

JAIN DIGEST

QUARTERLY NEWS MAGAZINE

OF THE FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA

JUNE 1994

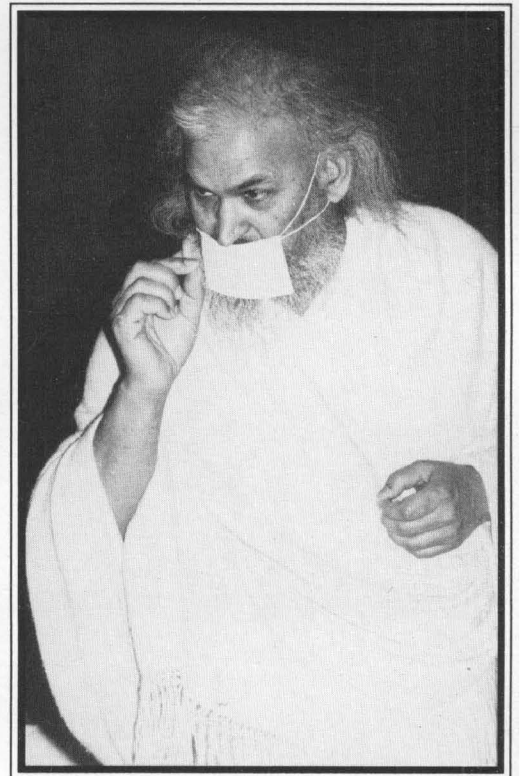
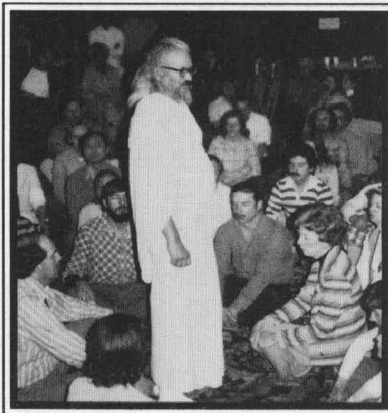
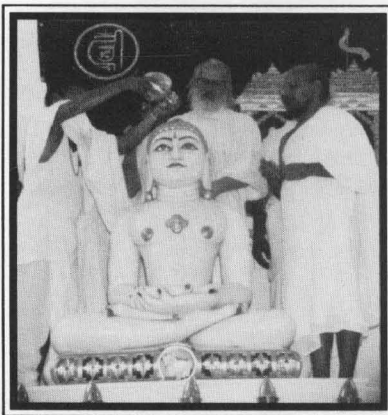
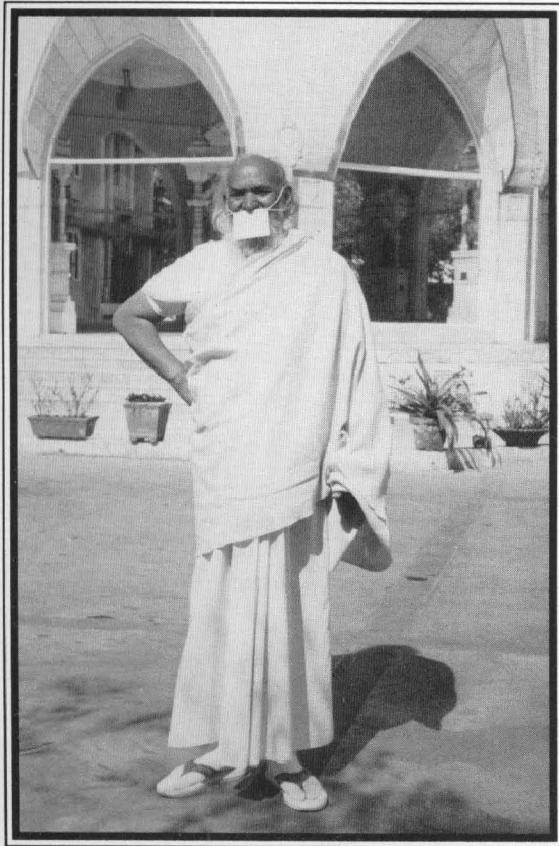
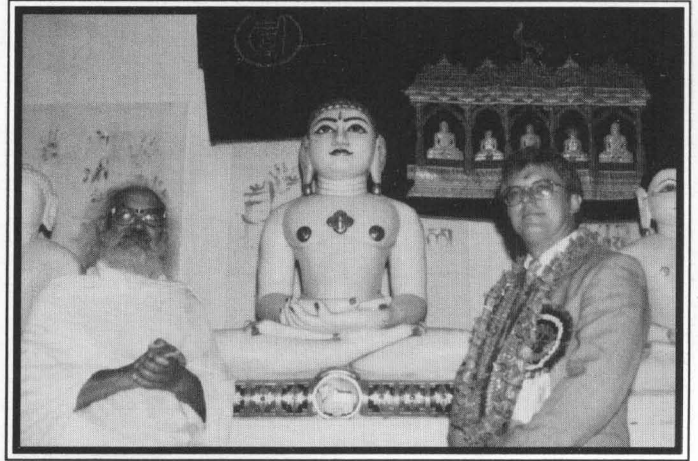
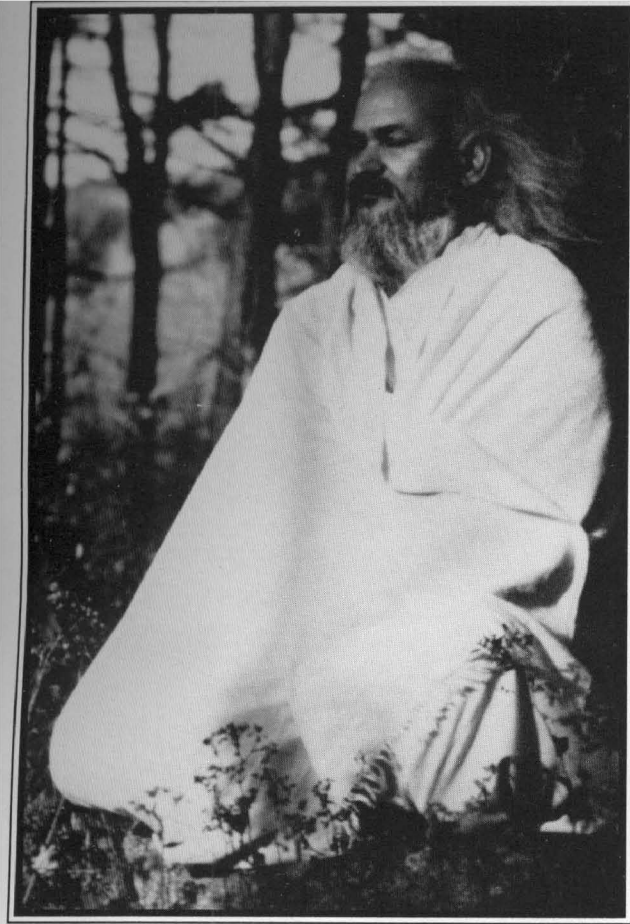
SPECIAL ISSUE

*Crusader of Peace
and Non-Violence*

*A Spiritual Leader
of JAINA*

H.H. ACHARYA SUSHIL KUMAR JI MAHARAJ

June 15, 1926 - April 22, 1994



SHARDDHANJALI

His Holiness Acharya Sushil Kumar Ji Maharaj is no longer in our midst in his physical form. His sudden and untimely passing away has struck a severe blow to the entire world of believers in peace through non-violence in general and the Jain Community, especially of North America, in particular. But his spirit is here with all of us.

Guruji (as some of his devotees called him with affection) is in Heaven. He is looking upon us with trust and confidence that we all shall fulfill his dream of spreading the message of non-violence in thoughts, words and deeds and respect for multiple views (Anekantwad) given by Lord Mahavir and other Tirthankars throughout the world.

Guruji was an apostle of peace and non-violence, an embodiment of love and a torch bearer of the principles of Jain Religion. He was a man of vision and foresight. He was dedicated to religious harmony and therefore founded the World Fellowship of Religions and the International Mahavir Jain Mission. By organizing periodic World Religious Conferences, he carved out a new path for the co-existence of different faiths, which the world greatly needs.

Siddhachalam, established by him as the first Jain Teerth outside India, is a living monument of his dreams to unite all the Jains. This Teerth is going to play a major role in the accomplishment of spreading Jainism in the West.

Guruji's efforts brought about recognition of Jainism by the United Nations organization, introduction of the study of Jainism at Columbia University, New York and establishment of numerous Jain Centers all over the world. Guruji interacted with world religious and political leaders and tried to resolve some of the problems through non-violent means. He also presented before the world, the Jains' views on ecology and environment by participating in the World Earth Summit.

On behalf of the Federation of Jain Associations in North America, on behalf of my family and my ownself, I most respectfully offer my Sharddhanjali (Homage) in honor of Guruji and resolve with all of you that we shall continue to carry his mission forward by completing his unfinished works.

Jagat Jain
President, JAINA

With the passing away of Guruji, as he was known affectionately by millions of his followers throughout the world, a remarkable period in the history of Jain religion comes to an end while a rich and lasting spiritual legacy remains.

Guruji was destined to be a monk. He was born a Hindu Brahmin and not a Jain. Yet, at the age of fifteen he became a Jain monk. As a Jain monk, however, Guruji strived to build bridges amongst different religions. He had studied and mastered not only Jain philosophy but also philosophies of other religions. His dynamism made him carry on with his mission against all odds and against traditions and taboos. He was original as he was self-realized.

Guruji was an activist through-out his life. His mission was not only to preach. He was at the centre of life, be it political or social. He was at the centre stage during the Punjab crisis as he was during the Babri Masjid dispute. He had successfully negotiated a resolution to the Punjab dispute; the actual negotiations had at one critical stage taken place at the Golden Temple, the security forces having been withdrawn during the time the negotiations were taking place. In the Babri masjid dispute he was able to get all religious leaders together to negotiate. Guruji reminded the people opposing Pope's visit to India of the Indian tradition of respect for all faiths. In the pursuit of Inter-faith understanding Guruji organized and presided over six World religions Conferences. The last one was held in February, 1994. Successive Prime Ministers and Presidents of India attended these meetings.

Guruji was the first Jain Monk to travel outside of India.

In 1975 he came out of India to carry on his work in the west. Guruji whose mode of travel had thus far been on foot only, following a strict Jain tradition, took to flying by plane. He established Siddhachalam, the first Jain pilgrimage center outside of India, in New Jersey, USA and was instrumental in having numerous Jain and Hindu-Jain temples built all over the World.

Guruji took his message of peace and non-violence to the world. He travelled to Iran in 1991 with a view to proceeding to Iraq to seek a peaceful resolution of the Gulf crisis. He launched a world-wide campaign for non-violence at the Rio Earth summit. His Mission became a non-government member of U.N.O. in 1992.

Let us now pledge to re-dedicate ourselves to strive to realize the visions of our beloved Guruji.

Yours in Ahimsa,
Arun Kothari, Vice Chair, President - IMJM

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Until the Jain Digest Publication Endowment Fund has reached a balance large enough to generate sufficient interest to cover the cost of the publication of this digest, we appeal to your continued sponsorship for full or partial page advertisements, donations and gifts. Please see page for a current listing of new donors.

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Your generous gifts and donations to the JAINA General Fund help meet the organization's administrative, special project and publishing costs (ie. JAINA Focus and JAINA at a Glance). Please consider donating today. See page for a current listing of new donors.

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JAINA CHARITABLE TRUST

By becoming a Trustee of the JAINA Charitable Trust you help the community in establishing this important growth fund. For complete details about the JAINA Charitable Trust consult the November, 1993 issue, Vol. 9, No. 4 pages 26-28. See page in this current issue for an application and a listing of current trustees.

A MILLION BY THE MILLENNIUM

By contributing US\$101 or CAN\$135 you can become a Life Member of JAINA and help reach the goal of a \$1,000,000 endowment by the year 2000. See page for details and page for a listing of new Life Members.

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JAINA FOCUS

We have recently started the JAINA Focus monthly newsletter for administrative purposes. It will be sent to all member organizations and committee members of JAINA. All news items for publication in the JAINA Focus must be sent to the Editor (see address below) by the 10th of each month.

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Phone/Fax: 619/693-8272

LETTERS TO THE EDITOR

We encourage our readers to send their questions, comments or views on current issues or concerns facing the Jain community of North America to the Editor-in-Chief, Harshad Shah (see address above). We will endeavor to publish letters space permitting. The Jain Digest reserves the right to edit all material for clarity and/or space. The views expressed in these letters are those of the authors and do not necessarily represent the views of JAINA. All letters must include the sender's name, address and phone number to be considered for publication.

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Regional & Associate Editors - please submit all articles typed or on a 3.5" computer disc in ASCII (text) format, MacWriteII or Word Perfect (Macintosh or IBM). We will endeavor to publish the material sent. However, the Managing Editorial Board reserves the right to edit and/or reformat for clarity and/or space restrictions. The views expressed in the articles are those of the authors and do not necessarily represent the views of the Managing Editorial Board of JAINA.

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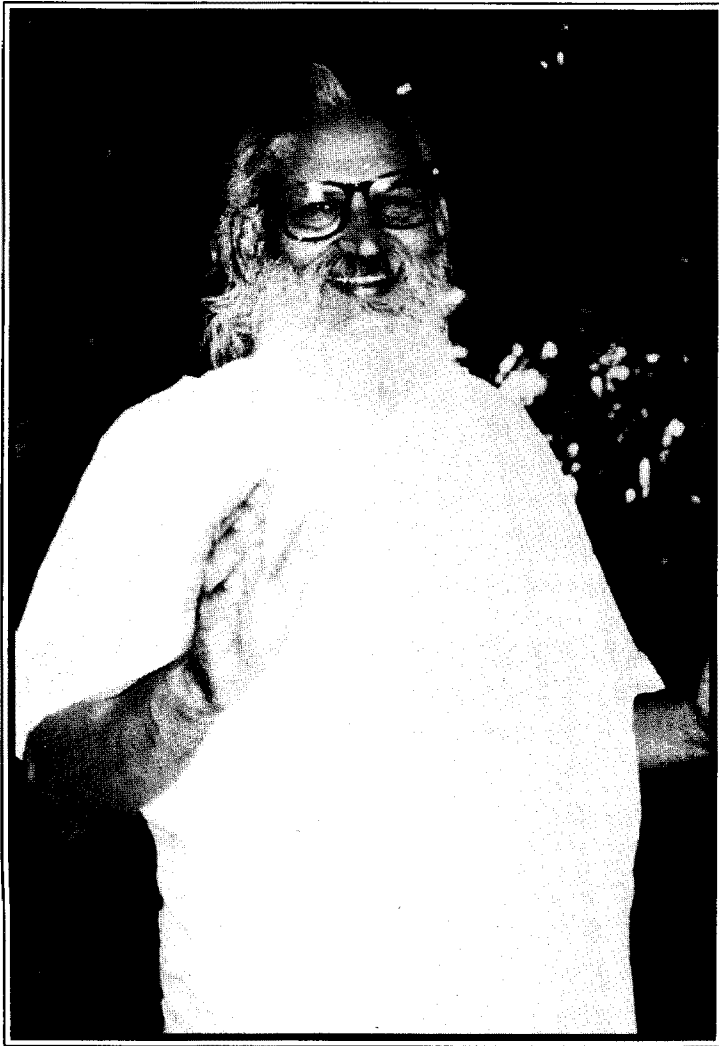


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जो भरा नहीं है भावों से
बहती जिसमें रसधार नहीं
वह हृदय नहीं बस पत्थर है
जिसमें सुशील का प्यार नहीं

*This issue, of the Jain Digest, has been specially
compiled and edited by P.N. Jain (Bawa)*

SIDDHACHALAM

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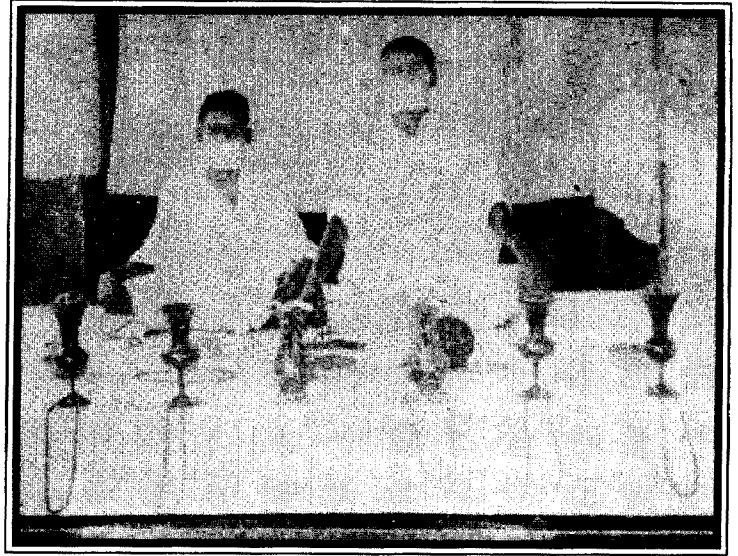
HIS HOLINESS ACHARYA SUSHIL KUMAR JI MAHARAJ: A PROFILE

The man who would come to be known as His Holiness Acharya Sushil Kumar Ji Maharaj was born into a Brahmin family on June 15th, 1926 in the small village of Shikopur in Haryana, India. It was here amidst the outburst of violent conflicts between Hindus and Muslims that the future Jain Saint witnessed the effects of fighting, death and destruction firsthand. Deeply troubled by this unnecessary annihilation of life, the young boy opened his heart to embrace non-violence as a solution to humanity's problems, and even more so as a saviour principle for this planet.

Fifty years later, Guruji (as he is affectionately called by his devotees) continues to devote his life to the promotion of peace through non-violence and the protection of animals, wildlife and the environment. Guruji is a self-realized master, well known for his practice of the science of sound and his teachings of the Arhum Yoga System. And while he belongs to a Jain tradition of spirituality, he honours and respects all of the world's great religions as expressions of one divine truth.

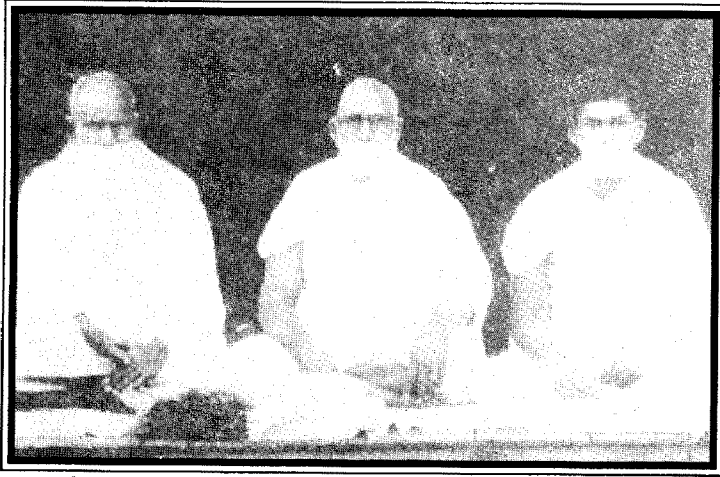
Leaving home at the age of seven to live with Shri Chotelalji Maharaj, Guruji was once visited by His Holiness Roopchandji Maharaj. This great yogi and enlightened master who left his body more than a century ago appeared to Guruji in spirit and asked him what his purpose was in life and what he hoped to achieve. After answering honestly, the then young boy was told that it was his destiny to become a monk — a destiny that was fulfilled as he was annunciated into monkhood and became a Jain Muni in the Swetambar Sthanakvasi sect at the age of fifteen. Guruji went on to pass a number of exams during his academic career in India, including Shastri, Acharya, Sahitya-Ratna, Vidya-Ratna and also mastered classical Indian and yogic philosophies.

It wasn't long before Guruji's divine mission unfolded and he began to gain recognition as a fountain of wisdom, truth and understanding who actively promoted peace and harmony throughout his homeland. Guruji has worked unceasingly to establish a sense of universal brotherhood amongst the conflicting religious traditions of India: He successfully



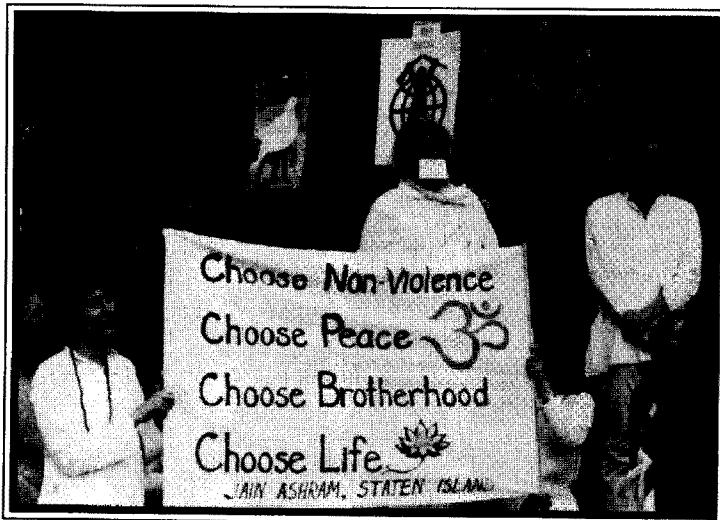
Acharya Ji in 1940 prior to his DIKSHA ceremony

motivated the late Sikh leader Tara Singh to participate in an open and peaceful dialogue with the government. In 1986, the late Akali leader Sant Longowal and the late Prime Minister Rajiv Gandhi attempted to solve the distressing problem plaguing the Punjab — an accomplishment largely attributed to Guruji who convinced the terrorist groups of the Punjab to honour their compromise with the government. He similarly persuaded Muslim leaders to sit in negotiation with Hindu Sants until a consensus was reached in the Ram Janambhoomi-Babri Masjid issue in 1990 to 1991. And when Pope John Paul's visit to India was strongly opposed, Guruji warmly reminded his countrymen that India has a long-standing tradition of welcoming all individuals regardless of their denomination or belief. Even then, Guruji's vision focused upon a united earth as he convened a World Religions Conference with more than 1200 representatives from 27 countries and 500,000 people in attendance. Yet Guruji's work in India was not limited to creating religious harmony; he was also acclaimed for his pioneering work in the fields of animal and environmental protection as he successfully organized a Cow Protection Rally in 1966. From 1954 to 1989, Guruji organized and presided over a significant number of World Religions Conferences, many of which were attended by highly esteemed individuals, including various Presidents and Prime Ministers of India. Pandit Jawahar Lal Nehru, Dr. Rajendra Prasad, Dr. Radhakrishnan, Dr. Zakir Hussain, Fakhruddin Ali Ahmed, Zail Singh, Rajiv Gandhi and Indira Gandhi were amongst those who were known to participate and declarations advo-



Acharya Ji after the Diksha with Baba Guru Kundan Lal ji and Guru Chottelal ji.

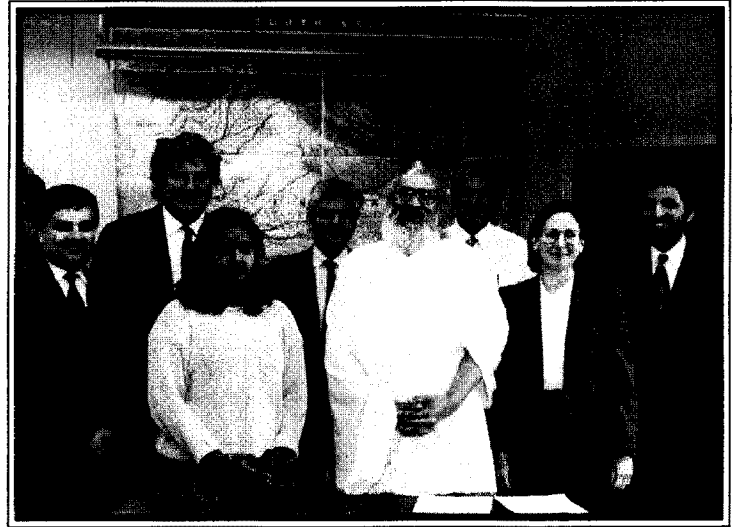
cating world peace, universal brotherhood and above all non-violence were frequently adopted at these conferences. Guruji is also widely known for his unprecedented — and highly controversial — international tour which began in 1975. He was the first Jain Monk to have traveled overseas. For centuries, Jain monks were permitted to travel solely by foot, yet Guruji recognized the wisdom in breaking from this ancient restraint in order to share his message of non-violence, peace and the oneness of all living beings with the world at large. Since then, his acclaim as a true man of God has spread to all corners of the earth: In 1982, Guruji inspired the leaders of eight nations to submit a memorandum demanding peace through non-violence to the Secretary General of the United Nations. He has since inspired the construction of numerous Jain Temples, Centers and Hindu - Jain Temples all over the world. He explained that peace through non-violence could not be compromised or exploited and would ensure the sanctity of human life as well



The Peace Rally in 1982

as extending protection to the animal kingdom, the environment and all of our Earth Mother. Guruji and his devotees also served as the fourth largest support group for the Peace Rally held in New York in 1982 — an event that was attended by nearly one million individuals from around the world. In August of 1989, Guruji was invited to inaugurate and preside over the World Hindu Conference in Britain. As Hindus regard him as one of their spiritual leaders, they enthusiastically embraced his notion of Ahimsa (Non-Violence) and vowed to join him in propagating the virtues of meditation, vegetarianism and unity. That same year Guruji addressed the World Conference on Religions for Peace in Melbourne, Australia. Advocating the dire need to protect the animal kingdom and our natural environment, he explained that all living beings equally share the right to life. In 1990, Guruji was an honored guest at the Global Conference for Human Survival in Moscow. More than 1200 individuals from 70 countries travelled to the USSR to take part in this historic gathering and were present to participate in Guruji's meditation and hear his remarks on the need for non-violence. It was here that Guruji had an opportunity to meet with Mikhail Gorbachev and discuss issues related to the establishment of world peace and global co-operation. Then in 1991 he travelled to Iran in an attempt to persuade Saddam Hussein to adopt a peaceful resolution to the Gulf Crisis. And although poor roads and the prevailing war conditions prevented him from entering Iraq, Guruji was widely recognized and appreciated for his valiant efforts to stop the Gulf War. There is hardly a nation that has not been touched by his efforts and today His Holiness Acharya Sushil Kumar Ji Maharaj continues to work towards the fulfillment of his divine purpose: Siddhachalam, the first Jain tirth established outside of India, celebrates its 10th anniversary this year. As pilgrims from around the world continue to be drawn to this magnificent and distinguished spiritual center in ever increasing numbers, Guruji could easily stop to reflect upon his recent achievements: The International Mahavir Jain Mission became affiliated with the United Nations as an NGO (Non-Governmental Organization). Furthermore, the concept of Ahimsa was adopted by the United Nations for the first time in history at the Sacred Earth Summit in order to protect all forms of the 8.4 million species of life existing in the world today. The World Movement of Non-Violence for Peace and Environment was launched in Rio with Guruji serving as Founder and President and Dr. Robert Muller its

Co-President. A Jain Studies Program was initiated at Columbia University — one of the oldest and most prestigious academic institutions in the world, and a Jain “Chair” has been established at the Toronto University in Canada. A Jain Encyclopedia is soon to be incorporated into the Hindu Encyclopedia and is due to be released by the renowned publishing house of MacMillen Press. Guruji was also invited to participate in the Global Forum in Kyoto, Japan, where the International Green Cross was launched in April of this year with the support of more than 700 delegates from 88 countries. It was here that Guruji met with Mikhail Gorbachev again and was very encouraged by the former Soviet leader’s warm response to Guruji’s visionary Ahimsa University (which became affiliated with the United Nations Peace University in Costa Rica this year as well) and the World Movement of Non-Violence for Peace and Environment. (Additional information concerning these recent achievements can be found further on in this publication...) Furthermore, the growing list of spiritual organizations that Guruji has founded include the World Fellowship of Religions (1953) since its inception seven World Religious Conferences have been convened, the most recent one being in February 1994 at New Delhi and the Vishwa Ahimsa Sangh (1957). The 2500th celebration of the 24th Trithankara of Jainism, Lord Mahavir, was also convened by Guruji during this time and is a celebration that continues annually in the Jain tradition the world over. He also founded the International Mahavir Jain Mission (1978), the World Jain Congress (1981) and the World Center of Non-Violence. He is the Honorary President of the World Conference of Religions for Peace, the Director of the Temple of Understanding, a Founding Member of the Global Forum of Spiritual and Parliamentary Leaders on Human Survival, President of the Punjab Peace and Unity Committee, President of the Ram Janambhoomi-Babri Masjid Solution Committee and a Founding Member of the Vishwa Hindu Parishad. In today’s world, how many can claim more than five decades of asceticism and self-less service in the name of

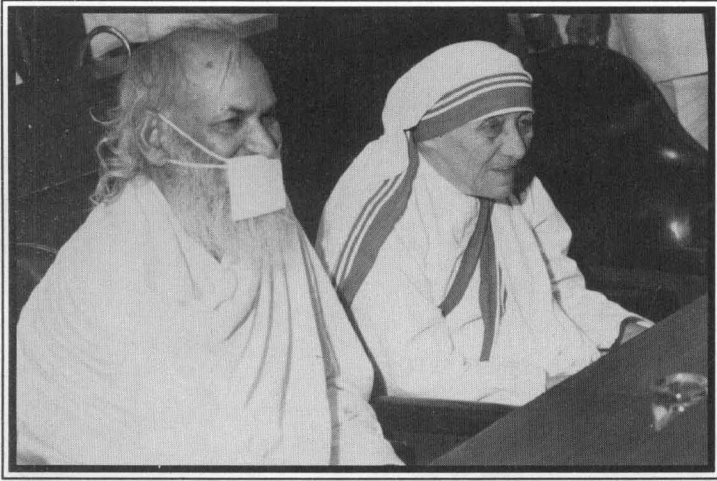


Panna Lal Jain, Dr. Robert F. Thurman, a student, Arun Kothari, Acharya Ji, Prof. Jack Hawley, Barbara Gombach and P.N. Jain (Bawa)

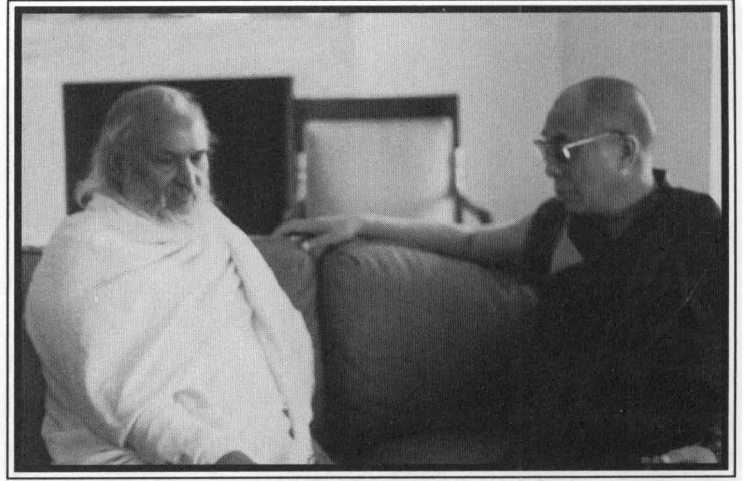
peace, unity and universal brotherhood? How many individuals devote themselves entirely to the upliftment of all living beings? Guruji has done both and yet his work is far from complete. Our Earth Mother continues to cry in protest of the injustices she is forced to endure: animals, birds, trees, forests, oceans and mountains are suffering in the name of industrial greed; and everywhere men, women and children are plagued by hunger, disease, prejudice and oppression. Guruji hears their cries and understands their anguish — and His Holiness Sushil Kumar Ji Maharaj will not rest in peace until all the world is united in a state of Ahimsa.



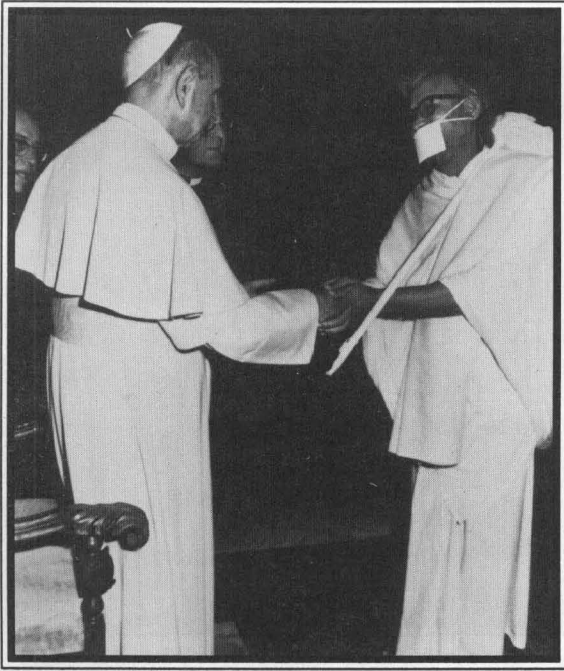
Prime Minister Shri P.V. Narasimha Rao greeting H.H. Acharya Sushil Kumarji Maharaj at Bharat Ekta Awards Ceremony, New Delhi



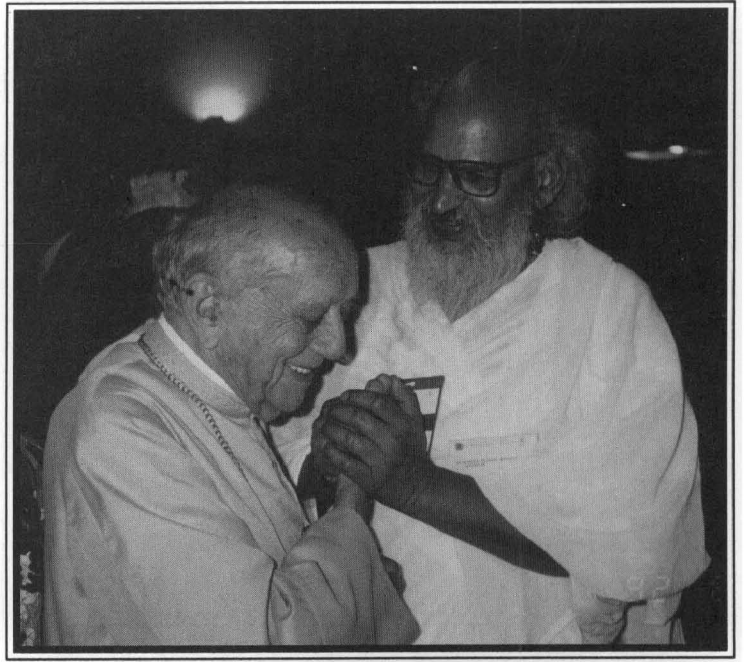
Acharya Ji with Mother Teresa



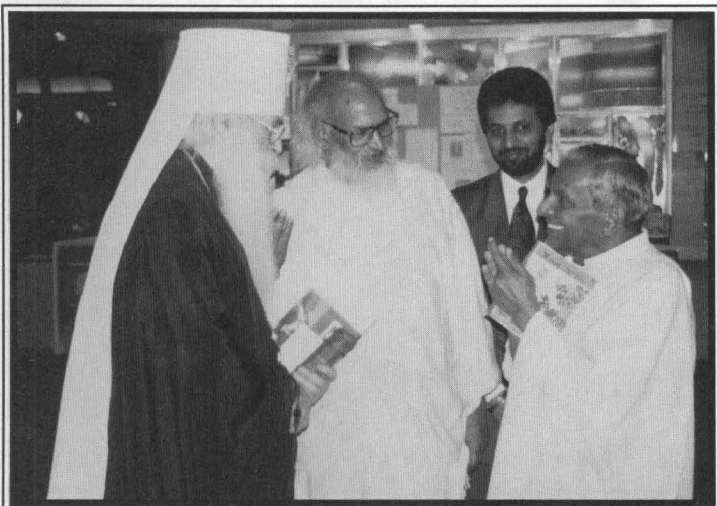
Acharya Ji with H.H. the Dalai Lama



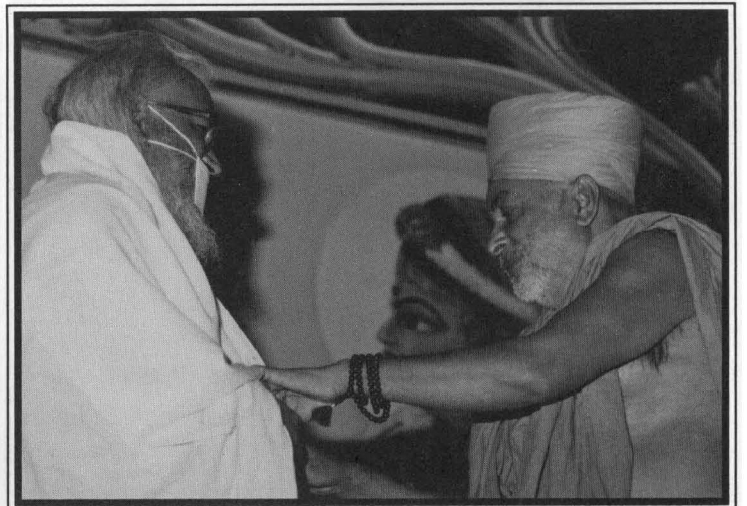
Acharya Ji with Pope John Paul



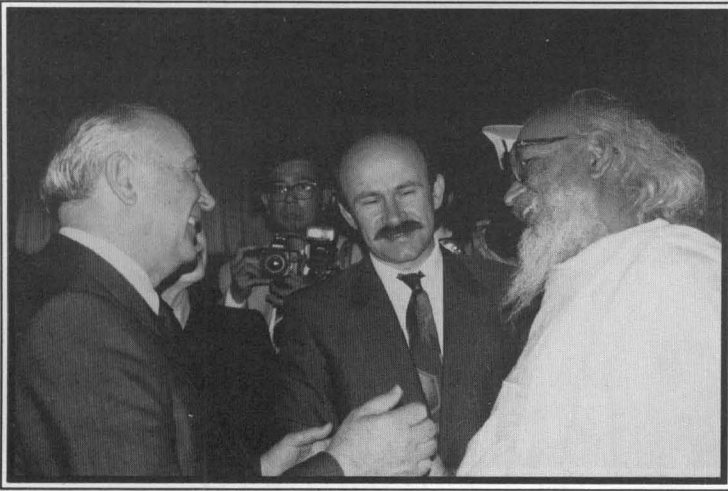
Acharya Ji with Arch Bishop Helder Camara



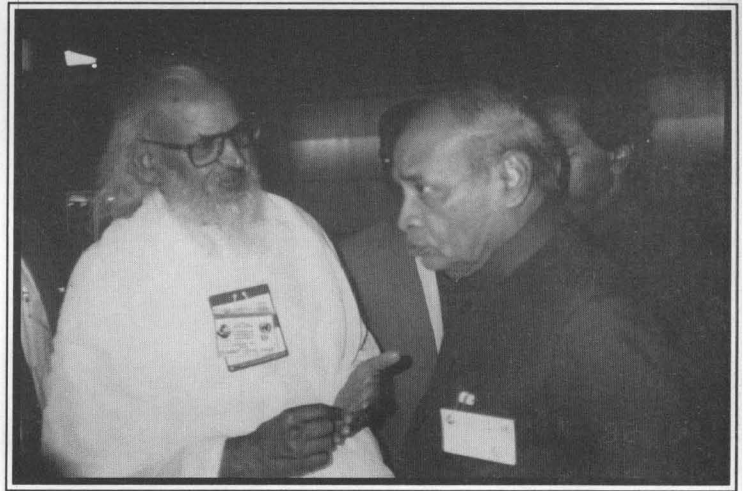
Acharya Ji with Archbishop of Khazakstan and Dada J.P. Vaswani



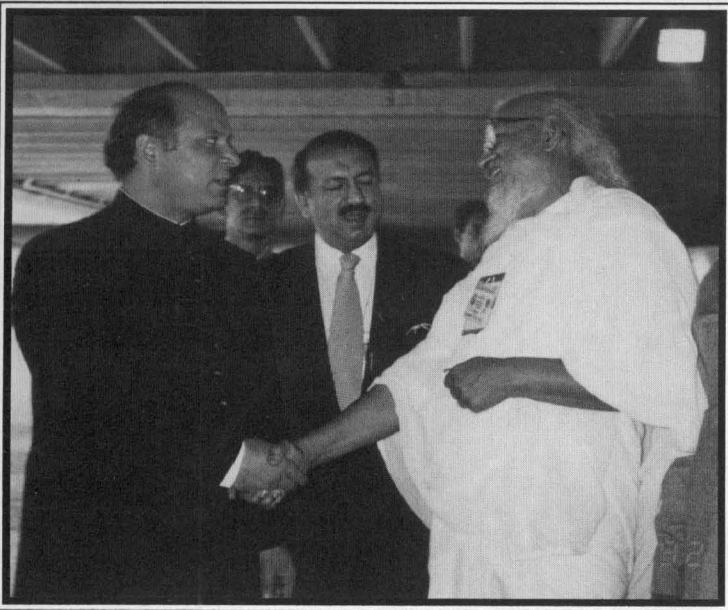
Acharya Ji with H.H. Parmukh Swami Ji Maharaj



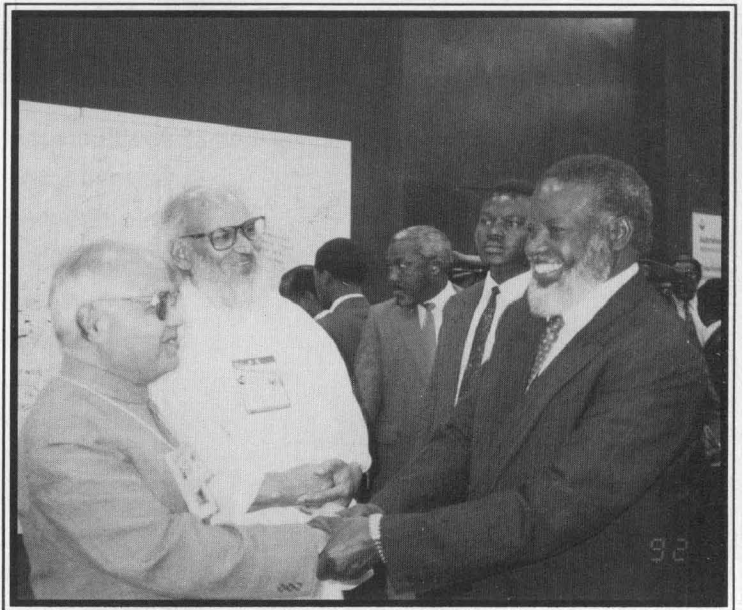
Acharja Ji with Mikhail Gorbachev



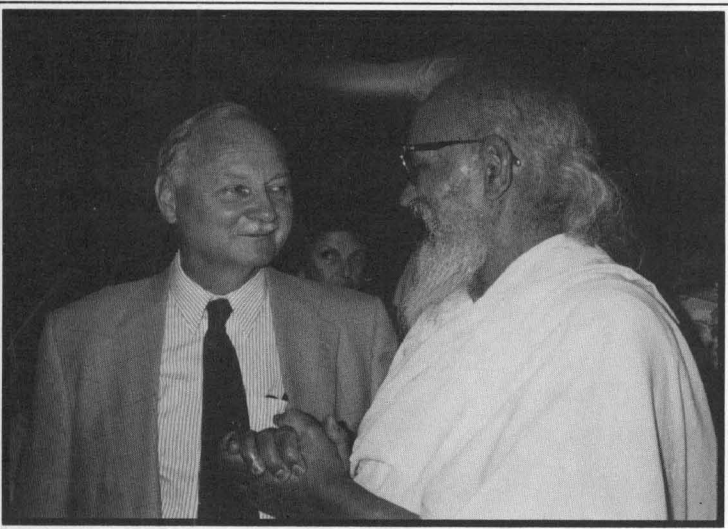
Acharya Ji with P.V. Narasimha Rao- Prime Minister of India



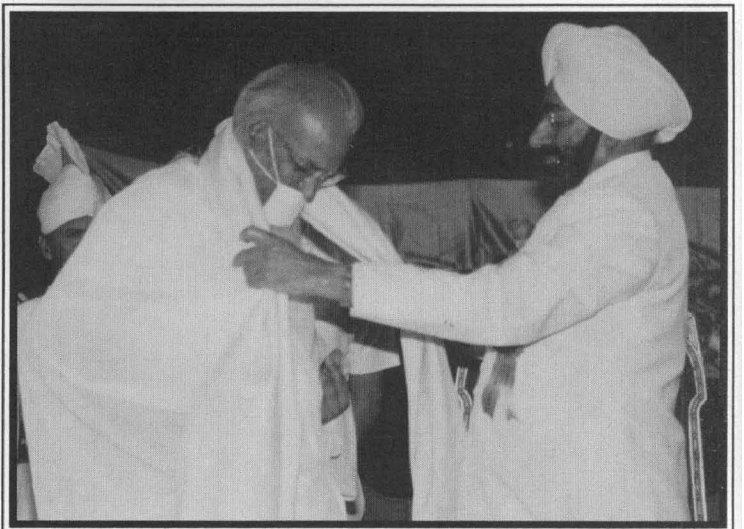
Acharja Ji with Nawaz Sharif - Prime Minister of Pakistan



*Acharja Ji with Sam Nujoma - President of Namibia and
Ambassador N.P. Jain*



*Acharja Ji with Maurice Strong -
Secretary General of the Earth Summit*



Acharja Ji with Gianizail Singh - President of India

GURUJI'S MESSAGE ON NONVIOLENCE

Many of us have heard predictions about the future of man and the Earth planet. It is true that the time is coming when there will be communication and involvements with extra-terrestrial beings who are far advanced mentally, physiologically and technologically. There is a great possibility that interplanetary wars will begin with the threat of vast destruction to the Earth.

Nature methodically takes her course. What we sow, we will reap. The vibrations of violence or thought, word or deed emit from the individual, the family, the society, the world and collectively set the momentum for the ultimate destruction of mankind. Do not become narrow-minded, thinking this is all too incredible. Do not become fearful, burying your head underground like an ostrich. Take inspiration from "Arihantas" to perfect body, mind and soul.

The individual can create peace. Non-violence is more powerful than any destructive force. Do not underestimate the power of the Perfected Self. Even one soul can win over destructive force for the world peace if he is so firm in his faith for non-violence.

Again we must return to the importance of our goal of Right Knowledge, Right Faith and Right Conduct...we must purify and awaken our highest qualities. Our vibrations of love and the fearlessness that come from non-violence will transform the galaxies.

The situation of the world is a change for non-violent people. The time has come when powers of non-violence must become one and united, otherwise the violent insanities of some national leaders can destroy the entire world.

Violence is reaching its climax. Violence cannot produce any good result; it can only destroy. Believers in non-violence must warn others of the effects of violence. The civilization stands the risk of suffering a great loss. We should not become involved with the leaders who are ignorant of the result of violence.

It is the duty of non-violent people to make clear that goals cannot be fulfilled through violence. Once the fire of war starts and the major nations become involved, this fire will burn all man-kind. Nothing will be gained.

This is indeed a critical time for the world, a test for peace-lovers. Non-violence means respect for all forms of life, tolerance, generosity and forgiveness. The message of non-

violence was brought to the world from the beginning of time and more recently by Lord Mahavira, Jesus Christ and the Buddha. We must remember their teachings. How have people forgotten the result of the atom bomb at Hiroshima? How have people forgotten the cries of six million slaughtered Jews in concentration camps? If we look closely at history we can see that war and killing are not the solution to national and international problems.

If non-violence overcomes violence, the future of man-kind will be very bright. This is a beautiful age when science is growing closer to religion and spirituality. Science is now beginning to prove what the ancient mystics, holy men and yogis have experienced through the ages, concerning the latent powers in man. Scientific researchers, parapsychologists and occultists have experimented extensively, proving the validity of mental telepathy, E.S.P., existence of the aura and etheric body, color therapy, psychic healing and more. Tests have shown how the state of mind affects physical health. Vegetarianism and natural foods, relaxation meditation and yoga have proved to increase the productivity of the mind and body, and to create a state of well-being and inner peace.

Man has reached great heights in the fields of science and technology, industry, medicine and education. With respect and love of our mother earth and fellowman, we must not lose all that we have gained. We must not let the destruction of violence throw us back to the beginning of struggle again, when we have advanced so far. Peace-lovers must unite! Non-violence must overcome violence. Most beings are slaves of nature, the elements and the law of karma (cause and effect). Nature is not related to non-violence. It can kill and destroy. Animals have the instincts and his mind. He can realize his ultimate perfection.

Perfected beings such as Mahavira, Buddha and Christ felt oneness with all living beings. They saw the Supreme everywhere, and therefore preached non-violence. Absolute non-violence show the attainment of the highest state of consciousness. Mahavira would not harm even the tiniest of insects because he felt life, oneness and equality for all. He had no feelings of superiority or inferiority. On the crucifix, before Christ left his body, he said, "Father, forgive them for they know not what they do" He had so much compassion for his murderers. He was truly non-violent.

A common man has fear of sin because of the accumulation of karma or the punishment he may suffer. He may have some faith in non-violence, but he will avoid harming

another's life for selfish reasons.

If one hurts another, by thought, word or deed he hurts himself. One also hurts himself through possessiveness and ego because he is going against Reality. He must collect more karma for this. In Reality, man is his soul, but in his ignorance he believes he can own others. He identifies himself with money, position and outer objects.

Violence is nothing in itself. It is anger, greed possessiveness, ego and ignorance that give it life.

Know Thyself

"When asked what is yoga, Lord Mahavir answered, 'one work at a time'. This way all actions are yoga.

'All simple things are very difficult'. Remove your egotistical attitudes, remove your pride and your greed. Try it. It is very simple...and very difficult. Serve selflessly. Love selflessly. Attachment and attraction is not love. Love is unconditional. Love is perfect. Don't think about the fruit of your actions, or you will lose everything."

"Mind, body and breath should move together . Focus your mind and do one work at a time. This is meditation. Know thyself. If you do not know yourself, then how can you know God? Know your body first. Without the body, we can't do anything. Read the body - this is our greatest book of knowledge. Go in. Use the breath as a vehicle. Use sound as a vehicle."

"We must reach unstruck sound and uncreated light. This is the purpose of meditation. By gross sound one can catch subtle sound. When you catch the divine unstruck sound, consciousness unfolds ... you dissolve...you merge ... and ultimately you are nothing."

Guruji

*He gave me Love
He gave me grace
I pray that someday
Again, I'll see his
shining face.*

*His loving arms
They gave me peace
His gentle words of Wisdom
They will never cease.*

*I can't believe his Life
is through
He had so much
more work to do.*

*His Angel Body
will descend
When I feel
I need a friend.*

*He is the Guru
of me Heart
I know he's been
there from the start.*

*This precious man
of peace is near
Find your strength
and have no fear.*

*His guiding light
will always be
a wondrous gift
he left for me.*

*I know that we will
meet again
I really wish that
I knew when.*

*So Guruji on this day
I pray that all the Heavens
will sing your praise
and shower you with
Blessings that you have earned.*

*May you go in peace
and with all my love
and take your place
with the saints above.*

*No words of Gratitude
will ever do
I owe my life
my world to you.*

I love you,

Sue

“TALK ON THE ABSOLUTE”

**Talk by Guruji at Siddhachalam
Summer, 1984**

We have a problem when we try to describe the Absolute. According to the Jain system, there are six principles of creation - soul, matter, space, action, rest and time. You say the Absolute is the cause of all sounds, colors, thoughts, smells, etcetera, but you do not know the meaning of Absolute. We began our relation with this world through sound, but in the level beyond sound there is no relation with this world or nature.

What is the Absolute of a tree? It is the seed. But what is the Absolute of the seed? Seed is tree and tree is ultimately seed. This is expansion and contraction manifesting in all of nature. And when you go deeper into seed of seed, seed of seed, seed of seed - you find the same reality in all. Like a molecule or atom - there is a whole world in a molecule, the same world in the subtlest form of existence.

The term Absolute will create many misconceptions. Like “God” and “karma” - in the name of God, how much violence has been committed throughout the world. The same is true with karma. Through religious beliefs many problems are solved, but many confusions also arise.

Why have some people accepted the theory of karma? If you are not accepting “God”, then you have to accept karma. Karma is a more polished, more intellectual answer to the questions of man and the world. And the “God” answer is devotional. You have to believe blindly. Who created this world? God. Okay, problem is over. But nobody is thinking who created God.

However developed is your mind, this will show your kind of God. The God of the Hindus, Jains, Christians, Buddhists, Muslims - behind all, the intellect is working. What about the God of primitive peoples? Some thousand years ago, mostly all people were worshipping the sun as God. They believed when it was rising in their fields, it was giving life. Through the power of the sun they could survive. They knew the value of the life force coming from it.

People cannot understand what prana is, what life force is. Medical science has created many misconceptions. One is that we take life from oxygen. But this is not life force. If oxygen is life force, then scientists can produce more life force. We can buy some cylinders of life force and fix them

in our homes, then no need to die.

Think about God, karma, prana, oxygen, death - how many misconceptions there are in the world. We use the term Absolute, but we are talking about our own thoughts. And thought is very gross. If you do not have much vocabulary, you have little thought. You have no dream in your life.. All dreams are based on your language. You can't think without words. Then the meaning is - you have some vocabulary. Animals have small vocabulary, then their thinking is small. If you have a great vocabulary, then your thinking is great. There are so many social and political problems because of this Absolute term. Nationalist pride can create feelings of great prejudice and superiority. You have a boundary and within that boundary, you say, ‘This is our country’. What is the meaning of this? When raw materials for industry, natural resources, and food supplies are coming from other countries - we are all inter-dependent.

But if you want to fight, if you want to rule, then conflicts start. What is our country? Our country is our mother. The Earth is our mother. That we can agree on. The Earth is giving everything we need. But we create boundaries - ‘This is my country! This is my culture!’ And if someone crosses you, you will fight. If you can't rule the whole Earth, then you have to make some problems for others. And nations fight each other. We are creating this with the term Absolute.

Some people are against the term “God”, and others are scared of atheism. So now we have a new word - Absolute. This is your intellectual God. But look at this ignorance - you are using the word Absolute, then you are saying all things are coming from it. If it is Absolute, then it is not producing anything. If anything is the cause of anything, then what is this - cause and effect! This is nature. How is it Absolute? The Absolute is “Paratpar Brahma” - this means beyond cause and effect.

It is the same thing when we say God is perfect and complete, and then we say he created the world. Without desire, who can create? Desire can't come without incompleteness. If you are complete - then how can you have desire? When we have eaten enough food that our stomachs are full, we can't eat more. We have no desire. After some time desire can start again. Or if we are missing some special taste, desire for that taste can come. Food desire can come, sex desire, any desire can come, but only if you are missing something, if there is a deficiency.

Is God missing something? Here we have a big story - God

was alone, and he wanted to become “more”. The desire came to create. Then he planned, using knowledge. He started to work, but how is he working? He has no hands. If he has hands, then he has body. If he has body, he took birth. If he took birth, then he will die. If he is caught in the birth and death cycle, then he is not God. How is he working? Is he working by will? But how did the will start if he is Absolute?

He is Absolute? And he’s creating smells? He’s creating thoughts? He is the cause of sound? Sound means vibration, and if something is vibrating then this is matter. This is not Absolute. We are putting ash in the eyes of the people and using the word Absolute. The students can accept your theory when you lecture in college, they will not object, because they are more ignorant than you. But if you talk with me about Absolute, then I will laugh. Look how you are fooling yourself!

Absolute means there is no vibration, no pulsation, no cause and effect, no rest, motion, time or space. Absolute means there is Nothing. We can’t describe it. This is “Anant Paratpar Brahma”. It has no beginning and no end. It is beyond all.

...OMARHUM

QUOTE FROM GURUJI

“Some people define a religious man as one who goes to church or temple. Are these buildings the source of religion? You go there and you are a very religious person, and when you come out you are not?”

“In India people are required to leave their shoes outside before entering a temple or holy place. There is a big problem there of shoe thieves. So you go in and worship and pray to God, and when you come back you will not find your shoes.

“If a religious person is one who goes to temple, then maybe the shoe thieves are very religious - They are always there!”

“No, church will give help if you are not a religious man. You must think how you can reunite with the Absolute.

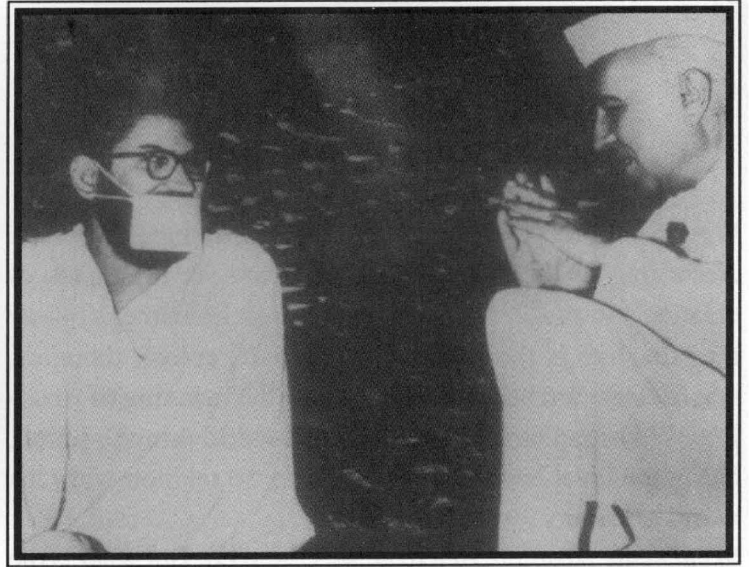
Religion means “dharma” or nature.

What is your true nature?

Follow this.

You separated, my dear, from your reality.

Come back to your original source.”



Acharya Ji with Pandit Jawahar Lal Nehru



Acharya Ji with Mrs. Indira Gandhi

"TALK ON LOVE AND BEAUTY"

TALK BY GURUJI IN LONG BEACH, CA
WINTER, 1984

Love is the first principle. When you feel so much love then you can't forget it. Anywhere you go, love will inspire you, remind you, prepare you. Again and again you will remember it. Love is a beautiful thing.

"Love your body" - this is a good principle. But you are not loving your body. You have to analyze, with love, what is attachment. Many people spend a lot of money on make-up, shampoos and creams. I do not know the names of these things. But I have seen them in the bathrooms of rich persons' homes (and their bathrooms are as big as another person's house). There are hundreds of different bottles - something for eyes, something for lips, something for this and that. Something for hair, something for cleaning.

But think deeply - this is not love, this is attachment. Even if someone has used all kinds of make-up, can you compare this beauty with a flower? When a flower is blooming, how lovely! It is not using any make-up, is it? Naturally, all beauty is coming. You are a flower of Nature. Don't think otherwise.

If you really want to love, then watch. Watch with love, with peace, with balance. Watch, and you will develop more highly. If you are so attached, then watch. Love is a different thing. Love has no demands. Love is innocent. If there is demand, there is no love.

Attachment means we want to occupy something. Look at this flower. If we have attachment, if we like it, then we want to pluck it from the plant, keep it and occupy it. We want to possess it.

If we have love then we want to leave it in the same situation. We will give it help to grow, become bigger and more healthy. We do not want to cut it or destroy it, or make any problem. Love means to give help, to sacrifice. How much can you sacrifice? Love starts here.

When a person is reaching a higher state, he's not feeling any difference or separation between man, animal or any living being. Everything is the same. If you have love, it is not possible to treat inanimate objects harshly also.

When you are loving and peaceful, and your actions and thoughts are perfect with love, then you can't treat anyone or anything negatively. If you have love inside then you can't

keep hate. If you have hate, you can't keep love.

There is one saying, "The street of love is so narrow; there is only room for one." You can keep love or you can keep hate - this is your choice. But it is not possible to keep both. One thing is available for you. Choose what you like.

"The core belief of Jainism is Ahimsa the principle of compassion, non-violence and non-injury to all creatures."

"Jains believe that all living organisms possess a soul or jiva. The Soul is surrounded by Karma or harmful matter which impedes enlightenment. The goal which might take several reincarnated lifetimes is to liberate the soul from its Karma."

"Poverty is another word for self discipline. You can serve the society and fulfill noble ideas in life, if you follow self discipline. Give up your rights for society to protect others rights. This is the golden rule for oneness."

"I believe in promoting religion as a binding force, not as a sect."

"When you work by force you feel tired. If you work with love, you cannot feel tired. Love is the basic source of energy."

"Om is the binding force for all Hindus. If your ceremonies have fire as an integral part, if mantras have a place in your life, if you believe in Karma, if you believe in non-violence then you are a Hindu. One can be a Jain, Sikh, Buddhist, Vaidik Shaiva by religion but we all are Hindus by culture."

"The multiplying of truth is like the facets on a diamond. From one angle you see one part of the truth, not the total truth. But if you respect all diamonds then you can reach nearer to the totality of truth."

“YOUTH POWER FOR NATIONAL DEVELOPMENT”

Talk by Guruji in Madras, India

May 3, 1985

Behind the history of all religions is youth. Wherever there is faith and hope, there is youth. Youth is responsible for all kinds of stories - good and bad. Our nation has been suffering from separatism for the last two years due to the Punjab problem, and this was created by youth. On the other hand, the freedom that our nation enjoys is the ‘prasad’ of youth. Lord Mahavir began a big revolution for society; he did this when he was young. The same is true of Lord Buddha. You can read the history of any nation in the East or West and you will find youth are responsible for all kinds of change. Our nation needs development and strength, but without youth we can’t do anything. Fortunately, our Prime Minister Rajiv Gandhi is a youth. This is a big thing. We cannot imagine all the problems he must tackle.

My dear students, our subject is how we can grow, how we can develop. Mahavir taught national character. At the time of his spiritual teachings, a ‘national religion’ actually was appearing. Mahavir stressed one thing - that all of mankind is one. There is no division, no higher or lower, no superiority or inferiority. Mankind is one family. When you think like this you can’t create any separation. Mahavir saw the spirit, the soul, the reality of all living beings. And reality is one. We can describe many differences between beings, but we can’t change the essence, we can’t change the reality.

My dear, think what is your duty. Anywhere you see disputes and violence - these people are fighting for rights. What is our duty? If you ask this question, then maybe you can consider non-violence.

Mahatma Gandhi taught that if we fight for rights, there will always be disputes and clashes. If we fight for rights we are not thinking about our duty. Mahavir said, “When you are ready to give up your rights; when you are ready to support the rights of others - this is the start of non-violence.”

How can we build national character? You must think the whole nation is one family. When you think what is your duty, then harmony will be created among all people. Non-violence is the way. Non-violence is the principle by which you can serve the nation.

Youth is power.

But think about power, power has no eyes. Power has feet, it has legs, it can walk, power can do anything. But you must put two eyes there. Two eyes, they can see, they can discriminate, they can decide. If we have right guidance, if we have the right way, we can do anything.

I am so pleased today we are considering what is the real way. We are not thinking what is our right, we are thinking what is our duty. It is our duty to help the nation, to help families from all backgrounds. If you think like this, then this is real religion.

I was in Agra once at a seminar of scholars and poets. The question arose - what is the definition of youth? Everyone gave his opinion, then one old poet stood up and read a verse of a poem. He was saying that old age is not real. If you have the power to face problems and the courage to take risks, then you are young. If you have lost your power and everytime you are afraid to take on any work, any duty, then maybe you are young by age but by mind you are old.

Many people are very strong physically, they have the capacity to do so much work, but mentally they are thinking they can’t. They are always afraid. By age they are young, but they are old. My dear, think about this.

Organize, and do good work - but by good character and good conduct. If our character is not good, and our discipline is not strong, we can’t accomplish anything.

If your thoughts are very broad and very great, then you are great. By thoughts you can become great; by thoughts you can become small. We need high thinking. If your thoughts are high, you are high. If your thoughts are low, you are low. Think about your character. How much work are you doing for yourself? How much work are you doing for others?

If you are self-centered, you are sinful. If you are thinking about others, and using all your energy to serve others - man and animal, your society, your nation - then you are truly a great person. Be great and do good work. Gandhi said, “Be good and do good.” This is our true direction.

I think you will do good work and share your strength in service for others. But always think that all of mankind is one, think how you can serve, think how you can dedicate yourself.

Surrender your whole power to service for others. That is the essence of non-violence. I pray for your health, for your self-realization, for your samadhi. Think about yourself. Be good and do good.

...OM ARHUM



'Live And Let Live'

THE POWER OF ARHUM: GURUJI, NOVEMBER 1983

"...In translating the first lines of the Rishimandal Stotram we find the basic description of Arhum - how all letters of the Sanskrit script are included in it. But word and meaning are different. Every word has a meaning, but the meaning is not the thing itself.

"For example, we are talking about Boston. Boston is a city. You can understand the name of the city and you can imagine the way the city looks. But this is not really the city. Meaning can show something, but meaning and substance or essence of word is different.

"What the Stotram is really describing is that when we use the word Arhum, with its powers of moon, sun and fire, then all light and complete shape and form of the letters appear. By letters you can find the object itself. There is not only understanding or knowledge, but direct perception. As with the word Boston, then you can actually see the entire appearance of the city. We are getting this type of power from Arhum.

"Arhum includes all letters, combined in a way like water is part of an apple. When you say Arhum, that means all letters are there. By meditating upon Arhum we can experience through direct perception the power of sound. And when the Stotram speaks of our 'complete aim', this means the very appearance of the letters - their shape, form and divine lights. All different lights - colors - will appear.

"All letters are related with the elements and each letter has its own color and power. If we want happiness then we can bring this from space. Happiness is not coming from the other elements. You can bring any mental or emotional state from space, and good or bad karmic particles - joy, sorrow, anger, desire, laziness, etc.

"You can use letters or sounds relating to the elements. Like "Namo" or "Om" - these letters belong to space, and will bring what you want from there.

"By sound you can influence the gross elements also. If you want good earth, you can remove negative vibrations. If you want pure water or rain, you can use mantra relating to the water element. This is very practical knowledge."

Jain Digest June 1994

THE MEANING OF THE ARHUM YOGA LOGO

"In order to describe the meaning of the logo, we must describe the meaning of Om, Hreem, Arhum. These three interrelated sounds symbolize knowledge of the eternal, the internal and the Supreme. They are Right Knowledge (Arhum), Right Faith (Om) and Right Conduct (Hreem).

"Visualize the picture of Hreem, Om, Arhum. First, on the outside is Hreem, this is the universe, nature and the five elements. Then within this is Om whose positive energy moves in one direction to the supreme ...completely, wholeheartedly. In the center there is an unmoving flame of fire burning brightly. This is Arhum, the power of the soul. This is the Arihant, the soul in its perfected state.

"The meaning is that you are the universe... Hreem, your entire energy is Om, and your soul is realizing its highest state of perfection ...Arhum. By this system you can know the world, you can see how energy moves, and you can see yourself-how all powers are awakening. Watch...and awaken yourself.

"Sound is the base of this knowledge. When you will see reality, then you will understand that this is the complete picture of the Supreme - omniscient, omnipresent and omnipotent."

*Non-violence is a weapon
of the strong.*

— Mahatma Gandhi

JAINISM AND THE EXISTENCE OF THE SOUL

The question whether humans and other living beings indeed possess a soul, i.e., an immortal, eternal and invisible essence as the unifying factor between all beings, has been a controversial issue for many centuries, particularly in the Western world. At all times, doubts and arguments have been voiced to disclaim the existence of the soul, the main reason being that no one is actually able to see the soul. Especially those among us who were born and raised in Western societies usually learn very soon in their lives only to believe what they can see...or at least hear, feel, touch or smell. In short, one - - if not more - - out of our five sense organs ought to be activated in order to perceive something as existent and, therefore, real.

Philosophers and sages from both East and West usually counter argue with the statement that the soul is a self-contained entity, and that its existence is well proven. However, because of the fact that it is formless, it is not perceptible to the eyes nor to any of the other four sense organs. Since Jainism endorses the reality of the soul, how do Jaina defend their point of view?

Basically, Jain philosophers contend that there is no reason to disbelieve what is imperceptible to us; after all if someone asks us if our ancestors have ever really existed, we certainly would answer in the affirmative even though we have never seen them with our own eyes. But judging from our own existence, we conclude that they must have existed as well. How can we see the root of a plant? We know there has to be one, simply because of the fact that the plant is alive and thriving: it grows leaves, flowers and fruit. Therefore, we hold the viewpoint that the root is the necessary cause of the effect (the plant). This effect is one of the actions of the soul (atma), i.e., one of the ways in which the soul manifests itself, it is said in the Jain teachings. It is perceptible in a living human because he moves, walks, plays and works in various ways. He even thinks - which is not possible for a dead human. A split second before death actually occurs, one can still see movements - however subtle - in a human body, conversely, after the person has died all movements will have ceased. From this, so the Jain philosophers argue, it

should be evident that a) there is a soul residing in each human body, b) the soul goes away when the body dies, and c) there is no soul in a dead body. In this way, the effect of the existence of the soul is obviously perceptible to us, and therefore, we should be able to comprehend the reality of such an immortal essence.

Jainism maintains that the body is the abode of the soul. The resident who dwells in a house is distinct and separate from the house. If this house should collapse or the period of tenancy comes to an end, the resident will leave the house and, presumably, start to live somewhere else in another dwelling. It is the same with the soul. When the duration of time of the existence of the soul in the body comes to an end, that same soul goes away to another place (which is determined by a person's deeds in this and past lives), i.e., it will live in another body until that lifespan is over at which point the entire process will be repeated - - according to the law of karma. In this way, the line of births and deaths continue on and on until the circle of rebirths is finished.

The eternal question of "Who am I?" automatically establishes the existence of a soul. A material thing such as a table, cloth, or vessel doesn't have any perception that it exists. Only when there is a soul in the body does it speak such words as "I am happy" or "I am sad." or is able to feel any emotions and sensations at all, because knowledge is an attribute of the soul only - - not of physical matter. Why can't dead humans see? It is because the eye is not able to see in and by itself; it is the soul that sees and uses the eye as an instrument. Just as the fire in firewood and the yogurt in milk are not perceptible to us though latent in them, the soul is also not perceptible even though it exists in the body.

In summation, then, the main argument for the existence of the soul according to Jainism is, that although we are not able to directly perceive the soul with our ordinary five senses, we are able to perceive the effects (actions) of the soul without which all living beings would cease to exist as such. And this perception of the ways in which the soul manifests itself is seen in Jainism as a proof that it truly exists.

"If you can surrender, If you can become like a five year old child...Innocent and pure, then you can know your reality."

Guruji

JAIN UNITY

by

H. H. Acharya Sushil Kumarji Maharaj

It has been my life's experience that no good can come from sectarianism or groupism. By sectarianism we are spoiling the purpose of religion. Religion means reunite with your true self. It is the Dharma meaning to follow your true nature. But when we are involved in sectarianism, naturally we forget the meaning of Dharma and forget the Arihantas.

Unfortunately, for 2,000 years of Jain history, many religious authorities have promoted sects rather than one common religion. Some are working for religion, but sects divide us and pull us back to narrow-mindedness.

Now is the time to make a change. We must focus on non-violence. We are children of the Arihantas, and worshippers of the Namokar Mantra. We see this universe as the essence of the six substances. Lord Mahavir and Lord Paraswanath taught self-realization through yogic practice, the unity of all living beings, and the purification of our karma. Health self-realization and total bliss - this is the purpose of practice as described by the Arihantas.

When we involve in narrow-mindedness we neglect this purpose. Many monks have spread the message of non-violence and the yoga of the Arihantas. But unfortunately, we could not maintain continuity due to fear of sectarian rules and regulations. In Lord Paraswanath's time and Lord Mahavir's time preaching was spread to many corners of the world, when disciple monks travelled extensively.

According to 7th century accounts *Harivansha Puran* by Acharya Jinsen and *Gyanavarnav* by Acharya Shubhachandra, these teachings were spread not only in India but elsewhere in Asia, in the Far East, the Middle East, Africa, Greece and the Balkan countries. It is unfortunate that this system was not maintained.

Now is the time for Jain clergy and laity to become more active and work to spread the teachings of the Arihantas. Jainism is the only religion where there is no system of conversion. Any Christian, Muslim, Hindu, or Buddhist can also be a Jain - as long as he or she has total faith in non-violence. This belief can fit into any culture or religion. It is a matter of a change of heart - to awaken mercy and feel oneness with all living beings.

There are nearly 500,000 Jains residing outside of India in Asia, Africa, North America and Europe. Now bold steps

must be taken to unite, educate and enlighten all brothers and sisters. This is the purpose of the World Jain Congress and the International Jain Conferences. And specifically, through the efforts of the Indo-American Conference, we are working to increase communication between India and America. Accomplishments have been made with the founding of the international center, **Siddhachalam**, and the establishment of more Jain societies and temples throughout the United States and Canada. Each individual must make efforts to spread the teachings of non-violence, then the time will not be far when we can find Jain ashrams, temples and centers all over the world.

My thanks and blessings to all sincere devotees who are working on local, national and international scales to bring about a greater sense of unity among Jains.



Acharaya Ji at Siddhachalam with dignataries from the United Nations and others

“LIVE SIMPLY.

*Living luxuriously leads to more desires
which cannot be fulfilled.*

*Appreciate the world's beauty,
but live simply and think highly.”*

Guruji

GURUJI'S MESSAGE FOR THE SYMPOSIUM ON "SURVIVAL OR VIOLENCE" NONVIOLENCE IS THE GUARANTEE FOR WORLD PEACE

Thought is force. Thought has unlimited power. You are what you think. Anyone can achieve complete success by spiritual awareness. 2,500 years ago Lord Mahavir gave this perfect truth, "All mankind is one. There is no superiority or inferiority, no caste or creed, no Caucasian or Aryan." Weather conditions in various areas may have produced amounts of pigmentation as far as our skin is concerned, but since our systems of birth and death are the same, our smiling and weeping is the same, our reactions to pain and pleasure are similar, how can we make distinctions by caste, color or religion? A cow's skin may be red, white or black but the milk is the same.

If all the nations of the world can accept the principle of nonviolence, who will attack? If no country is ready to attack there will be no problem between China or Pakistan and India or between Iran and Iraq.

Mankind is like a big lake. If someone puts poison in any part of the lake, all the water will become poisonous and people will die. It is not possible to poison only a portion of the lake and expect the people on that portion to die and those on other portions to survive. Total survival and total destruction are related. Science has advanced to such a degree that all mankind on this planet must either die together or all must survive together. It is time to stop the sinful waste of money which is being poured into the production of instruments of destruction. This money should be used for the betterment of the world, mankind and all living beings. It is the perfect time for people to begin to understand the need for nonviolence. Mankind has suffered much from world wars. They understand the result of fighting and destruction. It is time to practice peace and awareness, to achieve perfection and total enlightenment. We must stand. We must not sleep. We must be awake and stand, but not with weapons. We must fight for the betterment of society - not for jealousy or destruction. Inside each of us there is a violent army disturbing us. Anger, jealousy, ego, greed, desire and madness of thoughts comprise this army. We must organize a stronger nonviolent

army of peace, contentment, self-realization, complete health, bliss and total samadhi. We must work for peaceful coexistence and universal brotherhood. We will march for the betterment of mankind. Then we will accept a nonviolent system of society where there is no lord and no servant. We will help each other and be friendly to one another. The days have gone when the nonsensical principle of killing for survival was upheld. We must help one another. The whole world is existing through and by mutual help. We are all interdependent. Without trees no living being can survive. Trees are converting the minerals of nature into edible fruit. Mankind cannot survive without animals. Animals are eating what is excess and sending it back into nature. The cycle of the universe is going on with the help of trees and animals and both poles, North and South. This is the main energy center. If one pole would become weak and create imbalance, the whole cycle would be destroyed. If you want to live, then you must be ready to live and let live. We all have to accept it and now is the time. The U.N. is thinking about human rights. We must think about animal rights and ecology rights. Without the animals and the trees we can't survive.

If we even **think** about destruction, the negative thoughts create a vibration that could destroy our whole system. Lord Mahavir taught we must practice oneness by body, mind and word. Feel oneness with all living beings and expand yourself. When you experience the universal feeling that all is one and one is all - - that is enlightenment. That is universal man - - Superman. Jainism is calling such a universal man 'Arihant.' Arihant means the superman who has awakened all extrasensory perception. Christ-consciousness, Bodhisattva or Avatar - all mean the same thing. We are awaiting the birth of a superman who has all powers of mercy, survival, love and oneness, but the basic idea is nonviolence. That is the beginning. If you think about others they will think about you. What you do not want for yourself do not do to others. When you feel oneness with all, jealousy, anger and greed, the army of satan, cannot exist. The time has come when we must decide either for **total** survival or **total** destruction. If we accept violence in any form, we cannot expect the world to survive. If we want total survival, the only way is to feel oneness with all living beings; love, brotherhood and coexistence.

Om peace. Om shanti.

GURUJI'S TALK ON IMAGINATION

Years ago, after I gave a lecture in Ujjain, a young man came up to me. He was very bright and active and a beautiful orator. He told me, "Muniji, when you were giving the lecture, so many times I saw your hair standing up, and I was thinking, what is going on? Sometimes, light was appearing, and another time I saw what looked like Lord Paraswanath sitting behind your head. The face was so beautiful and peaceful. On top of your head I saw the cobra snakes."

The young man was talking, and I was thinking, "This must be his imagination. I have so much love for Lord Paraswanath, but it is not possible he can appear like this."

Then one day when I was sitting in meditation, something appeared, I felt a special presence but I had some doubt and was thinking it was my imagination. Slowly, I began to realize that the imagination is a gift of supreme nature. All things are appearing in the world by imagination. It is not a simple thing, we must love and respect it. My attitude changed about imagination. After that, I did not feel that it was a false thing; I began to see that it is the beginning of reality. Now, this is my firm faith, but without experience you can't increase your confidence.

So many times I talk inside with Lord Paraswanath. He is a perfect Siddha. You can't talk with him as an embodied being, but if your faith is perfect and strong, then he will appear. This is due to your will and your power of imagination. I decided by imagination, by will, by meditation, by visualization, we can contact with the supreme powers. Imagination becomes reality.

Lord Mahavir did so much meditation, so his image, his vibration, his electric current is here - everywhere, even now. Then why can't we contact him. During the cow protection movement in 1966 in India, when it was reaching its climax, one time I was talking inside, "Lord Mahavir, am I doing good? Can we get success?" And the answer came clearly, "If you are honest in your purpose, success or failure is not so important, but sincerity, dedication and pure motive are. If you have perfect love in your purpose, then purpose is perfect."

Imagination appeared in reality so many times in my life. I saw many small things, and I saw very big things. I talked so many times with Dada Guru Jin Chandra Suriiji Maharaj. He lived 800 years ago. I asked him hundreds of questions and

he gave perfect answers. He was the one who told me that I would come to America and that I would establish many centers in the world. I talked with Maharaj Roop Chandji, who appeared to me many times in my life. Maharaj left his body more than 100 years ago.

In India, years ago, I was suffering from a 105 degree temperature in the hospital after an operation. I was feeling very sick - so much pain. I called on Roop Chandji Maharaj, and told him that I wanted to remove the fever. (Mostly in my life, I did not do anything for myself. I did not use mantra for personal gains or for self-healing.)

Maharaj told me, "Your karma is not finished. You have to suffer." I asked him, "How can I believe you? Can you remove my pain for one hour?" He removed it instantly, but said, "In one hour your fever and pain will return." Then he left... After that I was normal." The doctor checked me and my temperature was normal. I was walking around eating and talking and I forgot what Maharaj had said. Exactly one hour later, my fever returned to 105 degrees and the great pain again filled me.

One day in 1978 I visited a beautiful chapel in Hamilton, N.Y. It was very calm and quiet, and a comfortable place for meditation. Inside there was a large crucifix. I sat for meditation and before long I heard a voice saying, "I am accepting you. You will get all things, my disciple. You will get success, but it will take time..." I opened my eyes and saw the cross converting into Christ, and Christ converting into the cross. I was watching this, and blinking my eyes, but the figure of Christ was very much alive. He told me some things (which are to be kept secret), and he showed me my future. These experiences have no concern with sect or religion, truth is truth, reality is reality. You are Christ, you are Krishna, you are Mahavir, Buddha, Paraswanath, Mohammed, you are God. You can contact the divine. In the first stages, have faith in you imagination, then you can convert yourself. You are divine. Forget yourself, dissolve yourself into the divine object, and the object will appear in front of you.



SPIRITUALITY

H.H. Acharya Sushil Kumarji

People frequently ask, "What is spirituality?" In ancient times people felt that spirituality was something that worked from the spirit. That is, they felt that the spirit was the soul. Basically, they connected the subtle body with different types of energy. When their inner energy began to move and they felt vibrations, they were able to receive and perceive clarity concerning their questions in life. They called this energy *spirit*. Eventually,, their concept of *spirit* became known as *spirituality*. All of us have the capability to call on any spirit, great, small, lower or higher - any kind of spirit. We all have the power to connect with this type of energy. There is a story about a devotee who went to the Himalayas to seek the answer to the question of spirituality and to know about himself. Eventually, he found a Guru, a Master, and asked: "My Guru, I came here with great difficulty. But I cast off all things to find only one answer." The Guru was in deep meditation but finally said, "My dear child, what is your question?" The devotee asked, "What is the definition of spirituality?" The Guru laughed and replied, "My dear son, you don't understand. Listen. Someone can describe spirituality to you 100,000 times over and over and still you will not completely understand this concept. But then, even the Guru does not completely understand! This is spirituality."

In reality though, spirituality means different things to most people. It is as difficult as deciding on how the world began. Even here the scientists cannot agree on one theory. We know that the amoeba was the first form of life on earth. But what is life? Life force is sperm and sperm is life force. By prana we can produce life force. Prana is the base of life force. The chemical composition of our life force is 20% oxygen, 74% nitrogen, 4% carbon and 1% miscellaneous elements. But we still don't know the real root of our life force. We still don't know how it began on earth.

According to the Jain system, there are two types of energy or life force. This energy is called *Ayu* or age. This type of energy is connected with our causal body or our unconscious mind. The unconscious mind is connected with the base of our spine, the Muladhara. At this point, we produce two types of power - one is the life force and the other is the power of speech. Ultimately, scientists have found that life force, speech, thoughts, breath, light, color and electricity are no

different. They are the same form of energy only functioning at different vibrational frequencies. You can convert any of these things into another. You can convert color into light and you can convert thoughts into color. You can convert your life force into electricity. We all possess two types of current, electric and magnetic. Our brain produces the first type, electric. Our brain is capable of creating, producing or manufacturing this chemical type of power. But the second type, or magnetic current, cannot be produced chemically. Our pranic force or magnetic power is a gift. This type of energy is a mystery. It is the healing force, the life force within us. Most devotees are not seeking the knowledge of electrical current, what they are seeking is knowledge of the magnetic or healing current.

Our bodies cannot function without electric current. However, when healing takes place, it comes from magnetic current. We must learn to draw upon magnetic current (Pranic force) in order to stimulate the electric current within us so that our bodies can heal themselves. It is like being able to transform OM into MO or MONA into NAMO. It is this creation or transformation of energy which allows healing to take place.

Let me explain further. A disease means that one part of our body loses its connection with the brain. For example, the brain orders the knee to work. The knee says "No, forget it. I don't want to listen. You have misused my power, misused my strength. Forget cooperation. I am separate from the rest of the body. I will not join the group." This means that the brain and the knee are fighting - this is a disease. In reality though, it is only an obstacle. An obstacle or energy can produce a disease. It is the lack of electricity along the backbone which prevents the body part from receiving the signal (electricity). But the real lack of energy takes place in the sushumna. The current from this channel affects our subtle or light body. Through meditation we can draw prana or magnetic current into the sushumna. If the magnetic or pranic current is missing, the brain will not be able to send energy to other parts of the body that require extra help. All diseases are due to obstacles or improper movement or energy. If energy moves properly, no disease will result. When the body is healing, it says, "Knee be good". We send a love message or special type of electricity (prana) to the knee. Soon the knee will feel some attractions or love for the spiritual or pranic healing force. When the prana begins to work, it occupies the brain and healing can begin to take

place. This is also the secret of the Mantra - any Mantra. We can awaken our own energy for healing. Anyone can be a healer. When we remove our ego, our existence, when we don't think about ourselves, then we can be healers. If you think "I am a healer," you won't be able to heal. Forget yourself, become a channel or a medium. When you apply this type of healing, magnetic current will occupy you. You will feel so many vibrations. Anybody can be healed with this type of power. Forget yourself completely, dissolve yourself, merge into an Ocean of Love. Ultimately you will be a channel. The energy will come and then you can heal anyone.

But spirituality is more than just reaching toward the pranic force. According to Raja Yoga, the Buddha, Patanjali and Jain systems, spirituality means awakening or awareness. It doesn't matter what type of activity you are engaged in, shopping, working, cooking, meditating, etc., if you work with awareness, this constitutes spirituality. In our literature we see and read of the great Masters doing different types of work. We see pictures of the Lords Krishna and Mahavir meditating. We also see pictures of Christ doing work. All of the great Masters worked with awareness and focus - this is spirituality. It is only our minds that make us think that meditation is more spiritual than physical work. But whether you work or meditate, only do one thing at a time; this is the rule. If you are working, concentrate. Do not talk with others, do not waste your energy. Always focus and concentrate your mind on only one work - then you are a Yogi, then you are spiritual.

But we ask why meditation is important. Our mind has the habit to run, to collect thoughts like a dumpster. We fill our minds with bad or dirty thoughts. By meditating one to two hours daily, we can fill our minds with pure, clean thoughts. Our mind will become a temple of God. Our mind is so powerful. If you meditate, you can change anything in the world. Mind power is a big thing. But, if we don't care and fill our minds with useless, careless thoughts, the mind will become difficult to control. People today have great difficulty in stopping or controlling their minds because their negativity rules them.

When reading the history of society, we see so much fighting and killing based on just one thought "I am superior to you." This is how so many people think. Look at what happened to the people in Africa. The men, women and children were collected, chained and sold to other nations. They were

beaten, killed or enslaved in the name of superiority. This type of torture is going on in Africa, in America, in India or anywhere in the world. There is no country in the world where one person did not torture another person. By war, man has done so much; by slavery he has done so much; by wealth he has done so much; but mostly in the name of religion he has done so many negative things. The maximum amount of torture in this world has been done in the name of religion. Religion can be the purest thing — but it also has been a big poison for the world. In the name of religion, people think that they are superior. They think "I am a Jain, I am a Buddhist, I am a Christian," and so on. Religion should be a uniting force. Instead, in the name of religion entire societies have been divided. These are our habits, this is how we think. We all think that we are different, that we are separate. We do different jobs, we have different organizations, we belong to different communities. Ultimately, none of us are superior or better. We are all one.

My dears, by spirituality we mean awareness and awakening. If you are aware of yourself, if you focus your entire concentration on one work at a time, if you can accept all as one, then you are spiritual.

When we recite a mantra, it can be any mantra or rhythmic chanting, we receive so much help. The mantra vibrates and inspires different parts of the body. You can open and awaken yourself. This is a mysterious system of the physical and subtle bodies. Ultimately, you will unlock your causal body. You are purifying yourself. You are removing all negativities - the kind of materials that cause problems, diseases, negativities, obstacles or sickness. Begin by chanting OM - beautiful OM!

OM SHANTI

*Who will use the sword
will perish by the sword.
Who will use peace
will be blessed with peace*

— Dr. Robert Muller

Guruji's message to the
**GLOBAL FORUM OF
SPIRITUAL AND
PARLIAMENTARY LEADERS
ON HUMAN SURVIVAL**

AT Oxford, UK, April 11-15, 1988

Brothers and sisters in peace and nonviolence:

Let me begin by paying tribute to this very special gathering in this great city of learning - Oxford. Oxford has always been highly esteemed in the world of learning, not only in Britain but all over the world. The institutions of learning here have educated young people who were destined to be leaders in their countries, statesmen, Prime Ministers, Presidents and Kings. We all are honored to be in this great city which has given birth to many ideas and concepts to keep the finest human values and human spirit alive and free in the world. Today, this temple of learning is host to the world leaders in both the spiritual and parliamentary areas of human endeavor who, hopefully, will discover methods for attaining global peace. As we say in India, it is an auspicious conjunction of planets. In this case they are symbolically the planets of learning and understanding. This conjunction can bring peace, non violence, love and hope for the planet earth. The Oxford spirit of knowledge and learning has been a great tradition in Britain. Today, I hope we shall give birth to a NEW OXFORD SPIRIT of compassion, understanding, tolerance, non-violence, love and abiding peace.

The symbol of the trinity is part of many of the world's religions. Let us introduce a new symbolic trinity of nonviolence, love and freedom. These are the keys to the survival of humanity and a peaceful future for mankind.

As we meet here today, the world is caught in a crucial trial of strength between the forces of humanity and inhumanity; the forces of love and hatred; of understanding and prejudice; of generosity and greed and above all between the human spirit, created by God, and nuclear and conventional weapons, created by man. Let us all reaffirm our faith and resolve to carry on the global crusade for assertion and re-establishment of the forces of positivism. There is a spark of goodness in the heart of even the most violent person. If we can touch that spark, we can change his heart. If we can bring about a change of hearts, we can change the world.

I am not merely presenting a theory. I have practiced what I am proposing. Very recently, in India, I have witnessed change in some of the most difficult and critical human situations. I walked among the so called terrorists and extremists in Punjab which has been so much in the news in India and the world because of senseless killings and terror. I walked with love and without fear. I walked with compassion and an honest desire to get into the hearts of those whom most people feared and despised. I thought to myself, if Christ could walk unarmed among those who had the brute force of power and weaponry with them; if Prophet Mohammad could face with love and compassion the misguided weapon wielding warriors; if Buddha could forsake a kingdom of power for a kingdom of love and compassion and face violence with non-violence; if the gurus of the Sikhs stood up against forces of injustice and state power with their faith in love and oneness of all humanity; if Lord Mahavira could grant mankind freedom from all pain and suffering through love and nonviolence; if Gandhi could face a mighty state power with love and nonviolence and if great church leaders like Bishop Tutu can face bullets and brute force with gospel and faith alone; why couldn't I, a simple Jain practitioner of faith and nonviolence, face my brothers who had a misguided belief in gun and bullet as a greater force than spirituality and God. I walked among them. I patiently heard them. I tried to understand them. God was with me and my faith in love and nonviolence. Believe me, faith worked where angry words had failed. Nonviolence worked where violence and counterviolence had failed for years. In light of my experience and of the recent developments in Punjab, I have full faith that ultimately peace shall prevail. There is bound to be a change of hearts and brothers shall again live as brothers.

On this occasion I would like to share some of my thoughts and experiences with you. When my peace mission in Punjab bore some results it restored so much confidence in other parts of the country that I was asked by people in other states of India, namely Uttar Pradesh and West Bengal to come and help them counter the climate of violence, mistrust and conflict. Despite imperfect health, I have pledged my life to work as a peacemaker. I walked among them and was heartened to see the beginning of change. Those who were ridden with conflicts about religious buildings as the famous mosque/temple controversy in one part of the country began to ask themselves: if this Jain monk can help the Hindus and

the Sikhs in Punjab why can't he help us resolve some of our Hindu and Muslim disputes in other parts of the country? That was the beginning of a rebirth of hope and faith.

Now let me tell you about the critical challenges we face today in our global crusade of love and peace against terrorism and violence. We have two main enemies, ego and fear. Through persuasion we have to change the hearts of men in power all around the world. We must urge them to surrender personal and collective egos for the sake of humanity. A large ego can turn a big man into a midget. The unrest, conflict and violence of thought, word and deed that we see in the world today are the result of individual and collective assertion of ego against reason, justice, freedom and humanity. Ego deprives us of vision and often leads us into racial, communal and state terrorism. So, ego is the mother of terrorism. The second big enemy we face all over the world is fear. Those who kill are neither brave nor strong. They are very weak and frightened. They kill because they fear being killed. They hate because they suspect that others hate them. They are intolerant in their thought and speech because they nurse the suspicion that others are intolerant of them. They are greedy because they are deprived of the spiritual richness of generosity.

So, I submit, that in 1988, from here, the town of learning and understanding, this famous city of Oxford, let us launch an action program entitled FREEDOM FROM FEAR. Let mankind's hearts be free from fear, and many of our global conflicts will disappear. It is well known that fear breeds fear, and love breeds love. Let us use love and persuasion as our instruments. Let us consolidate the spiritual forces against material forces; compassion against prejudice and hatred; patience against anger; humility against egotism; and fearlessness against fear. Today when heads of state as Reagan, Gorbachev and Rajiv Gandhi are talking of a world free of nuclear weapons the signs are hopeful. But remember poisoned hearts and minds are more dangerous than poison gas. Let us rid human hearts of spiritual and intellectual pollution and we shall certainly be on our way to a pollution-free and ecologically balanced mankind. Let us try to change the hearts of our so-called enemies and not to destroy them. We must remember that while wars are born in the hearts and minds of men, so are love and peace. This is our challenge.

GLOBAL FIVE-POINT PROGRAM

Taking advantage of the presence of the most respected spiritual and parliamentary leaders of the world at this

unique Oxford meeting, I would like to propose a five-point program of global action for adoption and implementation in every country of the world.

1. The successful nonviolent experiment carried out by us in Punjab, India should provide an initiative for similar programs all over the world. We must meet face to face with those who are considered terrorists and extremists in order to understand the turmoil in their hearts. Terrorism and extremism born of feelings of injustice, prejudice and deprivation can be eliminated nonviolently if we eliminate the causes.
2. Let us initiate a worldwide continuous campaign demanding the ban of nuclear and non-nuclear lethal weapons.
3. Mankind must be made aware that armed threats and actions have never maintained lasting peace. Nonviolence and peaceful coexistence are the only hope for human survival.
4. The campaign of love and peace should be strongly supported by a campaign against drug abuse, child abuse and the immature, irresponsible attitudes that have caused the spread of AIDS, drug addiction and the general hopeless, helpless despair suffered by many which are as dangerous to mankind as the deadliest weapons.
5. Humanity must adopt an attitude of respect for life. When this respect encompasses not only humans but all beings; animal, vegetation and the very earth itself, an ecological balance can be restored and peace will reign.

Let this program be adopted and implemented by you, the great parliamentary and spiritual leaders of the world gathered here at Oxford. Let this be our OXFORD DECLARATION to show the world the path to true and complete peace, love and nonviolence.

*Peace will never
happen until we can
laugh at the stitches in
our maps where we
think we really split
the planet into parts....*

— Joseph Pintauro

GURUJI'S FIVE-POINT NON-VIOLENT PUNJAB PLAN

NEW DELHI ON 9TH MAY, 1986

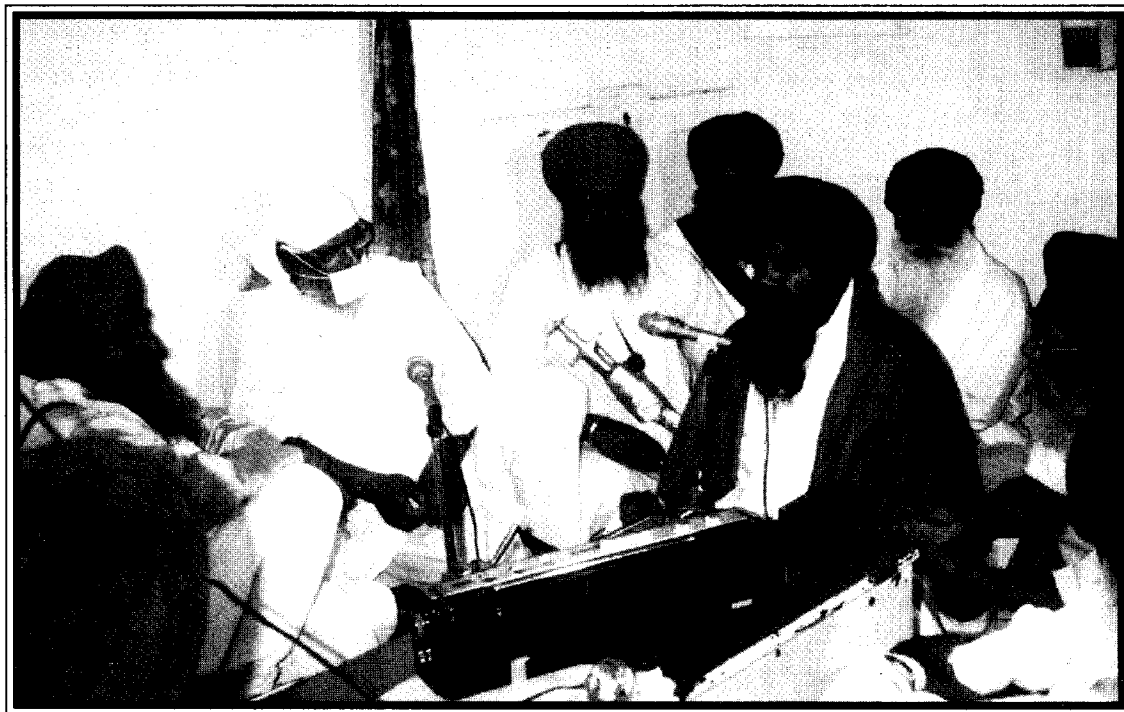
I am grateful to you for having spared your time to come and share with me my experiences of a "Listening Tour of Punjab" which I have undertaken recently to the so-called "terrorist belt" in the state including places like Ludhiana, Amritsar, Jagraon and listened to all sections of opinion, official, unofficial, Hindu, Sikh and even those who speak for the so-called extremists. I am grateful to a group of religious leaders and men and women of goodwill who had the courage to accompany me during some of these listening sessions which I considered my sacred duty and some of my colleagues and followers have called it the "Shravan Yagya" or sacred sacrifice of listening with patience, humility, humanity and sympathy to all shades of opinion irrespective of the fact that the opinions differed and sometimes were directly opposed to that of one another.

I had gone to listen and not to speak and I am honour bound not to disclose the names of those and the opinions of those who spoke to me in full faith and confidence, but I consider it my duty to share with you and through you with the people of Punjab and the entire country the conclusions and the programme which I and some of my colleagues have drawn for making our own voluntary and non-official contribution to help bring the healing touch, peace and confidence to the brave people of Punjab who have made glorious sacrifices for the unity and integrity of the country in the past and have suffered con-

siderably in recent years.

We have drawn up a Five-Point Non-violent Punjab Plan. The following are the five points.

1. To mobilise the initiative of the religious leaders of all sects and men and women of goodwill to help bring confidence and mental security to the people of Punjab regardless of caste, creed and community.
2. To focus attention nationwide on the importance of putting an end to the misuse of places of worship of all communities for political and violent activities, through peaceful persuasion and dialogue.
3. To ensure an environment of security and confidence to make it possible for all those who have left their dears ones and homes in Punjab because of fear of extremism and terrorism to return home.
4. To mobilise nationwide voluntary and official initiative to help rehabilitate the victims of violence in Punjab, to help them rebuild their homes and vocational premises regardless of the fact whether they belong to one community or the other.
5. To mobilise people of goodwill and charity all over the country to provide humanitarian help to the widows and orphans, to adopt them as their own sisters and daughters and sons to ensure a dignified and hopeful existence for them.



Acharya Ji with Darshan Singh Ragi and others in a meeting at the Golden Temple

In order to focus attention on the five-point programme, I have had a series of consultations with leaders in many walks of life, leaders of religion, industrialists and commercial leaders, common people with small means but big hearts, academicians and elected members of legislatures cutting across party and regional affiliations. I am glad to report to you that the response has been extremely positive and encouraging. I am grateful to all of them, on behalf of my brothers and sisters of Punjab.

To further consolidate the follow-up programme on the "Listening Tour of Punjab", with the support of like-minded brothers and sisters who have faith in non-violence, truth, tolerance and humanity, we have organised a meeting of leaders of all religions in New Delhi on May 11 where we shall further consider the steps to mobilise multi-religious initiatives for Punjab on the basis of the five-point programme. We have also scheduled a "Sarbat Sant Samagam" at Ludhiana on May 25 to launch the five-point programme as the "Ahimsa Yagna" or the sacred sacrifice of non-violence. For that I have given a "Punjab Chalo" call to all those who would like to participate in this sacred duty. It does not mean that everyone from all parts of the country should simply flood Punjab. I want their hearts and minds to be there in the five-point programme. Gandhi ji brought freedom to this country through Ahimsa and Satyagraha in the face of the military and police might of the British Empire. I have full faith that Ahimsa and Satyagraha can bring peace and glory to Punjab. Neta Ji Subhash Chandra Bose had given the call of "Delhi Chalo" to free the country from foreign domination, our call for "Punjab Chalo" is to bring freedom from new enemies of the country like terrorism, extremism, violence and destabilisation. I have full faith that the non-violent are the great majority of this country and also of Punjab. It is time for the great majority to assert itself against small and misguided violent minorities wherever they exist in this country whether it is Punjab, Kashmir, Uttar Pradesh, Bihar, Gujarat, Assam, Bengal, Tamil Nadu or Kerala. When I say "Punjab Chalo", I mean "Ahimsa Ki Rah Par Chal" or follow the path of non-violence and truth, the only path of the brave, the courageous and men and women who believe in the sanctity and dignity of all forms of life.

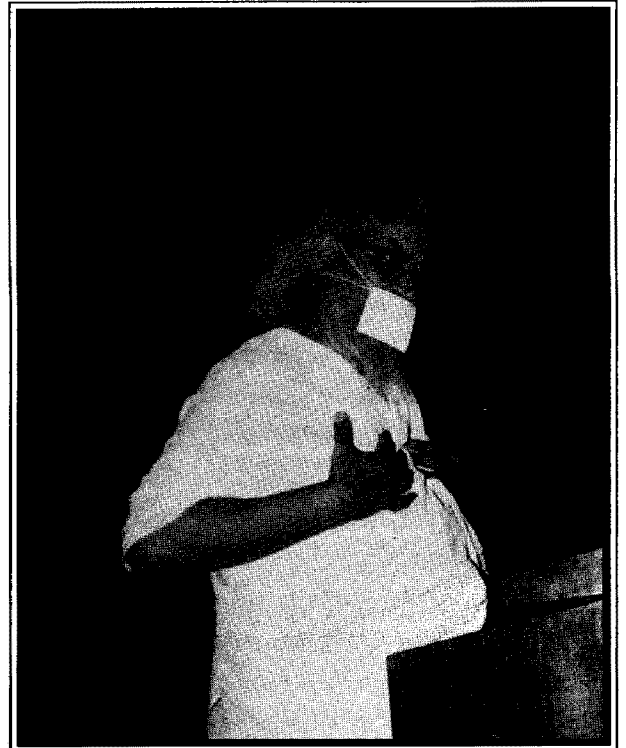
I shall be grateful for any support from you, my dear friends in the media, in this cause which I think is a sacred duty for all Indians.

RAJIV GANDHI'S STATEMENT ON ACHARYA SUSHIL KUMARJI'S PEACE CALL

"Muni Sushil kumar has been active in Punjab for some time, seeking a nonviolent solution to the problems there within the framework of the Indian Constitution. We welcome his recent statement. We have always sought to create an atmosphere conducive to a constructive dialogue based on a spirit of real understanding."



The Sarbat Sant Samagam at Ludhiana, Punjab.



FEARLESSNESS FOR PEACE

TALKS WITH (GURUJI)

COMPILED BY: RITANANDA DICARLO

There exists among all the people of the world a condition of violence known as fear. Fear, according to many teachers of the non-violent religious path, is the basis of all violence, from fear of ourselves to fear of others. It is written in all religious teachings, "Fear not", We are instructed by all the great teachers that fearlessness is the basis of all virtues—all spiritual and moral values. In my opinion, the upliftment of the universe is based in fearlessness, a condition which hardly exists in these days of fear. In the Vedic philosophy, we learn the truth of the fearlessness. The masters teach that the perfected soul has no fears. If we perfect our selves and send out nothing but positive vibration of self confidence, trust in the power good over evil, health over disease, love over hate, purity over impurity, peace over war, then these vibrations will be gathered in the ether, and the Mind will provide all good things. On other hand, if we cultivate fearfulness, then we cultivate all negativity by filling the ether with negative vibrations.

One may then ask, how can we go about cultivating the ideal Utopian state of fearlessness, and being a practical person, I am giving a practical answer. All of the masters of whom I have asked this question have given the same reply, i.e., become detached, detached from all worldly desires and all things of senses, and then you will achieve the ideal state. Transcend even attachment to the thoughts of past and future—focus on being, not been or becoming. Fix your attention within and meditate. If you are able to sit in silence in the thoughtless state, for one and a half or two hours, you will realize Self. Not self, but Self. Do this daily. You will know who you are and you will not wish to return. In that state of union with the one Mind, in the union with the God's consciousness, you will know all things necessary to place yourself on a place in which you will understand and become a perfected soul. Total peace, bliss, happiness, love beauty, health confidence, goodness empathy, wealth, freedom, knowledge, wholeness,—perfection in harmonious existence with the law of the universe—will be yours as long as you remain at one with the Supreme. As you remain in that state, opportunities for you to help others to overcome their limitations and their lower nature - - will manifest; opportu-

nities to elevate yourself above the fearful, selfish, unknowing state will arise, and you will become stabilized in the positive vibration which will ultimately bring peace to the world. Every word you speak, and every action you take, along with every thought you think will become focused on this and only this purpose. You will attract and become attracted to only those souls whose purpose is your own—that of World peace and total understanding in the state of fearlessness. The one Mind will return your positive vibration one hundred fold and the Wise Lord of the Universe will use you to accomplish his great and wonderful work for the upliftment and greater good of the world. It is not necessary to be concerned about details of how this wonderful and magnanimous work could possibly be done; the way will be shown to you—"As the student is ready, the teacher arrives," in the words of other teachers of this path. Even the student will be the teacher and the teacher will be the student in this state of being, God will use all equally even without their totally being aware of how they are being used at the time. We can observe that most of the society is immersed in the diluted state of fearfulness. This is what is both the cause and the preventer of war in these troubled times. The desire to hoard money for the protection of their offsprings in the case of wealthy families is causing an imbalance in the monetary systems of the worlds' nations. This creates the unfortunate existence of hunger and other forms of deprivation. It must not be misunderstood. Wealthy people do not wish to create or propagate suffering. Their thoughts are not going in this direction and there are truly many who give much to relieve this condition without anyone even knowing about their generosity . . their thoughts are focused on fear of becoming subjected to these conditions themselves, and fear that they will cause this offspring to plummet into the depths of depravity unless they hoard their money for the purpose of protecting their families. They have not achieved the state of mind which causes them to identify equally with the pain and suffering of all people in such a way as to accept responsibility for the alleviation of these conditions in the same way as they would want to alleviate the pain and suffering of their own children. In other words, they have not achieved the realization of oneness with the Supreme, *the father of all — The Mother of all*.

So it is the responsibility of those who have become one with the Supreme to bring this condition to the rest of the world in order to alleviate all of the problems caused by the

presence of fearfulness. The fearless person who gives to poor and deprived peoples of the world will see his wealth returned a hundred fold, according to the divine law. "As you sow so shall you reap" say the words of Jesus Christ. It is the law of karma Christianized, an eye for an eye, a tooth for a tooth, an 'old testament teaching' was probably meant to express Karmic law as well but was distorted by those wishing to avenge wrong-doing themselves. There is some confusion as well about the teaching that all are born into a high or low place in a society according to the actions of their other previous lives. Just because you are born into a particular place in a society does not mean you must remain there and die of hunger or live in total luxury oblivious to the needs of others who are less fortunate than you. We are all here to learn lessons as well, and it may be that we need to learn how to work our way out of deprivation or how to value life and respect of others for helping the needy, over and above our value for material belongings such as money or other attachments. The rich can truly become richer while the poor become richer as well under this system. Thus we have a practical answer on how to cultivate the state of fearlessness. When there is no fear of death through starvation or other means, when there is no fear that others will try to take what you have—when all peoples needs are equally considered by the Worlds Nations, there will be Heaven on Earth—or as it is colloquially named, Seventh Heaven—when all will live in the seventh chakra in the Sahasrara abode of Samadhi—bliss, Godliness—Om. Amen. Sum. These are the teachings of Lord Mahavira as handed down by his disciples from generation to generation, to propagate the great religion of non-violence. According to this faith, the Jain religion, all living things come under the category of, have the quality of Soul. For this reason the Jain has a very real and deep seated respect for all forms of life. The Jain is not distracted by such things as skin color or nationality. The Jain reveres all animals as he reveres his own human life. As far as possible, even the insects of the earth are revered by the Jain. In the mind of Jain, the only this which separates them from any other being is violence and will dedicate his whole life to the work of uplifting the consciousness of mankind to the elimination of all negativity in thought, word and deed, and this is according to the teachings of its revered Lord Mahavira. And so it is the work of the Muni to do this great and difficult task of bringing to the world the non-violent teachings of his master.

TO GURUJI

by Karin "Karuna" O'Bannon

*i never knew
i prayed for a guru
God gave me you
i never knew
i sought to know God
i looked to you*

*you looked at me
and you knew
in your knowledge
in your wisdom
you knew*

*you sent me away
you never taught me
you only promised
you were my guru
i never knew*

*you embraced me
to abandon me
you accepted me
to leave me*

*i never knew
what i needed
you couldn't give me
only my own soul's knowing
could fulfill my heart's desire*

*i had to learn from my heart's desire
i sought the sun
i sought the rain*

*i became the wind
the bird
the flower
i asked your advice
you said "tea is nice"*

*you know if you taught me
you would distract me
limit me
distance me
take me from the God within me
i never knew*

*you are my guru
i had the answer
i am the way
you refused to teach me
so i could reach me
the God within*

*dearest guruji i thank you
i am my own guru
i am my own God*

NON-VIOLENCE IN THE MODERN WORLD

ADDRESS OF:
HIS HOLINESS
ACHARYA SUSHIL
KUMAR JI MAHARAJ

AT THE PARLIAMENT
OF THE WORLD'S RELIGIONS
IN CHICAGO ON
SEPTEMBER 3, 1993

The Parliament of the World's Religions meeting in Chicago is a unique event of the 20th century. Never before has such a large and representative gathering of religious and spiritual leaders assembled to carry forward the 1893 vision of inter-faith cooperation and harmony for promoting the welfare of humanity, survival of the universe and safeguarding the future of Mother Earth.

It is both a challenge as well as an opportunity for us to collectively go to the root of the crisis confronting humanity. It is a crisis arising not so much on account of material progress — which in itself symbolizes the miracle of human achievement. It is the simultaneous disappearance of spiritual content in our lives that has created a void - a vacuum - a gap which has brought about so much despair and disillusionment.

Exactly one hundred years ago speaking at the first Parliament of World's Religions, Swami Vivekananda had observed "Sectarianism, bigotry and its horrible descendent fanaticism have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair."

In one hundred years since Vivekananda spoke here in Chicago, the situation has worsened. Violence has become a way of life causing widespread destruction, bloodshed and suffering.

At the root of the disappearance of spiritual fervor is the faith in the power of Non-Violence. We have tried to solve our

problems of mutual hatred, greed, exploitation and oppression through two world wars and any number of regional and national conflicts. Violence has been used to reply to violence. An entirely negative culture has developed which has adversely affected our values of life, our ethics, and the very integrity of the purpose of human life.

Progress of science in this century has been phenomenal. But human beings have abused science to produce destructive weapons, nuclear bombs, and a vast arsenal of instruments of mass destruction. What a tremendous waste of resources which could have been better used for education, health and removal of poverty. At this historic conference, let us therefore not merely discuss but decide with a spirit of conviction and commitment the following:

1. Non-Violence should be put on the highest pedestal of human values, conduct, thought and behavior. As Jain philosophy says it should be restored to its position of "Supreme Religion" — "Ahimsa Parmo Dharma".

Non-Violence has to be all comprehensive, covering all our thoughts, deeds and expressions. That culture alone will help us to fight the poison of hatred, mistrust, suspicion and hostility that has vitiated the very purpose of human existence.

As a first step, let the preamble of the United Nations be revised to include a reference to promote Non-Violence in all sectors of human affairs including inter-state dealings. Secondly, let us establish the World Fellowship of Religions which will play a corrective role to guide Government, society and individual on the path of a judicious mix of spirituality and materialism.

Thirdly let us establish here an International Brigade of religious and spiritual leaders who will take the lead as social reformers and guides instead of confining themselves within the precincts of temples, churches, mosques and other places of worship. They should become social workers at the grass roots level.

2. Non-Violence is not only for relations among human beings. It must be for restoring natural harmony and balance between humans, elements of nature and all other living creatures. Jain religion's motto of "Live and let live" and "Paras Par Upgraha Jivanam" can inspire humanity in this direction. The United Nations Earth Summit held in Brazil last year highlighted the gravity of the environmental crisis which had brought the universe to the brink of disaster. The disturbance and upsetting of

thenature's harmonious balance with all living creatures has come about due to human beings violent and abusive exploitation of nature's resources for destructive purposes. Nature's balance must be restored so that all forms of life can survive on the basis of mutually supportive and interdependent interaction and coexistence.

It has now been scientifically established that by misguided exploitation of nature's resources, human beings have endangered their own life quality, welfare and prosperity. The cult of violence and the instinct of trying to combat violence by greater violence is a self defeating culture which has eroded the very fundamentals of the civilization which human beings built up through hard work, ingenuity and creative instinct.

Therefore in the world of today Non-Violence is the sure and only durable answer to the crisis situation manifesting itself in every sphere of life.

Lord Mahavir introduced Non-Violence as a supreme religion. Mahatma Gandhi used it for political struggle. Now we must use it for saving the world from ecological crisis.

Non-Violence is incomplete without giving up greed, while non-attachment and non-possessiveness are important supporting factors.

We are now going to set up in New York an international University of Non-Violence. This is an important step forward in educating the world opinion in favor of Non-Violence. This would enhance worldwide awareness about the need for curbing violence and encouraging Non-Violent behavior in day to day life.



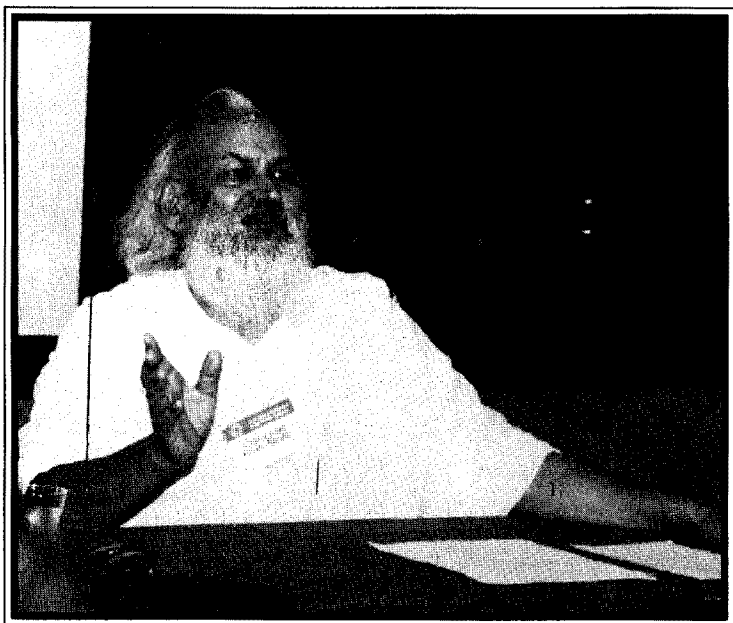
*Acharya Ji with Dr. Daniel Gomez and Bawa Jain
at the Parliament.*

*All negatives can be destroyed by love
Illness in the result of hate
Fifteen minutes spent in anger will
produce toxins which will last 6 months in
the body
But love produces nectar
Realize the ocean of love within.*

Guruji

*The dawn of non-violence shall usher in
an era of peaceful co-existence,
where the oneness of all religions
becomes the foundation stone
of the oneness of humanity.*

—H.H. Acharya Sushil
Kumar Ji Maharaj



GURUJI'S MISSION AT SIDDHACHALAM TO CONTINUE

Upon learning of the sudden demise of Acharya Sushil Kumarji Maharaj (Guruji) on April 22 in New Delhi, India, an emergency meeting of the Board of Trustees was called on April 30 at Siddhachalam. The meeting was attended by 18 of the 21 Trustees. After a brief condolence prayer under the spiritual guidance of Guruji, it was unanimously decided to continue the mission of Siddhachalam (IMJM) as laid down by Guruji. Mr. Arun Kothari of New Jersey, the current President and Vice Chairman of IMJM, shall be responsible for overseeing the operations of the IMJM.

It was further resolved that all regular activities of Siddhachalam such as the summer youth camp, promotion of non-violence, participation at the U.N., the spreading of the Jain philosophy at academic institutions, celebration of major Jain festivals, inviting visiting Jain scholars, will continue.

The Board also discussed various capital projects, previously initiated by Guruji. These projects include road improvement, water tower replacement and the winterization of the cabins. Further, the Board conceptually approved the establishment of the Acharya Sushil Kumarji Maharaj Memorial Fund to provide resources for the furtherance of his mission. The Trustees also emphasized the need to strengthen communication with the Jain community in North America and Abroad. A regular news letter will be initiated to inform the Jain Community of upcoming events at Siddhachalam.

** For further information regarding activities at Siddhachalam, please contact Shanti Jain Smith or Bawa Jain.*

*"All things are interconnected...
Whatever befalls the earth befalls the
people of earth.
Man did not weave the web of life:
he is merely a strand in it.*

*Whatever he does to the web, he does to
himself."*

Chief Seattle

Guruji on Siddhachalam:

*"There is a very powerful vibration here.
Ultimately, the situation at Siddhachalam
will be that when anyone comes here he
will get enlightenment.*

*I will do some work perfectly;
I know what the result will be.*

*"Whether the Guru sits here or not,
whether anyone gives suggestion or not,
kundalini will awaken. This will be the
situation, and I will do this in my lifetime
and yours.*

*"I saw one dream when I was a child
where I was constructing a beautiful
temple - a beautiful place on a small hill.
I saw this when I was 15 years old. Roop
Chandji Maharaj* appeared to me at that
time. I was sitting on a river bank.*

*"You can accomplish anything here. You
can meditate and you will get success. You
can do business and you will get success.
And you can play. The time is coming.*

*"But this place wants sacrifice. The land
has already taken the sacrifice of so many
people. Long ago it was a battlefield.
Much blood was shed.*

*"In the past, people fought among
themselves. But now we will fight with
inner enemies as Lord Mahavir did. We
must sacrifice our comforts, devote our
time and work hard."*

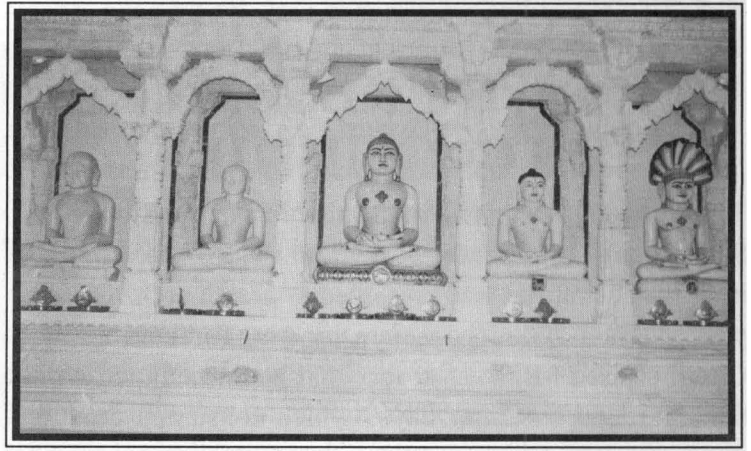
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*Roop Chandji Maharaj was a great yogi and enlightened master in the family of monks to which Guruji belongs. He left his body 100 years ago.

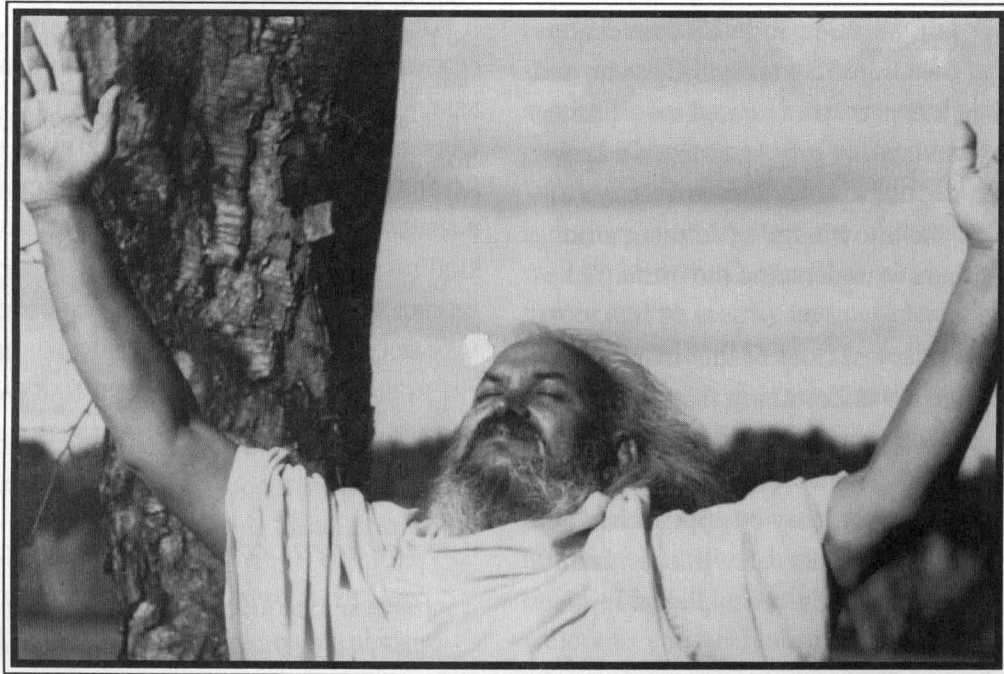
Maharaj is Guruji's spiritual Guru.



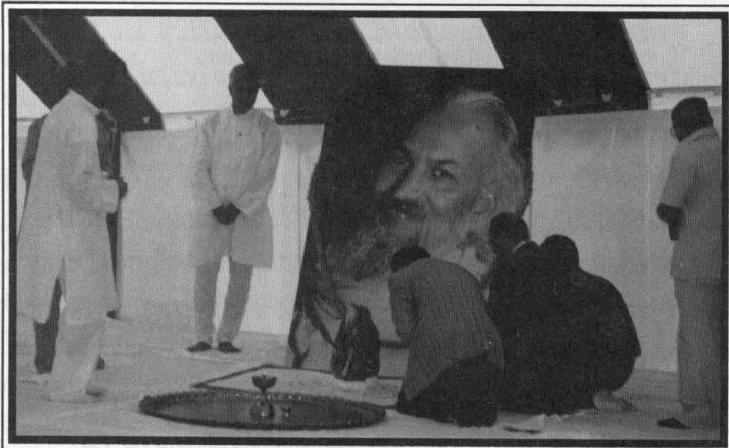
*Meeting of the Board of Trustees of
International Mahavir Jain Mission*



Inside the Temple at Siddhachalam



Blessings to All



Memorial Service on May 1, 1994 at Siddhachalam



The Temple at Siddhachalam

HISTORICAL APPEAL OF 1978 PRESENTED TO GURUJI

The following is a reprint of the historical appeal to the Jain Samaj signed by all heads of the four sects of Jains in India in 1974. The reprint was presented to Guruji at the October puja program at Siddhachalam by Mr. Turakhia Bhailal. Guruji praised Mr. Bhailal for what he termed the revolutionary action “in those days” which consumed time and money for long tours in India.

Appeal to Jain Samaj (English translation of original Hindi version).

I was able to contact our Jain brethren and visit Jain centers during my recent tour of the United States and Canada, and could gather that Jainism has been propagated on a limited scale though wide scope exists for propaganda on a larger scale. It is important to depute a Jain “Dharmacharya” to these countries to refresh the knowledge of Jainism among the Jains and to induce others to understand the principles of our religion.

The 2500th Nirvan Anniversary of Lord Mahavir appears to be the most opportune time for undertaking this noble task. I propose that Pujya Muni Acharya Sushil Kumarji Maharaj, who is widely known in India and abroad and who is recognized as an authority all over, may be approached and inspired for this noble task. His tour abroad will open further avenues to introduce and propagate the principles of Jainism and Jain Darshan.

We, the Jains belonging to different sects, may not only wholeheartedly give our consent for Maharaj’s foreign tour but also extend him full cooperation in fulfillment of this noble, constructive, religious project.

Jai Jinendra

Date: 30 November 1974 - Bhailal Turakhia

We endorse the above appeal and give our recognition to the project mentioned therein:

SHRI SAHU SHANTIPRASADJI JAIN...PRESIDENT, AKHIL BHARATIYA DIGAMBAR MAHASABHA AND WORKING PRESIDENT, BHAGWAN MAHAVIR 2500TH NIRVAN MAHASAMITI; SHRI SHREYAS PRASADJI JAIN, PRESIDENT, MAHAVIR KALYAN KENDRA...VICE PRESIDENT, BHAGWAN MAHAVIR 2500TH RASHTRIYA SAMITI, BOMBAY; PADMASHRI ANANDRAJI SURANA...GENERAL SECRETARY, SHRI SHVETAMBAR STHANAKVASI JAIN CONFERENCE (ALL-INDIA); SHRI

SHADILAJI JAIN...PRESIDENT, BHARAT JAIN MAHAMANDAL, EX-SHERIFF, BOMBAY; PADMASHRI KHELSHANKAR DURLABHI...PRESIDENT, VIRAYATAN RAJGIR, RAJASTHAN CHAMBER OF COMMERCE; SHRI MANNALAJI SURANA...PRESIDENT, TERAPANTHI SANGH, JAIPUR; SHRI SARDARMALJI CHORADIA...GENERAL SECRETARY, SRI VARDHAMAN STHANAKVASI JAIN SANGH JAIPUR; SHRI MULK RAJJI JAIN...PRESIDENT, MUNI PRAVAS SAMITI, S. DELHI; SHRI HEMCHANDJI JAIN (EX. MLA)...CHAIRMAN, DELHI LAGHU UDYOG MFG. ASSN; SHRI ONKARLAL BOHRA (EX. M.P.)...EDITOR, “VISHAL RAJASTHAN”, CALCUTTA; SMT. OM PRABHA JAIN (EX FINANCE MINISTER, HARYANA)...GENERAL SECRETARY, VISHWA DHARMA SANGAM, WORKING PRESIDENT, BHAGWAN MAHAVIR NIRVAN CENTENARY, DELHI; SHRI BANARASI DAS OSWAL. RESIDENT, DELHI STANAKVASI JAIN MAHASANGH, DELHI; SHRI SUMATPRASAD JAIN...FOUNDER MEMBER, SABZI MANDI JAIN SANGH, DELHI; SHRI C.B. GOYAL...SECRETARY, AKHIL BHARATIYA SHVETAMBAR JAIN CONFERENCE, DELHI; SHRI SATISHKUMAR JAIN...GENERAL SECRETARY, AHIMSA INTERNATIONAL; SHRI KAKA KALELKAR...DIRECTOR, SANNDIHI RAJGHAT, DELHI; SHRI FAKIRCHANDJI MEHTA...WORKING PRESIDENT, BHARAT JAIN MAHAMANDAL, M.P. BRANCH, INDORE; SHRI DHAKAD SHANTILALJI...PRESIDENT JAIN YUVAK SANGH, INDORE; SHRI CHANDRA BHAN ROOP CHAND DAKALIAJI...PRESIDENT, MAHARASHTRA STHANAKVASI SANGH; SHRI S. C. BAFNA...VICE PRESIDENT, MAHARASHTRA STHANAKVASI SANGH; SHRI C. B. KATARIA...SECRETARY, MAHARASHTRA STANAKVASI SANGH.

Of the ideal community, Guruji has said, “In today’s world man is experimenting with various social and political systems. One system grants equality (material) but takes away freedom. Another grants freedom but takes away equality. The Arihant system grants both freedom and equality in the material sense and the highest spiritual sense. The followers of the Arihantas work selflessly without profit in mind. They consider themselves only as trustees of wealth, to protect and distribute it to aid others in a true sense of brotherhood. My dream is to see our ashram community develop into such a society on non-violence and non-attachment, always keeping in mind our duty to mankind.”

GURUJI'S MESSAGE OF NON-VIOLENCE: THE ONLY REMEDY FOR PEACE

I am deeply touched by the gracious presence of all of you at today's function. Blessings to you all. Be not only good individuals, but better world citizens.

The United Nations symbolizes the oneness of the world. The International Mahavir Jain Mission is proud to be a part of the UN System as an affiliated N.G.O. The principles and purposes of the UN Charter are in consonance with the principles of Jain religion. Jain philosophy has a valuable contribution to make at this time in human history when broader perspectives are developing in regard to peace. International thinking is becoming increasingly global. For peace to be universal and durable, firm foundations in the culture and practice of non-violence must exist. Non-violence, which is the basic tenet of Jain philosophy, has not been compromised by Jains in their more than 5,000 years of existence.

I am Jain monk and I have completed 50 years of monkhood. Much of my early years were spent in deep meditation amidst serene forests. The enlightenment which I have received inspired me to remain detached from life, but not to become totally unattached. I decided to expand the traditional confines and rigid patterns of monkhood to accept the challenges of living amongst the people of the world. This I choose to be able to help more directly and purposefully. So here I am before you as a dedicated servant of the people, a messenger of non-violence, a torch bearer of truth, love and compassion.

Prayer inside a temple, church or mosque purifies our soul, but we owe it to ourselves to make our society more humanitarian, compassionate, and truly non-violent.

As humans, we are the most powerful living creatures on the earth: A monk should practice before preaching. A follower should learn and practice the noble tenets which will help him to utilize his life doing noble deeds benefiting others. One's own happiness depends on others happiness. If others are suffering and are in pain, you can not remain aloof from their misery.

Recent years of my life have been fascinating as I have accepted the challenge and utilized the opportunities to do things which might otherwise be considered unconventional or even unimaginable for a Jain monk. But I would consider the mission of my life as fulfilled if my travel to far flung

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regions of the world, and close contacts with spiritual leaders of different faiths, helps me to globalize the impact of Jain philosophy. This is because Jain religion is not a religion of a small sect or society. It is truly a universal religion with its emphasis on non-violence (Ahimsa), non-possession (Aparigrah), and relativity in thinking (Anekantvad).

The Earth Summit has brought the realization that all of us in the world have to survive or sink together. The challenges of today and tomorrow for a safer, cleaner and healthier environment can be met only through non-violence

The World Movement of Non-Violence for Peace and Environment is a collective task. I have taken the first step. Now all of us have to take further steps together.

My friend, Dr. Robert Muller is the former Assistant Secretary of the UN and presently the Chancellor of the UN University for Peace in Costa Rica. I am delighted that he has agreed to be the co-founder of this great and noble movement. In him, we have a person dedicated to the UN and to World Peace, a person both spiritual as well as practical, and a man of vast experience and maturity. When I recently visited him in Costa Rica along with Dr. N.P. Jain, he responded so readily and enthusiastically to the idea of the new International University for Non-Violence in New York, coming up as a sister institution of the UN University for Peace in Costa Rica.

I do hope you and your organizations join us to help the movement acquire early momentum. We would welcome individuals and institutions to become members of the Movement of Non-Violence as a starting point. We would also welcome your valuable advice and suggestions as well as your active support. I thank you once more for being with us today. I have no fascination with celebrating a birthday, but I agreed to the pressing appeal of my followers because I wanted to convert it into the birthday of the Movement of Non-Violence for Peace and Environment in the United States.



*Dr. Robert Muller, Dr. Farouk, Maw Lawi and Guruji
at the Celebration of Non-Violence, June 25, 1992
at the Church Center for the United Nations.*

I'M NOT HERE

Don't Stand by my grave and weep

For I'm not there, I do not sleep

I am a thousand winds that blow

I am the diamonds glint on snow

I am the sunlight on ripened grain

I am the gentle autumn's rain

When you awaken in morning's hush

I am the swift uplifting rush

Of quiet birds in circle flight

I am the soft stars that shine at night

Do not stand at my grave and cry

I am not there, I did not die.



The Urn containing the mortal remains of Guruji



*The Urn placed in the room of Guruji
for Darshan*

“...I announce that Shri Sushil Muni is Acharya of the Arhat Sangh. He will guide, direct and perform all spiritual and religious functions of the Arhat Sangh. He is fully authorized to perform all deeds... He will establish the necessary code of conduct to meet the needs of the Arhat Sangh, for the purpose of spreading the teachings of the Arihantas in the West. May his organization get continuous success...”

Swetambar Sthanakvasi Jain Scholar H.H.
Upadhyaya Kavishri Amar Muniji Maharaj
(Veeraytan, Rajgir)

“...You have devoted your whole life for society, so that the people can realize the reality of the Jain “shashan” and the Arihant. You have done memorable work by establishing Siddhachalam in America. It is like a great lighthouse. I am sending you this “chadar” of Acharya. May your work grow even more successfully in America. I send these blessings...”

Swetambar Jain Monk
H.H. Acharya Yashodev Suriiji Maharaj
(Palitana)

“...You are truly spreading the message of non-violence in India and abroad. You are distributing the light of your knowledge throughout the world. I am giving you the most respectable title of Acharya. Through your leadership, all people will be spiritually and morally inspired. I am bestowing this “chadar” of Acharya to you...”

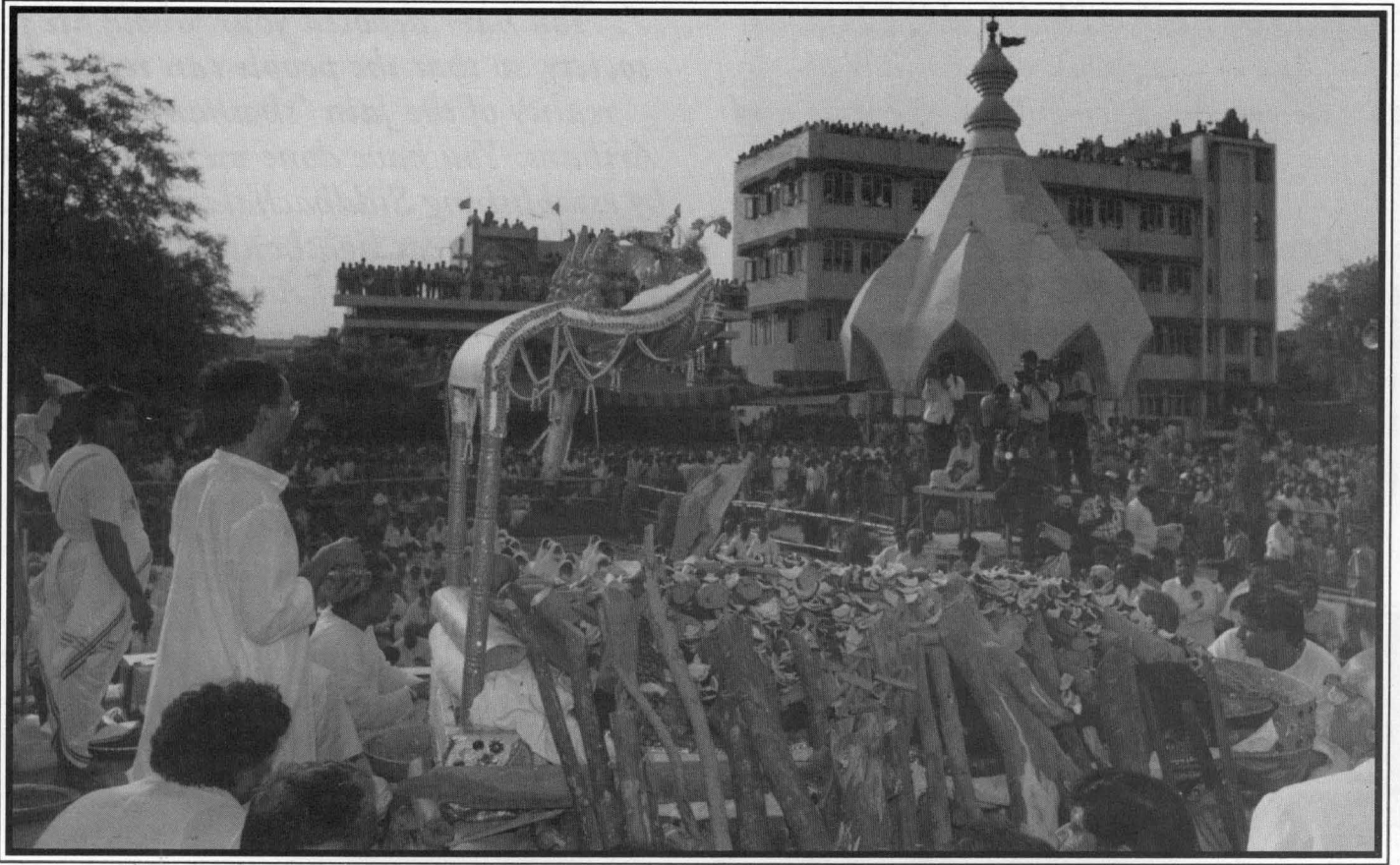
Swetambar Jain Monk H.H. Acharya Jin
Udaya Sagar Suriiji Maharaj

“...I wish you long life. You have done great service for the Arihant tradition and the whole of mankind. I am sending one “chadar” (sheet) of Acharya to you, who are most deserving of this...”

The late Digamber Jain Monk H.H. Acharya
Deshbhushanji Maharaj
(Acharyaji was the oldest Jain monk
before his passing at the age of 96 years.)
(M.P.)

“...I am happy to know that the scholars of Jainism are honoring you (as Acharya). You have done wonderful work in travelling for world friendship and the Ahimsa tradition. You are deserving of this honor. I pray to Lord Mahavir that you get success in your cause...”

Swetambar Jain Monk H.H. Acharya Padmasagar
(Bombay)



April 22, 1994 THAT FATEFUL DAY

The dawn of April 22, 1994 was to be the last one in the physical realm of the life of H.H. Acharya Sushil Kumar Ji Maharaj - our beloved Guruji. It also marked his last 'Mahavir Jayanti' in their life.

He attended to his daily routine and public appearances not giving any indication of what was to come.

On that fateful day he even went to the house and blessed some of his devotees prior to a public speaking engagement. Enroute his return, he visited a acupuncture doctor who had been attending for the last few months.

This day was hot and humid and upon returning to his Ashram in Defence Colony he partook of his food with his fellow monks and devotees in what was to be his last meal. He complained of some uneasiness, but put it off as some gastric problems. He sat in his office meeting visitors and sipping from a cup of coffee. At about 3:00pm he proceeded to his private chambers and indulged in an unusual shower - as if to ready himself for a tryst with destiny.

Thereafter he went in to his bedroom and asked that he be left alone. As was symbolic of his life, he proceeded to a meeting with the ultimate reality. He sat down on his bed in the Padmasan-Lotus position and started repeating Mantras. A little while later he breathed in very deep and breathed out very deep - on the third exhalation, he slowly started bending forward, and by the time he had fully exhaled, his head was in his pillow and he had long embarked upon his new journey into the astral beings.

He departed with the same unassuming manner which was characteristic of his entire life.

All of Humanity and nature bowed their heads in respect to their Messiah of Peace and Non Violence.

THE LAST JOURNEY

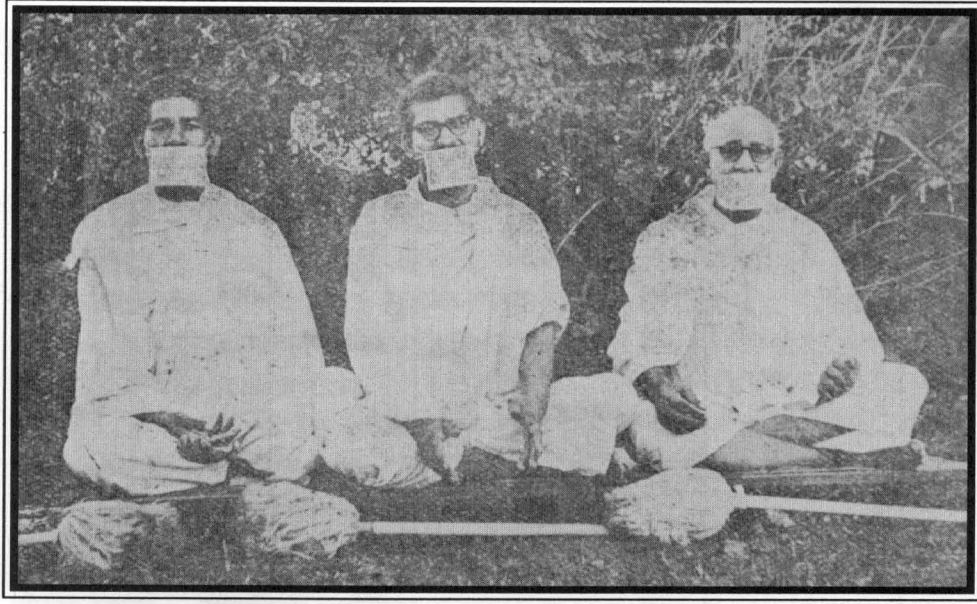
The mortal remains of Param Pujya Guruji was consigned to flames in the evening of April 25, 1994 at about 5:30pm. Amidst choked emotions, tears and utterances of Sanskrit-Shlokas, the mud mounted, specially erected pyre was engulfed by flames whilest millions of devotees paid their last respects to the their beloved Guruji.

Earlier in the day a procession embarked upon its last journey with the mortal remains of Guruji from the Ashram in New Delhi.

The motorcade meandered through the narrow lanes of the walled city of Delhi as a sea of humanity gathered to pay their last respects. The city came to a halt as did the millions of followers around the world.

The last rites were performed in the Ashram in Defence Colony New Delhi as his body was placed on a specially erected mount. An ornate metal and silken canopy was kept at one side of the wooden pyre. The top rung of the pyre was adorned with sandalwood while hundreds of wreaths were kept beside the mud rostrum.

*O Setting Sun
As in thy red rays
thou dost set today
so in his
eternal grace
Guruji's Day is set.*



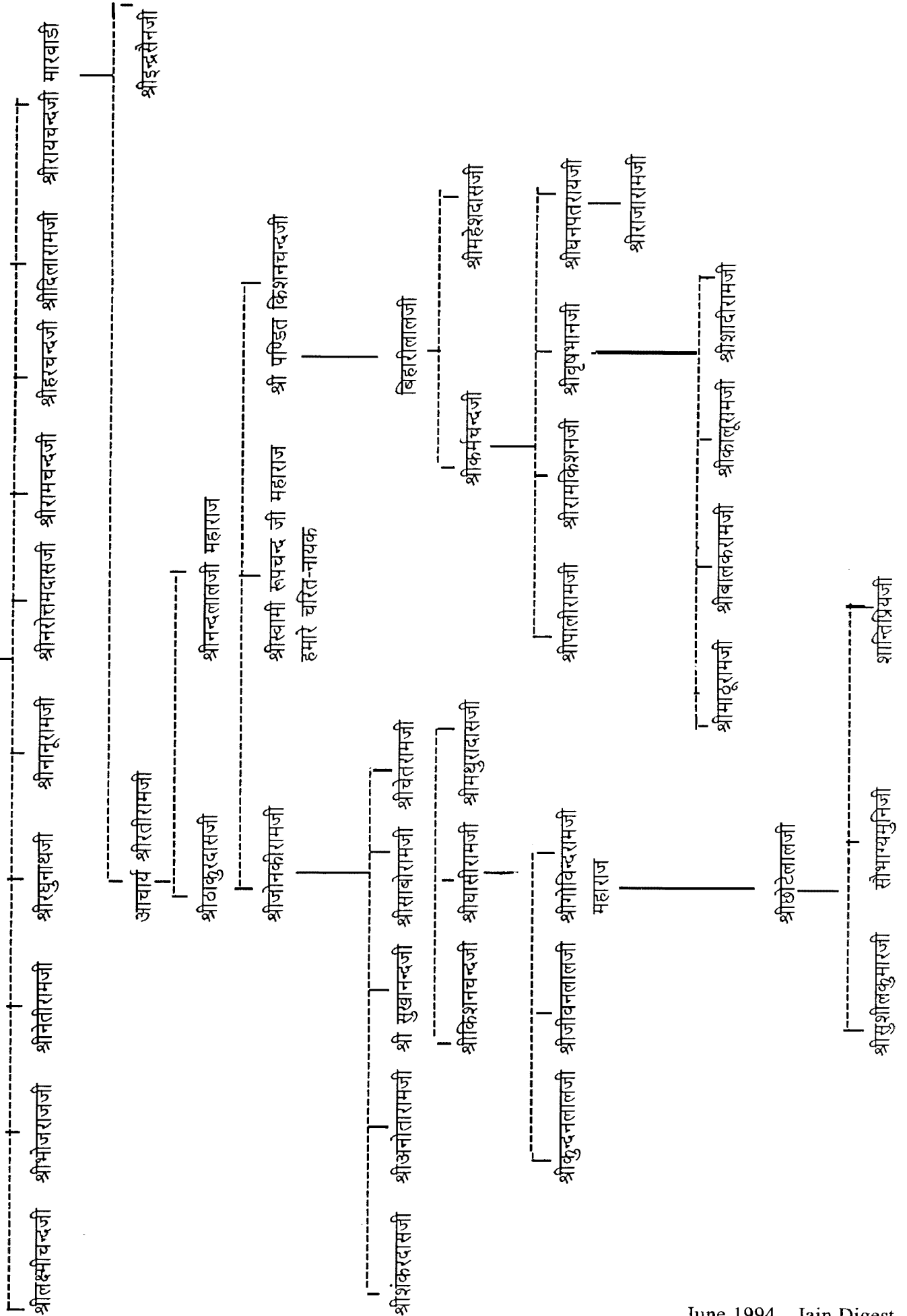
Guru Brother Subhag Muni Ji, Acharya Ji and Guru Chottelal Ji



Acharya Ji's Mother Bharati Deviji and Father Sunehra Singh Ji

पट्टावली परम्परा

जैनदिवाकर आचार्य श्री नाथू राम जी महाराज



क्रांतिकारी जैन संत आचार्य सुशीलकुमार जी व्यक्तित्व व कृतित्व

- जन्म का नाम - सरदार सिंह
- गुरु जी द्वारा दिया प्रदत्त नाम - श्री सुशील कुमार
- जन्म तिथि - १५ जून १९२६
- जन्म स्थान - शिकोहपुर (सुशील गाढ) हरियाणा
- पिता - श्री सुनहरा सिंह
- माता - श्रीमती भारती देवी
- जाति - ब्राह्मण
- गृह त्याग - सन् १९३४
- गुरु - श्री छोटे लाल जी महाराज
- श्रमण दीक्षा - 20 अप्रैल सन् १९४२
- दीक्षा स्थल - जगरावा (पंजाब)
- प्रथम विदेश यात्रा - १७ जून १९७५
- आचार्य पद पर प्रतिष्ठित - अप्रैल १९८०

शैक्षिक उपाधियां - प्रभाकर, शास्त्री, साहित्यरत्न, विद्यालंकार, आचार्य आदि।

सारस्वत आराधना

- जैन धर्म का इतिहास
- श्रमद् भगवद् गीता पर टीका।
- गुलाब और कटि
- गोस्वामी तुलसीदास
- भगवान महावीर
- महावीर वाणी
- अहिंसा डायरी
- प्राकृत व्याकरण
- जैन धर्म में कुण्डलिनी योग
- जैन योग
- जैन पद्धति से हीलिंग व ध्यान
- णमोकार विज्ञान व मातृका विद्या
- आभा विज्ञान
- रंग व ध्वनि विज्ञान
- सर्व धर्मों पर अलग-अलग पुस्तकें
- मुनि रूप चन्द्र जी व्यक्तित्व और कृतित्व
- अनेकों स्वतंत्र लेख
- सोंग आफ सोल

पत्रकारिता पत्र-पत्रिकाओं की स्थापना और सम्पादन

- नया साहित्य
- परिक्षा
- धर्म-भास्कर
- भास्कर वाणी
- विश्वधर्म
- ननवायलैन्स
- अहिंसा
- अहम् न्यूज लैटर
- कास्मिक साइन्स
- सिद्धाचलम आदि

भारत भ्रमण

सन् १९५० से यात्रा का शुभारम्भ कर कश्मीर, पंजाब, बम्बई, कलकत्ता, राजस्थान, मध्य-प्रदेश, उत्तर प्रदेश, बिहार, बंगाल, महाराष्ट्र हरियाणा, हिमाचल आदि प्रान्तों में लगभग एक लाख मील की पदयात्रा कर लाखों व्यक्तियों को हिंसा समन्वय विश्व बंधुत्व का सन्देश दिया।

संस्थाओं की स्थापना

- भारतीय अहिंसक संघ
- बम्बई गौ रक्षा समिति
- जैन सस्ता साहित्य प्रकाशन
- विश्व धर्म संगम
- आचार्य सुशील फाउन्डेशन,
- कुण्डलिनी साइंस सेंटर,
- इन्टरनेशनल वर्ल्ड जैन कांग्रेस
- गांधी निर्वाण दिन
- आध्यात्मिक विकास मंडल
- विश्व अहिंसा संघ।
- इन्टरनेशनल महावीर जैन मिशन
- वर्ल्ड रिलीजन कांफ्रेंस
- इन्टरनेशनल अहर्त् जैन संघ
- टेम्पल ओफ अन्डरस्टैंडिंग

अन्तर्राष्ट्रीय विश्व धर्म सम्मेलन की स्थापना

सन् १९५४ बम्बई में सर्व धर्म सम्मेलन का आयोजन और आशातीत उपलब्धियाँ।

बम्बई के मुख्य मंत्री श्री मोरार जी देसाई द्वारा सम्मेलन का उद्घाटन। 18 धर्म गुरुओं द्वारा ५ सिद्धान्तों का प्रतिपादन। आध्यात्मिक वृत्ति, सह अस्तित्व, सत्य, अहिंसा और प्रेम।

सन् १९५५ दिनांक २६-२७-२८ नवम्बर में उज्जैन में आयोजित द्वितीय सर्व धर्म सम्मेलन में वरिष्ठ राजनीतिज्ञों और धर्मनेताओं ने भाग लिया।

प्रथम विश्व धर्म सम्मेलन

सन् 1957 में 17-18-19 नवम्बर को प्रथम विश्व धर्म सम्मेलन दिल्ली में संपन्न हुआ। सन् 1954 में सर्व धर्म सम्मेलन के रूप में रोपा गया पौधा पल्लवित पुष्पित हो कर विश्वशान्ति के सन्देश को विश्व में प्रसारित करने लगा।

इस सम्मेलन की अध्यक्षता डा. सर्वपल्ली राधाकृष्णन् ने की और उद्घाटन प्रथम राष्ट्रपति डा. राजेन्द्रप्रसाद ने किया। मुख्य अतिथि थे भारत के प्रथम प्रधानमंत्री पंडित जवाहर नेहरू और शिक्षा मंत्री अब्दुल कलाम आजाद और २७ देशों के प्रतिनिधियों ने भाग लिया।

१२०० धर्म नेताओं और ५ लाख लोगों ने इसमें भाग लिया। भारत के इतिहास में यह अभूतपूर्व सम्मेलन था।

द्वितीय विश्व धर्म सम्मेलन

२ फरवरी १९६० कलकत्ता में आयोजित इस सम्मेलन में सभी धर्म प्रतिनिधियों ने राजनेता और 30 देशों के प्रतिनिधि उपस्थित थे।

२६-२७-२८ फरवरी १९६५ दिल्ली में हुए इस सम्मेलन में ३६ देशों के प्रतिनिधियों ने उपस्थित होकर अपने विचार प्रस्तुत किये। प्रधानमंत्री श्री लाल बहादुर शास्त्री गृहमंत्री श्री गुलजारी लाल नन्दा तथा अन्य राजनेताओं और विभिन्न धर्म नेताओं ने अपने अमूल्य संदेश दिये। मानव-जाति के उत्थान और कल्याण तथा विश्व शान्ति की स्थापना हेतु सप्त सूत्रों का निरूपण किया।

चतुर्थ विश्व धर्म सम्मेलन

४-५-६ फरवरी सन् १९७० दिल्ली में आयोजित इस सम्मेलन का उद्घाटन जापान के प्रसिद्ध बौद्ध भिक्षु फुजीई गुरु जी ने किया। उपप्रधान मंत्री श्री मोरार जी ने अध्यक्षता की। 38 देशों के प्रतिनिधि इस सम्मेलन में सम्मिलित हुए।

पांचवां विश्व धर्म सम्मेलन

नवम्बर १९७४ दिल्ली में हुए इस सम्मेलन को ४० देशों के प्रतिनिधियों ने सम्बोधित किया।

छठा विश्व धर्म सम्मेलन

नवम्बर १९८१ दिल्ली में सम्पन्न हुए इस सम्मेलन में ४३ देशों के प्रतिनिधियों ने भाग लिया। विश्व शान्ति का पावन संदेश दूर-दूर तक पहुँचाया।

अन्य कतिपय कार्य

- धर्म के नाम पर चलने वाली रूढ़ियों के विरुद्ध अभियान।
- अहिंसक समाज द्वारा पिछड़ी जातियों के अभ्युदय में सहयोग।
- पंजाब में शान्ति-स्थापना के लिये प्रमुख तथा महत्वपूर्ण भूमिका
- १ जनवरी १९८६ को पंजाब सरकार की ओर से लोगोंवाल समझौता कराने पर लोगोंवाल अवार्ड की घोषणा।
- लंका में तमिल और सिंहलियों के विवाद को सुलझाने का प्रयास।
- बावरी-मस्जिद विवाद को हल करने में योगदान।
- लोक-कल्याण के लिये अहिंसक समाज रचना पर विशेष बल।
- १९८२ न्युयार्क (अमेरिका) में विश्व के शान्तिवादियों द्वारा आयोजित विशाल शान्ति रैला (जिसमें लगभग १५ लाख व्यक्तियों ने भाग लिया) का नेतृत्व संयुक्त राष्ट्र संघ द्वारा समस्त राष्ट्रों की ओर से प्रवक्ता।
- ग्लोबल कमेटी टैम्पिल आफ अण्डर सटैडिंग (यू. एन. ओ. से सहयोग प्राप्त) विश्वशान्ति की स्थापना के लिए नई पद्धति से एक कमेटी निर्मित हुई जिसकी ५ धर्मनेताओं और ६ राजनेताओं की एक कार्यकारी समिति बनाई गई। इस समिति का निर्देशक आचार्य श्री सुशील मुनि जी महाराज को चुना गया। इस समिति का स्वागत संयुक्त राष्ट्र संघ की ओर से किया गया। उस समारोह में विश्व के ३०० सर्वोच्च नेता उपस्थित थे।



प्राणि रक्षा और शाकाहार सम्मेलन

- आचार्य जी के सदुपदेशों से प्रभावित होकर गुडगावा में चौगान माता के मन्दिर में बाल्मीकि हरिजनों द्वारा हजारों निरीह पशुओं के वध को सदा के लिए बन्द करने का संकल्प।
- कार्ला केव पर चल रही पशु-बलि प्रथा का उन्मूलन।
- मध्य-भारत, मध्य-प्रदेश, बम्बई, कच्छ, सौराष्ट्र सरकारों द्वारा गांधी निर्वाण तिथि ३० जनवरी को बुचडखाने बन्द करवाने में सफलता।
- महावीर जयन्ती के पावन अवसर पर दिल्ली के बुचडखानों को बन्द करवाने में अभूतपूर्व योगदान।
- सन् १९६६ में गौरक्षण तथा गौ. संवर्धन के लिए गौरक्षा आन्दोलन का नेतृत्व गौ-रक्षा रैली में १० लाख लोग सम्मिलित।
- शाकाहार पर अनेक गोष्ठियों का आयोजन और सन् १९६० में अन्तर्राष्ट्रीय शाकाहार सम्मेलन का नेतृत्व।
- सन् १९७५ में अमेरिका में स्टेट में भारत की ओर से विश्व शाकाहार सम्मेलन का प्रतिनिधित्व। पांच अहिंसा सम्मेलनों के आयोजन द्वारा विश्व के विभिन्न देशों में अहिंसा की चेतना का प्रसार। इस प्रकार और भी अनेक सम्मेलनों तथा आयोजनों में महत्वपूर्ण योगदान।

कतिपय प्रमुख कार्य

- आचार्य श्री द्वारा सन् १९५२ में, सादडी जैन सम्मेलन में प्रमुख भूमिका
- श्रमण संघ के उपप्रवर्तक पद का पर्याप्त समय तक वहन।
- स्थानक वासी जैन संघ के साहित्य विभाग का संचालन।
- भगवान महावीर की २५०० वीं परिनिर्वाण शताब्दी समिति का नेतृत्व
- धर्म और संस्कृति के संबंध में आयोजित अन्तर्राष्ट्रीय सम्मेलनों में प्रतिनिधित्व
- अमेरिका के विश्वविद्यालय (न्यूजर्सी, कनेक्टिकट ह्यूस्टन, कैलिफोर्निया, मैसाच्यूसस, पेनसिलवेनिया, आदि) में अध्ययनरत छात्र तथा प्रोफेसर्स को जैन धर्म के सिद्धान्त अर्हत् योग, ध्यान, आभा-विज्ञान, आरोग्य विज्ञान, रंग-विज्ञान और अध्यात्म आदि का समुचित प्रशिक्षण।
- सन् १९७७ में पोप पाल से वैटिकन सिटी (रोम) में भेट और विश्व-शान्ति के उपायों पर विचार विमर्श।

साधना सिद्धि बन गई

आचार्य श्री के जीवन के कण-कण में साधना की गरिमा प्रस्फुटित है। जून मास की चिलचिलाती दोपहरी, सूर्य के प्रखर तेज से तप्त धरणी, तप्त शिलाएं। ऐसे में एक साधक तपस्या में लीन अविचल, अटल, अडोल। छःछः घण्टे ध्यान में स्थित। दिल्ली के लक्ष्मी नारायण मन्दिर (बिरला मन्दिर) के पृष्ठ भाग में स्थित अरावलियाँ और कानन का जर्जर-जरा आचार्य जी की साधना का साक्षी है और साक्षी है महरौली स्थित दादावाडी का पावन तीर्थ, जहां महीनों रह कर कठोर साधना की। अंततः मुनिजी ने जो अमृत प्राप्त किया, उसको विश्व कल्याण हेतु शंकर बन मुक्त भाव से वितरित किया।

अन्तर्राष्ट्रीय स्तर पर जैन धर्म का प्रसार

१७ जून सन् १९७५ को विदेश-यात्रा का क्रान्तिकारी साहसिक कदम उठा कर अन्तर्राष्ट्रीय स्तर पर भगवान महावीर के दिव्य संदेशों को विश्व के १५ राष्ट्रों में व्यापक रूप से प्रसारित किया।

अर्ह योग, ध्वनि-विज्ञान, नवकार-विज्ञान, आरोग्य-विज्ञान, रंग-विज्ञान, मंत्र-विज्ञान, ध्यान साधना के द्वारा नैतिक और आध्यात्मिक चेतना का सूत्रपात किया। विदेश-यात्राओं के अल्पकाल में ही कनाडा में अन्तर्राष्ट्रीय विश्व-विद्यालय की स्थापना साथ ही अमेरिका, कनाडा, मैक्सिको, इंग्लैंड, फ्रान्स, जर्मनी, स्वीडन, जापान, हांगकांग नार्वे, हालैंड, डेनमार्क, इटली, थालैंड, बेल्जियम आदि देशों में कई मुख्य आश्रम और उनकी शाखाओं की स्थापना।

इन देशों में लाखों का जीवन तो शाकाहारी बना ही, साथ ही नवकार और अर्ह योग की स्थापना और ध्यान-साधना की ओर भी उनकी प्रवृत्ति में आश्चर्यजनक वृद्धि।

अन्तर्राष्ट्रीय जैन कांग्रेस

समूचे विश्व के जैनो समन्वय, सद्भावना, और एकता के सूत्र में आबद्ध करना, साम्प्रदायातीत जैनो का संगठन, एक मंच पर सब लोगो को लाना, इस संस्था का प्रमुख कार्य है। लोगो द्वारा किये गए समाज सेवा के कार्य, स्थापत्य कला के अनुपम उदाहरण, साहित्य का सृजन और देशान्तरो में मंदिरों का निर्माण, अहिंसा के लिये सम्पूर्ण शक्ति को लगाना, ये ही वर्ल्ड जैन कांग्रेस के मुख्य उद्देश्य हैं।

पथम अन्तर्राष्ट्रीय जैन कांग्रेस

का अधिवेशन सन् १९८१ अमेरिका (न्यूयार्क) में आयोजित कर भावी कार्यक्रम की विस्तृत रूपरेखा तैयार की। अन्तर्राष्ट्रीय कांग्रेस के बढ़ते हुए चरण न्यूयार्क से लन्दन और भारत तक पहुँच गए हैं। सन् १९८३ के सितम्बर में लन्दन में, द्वितीय कांग्रेस अधिवेशन सन् १९८५ फरवरी दिल्ली में, तृतीय कांग्रेस अधिवेशन सन् १९८६ न्यूजर्सी सिद्धाचलम में, चतुर्थ जैन कांग्रेस की पथम बैठक १९८७ दिसम्बर दिल्ली में, द्वितीय बैठक सन् १९८८ मार्च बैंकाक में सम्पन्न हुई।

विश्व अहिंसा संघ

विश्व अहिंसा संघ के अन्तर्गत सन् १९५७ में अहिंसा भवन (आचार्य सुशील मुनि आश्रम) डिफेंस कालोनी स्थित अहिंसा विहार (आचार्य सुशील मुनि आश्रम) पश्चिम विहार स्थित (आचार्य सुशील जैन आश्रम) में अहिंसा-लाइब्रेरी और भगवान महावीर संस्कृत विद्यापीठ की स्थापना की। इसके बाद अहिंसा आर्युवेदिक डिस्पेंसरी, अहिंसा आर्युवेदिक विद्यालय अहिंसा-नेत्र चिकित्सालय, अहिंसा रिसर्च सेंटर, योग केन्द्र आदि विभिन्न प्रवृत्तियों को महत्व दिया गया। अहिंसा की बहुमुखी योजनाओं को साकार करने के लिए भारत की राजधानी दिल्ली के विभिन्न भागों में तीन आश्रम बन चुके हैं और दो अभी निर्माणाधीन हैं।

इन्टरनेशनल महावीर जैन मिशन

अन्तर्राष्ट्रीय महावीर जैन मिशन के अन्तर्गत मद्रास (भारत) में स्थित 'आचार्य सुशील मुनि जैन आश्रम' यु.के. (ब्रिटेन) में स्थित 'आचार्य सुशील जैन आश्रम', कैलिफोर्निया में 'आचार्य सुशील मैडिटेशन सैनतर' कनक्टिकट में 'जैन मैडिटेशन सेंटर' न्यूजर्सी (अमेरिका) में स्थित सिद्धाचलम् आश्रम आदि की स्थापना की।

मद्रास आश्रम

भारत के मद्रास आश्रम में 'आचार्य सुशील मुनि जैन विद्यालय' अंग्रेजी-माध्यम से सुचारु रूप से गतिशील है और रूपचन्द्र जी म. की समाधि मन्दिर की स्थापना हो चुकी है। बरमिंधम कैलिफोर्निया, कैंनेक्टिकट, न्यूयार्क, ओहायो आदि आश्रमों और उनकी शाखाओं में योग, प्रार्थना और ध्यान के केन्द्र चल रहे हैं।

सिद्धाचलम्

न्यूजर्सी (अमेरिका) स्थित सिद्धाचलम् आश्रम १०८ एकड़ में फैला हुआ विस्तृत भूखंड है। प्रकृति की अनिर्वचनीय सुषमा चहुं ओर दृष्टिगोचर होती है। २६ छोटे-बड़े आवास-गृह हैं। आश्रम में एक सुन्दर झील है। इसमें एक छोटा मन्दिर और पिन्टिंग प्रैस लगाई जा चुकी है, और अब इस भूमि में ५ बड़े तीर्थ व अहिंसा यूनिवर्सिटी स्थापित करने का प्रयास चल रहा है। विदेशी भूमि पर भगवान का समवशरण लगा है। प्राचीन आश्रमों का साकार रूप सिद्धाचलम् है। जहां न पशु-पक्षी भयभीत है न इन्सान। शान्ति का अखण्ड साम्राज्य है। साधना की तपोभूमि है। २ अगस्त से ११ अगस्त १९९१ में यहां सिद्धाचलम् तीर्थ की स्थापना एवं प्रतिष्ठा समारोह सम्पन्न किया गया। विदेश की धरती पर बना यह पहला जैन तीर्थ है।

अर्हत् संघ और उसके कार्य

अर्हत् संघ का मुख्य लक्ष्य राष्ट्रीय तथा अन्तर्राष्ट्रीय स्तर पर फैले आतंकवाद, हिंसा, साम्प्रदायिकता और अशान्ति के विरुद्ध अहिंसात्मक अभियान चला ना है विकास के नये आयाम हो, व्यवस्थाएं हों, अहिंसक समाज रचना की बात हो। परम्परा और रूढ़ियों से मुक्त स्वस्थ युगानुरूप जीवन-दर्शन हो।

- धर्म स्थानों का निर्माण करना और सभी जैन सम्प्रदायों को एक सूत्र में बांधने का प्रयास
- विश्व में आध्यात्मिक क्रान्ति लाना जिसके लिए विभिन्न देशों में महावीर केन्द्रों की स्थापना

- विभिन्न धर्मों में समन्वय सद्भावना और जनचेतना का जागरण

- सेवा, साधना व शिक्षा के द्वारा परस्पर सौहार्द उत्पन्न करना



जागृति ही जीवन है - आचार्य सुशील कुमार

जीवन एक जागृति है, एक स्फुरण है, जो अंधेरे को दूर करने में कितनी और कितनी देर तक समर्थ है, यह कहना तो मुश्किल है लेकिन उससे जीवन का अंधेरा दूर होता है। यह सही है। जागृत जीवन अंधेरे में प्रकाश की ज्योति जलाता है। उस प्रकाश द्वारा डुबते हुए लोगों को सहारा मिलता है।

जीवन की वास्तविकता का दर्शन होतो है और आध्यात्मिक गहराइयों में डुबकियाँ लगाने वाले को अनुभूतियाँ भी प्राप्त होती हैं। आप सब उस अर्हत ध्यान परम्परा को जानें जिसमें मनुष्य देहातीत या विचारातीत हो जाय। ध्यानी एक परा अवस्था में चला जाता है वह अवस्था ऐसी है जहाँ जाकर मनुष्य लौट कर नहीं आना चाहता चूँकि वहाँ जाने के बाद फिर आने की इच्छा और आकांक्षा ही समाप्त हो जाती है।

मनुष्य के जीवन का उद्देश्य है कि धीरे धीरे तिल तिल कर जलकर भी संसार को प्रकाश देने वाले दीपक की तरह समाज को वह अर्पित हो जाये। दीपक स्वयं जलकर लोगों का अंधकार तो मिटाता ही है चूँकि स्वयं जलकर भी उसको कुछ करना नहीं होता है लेकिन उसके प्रकाश में स्वतः ही अंधेरा मिट जाता है। अंधेरा मिटने के बाद अंधेरे में पलने वाले पाप स्वयः पलायन कर जाते हैं। यानि उसके जीवन से बुराईयाँ दूर हो जाती हैं।

मेरा समस्त जीवन साम्प्रदायिकता के विरुद्ध रहा। मैंने जैन धर्म का असाम्प्रदायिक रूप से प्रचार किया और उसका लाभ यह हुआ कि विश्व में जैन धर्म का नाम फैला। जैन आचार विचार की मुख्य धुरी अहंरत है। अर्हत का अर्थ है - परम पावन ज्योतिर्मय जीवन। अर्हत भगवान का दर्शन कर मनुष्य अपने आप को पा जाता है। जो मनुष्य अपने आप को पा जाता है वह भगवान को पा लेता है। अपने आप का जो विस्तार है, वह इतना कि छोटे से छोटे जीव में भी परमात्मा का दर्शन करता है वह किसकी हिंसा करेगा, किससे झूठ बोलेगा, किसकी चोरी करेगा, किससे व्यभिचार करेगा, किसका लोभ करेगा। उसके राग और द्वेष के बन्धन स्वयं ही समाप्त हो जाते हैं। आप ध्यान की तरफ जाइये। प्रेम की तरफ जाइये। प्रेम और ध्यान के द्वारा मनुष्य अपनी कलुषता को धो सकता है इसमें कोई शंका नहीं।

इस ५० वर्ष के पूरे साधना काल में मैंने पाया कि जीवन एक ज्योति है, अंधेरा मिटाती है इससे लोग लाभान्वित होते हैं। तिल तिल जल कर सब के लिए समर्पित हो जाने में ही ज्योति की सार्थकता है। वैसे ही सेवा समर्पण भाव अपनाकर जब मनुष्य अनुभूति परक हो जाता है और सब में समाहित हो जाता है तो परम अवस्था को प्राप्त कर लेता है। आप सबको परम अवस्था मिले।

यही शुभ कामना है, आनन्द है।

महावीर और अहिंसा

आचार्य मुनि सुशील कुमार

संस्कृति और मानव शिष्टाचार के विकास में चाहे कितने ही देशों का योगदान रहा हो, किन्तु संस्कृति के कुछ ऐसे उपकरण हैं जिन्हें केवल भारत के ऋषि मुनियों ने ही जुटाया। विज्ञान, गणित और भाषा के आदिम विकास के लिये तो समुचा जगत भारत का ऋणी रहेगा ही, किन्तु विचार के क्षेत्र में अहिंसात्मक क्रान्ति का जो सुत्रपात भगवान महावीर ने किया वह सर्वथा अनूठा है।

प्रति चैत्र शुक्ला त्रयोदशी के दिन हम उस विश्व वन्द्य महापुरुष के जन्म महोत्सव पर उसके आगे नतमस्तक होने का गौरव प्राप्त करते हैं, जिसने जनजीवन की उलझनभरी पहलियों का व्यावहारिक समाधान अहिंसात्मक ढंग से करने का मौलिक दर्शन प्रस्तुत किया था।

महावीर बिहार के मुजफ्फरपुर जिले के वैशाली उपनगर के क्षत्रीय कुण्ड ग्राम में महाराजा सिद्धाथर के धर महारानी त्रिशाला की कंख से जन्मे थे। राजसी वैभव, आमोद प्रमोद एवं शालीनता के अम्बार में फूल सी काया वाला यह महापुरुष कांटों की राह पर कैसे चल पड़ा ? भोग के महासमुद्र में सें त्याग के कठोरतम पथ की ओर क्यों आकर्षित हुआ ? भय व आतंक तथा दम्भ एवं शोषण को मानवीय जीवन से सर्वथा तिलांजलि देकर निर्भयता पूर्वक अखण्ड सत्य की ओर क्यों प्रेरित हुआ, यह एक ऐसा प्रश्न है, जिसके समाधान के रूप में महावीर का जीवन आज इस विश्व-विनाश के कगार पर खड़ी मानवता को चिन्तन शांति और कल्याण का सन्देश दे सकता है।

जैन धर्म के अन्तिम तोर्थ कर भगवान महावीर ७२ वर्ष का जीवन व्यतीत कर निर्वाण को प्राप्त हुए। वह तीस वर्ष तक घर में रहे, १२ वर्ष, ५ मास, १५ दिन साधनारत रहे तथा ३० वर्ष अंग बंग कलिंग, सोराष्ट्र, मगध, अवन्ती, काशी और कोशल आदि जनपदों में धूम-धूमकर सत्य का निर्मयता के साथ प्रचार करते रहे। वह पुरुषार्थ एवं कष्ट सहन से साधना की ओर अग्रसर हुए तथा साधनासे सिद्धि और मुक्ति प्राप्त की।

महावीर विचार पूर्वक इस निष्कर्ष पर पहुँचे थे की हृष्ट में तपे बिना मनुष्य पूर्णता प्राप्त नहीं कर सकता। दुःखनाश का उपाय उससे पलायन नहीं, उसे सम्पूर्ण रूप से आमन्त्रित करना है। कष्ट निवारण का उपाय कष्टों से भागना नहीं उनका स्वयं आवाहन करना है और जब तक साधक कष्ट निवारण के लिये परम सहाय अपेक्षी है तब तक उसे यथार्थ जीवन का सौन्दर्य-बोध हो ही नहीं सकता।

महावीर का साधनाकाल सवयमेव कष्ट सहन का एक रुचिकर यारव्यान है। १२ वर्ष के कठोर साधनाकाल में उन्होंने अधिकाधिक कष्ट आमन्त्रित करने, दुःख दावानल में घुसने, पीडाकारी प्राणियों से वेदना पाने तथा भूख-प्यास के भयानक व्याधियों और यन्त्रणाओं को सहन करते-करते दुःख को ही दवा बना देने की प्रतिज्ञा चरितार्थ की। वस्तुतः इन्ही अनुभवों ने वर्धमान को सिद्ध पुरुष “महावीर” बनाया।

दिवाकर दीप्ति विशेषांक

मुनि सुशीलकुमार जी के शब्दों में रामलीला गाउन्ड की विशाल जनता में दिये गये "विश्व धर्म सम्मेलन" के सम्बन्ध में भाषणों का सार

विश्व विनाश और प्रलय के द्वार पर खड़ा है। हमारे विचार में इसके प्रधान कारण तीन हैं :-

१. व्यक्तिगत और समष्टिगत जीवन के प्रत्येक क्षेत्र में हिंसा की अधिकाधिक वृद्धि हो रही है।
२. भौतिकता और भोगाभिलाषा ने मनुष्य की आध्यात्मिकता को पराजित करने के लिये आक्रमण कर दिया है।
३. नास्तिकता, जड़वाद एवं मर्यादा-हीनता के कारण मानवता का निरन्तर हास हो रहा है, और परिणाम-स्वरूप नैतिकता और सदाचार के नियम टूट रहे हैं।

जब तक हिंसक शक्तियों के विरुद्ध अहिंसा का विश्व-व्यापी मोर्चा स्थापित न किया जायेगा और विश्व के हृदय में अहिंसा भूतदया और पारस्परिक सहयोग भावना की प्राण-प्रतिष्ठा न की जायेगी और विश्व के हृदय में अहिंसा भूतदया और पारस्परिक सहयोग भावना की प्राण-प्रतिष्ठा न की जायेगी, तब तक विश्व-शान्ति स्वप्न मात्र ही रहेगी।

धर्म को धन दबोच न ले, एवं मनुष्य के अस्तित्व को सत्ता तथा सम्पत्ति विनष्ट न कर दे, इस खतरे से बचने के लिये मानव जाति के धार्मिक और अध्यात्मदृष्टाओं के संगठन की अत्यन्त आवश्यकता है। मेरी दृष्टि में विश्व धर्म सम्मेलन इसी उद्देश्य की पूर्ति एक साधन है।

निश्चित है कि भौतिक शक्तियों से आत्मा की शान्ति का झरना नहीं बहेगा। परमाणु बम और उद्भजन बम प्रेम और आनन्द का कूप नहीं खोद सकेंगे। अहिंसा में ही यह चमत्कार है कि वह आध्यात्मिक सामाजिक और राजनीतिक क्षेत्र में सभी प्रकार से मानवता को पोषणा दे सकती है।

हमारा विश्वास है कि:-

- (क) राजनीतिक समझौते युद्ध का अन्त नहीं कर सकते।
- (ख) कपट, कूटनीति और संघर्ष से मानवता का विकास नहीं हो पायेगा।
- (ग) सामाजिक रुढ़ियाँ, प्राणी निर्दयता, वर्गभेद और जातिद्वेष से संसार का लाभ न होगा।
- (घ) उच्छृंखलता, संचयवृत्ति और शोषण मनुष्य जाति के लिये कदापि हितकर नहीं है।

विश्व शान्ति का सूर्य तो अहिंसा के आकाश से ही चमकेगा और अहिंसा की प्रतिष्ठा के लिये हृदय परिवर्तन की आवश्यकता है। यह विश्व-व्यापी महान कार्य कैसे हो? व्यक्ति और समष्टि के क्षेत्र में पैठती हुई हिंसा का निरोध किस पद्धति से हो सकता है?

विभिन्न विद्वानों की दृष्टि में

मुझे प्रसन्नता है कि भगवान महावीर का एक पुत्र ऐसा निकला जिसने साहम एवं उत्साह के साथ विदेश में जाकर भगवान के सिद्धान्तों का प्रचार और प्रसार किया। मेरे परम मित्र श्री सुशील मुनि जी ने विदेश में जो महान कार्य किया है और कर रहे हैं समाज में उसका विरोध एवं समर्थन दोनों हुए हैं। विरोध के पीछे ईर्ष्या एवं द्वेष भाव भी रहा हुआ है और उन्हें जी समर्थन मिला है वह उनके सत्कार्यों के लिए मिला है। समर्थन भी जैन समाज की चारों परम्पराओं में से मिला है, जबकि विरोध में सिर्फ स्थानकवासी समाज के कुछ यथास्थितिवादी साधु साध्वी एवं श्रावक श्राविकायें हैं परन्तु इतना तो सत्य है कि उन्होंने विश्व में एक नयी ज्योति जगाई है जैन धर्म के स्वर को विश्व में मुखरित किया है। उनके सत्कार्य का, जैन धर्म के प्रचार प्रसार का मैं हृदय से स्वागत करता हूँ, समर्थन करता हूँ और इस स्तुत्य कार्य के लिए मैं उनका अभिनन्दन करता हूँ।

-शास्त्री श्री विजय मुनि आगरा

भगवान महावीर की अहिंसा, करुणा एवं अनेकान्त की देशना का प्रचार प्रसार तथा उसके द्वारा हृदय परिवर्तन का आध्यात्मिक प्रयोग श्री सुशील मुनि जी महाराज विदेश में कर रहे हैं। मैं उस प्राचीन इतिहास के साथ इस नये इतिहास की कड़ियों को जुड़ते हुए देख रहा हूँ। मुझे परम प्रसन्नता है कि श्री सुशील मुनि जी बहुत अच्छा कार्य कर रहे हैं। आज जैन समाज की स्थिति को देखते हुए, नवयुवकों में धर्म भावना को घटते हुए देखकर मुझे यह अत्यन्त आवश्यक प्रतीत होता है कि हम संघठित होकर व्यापक रूप से रचनात्मक कार्य करें।

-श्री राकेश मुनि लाडनू

गुरुदेव (उपाध्याय श्री अमर मुनि जी महाराज) स्थानकवासी समाज की दिव्य विभूति है उनकी साहित्य सृजना, सत्य के बहुत निकट और क्रांति की ध्वनि व चिन्तन के नव आयाम लिए हुए है। आचार्य श्री सुशील कुमार जी का अरिहंत संघ और उनके आचार्य पद की उदघोषणा हम सबके लिए मंगल मय है। उनका संघ निरन्तर प्रगति की ओर अग्रसर होता हुआ विकसित हो, पल्लवित हो यही मंगल कामना है।

-महासती आचार्य चन्दना

**परम श्रद्धेय आचार्य श्री सुशील कुमार जी महाराज, की पवित्र सेवा में,
सस्नेह जय श्री स्वामी नारायण।**

विशेष, इस बात से विदित होते हुए मुझे अत्यन्त हर्ष हुआ है की यु.एन. ओ. के विश्वशांति के कार्यों में आप श्री भी शामिल हुए हैं और सदस्य के रूप में महत्वपूर्ण भूमिका निभानेवाले हैं। हमारी संतप्रदान भारतीय संस्कृति कहती है कि शांति संतो के द्वारा ही प्राप्त होती है। आप जैसे महापुरुष का प्रभावक संत व्यक्तित्व विश्वशांति के कार्यों में संविशेष संलग्न हो रहा है। वह उज्ज्वल भविष्य के आगमन की शंखध्वनि ही है। इसी अनुसंधान में दिल्ली में आपका शानदार सम्मान समारोह आयोजित किया गया है वह उचित ही है। आपश्री के महान कार्यों के प्रति और सम्मान समारोह के लिए अपनी शुभकामनाओं के साथ भगवान स्वामिनारायण के श्रीचरणों में प्रार्थना करता हूँ कि आपके सुस्वस्थ दीर्घायुष जीवन के द्वारा लाखों का संस्कारदीप जलता रहे।

-स्वामी नारायण स्वरूप दास

सम्पूर्ण जैन समाज को हार्दिक बधाई इन्टरनेशनल महावीर जैन मिशन संयुक्त राष्ट्र संघ की कार्यवाहक समिति में सदस्य निर्वाचित

जैन धर्म के शाश्वत सिद्धान्तों एवं अहिंसा के हृदयगाही दर्शन को विश्व तक पहुंचाने वाले आचार्य श्री सुशील कुमार जी महाराज द्वारा स्थापित इन्टरनेशनल महावीर जैन मिशन, संयुक्त राष्ट्र संघ की गैर सरकारी संस्थान की कार्यसंचालन समिति का सदस्य चुना गया। मिशन की यह सदस्यता सम्पूर्ण जैन समाज के लिए एक बहुत बड़े सम्मान की बात है।

ज्ञात रहे मिशन को फरवरी १९९२ में संयुक्त राष्ट्र संघ द्वारा उसकी गैर सरकारी संस्था के रूप में मान्यता एवं सदस्यता मिली थी और अब यह उसकी कार्य संचाल समिति में भी सदस्य है। गौरव की बात है कि इसने इतने अल्प समय में ही आचार्य श्री के आशीर्वाद से संयुक्त राष्ट्र संघ में अपनी एक अलग पहचान बना ली। मिशन, महावीर के सिद्धान्तों "जीयो और जीने दो", अहिंसा, शान्ति व आध्यात्मिक शिक्षा के प्रचार प्रसारार्थ हर संभव सहयोग एवं कार्य करने को कटिबद्ध है। एशिया की प्रथम गैर सरकारी संस्था है जिसने संयुक्त राष्ट्र संघ में कार्यवाहक समिति का सदस्य होने का गौरव प्राप्त किया हुआ है।

१७९ राष्ट्रों के सहयोग से बनी संस्था संयुक्त राष्ट्र संघ में जैन मिशन का उच्चस्तरीय प्रतिनिधित्व एक बहुत बड़ी उपलब्धि है। यह उपलब्धि विश्व में व विशेष रूप से पूर्वीय देशों में और अधिक सक्रिय आध्यात्मिक कार्य करने में सक्षम बनायेगी। 'अर्हत् जैन टाइम्स' परिवार की ओर आचार्य श्री एवं मिशन के अध्यक्ष श्री अरूण कोठारी सहित सभी सदस्यों एवं सम्पूर्ण जैन समाज को हार्दिक बधाई।

ज्ञातव्य कि मिशन ने संयुक्त राष्ट्र संघ में अपने प्रतिनिधि के रूप में श्री प्रमिन्द्र नाथ जैन बाबा को नियुक्त किया है। श्री बाबा को हार्दिक शुभकामना एवं बधाई। श्री बाबा अपने कार्यों द्वारा विश्व के कल्याणार्थ भगवान महावीर के मूल सिद्धान्तों के प्रसार के लिए मिशन के कार्यों को और अधिक आगे बढ़ाने में सक्षम हों। पूज्य गुरुदेव आचार्य श्री सुशील कुमार जी महाराज के कार्यों को आप इसी श्रद्धा एवं विश्वास के साथ आगे बढ़ाते रहेंगे। जिस विश्वास के साथ आचार्य श्री एवं मिशन ने आपको अपना प्रतिनिधि बनाकर वहां भेजा है। पुनश्च हार्दिक बधाई।

सिद्धाचलम् और विश्व

ऐ विश्व संस्कृति नमस्कार
इसके उत्प्रेरक नमस्कार
तुम सिद्ध और आचार्य हो
तुमको मेरा हो नमस्कार !

जहां बिन मांस नहीं भोजन होता
जहां मदिरा का झरना बहता है
लौकिक आनन्दों में डूबा
जन जहां निरर्थक सोता है

तुमने जब वीणा स्वर छेडे
वे छोड़ चले रस्ते टेढे
जिज्ञासु बन आये सम्मुख
प्रभो! तारो अपने भी बेडे

लो मन्त्र गुंजाओ पर्वत पर
होते जाओ तुम शुद्धोत्तर
एक तीर्थ बनाता हूँ ऐसा
तुम बढो सिद्ध की राहों पर

वह हुआ, नहीं जो संभावित
रह गये सभी के दृग विस्मित
स्फटिक शिलाओं से उभरा,
एक, धवल रूप जो विश्व विदित

टूटे भ्रम, मोह, और संशय
झरती अमृत वाणी संचय
विज्ञान भौतिकी देशों में
ओंकार, अहिंसा, अपरिग्रह

प्रेरक सुशील मुस्काता है।
आचार्य बनो समझाता है
अरिहन्त वही बन पाता है
जहाँ गहन धर्म जिज्ञासा है

अहिंसक होगा यह सकल विश्व
समझेगा क्या है उसे ईष्ट
गूँजेगी मन्त्रों की वाणी
कहता है सिद्धाचलम् तीर्थ
-कुसुम गुप्त

जन्म जन्म का साथ है

भारत माँ का लाल है हमारा तुम्हारा-तुम्हारा
सुशील मुनि के नाम से जाने हैं ये जग सारा

सन १९२६, १५ जून निराला
भारत माँ की कुख से जन्मा पुत्र प्यारा
पिता सुनहरा सींहजी देते देखो दान अपारा

देश विदेश में जाते पाठ अहिंसा पढाते
महावीर की वाणी को जन जन को समझाते
छोड़ के हिंसा चलो अहिंसा नारा है निराला

विश्व धर्म सम्मेलन जिन्होंने कई कराये
महामन्त्र नवकार के चमत्कार दिखलाये
साक्षातकार में चमत्कार से अपना नाम कमाया

अमेरिका में जाये पंच तीर्थ बनाये
पालीताणा सिखरजीं गीरनारजी बनाये
बाहुबली संग राजगीरी को मिलन है निराला

दै एकता का नारा मानव धमर हमारा
नहीं दिगम्बर नहीं श्वेताम्बर नहीं स्थानक वाला
महावीर की संतान है हम सब यही हमारा नारा

शान्ति - सरोवर प्यारा, सुशील मुनि है प्यारा
पंचरंगी झण्डे के नीचे सबको चलाना
हाथ जोड़ कर वन्दन होवे सुशील मुनि को हमारा

- शांतिलाल मालक

५० वर्ष पूर्व दीक्षा महोत्सव पर
गाया हुआ भजन मुबारिक हो

यह उत्सव दीक्षा सुशील का आना मुबारिक हो।
कठिन साधु की वृति पर यह दिल लाना मुबारिक हो ॥१॥

मिले है खुशनसीबी से तुम्हें गुरुदेव छोटेलाल।
इनके चरण पर कुर्बान, हो जाना मुबारिक हो ॥२॥

श्री महाराज छोटेलाल की, संगत से अया! सुशील।
आत्म कल्याण के मार्ग पर, आजाना मुबारिक हो ॥३॥

जगत जंजाल है झूठा, है समाई है तेरे दिल में।
फंसो ना मोह में नर, मीठे स्वर गाना मुबारिक हो ॥४॥

चमक उठो जहाँ में, मशले सूरज, दुआ सबकी।
कर्म बन्धन के तोड़ने को, तुम्हें बाना मुबारिक हो ॥५॥

श्री महाराज कुन्दनलाल जी, हर्षाए है अया! 'नाज' ०।
इन्हें सुशील जैसे पोते का, अब पाना मुबारिक हो ॥६॥



श्रद्धा-सुमन

बलि बलि जाॐ सुशील मुनि चरणा
अन्तर्मन ने दर्शन पाया, शीतल भये मेरे नयना

गुरु की महिमा प्रभु से न्यारी, वेद पुराण कहत हैं विचारी
सत का मार्ग दिखाये सतगुरु, होय कृपा तो भव भयहरणा

कल्पवृक्ष गुरूवर की छाया, पास न आवे उसके माया
करे कृतार्थ जनम जनम को, जो आवे गुरूवर की शरणा

सन्त हृदय सम नहीं है दूजा, परमारथ है जिसकी पूजा
सब तज संत शरण जो आवे, भवसागर को तुरत है तरना

श्रद्धा सुमन समर्पित करते, चरण सुशील का ध्यान धरो अब
कमल हृदय धारण कर, सिद्धाचलम को वन्दित करना

कमल मिश्र
संगीत निर्देशक
शिक्षायतन



सिद्धिदात्री गुरुवर
एवं विश्व शांती प्रेरक
आचार्य सुशील कुमारजी को
श्रद्धाजंलि

महिमा गुरु की गावो गावो, गुरु पूर्णिमा है आई आई
अनन्त आशीष पावो पावो, महिमा गुरु की गावो गावो

गीता, वेद, पुराण सभी ने, गुरु की महिमा गाई
भाग्य हमारे आज जगे हैं, शुभ बेला है आई

आओ कर लो दर्शन गुरु का, कोटि कोटि फल पावो पावो
महिमा गुरु की गावो गावो, गुरु पूर्णिमा है आई आई

ज्ञान के दीप जलाते गुरुवर, सच्ची राह बताते हैं
मन मन्दिर में ब्रह्म ज्ञान की, अनुपम ज्योति जलाते हैं

भवसागर यदि पार है करना, गुरु की शरण में आओ आओ
महिमा गुरु की गावो गावो, गुरु पूर्णिमा है आई आई

सच्ची ज्योति हृदय के भीतर, गुरु कृपा से आती
अन्तर तिमिर मिटा देते गुरु, ज्योति से ज्योति से जगती

युग युग से सोये अन्तर को, फिर से आज जगाओ जगाओ
महिमा गुरु की गावो गावो, गुरु पूर्णिमा है आई आई

श्रीमती पूर्णिमा देसाई
संस्थापिका
शिक्षायतन

पूज्य गुरुजी

गुरुजी के बिना नहीं लगता दिल मेरा
उनकी छवि देख कर रोता है दिल मेरा

काश सिद्धाचलम में आखिरी बार मिल जाते
बावा, पियांका, हिमांशु और मुझसे मिल जाते
बार बार उनके दर्शन को जी करता है
उनके बिना सब कुछ अधूरा सा लगता है

उनकी सुगन्ध अपने आस-पास पाती हूँ मैं
दिल से निकले आसूँ फिर पी जाती हूँ मैं
यहाँ के हिरण, पक्षी, खरगोश भी हैरान हो देखते
कहाँ गए वह सफेद वस्त्र पहने जो खाना दिलवाते

मन्दिर में भी अब ध्यान नहीं लग पाता है
णमोंकार मंत्र जपने पर ही जी भर आता है
इतनी जलदी जाना था, तो कुछ तो बतला जाते
अपने बिना रहने का तो रहस्य समझा जाते

अभी तो इस दुनिया ने कुछ देखा ही नहीं था
अपने महावीर का तप तो अब सभी ने समझना था
अपने संस्कार बच्चों के रोम रोम में बसा गए गुरुजी
सिद्धाचलम जैसे तीर्थ पीढ़ी पर पीढ़ी से जोड़ गए गुरुजी

रूप चन्द्र महाराज का विशाल समाधि मन्दिर बनवाया
अपनी श्रद्धा से आगे हमको अपना भविष्य दिखलाया
पूज्य गुरुजी का आशीर्वाद सदा सर पर रहे मेरे
उनके कार्यों को पूरा करने पर निकले प्राण मेरे

रशीमा जैन
सिद्धाचलम

आचार्य श्री सुखिलभुजीजी मंसा का महाप्रणाल
खुनकर दिवको आधात लगा।

जैन धर्म और महावीराणीको दुनियाके कोने कोने
तक पहुँचानेके लिए जो कार्य उन्होंने किया, वह
कभी मूल्या नहीं जा सकता।

भारतीय जैन संस्कृतिके उस सजग प्रदर्शको
हार्दिक आभूषण - ब्रह्मदंडी।

— आदर्शचित्र
आनंद श्याम
अहमदनगर

कुन्दकुन्द भारती (ट्रस्ट)

प्राकृत भाषा भवन
१८वीं स्पेशल इन्स्टीट्यूशनल एरिया,
नई दिल्ली - ११००६७

दूरभाष : ६६४५१०

दिनांक २२-४-१९९४

आचार्य श्री सुशील कुमार जी के मृत्यु मद्देत्सव के अवसर पर
आचार्य श्री विद्यानन्द जी का सन्देश

आचार्य सुशील कुमार जी के आकस्मिक निधन से देश दुःखी
है। उनका व्यक्तित्व विराट था। वे अहिंसा, सत्य और शाकाहार
के प्रतीक थे। उन्होंने सन्तुष्ट दुनिया को शांति और अहिंसा की
पर्यायता की ओर प्रेरित किया।

उन्होंने निचो साधना को तभी महत्वपूर्ण माना, जब वे समाज
और राष्ट्र की हित साधना में संलग्न हो। उन्होंने एस। ए। ए. ए.
और वे इसके प्रतीक बन गये।

उनकी आत्मा को शांति प्राप्त हो - जै शांति।

~~~~~

श्री % G.R. Bhandari  
Advocate  
30, Mahaveer Colony,  
Pushkar Rd.

A.T.M.E.R. 305001

२२-४-९४

आचार्य पद्म सागर सुरि

विदुषी-

साध्वीजी साधनाजी आदि

(सुरक्षित रूप से)

आचार्य श्री सुशील कुमारजी के स्वर्गवास का  
समाचार जानकर खूब दुःख हुआ है।  
विदेश में उन्होंने जैन धर्म को जो सुंदर  
प्रमाणित किया है, वह अनुमोदनीय है।  
स्वभाव से मिलनसार - निष्कलम थे -  
उनकी आत्मा को परम शान्ति मिले यही मेरी  
निवेदन है।  
प्रभु देवेंद्र

शुभेच्छा -

Bismillah

~~~~~

॥ श्री हृदि ॥
धर्म का नाश हो
गो वाता को बंध हो
हर हर महादेव

॥ श्री हृदि ॥
धर्म का नाश हो
गो वाता को बंध हो
हर हर महादेव

प्रार्थना में सम्मानना हो
गो वाता बन्ध हो

भारत में धर्म, शास्त्रीय मर्यादा तथा परम्परा की संरक्षक संस्था

अखिल भारतवर्षीय धर्मसंघ

माननीय बहुलोन वर्महन्नाद
स्वाधीनो कर्माणी यो महाराज
द्वारा संस्थापित

स्वाधीनो धर्मसंघः
महाराजोऽधीनो महाराज परमपूज्य ब्रह्मचर्य
धर्मसंघः धर्मसंघः
स्वाधीनो धर्मसंघः धर्मसंघः
धर्मसंघः धर्मसंघः

केन्द्रीय कार्यालयः
7, बालाबाय मार्ग दिल्ली-110054
दूरभाष : 2914579

पत्रांक

श्रीम. प्रस्ताव

दिनांक २२-४-१९९४

अन्तराष्ट्रीय महावीर जैन मिशन के संस्थापक आचार्य
श्री मुनि सुशीलकुमारजी के आकस्मिक निधन के समाचार से
धर्मसंघ संस्थापकों के शोक हो गया। सभी ने उन के प्रति सद्गुणजित
अभिने की गयी। धर्मसंघ द्वारा गौरवाङ्गिकात्मक में उन का सहयोग
रहा कि १९९० भा. सर्वदलीय गौरवाङ्गिकात्मक समिति की कार्य-
कारिणी में रहे। सन् १९६६ में श्री के. जगद्वारा आचार्य स्वामी
श्री निरञ्जनदेवतीजी महाराज के ऐतिहासिक स्मरण के प्रारम्भ
में आप भी तीन दिन उपनयन में बैठे।
आप के न रहने से धार्मिक जगत को उपरणीय
शक्ति हुई है।



भारत साधु समाज : २२, सारदार पटेल मार्ग, नई दिल्ली-२१ (भारत)

BIHARAT SADHU SAMAJ : 22, Sardar Patel Marg, New Delhi-110021 (India)

म० स्वामी हरिनारायणानन्द
महामंत्री

पटना कार्यालय :
बिहार सांस्कृतिक विद्यापीठ
शेखपुरा, पटना-14
नई दिल्ली

23 अप्रैल 1994

श्री तोभाग्य मुनिजी

हमें यह जानकारी अपार कष्ट हुआ कि आचार्य मुनि श्री तुषील कुमार जी का कल अपराह्न निधन हो गया है। उनके निधन से विश्व ने एक महान आध्यात्मिक विभूति तथा मानव मैत्री एवं अहिंसा के जगद्गुरु को खो दिया है, जिसका सारा जीवन जनता के नैतिक आध्यात्मिक तथा सामाजिक कल्याण के लिये समर्पित था।

हमने तो अपने अभिन्न मित्र को खोया परन्तु भारत ने एक राष्ट्र निष्ठ सर्वधर्मी प्रेमी परन्तु स्वधर्म के मनस्वी एवं मानवता के ऋणियों के पुजारी को खो दिया, जिसकी प्रति निकट भविष्य में संभव नहीं दीखती है।

भारत साधु समाज ऐसे महान आध्यात्मिक नेता के प्रति अपनी ब्रह्मज्योति अर्पित करता है और नयी पीढ़ी से आशा करता है कि वह अहिंसा, राष्ट्र भक्ति एवं मानव मैत्री की भावना को अपनाकर मुनि जी के आदर्शों का पालन करेगी। ऐसे महान आध्यात्मिक विभूति के प्रति भारत का साधु समाज अपनी ब्रह्मज्योति अर्पित करता है।

महदीय
म. स्वामी हरिनारायणानन्द

"...Our homage to Acharyaji for uniting all religions of the world and his tireless work in spreading Bhagwan Mahavir's message of Ahimsa in foreign countries..."

Bandhu Triputi, Teethal, India

Acharya Ji dedicated his life for cause of all forms of life. His message was one - we are all one. He translated Jainism into environment and respect for all beings. I will continue to support and further his endeavors by taking out Ahimsa-Shakahar Rath to tour all corners of the World.

Pt. Dharam Chand Shastri - India

I have lost my brother - The Dalai Lama

...an apostle of peace through non-violence. Having known him for sometime, His Holiness feels that the passing away of Acharya Sushil Muni is a great loss to India in particular and the world in general.

Secretary to His Holiness The Dalai Lama

Tenzin-Geyche Tethong

The loss of such a spiritual luminary is not limited to his followers but to the entire nation as well as humanity as a whole; for the values he embodied were universal. He was a champion of non-violence, and worked relentlessly to bring peace between different countries and communities, diverse cultures and ideologies.

He and Pujya Pramukh Swami Maharaj were intimate friends.

His Divine Holiness

Pramukh Swami Maharaj (Swami Narayanswarupdas)

Jain Digest June 1994



GURUDEV SHREE CHITRABHANUJI'S MESSAGE

The news of the unexpected departure of the soul of Acharya Sushil Kumarji to Devalok was a shock to hear. His presence I miss very much. In 1975, when he first came to America, I welcomed him for our mission to bring the light of Jainism and Ahimsa to the Western World. He was a source of inspiration to innumerable people.

Though he was suffering from heart pain, he continued to work day and night for Ahimsa and Unity. Even when he was tired, he travelled tirelessly for his mission. He was a man of persistence. He autographed his time with his dynamic service and loving kindness.

Through his spirit he will continue to inspire many. I wish that all will unite together and continue his unfinished work to fulfill some of his unrealized dreams.

Acharya Sushil Kumar, with his most wonderful qualities of head and heart, endeared himself to many. He was truly the beloved of many hearts. He was a philosophical friend and guide to many who now must feel orphaned. He was a source of love, joy, and peace to many. Many anchored their lives to him. He was the support and solace of many. He took many with him on the path of new life. He kindled the light of India's sages and saints in many souls. Who so came to him was abundantly blessed.

Our dear ones do not die. They but "Go Before" us. We, too, shall one day follow them. We shall meet them again,—somewhere, somewhen. For life is endless, and time is but a shadow of eternity.

The candle of the lord is aglow in every heart. And deep down within us is our true life,—a loving thought, a gentle look, a deep longing for the life divine.

J.P. Vaswani

"Acharya Sushil Kumar was a true pilgrim of peace. He was a man with a mission. In his heart burnt a flame. He went to many countries of the world, carrying with himself of the message of brotherhood, peace and love."

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J.P. Vaswani - Sadhuvaswani Mission

Today our world stands deprived of one of the great good men of God who had been an asset to global human society all his life. Rev. Jn Muni Sushil Kumar Jain Maharaj was a celestial boon and a blessing to contemporary mankind. Peace, mutual Goodwill, Brotherhood, inter-religious harmony and Unity were the lofty and noble principles he stood for, he worked for and lived for until his very last days. Peace and Unity of all Faiths constituted his life-breath.

The Divine Life Society
Swami Chidanand

Acharya Sushil Kumar was one of the great luminaries of our time. His service was not limited to the Jain community or to one part of the world. He was a world citizen and selflessly served to fulfill the Divine Mission of the spiritual and social upliftment of humankind.
Swami Satchidananda

I consider Acharya Sushil Kumar Ji to be a very high soul. I was very moved by the beautiful work Guruji carried on during his life. He has greatly contributed in spreading the message of compassion and peaceful co-existence throughout the world. His life has been a beacon of light for the thousands who have been touched by it.
Kripalu Center for Yoga and Health
Yogi Amrit Desai

Muni Sushil Kumar Ji, a true Acharya who preached and practiced the principles of non-violence and peace, and made efforts to bring about the unity among the people belonging to different religions, was one of the founder patrons of the Bhavan, USA.
Bharatiya Vidya Bhavan (USA), Inc.
Dr. P. Jayaraman

His achievements in Peace and Non-Violence all over the world gave me new hope that we can have a better world. Acharyaji became in those few moments that I had a chance to meet him a model for me and His life will always continue to be an inspiration for me.

Ananda Marga of Philadelphia, Inc.
Dada Moks'eshvarananda

It was with shock that we the undersigned, members of the CONGO Committee on Freedom of Religion or Belief, heard that His Holiness Acharya Sushil Kumar Ji Maharaj recently passed from this world. Our sadness is tempered by the memory of His Holinesses' Love and Compassion for all Being, and our loss is lightened by the spiritual heritage that he so untiringly modeled for all.

President, CONGO Committee on Freedom Of Religion or Belief
International Association for Religious Freedom - *Sue Nichols*
Baha'i International Community - *Techeste Adherorn*
International Association for Religious Freedom - *Edris Artis*
International Association for Religious Freedom - *Linda Barrett*
Jubilee Campaign - *Ann Buwalda*
Pax Christi - *Vince Cominsky*
Temple of Understanding - *Luis Dolan, Gray Panthers, Leonore Fine*
Lutheran Office for World Community - *Dennis Frado*
World Union for Progressive Judaism - *Betty Golomb*
Wainwright House - *Henry Gordan*
Third World Movement Against the Exploitation of Women
Darlene Gubuan
Office of the Anglican Observer at the United Nations - *Kerschel Halbert*

International Humanist and Ethical Union - *Jean Kotkin*
World Union for Progressive Judaism - *Norma Levitt*
World Conference on Religion and Peace - *John McAuley*
Pax Romana
James Mulholland
Franciscans International - *Mary Plante*
Greek Orthodox Archdiocese Council - *Lila Prounis*
Interfaith Women for Ecology and Peace
Ann Purvis
Pax Romana
Mark Roy
Franciscans International - *Kevin Smith*
Presbyterian Church United Nations Office - *Robert Smylie*
Ecumenics International - *Anastasios Zavales*
Federation of Temple Sisterhoods - *Leah Zayde*

He was always full of light, his presence warmed all who came in contact with him. His song, which originated from the depth of his soul will endure with us.

Global Forum of Spiritual and
Parliamentary Leaders On Human Survival
Awraham Soetendorp

We are very much saddened by the news of the demise of Acharya Sushil Kumar. His colleagues at the Global Forum will indeed miss him as a partner in promoting international cooperation, particularly between parliamentarians and spiritual leaders in environment and development issues.

Global Forum of Spiritual and
Parliamentary Leaders On Human Survival
Akio Matsumura

I have lost my teacher -
The Very Reverend James Parks Morton
Dean - Cathedral of St. John Th Divine

This was a man who knew how to touch the heart of everyone. I have lost my dear brother.
Temple of Understanding
Father Luis Dolan

The very embodiment of *ahisma* in his own being, His Holiness' personal support and unflagging efforts for multi-religious tolerance, understanding and cooperation has been a source of sure and pure inspiration, not only for the World Conference on Religion and Peace, but for all peoples of good will and searching hearts. May his life's work continue to bear rich fruit in all who remember him with reverence and respect.

The World Conference on Religion and Peace
Norma Levitt, William Vendley, Dawud Assad, John McAuley

A tribute to our beloved friend & co-president of our International Council of World Religions & Cultures:
His Holiness Shushil Kumar, Acarya
The International Council of World Religions & Cultures
Abbot John Rossner, O.Tr., Ph.D.

While it is indeed a great loss for the Jain community, his death is also a great loss to the international community of peace activists and those who work for cooperation among religions

Though Guru-Ji spoke to international leaders and was himself a great leader the experience I most remember of him is when my seven year old son met him while attending an interfaith conference in Wichita, Kansas. Though there were leaders of many faiths at the conference, and my son was most familiar with western (Christian/Jewish) religious expression, he was most taken with Sushil Kumar and said to me afterward, "now I know what I am—I am a Jain!" Such was the effect of one short contact with this great man.

North American Interfaith Network
Bettina Gray

I wish to extend condolences on the death of the Jain's great leader, His Holiness Acharya Sushil Kumar ji Maharaj.

Warren Hills Regional School District
Terrance S. De Mont

We offer what we can—our prayers and our support and our presence with you in your grief.

Pax Christi International
Joan and Vince Comiskey

I remember him profoundly, as one who never deviated from his beliefs and love of all sentient beings. This was a paragon of virtue who has passed before us. I cannot believe that—like a flicker, an ember ever smoldering—his earthly form has become a past-tense recollection. In truth, of course, there is no beginning and no end. And we shall meet again, somewhere.

Michael Tobias

I in particular was fortunate enough to have met him several times and once debated together with him on the values of Hinduism—a religion that accepted strangers as their own that led to the survival of my ancestors in India for the last 2,000 years while Jews elsewhere were prosecuted.

News India-Times
John Perry

He gave us Beautiful days during his career as a religious leader, a teacher and a prophet. His days were filled with sunshine. He gave us days with rainbows of hope where there was no hope at all. Guruji, you taught us that each individual has an inner light in which freedom lives. An inner air in which a man can draw the breath of self respect.

C Y Thannikay - Director Economic Development New Jersey

The formation of our Institute was as a result of the International Jain Conference in London in 1983 and he had been an inspiration to us ever since. We will miss his valuable guidance.

Institute of Jainology - U.K.
R.P. Chandaria

We the Jain Brothers and Sisters in Singapore wish to express our heartfelt condolences and pray that he receives eternal peace.

"OM" Singapore Jain Religious Society

Guruji has contributed tremendously to the spread of Jainism. His keen devotion and vision has brought new light and brotherhood especially amongst Jains residing abroad.

Gujarati Association
Wilayah Persekutuan and Selangor

Muniji was an example of hard work, dedication to a cause and selfless service. While upholding the values of Tirthankaras, he strived for pragmatic approach to the various issues faced by the society. His devotion to environmental issues proved that a Sanyasin can make a difference not only in the lives of the human beings but also in the nature surrounding them.

We, at Vishwa Hindu Parishad of America are doubly saddened by Sushil Kumarji's departure because he was the last founding member of Vishwa Hindu Parishad in Bharat.

Vishwa Hindu Parishad of America, Inc.

Dr. Mahesh Mehta

H.H. Sushilkumarji was a very close friend of HDH Pramukh Swami Maharaj and BSS and we always appreciated his friendship and support which he extended to us.

We will all miss him and his leadership.
His legacy will be carried on.

Bochasanwasi Swaminarayan Sanstha, Inc.
Dr. K.C. Patel

We are grieved and shocked to hear the news of attaining Mahasamadhi by Acharya Sushil Kumar Ji. He was a social visionary and always keen to see that whole Hindu community unite. His untiring efforts to solve the problems of Punjab, Kashmir and Ram Janam Bhoomi at Ayodhya are a few examples of his pragmatic approach. He was truly a Karam Yogi.

Vishwa Hindu Parishad of America, Inc.
Gautam Mehta

Muniji was a guide to Hindu students and attended HSC functions such as the 2nd Annual HSC camp which was held at Siddhachalam Ashram in the summer of 1992. His message to youth was to be proud of their great heritage and to spread the universal ideals of Hindu philosophy to the world.

Hindu Students Council

He visited Kenya a few years ago when this Council got the chance to organise a programme in his honour. We still remember his inspiring words.

Hindu Council of Kenya
Ramesh Sharma

He was the sole surviving founder member of the Vishwa Hindu Parishad.

He has been a guiding force for the global Hindu activities. His participation and guidance in Hindu Conferences has been a source of inspiration for all participants and organisers. He worked very hard through out his life for achieving Hindu Unity. His powerful and inspiring speeches will always be remembered.

Vishwa Hindu Parishad
Ramesh Sharma

We feel that we have lost one of our spiritual leaders—a father figure. We pray to God for his journey to attain “moksha” and seek the courage and strength for us to bear the huge loss.

Hindu Temple Society
Ranjit L. Bandyopadhyay

...The untimely and sudden Kaldharma of renowned Tapasvi Apostol of world peace and Yog Drasta Jain Acharya Sushil Muniji. The programme of environment and uplifting the down trodden announced and commenced by him is a shining reflection of his interior thoughts and being. It is not only a loss to the Jain community, but to the entire world.

Shrenik Kasturbhai
Anandji Kalyanji

We have over the years felt his deep love for us and the whole humanity as undoubtedly many of you have felt the same. It will be hard to replace a man like him who comes may be once in a lifetime.

His goal of seeing a university dedicated to study and practice of non-violence. Practice of NON VIOLENCE is the essence of JAIN philosophy.

Harmony in the world and end to all warfare will be the result if non-violence has to prevail in the world.

Shrikumar Poddar

We were very attached to him and his philosophies. He was tremendous in bringing vibrations during his discourses while visiting Toronto. We will be missing him at all occasions as he was a binding bridge between Jainism and Jain followers outside of India.

Comcraft
Keshav & Manu Chandaria & Family

His dynamism and broad vision will be missed very badly. His death definitely leaves a big vacuum.

Federation of Jain Associations in North America
Sulekh C. Jain

Guruji left global FOOTPRINTS and will be remembered around the world as a messenger of Peace and Ahimsa.

The best homage we can pay to Guruji is by making his DREAMS COME TRUE.

Pannalal Jain - I.M.J.M. USA

His untimely death has come about at a time when this world greatly needs to understand the meaning of peace and live in harmony. The time has come when great nations have come to learn that wars do not bring good results. What man has built on this earth for centuries is being destroyed, therefore many nations have come to realize that the only way to solve the problems and differences is by peaceful means. This was the mission lead by the late Guruji Acharya Shree Sushil Kumarji Maharaj.

C. T. Doshi - Malaysia

Guruji was an enlightened and dedicated soul. He single-handedly started, propagated, and established Jainism in North America and elsewhere around the world. His inspiration and guidance led to the establishment of the International Mahavir Jain Mission of Canada (IMJMC) in 1985. He taught us unity and through the annual IMJMC Arhum Yoga Camps in Niagra Falls, Canada since 1986, taught three generations of campers from Canada, USA, Britain, India and elsewhere the philosophy, and practice of Jainism.

Harish C. Jain

One thing Guruji taught us was that humanity is one family and no human being should be stronger to one another. The welfare of all should be our aim. God is the common bond that unites all human beings. To break this bond, even with our greatest enemy is to tear God to pieces.

Malik Khan

Guruji as I knew him was driven with a mission of uniting people of all religion and color. He did not discriminate himself as a Jain leader but always as a worker for PEACE and NON-VIOLENCE. I always took great pleasure and pride in describing him as a potential noble laureate for PEACE and I am sure he is one.

Pokharna Family

Shri Acharya Sushil Muniji's teachings on Jainism and his zeal to promote world peace through nonviolence will be long remembered throughout the world.

Oswal Samaj of North America
Anita Kothari

We are saddened by the death of Acharya Shri Shushil Muni. He has been a great loss to the Jain Community of North America.

Jain Center of Northern California
Harilal G. Shah

Gurjuji was a powerful force not only in North America but all over the world and his death has dealt a severe blow to the Jain community. His ideas, his vision and commitment, and his contribution to Jainism will stay in our memory forever.

IAAMJV
Anop R. Vora

He inaugurated our Hiudu/Jain Temple in 1986 and was the first person entering the temple. The president and the priest of the Hindu Society regarded him as a great spiritual leader not only for Jains but also for Hindus. Guruji was instrumental in establishing a harmonious relationship among Hindu and Jain communities of Raleigh, NC.

Jain Study Center of North Carolina
Pravin K. Shah

“Let us rededicate ourselves and take a solemn pledge on this day, that we shall continue to relentlessly strive to fulfill your dreams, and that together let us continue to work towards A World of Ahimsa. This is our divine duty”.

Your devoted and obedient son,
Bawa Jain

Numerous other messages were received from the Jain Centers, individuals and organizations from all over the world.

AERIAL VIEW OF SIDDHACHALAM

