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FOUNDER:

H.H. Acharya Sushil Kumarji Maharaj

Advisors:

Muni Amarendra Kumar 201-362-9793 Dr. Yogeesh Muni 718-447-4948

Editors:

Ramewshwar Ashaant 718-748-4155 Dr. Chaman Lai Jain 718-793-7377

> Co-Editors: **Dr. R.K. Jain** 718-748-8625 **Dinesh Chheda** 201-362-9597

Public Relations:
Arun Kothari
201-569-7475
Harshad V. Shah
201-572-7913
Kanu Bhai Lakhani
718-476-2368
Tansukh Maru
201-495-2304
Amul Shah
718-729-2980

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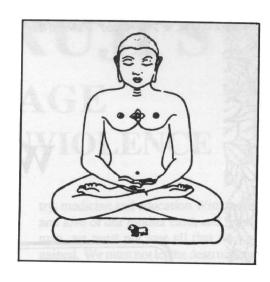
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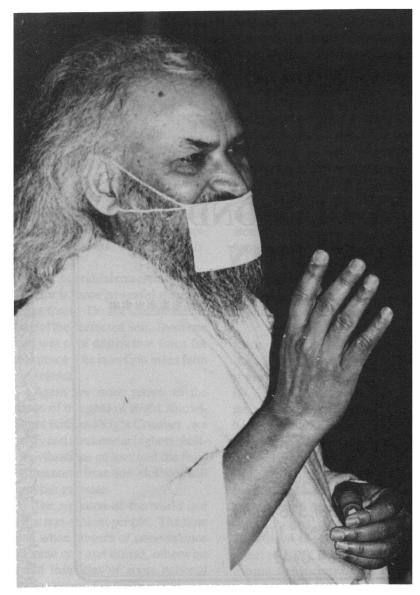
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• GURUJI H.H. ACHARYA SUSHIL KUMARJI MAHARAJ

#### 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



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# 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 to 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 souls 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 effect 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 all burn man-kind. Nothing will be gained.

This is indeed a critical time for the world, a test for peace-lovers. Non-violence means live, 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 Jew in concentration campus? 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 affect 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! Nonviolence 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 onesses with all living beings. They saw the Supreme everywhere, and therefore preached non-violence. Total non-violence show the attainment of the highest state of consciousness. Mahavira would not harm even the tiniest of insects because he felt live, oneness and equality for all. He had no feelings of superiority or inferiority. On the cross, before Christ left his body, he said, "Father, forgive them for the 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.

#### I am India

I AM THE WHOLE OF INDIA, AND
ITS EAST AND WEST ARE MY ARMS, AND
I SPREAD THEM IN A STRAIGHT LINE
TO EMBRACE HUMANITY.
I AM UNIVERSAL IN MY LOVE.
AH! SUCH IS THE PICTURE OF MY BODY.
WHEN I WALK, I FEEL IT IS INDIA WALKING.
WHEN I SPEAK, I FEEL IT IS INDIA SPEAKING.
WHEN I BREATHE, I FEEL IT IS INDIA BREATHING.
I AM INDIA."

--- Swami Rama Tirtha

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#### TIRTHANKAR MAHAVIRA

Noble souls come to the world as though ordained by destiny or God. When the time needs them, they come to accompolish great service the the humanity and as their task is done, they end their mortal life. Such a noble soul was Tirthankar Mahavira. He was born in 599 B.C. as the second son to a Kshatriya Chieftain in Magadha, the modern Bihar. At the age of twenty eight he took to spiritual way of life. For twelve years he led the life of austerities. Thereafter he was recognized as a prophet of the Jainas or a Tirthankara -- the founder of the path. He became renowned as Mahavira, the great hero, Jina, the spiritual conqueror and so on. The last thirty years he spent in preaching his religious system, organizing his order of ascetics or Munis. Vardhamana was Mahavira and the earlier name given to him by his parents. He was the elder contemporary of Mahatma Buddha.

As the learned say Truth is one,

and the sages describe it in different ways, we see a lot of similarity between the great utterances of Mahavira and the saying of Hindu scriptures. Mahavira wanted to reach the common man those days. Hence, instead of the classical language, Sanskrit, he used Prakrit language which was understood by almost all in the northern part of India, during his time.

Those were the days when people could not have the facilities of printing. Great sayings had to be remembered and to be passed on the others orally. Mahavira's beautiful words of wisdom were listened by his disciples and they tried to retain them in their memory. After Mahavira's beautiful words of wisdom were listened by his disciples and they tried to retain them in their memory. After Mahavira's mortal end, the disciples got scattered here and there. The disciples who were remembering his words became lesser and lesser in numbers. After Mahavira, only in the ninth century A.D., a big jain conference was held under the Presidentshipof SKANLDILACHARYA and NAGARJUNA. That was the first time when Mahavira's words of wisdom were compiled.

Mahavira's most of the savings were of renunciation which led the life away from the material life of attraction and enjoyment. They remind us of the earlier Hindu scriptures like Upanishads and Bhagavad Gita. In the immortal compilation of Mahavira's sayings, there is a chapter called SATYA SUTRA, in which he says - - Noble person is he who never utters sinful words, even out of anger, desire or humor. Here we recall the words of the codifier of the Hindu Dharma, the great Manu who said - - Even if it is the truth, do not utter it if it would hurt anybody. A man of self control is very much praised in the Hindu scriptures. So too Mahavira praises the pure life of celibacy (Brahmacharya).

Violence, falsehood, stealing and unwanted hoarding, according to Mahavira, are sinful acts. He calls them as ANAASRAVA. Krishna too in the Bhagavad Gita says there are three doorways to hell. They are desire, anger and craziness (lobha). They should be avoided.

In the chapter VINAYASUTRA, Mahavira very beautifully explains about the greatness of humility. According to him, humility leads us to the path of righteousness and liberation is its ultimate goal. Hinduism talks about humility as the greatest jewel of a man of noble character. Jesus Christ remarks - - let a man humble himself till he is like this child, and he will be the greatest in the kingdom of Heaven.

In our day-to-day life there are many small things to be observed; they may seeem small, but they build up our inner personality which is known as character. Mahavira wonderfully remarks about such things. He says - - let us not be always laughing. Let us have control over our senses; let us not use harsh words and hurt anybody. Let us not fall a prey to sensuousness. These words of wisdom are not merely for Munis; they are for all of us who lead the worldly life.

It may be probably difficult to follow the path of Mahavira word to word. But even the little practice will make us shine in life. In Jainism, Mahavira gives fifteen good qualities for a noble person. Such a person is known as SUVINITA. One need not be a Jain to follow this. Let us see what they are and strive to follow them as much as we can.

- 1. Let us not be arrogant, let us be humble.
- 2. Let us not be weak-minded, let us be steady.
- 3. Let us not be trickish, let us be simple in nature.
- 4. Let us not be inquisitive, let us be serene.
- 5. Let us not behave carelessly with any body.
- 6. Let us not entertain anger in us.
- 7. Let us be kind towards all.
- 8. Let us not be proud of our learning.
- 9. Let us not point out anybody's mistake.
- 10.Let us be friendly with all.
- Let us not entangle ourselves in any dispute.
- 12.Let us be wise.
- 13.Let us be of good character.
- 14.Let us be pure at heart.
- 15.Let us be in perfect uprightness with out a shattered mind.

There are the words of wisdom which remind us of the immortal verses of Bhaja Govindam of Adi Sankara. Thus we see that noble souls never differ; they are seldom contradictory to one another. They utter the same great truth, but their language and style differ according to the time and place.

You are children of God, the sharers of immortal bliss, holy and perfect beings.....You are souls immortal, spirits free, blest and eternal.

-Swami Vivekananda



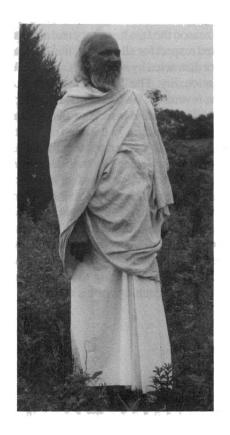
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# H.H. ACHARYA SUSHIL KUMARJI MAHARAJ



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 of 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 positives vibration of self confidence, trusted in the power good over evil, heath 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 master 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 mediate. 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 their lower nature - - will manifest; opportunities 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 ownthat 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 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's 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 there 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 cashed 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 the Christ. It is the law of karma christianized, an eye for an eye, a tooth for a tooth, and 'old testament teaching" was probably meant to express Karmic law as well but was distorted by those wishing to avenge wrongdoing 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 fo their other previous lives. Just because you are born into a particular place in a society does not mean you must remain there and dies of hunger or live in total luxury oblivious to the needs of other 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 the live 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 to 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 Heavenwhen all will live in the seventh chakra in the Sahasrara abode of Samadhi-bliss, godliness. Om. Amen. Sum. These are the teaching of Lord Mahavira as handed down by his disciples from generation to generation to propagate the great religion of nonviolence. 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 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.

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#### GOD IN EVERY THING

GOD IS IN EVERYTH!NG, GOD IS EVERY WHERE EVERY RELIGION TEACHES IN REAL SENSE IT 1S A RESPECT FOR ALL AROUND WHAT WE WILL BE WITHOUT?

MAY BE IT IS NOT PRACTICAL IN REAL SENSE BUT WE CAN MAKE IT WE LIVE IN INDEED.

GOD IS IN HUSBAND, WIFE AND CHILD
AND EVEN IN LOWER KIND TOO
THE WORLD IS FULL OF BEAUTY AND GOODNESS
JUST OPEN YOUR EYES AND SEE
HE IS IN THE SOUL OF THE SINNER
HE IS IN LIFE AND IN DEATH TOO.

GOD IS OMNIPRESENT
IT IS THE TRUTH AND BEAUTY FOREVER
IT IS DARLING OF ALL KINDS AND
HOPE TO KEEP LOOKING FOR HIM
WHAT WILL BE WORLD WITHOUT HIM?

ALWAYS AVOID A LIFE OF SINS
ITS EVILS BY SEEING AND
PRACTICE NON-VIOLENCE
KEEP FAITH BUT IN YOU
THE WORLD WILL SHINE BRIGHT WITHIN YOU

WHEN MAN BEGINS FIGHT WITHIN HIMSELF
HE IS WORTH SOMETHING,
TRUST YOUR HOPES AND INSTINCTS
NOT YOUR FEARS
EVIL OFTEN TRIUMPHS
BUT NEVER CONQUERS, IS A FACT
SO DO NOT FORGET THAT
GOD IS IN EVERYTHING AND
IS EVERYWHERE

Smt. Usha Jain New York, U.S.A

# JAIN ETHICS AND HOUSE HOLDERS

DR. I. C. SHARMA FORMER HEAD OF DEPT. OF PHILOSOPHY M.B. COLLEGE, UDAIPUR, RAJASTHAN

According to Jainism non-violence is the highest virtue. It lays down the five great vows or the principles of morality; (1) non-violence (Ahimsa), (2) truth (Satya), (3) non-stealing (Asteya), (4) celibacy (Brahmacharya), and (5) non-possession (Aparigraha). Jaina philosophy considers these five principles to be basic rules of the conduct for ascetics. Non-Violence means refraining from all injury and violence, whether such violence pertains to the subtlest invisible living beings or to animals or to human beings. Violence does not mean causing only physical injury, but it also includes mental and verbal injury. When a Jaina ascetic adopt non-vilence, he tries his best to follow it absolutely and not to cause injury to any living being, physically, mentally and verbally. Thus nonviolence requires three principles which are called the three Guptis. In other words , following the principles of non-violence through mind, word and deed implied three Guptis, the Guptis of mental non-violence, verbal non-violence and physical non-violence. Other Mahavratas must also be adopted with reference to these three Guptis or implied rules. We should remember that the foundation of all the great vows is the great vow of non-violence. All other moral rules are accepted only to maintain this great vow of non-vilolence. Speaking truth is necessary because by telling lies against somebody we cause at least mental injury to him. A person would not be able to follow non-violence by neglecting truth.

By telling lies we commit verbal violence and injure the feelings of another person. In like manner stealing somebody's property, violating the third great vow, amounts to violence. A person whose property is stolen is mentally injured. Therefore, nonstealing as well is based on non-violence. Hence it is evident that even Brahmacharya is based on non-violence. Non-possession means not to possess surplus property. A person who hoards wealth deprives poor and hungry persons of their wants. Surplus wealth could be used to provide food and clothing to the needy. Thus adopting the Principle of Non-possession means following a non-violence way of life.

The conduct of ascetics must be absolutely non-violent. Therefore all the Jaina ascetics must adopt the following five Samitis, or co-rules, besides the five great vows and the three implied rules, or Guptis:

- 1. Arya Samiti or caution in avoiding injury to living beings with walking.
- 2. Bhasa Samiti or control over speech to avoid verbal injury.
- 3. Esana Samiti, or careful checking of food to assure that whatever food or drink has been given to him was not specially prepared for him.
- 4. Adana Niksepana Samiti, or using necessary articles cautiously to avoid injury to subtle lives.
- 5. Parithapanika Samiti, or disbursing or throwing away unnecessary articles with care and caution.

These five Samitis aid the ascetic in following the path of non-violence and they also show that the life of an ascetic must be exemplary under all circumstances. This strictness of the ascetic code is very important, because it aims at eschewing both attachment and hatred. An ascetic can never attain Moksa until and unless he rises above the worldly antinomies and practices absolute non-violence. Ordinarily, nonviolence means protecting the lives of animals, which is why most Jaina householders or Sravakas, feed birds and nurse wounded birds and animals. Thus nonviolence is regarded as equivalent to compassion. But the Terapanthi sect of the Jaina Svetambara school gives a strange definition of non-violence and distinguishes it from the protection of life. This definition must be dispassionately analyzed since non-violence is the supreme end of morality in Jainism. So far as the ethical code of ascetics is concerned, the explanation of non-violence from the absolutic point of view has special significance.

The explanation of absolute nonviolence is undoubtedly beyond the understanding of the common man. According to the viewpoint of absolute non-violence, there is no difference between avoidable and unavoidable violence. Thus violence is violence under all circumstances whatever. If we once accept the existence of subtle lives, there is no reason that the violence to infinite subtle lives should not be regarded as immoral from the spiritual point of view, ever if such a violence aims at the protection of human lives. Perhaps an intelligent person cannot adopt absolute non-violence, because he cannot maintain his own life without killing subtle lives. But from the metaphysical point of view it would be equally erroneous to regard such relative violence to be 'non-violence'. The Terapanthis hold that if a man is obliged by circumstances to practice relative is violence, and if the course is supposed conducive to Moksa, a serious error occurs. They are of the opinion that there is a difference between spiritual life and practical life. Man should admit that he is weak and that he cannot at all times follow the spiritual morality. Absolute non-violence, according to which violence to subtle as well as to gross life is equally immoral, can become the ideal only for the ascetic. This concept of non-violence, according to the Terapantha, does not accept the differnece between compassion to human beings and to subtle lives, though it recognizes the weakness of ordinary men who make the distinction.

Surely it is impractical to expect man to adopt absolute non-violence. Mahatma Gandhi expressed a similar view. In his words, 'Absolute or complete non-violence means freedom from every ill will against all kinds of living beings and therefore it encompasses the wild and poisonous animals other than human beings as well. ' In another place Gandhi says: Non-violence is a very extensive term. Man cannot live without external violence. He continues to commit some sort of violence willy-nilly while eating, drinking, sitting and standing. One who tries one's best to get rid of such violence, whose mind is full of compassion and who does not desire the destruction of non-violence, the self-control and tenderheart of such a man, will continually be on the increase. But there is no doubt that no living being can be absolutely free from external violence.'

Having considered absolute nonviolence impossible, Gandhi did advocate relative violence for the common man. He

made clear in his speeches and writings that his non-violence is a peculiar non-violence. For example, he does not think compassion shown to man-eating wild animals is non-violence. Yet the Terapanthi ascetics presume that it is unavoidable for an unattached ascetic to follow absolute non-violence. Therefore they do not consider the protection of life to be non-violence from the spiritual point of view. They hold that from a practical point of view the protection of life can be regarded as praiseworthy, but it cannot be accepted as a moral duty from the spiritual or transcendental point of view. The present leader of this sect, Acharya Tulsi, has defined compassion in the following manner: ' Compassion means the protection of one's own soul, as well as that of others from unrighteousness. From a practical point of view the protection of life also can be regarded as compassion.

We can say that when ordinary compassion is compared with spiritual compassion it falls short of non-violence. Thus a person who protects the lives of others under the inspiration of compassion can be praised. But if compassion instead of Moksa is taken to be the motive, then such an action would be immoral from he spiritual point of view. The protection of life under the motive of compassion can be executed by adopting many means other than non-violence, e.g. the life of a goat can be protected by paying money to the butcher. In such a situation compassion cannot be regarded conducive to Moksa, because an ascetic can neither possess money himself nor can he pay money to others. If instead of paying money he can change the heart of the butcher by preaching non-violence, then such an action, being motivated by the protection of the soul, would become spiritual duty, although incidentally it would also lead to the protection of life. This proves that the protection of the soul is superior to the protection of life only from the spiritual and transcendental point of view.

It should be remembered here that so far as the conduct of an ascetic is concerned, indifference towards the protection of life may be accepted as right to some extent. Since the ascetic aspires for Moksa, he has to rise above good and evil and to be absolutely free from love and hatred towards living beings. Good as well as bad actions are considered to be the cause of bondage in Jainism. 'Demeritorious and meritorious Karmas can be compared with iron and gold fetters respectively, to get

liberation one must be free from both. It is necessary that attachment should be given up, and one should absorb himself in his pure self, otherwise all penance and religious practices are fruitless.' But the Terapanthis overemphasize this indifference and consider the protection of life 'merely' as practical compassion. There is no doubt that we can support the metaphysical aspect of Jainism by declaring the protection of life to be secondary. But by calling that duty 'merely' practical, and by transferring that responsibility to the householders, the Terapanthis overdo spiritual indifference. They forget that an ascetic can remain unattached even when he is protecting life, and in this manner the protection of life, like the protection of the soul, can be transformed into spiritual compassion.. Particularly it is not necessary for an ascetic to be influenced by love and hate while protecting living beings. One can remain free from love, hatred jealousy, fear, etc., while following the spiritual principle protecting life.

Such an ideal is found in the concept of Sthitaprajna as expounded in the Bhagavadgita. An ascetic had to experience pleasure and pain because these experiences are the fruits of past actions. But the difference between him and the householder is that whereas the latter is in a state of imbalance, influenced by emotion, the former remains calm and quiet, being balanced in his intellect. He is neither attached to nor is he displeased with anyone, and he behaves equally towards good and evil in a detached manner. This ideal of the Bhagavdgita is similar to the ideal of the Jaina ascetic. In the words of Kundakundacarya, 'In the case of an Ajananin, the function of karman leads to further bondage, while the Ajanin feels spiritually light when the Karman gives its fruit.' The ascetic who is free from emotions while protecting living beings, who adopts a transcendental attitude, can never be a victim to attachment, nor can his actions lead to bondage.

The concept of Sthitaprajna is not opposed to the Jaina view of non-violence. The concept of a Jnanin, or wise person, propounded by Jundakundacarya is analogous to the concept of Sthitaprajna. He agrees that the wise person should remain contented and stable in his own self. This self-contentedness is the cause of his bliss. he must be unattached in order to attain self-realization. Supporting this view the Acharya says, 'Attachment... causes a great

danger to self-realization, even though one has mastered all the sacred texts. One should absorb one-self in dibelief, which is an embodiment of knowledge, and thus be satisfied; that is excellent happiness.' This notion of the wise man is exactly the same as that of the Sthitaprajna. According to the Bhagvadgita a person who renounces his desires and remains satisfied within his own self is a man of stable intellect. the ideal of Sthitaprajna was propounded by the great yogin, Krishna, to make Arjuna understand the possibility of remaining unattached while performing the soldier's duty on the battlefield. If a soldier performs his duty without attachment his action does not leads to bondage. In like manner a Jaina ascetic or aspirant while protecting life can remain balanced and thus remain free from the influence of the Karmic matter. Of course there is a difference between the duties of an ascetic and those of a warrior. But the aim of the Jaina principles which guide the conduct of an ascetic, and the aim of the principles which guide the conduct of an ascetic, and the aim of the principles of the Bhagavadgita which guide a warrior are the same. According to the Bhagavadgita an aspirant while performing his duty in the battlefield without attachment can attain Moksa like an ascetic. But a Jaina ascetic or aspirant performs his duty in the spiritual field just like a warrior, and remains indifferent toward material results because of his detachment. His aim is also liberation. If the duty of protecting one's nation (performed by a warrior with s spiritual attitude) can be helpful for the attainment of Moksa, then the duty of the protection of life (performed indifferently by the ascetic, who is the votary of non-violence) must be recognized as a spiritual duty. The Terapanthijainas, while over-emphasizing the need of detachment, forget that the protection of life, like the protection of the soul, can also be undertaken without any expectation of the result.

Just as it is necessary not to overemphasize the protection of life lest the aspirant may forget the supreme good of Moksa, Similarly it is necessary not to over-emphasize the protection of the soul lest he overlook the protection of life, which is to noble means of attaining Moksa. If neglect of the spiritual aspect can bring about the mistake of regarding the protection of life as an intrinsic good, then the tendency of not accepting protection of life as the means of Moksa can also generate hatred towards the protection of life in the mind of the aspirant. If attachment towards living beings is the cause of the bondage, then hatred towards them also is such a cause. As a matter of fact both viewpoints are supplementary to each other. Jaina philosophy propounds the protection of the soul as well as the protector of life. The protection of the soul lays emphasis on the metaphysical aspect of Jainism, while the protection of life magnifies the importance of the ethical aspect. Hence the protection of life as well as that of the soul have equal importance for the ascetic, and the synthesis of these two proves that Jainism is an ethico-metaphysical system.

#### Ethics for Householders

Although Jainism does not consider it necessary for the aspirant to pass through the stages of a householder and of an anchorite (Vanaprastha), and instead advocates the direct adoption of an ascetic life with a view to attaining Moksa, it holds that a householder can lead the life of renunciation and prepare for asceticism partially by following the five great vows. All the schools and sects of Jainism agree that it is necessary for the householders, or Sravakas, to follow the anuvratas, or atomic vows, to practice the life of renunciation. It is important to note that the adoption of the Anuvratas is in fact the training for ascetic life. Anuvrata means the minutest part, or atom, of the great vow (Mahavrata). In other words, Anuvrata is a simple principle based on the great vows, For example, a householder adopts the following six atomic vows, thus partly applying the great vow of non-violence:

- (1) I will not kill innocent moving animals voluntarily;
  - (2) I will not commit suicide;
  - (3) I will not commit abortion;
- (4) I will neither join an organization or party whose aim is violence and destruction, nor will I participate in suchactivities.
- (5) I will not consider any individual as an untouchable;
- (6) I will not behave curely toward anyone.

In the same manner the following Anuvratas can be derived from the great vow of truth:

- (1) Not using false weights and measures while selling and buying things.
- (2) Not passing false judgments intentionally.
  - (3) Neither filing a false suit

against anybody, nor giving false evidence in court.

- (4) Not giving out anyone's secret out of selfishness and jealousy.
- (5) Not refusing to return anything kept with a person as a deposit.
- (6) Not indulging in any kind of forgery.

One can follow the following Anuvratas, based on the great vow of non-stealing:

- (1) Not taking anything belonging to others with a view to stealing it.
- (2) Neither intentionally purchasing stolen goods nor aiding a thief in stealing.
- (3) Not dealing in the goods prohibited by law.
- (4) Not resorting to nefarious practices in business.
- (5) Not misappropriating the property or money belonging to a trust or an organization in the capacity of an office-holder of such an organization.

The following Anuvratas are based on the great vow of celibacy:

- (1) Neither committing adultery nor prostitution.
- (2) Not indulging in any kind of unnatural sexual intercourse.
- (3) Restraining from sexual intercourse for at least twenty days in a month.
- (4) Not prolonging the treatment of a patient out of greed.
- (5) Not demanding any amount of money in the matters of betrothal and marriage.

These atomic vowa are apparently negative principles, yet even so their adoption can solve various moral and social problems. They may lead to self-purification and self-realization on the one hand, and build a strong character based on nonviolence, justice and courage on the other.

A study of the above-mentioned moral principles of Jainism indicates that this philosophy represents the practical application of an ideal to life. This systematic moral discipline raises a person from the common level and makes him capable of knowing and practising truth through a highly moral land spiritual course of conduct. Jainism has been said to be base on the three principles of right belief, right knowledge and right conduct. This threefold code is known as Ratna-trayi, or the three jewels. First of all, right belief or right conviction is postulated because without it right knowledge is not possible, nor can one fellow right conduct without conviction.

Right knowledge means the knowledge of the nine categories of Jainism with which we have already dealt. Right conduct consists in adopting those truths in life, which are accepted to be real and consistent. Since Jainism recognizes bondage and regards the great vows as the sole means of attaining liberation from bondage, the adoption of these great vows or the the atomic vows in life is regarded as right conduct.

This discussion clearly indicates that non-violence is the supreme duty, and that non-violence appears to be a negativistic concept. But when this great ideal is practically followed in life it proves to be something more than a negative standard. We have already stated that the adoption of absolute non-violence in life is not only difficult, but impossible for practical reasons. Hence the path of non-violence is not simple, but very arduous and complicated. While defining non-violence Mahatma Gandhi remarked again and again that this path is not meant for a coward or a weakling but for the brave and courageous. We shall discuss the non-violence of Mahatma Gandhi in the sequel. It will suffice here to say that Jainism is a system that has adopted the path of non-violence for ages and is still applying this ideal to practical life in the contemporary age. Non-violence does not only mean avoiding injury to other persons, but it also implies active service of others. Although Jainism lays emphasis on the practice of the principles of non-violence in all individual matters, it is evident that its ultimate goal is the wellbeing of humanity and social progress.

Today the world is divided into the opposing camps of capitalism and communism. Perhaps the way out of the conflict between capitalism and communism is the adoption of what I may call spiritual communism, which is the natural outcome of the path of non-violence propounded by Jainism. In fact the bloodless revolution brought about by Vinoba Bhave in the form of Bhudana Yajna is entirely based on the principles of non-violence and non-possession. Nor is it improper here to mention that the non-violent path which Mahatma Gandhi adopted in the struggle for independence, and which was strictly followed by millions of our countrymen at the risk of their lives, was clear proof of the success of the practical application of the atomic vows in politics. We shall return of this point at the proper place. It is sufficient to note here that moral strength is more forceful than physical power. •

#### YOU WILL BE BLESSED

There was a monk, who lived in an Ashram situated near a city. People of all races and religions used to visit Ashram from far and near. The monk was called Guruji by all his visitors. He used to deliver strict discourses, offer prayers and bless people.

One day three persons came to him and complained, "Guruji, we are visiting your Ashram for quite some time, but your blessings have not helped us"

Guruji looked at them, closed his eyes for a couple fo minutes and then asked them, "What can you do to get the blessings?"

"Whatever you will say Guruji," They replied promptly.

"Can you stay in the Ashram for some time?" Asked Guruji.

"By all means Guruji, we will stay and do whatever you will ask us to do." They replied.

From that day on they started living in the Ashram. One week later Guruji called them along with one of his other disciples.

He gave ten pounds of grain-seed to each of them, and said, "We have plenty

of land around our Ashram, go select separate pieces of land, sow your seeds and show me the result when crops are ready."

They all went away to carry out Guruji's orders.

One man selected a large piece of land, and sowed the seeds.

Other man selected a rocky piece of land and sowed his seeds

Third man selected a piece of land near woods, full of Bamboo trees and sowed his seeds.

Fourth man, the disciple of Guruji also selected a piece of land, prepared it for farming and sowed his seeds.

Time passed by. After reaping the crops all of them came to Guruji with their results.

Guruji's disciple came up with astonishing results. He had a very good harvest.

The other three came with pale faces, because they could yield only a handful of crops.

They said, "We are sorry Guruji, blessings could not help us get good crops."

I know." Said Guruji smiling, "Do you want to to know the reason?

"Of course Guruji." They said.

"Then listen carefully," Said Guruji, "Due to ignorance, one of you selected a rocky piece of land. Nothing can be grown on the rocks as rocks are the curse for growing any thing. The other one selected a large piece of loan, but it was full of weeds. Weeds are selfish and cruel, because they feed on the food of other crops, so the crops could survive. The third one selected the land near Bamboo trees. Bamboo trees are violent. They wrangle their stems against each other with every



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SOUVENIR

blow of wind. Their friction caused fire that burned the crop."

He stopped for a minute and again said "You have to prepare the land by ploughing, watering and manuring, so that it may be ready for farming and then receive the blessing in the shaped of crops."

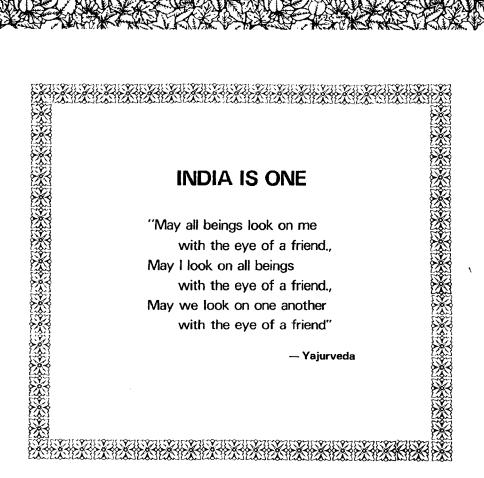
"We got your point Guruji, but how can we receive the blessings?" They asked. Guruji answered, "Ignorance is a curse like rocks, selfishness is cruelty like weeds' action and Violence is death. Get rid of all these evils. Prepare your body, Mind, and Soul and then pray. You will be blessed.

#### M<del>anifested universe</del>

Just as pre-Cosmic Idea is the root of all individual Consciousness, so pre-Cosmic Substance is the substratum of Matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the "Manifested Universe." Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual Consciousness, since it is only through a vehicle, in Sanskrit (Upaddi), of matter that consiousness wells up as "I am I," a physical basis being necessary to focus a Ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic ideation, Cosmic Substance would remain an empty abstraction, and no emergence of Consciousness could ensue.

The Mainifested Universe, therefore, is pervaded by duality, which is, as it were, the very essence of its Existence as "Manifestation." But just as the opposite poles of Subject and Object, Spirit and Matter, are but aspects of the One Unity in which they are synthesized, so, in the Manifested Universe, there is "that" which links spirit to Matter, Subject to Object.



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# MAHAVIRA HIS TIMES AND PENANCES

#### DR. A. N. UPADHYE

RETIRED PROFESSOR OF JAINOLOGY UNIVERSITY OF MYSORE

Background of Mahavira's Tirthankarahood. Bhagavan Mahavira is a Tirthankara in Jainism. According to Jaina historical tradition, he is neither the first promulgator of Jainism nor the last for all the time to come.

There have been Tirthakaras from beginning-less time, and they will be there in future too. There would be specialities of they will be there in future. There would be specialities of the Dharma preached by them to suit the time; and, at the same time, there would be consistent continuity of the same. The first Tirthankara of the present age is Rsabhanatha. He is mentioned, as a rule, not only in all the Jaina Puranas, but also in ancient scriptures of India like the Rigveda etc. in different contexts. The lives of twenty four Tirthnakaras, beginning with Rsabha and ending with Mahavira are described in due details in the Jaina Puranas. As though to maintain uniformity and to express common spirit of religious, doctrinal and philosophical ideology, the series of Mahavira's earlier births are linked with Rsabhadeva. Bharata, son of Rsabha, was the first Chakravartin; and it is from him that our country got the name Bharatavarsa. This is unanimously accepted in all the vedic Puranas. This very

Bharata had a son Marici by name. Even this prince Marici represented the soul of a hunter, who, giving up his usual profession of killing animals, had accepted the vow of Ahimsa i.e., abstention from harm unto living beings. He had taken diksa, i.e, renunciation, from Rsabhadeva; but he could not carry out the severe practices of a monk prescribed to him by the first Tirthankara, so he ceased to maintain the status of a monk. He possessed, however, the potential seed of religion and consequent incentive for its pursuit. He passed, therefore, through various births of gods and men; and he was born, at last, the Tirthankara Mahavira. Thus it will be easily seen that the spiritual heritage of Mahavira, the last Tirthankara, stands firmly linked with Rsabhadeva, the first Tirthankara.

The succession of Tirthankaras does not come to an end with Mahavira. Mahavira had a disciple in one of the then kings of India, Srenika Bimbasara, in whom he invested the seed of religion. Though Srenika was destined to go to hell on account of his past sins, still like Marici he would, in his next birth, head a new series of Tirthankaras of the future; in fine, he would be born as Mahapadma, the first of the twenty four Tirthankaras of the future. Thus, taking an overall view, the fact stands firmly founded in the Jaina tradition that just as Mahavira, as a historical person, is the last Tirthankara of the pre-Puranic tradition, he is, as well, the first to inaugurate a new succession of Tirthankaras.

#### Life of Mahavira: Birth and Boyhood

The biography of Mahavira found in Jaina literature may be presented thus in short. Mahavira was born in a royal family of Ksatriyas. his father was Siddhartha and his mother, Priyakarini or Trisaladevi. Siddhartha's gotra was kasyapa, and the paternal Gotra of Trisala is mentioned as Vasistha. Trisala was the eldest daughter (and according to another tradition, sister) of king Cetaka of Vaisali. Mahavira spent his childhood and boyhood in such caresses and taking such education as was common in contemporary royal families. Among his sports of boyhood, there is even a traditional story that he brought under control a teriffic serpent. Consequently and symbolic of this feat of bravery, he go the title Mahavira and Viranatha. This episode reminds one of Krsna overpowering the serpent Kaliya.

#### **MAHAVIRA'S PENANCES**

Mahavira accepted renunciation at the age of thirty. It means that he left home, retired to the park, Jnatrhanda-vana, close to kundapura, and relinquished his ornaments and clothes. He pulled out his hair by his hands, observed fast for three days, and then plunged himself into meditation. After some time, he started touring various parts of the country. He lived in guardians and parks; but, as required by the rules of his vows and fasts. He entered a town or village once in a day and accepted the food offered to him. In a standing or squatting posture, and with his eyes fixed on the tip of nose, he spent his time in dedication and in reflecting on the Atman and in cultivating the attitude of equanimity towards one and all. His routine involved not even a trace of violence to living beings, not to deprive others of even blade of grass belonging to them, not to speak lie even remotely, not to entertain any sex appetite, even in mind, and not to have any possession of worldly goods. These were his five Great Vows. Along with the practice of these negative vows or restraints, he got himself habituated to endure with peace and patience all such physical and mental tortures, known as parisaha, like hunger, thirst, cold, heat, mosquito-fly bites etc. which naturally a monk, who has no home, no shelter, no clothes on body and no worldly poovisions, has two face.

#### MAHAVRA'S OMNISCIENCE

Mahavira spent twelve years as an ascetic, practicing these various austerities. One day, while he was seated, plunged on meditation, close to the village, Jrmbhaka by name, on the bank of the river Rjukula, omniscience or all-knowledge (which has no limitations of time and space) dawned on him. In simple terms it means that he got satisfactory solutions for all those problems and questions, connected with the life and the Universe, which occur to any inquisitive soul. He fully comprehended the Six Substances (dravya) and Seven Principles (tattva) whereby gets explained the nature of all the objects and their activities. The Six Dravyas are; Jiva, Pudgala, Dharma, Adharma, Akasa and Kala; and the Seven Tattvas are; Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara and Moksa. The very basic principle of life is Jiva or the atmatattva which is different from matter: it is

characterized by consciousness and is capable of cognition itself and others; and it is immaterial and eternal. But it is found conjoined with matter, accommodated in the body, assuming various forms of life and wandering through different lives (in the transmigratory career). All the concrete objects, perceptible by sense-organs, from the primary atom to the Mahaskandha, are different forms of Pudgala. Dharma and Adharma (principles of motion and rest) are such subtle, unseen and immaterial principles as serve the mediums of motion and rest for the jivas and pudgalas. Akasa or space gives location and accommodation to all other substances; while Kala or time marks their present state, their changes, and gives rise to the notions of earlier and later. This is an exposition of the principles or realities that constitute the universe. One has to understand the Seven Tattvas in order to grasp the phases of happiness and misery to which the soul is subjected here and how it can evolve itself to its bristine purity, enlightenment and freedom after removing its foreign shackles. Jiva (like) and Ajiva (non-life) are the basic constituents or principles of the universe. Their mutual contact is Asrava or karmic influx. It is this contact which results into such bondage (or karma-bandha as it is called) as eclipse the pure nature of Atman and suppresses its inherent qualities of Jnana and Darsana ( knowledge and perception). The hindrance to and stoppage of Karmic bonadge of the Atman through self-restraint and other virtues is known as Samvara. It is through the practice of certain vows and penances that the stock of Karmic bondage is worn out and exhausted: This is called Nirjara.

When this process of exhausting the Karmic bondage is completed and the Jiva attains its pure nature it becomes Mukta or Liberated; and is said to have attained Nirvana. Thus it is seen that this comprehensive exposition of Jiva and Ajiva cover the field of physics and ontology; Asrava and Bandha covers psychological analysis; the discussion about samvara and Nirjara pervades moral and ethical code; and the nature of moksa depicts the highest ideal of life and spiritual evolution. Kevalajnana includes the subtle and comprehensive nature of the entire field of knowledge.

#### MAHAVIRA:HIS RELIGIOUS SERMONS

After attaining omniscience, Lord Mahavira came to Rajagrha, the capital of

Magadha, and took a worthy seat on the mount Vipulacala. The audience-hall and pendal were constructed; and the royalty and the subjects flocked to him to hear his religious sermons. He propounded to the audience the principles noted above and also the Anuvratas for the laity and mahavratas for the monks whereby the blissful ideal of life can be reached.

#### LITERATURE BASED ON THE TEACHINGS OF MAHAVIRA

Lord Mahavira had eleven chief disciples such as Indrabhuti Gautama, Sudharma, Jambu etc.; and the they were known as Ganadharas. They have incorporated all his teachings in twelve Angas, which are as below;

- 1. Acaranga - It presents the rules and regulations on the life of a monk. Its place in Jainism is something like the Vinayapitaka in Buddhism.
- 2. Sutrakrtanga - It sets forth Jaina doctrines as well as resume and discussion of the contemporary creeds like Kriyavada, Akriyavada, Niyativada etc.
- 3. Sthananga - Here certain topics and their subdivisions are enumerated according to their numbers. For instance, Darsana, Caritra, Samaya, Pradesa, Paramanu etc. Kriya is of two kinds; Jiva-kriya and Ajiva-kriya. Further Jiva-Kriya is of two kinds; Samyaktvakriya and Mithyatva-krisya. Likewise Ajiva-kriya is of two kinds; Iryapathika and Samparayika etc.
- 4. Samavayanga - Here certain topics are discussed according to the number of their divisions and subdivisions as in the sthananga. But here the number is not limited to ten only as in the Sthananga, but reaches even hundred and thousand. Thus the nature of both these Angas resembles the Anguttara-nikaya of the Tripitaka.
- 5. Vyakhya-prajnapti - This discusses topics of Jaina philosophy and ethics in the form of questions and answers.
- 6. Nayadhammakaha Usually this title is rendered into Sanskrit as Jnatrdharma-katha and it is taken to indicate that this work contains religious tales narrated by Jnatr-putra Mahavira. But it is equally possible that the Sanskrit form of this Prakrta title originally stood as Nyayadharma-katha. And it possibly contained Nyasyas or Short maxims of worldly wisdom and morality duly illustrated by tales; such a surmise of its possible contents need not be surprising.
- 7. Upasakadhyayana - In this work were explained the Vratas or Vows of

the Upasakas, or lay followers, the householders or Sravakas through the biographies of such of them as followed them. Thus, this Anga can be called a supplement to the first Anga, namely, the Acaranga, which expounded the rules for monks.

- 8. Antakrt-dasa - According to Jaina terminology Antakrit are those monks who attain Nirvana after putting an end to this Samsara by practicing severe penances and patiently bearing various troubles. it appears that such ten monks were described in this Anga.
- 9. Anuttaraupapatika-dasa--Anuttara is a name for those higher heavens in which highly merited souls are born. from there they take only one birth as man; and then by observing the necessary religious practices they attain liberation in the birth. In this anga were given the biographies of such ten great monks and residents of Anuttara heavens.
- 10. Prasna-vyakarana - As indicated by its title this Anga contained questions and answers on different creeds and doctrines; and thus in a way it was a supplement of the vyakhyaprajnapti.
- 11. Vipakasutra - Vipaka means the fruit of Karmas. According to the karma doctrine good Karmas give fruites in the form of enjoyment of pleasures and the bad ones, suffering of pains. This was explained in this Anga with suitable illustrations.
- 12. Drstivada - This had five divisions; Parikarma, Sutra, Purvagata, Anuyoga and Culika. Parikarma contained calculatory science, and the Sutra included discussions about creeds and doctrines. The Purvagata contained fourteen subdivisions: 1 utpadapurva, 2 Agrayaniya, 3Viryanuvada, 4 Astinasti-pravada, 5 Jnanapravada, 6 Satyapravada, 7 Atma-pravada, 8 Karmapravada, 9 Pratyakhyana, 10 Vidyanuvada, 11 Kalyanavada, 12 Pranavaya, 13 Kriiyavisala and 14 Lokabindusara. As indicated by their names, they contained discussion about doctrines and principles. The eight Purva, Karmapravada, has a special importance, because it appears to have been the source on the basis of which has grown the entire subsequent literature about the Karma philosophy which is the vital doctrine of jainism. The designation Purvagata signifies that the tradition of their content belongs to a period earlier than Mahavira who possibly improved on it in the light of his fundamental doctrines.

The fourth division of the Drstivada, namely Anuyaga, too has an important place in Jaina literature. It is also called Prathamanuyaga; and the entire Puranic narratives, religious biographies as well as illustrative tales etc. are all included under the Prathamanuyoga. According to the Dhhavala commentary on the Satkhandagama, Sutra 1, Prathamanuyoga contained twelve sections of Purana in which were described respectively, Arhats, Cakravartins, Vidyadharas. Vasudevas, Caranas, Prajna-sramanas, as well as the families of Kuru, Hari, Iksvaku, Kasyapa, Vadi (Cedi?) and Natha.

According to the Digambara tradition, the entire Anga literature, in its original form was gradually lost into oblivion. After the Nirvana of Mahavira, during the period of 162 years, it is only eighth saints that had the full knowledge of Angas. The last among them is said to have been Srutakevalin Bhadrabahu. After him the knowledge of all the Angas and Purvas went on gradually decreasing day-to-day; and during the 7th century after the Nirvana of Mahavira a stage was reached when only some great saints has a partial knowledge of these Angas and Purvas. It is on the basis of this that the entire Jaina scriptures and Puranas came to be composed independently in a new style in Prakrit and other languages current in different place and at different times.

According to the Svetambara tradition, during the 10th century after the Nirvana of Mahavira a council of monks was convened at Valabhi (mod. Val) in Gujarat; and there, under the chairmanship of Devarddhigani Ksamasramana, eleven out of the twelve Angas were compiled, and they are available today. This compilation, however, has not been found to have preserved entirely the original form of the work. One can clearly see additions and omissions in the contents. Their language too is not the same Ardha-Magadhi as was used in the time of Mahavira: it displays linguistic features which developed in a period one thousand years later than him. Still, broadly speaking, the available texts testify to the antiquity of the contents and method of exposition. They bear close resemblance with the ancient Buddhist literature. Just as the Buddhist canon was Tripitaka, the Jaina canon is found to be described as Ganipitaka.

This branch of literature, as a whole, is called Anga-pravista to be distinguished from Anga-bahya texts, 14 in number, which deals, in details with the conduct and day-today routine of monks.

Their names are: 1. Samayika, 2. Caturvimsati-stava, 3. Vandana, 4. Pratikramana, 5. Vainayika, 6. Krtikarma, 7. Dassavaikalika, 8. Uttaradhyayana, 9. Kalpavyavahara, 10. Kalpakalpa, 11. Manhakalpa, 12. Pundarika, 13. Mahapundarika and 14. Nisiddhika. Their titles themselves indicated that their contents are related with instructions about religious practices, especially the rountine of duties of monks. Though these fourteen texts, in their ancient form, are not found independently, still their contents have got mixed up with other texts; and they are being used by monks even to this day.

The council of monks which compiled the canon at Valabhi has, besides the first category of 11 Angas, 12 Upangas (Aupapatika, Rayapaseniya etc.); 6 Chedasutras (Nisitha, mahanisitha etc.); 4 Mulasutras (Uttaradhyayana, Avasyaka etc); 10 Prakirnakes (Catuhsarana, Aturapratyakhyana etc); and 2 Culikastras (Anuyogadvara and Nandi). Thus the entire ArdhaMagadhi canon has got 45 texts, and they have a religious sanction or authority for the Svetambara sect. This entire branch of literature is as much important as the Pali canon for its language and style and for the philosphical and historical material contained therein.

#### DATE OF MAHAVIRA - NIRVANA

As to the time of the Nirvana of Lord Mahavira, a clear-cut record is available that this event took place in the last quarter of the night of the Caturdasi of the Krsnapaksa of the month of Kartika, i.e., in the early hours of the Amavasya; and both gods and men celebrated this occasion as the Dipavali festival. Accordingly, the (Maha-) Vira Nirvana Samvat era begins from the kartika Dipavali. There was no such Samvator era specified either contemporary with Mahavira or for a long time after him. References to this era, which are noticed in later works, are often mutually contradictory here and there and also not consistent with the data available in other branches of literature and with the historical events. Consequently there have resulted differences of opinions in this connection among modern scholars. One the one hand, the German scholar Dr. Jacobi puts the date of the Nirvana of Mahavira as 477 (four hundred seventy-seven) B.C. His evidence is that the coronation of Maurya Candragupta took place in 322 (Three hundred twenty two) B.C. and this event, according to the Parisistaparvan (VII 399) of Hemacandra happened 155 (one hundred fifty five) years after the Nirvana of Mahavira; Thus the date of Mahavira's Nirvana come to be 322+155=477. But, on the other hand, Dr. Kashi Prasad Jayawal Holds the view that, according to the Buddhist tradition in Ceylon or Srilanka, Buddha's Nirvana is put in 544 B.C. And in the Samagama-sutta of Majjhima-nikaya and elsewhere in the Tripitaka it is stated that Buddha learnt the nes from one of his followers that Mahavira's Nirvana took place in Pava. There is also the tradition that Buddha 's Niravan occurred two years later:thus it is concluded the Mahavira's Nirvana be put in 546B.C. but, on scrutiny, both the views are not valid. There is a clear-cut, ancient Jaina literary and historical tradition that the Nirvana of Mahavira took place 470 (four hundred Seventy) years before Vikrama Samvat and 605 (Six hundred and five) year before the Saka era. The succession of the historical events of this tradition stands thus; That very night, when Mahavira attained Nirvana, King Palaka of Ujjaina was coronated. Palaka ruled for 60 years. After him the Nanda kings ruled for 155 years; Mauryas for 108 years; Pusyamitra for 30 years; Balamitra and Bhanumitra for 60 years; Nahapana (Nahavana, Naravahana or Nahasena) for 40 year; Gardabhilla for 13 years; another king ruled for 4 years; and, it is after this, the Vikrama era started. Thus the period between the Nirvana of Mahavira and the beginning of Vikrama era stands thus; 60+!155+108+130+60+40+13+4=470 years. The authority of Hemacandra on the basis of which Dr. Jacobi accepted the iperiod between the Nirvana of Mahavira and the coronation of Candragupta Maurya to be 155 years, is, really speaking, not at all correct. Dr. Jacobi himself has edited the Parisistaparvan; and he has recorded his view that this work contains many lapses, because it was composed in haste. One of such lapses is that, while clculating the period between the Nirvana of Mahavira and the coronation of Candragupta, assigning 60 yearss for Palaka is skipped over. So by adding 60 years the period becomes 215 instead of 155. That this was a mistake is borne out by the period of time assigned to Kumarapala by Hemacandra himself in his Trisastisalaka purusa-carita (Parvan 10, Sarga 12, verses 45-46) that this king was coronated 1669 years after the Nirvana of mahavira. It is evident from other authorities that Kumarapala's coronation took place

in 1142 A.D. Thus Mahavira attained Nirvana in 1669-1142=527 B.C.

Dr. Jayaswal accepted 544 B.C for Buddha's Nirvan on the basis of ceylonese tradition, but it is no more confirmed by other evidences. According to the earlier Ceylonese tradition, the Mauryan emperor Asoka came to the throne 218 years after the Nirvana of Buddha. There is plenty of historical evidence to prove that Asoka came to the throne in 269 B.C or about that. Thus Buddha attained Nivana in 218+269=487 B.C. This is confirmed by a Chinese tradition too. In China in the town of Kaintan(?), attempt was made to record the memory of Buddha's Nirvana by series of points or cyphers. Every year one cycle was added. This addition continued up to A.D 489, and their total number was 975. Thus the Nirvan of Buddha took place in 975-489=486 B.C. Thus there is perfect agreement between the Chinese and Ceylones traditions. So this very date, namely 487 B.C. deserves to be accepted for the Nirvana of Buddha.

In the Pali Tripitaka itself there is plenty of evidence that Mahavira was senior to Buddha both in age and renunciation and that he attained Nirvana during the life time of Buddha

In the Sramanya-phala=sutta of the Digha-nikaya, in the Dahara sutta of the Smyutta-Nikaya and the Samiya-sutta of the Suttanipata there are enumerated six Tirthakas who flourished before Buddha. Their names are: Purana Kasyapa, Makkhali Gosala, Nigantha Nataputta (Mahavira), Samjava Belatthipjutta, Falkudha Kaccayana and Ajita Kesa=Kambali. All of them are said to have been honored by many, experienced, of long ascetic standing and senior in age; but these adjectives are not used on the case of Buddha. On the other hand, as contrasted with them, Buddha is descibed as younger in age and novice in nenunciation. Thus, it stands proved that Mahavira was senior to Buddha in age and had taken renunciation earlier than this. It is mentioned in the Samagama - sutta of the Majjhima - ni kaya that while Buddha was sojourning in Samagama, a Sramnic devotee Cunda by name came to him and conveyed the message that Nigantha Nataputta (mahavira) just passed away on pava and there has arisen a dispute (kalaha) among his followers. By this message, Ananda, the chief disciple of Buddha, had a doubt in his mind whether such a dispute would not

arise in their Sangha after Buddha. He discussed this matter with Buddha, had a doubt in his mind whether such a dispute would not arise in their Sangha after Buddha. He discussed this matter with Buddha as well. This very episode occurs in the Pasadikasutta of the Dighanikaya. According to the Samgitipariya-sutta of this very Nikaya the same report was conveyed to Buddha's Samgha; and Sariputta, a pupil of Buddha, called the Bhiksus, reported the news and warned them that such a situation of dispute should not develop after the Nirvana of Buddha. In this context, Buddha congratulated Sariputta on his proper instructions to the Bhiksus. This episode is a clear proof and leaves no doubt that Mahvira attained Nirvana during the life time of Buddha. Further, there was some dispute among the followers of Mahavira, the report of which caused some anxiety in the sangha of Buddha and some remedial suggestion was made in the direction. In this way it is proved beyond dout that Mahavira was senior to and attained Nirvana earlier than Buddha; and these facts are consistent with the traditional dates of the Nirvana of both of them.

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DR. S. GOPALAN

FORMER PROF. UNIVERSITY OF MADRAS

According to the two-fold division of systems of indian philosophy, into the orthodox (astika) and the heterodox (nastika), Jainism, along with the Carvaka and the Buddhist systems is grouped under the heterodox systems.

Of the three senses in which the term nastika is made use of in the Indian tradition, viz., disbelief in a life beyond, disbelief in the authority of the Veda and disbelief in God. Jainism cannot be classified as a nastika system in the first sense since it does not maintain that death is the end of life, that after death nothing exists. Belief in the doctrine of karma and the doctrine of transmigration of souls which are considered foundational to the edifice of souls which are considered foundational to the edifice of the classical six systems of Indian philosophy are the accepted fundamental tenets in Jainism as will. The description of the four states of being (jiva) clearly indicates that Jainism was not a crude nastika system. The exhortation found in Jainism for man to live an ethical life so that he won't slip down the scale of spiritual evolution together with the insistence on aiming at complete freedom from the shackles of matter (karma) clear the misunderstanding that jaina heterodoxy is analogous to that of the Carvakas.

In regard to the second interpretation, there can be no two opinions on the fact that Jainism is clearly anti-Vedic. Jainism does not accept the authenticity and authoritativeness of the Vedic teaching but this in itself was not due to disbelief in speculative and metaphysical analyses of the human situation. The Jaina psychology, metaphysics and epistomology are positive evidences to the fact that rejection of Vedic authority was not necessitated by an aversion to philosophical speculation. The jaina tradition has its own line of teachers and sages and also sacred books containing philosophic wisdom. These 'books' were considered authoritative by the Jainas. The Jainas believe that their scriptures give right knowledge since they embody the utterances of persons who has themselves lived a worldly life but who perfected themselves by means of right actions and right knowledge.

The third interpretation of nastika as one who does not believe in God is extremely important, since the popular understanding of the term invariably equates it with the term atheism. To categorically dub Jainism as atheistic is both unwarranted and unphisophical, for we find in Jainism only the rejection of a 'supremely personal god' and not godhead itself.

R. Garbe makes a significant distinction between naive and philosophical atheism. He points out that naive atheism is to be traced to the Vedic age. "In the Rig Veda the national god, Indra is denied in several passages; and we read of people who absolutely denied his existence even in those early days. We have here the first traces of that naive atheism which is so far from indulging in any philosophical reflection that it simply refuses to believe what it cannot visualize, and which, in a later period, was known as the disbelief of the Lokayadta system; that is to say, of crass materialism. It is different with the atheism which had grown into a conviction as a result of serious philosophical speculation; this, in disconnection from the other naive form, we may describe briefly as philosophic atheism.

Jaina atheism, if properly interpreted, belongs to the category of philosophic atheism, for there is a deep analysis of the concept of god as the Supreme Cause of the Universe and a systematic refutation of the arguments of the philosophers, who have sought to deprive the existence of God. The

term god is used in Jainism to denote a higher state of existence of the jiva or the conscious principle. The system believes that this state of godly existence is only a shade better than that of the ordinary human being, for, it is not free from the cycle of birth and death. The longest period of celestial existence in the highest heaven Sarvarthasiddhi is between 32, and 33 'oceans of years' (sagaropamas). The moment the 'gods' exhaust their good karmas because of which they attained a better status than that of the ordinary human beings, they have to come down to the earth, unless, in the meanwhile they gain the saving knowledge which enables them to come out of the vicious circle of birth and death.

The liberated souls, according to the Jaina view, go up the of the universe and they are those who have perfected themselves, absolutely and hence are those who have no longer to 'face the fall,' for they eternally remain there. They have cut them selves away from the world of life and death (samsara) and so by hypothesis cannot exert any influence over it. Hence the functions of a Supreme Ruler, Creator and Regulator cannot be attributed to them. In regard to others who are still in samsara they cannot be regarded as eternal gods. It is in this sense that the Tirthankara's is a more covetable position than that of 'god.' Attaining the status of Tirthankara is the aim of life and the Tirthankara is the shining example to humanity, assuring it that spiritual perfection is attainable and is not merely a speculative value.

In understanding the atheistic aspects of Jaina philosophy one other remark of Garbe regarding the gods in India is helpful. He says: "In India, recognition of these faded gods of the people has been fully reconciled with the atheistic view of the world. In the samkhya system, belief in gods who have risen to evanescent god head (janyesvar, karyesvara) has nothing whatever to do with the question of God Eternal (nityesvara), as regards whom the theist assume that he made the world with his will. The use of a special term (Isvara, The powerful) in Indian philosophy obviously arose out of the endeavor to distinguish this God even verbally from the shadow-like gods of the people (deva).

In this connection it is well to remember that even some of the orthodox systems - among the six classical ones have been repudiating belief in God The Nyaya and Vaisesika systems for example were originally atheistic and became theistic only after their fusion. The Samkhya system similarly denied the existence of God. In fact this was one of the characteristic features of Samkya system and the system itself is referred to as "god-less' (nirisvara). Many of the sutras maintain that God's existence cannot be proved. The Bhatta school of the Mimamsakas similarly denies the existence of a Supreme God.

Let us now consider the Jaina repudiation of God's existence. Jainism, unlike the theistic schools does not accept the existence of a supreme creator and sustainer of the world. The system maintains that the world is without a beginning and an end. In this we see the most consistent theory of realism, it being maintained that each and every one of the categories is eternally real and hence that logically they are in no need of postulating a god who is the supreme cause and ruler of the world. Acharya Jinasena ask: "If God created the universe, where was he before creating It? If he was not in space, where did he localize the universe? How could a formless or immaterial substance like God created the world of matter? If the material is to be taken as existing, why not take the world itself as unbegun began? If the creator was uncreated, why not suppose the world to be itself self-existing? Then he continues: "Is God self-sufficient? If he is. he need not have created the world. If he is not, like an ordinary potter, he would be incapable of the task, since, by hypothesis, only a perfect being could produce it...."

The Jaina philosopher pertinently asks: "If every existent object must have a maker, that maker himself would be explained by another his maker, etc. To escape from this vicious circle we have to assume that there is one uncreated, selfexplaining cause, god. But then, if it is maintained that one being can be self-subsistent, why not say that there are many others also who are uncreated and eternal similarly.?" Hence "it is not necessary to assume the existence of any first cause of the universe "S. Radhakrishnan state the Jaina joint of view thus: "The Jaina view is that the whole universe of being, of mental and material factors has existed from all eternity, undergoing an infinite number of revolutions produced by the powers of nature without the intervention of any external deity. The diversities of the world are traced to the five co-operating conditions of time (kala), nature (svahhava), necessity (niyati), activity (karma) and desire to be

and act (udyama).

The Jainas' view of god is thus conditioned by their conviction that the world is uncreated and indestructible. Since the theists postulate the existence of god to account for the world of name, form and experiences, the Jainas are critical of every one of the arguments brought forth by the theists. Since the Jaina philosophers were most vigorous in rebutting the Nyaya philosopher's arguments, we shall refer to them alone here.

One of the arguments of the Nyaya philosopher is that the world as an effect implies a cause, an intelligent cause and that is god. The Jaina philosopher maintains that if on the analogy of ordinary effects having intelligent human causes it is argued that the ordinary effects having intelligent human causes it is argued that the world has god as its cause, it should also be held that like man, god is also imperfect. If on the other hand, it is said that the similarity between the two types of causation is not so striking, the Jaina philosopher maintains, the Nyaya philosopher is also not justified in drawing the inference he does. Because water-vapor is similar to smoke, there can be no justification in inferring fire from water vapor as from smoke. The third alternative, of maintaining that the world as effect is different from other effects (and so justifying a different type of cause) is again not accepted by the Jaina philosopher. He maintains that the most important thing about a cause regarding the world creation and an ordinary effect like a house getting gradually ruined is that the cause is invisible and so it should be accepted also that the ruins too were produced by intelligent agents.

Proceeding on the analogy of the ordinary creator - the causal agent for a given effect - the Jaina philosopher argues that god as the causal agent for the world must also be considered to have body. We have never seen any intelligent creator without a world, argues the Jaina philosopher.

The Jaina philosopher analyses the various other possibilities also even if a bodiless god is admitted to exist and is considered responsible for creation. Creation may be due to his personal whim or due to good and bad actions of men or due to god's mercy on men or due to god considering creation itself to be a play. The Jaina philosopher points out that none of the four alternatives give us a creditable account of god as a perfect being far removed from

humanity in the matter of his various endowments. Admitting god to have created the world out of his personal whim would do away with all natural laws governing the world. If good and bad actions are responsible for world-creation, god's independence would suffer, for he will then not be responsible for the good and bad experiences of men. Pointing out that out of mercy on humanity god created the world is still not a satisfactory argument since this can't account for the presence of suffering in the world. If, in this context, good and bad acts respectively are held responsible for enjoyment and suffering, god becomes a superfluous entity. The last alternative referred to signifies purposelessness on the part of god. The importance of all these arguments, the Jaina philosopher maintains is that accounting for the existence of god is an absolutely hopeless task and the better alternative is to dispense with the supposition altogether.

Jacobi explains how the atheistic aspects of Jaina thought can be understood in its proper perspective when he writes: "Though the Jainas are undoubtedly atheistical, as we understand the term, still they would probably object to being styled atheists. While admitting that the world is without beginning or end, and therefore not produced by a god, or ruled by one, they recognize a highest deity (paramadevata) as the object of veneration, viz., the Jina, the teacher of the Sacred Law, who being absolutely free from all passions and delusion, and being possessed of omniscience, has reached absolute perfection after having annihilated all his karma.

The Jinas, rather than the god's are thus worshipped and offered worship in temples, but since the Jinas have transcended the worldly plane, they cannot really answer the prayers. Gods, who are supposed to watch and control true discipline (sasanadhisthayika devatas) hear and answer the prayers. It is in this sense that the erection of temples is justified. Underlying all the ceremonial worship in temples and erection of statues for the Jinas is the strong conviction of the Jaina that the best mode of worshipping them is to practice the Jina's discipline.

We may conclude that Jaina 'atheism', without denying the existence of the soul and without presuming a creator makes each individual responsible for his own fate and maintains that everything in the universe is eternal and that ethical living alone can ensure lasting happiness. •



#### Dr. Yogeesh Muni

H. H. Acharya Sushil Kumarji's learned disciple. He toured Extensively to grace and guide Mahavir Jayanti Celebrations in Washington D.C., Memphis St. louis and delivered discovrses in many other cities of USA this year.

Jainism, which was preached by Lord Aadi Nath (Rishabha Dev) in prehistoric times, and modified by Lord Mahavira, is still a living religion in India and abroad. It has helped the social, artistic, spiritual and cultural progress in India. It is considered one of the earliest religion of India.

Like Bihar, an eastern state of India, its influence is felt in the Indian states of Bengal, Orrisa, Karnataka, Rajasthan and Gujarat. The historic influence of Jainism is evident in the existence of numerous temples, rock-cut -caves, votive shrines, illustrated manuscripts, images in stone, bronze, wood in different cities and villages of the eastern, western, northern and southern zones of India. Other important Jain strongholds are found in northern India, particularly Mathura (U.P.) and Sarhand (Pb.)

Mahavira, the 24th and last Tirthankar (God) of Jain tradition, was born in 599 B.C. at Kundalpuri in the vicinity of Vaishali. He was born into a royal family of Kshatriyas (warrior class). His father was King Siddhartha and his mother was Trishala Devi. At this time, this hilly region, located in Bihar, enjoyed great prosperity.

# MAHAVIRA: HIS LIFE AND TEACHINGS AN OVERVIEW

There is a traditional story in his childhood that he brought under his control a terrifying snake. Consequently and symbolic of this feat of bravery, instead of his name Vardhamma, he got the title of Mahavira or Virnatha (Great Hero). This story is reminiscent of Lord Krishna's overpowering the serpent Kaliya. (See Mahapurana (Sanskrit) 74, 288-95, Mahapurana (Apbhransha) 96, 10, 10-15, and Bhagvat Purana, 10th Skandha.)

At the age of thirty, two years after his parents' death, he renounced his kingdom and all the worldly riches. He becomes an ascetic and spent twelve years practicing various penances and austerities. One day, when he was seated on the bank of the Rijukula River, near Jrimblika village, he plunged into deep meditation. He was suddenly showered with omniscience of pure knowledge, which has no limitation of time or soace. This means that he fully comprehended the six substances (Jiva, Pudgala, Dharma, Adharma, Akasha and Kala) and nine Tattvas (Jiva, Ajiva, Aashrva, Bandha, Samvara, Nirjara, Moksha, Punya and Papa).

Here in brief are a few of his teachings:

#### JIVA (SOUL)

Soul is different from matter. It has consciousness and is capable of knowing itself and others. It is immaterial and eternal. Soul is never born, nor does it ever perish. This is unborn, imperishable and ancient (ageless). Though the body is slain, the self is not killed (Campare - Gita -2-20). Soul has sensation and feelings of sorrow and happiness. It is found conjoined with matter and accommodated in the body, assuming various forms of life and wander-

ing through different lives, e.g., human, animals, heavenly beings, hellish beings, birds, trees, plants, germs and even bacteria.

Every soul's position is determined by its karmic limitations and progress of spiritual evolution, depending on its potentialities.

Every soul must reap the result (it may be pleasant or painful) of all it has done (Uttarradhyan 20-37).

Actually, soul is responsible for all its karma. It lived in the past, it is living now, and shall live forever. The theory of soul is not only theory or belief, it is a matter of observation and common-sense. Souls are infinite. In fact, every soul has infinite knowledge and power. Because of illusion or Maya, we consider ourselves imperfect and helpless.

God or Parmatama: Siddhas are God in Jainism. God means perfect and pure soul. It is divine, eternal and having ectasy and bliss. God does not interfere in the worldly affairs. God is not only a spiritual ideal but also a being which has reached the absolute state of perfection and totality. God is everywhere and knows everything. It is not a person, not even a superman who is sitting on the Golden Throne in the sky. It is light which is shining everywhere. It is an energy, which is flowing everywhere. We breathe through it, we see through it. We taste, smell, hear and enjoy through it. It is the guiding and inspiring light. It is shining like the sun, without any purpose. We can be benefitted by its shining if we are wise and have wisdom.

In brief, soul plus matter (karma) equals Jivatma (mundane soul entangled with matter). Soul minus matter (karma) equals Parmataman, God (liberated soul or siddha).

In fact, God is he who at one time may have been born as a man in the dark lanes of the world. From this state of manhood he should have attained perfection. This state of perfection of man is the highest state of Godhood (see Amar Vani, p.43).

#### **KARMA (ACTIONS)**

Karma is a type of matter. It is composed of the sublest particles of matter and is invisible. Its particles are everywhere in the lokakash (universe). Matter is a form of energy but it has no cinsciousness. If it is used wisely it has tremendous power. The union of soul and matter (karma) is not conducive to freedom, perfection, peace or bliss.

Matter is without awareness or feelings. It has no choice but to be molded by the soul. The connection of soul and matter is material and it is affected by the soul's activity. The bond is called karma. Because karma is material, it veils the soul's light (like the sun's light is obscured by clouds), which keeps the soul in bondage and compells to suffer.

This union between soul and matter has existed since the beginning of time, but it does not have to be an endless

affection.

According to Mahavira, the bond may be severed through spiritual practices, e.g., self-control, yoga, meditation, right perception, right knowing and right conduct. Then the soul can revert to its natural state, which is everlasting peace and bliss.

Although in Jainism there are eight types of karma, but their explanation would take thousands of pages to expound upon thorughly. If you would like to study this subject further, I recommend reading the five volumes of karagranthas.

#### **KAYOTSARGA (MEDITATION)**

The human body is continuously active. In Kayotsarga, the body is completely tranquil and still. Normally the body and mind always vibrate or shake and there is an interval between inhaling and exhaling. During this interval all the vibrations and activities of body and mind stop. The practioners of meditation can enter into a state of mental equilibrium, if he or she is awre of this this interval period.

Some so-called ignorant yogies and practioners control their breathing for hours and hours and they are not aware that this process cannot stop vibrations and activities. By doing this, sometimes they harm their body and mind. They have already hurt the body and mind with wrong practice, no wonder the so-called swamins and practioners are very fat and not brilliant enough. You cannot put a brake on breathing suddenly. If you do so the body and mind itself may break down instead of getting stillness and quiet.

Kayotsarga is easy if you are aware of the interval period. The more you are aware the more you will be skilled in kayotsarga posture. The whole purpose of kayotsarga is to make your mind and body sensitive and still, even to the smallest details of your interval period.

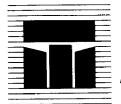
For the beginners I would suggest watch the breath at the end of the nose, then feel the breath in the sensitive area beneath the nose. By doing this your mind will be concentrated on a small point and you will improve the sensitivity of the body and mind. By this new process your deeprooted prejudices, predispositions and predilections will be uprooted and replaced by open mindedness and positive thinking. Your body, mind and thoughts will gain stillness and everlasting peace.

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One hour each Sunday that's all it takes, And yet it seems - we are all fakes.

But when we're in trouble and down and out, Who do we cry for - and scream and shout.

We ask the Lord to help us through, Praying and hoping that He will listen too.

We make demands and question Him, Not remembering that we, are not free of sin.

How many hours are there in a day.....
Why don't we take out more time - and pray

It seems that the rest of the time, we make the rules, Oh, my dear friends, I beleive we're all fools.

Alice Makla
[ NEW YORK, U.S.A]

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Smt. KAMLESH KAPUR POET, WRITER and THINKER

**SHORT STORY** 

## **ENEMIES ABROAD**

Here was today the day of visit to the royal palace and the museum.. Nine year old thomas got up earlier than his usual hour of waking up. The sun was bringt and his mood was cheerful. In an hour he arrived with his mother at the entrance of the royal gardens. The colors were resplendent. In the middle of the summer the glory was complete. The flawless beds of begonias in neat patterns, the geometric shapes of grass with the symmetry in trees in the background - - all were a balm for the soul. His mother liked this. It healed her near ruptured nerves. it filled the caters in her heart. The raysages done to the mind by the stressfull busy routine of a doctor and a single parent usually got temporarily repaired during such visits. Madhavi was a single parent because her husband, a police captain, was killed in the violence of the underworld of drugs. Since then every year she visited different countries for one month with Tom. During these visits her time belonged entirely to Tom. Back to the states

things slided again in deep grooves of routine.

Tom was full of questions. How did the water get pushed out of the fountains, why were there no stray blades of grass in the flowerbeds? Who designed these gardens? What is the name of this purple flower? Mom was supposed to be an encyclopaedia. She answered Similingly as best as she could and as correctly as possible. Quickly the sun was covered by clouds and within the next hour, the drizzle made it impossible to be amidst this natural panorama.

"I guess we should now go inside oand see the palace and the museum." She caught his hand and got up from the bench. She bought the tickets and went inside.

It was Tom's first visit to the palace. They had only arrived in this city two days back. His mother had moved through these halls several times accompanied by his father, just after their marriage. The colorful paintings and the silence in the halls were awe inspiring. The clicking of the heels of visiters as well as the squeeking wooden floors were the silence breakers. From room to room, he eagerly looked all around. He glutinously swallowed the details of sculpture. Tom was an inquisitive boy. So far the plunge into history was exciting and rewarding. He wowed at the big harp. He rounded his eyes at the imarvelously carved chess table, Everything was too engaging, to be wonderful. Was it possible to narate these wonders to his friends at home? "How could anyone buy such stuff?" Finally, he asked this question. "With the royal treasury and, of course, when you order the workers to make something for their king. Those poor workers charge very little.:" "What is a treasury?" Mother explained. "Do you pay taxes?" "Yes, we all do and people always did" "For what?" Rounding the logic he cameback to the same point. "The Kings's pleasures and comforts - - to fight wars....." "We don't have a king!" Tom flaunted the information importantly. "Yes, but someone has to manage the govt. and rule the country. Now, we have the president as head of the government."

They chatted in the connecting court yards and moved through the halls. The next section was ammunitions, armors, shields and statues dressed in the metallic uniforms of soldiers and generals. The black metallic objects were hanging inside the glass cases. The iron masks, helmets, and the covers on the soldiers's bodies were

drab and somehow offensive to the eyes. Tom pressed his mother's hand. They are ugly. I don't like these. Don't want to see this stuff."

Madhavi directed her look away from the object and looked at his earnest face. Are you sure? Some of these exhibits you will find interesting. You have never seen these things before!" Mother coaxed a bit. He still tugged at her arm.. Let us go home. No fun. I am tired." He pulled her arm. "I hate fighting. I hate wars and I never want to fight mom." "Let us hope there never would be a use for these." They walked away.

Studying in the school, enjoying music, watching television and munching chocolate. Tom grew into a fine student very much a normal boy. He was now in eighth grade. It happened then. His world of fancies changed. One day his friends told him that they had to register in the army at the age of eighteen. "There is a draft law, you know. And all of us have to join and serve in the army if there was a war.

That night he asked his mother about draft and compulsory military service. As he closed his eyes, the frightful picture of weapons and the hedious armored soldiers became vivid. In his dreams he heard cannonballs. He saw the soldiers romped by frightened horses exactly like those in the paintings in the museums. The enemies had no faces, only odd sizes and shapes. Trembling, he got up and ran to his mother's room. He was crying. His mother soothed him, stroked his hair and wiped his tears. The fear of war or the fighting did not go away but he did sleep, his mother still patting his head. The years passed, the ghoulish night mares stayed. His motherexplained serveral times that the modern warfare was different. "There are no ground combats and horses are rarely used. "She also suggested that he could enter military academy and by plunging into reality he might conquer his worst fears. Life in the army is interesting and if there are no wars, all their life, soldiers just move from station to station drilling, learning manoevers and excercising.

During the summer after he graduated from high school, he went to Europe with his friends. He saw more military museums. This time he did not feel his stomach churn in its own gastric juices. They sang outside the museums. They made fun of paintings. At night they made caricatures of those kings. The experience was good. While in foreign land, a new

awareness dawned awareness of belonging to one's own country. Their own worth as Americans became a matter of pride. That year was crucial for making career choices. He got admission in the military academy. The fate decided without as much as the toss of a coin. His mother suggested that he might consider being a doctor or an engineer in the services. He went the way of his friends marines. During the next two years, he briefty visited his home. While enjoying home-cooked meals he talked enthusiastically about the life and the prospect of adventures. There was youthful arrogance and derision about the enemies. He filled his mother about the two camps the world was divided in the allies and the ememies. The third neutral camp was belittled. The choice of being non aligned and believing in peaceful coexistence was not discussed. The stance of violence, and hostilities of cold war suited the big business and it convinced its younger sister politics into believing to spend for the preparedness. His mother knew the motives and morals behind policies and decisions. Tom was too young. National psyche evolved from the facts presented and interpreted in the historybooks. Tom was a product of that education. Majority opinion of the nation grew out of media view reflecting the views of big business. Media is in fact, big business.

After he became a commissioned officer, he moved from station to station, traveled to unspecified places but was not sent to any front, not even to the minor skirmishes with the neighbors.

"You know how skirmishes begin with the countries who do not have puppet governments like cuba, Nicaragua, for instance!" During one of his visits Tom was discussing enemies of the country, "Who is your enemy?" Mom asked, Tom did not answer. "Where is your enemy?" "Wrong question, Mom, my enemy is no where and no one is my enemy." "Ok where is our enemies?" Abroad, mostly over there." He pointed in the direction of the Atlantic ocean. My son has become a diplomat.

Tom was an insignificant actor in the general, national drama of heroic and bravado. The defense industry expanded. The taxes increased. People accepted cuts in the welfare services. They no longer complained against the growing deficit or the deteriorating crime drug situation. America's number one problem was awe of the enemy in the East andits number one

priority was to exceed the power of that enemy. In their minds, while planning strategy and deciding bases, the bosses in charge had already annihilated the enemy many times over and over. The nation continued rallying alllies, buying new ones. The number of death due to murders and diseases increased. Meanwhile the nation went willingly through an era of forced scarcity of essential services. The country used Einsteins' discoveries for deadly purposes. It found no time to use his wisdom! The senior citizens sat on the park benches, read newspapers, lauded the country bullying smaller nations, and sipped delightfully the cups of glory of the superpower. Those who knew what proportion of their hard earned money was directed into overful warehouses of assorted weapons had no power to influence political decisions they were masses described by Shakespeare and dragged by Hegelian inexorable forces beyond their control.....

In the fifth year of his service, Tom fell sick. He was in the Veteran hospital for over a month. Mom visited him a few times. During one of her visits she learned the truth. His sickness rapidly emaciated him. The dream of being useful to the country faded away. Ambition to be famous in the war and the opportunity to prove bravery all were not to be. The tumor was provnn malignant and the end approached fast.

Tom wrote a long letter to his mother. The bitterness of his dying words had a resonance of a prophecy. The acridness of that foreboding touched Madhavis" sense of smell for several years to come, Mom, my training and disciplined learning are all futile now. There was no enemy abroad to be afraid of. It was the one within, killing me. Tell the neighbors, tell them all. The entire nation should know the deadly enemies are within. The germs of killer diseases are within a person. Those affecting national safety are in the social veins. The germs of violence are breeding on the decay of institutions. Stop the waste on piles and piles of weapons. Mom, you stop them. Let people enjoy what nature has given freely for all of us, without discrimination. The vehmence of his feelings and bitterness were becoming too much for him Soon Tom died. Many more like him would too. The boggy of enemy abroad, however, would survive, for it has a useful purpose, an economic boon which is made authentic by constant propaganda of one against another. Hunters mercilesssly kill

#### **TEN EVILS**

All acts of living creatures become bad by ten things, and by avoiding the ten things they become good. There are three evils of the body, four evils of the tongue, and three evils of the mind.

The evils of the body are, murder, theft and adultery; of the tongue, lying, slander, abuse and idle talk; of the mind, covetousness, hatred and error.

-Lord Buddha

animals, they want only to kill men.

His last letter reached his mother after his funeral, postal missorting and mis directing. He handwriting was uneven and the structure of the letter loose and casual.

Mom Dear,

I don't know how far I am from the abyss or how far are you from the explosion. I do know that these are accused groups of communities fogging and misting the helpless people all over the tiny planet. Greed is a catching epidemic. Lust for power is a tornedo. All others you and me inclusive are but straws from the hay pile. Mama, dear, I am better of moving towards the end for you have now no air to breathe, no food free from poisons and no water to drink. If I live to be eighty, all I will see is the trend towards the total annihilation. That end will not be consequent upon the nuclear warfare. No, Mom, national inadequacies, national secrecy about the onslaught of curse on resources will do it. Has done it. The demon of violence and aggression has descended on mankind, has already taken a heavy toll. Beware of its march. I should have told my father! ....Never mind loud thinking, never mind these belated regrets...Take care, bye.

Your son."

Madhavi wiped her tears, placed the letter in the desk drawer and moved towards the window to draw the curtains. The enemies abroad were outside her window!!.

• • • •

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#### GURUJI JOINS GLOBAL FORUM IN MOSCOW

**SHANTI** 

H. H. Acharya Sushil Kumarji Maharaj participated in a Global Forum on Environment and Development in Moscow January 15-19, 1990. The forum, hosted by the Supreme Soviet, all faith communities in the USSR, the USSR Academy of Sciences and the International Foundation for the Survival and Development of Humanity and organized by the Global Forum of Spiritual and Parliamentary Leaders on Human Survival, gathered 1,000 people from 83 countries. Participants included spiritual leaders, parliamentarians, scientists, journalists, educators, artists and business and industry leaders.

The purpose of the forum was to find fresh approaches to the global environmental crises, by involving the two pillars of our communities -- our spiritual and parliamentary leaders—in an intensive dialogue on critical survival issues and then reaching out, worldwide, through the news media and other forms of communication. The Global Forum believes religious and political leaders are central to the process of positive change because they are the opinion-makers and policy-makers who work most closely with people at all levels, from the local to the global.

Among the political leaders participating in the Moscow Global Forum were Soviet President Mikhail Gorbachev, UN Secretary-General Javier Perez Cuellar, Mrs. Gro Harlem Brundtland-the former Prime Minister of Norway and Chair of the World Commission on Environment and Development, Dr. Karan Singh-Indian Ambassador to the US, Indian MP Sat Pal Mittal, four US Senators as well as Cabinet members and Speakers of many nations' parliaments. Spiritual leaders included the Grand Mufti of Syria Sheikh Ahmad Kuftaro, Metropolitan Pitirim of the Russian Orthodox Church, Paulos Mar Gregorios-Metropolitan of Delhi and the North Syrian Orthodox Church of India, and many elders of traditional indigenous tribes of North and South America and Africa.

The forum opened with an address by UN Secretary-General Javier Perez

de Cuellar and closed with a major environmental address in the Kremlin by Soviet President Mikhail Gorbachev.

H. H. Acharya Sushil Kumarji Maharaj opened the plenary session on January 17 with a Jain prayer and meditation. Throughout the week he participated in study commissions, press conferences and television, radio and newspaper interviews. Following the closing ceremony in the Kremlin Acharyaji presented Soviet President Mikhail Gorbachev with a Lord Mahavir Peace Medal.

The Forum ended with a historic two hour television program broadcast direct from the conference by satellite. Rolland Smith, anchorman of WWOR-TV in the US acted as the global anchor in Moscow, leading a team of international reporters. The show featured live coverage at the conference and environmental reports from various locations around the world via Intelstat and Intersputnik, the two global communications networks.





GURUJI OPENING PLENARY SESSION OF THE FORUM

At this supremely dangerous moment in history, the only way of salvation for mankind is the Indian way—Asoka's and Gandhi's principle of non-violence and Shri Ramakrishna's testimony to the harmony of religions.

-Arnold Toynbee



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# AADIGURU SANKARACHARYA THE APOSTLE OF PEACE

There are some rare souls who even though born in a remote corner of the world, are known all through the universe and they live in the hearts of the humanity eternally. Such an extraordinary soul was Aadi Sankaracharya - - known very well as Sankaracharya of Kalady, kerala. He was an inspired ascetic, a religious reformer, saint, poet, intellectual, prophet, philosopher of Advaita (mono-theism or Non-Dualism) and above all a social and moral reformer.

Sankaracharya or Sankara founded an empire of spirits. He was the foremost to conceive the geographical and cultural unty of India. He established monasteries (MUTTS) in four different parts of India in the North Badri, in the East Puri, in the South Sringeri and in the West Dwaraka.

This great builder of an empire of peace and Harmony and no army, no money and no political battle to win.

Sankara was the great organizer who worked untiringly for the national unity of India. He destroyed the poison of sectarian quarrels by composing thrilling verses. Hesang in praise of Siva-BRAHMA MU-RARI SURACHITA LINGAM; NIR-MALA BHASHITA SHOBHITA LINGAM. He sang the glory of Rama and krishna in ACHYUTASHTAKAM. He Sang in ecstasy about the Mother AN-NAPURNA and appealed to her to offer Bhiksha for the sake of attaining wisdom and detachment - - GNANA VAIRAGYA SIDHYARTHAM BHIKSHAM DHI CHA PARVATI. To him the mother was Parvaiti, father Maheswar, relatives are the devotees of Siva and the whole universe -his own country. MATA CHA PARVATI DEVEE, PITA DEVO MAHES-WARAHA.. BAANDHAVAAH SI-VABHAKTAASCHASVADES-HO BHUVANATRAYAM.

There was none to accompany Sankara in his mission. Singles individual with his inner glowing spirituality as his guiding light he started his own sojourn of victory - DIG VIJAYA YAATRA. His vast intellect was blended with deep sympathy and compassion for the innocent ones and the suffering humanity. He had the courage to create cosmos out of the courage to create comsmos out of chaos. He con-

quered the intellects and the hearts of the people who were fighting fiercely with the sectarian ideas. It is no exaggeration if we say that Aadi Sankara was a remarkable specimen of Indian humanity. He was aware of his great mission. Can we ever imagine the burning spirit of a young boy leaving his home with a firm resolve? He did not try to bring uniformity among different thoughts and ideas of Hinduism. His aim was unity in diversity. Born in Kerala in the 8th century of a devoted couple Sivaguru and Aryambal, Sankara carried an astounding personality emitting the light of love and compassion for all his opponents too. That was his strategy to win their hearts. He appealed to the emotions and the intellects of the people. His inner and outer personalities were such alluring that everywhere people were very perceptive to receive his ideas. His preaching, teaching and uplifting set an ideal example for a social reformer. He had no personal desire, no selfish motive to satisfy; VIDHI VASAAT PRAAPTENA SANTUSHYATAAN - -Be satsfied with what you get in Bhiksha was his motto.

The spiritual energy of the people was scattered here and there and Sankara gathered it all and increased its power tenfold. He was known as PARAMAHAMSA PARIVRAAJAK AACHAARYA - - detached, but possessing universal outlook, rising above caste, creed and sect. He was humble and became the disciple of Govinda Paada. He discarded nothing, accepted everything and cut off all the shackles of competition, enmity and bitterness.

As a teacher of unity, possessing the spirit of universality, he sang in ecstasy the praise of the Lord. As a realized Saadhaka, he sang seated at the pinnacle of spiritualism. I am that unperishable Consciousness of Bliss (CHIDAANANDA ROOPAS SIVOHAM, SIVOHAM)

Tolerance and acceptance were the feelings of understanding found in his spiritual sojourn all through. Within the short span of life of 32 years, he came round the Mother India thrice to get in direct contact with nature and human beings. He was always on the move; Nothing could stop him to rest for a while.

His intense compassion is very



DR. P. JAYARAMAN

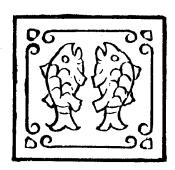
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well-known through an incident in his life. Sankara went to a house for alms. The lady of the house came out and saw the glowing face of the boy and was almost in tears not finding anything but a dry aavla fruit at home. She offered that fruit to Sankara with great love. Seeing the pitiable plight of the mother of the house, Sankara sang in prayer to the goddess of Wealth-the KANKA DHAARAASTOTRAM. It is said that for 3 minutes the lady's house had a downpour of golden fruit (Aavla). Such was the power of the boy Sankara while taking up the social reform in his hands.

There were very many scholars entangled in fight regarding SAVIVA, ROUDRA, UGRA and BHATA schools of thought. There were also KAAPAALIKAAS and VAISHNAVITES each trying to put down the other. But Sankara created harmony among all and became the authority to adorn the throne of Omniscience (SARVAJNAPEETHAM) in Kashmir.

Aadi Sankara in short was not mere religious leader; he was a great pilosopher who created harmony among the divided India. He was the first Apostle of Peace who united the whole country without a bit of bitterness. No wonder he considered that person as GURU who could see the vibrant Godhood in every living being. (CHAANDAALOSTU SO TUDVIJOSTU, GURURITYESHAA MANEESHAA MANA). That is why even now the masters coming in his tradition are known as JAGAD GURU- preceptors of the Universe.



# AHIMSA ANIMAL LIFE AND

VEGETARIANISM

DR. UNTO TAHTINEN
WRITER, THINKER, UNESCO SCHOLAR
FORMER PROFESSOR,
UNIVERSITY OF TORONTO

### A. DHARMASASTRAS AND PURANAS

The highest duty according to the Santi-Parva is to secure the happiness (sukha) of all creatures. The Hindus feel very strongly that animal life ought to be preserved, especially in the case of the cow. In the Rigveda the cow is frequently called aghnya, one deserves not to be killed'. According to the Purancic lore those wicked people who despise the cow do not go upward.

Hunting (mrgayya), too, involves some sin even for a ksatriya, but it is possible to destroy the sin by dedication (tapas) and by surrender to God (mat-upasraya). However, according to a story told in the Varaha-Purana, a hunter tells a forestdweller that he himself kills only one animal a day and offers part of the flesh to God, and that his offering purifies the killing. However, the other man, engaged in agriculture is said to kill, in the prices of accumulation grain, many more living begins in the form of seeds, and he also does not offer anything to God and, hence is guilty of maha-mamsa, or flesh eaten without ritual offering.

### **B. JAINAS**

The Jainas respect the life of even the

smallest creatures. One text enjoins that one should, after having listened to doctrine of ahimsa, give up at least ahimsa towards mobile beings, if one cannot also renounce ahimsa towards immobile beings.

There are various rules which regulate ahimsa. Iryasamiti means care in walking so that no living beings, such as insects, are killed. A saint who walks upon frequented path, free from creatures, during the day-time all the while carefully watching the ground at a distance of two yards ahead - - he is observing care in walking. Another rule is asana-samiti, care in eating. One who takes food not especially prepared for him, which is free from living beings and offered by another with devotions-he is said to observe care in eating A monk should be careful when lifting things up and putting them down (adan-nikspanasmiti).

There is a tendency in Jain ethics to count each life-unit as one. Although the texts distinguish between one, two, three, four and five-sensed beings, in moral practice it is attempted to give the same value and justification for existence and enjoyment of the necessities of life to all living beings.

### C. PALI BUDDHISM

A monk should not intentionally (sanciccu) destroy life, including lower organisms such as worms and ant. The Buddha seems to have paid more attention to the presence or absence of conscious intention in determining the moral demerit of killing.

Asoka ruled that husk should not be set fire to because it involves the killing of many living creatures (jiva) Similarly, forest should not be set fire to, on account of the harm (anatha) or injury (vihisa=vihimsa) which would be caused. He announced regulations enforcing non-violence (avihimsa) to beings (bhuta) and non killing (analambha= anarambha) of creatures (pana). Asoka also ruled that on specific auspicious days certain domestic animals were not to be castrated. Thus he limited, but did not totally forbid, this particular type of violence. His political approach can be described as relativistic.

### A) Dharmasatras and Puranas -

Vegetarianism, ie., not using flesh, fish or eggs as food, is aparticular aspect of ahimsa towards animals; it has a very long tradition in India.

In the Anusaana-Parva Bhisma explains to Yudhisthira that the meat of animals is like the flesh of one's own son, and that the foolish person who eats meat is considered the vilest of human beings. Manu condemns meat-eating; One who desires to increase his own flesh (sva-mamsa) by the meat of others (para-mamsa) with sacrificing to the Divine or to the gods is the worst type of sinner (apunya-krta).

In Manu's conception of vegetarianism all those are killers (nihantr) who give consent to killing, who dismember a living body, who actually kill, who purchase or sell meat, who purify it, who serve it and who eat the meat. Without killing living beings meat cannot be made available, and since killing is not conducive to heaven (to an ultimate good), one must give up eating meat.

The process of procuring meat involves killing as well as karmic bondage (bandha); keeping this in mind, one should refrain from eating all kinds of meat. Only when water has been sprinkled, when the appropriate mantras are recited, and when the Brahmins so desire, one may eat meat, during the performance of a rite.

In the anusasan-Parva the conviction is expressed that there is no positive merit in eating meat, though a concession is made in that the flesh of those animals which are killed and sacrificed according to the Vedic ordinances can be eaten. Those who eat flesh in any other way follow the evil raksasa practice. The eating of dirty food is not as blamable eating flesh which involves ahimsa or falsehood (antra).

Eating meat may even be obligatory in some cases. A man of the higher caste who does not eat flesh at the sacrifice for forefathers (pitr-karma) is said to become like an animal (pasuta) in this future incarnations. But these are exceptions and the rule is vegetarianism.

# B. THE KURAL ABHORS MEAT EATING

In the chapter about the abjuration of fleshmeat the author of the Kural says that a meat-eater cannot really practice mercy (arul). The relation between meat-eating and killing is so close that it is idle to say that meat-eating is permissible while killing is bad. Interpreters of the Kural believe that the author is here attacking the Buddhists who are against killing but not strictly

against meat-eating.

### C. JAIN VIEW-POINT

The Jainas have extended a himsa not only to include animals whose flesh is eatable, but all beings. One Jain text demands that those who desire to avoid violence should first of all take care to renounce wine, flesh, honey and the five udumbgra or fig fruits. Honey is not considered to be a vegetarian food because of the brutal method of gathering it from the comb. There are also small creatures born in the honey.

It is peculiar to Jain vegetarianism that the Jainas are sensitive to even the microscopic living beings that are in all kinds of food. One should not eat fresh butter because it is the birth-place of numerous entities or jivas. One who has renounced eating at night by the discipline of mind, body and speech observes ahimsa. This is so because many insects are killed while dining in the dark. Even fresh vegetable should not be eaten because they contain numerous living cells.

The Jainas even explain the prohibition of wine as a necessary act of non-violence. Firstly, wine stupefies a man and a stupefied man is prone to commit acts of violence. Secondly, they point out that drinking wine involves the killing of innumerable creatures responsible for the fermentation process. Thirdly, a drunken man's heart becomes full of pride, anger, greed and other violent feelings.

The Jainas have taken vegetarian-

ism to its logical conclusions. No other religious community in India has gone so far to avoid the killing of any kind of organic life for the purpose of nourishment.

### D. PALI BUDDHISM VIEWPOINT

A monk should abstain from raw meat (amaka-mamsa).. The Buddhist monks who had to obey their daily food, were supposed to cultivate a taste for every type of almsfood. They had to accept whatever was offered to them by sympathetic householders. On one occasion the Buddha allowed a monk to eat raw flesh and drink blood as medicine to cure a infectious disease contracted from an animal.

The Buddha advised against accepting meat when (1) it is seen (eittha), (2) heard (suta) or (3) suspected (parisankita) that an animal was killed on purpose for a monk. But meat may be taken when (1) it is not seen, (2) hear or (3) suspected that an animal has been killed on purpose for a monk. It is added that the supreme virtue is abiding in friendliness.

In the Amagandha-Sutta it is stated that killing, binding, cheating, anger, envy, wantonnes (asannata) injury (vihesa), cruelty (ludda), harshness (pharusa), hostility (viruddha), offensive posture (atipati) -- all have a repulsive odour (ama-gandha, the smell of raw or rotten flesh), but not so the eating of meat.

It is still a matter of dispute whether the Buddha died after eating meat. E.J. Thomas, referring to the different commentaries on the word Sukara-maddava, says that this term means 'pig's soft food', flesh or food eaten by pigs. The oldest commentaries held it to be pig's flesh.

Asoka expressed the principle that no life (jiva) should be nourished by other life. He ruled that on specific auspicious days fish were not to be killed or sold. In olden days numerous beings were killed in the royal kitchen to prepare curries. Later on only three animals were slaughtered in a day: two peacocks and one deer. Asoka insisted that even these must not be slaughtered in the future.

### E. MAHAYANA VIEW POINT

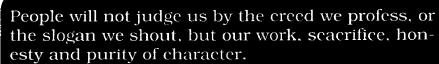
One Mahayana text, the Lankayatra-Sutra, makes the strongest plea for vegetarianism. In this respect it differs from Pali Buddhism. It gives many reasons why we should not eat meat: During the long course of transmigration, there is not a single living being who has not been ones mother, father, brother, sister, son, daughter or some other relative, and who may now live as a beas.domestic animal, bird or as a wombborn creature. It is asked how a bodhisattva could possibly eat the flesh of any living being that is of the same nature as himself. In addition to these metaphysical reasons other reasons are given to show the necessity of vegetarianism. The flesh of a dog, ass, buffalo, horse, bull or man, which is not generally eaten by people, can be sold for money as mutton on the road side.

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# HINDUISM AND AND AHIMSA



Swami Tathagatananda

Vedanta Society of New York

In a certain Buddhist family a theif was caught red-handed. The younger members started beating him, but the master of the house interfered, saying, "Don't do that. Don't you know that we practice non-injury as the highest virtue". "What their shall we do with the thief?" they replied. After pondering a few moments, he answered, "Put him in a barrel and throw him in a well". The thief, on hearing this gave a mocking laugh and said, "I am overwhelmed by your mercy"

This is not a spiritual attitude but cruelty of the meanest type. It always happens when we follow the words and not the spirit of the code. This sort of non-violent attitude certainly dose more harm to spiritual understanding than the expression of natural feelings of people. Non-violence (ahmisa) is to be practiced in thought, word and deed. Non-violence does not mean merely abstaining from murder but not willfully inflicting any injury, suffering or pain on any living creature by word, thought or action. A few people in any faith may be capable of following the principles of ahimsa; nevertheless, for the vast majority it remains an unrealized ideal. Hatred, dishonesty, deception sensuality, etc., are some of the common, ingrained vices of the human race. Ahimsa really dentoes an attitude and mode of behavior towards all living creatures based on the recognition of the underlying unity of life.

The highest form of spiritual life demands utter unselfishness. Without a doubt this behavior is the highest level of ethical life, and ordinary people cannot rise easily to that dizzy height. Yet, by persisent effort and systematic practice, each and every individual can eventually reach that

nature of dharma (faith) and does not recognize absolute good or evil. Evil is less good. We can not say what is absolutely good or evil for all men at all times. Ethical relativity is an accepted fact in Hinduism. An action regarded as moral in one place may not be so in another... The Hindu conception of ethical relativity wants to see duties have reference to degrees of illumination obtained.. Hinduism links moral obligation with the stage of spiritual attainment. The comprehensive definition of good and evil may be found in the progress and regress of the person. Whatever helps us towards the realization of divine unity is good, and its reverse is evil But there is practical difficulty in working out details. The soldier kills to protect law and justice. A patriot may lay down his own life for the same purpose. The very attempt to bring all under one rule or to impose upon all a single idea fo good conduct has been the cause of much injustice or humanity. Shortsighted people always make mistake by prescribing one set of rules for all. The so-called puritans are extremely narrow, intolerant, priggish and uncharitable. Such an attitude stulifies spiritual progress.

The injunction of non-killing, though ideal, can not be accepted as universal. The Mahabharata gives the illuminating and inspiring stories of a housewife and an untouchable butcher who, by adhering to their respective dharmas, experienced the highest truth.

"Vyadh-Gita", which is a product of the conversations between the butcher and the monk, is famous as an authoritative scripture. The Gita says that work does not bind us, rather helps us to grow in spiritual life when done without any selfish motive. Even enjoyment if properly guided can be a source

of spiritual experience. Hence "pravriti marga" (turning away from the ego) are important. But eventually one has to rise from egocenteredness to God-centeredness, form resistance to non-resistance.

In the Gita we find Shri Krishna delivering this message to Arjuna:"Fight, establish your own causes, fight!" But to Uddhava in the "Bhagavatam", Shri Krishna says, "Whatever ill-treatment you receive from another, you should not return evil for evil, you should return good". This difference of teaching is due to the different mental makeup of the two persons concerned. Arjuna was "rajasic" and Uddhava was "sattvic", Arjuna was a warrior, a hero, whose duty was to protect the virtuous and weak and to subdue the wicked. So for Udhava returning good for evil was the right ideal, but for Arjuna it was not. Swami Vivekananda clearly expressed this distinction in his lecture, "Each is Great in his Own Place".

George Bernard Shaw in London, a proud vegetarian, was extremely shocked as Sir J.C. Bose revealed how raw carrots, on being pinched and pierced, emitted violent electrical signals corresponding to man's cries for help. At a Royal Institute lecture in London, Bose demonstrated the dying condition of a piece of tin by the application of poison, then revived it by rendering medical aid. He ended his lecture with a peroration, "This Unity in life throughout all objects of this Universe was found by the ancient sage of India-who beholds this, the eternal truth - - will belong to him only". Does not modern science say that so-called matter is nothing but consciousness in a gross form? The entire universe is saturated with divine consciousness. It is difficult to abstain from nonkilling from our common sense point of view. Better to improve the quality of mind as Acharya Shankar has hinted in his commentary on Upanishads in regard to food which he lables as anything we take in through the senses. The materials which we receive through our food determine to a great extent our mental constitution; there-

for, we should be careful what we see, hear, touch or eat.

The realistic attitude of Hinduism towards life had been emphasized by its recognition of legitimate and basic test: dharma (righteousness), artha (wealth). kama (sens pleasure) and moksha (freedom). The fulfillment of the legitimate

worldly desires and not their suppression leads to the highest goal—unity. Suppression checks the growth and brings more harm to body and mind. By fulfilling legitimate desire according to dharma, the Hindu gradually approaches unselfishness which leads to ahimsa, unity and freedom, the ultimate goal of life.

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# RELEVANCE OF GANDHIAN AHIMSA

To a historian of modern political events in the world, the greatest achievements of Mahatma Gandhi is perhaps political liberation of India that way a consummation of three major satyagraha campaigns (1920-22, 1930-32 and 1940-42). To my mind, Mahatma Gandhi's greatest contribution is the perfection of his creed of Ahimsa to such an extent that it could be successfully applied to all spheres of human activity and to sorts of human relationships. Ahimsa or Nonviolence is a basic component of religion and culture in India, but the great Buddha and Lord Mahavira developed it into great religion. But before Gandhi, Ahimsa was always practiced outside the realm of politics. Even great Buddha had not been able to evolve a nonviolent technique to solve political tangles of his time which resulted in unprecedented bloodshed and wars.

Mahatma Gandhi extended the concept of noviolence of Buddha and Mahavira to the whole gamut of man's activities. He was of the opinion that social, economic and religious work could not be divided into water tight compartments. For him, Ahimsa was not only a purely religious activity, divorced from other activities of life. He made Ahimsa an integral part of political and economical life as well. He purified the politics by providing it a broad uncompromised religious base and he sublimated state craft by inspiring it with noble ethical ideals.

Mahatma Gandhi did not believe that Ahimsa, truth, love and charity are the virtues to be practiced only in private life, and politics is a field of pure expediency. He always protested against double morality practiced by politicians. The greatest success of his Satyagraha campaigns was that he made politics a part and parcel of religion and bridge the traditional gulf between the two.

His ahimsa or nonviolence went on unfolding itself in may facets. His khadi movement was an application of Ahimsa to economic life. He visualized that it was a great mental torture and a kind of psychological violence to coerce a Indian children into a compulsory process of learning English. Therefore, he advocated the cause of Hindi with all moral force at his command. Hindi to him was symbol of cultural freedom, and emancipation of all modern Indian Languages from the domination of English.

Gandhi's greatness had begun to show itself when he was only a boy of fourteen. Even at that age he was morally very sensitive and he was proud that he nevertold a lie to teacher or class mates. He was in England for a period of three years for the study of law. When he left England after getting the highest degree in law, he wrote an article in the "Vegetarian" (June 20, 1891). "I carry one great consolation with me that I shall go back without having taken meat or wine."

Along with Ahimsa and truth he practiced Aparigraha, Asteya and Brahamacharya in his life. He has planted a deathless seed into soil of humanity. Politicians might have temporarily forgotten his ideals due to lure of power politics. But the seed is sprouting. Poland has amply demonstrated its potency in the victory of industrial works by resorting to a nonviolent technique, exclusively characteristic of Mahatma Gandhi. This nonviolence is the only guarantee and safe guard against impending nuclear disaster posed by international race for manufacture of nuclear



DR. KUNWAR CHANDRA PRAKASH SINGH NOTED POET, WRITER, THINKER FOUNDER: ANTARRASHTRIYA HINDI SAMITI

weapons.

Mahatma Gandhi's creed of Ahimsa is now percolating in the inner mind of human conscious. It is rising as an irresistible force. The victory of Polish workers is very much due to Gandhian technique they used in their campaign. Previously, during their campaign, they used to indulge in all kinds of violent acts like arson, looting, etc. During the present campaigns, workers had formed committees of intellectuals to guide them. These intellectuals advised them to remain nonviolent inspite of all provocations. These committees have been guiding the labor movement of Poland to success.

Gandhian non-violence has won more laurel. Adolfo Perez Esquivel of Argentina has been awarded the Noble Prize for peace for the year 1980. He is a dedicated champion of Latin American poor and the oppressed. He is said to be strong nonviolent foe of the ruling Junta in Buenos Aires. He is a known disciple of Mahatma Gandhi. He has organized groups who are dedicated to non-violent social changes. Betty WIlliams of the Northern Ireland Peace Movement has called him the greatest living pacifist leader.

I have mentioned here only a few instances to indicate the potency of Gandhian nonviolence. I am sure nonviolence is going to be the religion of Humanity all over the world. The fear of a nuclear was and its devastating consequences are hanging over the world. Only a Gandhi can awaken the conscience of the statesmen ruling over the destiny of nations. The present world is doomed to destruction by the power crazy politicians. Ahimsa, as practiced by Gandhi, is the only remedy.

If anybody speaks ill of another, refuse to listen to him. It is a great sin, and therein lies the germ of future troubles.

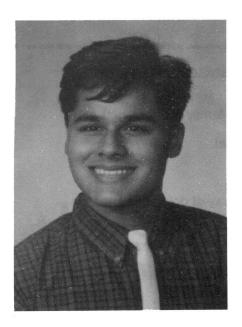
Swami Vivekanda

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# PROUD TO BE VEGETARIAN

Anish K. Jain

Can you imagine a person in our society who has never eaten meat, fish, poultry, or anything else of this sort? Imagine that in our society where these kinds of foods are part of a normal diet. A society where most people don't realize what they put in their mouth. Well I represent that type of person. To me, it's an accomplishment to be a vegetarian, especially in this country. A vegetarian is something I am proud to be.

Being a vegetarian is a part of my religion, Jainism. I was brought up this way in New York by my parents. In Jainism, we believe that every animal, no matter how big or small, deserves a chance to live a full life. The animals that people eat have feelings too. They lead a life similar to ours.. They feel pain just like we do. They feel joy just like we do. To me they deserve the respect of having control of their own lives just like we do. Killing any animal for any reason is wrong to me. If an ant would crawl up to my desk while I was working, it would be senseless to kill it. The ant doesn't want to hurt me and it doesn't have the power anyway. So killing it wouldn't be a sign of defense, it would a sign of violence. The ant may just be trying to survive. He may be just looking for food to nourish himself or his family. It would be cruel to kill it. So by being a vegetarian, fewer animals will be slaughtered. However, there are a small percentage of animals saved. That's because there are a small percentage of people like me. But saving one life of any living being is worth a lot to me.

### **Bonus For Vegetarians**

Although my being a vegetarian is mainly because I don't like to hurt animals there's a bonus, it's healthy too. Eating red meat, for example, may raise your cholesterol level considerably which is a major cause of heart attacks. In my family history, there aren't any case of heart attacks or of any other serious disease as far as I know. Also, vegetarians don't have to worry about getting ill from rotten meat. Some people may think that vegetarians are "just a bunch of weaklings" because they don't get enough of the protein and vitamins you need. Vegetables and grains give you all the essentials you need. Besides, I have beaten many "non-vegies" in an arm wrestle in my life. Also, by having respect for animals builds up moral values. If a

person feels guilty in hurting animals, chances are he would feel the same towards human beings. Hatred and violence should be avoided. Persons who respect the feelings of animals are more likely to respect the feelings of human beings. Such an attitude would create love for others and reduce violence in the society.

### You Can Do If You Believe In

When I was about ten years old my parents let me choose. Did I want to remain a vegetarian or to begin eating meat? My parents, who were born and raised in India, were surrounded by other Jain followers. They were never exposed to nonvegetarian food. So there was no reason to have a curiosity of those kinds of foods. However, for me, my parents understood that it would be tough. When most people think of food, their first couple of choices are of animal by-products. But I didn't let that get to me and I refused to change. There were many other kids that I know who have the same religion, but choose to eat meat. I can understand them. We are surrounded by meat everywhere we go. You can't avoid it. In school there's always animal products being served. When I go out to eat, there isn't much I can eat. At all my friends' houses, I am always exposed to meat. It just cannot be avoided. But if you believe in something and think it's right for you, it's easy and it seems like a normal part of everyday schedule.

### Just Realize What You Are Doing

At the moment everything is fine. I am used to be around people who eat meat. My parents, when they came to this country were not bothered by it. They already developed a lifestyle of their own. I believe I have reached that stage too. Don't get me wrong, I am not arrogant towards people who are non-vegetarians. All of my close friends are. I know they couldn't change even if they tried. But at least they realize what they are doing; that's all I care about. I just want people to know that many living beings are wasted when they don't have to be. So maybe in the distant future, long after I am gone, there could be more people who could believe and practice the same way as I did

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# JAINISM AND NONVIOLENCE

(Late) Narendra K. Sethi, Ph.D. St. John's University, N.Y., (U.S.A)

NON-VIOLENCE is an essential doctrine of the jain thought. It is steeped deep in the scriptures, conduct, and everyday behavior of the Jain society. It is one element of religion which is distinct Jain contribution to international body of comparative religions and doctrines.

It is termed AHIMSA in Jain tradition. It is not limited to the vows of not killing or injuring anyone. It goes much deeper than this physical consideration. it specifies a moral code of conduct which forbids even the intention of a thought to harm any one. Injury to anyone by desire, word or deed is alien to Jain tradition. In enlarging the scope of non-violence to cover the total behavior of the person, Jainism has indeed succeeded in establishing a way of life which is at once both pious and noble to its very fibre.

It is an erroneous belief to consider the philosophy of Ahimsa to be defeatistic or fatalistic. It does not stand for cowardice or surrender. It stands for courage, forbearance and toleration for all. It stands for a mellow and quit temperament. It underscores the necessity of establishing love and affection towards all creatures of universe.

Ahimsa is a way of life which is

truly international. The problem between people, as well as strife, between different countries arise due to innate violence on the part of people making administrative decision. If the leaders of the world together develop a perspective which is truly based upon and structured on this doctrine, there will be no necessity of waging wars or fighting between people. The doctrine of Peace is wedded to the idea of Ahimsa.

Jain tradition teaches compassion. The message of Lord Mahavira was not confined to human beings alone. It was addressed to all creatures of the universe who gathered in the convention at His Nirvana. We should be fully receptive to the same holy message today. It is contextual and quite relevant in these strife-ridden days around us. The doctrine of Ahimsa can render all of us a great service by uniting the peaceful spirits and relinquishing the evil ideas from us.

We should restore Ahimsa in all walks of our life--our diet, conduct, behavior, inner-personal relations, business affairs, and everyday commerce surrounding us. It should ennoble all of our thoughts-conscious as well as unconscious. It should reflect in all of our emotions, attitudes, and feelings. Our psychological identity will certainly get a tremendous uplift and relaxing response by adopting the philosophy of non-violence. Jain doctrine of Ahimsa is universally acceptable and adaptable. It is not confined to any age, class, sect or region. It knows only the language of love and eternal compassion.

Non-violence as practiced in Jain thought transcends the current upsurge of material values in one's life. It points out towards the finer values of life, at once spiritual and far ascending into the loftier regions of one's mind. A country like America can benefit a lot by the gradual absorption of Ahimsa cult in all its activities.

The concept of universality is an essential theme of the Jain thought. It stresses the feelings of love, compassion, understanding, and devotion for all creatures of the universe. It is propounded in the scriptural saying of "SARVESHU MAITRIH"—that is, extending friendliness for all people. A modern jain saint Munishri

Vidyanandji Maharaj has actually termed Jainism as Universal Religion.

In its innate philosophy, Jain religion requires equality in mind, body, and conduct. There is no differentiation, no segmentation, and no fragmentation in Jain ideal. It stresses oneness for all.

Unlike all other religions, there is no communal feeling evident in Jain spirit. Whatever groupism and sectarianism are evident in its contemporary practices, are all due to modern social and cultural changes. There is no acceptance of these view in the Jain books.

Jain culture propounds synthesis for all action. Being an action oriented religion (KARMA), it is opposed to the establishment of boundaries to any ideal. For a Jain ideal, the Universe is his home; all people are his family; the entire world is his abode. It is clearly stated 'UDAR CHARITANAM TU VASUDHEVA JUTUMBAKAM'

The philosophy evidenced in Jainism reflects a unity in all spheres. However, it stresses along with unity a concept of relativity (SYADVADA). It refers to the innate relationship between people. Everything is inter-related and interdependent. There is no absolute unity only relative unity. This concept connects everyone in the universe to a common and mutual link. It establishes harmony, peace, and understanding because it appeals to all. This enhances universality of Jain religion.

AHIMSA (non-violence) is still another dimension of Jain perspective. It stresses protection, compassion, and love for all creatures expressed through body, mind, and conduct. Feelings of anger, bitterness, jealousy, and frustration are to be dissolved in the ocean of positive live and forbearance. Such an elevated state of human consciousness is seldom perceived in other spiritual/religious doctrines.

The integral focus of Jainism as reflected in the teachings of LORD MA-HAVIR and enunciated by many classical theorists of Jain mind is a testimony to its underlying sense of universality. Its doctrines are universal and appeal to all times, all generations, and all people. It is as relevant and meaningful today as it was thousands of years ago.

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-Schopenbauer

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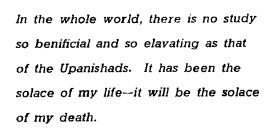
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-DR. MARTIN LUTHER KING

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A great master is known thro' his disciples

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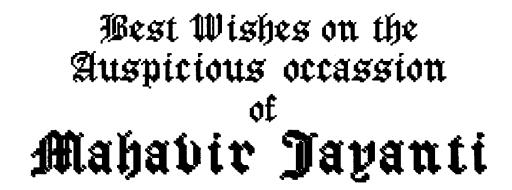
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