

# Jainism Abroad

Prof. Pratepkumar J. Toliya

# **JAINISM ABROAD**

( Jainology: Jain Philosophy: Jain Meditation: Jain Music: Jain Propagation thro' Vardhaman Bharati's Unique 3-fold performances of Talks, Music & Meditation Abroad at International Jain Conferences, Seminars, Radio Shows, Public Meetings and thro' specially and pioneering produced ever first Jain LP Records & Cassettes, etc.)

## **PERFORMANCES ABROAD**

BY

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**( M.A. Hindi, M.A. English, Sahitya Ratna, Jain Sangit Ratna)**

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**JAINISM ABROAD: Prof. Pratapkumar J. Toliya**

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## **JAINISM ABROAD:** **PREFACE**

This humble book, awaiting its publication for want of funds ever since the undersigned's FIRST three-month long wide Foreign Tour of Three-fold Performances (Jain Philosophical Talks, Jain Music and Meditation) following the First International Jain Conference in 1981 at the United Nation's Plaza, New York so successfully convened and organized by Acharya Sushilkumarji, has many many long-cherished important aspirations to fulfill regarding the possibilities of the propagation of Jainism abroad. The Jain Mythological, Historical, Philosophical, Philological and Practical aspects of long-neglected Jainism and its position in foreign countries since long in the past are to be studiously and scientifically explored. The entirely Scientific Jainism having its wonderful CHAITANYA-VIGNAN (Spiritual Science) needs its well-studied analytic and this SCIENCE AGE RELEVANT submission and presentation before the Present Day World. This we intend to do through the unique Medias of Art, Music, Literature, Culture and especially our Jaina Way of Meditation.

To fill up the Whole Universe with infinite welfare-providing gracious Jinavani – the Divine Gospels of Magnificently Majestic Great Arihantas, has remained the order (AGYA) of the Paramgurus unto this humble self. Tremendous Visions, Aspirations, Inspirations, Intuitions and Actual Experiences for the vast Universal Propagation of Jain Principles through the above-mentioned powerful Medias are overpowering the author of these words, but.....tied up are his hands, frail is his physical frame, limited –very limited- are his resources and vast are his responsibilities. On the other hand, tremendous are his three-fold tasks of JAINISM PROPAGATION, JAIN UNIVERSITY'S ESTABLISHMENT and REVIVAL of the LOST PATH OF ENORMOUSLY CAPABLE JAINA WAY OF MEDITATION. Much more on this matter is thrown in the article in this book titled, "UNIVERSAL VOYAGE OF VARDHAMAN BHARATI ON THE NEGLECTED PATHS OF VITARAGA WAY" and also in Hindi "PRARUP", independent booklet of Vardhaman Bharati.

In spite of the above-indicated limitations, the Grace of my Great Masters, Srimad Rajchandraji, Yogindra Sri Sahajanandaghanji, Mataji Dhandeviji – the Holy Mother of Hampi – Padmabhooshan Dr. Pandit Sukhlalji and many others, has enabled me to carry out my humble mission through Literary, Musical & Cultural Pursuits of Books, Records, Cassettes, Videos' publication-production, Performances, Presentation and Conduct of Meditation Camps, JAIN PRASHNA MANCH and Correspondence Course in Jain Philosophy and Meditation, etc. Vardhaman Bharati International Foundation, our very small activity is trying to fulfill these all with zeal but without material resources.

Grateful we are for the Love and Place in their hearts offered by our Great Jain Samaj to this humble seeker, songster and Literature-aspirant whose Voice (through Best Seller L.P. Discs like Sri Bhaktamar Stotra, Atma Siddhi Shashtra, Kalyan Mandir Stotra, Mahavir Darshan, Bahubali Stuti, Atma Khoj, Chhah Dhala, etc.,) he is being regularly listened by devout Jain Co-brothers. But the material response for the huge resources required for our tremendous tasks for Jainism's Propagation Universally, is rather poor, since last fourteen years in course of the dedication of which both of us – myself and my wife – have even permanently resigned our college professorships for 2500 Mahavira Nirvana Celebrations. Our Foreign Programme Tours also have remained full of hardships and struggles which would not have materialized at all but for the grace of our above-referred Paramgurus and a very few friend like Sri Surendra Mehta, Sri Madhukar Mehta and Srimad Rajchandra Hampi's loving co-brothers in India and Acharya Sushilkumarji, Dr. Salagia – Dr. Sulekh Jain, Sri Hans Maru, Sri Manu Patel, Sri Jaswanth Shah and several others in U.S.A. & Sri Abhay Mehta and Sri Jagdish Jain in U.K. These small people of GREAT HEARTS have helped us beyond their capabilities, while the BIG PEOPLE with BIG HEARTS are yet awaited by us to come forward from the Great Jain Samaj to take our Care and take up our work – No, not our work, the work of Jain Society at large.

We are confident, at least now onwards we are not to go in vain or strain and the GREAT JAIN HEARTS long-awaited will fulfill their role to accomplish all the tasks listed here above for Universal Unique Propagation of JAINISM

ABROAD.

JAYANTU VITARAGAS: May the Vitaragas and their way be Victorious.

#1580, Kumaraswamy Layout  
BANGALORE – 560 111. (INDIA)

Prof. PRATAPKUMAR J. TOLIYA.

**GRATEFULLY DEDICATED TO.....**

My infinitely Graceful Supreme Master (Param Guru), Great Modern Seer, Visualizer of Universal Propagation of AHIMSA, ANEKANTA, ATMA-JNANA based UNITED JAINISM

And

MAHATHMA GANDHI'S HIGHEST SPIRITUAL GUIDE:

**SRIMAD RAJCHANDRAJI**

(The author of Immortal song of Self Realization and Nector of JAIN PHILOSOPHY, "ATMA – SIDDHI SHASTRA".)

Who was instrumental and responsible for strengthening far-off E. Africa resident Barrister M.K.Gandhi's shaken faith in his own religion – Hinduism – and for initiating him unto the Spiritual Path of AHIMSA (Non-Violence), other MAHAVRATAS highest Jain Principles by converting him NOT to JAINISM but from a wavering M.K.Gandhi to a firm and stern MAHATHMA GANDHI – A matter of great Importance, privilege and pride for Jains, Jain Principles & Jainism – the Embodiments of AHIMSA (Non-violence), ANEKANTA (All sided Integrated, Generous Insight) and ATMA-JNANA (Self-Knowledge).

\*Prof. PRATAPKUMAR J. TOLIYA\*

YOGINDRA YUGAPRADHAN

## ***Sri Sahajanandaghanji Maharaj***

30-8-1914 : 2-11-1970

Sahajananda is the name of mine,  
 Sahajananda is the name of mine;  
 Doubtless resident am I of a land  
 Impenetrable, of a city invisible and divine.  
 Appropriate understanding is father mine,  
 Profound self-experience my mother,  
*Syadvada* is my family line,  
 Right discrimination my brother.  
 Right faith is my God.  
 Right knowledge my master and guide,  
 Steadiness of self my religion,  
 Meditation is the path I ride.  
 Right intellect is my activity,  
 Threefold control my rest,  
 With my sweetheart, pure self-consciousness,  
 I dwell unattached in zest.  
 In brief, such is the introduction of me  
 Ask ye about the physical frame? Oh! Say I  
 Its just useless  
 Why waste thy time?

This is the autobiography; the Great Jaina Monk has left for us. Though precise, this depicts the true nature of the man, who cared so little to leave an account of his physical self. As to his spiritual self, too, we know not much beyond fragment of his discourses in private meetings or public gatherings that may now be scattered among his followers and admirers in the form of personal notes, and unless collected in the near future, will be wholly lost to the future generations.

Yogindra Yugapradhan Sri Sahajanandaghana Maharaj, popularly known as Sri Sahajananda, the founder of an Ashram named after Srimad Rajchandra (Raichandbhai, who inspired Gandhiji to the cult of Ahimsa) a Ratnakoot, Hampi, in the Bellary District of Karnataka, was born on August 30, 1914 at Dumra (Kutch) in Gujarat. We know not much of his childhood or youth, but it is said that while he was a child, he had several visions, which must have contributed much to influence the course of his future life. We have it that it was in 1933, when Sahajananda was 19, employed in a business firm in Bombay, that he had an unusual experience of a spiritual trance (Samadhi) when he heard a voice urging him to go to a forest and stand motionless in a penance, like a tree, as the ancient Jinas did. But his parents did not agree to this in view of his tender age and so the thing did not fructify. But they could read into the great spiritual possibilities of their son and they disciplined him with Muni Sri Jinaratna Suri, the master and spiritual guide of the family, under whose supervision young Sahajananda was to learn the Jaina Scriptures.

This opened immense spiritual possibilities before him. Sahajananda deeply studied the Jaina Agamas of both the Digambara and Svetambara Sects under the guidance of his master, and another Sri Labdhimuni Maharaj. At the same time, he studied the scriptures of other religions also. His master found in him a born genius and he gave him every facility to quench his thirst for knowledge and to practice spiritual exercises of a higher order. Thus he stayed with his master for 12 long years when he had again a spell of spiritual trance in which he heard the same voice urging him to go into seclusion. This time he was sufficiently prepared to comply. With the permission of his master, he moved out, leading the life of a wandering mendicant and underwent severe penances and meditational exercises. In the course of these wanderings, he visited many places, widely apart like Mokalsar, Garsiwana, Idar (the seat of Raichandbhai), Charbhujia Road, Sammet Sikhar, Pavapuri, Rajgir, Gokak, Udaigiri-Khandagiri, Risikesh, Badrinath, Dehra-Dun, Une, Bikaner, Bardi and ultimately reached Hampi. Needless to mention that during his wanderings over such a wide region, he occasionally withdrew to caves and lonely places and on quite a few occasions he had to live with wild animals and reptiles. At Hampi, too, which attracted him at least to settle, he stayed first in solitary caves, but later, the Ashram came up and he lived there. As we have nothing on record, we know not much about the details of his spiritual experiences, though there is reason to believe that these must have been of a high order. Quite a number of stories are current about his great spiritual achievements, and one of them is that because of his lofty spiritual stature, the celestial beings conferred on him the title of 'Yugapradhan'.

In 1969-70, he undertook an extensive tour of the country, meeting his followers, devotees and admirers, and inspiring people in all walks of life. He visited many holy places and delivered speeches and discourses at some of them. A large number of intellectuals, both Jaina and non-Jaina, came into contact with him and had the rare opportunity to hear from his lips the cream of the teachings of ancient saints as realized by him. He became seriously ill in October 1970, and left this mortal frame on November 2, 1970.

Sri Sahajanandaghana Maharaj has composed hundreds of worthy poems and devotional songs in Hindi and Gujarati – the latter being his mother tongue. Given below is the English rendering of one such song in which the great saint addresses the Mind:-

Accept my advice O Mind!

Why slip ye here and there so blind?

Prestige is lost of the woman chaste,

Who wanders at others' gates and waste,

And also of a king taken captive by another state,

While the inert never attains the qualities and taste,

Why court ye inertness in haste?

A chaste woman's mind diverts not from her beloved,

Fie on thee, why die ye not of shame

While ye are divorced from the Lord,  
 And still call yourself a devotee and hold the name.  
 The organs loot the joy of the senses five-fold,  
 While ye are getting only the slaps.  
 Why do ye take things as good and bad,  
 Why ye get delusioned in happiness – sorrows' raps?  
 Listening to the advice of the Master Right,  
 Go on thinking it day and night,  
 Says Sahajananda, strive for the state of Lord  
 Let the *Hamsa* merge into *Soham*.

Besides the poems and songs, Sri Sahajananda has written several books and articles (mostly unpublished) and made deep and discriminative studies and useful research in traditional Jaina literature of both the Digambaras and Svetambaras. In his "*Anubhuti-ki-Awaj*" (*Voice of Realization*) he has described the various super-powers generated by the soul of and super-natural experiences undergone, by a devotee. There is reason to believe that this work must have been based on his self-experience. He has composed very lucid and stimulating verses on "*Niyamasara*" by Acharya Kunda Kunda and "*Samadhistaka*" by Acharya Pujiyapada. His researches in the works of poets and saints of the medieval times, notably Anandaghana, Yasovijay, Dyanatrai, Banarasidas, Rajchandra and many others are very significant. He has compiled and edited a useful book, viz., "*Tattva vijnan*", based on the writings and letters of Srimad Rajchandra whom he considered as his spiritual guide and master. It is under the inspiration provided by him that the present writer translated Srimad Rajchandra's "*Atmasiddhi Shastra*" from Gujarati into Hindi. Besides, the letters written by him and tape recordings of his speeches, if collected and published, would run into volumes.

Sri Sahajanada was above all narrow, sectarian outlook. He had, in fact, acquired and embodied in himself the true spirit of universal Jainism which is the religion of the soul. As far his teachings, he added nothing of his own except simplifying teachings, of Jainas. His main emphasis has, however, been on self-realization ---- to know the self or *atman*, and to emancipate it from the encasement of *karma*. To sum up his teachings in short:

- 1) The soul is in slumber since ages. Awaken it, realize it and know that thou art the omniscient soul, and not in inert body.
- 2) Even remaining in the body, the soul can be realized quite independent of the body.
- 3) Create within thyself a deep carving to come into contact with the enlightened souls as they alone can guide thee on the path of salvation.
- 4) The world is a creditor and we are the debtors and as such, we have to give much and get less. Offer and serve more and acquire less from others.

For these his formula was '*tu tera sambhal*' — 'Mind thy Self'. Sahajananda's appeal is universal. One who minds his own Self, realizes his Self.

It is normal for the Jaina Monks to have traditional names as given by the Acharya at the time of initiation. But Sri Sahajananda discarded the name Bhadra Muni and assumed the name of Sahajananda – Ghana. This is because of his non-sectarian views and outlook. He belonged to no sect but to his own Self which was absolute natural joy.

The Srimad Rajchandra Ashram, of which Sri Sahajananda was the founder, came into existence after 1961 on a plot of land which came as a gift from Acharya Sri Tolappacharya of the Ramanuja sect and another such gift on Ratnakoot, Hampi, by the Government of Karnataka, through the good offices of Sri R. M. Patil, the then Home Minister of the State. Then followed generous donations from innumerable philanthropists. The Ashram is situated on a beautiful hill facing the Tunga Bhadra and is connected with a motor able road with main Hampi Road. The Ashram at this moment consists of a 'Gupha Mandir' (Cave temple), several renovated caves, a bhakti hall, common resting and waiting halls, ladies' hall, dining hall, a cows' shelter (*gosala*) and about a dozen buildings erected by the devotees and given over to the Ashram.

On the sight of the *Samadhi* of the great monk, a 'Guru Mandir' is constructed. This has an image of the great monk installed on the ground floor, and another of Srimad Rajachandra on the first floor. A Dadabari dedicated to the celebrated Jaina monk Yugapradhan Sri Jinadatta Suri is also constructed in the neighbourhood. The Ashram has a plan for setting up a publication centre and a girls' school, a Jaina temple and single guest rooms. In these, after the passing away of the great monk, the source of inspiration and guide is the holy Mataji, who had participated in great spiritual exercises with the monk and is well advanced on the spiritual path, is at this moment the Head of the Ashram.

## A FEW LETTERS:

## A letter to the kind hosts Abroad

Letter no.1

My dear colleagues in communion,

Detroit, New Year, 28-10-1981

With all the best wishes for a prosperous, peaceful and poise-providing New Year, may I earnestly pray for the strength you all may acquire for kindling the LIGHT WITHIN - the light of the SELF AWAKENED! I wish and again pray that this inner light of the AWAKENED CONSCIOUSNESS reminding that in eternity "I AM THE SELF, THE SPIRIT, THE ATMAN AND NOT THIS PHYSICAL FRAME", may go on burning continuously throughout the coming year, resulting in gradual Self-realization by the grace of the PARAMGURUS.

Coincidentally, may I humbly remind you all, the enthusiastic and overwhelming organizers of my three-fold programmes of MEDITATION< MUSIC & TALKS, that this mission of Kindling the light of the Self-realization (as guided and blessed by my great PARAMGURUS : SRIMAD RAJCHANDRAJI, YOGINDRA YUGAPRADHAN SRI SAHAJANANDAGHANJI - of SRIMAD RAJCHANDRA ASHRAM, HAMPI, KARNATAKA- HOLY MATAJI DHANDEVJI, PADMABHOOSHAN DR. PANDIT SUKHLALI SANGHVI, ACHARYA GURDIAL MALLIKJI and others.) which is the sum total of Jainism and Jaina preachings and which I am booked to propagate, is the Prime purpose of my visit to your place or center or anywhere you arrange.

I am writing this with a view to clarify my vision so that my performances may not be taken as mere entertainments - especially where Music performances are concerned. No doubt, I shall be most pleased and happy to sing all sorts of songs in all possible languages and in all the moods - but all of them will be pointed to the Devotion of Jineshwaras or Paramgurus and Self-realization.

Further, my humble effort as per the orders of my Masters is to evolve and to check three-fold expressions of BHAKTI(Devotion), GYANA( Knowledge) & # YOGA(Realization and communion) and for this purpose only this humble writer has selected MUSIC, TALKS-nay, INNER EXPRESSIONS - and MEDITATION, the all sided, total, integrated three fold performances. And hence, I shall be happy if all these three-fold programs are arranged in at least two-three or more meetings & sittings. Bother not for my rest, do arrange and get what best I can present.

And before concluding one important request as regards my food, which the people everywhere, out of their utmost love and hospitality arrange treating me as a Royal Guest, about which I am a little scared. I am a small humble seeker, who doesn't deserve these all. Secondly, I have restricted my Diet to utmost simplicity and naturality as per the Jaina Principles for the purposes of 1) Self-seekings and meditational practices 2) Jainist Principles 3) Health- Nutritional minimum requirements and last but not the least for 4) experiencing in sympathy the oneness with my poor SADHARMIKAS and 'HAVE NOTS' in India, and as such I do not take LUXURIOUS FOODS, TASTY FOODS, ARTIFICIAL AND HEAVY DIETS. What all I need is simple diet only boiled vegetables & milk and cheap fruits.

I have written this in advance for your kind co-operation, information & clarification as per the policy of "AHARE VYAVAHARE CHA SPASHTAVAKTA BHAVET" to be frank in the matter of diet and dealings, which I hope, you will greatly accept: I wish, I pray: GIVE ME LOVE & NOT THE LUXURIES!

Yours in internal communion,

Pratap Kumar J. Toliya

**2)From Sylvia & Angela: Students from Germany, who studied YOGA, MEDITATION & JAINOLOGY AT JINABHARATI Bangalore (Ulsoor) and came to Hampi also**

Dear Mr.Toliya

26-1-1983

We hope you returned well from our Hampi – trip. After a short time we found our place in Goa: We stay in a small village in the palm forest directly at the sea.

Here we have nothing but time and nature and peace. The most important thing is nature: the vast ocean, green colour, sunrise and sunset. As we don't have any duties, just freedom and time, and as nature is always there, 24 hours a day, we can make our Yoga asanas or Sit in meditation whenever we want and as long as we want.

I (Sylvia) have made the experience that when I don't force myself too much into a fixed daily programme, Yoga is more effective for me. I can relax or concentrate more easily, if I sit in meditation not because "it is time", but because I feel a desire just now to sit and be silent. It's not that I neglected Yoga in this way, by not-forcing as you may probably think. But maybe back in Germany, when there's again a daily routine, studying, working etc., it's better to fix certain times for Asanas and Meditation. I think it was really good and necessary that in those last weeks you taught us the "Yogic way of life" so intensely and strictly that now we are able to continue alone and Self-responsible. For the Asanas: I continue like before, select some asanas for the morning time, some more for evening time. In our Yoga-Book, there's a description to learn Shirshasana step by step: first kneeling with head on the floor, then raising hip, stretching legs, put the weight on head and arms, slowly go up ..... I hope, it's all right, if do every step for some weeks and slowly go further and ask Angela to observe.

For Meditation : I often reach easily a state of light and peaceful feeling full of freedom and satisfaction. Just to sit, observe and be silent. Sometimes it's like I feel that there's a lot of energy within me and some kind of pressure in the navel or the chest, even if I don't try to concentrate on those chakras. What do you say about this?? I don't concentrate on a guru, by the way, but on the water, birds etc. I feel it gives me more vibrations, more directly, than a guru in a heaven. I simply still can't imagine or believe in this. Even if they can help – I think, first, faith and confidence and conviction or experience must be there.

May be, you can write back your thoughts, I think; it gives us ambition when we are back in our 'old life' in Germany. By the way, we both did another fasting day here. Please say greetings to your family. We miss the wonderful food of your wife! We hope, you don't work too much ! As Yoga says: proper diet, proper work and proper rest !! At least for us it's sometimes the best cure to just be, a bit lazy, and do nothing: may be that's a kind of meditation.

All the best,

Sylvia + Angela

P.S.

Maybe you could write us your experiences with Rajneesh, both, good or bad things about him. We are interested in him because in Germany, there are many devotees, and we've read some articles and some of his teachings which really sounded genius and convincing. What he says is so simple and easy to realize in every-day life and it seems like especially western people understand what he means to say.

**3)From Prof PRATAPKUMAR J.TOLIYA to a betraying USA friend who cancelled his performance at the eleventh our and that too after teaching Newyork at his own ticket & expences.**

JUNE 9,1990

Dear enlightened Shri ....., (Not named purposefully, to not to make him target of critiesm by world)

Jai Jinendra,

I may kindly be excused for not replying to any of your letters after our talented daughter Kum. Parul's sudden accidental death here when I came there last.

The reason for not replying to you could easily be grasped by you. You will greatly excuse me if I elaborate the same when you are insisting on my reply.

As you know I had unbound regards (and trust) for you all after my first acquaintance. Having the same feelings, I reposed faith in yours and ..... and other friends' invitation and words to come there to perform in Summer 1988. I also asked for Ticket and was told when I booked expensive International Trunk Calls from here. But I was told that my expenses will be met from New York when I come there.

When I reached New York at my own expenses (after Leicester Jain Centre Ceremony), and again when I trunk called thrice from there, my programme of Miami was cancelled by your people which were not only a shock and loss financially but permanently....! Firstly, I had to put my New York friends and kind hosts into difficulties for about 20 days for being their uninformed and uninvited guest as I had only come there from London early for your programme and had to go back to London for the pre-planned Paryushana Programme of September 88. In fact for your programme only I had started early from B'lore via Leicester, otherwise I would have come to London for Paryushana Programme in September only.

But I was greatly disappointed by all Miami friends including kind .....and all those whom you yourself had suggested. It was very kind of Shri .....(whom you were criticizing !) who turned to be memorable, generous person in those days of set back that risking his job also, he gave me shelter! Though our KARMAS only, but it was during this hanging Miami-New York visit that our dear daughter passed away at Bangalore ! Again I repeat, I do not blame anyone except our Karmas, but the cancellation of the programme by your people (whether was it a betrayal of faith or not, is up to you to introspect and decide) gave me reason for painful pathoes for ever.....!

Your experience has taught me to NOT to go abroad now onwards without ALL in our hands here. Moreover, you yourself did not care to visit me at London when I came there again TO KEEP MY PROMISE IN THE DAYS OF DAUGHTER'S DEATH in sympathy also and just sent a phone call and a letter.....! Well, may God bless you all, I curse none.

In these circumstances, if I count for my unrepayable loss of daughter's death and expenses met from London to New York and New York to Bangalore and halting at New York, will you be able to meet the same and pay? I write this because you so repeatedly asked me to return your petty postage expenses (postal stamps etc..) back!! Is this not too much for the people like you in whom I had so much faith ? However, if you insist, I shall send your postage stamps back. Your blank Video cassettes were already managed to be sent to you from New York when I was there and had informed you at London and Miami also.

Kindly excuse me again if I am wounding your feelings by this unusual letter. But the pain and pathoes will remain with me. On the contrary I could not and will not forget New York friends: Dr. Poptani, Sri Jasvant Shah, Shri Bachubhai & Hasmukh Shah, Smt. Smitaben and several others who out of great generosity helped me to buy my return ticket from New York to Bangalore since I had to go back to London and return to Bangalore and for which London people had sent the Return Ticket.

Regards and Apologies, Your Sincerely,  
Pratap Kumar J. Toliya.

Copy for kind information to Kind Shri Poptani Kaka, Jain Centre, New York.  
Encl: True Perfect Self story of 'HIMALAYAN BETRAYAL'

#### **HONOUR BEFORE MAYOR'S PROCLAMATION**

(Cleveland, Deepavali 24<sup>th</sup> Oct '81)

Respected Gardiji and friends,

In fact we have already heard what Toliyaji performed in the beginning. It looks like putting the cart before the horse introducing after he has given his own introduction. There is a verse in Hindi language: I will translate it in English—

One of the great poets wrote – “Don’t ask about the whereabouts, the introduction – physical or family introduction – of a saint, of a spiritually advanced person – you better get knowledge from him and if you are going to buy a sword (of course we don’t need it these days as the swords and the guns are killing people) So, if you want to buy a sword, you shouldn’t care for its heath. Try to evaluate the soul itself”. Anyway, because it is formally necessary to talk about Prof. Pratapkumar J. Toliya. He is a very “noted”, (I am using American language “noted”) we can say he is a well-known, renowned – educator, musician, composer, poet and spiritualist from Bangalore, India. He holds Masters’ Degrees in Hindi and English. He is author of 18 books, 119 research papers. He served as the President and Professor of Gujarat and Bangalore Colleges for 15 years! He doesn’t look age - wise at all, you see, he looks so young! And also he taught at Mahatma Gandhiji’s Gujarat Vidyapith.

Prof. Toliya is a versatile artist. He has recorded 24 internationally – distributed long play records and 51 cassettes. He performs in 6 Indian languages – Hindi, Gujarati, Marathi, Bengali, Kannada as well as in English. In addition to his religious music, he conducts seminars meditation sessions and has edited numerous publications contributing literary works in Jainist philosophy. Following the First International Jaina Conference, where I met him personally on October 3<sup>rd</sup> and 4<sup>th</sup> at United Nations Plaza in New York, Prof. Toliya began a two months’ tour of United States. He has been to Rochester, Boston, Washington DC and now from here – of course he has come to Great Cleveland always called – he is going to Detroit, Flint, San Francisco, Los Angeles, Chicago, Houston, Raleigh, Connecticut and so on.

So, we are really very lucky. He raises our souls and if you hear him, I am sure that you will lose yourself. Self forgetfulness is the essence of enjoyment in life and when you enjoy his music, you will forget yourself without any artificial means of Bind, Johny Walker and people try to choir it. See, it is not Jaina way of life but why people want to drink. It may not be even unethical, but it is illogical, why people pay thousands to do work, to lose consciousness? But here is the music which gives you real self forgetfulness and raises your soul high.

I am happy to introduce Prof. Toliya to the audience.

### **“JAINISM – ANCIENT & MODERN”**

**BY**

**PROF. PRATAPKUMAR J. TOLIYA, M.A. (HINDI), M.A.(ENGLISH), SAHITYA RATNA.**

(Speech delivered on 24-10-1981 at Community Hall, Cleveland – U.S.A., under the auspicious Jain Society of Cleveland on Deepavali Mahavira Nirvana Day after the honouring Proclamation by the Mayor of Cleveland.)

Learned Chairman Gardiji, elevated representative of the Mayor of Cleveland, Dr. Bhaiji, Dr. Sharmaji, Dr. Salagijaji and dear brothers, sisters, mothers and little friends,

It is certainly a matter of privilege to come amongst you and I am overwhelmed with the love you have showered upon me, a common simple person you have elevated to the heights which represents the heights of your own hearts. In the same words of the same poet (KABIR) about Sharmaji just quoted, I would say:-

“MERA MUJH MEIN KUCH NAHIN HAI, JO KUCH HAI SO TERA:

TERA TUJHKO SAUPATE, KYA LAGEGA MERA?”

Whatever is with me is nothing mine. It is of the great, great Arihantas – Tirthankaras, and, our great Paramgurus. I have only collected a single drop from this vast ocean and I am trying to walk on this path, if I can! And that is my longing since long, perhaps since ages before this life even and even in this life.

Well, I have to come to the subject given to me, a very nice subject to cover in a short time: “Jainism – Ancient and Modern”. To me, Jainism is a spontaneous eternity, eternal way of life and in eternity, there is nothing past, nothing future. Perhaps there is everything “present”. As Bhagawan Mahaveera had said, “We have to live into the living Present”. There is no past for us and no future reliable for us. The only moments reliable with us are the moments of the present. And that’s why Bhagawan Mahaveera had said in Acharang Sutra”:

### **"INAMEVA KHANAM VIYANIYA"**

These are the golden moments which are before us, we have to utilize consciously in full awareness, integration and full completeness (totality) these passing moments which are ours, which are in our hands. Even if we go back to Ancient times, shall we go back to Mahaveera's time, to Bhagawan Munisuvrata's time or go back to Bhagawan Adinatha's time, the first Tirthankara of this circle of time? Anyway, eternity of Jainism says that whatever eternal values and eternal truths we are having with us, which are imbibed in ourselves, the right cognition, right belief, right conduct, "Samyag-Darshan-Gyan-Charitra", knowledge, cognition, conduct etc., If in this time we say, Bhagawan Adinath had originated the first culture on this earth and I wd't go into details, from "Adinath" we have come to "Adimnatha", then we have come to "Baba Adam", then "Adishwar" (according to the Parsis "Ardeshar") and so many derivations we find, but the main thing which Adinatha and other Jain Tirthankaras, who themselves were brave warriors, had taught, was fearlessness and bravery – bravery in both the fields – material and spiritual! On which probably, I may sing a song today

### **"Viron ki yah bat hai bhai, kaayar ka nahin kaam re!"**

The path of Arihantas, Mahaveera and the other Tirthakaras, is the path of the Braves and not of the cowards! (Clappings from audience) Non-violence is the path of the Braves and not of the cowards. A single light lighted by a modern Apostle of love and non-violence Mahatma Gandhi – from where it has come? It has come from Srimad Rajchandra, his spiritual Jaina Guru about whom he had made references more than Ruskin and Tolstoy in his autobiography "Story of my experiments with truth". According to Jainism, the principle of co-existence – 'Live and let live' which late Pandit Nehru had also acquired as the "Pacha Shila" (co-existence principle in five forms) has come from Jainism, through Mahatma Gandhiji, through Srimad Rajchandraj. Again, this is in modern times, but when we go back to Adinaths' and other Tirthankaras' times, we find the culture-spread, the spread of culture in way of wars, not the wars full of hatred and full of selfishness but wars based on principles, that is what was taught by Lord Adinatha! And Lord Bahubali, his son, is the example of it. How there could be war without violence, without hatred? I won't go back in details but in short, Bhagawan Adinatha had taught "Asi, Masi and Krisihi", the writings, the art of writing and the Agriculture and not only this, according to the Kalpasutra, - the 64 and 72 Arts of men and women – all these arts were promulgated by Lord Adinatha one by one.

And then; great span of time has passed and afterwards we come to the age of Bhagawan Mahaveera. Bhagawan Mahaveera was relevant at that time, and relevant today also, he'll be relevant in future even, because his principles are eternal. At that time there was the need of the day of the upliftment of the masses. He used the language of the masses. Not the Sanskrit, the language of Gods', but 'Prakrit – the language of the masses'. And again, he became one with the masses and ordered his disciples, the monks, to move about on foot. It is not only for observing Non-violence, it is also for making mass-contacts, to reach unto the hearts of people and this was very much necessary in those days, when mass-contact was necessary and so there were many other things also about which I won't elaborate and tell in details here. I will come to what Jainism has to say today, what is more relevant today. We may ask and we should ask in the language of Science and Psychology: Whether Jainism has psychological and scientific background?" I may say 100% yes, it has got 100% psychological background. We may prove it psychologically and scientifically but more than that, where the areas of science have their limitations, then we have to turn to the spirit, the spirit beyond matter! Well, what Jainism has to contribute to today's world, when the world is full of madness of violence and madness of race, of power and of so many things. Jainism gives a break, it gives an insight to look into that if this science has base of violence, it will bring disaster. According to Mahaveera, according to Jainism, science should be with violence and Modern Jain Acharyas, not only Jain Acharyas but even contemporary Acharyas like Vinobaji, say that if the world has to survive, we have to unite science with non-violence, then only there will be 'Sarvodaya', then only there will be elevation for each and every soul. If we minus non-violence from science, then the science without non-violence, is bound to bring disaster and that's why the spirit of non-violence has far reaching impacts and influences on the modern world!

When we are in search of peace, we have to first realize the peace within and then outside. Mahaveera says, you have to kindle the light within you first. The day of today's light festival reminds us of the light within, the light burning outside reminds us of the light within and that you have to kindle it. That's what Bhagawan Mahaveera did. We have to kindle the light of spiritualism and meditation and that comes through right conduct of non-violence, as Sri Ghardiji has put it nicely and correctly, without that base of non-violence, you can't proceed further – either in personal life or in collective life. So again in this earth, in this western part of earth, when all of us are the Cultural Ambassadors of Jainism, let us prove with each and every inch of our actions, that we are for non-violence and in addition to non-violence, for

other's points of views i.e., ANEKANT VADA - - - the another important principle of Jainism and this requires the modern importance even today. If we do not apply this principle in our life, it is bound to call on so many oppositions from so many directions. If we have to follow the principle of "LIVE AND LET LIVE", then we have to understand others, we have to understand the perceptive of others, understand the points of views of others and respect them. Because we do not know in "totality", A Sarvajna Jnani like Bhagawan Mahaveera knows in totality, from all points of views, but we are one sided and limited persons and that's why we have to respect others' points of views and find out the truth.

In the end, I shall come to this important day and important demand of the day for the Jainas and that's what we have little bit ignored, perhaps because of that Graha of "BHASMASURA" as Gardiji has referred to, perhaps because of our inertness of last 2500 years, these very important things we are missing, we have perhaps ignored them or have given little attention to them. And these three things are, according to my Masters who have guided me on this path: The first is the requirement of a Jaina University for the teachings of Bhagawan Mahaveer's SAMYAK JNANA, SAMYAK DARSHANA, SAMYAK CHARITRA. The second thing is propagation of Jainism throughout the world, not for conversion. It reaches unto each and everyone's heart where no outward conversion is required. And the third thing is the Revival of the lost path of Yoga and Meditation, which was in Jainism up to Bhadra Bahu Swamiji's time, but since that time, it is lost into wilderness. The Jaina spirit of Yoga and Meditation as SHUBHA CHANDRACHARYA, Acharya Hemachandra Soori, Acharya Haribhadra Soori and so many modern saints have tried to go into, was rare, was unique, but as a "mass", as a "mass" of Jainism, we do not have this spirit spreaded within us today and that's why we have to practice this meditation through non-violence, through Panch Mahavratas, through Anuvratas, whatever we can follow within our reach, and this is the need of the day. Modern Jainism requires these things today: the spread of Knowledge, spread of Meditation and Yoga and spread of Values preached by Bhagawan Mahaveera. And for this, there is a lot of scope here in America, when I went to Washington, when I met the younger friends there, I found that, as Gardiji has rightly put, the younger generation and their enthusiasm is wonderful, which we do not find in India today. The younger generation is here awakened here today. When I saw in Washington and Boston the younger friends, I felt that they are so much eager to conduct seminars, to conduct the retreats, the re-orientation camps for them again and again, and I feel, it is a very good sign of kindling the principles of Bhagawan Mahaveera in our life, in our hearts.

I shall like to end with these prayers of mine that let us kindle in our hearts this festival of light. Let there be light outside and light inside also. A poem says,

"Where there are light outside,  
Perhaps there are little lights inside;  
Where there are lights inside,  
Perhaps there are little lights outside!"

We have to combine both of them, the inner light and the outer light. Outer light of the "matter" should be balanced with the inner light of the "spirit". We have to synthesize both. If not, we will not be able to put the Jaina principles in modern way. We have to unite matter and spirit with "balance" as the balance is totally lost today. We cannot ignore spirituality and we cannot ignore as well the material requirements, the minimum requirements. We cannot live by bread alone, we can't live by bread only and we cannot live without the bread too! That's why, we have to lit the lights within and lit the lights outside and take inspiration from this "festival of light" which Bhagawan Mahaveera had kindled on this day of Deepavali Nirvana Day.

I once again respect you all and express my heartfelt love to you all, my best wishes to you all, that you have given a lot of love and respect to me, which I do not deserve. If I at all deserve, it is unto my Masters who have guided me to this path. Again I thank you all. I shall like to request and convey my regards and best wishes to the learned Mayor of this City as I cannot personally across to him, but I think, my humble voice may come to him. I would like to present my voice in a Disc-form to be taken to the Mayor, so that he may have the spirit of Lord Mahaveera through Music. I shall like to present some of our Vardhaman Bharati's discs to the Mayor, if he can listen to our Jaina Music, I shall be most happy that our "light" is being kindled everywhere and when especially "he had kindled the light" amongst us by lighting the DEEPA(Lamp) today

Thank you all once again.

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**RADIO SHOW**  
**On Cleveland RADIO "WERE" 2-10-21, Cleveland, U.S.A.**

**"Jainism and India"**

(Vardhaman Bharati presented speeches in United States of America by Prof. Pratapkumar J. Toliya in Cleveland "WERE" Radio interview show as interviewed by Dr. John Monelesco. Prof. Pratapkumar J. Toliya assisted by Dr. T. J. Salagia spoke on "Jainism and India" and clarified queries of listeners who questioned them through spontaneous telephone calls in this live Radio Interview show here)

Dr. John Monelesco, The Well-read American Interviewer's Introduction:

Jainism is definitely one of the big currents of thoughts. I would even call it a "Philosophy of Life", Holy Philosophy of life and I think, without any further ado, after the next commercial Ad, I want to just make a short presentation of what Jainism is all about and then later, during the show 5781300, I want you to fire questions at these gentlemen and learn more. I want you to be intelligent, super-intelligent. That is what I want my audience to be; whether you are an old person like me or you are a bio-cula. Then I will be proud of you: O.K. Here is Prof. Pratapkumar J. Toliya with Dr. Salagia, to give us a "presentation of Jainism".

Prof. Pratapkumar J. Toliya: Jainism begins with this Mantra:

"Om Namō Arihantanam", "Om Namō Siddhanam", "Om Namō Ayariyanam",  
"Om Namō Uvajjhayanam", "Om Namō Lōye Savva-Sahoonam, Eso Pancha Namukkaro",  
"Savva Pavappa Panansano", "Mangalanam Cha Savvesim", "Padhamam Havai Mangalam".

It means I bow down to those who have reached Omniscience and reached the road to ever-lasting life in the liberated state and Secondly, I bow down to the Siddhas or those who have attained perfect knowledge and liberated from all their Karmas and Sins.

Namō Aa Yariyanam: I bow down to those who have experienced self-realization of their souls through self-control, self-discipline and self sacrifice. Namō Uvajjhayanam – I bow down to those who understood the true nature of the soul and taught the importance of spiritual over the material. Namō Lōye Savva Sahoonam-Eso Pancha Namukkaro – I bow down to those who strictly followed the 5 great vows of conduct and inspired us to live a virtuous life, that is, all the saints of the world who follow this path. To these five types of great souls, I offer my praise and hope. This praise will keep me healthy and help diminish my sins.

"Mangalanam Cha Savvesim": This praise is most auspicious.

"Padhamam Havai Mangalam": and so this auspicious praise brings happiness and bliss. This is the basic mantra "NAMOKAR MANTRA" of Jainism. It says, we have to bow unto all the great souls who have realized their selves and who are able to make others realize, they can get emancipated and they can pave the way of emancipation for others. This is about souls who tread this path from time immemorial, of which there were 24 Jain Tirthankaras. This order was in the end with Bhagwan Mahavir 2,500 years ago. He was the last or 24<sup>th</sup> in this order, before him was a series of 23 Jain Tirthankaras – Paraswanatha, Neminatha and so on. The first was Adinatha Rishabhdev, in this circle of time called 'Avasarpini Kala': Adinataha or Adim-natha' Rishabhdev was the first Jain Tirthankara in this order, in this age, who has paved the way for all human beings on this earth, in many ways, by showing agriculture and scripts and learning, by showing how to conquer, after which he taught – 64 arts and 72 Arts for men and women right from Music and writing and understanding & Sculpture, Dancing, Painting, and what not. All these arts were shown by Lord Rishabhdeva. After him there were a series of saints as well as householders. His great sons were Omniscient people, out of whom Lord Bahubali and Lord Bharata were important. Recently in India we witnessed the "Mahamastakabhisheka", the head anointment ceremony of Lord Bahubali, the Tirthankara's son, who attained Omniscience by treading the path of Meditation and self-realization. Meditation, not in the commercial term, but meditation in terms of self-realization for which a person has his whole hearted devoted thinking.

Dr. John Monelesco: All right, now, we heard a nice lovely speech. Explain to us Some of the basic principles – Because they seem very alien to the Western mind. Explain the theory of "Karma" first.

Prof. Pratapkumar J.Toliya: The Karma theory according to Jainism is not the way other philosophies are thinking. This is somewhat a unique theory, because it denotes so many points of view. It sees from several points of views. Mental Karma, Verbal Karma, and Physical Karma, all these have their importance in life, but the main is Mental Karma, because it is the mind that causes the Karmas one-by-one and Jaina Philosophy says that there are 8 types of Karmas. These Karmas are being accumulated every moment, because the human mind cannot remain vacant. And if it remains vacant, it goes into Meditation and there will be no Karmas, no bondages. So first of all, when there is working of the Mind, it brings Karma, whether good or bad. Jainism – denotes here if one is to get rid of Karmas, one has to go through Meditation or study or thorough devotion or penance in many ways.

Q. Give us the definition of Karma.

A. Karma is the accumulation of certain type of things, whether good or bad, but you accumulate something and that becomes Karma. Whatever you accumulate mentally or physically that becomes your Karma.

Dr. John Monelesco: That's not a definition. I want a more common sense explanation people can understand, because the word Karma means a thousand things to different people.

Dr. T.J.Salagia: Karma is your deeds, whatever you do that is what you are going to get, whether your deed is good deed or bad deed, in a simpler way you can call it whatever you are going to do you are going to get.

Prof. Pratapkumar J. Toliya: I want to clarify – there are three parts – Physical, Mental, and Verbal.

Dr. John Monelesco: it would be so simple to say what you reap is what you sow What you sow is what you reap. That is the basic principle. What I really want you to explain; in what way it differs in Jainism.

Prof. Pratapkumar J. Toliya: Well, I cannot make a thorough comparison to other philosophies. According to Jainism, it goes minutely watching and classifying every Karma. Every Karma is classified, I just mentioned Mental, Verbal and Physical. The many subtle types of Karmas are delineated, distributed and classified.

Dr. John Monelesco: I want to know, if you have bad Karma according to Jainism – bad talk, bad actions, bad speech, how are you going to be punished and when?

Prof. Pratapkumar J. Toliya: Well, every action has reaction, some Karmas take immediate course and some Karma take time – It is said in Sanskrit –

If the Karmas are deep you get immediate fruit. If there are Punyas and better Karmas before you, after you finish the better Karmas, the sins will come.

Dr. John Monelesco: What is the Punishment? How is the bad Karma punished?

Dr. T.J.Salagia: Bad Karma is punished by your misery, a family problem or your own mental problem, or you might have accumulated a lot of money through a bad Karma. But you are not happy. You are getting the punishment. If you have good Karmas you are happy. But money does not make happy. I have not seen a person very happy because he has million dollars. He has also problems because he has accumulated probably with bad Karma, with bad motive path, with an ill motive.

Dr. John Monelesco: Is the Karma transferable to your next existence?

Dr. T.J. Salagia: Yes, sir, in your next life when you take rebirth, you get according to your Karma. If you have good Karmas you might reap the Karma here and go to a higher consciousness.

Jainism teaches that human life is the highest form of life and from this life you can achieve a complete salvation of your soul and with good Karmas there is a possibility that your soul will never come back. You reach a higher consciousness and you can stay over there merged with yourself, where you have come from.

Dr. John Monelesco: Explain to us Sanathan Dharma?

Prof. Pratapkumar J. Toliya: "Sanathan Dharma" according to Jainism is "Eternal, Consciousness, And Eternal Dharma": it won't be lasting immediately. The truth which was before sometime in the past, which is now, in the present also and will be present in future also, Sanathan Means "Eternal Truth".

Dr. John Monelesco: How does non-violence come into the picture?

Dr. T.J. Salagia: The Non-violence is when Jainism believes that if God has created all of us, Then we have a responsibility to every living soul, every living creature including plants. Plants have a life too, So we should not kill anybody and when there is no killing, it is non-violence.

Dr. John Monelesco: Then how would we survive?

Dr. T.J. Salagia: O.K. It is a very good question discussed by Americans and friends. Human form of life is the highest form of the life. In order to protect human form of life, one should do bare minimum killing. The fruits, Plants and Vegetables have only one form of life and not 5 senses - they have only one sense: that means it is alright to kill them in order to protect yourself and preserve because from here you have the possibility to go to Moksha or Heaven.

Dr. John Monelesco: Where's the logic in this? To kill is to kill, whether you kill one plant or 10 plants, where is the difference? You still have killed. If we have to survive, we have to kill according to you; I know you wear a hand kerchief, so you won't swallow a bee or insect by accident, but even if you are a vegetarian you have to kill plants. Now why hasn't Jainism devised the formula that you can live on "Prana" alone?

Dr. T.J. Salagia: It was the begin of Priests and Sadhus. Yes, they could live on them alone. But.....

Dr. John Monelesco: If the sadhus can live on Prana, which, by the way ladies and gentlemen, is Air, nothing else but the energy in the air, if you want to do justice to the principle of non-violence and not killing, then the spread of the secret – how to live on prana – should have been proliferated amongst the people and I know that you have a population explosion now, but it wasn't always so, about 300 years ago and Jainism must be as old as by 2000 years. How old is it?  
Prof. Pratapkumar J. Toliya: More than 5000 years – it dates back to Pre-historic times.

Dr. John Monelesco: All right, We go back to prehistoric time when man was not affected and contaminated by civilization. He was in his primitive stage, he was near the Gods, and so he should have been perceptive then and there to learn the lesson of surviving on 'Prana' alone. The way we see it because Jainism goes beyond the age of Agriculture and Industry. In those primitive days, when Jainism started and agriculture hadn't even caught on then, wasn't there a rule you have to kill the beasts of the jungle and survive that way? All those eminent and powerful sadhus in those days, had they taught everybody to survive on Prana, I think then the philosophy of Jainism would have made sense'.

Dr. T.J. Salagia: Before the agriculture time they were used to live on "Prana" in one sense, because according to Jain Scripture, there used to be Trees – "Wishful Trees", you go and stand under the trees and your wish is fulfilled. Suppose you would like to eat an apple, you feel like you tasted the apple. Before Lord Adinatha, the first Jain Tirthankara, there used to be "Kalpa-vruksha" – an imaginary tree, when you stand under it, your wish gets fulfilled, and your wishful thinking will come true at that time.

Prof. Pratapkumar J. Toliya: I will tell something more here, The thing is, when Adinatha taught this philosophy at that time he had the power enough out of it himself, even his disciples and sadhus had the impact and power to transcribe their Prana unto all the human beings and beasts. The beasts were able to forget enmity in their presence, because of the impact of such non-violence and love. Without violence also they were able to pull on with their agriculture, with their feeding and other requirements of life. There was no difficulty for them, because they had self-discipline and that 'Prana' helped everyone, not only Adinatha, but his disciple and other sadhus, each and every one.

Dr. John Monelesco: I had a discussion about 27 years ago in Kashmir, India with a very eminent Guru because from a political stand point, with all these millions starving now and again over there wouldn't it have been a miracle if some of the sadhus came down from the mountains and spread "Prana" in the sense of the old Biblical Mana.

You know, what can I say?.....

The gap between religion and material life is getting bigger and bigger and deeper and deeper; I think even India needs a few miracles. I've seen some myself. I am convinced about that. The only thing I object to is, they don't do them often enough for the masses. They don't do them except during pooja times, I've seen people walking over the water, some of the sadhus staying under the ground for 24 hours and 36 hours without air, so I know that the capacity of what we might call "miracles" is there. So why don't we use that knowledge if it exists? Obviously it exists, I have seen it for real and it is no hallucination. This is not the time to tell stories. Now, if they have the potential for miracle-making and for getting a large of nature change, why don't you do that? He said, "I am working out my own Karma. I don't care for the Karma of others. Let them work out their own Karma"- This is a very cruel cold picture. I don't know whether he was a Jain or a Hindu, but the very fact that he is only concerned with his Karma and nobody else's Karma – goes against the grain of our Western philosophy, because here, we always believe that a Christian Monk or somebody Holy, is supposed to work for everybody, not for himself: It looks to me that Karma is the corner stone of Hindu philosophy. That is why I asked you to define Karma; because I was slowly getting to this point. Individual Karma is the only thing that seems to matter. I'll tell you another story. When I came from Howrah Airport the first time I touched India in the 60's, I think we passed through Ballgunj, one of the suburbs, to get into the centre of Calcutta. At the traffic circle where one of those nice, well dressed policemen with a Turban on top directing traffic, next to him was the corpse of a child, not more than about 6-7 years. Now, that struck me. I asked the driver to stop and asked the policeman – "What's with this child?" He said, "Saab, the child is dead". I said, "I see that the child is dead, but what's going to happen to him?" "It is nothing; somebody will sooner or later pick him up". Now, there had been thousands of people going about, looking at the child, turning their heads and going off. I asked the driver, "How did he die?". "Probably of starvation, why else would he die?" "Is there nobody to feed that child? Do something to help the child survive?" Then the driver gave me a very common sense Hindu answer, which I have always remembered all these years. He said, 'If nobody will feed that child, he would interfere with his Karma. It is the business of the family to feed the child. If I went over there with a loaf of bread or milk, I might be interfering with his Karma. May be his Karma was to die at the age of 8. If we save him, they die anyhow in 2-3 years. But then he will be late for his Karma redemption. "This explanation to a western mind is completely alien. I suppose when you are steeped In Hindu philosophy, you understand the meaning of it and it may help a lot. I want to hear your reaction to the stories I've told.

Prof. Pratapkumar J. Toliya: Yes, the first thing is, this is not the Jain point of view. It may differ from the Hindu point of view. Whether it is their point of view also, I do not know. Jaina point of view will be – A Jaina would immediately help him out of compassion and love, because Jaina principle of Karma is not individual – it is the religion of each and every person. Just like the famous Jaina saying which says –

"Let all be happy and let my effort be to make each and everyone happy". This is the Jaina principle of compassion and love or service. If a "true Jaina" were there, he would rush to the spot and try to save the child or the person who is dying. I shall like to contribute here that Jaina philosophy is full of mercy, compassion and social relevance – not the Karma's to be eradicated for one person. A Jaina thinks all the while, for the society and the nearby people.

(Agreeing interviewer & Intermittent Music)

Dr. John Monelesco: Let's clarify some of these matters. Sir, why can't we have a wide spread Miracles and powerful Sadhus to alleviate some of these food shortages and number 2, to spare life, because life is so sacred, because the way you put it, everybody is sinning, everybody is feeling Karma will never stop and nobody will have Moksha, except the guys who eventually learn how to breathe Prana, stop eating.

Prof. Pratapkumar J. Toliya: I would like to clarify here – I don't mean to say that everybody is sinning, that everybody is accumulating the debt, whether of sins or good deeds. Jaina philosophy does not believe in "exhibiting Miracles" but in eradicating poverty or unhappiness of the people through different ways – service, preaching, knowledge, penance, donations in many ways, but not essentially by miracles. The real miracle is Peace – One has to realize his own Self and to make others realize the same thing, through compassion, non-violence, truth, peace, tranquility. When one practices himself and tries his utmost for the society, the society can also practice the same. Then there is a greater "Prana" of social consciousness.

(Side 'B':) Certain belief that one has to act not only for himself but for the whole society. It may not be necessarily through miracles but through so many deeds. This is what Jainism wants to say – one has to try for himself, as well as for others.

Dr. T.J. Salagia: Let us add this thing over here what Lord Mahavira said in his sermons – “Don’t follow me, if you are going to follow me, there will always be love and affection and attachment and you will never reach your destination”. So he said, “don’t follow me but learn from me and then you will get perfection”. It is said in Hindi – “Bhakt hi Bhagwan ban jata hai”, it means there is a possibility for a disciple to become God in a simpler form and preach from there and try to attain Moksha and reach a higher consciousness. So every individual soul, every individual person has a possibility to become God. A simple definition of God according to Jainism is “A God is a perfected human being”. How many times we have heard everybody say, “I’m not perfect”. Once you become perfect you’ll become a God – you’ll be an all-knowing and seeing person. That is how Mahavira and other Jain Tirthankaras attained “Nirvana”.

Dr. John Monelesco: The major, the most important action of Jainism philosophy appears to be “Thou shall not kill”, yet you have to kill to survive, that’s how nature constituted your body. There is a logical and emotional implication in the action, “Thou Shan’t Kill”. But you are supposed to kill in order to survive, therefore the goal of Moksha or Nirvana can never be attained, it can always be postponed. Therefore tell me: in your religion, in your Vedanta, how many Sadhus made it to Moksha?

Dr. T.J. Salagia: According to scriptures, we have been told for so long that hundreds, thousands and millions of Sadhus have reached Moksha.

Prof. Pratapkumar J. Toliya: I would like to clarify here – “ASAVA SE PARISAVA, PARISAVA SE ASAVA” – Whatever are the ways of sins, become the ways of Punyas or good deeds for the persons or the soul that is “awakened”, i.e., going according to religion. That is why he will create a minimum of violence. Secondly, one remains awakened and consciously alert in the course of spiritual seeking and worldly life. Even if he has to indulge in little violence, that violence, doesn’t come in the way of an awakened, realized, conscious soul. It does not create Karma, doesn’t bind him. Even without human interference, some violence occurs naturally, in the whole cosmic order. That is why, the minimum violence indulged in by an individual, does not come in the way of the salvation. Thus salvation was attained by a number of people by this way of conscious awareness, awakening amidst the deeds of life.

Dr. John Monelesco: Well, I’ll tell you something-seems that we have a very convenient philosophy here-It’s not just yours but free Hindu Philosophy-convenient to maintain social structure unchanged, convenient for the masters to rule their slaves. Christianity perceived according to Niches, this part of religion that could keep masses as slaves. When I look at some of your philosophical precepts which, talk of slavery in the sense of obedience etc, now, if we talk of Jainism, their controlling is even a much better principle, because by controlling their impulses, controlling their food intake, their beliefs, they don’t eat. Therefore they can stop death, then the glory of starvation is- “You can reach Moksha because you do not eat”. See, there is a psychological conflict between killing an animal or killing a plant for survival, so the people who want to get the Moksha Principle as fast as they can, will naturally do, as he says-by eating a minimum or not eating at all-Let us say you have the chance of realizing Moksha, realizing the final light, Nirvana. At the same time you do exactly what the masters want you to do-not eat, therefore – When I look at the social fabric of India, with the millions of beings on a starvation diet, I say to myself, “My God, what a lucky philosophy for the rulers, whether it is Jainism or Hinduism. Even if somebody turned up today in the 20<sup>th</sup> century and preached Hindu Philosophy he will become the greatest apostle of 20<sup>th</sup> century. Because he tells the people-“Don’t eat, starve”, will that solve the whole over-population and feeding problem of the world? Give me the answer.

We were discussing Jain Philosophy; I realize that for you up there, it is very difficult to follow some of the principles. I thought this could be essential view for us in India. When I studied all the ramifications of Hinduism, there’s a lot of Hinduism that doesn’t come across to the western mind. To them it seems logical, to us it doesn’t, you have to make allowances for differentiation in mentality. On the other hand there are lots of Krishna followers over there who sort of praise their philosophy, I do not know whether they did it logically or emotionally, but they certainly believe deeply into what they are doing. So we have to respect their faith, we require looking at some of the aspects of Hindu philosophy, purely from the Western Philosophical outlook. The disparities will naturally come to mind. I tried to zero in on a couple of them and I still would like to hear the explanation of our guests concerning the matter of the “Opium of the People”,

as you know, Karl Marx made this remark concerning religions generally. And I suppose he had a point of conventional conviction in his place on the precept of obedience. Now, to indoctrinate a child to be an obedient Tax-payer, and generally speaking, that's the way it should be on the other side, the precept of obedience can be carried so far as to stifle initiative, to stifle any kind of original thought. On the other side, they are afraid that maybe some lemons of Hindustan are alarming, say the obedience worship Karma, the whole concept of Karma is of obedience. But let us see some of your remarks by concerning my earlier saying.

Prof. Pratapkumar J. Toliya: I am happy in sharing your expression regarding your earlier remarks, "starvation" is not actually preached in Jainism, What is preached is "Self-realization", "self-seeking". In the course of self-realization, if you have to balance your diet, it is a MUST. Balancing your diet has a scientific outlook. Jainism, most scientifically says that one has to take no more than he requires, for keeping body and mind in tune. He should not starve, neither should he over-eat, so starvation is not preached on individual level but social level: Whenever there has been starvation in History and now also Jains have helped a lot – they opened their stores for the starving public. But at present, the point of view there is about diet, which is either too much or too less. Jainism stands in-between. There should be middle; balanced point of view-one should not have more or less than is required. Now, about the "Opium of the People", religious intoxication, which Karl Marx stands in the same line as Mahavira, is asking from the point of view to give up voluntarily your possessions. Marx asks for it in another way, I don't want to say that Mahavira is more right and Marx less right. Both have their own point of views. Mahavira preached that you should not accumulate more than your requirements. You have to voluntarily give up for the society. This is the 5<sup>th</sup> Mahavrat of Jainism. One should give back to the society all that exceeds one's requirements. Here, the point of "Starvation" also is being solved when a person returns to the society. One, who does not, is a sinner, no doubt, but what the religion preaches is "ONE HAS TO RETURN TO THE SOCIETY MORE THAN WHAT HE GETS".

Dr. John Monelesco: I wonder how far my listening public has understood some of your principles and how much they would seek clarification on various aspects, we discussed tonight, I would certainly like to have some of our remarks and observations on this peep show.

(In between Radio Announcement - Dr. John Monelesco inviting  
Questions from this Radio Show "Audience")

First a story: I once visited a Jain temple at Agra – It is a beautiful temple. When we, my wife and I entered, we saw there in the courtyard about 20-25 young men utterly in the nude. They didn't look at us and went about their business. I

talked to a Monk or Priest. He told me their story. He said "Once a year they bring the dancing girls in and they have to show such self-control. If not, they will not be accepted in the order. And that impressed me very much. These guys learn the lesson of self-control for one year and suddenly get thrust in the vicinity of some beautiful dancing girls. That must be the pinnacle of self-control. He assured me that it happens very rarely that somebody doesn't pass the test. If there is such self-control that even our biological functions have been suppressed, I can see there is a way of reaching Dharma and higher consciousness. If they are suppressing their sex instinct they must be suppressing their food instinct – so probably they eat very little and I do know it is a very strict religion:

Dr. T. J. Salagia: Ya, a very strict religion:

Prof. Pratapkumar J.Toliya: May I add one point here, sir? I do agree with you there are some Monks who practice thus, but to them, it is not "SUPPRESSION", but "SUBLIMATION"! It is the process of elevation that brings about suppression – not forceful suppression, but one that occurs with self-realization. It naturally goes in course of self-realization:

Dr. John Monelesco: If a Monk aged 40, 50, and 60 who practiced Jainism for 20, 30, and 40 years is placed in that position and he succeeds in that lesson. I would not think of it. I would not have noticed it, because even our Monks in Christian or Catholic monasteries are supposed to be immune to temptation, but some of them have been practicing that for years and years; yet I have seen young Monks just admitted a year before, having to pass the test. That must be pretty difficult.

Dr. T. J. Salagia: If you have self-control, you can control everything, it can be done in practice, it is discipline.

A Listener: Speaking about religion gives me a feeling that they believe that "Whatever is going to come is going to come and whatever is going to be is going to be". That means man should do nothing to change it. When you point down it is food, it is hunger and it is just like giving fish to a boy. You would be better off if you threw him out a fish he can eat all the time, and there is no point giving the money over there. What they got to do is work hard and take care of themselves. Why restrain themselves to such a point that they have to die? They are dying every day. Why should they restrain themselves to die?

Dr. T. J. Salagia: They are not trying to restrain themselves in order to die. What they are trying to do is to get self-realization. In order to realize something spiritually, they try doing it, so they can reach a higher consciousness. Nobody can reach higher consciousness without practicing it.

Listener No. 1: Isn't it primarily the food scarcity? There are twice as many people in India as in United States. There are 400 million there, we have 200 million here.

Dr. T. J. Salagia: Let me correct you, there are 700 million people over there.

Listener: All right, they should learn how to use the means. There's an old saying in Christianity: "God helps those who helps themselves".

Dr. T. J. Salagia: That's correct, but this country (U.S.A.) has been blessed.

Listener: It hasn't been blessed. It is because the people made it and India could do the same thing. It would be wrong to give you money. But if we gave you the know-how, how to raise crops etc., that is something that should be done.

Dr. T. J. Salagia: Well, United States is giving a lot of technological know-how to India and India is, as far as food is concerned, self-sufficient.

Listeners: There's been democracy for 40 years and you haven't even solved the food problem.

Dr. T. J. Salagia: No, I have to correct this-in this last 5-6 years, India have attained self-sufficiency in food problem.

Prof. Pratapkumar J. Toliya: Some of the items are being exported from India. So this is a wrong impression. It is improving a lot. Lot of Agricultural experiments and production are taking place. So that is not the FACT at PRESENT.

Listeners: Do you mean to tell, no people are starving over there?

Dr. T. J. Salagia: (Retorting back) I'm sure, people are starving here (in U.S.A.) too! We call ourselves a "Capitalistic Society". People are starving right here in the Backyard of Cleveland. So don't tell me.

Prof. Pratapkumar J. Toliya: It is so everywhere.

Listener 1: At least, when people have 2 hands and 2 feet and are capable and young, they should do things for themselves.

Dr. T. J. Salagia: I agree with you 100% but look here, ours is something like a welfare society.

Listeners: Well, we want to show you how to develop the country, and have money for putting a man to work, so we have wages.

Prof. Pratpkumar J. Toliya: India is developing.

Dr. John Monelesco: O.K. next one, Go ahead.

Listener 2(A Female voice): Dr. John Monelesco: I would like to know, when you were in India, did you eat in a restaurant and if you did eat what was the food?

Dr. John Monelesco: In a restaurant here, we get anything. In a Muslim restaurant you get Fork, if you go to a Hindu restaurant, you get beef. But in India, in a Hindu restaurant, you can't get bee, you get beef in a Muslim restaurant. I had good food, don't worry, but I paid through my nose for it, naturally.

Listener 2: Do they believe in taking Vitamins?

Dr. T. J. Salagia: Sure Ya.

Dr. John Monelesco: I don't know about vitamins, but they used to have a lot of herbs - Ayurveda recipes – herbs and plants – some of them are excellent and I wish our herbalists here would go to India and study a little bit of Ayurveda, because they do have herbs for everything.

Listener 2: Well, this is a very interesting programme.

Dr. John Monelesco: As long as you can understand it, do you?

Listener 2: Yes, I do. I understand everything he said.

Dr. John Monelesco: All right, let's listen to what the other guy has to say.

Listener 3: I once saw a film on your Philosophy, particularly focussing on your meditation. Is there much of this going on? I found it very constructive. I wonder if he might throw some light on it.

Dr. T. J. Salagia: Yes correct.

Dr. John Monelesco: (Addressing to Prof. Pratapkumar Toliya) Talk about your principles of Meditation as they exist in Jainism and if they differ from the Maharshi – type.

Prof. Pratapkumar J. Toliya: Yes, they are different.

Listener 3: Thank you, your response to Dr. John Monelesco's question about how does your religion not cow people into accumulating less?

Dr. John Monelesco: You heard my remarks – You did mention my question of Marx – we should tell the people out there is a common ground between Karl Marx and Jainism in as much as you are deploring possession – you believe much in private property, but in collective property. And you don't want people to accumulate much or earn more than what they carry along.

Dr. T. J. Salagia: Well, there is a philosophy behind it – if you have more money, the more problems you will create for yourself: Your greed increases and you'll never give up – your body and soul will be completely rapt up with Karmas and desire and your egoism. Then you will never develop. On the other hand, the less you possess it is better for you. You should maintain a bare minimum, what you need.

Dr. John Monelesco: This is a beautiful Philosophy of collectivism and of course, remaining poor – a beautiful idealistic percept. But just think, what would happen to society, if we people had taken up Jainism. I'm talking about Christians and Hindus alike. We would still be in the jungle. So, in a way, we are looking down on the people who make money, who advocate it and who are accumulating it. On the other hand, we are in need of them badly because if they are not

around, we would still be all Monks in the jungle or at least technologically at a very inferior level. Even a Jain like Prof. Toliya, likes a refrigerator and likes a car. Would you like a car, and refrigerator or don't you?

Prof. Pratapkumar J. Toliya: No, not at all. I'm not bothered about a refrigerator or car, but I'm bothered about my realization.

Dr. John Monelesco: You don't have a car?

Prof. Pratapkumar J. Toliya: No, I don't have it nor do I have a refrigerator, neither do I crave for it. I would like to tell you that I walk 10 miles a day.

Dr. John Monelesco: How do you go to other places, rickshaw?

Prof. Pratapkumar J. Toliya: No, I have a small Suvega, Scooter, A moped bike.

Dr. John Monelesco: However, what I'm trying to say is that we have to use conveyance, a certain amount of material greed and tempting to make life bearable with our religious philosophies i.e., aerobatics, from your point of view, by seeing consciously we obviously are expecting the day of reckoning, the good day. People should understand when talking about the day of reckoning both in Hinduism and Jainism, we are not talking about Hell or Heaven, the way we are discussing it now. We are talking about Moksha or Nirvana, complete bliss. Let me explain it technically – the joining date for you is not being but non-being. If it is "non-being", the people of course will not understand what it is, but it is this – Our sufferings are all over – now we have joined something neither good nor bad – it is bliss from the point of view of having no torture. This is the whole difference between the gloomy, pessimistic philosophy of the orient, a perfect one too, and our "happy-go-lucky-philosophy" of when you do good, you go to heaven. In Islam too – you got to do good – you have 40 "Holies" to entertain you and give you honey and milk. To them bliss means something else, not being tortured anymore, not having to go through a life full of exertion, struggles. It is a different type of philosophy. But explain to the guys your TM.

Prof. Pratapkumar J. Toliya: Meditation, according to Jainism is somewhat different, because in it "Who am I?" is to be realized – in this course, when the problem of accumulation comes, one has to give up more of outward things and go inward. Not forcibly, but naturally, go on leaving one by one, just as a tree gives up the leaves in the Fall. In the same way, one has to go on and then come to inner self, giving up the attachment to the body, to the food, even thinking, and then go to the inner self, where one realizes one's self – the reply to "Who am I?". Here comes Jain meditation, which takes you unto the real stage – the balanced stage, neither good nor bad, to the tranquility within, the bliss within.

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## **GLIMPSES OF MY VISIT TO U.S.A**

(On A.I.R, Bangalore After The First Tour In 1981)

Srimad Rajchandraji, a great modern seer, spiritual guide of Mahatma Gandhiji and my indirect Great Master has written at one place, "IN THE PRESENT TIMES, DEVOTION & SPIRITUAL ASPIRATIONS HAVE GONE ABROAD FROM INDIA"-----

I surprisingly realized this to be true during my recent (three-fold programmes) tour of the United States of America. No, it was neither a pleasure trip nor a Business one. It was what I was longing for since long---- It was an unusual tour for religious/spiritual propagation and awakening through three-fold performances of Vocal Instrumental Music, Meditation and Speeches inspired and initiated by my late direct masters like Padmabhooshan Dr. Pandit Sukhlalji and Yogindra Yugapradhan Sri. SAHAJANANDAGHANJI of Srimad Rajachandra Ashram, Hampi, blessed by my spiritual Holy Mother MATAJI DHANDEVJI, (Helped and sponsored by some friends' and International Mahaveer Jain Mission of Ohio, U.S.A) this visit proved the above observation (of S.Rajchandraji) that in fact the people abroad, the Americans are craving much for spirituality, than we the monopolists of Spirituality. They are perhaps, much more apt and awakened for the same. This is what Swami Vivekananda had also observed and mentioned, in his Chicago speeches.

My prime purpose of my visit to U.S.A was three-fold, my presentation was also threefold. As I had written through a circular letter to my organizing Hosts all over America in advance, "MY MISSION OF THREE-FOLD PERFORMANCES OF MEDITATION, MUSIC AND TALKS FOR KINDLING the light of Self-Realization as guided and blessed in the Divine plan to propagate, is the prime purpose of my visit Abroad (and therefore to your centre or place too)".

Blessed and Financially sponsored by Mataji Dhandeviji of Hampi, Sri. Surendra Mehta pf Jain Sangha, Madras and organized by Vardhaman Bharati, Bangalore & International, Mahaveer Jain Mission, Parma, Ohio(U.S.A), my first programme was at the First International Jain Conference at The U.N.Plaza on 3<sup>rd</sup> October 1981. With the grace and blessings of my Great Masters, Best wishes of H.E. The Governor of Karnataka and a number of my well wishers, Friends and organizations in India and with the efforts of the President of international Mahaveer Jain Mission, I could reach well in time and landed at New York's Kennedy Airport on Gandhi Jayanti Day the 2<sup>nd</sup> October 1981, with my usual symbolic Gandhian Indian Dress and Sitar & Soor Mandal in my hands.

The international Jain Conference commenced with my NAMSKAR MAHA MANTRA, other Sanskrit shlokas and Hindi songs of "Viron ki Baat" saying the path of love and Non-violence is one of the braves and not of the Cowards.

After this opening session at the chapel of United Nations Plaza this unique conference called by International Mission, for the Spiritual Awakening, and for propagating the ideas of "Ahimsa -Non-violence" and Self-Realization Jain of 'Arihantas-Jain Tirthankaras", all over the world commenced. Apart from other learned speakers, I had to speak on these subjects, to give two more Religious Songs Sessions at the Conference and One Special Performance of Devotional and "Music for Meditation" at New York.

After this two day conference and after my three days stay with Muni SushilKumarji at his Jain Ashram at New York's Stretan Island, my actual tour of nearly all the places of America began I toured New York, Rochester, Boston, Washington, Cleveland, Detroit, Flint, San Francisco, Los-Angeles, Chicago, Houston, Connecticut, in course of it I was fortunate to meet people from innocent little school children to laymen, educated persons and scholars of Universities.

This consists of about 100 sittings or meetings of varied nature of Music, Speeches of Meditation, talks and discussions including three Radio Programmes and one T.V. Programme of Songs on Sitar. It began at Rochester, (apart from seeing the Kodak and other Factories). My visit to two public schools and singing and talking to the children proved to be thought-provoking at the very outset, not only due to the prosperity of life and wonderful, useful educational amenities of the schools, which may be only a 'Dream' ever for the Aristocrat Indian Schools, but also due to the careful attention of the teachers loyal to their duties, these children were much more developed, physically mentally

and Intellectually. An information-equipped child, indicating about his intellectual base posed me a Question: "INDIA IS A POOR COUNTRY, HOW COULD YOU AFFORD TO COME ALL THE WAY TO U.S.A"? To quench his inquisitiveness, I had to reply, 'By my Masters grace, by the help from friends and by my efforts'.

My visit to the next stops of Boston and Washington providing a number of worth - seeing Historical, Architectural, Scientific space Museums at NASA and several others, after performing vocal and instrumental (Sitar) Music, a little meditation and discussions, provided me with the same ever-growing inquisitiveness of not only the school children but even of the college students, who continuously participated., not only in my musical renderings but also in my meditation sessions and discussions sittings, I realized that where the Indian college students are either striving in poverty or losing aimlessly or getting sidetracked or lost from the moral base and spiritual main-stream of Indian Culture; at least half of the American College Students, if not all are full of thinking knowledge, and striving hard for acquiring the same, be it moral and spiritual knowledge or material scientific researches. My visit to the studious students of Berkeley University in California further strengthened, this observation of mine. I amazingly felt that Indian Students have much more to get and learn from the strenuous and resourceful American Students than either to criticize or to blindly copy them.

Not only the students, most of the young people, even the young girls and ladies seemed to be studious, inquisitive and aspiring for higher values of life. At my radio interview, at public meetings and sittings, at public spot and places, at the plane journeys mostly everywhere I found them either reading or inquiring and learning or talking seriously and nowhere gossiping and idly wasting their time at all (or hardly) indulging as uselessly gossiping, speaking ill of others and discussing. If they criticized it used to be on sound intellectual ground and mostly for knowing more and not for getting you down. What I was impressed more, was their awakening and their honest and genuine growing interest in spirituality. That is why several Indian Gurus and Babas whether true or false-all overflow there now- a days. In fact, in name of spirituality, some so called Indian Gurus, seem to be spoiling, the fair names of Vivekananda, Aurobindo, Rajchandra and Mahatma Gandhji's India and misusing the genuine American seekers, but not inspiring the young American seekers, who are restless, being fed up with material achievements and are looking at Indian internal spiritual way with great hopes. Will it not be our unpardonable crime, if we misuse their faith and thirst and also do not present the true right form of Indian Spirituality before them? The long studied observation of modern Indian seers and philosophers of life like Sri. J. Krishnamurti is worth knowing and studying in this regard, for which anything more than a reference is not possible and appropriate here.

I was talking of the growing interest of the young students, girls and ladies, to cite one out of several incidents, I was flying to Los-Angeles from San-Francisco. In this short hour long flight, the co-passenger in my next seat was also lost in her book and we were unaware and unacquainted of each other during the first quarter of the hour. After the falling down of her Books and papers from her hands and the Second Interruption of the Air Hostess, we had a little time to talk, while seeing and lifting her fallen book on meditation written by some Zen-Buddhist Author, I just surprisingly asked 'O, You are also interested in Mediation?', "Oh, yes, I do, it's giving me a lot of peace, that all I need--- Will you like to see it?", she asked courteously and I replied, "Certainly I shall be most happy to see it, since I am also interested in Mediation."

"Oh, are you?" she exclaimed and continued, "You might have some Guru in India?" Yes, I am really fortunate to have my "Self-realized, Great Yogic Masters and Holy Mother in India". And then she was interested a lot, left her reading aside, inquisitively discussed a number of aspects of Meditation, shown me her notes made on readings and attending some Meditation camps and thus we quickly passed the remaining minutes and she got the address of my Los-Angeles's Meditation performances and sitting of the next-day with a view to attend the same.

While the plane was going down for landing, I just inquired of her before departing "it seems, you should be a writer or a teacher being so much interested in Spirituality'.

"No, no, I am not that Great", and to my surprise she added, "I am going for shooting in a movie at Los Angeles, I am just a Dancer, an Actress—", I was very much astonished, "oh is it so! Then it is much more significant and really great to have such a deep interest in spirituality and Meditation". I admired.

The plane had already landed, soon we departed and got lost in busy human-stream, This lady could not come to attend my performance the next day, perhaps, due to over busy engagements, but she left one everlasting impression on my mind, that where some of the Indian Culture and tradition-possessing modern Indian educated girls and young women are going astray, and being side-tracked by blindly imitating the unworthy elements of the West, such American actresses are also deeply interested and even involved in Meditation and Spirituality., This speaks volumes of a race, may be, which is otherwise Material and Non-Vegetarian. And with one more important example of such interesting ladies and gents, crossing me on a live Radio Interview show whose faces and acquaintances, were totally unknown to me, I shall conclude these glimpses of my recent visit to U.S.A (pending next visit again along with my tour of Germany very shortly).

Out of a number of my huge stage performances and small sittings of Music for Meditation at various Jain and Hindu Centers, Meetings with Ramakrishna-Vivekananda Devotees, Sir Aurobindo Scholars, J.Krishnamurti's Ojai School teachers and children, and out of various Press, Radio and T.V. Programmes, I could not forget and feel worth to mention here. It was an interview on Cleveland's WERE radio, which lasted for a memorable time of about two hours, indicating the interest of the listeners, No, it was not like ours who often switch off the radio where some serious topics of useful discussions and topics of national interest are on the Air. It was live, giving clear testimony of the listeners who were asking spontaneous questions from far off on telephones which were all being broadcast along with our replies. The subject was "Jainism and India". After listening to and knowing sufficiently on basic principles of Jain (also comparatively Hindu). Philosophy, some of the questions were significant. When they knew that Jainism Jain way of life Jain philosophy believes in Ahimsa (Non-Violence) in India and when you believe in Non-violence and Charity, why don't you remove the poverty of India-especially the wealthy Jains", to quote in their own stressed and recorded word- "The Marwari's".

Of course we could give the fitting reply here to protect and defend the image of India and Jains that we are not lagging behind in doing our best to remove the poverty of India, and that people die of poverty even in U.S.A, right in Cleveland itself! Which they later on courteously accepted also, but heart we certainly felt the truth in this and wrote some of our Marwari friends in India, that nowadays you have began to unnecessarily go on objecting to the word 'Marwadis' in some Indian Dictionary But In fact, your fame has reached to the remotest corner of the world abroad and (even it may be due to a very few of you). It has given befitting credit neither to India, nor to Jainism. The thing I could not forget was their inquisitiveness, genuine interest in spirituality and the above mentioned frank-acceptance and amendments in their understanding by the listeners; ladies and gents both after knowing the fact. And this strengthened my observation that once they know the right thing, they are ready to accept it.

A number of experiences and episodes of this visit of mine are not possible to describe here in a small talk. Leaving them aside for a book, I shall conclude here with Swami Vivekananda's words, as I was very much impressed by seeing a unique three-faced painting of Swami Vivekananda at a friend Dr. Sharma's Ashram -like place at Washington in which the permanent poise faced Swamiji, was full of despair and disappointment before coming to America and full of hope and optimism for the upliftment of India after returning from America.

In no way to compare with Swami Vivekananda, but this humble speaker seeker and follower on the footprints, of the Greats, also experience the same feelings of Swami Vivekananda at the conclusion of U.S.A visit and felt that we the Indians will have to change our belief about the Americans. There are number of heart-aspiring things, with them apart from Material Progress which we, the so called spiritually and morally ahead people have lost, to put in Swami Vivekananda's words. Is it not a fact? Shall we have honest Self-introspection?

The courteous, honest, disciplined, non-talkative people all the way, the blooming audiences at my devotional music concerts, the aspiring seekers at my Meditation -sittings and the Inquisitive inquiring listeners at my Stage and Radio Talks, and a number of live experience in personal contacts, all clearly indicate their growing interest in spirituality to the extent that, they could challenge our egoistic monopoly of higher spiritual values, In spite of our going down in morality as a race, as a society, those all justify Swami Vivekananda and Srimad Rajachandraj.

(COURTESY: ALL INDIA RADIO, BANGALORE)

and Intellectually. An information-equipped child, indicating about his intellectual base posed me a Question: "INDIA IS A POOR COUNTRY, HOW COULD YOU AFFORD TO COME ALL THE WAY TO U.S.A"? To quench his inquisitiveness, I had to reply, 'By my Masters grace, by the help from friends and by my efforts'.

My visit to the next stops of Boston and Washington providing a number of worth - seeing Historical, Architectural, Scientific space Museums at NASA and several others, after performing vocal and instrumental (Sitar) Music, a little meditation and discussions, provided me with the same ever-growing inquisitiveness of not only the school children but even of the college students, who continuously participated., not only in my musical renderings but also in my meditation sessions and discussions sittings, I realized that where the Indian college students are either striving in poverty or losing aimlessly or getting sidetracked or lost from the moral base and spiritual main-stream of Indian Culture; at least half of the American College Students, if not all are full of thinking knowledge, and striving hard for acquiring the same, be it moral and spiritual knowledge or material scientific researches. My visit to the studious students of Berkeley University in California further strengthened, this observation of mine. I amazingly felt that Indian Students have much more to get and learn from the strenuous and resourceful American Students than either to criticize or to blindly copy them.

Not only the students, most of the young people, even the young girls and ladies seemed to be studious, inquisitive and aspiring for higher values of life. At my radio interview, at public meetings and sittings, at public spot and places, at the plane journeys mostly everywhere I found them either reading or inquiring and learning or talking seriously and nowhere gossiping and idly wasting their time at all (or hardly) indulging as uselessly gossiping, speaking ill of others and discussing. If they criticized it used to be on sound intellectual ground and mostly for knowing more and not for getting you down. What I was impressed more, was their awakening and their honest and genuine growing interest in spirituality. That is why several Indian Gurus and Babas whether true or false-all overflow there now- a days. In fact, in name of spirituality, some so called Indian Gurus, seem to be spoiling, the fair names of Vivekananda, Aurobindo, Rajchandra and Mahatma Gandhi's India and misusing the genuine American seekers, but not inspiring the young American seekers, who are restless, being fed up with material achievements and are looking at Indian internal spiritual way with great hopes. Will it not be our unpardonable crime, if we misuse their faith and thirst and also do not present the true right form of Indian Spirituality before them? The long studied observation of modern Indian seers and philosophers of life like Sri. J. Krishnamurti is worth knowing and studying in this regard, for which anything more than a reference is not possible and appropriate here.

I was talking of the growing interest of the young students, girls and ladies, to cite one out of several incidents, I was flying to Los-Angeles from San-Francisco. In this short hour long flight, the co-passenger in my next seat was also lost in her book and we were unaware and unacquainted of each other during the first quarter of the hour. After the falling down of her Books and papers from her hands and the Second Interruption of the Air Hostess, we had a little time to talk, while seeing and lifting her fallen book on meditation written by some Zen Buddhist Author, I just surprisingly asked 'O, You are also interested in Mediation?', "Oh, yes, I do, it's giving me a lot of peace, that all I need--- Will you like to see it?", she asked courteously and I replied, "Certainly I shall be most happy to see it, since I am also interested in Mediation."

"Oh, are you?" she exclaimed and continued, "You might have some Guru in India?" Yes, I am really fortunate to have my "Self-realized, Great Yogic Masters and Holy Mother in India". And then she was interested a lot, left her reading aside, inquisitively discussed a number of aspects of Meditation, shown me her notes made on readings and attending some Meditation camps and thus we quickly passed the remaining minutes and she got the address of my Los-Angeles's Meditation performances and sitting of the next-day with a view to attend the same.

While the plane was going down for landing, I just inquired of her before departing "it seems, you should be a writer or a teacher being so much interested in Spirituality'.

"No, no, I am not that Great", and to my surprise she added, "I am going for shooting in a movie at Los Angeles, I am just a Dancer, an Actress—", I was very much astonished, "oh is it so! Then it is much more significant and really great to have such a deep interest in spirituality and Meditation". I admired.

The plane had already landed, soon we departed and got lost in busy human-stream, This lady could not come to attend my performance the next day, perhaps, due to over busy engagements, but she left one everlasting impression on my mind, that where some of the Indian Culture and tradition-possessing modern Indian educated girls and young women are going astray, and being side-tracked by blindly imitating the unworthy elements of the West, such American actresses are also deeply interested and even involved in Meditation and Spirituality., This speaks volumes of a race, may be, which is otherwise Material and Non-Vegetarian. And with one more important example of such interesting ladies and gents, crossing me on a live Radio Interview show whose faces and acquaintances, were totally unknown to me, I shall conclude these glimpses of my recent visit to U.S.A (pending next visit again along with my tour of Germany very shortly).

Out of a number of my huge stage performances and small sittings of Music for Meditation at various Jain and Hindu Centers, Meetings with Ramakrishna-Vivekananda Devotees, Sir Aurobindo Scholars, J.Krishnamurti's Ojai School teachers and children, and out of various Press, Radio and T.V. Programmes, I could not forget and feel worth to mention here. It was an interview on Cleveland's WERE radio, which lasted for a memorable time of about two hours, indicating the interest of the listeners, No, it was not like ours who often switch off the radio where some serious topics of useful discussions and topics of national interest are on the Air. It was live, giving clear testimony of the listeners who were asking spontaneous questions from far off on telephones which were all being broadcast along with our replies. The subject was "Jainism and India". After listening to and knowing sufficiently on basic principles of Jain (also comparatively Hindu). Philosophy, some of the questions were significant. When they knew that Jainism Jain way of life Jain philosophy believes in Ahimsa (Non-Violence) in India and when you believe in Non-violence and Charity, why don't you remove the poverty of India-especially the wealthy Jains", to quote in their own stressed and recorded word- "The Marwari's".

Of course we could give the fitting reply here to protect and defend the image of India and Jains that we are not lagging behind in doing our best to remove the poverty of India, and that people die of poverty even in U.S.A, right in Cleveland itself! Which they later on courteously accepted also, but heart we certainly felt the truth in this and wrote some of our Marwari friends in India, that nowadays you have begun to unnecessarily go on objecting to the word 'Marwadis' in some Indian Dictionary But In fact, your fame has reached to the remotest corner of the world abroad and (even it may be due to a very few of you). It has given befitting credit neither to India, nor to Jainism. The thing I could not forget was their inquisitiveness, genuine interest in spirituality and the above mentioned frank-acceptance and amendments in their understanding by the listeners; ladies and gents both after knowing the fact. And this strengthened my observation that once they know the right thing, they are ready to accept it.

A number of experiences and episodes of this visit of mine are not possible to describe here in a small talk. Leaving them aside for a book, I shall conclude here with Swami Vivekananda's words, as I was very much impressed by seeing a unique three-faced painting of Swami Vivekananda at a friend Dr. Sharma's Ashram-like place at Washington in which the permanent poise faced Swamiji, was full of despair and disappointment before coming to America and full of hope and optimism for the upliftment of India after returning from America.

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(COURTESY: ALL INDIA RADIO, BANGALORE)

**PRESS ABROAD: An American Press Review:**

**"MUSICIAN BRINGS MESSAGE TO THE FESTIVAL"**

Musicians were considered holy when Pratap Toliya was growing up in India during the 1930s.

"We believe musicians are messengers of GOD" says Toliya, a Sitarist, Singer and former College President will spend part of a brief visit at this weekend's Ethnic Cultural festival in Danbury.

The development of popular music in the Indian cinema and the proliferation of radios and tape recorders have diminished the stature of musicians in India. But for the 53-year-old Toliya, music is still a kind of religious calling.

It is a way of knowing one's spirit; the essence that Toliya believes transcends the body and is born again. Music, like meditation can silence the small worries and preoccupations that keep us from being in tune with our selves, he believes.

"We call it the song way of the spirit", says Toliya, a very thin, energetic man with glossy black hair and a moustache.

He also believes music can heal the sick. Working with physicians, Toliya has run experiments in hospitals to measure the tranquilizing effects of music he has written to help heal patients. Toliya says it is most effective for psychiatric patients and for people with digestive problems.

Among Toliya's earliest memories are of concerts in his home, given by musicians hired by his parents. Although the family was not wealthy; Toliya says-rather they played and then accepted what was offered.

"We offer whatever we can, out of love. We treat them as holy people" he says.

Like the musicians he heard in his childhood, Toliya never sets a price for his performances. He lives on whatever is donated.

This is his third trip to the United States: he is staying with the family of Hans Maru in Brook-field before going to New York to speak at a World Conference on Hinduism. Then he will travel to several cities nationwide to lecture on music, vegetarianism and spirituality.

In all, he has produced 24 record albums and 55 cassette tapes of classical Indian Music, folk melodies and music for meditation. He sings in six languages.

The spiritual power of music is just part of Toliya's philosophy. He also believes in Non-Violence including "non-violent food" and eats no meat.

He uses leather only of animals that have died naturally. And he wears only homespun cotton clothing, as Mahatma Gandhi did, because he believes the exploitation of workers in textile mills is a kind of violence, too.

Toliya is a follower of Gandhi's philosophy, and when he was a boy, he met the Indian Independence Leader. Toliya was 13 or 14 then, and his Scout group went to work at Gandhi's camp.

"My impression was Gandhiji was full of joyous mood, jolly mood. I never saw worry on his face even though he was undergoing a tremendous movement for India", Toliya says.

He meditates each morning and evening and uses breathing exercises to focus his concentration before performing music. He breathes deeply, humming as he exhales, to calm himself.

"We forget all thoughts, all worldly desires and attachments. We become one with sound and the self", he says:

Like Gandhi and others who follow eastern religious, Toliya tries to remain detached from the material world. He says he enjoys material things without trying to cling to them.

For instance, he admits he is fond of his Sitar, the stringed instrument fashioned from a carefully grown gourd, carved from teak and inlaid with ivory from elephant tusks. But on his last trip to the United States, the airline smashed his Sitar. He says he did not allow himself to become upset.

"I took it lightly. It was going to break someday or another. Sitar is just an instrument to me like a ladder to go up". Just as an airline passenger can carry only a certain number of pounds of luggage, Toliya says, "If I want to float high in the spiritual world, I must have lesser material attachments. We are only a tenant in the house. The spirit is the tenant, the body is the house."

Toliya tries to accumulate a minimum of wealth. As the father of five daughters, he acknowledges that some savings are needed, to provide for one's children. But he believes each person should give away 25 percent of his or her income. To be much richer than others causes them pain and is a sin, he says.

He urges his Indian friends in the United States not to become too materialistic, and to pass on the best of the Indian culture to others in this country.

He believes that all religions have a common essence-Self-Knowledge. Although he is a follower of Jainism, a form of Hinduism resembling Buddhism, he believes each religion has value. He says all religions have a common essence to attain Self-knowledge.

Although he believes in reincarnation, Toliya says he has an interest in this life as well, and is opposed to nuclear war.

"Science should be mixed with non-violence", he says.

**"Science plus violence is the downfall of all mankind".**

Toliya will answer questions about his philosophy at the India Association booth from 7 to 10 tonight at the Ethnic Cultural Festival at Rogers Park. He will perform music tomorrow at 4 p.m. and 8 p.m. in the festival stage shows.

**The News Times**

**By CATHY SHUFRO**

(The interviewer of "THE NEWS TIMES")

Danbury, CT., 6-7-1984

## **"MAHAVIRA – THE MAGNIFICENT MASTER - TEACHER OF THE WORLD"**

BY  
**PROF. PRATAPKUMAR TOLIYA**  
M.A. (HINDI); M.A. (ENGLISH), Sahitya Ratna  
Director, VARDHAMAN BHARATI, BANGALORE.

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"MANGALAM BHAGAWAN VIRO, MANGALAM GAUTAM PRABHUHU,  
MANGALAM STHOOLIBHADRADYAHA, JAIN DHARMOSTU MANGALAM."

"MANGALAM BHAGAWAN VIRO, MANGALAM GAUTAMO GANIHI,  
MANGALAM KUNDAKUNDADHYAHA, JAIN DHARMOSTU MANGALAM."

"AUM NAMO ARIHANTANAM, NAMO SIDDHANAM, NAMO AYARIYANAM,  
NAMO UVAJJHAYANAM, NAMO LOE SAVVA SAHUNAM.  
ESO PANCHA NAMUKKARO, SAVVA PAVAPPANASANO,  
MANGALA NAM CHA SAVVESIM, PADHAMAM HAVAI MANGALAM."

There comes this constantly sounding incantation like a flow from time immemorial, from the beginning less time, from the source - less past -

"AUM NAMO ARIHANTANAM  
NAMO SIDDHANAM  
NAMO AYARIYANAM  
NAMO UVAJJHAYANAM  
NAMO LOE SAVVA SAHUNAM.....!"

(Prostrations to the ARHATAS, Prostrations to the SIDDHAS, Prostrations to the ACHARYAS, Prostrations to the UPADHYAYAS and Prostrations to all the sages of the universe)

This is the NAMASKAR MAHAMANTRA - NAVAKAR MAHAMANTRA - The greatest incantation of all times, an incantation which expresses the deepest respects to the supreme "virtues", "attributes", "qualities"; and not to any person. This "soul-centered", universal-welfare-providing incantation has such a tremendous potentialities within itself, that it transforms its incantor-seeker and uplifts him unto that sublimed supreme state of "ARIHANTA" and "SIDDHA".

The contemplation, Meditation and day-to-day life - application of this Mahamantra, followed by the "RATNATRAYA SADHANA" of "JNANA, DARSHANA, CHARITRA" was rigorously undertaken by the great great – soul – no. not in one or two "births", but in gradually-consciousness-acquiring 27 TWENTY SEVEN chief births!

In the sublimed last birth of this supreme soul, after his heart - searching long long silent "SADHANA" of twelve and a half years, there has immersed, out of his self-realization, time-space inageressing universal-vision and deepest SILENCE WITHIN, the sweet musical..... the awakening immortal words.....the universal-welfare-providing, wonderful and auspicious speech.....!

.....THAT AWAKENED SPEECH:

-----Today again comes that sweet ringing 'voice'-breaking the doors of the DIRECTIONS, crossing the barriers of MATTER and SPACE and cutting across the span of TIME -----

(SAMAYAM GOYAM! MA PAMAYE:)

"Waste not a moment, Be not 'out-of-your-self' and unaware for a single moment, O Gautama!"

-----Today resounds those wakeful 'words' from the sacred soil of Vaishali & Kshatriyakundagram, from the

silent meditation-hallowed hills of Rajagrah and from the pious earth of Pavapuri -----  
(SADDHA PARAMA DULLAHA)

"Rare, absolutely rare, is the faith: faith in one's own self, Faith in the Jnana, Darshana, Charitra Ratnatrayas: Sada Guru, faith in Sad Deva, Sad Dharma - the right Master, the right God, the right path or Religion."

-----Today re-echoes that universe-solacing, peace-providing and self-awakening auspicious 'voice' from the isles of Jamboo & Nandishwara, from the lands of Bharata & Mahavideha and from the peaks of the Meru & Ashtapada-Kailas-Himalayas----- (JE EGAM JANAI, SE SAVVAM JANAI)

"He knew everything, who realized the soul, the self, the one!"

-----This was the speech, the awakening speech of Charam Tirthankara Bhagawan Mahaveera, the Vardhamana, the Vitaraga, the Arihanta! It was this "Bharati", this speech-Divine, that had sounded 2500 years ago in this air on this land and that had echoed and spreaded over the entire Universe. Born out of that speech was "ATMASHREE" "SARASWATI" or "VIDYA" - the learning ..... emerged out of that voice were the sweet notes of (Raga speech "MALAKANNSA") ..... emanating from that speech was the tremendous wave of compassion and Mercy for the suffering world.....satisfied due to that speech was the Age -long thirst and craving of the direction - less bewildered, sorrowful humanity.

How great would have been that speech? How did that Divine sound originate?

The Sacred Books are the testimony, the History is the witness, the people's unbound faith is the proof, the deeper experience of the Meditators is the appropriate evidence, all of which reveal that ..... That was the speech that originated after the Sadhana of several conscious Births, the tremendous terrific and unfore -happened Penance and Attainment of ocean like deep, serious, silent speechless solitary Meditation - Meditation of the Self, Meditation of the Supreme state, Meditation of the unending absolute universal knowledge : the ATMA-DHYANA, SHUKLA DHYANA, KEVAL-JNANA! It was the Divine Sound that had emerged after this attainment of KEVALA-JNANA and ARIHANTA-HOOD. There was miracle in that supremely Mystical sound and speech. It was unearthly speech, nector-like speech, immortal speech, auspicious speech, life- thrilling and life- awakening speech.....!

#### A PEEP INTO THE PAST FROM THE PRESENT

Let us have a peep into the past from the living present through the window of that immortal and echoing Divine speech. 2500 Festivals of light have already passed after the Nirvana of the Great originator of that speech, the Majestic Embodiment of the Divine, Shramana Bhagawan Mahaveera.....Yes 2500 years, completely 2500 years.

The great, magnificent Life-consciousness had attained its perfection, its climax, in the mortal frame of Bhagawan Mahaveera after the constant and conscious aspirations of several births. And out of this attainment of perfect and absolute knowledge through SILENCE WITHIN, this Divine Speech had originated. The key to this perfection and internal silence of Bhagawan Mahaveera was the utilization of every passing moment in total awareness of the Self. Not a single moment was a waste for him, golden were the passing moments of the PRESENT as he himself has said –

(INAMEVAM KHANAM VIYANIYA)

"Important are the moments of the living present They should be utilized in their integrity".

Let us also catch hold of these passing moments and utilize them into that Great Past of Bhagawan Mahaveera's life the very contemplation of which is capable enough to transform our Present imperfection into perfection. And hence, we shall uplift our complete "being", forgetting the cross-lines of DRAVYA, KSHETRA, KALA (Matter, Place & Time) and wearing the wings of BHAVA (the deepest longings and aspirations).

#### THERE .....ON THIS EARTH.....

Behold.....! This is the world of 598 B.C., this is the pious land of the "Bharata-Kshetra" of "Jamboo-dwipa", this is the KSHATRIYA-KUNDRAM OF VAISHALI, the prosperous city of Bihar and this is the Majestic Palace of King SIDDHARTHA.....

.....King SIDDHARTHA, the ardent follower of Jainism propagated by the then 23<sup>rd</sup> Jain Tirthankara Bhagawan PARSHWANATHA, stays in this magnificent Palace with his pious chaste Queen TRISHALA DEVI.....

One night, an unforeseen and auspicious event took place there.....

.....There in TRISHAL DEVI's richly decorated personal chamber, lay a precious ornamented and beautiful couch and ..... "On such a couch lay she, half-asleep and half-awake, and at the confluence of the prior and posterior halves of the night, dreamt the following noble.....till fortunate, fourteen great dreams and woke up. They are: an elephant, an ox, a lion, anointment, a garland, the moon, the sun, an ensign, a jar, a lotus lake, a sea, a celestial abode, a heap of gems and a burning flame". \*

The visualizing of these fourteen Divine objects in her dreams by Queen Trishala, which are usually seen by any Tirthankara's mother, were indicating a great event which was taking place thereby .....

A great soul, descended 82 Days & Nights before them from luminous celestial abode and already entered into the womb of Brahmani Devananda, is being transplanted (like the 20<sup>th</sup> century's Heart-transplantation!) by the celestial beings from Mother Devananda's womb to Kshatriyani Queen Mother Trishala Devi's womb. As a result of this transplantation, was the follow-up of the above-narrated 14 Divine dreams which were indicative and symbolic of the entering of the great-famed Arhata's Soul in the highly fortunate mother's womb.

The entrant Arhata-Tirthankara's soul was none other than that of future BHAGAWAN MAHAVEERA and past MARICHI, the grand son of the then 1st Jain Tirthankara Bhagawan RISHABHADEVA, who had increased the chain of his births by then increasing his "Ego" and who had then, after getting aware, carried on the rigorous and long journey of 27 births

for Soul-purification and self-realization.....

Today, after this great great 'PURUSHARTHA-YATRA' of 27 Births, he has entered Mother TRISHALA's womb to take one more and final Birth to complete his remaining PURUSHARTHA-SADHANA, to realize his integrated Being-the soul in totality, to "be" in it for ever by breaking the unending chain of Births & Deaths and also to, translift and enlighten the suffering humanity through his boundless compassion,

Infinite Knowledge (ANANTA JNANA)

Infinite Cognition (ANANTA DARSHANA) and

Infinite Conscious-Conduct (ANANTA CHARITRYA)

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\*"KALPASUTRA: English Translation by Sri K.C. Lalwani : JAIN JOURNAL, April 1973, p.p. 171

For this ever-great mission, as in case of the highly Divine Power-Possessing ARHAT TIRTHANKARAS, Bhagawan MAHAVEERA was also possessing from his very entry in the human frame the THREE qualities of knowledge (MATI JNANA, SHRUTA JNANA, AVADHI JNANA) and the potentialities of highly miraculous divine powers, which were to be developed into 34 "ATISHAYAS" – The Super Powers in course of his life.

This compassionate, three-knowledge-possessing Great Soul, the very entry of whose has indicated numerous suspicious fortunes for Mother Trishala Devi and the whole Kingly family, minutely cares for the good and welfare of the mother with deepest respects throughout even when in his pre-birth condition I the mother's womb for 9 months and 7½ days. And then opens the new horizons of his birth-great, unique, magnificent!

#### THE GREAT BIRTH .....

Chaitra Shukla Trayodashi – the thirteenth day of the first half of the month of Chaitra.....In the white moonlight of this glittering half of the Chaitra month, the highly potential consciousness of this unique soul is going to be embodied in human frame to develop and to gradually get absorbed into the original form of the Self through SHUKLA-DHYANA – the meditation of the purest whitening state of one's own self, of the absolute, detachment-less soul. That newly born conscious soul is going to become the last "ARIHANTA-TIRTHANKARA" of this descending TIME by becoming DHARMA-CHAKRAVARTI (The Great Emperor of Religion), whose SHASANA, the reign, is to last on this earth not for the "short term" of five, fifty or hundred years, but for a "long term" of Twenty One thousand years!

Today, Chaitra Shukla Trayodashi, is the Birth Day of this great great Soul in the Kingly Palace of Siddhartha.....

Not only the parents and human citizens, but even the Celestial Gods also celebrate the great “JANMA-KALYANAKA” – the universal welfare and peace-providing Birth Celebrations of this great Soul.....

See.....! What a wonderful, unique and majestic is that scene!.....What an auspicious and joyous is that vision.....!! Here the King and his subjects on the pious land of KSHATRIYA KUNDAGRAMA – Vaishali and there the Celestial Gods of heaven on the summit of the holy Mount MERU are totally absorbed in the greatest joy of celebrating the “JANMA-KALYANAKA” of this newly born ARIHANTA-TIRTHANKARA – designated child “Vardhamana”. In course of this joyous performance of the celebrations, the Celestial Gods experience for awhile also the indications of the Potential Infinite Super Soul-powers of this future ARIHANTA-TIRTHANKARA’S Soul by getting a glimpse from the momentary tremor even of the whole Mount of MERU – the eternally – Steady Mountain – the tremor which was performed by the very pressing of the thumb on it by the Child Vardhaman!

#### THE CHILDHOOD & THE YOUTH.....

The JANMAKALYANAKA : The growing and increasing of the prosperity and purity of the Kingly family and the Kingdom of Siddhartha: the naming of the child as “Vardhamana” : switching on of name of “Mahaveera” from “Vardhamana” from the course of the highly adventurous and fearless episode of childly games with children-friends and going to the school – this series of incidents take place during his gradually growing childhood.

While at the school, Vardhamana acquires all the VIDYAS – the learnings – very soon – after all, he being the possessor of numerous VIDYAS – learnings – due to his three knowledges from the very birth, who can teach him more and what remains to be taught to him?

.....The childhood passed and came the youth along with the outward youth, the internal state of wisdom has also awakened more and grown him matured. When he is getting more and more awakened, how the outward enchanting attractions of the world could bind him into material and sensual pleasures? Detached, totally detached, he is from within..... But residues yet are his “BHOGAVALI KARMAS” (the prior deeds remaining to be acted and exhausted), remaining yet is the duty – devotion towards the parents to be performed and overdue yet is the indebtedness of ‘LOVE’ of young Yashoda – not only his wife, but the sign of his “parent’s wish”!

#### THE HOUSE HOLDER.....

And he, the internally detached Prince Vardhaman Mahaveera, marries Princess Yashoda. Yashoda – the symbol of Indian womanhood who not only externally follows her great husband, but also internally understands his aspirations and only acts as per his will with total devotion and oneness. Awakening her Self-Consciousness and transfiguring herself also on the path ‘of religion along with other family members, Mahaveera passes his house holder’s life by living “amidst” the SANSARA without becoming “of” the SANSARA just like a detached LOTUS prescribing this “Ideal of Lotus” for all –

“The Aspirant, the Self-Seeker should remain detached in the SANSARA just as a Lotus which remains aloof from the water, slush and mud in spite of its growth within it ! \* ”

What a beautiful ideal of detachment for the householder of which he himself was the example and the religion of SHRAVAKA which he was going to prescribe in his future course of CHATURVIDHA DHARMA SANGHA (The four-fold religious order). According to this ideal of a householder his princely life is passing at the Kingly palace of King father Siddhartha. In his family, apart from the father, mother, elder brother – Nandivardhana, sister Sudarshana and wife Yashoda, there is the pleasant addition of daughter Priyadarshana, amidst all of whom he happily passes his domestic life. All the members gather every evening in the Palace, Vardhaman performs the recitations from his knowledge as well as from scriptures and then follows the customary prayers accompanied by music of the Palace musician.....

Thus, passeth his day in joy with the members of his family. In course of time, his parents King Siddhartha and mother Trishala Devi, finding that their voyage of this life has come to an end, enter into SAMMLEKHANA – the rigorous final fast unto death and accordingly pass away from the mortal frames, leaving everything behind.

Vardhamana finds here, as he had himself preached in the last phase of his own days on the earth, that:-

“Every man should think that he has to depart certainly one day, leaving behind fields, house, gold, sons and wife (i.e., family), relations, - (in fact) leaving (even) the body.

“Exp. A man should always bear this in mind that when the time comes to exit from this world, he cannot take anything with him, not even his body.” \*

#### THE CALL AND THE RENUNCIATION .....

EXPERIENCING this before his own eyes, Vardhamana remains thoroughly detached and Soul-centered in course of all the happy or sorrowful happenings in his family. Continuously rotates the cycle of his thinking and deep-self-introspecting:-

“-----Who am I ? Where have I come from? What is my real form ? -----“

He gets deeply absorbed in this thinking (as it is beautifully depicted in the “JIVANTA-SWAMY” Statue of Mathura Museum) in course of which he finds and listens that – awaited CALL, the SUPREME CALL, in which there is a demand, there is a command, there is an invitation –

“JE EGAM JANAI, SE SAVVAM JANAI”

-----“One who knows one – the Soul – knows everything” -----

-----“Come and know thyself, realize thyself, attain thyself.....!”-----

-----And listening this Divine Call from within, he has started deeply longing. His hidden quest has been awakened. He intends to find out and give befitting reply to this Challenging Call, He aspires to search his real, original “Self”. He wants to realize it and get absorbed in it by attaining it in its deeper integrity. No, it couldn’t be realized and attained in the Kingly Palace of Vaishali..... He wants to experience it in the rigorous, living, exact and experimental life..... He wants himself to test and purify it in serious trials.....

The first condition of it was – “SARVASANGAPARITYAGA” – the total detachment of all the associations, external as well as internal, the complete renunciation. The renunciation full of internal state of “BHAVA-DASHA”. The renunciation pointed to the purification and realization of the Soul .....the renunciation inspite of all the worldly possessions around (which have lost their meanings and become utterly ‘useless’ for him). The renunciation of a ‘mighty’, of a ‘brave’ one!

For attaining the “NIRGRANTHA-DASHA” (the attachment-less state) through the above-mentioned external and

\* THE UTTARADHYAYANA SUTRA\*: 19.16, English comments from: “The Teachings of Bhagawan Mahaveer”.

Internal renunciation, Vardhaman Mahaveera has approached elder brother Nandivardhana for his permission..... Nandivardhana – the unhappy bereaved brother after the death of dear parents.....! How could he relieve Vardhaman and allow him to renounce in such a sad state of life? His brooding heart and weeping eyes prevent Mahaveera from renouncing for further two years, which he agreeingly passes in more and more growing detachment and Self-introspection.

One more year passes and resolved as he was, neither Nandivardhana, nor Yashoda, nor did Priyadarshana have any reason to come in way and to become an obstacle in his great great path of renunciation.

And then follow the Celestial Gods, beseeching him to establish the great religious order which may lead all to the eternal bliss and liberty. And then..... The whole year before the great renunciation, he passes in distributing his enormous wealth to the poor and the “have nots” in charity ----- Thus himself establishing by his own example the importance of “DANAM” and “APARIGRAHA” he himself was going to preach in his future course of life.

And at last came that day, that “uniquely unprecedented, unforeseen” day, for which he was longing.....

See ..... ‘Observe!!..... he was now resolved to cut off all the attachments and associations and has started for his last voyage to become the Internally & Externally detached NIRGRANTHA, to ride the MOKSHAMARGA – the

Salvation – Path of Right knowledge, Right Cognition and Right life-conduct -----

He has made up his mind to attain the Soul-power within this body for ever and ultimately to get liberated from all sorts of bodies----- The TEJASA, The KARMANA, etc., -- and to "be" into his infinite potentially Divine "Soul" by burning all the "KARMAS".

.....The main path of the Capital of Vaishali.....The countless stream of human-beings on it ..... And there, in-between, is passing the grand possession of Vardhaman Mahaveera's renunciation and initiation, wherein on one hand Indra and the other Gods carry his Palanquin and on the other the Celestial planes – The DEVA VIMANAS – fly aloft in the sky blowing the Divine trumpets and Musical Instruments..... Yes, this is the great occasion of the pious renunciation – the "DIKSHA KALYANAKA".

DIKSHA – the great renunciation, the great initiation, which has not been born out of 'Escape' or 'imitation' or 'blind following' or 'show' or any other 'motive' ..... It is the outcome of understanding of remote internal longing and of that commanding CALL ...! It is being initiated into by persuading all the relatives with Love and Spirit of forgiveness to depart for a better cause – a highly spiritual and universal cause.

\*THE UTTARADHYAYANA SUTRA : 19.16, English comments from: "The Teachings of Bhagawan Mahaveer"

#### THE ASCETIC LIFE

After reaching at the "JNATAKHANDA VANA", the forest, Prince Vardhamana, who is on a symbolic fast of two days, gets down from the Palanquin and standing below the ASHOKA tree, strips himself of all the valuable garments and ornaments and then taking the solemn vow of renunciation amidst all, plucks all the hair from his head. With a view to prevent the incoming Karmas and accumulation of any fresh Karmas in future and to destroy the past Karmas he pledges PANCHA MAHAVRATAS – The five great vows of Non-violence, Truth, Non-stealing, Celibacy and Non-possession. God Indra then offers him 'DEVIA DUSHYA' – the Divine cloth. Bhagawan Mahaveera then immediately attains the fourth knowledge of reading the thoughts of all sentient beings called the "MANAHPARIVAYA JNANA".

Behold! The ceremony of this great initiation is also over now. The Gods are returning to their abodes..... Prince Vardhamana Mahaveera has become a NIRGRANTHA monk now and is going further from the "JNATAKHANDA VANA" towards ASTHIKGRAM barefooted ..... The whole family and relatives and the citizens have come behind him up to this extent, but now he has to proceed further on the path of the Infinite, the Unknown, leaving all here behind – Alone, lonely and Association-less!

See there!.....here behind is the dark dense forest of the 'JNATAKHANDA VANA' and here.....here before is the group of sobbing sorrowful relatives come for the last send off. But without getting moved of their tears, the totally detached and renounced Nirgrantha Mahaveera bids farewell to all, getting absorbed into his "ATMA BHAVANA" (The state of attachment – less self) beneath the visible flow of his KSHAMA (forgiveness), PREMA (universal love) and KARUNA (Compassion).

Soberly, seriously and silently marching goes he and gets lost into the woods.....the relatives stand "still" watching him unto the last glimpse of his Divine Body and shedding tears with the cries of the greatest sorrow of the separation. The words depicting the heart – shaking lamenting of bereaved brother Nandivardhana, wife Yashoda and small daughter Priyadarshana, all create a pathetic chorus :-

-----"O Brother ! How shall we return to the deserted forest-like home ? How shall we get the pleasures of Sweet enlightening talks which we had with you ? With whom shall we sit together, dine and enjoy ?"  
But these tearful words could not move the Super Monk who had proceeded further on his eternal voyage, from the very first phase of which he has taken this further rigorous vow :-

"For 12 years, till I attain the "KEVALA-JNANA", neither shall I nurse and care my body, nor shall I resist the obstacles and torturing of Gods-human beings-animals, nor shall I allow even a little worry to enter my mind....." \*

### THE HEART – THRILLING SADHANA :

In course of the first CHATURMASA (the rainy seasons' stay at one place) Nirgrantha Mahaveera, rejecting the help of even Indra, has taken these five further vows in the places like KOLLAGA SANNIVESHA and ASTHIKAGRAM that, from now onwards –

He shall not stay in a place where there is a dislike of others.

He shall always remain absorbed in Meditation.

He shall always observe MOUNA, the SILENCE.

He shall take his food only in his hands and

He shall not go on regarding the Householders – the worldly persons.

And see, from here begins a rigorous voyage full of a series of his tests and trials as a reflection of these vows. Horrible was this voyage of twelve and a half years – all consisting of continuous trials and tribulations and sufferings!

How there were these trials and tribulations ? Far from undergoing or experiencing them, even the imagining, thinking or observing of them is also not possible for us – the 20<sup>th</sup> century's worldly pleasures-craving and delicate beings. Even their naming and counting at a glance shakens us thoroughly. Here follows a short "list" of some of these tests-trials-tribulations and sufferings :-

Those of the Shoolapani Yaksha in ASTHIKGRAM, of the 'Acchanadak' hypocrate & poison-sighted snake Chandakaushika in MORAKA, of the Goshalaka since he joined him from Kolaga, of the guard-soldiers in Choraka, of the Anaryas in Radh Desha of the spy-suspecting people in Koopaya, of Kataputana which in terrible cold of Shalishirsha (the tribulations resulted in the attainment of LOKAVADHI JNANA) of Shalarya within Shalavana park, of imprisonment in Lohargala, of sufferings followed by rigorous willful penance in the Anarya Ladh Desha, of jealous God Sangama through twenty severe tests in Pedhala Park of Dradh Bhoomi during 11<sup>th</sup> "Chaturmasa" of Tosali Kshatriya through the death-punishment (in course of which the death-punishing log and rope breaks down for seven times saving Nirgrantha Mahaveera), of long penance in 12<sup>th</sup> Chaturmasa (when he uplifts Chaste princess Chandanbala) and at the helm of all, those of pulling out of the nails thrust into his ears since SIX months by the bullock-owner..... What a series of long long trials – but all of them could not move him even an inch from the deeper meditation in which he was thoroughly lost. How great the PURUSHARTHA – the conscious strivings – of a man staying in the body of clay, how Grand the inner equanimity and balance of mind, how firm the resolve-fulness, how unique the fearlessness – one and all arising from his absorbed state of the Self, the meditation of the absolute Self.

The great Scripture-writer Bhadrabahu Swamy gives the vivid and minute description of this ATMA-DASHA, the "State of the Self" of Mahaveera:

"Restricted in mind, restrained in words, restrained in physical activities ; guarding his thoughts, guarding his words, guarding his physical activities, guarding his organs of senses, guarding his chastity; without anger, without pride, without attachment, desisted from everything, freed from compulsion, without ego, without possession, with the tie (of worldly bondage) cut, free from any stain of worldliness; liberated by giving up suffering, like bell-metal vessel sustained by water, sin-free like an unstained conch, without obstruction like the course of life, without support like the firament, without bound like the wind, pure at heart like water in autumn, without a smear like a lotus leaf, with organs of senses withdrawn like a tortoise, solitary like the rhino's horn, free like the birds, ever alert like the Bharanda bird, with a high status like an elephant, with forbearance like an ox, invincible like a lion, steadfast like Mount Mandara, deep like an ocean, mild like the Moon, refulgent in prowess like the Sun, pure like fine gold, bearing (with unconcern) all touches like the earth, like a fire well-fed by offerings, shone he in his own splendour". \*

Thus, after undergoing the steady long Sadhana in Meditation for 12 years and destroying the four KARMAS out of the eight, concentrating constantly on the Self, he came to the door of the achievement of his Sadhana.....the door which was lying closed since ages was to open today after long long trials.....

### THE DOORS THROWN OPEN.....

Observe..... Observe that unforeseen vision.....! This JHRIMBRIKA GRAMA .... this RIJ UVALIKA river, this SALA tree....., beneath it, amidst the eastward moving shadow, seated in "GODOHIKA ASAN" (the milking posture) and absorbed in the "SAVICHAR", "AVICHAR" States of "PRITHAKATVA VITARKA" and "EKATVA VITARKA" types of "SHUKLA

DHYANA" (The Absolutely pure meditation of the Self, experiencing the aloofness and oneness of the soul), Nirgrantha Mahaveera is lost in this Divine Self-realization –

"I AM ONLY THE PURE, ABSOLUTE, SOLITARY, DETACHED SOUL – DETACHED FROM ALL ASSOCIATIONS, EVEN FROM BODY, MIND AND SENSE ORGANS AND THIS ABSOLUTE FORM OF MINE IS ITSELF THE FORM OF GOD –'APPA SO PARAMAPPA' .....!"

And on the attainment of this DHYANA, there grows a unique and pleasant cheerfulness on his face! There is gold like glitter on his body, fragrance in his breathe, peace in the atmosphere and Divine music in the sky .....and amidst all of this still remaining in meditation and destroying all of his KARMAS completely he attains the, fifth knowledge the Supreme knowledge and faith, called 'KEVALA JNANA' (Omniscience) the unsurpassed, unobstructed, unlimited complete and full knowledge and KEVALA DARSHANA, the boundless integrated, absolute vision:

The Supreme, Divine and Vision :-

"BHATE ATAM-BHAVANA JEEV LAHE KEVALA JNAN RE"

"One attains the KEVALA JNANA while meditating upon the pure and original SELF .....! \*

Nirgrantha Mahaveera has now cut off all the prejudices and attachments and has become ATMAGYA, SARVAJNA, SARVADARSHI, ARIHANTA TIRTHANKARA, BHAGAWANA, THE VENERABLE, VICTOR, OMNISCIENT, ALL-KNOWING ALL OBSERVING Personality.

To celebrate, this auspicious occasion of "KEVALA KALYANAKA", there flew the VIMANAS (planes) of the Gods, there came rushing the groups of the human beings, there got erected the Divine Assembly Sitting of the "SAMOSARANA", there walked "ASHTA-PRATIHARIS" (The eight serving persons) and there sounded the wonderful sounds of Divine tunes !

The first Sermon of the Bhagawan was given before the Celestial Gods – but it remained a failure, i.e., no listener adopted to follow his Three fold path of JNANA, DARSHANA, CHARITRA as it was naturally impossible for the Celestial Gods to follow them.

The Second Sermon, delivered at the God-erected Divine Assembly Hall – SAMOSARANA – at Pavapuri proved

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\*THE KALPASOOTRA.

\*"THE KALPA SUTRA" : 118: English translation by Sri K.C. Lalwani : "JAIN JOURNAL" April 1973, p.p. 192

highly successful wherein Arihanta Bhagawan Mahaveera, endowed with his 34 "ATISHAYAS" (the distinguished super powers or attributes) delivered soul-awakening and unequalled Sermon in that sweet, musical speech and in all-convincing-language Ardhamagadhi (the LOKABHASHA) before the assembly of Gods, human beings and even the animals – who all could not only understood it but could also accept it by forgetting their birth enmity!

THAT SUPREMELY DIVINE SERMON IN THE 'SAMOSARANA' .....

Listen ..... Listen that soul-stirring, heart-capturing sweet, divine, musical, awakening voice and words:

"What is JIVA (Soul)? What is AJIVA (non-soul)? What is the LOKA (universe)? What is A-LOKA? What is the PUNYA-PAPA? What is ASRAVA (Influx of the Karmas) – SAMVARA (prevention of the Karmas)? What is the BANDHA (bondage), NIRJARA (destroyal of Karmas), and MOKSHA (salvation)? What is the NARAKA? What is DEVA (God)? What are the pleasures of the DEVA LOKA (abode of the Gods, Heaven)? How one attains the DEVA LOKA? What is TIRYANCHA –Gati (The state of animal life)? What is the MANUSHAYA-BHAVA (Human Life)? What is its greatness and how is it achieved? ..... "Let whatsoever great to be the DEVA (God), let whatsoever grand be his SWARGA (Heaven), but no

one is higher than a human being. If a human upholds humanity, even the gods stay in his feet at his disposal!" "Therefore man should insist and stick upon AHIMSA (Universal love or Non-violence) SATYA (truth), ASTEYA (non-stealing), BRAHMACHARYA (Celibacy) and APARIGRAHA (non-possession) etc....."

"My chief message is of this Non-violence, Non-enmity, Universal love, the AHIMSA".

"My second message is of understanding each other of appreciating others' points of views to find out the absolute truth of non-insisting open-ness, of the "ANEKANTAWADA" or "SYADAWADA". "O Human beings! Do industrious, be aspiring, Be PURUSHARTHIN.....!! Through PURUSHARTHA you become what you want, you achieve what you think..... No, not the God, but you yourself are the architect of your fate because there is a store of infinite energy and potentiality hidden within you - "

"- This ATMA (the soul) of yours is the source of Infinite Powers....."

And several such soul-awakening super sermons are following like a stream from the lotus-mouth of Arihanta Bhagawan Mahaveera in the Divine Samosarana .... at this juncture enters along with his disciples Indrabhuti Gautama, then Chief priest and invoker of violent YAJNA in the same city, with an intention to test, challenge and defeat this "so-called omniscient, new saint".

But to the surprise of all, the very entry of him in this "new saint's" Samosarana is greeted by Bhagawan Mahaveera by uttering his name in sweet voice, dispelling his doubts even before his asking of the question.....! Says so the Bhagawan :

"O Gautam! You have the doubt about the existence of the Soul isn't it? But why don't you think minutely, deeply and correctly over the meaning of the VEDAS?"

And astonished and wonderstruck Gautama, who had come to scoot but remained to pray, getting his doubts dispelled immediately became the disciple of the Bhagawan along with his 500 disciples. To him followed and got initiated the other 10 scholars with their disciples, whose doubts also had been removed, as described vividly in the "GANADHARVADA" Chapter of the Holy KALPASUTRA. ("GANADHARVADA" – which much coincides with the contents of the "ATMA SIDDHI SHASTRA" by Srimad Rajchandraji, which, in simple Gujarati describes the secrets of the nature and form of the soul and self-realization). Here, Bhagawan Mahaveera gives "TRIPADI", founds four-fold "Sangha" and establishes the 11 Ganadharas, the chief of his disciples being Gautama. The 11 Ganadharas then compose the "TRIPADI" into "DWADASHANGI".

THE SANGHA AND DHARMA SHASHANA :

And thus started Bhagawan's great "SANGHA", the great religious order, the great mission, which covered a big span of 30 years of his remaining life. In this four-fold SANGHA, comprising of SADHUS (monks), SADHVI (nuns), SHRAVAKA (house holder man follower) and SHRAVIKA (house holder woman follower) having the respective heads as GAUTAMA, CHANDANA, SANCHASATKA and SULASA & REVATI respectively in the end of Bhagawan Mahaveera's life.

\*"THE ATMA SIDDHI SHASTRA" : Srimad Rajchandra.

During the long course of his Dharma Shashana (that of 30 years during his life time and 21 thousand years after his life time) Bhagawan Mahaveera toured on foot a lot & reoriented the true religion, removed inequality, untouchability and Casteism, prevented the animal and human sacrifice, raised the status of women, converted lacks of hearts and uplifted innumerable persons varying from the thieves like ROHINI, youths like MEGHKUMAR and former disciple- turned opponent like GOSALAKA to kings like SHRENKA and above all proved and established the importance and supremacy of HUMAN LIFE, PURUSHARTHA and SOUL POWER over the Matter of Material life.

THE EVE OF LIFE, THE LAST SERMON AND THE PARINIRVANA

After the indescribable long Divine life of 12 ½ years of Rigorous Sadhana and that of 30 years of religious order, Bhagawan Mahaveera came to end his remaining mortal life consisting of 4 karmas out of the 8 and to spend his final CHATURMASA (the rainy season) at PAVAPURI in Bihar. He was then 72. The month of ASVIN ..... The four-fold assembly of the Sangha ..... Bhagawan with waterless fasting of two days, sitting in PADMASANA – the lotus posture on

a golden lotus.....delivering the last and longest sermon of 16 "PRAHARS" (48 hours) continuously like a stream rushing towards the sea – the sea of Salvation, the Sea of ultimate supreme Consciousness of Infinite JNANA (Knowledge), Infinite DARSHANA (Cognition), Infinite VIRYA (Power) & Infinite SUKHA (Bliss).

Behold! This is now the last night, the dark night of Deepavali, which is kindling the inner light of millions through the Divine life – light and Speech of Bhagawan Mahaveera .....the stream like speech of Bhagawana Mahaveera washing the blemishes of the individuals and the universe.

As the Deepavali night grew darker and darker, more and more lighter became the inner life flame of Bhagawan and more and more nearer the sea of Salvation became the stream of the speech of the sermon.....gradually it went on becoming diminished and silent.

Observe, silently observe.....Bhagawan – Padmasana – Paryankasana – seated Bhagawan is now entering into KAYA-YOGA by crossing the BADAR (gross), MANOYOGA (mental State) and VACHANA YOGA (verbal state) and from there into SOOKSHMA-KAYA-YOGA (the subtle physical state).....

And see.....!the midnight is passing.....now this SOOKSHMA KAYA YOGA is also crossed out and, with only the four GHATIS of new-moon night left, the remaining four non-destructive karmas are also destroyed bringing the total destroyal of the eight KARMAS ALL KRIYAS (actions) have now ceased and with the entry in the Motionless, speechless, mindless, blemishes-less purest state of the Self, there is arising a "Speechless sound" of the Bhagawan :-  
-----"I AM THAT, THE SIDDHA PARAMATMA, THE LIBERATED ----- THE SALVATION – ATTAINED GOD.....!"

And then is growing a grand cycle of LIGHT, lightening the dark Deepavali night..... Yes, now the light of the soul, the Liberated soul is lit and the light of the body is extinguished for ever..... Bhagawan has attained his PARINIRVANA .....His liberated soul is soaring high and high reaching the pinnacle of Loka and going to the permanent abode of the SIDDHAS – "THE SIDDHASHILA" – from where he is never to return again, never.....! Here around his mortal frame the sounds of a grand meditative chorus are coming out from the voices of the bereaved lamenting Sangha gathered :

"SIDDHA PRABHU NIRGRANTHA SARVAJNA DEVA"

And from the heaven, Indra and the other Gods are descending to celebrate the NIRVANA KALYANAKA (the auspicious event of salvation) of BHAGAWAN MAHAVEERA.

"They bathed his body with holy waters, applied Sandal paste, dressed the body in DEVA - DUSHYAS(heavenly silk) and decked and adorned him with a crown and other ornaments. He was carried in a palanquin and millions had joined the procession to pay their last homage to the Great Lord. There was solemn celestial music accompanied by musical instruments. The palanquin was placed on a pyre of fragrant Sandalwood. The final prayers were offered. Clarified butter (Ghee) was sprinkled over the pyre. Perfumed water was sprinkled to extinguish the fire. After the final rights were over, the Gods carried with them the mortals and the bones to the heaven"

#### THE SECRETS AND SIGNIFICANCE OF BHAGAWAN MAHAVEERA'S PREACHINGS

Arihanta Sarvajna Bhagawan Mahaveera's preachings were eternal, away from the limits and fragments of TIME, PLACE, all pervading and all sided. His being the Omniscient, absolute realization, he preached the path and principles of eternal value and eternal significance.

The uniqueness, secrets and significance of Mahaveera's preachings may chiefly be listed as under :-

- (1) APRAMADA : The awareness or the absence of carelessness Bhagawan Mahaveera's life and preachings are based on continuous, breakless, choiceless awareness, the awareness of all time throughout. The awareness confines to the constant state of the being, of the Self. This constant awareness may be named as a "YOGA", APRAMAD-YOGA,

which is above all types of Yogas and which contains in it all sorts of the Yogas.

As Bhagawan had realized the transitoriness and unreliability of life, he had given utmost importance in his preachings to this APRAMADA – YOGA as he says:-

**“As a dew drop remains (hangs) suspended on the tip of a blade of grass just for a very short while (and then drops down), even so the life of men (in this world is short). Oh Gautama! Do not be careless even for a moment”.**

(2) ANEKANTVADA OR SYADVADA:

Bhagawan Mahaveera has prescribed and preached this very important or way of living for truthful and non-violent way of life. According to this, a truth-seeker should, without being prejudiced or one-sided or fragmented, should try to find truth in the integrity, wholeness and all-sidedness for a particular aspect or problem. Only after considering others' and all points of views only, the absolute and total truth could be found and decided. This sort of open, unprejudiced, impartial point of view based on “ANKANTAVADA” is very significant secret of Bhagawan Mahaveera's preachings, not only for one person but for the whole world! If this principle and preaching is sincerely followed, most of the problems (personal as well as universal) could easily be solved. But is it not a pity that the present-day followers of even Bhagawan Mahaveera, particularly “the monopolized persons” have conveniently forgotten or neglected this very important preaching? Is it not true that by this negligence they have brought the today's sad state of affair of Jainism full of fragments and quarrels itself in the name of Bhagawan Mahaveera – the very preceptor and promoter of Anekantavada and peace?

(3) “NISCHAYA” – The internal, introward plane: from the seeker's or individual's aspect :

Bhagawan Mahaveera, applying, here also the Syadvada point of view, stresses the balance of “Nischaya” (philosophical aspect) and “Vyavahara” (Practical aspect) in religion as well as in life. The first aspect may be applied in another way also and that is the seeker's or individual's aspect, coming from the Internal plane. This is also unique and significant contribution of Bhagawan Mahaveera's preachings. It's other side is ----

(4) “VYAVAHARA” – the external , extroward plane : From the social aspect :

While prescribing the philosophical or principle aspect, Mahaveera does not forget the practical or social aspect, as both of them are RELATIVE and inter-dependent, Without both of them the balance of life will be lost and there will be one sidedness which may result in chaos and disorder. And hence, apart from applying this in religious life, Bhagawan has applied it in Social life also. As a result, we find it from his own example that where on one hand he analyses and discusses subtle philosophy of the Soul, Karma and the Universe, on the other hand he prescribes charity and mercy and the ethical norms and codes of conduct, and the social life revolutionizes and uproots the hypocracies, injustice, inequalities, violence, exploitation, untouchability, women's sufferings and a number of other social ills. By going deep into the roots of these problems, he indirectly woves several “PREVENTIONS” in his principles, particularly the five great and main vows (PANCH MAHAVRATAS) and twelve partial or subsidiary vows (the ANUVRATAS).

(5) PANCH MAHAVRATAS:

1) AHIMSA (Non-violence):

Live and let live principle growing from the compassion, universal love and oneness of the Soul, he has said:-  
“One should consider all the creatures as the counterparts of one's own self”.\*

2) SATYA (Truth) : Truth has been considered by him as the highest divine principles.

3) ASTEYA (Non-stealing) : to be contented only with own honest earnings.

4) BRAHMACHARYA (Celibacy) :

To cultivate mental, verbal, physical self-control and to dwell into “the BRAHMA”, the Super consciousness, because Celibacy is the highest and best among all the vows in the world as Bhagwan has said.

5) APARIGRAHA (Non- possession):

To limit the possessions and properties, to give charities and to be possibly detached from worldly possessions All of these vows are meant for Self-purification, Self-realization and Self-salvation as well as for Universal peace and welfare. In the centre of these five vows and other preachings as well as in the worship of PANCHA-PARAMGURUS (as depicted in the Namskar Mahamantra), the main thing is the SOUL, the SELF, faith in which is the prime necessity as per Bhagawan Mahaveera's Preachings. It is chiefly because ultimately they are pointed to the realization and liberation of the SOUL, and hence, there is the stress on the very faith in its existence, as Srimad Rajchandraji, the authoritative and authentic modern interpreter of Bhagawan Mahaveera's preachings, has very rightly and confidently analyzed

"ATMA CHHE, TE NITTYA CHHE, CHHE KARTTA NIJ-KARMA  
TETHI TENO MOKSHA CHHE, MOKSHA UPAYA SUDHARMA|"

"The Soul is. It is external. It is the door of its own actions. It is the enjoyer (of the fruits of these actions). There is. Liberations and there is the means of Liberation, true Religion".

Let us awaken, realize and experience the great potentialities of this SOUL, the SELF, the testimony of the greatness of which comes itself from Bhagawan Mahaveera.....

.....Listen.....That sweet divine voice which had filled in the Indian Air and Atmosphere 2500 years ago, comes again crossing the barriers of TIME & PLACE-----

Let this "SOUL" be at the feet of Bhagawan Mahaveera forever!!

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\* "TIRTHANKARA BHAGAWAN MAHAVEERA" : Muni Shri Yashovijayji : p.p.34 The UTTARADHYAYANA SUTRA : 10.2  
English: From "The Teachings of Lord Mahaveera" p.p.16

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## **VIRCHAND RAGHAVJI GANDHI**

### **First Exponent of Jainism Abroad in the modern age**

(By late Kumari Parul P. Toliya M.A. Gold Medalist)

Jainism is the most ancient most spiritual religion of India. It is the source of World civilization and an inseparable part of Indian civilization and culture. After its inception, it spreaded far and wide. Various discoveries corroborate to its antiquity and its early existence similar to its present form. Evidences of its existence are found in Turkey, Afghanistan, Persia, Egypt, Iran, Iraq, Sri Lanka, Bhutan, Nepal, Tibet, Tatar, China, Korea, Philisistine, Mongolia, and even America. The Adi-Tirthankara Rishabhadev is believed to have himself travelled far and wide to preach the Jaina principles. This practice continued for centuries, though of course, there was a time when its influence waned and it became necessary to re-introduce the principles of various religions to the new generation.

With this purpose in mind "The Congress of World Religions" was organized at Chicago in 1893. It is also known as the "Parliament of Religions".

It was a unique gathering of leaders of world religions and provided a great opportunity for comparative study of different religions. There were three representatives from India – Swami Vivekananda representing the Hindus, P.C.

Majumdar, from Brahmo-Samaj and Virchand Raghavji Gandhi representing the Jain Community. He is famous as the great exponent of the Jaina religion in the west. Being the first man to take Jainism outside India in the modern age, it is only fit that we get to know more about him.

Virchandji was born in Mahua in Saurashtra on August 25<sup>th</sup> 1864. He graduated in 1884 (the first graduate among Jains), and was elected Secretary of the Jain Association of India in 1885. A polyglot, he knew as many as 14 languages including Prakrit, Sanskrit, Hindi, Gujarati, Bengali, English and French. When chosen to represent the Jain Community, he made a deep study of Jain principles and philosophy and thus geared himself for the task of propagating Jainism. It was not easy task, for travelling to foreign countries, for any purpose at all, was considered to be against religion. Various misconceptions had so bound the people that no one dared bring about any change in the existing system, however outdated. However, Virchandji did not bow before the fierce opposition he faced from friends, relatives and the community at large. He was determined that he would fulfill the mission entrusted to him. He was backed by his mentor, Sri Atmaramji Maharaj, a revolutionary Monk who saw that the conference was a golden opportunity to make the world aware of the importance and relevance of Jainism. If such an opportunity were missed, Jainism would be stifled within the limits of India. It was his foresight and Virchandji's indomitable spirit and inspiring zeal that saw them through and Virchandji reached Chicago.

Virchandji, then aged 29, impressed the audience with his very attractive personality, as also with his scholarly knowledge, his oratory, his firm grasp and logical presentation of the subject.

He dwelt on the twin aspects of Jain Philosophy and Morality – Navatatva (the nine principles of the Universe), Shaddravaya (the six substances), Chargati (the four states of existence), Panchavrat (the five vows of conduct), Moksha (the ultimate state of Soul when liberated from Karma), Nyayavad (the assertion of truth from a particular aspect), Anekantavad (that principle of Jaina Philosophy which explains that a particular statement is true from different aspects); Dravyarthic and Paryayarthic : and Tapa (penance); in short, the various facets of Jain philosophy including the existence of God as the creator or otherwise of the universe and the ultimate aim of life. Through a comparative analysis with Buddhism he proved the antiquity of Jainism. His definition of Jainism was simple, yet profound. Besides Jaina philosophy, he also touched Sankhya, Yoga, Nyaya, Vedant and Buddhist and Western philosophy, thus proving mastery of these subjects.

A few excerpts from Virchandji's speech at the World Congress of Religion – Chicago, 1893.

"Jainism has two ways of looking at things, one called the Dravyarthikanaya and the other the Paryayarthikanaya ..... The production of a law is the production of something not previously existing, if we think of it from the latter point of view i.e., as a Paryaya or Modification; while it is not the production of something not previously existing, if we

look at it from the former point of view, i.e., as a Dravya or substance. According to the Dravyarthikanaya view the universe is without beginning and without the end, but according to the Paryayarthikanaya view we have creation and destruction at every moment.

"The jaina canon may be divided into two parts: first, Sruta Dharma i.e., philosophy and the Second Charitra Dharma, i.e., ethics".

"The Sruta Dharma inquires into the nature of nine principles, six kinds of living beings and four states of existences – Sentient beings, non-sentient beings, merit, and demerit. Of the nine principles the first is 'Soul'! According to the jaina view 'Soul' is that element which knows, thinks and feels. It is in fact the divine element in the living being. The jaina thinks that the phenomena of knowledge feeling, thinking and willing are conditioned on something, and that something must be as real as anything can be ..... The true nature of the soul is right knowledge, right faith, and right conduct. The soul, so long as it is subject to transmigration, is undergoing evolution and involution".

"The second principle is non-soul. It is not simple what we understand by matter, but is more than that. Matter is a term contrary to 'soul', but non-soul is its contradictory. Whatever is non-soul is non-soul".

"The rest of the nine principles are but the different states produced by the combination and separation of soul and non-soul. The third principle is merit, that on account of which a being is happy. The fourth principle is demerit: that on account of which a being suffers from misery".

"The fifth is the state which brings in merit and demerit. The sixth is Samvara; that which stops the inflow of foreign energies. The seventh is destruction of actions. The eighth is bondage of soul, with actions; the ninth is total and permanent freedom of soul from all actions".

On the doctrine of Karma, he said: "The Sanskrit of the word Karma means action. 'With what measure ye mete, it shall be measured to you again' and 'whatsoever a man soweth, that shall he also reap' are but the corollaries of that most intricate law of Karma. It solves the problems of the inequality and apparent injustice of the world.

"The Karma in the jaina philosophy is divided into 8 classes: those which act as impediment to the knowledge of truth; those which act as an impediment to the right insight; those which give one pleasure or pain, and those which produce bewilderment. The other four are again divided into other classes, so minutely that a student of jaina Karma philosophy reads so beautifully and so clearly the doctrine of Karma. Persons who by right faith, right knowledge and right conduct destroy all Karma and thus fully develop the nature of their soul, reach the highest perfection, become divine and are called jinas. Those jinas who, in every age, preach the law and establish the order are called 'Tirthankaras'....."

Virchandji stressed the importance of 'Ahimsa' (non-injury in thought, word and deed), 'Anekanta' (theory of non-absolutism) and 'Aparigraha' in practice. He accepted the high ideals of all religions and thus portrayed an unbiased, broad-minded attitude – possible only through constant practice, deep study and wisdom. These talks impressed a great many people and were published verbatim in many journals and magazines. Priests, public men and the press spoke in eulogistic and glowing terms and paid tributes to his scholarship, learning and brilliance. According to one American Newspaper "No other speaker could generate as much interest and create as much impression as the young Jain from India".

An eminent contemporary American wrote thus about him: "A number of distinguished Hindu Scholars, Philosophers and religious teachers attended and addressed the Parliament, some of them taking rank with the highest

of any race for learning, eloquence and religiousity but.....no one of the oriented scholars was listened to with greater interest than was this young layman of the Jainas as he declared the ethics and Philosophy of his people".

The Hon. E.B. Sherman, a master in Chancery of the U.S. Circuit Courts, described him as a man of sincerity, wide and varied reading and culture. His lectures made a deep and lasting impression on many, who converted themselves to the Jaina way of life. An American called Herbert Warren wrote a book called 'Jainism' based on Virchandji's lectures.

He established "The Gandhi Philosophical Society" with a view of prompt Jainism and also "Society for Education of India" (Chicago) and "The school of Orient Philosophy". He also visited England, Europe, and France established an Educational Institution in England and "The Jain Literature Society" in London.

On his return to India this great exponent of Indian culture and religion and a brilliant scholar of Jainism was felicitated by the Jain Community for his services.

His lectures (about 536) have been compiled in books entitled "The Jain Philosophy" and "The Yoga Philosophy". Virchandji's name has gone down in the annals of history of the Jain religion for his services and his brilliance. His example is well worth following for, in this day and age, the need for imbibing the very relevant principles of Jainism in our youngsters is taking on gigantic proportions.

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# WHY ABANDON NIGHT-EATINGS?

A Self Experience

(Based on Teachings of Srimad Rajchandraji)

(An interesting Discussion at Rochester, U.S.A.1983)

by

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I

## SOURCE AND BACKGROUND

The farsighted, all-sided, integrated TRUTHS realized and revealed by the Omniscient, Arhats, have an all-time-encompassing everlasting impact due to their eternity, universality and Scientific Nature. The ANEKANTIC approach and interpretations of such truthful revelations assumed form of long-lasting principles, rather the way of life.

One out of many of such principles is ABANDONING OF CONSUMING ANYTHING, EATABLES OR DRINKS, AFTER THE SUNSET, i.e., DURING THE NIGHT TIME.

I came to know about it gradually and practically in actual course of life around me and that of my own, during the long span of 88 years of my life ever since I had joyfully and overwhelmingly adopted it in my blooming youth.

It was the never forgettable experience and obligation of my great Philosopher-father, who, while blessing me from the depths of his heart on the Sixteenth Birth Day morning of my life, presented to me a simple but greatly impressive and precious book "MOKSHMALA" written by SRIMAD RAJCHANDRAJI, Great Jain Seer and Mahatma Gandhiji's Spiritual Guide and tauntingly told me :-

"I present you this useful Guide-book of life when you are entering today the sixteenth year of your life. At this very age of 16, its Great Luminary Author had written it down only in three days!.... See....at your age he has given such a wonderful present to the world.....!! Think and decide today, WHAT ARE YOU GOING TO DO IN YOUR LIFE ?"

.... And these words of my kind, well-wishing and inspiring Father worked wonder, like the arrows on me. They became instrumental in changing the course of my life. Taking the book, immediately I went to the Garden of the Royal Palace of Amreli, my native place. Read out the book thoroughly and minutely. Resolved to follow all the useful and Great Jain Principles mentioned therein in my life. Thereafter, leaving the ceremonial Birthday celebrations in the evening, the driving force in me pushed me to the far off lonely Riverbanks for Solitary Evening Meditations. I visualized some wonderful visions and clear future path of my life full of higher aspirations. My life began to transform. ABANDONING of NIGHT-EATINGS which was being observed usually in our family, was the first thing that I followed from that very sight for ever. Co-incidentally, it was the night of BHAGAWAN MAHAVEER'S PARI NIRVANA., DEEPAVALI, when my inner lamp was lit.

The Readings of that wonderful and inspiring book of MOKSHMALA that changed the course of my life by lighting my inner lamp, included the following highly valuable Text explaining the utmost importance of abandoning of Night-Eatings :

### "PRACTICE LESSON 28 : NIGHT-EATINGS"

"The Lord has prescribed the Vow of Abandoning of Night-eatings just like Five Great Vows of Ahimsa (Non-Violence) etc. All the four types of Consuming (eatings) are forbidden in the night. The "Tamaskay" insects of the type of the particular colour of the food are born in that food during the nights. Apart from this, there are several other disadvantageous ills also in Night-eating. The subtle innocent insects on the nearby walls get destroyed when the fire is to be lit for cooking for the night-eater. The insects in the fire-woods being unable to be seen or noticed get destroyed. Moreover there is the fear of the poison of the snake, saliva of the Spider and even of subtle insects like

mosquitoes etc., At times, these all become the reasons of dangerous diseases also for the whole of the family."

"In other Puranas etc., cults also, Night-eatings are forbidden for normal codes of conduct, still however, as a ritual of inert traditions, Night-eating has been infiltrated in them, but it is certainly worth-abandoning."

"There are two types of LOTUS (\*1) in the body : They get closed due to the setting of the Sun. As a result, there is greater disadvantage of the consuming of subtle insects, which is, as per Ayurvedic Opinion at several places, the cause of vital diseases."

"The virtuous persons have their supper two GHADIs (GHATIKAs)(\*2) before the setting of the Sun and do not consume any sort of eating or drinking till two GHADIs (GHATIKAs) after the Sunrise. Thinkings at length should be acquired from the Scriptures or from pious contacts of the monks. It is very much necessary to have the knowledge of subtle variations in this respect. There is very great reason and reaping of the abandoning of four types of consumings (diets & drinks) during the night time. This is the heartfelt saying of the Jinas....." ("MOKSHMALA": PP 115-116).

This precious text moved every inch of my being. The usual practice of our normal family-practice of eating before the Sunsets took shape of a resolution after understanding its importance through the MOKSHMALA at the very outset and through several books and contacts thereafter. These studies went side by side with giving up of other things like Ground roots etc., After these understandings and studies, later on I had taken a vow also of their abandonment from a religious teacher at Poona. With these outer practices and inward studies, my inner light was lit.

## II

The inner lamp of transformations lit from that Deepavali Birthday of Sixteenth Year, went on lightening my life path a longway thereafter with several added spiritual practices and Jain Principles of abandoning of Ground Roots and other Uneatables in toto, which were otherwise also rare in our family rigorously following Jain Principles and way of life. Alcoholism, Non-Veg. Diet, Smoking and all the Seven Vices were virtually away from our family which was

**(\*1) LOTUS : CHAKRAS : The subtle invisible Yogic Centres.**

**(\*2) GHADI or GHATIKA : Consisting of 48 Minutes of time.**

practicing pious Jain Principles right from our ancestors' times. In this congenial background my principles, spiritual practices and philosophical studies flourished with the beginning of Night - Eating Abandonment. Thanks to the inspirations of my farsighted father directly and Srimad Rajchandraji indirectly through his literature. In fact, at the age of six or seven father and mother had taught me his fine touching lyrical poems of "Bahu Poonya Kera", "He Prabhu!", "Apoorva Avasar", etc., His Immortal Great Song of Self-Realisation, "SRI ATMA SIDDHI SHAHSTRA", which we were privileged to record first of all later, was, as per my parents, heard by me not only in my cradle, but also in the Mother's womb, which was another unforgettable obligation of my Great Devotional Mother !

Anyway, in course of these all, my MOKSHMALA - derived transformation beginning with Abandoning of Night-Eatings and other uneatable things, helped me beyond limits in my aspirations and spiritual practices of advance nature. I felt that this base had played a tremendous role throughout.

During my tours of the inner quest and school-college-university-studies, during my process of various learnings at the feet and shelter of the Greats, during my various services of Lecturerships and Principalships of Colleges, during my various literary-Cultural-Musical pursuits and during my twelve Foreign tours Abroad of three-fold performances of "MUSIC, MEDITATION, DISCOURSES" : Everywhere my practices of above abandoning of Night Eatings etc. have helped me and uplifted me rather than tested me.

Out of innumerable interesting episodes and experiences, a few are worth noting down here :

### **IN VINOBAJI'S PADAYATRAS :**

Apart from the contacts and Padayatras of several kind Jain Munis, it was a testing experience during that of Acharya Vinoba Bhave's walking tours of Eastern, Southern and Western India, which I was fortunate to join intermittently for about six years of my student-life between 1954 to 1960. The very interesting and inspiring moments of these tours are recorded in my books STHITAPRAGYA NI SANGATHE (Gujarati)/, STHITAPRAGYA KE SANG (Hindii) and "DAYS WITH VINOBA" (English) elaborately. So far as the following of my eating before the Sunsets everywhere was concerned, my sticking to it was sometimes worrying Vinobaji himself too. In fact, those were though hard and testing but memorable days. In Orissa and Tamilnadu and Telangana-Andhra, almost everywhere Baba Vinoba used to get up at three O' Clock or even before that in Early mornings. As he was expecting and I too was enjoying, I had to get up even before him, to tune my SITAR and play the morning RAGAS listening to which Baba will awake, just like a BADSHAH or King gets awakened by listening to sweet music. After all morning prayers and other formalities, we were walking down an average of 15 to 18 miles a day along with our bags and baggages on our back, for me additionally my SITAR in my hands.

After reaching another village destination, there were Morning-Afternoon Public Meetings and School Children's meetings. Everywhere I had to talk and perform Musical Songs of Sarvodaya and Bhoodan Movement. In course of these all, I hardly found time for morning breakfasts and evening meals-particularly when they were mostly served after the sunsets. Several times I skipped these meals and sometimes used to get some fruits if available, but I never gave up my principle and practice of abandoned Night-Eatings and Ground roots Eatings. Later when Vinobaji himself came to know about my staunch practice, he felt very much moved, tried to instruct the concerned persons to take care of my meals, freed me from several duties and jokingly ordered me to "TAKE AS MUCH AS POSSIBLE TWO THINGS : THE MILK AND THE SLEEP." Not only I got these two everywhere thereafter, but also the required Sunset- before meals and also a lot of LOVE from Baba and all the Colleagues. They all appreciated and commended my Jainist Principle of the above abandoning. Even several friends, though non-Jains, joined with me. Moreover, these practices helped my Yogic pursuits and Health beyond limits.

The fruits of the above abandonments were beyond imaginations and everywhere I went on thanking my father and Srimad Rajchandraji, the initiators of this prime practice of spirituality.

### **AT GURUDEO TAGORE'S SANTINIKETAN**

I had my school and College studies at Amreli, Poona, Ahmedabad and Hyderabad-Deccan. Had also summer schools and short time courses at Mysore, Coimbatore, Benaras, etc., But it was my longing since childhood and youth to go to Gurudeo Rabindranath Thakur's Santiniketan and study over there. Inspite of the odds and obstacles, I could atleast manage to reach over there and got admitted myself in Vidya Bhavan for my Post Graduate Studies of M.A. Hindi and in Sangeet Bhavan for Rabindra Sangeet, in Summer of 1958. Though Gurudeo Tagore was not there physically, his spirit was yet working in form of his great Direct Descendants like Acharya Kshiti Mohan Sen, Nitai Vinod Goswami, Shantideb Ghosh, Nandlal Bose and several others. Apart from these all, my Hindi Professors Ramsingh Tomar, Dr. Shivanthji, Smt. Kanika Deedi, were all kindly looking after my well being and comforts over there. They were all so much pleased with my coming to Santiniketan having known my long-cherished fulfilment of my dream and also my cultural and spiritual background of Jain Philosophical principles and my associations with Great Jain Monks, Scholars and other Luminary Saints like Acharya Vinoba Bhave, Gurudeo Tagore's disciple Acharya Gurdial Mallikji, Great Jain Scholar Dr. Pandit Sukhlalji, Great Gujarati Poet Umashankar Joshi, etc.,

Rev. Acharya Kshiti Mohan Sen was now and then inquiring of my settling down and when he came to know that I was uneasy by seeing a Non-Veg kitchen also, though separate, on the pious land of Santiniketan, he told me with tears in his eyes. "I also do not like, can't bear such unhealthy things on this soil of Santiniketan..... How Heaven-like it was when Gurudeo was alive here and how it is turning now.....! It has become now the Central Government University and with it several ills and vices have entered..... I helplessly lament for these all since I can't do anything for stopping the same.....". Later on even after the arrangements for my early-eatings before the Sunset at the Vidyabhavan Hostel's Vegetarian Kitchen, when Rev. Kshiti Babu came to know about my seriousness of leaving Santiniketan if the Non. Veg. messes could not be closed, he lamented "Had there been Gurudeo here, he would have rather closed down such Non.

Veg. Kitchens, would have served Rosogollas with his abundant love and not have allowed aspiring students like you to go back from here....." With these words he virutally wept like a child, I was moved, postponed my going away for the time being. Tried to wait for the betterment. My kind Hindi Professor Dr. Shiv Nathji also prevented me from leaving, since, according to him, arrangements for my meals before the Sunset were made and he used to say that, "Because of the people like you staying here, the atmosphere of University-type-Santiniketan will improve" and I stayed for some time more. Arrangements of strict Vegetarian food and Before Sunset Meals were all nicely done, but that odour of Non-veg. kitchen and its existence on the pious soil of Santiniketan compelled me to unwillingly quit it as a student, since I was not capable enough though supported by several like-minded colleagues and above wellwishing professors, to stop this ill. Personally I succeeded in making all arrangements for me and other students like me, but collectively I failed to stop the Non-Vegetarian Kitchen over there, which, I gather, still exists as a blot on that pious land of peace and non-violence, SANTI NIKETAN.....! What a contrast, What a painful paradox.....!!

During my short Shantiniketan stay full of learnings and acquiring as much knowledge as I could, apart from the above uneasy times, I remember some humorous moments with my student friends over there from Bengal, who used to care for me and worryingly and humourously ask me, "APONI RATRI BHOJON KOREN NA, CHAY KHABEN NA, CIGARETTE KHABEN NA, TO AR KHABEN KI ? KI KORE ROHIBO PAREN..... JIBIBIO PAREN ?" (How will you be able to survive when you don't eat at night and don't consume tea, etc., ?")

And I used to jokingly reply to them, "Dekhen, Ami Diner Soorjer Sakshir Shobay Khaben : Phol-Fruits, Chabol-Roti, Doodh-Mishti Shobay..... Tar por Ami Rosogolla Khaben.... Tomar eta dirty Kondo-mool, Chay-Cigarette, Mans-Masha (fish) Khabar Chij Acche ki ?" (See, in the witness of the Sun, during the day time I eat everything worthy like fruits, milk, curds, rice, chapatis and thereafter even your sweet Rosogollas....Tell me whether these things of yours like Tea-Cigarettes and Mutton-Fish are ever worth consuming ?")

And I well remember, with such of my insisting replies and practical following of the principles, a number of Bengali, Assamese and other Non-Vegetarian students also joined with me and had taken to Vegetarianism. What I could see was, if we are devoted to the adopted principles, others are ready to make way for us and there are no obstacles in our path after the testing time initially.

#### **DURING VARIOUS SERVICES & PRINCIPALSHIP OF NATIONAL COLLEGE**

After my student life, for a shortwhile at Santiniketan and for long periods elsewhere as mentioned before, where-ever I worked and served, not only had I any diffuculty in carrying on my principles and other practices, but had tremendous success in my pursuits, inspite of the testing odds due to my insistence of values' implementations and fight against the injustices, which is an another subject to be mentioned elsewhere.

During my Principalship at the National College, Kubernagar, Ahmedabad during 1962-63-64 (the Ever First Hindi Medium College of Gujarat University), I noticed that the residents around me, were mostly the Late-Nighteaters. My very neighbour was ailing from serveral diseases due to such unhealthy practices and also due to Non-Vegetarian Diet. He was after me to show some way out, being fed up with his continuous sickness and consuming of medicines. I suggested him with all my love and intimacy to give up both, the Non-veg foods and Eatings after the Sunset. I prescribed him more fruits also in the evening meals. Though he found difficult to change his life-long wrong habits, his tiring sickness and a tragic incident compelled him to do so. He and all of his family members could see that he got rid of his diseases, regained health and became a new person after his change. Thanks to the abandoning of night-eatings and non-veg. diet.....!!

#### **DURING MY THREE-FOLD PERFORMANCES TOURS ABROAD**

Reminiscences and Experiences of these tours, being very valuable from several points of views, have taken forms of several articles and books titled VIDESHON ME JAIN DHARMA PRABHAVANA and JAINISM ABROAD, etc. One of such experiences at Rochester itself follows right now in the end of this article. Out of several other inspiring experiences of staunch adaptors of Jainist live principles in day-to-day life, I must mention and compliment an illustrious Chicago School boy and my kind New York hostess Smt. Smitaben and Shri Jaswant Shah, her frank, pious husband.

## III

"Why are you so strictly abandoning to eat or drink anything after the sunset, especially in this country where there are no insects in the night due to our peculiar climate, cleanliness and other health-providing resources, Prof. Toliya?"

This question was posed like several others by my kind and hospitable host one evening at Rochester during my primary Programme Tour of U.S.A.

In fact, she was a little disappointed that, as already intimated telephonically in advance. I was not going to take any sort of food or drink at her place where I was able to reach that evening only after the Sunset.

The Sun had set on the way itself and finding that I won't be obliging this very much gentle lady who was hopeful that I shall at least accept some drinks, she was naturally right and inquisitive in finding the reasons for my such an insisting lifelong Jain principle being pursued even in foreign countries and modern science age.

Asking to be greatly excused, I replied to this kind compassionate host with all my regards, courtesy and humility that, "I thank you and value too much your kind hospitality but I regret, I won't be able to give up my principle and practice what I am preaching....."

"But why?"

"Because it is totally Scientific apart from several other things!"

"Scientific? How? Will you kindly explain?"

Our conversation went on and I went on elaborating my study and thinking with my scientific, spiritual, psychological, social, hygienical and aesthetic points of views in integrity and totality of life, saying:

"Yes scientific first of all in addition to several other reasons. So far as insects are concerned, may be there will be 'lesser' VISIBLE insects in cold countries like U.S.A. after the Sunset, but a number of subtle invisible or micro-glass visible insects will definitely be existing even in this country which effect and spoil all food especially in the increasing night hours after the Sunset. If you examine, analyse and test minutely you will yourself find that neither the food will be having the normal required potentials in it, nor will be free from diseases-bringing possibilities.....".

"In addition to the effects of increasing insects and germs after the Sunset, another important Scientific reason behind abandoning Night-eatings is the aspect of "Sun Power" or SOLAR ENERGY, potential vital strength of Sun Rays on the food stuff during and after its preparation. This is much deeply worth-studying aspect. It is totally scientific and experimentally proved by experimenting Dieticians & Medicos that Solar energy, strength and vitamin value is too much when the Sun is existent in the sky and not set, when the Sun is at its extremity (even too much in hot and tropical countries!) and the germs or insects are negligible in their presence. While at evening this energy goes down and in night it is again more and more low. This is still more in Cold countries of the West. The food stuff consumed during night hours when there is no presence of this Solar Energy, creates digestive problems, stomach disorders and several diseases which are more visibly present in the Western World, in spite of the availability of plenty of varietiful vitaminized food items...! Are n't they? Don't you find the same here in your round-about-life itself? Have you ever noticed this in your observation and analyzed the causes of the same?....."

"Oh yes! This is very much interesting, worth-studying and acceptable." The lady agreed with me and I continued.... "This Scientific, Hygienic Health-pertaining point of view is further strengthened by Indian System of Longevity and Medicines called AYURVEDA, which has cautiously and purposefully rejected night-eatings based on factual, practical and logical basis. Practical evidences prove that there will be lesser and lesser element of "FIRE" ( $A\frac{3}{4}$ ) which is necessary for the digestion of food and balance in the body, after the sunset. It will cause Lack of Fiery Substance, Indigestion and other diseases sooner or later. Moreover, the meals require atleast three to four hours' time

to get digested and how will you find the required GAP before going to bed as per the principles of health and hygiene, if you are habiting yourself to retire too late (Remember : "Early to bed and early to rise, is the way to be Healthy, Wealthy and Wise !). Is it also not Unscientific and Unnatural? Even the Birds follow the principles of Science and Nature and they hardly eat at night ! Have you ever noticed this ? Have you ever seen them falling sick? Is it not the fact with the human beings-the Night Eating and wrongly eating human beings that they fall sick frequently? Is this, to live like this, is Scientific ?....."

"Wonderful, wonderful, you are totally right. It is not Scientific but what you say is scientific, I gather. I am convinced."

The inquisitive lady was being gradually convinced. In the meanwhile her husband and children returned home. They also joined after a little introduction without interrupting my flow of expressions. I briefed the nice youngman, "Mr. Sheth ! we were discussing the Scientific aspects of abandoning Night Meals. Apart from the increasing germs in the outside atmosphere after the Sunset, they also are subtly born in foodstuff. These germs assume the same colour of the item of the food, white or yellow or red, whatever it may be. They are not visible."

"Then how you can identify them, uncle ?" The host couple's elder son rightly inquired.

"By subtle analytical experiments only. By studying their varying effects." I replied.

"Surprising !" The boy exclaimed and I went on :

"To an extent, we can test these foodstuffs and their effects in advanced laboratories as well as from the effects on human health. Science could be matching upto certain extent and limit. In fact, Jain principles are entirely Scientific. Still however, each and everything couldn't be proved by visible physical & material Science, there is Spiritual Science and overall Supra-Science, Integrated Science also, since this Material Science pertaining to Matter and Body is not enough. And for that Cosmic Supra-Science, Spiritual Science our existing Physical and Material Research Laboratories are not adequate and complete. They need real laboratories elsewhere."

"How and Where ?" the host husband posed.

"Those Laboratories are in actual LIFE, in LIVING EXPERIENCE and in the OVERALL, ALL PERVADING, INTEGRATED, PERFECT KNOWLEDGE OF THE 'SARVAJNA' SEERS, THE ARIHANTAS, THE JINA TIRTHANKARAS. How they knew all this ? By their life-long quest of PERFECT KNOWLEDGE through their minute OBSERVATIONS and MEDITATIONS in Solitary Confinements, in the depths of SELF, in their TOTAL SILENCE. After such strivings throughout their lives, they visualised each and every object-material or lifeful - of the whole Universe. Our Modern Material Science Knowledge became one of their parts and they went beyond it, they surpassed it and transcended to Spiritual Science and attained Totality, Integrity, Wholeness..... Out of this were born their balanced expressions or preachings.... Their Self Knowledge produced Integrated Universal Knowledge which encompassed the areas of our Modern material Science.... and hence, their Integrated Perfect Knowledge can include our Scientific Knowledge which is, for us, limited one. While their Entire limitless knowledge is beyond our apprehensions and interpretations....."

"Wonderful..... greatly wonderful... !" they all exclaimed together "Due to this totality of Life, the Seers have not limited their expressions or preachings to this worldly or material life or physical point of view only. They have gone beyond it towards integrity, keeping in consideration the mental-psychological, social, ecological, aesthetical and ultimately Spiritual aspects also. Nodoubt, health and physical-material aspects are primary and that's why we are discussing the same minutely. And hence before turning to further aspects, we shall complete first the remaining points of hygenical and physical aspects of the effects of Night-eatings....."

"Please carry on, our interest is so much aroused that we don't feel like eating now in the night.... see ! even our children are listening so consciously forgetting their Dining Table....!" The hosts said, "Thank you. That's what I see. So I come back to the link of Night-Eatings and health. By consuming food before the Sunset, apart from the safety from

germs and insects, we will be protected from several poisonous insects and their effects also. Diseases like indigestion and others will remain away from us. The White and Red cells in our blood will remain in balanced harmony and sex energy will be preserved. This will elevate advanced Seeker to Self Realisation. SLEEPLESSNESS, which is a common complaint of modern times, will be nowhere and one will get sound sleep and longevity.

"Not only the Jain Tirthankaras and Seers, but also the Rishis have rightly stated in the Puranas and Ayurveda abandoning eating at nights. I shall quote a few :

(1) Maharshi Markendeya Says,

"After the setting of the Sun, the Water is said to be like Blood and food like meat..... and hence they are not worth-eating or drinking....."

(2) The Rishi of Karma Purana emphasises in Adhyaya 27 :

"Several JIVAS are being destroyed and gross Violence takes place by eating in the night. Not to eat during night. Not to drink during night. To meditate in the night. The night is meant for Meditation."

(3) The Ayurveda minutely puts forth the following mystical reason :

"After the Sunset, both the lotuses of Heart and 'Nabhi' get closed. For these reasons as well as for the reason of subtle insects being consumed with foodstuffs, AVOID NIGHT-EATING"

"These valuable sayings of the Ayurveda and Puranas justify and strengthen the Cent-present true observations and expressions of Jain Seers and Tirthankaras, not only from Health & Hygienic points of views, but also from the Spiritual and Yogic points of views. "AHIMSA PARAMO DHARMA" : The Supreme Religion of Non-Violence too is advocated by them, since Non-Violence, AHIMSA, is the core, central point, of Spirituality and Life's Totality. Jaina Seers have further stressed the importance of abandoning night-eating for higher Yogic attainment and Spiritual progress. The above-referred Ayurvedic saying has indicated about the existence of various 'Lotuses' (which are called 'chakras' also in Yogic language) in human body, which gets closed with the setting of the Sun, just as the normal Lotuses in the Ponds. Now whatever eaten or drunk after the Sunset, do not allow or enable these Lotuses or Chakras to open or develop (through the process of Meditation) till the morning or even thereafter, thus blocking the path of Self-realisation.....!

"Thus you can see how tremendously Night-Eatings block the spiritual progress !

"The other important thing is, as indicated here above also, the utilisation of valuable time after the Sunset in Meditation, for which it is meant. After the hectic activity of the DAY, everyone should sit down to MEDITATE for one's own betterment. Even in present busy and running life, there is no go if one wants to attain the goal of this PRECIOUS HUMAN LIFE before DEATH knocks one's doors without any prior Notice....."

This Spiritual aim should be above all. Next to it, Psychological or Mental Peace is also attained in abundance by avoiding night meals. Socially too, the ladies get rid of the prisons of kitchens and can concentrate on their social and family ties. Culturally also one gets enough leisure time to pursue his/her artistic endeavours when free from night diversions of eatings and drinkings.... the nuisances of Modern life.

"Aesthetically noticing, don't you feel that your home really shines like a heaven when you have done away with all activities and engagements pertaining to cooking and washing etc., ? Tell me, now how do you find the abandoning of

NIGHT EATINGS from all points of views..... ?"

"Fantastic and worth-practising.....!" They all sounded with great joy and enthusiasm.

The Children went one step ahead and resolved. "We will begin from right now... we will scrap our tonight's Supper, uncle !"

"Many many congratulations, compliments and blessings, my dear Children ! As a reward I shall tell you a beautiful story, a true story of Night-eating-avoiding benefits, before I go for my meditation and sleep." I joyously said and started telling the story.

#### IV NIGHTMARE OF NIGHT-EATING

Before going to bed, I started telling a story, a true story, to the genuinely inquisitive Rochester host family :- There was a boy named Rohan. He was a good student at his school, bright in his studies and sports too. His father Gurnomal was a kind-hearted person, a wholesale cloth merchant. Rohan was his only son. Both of them had so much love amongst them that they will not miss to see and talk to each other daily inspite of their different odd and adverse hours of their respective work. Rohan used to go to his school in the morning and used to return late in the evening after completion of his daily sports and games activities followed after his study hours. His kind, caring and extremely affectionate mother will pack and give him a sumptuous lunch packet not only while his going to the school in the morning, but will also go personally to his school during lunch hour with fresh, hot, nutritious food to feed him. This whole small family was too much affectionate to each other.

Rohan's father Gurnomal would also carry along with him his bulky lunch tiffin carrier for his heavy lunch to his Big Business shop – a big and bulky heavy weight with his large and abnormal belly that he was ! After his long long business working hours of the day, he will return home very late in the night. However, his loving and affectionate son Rohan, though tired, will wait for him and they all will have their daily last Dinner together in the night.

In their fine home, they had a beautiful, decorated sleeping JHOOLA, a vast huge slowly swinging moving bed, a typical, noteworthy and nice arrangement of their worthy Sindhi tradition, as the "JHOOLE LAL" worshipping Sindhi family they were... ! They were noble-hearted refugees from Sindh migrated from Pakistan after the bloody partition of India, and had settled here. The father, Mr. Gurnamal will many times recollect and narrate the tales of his horrible experience of those barborous days of devastating bloodshed to his neighbours, particularly to his close Doctor friend and neighbour next door. This kind loving Doctor neighbour was the friend, Philosopher and Guide to this straightforward family. Especially, he was guiding them of healthy life style habits.

One night an unusual tragic incident took place. Rohan had just returned from his school and sports practices. His loving mother, while preparing a special food item for Rohan that evening, served as usual a glass of fresh fruit juice to him and told, "My beloved lad ! I am going to serve you tonight a nice new variety of food. I am preparing it. It will be ready soon before your dad arrives. In the meanwhile have this juice in between. I know my dear, you might be too much hungry and tired....." and she embarrassed him while handing him the juice glass.

"Never mind, Mummy ! You carry on. Even otherwise, you know, unless daddy returns from the shop, where am I going to dine alone ?"

Saying so, Rohan sat down on his study table to complete his school homework, after sipping the glass of juice offered.

Here in the kitchen, his mother became busy on the cooking stove completing the already commenced new surprise recipe by adding and mixing the ingredients with the kitchen spoon. Electric current was coming and going in between. Suddenly the telephone bell sounded from the adjacent room and she rushed to it, leaving carelessly the ongoing recipe-vessel open and uncovered with a lid.

The telephone conversation went on a little long and here in the kitchen, exactly above the recipe vessel on the coiling, a small tiny, grey-green coloured lizard was moving slowly. All of a sudden, it fell down from the ceiling into the open, uncovered, boiling recipe vessel kept on the stove. The tiny grey-green coloured lizard mixed up so exactly in the food recipe under preparation that it remained un-noticed by the unaware mother when she returned from the phone and resumed her cooking of that item.....

"Then..... Then what happened, uncle ?" asked the Rochester boy, who was attentively listening the story. Exactly at that very time Gurnomal returned home. Being too much hungry, he asked his wife for serving the dinner dish soon if ready. "Everything is ready, be seated, I am just serving it, but today I am going to serve Rohan first, since I have prepared a special surprise item for him....." replied Rohan's enthusiastic mother.

Soon the dishes were served to both, the son and the husband, on the usual place of the swinging Bed-jhoola,

where hungry Gurnomal had already sat down washing his hands and Rohan had also followed the suit. With all her love and joy, mummy served Rohan the new item first and asked, "How is the taste ?....".

Unknowing and Unaware were all of the poisonous little lizard that had fallen and mixed in this special, surprise food dish. Rohan tried the very first core and as soon as he swallowed it and the stuff reached in the stomach, he cried out, "O Mom ! What is this ?" saying so he fell unconscious on the Jhoola Bed, baffled Mother-Father tried to lift and hold him, raised a cry to the Doctor-neighbor next door, who rushed in immediately, quickly and alertly judged the whole situation from the food dishes lying over there. The aware and extra-conscious doctor sensing some food-poisoning, took no time in finding the dead tiny lizard mixed in the recipe food vessel. He spontaneously got some laxative medicines ready from his home, put strong dose in Rohan's mouth, also gave him other necessary treatment and made him to vomit out soon, what he had eaten.

What a wonder, his timely medication and treatment had made Rohan to vomit whole of the poisonous core, brought him to consciousness, but without taking any chance, the doctor rushed him along with his parents in his car to his nearby hospital. All the required after-treatments : Medicines, Injections, oral & stomach washing out of the poison, everything followed in no time and Rohan's precious life was saved.... !

"Oh..... oh..... so terrible.... So tragic....?" Rohan and Gurnomal exclaimed, Rohan's stunned, weeping mother cursing her ownself for her gross blunder went on continuously praying God and told the doctor. "God came in your form, otherwise my folly of carelessly preparing the food in the night would have taken away our darling Rohan from us..... ! God, you have saved him.... In what words shall we express our gratitudes to you, in what words, Doctor ?" and she went on weeping embarrassing Rohan to her chest. Gurnomal and Rohan were also full of so much feelings in their hearts and tears in their eyes, that they could not utter the words.

The healing kind Doctor blessed them all with his warm hands and heart and replied, "Glory be to God..... he has saved you all.... I am just an instrument in his hands.... He has given you a new life. The dark dark nightmare is over. Yes, the nightmare of Night-eatings, the Grave consequences of Night-eatings and awarenessless Night-Cooking. God, Nature has given you a warning, shown you a Red-Signal to stop Night-eatings henceforth. God has endorsed my daily advise and insistence to you all to abandon night-eatings. Today, you yourself have experienced and realized the grave consequences of it ....." Accepting this Godly Doctor's words in toto, they all vowed : "NOW ONWARDS WE WILL NEVER EAT OR COOK IN THE NIGHT, AFTER THE SUNSET." Then they all returned home from the hospital, threw away all foodstuff for ever and sat down praying God with Bhajans. From the depth of their hearts they were singing today :

"SAB KUCHH HAMNE TUMSE PAYA, HUM TO TUMHARE DAS, PRABHUJI.....!" "PARAM KRUPALU PRABHU PARAMGURU"

Singing and chanting this for hours and hours they all slipped into the sleep-lap of God and their new life began from the next morning. Their dark dark NIGHTMARE OF NIGHT-EATINGS was over now.

Here, at Rochester in U.S.A. also, after listening to this touching true story, the whole family of my kind host, was so much moved that they took the similar vow from that very moment "TO ABANDON NIGHT-EATINGS", surrendering themselves at the feet of the Lord and the Master, while going to bed.

At the end of the day, I was also happy and contended that my MASTER'S MISSION WAS SUCCESSFUL. I bowed in reverence unto him and slipped into my meditative sleep, praying :

"LET THE MASTER'S WILL OF ABANDONING OF NIGHT-EATINGS, THE ROOT CAUSE OF SEVERAL ILLS, SPREAD EVERYWHERE IN THIS UNAWARE WORLD.... !"

Om Shanti.....Shanti.....Shanti.....

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**ISSUES FACED BY HUMANITY:**

**“VIOLENCE, WEAPONS AND WARS”**

**By PROF. PRATAPKUMAR J. TOLIYA, BANGALORE, INDIA.**

Birthplace of VIOLENCE is EGO – whether Individual or Collective. This self-centeredness of EGO does not allow one to be open and broadminded enough to see, consider and accept other side of the aspect, the opposite point of view and the TRUTH in it.

That's why while going deep into the study and analysis of Violence, the Ancient, original and independent Philosophy of Jainism in the evolvement of Indian Spiritual progress, has seen and stressed the utmost importance of “SYADAWADA” or “ANEKANTAWADA” for getting rid of VIOLENCE of all kinds. The Great Modern Gandhian Thinker & Interpreter of BHAGAVAD GEETA, Acharya Vinoba Bhave has given glaring tribute to Jain Philosophy for its unique contribution of “SYADAWADA” – the understanding and accepting of others' points of views in the fulfillment and achievement of AHIMSA – “NON-VIOLENCE”.

But one's Ego does not allow the openness and flexibility of seeing the truth in relativity and in its all sided integrated total form. And hence the outcome, gradual outcome, of Ego – whether Individual or Collective will be nothing but Violence and Wars.

Hence in my humble opinion EGO is the greatest hurdle in World Peace and solution of the problems of Mankind. Several learned speakers and studious thinkers will have their own expressions and revelations about the problems facing the humanity. While mine is an humble simple exposition and vision. A vision with reason – internal and external – both having two sides of the same TRUTH. As such, is not the manifestation of EGO the foremost problem facing the Humanity – resulting in Violence, Wars and Weapons from simple one to the All destroying Nuclears?

Ego of one or several human beings – either in Individual or National form has its far-reaching impacts in the world nearby and far. So it will be quite clear to accept that EGO is the nerve centre of all the problems facing the mankind in first instance.

Subtle are the ways and difficult are the expressions of EGO, which remains hidden under the masks of various ideologies which think themselves to be superb superior or supreme and others to be wrong or discardable. They can't see or tolerate the co-existence of other side's ideology.

In spite of an Individual's or Nation's Ego, one neither realizes the same, nor has the courage, honesty or sincerity to rise above one's narrow “individual” or so called “patriotic, national” world in the interest of the whole humanity to accept the reality and integrated totality. This sort of Integrated point of view could be born of observation, sincere and all-sided observation, having the wholeness and humanity's good before it.

The moment one observes, honestly observes and realizes the unprecedented existence of the undercurrent of Ego and its various products, the process of its melting, eradicating or transformation takes place consciously or unconsciously and the welfare of the whole world comes in the forefront and that of one's own next. The consideration and compassion for others takes place and the process of eradication of violence and wars, takes shape through various means. But mad fanaticism of one's self superiority complex or fear complex does not allow one to come to this stage of transformation of Ego and Realization of Total Truth.

FRONT WARS Being fought between the Brave soldiers & armies only and not with the innocent public. However, all of them were also not pardonable in the Human History. After all, wars were wars full of violence & were to be condemned for ever. While today with the changed times, the Wars developing into huge Nuclear weapons are clearly not being fought between the Armies & Soldiers only, on the contrary they are going to be disastrous for the people and peace craving humanity and as such VIOLENCE, WEAPONS & WARS have become the major problems of the humanity, which deserve and need early and immediate dissolution without even a day's delay.

The clue or alternative of it lies only in the JAINA philosophy of Anekantavad, Live & Let Live, Hindu Philosophy of 'VASUDHAIVA KUTUMBAKAM' & GANDHIAN practicality of its practiced & proven selection and application of Non-violence, which has been very rightly interpreted & defined by Gandhi's spiritual Heir Acharya Vinoba Bhave saying :-

SCIENCE + NON-VIOLENCE = SARVODAYA or RISE & WELFARE OF ALL.

SCIENCE – NON-VIOLENCE = DISASTER OF ALL.

Let us pray in the words of Tagore, as depicted in this Rabindra Sangeet, addressed to the Apostles of Non violence like Lord Buddha, Lord Mahaveera and Mahatma Gandhi to incarnate themselves once again, to extend their compassionate heart and hand for saving the humanity, for freeing this beautiful earth from the blemishes of Blood-sheds and Blood-Baths and from the clutches of VIOLENCE, WEAPONS & WAR DRUNK – POLITICIANS OF THE WORLD -----

"HINSHAY UNMATTI PRITHVI, NITTYA NITHUR DWANDA,  
GHOR KUTIL PANTH TAR, LOBH JATIL BANDHA.....  
HINSHAY.....|"

(GEET PANCHSHATI)

Let us sing India's eternal prayer of World peace :

"SHIVAMASTU SARVA JAGATAH " & "SARVETRA SUKHINO SANTU"

|| OM SHANTI, SHANTI, SHANTI ||

