



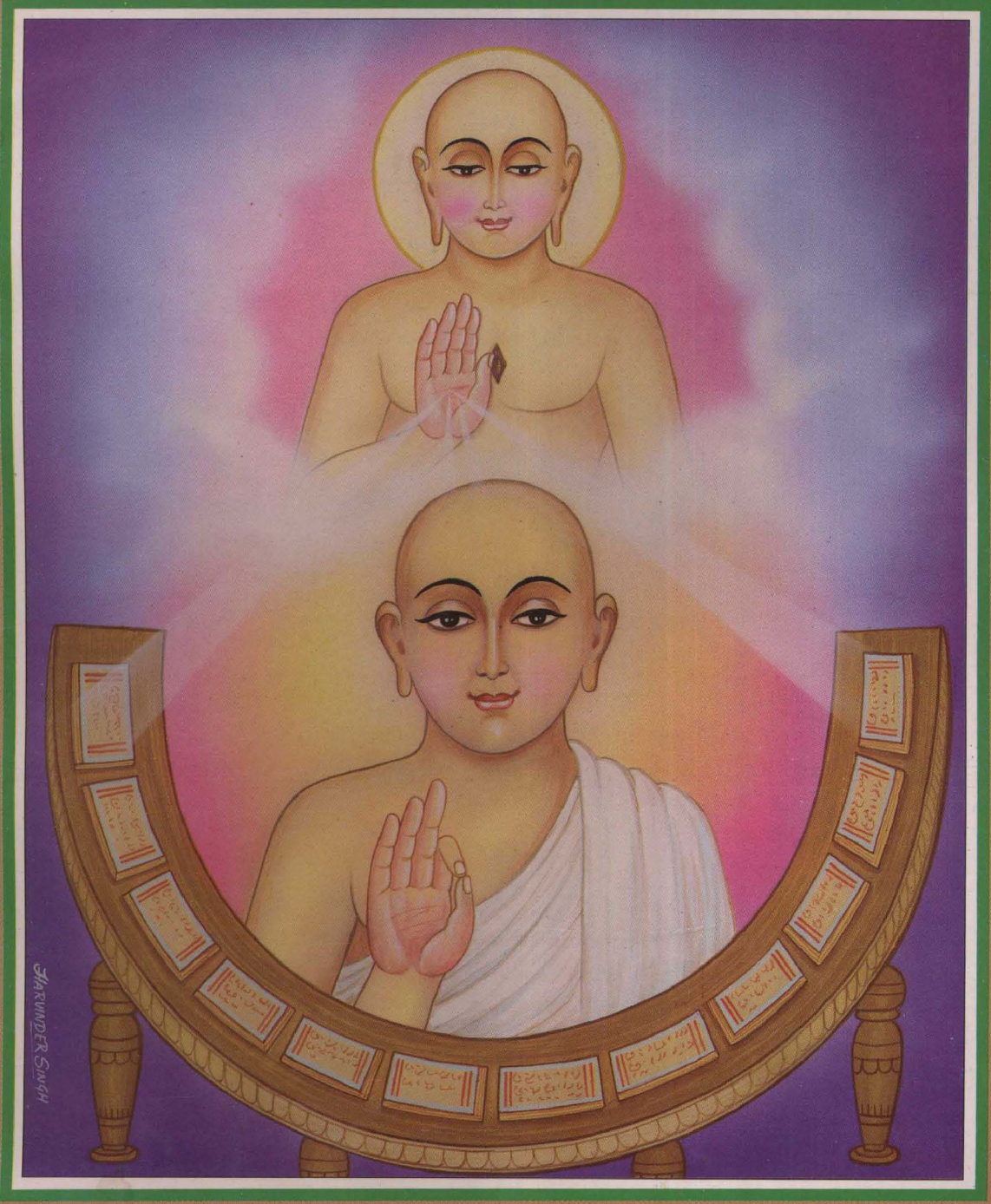
A Mahavir Seva Trust Presentation

THE FIRST PROPAGATOR OF AGAMS :

ARYA SUDHARMA

Vol. 33

Rs. 25.00



SHARVINDER SINGH

THE FIRST PROPAGATOR OF AGAMS : ARYA SUDHARMA

In the modern Shvetambar tradition fifth Ganadhar Arya Sudharma occupies a very important position. He was the first Pattadhar (head of the order) of Bhagavan Mahavir's order and the first leader in his spiritual tradition (Shrut parampara) and lineage of disciples (shishya parampara).

The first propagator of the knowledge given by Bhagavan Mahavir, which is today preserved with us in the form of Agams, was Arya Sudharma. He gave the form of Sutras (scriptures) to the words (tenets) of Bhagavan Mahavir. The same tenets he transferred to his chief disciple Arya Jambu as knowledge. That is why he is accepted as the First Propagator of Agams.

Today all Shramans and Shramanis of all extant sects of Shvetambar Jains belong to the lineage of disciples of Arya Sudharma. The first acharya (head of the order) of the existing Shraman tradition was Arya Sudharma. That is why all the ascetics are called disciples of Arya Sudharma.

Arya Sudharma was very close to Bhagavan Mahavir. He worshipped and served Bhagavan Mahavir with complete physical and mental devotion, and ensured the future progress of the lineage of his disciples and tradition of his knowledge.

The scholarly thinker acharya Shri Vijaya Nityanand Surishvar ji M. has written this nice, interesting and authentic brief biography of the fifth Ganadhar Arya Sudharma Swami in light of historical facts. It is interesting, instructive as well as informative. We express our indebtedness.

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PUBLISHERS

MAHAVIR SEVA TRUST

A-7, SAGAR NIWAS, 1ST FLOOR, OFF MANCHHUBHAI ROAD, MALAD (E), MUMBAI-400 097. PH. 8811397, (R) 8892121

FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA (JAINA)

C/o DR. P.B. GADA, 4410, 50TH STREET, LUBBOCK, TEXAS-79414 (U.S.A.). PH. 806-793-8555

DIWAKAR PRAKASHAN

A-7, AWAGARH HOUSE, OPP. ANJANA CINEMA, M.G. ROAD, AGRA-282 002. PH. : 351165, 350296

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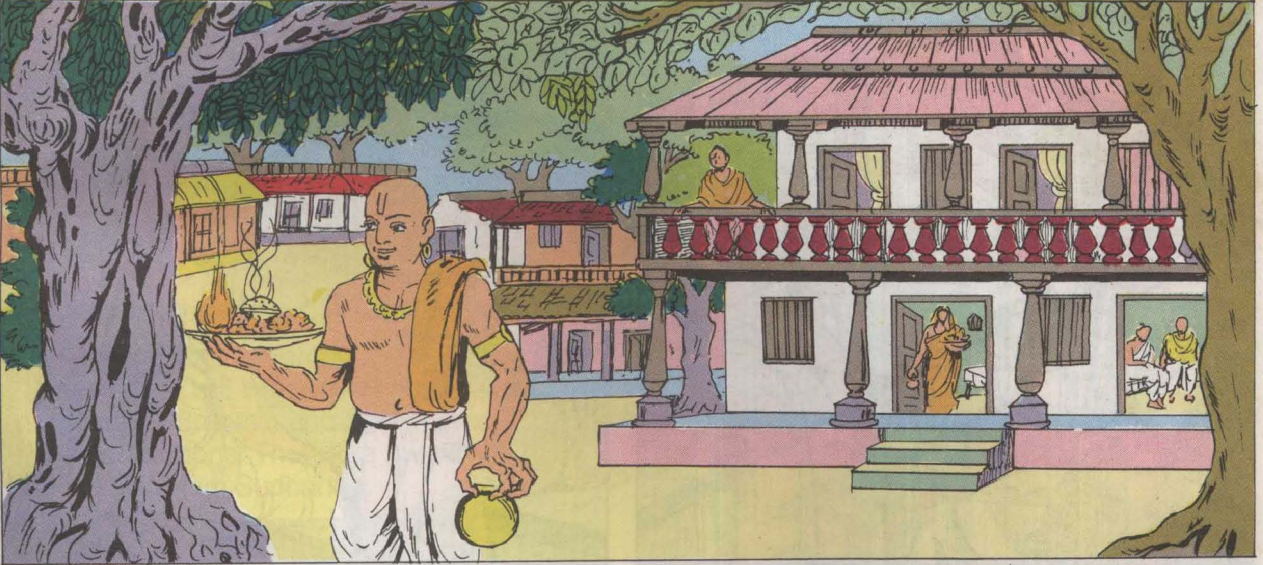
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THE FIRST PROPAGATOR OF AGAMS : ARYA SUDHARMA

Kollag, a village in Videh state, was largely populated by middle class ritualistic Brahmin families. On the eastern side of the village was the mansion of a wealthy scholar named Dhammil who went to the river bank for sun-worship every morning. His wife's name was Bhaddila.



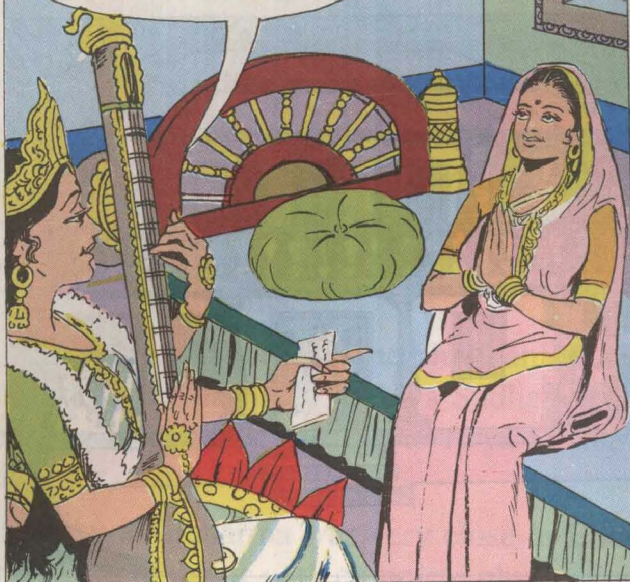
One night, Bhaddila saw Saraswati* in her dream. Filled with reverence, she joined her palms and uttered—



The goddess of wisdom

Goddess Saraswati gave her blessings—

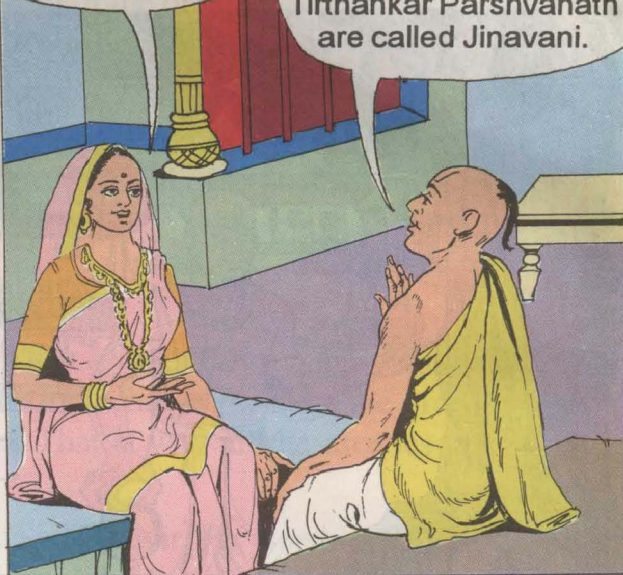
You will soon give birth to a son who will swim across the ocean of Jinavani# with the arms of his insight.



Come morning Bhaddila told her husband about the dream and asked—

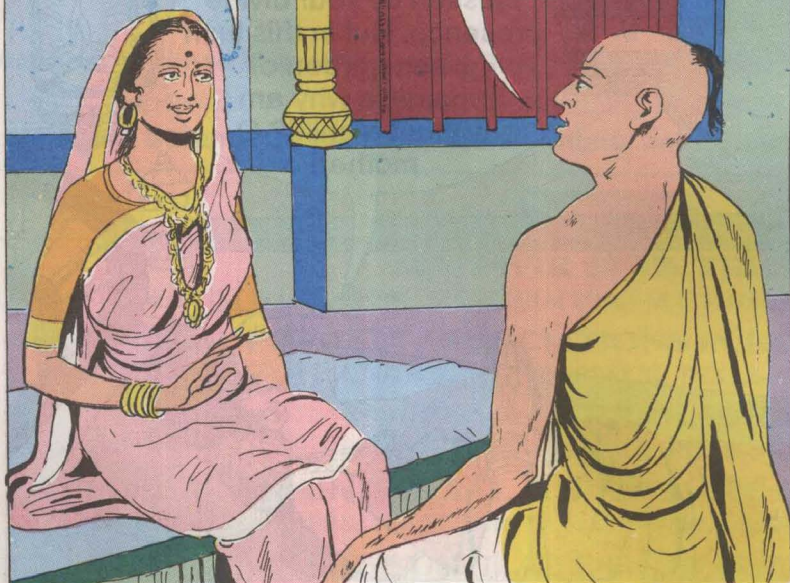
My lord, what is the meaning of the ocean of Jinavani?

As scriptures like Rigveda and Upanishads are called Vedavani, the scriptures about the spiritualism of Tirthankar Parshvanath are called Jinavani.



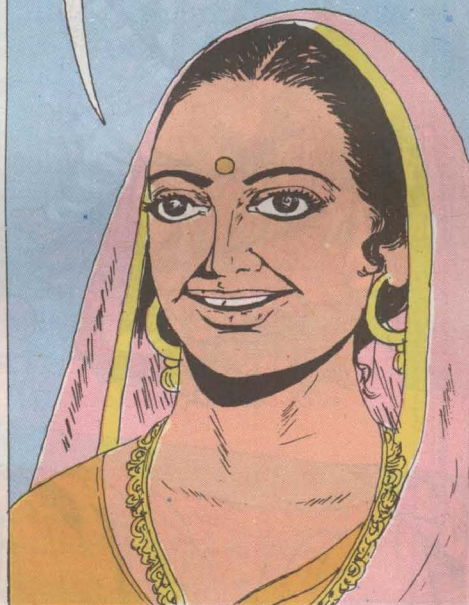
Will our son study Jinavani instead of Vedavani?

Devi, truly speaking Vedavani mostly contains ritualistic rules, whereas without the study of Jinavani one cannot acquire complete knowledge of spiritualism.



Bhaddila's face beamed with joy—

Then our son will be a great spiritualist, isn't it?



In due course Bhattila gave birth to a beautiful radiant boy.*

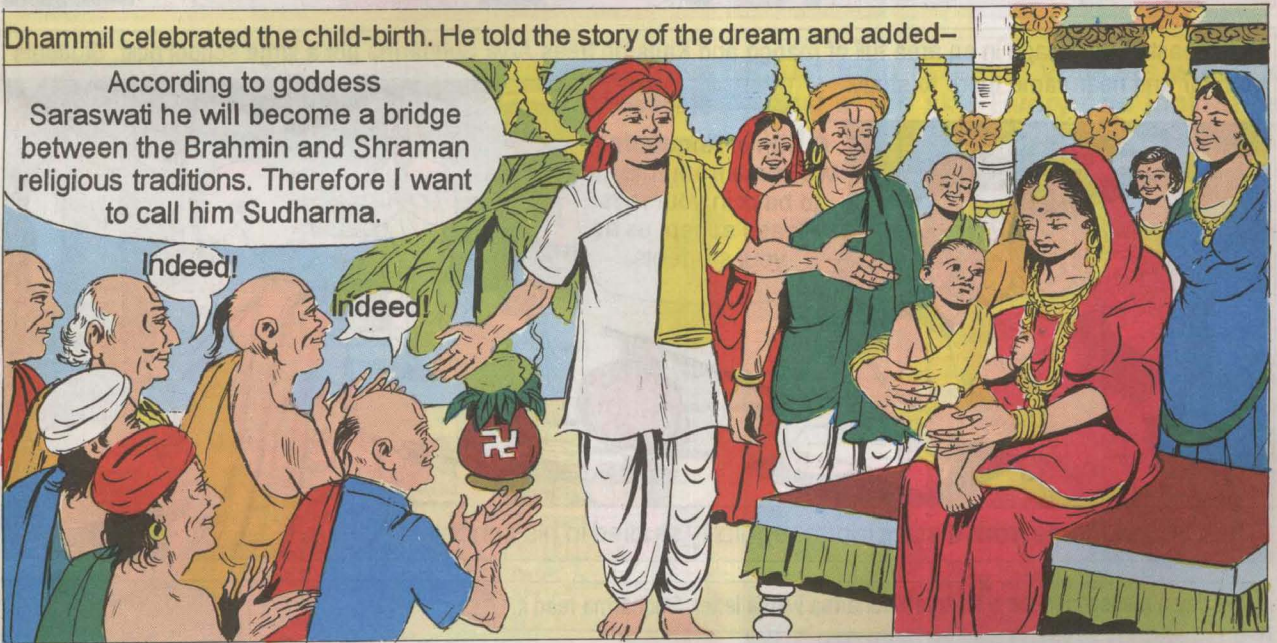


Dhammil celebrated the child-birth. He told the story of the dream and added—

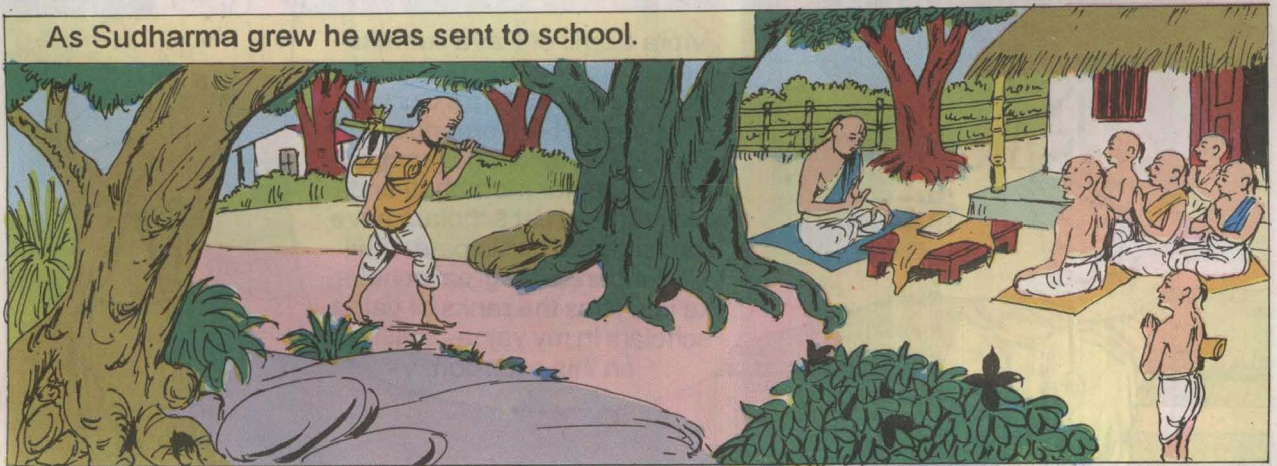
According to goddess Saraswati he will become a bridge between the Brahmin and Shraman religious traditions. Therefore I want to call him Sudharma.

Indeed!

Indeed!

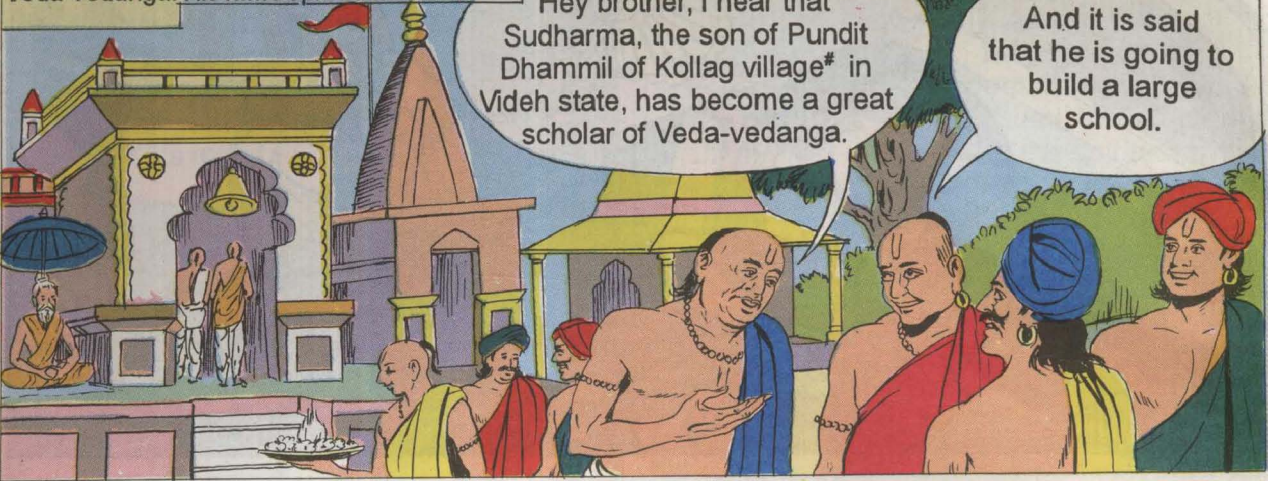


As Sudharma grew he was sent to school.



607 BC, 550 BV (Before Vikram Era), eight year before the birth of Bhagavan Mahavir.

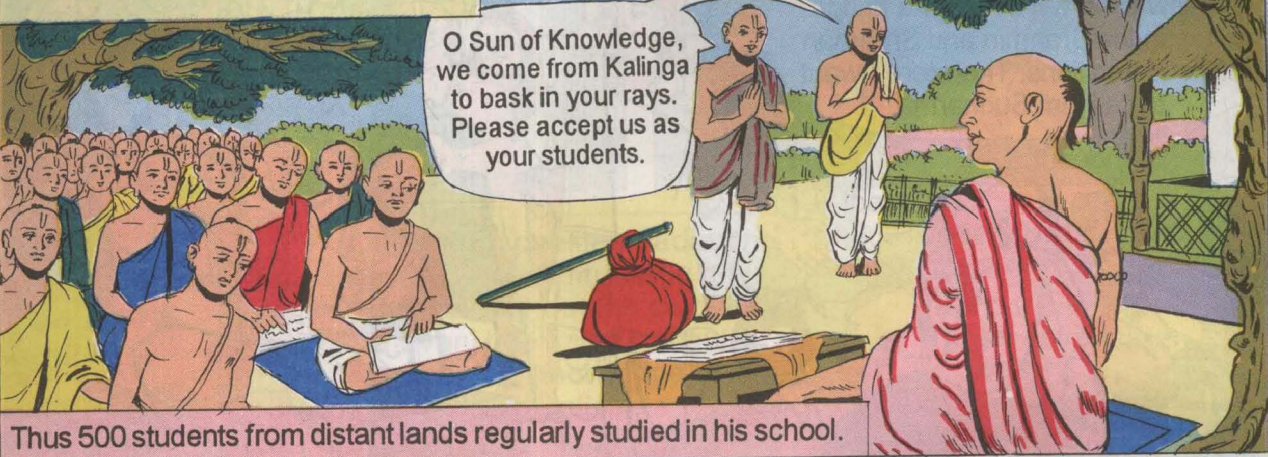
When he was 24 years old Sudharma had already become a great scholar of all the fourteen subjects including Veda-vedanga. His fame spread far and near.



Hey brother, I hear that Sudharma, the son of Pundit Dhammil of Kollag village# in Videh state, has become a great scholar of Veda-vedanga.

And it is said that he is going to build a large school.

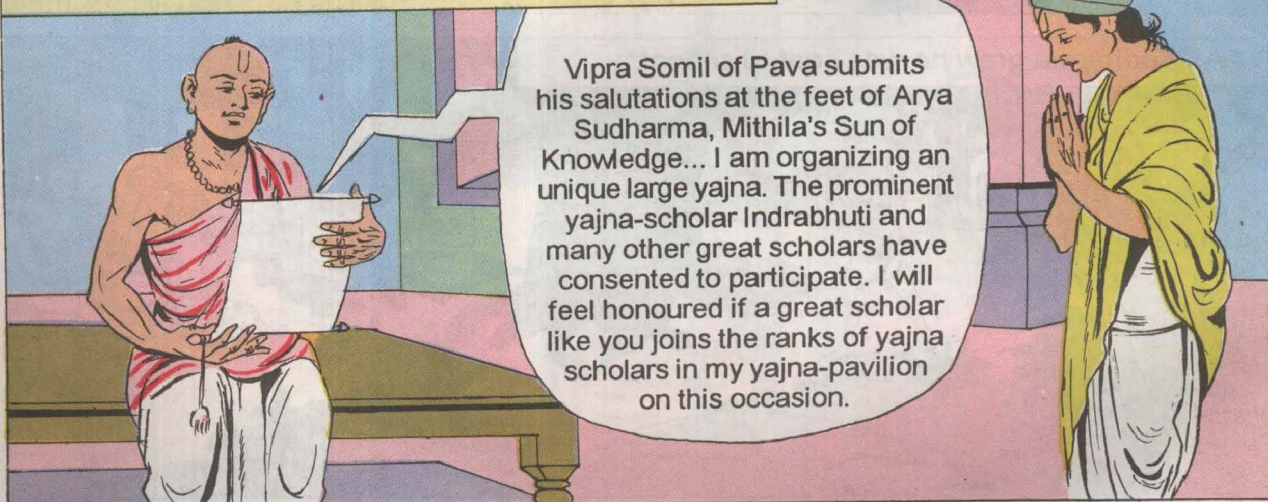
To the east of the village in an area full of mango and Kadamb trees Arya Sudharma got a large school built. Students from far and near came there to study.



O Sun of Knowledge, we come from Kalinga to bask in your rays. Please accept us as your students.

Thus 500 students from distant lands regularly studied in his school.

One day a messenger came to Arya Sudharma with a letter. Sudharma read it.



Vipra Somil of Pava submits his salutations at the feet of Arya Sudharma, Mithila's Sun of Knowledge... I am organizing an unique large yajna. The prominent yajna-scholar Indrabhuti and many other great scholars have consented to participate. I will feel honoured if a great scholar like you joins the ranks of yajna scholars in my yajna-pavilion on this occasion.

The place is today called Kollua. According to archaeologists this was a prominent education center near Vaishali where Mahapundits Vyakt and Sudharma had their large schools.

Arya Sudharma thought—

Such an extensive yajna arrangement! All the famous scholars of Eastern India are coming. . . . I have an inkling that this will be an unprecedented congregation! I must go.

Tell Arya Somil that I will certainly come.

The letter-bearer returned after due salutations.

A few days later Arya Sudharma arrived at middle Pava with his 500 disciples. Indrabhuti Gautam started the yajna as scheduled.

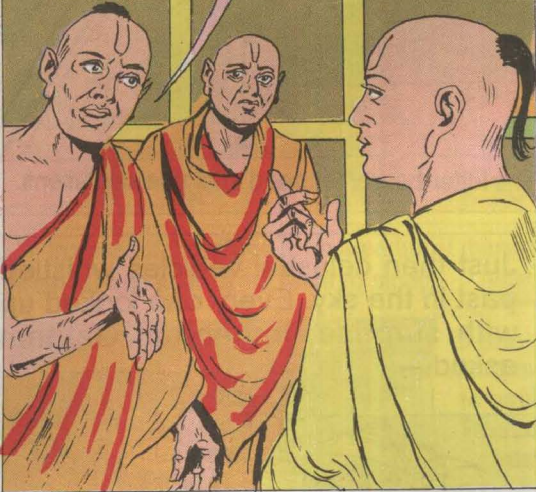
Just then celestial vehicles whistled past in the sky. Every one looked up with surprise. Indrabhuti Gautam asked—

Aum ! Svahah....

What! Where do these celestial vehicles go ?

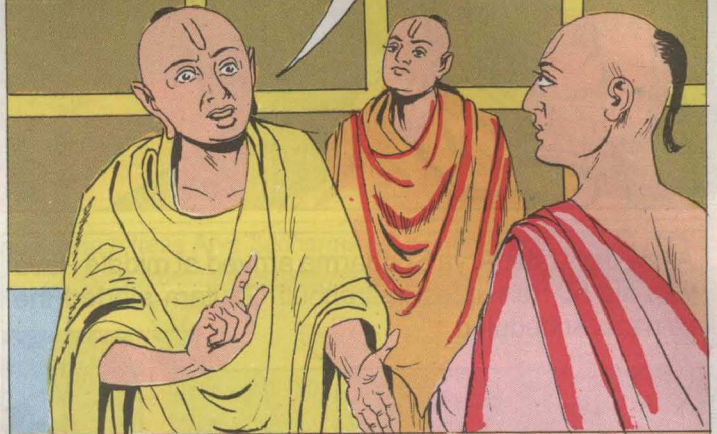
Another Pundit informed—

Arya, ShramanMahavir has arrived in the Mahasen garden of Pavapuri. These gods are going for his darshan.#



These words hurt Indrabhuti Gautam's pride. He uttered in anger—

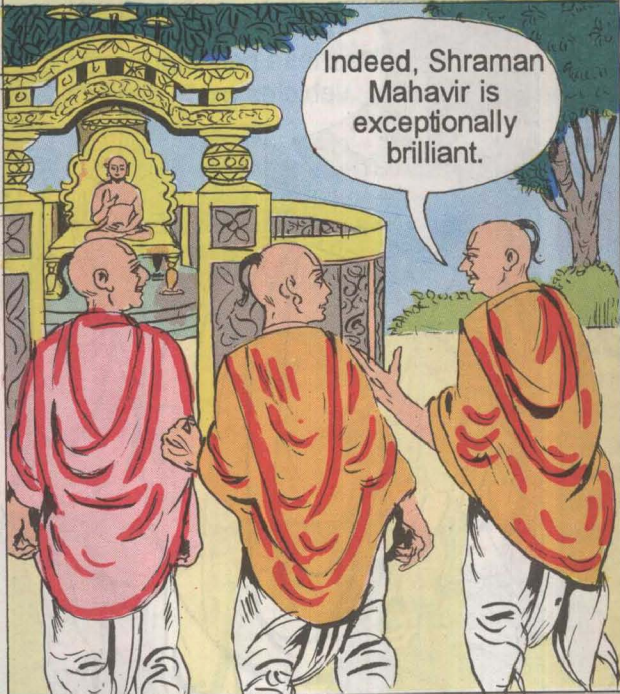
Ignoring such a grand yajna the gods are going to Shraman Mahavir. This Mahavir seems to be some impostor. He has cast a spell on the gods. I will go at once and smash his vanity.



Indrabhuti left to confront Shraman Bhagavan Mahavir.

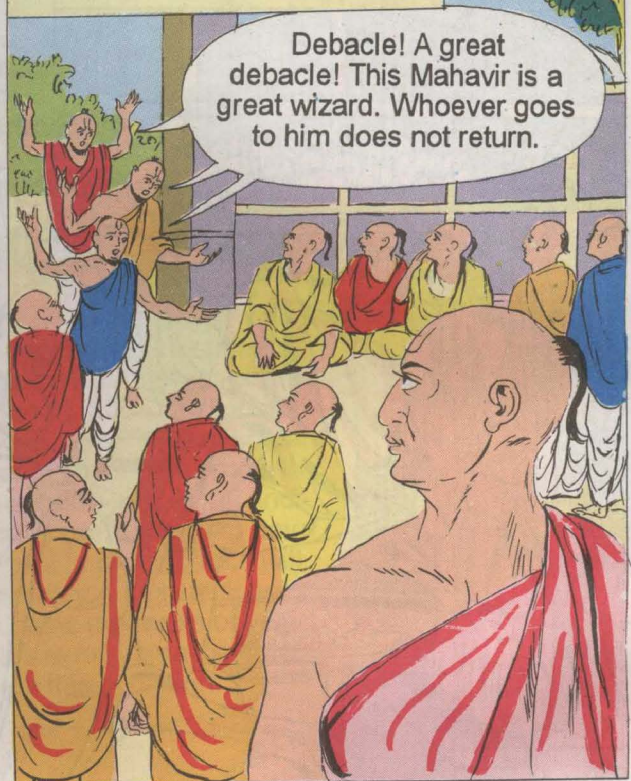
When Indrabhuti did not return for quite some time, Agnibhuti left for Mahasen garden. Later followed Vayubhuti and then Mahapundit Vyakt.

Indeed, Shraman Mahavir is exceptionally brilliant.



And then Sudharma heard a clamour—

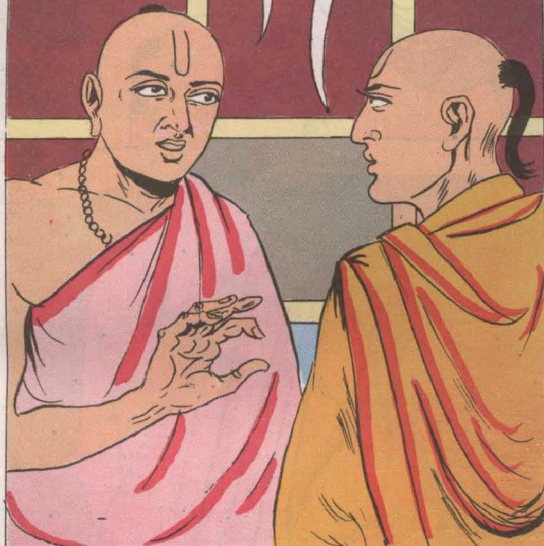
Debacle! A great debacle! This Mahavir is a great wizard. Whoever goes to him does not return.



Sudharma asks-

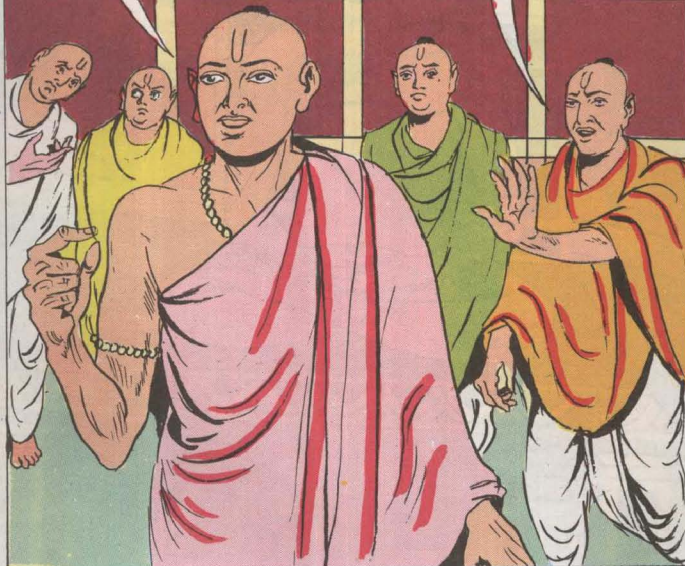
Has Arya Vyakt also not come back?

No, he has also become a disciple of Shraman Mahavir.

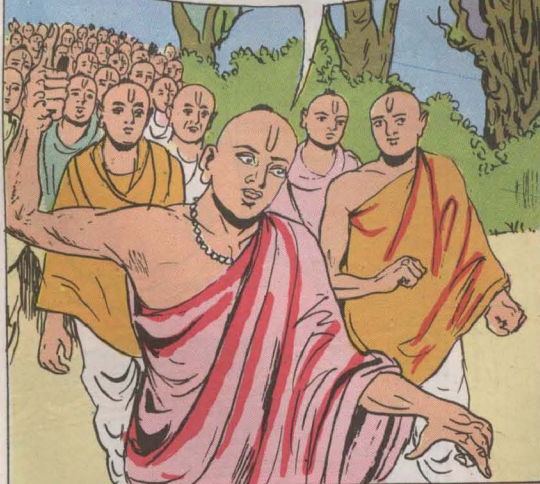


So, Shraman Mahavir is a great magician. He mesmerizes anyone who goes to him. Let me see.

Arya, please don't go there. Mahavir is like an odorous king elephant whose pungent scent subdues other excited elephants.



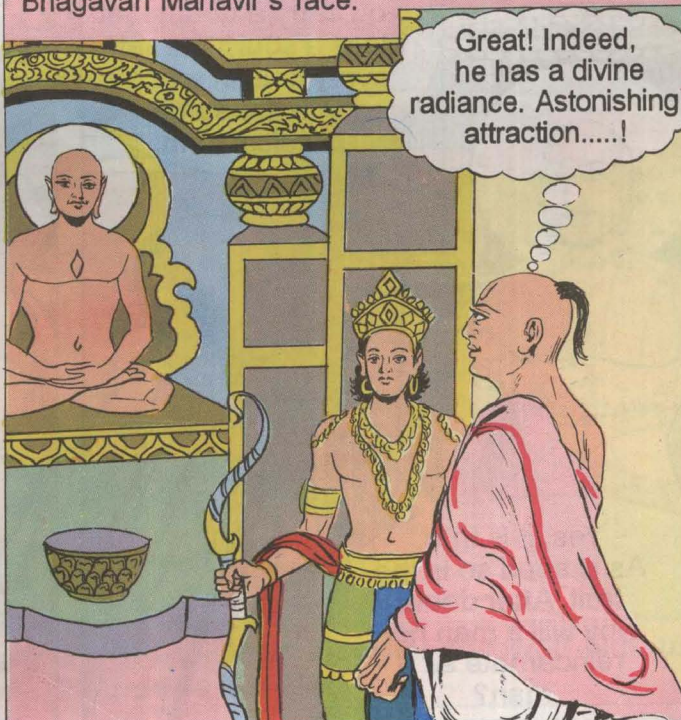
No! I have the victory-blessing of goddess Saraswati. I have never faced defeat. This day too I will furl the victory-flag. I will bring back all the pundits along with Shraman Mahavir to this yajna platform.....



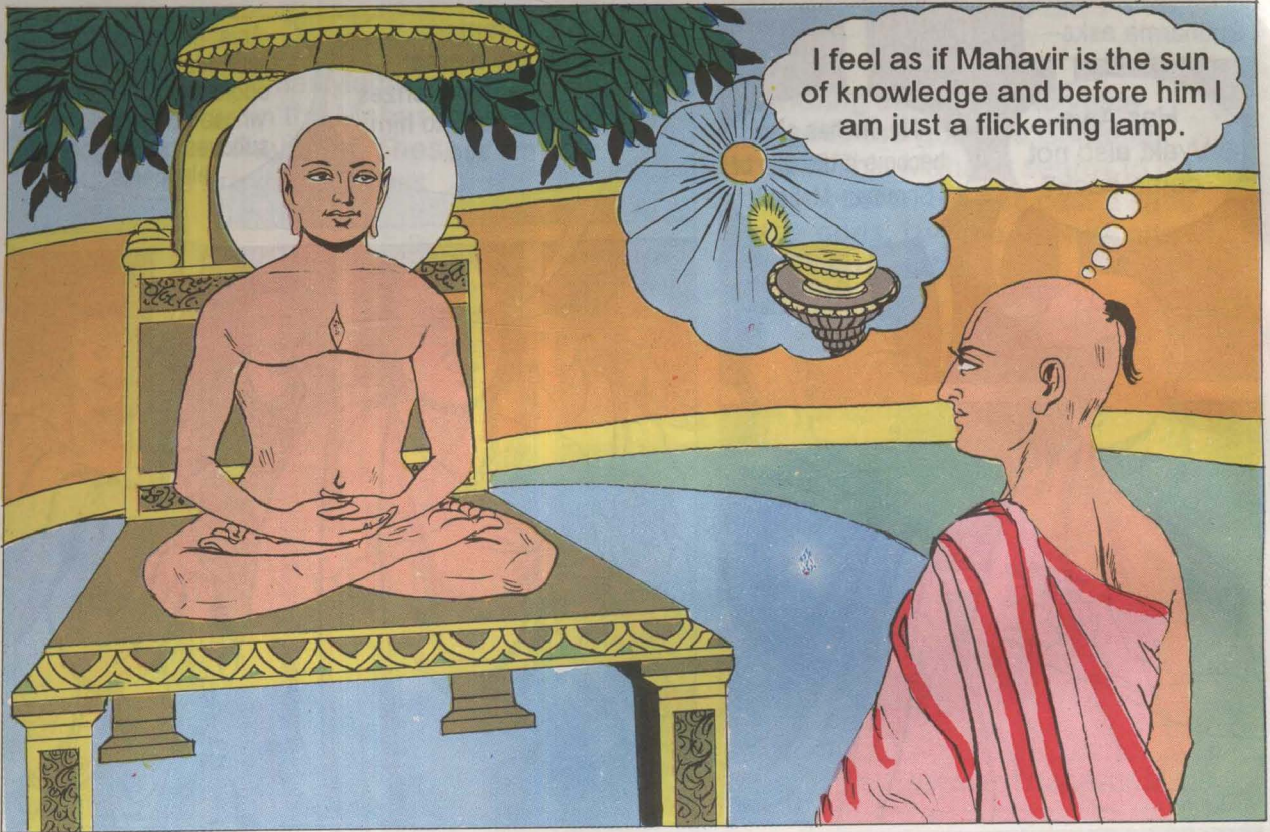
Filed with pride Sudharma left with his 500 disciples for defeating Bhagavan Mahavir.

Sudharma enters the first gate of the samavasaran*. He is stunned when he sees the radiant orb around Bhagavan Mahavir's face.

Great! Indeed, he has a divine radiance. Astonishing attraction.....!



Tirthankar's divine pavilion.



I feel as if Mahavir is the sun of knowledge and before him I am just a flickering lamp.

Just then Bhagavan's words fell on Arya Sudharma's ears.

Sudharma, Don't you carry a doubt that does a soul incarnate every time in a body with the same physical form.

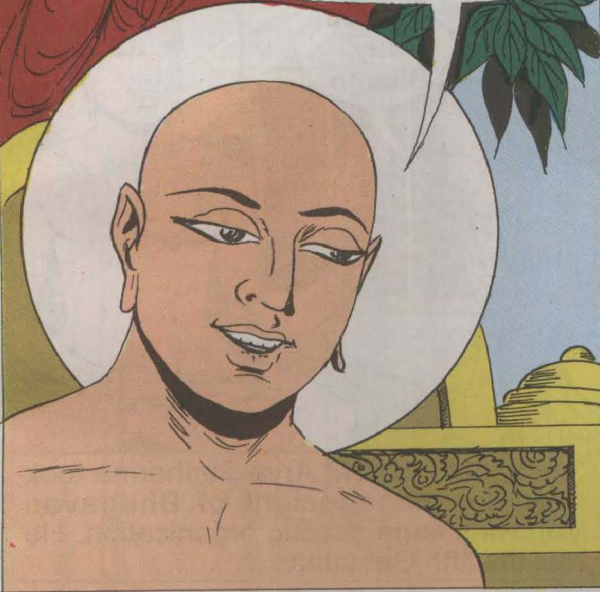
Yes, it is true. As is seed so is the fruit. After death why will a man not reincarnate as a man?

Sudharma, there is no such rule. Even the Ayurveda books convey that with a combination of various chemicals the same type of seeds can produce different types of fruits.

Yes, it is so mentioned

Mahavir—

In the same way due to different types of attitudes a soul incarnates in different types of bodies. After death a man may reincarnate as a god or as an animal.



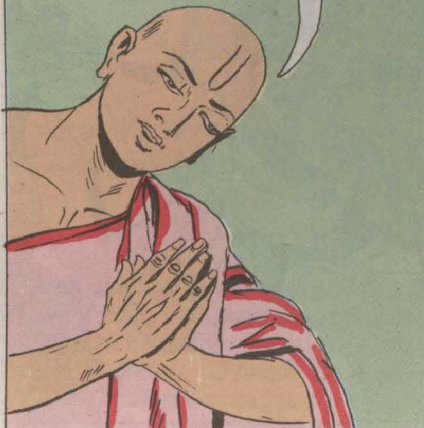
Sudharma ponders—

True, indeed. This is mentioned in the scriptures too. The cause that determines a rebirth is karma and the cause that determines a karma is attitude. A man indulges in deeds according to his attitude. And he acquires a body in the next birth depending on his deeds.

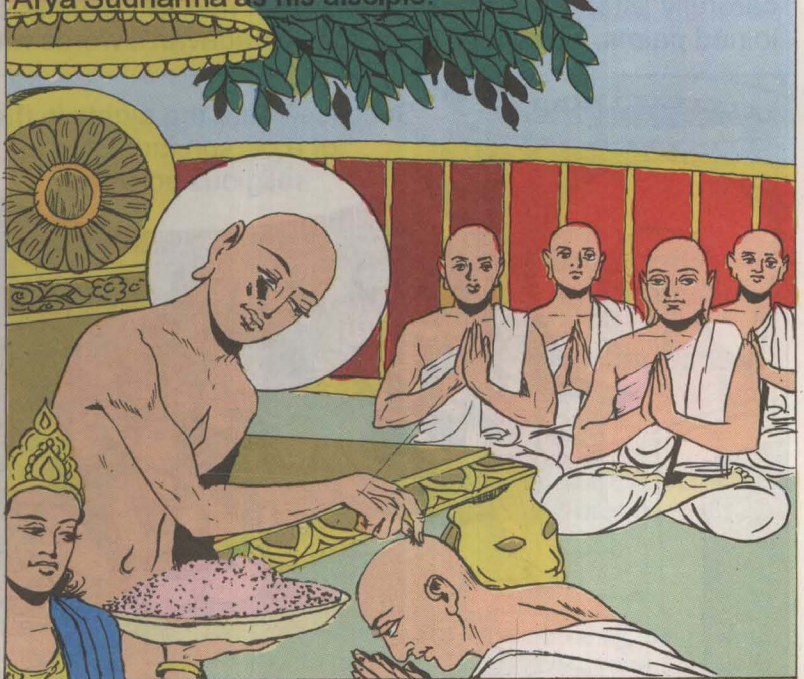


When Sudharma heard Mahavir's logic he realized the extent of his own ignorance. He at once accepted—

Arya, What you say is true. My doubt has been removed....Please accept me as your disciple.



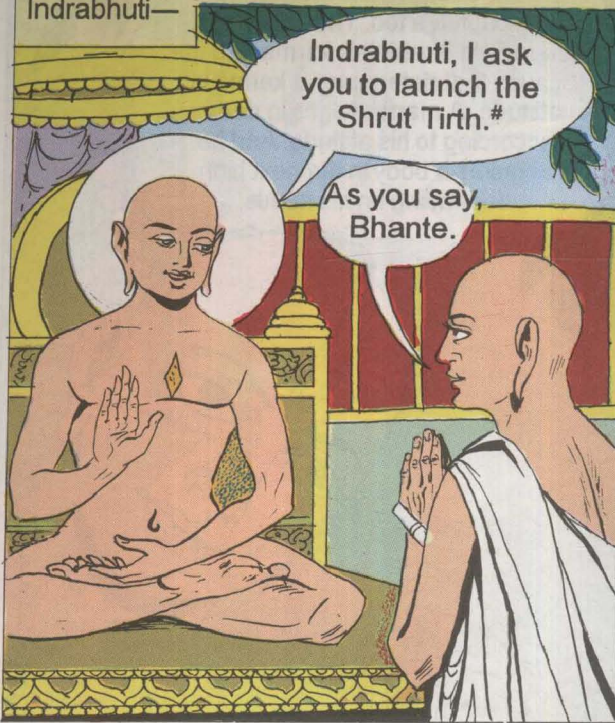
Giving him diksha[#] Bhagavan Mahavir accepted Arya Sudharma as his disciple^{##}



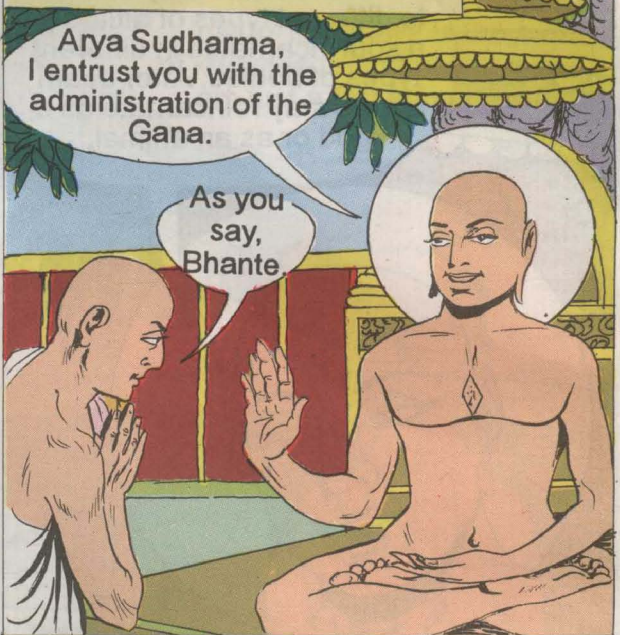
Sudharma's five hundred disciples followed him and became Bhagavan's disciples.

[#] Formal initiation. ^{##} At that time Pundit Sudharma was about 50 years old. 500 BV

After initiation Sudharma also joined Indrabhuti Gautam and others. Bhagavan first said to Indrabhuti—

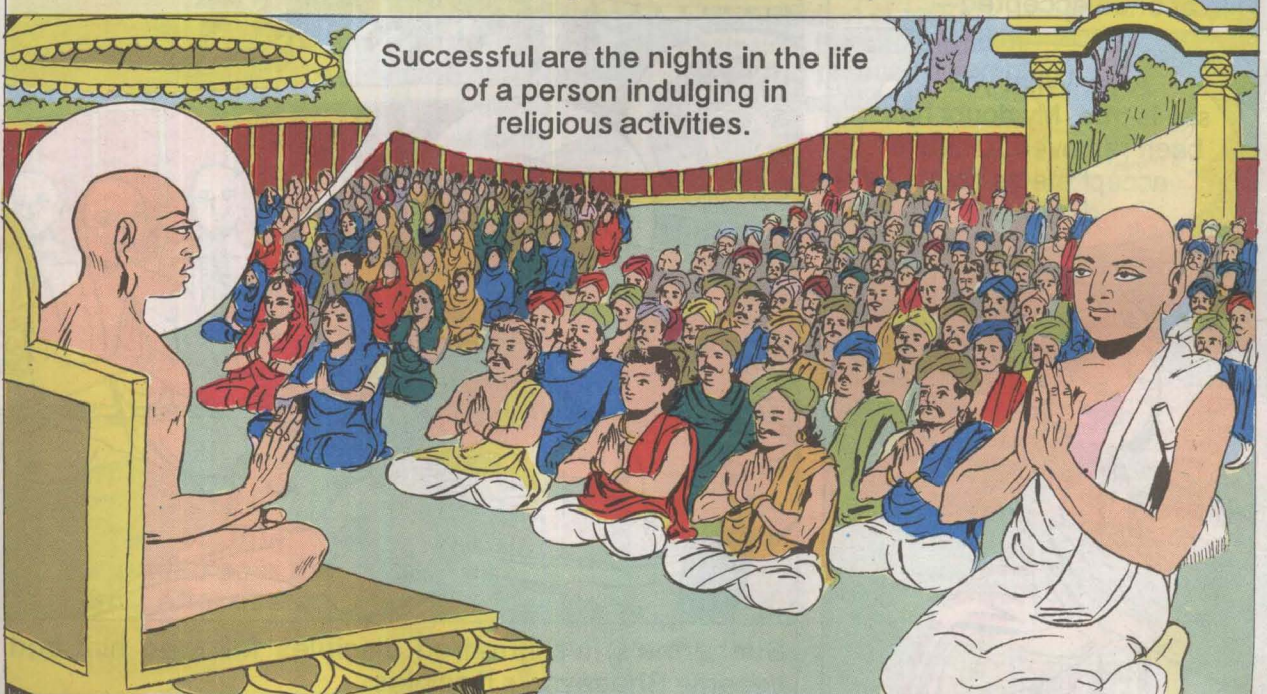


Then he looked at Arya Sudharma and said—



Since that moment Arya Sudharma took over the management of Bhagavan Mahavir's large ascetic organization. He was the fifth Ganadhar.

During the discourses of Bhagavan Mahavir Arya Sudharma always took a front seat and carefully listened. Whereas Indrabhuti had all curiosity, Sudharma craved to listen. With joined palms, he always listened to Bhagavan's words with rapt attention.

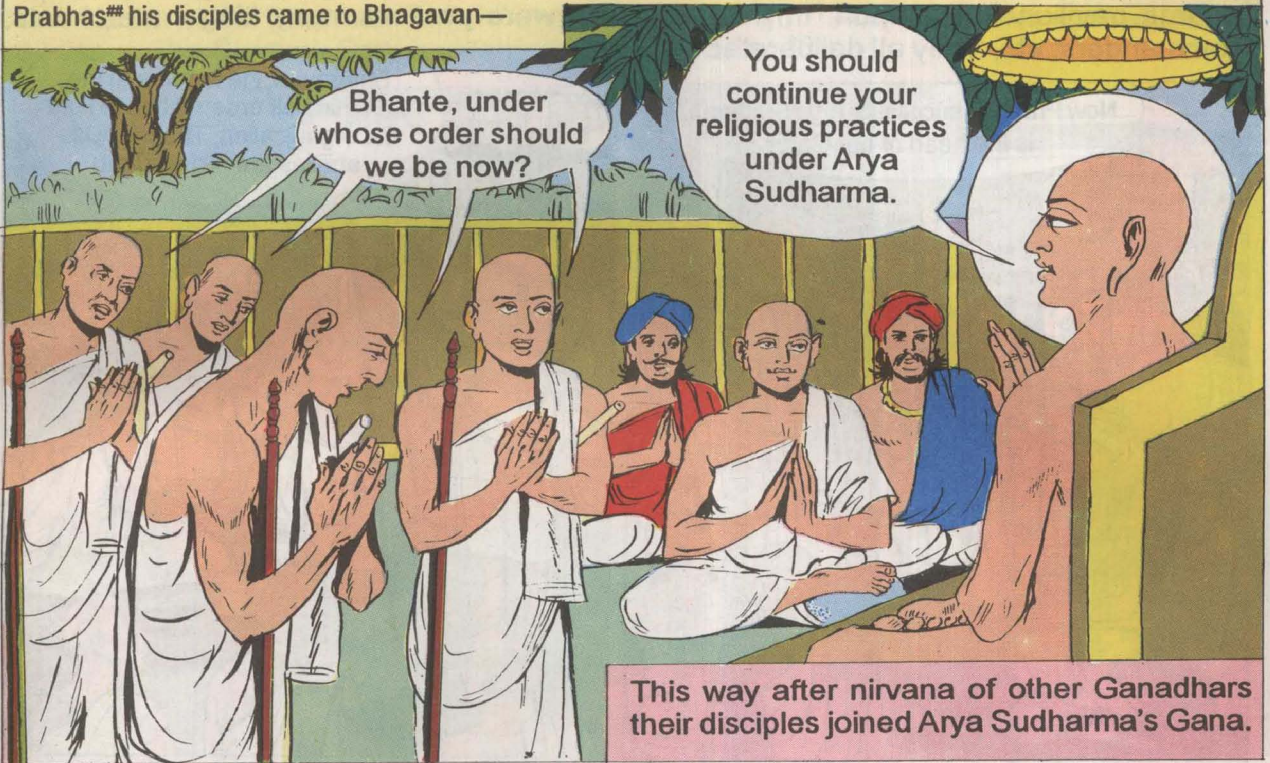


To further the knowledge given by Bhagavan Mahavir is called launching of Shrut Tirth. 10

This includes guiding the studies and following of codes of conduct by the ascetic organization.

Principal disciple.

Arya Sudharma was an expert organizer and alert administrator of the gana.* Once after the nirvana of Ganadhar Prabhas** his disciples came to Bhagavan—



Bhante, under whose order should we be now?

You should continue your religious practices under Arya Sudharma.

This way after nirvana of other Ganadhars their disciples joined Arya Sudharma's Gana.

Some ancient writings about Arya Sudharma's becoming the head of Bhagavan Mahavir's religious order are as follows—

Bhagavan gave Arya Sudharma the order to supervise the Gana.

— Avashyaki Niryukti by Acharya Shri Bhadrabahu.

In Madhyam Pava, Bhagavan Mahavir conferred the title of Tirthadhip (head of the order) on lion-like Arya Sudharma of Agnivaishyayan gotra who just had an extremely flimsy veil of karma.

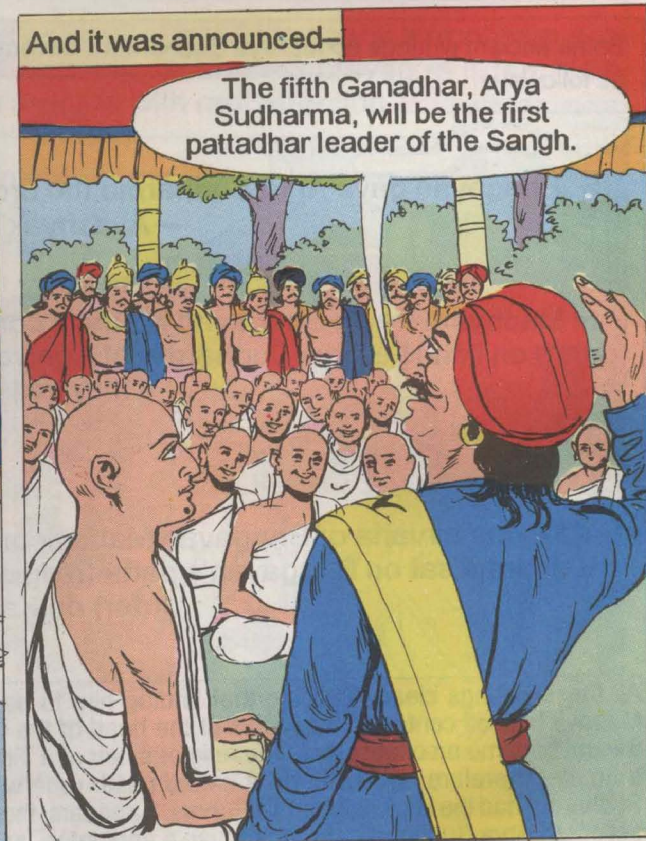
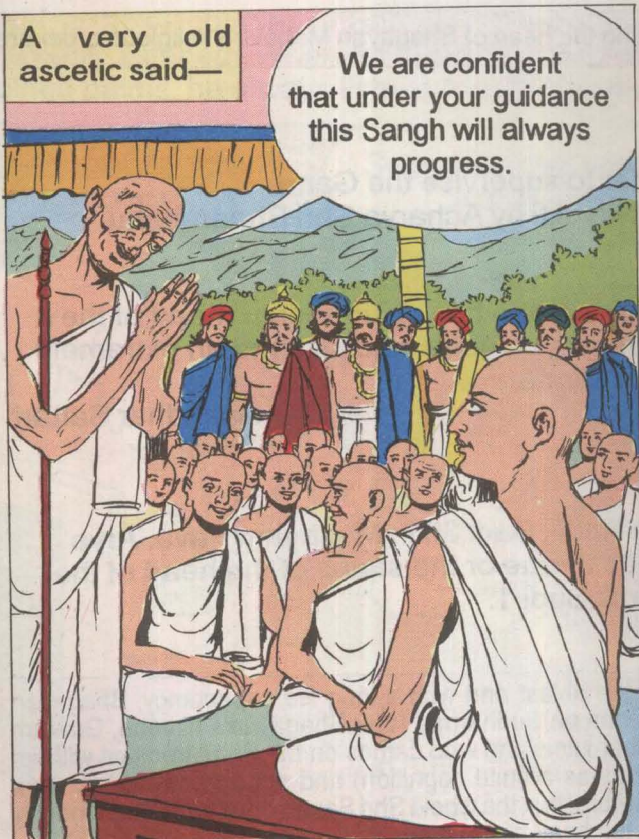
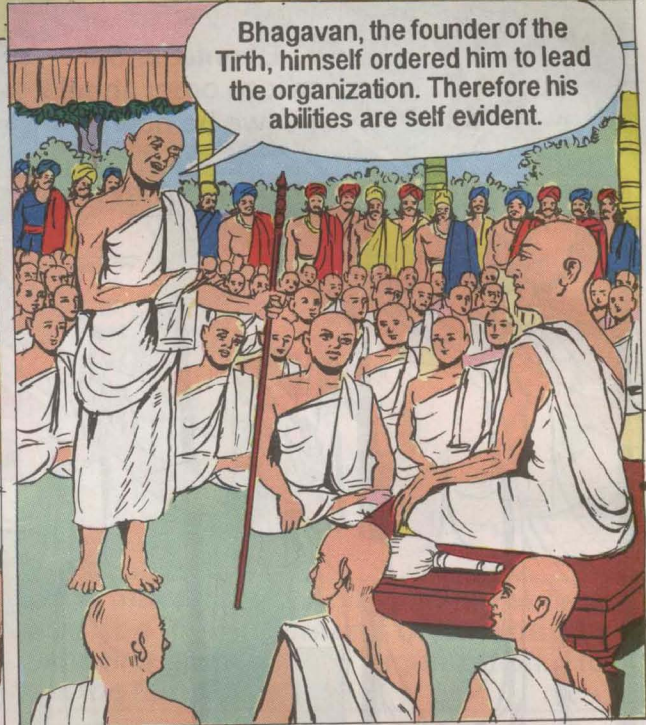
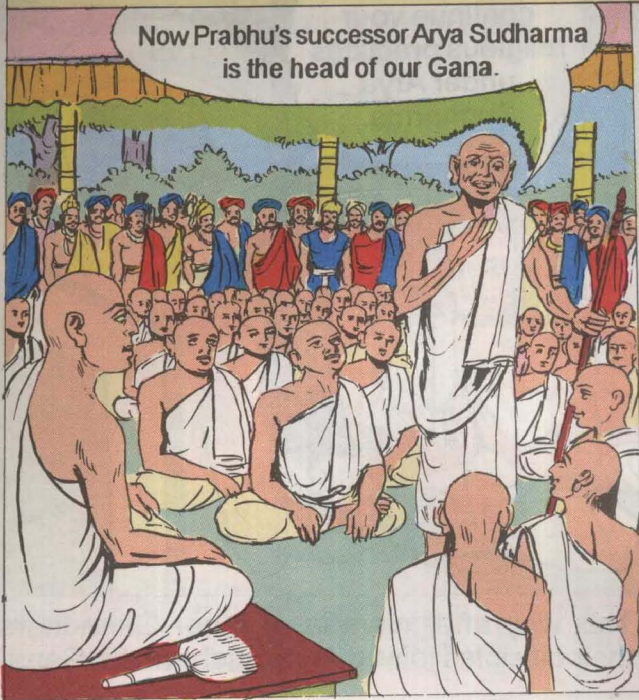
— Ganadhar Sattari

After the nirvana of Bhagavan Mahavir on Kartik Badi 30 in Madhyam Pava, Arya Sudharma sat on Bhagavan's patta (religious throne or the status of the head of the order) on Kartik Sudi 1.

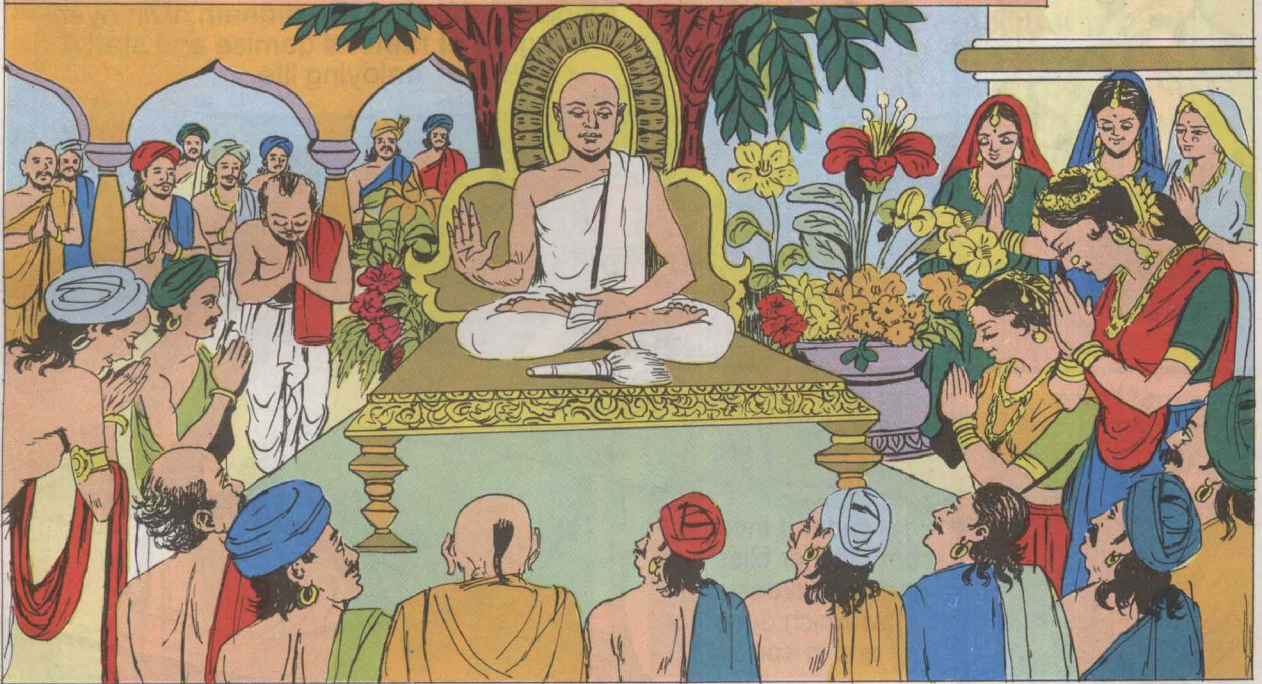
All these writings clearly indicate that finding him to be the ablest and with a long life expectancy, Bhagavan Mahavir himself conferred the status of the head of the Gana on Sudharma. After Bhagavan's nirvana, Gautam Swami became an omniscient. The religious heir of a Tirthankar is one who carries on the Shrut tradition without a break. Therefore he has to be a chhadmash (one who has a finite cognition) and not an omniscient. Arya Sudharma had the knowledge of 14 Purvas. It appears, therefore, that the whole Shri Sangh must have unanimously accepted Arya Sudharma, the Bhagavan's appointee, as the head of the order.

A group of ascetics. ## He was the eleventh Ganadhar but was the first to get liberated.

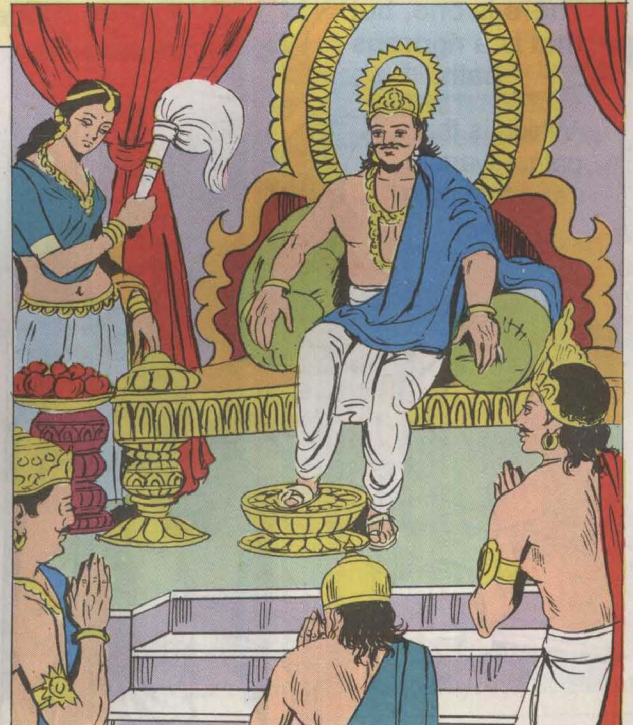
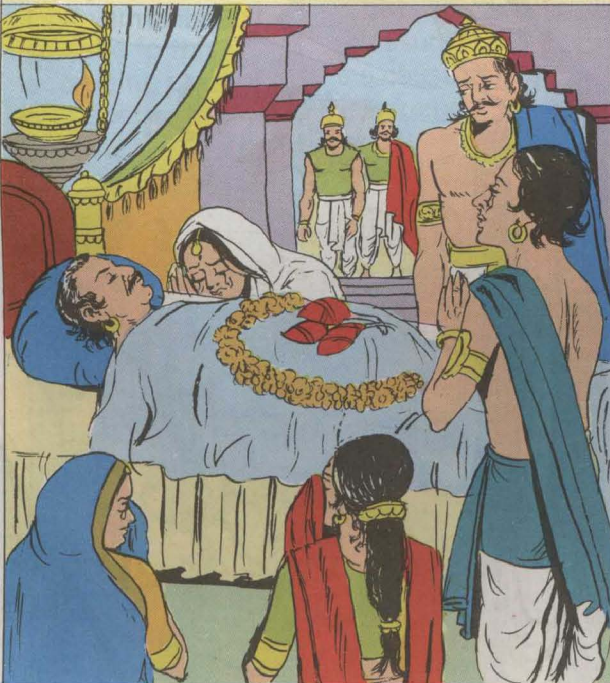
After Bhagavan Mahavir's nirvana celebrations all the ascetics and the laity assembled in a large pavilion in Pavapuri. In this assembly were present many kings, merchants, commanders, etc. They all deliberated—



Thus Arya Sudharma got the status of the head of Bhagavan Mahavir's religious order on the request of the Shraman Sangh[#] and Shravak Sangh.^{##} At that time his age was about 80 years. The Shravak Sangh celebrated this occasion.^{###}

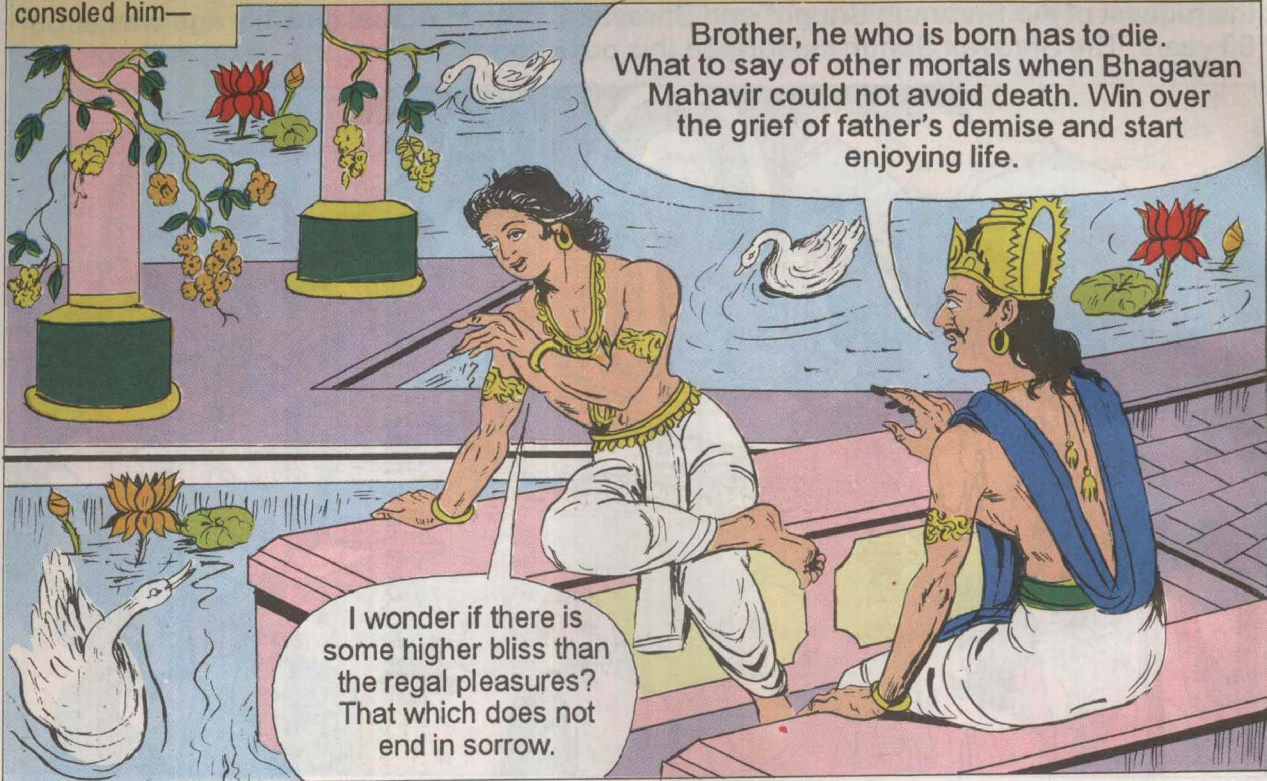


On the day of Bhagavan Mahavir's nirvana, King Chandapadyot died in Avanti. The day Arya Sudharma's consecration was being celebrated, Pradyot's son, Palak, was crowned in Avanti. Palak was also a devotee of Bhagavan Mahavir.



Ascetic organization. ## Social organization.

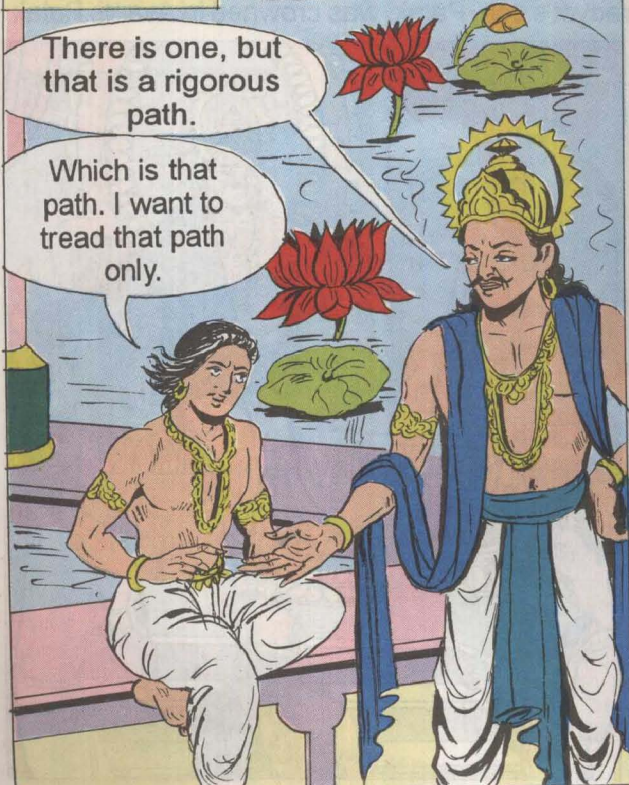
Gopalak was the younger son of Chandapradyyot. His father's death sat heavy on him. Elder brother palak consoled him—



Brother, he who is born has to die. What to say of other mortals when Bhagavan Mahavir could not avoid death. Win over the grief of father's demise and start enjoying life.

I wonder if there is some higher bliss than the regal pleasures? That which does not end in sorrow.

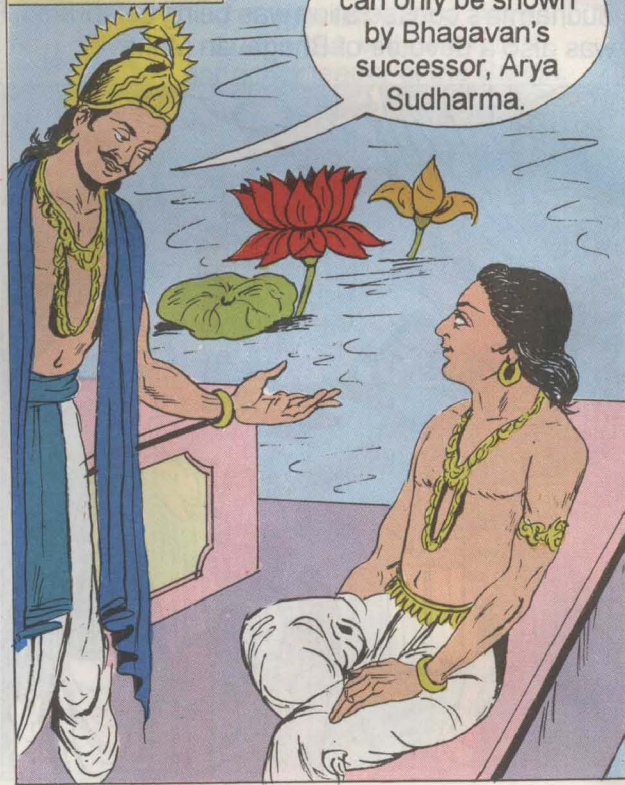
Palak said—



There is one, but that is a rigorous path.

Which is that path. I want to tread that path only.

Palak added—



Brother, that path can only be shown by Bhagavan's successor, Arya Sudharma.

Gopalak uttered with joy—

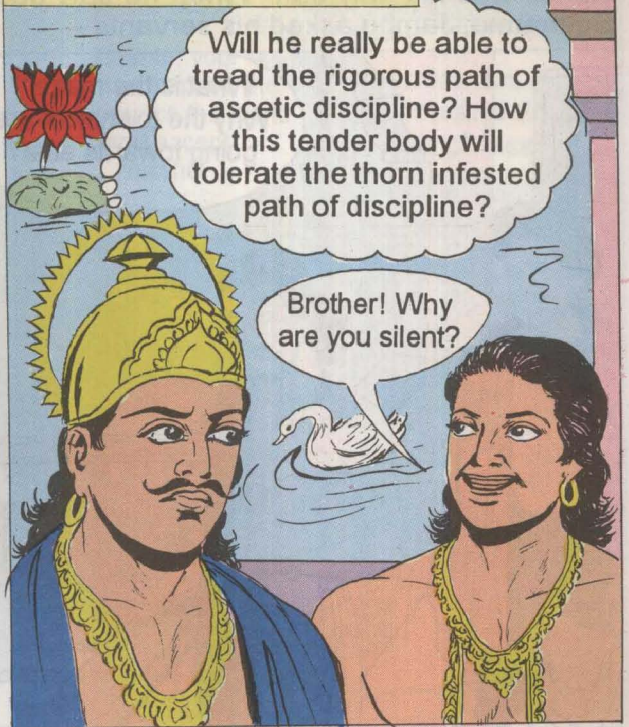
I agree with that. Now please permit me to go to him.



Hearing this Palak turned sad. For some time he assessed Gopalak's feelings—

Will he really be able to tread the rigorous path of ascetic discipline? How this tender body will tolerate the thorn infested path of discipline?

Brother! Why are you silent?



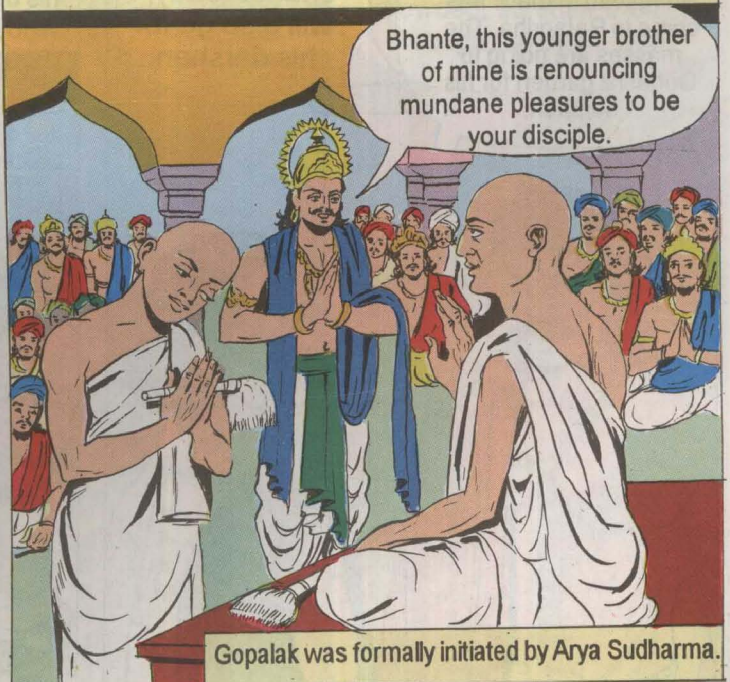
I will give the kingdom of Avanti to you. Enjoy it, but don't take to this scorching path of ascetic life.

Brother, what you take to be regal pleasure is the cause of extreme sorrow. I want the spiritual bliss.



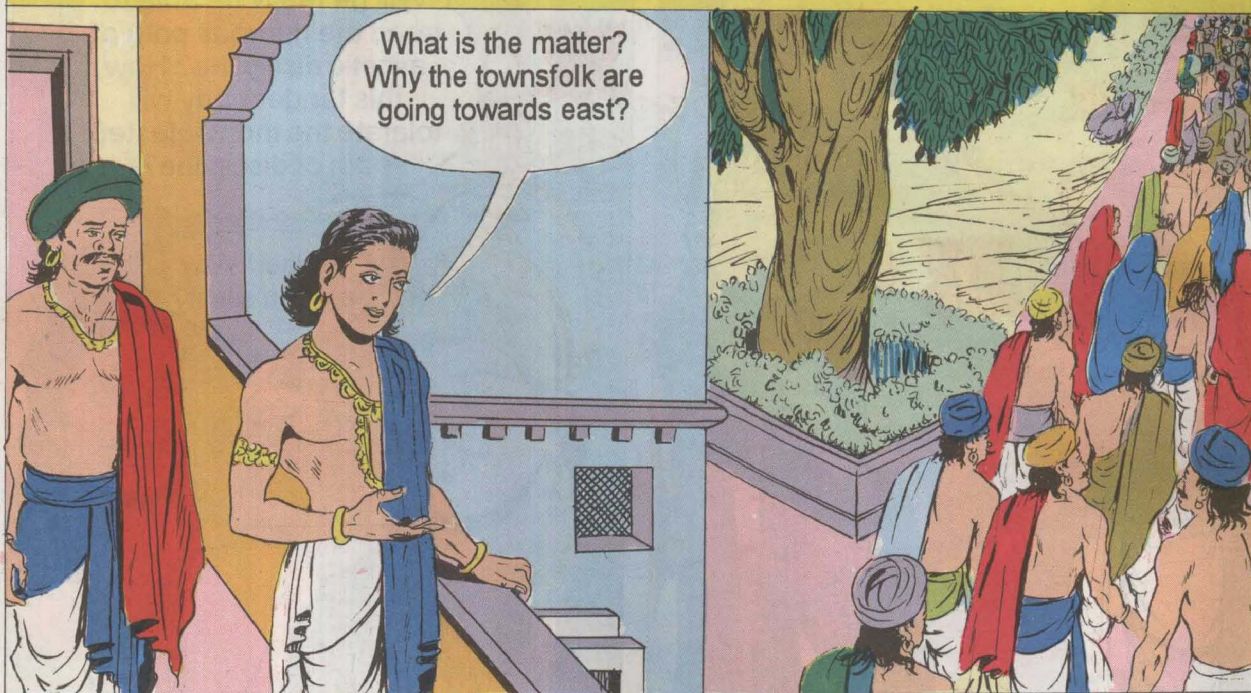
At last Gopalak resolved to accept Diksha from Arya Sudharma. King Palak organized a grand initiation ceremony.

Bhante, this younger brother of mine is renouncing mundane pleasures to be your disciple.



Gopalak was formally initiated by Arya Sudharma.

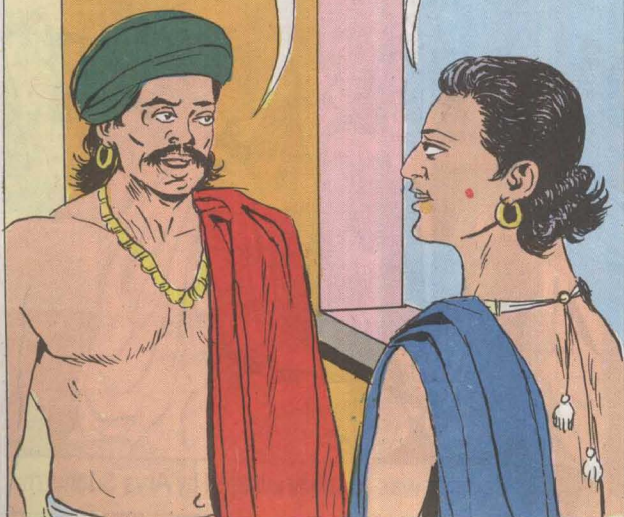
After that, wandering through cities and villages Arya Sudharma came to Rajagriha. There lived a rich merchant named Rishabhhatt. He had a large mansion in the city. Jambu Kumar was his only son. When he saw people of Rajagriha going for darshan of Arya Sudharma, Jambu asked his servants—



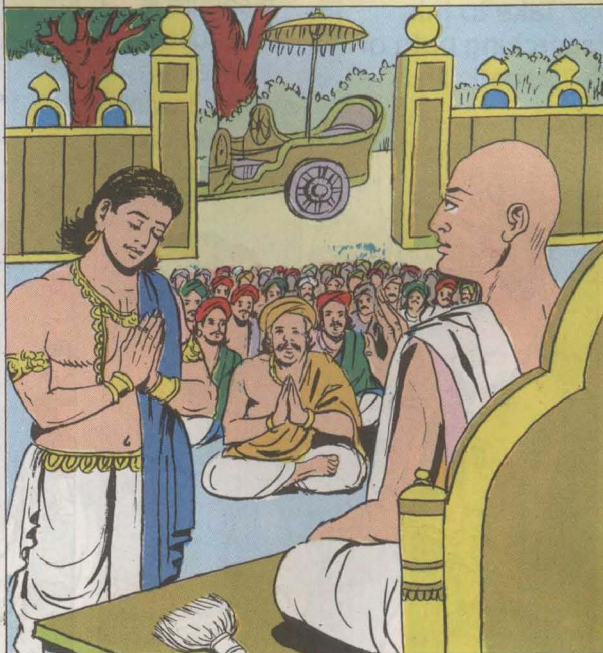
The servant said—

Arya, Sudharma Swami, the successor of Bhagavan Mahavir has come to Rajagriha. The masses are going to Gunashil garden for his darshan.

Get my chariot ready, I will also go for his darshan.

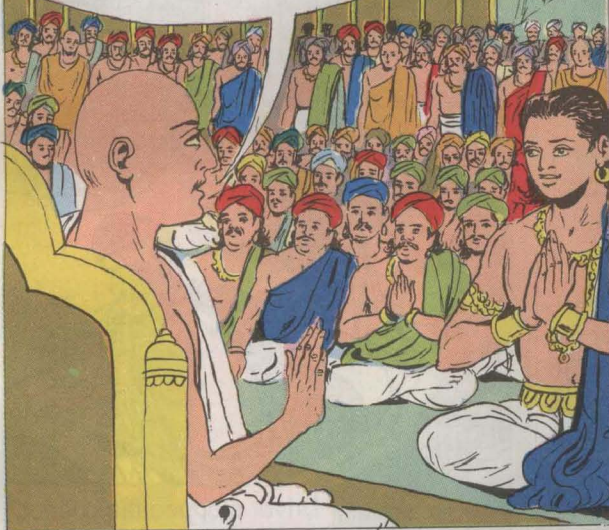


Jambu Kumar bathed, put on priceless ornaments, rode a beautiful chariot and arrived for darshan of Arya Sudharma. Jambu offered his devout salutations to Arya Sudharma Swami who was sitting on Bhagavan's seat.



In his discourse that day stressing on the importance of human life Arya Sudharma said—

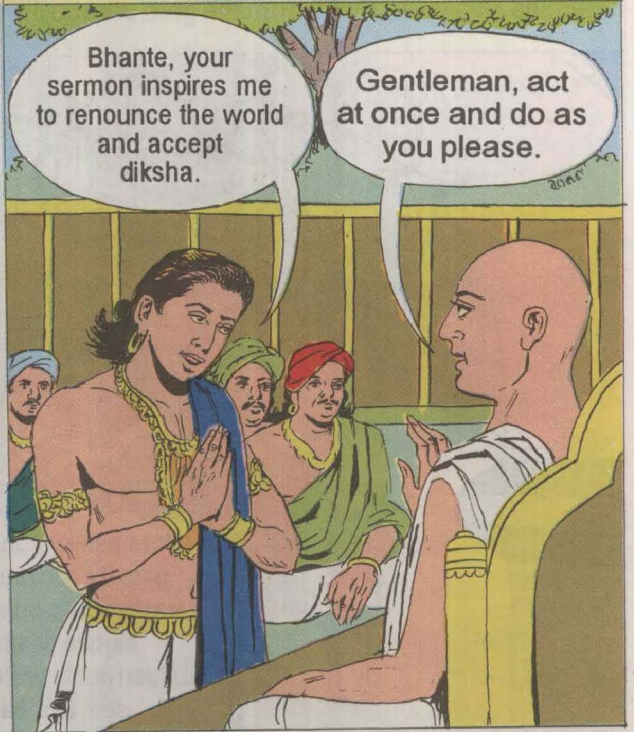
Every moment of this life is valuable. One who wastes it sleeping and lazing commits a foolishness like that of throwing a wish-granting gem in trash.



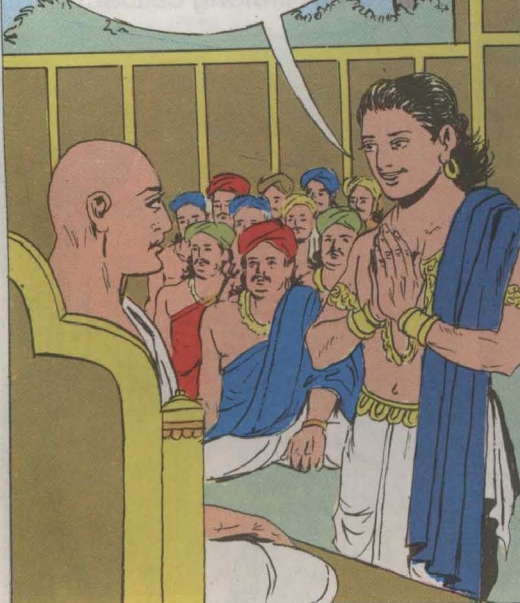
Arya Sudharma's discourse awakened Jambu Kumar. He submitted—

Bhante, your sermon inspires me to renounce the world and accept diksha.

Gentleman, act at once and do as you please.

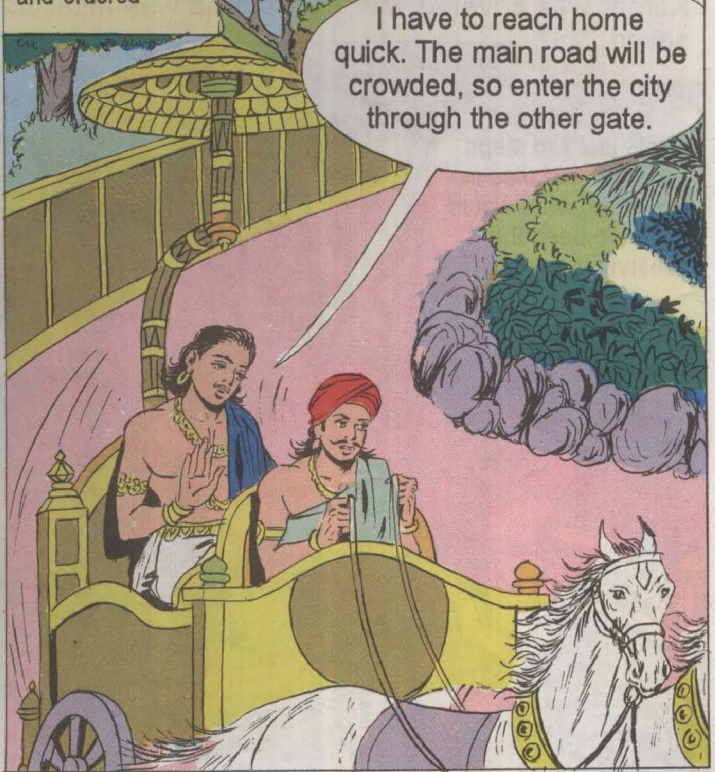


Bhante, I will go home and return soon after getting permission from my parents.

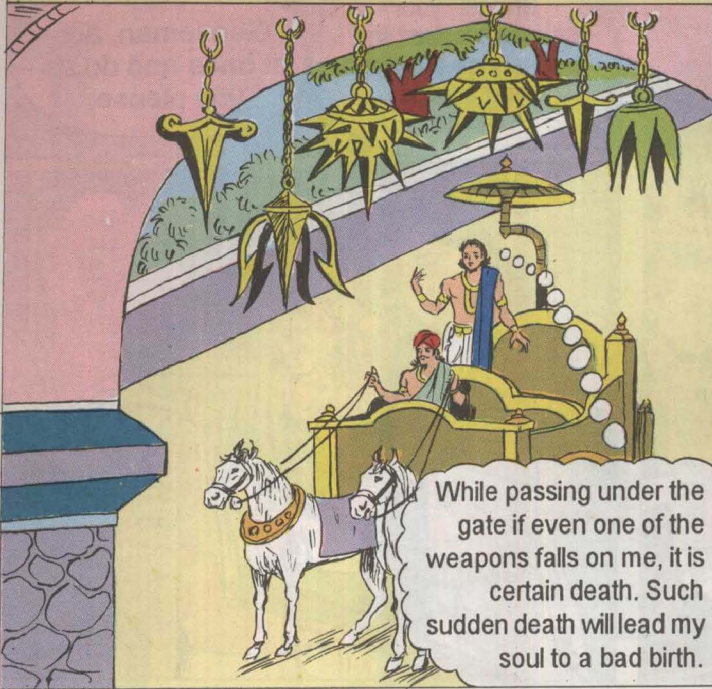


Begging Arya Sudharma's leave, Jambu Kumar returned to his chariot and ordered—

I have to reach home quick. The main road will be crowded, so enter the city through the other gate.



The chariot turned towards the other gate. On that gate were hanging many dangerous weapons for use on enemies. While still away from the gate Jambu thought—



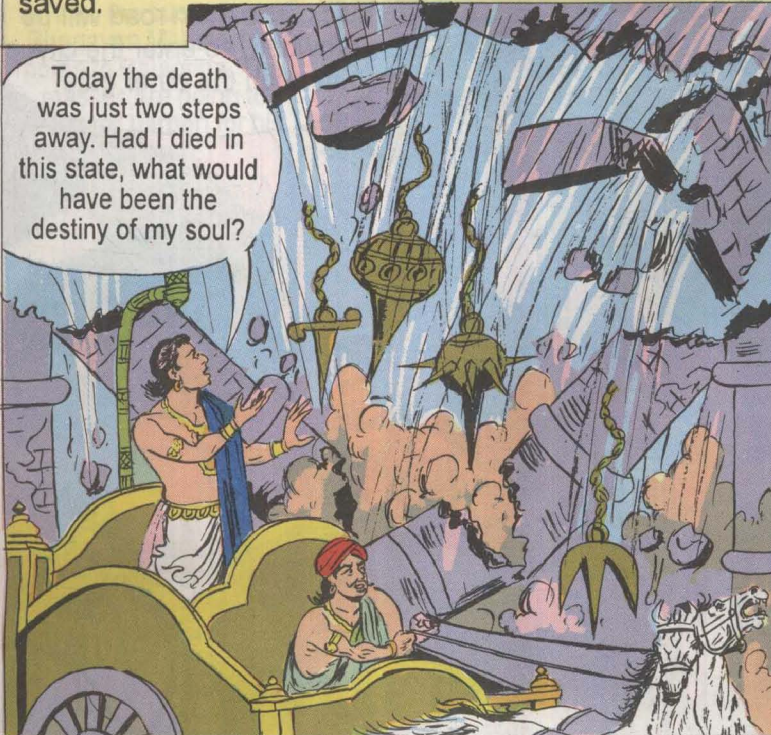
While passing under the gate if even one of the weapons falls on me, it is certain death. Such sudden death will lead my soul to a bad birth.

The moment this thought flashed in his mind Jambu stopped the chariot—



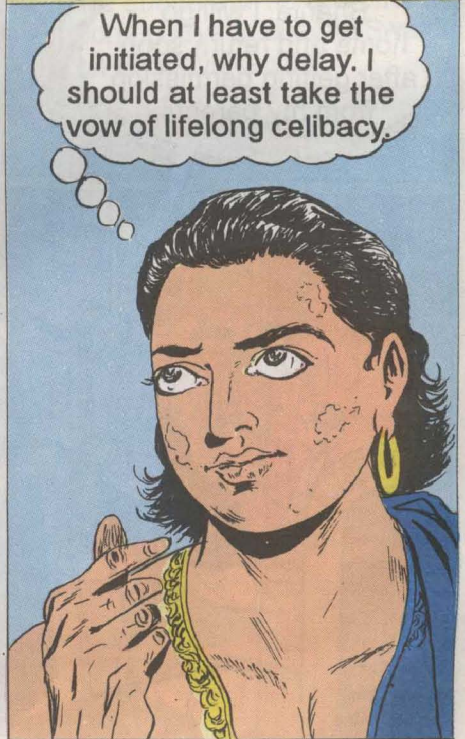
Driver stopped the chariot.

Just at that moment the gate collapsed with a rumble. Jambu Kumar was covered with dust but he was miraculously saved.



Today the death was just two steps away. Had I died in this state, what would have been the destiny of my soul?

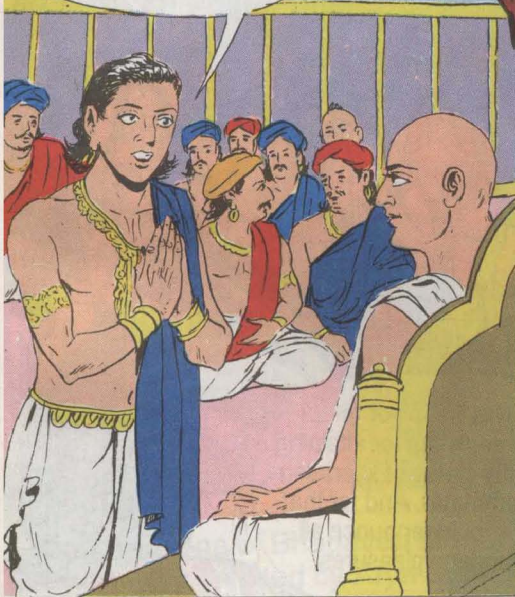
The driver turned the chariot back towards Gunashil garden. Jambu thought—



When I have to get initiated, why delay. I should at least take the vow of lifelong celibacy.

Returning to Sudharma Swami Jambu Kumar said—

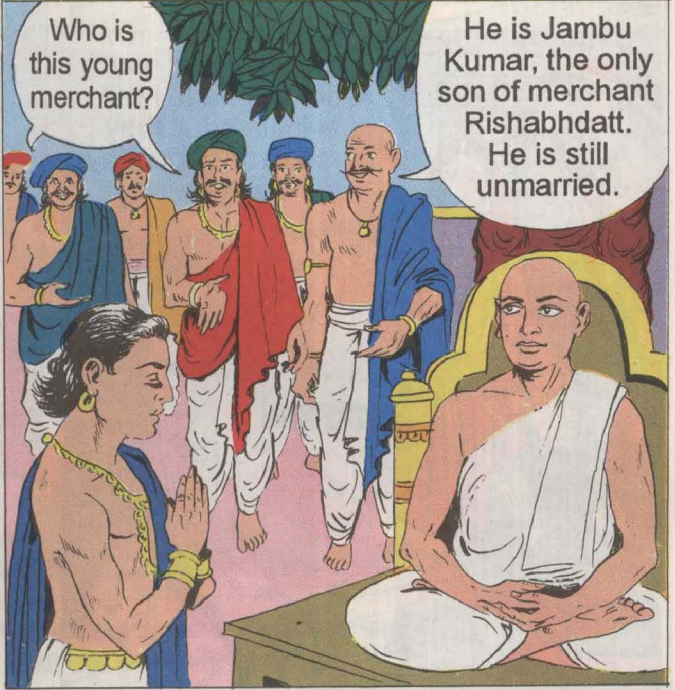
Bhagavan, I want to take the vow of celibacy for life.



Sensing the strength and determination in his utterance, Arya Sudharma gave him a serious assessing look. The people standing around chatted with surprise—

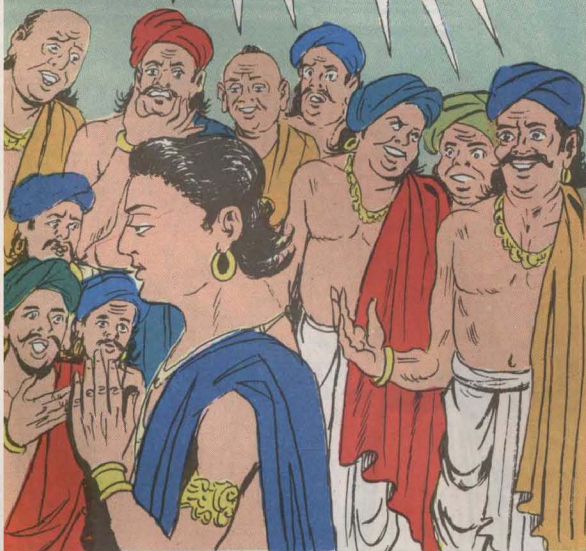
Who is this young merchant?

He is Jambu Kumar, the only son of merchant Rishabhaddatt. He is still unmarried.



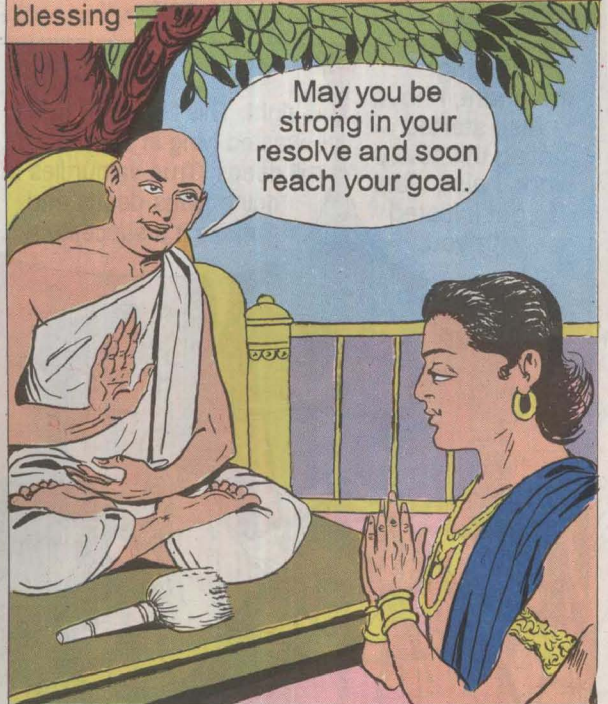
Others were also equally surprised—

This youth! This beauty! Such enormous wealth and a tough and almost impossible to follow resolve like celibacy! Great! Great indeed!



Arya Sudharma had judged the astonishing inner strength of Jambu. Indeed, he can cross this ocean of lofty waves of youth. He formalized the vow and raised his hand in blessing—

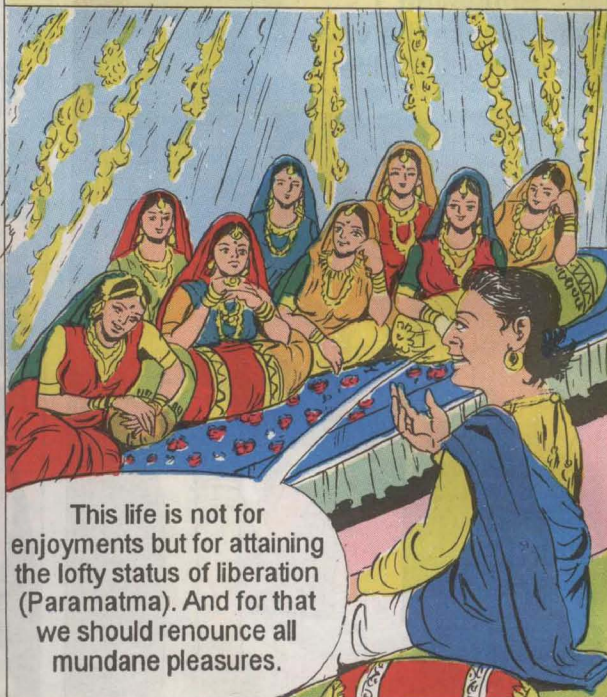
May you be strong in your resolve and soon reach your goal.



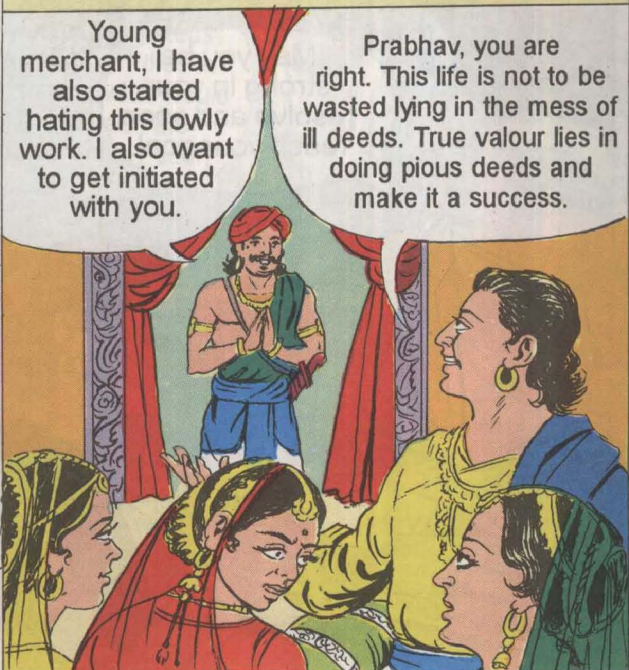
After the vow Jambu Kumar went home and told his plans to his parents. Under their pressure he agreed to marry eight beautiful girls. He, however, put forth a condition—



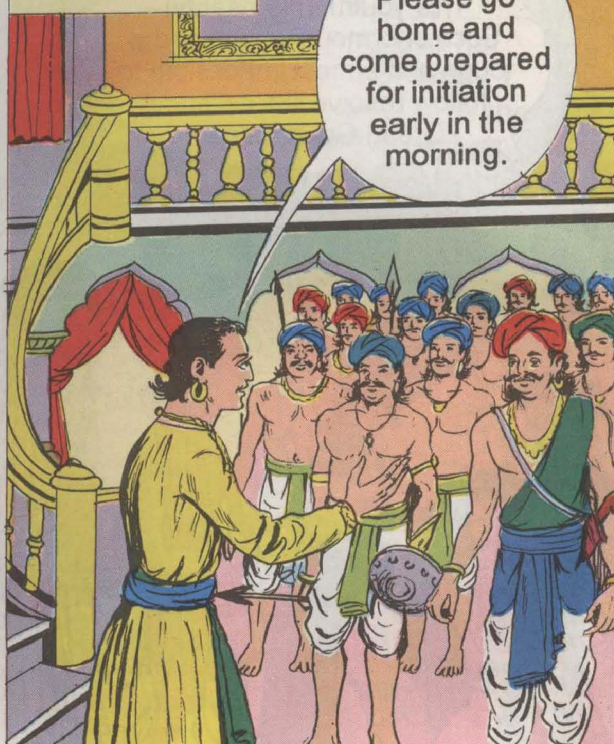
The girls accepted the condition. With pomp and show Jambu was married. The same night Jambu gave an inspiring discourse about renunciation to his brides.



That night 500 thieves lead by Prabhav also came to raid. Prabhav listened to Jambu's discourse from outside the room and got enlightened. He approached and introduced himself—



Jambu Kumar came to the ground floor and addressed the group of thieves—



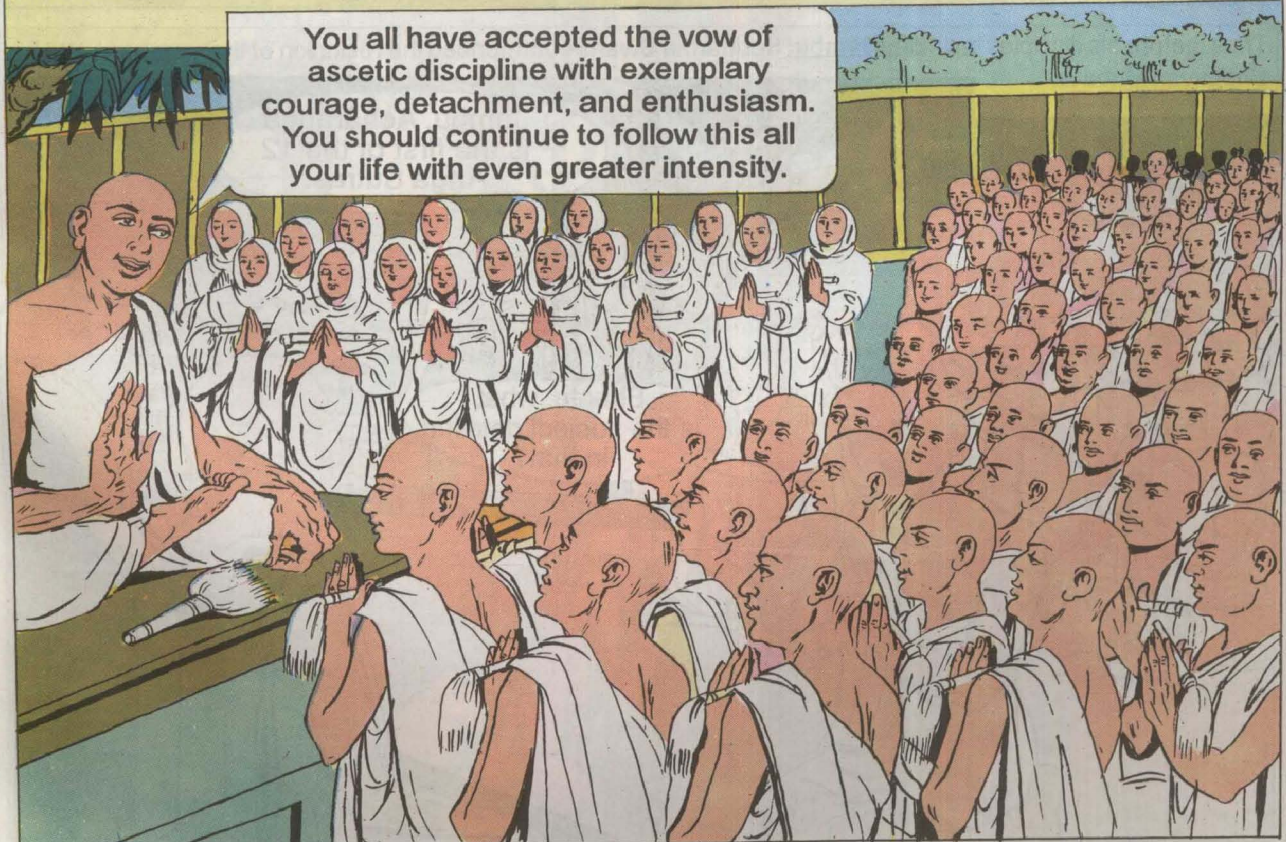
Next morning Jambu Kumar came with his eight wives and Prabhav's group to Arya Sudharma for initiation.



Prabhu, we have renounced the world and come to you for diksha.

Beloved of gods, do as you please.

After the nirvana of Bhagavan Mahavir this was a special initiation ceremony where 528[#] worthies were initiated by Arya Sudharma at the same time.



You all have accepted the vow of ascetic discipline with exemplary courage, detachment, and enthusiasm. You should continue to follow this all your life with even greater intensity.

Jambu Kumar, his eight wives, his parents, all the parents of his eight wives, Prabhav and his 500 thieves, a total of 528 persons were initiated.

Ascetic Jambu was sharp and intelligent. He had intense curiosity to acquire knowledge. One day he approached Arya Sudharma.

Bhante, I have heard that you acquired all his knowledge directly from Bhagavan Mahavir.

Yes Arya, I have acquired the knowledge of Dharma in Bhagavan Mahavir's own words. I have also compiled his words in the form of Angas.

Bhante, would you kindly tell me what was said by Bhagavan Mahavir in the form of Angas?

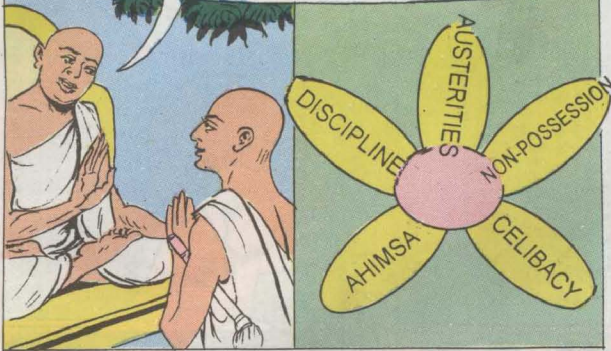
Jambu, listen carefully. I will recite all the Angas as told by Bhagavan Mahavir.

Thus, before his disciples including Jambu, Sudharma Swami commenced the recitation of the canons as told by Bhagavan Mahavir.

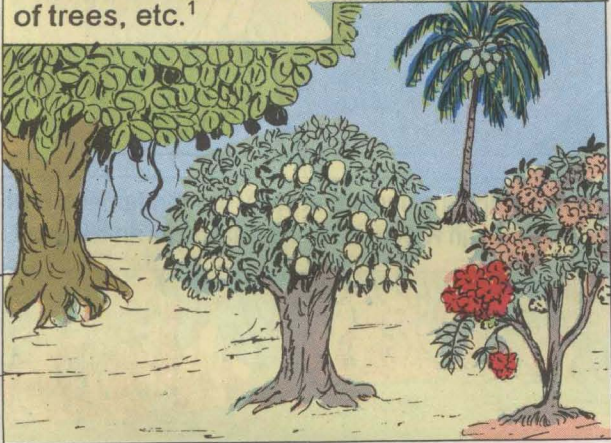
Jambu, Acharanga is the first of the 12 Anga Sutras.

Bhante, what is the subject detailed in that?

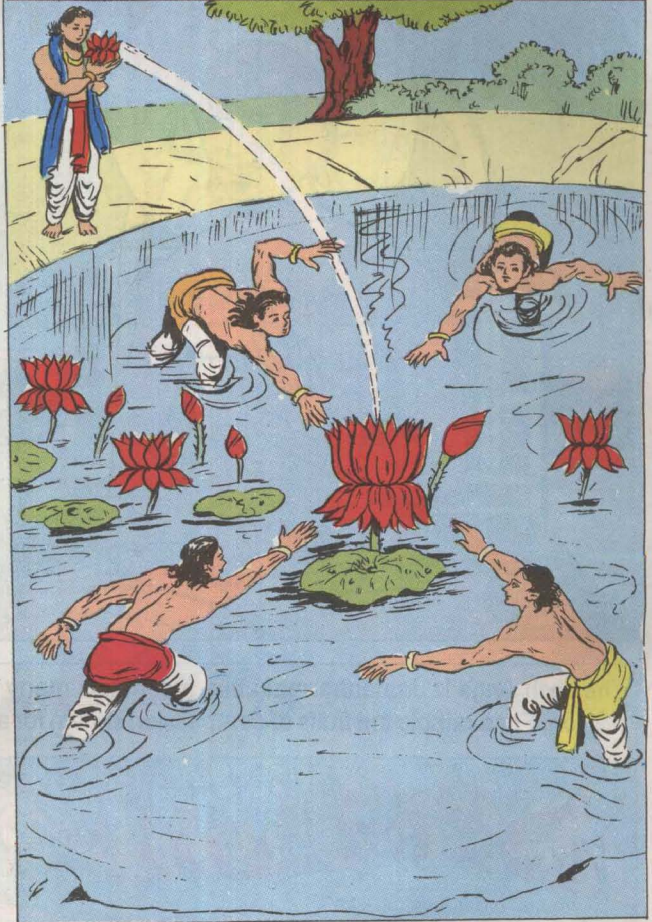
Jambu, Acharanga Sutra mainly contains details about religious conduct such as ahimsa, discipline, austerities, non-possession, and celibacy. The biography of Bhagavan Mahavir is also a part of it.



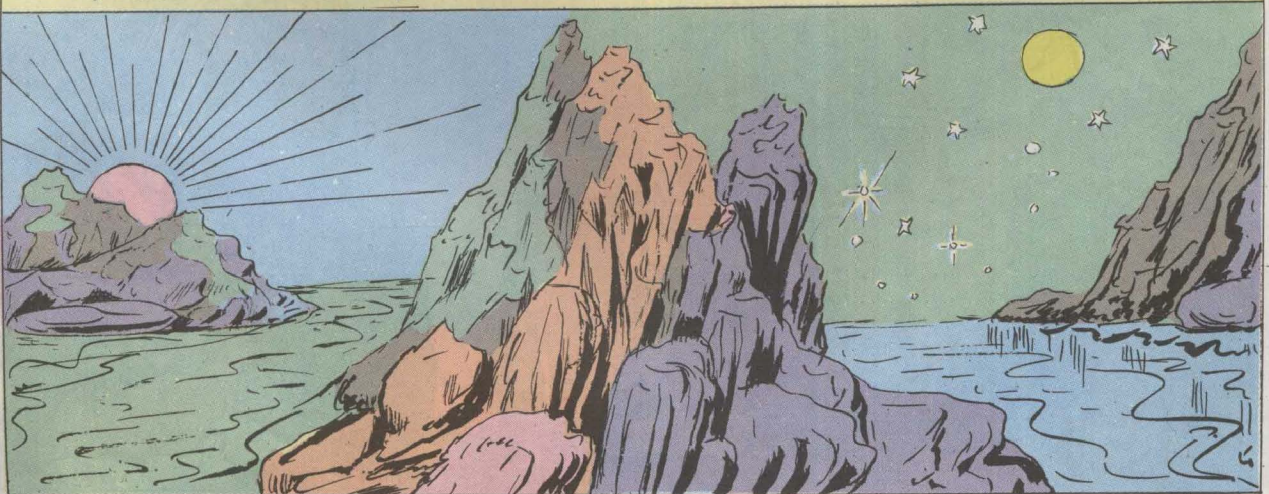
In the third Anga named Sthananga subjects with numerical types from one to ten are included. For example four types of trees, etc.¹



The second Anga, Suttrakritanga, contains philosophical discussions. With the example of white Pundarik lotus it is shown that like this lotus the philosophy of Bhagavan Mahavir is filled with the fragrance of truth. Only he can avail it who is untouched by the slime of this world.

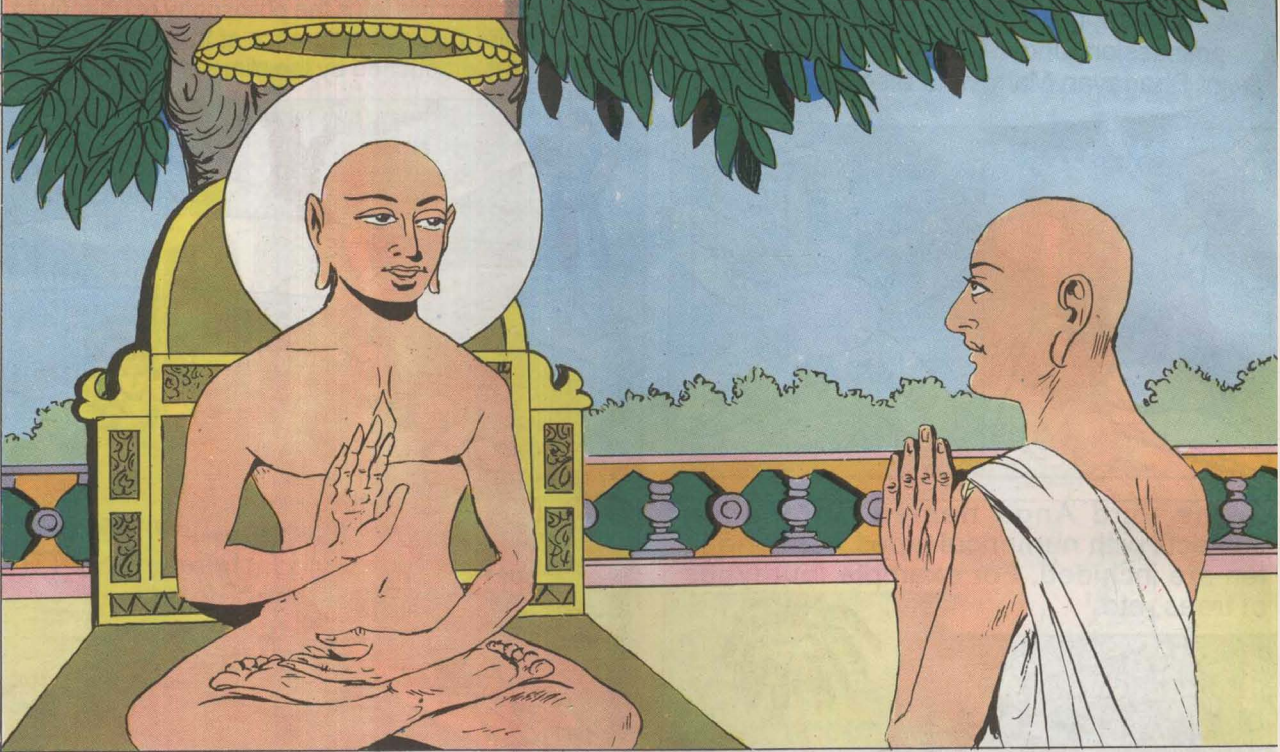


Samvayanga, the fourth Anga has miscellaneous subjects like mountains, rivers, the sun, the moon, planets, etc.

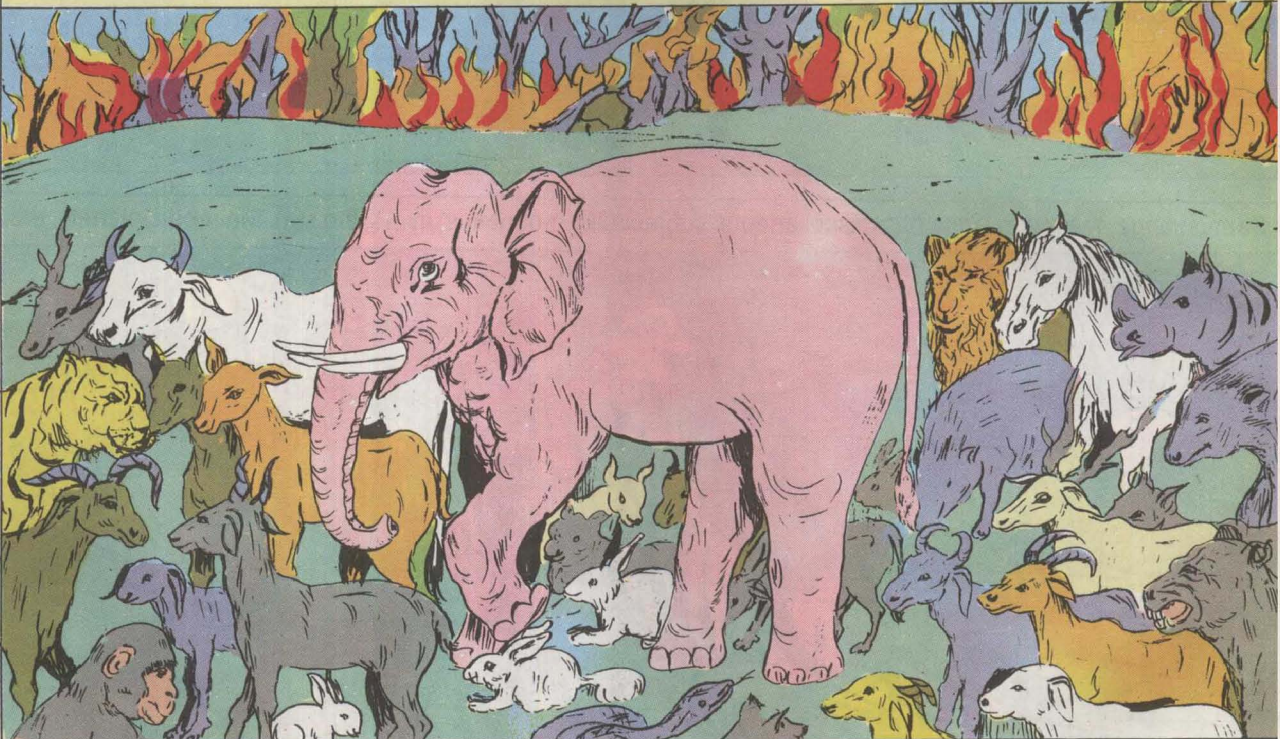


1. Only with shade, 2. With shade and fruits, 3. Only fruits and no shade, 4. Neither shade nor fruits. **23**

The name of the fifth Anga is Vyakhyaprajnapti.# It contains thousands of questions asked by Ganadhar Indrabhuti and their answers given by Bhagavan Mahavir.

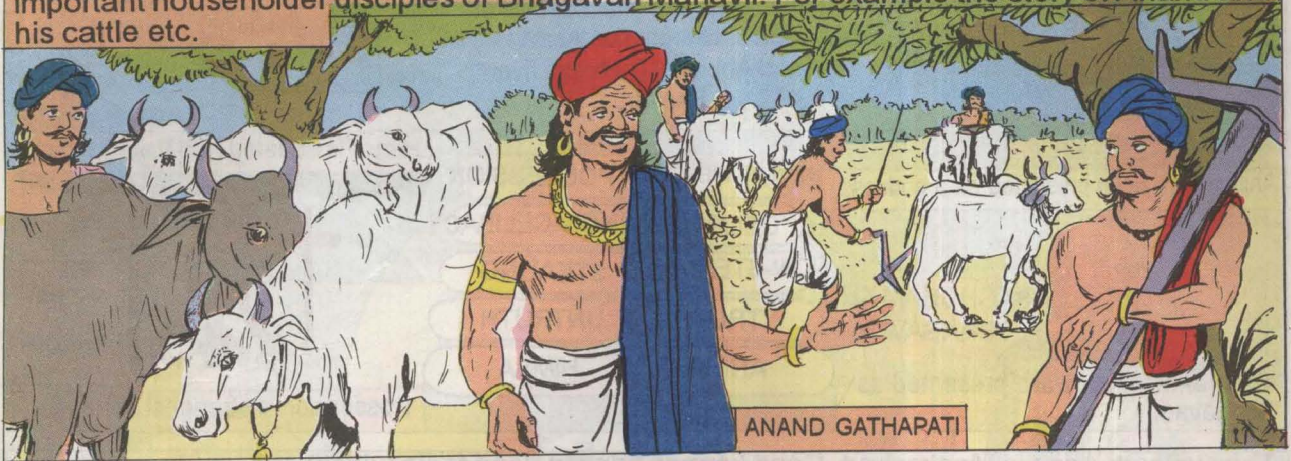


The sixth Anga is Jnatadharmakatha. It contains many examples and incidents that vivify the fundamentals of religion. For example the fruits of compassion shown for a rabbit by Megh Kumar in his incarnation as an elephant.

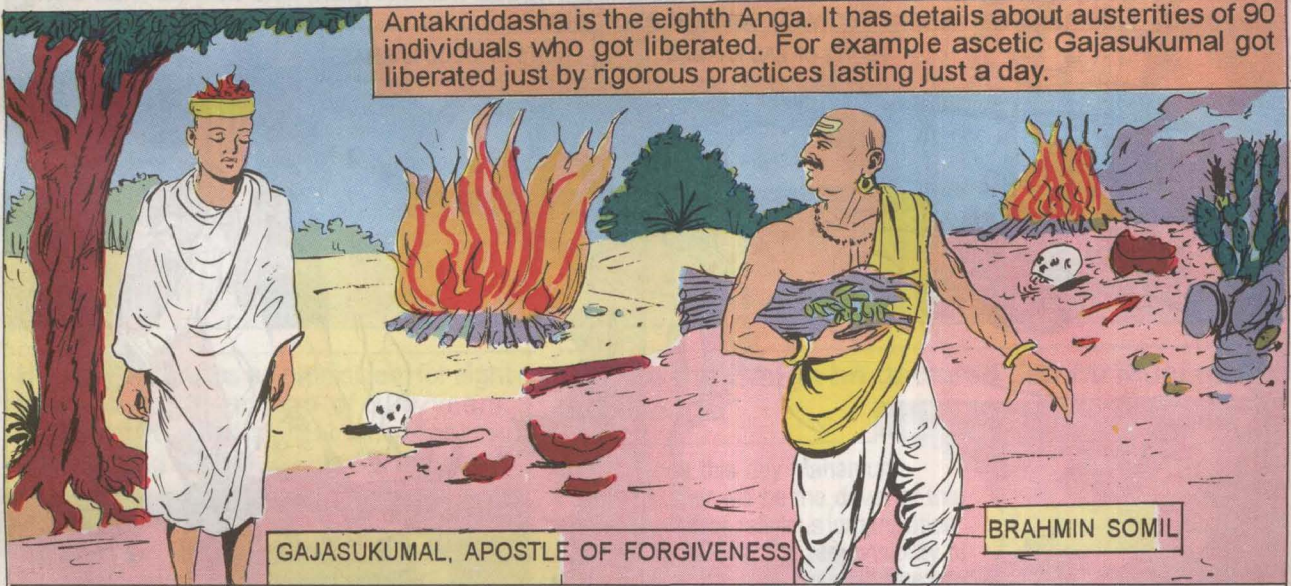


It is also known as Bhagavati Sutra.

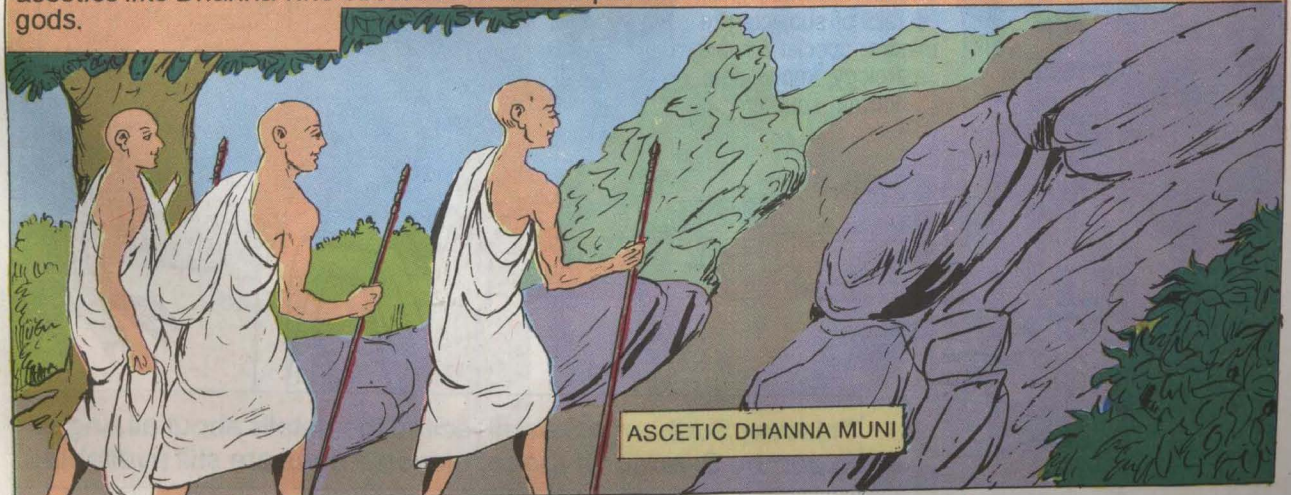
In Upasak Dasha, the seventh Anga, are given details about the spiritual practices of ten important householder disciples of Bhagavan Mahavir. For example the story of Anand and his cattle etc.



Antakriddasha is the eighth Anga. It has details about austerities of 90 individuals who got liberated. For example ascetic Gajasukumal got liberated just by rigorous practices lasting just a day.



In the ninth Anga named Anuttaraupapitik are touching descriptions of practices of highly austere ascetics like Dhanna who observed fasts at Vipulachal and reincarnated in the Anuttar dimension of gods.





In Prashna Vyakaran, the tenth Anga, are given details of Himsa, Untruth five Asravas and Ahimsa, Truth etc. five Sanvaras.



Himsa is equated with Vaitarini river.

Ahimsa has been presented as a goddess.

NON-POSSESSION

POSSESSION

CELIBACY

NON-CELIBACY

NON-STEALING

STEALING

TRUTH

UNTRUTH

AHIMSА

HIMSА



SACHCHAM KHU BHAGAVAM

Truth and celibacy are presented as Bhagavan.



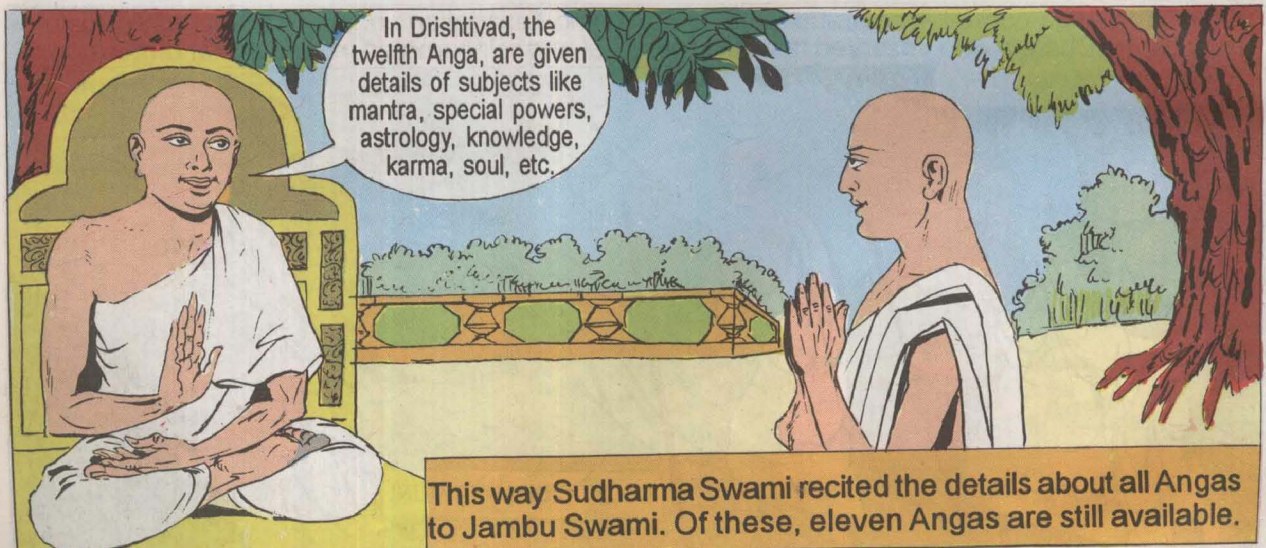
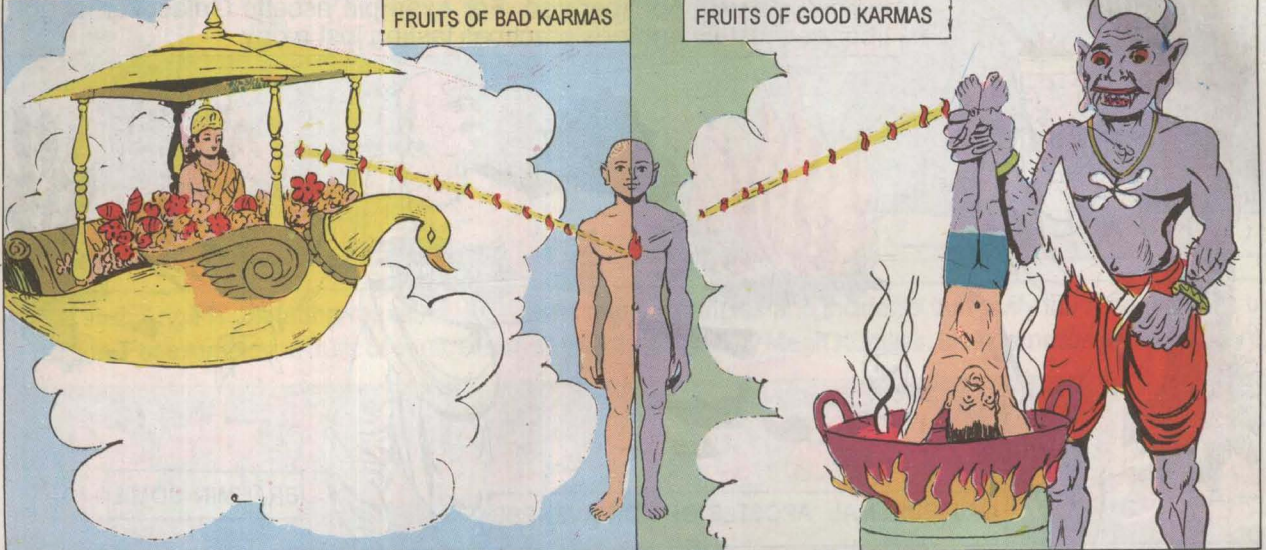
NATTHI - ERI-SOPASO

Possession is strongest bondage.

The eleventh Anga is Vipakashrut. Good karmas bring in good fruits (vipak) and bad karmas bring bad fruits. This has been explained with several examples.

FRUITS OF BAD KARMAS

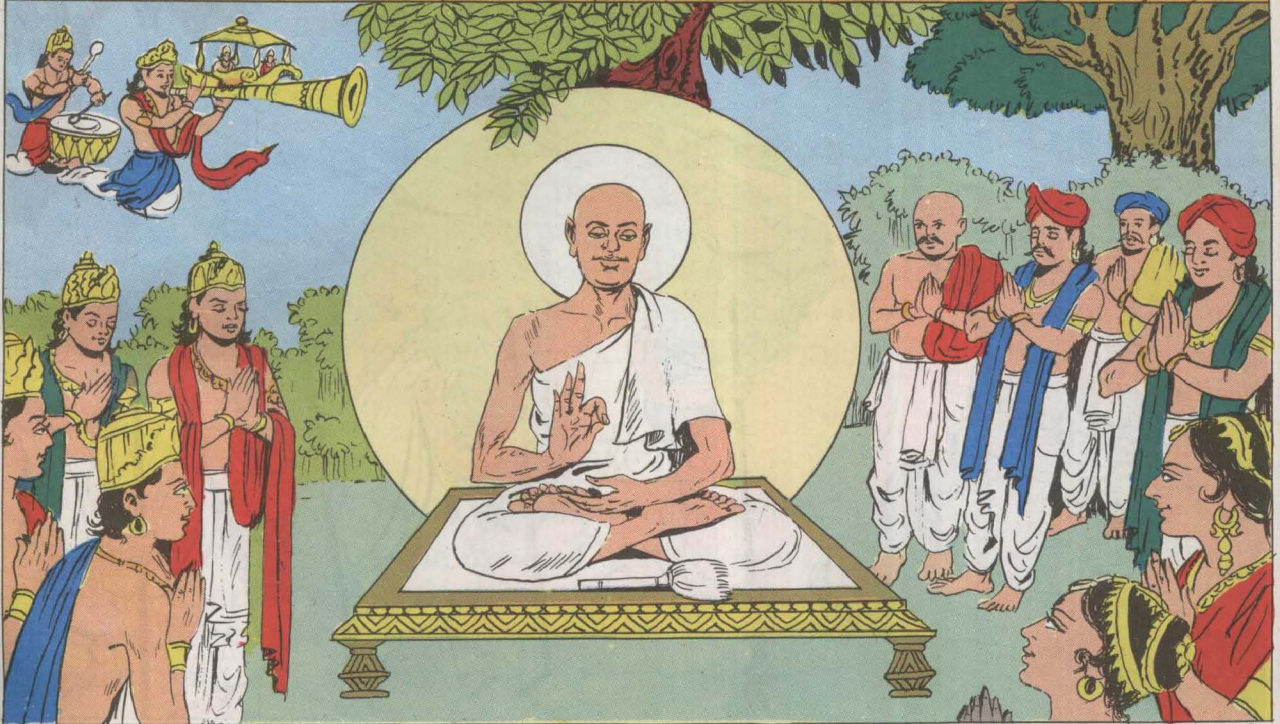
FRUITS OF GOOD KARMAS



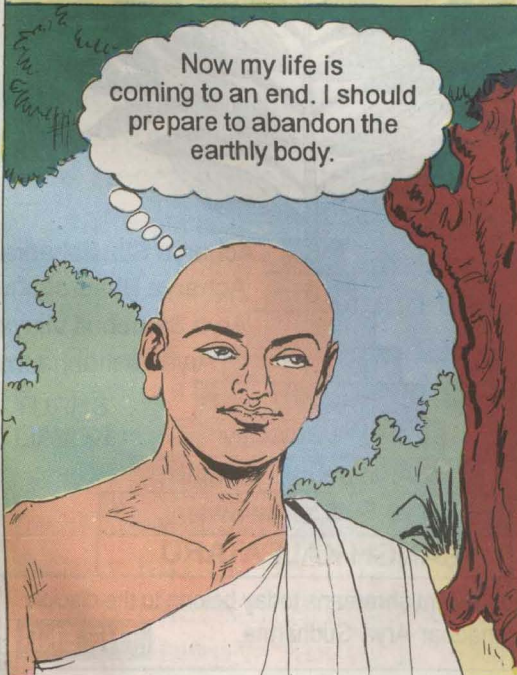
In Drishtivad, the twelfth Anga, are given details of subjects like mantra, special powers, astrology, knowledge, karma, soul, etc.

This way Sudharma Swami recited the details about all Angas to Jambu Swami. Of these, eleven Angas are still available.

After propagating religion for 12 years Arya Sudharma attained Keval-jnana in 458 BV# Thousands of gods and men joined to celebrate the occasion.



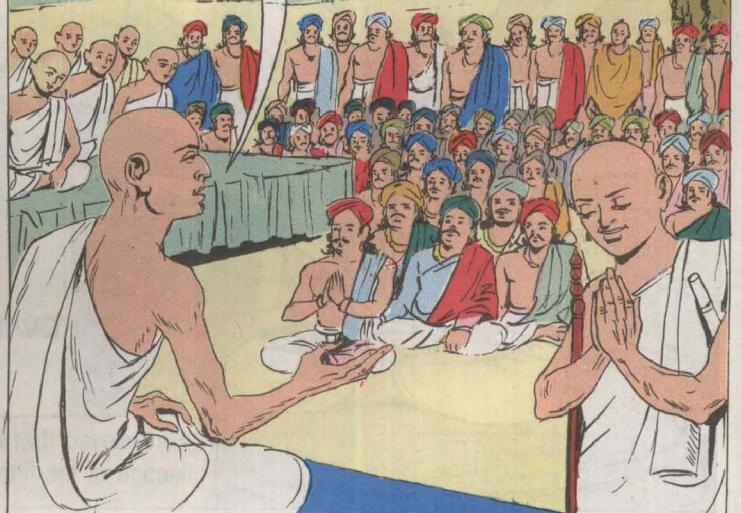
He moved about as an omniscient for eight years to reach an age of 100 years. Knowing that his last moment is approaching Arya Sudharma thought—



He was 92 years old then.

Before the Sangh he declared Jambu Muni as his successor.

Since this day Mahamuni Jambu Kumar will be the driver of this great chariot of religious organization. To him I hand over the responsibility of the care of the wish-granting tree of the tenets of the Jina.

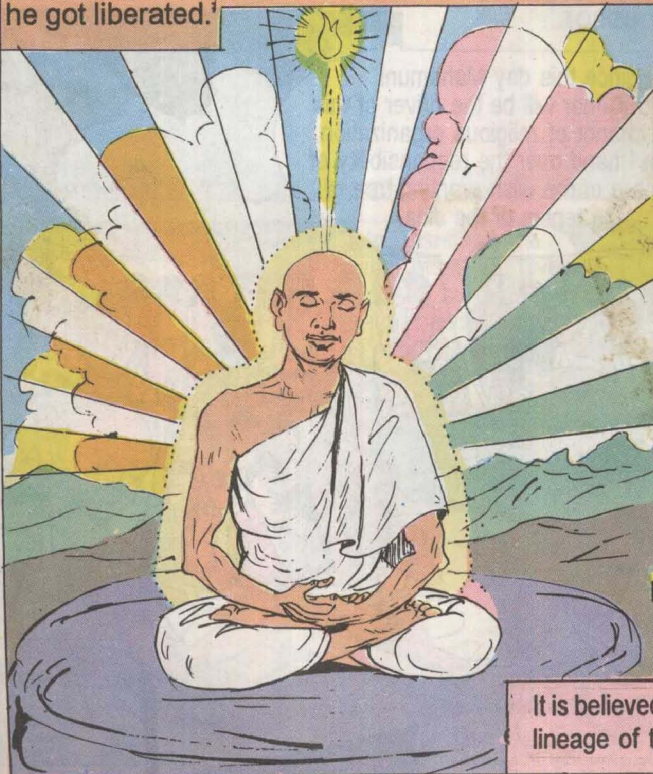


THE FIRST PROPAGATOR OF AGAMS : ARYA SUDHARMA

After making Jambu Muni the head of the order, Arya Sudharma went to Vaibhar mountain with many ascetics and commenced observing fasts.



After completing a month long fast, sitting still on a large rock, destroying the bondage of all karmas he got liberated!



It is believed that all the extant shramans today belong to the disciple lineage of the fifth Ganadhar Arya Sudharma.

THE END

FACTS OF AND ALTERNATIVES TO ANIMAL ABUSE

Dear friends,

The information in this article will help you minimize the daily suffering and exploitation of living creatures. Most people increase their intake of eggs and milk when they start a vegetarian diet. Many vegetarians do not realize the gross exploitation involved in supporting the dairy industry, as well as the wool, leathersgoods and fur industries. Here are some of the facts and alternatives for you to consider. This information is compiled by Jain Meditation Center, New York.

FACTS

ETHICS OF AHIMSA (NON-VIOLENCE)

Factory Farming is the method of intensive breeding used today which employs assemblyline technology and reduces mammals and birds to production units confined under the most inhumane conditions. Stress, disease, pain and suffering for the animals is the inevitable result.

Cows

The cow, a naturally docile animal, has been turned into a flesh and blood milk machine, drugged and injected with hormones and antibiotics. She ultimately suffers the horrors of the slaughterhouse when she is no longer profitable as a producer of milk and veal.

Cows are artificially forced into a continuous state of pregnancy and made to produce 400 times their normal amount of milk. This results in widespread infectious diseases unknown to them under natural conditions and necessitates the use of various antibiotics.

Newborn calves are taken from their mothers so that we can drink the milk intended for them. They are placed in lightless wooden crates, fed an anaemia-inducing liquid diet, all to produce white veal.

Rennet, used to curdle most cheeses, is obtained from the stomach of a freshly killed very young calf.

Chickens

Factory farm bred layer hens are confined 4-5 per 1-2 feet square wire mesh cages arranged in tiers. Over 90% of all eggs produced come from factory farms.

A broiler chicken's lifespan is from 8-10 weeks. The average space allotted them is about 1/2 square foot per bird.

This overcrowding produces such stress and neurotic behavior in the

birds that they resort to feather-pecking, scratching and cannibalism. The solution to this is to remove half of the upper and lower beaks of all the birds by putting them through a hotknife machine, to clip their toes, constant dim lighting and anti-stress chemicals added to their water and food.

“Free-range” hens are ultimately slaughtered when their productivity drops off.

Sheep

Sheep, by nature, do not have “too much” wool. Scientific breeding, under factory farm conditions, creates an excessive amount of wool.

Sheep are shorn continuously in all seasons. Every year, hundreds of thousands of sheep die from exposure to cold. A closely shorn sheep is more sensitive to cold than a naked human.

Sheep are not shorn by “experts” as we see in educational films. The truth is that sheep are pinned down violently and shorn quickly while blood-staunchers stand by to cover the cuts with tar.

Old sheep are ultimately shipped to the slaughterhouse in abominable conditions and without food or water.

If people were to stop eating lamb and mutton, sheep would still be raised for their wool alone. Buying woollen products supports this cruelty.

Bees

Bees are bred commercially, their honey and combs taken from them, and given a cheap sugar substitute on which they cannot survive. Thousands upon thousands die. Honey also contains toxins harmful to us which the bees produce as a preservative.

Fur-Bearing Animals

Most often, trapping does not result in a quick death. Trapped animals, especially with the steel leghold traps most commonly used, often are caught for days until the traps are checked. Many chew their limbs off to escape.

Trapping results not only in painful anguish for the trapped animal, but starvation for its young.

Commercially bred fur-bearing animals (such as mink) are raised in cramped anxiety provoking pens and do not live to reach 1 year. The methods of killing them are painful, in order to avoid scarring the valuable coats.

Cosmetics and Experimental Use of Animals

Cosmetics include toothpaste, shampoo, mouth-wash, talcum, hand lotions, lipsticks, eye cosmetics, face creams, hair conditioners, perfumes

and colognes. Most cosmetics contain animal products and are tested on animals in laboratories. Though the FDA does not require such testing, they endorse the Gillette procedures for tests on animals.

Common tests on animals are the LD/50 test which induces death in 50% of the animals used (rats, mice, guinea pigs and dogs) to determine the lethal dose of a product; the Draize test, used to measure eye irritancy in cosmetics and other products by restraining rabbits and administering increasing amounts of the product directly to the cornea; the Acute Dermal Toxicity test which presses the substance on the shaved skin of an animal after abrasions have been made on its skin and there are still other tests.

Soaps usually contain animal fats like tallow (stearic acid and related salts). Shampoos can contain tallows, animal glycerine, placenta collagen, animal proteins and fish liver oil. Many commercial toothpastes contain glycerine.

Expensive perfumes commonly contain musk, a secretion scraped from the genitals of male civet cats in Ethiopia. These cats undergo hundreds of such painful scrapings during their lifetime.

Entertainment :

Circuses, Zoos, Rodios, Horse Racing etc.

Animals for the most part are put through painful training and forced to perform and live an existence totally alien to their natural way of life. Countless animals are killed before a good specimen is captured to fill the many zoos and circuses. Many die in transport. Their young ones are left behind to starve. Electric prods are used in rodios, and the gentle domesticated steers and horses are made to "buck" by a leather belt tightened around their abdomens pressing against their genitals. Horns are broken, animals are strangled while being roped, kicked and abused. Circus animals are forced to perform as freaks. The training is very unpleasant. Horses bred for racing are genetically bred by humans for swiftness, but suffer constantly from weak and sprained ankles, broken bones and drug abuse, often, they must be "destroyed".

Health

Meat, cheese and eggs are extremely high in saturated fats and the cholesterol that accumulates on the arterial walls is the major factor of heart attacks.

Large amounts of antibiotics and chemicals are readily used to control the vast amounts of diseases that meat animals, cows and chickens are prone to get due to their unnatural living and breeding conditions. These drugs are present in the animals' meat, milk and eggs.

Even the diet of a moderate meat eater works the kidneys three times harder than the diet of a vegetarian, due to the excess toxic wastes in meat which the kidneys try to eliminate.

Lard, the white rendered fat of a hog is not readily digestible. It is used widely in commercially baked goods, many name brands.

Less radioactive fallout is found in vegetable milks (cow's milk generally shows a count of 98 of the element Strontium 90 compared to a count of 2.1 in vegetable-based milk).

Cow's milk has a different constitution from human's milk. Cow's milk is made of elements developing animal, whereas human milk helps build the nerves and brain faster than the bulk of the body.

Cow's milk is not the only source of calcium. It's content in cow's milk is 120 mg. per 100 grams; Brazil nuts have 176-186 mg.; almonds have 234-247 mg.; kale has 179-200 mg.; sea kelp has over 1,000 mg.; and unhulled sesame seeds have 1,160 mg.; just to name a few other sources.

ECONOMICS, ECOLOGY AND THE ENVIRONMENT

The waste and fecal matter, chemicals, grease etc. from the meat packing industry empties into our sewer systems and then into our rivers. Slaughterhouses and feedlots are some of the worst polluters of land, water and air.

A diet including meat and dairy products requires the daily consumption of 8 times more gallons of water than that needed to produce non-animal foods.

Non-animal diets require 1/4 acre per person, whereas meat and dairy eaters require over 2 acres.

One half of the world's population is hungry or malnourished. There is a shortage of over 8 million tons of food, rising to an estimated 100 million tons by the year 2000. A total-vegetarian diet would END the world hunger crisis.

Contd. in the next issue.

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Jealous god Sangama tests Mahavira's endurance and courage by twenty severe tests; Mahavira is victorious.