to cultivate the land, how to live in the society, reading, writing, arts, and barter in those days. And then that person also told us how to get salvation. He taught us that whatever you do will be debited or credited to your account. If it is debited to your account, you might inherit hell. If it is credited in your account, you might inherit heaven, but still you are subject to life, birth, old age, and death. But when your debits and credits are zero, that is the time that one can attain salvation.

One other peculiar thing about Jainism is that we have 24 seers. And none of them can help us or, or put us in heaven or hell by pleasing them or displeasing them. Whatever is done is done to our own karmas, they are only a means to teach us, or they are not here, only the scripture, we believe, we follow their path. If we emulate their path, only then we can get salvation. If we pray for them, they don't feel happy.

If we abuse them, they curse us. This is a very good system. Jainism, we are independent. Nobody is controlling us. This is the only religion that is not organized, which is very, very good. Because we don't believe in dwarfing any other religion, it's independent thought. So, when we pray, we just recite their lives. And their good deeds and teaching. Non-violence, non-stealing, or understanding the truth, no false pride, things like this.

- 6. Two questions come to mind, for me. From the Jain scriptures, what is the image of heaven? What is the image of hell?**

Very good question, in Jainism, we believe there are 16 stages in heaven, and hell there are seven stages. I took it this way. Even if it is just a thought, it is a very good insight, just like we do in daily life with promotion, promotion, promotion, and demotion, demotion, demotion. The scriptures say that in heaven or hell, one's lifespan is limited.

So once you're out of there, one can go into different lives, transmigration of souls. But in heaven, it's peaceful, luxurious, but even then there are many, let's say, stages or many elevations like one, two, three, four, five... sixteen. One might feel jealous of the other one. And when one does that again, one can go back to hell. One's thoughts must be controlled. If we control our thought processes, our actions will be limited.

7. According to President Vijay's *President Message*, the Jain Center of British Columbia provides numerous activities and services for its community including the following:

[P]athshala, Hindi classes, performing Satsang every Friday, and performing Pooja and Pravachans everyday during Mahaparyushan par...Jain Pathshala, Hindi Classes, Satsang, Jaina (Jain Association in North America) activities and other activities for Youth that we are planning for this summer. We have also added a Jain Calendar...E-newsletter every three months, comprising of religious articles, health articles, quiz, and Jain recipes.⁹

What purpose does community activity serve to Jains in British Columbia?¹⁰

⁹ Jain, V. (n.d.). President's Message. Retrieved from <http://jaincenterbc.org/president-message/>.

¹⁰ Jain, V. (n.d.). President's Message. Retrieved from <http://jaincenterbc.org/president-message/>.

All the activities elaborated by Vijay Jain are part and parcel of the Jain Centre of BC and the purpose of such activities is to bring the community closer to each member.

This helps in maintaining our religious tradition; cultural tradition; helping non newcomers in the lower mainland to deal with government and city authorities; introducing pioneers to have liaison for education, jobs and finding housing including advising for the purchase of residence. To make the newcomers at home in a new environment by narrating examples of early settlers. In the past, I have helped many lone students in their teens coming to study in the lower mainland universities with setting up their accommodation, transportation and early free lodging and boarding at my house.

The main purpose is to bring them together where they have a place to come together, share their sorrows, get some advice from each other. It's like intermingling. Jainism has a very good principle that says we all have to live together and one person cannot live alone because the society is interdependent on one another. Keeping in mind that philosophy: birds of a kind flock together. At the same time, we have to be very friendly, open, helpful, towards our neighbour. That's the whole religion. Mainly the newcomers come and usually do not know, like if I go to a new country. Usually, if somebody helps us, it is a boon. That is the purpose.

8. What remains the Jain Center of British Columbia's central communal event?¹¹

¹¹ Jain, V. (n.d.). President's Message. Retrieved from <http://jaincenterbc.org/president-message/>.

Couple picnics in the summer every year. At this time, the membership freely intermingles with each other and open-heartedly talk their achievements and problems. Kids enjoy meeting and playing with other kids.

Central communal event, we mainly went to Mahavira's or Lord Mavi's birthday. Sometimes March and sometimes April because of the Indian calendar. Sometimes in September, we have our fasting days, and ten days of brooding, thinking on ourselves with all of the teachings that have been given to us. All that they mean, and how we can incorporate them into our lives.

And the third is Diwali. Most people do not know that Diwali is the invention of the Jains. I wrote this article, or I had an interview, like the one I'm doing with you right now, with the Vancouver Sun reporter one day. Ten years ago, at least. He said, "How do the Jains celebrate Diwali?" The Jains celebrate Diwali because the Jains invented Diwali. Lord Mahavira had nirvana on this day. So, that's a big day for us. Those three are important. Since we're in a situation with this new location, that once a month we have a general prayer, where everybody is invited. One of the people can sponsor it. I go for that. If there is no sponsor, the center will be the sponsor it.

(Part Two)**Abstract**

An interview with Anand Jain. He discusses: falsehoods about Jainism; truths that dispel the falsehoods; greatest difficult as a minority religion in the Lower Mainland; non-Jain to Jain citizen relationships; consideration of other religions from Jainism; motivation for “promoting non-violence, peaceful co-existence, vegetarianism, and interfaith dialogue”; and reason for espousing vegetarianism.

Keywords: Anand Jain, British Columbia, Founder, Jain, Preserver, Sustainer.

An Interview with Anand Jain: Founder, and “Preserver and Sustainer.” Jain Centre of British Columbia (Part Two)^{12,13,14}

- 9. If we can explore something a bit, which comes from the specificity of the previous response, then this might be of community value in the short, or long, term. In a very pluralistic society, as Canada is, there can be a lot of superficial knowledge about various religious belief systems. What falsehoods exist about Jainism?¹⁵**

The biggest falsehood is that this is an offshoot of Hinduism. Even most of the Hindus have no knowledge that their first Ved, namely, Rig Veda elaborately mention Jain’s first

¹² Founder, and “Preserver and Sustainer.” Jain Centre of British Columbia.

¹³ Individual Publication Date: July 15, 2016 at www.in-sightjournal.com; Full Issue Publication Date: September 1, 2016 at <https://in-sightjournal.com/insight-issues/>.

¹⁴ Photograph courtesy of Anand Jain.

¹⁵ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

tirthankar as the first person to teach the civilization and whose son's name gave the name Bharat to the sub-continent of India.

10. What truths dispel them?¹⁶

Basically, people are not informed about it. Jains have done a very poor job about informing others simply because they do not want to, they are not in the habit of beating their own drum, which would put them in another category – where they will be accused of proselytizing other people, and also they do not want to be haughty. If somebody wants to learn, there are libraries and temples. Come, we will be happy to tell you about our functions.

Some of them know very well. Some of the pundits know that it is the oldest one. They know that it is a separate entity. If they can say that the other religions came out of that in a different form, then that is true. Some of them still do not want to believe it because the number is not great. Some will say, “If it is such a great and big religion, why are there not a lot of followers?”

The answer is that it is a religion is practice. You have to practice what you are taught. You cannot simply not practice, not being able to do anything and still call yourself religious. Even somebody that is a Jain would not be a Jain, if they do not follow the principles because it is not based on the caste system, it is an action-system. It goes by your acts.

¹⁶ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

Traditionally, Jains do not tangle in arguing and imposing their religion on others, but the scholars like the Late Dr. Radhakrishnan, the second President of India, and numerous others with knowledge of the history of India clearly wrote that Jainism is an ancient religion separate from Hinduism. This remains a difficult issue where the 80% of the problem of the land are Hindu. Jains do not want to create a problem; since, we are taught to put the country or your land first and religion after. Jains are devout nationalists. When it comes to receiving honours from the President of India in 2015, Jains stole the show. Out of 109 medals, 8 were received by Jains. Being a large majority in India, Hindus think that all is wrote in their book and they believe that Jesus was south Indian Hindu and Christianity was born in India. So, you can judge for yourself.

Like I told my friend, I never sold 22 karat gold. I was a jeweller, but when I see all f the Indians buying 2 karat gold. I can come out and put a smoke screen and say, “Yes, yes! I do sell it.” But that is not. What should I say? I should say I sell diamond watches and 10 Karat. So I should state that that way. But the other religions have a different perspective. They say they sell coffee, Starbucks. No, you brew your own and stay there.

11. Two religious sects in society come to mind to the earlier point about proselytizing to individuals in a society. Whereas the Jains consider national identity first and then religious identity in terms of priorities, and without proselytizing, if one looks at the Jehovah’s Witnesses or The Church of Jesus Christ of Latter-Day Saints (The Mormons), they tend to come to you. That’s a different methodology for bringing people into the community. To me, that is a poignant point by you.

So if one looks at the demographics of the religions in British Columbia, if you add Roman Catholics and Protestants together, that amounts to about 73% of the Canadian populace with 16.5% for those without religious affiliation, which leaves 10.5% for the rest of the religious demographics of the nation.¹⁷ That is, 89.5% of the Canadian populace have labels as Roman Catholic, Protestant, or No Religious Affiliation, which means the lack of knowledge about the intricacies of small (by demographic numbers, not ethnicity) religions is not deliberate but, rather, a natural and predictable consequence of size compared to the large religious/irreligious labels in the country. What remains the greatest difficulty as a minority religion within the Lower Mainland, British Columbia, and Canada – with some insight into the intricacies?^{18,19,20}

The greatest difficulty being the availability of Jain food in restaurants and some groceries mainly used by Jains. It is comforting to note that since Jains enjoy a respectable place in Indian society and in educated masses outside India. Jains are given a special welcome by all upon knowledge of their Jain identity.

¹⁷ According to *Population by religion, by province and territory (2001 Census)* (Alberta, British Columbia, Yukon), the total population of Canada amounts to **29,639,035** with 12,936,905 Roman Catholics and 8,654,850 Protestants, which means $12,936,905 + 8,654,850 / 29,639,035$ amounts to **72.8%**. 4,900,090 label as No Religious Affiliation, which means $4,900,090 / 29,639,035$ amounts to **16.5%**. $73\% + 16.5\% = 89.5\%$ leaves **10.5% for the other religious categorizations in Canada.**

For more information from 2001, Statistics Canada. (2005, January 25). Population by religion, by province and territory (2001 Census)

(Alberta, British Columbia, Yukon). Retrieved from <http://www.statcan.gc.ca/tables-tableaux/sum-som/l01/cst01/demo30c-eng.htm>.

¹⁸ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

¹⁹ Vancouver. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/Vancouver>.

²⁰ Central Intelligence Agency. (2015). Canada. Retrieved from <https://www.cia.gov/library/publications/the-world-factbook/geos/ca.html>.

I, myself, have experience welcome gesture from different quarters when people knew that I am a Jain. My benefactor an Irish Canadian who sponsored my application to come to Canada and gave my first job before arriving in Canada confided in me that he believed Jains to be honest and educated when he took the decision to sponsor me: “Ethics have their worth in gold.” This is my own invented, experienced, proverb.

Don’t love wealth too much. Jains are not worried about what other people do. We are not here to teach other people how to live.

12. How might non-Jain Canadian citizens reach out to Jain Canadian citizens, and their community, in a compassionate, reasonable, and respectful manner, and vice versa – even simple day-to-day words and deeds?²¹

Even before our place in Surrey that we acquired on September 1, 2015, people used to phone me up. People who were really interested in Jains found out. I had a store, a jeweller store that said Jain Jewellers. They would say, “oh, are you a Jain?” And when they read my article in the paper about Diwali being an invention of the Jains, I found it comforting that none of the non-Jains came and discouraged it because it is in the scriptures. In fact, the word Diwali is not in any of the Jain scriptures.

Yet, they emulated. They followed, which is good. Nothing wrong because Mahavira was for everyone, not just the Jains. Now, we have the centre and the telephone and email, and a

²¹ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

website. So, they can contact us. I was always available for those who are eager to learn, but I would not go and talk to a person on the street and say, “How about turning into a Jain?” We have all of the books and so on. As long as I am here, I am sure others will be, so there is no problem. We welcome them.

I do believe that most Canadians do respect their fellowman and I always heard praise by Jain-Canadians about how well they were treated by people and fellow workers and employers here in Canada. Almost all Jains are highly educated professionals they manage their affairs intelligently, yet there is a need on the part of the Jain Centre of BC to host an open house or knowledge session for Canadians and non-Jains to come to the Temple and enjoy the philosophy at work.

13. Some religions conceive alternate religions, philosophies, and ways of life as partial truths. For instance, Islam considers adherents of Judaism and Christianity as *Ahl al-Kitāb* or “People of the Book.”^{22,23,24,25} Of course, in the past, this came with the special tax, called *jizyah*, during the great Caliphate for the non-believers’, named *dhimmis*, belief in non-Islamic religions.^{26,27,28,29} Regardless, in comparison to its own considered total truth – internal to itself, where does Jainism hold other religions, philosophies, and ways of life?³⁰

²² Islam. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Islam>.

²³ Judaism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Judaism>.

²⁴ Christianity. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Christianity>.

²⁵ Ahl al-Kitab. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Ahl-al-Kitab>.

²⁶ jizya. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/jizya>.

²⁷ Islam. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Islam>.

²⁸ Ahl al-Kitab. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Ahl-al-Kitab>.

²⁹ Caliphate. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/Caliphate>.

³⁰ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

At the time of the 24th and last Seer Mahavira of the Jains, there were 363 main religions in India and all were passionate about their own religions and there was a great chaos and violence. Mahavir, at that time, invented the theory of relativity (before Einstein brought it to light). He told the masses that the truth is to examine with seven aspects of an object, only then, one can reach the full truth. This way he not only separated himself from one's own path. On that basis, Jains refrain from argumentative behaviour.

Jains can explain what they believe and should stay away from criticism. Criticism leads to revenge and violence; violence is the one we abhor. Incidentally, once a reporter asked Einstein if he were to believe in transmigration of the soul, in which religion would he want to be born in his next life. His answer was he wanted to be born as a Jain in a Jain family.

14. According to *About* (2015), the Jain Center of British Columbia states:

Jain Center BC is a non profit organization established in 1984 for the purpose of promoting non-violence, peaceful co-existence, vegetarianism, and interfaith dialogue. Our aim is to provide a place to worship together for Jain followers, learn and promote Jainism. Through this organization we want to support and promote Jain principles of Ahimsa, Aparigraha, and Anekant. We also want to provide a platform to enrich our future generation to learn and value their spiritual heritage. We celebrate

*Mahavir Jayanti, Paryushan, Das Lakshan, Mahavir Nirvan (Deepawali) besides other celebrations.*³¹

What motivates the principles of “promoting non-violence, peaceful co-existence, vegetarianism, and interfaith dialogue”?³²

Interfaith dialogue brings people of different faiths and beliefs under one umbrella for understanding different religions and tolerance of one another’s way of life. It is a great education for all mankind.

The underlying thing is this, lest we forget. So it is our duty to teach these good habits taught to us through the religion and familial backgrounds, and make sure that they are not encroaching on anyone. Incidentally, even in India, 90% of the Jains are highly educated, here our children are outstanding in school.

I do not want to brag, but I have four daughters. All of them, including myself, are all University of BC graduates. My oldest daughter is a 48-year old. She had been practicing pediatrics for the last 20 years. Another one is a clinical pharmacist and worked for ten years in a hospital. The third one is a speech pathologist living in the states. The last one graduated as a producer for television and radio.

³¹ Jain Center of British Columbia. (2015). About. Retrieved from <http://jaincenterbc.org/about/>.

³² Jain Center of British Columbia. (2015). About. Retrieved from <http://jaincenterbc.org/about/>.

My friends, their children, most of them are doctors and in good professions, lawyers, and so on. That shows that these teachings have a lot to do with it. Whenever we went to the parent-teacher meeting in West Vancouver, they were very thankful that our children went through their school. And I remember there were two incidents. My daughter was selected valedictorian. Second, another second daughter also served as the host for the dinner, gave a speech, and so on. My wife was saying that my first one got two scholarships, and I do not know about the other daughter, and I said do not worry she will get it too. And she did.

One of the teachers got up and said, "I want to say something. All of my students are equal to me, but if I say Sarita Jain is special to me, then I am not lying." The only thing I heard from her was that if they can produce a kid like Sarita, then I will become vegetarian. And I said to my wife, "I have accomplished my purpose coming here." ...

I have very, very good moments in these 50 years. I feel happy meeting people. I feel happy not because of making money, but because of having lots of moments. Teaching my kids, seeing them accomplish something, I have ten grandchildren and they are achieving something above the norms. So I am a happy person.

I do not know if you can see my age. What do you think is my age?

65 to 70?

According to my passport, I'll be 75 in August. But in those days, the babies were born at home. And when we were sent to school, the headmaster in the kindergarten, I remember today. He said, "Because the government exams for civil servant are restricted to people who failed the exam twice after a certain date every year, they cannot sit in the exam." To my dad, he was saying, "So because of that, why don't you put the date two years younger." So, in August, I'll be 77.

Canada has been good to me.

In Jainism, we are taught not to be jealous or find fault. There are good things everywhere.

15. The leading medical institutions in the world such as the Mayo Clinic espouse the Mediterranean and similar diets. Why vegetarianism?³³

Vegetarianism has numerous advantages for the society. It keeps us away from animal violence; it helps in maintaining our natural environment; it promotes healthy lifestyle; bones, blood and flesh are not meant for human consumption, one has no right to take any living being's life. Believe it or not killing brings Bad Karmas.

In my own experience, and this is the truth, one's own diet is related to the environment the person lives in. If you go far north, you cannot find vegetables. In the Indian subcontinent, the weather is warm. We can grow lots of grains and lots of foods, fruits, and vegetables.

³³ Jain Center of British Columbia. (2015). About. Retrieved from <http://jaincenterbc.org/about/>.

India is a land of sages and saints who wanted to pay more attention to their soul rather than their body. They wanted through free will and didn't want to interfere with their environment.

What I will tell you is an anecdote, 5 people are travelling through a jungle. They are hungry. Suddenly, they find a big mango tree. One says, "I'm hungry, let's cut it, bring it home, and then we can grow all of the mangoes we want."

Second person says, "No, no, no, we can take a big part of it, and there will be plenty for us."

Third person says, "No, no, no, you just take a branch, enough to fill our belly, and leave the rest here."

A fourth one says, "You know, I am not in favour of cutting anything. I am just in favour of taking what is right for ourselves."

A fifth person says, "I do not want to do anything because we do not know who owns this and we are not asking its permission, so we just take whatever we have and drop on the ground."

This is how the Indian culture comes down to, the minimum harm to the environment. Jain philosophy very in tune with that. There is the path that is the minimum harm to the environment. When you play with animals, the dogs, birds, and so on, it feels good. They

have a right for their own life, right. It all depends on one's environment that they live in, their heritage, how they were brought up, the history and location of the land, and we can only speak for ourselves. Even the Jain sages, everything they ever said was negative. They simply explained the results, the qualities. It brings bad Karma even when killing a small life. Even with water, we cannot simply leave the tap open.

For instance, if I have to wash five dishes, I have to take out the leftovers with the utensil, and after the first through fourth, we start to clean one, two, three, four, five with new soap, and that way you use less water. We cannot just breathe in the air for nothing. If there is a need, go ahead, if there is a reason, go ahead. Don't eat after sunset, or otherwise you get indigestion. Don't drink water right out of the well or the stream. Now, the municipality will do that.

So, it is a must for us to strain it. Things like that for the Jains. Now, people are finding out it is good for everybody.

(Part Three)**Abstract**

An interview with Anand Jain. He discusses: importance of interfaith dialogue; relationship with Hindus and Buddhists in British Columbia; relationship with Hindus and Buddhists in Canada; relationship with Hindus and Buddhists in the world; “Ahimsa, Aparigraha, and Anekant”; the grounding of the manifestation; Five *mahavratras* and influence on daily life; Digambras and Svetambras; origination of their division; purpose for monks and nuns in Jainism; and salvation with end result of zero Karma.

Keywords: Anand Jain, British Columbia, Founder, Jain, Preserver, Sustainer.

An Interview with Anand Jain: Founder, and “Preserver and Sustainer.” Jain Centre of British Columbia (Part Three)^{34,35,36}

Footnotes throughout the interview and citation style listing after the interview.

16. What importance comes from interfaith dialogue?³⁷

³⁴ Founder, and “Preserver and Sustainer.” Jain Centre of British Columbia.

³⁵ Individual Publication Date: July 22, 2016 at www.in-sightjournal.com; Full Issue Publication Date: September 1, 2016 at <https://in-sightjournal.com/insight-issues/>.

³⁶ Photograph courtesy of Anand Jain.

³⁷ Jain Center of British Columbia. (2015). About. Retrieved from <http://jaincenterbc.org/about/>.

It shows how other religions think about us, other faiths think about us. It is great to shun all of our differences and discuss things – how we can give to the society. And I think this is one way we can mutually get education, and I am the only one that always goes to these events.

I do not deny that it is not easy to take out time, but somehow I look for them, you know.

In this library right here [Simon Fraser University Surrey Campus Library – Scott], I think twice there was a big interfaith conference. I was invited once by the Bahá'í faith. It is a good thing if we can dispel some of the misgivings.

It is enlightening to note that Jainism has always taught to respect the views of other religions. A very amicable relationship exists with both Hindus and the Buddhists.

17. Jainism exists, in history and in the present, alongside other Indian philosophies and life practices, or religions, such as Hinduism and Buddhism.^{38,39,40,41,42,43,44} What relationship exists among the Hindus and Buddhists of British Columbia?^{45,46,47,48,49,50,51}

³⁸ In *Hinduism* (2015), it, in part, states:

***Hinduism**, major world religion originating on the Indian subcontinent and comprising several and varied systems of philosophy, belief, and ritual. Although the name Hinduism is relatively new, having been coined by British writers in the first decades of the 19th century, it refers to a rich cumulative tradition of texts and practices, some of which date to the 2nd millennium BCE or possibly earlier. If the Indus valley civilization (3rd–2nd millennium BCE) was the earliest source of these traditions, as some scholars hold, then Hinduism is the oldest living religion on Earth. Its many sacred texts in Sanskrit and vernacular languages served as a vehicle for spreading the religion to other parts of the world, though ritual and the visual and performing arts also played a significant role in its transmission. From about the 4th century CE, Hinduism had a dominant presence in Southeast Asia, one that would last for more than 1,000 years.*

Hinduism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Hinduism>.

³⁹ Indus civilization. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Indus-civilization>.

⁴⁰ Sanskrit language. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Sanskrit-language>.

⁴¹ Southeast Asia. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/Southeast-Asia>.

⁴² In *Buddhism* (2015), it, in part, states:

***Buddhism**, religion and philosophy that developed from the teachings of the Buddha (Sanskrit: “awakened one”), a teacher who lived in northern India between the mid-6th and the mid-4th centuries BCE (before the Common Era or Christian era). Spreading from India to Central and Southeast Asia, China, Korea, and Japan, Buddhism has played a central role in the spiritual, cultural, and social life of Asia, and during the 20th century it spread to the West.*

Buddhism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Buddhism>.

⁴³ Buddha. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/biography/Buddha-founder-of-Buddhism>.

⁴⁴ India. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/India>.

⁴⁵ Hinduism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Hinduism>.

⁴⁶ Indus civilization. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Indus-civilization>.

⁴⁷ Sanskrit language. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Sanskrit-language>.

⁴⁸ Southeast Asia. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/Southeast-Asia>.

⁴⁹ Buddhism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Buddhism>.

⁵⁰ Buddha. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/biography/Buddha-founder-of-Buddhism>.

⁵¹ India. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/India>.

It is not common knowledge that Buddha was a Jain monk for 7 years before devising a middle path for himself called Buddhism.

It is not common knowledge that lineage of most of the Hindu Gods and Jain Tirthankaras are the same. Both share the same family inception and culturally there is hardly a difference.

It is not common knowledge that Hindus and Jains do have interfaith marriages, because our culture is similar. And why not? Like, before and now, people do like to – everybody has their own differences. Even a brother or another have a different ideology, but that does not mean you can sit together and eat, on the other hand, we have an advantage because other religions have learned non-violence and vegetarianism from the Jains. Come to think of it, one of the Hindu universities' chancellor's once said that to become a good Hindu you have to be a Jain first.

We wish we all continue to do the same. Only then we can make this world a beautiful place to live other than you can see now, or done 15 years ago.

I wrote a poem in Hindi, and I predicted that the culprit or the perpetrator would survive, and you could see a few years after what happened. So those are the thoughts.

18. What about Canada?^{52,53,54,55,56,57,58}

It is very amicable, the relationship, in Canada.

19. How about the world?^{59,60,61,62,63,64,65}

It is a very amicable, the relationship, in the whole world.

20. What does each principle of “Ahimsa, Aparigraha, and Anekant” mean to the Jain community – in British Columbia and its global manifestation?^{66,67,68,69}

⁵² Hinduism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Hinduism>.

⁵³ Indus civilization. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Indus-civilization>.

⁵⁴ Sanskrit language. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Sanskrit-language>.

⁵⁵ Southeast Asia. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/Southeast-Asia>.

⁵⁶ Buddhism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Buddhism>.

⁵⁷ Buddha. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/biography/Buddha-founder-of-Buddhism>.

⁵⁸ India. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/India>.

⁵⁹ Hinduism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Hinduism>.

⁶⁰ Indus civilization. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Indus-civilization>.

⁶¹ Sanskrit language. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Sanskrit-language>.

⁶² Southeast Asia. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/Southeast-Asia>.

⁶³ Buddhism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Buddhism>.

⁶⁴ Buddha. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/biography/Buddha-founder-of-Buddhism>.

⁶⁵ India. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/India>.

⁶⁶ India. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/India>.

⁶⁷ ahimsa. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/ahimsa>.

⁶⁸ anekantavada. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/aneantavada>.

⁶⁹ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/glance.shtml>.

Ahimsa is non-injury to any being by way of thoughts, speech and actions. Aparigraha simply means limit your needs, your possessions, let it be available for others, and keep only what you need.

If you keep it to yourself, it will degenerate itself, it will go moldy, or go out of fashion, so why do you need to hold it? Let go, you will have better sleep. That's how our saints live. They do not even have clothes or bowls. They make a bowl by clutching their two hands together, and they take food once in 24 hours, and he thinks a person in a black jacket and blonde hair (referring to me – Scott) should meet him and then he should eat.

Anekant means tolerance of all kinds of views of all kinds of faiths. Never say that you are the one who is always right. Different people think differently, so we should not be criticizing them and this is not one. Truth is not one-sided, and you are not the contender that I am the only one. Others are, and there are many ways to look at it. It is very intricate. There are seven sides that you have to apply on all subjects, and only then do you come to the truth. Anekant is about multiple states, multiple views.

Non-violence, non-possession. Jainism also says there are the same rules with the saints. The ones who are away from the worldly life have stern rules. And then the household owners can then devolve them to their own level, and then they can increase them to their own level in degrees. So those are the three explanations that are important for those things.

21. What grounds these principles?^{70,71,72,73}

Since religion in Jainism is a way of life, a rational belief system; a yearning desire for salvation, these principles guide our total behaviour.

One must understand that Jainism is the only religion that is not organized.

22. Five *mahavratras*, or great vows, exist in Jainism: *ahimsa* or non-violence – the supreme principle, “non-attachment to possessions, not lying, not stealing, and sexual restraint.”^{74,75} Duly note, the emphasis on restraint in contrast with aid, or encouragement, with the prefix “non-.”^{76,77} How do these influence daily, mundane, life for a Jain?^{78,79}

⁷⁰ India. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/place/India>.

⁷¹ ahimsa. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/ahimsa>.

⁷² anekantavada. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/aneantavada>.

⁷³ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/ glance.shtml>.

⁷⁴ ahimsa. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/ahimsa>.

⁷⁵ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/ glance.shtml>.

⁷⁶ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/ glance.shtml>.

⁷⁷ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/ glance.shtml>.

⁷⁸ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/ glance.shtml>.

⁷⁹ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/ glance.shtml>.

No doubt that a child and adolescent would only observe and imitate what the parents and the community members do in daily life. Accordingly, these five principles are very dear to all Jains.

The degree of understanding them well depends upon one's knowledge of the religion. Age factor has nothing to do with it.

Once again, knowledge of the principles and how much importance a Jain grants to them depends on person to person and their situations, conditions and guidance. Modern day to day life is so mechanical that one has little time to fully practice these five principles. Never the less a Jain would think of these five principles before violating them grossly.

23. What divides the Digambras, the “sky clad,” and Svetambras, the “white clad”?⁸⁰

Skyclads follow the attire and way of life as it was dictated by all the twenty-four Tirthankaras even until three hundred years after the last seer in 300 BC. Digambras or Skyclads have always followed the original path and are still following it in India ever since.

24. Where did this division originate?⁸¹

⁸⁰ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/glance.shtml>.

⁸¹ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/glance.shtml>.

The Whiteclads or Swatambers came about after 300 BC when a 12-year famine in the province of Magadh (present day State of Bihar) was predicted by a Skyclad monk who advised the followers to go south to survive...

But, some were adamant to stay in Magadh during the famine and had to change themselves according to the calamities of the day. They adopted and amended different principles.

25. What purpose comes from the existence of monks and nuns in Jainism?^{82,83}

Monks and Nuns have a dual purpose in Jainism. Firstly, they want to be in the front of the line for salvation by fully practising the principles of Jainism called Mahavratas.

Second purpose is that they are real examples for the layman in the Jain community.

Frankly, they are the greatest source of encouragement and guidance. They the upholders of the Jain religion without having any authoritative behaviour.

26. According to *About* (2015), it states:

Jainism is the one of the most ancient religions of India teaching non-violence, peaceful co-existence, a disciplined lifestyle, and limiting possession. It teaches not to hurt any

⁸² BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ata glance/glance.shtml>.

⁸³ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

*soul by thoughts, speech, and actions. Thus, no injury to all beings, including our ecosystem. It precisely elaborates the route to salvation by reducing all Karmas to zero.*⁸⁴

How does the Jain tradition define “salvation” and its end result in zero Karma?^{85,86}

An intensive practice of Jain principles, denying one’s body of pleasure and pain; fasting for long times; walking on foot, controlling even the subtle greed, anger, passions and possessions one reduces Karmas to zero and thus is closer to salvation.

Salvation, according to Jainism, is only possible after shedding all Karmas. Salvation is an eternal abode where the soul remains with it’s own individual identity and possess all virtuous qualities of a liberated soul. This is an abode where the soul does not have to travel to different places and is not subjected to the vagaries and sufferings of Birth, old age and death. The soul ceases the cycle of birth and death.

One must know that Jainism is not one the ancient religions of India. It is the only ancient religion of India. Others are imports into the country. So-called Hinduism based on the Vedas are imports.

Of the Aryans who arrived from the North East.

⁸⁴ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

⁸⁵ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

⁸⁶ karma. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/karma>.

It is said that in the scriptures that you cannot get Salvation in this world. You cannot get there because the time there is eternal. We have divided time into six-fold time, and we are in the fifth, which is bad, and the sixth will be horrible, and the fourth was good. Always, the fourth time prevails. So, from there, we have to do penance there. It does not matter if you do it there or here, you cannot have Salvation with penance, and no one is spared – even the Tathinkars were not spared.

(Part Four)**Abstract**

An interview with Anand Jain. He discusses: elaboration n the *About* (2015); gods in an eternal universe (with souls) subject to the law of Karma; human beings able to reincarnate as gods themselves; an atheistic element to Jainism; purpose of prayer; uniting part of Jainism among Jains; Jain view of wellbeing; and long-term plans of the Jain Center of British Columbia.

Keywords: Anand Jain, British Columbia, Founder, Jain, Preserver, Sustainer.

An Interview with Anand Jain: Founder, and “Preserver and Sustainer.” Jain Centre of British Columbia (Part Four)^{87,88,89}

27. *About* (2015) concludes:

The main order of Dharma was initially established by the 14th Manu, namely Lord Rishabhdev millennium years ago. One can find ample of literature on Lord Rishabhdev in Vedas and Bhagvatam. Jainism has 24 Thirthankars who are ford makers, starting from Lord Rishabhdev being the first and Lord Mahavir, who was born 2,612 years ago, being the last.⁹⁰

⁸⁷ Founder, and “Preserver and Sustainer.” Jain Centre of British Columbia.

⁸⁸ Individual Publication Date: August 1, 2016 at www.in-sightjournal.com; Full Issue Publication Date: September 1, 2016 at <https://in-sightjournal.com/insight-issues/>.

⁸⁹ Photograph courtesy of Anand Jain.

⁹⁰ Jain Center of British Columbia. (2015). About. Retrieved from <http://jaincenterbc.org/about/>.

Please elaborate, what does this mean in full?⁹¹

Under this question, it says that before the 14th Manu, there was a different order of subsistence in the subcontinent and 14th Manu taught the masses how to fill the land for food and other needs of subsistence.

Most importantly, in the new Era, Rishabdev emphasized the need of good Karmas to attain Salvation and therefore, he taught the basic ethics of non-violence and mutual co-existence with one's neighbour, i.e., called Parasper Upagraho Jivanam meaning that we all can exist side by side and are interdependent on each other in a society. Therefore, peaceful co-existence was the primary teaching along with non-violence.

Later on, all remaining 23 Tirthankars followed the same path and depth and attained salvation. This ethical teaching became a religion which was only a religion (Duty) and when the other religions floated, the word JAIN was coined; meaning who are victorious on one-self; or meaning who have won over one's desires and follow the ethical path of non-violence in all walks of life.

28. In the foundational metaphysics of Jainism, five ideas form its base, namely: “souls (*jiva*), matter (*pudgala*), motion (*dharma*), rest (*adharm*), space (*akasa*), and time (*kala*).”⁹² Matter and souls separate in a dualistic philosophy, complete division between

⁹¹ Jain Center of British Columbia. (2015). About. Retrieved from <http://jaincenterbc.org/about/>.

⁹² Webb, M.O. (n.d.). Jain Philosophy. Retrieved from <http://www.iep.utm.edu/jain/>.

them, and a total denial of one God sovereign over all in the operations of the world: its creation, operation, or dissolution. Finite gods exist with subjection to the law of Karma.⁹³ The universe, or the world, remains eternal too.⁹⁴ How are gods in an eternal universe (with souls) subject to the law of Karma?⁹⁵

The foundational metaphysics of Jainism simply states how the universe works and there is no creator, sustainer and destroyer. The natural forces enumerated here propel the world, there is no other force behind it. Even present day modern science concurs with Jainism's contentions. Hence, we call Jainism a Scientific Religion.

Since Jainism has no notion of God, the word God does not come into question; therefore, there is no question of human beings incarnating as Gods.

29. Does this leave the possibility for human beings to reincarnate as gods themselves?

Good question, actually, Alexander the Great came to India he saw some of the Jain monks sitting on dried bark, and basking in the Sun. And they were naked. He went to the emissaries and said, 'Go to them and tell them I will give them lots of wealth.' The monks said to the emissaries, "Go to your leader and tell them, it's okay, go back and say we don't need it."

Alexander the Great was surprised thinking, "Who are these people?"

⁹³ Webb, M.O. (n.d.). Jain Philosophy. Retrieved from <http://www.iep.utm.edu/jain/>.

⁹⁴ Webb, M.O. (n.d.). Jain Philosophy. Retrieved from <http://www.iep.utm.edu/jain/>.

⁹⁵ Webb, M.O. (n.d.). Jain Philosophy. Retrieved from <http://www.iep.utm.edu/jain/>.

He came and had an audience with the head man, and the mans aid, “Look, you have done a lot of cruel things. You have looted and killed a lot of people. Your end is near. I can see it on your forehead.” Alexander said, “I beg you to give us one of your saints that I can bring t Athens.” He brought one of the saints, and he passed away, and the saint told his minister, “Take his hands outside of the coffin so that people can see and that you cannot take anything with you. You go empty-handed. His footprints were still there.”

They learn from India.

In Jainism, there is no such word as INCARNATION. Yes, there is a word called transmigration; and once a soul is born as human, he has to work hard on the Jain ethics to attain Godhood.

Again, this entity is not the creator, sustainer and destroyer; but simply attainer of Salvation, thus ceasing the cycle of birth, old-age and death.

30. According to the Stanford Encyclopedia of Philosophy in *Language and Testimony in Classical Indian Philosophy: 3. General philosophical approaches to the status of Vedic scriptures* (2014), Jainism rejects the notion of God, where it states:

The Buddhist and the Jain traditions also rejected the notion of God, and hence any claim that the Vedas were words of God, and hence authoritative, was not acceptable to

them. On the other hand, the Jain and the Buddhist traditions claimed that their leading spiritual teachers like Mahāvīra and Buddha were omniscient (sarvajña) and were compassionate toward humanity at large, and hence their words were claimed to be authoritative... The Mīmāṃsakas accepted the arguments of the Buddhists and the Jains that one need not accept the notion of a creator-controller

God...The Mīmāṃsā conceives of an unbroken and beginningless Vedic tradition. No man or God can be considered to be the very first teacher of the Veda or the first receiver of it, because the world is beginningless. It is conceivable that, just as at present, there have always been teachers teaching and students studying the Veda. For the Mīmāṃsakas, the Vedas are not words of God. In this view, they seem to accept the Buddhist and the Jain critique of the notion of God. There is no need to assume God. Not only is there no need to assume that God was the author of the Vedas, there is no need to assume a God at all. God is not required as a Creator, for the universe was never created. Nor is God required as the Dispenser of Justice, for karman brings its own fruits. And one does not need God as the author of the Vedas, since they are eternal and uncreated to begin with.⁹⁶

Mark Owen Webb notes the same.⁹⁷ When individuals outside, or even inside, of Jainism perceive an “atheistic” element to its conceptualization of the universe, what does this mean in precise terms?^{98,99}

⁹⁶ Deshpande, M. (2014). Language and Testimony in Classical Indian Philosophy. Retrieved from <http://plato.stanford.edu/archives/fall2014/entries/language-india/>.

⁹⁷ Webb, M.O. (n.d.). Jain Philosophy. Retrieved from <http://www.iep.utm.edu/jain/>.

⁹⁸ Deshpande, M. (2014). Language and Testimony in Classical Indian Philosophy. Retrieved from <http://plato.stanford.edu/archives/fall2014/entries/language-india/>.

⁹⁹ Webb, M.O. (n.d.). Jain Philosophy. Retrieved from <http://www.iep.utm.edu/jain/>.

All that is mentioned in your other question is true and repeats what Jainism says.

In Jainism, the followers give the highest respect to all Tirthankars only for their highest ethical teachings and sometimes call them Bhagavan or God in name only. A learned Jain would only call them Tirthankar, meaning (A teacher who teachers the art of crossing the worldly ocean to attain salvation to the masses and also crosses himself and attain salvation).

31. What purpose does prayer serve to individuals and groups of Jains in their community?¹⁰⁰

The prayers remind us and inculcate the finest qualities possessed by Tirthankars while they were on the path of austerity. One must bear in mind that Jainism, Tirthankars have attained salvation and therefore, are detached from the worldly affairs. Thus, they are unable to shower any gifts or curse us.

32. With respect to orthodox and non-orthodox divisions and sects, what component of the complete Jain philosophy and life practice produces the greatest division among Jains?^{101,102,103,104,105}

¹⁰⁰ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

¹⁰¹ Indian philosophy. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Indian-philosophy>.

¹⁰² Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

¹⁰³ Jain Center of British Columbia. (2015). About. Retrieved from <http://jaincenterbc.org/about/>.

¹⁰⁴ Deshpande, M. (2014). Language and Testimony in Classical Indian Philosophy. Retrieved from <http://plato.stanford.edu/archives/fall2014/entries/language-india/>.

¹⁰⁵ Webb, M.O. (n.d.). Jain Philosophy. Retrieved from <http://www.iep.utm.edu/jain/>.

The practice of rituals and limits of possessions by Monks and laymen. Also, the degree of severity in following daily life of Monks; namely, Skyclad's highest monk will sleep on the floor, takes a vow, if certain conditions occur, only then he will accept food from the household that practice the cooking of food according to strict Jain principles and cleanliness. He takes his food in forming a bowl with his two hands, once only in 24 hours, that also goes for water. If and when his vow does not match, he goes without food until the next day.

Secondly, Skyclads still fully believe in the scriptures and practices laid down by all Tirthankars, and have not added or subtracted any new ideas.

33. What most unites Jains?¹⁰⁶

The vegetarianism, worship of the Tirthankars, reverence for all kinds of lives and a serene, peaceful, honest, and sincere life style in daily business life.

34. Jains believe in concern for the health and welfare, or the wellbeing, of the universe, have emphasis on “three jewels”: right belief, right knowledge, and right conduct, have belief in reincarnation, ground themselves in self-help or destitution of assistance from the gods - or God - for human beings, believe in souls for animals, plants, and human beings, believe in the need for consideration of equal compassion, respect, and value for

¹⁰⁶ Jainism. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Jainism>.

these souls, and aim for the elimination of Karma.^{107,108} How does wellbeing of the universe, self-help devoid of the gods' or God's assistance, existence of the soul in everything, its reincarnation in novel forms, and ethical requisite for compassion, respect, and value for the souls themselves, interrelate in this Jain conception of the biosphere, human beings, and their mutual interrelationship with the universe?¹⁰⁹

All that said points to respect for the environment. Jainism has taught to be frugal in using water; carefully and cautiously excavating and tilling land; not even moving your body in the air without any reason. All it means limiting harm to the environment.

35. What are the long-term plans of the Jain Center of British Columbia?¹¹⁰

Long-term plan for the Jain Centre of BC is to provide a conducive, friendly and welcoming atmosphere for all; visiting Monks and scholars; a school for the youngsters.

Jains do not believe in proselytizing, yet anyone willing to learn and practice Jain philosophy is warmly welcome. Jainism is not a caste-based religion. It is a practice-based religion.

Thank you for your time, Mr. Jain.

¹⁰⁷ BBC UK. (2014). Jainism at a Glance. Retrieved from <http://www.bbc.co.uk/religion/religions/jainism/ataglance/glance.shtml>.

¹⁰⁸ karma. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/karma>.

¹⁰⁹ karma. (2015). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/karma>.

¹¹⁰ Jain Center of British Columbia. (2015). Jain Center of British Columbia. Retrieved from <http://jaincenterbc.org/>.

I feel you are a professional, doing your duty very well, have taken your time to read all of the scriptures, and were so brave to form these questions for me, and you spent your time. I am retired. I am happy. I don't worry about going to the office or money. God has given me more than enough. So I thank you very much because that way through your hard work and publishing people will have ideas about Jainism. And, hopefully, they like it, and it makes their lives better. Thank you very much.

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