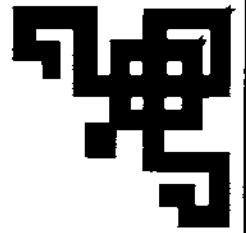
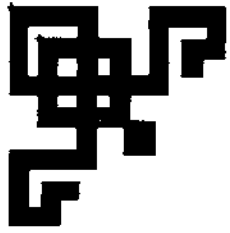


His Holiness Acharya Sushil Kumar Ji Maharaj



Crusader For Peace and Non-Violence

June 15, 1993



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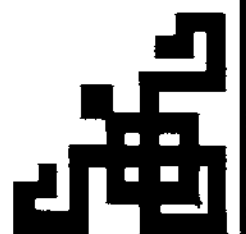
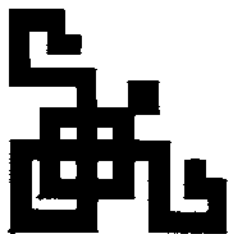
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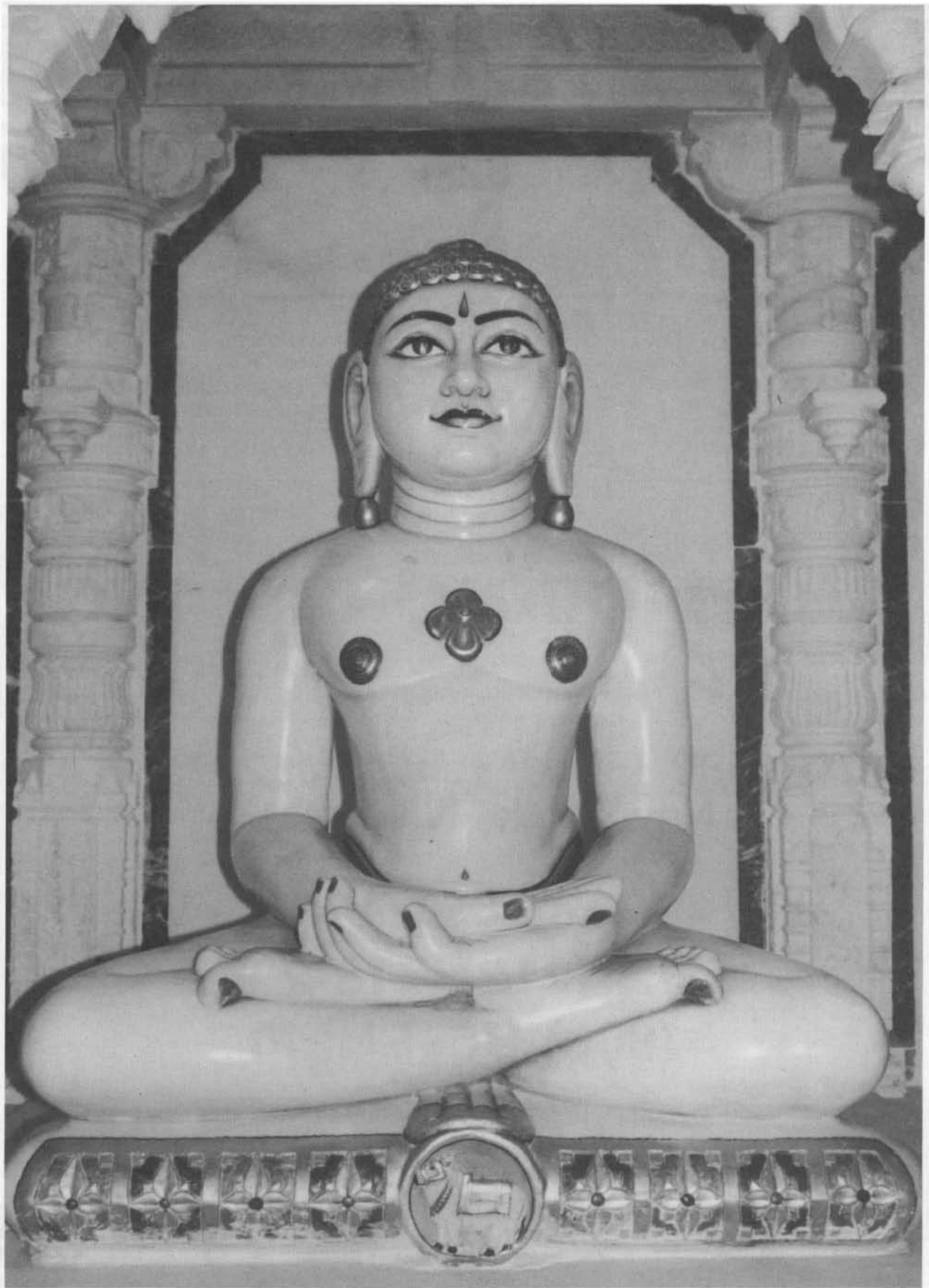
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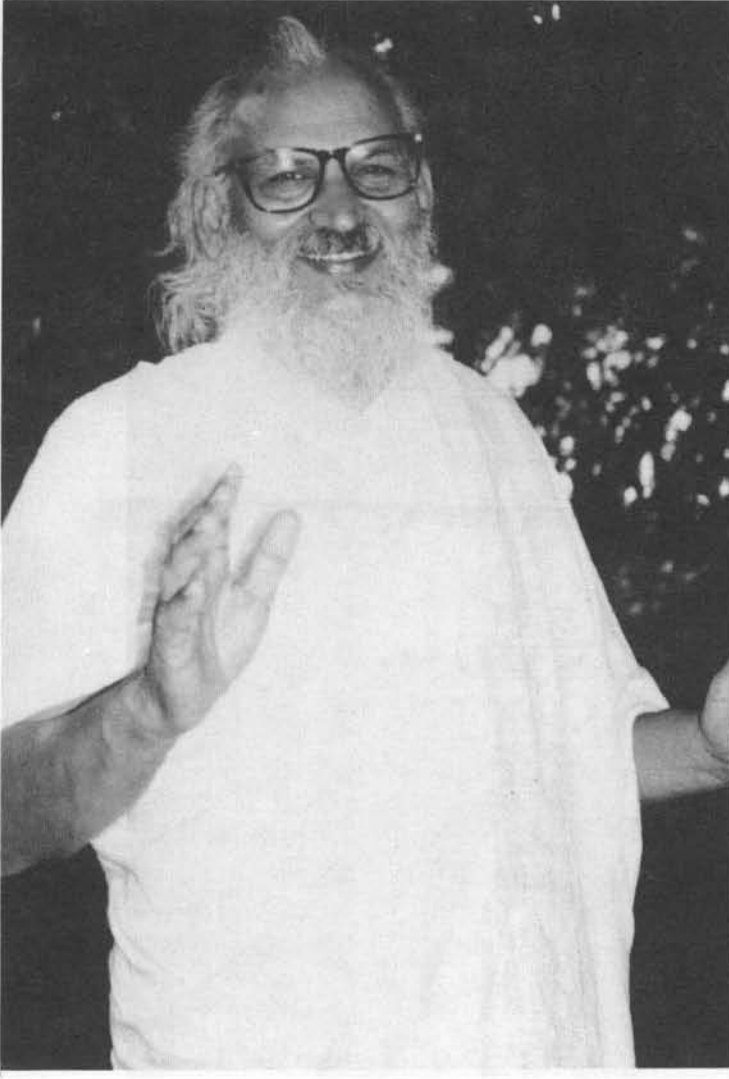
Lord Adinath temple at Siddhachalam

MAHA MANTRA NAMOKAR



NAMO ARIHANTANAM
NAMO SIDDHANAM
NAMO AYRAIYANAM
NAMO UVAJJHAYANAM
NAMO LOE SAVVA-SAHUNAM
ESO PANCH NAMUKKARO
SAVVA-PAVAPPANASANO
MANGALANANCH SAVVESIM
PADHAMAM HAVAI MANGALAM

Obeisance to the Arihantas - perfected souls - Godmen
Obeisance to the Siddhas - Liberated bodiless souls
Obeisance to the Acharyas - heads of congregations
Obeisance to the Upadhyayas - ascetic teachers
Obeisance to the Sadhus - all ascetic aspirants
This five-fold obeisance mantra
Destroys all demerit
And of all auspicious recitations
Is the first and foremost



'Live And Let Live'

His Holiness

Acharya

Sushil

Kumar

Ji

Maharaj:

Crusader

For Peace

and

Non-Violence

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

— Mahatma Gandhi

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HIS HOLINESS ACHARYA SUSHIL KUMAR JI MAHARAJ: A PROFILE

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

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

Leaving home at the age of seven to live with Shri Chotelalji Maharaj, Guruji was once visited by His Holiness Roopchandji Maharaj. This great yogi and enlightened master who left his body more than a century ago appeared to Guruji in spirit and asked him what his purpose was in life and what he hoped to achieve. After answering honestly, the then young boy was told that it was his destiny to become a monk -- a destiny that was fulfilled as he was annunciated into monkhood and became a Jain Muni in the Swetambar Sthanakvasi sect at the age of fifteen. Guruji went on to pass a number of exams during his academic career in India, including Shastri, Acharya, Sahitya-Ratna, Vidya-Ratna and also mastered classical Indian and yogic philosophies. It wasn't long before Guruji's divine mission unfolded and he began to gain recognition as a fountain of wisdom, truth and understanding who actively promoted peace and har-



The Sea of Tranquility

mony throughout his homeland. Guruji has worked unceasingly to establish a sense of universal brotherhood amongst the conflicting religious traditions of India: He successfully motivated the late Sikh leader Tara Singh to participate in an open and peaceful dialogue with the government. In 1986, the late Akali leader Sant Longowal and the late Prime Minister Rajiv Gandhi attempted to solve the distressing problem plaguing the Punjab -- an accomplishment largely attributed to Guruji who convinced the terrorist groups of the Punjab to honour their compromise with the government. He similarly persuaded Muslim leaders to sit in negotiation with Hindu Sants until a consensus was reached in the Ram Janambhoomi-Babri Masjid issue in 1990 to 1991. And when Pope John Paul's visit to India was strongly opposed, Guruji warmly reminded his countrymen that India has a long-standing tradition of welcoming all individuals regardless of their denomination or belief. Even then, Guruji's vision focused upon a united earth as he convened a World Religions Conference with more than 1200 representatives from 27 countries and 500,000 people in attendance. Yet Guruji's work in India was not limited to creating religious harmony; he was also acclaimed for his pioneering work in the fields of animal and environmental protection as he successfully organized a Cow Protection Rally in 1966.

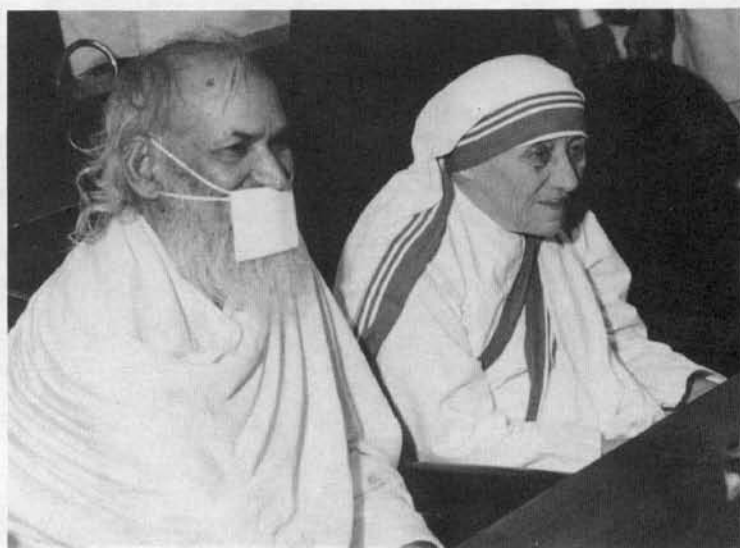


Guruji welcoming Pope John Paul

From 1954 to 1989, Guruji organized and presided over a significant number of World Religions Conferences, many of which were attended by highly esteemed individuals, including various Presidents and Prime Ministers of India. Pandit Jawahar Lal Nehru, Dr. Rajendra Prasad, Dr. Radhakrishnan, Dr. Zakir Hussain, Fakhruddin Ali Ahmed, Zail Singh, Rajiv Gandhi and Indira Gandhi were amongst those who were known to participate and declarations advocating world peace, universal brotherhood and above all non-violence were frequently adopted at these conferences.

Guruji is also widely known for his unprecedented -- and highly controversial -- international tour which began in 1975. For centuries, Jain monks were permitted to travel solely by foot, yet Guruji recognized the wisdom in breaking from this ancient restraint in order to share his message of non-violence, peace and the oneness of all living beings with the world at large. Since then, his acclaim as a true man of God has spread to all corners of the earth: In 1982, Guruji inspired the leaders of eight nations to submit a memorandum demanding peace through non-violence to the Secretary General of the United Nations. He explained that peace

through non-violence could not be compromised or exploited and would ensure the sanctity of human life as well as extending protection to the animal kingdom, the environment and all of our Earth Mother. Guruji and his devotees also served as the fourth largest support group for the Peace Rally held in New York in 1982 -- an event that was attended by nearly one million individuals from around the world. In August of 1989, Guruji was invited to inaugurate and preside over the World Hindu Conference in Britain. As Hindus regard him as one of their spiritual leaders, they enthusiastically embraced his notion of Ahimsa (Non-Violence) and vowed to join him in propagating the virtues of meditation, vegetarianism and unity. That same year Guruji addressed the World Conference on Religions for Peace in Melbourne, Australia. Advocating the dire need to protect the animal kingdom and our natural environment, he explained that all living beings equally share the right to life. In 1990, Guruji was an honored guest at the Global Conference for Human Survival in Moscow. More than 1200 individuals from 70 countries travelled to the USSR to take part in this historic gathering and were present to participate in Guruji's meditation and hear his remarks on the need for non-violence. It was here that Guruji had an opportunity to meet with Mikhail Gorbachev and discuss issues related to the establishment of world peace and global co-operation. Then in 1991 he travelled to Iran in an attempt to persuade Saddam Hussein to adopt a peaceful resolution to the Gulf Crisis. And although poor roads and the prevailing war

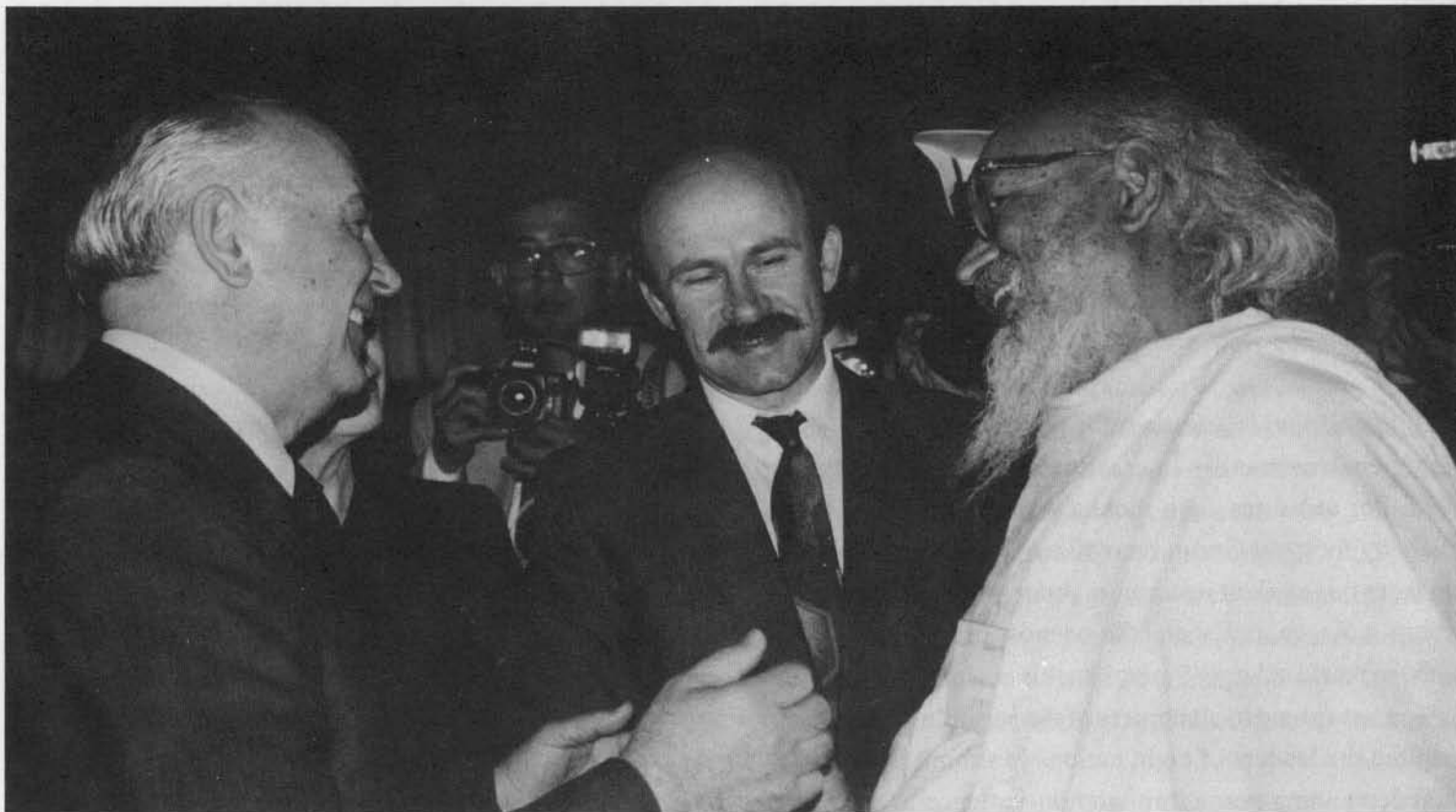


Guruji with Mother Teresa

conditions prevented him from entering Iraq, Guruji was widely recognized and appreciated for his valiant efforts to stop the Gulf War.

There is hardly a nation that has not been touched by his efforts and today His Holiness Acharya Sushil Kumar Ji Maharaj continues to work towards the fulfillment of his divine purpose: Siddhachalam, the first Jain tirth established outside of India, celebrates its 10th anniversary this year. As pilgrims from around the world continue to be drawn to this magnificent and distinguished spiritual center in ever increasing numbers, Guruji could easily stop to reflect upon his recent achievements: The International Mahavir Jain Mission became affiliated with the United Nations as an NGO (Non-Governmental Organization). Furthermore, the concept of Ahimsa was adopted by the United Nations for the first time in history at the Sacred Earth Summit in order to protect all forms of the 8.4 million species of life existing in the world today. The World Movement of Non-Violence for Peace and Environment was launched in Rio with Guruji serving as Founder and

President and Dr. Robert Muller its Co-President. A Jain Studies Program was initiated at Columbia University -- one of the oldest and most prestigious academic institutions in the world, and a Jain "Chair" has been established at the Toronto University in Canada. A Jain Encyclopedia is soon to be incorporated into the Hindu Encyclopedia and is due to be released by the renowned publishing house of MacMillen Press. Guruji was also invited to participate in the Global Forum in Kyoto, Japan, where the International Green Cross was launched in April of this year with the support of more than 700 delegates from 88 countries. It was here that Guruji met with Mikhail Gorbachev again and was very encouraged by the former Soviet leader's warm response to Guruji's visionary Ahimsa University (which became affiliated with the United Nations Peace University in Costa Rica this year as well) and the World Movement of Non-Violence for Peace and Environment. (Additional information concerning these recent achievements can be found further on in this publication...)

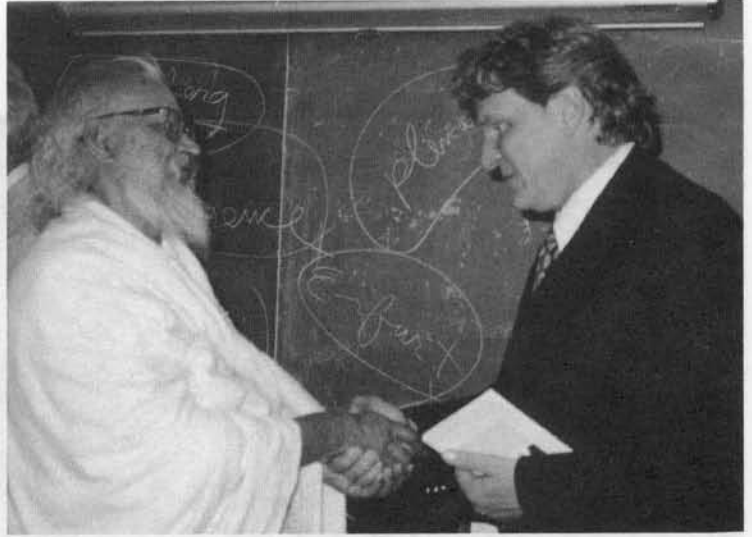


Mikhail Gorbachev and Guruji at the International Green Cross in Kyoto, Japan



In Communion with the Lord

Furthermore, the growing list of spiritual organizations that Guruji has founded include the World Fellowship of Religions (1950) and the Vishwa Ahimsa Sangh (1957). The 2500th celebration of the 24th Trithankara of Jainism, Lord Mahavir, was also convened by Guruji during this time and is a celebration that continues annually in the Jain tradition the world over. He also founded the International Mahavir Jain Mission (1978), the World Jain Congress (1981) and the World Center of Non-Violence. He is the Honorary President of the World Conference of Religions for Peace, the Director of the Temple of Understanding, a Founding Member of the Global Forum of Spiritual and Parliamentary Leaders on Human Survival, President of the Punjab Peace and Unity Committee, President of the Ram Janambhoomi-Babri Masjid Solution Committee and a Founding Member of the Vishwa Hindu Parishad.



Dr. Robert F. Thurman, Dean of Southern Asian Institute at Columbia University with Guruji

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



A successful meeting at Columbia University with: Professor G.S. Mann, Mr. Madho P. Jain, Amrendra Muni, Professor John Stratton Hawley / Director of the Southern Asian Institute, Guruji, Barbara Gombach / Asst. Director of the Southern Asian Institute and Dr. Robert F. Thurman, Dean of Southern Asian Institute (from left to right)

A VIEW OF THE GLOBAL FORUM IN KYOTO, JAPAN:



Opening Prayers at the Grand Plenary of the Global Forum and the International Green Cross in Kyoto, Japan



The Archbishop of Khazakstan, Russia, Guruji, P.N. Jain (Bawa) and Dada J.P. Vaswani

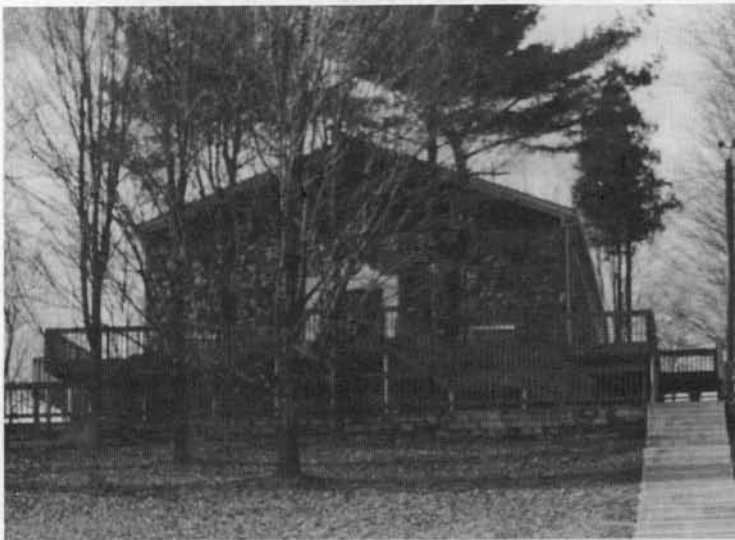


Raisa and Mikhail Gorbachev with P.N. Jain (Bawa) at the International Green Cross in Kyoto, Japan

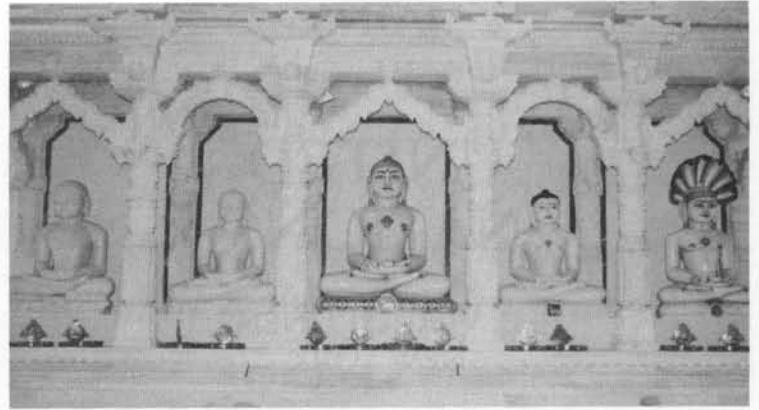
SIDDHACHALAM

Abode of the Gods

Nestled amongst 108 acres of nature's bounty, Siddhachalam has drawn worshippers and devotees from around the world to share in the spirit of universal brotherhood. It is first and foremost a temple of God; an abode of the siddhas; a place that inspires and supports our journey to self-realization. Founded in 1983 by His Holiness Acharya Sushil Kumar Ji Maharaj, Siddhachalam continues to grow in both service and popularity every day. As the first Jain tirth outside of India, Siddhachalam is dedicated to spread the message of non-violence to spiritual seekers of all denominations. It is here that they can learn the wisdom of extending kindness and compassion to all living beings through the practice of vegetarianism and selfless service to all of God's creatures. It is also a place that encourages contemplation and deep meditation; a place where people are blessed by the peace, love and wisdom of the Arihantas. The ancient discipline of yoga and the science of sound can also be studied here, where wise and friendly resident monks are available to gently guide our spiritual practices. An annual family camp is scheduled for July 11th thru the 18th, where children and adults can laugh and learn together as they enjoy the serene environment and divine teachings of Guruji. Pujas are also lead by Pandit Mauji Ram each Sunday morning from

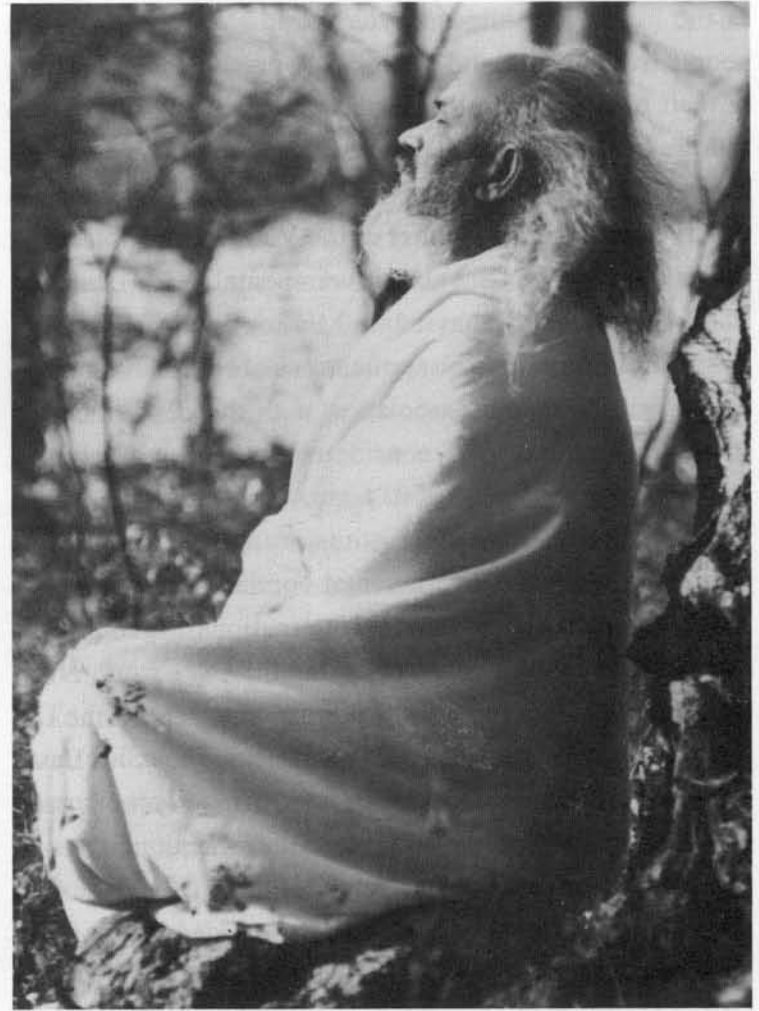


Approaching the Temple



An inside view of the Temple

7:00a.m. to 9:30a.m. Please join us in celebrating the enchantment of this magnificent place -- and feel free to call upon us here at Siddhachalam for further information on any of our programs or activities.



Amidst the serenity

JAINS JOIN THE UNITED NATIONS

by:
ELVI RUOTTINEN
NEW YORK

The United Nations whose membership, with the admission of the Republics of the former Soviet Union, grew to 175 states in the past year in January, also saw the admission of the State of Ahimsa. The spiritual State of Ahimsa, headquartered at Siddhachalam, Blairstown, New Jersey has no international borders, transcending artificial national borders drawn by men. The State of Ahimsa exists in the hearts and minds in the world everywhere where people live in peace and consciously practice non-violence in their relations with the Earth's creatures and serve their fellows in need. As the State of Ahimsa has not yet declared its statehood - a necessary first step to admission as an observer state, in the manner of the Vatican - it applied for association with UN in a non-governmental (NGO) status as The International Mahavir Jain Mission (IMJM). The UN Secretariat Committee on applications of Non-Governmental Organizations for association with the department of Public Information met, considered IMJM qualifications, and informed the IMJM of its approval in January 1992. In February, IMJM - representing the spiritual State of Ahimsa - joined the UN non-governmental community which consists of more than seven hundred international organizations interested and involved in furthering the UN's work. NGO status entitles each member organization to send to the UN one main representative and one alternate. Thus Shri Bawa P.N. Jain and Shanti Jain Smith were officially welcomed by the UN Non-Governmental Relations Section at a two-day orientation designed to acquaint the new NGOs with UN activities. The new NGOs were provided briefings by Assistant Secretary General Giandomenico Picco of the Office of Secretary General on political issues. There were screenings of the UN videos and a tour of facilities available to NGOs. The NGO Section, headed by Mr. Farouk Mawlawi,

also arranges regular weekly briefings on the topics relating to the UN work. The NGOs are welcome to attend any open meetings of the General Assembly any time.



Shanti Jain Smith, Elvi Ruottinen and P.N. Jain (Bawa) at the NGO Orientation at the United Nations

In March, Bawa P.N. Jain and Shanti Jain Smith had an opportunity to attend all the sessions of the 5-week Preparatory Committee for the UN Conference on Environment and Development, also known as the Earth Summit, to be held in Rio De Janeiro in June. Twenty thousand governmental delegates, NGOs and members of the media gathered in an effort to end environmental destruction of the only home planet we inherited. Guruji, of course, contributed his wisdom and good counsel, as he also participated both at the Global Parliamentarians meetings which took place as part of the Earth Summit proceedings and at the Spiritual Leaders' Forum organized there by Mrs. Hanne Strong, wife of the Earth Summit Secretary General, Maurice Strong. In addition to environmental concerns, IMJM also had an opportunity to contribute to UN's work through a number of NGO Committees on the Freedom of Belief and Religion. IMJM naturally has a close relationship with the Committee on the University for Peace, which meets monthly at the UN Headquarters.

EDUCATION FOR PEACE

UNDER THE GUIDANCE OF

H.H. ACHARYA

SUSHIL KUMARJI MAHARAJ

by:

DR. COURTNEY SCHLOSSER

Professor of Philosophy, Worcester State College
Massachusetts

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

— Dr. Robert Muller

"We call upon educators to motivate the people towards harmony with nature and peaceful coexistence with all living beings." - The Declaration of the Second Earth Gathering, Rio, '92.

1. A great opportunity presently exists for humanity. World conditions favor the growth of peace, non-violence and compassion as perhaps never before. The cold war is over, democracies are sprouting, and a new consciousness concerning real human needs, problems, and possibilities, is taking root nearly everywhere. The time is ripe for new thinking about education and its role in maintaining world peace and preventing war.

2. "Education for peace" means that education should exist for the best, noblest and highest ends. A global culture of peace cannot be guaranteed by disarmament alone, as necessary as that is. Rather, it must be supported by the people who are non-violent in their speech, thought and actions - in short, their total moral character. If education is acted on as a nurturing of consciousness and character through nature, knowledge and a sense of the Sacred, it becomes the highest moral end for humankind.

3. The Jain religious philosophy is among the oldest living traditions of non-violence (ahimsa) in the world. It is uniquely positioned to promote and to enable humankind to learn the values, meanings and practices of education for peace. The practices of Jainism include: vegetarianism, pacifism, selflessness, truthfulness, reverence for all be-

ings, meditation, community living and cooperation, human services, etc. Also, there are other traditions, religious and secular, humanistic and atheistic, notivistic and existential - literally hundreds of millions of non-Jainistic individuals, who are already practicing the ethics of non-violence and peace just as the Jains do. So the ethics of non-violence are really worldwide and have deeply influenced the culture of every nation despite opposing tendencies.

4. Peace, philosophically understood, is the highest possibility of humankind. The abstract ideals of peace are many: freedom, justice, non-violence, beauty, reverence, compassion, understanding, love, enlightenment, and so forth. One of the best means for concretely realizing the ideals of peace is through education - a process synonymous with living, knowledge and a sense of the Sacred. If the present outbreak of world peace is to flourish and endure, transforming humanity at all levels, then it must be supported everywhere by institutions that inspire persons to embody the values of peace.

5. Educational programs cannot bring peace and non-violence to civilization alone. They must exist in live connection with their social institutions, such as families, communities, religions, governments, businesses, industries, media, the arts, the sciences, etc. In short, educational programs for peace must have living links with the felt needs and living situations of persons in society and nature to be fully meaningful. But since education has symbolized the highest values and ends of society, it must lead the way for other

institutions and show where they have gone wrong. Thus, education for peace should be explicitly moral and critical in tone even though its subject matter, problems and content must be drawn from the universal experience and objective knowledge of humankind.

6. The "University for Peace," established by the United Nations in 1979, is a living reality at the University of Costa Rica - a country without standing armies. There are, of course, other educational programs for peace in the world, not connected with the United Nations. Under the inspired leadership of Acharya Sushil Kumarji, it has been proposed that an affiliated branch of the University for Peace be established in the United States. The proposal has been accepted and warmly welcomed by those concerned, namely Dr. Jaime Montalvo, Dr. Robert Muller, Rodrigo Carazo, Ambassador N.P. Jain, and the new President of the Academic Council of the University for Peace in Costa Rica, Javier Perez de Culler, as well as the others. However, since this activity marks only the barest beginnings for the project, much work needs to be done before it can come to fruition. Thus, appeals are being sent out for all those who wish to contribute to the project in whatever way, to contact Siddhachalam in writing, or by phone, about their support, intentions and ideas.

7. In closing, I personally believe that a curriculum for peace education must be inclusive and transformative. The technical means and intellectual subject matter of the new curriculum should be consistent with the ideals and values of peace, compassion and non-violence. This means, among other things, that the values of ecology, sustainable economics, feminism, democracy, animal and human rights, health care, disarmament, population control, renewable energy, human relations, community life, the Earth, the intellect and the Sacred, need to be integral to the experiences of learning, teaching and Being. In this sense, education is the means whereby, under the best of conditions, a universal and Sacred Energy can bring enlightenment, compassion and wisdom to the consciousness, heart and soul of all beings.

Om Shanti!

I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality. I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I still believe that we shall overcome.

— Dr. Martin Luther King Jr.

WHY BECOME VEGETARIAN

A SCIENTIFIC OVERVIEW

by:

Dr. NARENDRA PARSON
CALIFORNIA

Are human beings designed to eat meat? Can we truly handle a meat-based diet? Living in a natural environment as they do, the animal kingdom usually adopts a diet which is inherently compatible with its physiology and anatomical body structure. We can look at the foods consumed by vertebrate animals - namely those with backbones that live on land, to get a fair comparison to our own diets. These vertebrate are divided into four main categories, as follows: Carnivorous (meat eating), Omnivorous (meat eating with some plants), Herbivorous (consuming only grass, leaves, etc.), and Frugivorous (consuming only fruits and grains).

CARNIVOROUS:

Wolves, lions, dogs, cats and other carnivorous animals all possess similar characteristics: their intestinal tract is relatively short and their digestive systems simple. Their bowels are approximately 3 times the length of their bodies - an essential feature to ensure that the meat they eat can be eliminated rapidly before it decays and forms toxins in the body. Therefore, meat never remains in the body for any significant period of time. Hydrochloric acid is also secreted in concentrated amounts to aid the stomach in digesting the tough muscle fiber and tendinous tissue present in their diets. It is also known that carnivores can handle a virtually unlimited amount of fat and cholesterol, yet they rarely develop heart or arterial diseases. Even when dogs, lions or other carnivorous animals consume approximately one hundred times the comparable value of fat in our human diets, their cardio-vascular systems remain unaffected. You may also have noticed that carnivorous animals work at night. Another interesting feature is that their temperature-regulating mechanisms are separate body functions: For example,



Guruji with Dr. Narendra Parson at the Mahavir Jayanti Celebrations on April 24, 1993 in Santa Maria, CA.



Dr. Michael Tobias addressing the gathering



Dr. Suresh Lodha and Dr. Narendra Parson at the Mahavir Jayanti Celebrations in California on April 24, 1993 in Santa Maria

His Holiness Acharya Sushil Kumar Ji Maharaj

dogs pant heavily when they need to cool their body temperatures down, as opposed to herbivores which generally have large sweat glands to curb rising temperatures. This is because the carnivorous animals cannot maintain internal heat and instead obtain it from their meat based diets. Furthermore, carnivores can only move their jaws up and down, causing them to rapidly gulp their food with little or no chewing involved, while herbivores chew their food for a considerable length of time, mixing it with their saliva. In sum, the eating and digestive process of carnivores requires saliva and produces urine of an extremely acidic nature.

OMNIVOROUS:

Raccoons, bears and other omnivorous animals are physiologically identical to carnivores. Their only difference is that omnivores have an additional set of molars used expressly for chewing the plants they eat.

HERBIVOROUS:

Elephants, cows, sheep, deer, horses and other herbivores generally live on grasses and plants. With twenty-four grinding molars (six on each side of the jaw and eight teeth designed for cutting on the bottom), their tooth structure is well equipped to contribute to the proper digestion of a coarse and very bulky diet. Opening and closing their mouths to chew, they also employ a definitively lateral movement of the jaw to help grind food. This aids in mixing the food with their saliva and facilitates the digestion process.

FRUGIVOROUS:

Our supposed ancestors, the apes, are a typical example of frugivores whose diet consists of fruits and nuts. Their anatomical structure is virtually identical to that of herbivo-

rous vertebrates, and they too have the necessary molars for grinding and chewing their food. Another salient feature is that their intestines are approximately 12 times the length of their bodies, indicating that frugivores are inherently designed for slow digestion.

These are the 4 primary groups that comprise vertebrates, and we can now ask how human beings compare anatomically and physiologically with carnivores, omnivores, herbivores and frugivores. Let's begin by examining our intestinal tracts, which are approximately 12 times the length of our bodies: the intestines and stomach of human beings are also very convoluted in order to be accommodated within such a relatively small abdominal cavity. However, we differ somewhat from herbivorous animals in that we only have one stomach in comparison to some of these primarily grass eaters. We are also lacking in hooves as herbivores possess and absent of claws as the carnivores use. Instead, we have been blessed with hands designed for gathering fruits, nuts, vegetables and seeds. And like the apes, we have 32 teeth (including 12 molars and 8 premolars) that enable us to properly chew our food. Moreover, we have jaws that happen to function most efficiently when chewing in a side to side motion - a trait that leaves us far more able to grind fruits and vegetables than consume meat. It is also interesting to note that human teeth have falsely been considered canine: the height of our teeth is not essentially greater when comparing molars with premolars. This is easily confirmed when studying the true canine formation of teeth found in dogs, cats and lions. Furthermore, human saliva is alkaline in nature, and we secrete ptyalin to assist in the predigestion of carbohydrates - not meat.

It is clear that from a scientific standpoint, human beings are simply not created to consume meat. Should we decide to follow nature's cue, we will surely find that fruits, nuts, seeds, grains and vegetables form our inherently natural diet.

WHY NON-VIOLENCE?

Compiled By:
SUZANNE KAMERMAN
NEW YORK

Man is a social being. He cannot live without society, the help of others. This principle you can apply to the whole planet Earth. Wherever life is found it is never alone or independent.

Twenty five hundred years ago, one Seer of Truth, Lord Mahavira, told "PARASPAR UPGRAHA JIVANAM" - "All living beings are giving help to each other. Without the help of each other no living being can survive." One Rishi expressed this essence of knowledge, " what you want for yourself, that same thing you do for others."

Without helping each other, no one can survive. This is the Golden Rule. The purpose of this Golden Rule is expansion of self and is the right way of life. Expansion means oneness with all living beings and oneness brings love, compassion, co-existence, and universal brotherhood and the wisdom to live and let live.

Sometimes we think we are totally independent, that we can act & behave as we wish. But this is not the way of Nature. You cannot maintain the balance of nature with this attitude. If man destroys all the trees and forests great suffering will start. Our atmosphere will become polluted. Rain will stop. All greenery will stop. Life will become so difficult.

The only way to sustain our atmosphere is to maintain the balance of nature. Ecologically we must learn to think of ourselves as caretakers of all life on this planet. Everything is useful & has its special duty in the intricate mechanism of Nature. If you lose one wire or alter one part of this magnificent guitar then you cannot produce music. Maintaining the balance of Nature is Non-Violence - and Non-Violence is the flower of this planet.

Yet so many people who are wise in other ways cover this principle by rituals, dogma, traditions, holidays, special days. So many times people forget the real purpose of Non-Violence and religion. Rituals become the empty basis for

the Karma. Rituals without real knowledge cannot serve our purpose. With knowledge, then ritual is not different from the essence of religion or non-violence.

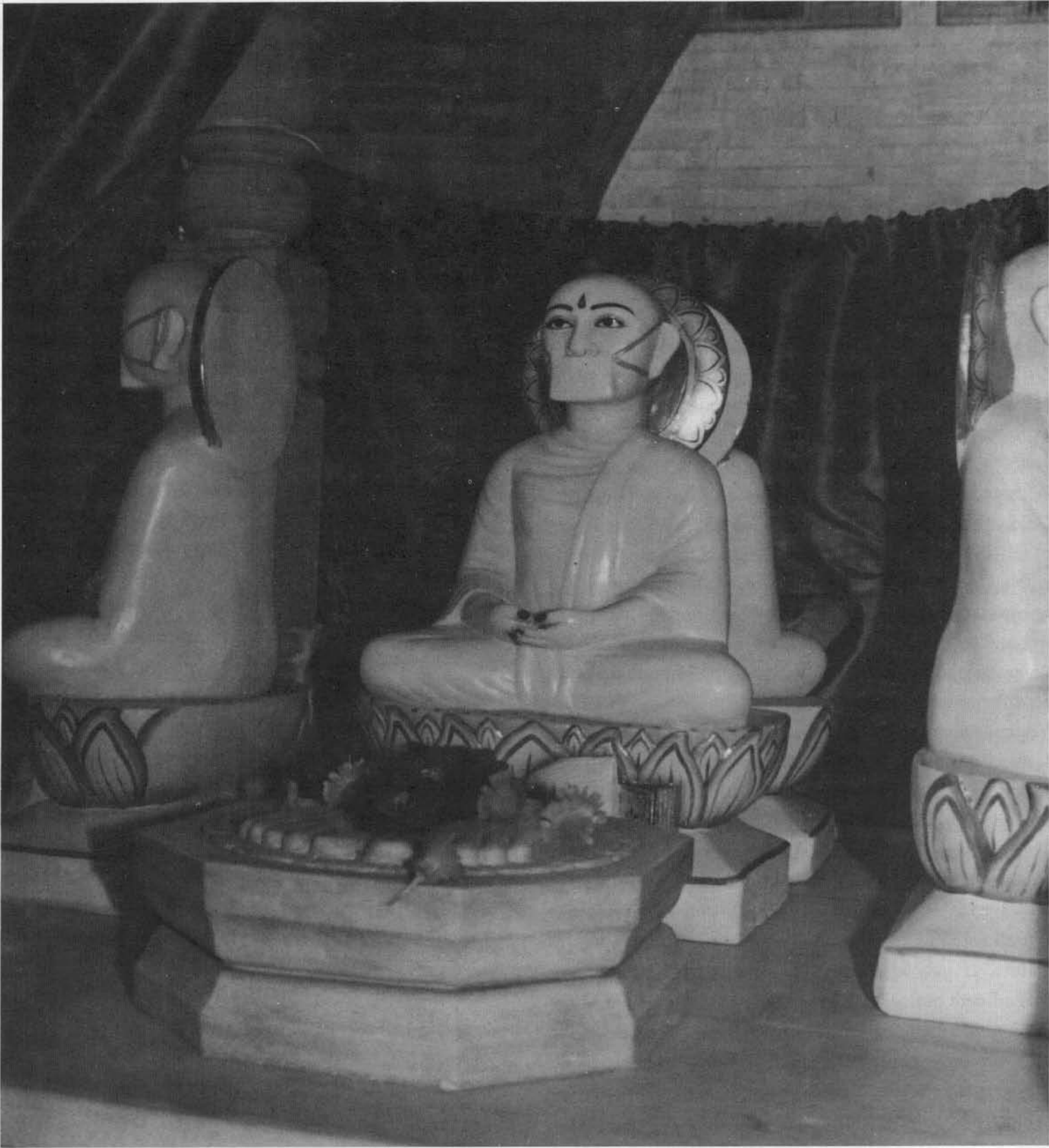
Basically, non-violence is the essence of all religious teachings. Gandhiji used this term and applied its concept to politics because he was aware that it is the wholistic basis of life and applicable in every situation, business, agriculture and in every subject and object.

What people did to nature in the past because of ignorance is a sinful thing. How much disaster, destruction, pollution and nuclear radioactivity have we created? And this problem of nuclear fallout is more deep and dangerous than we realize. We have stored so many destructive weapons. If we really want to be rid of them, then how? And where? On the moon? Underground? In the ocean? Ultimately their poison, their radioactivity will come back into our human stomachs. We are standing at a crossroads. We have to select between total destruction, annihilation, and total survival. We must learn to cross this vast ocean of destruction we ourselves have created.

Perhaps by the Grace of Divinity, by the power of prayer, we can dissipate all the destructive influences and nuclear weapons. Physically we have no way. But perhaps some special power can finish them without any bad effect.

In my opinion, when we are constructing the temples of non-violence, love and peace, then naturally we are building more and more powerful and correct vibrations. We are generating oceans of love, floods of positive and good wishes, like mighty rivers. Perhaps we can conquer the negativity of this world. But first and foremost the temples must be built inside the human heart. We must remove all our inner negativity which has been creating fear and terror for our dear planet earth.





A file shot of His Holiness Shri Roop Chandji Maharaj - Guruji's Baba Guru - at the consecration of his statue on March 14th, 1993 at "Roop Dham" Acharya Sushil Ashram; Delhi

Samvat: 1868 in Ludhiana
Born: 1811

Diksha Samvat: 1894 in Baroda Haryana
Annunciation: 1837

Nirvana: 1937 in Jagraon, Punjab
Left Body: 1880

POWER OF MANTRA

by: DINESH MUNI
SIDDACHALAM

Mahavira, who was the Twenty-fourth Tirthankar and a contemporary of Lord Buddha, once gave an allegorical description of human beings: "This body is a boat, the soul in it a sailor and the world is like an ocean to be crossed by sages, seers and enlightened beings."

We must first and foremost consider the aim and purpose of our lives: namely, to know the nature of the soul which exists encased in our physical bodies composed of matter. Without this basic understanding, we cannot apply a means of attaining higher consciousness; what Jainism refers to as Kevalgyan (omniscience). By nature the soul has infinite knowledge, infinite energy and infinite bliss, but too often remains trapped by karmic matter, which prevents our divine attributes from manifesting fully. I would like to illustrate this point with an example of disease: When an individual gets sick, there is some form of blockage in the body adversely affecting his health. His inner nature is still healthy, but he must go to a doctor to have the ailment diagnosed and the proper medication prescribed. Similarly, our souls remain divine while hidden behind the layers of our karma which blocks our path to self realization. Do you know how this karma is collected? Karma is in the form of matter, which is inert and has no consciousness. It does not do anything by itself. But the soul activates the matter and the interaction between the two produces karmic manifestations. In Jain terms, we call the karmic matter Pudgala, the smallest and indivisible particles known in modern science as ions, electrons and protons. These particles have an inherent quality of forming different combinations and compounds. An infinite number of substances are formed from their continuous movement, and the soul remains in a constant dance of life as the pudgala creates an energetic body surrounding the soul. We usually see only our physical selves, but other bodies are perceptible through deep concentration and the creation of divine sounds. We have the choice to concentrate on worldly attachment and ill feelings which leave the soul in a state of ignorance called Maya, but we also have the power to liberate ourselves. Every living being possesses a natural ability to realize itself and attain

a supreme state of higher consciousness. There have always been contradictions in the philosophies, which is why it is essential to study various schools of reasoning, learning, philosophy, religion and faith to discern the absolute truth from the prevalent ideas, views and beliefs of the world. In ancient India, many religions, creeds and faiths existed, but they generally contributed to the discernment of truth. If differences existed, they manifested as verbal discussion only and varying religious groups did not feel animosity towards one another. They managed to live in peace and crusades were non-existent. And if an individual chose to alter their beliefs, their free will to do so was encouraged. People studied different philosophies and selected one which was the most suitable to their needs. This practice nurtured and increased the mental faculty of men, whereas today we too often find religious institutions that inhibit the search for truth and knowledge from all of the worlds' great traditions.

In any case, the soul is changing every instant. If it was not, all the efforts to realize ourselves would prove useless. We want to eliminate the karmic matter surrounding the soul, thereby achieving salvation through concentration, meditation, and the creation of positive vibrations. Such vibrations can be created through mantras. Mantra means divine sound, and they possess tremendous force. Mantra is also a collection of divine sounds to be articulated, a veritable storehouse of psychic energy within ourselves. There are fifty letters in the Sanskrit language from which the mantras are combined. Known as "Shabd Brahma", they are each indistinguishable and imperceptible as objects in the dark. Yet when an impulse inspires their articulation, a glimmer of light shines forth radiantly. Energy is expressed as light and sound, forming vibrations that pass through a variety of mediums as they articulate themselves. Beginning as Kundalini in our Muladhar center, the vibration is called Paratranscendent. It then enters the arteries and begins to resonate through them, at which stage they are beyond hearing. It only becomes audible as the vibration reaches the throat. This is the stage called Madhyama (middling) as the vibration is finally pronounced and articulated as actual sound. And now you have learned of our knowledge of letters referred to as Matrika Vidya in Yoga.

GURUJI'S TRIPS TO INDIA

by:

GAUTAM OSWAL

NEW DELHI, INDIA

Guruji's trips to India from mid December of 1991 through mid May of 1992 and November 1992 through April 1993 was full of extensive travelling throughout the countryside, despite his poor health.

Guruji is a living example of divine will, inner strength and spiritual power who has dedicated his life to non-violence. It is this lifelong devotion that inspires him to continue working unceasingly, despite all of his physical ailments.

Guruji's trip began with a long journey through Bombay, Valsad, Shankheshwar, Surat, Bawali, etc. This trip enabled Guruji to speak at numerous meetings about the Jain religion, non-violence, the Namokar Mantram, Arhum Yoga, meditation and Hindu culture.

On the 16th of February, Guruji visited Indore and Ratlam at the invitation of Shri Yogendra Sagarji Maharaj for the opening of the first Asian 'Ahimsa Surya Stham.' Speaking on this occasion, Guruji said that the 'Ahimsa Surya Stham' shall radiate the light of Ahimsa and truth in

the world. If the Ahimsa Surya keeps on glowing, the world shall also sparkle and if Ahimsa Surya drowns, the world shall also drown. This symbol of Ahimsa the 'Ahimsa Surya Stham' should also be established in Moscow, Washington and Delhi. The future of the world is Ahimsa and vegetarianism. It is difficult to imagine this world without Ahimsa, and fortunately the whole world is now beginning to embrace its principles and realize its importance.

Accompanied by Shri Jin Chandraji Maharaj and Sh. Dinesh Muniji, Guruji reached Patna on the 15th of March. Patna Jain Sangh had organized a function and Guruji spoke of the many Jain teeraths between Kashi and Calcutta. Buddhists and other teeraths also exist there.

Tirthankar Lord Mahavir walked through (Vihar) this state which gave it the name of Bihar. In older days Bihar and Magadh were two states in the center of India where 'Shramans' used to walk and preach continuously. Guruji also addressed a Press Conference in Patna in which the reporters were keen to know about Guruji's efforts in solving the vexed Punjab problem. Why did Guruji permit himself to travel by vehicle? What have been the results of Guruji's stay abroad? Guruji replied briefly to all the questions and said that if political interference would stop in Punjab, peace can be restored. In fact, the world is eager to accept the establishment of a non-violent society. In these



Prime Minister Shri P. V. Narasimha Rao greeting Guruji and Mother Teresa at the National Integration Award Ceremony in New Delhi

circumstances, it is difficult to meet worldly demands without travelling by vehicle.

Speaking at the School of Swami Hari Narayanandaji, the General Secretary, Bharat Sadhu Samaj, Guruji spoke in the presence of intellectuals, jurists, police officials, doctors etc. about the steps being taken towards solving the problems of the country; the spread of unsectarian Jain religion and philosophy outside India; the strengthening of Hindu culture and the programs of world peace. Moreover, Guruji also spoke at the function organized by the Jain Samaj at Maharana Pratap Bhawan.

On the 16th of March, after prayers and a short talk at the home of Sh. Harinarayan Yadav, Guruji left for Veerayatan, Rajgir. On the way at Bhachtyarpur, Guruji stopped at the school for the handicapped and orphans, which is run by Mr. Tarun, and blessed the children. At Veerayatan, Guruji spoke at length with Upadhaya Amar Muniji Maharaj and Acharya Chandnaji, and left for Calcutta the next day.

On the way, Guruji stopped at Dhanbad on the 17th of March and delivered a religious discourse. Calcutta Jain Sangh warmly received Guruji and he stayed at the Kamani Jain Bhawan. In Calcutta, Guruji lectured at Kachi Bhawan and Yoga Sadhana Kendra. At the Jain Vidyalaya, Guruji was felicitated on the occasion of his 50th Diksha Jayanti in

the presence of well-known thinkers, scholars and eminent citizens of Calcutta. Sh. Jin Chandraji Maharaj spoke about Guruji's work in the West. Guruji also spoke at the meeting organized by Punjabi Bharat Sabha at Ahimsa Bhawan and also at the residence of Anil Tolasaria.

On the invitation of the Jain Sangh of South India, Guruji reached Madras on the 23rd of March, where the members of the International Mahavir Jain Mission and Jain Samaj warmly received Guruji and Sh. Jin Chandraji Maharaj. At the meeting of IMJM Guruji said that the temple to be built at 'Acharya Sushil Ashram,' Pallavaram should be an expression of art, sculpture and beauty so that people will visit from far and near. A library, hostel, museum and canteen should also be built along with the temple at the ashram.

From Madras, Guruji went to Cochin via Trivandrum where he lectured at the Town Hall and proceeded towards Kanyakumari where 50 people were waiting for his darshan en route. At the Vivekananda Centre, Guruji said that Swami Vivekananda was a statesman who uplifted the country's prestige by radiating knowledge. Swamiji wished that the country be strengthened and that its citizens move with the times. Truly Swamiji contributed a great deal towards India's progress.

On the 25th of March Guruji travelled to



The Innauguration of the World Movement of Non-Violence For Peace and Environment Headquarters in Delhi by K.R. Narayanan / Vice President of India

Kanyakumari, a temple of Mata Parvati. Alongside the temple Guruji visited the Meditation Centre and the Rock Temple. Guruji returned to Trivandrum in the evening and visited the Jain temple which featured numerous pillars and an exquisite 18' idol. Lord Vishnu, a symbol of mutual co-existence, has a small temple here as well.

At the Shradhanjali Sabha of the late Sahu Shreyans Prasad Jain at FICCI Auditorium, Guruji paid a loving tribute to the departed soul, and said that Sahu Shreyans Prasad cannot be forgotten; his departure is an irreparable loss for society. Sahuji always wanted to strengthen the society, and used his 85 years of experience to move it forward.

At the request of the Jain Sabha of Ahmednagar, Guruji flew to Aurangabad and travelled to Ahmednagar to pay tribute to the Mahaviram of Acharya Samrat Shri Anand Rishji Maharaj. Guruji said that the loss of Anand Samrat is the greatest spiritual loss of the country. He added that the state of Maharashtra had given us two great saints in modern times - one being Gyaneshwar and the other, Acharya Samrat Shri Anand Rishiji Maharaj.

Guruji visited Hissar for a Mahavir Jayanti celebration and also Sarojini Nagar, Green Park and Ahimsa Bhawan in New Delhi for Mahavir Jayanti.

He then travelled to Haridwar to preside over the opening of a large Aggarwal Dharmshala (Rest House) in which Shri Lal Krishan Advani, leader of the Bharitya Janta Party, was the guest of honor. Guruji spoke about the importance of Haridwar and the role the land of religion should play in the present time to impress non-sectarian religious values upon the younger generations. Guruji also presided and spoke at the two-day session of the All Religions Conference organized by Bharat Ekta Aandolan at the Talkatora Gardens in New Delhi, at which time the Prime Minister Shri Narasimha Rao was the guest of honor.

A year long celebration of Guruji's 50th Diksha Jayanti humbly began at a function organized at the Kamani Auditorium in New Delhi. Shri Shivraj Patil, speaker of the Lok Sabha, was the guest of honor. Many distinguished guests spoke at the celebration, including Shri K.C. Lenka,

Agricultural Minister, Shri Buta Singh, Shri R.L. Bhatia, Shri Sajjan Kumar, Shri Arif Mohammed Khan (all members of Parliament) Chief Justice G.C. Mittal, Mahant Sewa Das, Jathedar Rachpal Singh, Muni Roop Chandraji, Shri Kirti Chandraji Maharaj, Shri Tomsukh Daga, etc.

The first Acharya Sushil Award for 1991 was bestowed at the celebration to Sh. Hardayal Singh, President of the Federation of Indian Associations of New Jersey for his work in glorifying Indian culture.

On the 20th of April, Guruji gave diksha to seven sadhus (Arhum yoga practitioners) of the Acharya Sushil Ashram in New Delhi. These persons shall be trained in non-violence so that they may become the messengers of non-violence.

At the request of the militants and the government, Guruji attempted to forge a peaceful solution to the vexed Punjab problem. He held a dialogue with both sides and made considerable headway and now the government is taking time to take the first necessary steps.

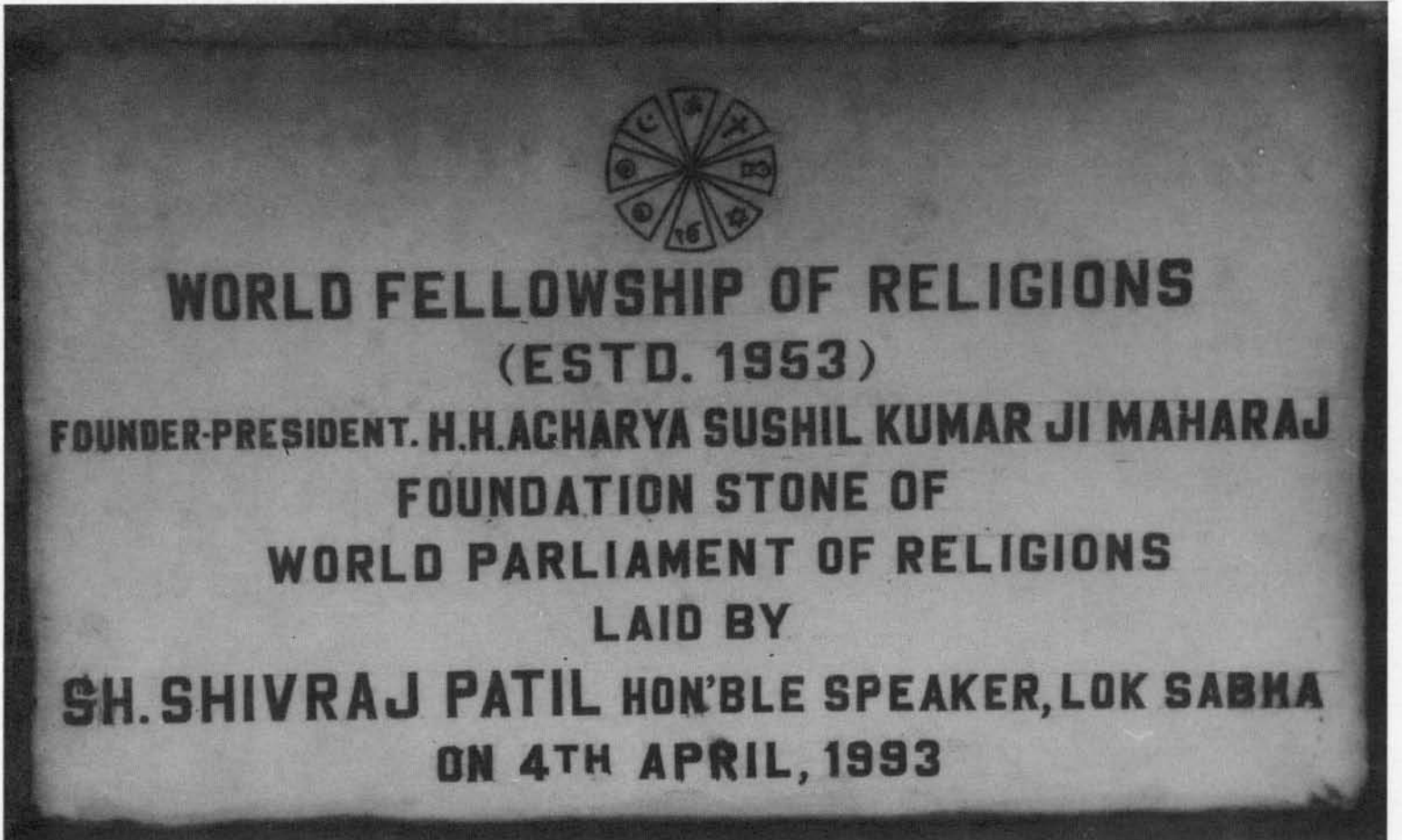
He held discussions with the opposing leaders and was able to make considerable headway. The government is now implementing his suggestions and taking the necessary steps towards the establishment of peace.



Shri P.V. Narasimha Rao, Prime Minister of India, presenting the National Integration Award to Guruji



Shri Shivraj Patil & Guruji at the Foundation Stone Laying Ceremony of the World Parliament of Religions



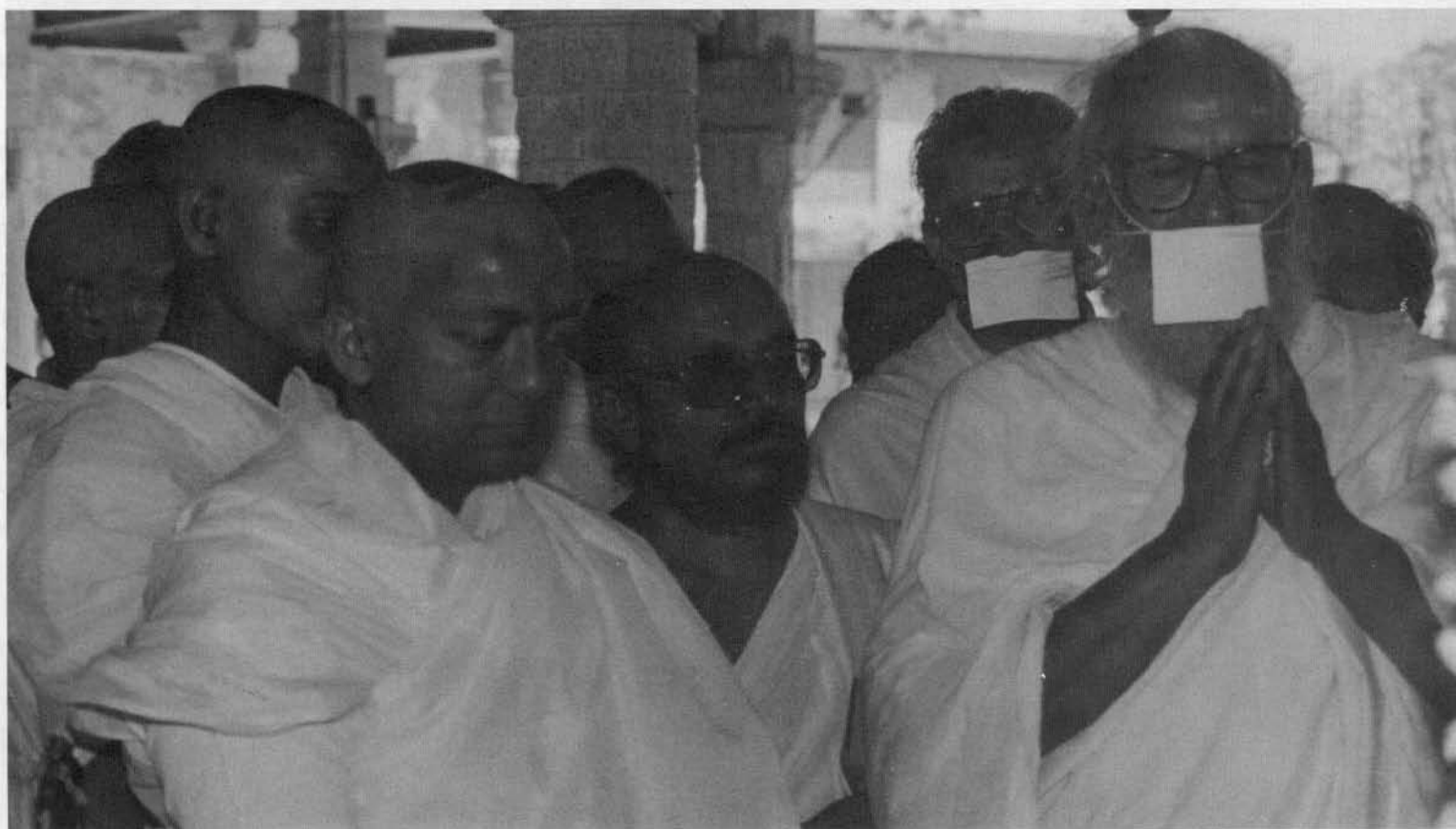
The Foundation Stone

People in the long run are going to do more to promote peace than governments. I think that people want peace so much that one of these days governments had better get out of their way and let them have it.

— Dwight D. Eisenhower



A view from the front lines of The Shanti Yatra-Peace March from Pune to Nagpur. From left to right: Maulana Wahiddudin / Noted Islamic Scholar, Swami Chidanand Saraswati (Muniji) / President India Heritage Research Foundation and Parmarth Niketan, Annasaheb Hazare / Social Worker



The new monks annunciated into the fold of Arhat Sangh on March 13th, 1993 at Acharya Sushil Ashram - New Delhi

GURUJI'S ADDRESS TO STUDENTS OF UNIVERSITY FOR PEACE AT COSTA RICA



I am delighted to meet you in the serene surroundings of the Campus of the UN University for Peace. From the moment I stepped into the Campus, I have felt very inspired and encouraged. The pursuit of peace and non-violence requires systematic education and growth of its own culture. You are all very fortunate to be receiving your education in peace. You constitute a small world here. Among you I see students not only from different South American and Central American countries, but also from Africa, Asia and Russia. Understanding between you forged here will also be a vital factor in your struggle against the forces of violence and war.

I am a Jain Monk. Jain religion is a very old religion of the world. Since it remained confined only to India, not much was known about it until recent times. But in its teachings, it is a universal religion because its basic tenet is non-violence, and it has never compromised on this principle at any time in its history spanning more than 5,000 years. In fact, if only the world had followed Jain teachings of non-violence and harmony with nature, abstinence and non-possession, objective criteria of multiplicity of relationship and reverence for all forms of life, the natural equilibrium of our universe would not have been disturbed and we would not be facing the ecological crisis which stares us in the face today. So, my dear students along with developing a conviction for peace, now you must also become crusaders of non-violence. It is peace through non-violence which will be long lasting and lead to a harmonious world. Peace cannot be achieved through isolated and fragmented solutions, through treaties and conventions. Peace is not the absence of War. So far efforts have been

taken to ensure that wars do not recur. The UN charter also discusses preventing humanity from the ravages of war which bring misery and devastation. Now, we need a more comprehensive definition of peace. Peace is a dynamic state of cooperative peaceful co-existence between humans themselves and all other living creatures. This kind of vibrant peace will make the world achieve not only scientific advancement, economic excellence, social progress and cultural refinement, but also make the spiritual foundations of our life more stable, secure and firmly rooted.

I would now recite before you the Namokar Mantra, which is a Maha Mantra of Jain religion. Jain religion transcends sect, caste or creed. It is universal. It respects all those from whom you can learn right perception, knowledge and conduct and those who have reached higher levels of perfection and bliss by following the principles of love, compassion and reverence for all forms of life and feeling of togetherness with living creatures and elements of Nature.



Dr. Robert Muller, Chancellor Emeritus of the United Nations University For Peace with Guruji and Ambassador N.P. Jain

His Holiness Acharya Sushil Kumar Ji Maharaj

SACRED EARTH GATHERING ADDRESS

We have assembled here for the exchange of views on the state of the environment. It is a matter of deep concern that ecological degradation has reached a critical stage and that we live in a highly polluted atmosphere. Spiritual leaders and thinkers assembled here under the auspices of the Sacred Earth Gathering need to deliberate in depth to find a lasting solution to this global crisis. It is clear that we must think beyond economic, political, social and technical parameters. The tone of our deliberations has been set by the beautiful natural surroundings of this old monastery. From the top of the hill we see the ocean below with its ebb and tide. On the hill we see the deep vegetation, flora and fauna of rich variety, and wooded areas to walk in deep meditation. Between the hill and the ocean lies the crowded city of Rio de Janeiro. In the midst of natural beauty, humanity has created this concrete jungle. Concrete jungles like this have sprung up all over the world threatening to make this world an ecological jungle.

Why have we forgotten about nature and ceased to appreciate beauty? We have exploited nature and its resources indiscriminately and have disturbed nature's equilibrium. It is we who are, and will continue to suffer, if lands become barren, forests get denuded and rivers get polluted. Yet even now, it is not too late. Let humankind earnestly try to restore harmony with nature. Let us preserve and enhance nature. Let us be kind and loving to all other living beings.



Guruji at the Earth Summit with Mr. Maurice Strong, Secretary General of the United Nations Conference on Environment and Development (UNCED)



Guruji with Mrs. Hanne Strong and Ambassador N.P. Jain at the Earth Summit

The Declaration of The Sacred Earth Gathering

The Earth Summit

Rio De Janeiro—June 1992

The planet Earth is in peril as never before. With arrogance and presumption, humankind has disobeyed the laws of the Creator which are manifest in the divine natural order.

The crisis is global. It transcends all national, religious, cultural, social, political and economic boundaries. The ecological crisis is a symptom of the spiritual crisis of the human being, arising from ignorance. The responsibility of each human being today is to choose between the force of darkness and the force of light. We must therefore transform our attitudes and values, and adopt a renewed respect for the superior law of Divine Nature.

Nature does not depend on human beings and their technology. It is human beings who depend on Nature for survival. Individuals and governments need to evolve "Earth Ethics" with a deeply spiritual orientation or the Earth will be cleansed.

We believe that the universe is sacred because all is one. We believe in the sanctity and the integrity of all life and life forms. We affirm the principles of peace and non-violence in governing human behavior towards one another and all life.

We view ecological disruption as violent intervention into the web of life. Genetic engineering threatens the very fabric of life. We urge governments, scientists and industry to refrain from rushing blindly into genetic manipulation.

We call upon all political leaders to keep a spiritual perspective when making decisions. All leaders must recognize the consequences of their actions for the coming generations.

We call upon our educators to motivate the people towards harmony with nature and peaceful coexistence with all living beings. Our youth and children must be prepared to assume their responsibilities as citizens of tomorrow's world.

We call upon our brothers and sisters around the world to recognize and curtail the impulses of greed, consumerism and disregard of natural laws. Our survival depends on developing the virtues of simple living and sufficiency, love and compassion with wisdom.

We stress the importance of respecting all spiritual and cultural traditions. We stand for preservation of the habitats and life style of indigenous people and urge restraint from disrupting their communion with nature.

The World Community must act speedily with vision and resolution to preserve the Earth, Nature and humanity from disaster. The time to act is now. Now or never.

FIRE CEREMONY AT THE SACRED EARTH GATHERING

The fire ceremony which has just been initiated by the venerable chiefs of the indigenous people of the USA and Brazil symbolizes man's interdependence on nature, the holistic link between humanity and the elements of nature and also the respect and regard which we must give to the powerful energy-generating forces of Nature. If Nature gives us its bounties for our happiness and progress, we must revive the indigenous tradition of worshipping it. Fire has been a very vital force of Nature. In the history of all religions of the world, fire worship has had a place of pride. In one way or another, humankind has been worshipping fire - be it in Mexico, Egypt, Brazil, Nepal or India. In a very intrinsic sense, fire is all pervasive. In the oceans, the energy force is Vadav Agni. In the outer space also the energy force of fire is present. And on earth fire takes its power, capacity and potency from the Sun, and people all the world over have been worshipping fire like the Sun. Fire has an undeniable significance for the sustenance of life on earth:

Om Agni mide Purohittam

Yagasya Devam

Ho Taram Ratnadhjatman



Guruji participating in the indigenous fire ceremony at the Ranch in Rio

"I worship the Fire which does all good. The God of the Yagna is fire. Fire transforms precious metal and gives it its beauty and quality. The great Hindu sage Vishwamitra said, 'O' fire, you move everything forward and hence you are called Agni." In Hindu culture, burning fire is witness to all important and auspicious celebrations like the birth, naming, wedding and death ceremonies. Vows taken before fire have a sanctity which is inviolable. In the Jain religion, fire has a comprehensive orientation in terms of an inner and outer fire. In the Uttaradhyayan Sutra there are references to it. The outer fire is, like in all religions, an external energy source. The inner fire is sought to be lit through meditation, abstinence and "Tapa" in one's inner consciousness so that the fire may lead to the emergence of inner light. This in turn would empower an individual to achieve Right Knowledge (Samyak Gyan) and Right Perception (Samyak Darshan) and inspire Right Conduct (Samyak Charitra).

It is very heart-warming to see in the Western world - in these far away continents of North and South America - indigenous people have kept alive their age-old cultures and old traditions which includes worshipping the God of Fire. This is a reflection of their link to India from which they traveled outward, reaching and settling in these far-away places. These nomads have been described in Hindu religious texts as "Yayavar" groups who had left India, about or even before the time of Lord Krishna, some 5,000 to 6,000 years ago. It is amazing and also endearing that despite exposure to western materialism, they have kept up these spiritual traditions, which are now coming to be respected by Americans, Brazilians and indeed the whole of the Western world.

At the Earth Summit, indigenous people have gained a powerful voice. Their voice has been heard with respect and the world is coming to realize the virtues of communing with Mother Nature and avoiding any abuse of the power of her elements.

As a Jain Monk and a spiritual person from India, I am glad to participate in the fire ceremony. As we sit in a circle around the fire, we come to appreciate its symbolic oneness of humanity and the oneness of humankind with nature. And we remember that all life, all life forms and all life forces and energy is sacrosanct and should be accorded the reverence it deserves from a spiritual point of view.

RELIGION AND ENVIRONMENT

by:

DR. NARENDRA P. JAIN
FORMER INDIAN AMBASSADOR TO UN
NEW DELHI, INDIA

June 6th, 1992

**SPEECH DELIVERED AT THE
PLENARY SESSION OF THE
PARLIAMENTARY
EARTH SUMMIT**

The dialogue on "Religion and Environment" has been thought provoking. It is a welcome sign that the approach to linking Religion and Environment is at once dynamic and not ridden with dogma. It is not a question of bringing the church and the state together; it is more the issue of applying the lofty principles of religion in the policy-making process which would influence the future of humanity on this planet. Both thinking and action on the part of individuals, society, or state, must be inspired by the deeper considerations of humanitarianism, compassion and cooperative co-existence. One of the panelists put it very beautifully: "No religion is an island." Let a message go out of this Parliamentary Earth Summit that all religious leaders will unite to work together for a better ecology, both internally and externally. There may be nuances of differences in religious theory, perceptions, customs and traditions, but in the field of arousing awareness among human beings, let them work together. Indeed they have to, if we wish to save the Earth from ecological devastation. We have heard of a proposal to launch an International Green Cross. Indeed it is to be adopted at tomorrow's concluding plenary session. President Mikhail Gorbachev has consented to be its first Chairman. The mission of the I.G.C. is two fold:

1. To create a global disaster relief program of volunteer and expert service, that can respond to environmental disaster much in the same way as the International Red Cross, when humans are endangered;
2. To mobilize a global volunteer corps of citizens, banded together through Green Cross Chapters who are trained to be environmentally astute, and who are alert and ready to solve local problems and monitor community programs for this and future generations. It is intended to be a grass-roots movement - both populist and democratic. This is all quite fine and let us wish success to the new venture. I would, however, like to propose the simultaneous formation of an International Spiritual Green Brigade which could bring priests, preachers and monks from different religions to a single platform of active service in an effort to promote healthy ecology. Let the preachers and the priests, monks and Bhikshus, go out to the streets and homes where social evils are to be eradicated by inculcating spiritual culture and conviction. God lives in the hearts of the abused and abandoned children and the poorest of the poor. We were all

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

— Joseph Pintauro

deeply moved when some of them came to this assembly and spoke of their pathetic condition - human pollution of a most degraded type. Priests must develop a new active social role and should be there to help solve other similar problems concerning the killing of animals, destruction of forests, or abuse of nature. As volunteers of God, they would carry more conviction with the people because they have renounced material life and possessions. They would not be merely going around delivering religious sermons or expressing compassion, but would also be discharging a global responsibility to humanity by giving lead and direction in the specific disaster areas which are threatening to accelerate reckless environmental destruction and create a vicious gap between Human beings and Nature. The Jain religion teaches three pearls of wisdom: Right Perception (Samyak Darshan), Right Knowledge (Samyak Gyan), Right Conduct (Samyak Charitra). It is the time that preachers should not merely preach or teach, but take the lead in providing the direction of "Right Conduct" to masses of people. Let them share their alms compulsively with the hungry and the poor everyday. Let them exhort society to adopt abandoned children and feed the poor. Every religion teaches human beings who are more affluent to become trustees of the society and not remain its cruel exploiters. Lord Mahavir of Jain religion used to tell his followers that there was nothing wrong in working to become rich. But once you have reached a certain stage of reasonable affluence, make a solemn decision to pass on any further accumulation of wealth to the poor and the dispossessed. The monks need to go out to forests not merely to meditate, but also to act as a catalytic force to prevent the indiscriminate razing of trees. Such sinful activities need the struggle waged against them by our religious leaders. Prevention of cruelty to animals, their uninhibited slaughter in slaughter houses and the absence of animal care clinics, are issues which can no longer, and should no longer, be ignored. It is violence of the worst order, and full of hypocrisy as we choose to raise

certain selected animals as house pets. This kind of double standard must cease if we wish to tackle environmental pollution which affects the lives of living creatures. The world was not created solely for the dominant living species, nor for human beings to simply survive and prosper. Others have an equal democratic right as they live, breathe and possess a soul. In fact, priests need to take an inter-religious initiative to prepare a charter for animal rights, a charter on Earth Ethics and present it to the United Nations for adoption and later to humanity for implementation. Mahatma Gandhi set a very worthy example. He was not only a great political leader, but an even greater spiritual leader of our times, who led India's non-violent struggle for independence to its successful fruition. Whenever, in whatever city or village he went, he always stayed in a colony of the Untouchables. He gave them the name of HARIJANS (sons of God). He dressed like the poorest of the poor and lived a lifestyle full of utter simplicity, frugality and high thinking. That is the kind of example our monks and priests need to follow. They must become active volunteers to serve the cause of religion even better. Priests have done some wonderful work in the field of education and public health. Now, it is time for them to consider expanding their activities to cover the comprehensive field of ecology. The great Jain Monk Acharya Sushil Kumarji who is with us, and who has been the founding member and one-time director of the forum, has initiated many such projects in India and the United States. Furthermore, he has been trying to negotiate with terrorists in Punjab (India) to take to the path of peace and non-violence. These are tasks full of challenge and complexities. But initiatives by holy men can excite and inspire the entire society and bring about positive fundamental changes in the attitudes of individuals everywhere. Spiritual leaders have been servants of God: Let them now become servants of people, because in time, their preaching will become more effective and convincing. Let our religious leaders lead us not merely to light, but also to action.

IMPACT OF JAINISM AT THE EARTH SUMMIT

by:
DR. NARENDRA P. JAIN

**FORMER AMBASSADOR
OF INDIA TO THE UN**



The Jain delegation at the historic gathering in Rio: Gautam Oswal, Guruji and Ambassador N.P. Jain

Earth Summit, the largest ever International Conference by the United Nations took place at the Riocentre in Rio de Janeiro, Brazil from June 3 to 14, 1992. Presidents and Prime Ministers of over 120 countries participated in it. Earth Parliamentary Summit was simultaneously held from June 5 to June 7, 1992 under the auspices of the Global Forum of parliamentarians and spiritual leaders at the historic premises of Brazil's National Assembly. A Sacred Earth Gathering of leading religious leaders and thinkers from all over the world also held its three day session from

May 27-30, 1992 at the monastery Casa de Retiros Padre Achietá. His Holiness Acharya Sushil Kumarji Maharaj was especially invited to all these three major world conferences and all other connected meetings in Rio de Janeiro, Brazil. He received invitations to the world Summit as the Founder Chairman of the International Mahavir Jain Mission - which has now become affiliated and accredited with the United Nations as an N.G.O. (Non Governmental Organization). To the Earth Summit, he was invited in his capacity as a founding member and one time Director. To the Sacred Earth Gathering the invitation was in recognition of his being a renowned spiritual leader of Jain religion.

Ignoring his advancing age, indifferent health and heart problems, Guruji responded to the pressing invitations to the Earth Summit since it provided a historic opportunity to propagate to the global community the universality of Jain religious principles and its deeply compassionate philosophy of Non-violence and "Live and let live." The teachings of Jainism were received with great respect, attention and a profound interest, since in their spiritual dimensions as well as day-to-day practice, they evoked relevance to the critical ecological crisis confronting the entire universe today.

World Attention

Jain religion gets world attention. What was so far regarded as an austere religion with a limited following arose the interest of human consciousness as the only religion which had not in its 5,000 years of existence compromised in any way the principles and daily practice of vegetarianism, animal care, reverence for all forms of life and respect for nature. The unwavering practice of these beliefs purported a long term practical way to save Mother Earth from drifting towards an ecological disaster. People were attracted to the concept of Paraspar Upgraha Jivanam since it convinced them that by restoring harmony and equilibrium between mankind, nature and other living beings in an atmosphere of Ahimsa (Non-violence) and Aparigraha (non-possession) could be brought back to a state of harmonious mutual interdependence through the universal forces.

Sacred Earth Declaration

The responsibility for drafting the Sacred Earth Declaration was assigned to Dr. Narendra Jain as he was elected Chief Rapporteur for the Conference. It is significant that the

His Holiness Acharya Sushil Kumar Ji Maharaj

declaration contains the following specific references to Jain principles: We believe in the sanctity and integrity of life forms. We also affirm the principles of peace and non-violence in governing human behaviors towards one another and all life. We view ecological disruption as violent intervention into the web of life.

Impact of speeches

Guruji delivered two important speeches on Jain religion at the Summit at the Riocentro Conference venue on the 7th and 12th of June. He was one of the chairpersons at the meeting of Riocentro when the Sacred Earth Gathering declaration was formally presented to the Earth Summit. At the Parliamentary Earth Summit he was invited to conduct a Jain meditation and prayer prior to the commencement of the conference session. The Brazilian National Assembly Hall, with its high decorative dome, vibrated from the chanting of the Namokar Mantra and Om. Silence penetrated the room until you could hear a pin drop and people were deeply moved.

At the Global Hearts Convention in Flamingo Park, Guruji spoke at length on the need for practicing non-violence as the only way for humanity.

Dr. N.P. Jain was entrusted with the task of preparing the text of a proposal for Earth Restoration Corps at an international meeting sponsored by the Manitou Foundation. His draft was endorsed at the meeting and forwarded to Earth Summit's Mrs. Hanne Strong, founding chairman of the Manitou Foundation and wife of the Secretary General of the Earth Summit.

Attracting world-wide attention

Guruji and Dr. N.P. Jain also participated actively at the Wisdom Keepers Convocation, which drew participation from the world's leading philosophers, social leaders, artists, sculptors, professors, diplomats and religious leaders. One evening of this convocation was devoted to Jain meditation and prayers led by Guruji. The Brazilian community organized special speeches delivered by him at the Aurbindos Society Hall, the Yoga Institute and the Acharya Ashram (Assocido Ao Gnana Mandiram). The audience consisted of Brazilians interested in the Indian philosophy and culture. Each speech was preceded by the chanting of the Namokar Mantra and Om, and the audience joined in with devotion and enthusiasm. Guruji also explained the meaning of

Mahamantra. Mr. Benton Mussel White, chairman of the One World Organization personally interviewed Guruji and Dr. N.P. Jain for his world-wide documentary and newsreel. Guruji was interviewed by PBS and CBS, USA TV network of Brazil, Peru TV and many others. His focus and emphasis on non-violence received extensive coverage.

International movement

Encouraged by the positive response of individuals, institutions and the media, Guruji announced the launching of a World Movement of Non-Violence for Peace and Environment in Rio. This announcement was made in the presence of Mr. Maurice Strong, Secretary General of the Earth Summit, who described it as a welcome proposal from a renowned spiritual leader of India. Mme Wangari Mathai, Chairperson of the World Green Belts Movement and well known Kenyan environmentalist, supported the proposal whole-heartedly. The proposal received warm applause at the Global Forum of Parliamentarians and the spiritual leaders where Dr. Jain made an announcement while speaking on Jain religion and ecology. The Global Hearts Convention and the One World meeting also echoed positive support for the timely initiative. Rev. Father Kreidler of the United States described Jain religion as the most peaceful religion on earth in a television interview. Reverend Father Paul Meyer, Chairman of the International Coordination committee on Religion and the Earth expressed keen interest and agreed in principle to join a Rally for Peace & Non-Violence in New York. The President of Brazil's mother sought a meeting with Guruji and promised to cooperate for propagating principles of Ahimsa particularly among the children and youth.

Rousing reception

Wherever Guruji went in Rio de Janeiro, whether at the Earth Summit, the Global Forum at Flamingo Park or Palace



An interview with PBS of the United States



Guruji with Shri P.V. Narasimha Rao, Prime Minister of India

Tiradents where the Global Forum of Parliamentarians & spiritual leaders held their historic Parliamentary Earth Summit, he was interviewed by the press and T.V. media and mobbed by eager and inquisitive Brazilian admirers, as well as other foreign delegates. The Prime Minister of India, H.E. Mr. Narasimha Rao received him very cordially and responded positively to the launching of the world Movement of Non-Violence. Guruji also met the Prime Ministers and Presidents of many other countries participating in the Earth Summit and was offered full support and cooperation for his movement.

The meetings helped focus world attention at a Summit level on the relevance of Jainism's tenets regarding the current world situation and the timing of launching a World Movement of Non-Violence as well as the establishment of an International University for Non-Violence couldn't be better. Brazilians who happened to meet Guruji were deeply affected. In fact, his birthday on June 15, 1992, coincided with the formal opening of the Brazilian Chapter of the International Mahavir Jain Mission in Rio de Janeiro, as well as the World Movement of Non-Violence under the



David and Shieva Cherman at their home in Rio with Guruji and Ambassador N.P. Jain



The Archbishop of Brazil, Mr. Helder Camara and Guruji

enthusiastic and spiritual directions of Mr. David and Mme. Shieva Cherman - widely respected and popular socialites.

University of Peace in New York

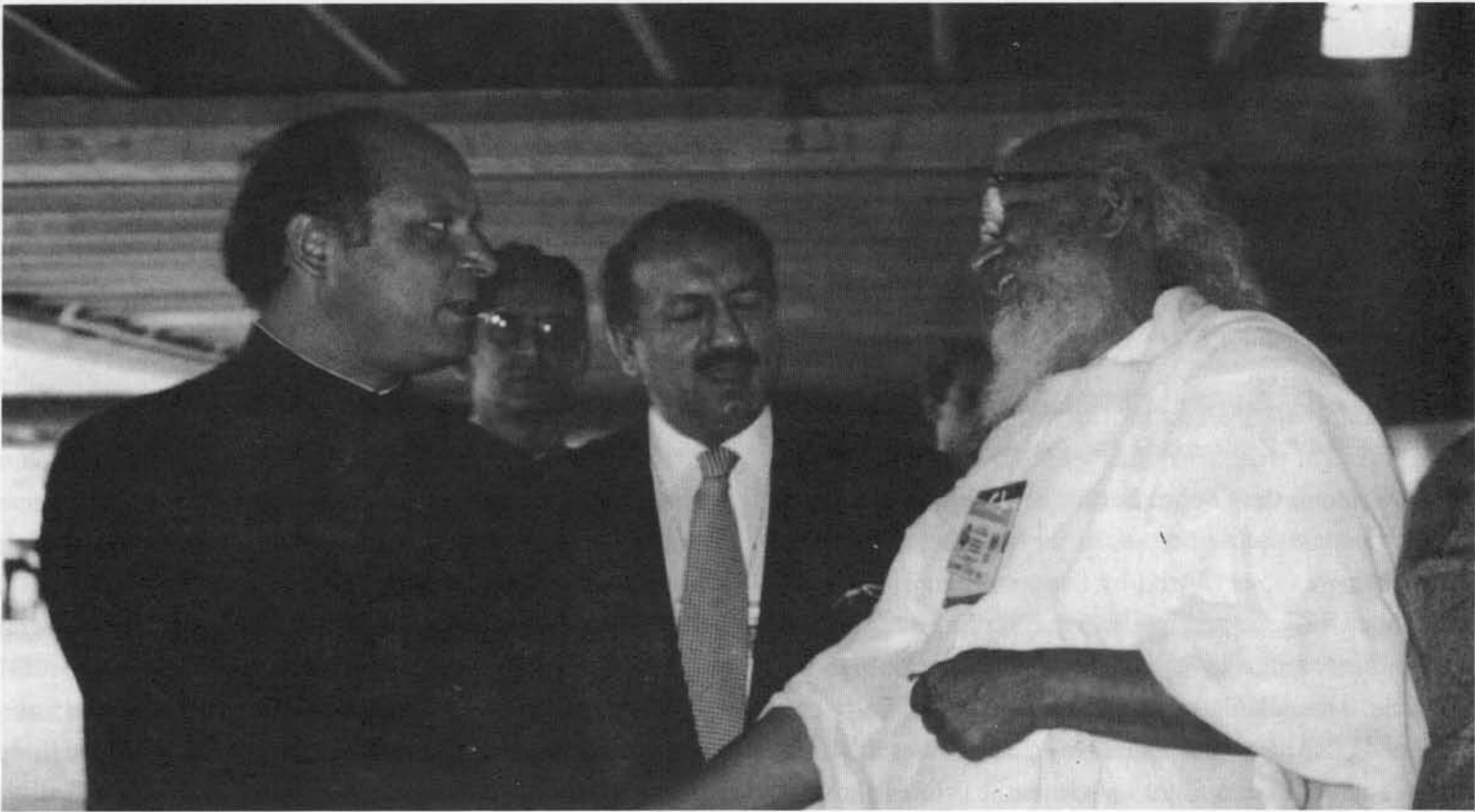
Immediately before going to Rio de Janeiro, Guruji visited the U.N. University for Peace at Costa Rica with Ambassador Dr. Narendra Jain for extensive talks to establish a link between the International University for Non-Violence that he has proposed and the U.N. University for Peace. Talks with Mr. Carazo, President of the University and the former Assistant Secretary General of the U.N., and Dr. Montalvo of Spain, Rector of the University, were fruitful and all three confirmed their desire in writing to cooperate and accept the new University for Non-Violence as a sister institution. Dr. Robert Muller was so deeply moved that he twice announced his decision to become the co-founder of the Movement of Non-Violence - first at the Sacred Gathering in Rio and again at the Global Hearts Convention. Thus the two universities will become the radiating nuclei for the Global Movement of Non-Violence.

Ecological danger

The universe is on the brink of an ecological disaster and there is no time to loose to save planet Earth from further deterioration. Indeed, long term preventive measures need to be launched - not only by governments but by building a worldwide grass roots movement to prepare the people to embrace the noble precepts of Ahimsa.

It was an historic step in Rio that provided the Jain religion a global platform for the first time in the history. It was also a unique opportunity to consolidate the efforts and enthusiasm of Jainism and present it to the world as a universal philosophy.

His Holiness Acharya Sushil Kumar Ji Maharaj



The Prime Minister of Pakistan, Nawaz Sharif with Guruji



Guruji with Sam Nujoma, the President of Namibia and Ambassador N.P. Jain

CARE AND SHARE

GURUJI'S ADDRESS
AT THE EARTH SUMMIT
JUNE 12, 1992

It is a unique occasion when the Sacred Earth Gathering's representative group comes to the UN Earth Summit to present its declaration. Spiritual leaders, thinkers and philosophers have come to the forum of statesmen to expose them to the spiritual perspective of the ecological issue. The other day, Mr. Maurice Strong came to the Monastery to formally receive the declaration. That was a memorable occasion when around a green plant, we made an Earth circle and sang in praise of the oneness of Earth, oneness of all life and oneness with nature. The chiefs of the indigenous people of the United States and Brazil gave us a beautiful glimpse of their traditional beliefs and faith which is so firmly rooted in sacred communion with nature. Internationally renowned Kenyan leader Ms. Wangari Mathai spoke with much feeling and eloquence in support of my proposal to launch a World Movement of Non-Violence for Peace and Environment. We had leaders of many faiths - from Christianity, Judaism, Islam to Buddhism and Jainism - expressing all that unites us despite our different religions when it comes to a spiritual approach to our natural surroundings and a deep humanitarian and compassionate attitude towards all living creatures.

Today we are speaking to the world's top statesmen on the need to think not merely in economic, technical or scientific terms in regard to the environment and its link with sustainable development. That perspective would be too narrow and limited, rooted in an unsympathetic, exploitative and violent attitude that the materialistic world would

*Peace cannot be kept by force.
It can only be achieved
by understanding.*

— Albert Einstein

have developed towards the bounties of Nature. The exploitative way may have brought us immediate positive results, but it has taken us so long to realize that we did not care enough to replenish nature with all that we were drawing upon continuously to make our lives ever more comfortable. Conservation of nature, protection of world life, continuation of a rich and varied flora and fauna, have suddenly become issues of very critical importance. This has been due to the violent and intemperate behavior of us humans towards nature and other fellow creatures. We have committed grave sins towards Mother Earth: Fertile lands have become barren, deserts have expanded in areas, forests have now disappeared, wild life is extinct, lakes have also dried up, rivers and oceans are heavily polluted. We do not even have fresh air to breathe in most human settlements, particularly in the urban areas and industrial belts.

It is tragic that approximately 10% of the Earth's potentially fertile lands have already been turned into desert or wasteland through reckless human exploitation and indifference to replenishing their fertility. Another 25% awaits a similar fate if this violent behavior is not changed. Every year the world is losing 8.5 million hectares through erosion and silting which are by-products of the indiscriminate and violent cutting down of trees. Over 20 million hectares of our tropical forests are being cut down each year - and look at what is currently happening right here in the Amazon forests of Brazil.

The Declaration of the Sacred Earth Gathering is a

His Holiness Acharya Sushil Kumar Ji Maharaj

timely reminder of returning to age-old religious and spiritual values. It is a warning that if humanity continues to disturb nature's balance and equilibrium, it will invite far greater disaster for itself and the planet Earth. Humanity should be justly proud that through human ingenuity, adventurous spirit, boldness, courage and innovation, tremendous material progress has been achieved. We live in an area of unparalleled material prosperity and comfort, even though it is not evenly distributed. Vast segments of humanity, in different continents, still groan under the weight of poverty, backwardness and ignorance. We have divided one world into many - the world of the rich, the world of the poor, and so on. Did you know that income disparities between the top 20% and the bottom 20% of the world's people have doubled over the last thirty years and stand today in the ratio of 100:1 according to a U.N.D.P. report? How can you recreate a new world and one planet in a grossly unequal world of the poor and the affluent? Equality and justice through partnership among humans is the only way, as Lord Mahavir of the Jain religion said centuries ago: Let the rich earn, but let them earmark their earnings over a certain level for the poor. That is the trusteeship concept. Progress in science and technology has been phenomenal: Man has reached the Moon. Mysteries of outer space are being unravelled more and more. But we have used science, rather misused it, to produce weapons of mass destruction, nuclear bombs, poisonous gases to kill one another and to destroy the culture and civilization we ourselves created in the East and West, North and South.

The other day I read a UN report which stated that if only fifty billion U.S. dollars, currently spent on the military, were to be reappropriated towards public welfare, it could double the expenditure of healthcare for 4 billion people in the Third World, providing immunization to every baby and fresh water and basic sanitation within ten years to every village. The world today has become sick and exists as a slave to consumerism, greed, lust, possessive instincts

and aggressive urges. However, it is very encouraging in this context to see more and more people embracing a vegetarian diet in western countries. Vegetarianism promotes serenity, peace of mind and a truly non-violent culture. It is also conducive to a better environment. I heard a speech the other day at the Global Forum which said that every steak has the same global warming effect as a 25-mile drive in a typical American car. If we want to save Mother Earth from further disaster, we must change our values towards life and our lifestyles. We must go back to the concept of "simple living and high thinking," by limiting our wants, by employing self restraint and abstinence. This is what Jain religion preaches - the spirit of the Aparigraha permeating all life behavior, conduct and thinking. The Declaration of the Sacred Earth Gathering rightly focuses upon both Ahimsa (non-violence) and Aparigraha (non-possession) which are the basic tenets of Jain philosophy. These virtues are not under a monopoly by any religion or any holy text. These are Universal virtues that give us a code of conduct; and when they are neglected or violated, our environment suffers to the degraded state it is currently in. I thank the distinguished audience for receiving our Spiritual Declaration with such warm applause. It is never too late to retrace wrong steps and to resume our journey towards a better future in communion with Nature and in full respect and reverence for our environment.

The drafting committee headed by Dr. N.P. Jain deserves our compliments for working out a well-synthesized declaration, that effectively expresses the much-needed spiritual message to the Earth Summit and to the world at large. Last, but not least, our warm-hearted thanks to Mrs. Hanne Strong, Wife of the Secretary General of the UN Earth Summit for inspiring, organizing and harmonizing this highly successful first Sacred Earth Gathering. Blessings to you all. There is only one Earth which is our Mother. Let us care and share.

GLOBAL SPIRITUAL RENAISSANCE

GURUJI'S SPEECH
AT THE GLOBAL EARTH
GATHERING
MAY 31, 1992

We are coming to the close of our deliberations. It has been a highly stimulating and thought-provoking dialogue. The serene natural surroundings have inspired constructive thought in the directions of harmony, peace, wisdom and non-violence. In all the speeches that I have heard at the gathering, I have found acute awareness of reviving global spiritual consciousness in the discharging of our responsibilities and obligations to Mother Earth.

Need for spiritual outlook

The Sacred Earth Gathering has sounded a warning on the eve of the Earth Summit 1992 that humanity must prepare itself spiritually to face the tremendous task of saving the Earth from ecological crisis. Science has magnified the power of humanity in Earth and Space. Advances in technology have helped humankind harness natural resources with a level of efficiency and productivity as never before. But we have abused nature and exploited her without thought of replenishing or preserving its bounties. This has occurred because we have tended to sidetrack matters of heart and soul, confining them to the churches, temples and mosques to tackle.

The spirit of religion must pervade our lives and must inspire the totality of our vision. Isolated economic, cultural, social, political or psychological approaches have given us a fragmented view of our life and its purpose. They have made us narrow-minded, materialistic, self-centered and egoistic. Love, compassion, universal brotherhood, harmonious understanding and cooperation have become mere slogans which we utter but then ignore.

Restore spirituality

How can we restore spirituality to its rightful place in human life once again? It is only through the path of renewed commitment to global ethics and morality. Global ethics calls for peaceful co-existence and not confrontation. It calls for making non-violence a way of life in the interdependent existence between 8.4 million species (which inhabit the Earth as per Jain scriptures) and nature. Some of them may already be extinct, thanks to the callous self-centered, exploitative attitude of human beings. But it is never too late to take the right path of recreating a better world for ourselves and other living creatures.

Need for fundamental transformation

The world situation calls for a fundamental transformation in the way we look at, and seek solutions to those problems that come up in our daily lives of both individuals and societies. For instance, terrorism has become a serious problem for the modern world. It is in a sense, a manifestation of violence that resorts to the vehicle of violence in order to attain its goals.

Give up violence

Violence perpetuates violence that increases in intensity, viciousness and cruelty as it continues. The society and the world get caught in this vicious circle and the problems begin to look insolvable while brutal killings and the murder of innocent civilians goes on.

It is here that the bold and imaginative, timely and compassion oriented use of non-violence can be effective. I have walked into terrorist infested areas of Punjab in India unarmed and unescorted. I spoke to terrorists the language of Ahimsa, of love, of reason punctuated with sympathy, of forgiveness and forgetting. I touched their hearts and they are opening themselves to prepare for a positive response.

Non-Violence: the only remedy

A non-violent approach takes time to heal the deep wounds and scars which have been created due to communication gaps, misunderstanding, suspicion and mistrust. I have been speaking with both terrorists as well as the government, in an effort to amicably eliminate the evil of terrorism through a non-violent approach. But I cannot do it alone. We need a

movement for this purpose, for a change of heart of all concerned. Mahatma Gandhi succeeded in his non-violent movement which the masses of people joined with courage, zeal and faith. His disciple, Vinoba Bhave, succeeded in his land-gift (Bhoodan movement) because he spoke the language of non-violence and love to the landlords. Sundarlal Bahuguna is succeeding in his struggle for protecting forests in India by launching a non-violent campaign (Chipko Movement) which literally means "save the tree by embracing them and clinging to them" so that no one can do the trees any harm. I do hope one day we will be able to build up a similar non-violent campaign to bring about the closure of slaughter houses. *Let us not forget that the site of the United Nations Headquarters in New York used to house a slaughter house. It was closed and we now have a temple of world peace in its place.*

It would be of interest for you to know that the Jain community in all parts of India is doing dedicated work over the past many years in the fields of animal protection and care, as well as reforestation. Opposite the famous Red Fort in Delhi (India), is the old and famous Red Jain temple. A part of it is a bird clinic where over the years thousands of birds and animals have received treatment and care. All Jain Holy pilgrimage centers are on top of hills, and Jain communities have now resolved to arrest erosion and deforestation and intensify the greenery all around. Ten thousand Jain monks go door to door every day all over India not merely to preach religious philosophy, but to persuasively propagate the practice of vegetarianism, love for all creatures, of curbing wasteful consumption and of leading a life of simplicity. They have truly spread the cultures of Ahimsa (non-violence) with love and continue to fashion the lifestyle of the Jain community. Rich and poor are guided towards harmony, shared social responsibilities and the obligations of spiritual depth.

We can recall such instances in the history of many nations and societies. But since the world is now becoming a global village for the first time, we need to do something together on a world-wide scale to promote the culture and

practice of non-violence. This will usher in a global spiritual renaissance and help us to leave a better, healthier and a more serene Earth for the coming generations.

Momentous opportunity

The Earth Summit and the preceding Sacred Earth Gathering in Rio is a momentous opportunity for humanity to relate itself once again with nature as well as other living beings on this planet by restoring mutually supportive interdependence in peace and non-violence.

Indiscriminate and widespread violence in thought, word, and action has brought the world to chaos, conflict and confrontation; hatred, hostility and mistrust. Violence has, indeed, been the worst pollutant which is eroding all civilized values of humanity and undermining the very fabric of our existence. Durable peace and peaceful co-existence can be promoted only through faith in and the practice of non-violence.

Non-Violence Movement

In the presence of this distinguished gathering & in particular, of Mr. Strong, Secretary General of U.N.C.E.D. and an ecological missionary of faith and vision, I have great pleasure in announcing the launching of The World Movement of Non-Violence for Peace and Environment.

It is a happy augury that the longtime crusader for World Peace, Dr. Robert Muller, former Assistant Secretary General of the UN and also Chancellor of the UN University for Peace in Costa Rica, has agreed to join as a co-founder of this movement.

The UN University for Peace in Costa Rica and the newly established International University for Non-Violence in New York (USA), near the UN headquarters, will be the radiating nuclei for this movement.

Appeal to join movement

We invite you to join us and actively support us in spreading the message of peace through non-violence all over the world and make our Earth a better place to live, grow and prosper as an integrated and united harmonious global community.

TWIN CONCEPTS OF POLLUTION AND PURIFICATION

VIEWS FROM EAST AND WEST

by:
V.P. SINGH

The twin concepts of Pollution and Purification are very important for the survival of this universe. The continuous motion and interaction of matter and energy is actually life in its external form. The day this process stops, the whole universe will disintegrate. The millions of combinations of matter and energy during the cycling and recycling process has led to the birth of this universe. Human life and all other forms of life in visible and invisible form, are the results of many billions of bio-chemical combinations. The combinations resulting from this interaction of matter and energy is called Jiva and has a consciousness of its own. As long as Jiva resides in its body, in any shape, life exists. But when Jiva (consciousness) departs from the body, death and disintegration into the five basic elements of air, water, earth, fire and space results. These elements are then recycled into the ever-active recycling process.

Today the whole world is facing a very grave danger of pollution, which has endangered the existence of this planet and all of its life forms, and continues to threaten interplanetary balance.

Western View

Western countries are aware of the dangers of pollution, but they recognize it simply as an external threat that creates serious health and environmental hazards which are incompatible with human survival. All their efforts are therefore limited to the physical control of air, water and land pollution. Over the years they have spent millions of dollars to develop and use the best anti-pollutants to clean the environment, but their efforts have so far met with only partial success. The most effective pollutant loses its effectiveness after some time and the search for a new anti-pollutant

begins anew. In fact, the pollution in the West is closely bound to the vital agricultural or industrial system. The control of the ecological pollution caused by constant use of large numbers of chemical combinations in agriculture and industry is creating other dangers. The truth is that the West has to redesign and re-evaluate its entire anti-pollution drive. And at this point the West continues to deny any connection between environmental pollution and the pollution caused by the negative thoughts (Karma) of humans living on the earth.

Eastern View

Jain philosophy recognizes that pollution and purification are two sides of the same coin that goes beyond a physical to a spiritual problem. The proponents of this philosophy argue that all external pollutants are in fact the indirect result of our thought process and that the deeds of humans give physical expression to these thoughts through the process of transduction. These thoughts combine with the actual deeds and also pollute the external environment. Furthermore, all these external pollutants combine the karmas of the Jiva to cause universal pollution. We must therefore resort to external as well as internal spiritual efforts to purify the environment. These efforts include not only purification of the air, water and earth, but also a commitment to lead a disciplined and well-balanced daily life. Together, this is known as the twin concept.

Twin concept

The twin concept of Pollution and Purification is not new. It was very well known to ancient cultures and religions. Hindu religion insisted on purity of the environment not only by physical efforts but also by disciplining the conduct and behavior (karma) of human beings. Yoganas were performed every day to purify the environment. A caste system was developed to prevent virus infection; inter-caste marriages were prohibited to guard against genetic pollution and meditation was practiced to purify mind and soul. In due course, this arrangement was distorted by the fundamentalist priest class and thus the entire significance was lost to future generations. New Philosophy came as a reaction to the fundamentalist approach, which started putting too much emphasis upon Karmkand and hence Buddhism and Jainism were born. They offered a new and a revolutionary

philosophy and approach to life. Jain religion revolutionized the whole concept of karma and Jiva. Jainism rejected the fundamentalist approach to life, and denied that human beings could attain salvation (moksha) only by undergoing the rituals of karmkand. Instead, Jain religion proclaimed that moksha could be attained by following the twin concepts of Pollution and Purification, not only physically, but also spiritually in our day to day lives. For the first time, Jain philosophy preached that it was foolish to seek the blessings of a "so called God" for attaining Moksha because it was only through the purity of body, mind and soul that one could attain the desired goal. It is said that body, mind and soul should always move together, which is never possible unless matter and energy interact in complete harmony and balance. It is through the interaction of matter and energy that the objective of a pollution-free environment can be achieved. There is no need to introduce external and physical anti-pollutants because such use might become counter-productive. Jain philosophy also preaches balanced interaction because only a harmonious interaction between matter and energy can bring peace, happiness and prosperity to the world.

Jain philosophy

According to Jain philosophy, violence is the most dangerous pollutant and it is disturbing the cycling and re-cycling process that governs a balanced chain reaction of matter and energy. It insists that external pollution is only a by-product of inner pollution. When the thinking and deeds pollute the Jiva, it spills into the environment. Ahimsa is the only permanent and effective anti-pollutant that can purify Jiva and get rid of the pollution in our external environment. The truth is that Ahimsa restores the equilibrium of the chained inter-action, the seed of creation in visible and invisible form. According to Jain philosophers, the wheel of space and time is eternal and formless. It is like a wheel with twelve spokes, each symbolizing a DRAS (age). Six spokes comprise the ascent while the next six spokes constitute the descent. This stage of descent represents the human journey through pollution and impurities. Purification and bliss are achieved as the Jiva emerges in the ascent stage moving step by step to achieve complete purification. Co-existence and preservation of all forms of life are the two pillars of Jain

philosophy. According to Jain religion, Karmas are the subtlest particles of matter, invisible to the human eyes. When these particles undergo the multiplier effect, they spill into the environment resulting in pollution. To eliminate pollution, we must concentrate on the ultimate cause and source of our problem. Matter as such has no awareness. The awareness comes after its balanced interaction with energy in a space and time frame. In the space and time frame, matter and energy take a shape and this resulting combination then gets involved in action because if there is no action, there can be no life. During the course of this wrap up, a coating of karmas become so thick that awareness becomes cloudy. With every cycle of birth and the death, the shape of wrap up keeps changing again and again until at last the Jiva resorts to spiritual anti-pollutant (Ahimsa) to wash off the accumulated pollution of the previous lives. The Jiva, according to Jain religion, is nothing else except embodiment of the wrap up matter and energy in its purest form. When the Jiva is caught in the wrap up of space, it starts attracting pollutants because of basic of science law: Negative positive forces attract each other.

Forms of life

Life in the universe, as the Jain philosophers view it, consists of two forms: 1. Life inhabiting the environment (air, water, earth and plants) 2. Life in the form of minute living beings called Nigodas, which evolve continuously in a slow process. This life is not visible to the naked eye and it cannot be perceived by other senses. The whole universe is divided into two: occupied and un-occupied. Time is said to consist of innumerable indivisible particles of corporal substances within the parameter of which matter and energy interact in a long and dramatic struggle for freedom: Ratnatraya.

The Ratnatraya constitutes the basis of environmental ethics in Jain religion. To keep the environment clean and unpolluted, spiritual knowledge, faith and conduct must be cultivated together because this will bring tolerance, tranquility and peace to the universe and act as a deterrent to various visible and invisible pollutants. Jain philosophers hold that violence is the one single factor that has a poisonous effect on the environment and that it can be exterminated only by Ahimsa. Violence should be es-

chewed in body, mind, soul and speech because it pollutes the soul and disturbs the strategic balance between matter and energy. Jains believe that all living things have a soul and, therefore, deserve full respect and tolerance. To live and let others live, humans must act with understanding and tolerance, never resorting to violence or anger. To keep the environment clean, Jainism insists on taking great precaution and care while using and disposing of the articles of daily use. While leading family life, Jains are expected to take five vows known as Atomic vows in order to train themselves to live disciplined, ascetic lives. These atomic vows are negative in nature, yet their adoption can solve many social, moral and ethical problems that are polluting the environment of the world today.

To conclude, Jain philosophy does not believe in the purification of our external environment as an end in itself, but rather insists on using internal anti-pollutants such as Right conduct, Right deeds, Right faith and Right behavior by society. According to Jain philosophy, violence is nothing but anger, possessiveness, ego, ignorance and death. These are the most dangerous pollutants for the moral, material and spiritual health of the world. Only Ahimsa can curb these pollutants and serve as a lighthouse to the entire world. It is the only way for the survival and continuance of the cycles of nature. Ultimately, Ahimsa is beneficial to all forms of life; It is water for the thirsty; food for the hungry; medicine for the sick; knowledge for the ignorant; freedom from Jiva. It can also purify the air, water, land and vegetation through a disciplined and balanced interaction of matter and energy.

In brief, Ahimsa is the nectar that revives the dead and can lead humanity to new material and spiritual heights.

*If there be righteousness in the heart,
there will be beauty in the character.
If there be beauty in the character,
there will be harmony at home.
If there be harmony at home,
there will be order in the nation.
When there is order in each nation,
there will be peace in the world.*

— Chinese Proverb

*Where the mind is without fear
and the head is held high;
Where knowledge is free;
Where the world has not broken up
into fragments
by narrow domestic walls;
Where words come out
from the depth of truth;
Where tireless striving
stretches its arms
towards perfection.
Where the clear stream of reason
has not lost its way into the dreary
desert sand of dead habit;
Where the mind is led forward
by thee into ever widening
thought and action -
Into the heaven of Freedom, my Father,
let my country awake*

— Rabindranath Tagore

THE MIRACLE OF LIFE

by:

SHIRLEY TEPPER

NEW YORK

There are significant moments in time that can alter the course of one's life. I experienced such a moment. It happened one Friday morning thirteen years ago. I was invited by Mr. Thapar, my yoga instructor, to attend a lecture and meditation program at his yoga center on Staten Island. The highlight of this program was to be a world-renowned Jain monk, His Holiness Acharya Muni Sushil Kumarji, who would be discussing the principles of Jainism. It promised to be an interesting and informative evening but I had to decline as my husband Bernard and I were going on a vacation that week to Ireland.

For some unknown reason, the travel Agency suddenly canceled our trip, and so we were unable to reschedule another flight during this time period although we made every effort to do so. Needless to say, I was extremely frustrated and disappointed as we had been looking forward to this vacation for many months.

On that fateful evening, while my husband attended to several business matters, I suddenly remembered Mr. Thapar's invitation and felt compelled to go. I was deeply moved by this saintly Jain monk, humbly clad in white cloth and who seemed to glow with inner light. When Gurudev began chanting ancient Jain mantras, I experienced an uplifting of spirit unknown to me. Thus, my spiritual journey began. I became vegetarian and under the guidance of Guruji I began to meditate and recite the Namokar Mantras daily.

My husband Bernard, who knew nothing about Jainism, was at first fearful that I was involved with some strange cult worship. But after meeting Guruji for the first time at Santosh and Dr. Jain's home, he too was so deeply impressed that several weeks later, we joined Guruji on an exciting trip to India. Shortly afterwards, Bernard also became Guruji's disciple. He gave up smoking and became a vegetarian. He went on to become a yoga instructor. Prior to meeting Guruji, he had no interest in Yoga. Bernard is now President of the Kundalini Science Center and Man-

ager of the Staten Island ashram. When our son, Steven, who was 23, first met Guruji, he had an intense spiritual experience giving insights into the meaning of life and literally became a vegetarian overnight.

Before Guruji founded Siddhachalam, he spent a great deal of time on Staten Island during which my family and all those who came to study were greatly blessed by his teachings. We learned about Jainism, which embraces ahimsa or non-violence at its heart and cultivates a deep reverence for all forms of life. We also learned that the main purpose of life is to reach enlightenment by conquering our inner enemies, just as the Jain saints did thousands of years ago. These enemies are fear, greed, anger, attachment, hate and expectation. Through devotion and the practice of Namokar Mantra and Arhum Yoga on a daily basis, we can eventually heal the body and mind and attain the Right knowledge, Right faith and Right conduct needed for self-realization. During the years, I have personally experienced the effects of the Namokar Mantra's healing power and ability to stop pain. Many times, while chanting the mantra, I could feel an electric current surge through my body and my voice would suddenly change, becoming vibrant and melodic unlike my normal singing voice. There were instances when I became clairaudient and heard our Guruji and others chanting the Namokar Mantra spanning the distance of Siddhachalam, along with other phenomenon too numerous to mention in this article. Guruji has devoted his life to studying and teaching the Namokar Mantras. How fortunate is our Karma to have this great master as our guide and our Guru to impart his esoteric knowledge to us and lead us towards Moksha - the total liberation of the soul. Most of us lack the deep insight to visualize life's plans unaware that many painful events often lead to the golden opportunities that guide us down new and wonderful paths. Reflecting back upon that auspicious day when I first met Guruji many years ago, I remember how angry and distraught I was over my canceled vacation.

CELEBRATION OF NON-VIOLENCE

A Report by:
BAWA JAIN

The following is a report of the celebration of Non-Violence, at the United Nations Church Center; New York. The International Mahavir Jain Mission (a United Nations affiliated NGO) celebrated "Non-Violence" by honoring its founder: His Holiness Acharya Sushil Kumarji - an internationally renowned proponent of Ahimsa - on the occasion of his 50th anniversary as a Jain monk and his 67th birthday, amidst the NGOs and followers, at the United Nations Church Center on 25th June.

The celebrations were well attended by the NGOs and the occasion also marked the birthday of the "Movement of Non-Violence for Peace and Environment" in the United Nations.

Delivering the keynote address, Dr. Robert Muller, Chancellor Emeritus of the United Nations University for Peace, Costa Rica, and former Assistant Secretary General of the United Nations, said that it was very symbolic that the Movement of Non-Violence for Peace and Environment be launched with the NGOs and also at the UN Church Center. He said that his life has been significantly energized and inspired by the NGOs and the Holy Spirits.

He said that they received Acharya Sushil Kumarji at the University for Peace and were informed of his decision to create a University for Non-Violence not far from the United Nations. This university of Non-Violence shall be the extension of the University for Peace in Costa Rica. He said that they shall put that in the Council of the University for Peace, but in the mean time the two sister Universities have exchanged letters of Non-Violence in New York.

Dr. Muller said that war was diminishing and the peace movement was beginning to grow. Violence exists far



Dr. Robert Muller, Dr. Farouk Mawlawi and Guruji

etc. Violence goes far beyond what they are trying to do in the United Nations - namely achieving peace between nations. Soon there shall be peace amongst nations, now that the cold war has ceased. As conflicts between nations have also ended, it is necessary to broaden the UN's efforts to include the entire field of Non-Violence.

Dr. Muller said that both Acharya Sushil Kumarji and himself had been inspired by the lofty statue of Jesus Christ at the top of the hill in Rio to work for non-violence further, by creating the World Movement of Non-Violence for Peace and Environment. This movement was launched at the Sacred Earth Gathering in the presence of spiritual and religious leaders and indigenous people from all over the world. The Sacred Earth Gathering Declaration was one of the most beautiful declarations at Rio.

Dr. Muller added that they should ask the UN to declare a day of peace and non-violence. At least one day a year should be non-violent. Media should also be asked not to carry violent stories. Why should we not have human rights for non-violence? As a human being it is our right to see the world without violence. We are entitled to governments solving their problems through non-violence. He thanked Acharya Sushil Kumarji for having come from far away India to bring Jainism with the marvelous message that we should cultivate a world of Non-violence between people, nations, and all living beings. Acharya Sushil Kumarji has inspired him to become even more non-violent than he was prior to their meeting.

Dr. Muller ended the talk saying that Acharya Sushil Kumarji launched the Movement of Non-Violence at Rio and he became the co-founder, which was a beautiful meeting of East and West - a Jain Monk from the East and a European with 40 years of experience at the UN from the West. Now, we shall make non-violence the form of civilization on this planet.

Acharya Sushil Kumarji, while thanking the gathering, cited a tale from Hindu mythology. He said that when Vishwakarma (the architect of the world) created this world

he threw a feast and invited all the angels and demons. At the feast delicious foods were served. However, he put a condition that everybody must eat the food without bending their elbows - everyone had to keep their arms straight. The demons thought that Vishwakarma had gone crazy after creating the world. How could one eat without bending one's elbow? The demons walked off. The angels were also perplexed, but they thought that there must be some logic to what Vishwakarma had requested. They straightened their arms, took the food in their hands and, without bending their elbows, they realized that they could feed each other. They realized what Vishwakarma meant - in this world each one lives with the help of others. We are all interdependent.

Acharya Sushil Kumarji cited another example - that of a cat. A cat has only one set of teeth, with which it catches rats and also picks up its kittens. The rat meets his death in these teeth, whereas the kitten does not get even a scratch. This is non-violence. When one becomes the mother then there is only love and nothing else.

Dr. Farouk Mawlawi, Chief of the NGO Section, United Nations, congratulated Acharya Sushil Kumarji for launching the Movement of Non-Violence and said that they needed peace more than ever before. The movement was certainly headed in a positive direction and he was honored to wish it success.

Dr. Harry Lerner, President of the Communication, Coordination Committee of the UN, and the oldest NGO, also expressed his full support for the movement.

Mr. Dinesh Jain, Consular of India's mission to the UN, congratulated Acharya Sushil Kumarji on behalf of himself and Mr. Ghare Khan, India's Ambassador to the UN.

Mr. Arun Kothari, President of the International Mahavir Jain Mission, welcomed the gathering. Messages from Mr. Akio Matsumura - Secretary General of the Global Forum of Spiritual and Parliamentary Leaders on Human Survival; Rev. Dean Morton; Father Luis Dolan of the Temple of Understanding; Dr. N.P. Jain, India's former Ambassador to the UN, EEC, Mexico, etc. were also heard.

We must be guided not by precedents alone, however wise these may be, but by the needs of the future and by the shape and content that we wish to give it.

'An Agenda For Peace' — Boutros Boutros - Ghali

*Nonviolence
is organized love.*

— Joan Baez Harris

*Peace between countries
must rest on the solid
foundation of love
between individuals. Love
gives man a partnership
in the cares and needs of
others. Hate and
competition then yield to
cooperation.*

— Mahatma Gandhi

*May Peace return among men
Cooperation unite them
Friendship bind them
Love rule them
Justice prevail upon them
Self-Control strengthen them
Righteousness exalt them
Service ennoble them
Brotherhood enfold them
The past be forgiven by them
The future be sanctified for
them.*

— Prayer outside the door
of the Refectory of the
Cathedral at Chester, England.

*The human mind
can invent peace
with justice.*

— Norman Cousins

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

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

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

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

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

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

Recent years of my life have been fascinating as I have accepted the challenge and utilized the opportunities to

Crusader for Peace and Non-Violence

do things which might otherwise be considered unconventional or even unimaginable for a Jain monk. But I would consider the mission of my life as fulfilled if my travel to far flung regions of the world, and close contacts with spiritual leaders of different faiths, helps me to globalize the impact of Jain philosophy. This is because Jain religion is not a religion of a small sect or society. It is truly a universal religion with its emphasis on non-violence (Ahimsa), non-possession (Aparigrah), and relativity in thinking (Anekantvad).

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

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

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

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

*At the Celebration of Non-Violence, June 25, 1992
at the Church Center for the United Nations.*



LIVE AND LET LIVE

*Address of Mr. Arun Kothari,
President of IMJM on June 25th 1992*

It is a historic function to felicitate Gururji on the completion of 50 years of monkhood and 66 years of active life dedicated to the service of society. In addition today happens to be the birthday in the U.S.A. of the World Movement of Non-Violence for Peace and Environment which was launched recently at the Earth Summit.

The establishment of an International University for Non-Violence, as an affiliated institution of the U.N. University for Peace in Costa Rica, and the initiation of a World Movement of Non-Violence, are historic landmarks in the life of Acharya Sushil Kumarji.

We are proud that he has raised the flag of Jainism at the Earth Summit and convinced the world that Jain principles of non-violence and "Live and Let Live" have universal relevance and applicability.

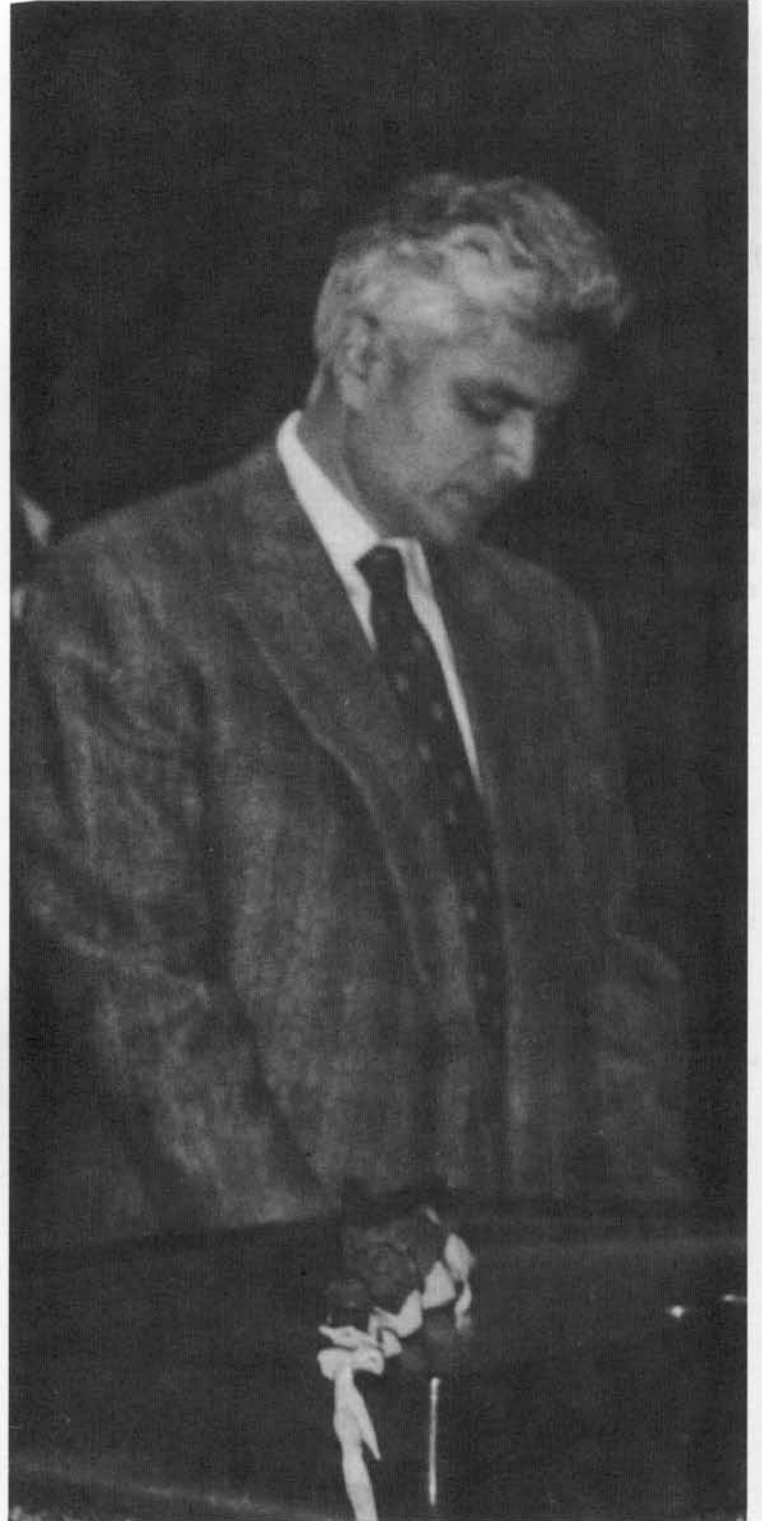
Mahatma Gandhi used non-violence to secure India's independence. Gururji wants to use non-violence to make the Earth a better, cleaner and safer place for all humans to live in harmony with nature.

We pledge him support in his new global mission. His success is humanity's salvation from violence, hatred, wars and conflicts.

To this man of Peace and Non-Violence, we wish many happy returns. We seek his blessings to be noble Jains, compassionate Americans and loving world citizens.

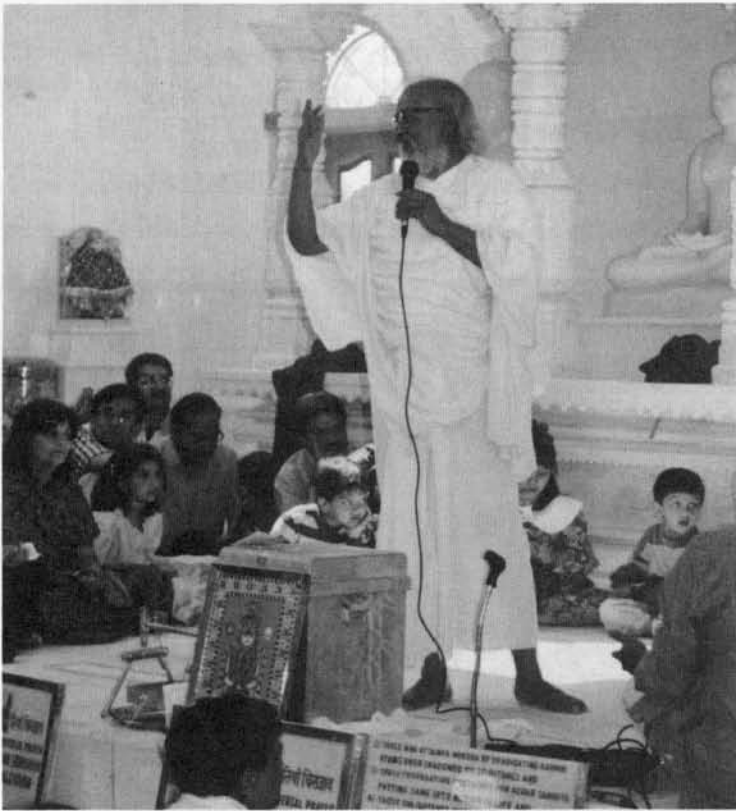
*If you know one, you know all.
If you know all, you know one.
One and all are the same.*

— Lord Mahavira



Mr. Arun Kothari

His Holiness Acharya Sushil Kumar Ji Maharaj



Guruji speaking at the Mahavir Jayanti Celebration and Unveiling Ceremony at Siddhachalam on the 2nd of May, 1993

*In the tall House of Mica on the
River of the Rising Sun where all
the nations of Mother Earth
meet, I sing to humanity and its
future peace and justice, I sing to
the miracle of life, I sing to the
beauty of the Earth. Oh may
God and the people hear
my songs!*

— Dr. Robert Muller

*I believe that unarmed
truth and unconditional
love will have the final
word in reality.*

— Dr. Martin Luther King, Jr.



Arun and Deviyani Kothari at the celebration

1993 PARLIAMENT OF THE WORLD'S RELIGIONS

One hundred years ago Chicago brought the people of the world together and there is no better time for this to happen again: As our world is still plagued by conflict and violence, we must come together and affirm that we are all citizens of Earth Mother and begin to plan for a peaceful and sustainable future. This is precisely what the 1993 Parliament of the World's Religions intends to do, and the International Mahavir Jain Mission is proud to be a sponsor of this years gathering.

His Holiness Acharya Sushil Kumar Ji Maharaj has been invited to speak at the Parliament and will address the need to embrace non-violence for all living beings. Mother Teresa of Calcutta and His Holiness the Dalai Lama are also amongst the distinguished guests scheduled to lead lectures, workshops and discussions on a wide variety of themes: Indigenous Peoples, the Environment and Ecology, Science and Technology, Education and above all the establishment of World Peace are just a few of the plenary sessions planned. The eight day Parliament will also feature an International Film Festival as well as numerous exhibitions and performances sure to please the nearly 5,000 participants expected to attend.

The 1993 Parliament is open to everyone and encourages all those interested in a united and peaceful world to join us in Chicago from August 28th through September 4th. Please feel free to contact the Parliament directly at the address listed below for further information and registration.

Council for a Parliament of the World's Religions
Post Office Box 1630
Chicago, Illinois 60690-1630
312-629-2990
312-629-2991 Fax

*For as long as space endures,
And for as long as living beings remain,
Until then may I, too, abide
To dispel the misery of the world.*

— His Holiness the Dalai Lama

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

— H.H. Acharya Sushil
Kumar Ji Maharaj

*Religion is a gift of God and is meant to help
us to be one heart full of love. God is our
father - and we are all His children - we are
all brothers and sisters. Let there be no
distinctions of race or color or creed.*

— Mother Teresa



SIDDHACHALAM FAMILY CAMP '93

FUN FOR EVERYONE!

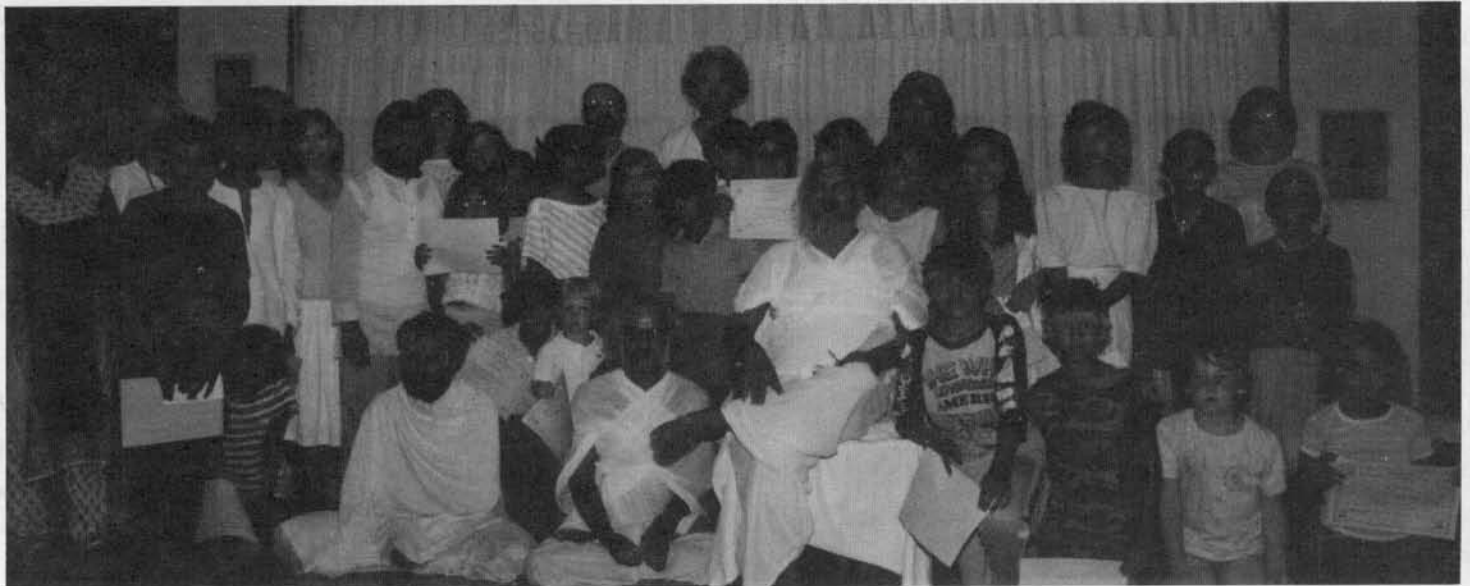
ADULTS:

All adults are invited to join us in the celebration of our 15th annual camp. Enjoy the peaceful environment at Siddhachalam as you participate in yoga instruction, chanting and meditation. A wide variety of educators and monks will be on staff to ensure you receive the maximum benefit from your week long stay -- and of course you will have the opportunity to learn from the divine teachings of His Holiness Acharya Sushil Kumarji Maharaj.

ADOLESCENTS AND TEENS:

Many of Siddhachalam's previous guests have formed lasting friendships at our family camps and you, too, will have the chance to enjoy the company of friends both old

and new. Play a game of basketball or volleyball, participate in our arts and crafts or dive in for a swim in the pool. There will be a fun filled day of roller-skating and perhaps even a trip to the beach! Siddhachalam's relaxed environment will make it easy to learn the fundamentals of Jainism, while Guruji and his resident monks will be available to teach simple yoga exercises, chanting and meditation. For those who are already knowledgeable in these practices, you can expand your awareness and deepen your understanding with the help of our diverse staff. And please don't worry about your meals as we will be serving an equal amount of American and Indian food - from pizza to puri!



Guruji with his Yoga Students

If you have any questions about Family Camp '93, please feel free to contact us. We would also like to hear from you if you are able to serve as a counselor or volunteer.

Siddhachalam:	Shanti Jain Smith	(908)362-9793
Long Island:	Sampurna Jain	(516) 627-5508
Connecticut:	Sue Currim	(203) 255-0432
New Jersey Youth Wing:	Nikhil Shah	(908) 572-7913
Pennsylvania Youth Wing:	Anjali Shah	(215) 674-2688
Camp Co-Convener:	Dhiren Shah	(908) 813-0479
Camp Convener:	Sarla Jain	(201) 784-0118

JULY 11-18, 1993

THE INTERNATIONAL MAHAVIR JAIN MISSION OF CANADA:

A BRIEF REPORT
BY
HARISH C. JAIN, Ph.D.

It is a great privilege for members of the executive committee and all of us here in Canada to congratulate His Holiness Acharya Sushil Kumarji Maharaj on his birthday and wish him many more. Under his guidance, the International Mahavir Jain Mission of Canada (IMJMC) has been engaged in a number of activities to promote the philosophy of Jainism, a few of which are listed below:

The IMJMC is very proud to participate in the establishment of a Jain Studies program at the University of Toronto. At an executive committee meeting of the IMJMC at my residence in February, it was a great pleasure to request Mr. Menon, the Consul-General of India, to present our donation to Professor N.K. Wagle, the director of the South-Asian Studies Centre at the University of Toronto. The university expects to hire a visiting professor of Jainism and Sanskrit for the 1993-1994 academic session and to offer courses in Jainism at both undergraduate and graduate

levels.

The University of Toronto expects to continue the Jain Studies program in the foreseeable future. The IMJMC is committed to raising funds in order to support the continuance of this program in the coming years and hopes for the establishment of a permanent program.

The ninth IMJMC Camp will be held at the Loretto Centre in Niagara Falls, Ontario, Canada from August 7th to 13th with the active participation and guidance from His Holiness Acharya Sushil Kumarji Maharaj and other religious leaders. Like the previous years, the Camp will offer a variety of religious activities including sermons from Guruji and other monks, vegetarian food, training in mantras, as well as Jain yoga. In addition, there will be swimming, games and a variety of outdoor activities including excursions to Niagara Falls attractions.

*All religions teach non-violence
urging us to meet one another
with love, not violence*

— Nikkyō Niwano

NEED OF SPIRITUAL ADVISOR IN UN BODY

by:
RAMESHWAR ASHAANT



*I do not want the peace
which passeth understanding,
I want the understanding
which bringeth peace.*

— Helen Keller

No doubt the UN has been doing tremendous work through its most able personalities, to foster peace all over the world. As more and more efforts are being made in this direction, more and more violence is spreading in most corners of the globe.

In fact, my opinion is that we are lacking guidance - not the guidance of ability and sincerity - but that of moral values, which can only be delivered by real monks and spiritual souls.

My suggestion is to create a spiritual cell in the UN for guidance, for any occasion where religious, territorial, political, sectarian, or any other kind of violence lifts its ugly head in any part of the world.

In such difficult moments, it becomes not only hard - but virtually impossible - for even the noblest official of the

UN to avoid fighting violence with violence. Yet if there is a spiritual cell, then real guidance can be available, which would be based on humanity.

Pujya Acharya Sushil Kumarji Maharaj has been teaching and preaching non-violence all over the world for several decades now. He is a living symbol of non-violence, in body, mind and soul. He is well known and accepted, by most of the religious heads, politicians and educators as the biggest proponent of non-violence in the world.

If a spiritual cell of the UN is headed by such a saint, I would feel certain that violence could be reduced and the world would become closer to peace, as non-violence is the only seed which can produce the fruits of peace.

On this occasion of his birthday, I wish him many happy and healthy returns.

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I seen happy; whomesoever I saw was
disconsolate. Man is happy only when
he has conquered himself.*

—Kabir

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—Yajur Veda

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—Mahabharata

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He breathes, but does not live.

—Ancient Proverb

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nor a curse by curse, neither
mean craftiness by base tricks
but shower blessings in return
for blows and curses.*

—Rig Veda

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absence of anger are the ten laws of
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—Manu Smriti

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prosperous; those lacking kindness
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—Tirukkural

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keep out barter.***

—Vivekanand

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—Gandhiji

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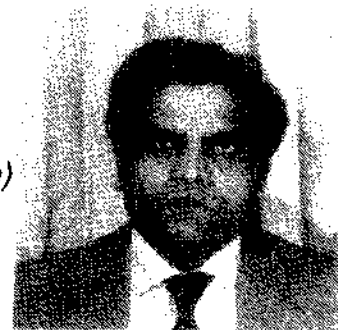
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as there are lamps in every house,
but rare is that Guru who, like the sun, gives light to all . . .*

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He breathes but does not live.*

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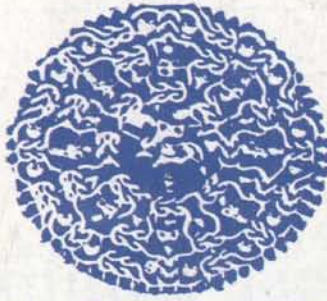
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