jain food
Compassionate and Healthy Eating

Manoj Jain, MD
Laxmi Jain
Tarla Dalal
The idea of reverence for all life and hence vegetarian living is at the heart of Jain philosophy. Jainism emphasizes not only knowledge but also practice. The authors have done an invaluable service by writing this wonderful book. I encourage not only Jains but all apostles of Ahimsa to support their heartfelt endeavor.

Love and Blessings

Chitrabhanu, Spiritual leader of Jain Community in North America

The Jain diet is wholesome, nutritious and healthy. Jainism has contributed tremendously to the cause of compassion and nonviolence in the world today. This book is another example of how Jains throughout the world continue to practice their compassion for all life.

Deepak Chopra, Author and Founder of Chopra Center in Carlsbad, California

The Jain tradition laid the deep-rooted scientific and philosophical foundation of a Vegetarian Way of Life. This book takes readers to the core philosophy, the basic science, the fundamental health tenets and the recipes of Jain Food. The book opens many doors and illumines many horizons for humanity everywhere.

L.M. Singhvi, Formerly India’s High Commissioner in the U.K.

Ahimsa, popularly known as nonviolence, is also translated to mean love. It enjoins on people to be imbued with compassion and respect for all. This book is about compassionate eating and nourishing recipes.

Arun Gandhi, Founder and President, M.K. Gandhi Institute for Nonviolence; grandson of Mahatma Gandhi

Life’s simplest and most profound lessons can be learned from Jain philosophy. This book explains the essential link between Jain philosophy and day-to-day Jain food habits.

Dipak Jain, Dean, Kellogg School of Business
Indeed, vegetarianism has shaped Jainism as much as Jainism has shaped vegetarianism.

In his book, The Jaina Path of Purification, Padmanabha Jaini reflects upon the history of ahimsa and vegetarianism in the Indian subcontinent:

_We do know that Jains became the primary exponents of vegetarianism in India. They rejected even the Buddhist notion that meat is acceptable if an animal has died of natural causes, contending that the dead flesh itself is a breeding ground for innumerable nigodas (infinitesimal beings) and hence must not be consumed. It may well be that Jainism was the first Indian tradition to preach so strongly against the taking of meat; in any case, it certainly contributed much to the eventual triumph of vegetarianism throughout the continent._

The first vow in Jainism, the resolve to be nonviolent, is also prevalent in other religions. The 10 Commandments begin with “Thou shall not kill”. Mahatma Gandhi took the vow of vegetarianism before leaving for England from a Jain monk. While in London, he experimented with a non-vegetarian diet but later concluded that vegetarianism was both a moral and a nutritious diet. In addition, a vegetarian diet was his link to his pious mother and homeland. Later in life, he said: "The greatness of a nation and its moral progress can be measured by the way in which its animals are treated."

More than any other religion, Jainism encourages us to apply nonviolence in thoughts, words, and deeds towards all living beings, especially animals. The greatest violence is when we actively harm multi-sensory beings by growing them and killing them for food.

In his book Animal Liberation, the modern-day philosopher Peter Singer argues how a century from now our great grandchildren will look back at us and they will ask how society of the 20th and 21st centuries could have been so brutal and inhumane as to kill animals for food - just as we look back and ask how slavery and untouchability could have existed as a norm a few centuries ago.
Jain Food

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Laxmi Jain
Tarla Dalal
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Previous books by Laxmi Jain and Manoj Jain:
What is Jainism?

Jainism is a religion and a way of life.

For thousands of years, Jains have been practicing vegetarianism, yoga, meditation, and environmentalism. Jains believe in the existence of a soul which is eternal and divine, and that each living being has a soul.

We are all independent souls, and yet interdependent for bringing peace to our lives as well as to those around us. Jains seek spiritual upliftment by practicing the three core principles of Jainism: Non-Violence, Non-Absolutism, and Non-Possessiveness.

Non-Violence is compassion and forgiveness in thought, word, and deed towards all living beings. In keeping with this tenet, Jains practice vegetarianism.

Non-Absolutism is respect for the view of others. Jains seek and encourage dialogue and harmony with other faiths.

Non-Possessiveness is balancing of needs and desires, while staying detached from possessions. Jains encourage respect for the environment and appropriate use of resources.

dedication

To JAINA (Jain Association of North America) and its Long Range Planning Committee – who encouraged and inspired us to write this book in order to pave a path to Live and Promote a Jain Way of Life (Non-Violence, Non-Absolutism, and Non-Possessiveness).
acknowledgement

Every temple has pillars. The temple of Ranakpur, a heavenly abode in Northwest India, has 1444 pillars, each uniquely carved, with a critical function of upholding the temple. In the same way each individual below was critical in making this book possible. With their skill, expertise, and support, they have carved and shaped the contents.

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Lastly, a thanks to all our extended family members who are our partners in this life and who were our partners in preparing this book.

Manoj Jain
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introduction

Every day we plan, prepare and consume food, not once but three times a day. Part of the Jain way of life is to be deeply mindful and aware of what one eats. Is such intense consciousness towards food necessary? What is the belief system that drives this practice?

What and how Jains eat is intrinsically related to the founding principle of the Jain religion: ahimsa, non-violence. This book is about a centuries-old tradition that Jains have followed in their choice of foods, cooking techniques, and eating habits. It is a tradition that is alive and well, practiced by Jains in even the far-off corners of the world.

Jain Food: Compassionate and Healthy Eating, will enlighten you about a unique way of life that has, for centuries, given its followers spiritual contentment and good health. This book answers many questions about Jain food in the context of traditional practices and contemporary lifestyles. It also serves as a practical cooking and eating guide to those who wish to enjoy an abiding continuity with the wisdom of our forefathers.

Manoj Jain    Laxmi Jain    Tarla Dalal
Mahavira Jayanti
April, 2005
clip art Jain symbol
the spiritual journey

A handsome prince named Nemi Kumar rides, as a groom, in his marriage procession. On the balcony, his bride to be, Rajul, eagerly waits to get the first glimpse of her life partner. The band plays. The entire city-state of Junagarh near the Girnar Mountains in Western India is in a festive mood. Not an ounce of sadness, a drop of melancholy, or a pinch of sorrow can be found in the city... until the desperate cries of animals pierce the atmosphere of jubilation. “What is that screaming?” the prince enquires.

“Sire, those are the animals who are to be slaughtered for the marriage feast.” The prince’s attendant replies.

“Animals being sacrificed for my sake? Violence being committed for my guests’ pleasure?” he asks, distraught, walking away from his marriage procession towards the animals. In these animals Nemi Kumar sees the preciousness of life. Tears come to his eyes as he realizes the uncalled-for violence that there is in the world. Made keenly aware of the reverence one must have towards each soul, the prince frees the animals. In this moment of self-realization, Nemi Kumar renounces his princehood and kingdom altogether and becomes a muni, a monk.

His bride-to-be, Rajul, is shattered. Yet she acknowledges her destiny and joins the former prince, not as a princess, but as a sadhvi, a nun. Such is the story of Neminath Bhagwan, the 22nd Tirthankara of the Jains.

Nonviolence

Nonviolence is the foundation of the entire Jain philosophy and practice. The term used in the scriptures for this first vow that a Jain takes, is pranatipataviramana, which means “refraining from destroying the life force of a living being.” Today, we use the word ahimsa, or nonviolence for this first vow. When ahimsa is put into daily practice it results in compassionate eating, which is a vegetarian diet.
Eleven Spiritual Steps

For centuries humans have sought guidance on how they can progress on their spiritual journey. The sages who authored the Jain scripture *Sravakachara* have laid out a systematic 11-step plan, much like Stephen Covey’s *Seven Habits of Highly Successful People*. The eleven steps, which are like the rungs of a ladder, are called *sravaka-pratima*. They begin with intuition and awakening and lead up to an ascetic life.

*Darsana-pratima*, awakening, which is the first step on the ladder to spiritual progress, has two parts: the first is devotional and the second renunciatory. The devotional part involves a belief in the scriptures and daily prayers. The renunciatory part deals primarily with dietary restrictions. Jains must not consume meat, intoxicating substances such as alcohol or drugs, honey, or fruits which harbor insects (*udambar-fal*).

The second step in the spiritual progress for the Jain layperson is to take vows to attain self-control and equanimity. Vows are divided into three parts: basic vows (*anuvrata*), reinforcing vows (*gunavrata*), and spiritual exercises (*sikshavrata*).

Steps three and four involve practicing meditation and an ascetic life. The fifth step, *sachitta-tyaga-pratima*, is food restraint. At this step, Jains avoid root vegetables such as carrots, potatoes, and onions. Steps six to eleven involve sexual restraint and celibacy, detaching from and leaving ones profession, possessions, and family. In this way, finally a Jain person reaches the stage of an ascetic or a monk. Thereafter he takes the vows of a monk.

These eleven steps, *pratimas*, correspond to the 4th, 5th, and 6th *gunasthanas*, which are 14 stages followed by monks that lead them to *moksha*, final emancipation.
eleven steps to spiritual progress - pratimas

Accepting Monkhood

Ascetic Life

Leaving Family

Family Detachment

Leaving Possessions

Leaving Professions

Celibacy

Sexual Restraints

Food Restraints

Practicing Ascetic Life

Practicing Meditation

Taking vows 12 vratas

Intuitions

5 basic vows, anuvratas
3 reinforcing vows, gunavratas
4 spiritual exercises, shikshavratas

Belief in scriptures, performing daily prayer and renouncing meat, alcohol, and other foods.

Eating food within a specified time limit, maryada

Not eating root vegetables and other vegetables

Fasting on holy days
Vows for Laypersons

In the layperson’s spiritual journey the second step in the ladder is the taking of vows, vrata-pratima. These are approaches to discipline the body and the mind. The sages of ancient times developed two types of vows, major vows and minor vows. Major vows are for ascetics who have renounced household life and have embraced the spiritual path with their mind, speech and action. Minor vows are for householders who continue with their social duties. The minor vows are similar to the major vows, except that they are of reduced intensity.

The scripture Acharang Sutra Book II lays down the first major vow of ahimsa for ascetics: “I renounce all killing of living beings, whether subtle or gross, whether movable or immovable. Neither shall I myself kill living beings nor cause others to do it, nor consent to it. As long as I live, I confess and blame, repent and exempt myself of these sins, in the threefold way, in mind, speech and action.”

Within the minor vows there are 12 vows divided into three categories: basic vows (anuvrata), reinforcing vows (gunavrata) and spiritual exercises (shikshavrata). Just as one may make a new year’s resolutions, a Jain takes a vow to improve himself on the spiritual journey, often in the presence of a saint or a monk.

The first five basic vows are called anuvratas. They are nonviolence, truth, non-stealing, controlling of sexual desires, and limiting possessions. The scripture Ratnakaranda Sravakachara lays down the first minor vow of ahimsa or nonviolence for laypersons:

“I will refrain from injuring living beings having two or more senses (animals), with a deliberate act of my mind, speech, or body, and will avoid killing one sensed beings (plants, microbes) unless avoidable.”

The next three vows, gunavratas, reinforce the basic vows. The first gunavrata is limiting travel with the intention of reducing violence and maintaining inner peace. The second gunavrata is limiting activities such as eating at night, drinking unfiltered water or performance of certain tasks. The third gunavrata is refraining from, engaging in, or encouraging harmful activities such as gambling, hunting or warfare.
The last four vows, *shikshavrata*, are spiritual exercises which include meditation and attaining equanimity, living as a monk or a nun for a set period of time, limiting use of non-essentials and serving the needy.

These vows and practices are not simply a matter of ritual and custom. Thus Jainism is a way of life that is woven into its followers’ daily routine, providing a well-laid-out path that takes them to higher spiritual realms. It is a live and thriving religion, as relevant to the needs of man’s mind, body and soul today, as it was centuries ago.
Chapter 2

Vegetarianism

On a journey, five men are famished. In the distance they see a mango tree with ripe fruits hanging from it.
The first man says, “I am so hungry I will uproot the tree and eat the mangoes.”
The second man says, “I am so hungry, I will chop the tree and eat the mangoes.”
The third man says, “I am so hungry, I will break a branch and eat the mangoes.”
The fourth man says, “I am so hungry, I will pluck the mangoes and eat them.”
The fifth man says, “I am so hungry, I will pick up the fallen mangoes from the ground and eat them.”

Each man commits an act of violence in order to survive, as we all do. However, the art of living in symbiosis with other living beings and our environment is to commit the least amount of violence, just like the fifth hungry man, who chooses to eat the fallen mangoes.

To better understand the intricacies of Jain food rules, it is important to study the underlying fundamental of Jain thought about living beings. Jains believe that all living beings have souls, unlike Christians or Jews, who believe that only humans have souls. Hence, killing of any living creature, may it be plant or a human being, is violence. However, Jains categorize living beings by the number of senses they possess. The level of violence that is committed when any creature is harmed depends on the senses it possesses.

Living creatures with two to five senses are called tras jiva, and they include protozoa, worms, insects, animals and humans. Tras jiva generally have the ability to move Hence are often referred to in the scriptures as “movable beings.” One sense creatures are called sthavar jiva and they include bacteria, yeast and plants. They only have the sense of touch and are referred to as “immovable beings.” Jains avoid tras jiva, movable beings, in the diet at all cost.

The practice of nonviolence is on a continuum; likewise vegetarianism is on a continuum or a scale too: as you progress in your spiritual journey you become more vegetarian. After limiting the type of foods, Jains limit the variety and quantity of food.
At the first level of reducing violence and controlling desires in the diet, Jains limit the TYPES of food that they eat.

At the second level of reducing violence in the diet Jains ABSTAIN from food at certain times, or observe fasts. The scriptures categorize austerities by the difficulty of their practice. An ekasno is eating only one meal in a day while attai is fasting for eight days.

At the third level of reducing violence in their diet, Jains limit the PREPARATIONS of food that one consumes. For instance, in ayambil one avoids dairy products, spices and green vegetables.

Following these prescribed patterns to minimize violence and control desires in eating is a candid recognition and spiritual awareness of the violence that we all commit. It is also a recognition that, to the best of our abilities and our circumstances, we need to limit violence in our diet as well as in our daily activities.
Level One: Limit the Types of Food

The sages have divided all foods into three broad categories: tamsik, rajsik and satvik. Tamsik foods are prepared by violence towards animals and countless bacteria, and when eaten they trigger lust, anger and other negative feelings. Rajsik food is prepared for flavors and nourishment of the body. These foods include fried and fatty items which are not easily digestible. Satvik food is prepared with ingredients which cause least amount of violence. Satvik foods awaken morality, compassion, bliss and spirituality. It includes grains, lentils, fruits and some vegetables.

As humans we want to help other souls as well as limit the unintentional pain and suffering that may occur to others through our actions. In the Jain way of life, this desire to minimize violence translates into our choice of food. Eating human flesh, once a delicacy of ancient tribes, in now considered a brutal and barbaric practice. In contrast, the consumption of animal flesh is still prevalent and generally well-accepted. The brutality of slaughter houses has been distanced from the individuals who consume the meat. The meat industry has effectively packaged meat and restaurants serve well-broiled steaks. Silenced are the cries of helpless animals led to death in slaughter houses, like humans in recent history who were led to gas chambers.

Even “compassionate” individuals do not realize the violence that goes into the preparation of meat that is served on their plate.
Fish suffocate and thrash about as they are hauled out of the water; as we would suffocate if we were plunged in water and held there. A lobster is boiled to death for the pleasure of the palate, and yet we can hardly bear the pain of a splatter of hot coffee on our skin. There is no one to hear the cries of these helpless living creatures. The sages recognized the need for compassion in our food and the connection of all the souls. The Jain proverb Paraspagrhajo Jivanam, “Live and Let Live,” recognizes the life force that exists within each of us.

Jains do not eat eggs because eggs hold the potential for life. When fertilized they produce a five-sensed being. In ancient days it was unclear if the eggs were fertilized and if an unborn chick was about to hatch, and hence eggs were avoided. Today, even unfertilized eggs spell violence. They are produced in inhumane conditions with chickens caged in coops the size of a shoe box and injected with antibiotics and hormones. Thus the cumulative violence of destroying potential life in the egg and the methods of egg production make them unfit for consumption.

Not eating meat, fish and eggs is the paramount practice of Jains in following the principle of nonviolence. Such a diet is not only religious, but also ethical, economical and environmentally sound. Eating meat is at one end of the scale and causes far more violence than eating plant based foods. At the other end of the scale, traditional Jains avoid root vegetables such as carrots, onions, and potatoes. Root vegetables or kund mool are distinct from fruits and other vegetables because the entire plant as well as bacteria residing in the soil are killed when they are uprooted to be consumed. In an effort to minimize violence to plants and even to bacteria, Jains renounce root vegetables as they advance in their spiritual journey.

Some modern-day Jains in North America avoid milk and dairy products too, because the production of milk has become violent over the past 50 years. Hormones are injected into the cow and machines pump the cow for milk until she begins to bleed. Once she stops producing milk, she is slaughtered. Today, extending vegetarianism to veganism is the natural extension of the principle of nonviolence in limiting the types of food.
Similar to root vegetables there are five types of fruits, *udambar-fal*, mostly from the fig family, which Jains avoid. They are *barh, peepal, pakar, gular* (fig), *kathumar*. Many insects use these fruits for pollination and lay their eggs there. In the process insects also die in the fruit. Similarly, cauliflower and cabbage are avoided by Jains because insects reside within the leaves. Vegetables and fruits that contain many seeds, *bahu beej*, such as eggplant, are also avoided.

Jains do not eat honey because many bees may be killed in the process of gathering it. Gelatin, a common ingredient in pudding, Jell-O or chewy snacks, is avoided because it is derived from animal bones. The food coloring cochineal, which is present in some fruit drinks, is avoided because it is derived from the crushing of tiny insects.

Besides food, even the substances that we consume affect not just the body, but profoundly affect the mind. Abstaining from intoxicating substances such as liquor, tobacco and hallucinogen drugs is advised. When one consumes food that provides no nourishment and alters the state of mind or causes disease, then one commits violence against the self. Tobacco causes cancer. Alcoholism causes liver disease. Hallucinogenic drugs irreversibly damage the mind.

**Level Two: Abstain from Food - Fasting**

At the most basic level the vow of nonviolence, *ahimsa*, prescribes the practice of vegetarianism. As we explore deeper, the natural extension of this vow of nonviolence is the practice of limiting the variety, quantity and preparation of food. These further limitations are called *tapasya*, austerities.

These austerities have been placed as the rungs on the ladder to spiritual progress, referred to as *pratimas*. The fifth rung on the ladder refers to food restraints, or *tapasya*. They are defined as external and internal. The external austerities relate to the body while the internal austerities relate to the mind. Four of the external austerities relate directly to diet.
## six external austerities

| Fasting  
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<td><strong>Upvas</strong></td>
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<td>Fasting for some days.</td>
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| Limiting Eating  
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<tr>
<td><strong>Unodar</strong></td>
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<tr>
<td>Eating less than one’s hunger and thirst. <em>Un</em> means empty, <em>udar</em> means the stomach. We need to keep the stomach empty to some extent. For monks, 32 handfuls of food per day is recommended.</td>
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| Reducing Desires  
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<td>Minimizing necessities and practice of control over desires. Many Jains limit the number of food items for consumption.</td>
</tr>
</tbody>
</table>

| Renouncing foods that provoke passions  
<table>
<thead>
<tr>
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<tbody>
<tr>
<td><strong>Rasa Tyag</strong></td>
</tr>
<tr>
<td>Avoiding six foods which provoke excitement: milk, ghee, oil, yogurt, sugar, and salt.</td>
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</tbody>
</table>

| Strengthening the body  
<table>
<thead>
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<tbody>
<tr>
<td><strong>Kaya Klesh</strong></td>
</tr>
<tr>
<td>Strengthening the body so that it can withstand further austerities.</td>
</tr>
</tbody>
</table>

| Sitting in solitude  
<table>
<thead>
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<tbody>
<tr>
<td><strong>Samlinata</strong></td>
</tr>
<tr>
<td>Avoiding activities which may be harmful and lead to the accumulation of inauspicious karma.</td>
</tr>
</tbody>
</table>
Fasting is first of the six external austerities. It is further categorized based on number of meals and time of meals. The simplest fasting austerity is to refrain from eating for 48 minutes after sunrise; this is called navkarshi. The next step is to take food only three hours after sunrise; this is called porasi. Eating only once a day is ekasan. Fasting for the entire day is upavas. Fasting for eight days is athai, which is done during the festival of Paryushan. Each year, hundreds of Jain devotees in North America and thousands of devotees in India perform the austerity of an eight-day fast.

According to Jain scriptures, fasting is necessary for spiritual growth. It purifies the body and the mind and brings freshness and agility. There is a difference between fasting and “just skipping a meal”. Fasting is done with a pre-defined intention – that of practicing an austerity to cleanse the body, to reduce karmic bondage, to achieve spiritual growth - while skipping a meal happens because one is having a busy day or has overeaten at the previous meal. The feeling on days of upavas is one of strength, resolve and spiritual growth, while the feeling on days when a meal is skipped is of deep hunger, fatigue and a light headache. Though the acts are the same, different intentions produce profoundly different physical, psychological and spiritual outcomes. Hence the sages have meticulously defined the types of fasting and the need to undertake them in a pre-meditated manner.

Among the six external austerities, the second austerity is quite relevant to today’s epidemic of obesity. Unodar, eating less than one's hunger, is derived from the word, Un, which means empty and udar which means the stomach. We need to keep the stomach empty to some extent.

Fasting was a core practice of Mahatma Gandhi, who learned it from his mother. In his autobiography, Gandhi writes, “The outstanding impression of my mother left on my memory is that of saintliness... She would take the hardest vows and keep them without flinching.” During his time in jail and at critical moments of Hindu-Muslim tensions, Gandhi would resort to fasting, a form of self-control, to unite the nation.
### additional austerities

<table>
<thead>
<tr>
<th>Food after sunrise</th>
<th>Navkarshi</th>
<th>Taking food or water only 48 minutes after sunrise</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Porasi</td>
<td>Taking food or water only 3 hours after sunrise*</td>
</tr>
<tr>
<td></td>
<td>Sadh- porasi</td>
<td>Taking food or water only 4 hours and 30 minutes after sunrise*</td>
</tr>
<tr>
<td></td>
<td>Purimuddh</td>
<td>Taking food or water 6 hours after sunrise*</td>
</tr>
<tr>
<td></td>
<td>Avadhhdh</td>
<td>Taking food or water 8-10 hours after sunrise</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fasting for part of the day</th>
<th>Biyasan</th>
<th>Taking food only twice a day at one sitting each time; no raw vegetables or raw grains</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ekasan</td>
<td>Eating food once a day at one sitting; no raw vegetables or raw grains</td>
</tr>
<tr>
<td></td>
<td>Ayambil</td>
<td>Eating food that is devoid of special flavours and spices; it is boiled, cooked and eaten at one sitting</td>
</tr>
</tbody>
</table>

continued...
<table>
<thead>
<tr>
<th>Fasting for entire day</th>
<th>Tivihar Upavas</th>
<th>Fasting for the entire day, with boiled water taken at one sitting</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Chauvihar Upavas</td>
<td>Total fasting for the entire day without any water</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fasting for specified number of days</th>
<th>Attham/ Tela</th>
<th>Fasting for 3 days</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Atthai</td>
<td>Fasting for 8 days done during <em>Paryushan</em></td>
</tr>
<tr>
<td></td>
<td>Masakshaman</td>
<td>Fasting for one month</td>
</tr>
<tr>
<td></td>
<td>Vardhaman tap</td>
<td>20 days of austerities which include 15 ayambils and 5 upvas</td>
</tr>
<tr>
<td></td>
<td>Navapda Oli</td>
<td>9 days of ayambil twice every year</td>
</tr>
<tr>
<td></td>
<td>Varshitap</td>
<td>Fasting every alternative day of year</td>
</tr>
<tr>
<td></td>
<td>Visasthanak Tap</td>
<td>Variations of fasting</td>
</tr>
</tbody>
</table>

*Time varies within half hour depending on the length of day*
Level Three: Limiting the Preparations of Food

Jain scriptures also describe mindful preparation of food, as a deeper extension of the vow of nonviolence. Many of these guidelines come from the code of conduct, eleven pratimas, and the first vow, to live one’s life activities within the bounds of the practice of ahimsa.

While doing the austerity of ayambil, Jains eat only boiled or cooked foods once in a day. Also milk, yogurt, ghee, oil, and green and raw vegetables and some spices are avoided.

According to the Jain scriptures, one should avoid mixing of raw pulses such as black lentils (urad dal) with milk; such combinations are called viruddha food. Also, mixing of lentils and yogurt should be avoided. Dwi-dal, which are pulses that break into two such as chickpeas, moong lentil, or peanuts, produce innumerable microbes when mixed with yogurt. To reduce the violence, one may heat the yogurt when preparing dishes such as kadi, in which lentils and yogurt are mixed.

Foods that are stale or remain overnight are not to be eaten. Eating such food involves the consuming of many bacteria which grow in poorly preserved foods.

The fourth external austerity encourages Jains to avoid foods that provoke excitement such as milk, ghee, oil, yogurt, sugar, and salt. Interestingly, from the health perspective, these foods tend to be high in fat and contribute to the unhealthy part of a vegetarian diet. Hence, avoiding them is not just a step forward spiritually but a step towards better health.

Thus, in the Jain diet, there has always been a holistic approach to the needs of the body, the mind and the soul.
Jain scriptures define clearly what foods should be eaten, how food should be prepared and when one must fast. The scriptures also prescribe a set of rules on when food should or should not be eaten, what type of water one should drink, and how to store food if it is to be eaten at a later time.

Thousands of years ago Jain sages understood that careful preparation and consumption of food can reinforce not only the principle of ahimsa but also provide health benefits. It is entirely possible that as the religion evolved, the health reasons behind certain practices led to the incorporation of those practices into religious practices.

If you attend a Jain wedding reception in India, you will notice that often there will be two banquet meals; one for Jains who are strict about eating before sunset and avoiding root vegetables and the second for others who eat later in the evening. Of course, the food in both the meals will be strictly vegetarian. The idea that meals need to be eaten during daytime hours is unique to Jainism.

Daytime Eating
Jain scriptures provide several reasons for avoiding night-time meals. Small insects, which are tras jiva or movable beings, may be inadvertently killed during the preparation and consumption of the meal. Also, the scriptures point out that the growth of bacteria is significantly more during the night hours than during the daytime hours. Even though bacteria are sthavar jiva or immovable beings, harming large numbers of them needs to be avoided. Scientifically, we know that bacteria grow more rapidly in the dark and humid conditions as compared to a sunlit ultraviolet environment.
In an effort to reduce violence, the practice of avoiding night-time eating has become part of Jain religious practice. In today’s urban environment, with electricity and closed homes, the chances of insects getting into meals is minimal. However, there are scientific benefits of daytime eating. Generally it is recommended not to sleep for 2 1/2 to 3 hours after a full meal in order to allow time for digestion and to reduce reflux while lying down. A large meal passes from the stomach to the intestines in 2-3 hours, and may take even longer if the meal is high in fat content.

On a lighter note, in India, housewives are usually delighted to have their husbands home early and to wind up their kitchen chores, if dinner is eaten before dark. Another modern-day benefit of this principle is that a family is more likely to eat together if there is a prescribed time for dinner. Since sunset is at different times during each season, many Jains set a time, such as 7 PM, after which they will not eat anything. Following this vow brings discipline as well as health benefits.

Filtering Water

The consumption of water is essential for our existence. How the water should be purified and stored is well-prescribed in Jain scriptures. A prevalent practice among Jains in India is to wake up early in the morning and filter the water from the faucet into pots, so that the family will have filtered water for the entire day. In many Jain households in India one will see a filter cloth covering the tap.

The reason for filtering water is to minimize the violence of consuming any minute water-borne organism. After filtering, the filter cloth is washed back into the source of water such as the well, so as to release the trapped organisms back into their environment. Today water is well-processed prior to reaching our tap and is free of micro-organisms. All our faucets have a filter. If you feel the underside of the mouth of the faucet, you will notice a small filter that keeps out any debris.
When water is prepared for monks, it is first filtered and then boiled and cooled. The filtering removes any large water-borne organisms. Boiling the water kills all micro-organisms including disease-carrying bacteria. Clearly, there is violence in killing the bacteria, but it is one-time violence, and it stops the greater violence of killing many bacteria which would have kept growing exponentially.

There is strong scientific evidence to support the practice of boiling to sterilize water. What is startling is that sages over 2,500 years ago, without the help of microscopes, were able to discern that water contains living organisms that could also cause disease. In addition, the sages had the compassion to avoid the organisms by filtering water for consumption.

**Food Preservation**

Foods have a limited shelf life, *maryada*; however various methods such as pasteurization, drying, pickling or salting can be used to preserve foods. Today, we categorize these methods as bactericidal or bacteriastatic. Bactericidal methods such as boiling and pasteurization kill the bacteria in the food. Bacteriastatic methods such as pickling, salting, drying and refrigeration slow down the growth of bacteria.

The scriptures describe in detail how long foods could be preserved. According to Jain scriptures:

1. Wheat needs to be freshly ground into flour. Flour can only be kept for 3 days in the rainy season, 5 days in the summer and 7 days in the winter. Because of the humidity and temperature, wheat flour will spoil sooner in the rainy season, with fungus and insects growing in the flour.
2. Cooked lentils, vegetables and rice can be eaten within 6 hours, baked breads in 12 hours, and fried breads (*pooris*) and sweets in 24 hours. Often the time periods are determined by the water and oil content of the foods. Smaller amounts of water and oil lead to longer preservation time.
3. Yogurt has a 24 hour limit, however if it is mixed with sugar, raisins or other sweetening agents it has a time limit of 48 minutes.
4. Butter, oil, and jaggery should not be used once their taste becomes foul, which indicates significant bacterial growth.
5. Water, after boiling, can be used for 24 hours, after heating (not to boiling level) can be used for 12 hours, and after filtering can be used for 48 minutes.
6. Milk should be filtered and boiled within 48 minutes of milking the cow. The universal practice of pasteurization of milk today has been advocated in Jain scriptures centuries ago.
7. Ground spices can be used for up to 3 days during the rainy season and up to 7 days during the winter and up to 15 days in summer.
8. To avoid the spread of bacteria, cleanliness is essential. Utensils must be dried before using, and no food items should be touched without proper washing of hands. These are critical parts of aseptic techniques in modern operating rooms, and yet again, they are part of the ancient customs and practices of Jains.

Many of these detailed rules may not be relevant in modern times, with refrigeration, canning and use of preservatives; however, the reasoning behind the rules highlights the prominence Jains have given to avoiding violence in their eating.
Of all the religions in the world, Jainism is the most evolved in its rules and regulations pertaining to food consumption and preservation. These rules are expanded when applied to Jain sadhus, munis (monks), sadhvis or aryikas (nuns). For Jain ascetics, the practice of mindful eating is as much a part of religious activity as is prayer or scripture reading.

When Jain laypersons offer food to a monk, they must observe purity of mind, speech, body and food. When offering food the layperson says, “My mind is pure, my thoughts are pure, my body is pure and the food and water are pure. Please accept it.” The mind is pure by respecting the monk as a guest. The speech is pure when one speaks words of affection. The body is pure when one has bathed and wears clean clothes, especially washed to offer food to monks.

The food is pure because it follows the rules of Jain scripture as outlined earlier. Jainism has two major sects, Digambara, and Svetambara. The monks from the Digambara sect eat in a different ritualistic manner than the monks from the Svetambara sect.
Digambara Tradition

In the Digambara tradition, there are 9 steps, navadha bhakti, to be followed when offering food to the monks, a process called aahar. At the time of aahar the monk goes out with his right hand folded at the elbow with fingers touching the tip of his right shoulder:

1. When the monk passes by, the devotee’s house, the devotee invites him by saying “Swami Namostu (I bow) Namostu Namostu, Atra (please come) Atra Atra, Tisth (please wait) Tisth Tisth.” If the monk stops, then the layperson circles the monk three times with full devotion.

2. The monk is requested to come inside the house and take a seat on a wooden plank.

3. The devotee washes the monk’s feet with water and puts several drops of water on his own head.

4. The devotee performs pooja with eight offerings.

5. The devotee bows before the monk.

6. The devotee prays to the monk and says "Swami, my heart is pure and clean."

7. The devotee says, “My speech is pure.”

8. The devotee says, “My body is pure and clean.”

9. The devotee says, “The food prepared by us is also pure. Please accept the food.”

In this ritualistic manner the layperson offers food to the monk with full devotion and without any desires for any material gains in return. The monk accepts the food in his hands and eats while standing. While eating, the monk inspects the food for any non-eatables. At the end of the meal the monk requests the layperson to take a vow such as limiting a food item in the diet or fasting on certain days for a limited time depending on the willingness and the strength of the devotee. This brings spiritual discipline and self-control in the life of the devotee.
Svetambara Tradition

In the Svetambara tradition monks go to laypersons’ homes for food. Offering of food to monks is called vahorana. The junior monks go to homes of Jain families and say “dharma labh” - may the religion benefit you. In this way the layperson knows that the monk has come for gochari, acceptance of food. The monks will accept food that is not specifically made for them. In pots, patra, the monk will then take the food and boiled water and return to their upasray, place of rest, and share the food with the other monks. Monks go to several households for gochari twice a day.

The dietary restrictions for monks are, of course, much greater than those for laypersons. Most monks will not eat any root vegetables, eat only in the daytime, and eat a limited number of items. They will only consume filtered and boiled water:
jain temple clipart complex
Festivals break the monotony of daily life and rejuvenate one’s social and spiritual life. Food plays a key role in the celebration of religious traditions. On certain Jain festivals, such as Diwali, there are feasts, while at other festivals such as Paryushan, there is fasting. This contrast shows the depth and scope of Jainism in incorporating the social and the spiritual aspects of life into a religious order.

Diwali

In 527 B.C., Mahavira, the last of the Jain Tirthankaras, attained moksha, salvation, on Diwali day after delivering his final sermon. One may ask why the death of a spiritual leader, Tirthankara Mahavira, would be an occasion for celebration and jubilation. This is because, at his death, Mahavira achieved the ultimate goal that all Jains seek - moksha. Moksha or nirvana is an end to the cycle of life and death, an end to constant waves of happiness and depression; it is a state of complete and total bliss, equanimity, oneness, wholeness, omniscience and omnipresence. When one attains moksha, one is a purified soul.

According to the Jain calendar which is based on the lunar cycle, Diwali is celebrated in the month of October/November. On the festival of Diwali all the houses are lit up with Diwali lamps - clay bowls with oil and cotton wicks, to symbolically keep the knowledge of Mahavira alive. Children light firecrackers in celebration. The family elders and businessmen perform a pooja. And just as Christians exchange gifts on Christmas, Jains exchange sweets on Diwali.

Diwali sweets range from simple dishes such as shakerpara or chakki to more elaborate dishes such as gunja and laddu. Each family makes the same sweets with their own special recipe and so it seems one has eaten not a few sweets but a large variety of sweets. There is a ritual of offering a sweet ball, laddu, in the early morning of Diwali day in the temples, symbolizing the sharing of one’s most prized possession with others.
Mahavira Jayanti

The birth anniversary of Mahavira is celebrated in the months of March/April. It is an occasion for family gathering, Jain community procession, celebration and pooja.

Paryushan Maha Parva

Paryushan is a festival of fasting. The word paryushan is derived from par, all kinds, and ushan, to burn – hence to burn or shed all types of karmas. Paryushan is the most auspicious festival for all Jains. For individual spiritual upliftment, Paryushan is celebrated by practicing renunciation, austerities, donation, meditation and scripture reading. As a community, Jains celebrate Paryushan by attending discourses on Tatvarth Sutra, Kalp Sutra, Dashlakshan Dharma and performing a pooja.

Paryushan is celebrated for 18 days. The first eight days are celebrated according to the Svetambara tradition and the last 10 days according to the Digambara tradition. The festival usually falls during the months of August/September.

In the Svetambara tradition during the days of Paryushan, the Kalpa Sutra, the scripture which contains a detailed account of Mahavira’s life, is read. Fasting for one day, upavas, or fasting for two days, bela, or fasting for three days, tela, or fasting for eight days, athai, is common for Jains during this festival. The breaking of the fast is called parna and is done in a ritualistic manner with family and friends gathered to show support for the devotee. After starting with prayers the individual breaks the fast by having a hot drink with black pepper and spices followed by moong dal and some halva.
The fourth day of Paryushan is called chunari, when all married women fast and wear a printed red sari called chunari. On the fifth day of Paryushan, Mahavira’s birth anniversary is celebrated. On the final day of Paryushan, Jains celebrate Samvatsari by fasting for the entire day. In the evening the devotees meditate and perform pratikraman at the temple. Jains across the world ask for forgiveness from one another and from all living beings by saying “Michami dukkadam”. In modern times, it is common for Jains to send and receive hundreds of emails and numerous phone calls to and from friends and relatives asking and offering forgiveness on this day. On the day following Samvatsari, devotees break their fast with a light breakfast, parna, with family and friends at the temple.

In the Digambara tradition, the ten cardinal virtues, Dashlakshan Dharma, are celebrated during Paryushan to remind Jains of the characteristics of the soul. The ten dharmas or the virtues of the soul are forgiveness, humility, straightforwardness, contentment, truth, sensual restraint, austerities, charity, non-possessiveness, and celibacy. During these days monks and scholars lecture each day on each specific virtue. Also, Jains undertake various fasts depending on their devotion and strength and take vows such as not eating green vegetables or root vegetables. Fasting is done by taking only one meal a day or by not taking any meals for one day or the entire ten days.

The sixth day of Paryushan is Dhoop Dashmi, a day to clean temples and hold special gatherings. Many married women take vows to observe fasting on this day every year for ten years. The last day, Anant Chaturdashi, is celebrated by fasting and spending time in prayer and meditation at the temple. Two days after the end of the Dashlakshan, Digambar Jains celebrate Kshmavani, a day of forgiveness. Just as Jains exchange sweets during Diwali, on this day Jains exchange words of apology and forgiveness by saying:

“I forgive all the living beings of the universe,
May all the living beings forgive me for my faults.
I do not have any animosity towards anybody, and
I have friendship for all living beings.”
Jains recognize that violence is committed in every breath, even when they eat plants and fruits, even when they speak, and even when they go about their daily activities. Psychologically, the acts of forgiving and asking for forgiveness help the mind heal. Physiologically, studies find that those who forgive have lower blood pressures and lower levels of stress hormones. In one study, heart rate declined by approximately eight beats per minute when people empathized with the person who hurt them. In contrast, blood pressure increased by 2.5 mm Hg over 4 seconds when people recollected and dwelled on harbored grudges.

Minor Festivals
Bhai Dooj/Beej (festival for brothers) and Raksha Bandhan (festival for sisters)
*Bhai Dooj* or *Bhai Beej* falls two days after Diwali. On this day, sisters invite brothers to their home to express respect and love. They exchange gifts and share a grand feast. On *Raksha Bandhan*, which falls in August/September, the sister visits her brother’s house and ties a *rakhi* (a sacred band) on his wrist, symbolizing their bond, and in turn the brother gives her a gift; the sister then offers him sweets.

Ayambil Oli
Twice a year during April and October for nine days, Jains observe *Ayambil Oli*. During this time they take only one meal a day comprised of simple boiled food without any spices, milk, oil, butter yogurt fruits, or green vegetables, and drink only boiled water. Some devotees do use salt and black pepper during *Ayambil*.

Astanika Parv
*Astanika Parv* is observed three times a year for eight days in the month of February, June and October. Many Jains eat only one meal a day without any green vegetable during this time.
Gyan Panchmi

*Gyan Panchmi* is celebrated on the fifth day after Diwali. Libraries containing scriptures are cleaned and worshipped on this day. Jains observe fasting, meditation and other types of austerities on this day.

Mauna Gyaras

On the day of *Mauna Gyaras*, which falls in November/December, Jains observe complete silence and fasting along with meditation.

Special Days

According to the Jain Calendar, specific food rules are followed. Usually on *astami*, which is the eighth day of the month, and on *chowdas*, which is the 14th day of the month, devotees fast, take one meal, or avoid green vegetables. Some Jains extend these restrictions to the 2nd, 5th and 11th day of each fortnight.

*Roth Tij* is another occasion that falls in the month of August/September. On this day Jains eat *kheer* (milk pudding) and *roth* (thick skillet-baked bread) with ghee, along with lightly seasoned squash.

Jains celebrate a number of other days including *Rohini Vrat, Ratnatray Vrat, Haryali Amavasya, Sodas, Karan Vrat, Dubh-aartham, Akshay Tritiya, Moksha Tap, Ashadh Chaturdashi, Kartik Poornima and Chaitra Poonam*. Each is celebrated by controlling the diet. The significance of restricting one’s diet on these occasions is to practice tap or penance on a regular basis. Such penance is similar to the meatless Friday that Christians observe.

For Jains, the presence of food or absence of it can define a festival. Sweets define the celebratory nature of Diwali; fasting defines Paryushan. Feasting is a celebration of life, of forgiveness and of spiritual progress. Fasting, on the other hand, signifies detachment and penance, a reminder that the physical world should not control and limit us on our journey.
Jain Food Pyramid - Modified based on data from the National Center for Nutrition and Dietetics, American Dietetics Association USDA Food Guide Pyramid and the 2005 USDA Dietary Guidelines for Americans.
Half a century ago, when the first wave of Indian and Jain immigrants came to North America, the vegetarian diet was unknown to the medical professionals in this country. In fact, vegetarians were thought to be undernourished. Yet, today it is the reverse – doctors and medical professional societies compliment Jains and others for their vegetarian diet.

Convincing scientific evidence has propelled doctors and nutritionists to recommend an increase in the daily recommended servings of fruits and vegetables and a decrease in the servings of meats. Studies have shown that common ailments such as heart disease, cancer, diabetes and obesity are significantly less common among vegetarians.

Jain Food Pyramid
The US Department of Agriculture (USDA) first developed food guides in 1916 to help consumers choose from a variety of foods for a proper nutritious diet. The best known guide has been the Food Pyramid that was developed in 1992. The pyramid has been criticized for its overemphasis on meat and dairy products, encouraging over-consumption of fat and cholesterol, yet it has remained a well-established standard for the public to follow. Fortunately, in 1997, the American Dietetic Association (ADA) modified it for vegetarian meal planning. In January 2005 a new set of guidelines was developed. We have modified these recommendations for the Jain diet, taking expert opinions from scientists and dieticians.

The Jain Food Pyramid is built from six main food groups: grains, vegetables, fruits, legumes, dairy and oils. Each group provides an essential nutrient, such as protein, vitamins or carbohydrates - all of which are essential for a healthy body and mind. Each of these food groups provide some, but not all the nutrients you need. Foods in one group cannot replace foods from another group, and no one food group is more important than another group for maintaining good health.
In addition to good nutrition, the Jain Food Pyramid ensures that the food products incur the least amount of violence in their preparation. Food groups that need to be eaten abundantly in 10-11 servings per day are at the base of the pyramid, while foods that need to be taken sparingly are at the peak. The number of servings is estimated for a 2000 calorie diet.

Grains: Bread, Cereal, Rice, and Pasta Group
Grains are the centerpiece of the Jain diet. Grains form the base of the pyramid, with 6-11 recommended servings per day. The grains group includes breads (*chappati*, *poori*, *paratha*, bagels, etc.), cereals (breakfast cereal, *upma*, *thuli*, etc.), rice dishes (*pulav*, *kichadi*, *poha*), corn bread (*makka ki roti*), and pastas (spaghetti, noodles, *sevaiya*). Grains provide carbohydrates, which are an efficient source of energy. Grains also contribute fiber, protein, iron, and B vitamins. Among the grains, whole grain wheat flour is encouraged over enriched, bleached, all purpose white flour because of the higher fiber, calcium and nutrient content. At breakfast we may eat *upma* or cereals that are fortified with vitamins and minerals and are low in sugar. At lunch we may have a sandwich, where the bread provides a serving of grain, and at dinner we may eat chappati or rice with a family meal. For growing children, healthy nutritious snacks can be incorporated, such as crackers, popcorn, and rice cakes.

Vegetable Group
Vegetables along with fruits build the body of the Jain Food Pyramid with 4-5 servings of each per day. Vegetables can be divided into two categories: starchy and non-starchy vegetables. Starchy vegetables are higher in calories and include potatoes, sweet potatoes, peas, lima beans, etc. Non-starchy vegetables are further divided into leafy green vegetables which include spinach, broccoli, *methi*, lettuce, cabbage, and radish leaves, and other vegetables which include cucumber, tomatoes, green beans, and okra.
The leafy green vegetables are particularly high in calcium and must be emphasized for those eating a Jain vegan diet, while other vegetables, especially those that are deep green and deep yellow, are high in carotenoids (vitamins for the eyes). Like grains, vegetables provide fiber and a variety of essential micronutrients. Starchy vegetables are a good source of carbohydrates.

An Indian or Jain meal is filled with vegetables. A lunch sandwich may have tomatoes, cucumber, bell pepper and lettuce, and a dinner may have one or two sabjis accompanying the chappati or rice. Vegetables can be eaten raw as in salad, or kachumber but they are often cooked. Vegetables should be washed prior to chopping. Washing vegetables after finely chopping them loses vitamins and minerals as does overcooking the vegetables.

Fruit Group
Fruits are nature's candy, yet they are underutilized in the American and the Jain diet. The ADA recommends 4-5 servings of fruit per day in the form of fresh fruits, dried fruits, fortified juices, canned or frozen fruits. At breakfast, raisins, bananas or strawberries can be added to your cereal. At lunch an apple or orange goes well with a sandwich, and at dinner a fruit salad or mango rass complements the meal. Grapes and fortified juices are great snacks that can replace sugary cookies and sodas. Fruits are great sources of vitamins A, C and some B vitamins as well as minerals such as potassium. They are naturally low in fat. Some dried fruits are high in iron in addition to vitamins.

Legumes and Nuts/Seeds Group
Unlike American meals, legumes are a staple part of an Asian diet. The USDA recommends 4-5 daily servings. One serving is approximately half a cup of cooked legumes or one ounce of nuts. Since Jains do not consume meat, poultry or fish, the serving size for this food group can be increased to 6-7 servings with a variety of options.
Legumes are available in three major forms: dried beans, lentils and soy products. Cooked dried beans include chick peas (*chole chana*), kidney beans (*rajma*), navy beans, and black eyed peas. Lentils include dried pigeon peas (*toovar dal*), *masoor dal*, and *urad dal*. Soy products include tofu, tempeh, textured proteins, soy yogurt, and soymilk. Nuts and seeds include many varieties such as almonds, peanut butter and sesame seed butter, *tahini*.

Legumes, nuts and seeds can be enjoyed at lunch as a hummus or peanut butter spread in a sandwich or falafel. At dinner *dal* can accompany rice or *chappati*, *sambhar* can accompany *idli* or *dosa*, and *rajma* or *chole* can accompany rice, *puri* or *paratha*. Legumes are particularly high in protein, magnesium, iron, and a rich source of energy. Nuts and seeds are high in protein and high in heart healthy fats and an excellent source of micronutrients, such as magnesium and vitamin E. Legumes when combined with grains provide all the essential amino acids to meet the complete protein requirements for a healthy diet.

**Milk and Dairy Group**
Traditionally milk and dairy have been a part of the Jain diet, though some Jains now have substituted this group with soy products and become vegan due to the inhumane treatment of cows and high degree of violence in the commercial dairy industry. The ADA recommends 2-3 servings of this group that includes milk, soy milk, buttermilk, yogurt, *raita*, ice cream and cheese. These foods provide a good source of complete protein, calcium, vitamin D, and riboflavin, yet also tend to be high in cholesterol and saturated fats if made from whole milk. In contrast, soymilk, soy yogurt, and soy ice cream are great alternatives, because of the high protein, high calcium (fortified soy milk) and cholesterol-free content.

**Fats and Oil Group**
Fats and oils include vegetable oil, salad dressing, butter, *ghee*, sourcream and are to be used sparingly. Indian meals add oil in preparation of vegetables and *ghee* to *chappati* or *baati*. Fats and oil are 100% fat and provide high number of calories.
Jain Food and Prevention of Disease

Vegetarians have lower rates of heart disease, hypertension, colon and lung cancer, gallstones, kidney and colon diseases. What contributes to such a dramatic decline in the rates of disease in vegetarians? The lower saturated fat, protein and animal protein intake in a vegetarian diet along with higher fiber; complex carbohydrate, antioxidant, and phytochemical content are the likely reasons for disease prevention. In addition, most vegetarians as well as Jains maintain a healthier lifestyle by avoiding smoking and alcohol.

Life Span

Are Jains healthier and live longer compared to others? No scientific studies are available about Jains, but we can extrapolate findings from “Christian-Jains” or the Seventh Day Adventists who, like Jains, are vegetarians and do not smoke or drink alcohol.

A 2003 review in the American Journal of Clinical Nutrition looked at six major studies conducted on Adventists and longevity. They found that five of the six studies showed longer life spans among those who ate a more vegetarian diet compared to their counterparts. In one study those on a more vegetarian diet lived nearly 4 years longer than others. Also, those eating vegetarian food for a longer time had a longer life expectancy.

Heart Disease

Two in every three Americans will die of heart disease and the rates are particularly high among Indian immigrants living in America, in part due to lipid abnormalities. The role of a vegetarian diet is significant in reducing the risk of heart disease. Adventists have half the risk of ischemic heart disease compared to the general population. Interestingly, among the Adventist men who ate meat, their risk of coronary artery disease was 2 to 3 fold greater than men who were strict vegetarians. This increased risk among non-vegetarians would be likely true among Indians as well.
Multiple studies among different population groups show that vegetarian men have a 31% lower rate of death due to ischemic heart disease and women have a 20% lower rate of death compared to their non-vegetarian counterparts. It is unclear why the protective effect of a vegetarian diet is more significant in men compared to women.

Cholesterol plays an important role in reducing the risk of heart disease. Vegans have a lower cholesterol level than vegetarians, who in turn have a lower cholesterol level compared with non-vegetarians.
The significantly lower levels of cholesterol among vegetarians comes from consuming less-er quantity of saturatedfat or “bad” cholesterol. However there is a debate whether a vegetarian diet may also reduce the good cholesterol, HDL. The most recent guidelines recommend a total cholesterol<200mg/dl, LDL cholesterol<100mg/dl, HDL cholesterol>40mg/dl, and triglycerides<150 mg/dl.

Dr. Dean Ornish, a researcher at University of California, Berkley, has embraced the vegetarian diet. He has proven in clinical trials that severe blockages of the arteries of the heart can be reversed through a low fat (less than 10 % of calories from fats) and a high soluable fiber vegetarian diet along with stress reduction measures. The Ornish method and Jain lifestyle have many parallels: both encourage vegetarian diet, meditation, spirituality, and a stress-free life.

Recent studies have shown that high levels of serum homocysteine, an amino acid, can increase the risk of heart disease. Vegans and vegetarians have a considerably higher level of homocysteine compared to non-vegetarians. Two factors affect the homocysteine level: serum folate (folic acid) and serum vitamin B12 levels. These are vitamins that tend to be deficient in the vegetarian and a vegan diet. Studies show that folate and B12 supplements can significantly decrease homocysteine levels among vegetarians and further reduce their risk of heart disease. Also, B12 supplements can reduce the risk of pernicious anemia among those on a vegan diet. Hence, it is important for vegetarians to monitor their folate and homocysteine levels and take vitamin supplements if needed. Foods that contain these vitamins include dry cooked beans, lentils, green leafy vegetables, fortified pasta and breakfast cereals, and dairy products.
Blood pressure is a risk factor for heart disease. Research has found that the diet significantly affects the development of high blood pressure. Recent studies have shown that blood pressure can be lowered by following a DASH diet (Dietary Approaches to Stop Hypertension) and by reducing the salt content in the diet. The DASH diet emphasizes eating more fresh fruits and vegetables, dry cooked beans, nuts and seeds; these recommendations are consistent with a Jain diet.
Cancer
The National Cancer Institute (NCI) diet recommends 20-35 grams of fiber per day and less than 30% calories from fat, something that a Jain vegetarian diet achieves easily by high fruit and vegetable intake. Undeniably, fruits and vegetables have an anticancer effect by antioxidants, detoxification enzymes, cell regulations, and steroid hormone levels. Sadly, 82% of the US population does not consume even two servings of fruits and three servings of vegetables per day. The 2005 dietary guidelines set the lower limit of recommended servings to four servings of fruits and four servings of vegetables per day.

Though increasing vegetable and fruit intake reduces the risk of cancer, the direct link of a vegetarian diet and reduced cancer rates has not yet been proven. It is unclear whether cancer risk reduction is due to high fiber intake, lower animal product intake, or healthy habits of vegetarians such as avoidance of smoking and alcohol. Regardless, vegetarians have a lower rate.

At present the studies linking reduction in breast cancer and a vegetarian diet are inconclusive. However, an important factor in breast cancer is life time exposure to estrogens. Vegetarian women have later menses and early menopause. Also, soy and cruciferous vegetables such as broccoli, cauliflower, and cabbage alter estrogen metabolism reducing the overall estrogen load and hence reduce the risk for breast cancer.

Vegetarians have a lower incidence of colon cancer compared with non-vegetarians. It is likely due to lower fat and higher fiber content, and reduced intake of carcinogenic bile acids found in meats. If all Americans increased their fiber intake by 13 grams a day, a little less than that of an average vegetarian, the risk of colon cancer in the nation would be reduced by 31%. Similar to colon cancer, the incidence of prostate cancer is reduced by a high fiber and low fat diet. Consistently, studies show that animal products and dairy products are linked to cancers of breast, colon, prostate, kidney and endometrium.
Diabetes

The occurrence of diabetes is reaching epidemic proportions, especially among Indians. United States, China and India were the three countries with the highest prevalence of diabetes in the year 2000. The number of people with diabetes throughout the world is expected to double by the year 2030, according to a World Health Organization study. Twenty-five percent of Indians living in North America have diabetes as per a recent AAPI (American Association of Physicians from India) study. Vegetarians are less likely to have diabetes compared to non-vegetarians. The rates of diabetes among Adventists is half that of the general population and that among strict Adventist vegetarians is even lower. The likely reasons for vegetarians to be less prone to diabetes are leaner body figure, higher complex carbohydrate content of vegetarian diets, as well as higher fiber intake.

In an interesting study, 21 diabetics were placed on a low-fat vegetarian diet along with an exercise program. Average fasting blood sugar dropped from 169 to 121 and six patients were able to discontinue either insulin or oral diabetes medicine. In several studies when diabetic patients were placed on a vegetarian diet with a soy based protein diet, kidney function improved compared to those patients who continued to eat a meat based diet.

Obesity and Weight Control

Along with diabetes, obesity has reached epidemic proportions in North America and in the world. Obesity can be simply defined as increase in body fat. However, the body mass index, BMI, which is calculated by using height and weight, is an accurate method of measuring the body fat composition. A 160 pound individual with a height of 5 feet 4 inches has a calculated BMI of 28. Individuals of BMI greater than 30 are considered obese; BMI of 25-29.9 are overweight; BMI of 18.5 -24.9 are healthy.

Data from several studies show that a BMI greater than 27 increases risk for developing other diseases such as diabetes, high blood pressure, and high cholesterol. In Asians a BMI of just above 24 increases the risks of these diseases due to majority of the fat being carried in the abdominal region. Studies have shown that losing 10-15 pounds or 5%-7% of weight improves high blood pressure and lipid profile, leading to a lower cardiovascular risk.
Two in every three persons in America is overweight (10-30 lbs. above normal weight) and 1 in 4 is obese (greater than 30 lbs. above normal weight). Vegetarians tend to be thinner than non-vegetarians, yet it is unclear if this is due to diet or other healthy practices such as exercise. For those vegetarians and Jains trying to lose weight, here are several overall strategies and simple steps.

First, lower the calories that come from fat in the diet from 30% to 10% as advocated by the Ornish diet. Studies among subjects who reduced their fat intake to this level experienced about a 25 pound weight reduction over one year. But, over 5 years, 12 pounds were regained despite maintenance of the low fat diet. The Atkins diet which has been recently popularized, is not an option for Jains because it encourages low intake of carbohydrate and higher intake of high protein and fat that come from meat.

The second strategy is an aggressive exercise program. Exercise in combination with any diet is universally beneficial in reducing weight. On average, American and likely Jains living in North America do not get enough exercise. The 2005 USDA guidelines recommend 60 minutes of exercise five times a week for weight maintenance and 90 minutes of exercise to promote weight loss. Though this may be difficult for many, a 20-30 minutes walk on weekdays and longer on weekends would be a good start. Even, bouts of 10 minute of exercise are beneficial.

If you wish to tackle obesity as a Jain, here are 5 steps:

1. Discipline the mind; eating is as much a mental activity as it is a physical activity. Just as you decide to pray each day or do pooja, you must decide to discipline your eating.

2. Observe your input. Just as Jain monks observe where they walk, and observe their speech and thoughts, Jains must observe their diet critically, count their calories and observe their weight.

3. Observe your output. This is exercise, yoga, or even taking a flight of stairs. Every activity you do expends energy. Counting your daily calorie expenditure will help to determine the equation Calorie input = Calorie output. A mismatch leads to weight gain or loss.
4. Discipline the body. Jain vows of limiting the quantity of foods as well as the meals are great steps to discipline the body. Adding a spiritual element to a weight loss program is good too, if it works for you. In some ways, Alcoholics Anonymous is a spiritual program to eliminate alcohol intake.

5. Practice moderation. Fasting for many days and then binge eating gives very mixed signals to your body. A better approach is moderation.

Kidney Disease and Stones
Vegetarian diets may play a role in the prevention and management of kidney disease due to lower protein intake compared with a non-vegetarian diet. Animal protein has more adverse effects on kidney function compared with plant based protein, as reported in several studies. Other protective effects on the kidney provided by a vegetarian diet include reduction in cholesterol and saturated fats and higher intake of antioxidants.

Kidney stones affect 12% of American and are 10 times more common today than a century ago. The prevalence of kidney stones among vegetarians is about half that among non-vegetarians. This is largely due to lower animal protein intake and its effects on urinary calcium, urate, citrate, and urinary pH levels.

Colon Diseases
Diverticular disease or diverticulitis, an outpouching and inflammation of the colon wall, occurs in 30-40% of people over the age of 50. The prevalence of diverticulitis among vegetarians is half that among non-vegetarians. This is largely due to the high fiber intake, especially insoluble cereal fibers such as wheat bran. Studies have shown that a high fat diet (non-vegetarian diet), independent of a low fiber diet, also increases the risk of diverticular disease.
Benefits and Health Risks of Fasting

Fasting is a common practice among Jains as well as in most spiritual traditions. Physiologically, fasting is a process when the body begins to use its own stored fat and carbohydrates as a source of energy. This process is called ketosis, and usually occurs 12 hours after the last meal. Technically, starvation is when the body begins to use up its muscle as a source of energy.

The advocates of alternative and complementary medicine recommend fasting as a method of detoxifying and cleansing the body and boosting the immune system. However, no strong studies are available to support these recommendations. Some 10-15 percent of American students have used fasting to lose weight. Often, this is not a good method for weight loss because there are periods of binge eating after the fasting, that in turn lead to greater weight gain. Extended periods of fasting can be detrimental to the health. Often, it may lead to dehydration and excessive stress on the kidneys.

Hidden Fats and Salts in the Jain/Indian diet

Though Jains may be eating vegetarian food, not all vegetarian food is healthy. The Indian diet tends to be high in fats. Fats come in many forms. The most unhealthy fats are trans-fats which are hydrogenated fats found in cookies, crackers, fried foods, and snacks made with margarine. Saturated fats are also unhealthy and are found in butter, ghee, vegetable shortening and many Indian desserts.

Fats which tend to be healthy when consumed in moderation are monounsaturated and polyunsaturated fats. Monounsaturated fats are found in mustard oil, almond oil, canola oil, peanut and olive oils. Polyunsaturated fats are found in corn oil, cotton seed oil, sesame seed oil and soybean oil.
Sodium is a necessary nutrient, yet only in moderation. People with high blood pressure should reduce their sodium intake in order to control their blood pressure. Indian foods such as *papad*, *achar* (pickle), *sev* and *chuda* are high in salt content.

Today, an increasing number of non-vegetarians are converting to vegetarianism. Nearly ten million American consider themselves vegetarians and some twenty million American has flirted with vegetarianism in the past. Though there are many reasons to become vegetarian, religious, ethical, ecological - it is the health benefits of a vegetarian diet that is the most convincing and powerful force behind this global shift in diet.
Just as our lifestyles have evolved in the last century with inventions such as the automobile, airplane, electricity, refrigerator and computer- so has the food of society and of Jains. In ways, certain foods such as cabbage and cauliflower have become cleaner and insect-free hence causing less unintentional harm to tiny creatures. Meanwhile, other foods such as milk cause more violence today compared with decades ago. Due to the industrialization of milk production, cows are constantly injected with hormones.

As new and different food options become available, how is an individual Jain to make food choices that best serve the purpose of compassionate eating? What guidelines does the Jain community provide so that we can continue to opt for nonviolent food? How is the world community to decide what foods are beneficial to the human race and the planet? Such questions have no easy answers. What we can do is to be mindful of the changes and new options, and we can steer change in the right direction, with our scriptures to serve as a road-map.

The broad principles that can be followed by individuals, the Jain community in North America, in India, and other parts of the world, as well as the human race are the following:

The primary principle has to be one of nonviolence. Food must be nonviolent, the process by which it is grown, procured and distributed must be nonviolent.

Second, food must be pure, natural, wholesome and healthy.

Third, food must generate positive vibrations or good feelings when eaten, as opposed to fatigue, heaviness or intoxication.
Fourth, food must be eaten in a timely manner. A body is much like a machine – hence erratic eating times and late night meals hamper its functioning.

Fifth, abstaining from food can be a path to self-discipline. Much like meditation, scripture reading, and performing pooja are a path towards spirituality, Limiting foods can serve as a practice and measure of self-control.

Sixth, festivals and special occasions can serve as brief periods of time to experiment with new diets embodying the above principles. If successfully incorporated, these practices and principles can lead to better health and spiritual progress.

Ahimsa, nonviolence, in the future diet
A cow is a mother to her calves; she has feelings – love, fear and pain. When a person eats a steak, he declares that he has no room in his heart to understand the pain of the cow. When he eats veal, he disregards the suffering of young living creatures. Our pets - dogs or cats - when injured weep in pain and we are filled with sorrow as if our own child has been hurt. But when a chicken is served on a plate, we fail to recognize that a knife sliced its neck and for a few minutes the headless body writhed in pain.
Food can and must be made more compassionate. Killing of animals for food is a barbaric practice which Jains as individuals and as a community cannot accept. Raising children in a vegetarian tradition, sharing vegetarian food with others and aligning with vegetarian organizations is the future of nonviolent food.

The dairy industry must be scrutinized and inspected to ensure that the products are made in a humane and respectful manner; if one is to consume dairy products. As a nation and a society we must evaluate the consequences of diet which contains meat and dairy. If Americans reduce their meat/dairy intake by just 10%, the savings in grains and soybeans which are fed to animals could in turn feed 60 million people per year worldwide. This would save the 24,000 people who die every day from hunger or hunger-related causes. Three-fourths of these deaths are children under the age of five.

Pure and natural foods

If you read the food label of a cracker box, you will see over 20 ingredients. Foods are processed and preserved in so many ways that their purity and wholesomeness is compromised. Fresh natural fruits and vegetables, grains and nuts are still the best choices for individuals.

Organic foods are those that are produced without pesticides, fertilizers, growth hormones, antibiotics, artificial additives, food coloring, ionizing radiation, and are not genetically modified. In many ways some organic foods follow the principles of nonviolence and are also pure and natural.
As a community Jains need to become mindful of what is served by industry and what is served at restaurants. McDonald’s recently admitted that it used beef extract in its french fries and settled a lawsuit in this context. Cheese can contain rennet, which is made from cow intestine. Jell-O has gelatin which is produced from animal bone. Many cakes, cookies, and ice creams may contain eggs. Good vegetarian substitute items exist to these foods. When eating out one must let the waiter know of one's dietary preferences, “I am vegetarian, can you tell me which dishes do not have any meat, fish or egg products?”

As a society we need to look at our food choices and options and establish public policy. If children are enticed to visit fast food restaurant by toys and games, this will most certainly lead to a culture of obesity and diseases such as diabetes. Restaurants and supermarkets need be made responsible for what they serve. In India, packaged vegetarian foods are labeled with a green dot, making choices easier for consumers.
Foods that Create Positive Vibrations
When individuals convert to a vegetarian diet their most common response is, “I feel so much lighter.” This is what the sages describe as the feeling one gets when one eats satvik food. We need to choose foods which are less fatty and have more vitamins and minerals. A diet with 5 fruits per day and 5 vegetables per day as recommended by the USDA, if followed, would not only be a nutritious diet but a spiritual one as well.

Meat substitutes such as hot dogs made from soy or “vegetarian steak” have come into the market. These may be options for non-Jains who have grown up with the taste of hot dogs and seek a nonviolent alternative. However, for Jains, such food may be repulsive and can be avoided.

Foods such as caffeine, that stimulate the body, need to be taken in moderation. Caffeine stimulates the body and is addictive. Food such as alcohol, which can cause intoxication and alter consciousness must be avoided. These foods retard spiritual progress of individuals, and as a community, Jains must advocate to reduce and remove their consumption from the diet.

As a society one only needs to be aware of the death toll from injuries, domestic violence, and child and spouse abuse inflicted due to intoxicating substances such as alcohol and drugs. For this reason, many towns in North America do not license liquor shops to operate. Educating society on abstaining from these products is the best path for a spiritual global society.

Eating Food in a Timely Manner
When one eats food – one should eat in a pleasant atmosphere and in a mindful manner, much like the Jain ascetics follow. Eating food at late hours in the night or eating on the run is an improper and unhealthy practice, that is unfortunately becoming part of modern-day living.
As individuals, eating at least 2-3 hours before sleeping, and eating meals at regular intervals, is important. The Jain community needs to advocate that at least once a day we must sit as a family at the dining table. We should begin our meals by saying a simple prayer, Namokar Mantra, which can reset our minds, and turn eating into a spiritual activity and not just another bodily function.

**Abstaining from Food as Self-control**

Fasting, in the context of today’s rampant overeating, is an important tool to discipline mind, body and soul. It helps us to ensure that we are not controlled by food. It strengthens self-control and the ability to detach from the food we desire, and do without it with grace and acceptance.

By fasting we exert the control of our mind over our body. Such discipline is not only necessary for spiritual progress but also for studies, a successful career and dealing with disease and pain.

As a society, designated days such as meatless day or vegetarian day, as well as skipping one meal once a week are beneficial - given the high incidence of obesity in modern society and the lack of control on diet and intake.

**Festivals to Experiment with New Diets**

Food in day-to-day life can become mundane, almost a chore. Festivals allow us to try special foods. As individuals we can use festivals to eat special dishes that stimulate the palate – yet we must continue to use festivals, like paryushan, to practice self-control in our diets. The Jain community in North America needs to recognize the importance of festivals. We need to tailor the traditional festivals to the present situation. For example, we need to celebrate Diwali, *Mahavira Jayanti* and *Paryushan* on the same weekends across the country – so as to create a collective mood of Jain celebration.
As a society we can cherish and publicize days such as Ahimsa Day which falls on Mahatma Gandhi’s death anniversary, January 30, and Vegetarian Day, which is on October 1. We need to also respect and encourage festivals and special days from other religions that promote the principle of nonviolence.

How Jain food will evolve in the next century depends on how well we re-orient ourselves to our traditional principles in the context of modern-day foods. This book is an attempt in that direction.

### hidden non-vegetarian ingredients in supermarket foods

<table>
<thead>
<tr>
<th>Food Items</th>
<th>Non-vegetarian Ingredient</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minute Maid Ruby Red, Graperfruit and other drinks</td>
<td>Food coloring, cochineal, from crushed beetles</td>
</tr>
<tr>
<td>Cakes</td>
<td>Eggs</td>
</tr>
<tr>
<td>Starburst candy</td>
<td>Gelatin (cow, pig or fish bones)</td>
</tr>
<tr>
<td>Cheese</td>
<td>Rennet (cow intestine)</td>
</tr>
<tr>
<td>Marshmallows</td>
<td>Gelatin (cow, pig or fish bones)</td>
</tr>
<tr>
<td>Restaurant</td>
<td>Food Items</td>
</tr>
<tr>
<td>------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Denny’s</td>
<td>French fries</td>
</tr>
<tr>
<td>Baskin-Robbins</td>
<td>Vanilla, French</td>
</tr>
<tr>
<td>Burger King</td>
<td>French fries</td>
</tr>
<tr>
<td>Dunkin’ Donuts</td>
<td>Certain Donuts</td>
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<tr>
<td>Indian Restaurants</td>
<td>Naan</td>
</tr>
<tr>
<td>Local Restaurants</td>
<td>Rebried beans</td>
</tr>
<tr>
<td>Mcdonalds</td>
<td>French fries</td>
</tr>
<tr>
<td>Pizza Hut</td>
<td>White pasta sauce</td>
</tr>
<tr>
<td>Subway</td>
<td>Deli-style bun,</td>
</tr>
<tr>
<td>Wendy’s</td>
<td>Italian Caesar</td>
</tr>
</tbody>
</table>

**hidden non-vegetarian ingredients in restaurants foods**
recipes for young people and first-time cooks

For young people and first-time cooks, making Indian food can seem a bewildering task, what with all those ingredients, the various processes, timings, and other such considerations! To most of them, it may seem that Indian groceries are bought, and an older, experienced cook in the house, magically turns it into a meal…ta-da! Well, it isn’t that mysterious; it’s quite simple really, if you follow just a few essential steps. The rest will follow.

First, we need to identify the four major Indian food preparations; they are vegetables or sabji, breads like roti or paratha, lentils or dal, and rice. For each group there is a flow diagram and a simple recipe that will teach the basic skills of cooking.

Second, you need to follow the proportions mentioned in a recipe carefully – as each ingredient has its own unique role to play. For instance, for sabji, coriander powder and salt are added in teaspoons, cumin seeds and mustard seeds are added in smaller amounts, turmeric and red pepper powder are added in even smaller amounts and asafetida is added in a teeny-tiny amount. For making the dough for breads, the ratio is 1 cup flour with 1/2 cup water. For lentils the ratio of lentil to water depends on the method of heat you use; on the stove it is 1:5, in the crock-pot it is 1:4, in the pressure cooker it is 1:3. For rice the ratio of rice to water is 1:2.

Timing is everything; ask a sprinter who has lost the Olympic gold medal by just 0.01 second. Luckily, we need not be that accurate in the kitchen, but getting the timing right ensures perfect flavor, texture, etc. Vegetables cook in 5-10 minutes; cooking time for lentils depends on the method of heat; rice cooks in 5 minutes on high heat followed by a few minutes on low heat. Bread on a skillet or in the oven requires a watchful eye until brown spots appear.
### Lentils

<table>
<thead>
<tr>
<th>Step 1</th>
<th>Step 2</th>
<th>Step 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cook Lentils</td>
<td>Add cumin seeds, bay leaves and tomatoes</td>
<td>Add tarka to lentils</td>
</tr>
</tbody>
</table>

### Vegetables

<table>
<thead>
<tr>
<th>Step 1</th>
<th>Step 2</th>
<th>Step 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Make Tarka</td>
<td>Add cumin seeds, bay leaves and tomatoes to hot oil</td>
<td>Add vegetables</td>
</tr>
</tbody>
</table>
Step 1
Wash

Step 2
Soak
Soak rice in 1:2 ratio rice: water

Step 3
Cook
Boil on high heat and then simmer

Step 1
Make dough
Add flour, salt, water and oil and knead

Step 2
Make balls and roll

Step 3
Skillet bake Chappati
Skillet fry Paratha
Deep-fry Poori
Over bake Naan
Sequencing is critical too, if you want to bring out the best of each ingredient - for the sabji, the tarka is made first with oil and then cumin seeds are added and then the tomatoes and then the vegetables. Washing and soaking the lentils and the rice is important to get the best texture for the dish. You can soak the lentils and rice overnight or first thing in the morning.

Below are few basic recipes, at least one from each preparation group; a great start for a college student and his roommate or a young couple. A process flow diagram is provided, much like what an engineer may use to develop new software or a doctor would use in a drug study protocol. Once you learn these four dishes, the others will come easily to you, and rustling up a wholesome Jain meal will become an enjoyable experience.

proportions of spices in a usual vegetable dish

*Add in teaspoons*
Coriander powder (dhaniya) – usually 2 teaspoons
Salt - usually 1 or 1 1/2 teaspoon

*Add in smaller amounts*
Cumin seeds (jeera) – 1/2 teaspoon
Mustard seeds (rai) – 1/2 teaspoon

*Add in even smaller amounts*
Turmeric (haldi) - 1/4 teaspoon
Red pepper powder (lall mirchi) – 1/4 teaspoon (less for gentle palates)

*Add a pinch*
Asafetido (heeng)
spices
Chili powder, Cumin seeds, Coriander powder, Garam masala Turmeric powder, Salt
Chappati
Skillet Baked Whole Wheat Bread

Mainstay of the North Indian meal, a hot, fresh chappati, or its variations, can add dimensions to a well-cooked meal. Broken into bite size pieces, it is eaten with vegetables or lentils. – Manoj

**Ingredients**

- 2 cups whole wheat flour
- 1/2 teaspoon salt (optional)
- about 1 cup water
- butter or ghee to garnish (optional)
- all purpose flour for rolling

**Method**

- Combine the flour, salt and water and knead into a soft dough; if it sticks add 1/2 teaspoon butter. Cover and set aside for 10 minutes.

- Divide the dough into 14 equal portions and shape into round balls. Sprinkle with flour and roll each one out on a lightly floured surface until 6 inches in diameter.

- Heat a heavy skillet or flat frying pan on medium-low heat and place a chappati on it. Cook for 30 seconds or less on each side, until it is firm to touch.

- Place the chappati on a screen or rack placed over the flame of a gas burner, or over an electric burner on high heat for 3 to 5 seconds, or until the chappati puffs up.

- Use tongs with rounded ends to flip the chappati to cook the other side for a few seconds. Make sure it does not burn.

- Butter one side of the chappati and serve warm.

**Preparation Time** 5 min  
**Cooking Time** 30 min  
**Serves** 4
# Glossary of Hindi Terms

<table>
<thead>
<tr>
<th>Hindi Words</th>
<th>English Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahimsa</td>
<td>Nonviolence</td>
</tr>
<tr>
<td>Ajwain</td>
<td>Carom seeds</td>
</tr>
<tr>
<td>Amchur</td>
<td>Mango powder</td>
</tr>
<tr>
<td>Anant Chaturdashi</td>
<td>Last day of Paryushan for Digambara sect</td>
</tr>
<tr>
<td>Anuvrata</td>
<td>Basic vows</td>
</tr>
<tr>
<td>Astami</td>
<td>Eighth day of lunar fortnight</td>
</tr>
<tr>
<td>Astanika Vrat</td>
<td>A type of austerity observed for eight days</td>
</tr>
<tr>
<td>Atra</td>
<td>please come</td>
</tr>
<tr>
<td>Atta</td>
<td>Whole- wheat flour</td>
</tr>
<tr>
<td>Attha</td>
<td>Fasting for eight days</td>
</tr>
<tr>
<td>Attham</td>
<td>Fasting for three days</td>
</tr>
<tr>
<td>Ayambil Oli</td>
<td>Nine days of austerities</td>
</tr>
<tr>
<td>Ayambil</td>
<td>An austerity with food and water limitations</td>
</tr>
<tr>
<td>Baati</td>
<td>Baked wheat flour ball</td>
</tr>
<tr>
<td>Bada</td>
<td>Deep fried dal dumplings</td>
</tr>
<tr>
<td>Badam</td>
<td>Almond</td>
</tr>
<tr>
<td>Bahu Beej</td>
<td>Vegetables which contain many seeds</td>
</tr>
<tr>
<td>Bajara</td>
<td>Millet</td>
</tr>
<tr>
<td>Basmati rice</td>
<td>Superior long grain rice</td>
</tr>
<tr>
<td>Bhaat</td>
<td>Cooked rice</td>
</tr>
<tr>
<td>Bhagwan</td>
<td>God or lord</td>
</tr>
<tr>
<td>Bhai Dooj/Beej</td>
<td>Festivals for brothers, two days after Diwali</td>
</tr>
<tr>
<td>Bhatura</td>
<td>Fried flour bread</td>
</tr>
<tr>
<td>Bundi</td>
<td>Sweet pearls</td>
</tr>
<tr>
<td>Burfi</td>
<td>Sweet cheese diamonds</td>
</tr>
<tr>
<td>Chaat</td>
<td>Spicy snack</td>
</tr>
<tr>
<td>Chaitra Punam</td>
<td>A type of austerity</td>
</tr>
<tr>
<td>Chappati</td>
<td>Skillet baked whole wheat bread</td>
</tr>
<tr>
<td>Chaval</td>
<td>Rice</td>
</tr>
<tr>
<td>Chole</td>
<td>Chickpeas</td>
</tr>
<tr>
<td>Chowdas, Chaturdashi</td>
<td>Fourteenth day of lunar fortnight</td>
</tr>
</tbody>
</table>
Chunari - Printed red sari
Chutney - Relish made from spices
Corn dhokla - Boiled and baked corn balls
Dahi - Yogurt
Dal - Lentil or split pulse
Dalchini - Cinnamon
Dalia - Cracked wheat
Dashaksham Dharma - Ten cardinal virtues
Dhania - Coriander
Dharma labh - May the religion benefit you
Dhoop Dashmi - Sixth day of Paryushan of Digambara sect
Digambar - A sect of Jains
Divali - Festival of light celebrating moksha of Lord Mahavira
Doodh - Milk
Dosa - Crispy pancake
Dubh-aartham - A type of austerity
Dvi-dal - Pulses which breaks into two and when eaten with milk or yogurt is called dvi-dal food 
Ekasno - Eating only one meal a day
Elaichi - Cardamom
Garam masala - Powdered spices
Gatta - Chickpea flour balls
Gehun - Wheat
Ghee - Clarified unsalted butter
Gownd - Gum
Gunasthans - Fourteen stages which lead to monk hood
Gunavrata - Reinforcing vows
Gur - Jaggery
Gyan panchimi - Type of austerity
Haldi - Tumeric
Halva - Sweet Pudding
Hara dhania - Fresh coriander
Haryali amavasya - A type of austerity
Hing - Asafetida
Hot mirch - Hot chilies
Idli - Steamed rice muffin
Imli - Tamarind
Jaiphal - Nutmeg
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jao</td>
<td>Barley</td>
</tr>
<tr>
<td>Jeera</td>
<td>Cumin seeds</td>
</tr>
<tr>
<td>Kadi</td>
<td>Tangy yogurt curry</td>
</tr>
<tr>
<td>Kaju</td>
<td>Cashew nut</td>
</tr>
<tr>
<td>Kakri</td>
<td>Cucumber</td>
</tr>
<tr>
<td>Kala namak</td>
<td>Black salt</td>
</tr>
<tr>
<td>Kali mirch</td>
<td>Black pepper</td>
</tr>
<tr>
<td>Kalonji</td>
<td>Nigella seeds</td>
</tr>
<tr>
<td>Kandmool</td>
<td>Root vegetables e.g. potatoes, onions</td>
</tr>
<tr>
<td>Karma</td>
<td>Activities of mind, body and speech</td>
</tr>
<tr>
<td>Katcha</td>
<td>Raw</td>
</tr>
<tr>
<td>Katche tamater</td>
<td>Unripe tomatoes</td>
</tr>
<tr>
<td>Kaya klesh</td>
<td>Strengthening the body</td>
</tr>
<tr>
<td>Kela</td>
<td>Banana</td>
</tr>
<tr>
<td>Keri</td>
<td>Unripe mango</td>
</tr>
<tr>
<td>Kesar</td>
<td>Saffron</td>
</tr>
<tr>
<td>Khaman dhokla</td>
<td>Steamed spicy cake</td>
</tr>
<tr>
<td>Kheer</td>
<td>Rice pudding</td>
</tr>
<tr>
<td>Khichadi</td>
<td>Rice with lentils</td>
</tr>
<tr>
<td>Khopra</td>
<td>Dried coconut</td>
</tr>
<tr>
<td>Kishmish</td>
<td>Raisin</td>
</tr>
<tr>
<td>Kofta</td>
<td>Deep-fried vegetable balls</td>
</tr>
<tr>
<td>Laddu</td>
<td>Sweet flour balls</td>
</tr>
<tr>
<td>Lal mirch</td>
<td>Red pepper</td>
</tr>
<tr>
<td>Maida</td>
<td>All-purpose flour</td>
</tr>
<tr>
<td>Maisoor pak</td>
<td>Chick-pea and soy flour fudge</td>
</tr>
<tr>
<td>Makkai ki baati</td>
<td>Boiled and baked</td>
</tr>
<tr>
<td>Masala</td>
<td>Mixture of spices</td>
</tr>
<tr>
<td>Matar</td>
<td>Peas</td>
</tr>
<tr>
<td>Mathari</td>
<td>Crunchies</td>
</tr>
<tr>
<td>Mauna gyaras</td>
<td>A festival when Jains observe complete silence</td>
</tr>
<tr>
<td>Meethi</td>
<td>Sweet</td>
</tr>
<tr>
<td>Methi</td>
<td>Fenugreek</td>
</tr>
<tr>
<td>Michchami dukkadam</td>
<td>Asking forgiveness</td>
</tr>
<tr>
<td>Mirch</td>
<td>Capsicum or bell pepper</td>
</tr>
<tr>
<td>Moksha</td>
<td>Final emancipation</td>
</tr>
<tr>
<td>Moong dal</td>
<td>Dried mung pulse</td>
</tr>
<tr>
<td>Muni</td>
<td>Monk</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>Namostu</td>
<td>I bow</td>
</tr>
<tr>
<td>Nariyal</td>
<td>Coconut</td>
</tr>
<tr>
<td>Neem</td>
<td>Margosa tree leaves</td>
</tr>
<tr>
<td>Nigodas</td>
<td>Infinitesimal beings</td>
</tr>
<tr>
<td>Nimbu Bhaat</td>
<td>Lemon rice</td>
</tr>
<tr>
<td>Oli</td>
<td>A kind of austerity</td>
</tr>
<tr>
<td>Pakoras</td>
<td>Fritters</td>
</tr>
<tr>
<td>Palak</td>
<td>Spinach</td>
</tr>
<tr>
<td>Paneer</td>
<td>Pressed cheese (or ricotta cheese)</td>
</tr>
<tr>
<td>Paraspagraho jivanam</td>
<td>Live and let live</td>
</tr>
<tr>
<td>Paratha</td>
<td>Fried bread</td>
</tr>
<tr>
<td>Parva</td>
<td>Spiritual festival</td>
</tr>
<tr>
<td>Paryushan</td>
<td>Spiritual festival of Jains which lasts for 18 days</td>
</tr>
<tr>
<td>Patta</td>
<td>Leaves</td>
</tr>
<tr>
<td>Peda</td>
<td>Milk fudge confection</td>
</tr>
<tr>
<td>Piplamool</td>
<td>A type of herbal spice</td>
</tr>
<tr>
<td>Pista</td>
<td>Pistachio</td>
</tr>
<tr>
<td>Pitorh</td>
<td>Gram flour rolls</td>
</tr>
<tr>
<td>Podina</td>
<td>Mint</td>
</tr>
<tr>
<td>Poori</td>
<td>Deep-fried bread</td>
</tr>
<tr>
<td>Pratikraman</td>
<td>A method or meditation</td>
</tr>
<tr>
<td>Pratimas</td>
<td>Eleven steps of spiritual journey for lay person</td>
</tr>
<tr>
<td>Pulav</td>
<td>Rice pilaf</td>
</tr>
<tr>
<td>Raab</td>
<td>Sweet hot drink with gum powder</td>
</tr>
<tr>
<td>Rai</td>
<td>Black mustard seeds</td>
</tr>
<tr>
<td>Raita</td>
<td>Seasoned yogurt salad</td>
</tr>
<tr>
<td>Rajsik food</td>
<td>Fried and fatty foods (not easily digestible)</td>
</tr>
<tr>
<td>Raksha bandhan</td>
<td>Sacred band tied on the wrist of a brother by a sister</td>
</tr>
<tr>
<td>Rasa tyag</td>
<td>Renouncing tastes that provoke passion</td>
</tr>
<tr>
<td>Ratnatray vrata</td>
<td>Type of austerity to celebrate right faith, knowledge and conduct</td>
</tr>
<tr>
<td>Rohini Vrat</td>
<td>Type of austerity</td>
</tr>
<tr>
<td>Roth tij</td>
<td>Two days before Paryushan</td>
</tr>
<tr>
<td>Roti</td>
<td>Griddle-baked flat bread</td>
</tr>
<tr>
<td>Sabji</td>
<td>Cooked spicy vegetables</td>
</tr>
<tr>
<td>Sachitta tyaga-pratima</td>
<td>Vow to leave some vegetables i.e. carrots and potatoes</td>
</tr>
<tr>
<td>Saive</td>
<td>Chickpea flour noodles</td>
</tr>
</tbody>
</table>
Samayik: Doing meditation and attaining equanimity for 48 minutes
Sambhar masala: Spices blended for sambar
Sambhar: Spicy vegetable and lentil stew
Samlinata: Sitting in solitude
Samosa: Stuffed pastry
Samvatsari: Last day of Paryushan of Svetambara sect
Sativik food: Foods prepared from fresh nonviolent ingredients
Seviyan: Vermicelli
Shikshavrats: Spiritual exercises
Shorba: Soup
Sodas karan vrat: Type of austerity observed for sixteen days
Sooji: Semolina
Sthavar Jiva: Immovable beings
Svetambar: Sect of Jains
Tamater: Tomatoes
Tamsik food: Involving violence towards animals and countless bacteria
Tapasya: Austerities
Tarka: Seasoning
Tej patta: Cassia leaf
Thandai: Spicy drink
Tikki: Patties
Til: Sesame seeds
Tirthankara: Lead propagator of religion
Tisth: please wait
Toovar dal: Dried pigeon split pea lentils
Tras Jjiva: Two to five sensed movable beings
Udambar fal: Five types of restricted fruits
Ukaali: Spiced drink
Unodar: Limiting Eating
Upma: Cream of wheat with vegetables
Upvas: Fasting
Urad dal: Black gram lentils without skin
USDA: United States Department of Agriculture
Vahorana: Offering of food to monks (Svetambar monk)
Vegetable pakoras: Vegetable fritters
Vrat: A religious vow
Vritti sankshep: Reducing desires
Books those were helpful in our research on Jain philosophy and nutrition.


Manoj Jain is an infectious disease physician in Memphis, Tennessee, who has previously co-authored three vegetarian cookbooks with his mother, Laxmi Jain.

Dr. Jain conducts research on spirituality and medicine and lectures on “Eastern and Western thoughts.” He received his engineering, doctorate, and public health degree from Boston University. He has served as a consultant to the World Bank on HIV and has been involved in public health research on the uses of soybean in the Indian diet through a US Agency for International Development grant.

Presently, Dr. Jain is a clinical assistant professor at University of Tennessee-Memphis, and the medical director at Tennessee’s Quality Improvement Organization. Dr. Jain is a board member for the M.K. Gandhi Institute for Nonviolence and works closely with Arun Gandhi, the grandson of Mahatma Gandhi. He is also on the Board of trustees of Young Jains of America.

Laxmi Jain has lived in the Boston area for 30 years and works to promote Indian vegetarian cooking locally and internationally. Her books Indian Soy Cuisine and Melody of Indian Cuisine explore the innovative uses of soy in the Indian diet. Her latest book, Indian Cuisine Made Easy, introduces innovative techniques to familiarize Indian-American youths with Indian cooking. She has developed simple concepts of Mix Masala (a set of four standard Indian spices) that can transform any novice cook into an expert.

Mrs. Jain teaches Indian cooking and has developed numerous television shows for Boston area cable channel. She is also the founding member of Jain Center of Greater Boston since 1974.
Tarla Dalal is India’s best-selling cookery author with book sales of over 2.4 million copies over the past three decades. Her first book Pleasures of Vegetarian Cooking was published in 1974 and has sold over 150,000 copies.

In addition to writing vegetarian cookbooks, Mrs. Dalal has a website www.tarladalal.com which has over 230,000 members. Her cooking show “Cook it Up with Tarla Dalal” is aired weekly on Sony Entertainment Television and viewed throughout South-East Asia, England, and United States.

In 1966 Mrs. Dala started cookery classes from her residence. Her classes became such a phenomenal success that at one time it was said “If you want to get your daughter married, send her to Mrs. Dalal’s classes.” Mrs. Dalal was born in Pune, and now lives in Mumbai, India.
Manoj Jain, MD is a physician and a national leader in healthcare quality improvement. He has co-authored several cookbooks and many scientific articles on health, nutrition and spirituality. He lives with his wife and three children in Memphis, Tennessee.

Laxmi Jain teaches Indian cuisine and the benefits of a vegetarian diet. She has numerous articles, cookbooks, and cooking shows to her credit. She lives in Boston, Massachusetts and Indore, India.

Tarla Dalal is India's best-selling cookery author for over three decades with over 60 titles to her name. All her cookbooks are distinctly vegetarian. Her cooking show is aired weekly on Sony Entertainment Television.

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