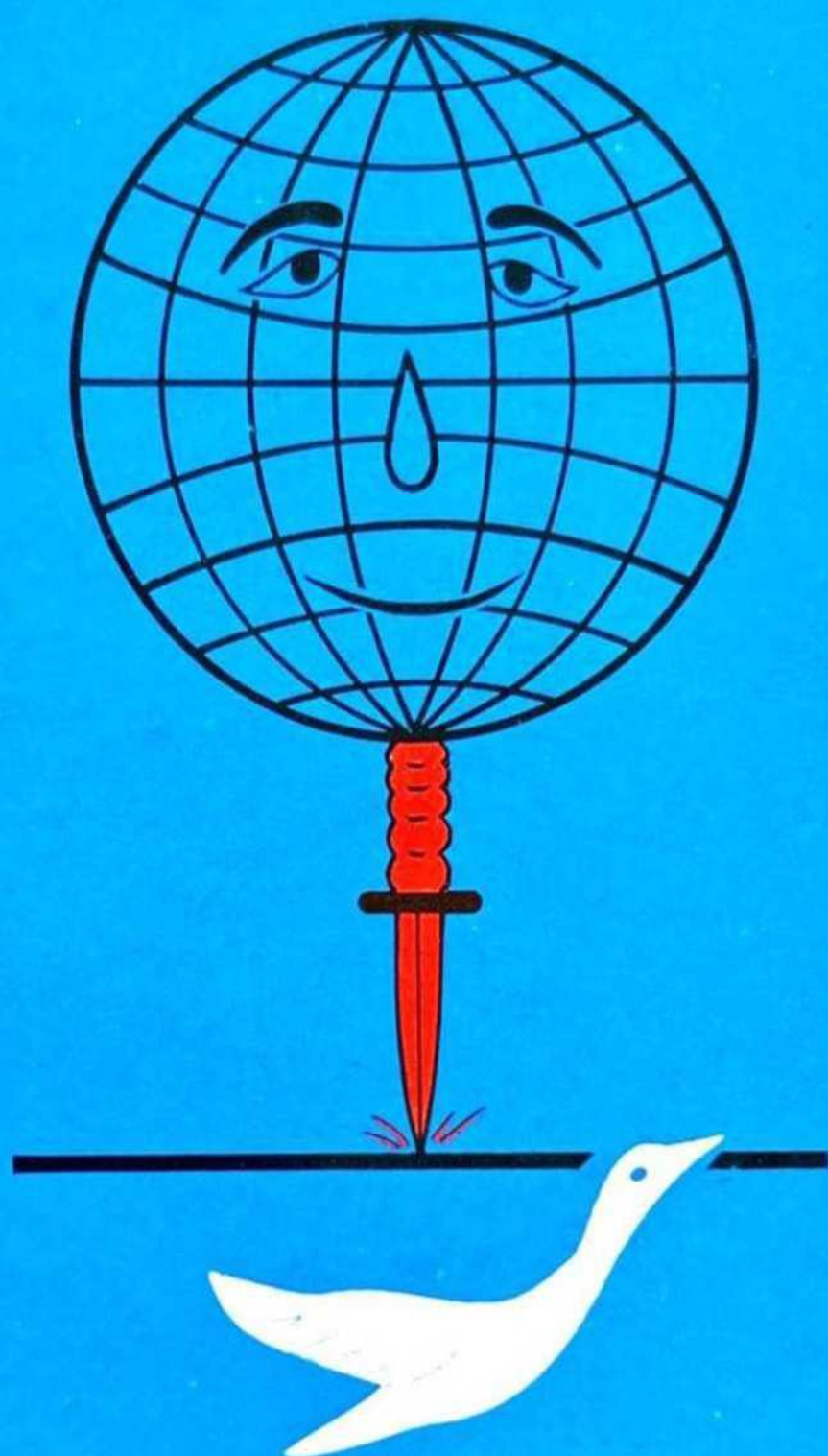




NON-VIOLENCE ENVIRONMENT AND WORLD PEACE

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Non-Violence Environment and World Peace

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PREFACE

In the last decade of the twentieth century the Movement for environment has become world-wide. The protection, preservation and blossoming of Mother Earth has become absolutely necessary for the continuing existence and survival of humanity and indeed all living beings. It is the sacred law of Nature that there should remain a harmonious balance between Humans and Nature. Indifference to this has led to serious problems confronted by the entire world - be they developed or developing countries. The lure and pursuit of material pleasures has set the Humans on the path of wreckless exploitation of Nature and Environmental pollution.

In June 1992 under the auspices of the United Nations, an all- important Earth Summit was held in Rio de Janeiro, a leading city of Brazil in South America. The first U.N. World Conference on Environment was held in 1972 in Stockholm, the capital of Sweden in Europe. The then Prime Minister of India Smt. Indira Gandhi had raised the voice of India articulating that "poverty is the worst pollutant" and therefore "it is absolutely essential and inescapable to look at, assess and seek solutions to the aspects of Environment and Development in a coordinated manner."

Twenty years later at the Earth Summit Conference both these aspects were analysed and assessed together and decisions were taken to advance the cause of environment and development hand in hand. It was agreed that the path of protection of environment should not be such as creates road blocs in the development of developing countries. Equally development should not repeat mistakes of the past in which the environment got polluted in the name of development. 170 countries participated in this grandiose Earth Summit organised by the United Nations. Nearly 120 countries were represented by their President or Prime Minister. Along side there was a significant coincidental presence from all nooks and corners of the world of the representatives of leading Non-Governmental Organisations. The simultaneous and parallel debates at Governmental and Non-Governmental levels heightened acute global awareness about the need to preserve and protect the environment.

The unique phenomenon was that along side UN Earth Summit,

seminars and brain-storming sessions took place among leading representatives of different countries, societies and religions. At the Sacred Earth Gathering held at the Monastery on hill top in Rio, leading saints, monks, philosophers, thinkers, diplomats, social workers sat together to consider indepth the environmental crisis in the backdrop of the divine relationship between Nature and Human beings. The declaration adopted at this gathering sought to awaken human consciousness on the spiritual dimensions of the environmental problems. Unless they are fully grasped by the human conscience, human beings will not be able to arouse the right faith in and respect for Nature and Almighty's creation in their conceptions and actions.

Jain religion was represented at the Sacred Earth Gathering by H.H. Acharya Sushil Kumarji Maharaj, a Jain monk of international repute fondly called by all as 'Guruji' and Dr. Narendra P. Jain, who has served as India's Ambassador to many countries in the last forty years and who has been Secretary, Ministry of External Affairs, Government of India. In the history of the world, it was in fact for the first time that at an international platform at Summit level principles of Jain religion and philosophy were espoused in their comprehensive universal context and particular relevance to global environmental issues. The awareness was aroused that Jain religion is a universal religion - a religion of relevance to the entire humanity. This aspect was deeply felt and appreciated both from philosophical as well as spiritual angles. Alongwith Dr. Narendra Jain and Gautam Oswal, when Acharya Sushil Kumarji Maharaj went to see the giant statue of Lord Christ on the highest hill top of Rio de Janeiro, he was deeply moved and felt a kind of divine inspiration to launch a world movement of Non- violence from Rio de Janeiro on the occasion of the historic Earth Summit. The movement will arouse spiritual consciousness among human beings through the medium of Non- violence and show the way for a lasting, soul satisfying and life-sustaining solution of problems connected with environment and development, progress and prosperity, contentment and achievement. Only through the practice of true and wholesome 'Ahimsa' (Non-violence) in thought, practice, word and deed could the world sustain and strengthen peaceful coexistence, co- development and co- prosperity. Any other way is a misleading conception that through violence, use of force, or arrogance of power could anyone ever achieve a worthwhile and durable victory.

Guruji made the announcement at the plenary session of the Sacred Earth Gathering. He declared that he was launching the World Movement of Non-violence for Peace and Environment from here and now. Warm clap of hands from the assembled distinguished participants greeted the announcement. Deeply moved and inspired by Guruji's expose of the need to propagate Non-violence, Dr Robert Muller, former Assistant Secretary General of U.N. and presently Chancellor of the U.N. University for Peace at Costa Rica announced his decision to become a co-founder of the Movement. Mr. Maurice Strong, the Secretary General of the Earth Summit (UNCED II - U.N. Conference on Environment and Development), welcomed the launching of the Movement of Non-violence and observed that, "From the country of Mahatma Gandhi comes yet another invaluable initiative which should receive the endorsement of the governments and humanity". The renowned Environmental Leader from Africa Ms. Wangari Maathi spoke up eloquently to welcome Guruji's "couregeous step". In the Portuguese language, Rio de Janiero means the "river of the month of January". Guruji made a new river flow out of Rio in the month of June - a river of Global Non-Violence, whose continuous sparkling flow will wash away from the earth, from the human conscience and from the Nature all the pollution, and give rise to a unique, "Earth Ethics" which will purify once again our thoughts, our practices, our civilisation and our culture.

At the Earth Summit the idea of a world-wide Movement of Non-violence was set in motion. A new awareness was born. Again and yet again Guruji spoke about it in his discourses. The audience endorsed and appreciated the proposal.

At the concurrent Parliamentary Earth Summit conference of the Global Forum of Parliamentarians and Spiritualists, Dr. Narendra Jain made two key note presentations on Jain Religion and its relevance to the Environmental crisis confronting humanity today. He also dealt with the objective of and inspiration behind the idea of launching a World Movement of Non-violence. At the commencement of the plenary session, when Guruji recited 'Namokar Mantra' and 'Om Shanti Om' in his resonant voice, the distinguished persons from all over the world assembled in the central hall of the Brazilian Parliament with its imposing dome were spell bound.

The key note speech of Acharya Sushil Kumarji Maharaj (Guruji) at the Global Hearts Convention in the Flamingo Park on 'Non-violence as the

future of the Earth' was very inspiring. His simple language touched the hearts of the audience and it felt convinced that Non-violence alone should constitute and shape the future of Earth.

When the people heard about Non-violence and its philosophy, they seemed to appreciate that the key to genuine and durable peace and healthy environment is comprehensive all-pervading non-violence. The world is caught up inextricably in the complicated and destructive web of violence. Discord arising out of violence, hatred arising out of discord, conflicts, bloodshed and loss of life arising out of hatred, terrorism and spread of fear complex are negating the totality of comprehensive and path breaking achievements of the humanity in the twentieth century. Time has come when the world should reorient its outlook so that our individual, social, national and international life moves in a constructive direction inspired by the philosophy of Non-violence, "live and let live", and reverence for all forms of life.

One day we were being interviewed on television at the Flamingo Park. A gentleman passing by inquired from Acharya Sushil Kumarji Maharaj about his country and religion. Before Gururji could reply, a christian missionary who was privy to the conversation said that 'He represents world's most peaceful and peace-oriented Jain religion. Jain community is the most peace-loving community which has pinned its faith in non-violence as a nucleus of its philosophy and way of life'.

It was a very fascinating experience for me to see that wherever Gururji went, people-young and old surrounded him and got engaged in engrossing conversation. Brazilian young men and women, adults and old persons in their broken English heartily interspersed with Portuguese words addressed him as an "adopted God-father". They were drawn to him by his natural smile and graceful personality, and endeavoured to understand and grasp the secret of peace and tranquillity reflected in his person. The experience was so refreshingly different from the day-to-day ethos of the culture overburdened with materialist philosophy and way of life.

Leaders of the other religions and learned persons from other countries seemed to realise after talking to us that in fact Jain religion is not a sectarian religion of a small community. It bears a depth interspersed with a natural approach which gives life an inspiring and soul satisfying direction both in the worldly as well as beyond the world context. Jain religion

strengthens the feeling of peace, fraternity, tolerance, fellow- feeling, equality and equanimity. Deeply moved by Guruji's recitation of 'Namokar Mantra' and after hearing my expose of the Jain religion's humanitarian philosophy, the American Hindu saint from the famous Hindu Math at Hawaii in USA observed that, "we had so far considered Jain religion as a rival of Hindu religion. The misconception is cleared today. Jain religion is a religion of humanity and we shall be happy to publish material in our journal on Jain Philosophy."

Mr Benton Musselwhite, a leading lawyer and environmentalist had come from USA to participate in the Rio Earth Summit NGO conferences. His dream is to give shape to a movement which could bring the universe together and transform the United Nations into a truly representative institution of the peoples of the world. He organised a big meeting at the large Sports stadium of Rio and presented his plan of "One World Now". Guruji, Gautam and I were very cordially invited to it. We struck a good friendship with Benton, who kept on consulting us for furthering his plans. He appreciated the input of the stress on Non-violence. He televised a detailed interview with Guruji and me for his "One World Now" T.V. media in which the talk revolved round peace though non- violence not merely in the context of environment, but indeed in the wider context of the relevance of Jain teachings for the lasting happiness and well-being of humanity.

Mrs. Hanne Strong was our host in Rio in her capacity as President of the Manitou Foundation and key sponsor of the Wisdom Keepers' Convention. Hanne Strong is the wife of Mr Maurice Strong, Secretary General of the Earth Summit. Her presence in Rio at the Earth Summit not merely as a better half of her distinguished husband, but in her fuller role as a dynamic and forceful personality advocating awareness about the spiritual dimensions of the environmental crisis. She had invited sixty prominent persons the world over including Guruji and me. I was known to Mr Maurice Strong from the days of the 1972 Stockholm Conference when as India's Ambassador and Deputy Permanent Representative at the U.N. I was elected as Vice President of the U.N. Preparatory Committee for the first ever U.N. Conference on Environment at Stockholm. All of us - sixty persons were put up at a gorgeous ranch of a Brazilian industrialist outside the city of Rio but close to the site of the Earth Summit. Professors, Scholars, Saints, priests, authors and poets, musicians, photographers, journalists and diplomats, thinkers and sports persons constituted this delightfully diverse group of

distinguished persons. The exchange of views turned out, therefore, to be very rich, fascinating and useful. It was only apt that the gathering was called "Wisdom Keepers' Conocation". There was a lot of wisdom exchanged with cordiality and friendliness.

In this group were included Chiefs of American Indian and Brazilian Indian communities. They were extremely vocal in their call for back to Nature and reasserting respect for divine laws of Nature. They exposed the view that in their ancient tradition, culture, customs and life style, there was the capability of attaining natural balance and harmony with Nature. It is necessary, therefore, to revive old traditions and customs and protect the heritage of the original Indians and not let it be swamped out by the highly materialist civilisation of today. On their suggestion at the ranch an elaborate fire ceremony was initiated which continued for the entire period of 18 days. The fire that was lit was kept burning day and night by dedicated and spirited men and women. People used to form a circle around the fire, throw tobacco on it as per the ancient American-Indian custom, meditate or sing and orient their thoughts to the need of restoring harmony with Nature. It was interesting to see that worship of Fire - as an element of Nature was basically inspired by the same thought process as is inherent in the ancient culture and customs of our country - India - the same kind of faith in and harmony with Nature and search for peaceful and harmonious coexistence. It is, however, true that with the passage of time and change of locale and surroundings, customs became on surface somewhat different. American Indians maintained and loudly proclaimed at every opportunity that presented itself at the Earth Summit that the future of Mother Earth is in peril. Egged on by their ego and blinded by their unbridled desires, humans have violated the divine laws of Nature and played with the natural scheme of things divined by the Creator. That is why the world is today face to face with such grave and serious environmental crisis.

Present in this group was Ms Shabari - an American lady who has spent years in her dedicated devotion to Indian culture and philosophy. She is a great yoga fan and an ardent vegetarian and has converted her entire family to it. She has pinned her faith in Hindu religion, philosophy, worship and yoga practice. She has emerged as an enthusiastic and vocal supporter of giving spiritual dimension to environmental problems. She did not stay in any room in the fabulous buildings of the Ranch, but chose to

stay in a tent which she pitched in the open space close to the site of the fire ceremony. She has been close to Guruji, and respects him a great deal.

Vera, wife of the owner of the Ranch bore a very graceful personality full of simplicity and unostentatious behaviour. In her huge estate, she has in the wooded corners carved out some caves for meditation and yoga practice. She took Guruji there to do meditation in those beautiful, peaceful and inspiring surroundings. She is greatly inclined towards Indian philosophy of non-attachment and non-possessiveness. She appeared as much unattached to the worldly things surrounding her as her husband looked deeply attached to them. She had made excellent arrangements for our vegetarian diet and paid very careful attention to them. For her association with us gave in her words "an unforgettable golden opportunity" to learn about the essence of Jainism. She has visited India several times and is deeply influenced by the Indian philosophical traditions and life culture.

We came in contact with a unique Brazilian couple in Rio. Wife 'Sheiva' is a wellknown psychoanalyst and consulting doctor and the husband a leading lawyer. Their two-storey huge apartment has been beautifully and tastefully decorated with 'object de art' from all over the world including particularly India and China. Both of them are devout followers of Satya Sri Sai Baba and have visited India several times. Sheiva felt a lot of peace and tranquility and felt released from tensions when she came in touch with Guruji. The couple seemed to be opening the portals of their minds and hearts to the virtues of vegetarianism, non-violence and tolerance.

They celebrated Guruji's birthday at their gorgeous residence and invited a select group of friends to it. The long and big dining table was lined with a variety of vegetarian dishes. On the birthday cake were the traditional candles glowing in their light. When Guruji was requested to blow out the candles, he said "As a servant of God - I only light the light and never blow it out". Instead he gave a full-throated recitation of 'Namokar Mantra' and 'Om Shanti Om'. All present joined in the chorus lustily. It became an unforgettable moment for all of us - out of which each one of us derived a soul-satisfying pleasure and satisfaction.

Sister Sheiva was very inquisitive about Jain religion and conversed a lot with Guruji and me in this regard. She and her husband agreed with great pleasure to start the Brazilian chapter of the International Mahavir

Jain Mission at Rio. She also took Guruji and me to meet the mother of the President of Brazil. The mother of the then President (since deposed) is widely respected for her association with social causes and humanitarian projects. She had until then never heard about Jain religion and was glad to be exposed to its compassionate philosophy. She appeared sad as her son - the President had become the subject of public indignation because of his rampant corruption. As events unfolded later, he was impeached by the Brazilian Parliament and removed from his post.

Acharya Sushil Kumarji Maharaj also met his old friend H.H. Dalai Lama at Rio. H.H. Dalai Lama had also come to attend the meetings of the Global Forum of Parliamentarians and Spiritual leaders.

Wherever he went he was surrounded by tight security arrangements and cordoned off the people milling around to get a glimpse of him, to say hello to him or to greet him. Brazilian Government had made extensive security arrangements for him because of China's protest at the Brazilian invitation to H.H. Dalai Lama to visit Rio during the Earth Summit.

Suddenly through the crowd his eyes fell on Guruji who was conversing with a group of people at the other end of the hall. His eyes shone up in recognition and with folded hands he greeted Guruji who equally spontaneously reciprocated. It was quite a spiritual reunion of two well-known saintly figures.

Later when I was delivering my key note address on 'Jain religion and environment' at the Global Forum, H.H. Dalai Lama was listening to it with rapt attention sitting on high rostrum. He nodded his head occasionally to indicate his concurrence. The audience sensed the commonality of outlook of Jainism and Buddhism - despite some nuances of differences on the key issues of truth, non-violence, non-attachment, tolerance and reverence for life.

The meeting with Indian Prime Minister Shri P V Narasimha Rao also turned out to be an agreeably pleasant occasion. The meeting was to be at the office of the Indian delegation, but by chance before it we met him as he was coming out of the plenary session to meet the Prime Minister of China. Seeing Guruji and me he stopped, warmly shook hands and listened attentively with positive orientation to Guruji's proposal about World Movement of Non-violence and International University of Non-violence. People surrounding him wanted him to move on, but he took us aside to talk and

indeed to show the respect in which he held Guruji. We spent 18 days in Rio in a fast moving and dynamic atmosphere. It was an golden opportunity to expose a rare influential personalities from a large number of countries to the humanitarian and compassionate principles of Jainism. We utilised the opportunity given to us fully. We enjoyed it tremendously. It was a highly rewarding and inspiring experience.

Almost every day Guruji and I were invited to participate in many meetings, seminars and workshops. Many Television and Radio net works from the world over interviewed us. Information and awareness about Jain religion spread at the conference in an organised and well-planned manner. We were happy that we could bring home to an elite and influential global audience the relevance of the intensely humanitarian philosophy of Jain religion to modern day problems confronting the global community in the sphere of peace, progress. environment and development.

Another important occasion was the Parliament of World's Religions which took place at Chicago (USA) in September 1993. At this historic conference Acharya Sushil Kumarji Maharaj gave discourses on Non-violence, held Jain Prayer sessions in the early hours of the morning and at the concluding open session of the Parliament charted in his vibrant voice 'Namokar Mantra' before an assembly of over 30,000 persons at the Grant Park . He and I also signed the declaration on Global Ethic and actively participated in the proceedings of the Assembly of Spiritual and Religious leaders. Jain philosophy made a distinct impact and its emphasis on comprehensive non-violence in thought, word, deed, compassion and interdependence was prominently reflected in the declaration on Global Ethic.

This book is a collection of the speeches made on important occasions at Rio during the Earth Summit in June 1992 and at the Parliament of World's Religions at Chicago in September 1993 by Guruji and me. They reflect that the voice of Jainism was heard, and heard with respect and inquisitiveness. It was a very agreeable and at the same time a very challenging experience. Interest has been aroused in the international community regarding Jain religion and it is now incumbent that we disseminate the message of Jain philosophy to all nooks and corners of the world through publications, seminars, workshop and conferences.

Guruji has continued his mission with a dynamic thrust and a far-

sighted vision. He carried the message of Non-violence as the key to solution of Global crisis at Kyoto at the meeting of the Global Forum of Parliamentary and Spiritual leaders in June 1993. He inspired Columbia University in New York and Toronto State University to set up Chair on Jain Religion & Non-violence. When he returned to India he found various parts of India which were strife-torn due to communal disturbance. His message of non-violence conveyed through a walking tour brought lot of solace and peaceful preservation to the affected persons.

Thus both at the field level as well as in international forums, he is forcing ahead with vigour, determination and resolve to make Non-violence a supreme religion of the humanity so that the 21st century is heralded as a century of Peace.

Dr. N.P. Jain

Contents

Preface

i

I. U.N. Barth Summit 1992

1. Peace through Non-Violence	1
2. Lasting solution to ecological crisis	3
3. Towards global spiritual renaissance	5
4. The Declaration of the Sacred Earth Gathering	9
5. Save the Mother Earth	11
6. Spiritual perception-a new beginning	15
7. Earth Ethics	18
8. Earth, Restoration crops statement presented to UNCED-II	21
9. Non-violence as the future of Earth	23
10. Fire-the energy generating force of Nature	27
11. Jain Religion and Environment	29
12. Jain view on balance between Nature & Humans	33
13. Ecology and Economics	39
14. Impact of Jainism at the U.N. Earth Summit	43

II. Parliament of World's Religions, Chicago, 1993

1. Acharya Sushil Kumarji at the Parliament of World's Religions, Chicago	51
2. Jain Religion-Universal relevance in the contemporary World	54
3. Spiritual Resurgence-the crying need of our times	68

III. Link with United Nations

1. The culture of Non-violence	83
2. Jain flag at the U.N.	87

I

U.N. EARTH SUMMIT, 1992

PEACE THROUGH NON-VIOLENCE

Guruji's Speech to Students at UN University for Peace at Costa Rica on May 25th 1992

I am delighted to meet you today in the serene surroundings of the Campus of the U N University for Peace. From the moment I have stepped in the Campus, I have felt inspired and encouraged. Pursuit of Peace and Non-violence requires systematic education and growth of its own culture.

You are all fortunate to be receiving education in peace. You constitute a small world here. Among you I see students not only from different South American and Central American Countries, but also from Africa, Asia and Russia. Understanding between you forged here will be a vital factor in your struggle against the forces of Violence and War.

I am a Jain Monk. Jain religion is a very old religion of the World. Since it remained confined to India, not much was known about it until recent times. But in its teachings it is a universal religion because its basic tenet is Non-violence, and it has never compromised on this principle at any time in its history of over 5000 years. Infact if only the world had followed Jain teaching of Non-violence and harmony with nature, abstinence and non-possession, objective criteria of multiplicity of relationship would not have been disrupted and we would not be facing ecological crisis which stares us in our faces today.

So, my dear students along with developing a conviction for peace, now you also become Crusaders of Non-violence. It is peace through Non-violence which would be longer lasting and lead to a harmonious world. Peace cannot be achieved through isolated and fragmented solutions, through treaties and conventions.

Peace is not the absence of War. So far efforts have been to take steps so that wars do not recur. The UN charter also mentions about

preventing humanity from savages of wars which bring misery and devastation.

Now we need a more comprehensive definition of Peace. Peace is a dynamic state of cooperative peaceful co-existence between humans themselves and other living creatures. This kind of vibrant peace will make the world achieve not only scientific advancement, economic excellence, social progress, cultural refinement, but also make the spiritual foundations of our life more stable, secure and firmly-rooted. Non-Violence and Peace are attributes which would give human life a new quality, grace, harmony and contentment.

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

LASTING SOLUTION THROUGH ECOLOGICAL CRISIS

Guruji's Speech at the Sacred Earth Gathering on May 30 1992

We have assembled here for exchange of views on the state of the Universal environment. It is a matter of deep concern that ecological degradation has reached a critical stage and we live in a highly polluted atmosphere. Spiritual leaders and thinkers assembled here under auspices of the Sacred Earth Gathering need to deliberate in depth to find a lasting solution to this global crisis. It is clear that we must think beyond economic, political, social, and technological parameters.

The tone of our deliberations has been set by the beautiful natural surroundings of this old Monastery. From the top of the hill we see the ocean below with its ebb and tide. On the hill we see the deep vegetation, flora and fauna of rich variety and wooded areas to walk in deep meditation. Between the hill and the ocean lies the crowded city of Rio de Janeiro. In the midst of natural beauty humanity has created this concrete jungle. Concrete jungles like this have sprung up all over the world threatening to make this world an ecological jungle.

Why have we forgotten about the Nature and ceased to appreciate its beauty ? We have exploited Nature and its resources indiscriminately and have disturbed nature's equilibrium. It is we who are and will suffer if lands become barren, forests get denuded and rivers get polluted.

So even now it is not late. Let humankind earnestly try to restore harmony with Nature. Let us preserve and enhance Nature. Let us be kind and loving to all other living beings.

All this means we must revive and revitalise the spiritual perspective. There is a clear spiritual and religious dimension to the relationship be-

tween beings, Nature and other living beings. Peaceful and harmonious coexistence between them cannot be brought about by rules, regulations and government decrees. It has to be through internal consciousness of what is right or wrong, moral or immoral, ethical or unethical.

I am a Jain Monk. Jain religion regards reverence for all forms of life as the pillar of inter relationship between all forms of life on this planet Earth. As the most able and competent living being, human beings have the supreme responsibility of taking the initiative to strengthen the forces of non-violence so that the entire Universe can live and prosper in harmony and balance.

TOWARDS GLOBAL SPIRITUAL RENAISSANCE THROUGH WORLD MOVEMENT OF NON-VIOLENCE

Guruji's Speech at the Sacred Earth Gathering on May 31st 1992

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

Sacred Earth Gathering has sounded a warning on the eve of the Earth Summit 1992 that humanity must prepare itself spiritually to face the tremendous task of saving the Earth from ecological crisis. Science has magnified the power of humanity in Earth and space. Advances in technology have helped humankind harness natural resources with a level of efficiency and productivity as never before. But we have abused the nature and exploited it without caring to replenish it and preserve its bounties. This has been because we have tended to side track matters of heart and souls and confined them to the churches, temples and mosques to tackle. The spirit of religion must pervade our lives and must inspire the totality of our vision. Isolated economic, cultural, social, political or psychological approaches have given us a fragmented view of our life and its purpose. They have made us narrow minded, materialistic, self-centred and egoistic. Love, compassion, universal brotherhood, harmonious understanding and cooperation have become mere slogans which we utter and ignore.

How can we restore spirituality to its rightful place in human life once

again ? It is only through the path of renewed commitment to global ethics and morality. Global ethics calls for peaceful coexistence and not confrontation. It calls for making non-violence a way of life in the interdependent existence between 8.4 Million species in tune with Nature, which inhabit the Earth as per Jain scriptures. Some of them may already be extinct thanks to the callous self-centered exploitative attitude of we, the humans, but it is never late to take to the right path of recreating a better world for ourselves & other living creatures.

This calls for a fundamental transformation in the way we look at and seek solutions to the problems that come up in our day to day lives relating to both individuals and societies. For instance in the contemporary times terrorism has become a serious problem for the world. It is in a sense a manifestation of violence...Rather it resorts to the vehicle of violence to attain its goals.

Violence perpetuates violence-increasing in intensity, viciousness and cruelty as it continues. The Society and the world get caught in the vicious circle and the problems begin to look insoluble while brutal killings and murder of innocent civilians goes on.

It is here that the bold and imaginative, timely and compassion-oriented use of non-violence can be effective. I have walked into terrorist-infested areas of Punjab in India - unarmed and unescorted. I spoke to terrorists the language of Ahimsa, of love, of reason punctuated with sympathy, of forgive and forget. I reached their hearts and they begun to become ready for a positive response.

Non-Violent approach takes time to heal the deep wounds and scars which have been created due to communication gap, due to misunderstandings, suspicions and mistrust. I have been talking both to terrorists as well as the Government in an effort to amicably eliminate the evil of terrorism through a non-violent approach. But I cannot do it alone. We need a movement for this purpose for a change of heart of all concerned.

Mahatma Gandhi succeeded in his non-violent political struggle in India because he built up a country-wide non-violent movement which the masses of people joined with courage, zeal and faith. Vinoba Bhave, his disciple succeeded in his Land-gift movement (Bhoodan Movement) because he spoke the language of non-violence and love to the landlords.

Sundarlal Bahuguna is succeeding in his struggle for protecting forests in India by launching a non-violent campaign (chipko movement) which literally means save the trees by embracing them and clinging to them so that no one can do them any harm. I do hope one day we would be able to build up a similar non-violent campaign to bring about closure of slaughter houses. Let us not forget that the site of United Nation Headquarters in New York used to have a slaughter house. It was closed, and now we have a 'temple' of world peace there. Had it continued how many more lives would have been mercilessly and cruelly massacred !

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

The point is that in all spheres of life, we need an all-pervasive non-violence movement, and we can develop it. Let us recall the tremendous impact of the non-violent approach of Martin Luther King in his struggle in USA to promote racial harmony. He had to sacrifice his life for the solution of the problem, but his sacrifice was not in vain. It brought an acute awareness of seeking a solution in harmony instead of in confrontation.

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

renaissance and help us to leave a better, healthier, and more serene Earth for the coming generations.

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

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

In the presence of this distinguished gathering and in particular of Mr. Maurice Strong, Secretary General of UNCED II and an ecological missionary of faith and vision. I have great pleasure in announcing the launching of a world-wide Movement of Non-violence for Peace and Environment.

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

The U.N. University for Peace in Costa Rica and the Newly established International University for Non-violence at New York (USA), close to U.N. Headquarters, would be the radiating nuclei for the movement.

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

THE DECLARATION OF THE SACRED EARTH GATHERING RIO-92

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

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

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

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

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

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

We call upon our educators to motivate the people towards harmony

with nature and peaceful coexistence with all living beings. Our youth and children must be prepared to assume their responsibilities as citizens of tomorrow's world.

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

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

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

(Original draft prepared by Rapporteur General of the Gathering Dr N.P. Jain)

SAVE THE MOTHER EARTH

Guruji's Speech at The Earth Summit on June 12, 1992 as one of the Chairpersons of The Special Meeting to Present The Declaration of The Sacred Earth Gathering.

It is a unique occasion when the group representing the Sacred Earth Gathering has come to the U.N. Earth Summit to present its declaration. Spiritual leaders, thinkers and philosophers have come to the forum of statesmen to expose them to the spiritual perspective of the ecological issue.

The other day Mr. Maurice Strong came to the Monastery to formally receive the declaration. That was a memorable occasion when around a green plant, we made an Earth circle and sang in praise of oneness of Earth, oneness of all life and oneness with Nature. The Chiefs of the indigenous people of USA and Brazil gave us a beautiful glimpse of their traditional beliefs and faith which is so firmly rooted in sacred communion with Nature. Internationally renowned Kenyan leader Ms. Wangari Mathai spoke with such feeling and eloquence in support of my proposal to launch a world movement of non-violence for peace and environment. We had leaders of different faiths - ranging from Christianity, Judaism, Islam to Buddhism and Jainism - bringing out how there is so much that unites us in different religions when it comes to a spiritual approach to our natural surroundings and deep humanitarian and compassionate attitude towards all living creatures.

We are today reporting to the world's top statesmen on the need to think not merely in economic, technical or scientific terms in regard to environment and its link with sustainable development. That would be too narrow and limited perspective. The root of the problem lies in an unsym-

pathetic-indeed a cruel, exploitive and violent attitude that the materialistic world had developed towards exploiting the bounties of nature.

The exploitive way may have brought us immediate good results; but it has taken us so long to realise that we did not care to replenish the nature from which we were drawing upon continuously to make our lives ever more comfortable.

Conservation of nature, protection of wild life, continuation of rich and varied flora and fauna have suddenly become topical issues of critical importance. This has been due to the violent and intemperate behaviors of us, humans, towards Nature and other fellow creatures.

We have committed grave sins towards what we call our mother Earth. Fertile lands have become barren, deserts have expanded in areas, forests have disappeared, wild life is extinct, lakes have dried up, rivers and oceans are heavily polluted. We do not have even fresh air to breathe in most human settlements, particularly in urban areas and in industrial belts.

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

The Declaration of the Sacred Earth Gathering is a timely reminder of going back to age-old religious and spiritual values. It is a warning that if humanity continues to disturb nature's balance and equilibrium, it will invite far greater disaster for itself and the planet Earth.

Humanity should be justly proud that through human ingenuity, adventurous spirit, boldness, courage, innovativeness, tremendous material progress has been achieved. We live in an era of unparalleled material prosperity and comfort-even though it is not evenly distributed. Vast segments of humanity in different continents still groan under poverty, backwardness, and ignorance. We have divided one world into many worlds-the-world of the rich, the world of the poor, and so on.

You know it is shocking to learn that income disparities between the top 20% and the bottom 20% of the world's people have doubled over the

last thirty years and stands today in the ratio of 100:1 according to a U.N.D.P. report. How can you recreate one world and one planet in such a grossly unequal world of the poor and the affluent. Equity and justice through partnership among humans is the only way as Lord Mahavir of the Jain religion said centuries ago. Let the rich earn but let them earmark their earnings above a certain level for the poor. That is trusteeship concept.

Progress in science and technology has been phenomenal. Man has reached the Moon. Mysteries of outer space are being unravelled more and more. But we have used science, rather misused it to produce weapons of mass destruction, nuclear bombs, poisonous gases to kill one another and to destroy the culture and civilization we ourselves created in East and West, North and South.

The other day I read a U.N. report which said that if only 50 billion U.S. dollars currently spent on military were to be reappropriated towards public welfare, it could *double* expenditure on health care of 4 billion people in the Third World providing immunisation to every baby and fresh water and basic sanitation within ten years to every village.

The world today has become a sick world which has become slave to consumerism, greed, lust, possessive instincts and aggressive urges. It is encouraging in this context to see more and more people taking to a vegetarian diet in western countries also. Vegetarianism promotes serenity, peace of mind and truly non-violent culture. It is also conducive to better environment. I heard a speech the other day at the Global Forum which said that every steak has the same global warming effect as a 25 mile drive in a typical American car.

If we want to save Mother Earth from further disaster, we must change our values towards life and our life style. We must go back to concept of "simple living and high thinking", of limiting our wants, of self-restraint and abstinence. This is what Jain religion preaches the spirit of Aparigraha permeating all life behaviour, conduct and thinking.

The declaration of the Sacred Earth Gathering rightly emphasises both on Ahimsa (non-violence) and Aparigraha (non-possession)- which are the basic tenets of the Jain philosophy. These are not virtues that are the monopoly of any religion or any holy text. These are Universal virtues and give to us a code of conduct, the neglect and violation of which has landed the Universe to such a degraded state of environment.

I thank the distinguished audience for receiving out Spiritual Declaration with such warm applause. It is never too late to retrace wrong steps taken and to resume our journey towards a better future in communion with Nature and in full respect and reverence of our environment.

The drafting committee headed by Dr. N.P. Jain deserves our compliments for working out a well - synthesised declaration bringing out effectively the much - needed spiritual message to the Earth Summit and to the world at large.

Last, but not least, our warm hearted thanks go to Mrs. Hanne Strong wife of the Secretary General of U.N. Earth Summit, for inspiring, organising and harmonising the highly successful Sacred Earth Gathering.

Blessing to you all. There is only one Earth which is our Mother Earth. Let us care and share.

SPIRITUAL PERCEPTION – A NEW BEGINNING

Speech by Dr. N.P. Jain at the Concluding Session of the Sacred Earth Gathering on May 31st 1992 at the Monastery

It is a privilege to be in the midst of the world's leading spiritual masters, philosophers and worshippers of Nature. The Sacred Earth Gathering brought together so much wisdom, so much serenity and so much insight into heart and soul of humanity.

In these three days our spiritual consciousness has increased and regard for planet Earth as Sacred mother has crystallised as an article of faith. The most fruitful outcome of our deliberations is that we must arouse a harmonious blending of the spiritual dimension with the intellectual and the materialistic.

Humankind has made tremendous strides in recent centuries. With the help of unparalleled advances in science and technology, humanity has harnessed Nature in a remarkable manner. The fruits of humanity's ingenuity are reflected in the material progress, in the industrial, communications and information revolution.

Through science, the feeling has grown that despite huge distances between continents, the world is a global village. We can reach one another with a speed undreamt of a few years ago. We can be in constant and swift touch with the most distant people by phone. Through television we can be witness to events as they are taking place in far away regions.

And yet when we are coming to realise that the world is a small place, we find that the world we live in is on the brink of an ecological catastrophe. We have wrecklessly exploited Nature and abused its bounties for immediate material gains without caring to replenish it, regenerate it or enrich it. The feeling of oneness with the Universe was lost because humanity ex-

exploited Nature disobeying the natural laws of balance and equilibrium and did so with arrogance and presumption.

The crisis is global and we need to tackle it with a global perception and Universal vision. An attitudinal change is needed in our thinking, in our expressions and in our actions. Emergence of a new Earth Ethics is the need of the hour.

I thank this distinguished assemble for entrusting me with the task of drafting the Declaration of Sacred Earth Gathering and of acting as Rapporteur General of the Conference. I have enjoyed this assignment and have gained a lot in my own perceptions as a result of wide-ranging consultations I engaged in while drafting the text. I am happy that the text has now been adopted.

The message of the Declaration is timely, important and valuable particularly on the eve of the Earth Summit. It is good to have Mr. Maurice Strong, Secretary General of the United Nations Conference on Environment and Development II with us today. It is deeply satisfying that he has accepted the need for considering ecological questions in their ultimate spiritual dimensions as well.

I would particularly like to invite your attention to the reference to non-violence and reverence for all forms of life in the Declaration. It says :

We believe that the Universe is sacred because all is one. We believe in the Sanctity and the integrity of all life and life forms. We affirm the principles of peace and non-violence in governing human behaviour towards one another and all life. We view ecological disruption as violent intervention into the web of life.

Mahatma Gandhi waged a successful struggle against the British colonial rule in India based on non-violence. It was a unique experiment and a successful one of using non-violence as a means to attain a political goal. Today's and tomorrow's world needs a non violent global struggle to save the planet from ecological disaster. The culture of non-violence must become all pervasive in our thoughts, words and deeds, and should regulate humankind's relations with one another and also with Nature and other living beings. Only then would we be able to bequeath to the coming generations a peaceful planet, a healthy planet and prosperous planet.

The declaration calls for developing the virtue of simplicity and suf-

ficiency, of love and compassion with wisdom. In Mahatma Gandhi's words "let us live by our need and not by our greed."

I would like to urge the organisers of this conference to forward the Declaration to Earth Summit with the request that it should be circulated as a document of the U.N. Earth Summit. We also need to give it widest possible circulation through the Global forum so that it arouses among the peoples of the world to begin to think spiritually while tackling their day-to-day problems, crises, and conflicts. We must rise above mundane thinking, rigid approaches and complacency generated by material comforts, and get on to a better understanding of inner as well as outer ecology.

EARTH ETHICS

Speech of Dr. N.P. Jain at Earth Summit, RioCentro on June 12, 1992 at The Special Meeting to Present The Declaration of Sacred Earth Gathering

It was a matter of great privilege for me to have been deeply involved in the drafting of The Declaration of Sacred Earth Gathering. As Rapporteur General of the Conference I was delighted to have the opportunity of interacting with all the participants benefiting from their valuable advice and suggestions and learning from their mature wisdom and vast treasure of spiritual knowledge. I am also grateful to the committee of five which helped me to give the final shape to the Declaration.

On behalf of you all and in my own name, I would like to express on this occasion heartfelt thanks to Hanne Strong, our friend, philosopher and guide. It was due to her dynamic, all caring and helpful lead that our conference has been so successful and we have been able to bring a spiritual message to the Earthly Earth Summit. Hanna as the better half of Maurice Strong, Secretary General of the U N Earth Summit has done a shade better by providing the much-needed spiritual perspective to the Summit organised by her husband.

Drafting the declaration has been a beautiful experience for me as it has convinced me more than ever before what unites the humanity is much more than what may appear to divide it. There is so much basic spiritual commonality of principles and purpose between different religions and philosophies. The declaration has united philosophers, priests, thinkers and diplomats from diverse backgrounds, cultural heritage and historical conditioning.

The most basic thrust of the Declaration is its emphasis on Non-Violence as the guide star for fashioning inter-human, human- nature and

human-other creatures relationship. It is violent thought, expression and action which has polluted both our inner as well as outer ecology. Violence is not a matter of war and bloody conflict only. Violence in day-to-day life through hunting, killing, torturing and exploiting others has vitiated our mental, physical, social, economic, political and the entire ecological environment. Accepting Non-Violence as the code of conduct as the human value for human survival at the individual, social, national and international level is coming to be recognised as a pre-requisite for creating, preserving and stabilising a peaceful world. It is no longer a mere religious theme, thesis, doctrine, slogan or article of faith, it is no longer a mere philosophy for preaching; it is now a dire need if humanity wishes to survive in peace and grow in prosperity along with its natural environment. It is the key to our environmental sustainable, safe and sound planetary management. Practising non-violence is becoming spiritual. Becoming spiritual means gaining greater self-control, higher elevation of self-confidence, more exalted spirit of morality, a more inspiring motivation to serve others with love compassion, and inculcating in self and others a culture of tolerance and harmonious interdependence.

Peace through non-violence will be on firmer foundation and open the way towards a global renaissance, based on sustainable development, safe and secure environment and intellectualism tempered with spiritualism. Indeed the resources diverted from the mad arms race, stock-piling of nuclear weapons and frantic research to develop deadlier weapons could help development in a substantial manner.

It has been estimated that if more than one trillion dollars, currently being spent as military expenditure, is diverted for development programs income of 2.6 billion people in 44 poorest countries could be doubled. The fuel consumed by the Pentagon in a single year could run the entire U.S. public transit system for 22 years. The cost of two fighter aircrafts could finance installation of 3,000,000 hand pumps to give villages safe water in developing countries. Discontinuing research on star wars could provide education to around 1.4 million children in Third World Countries. A campaign for total global eradication of small pox would be the cost of 2 navy frigates.

One cannot achieve speedier disarmament or accelerated development only through patchwork conventions and inter-governmental treaties unless they are reinforced by the global inculcation of the culture of Non-Violence. It cannot remain a temple doctrine. It must become a life style if we wish to save our civilisation from decay, degeneration and destruction.

Another important point in the Declaration is the emphasis on simplicity and sufficiency as against greed-based consumerism and the waste it entails. In the world of plenty, it is plenty which is polluting. In contrast there is the world of the poor, where, poverty is polluting. The worst pollutant is when the rich become richer at the cost of the poor. It is a tragic state of affairs that at the present time, 20% of the world's population living in highly industrialised countries consumes about 75% of the world's resources. There is so much wasteful consumption in developed countries, when in the poorer nations there is not enough to have two square meals a day of the most simple and frugal type. Earth Save Foundation has published data which shows that to feed the World's current population with the american style diet would require $2\frac{1}{2}$ times as much grain as the world's farmers produce for all purposes. Most american eat 4 to 6 times the amount of protein required for good health. This extra protein is wasted and can cause diseases.

Those of us who are used to comfortable living in posh surroundings and highly developed infrastructure need to realise that about 1.3 billion lack sufficient fuelwood for cooking and heating purposes.

The north at present constituting roughly one-fifth of the world's population consumes 70% of world's energy, 75% of its meals, 85% of its wood and 60% of its food.

The spiritual goal of simplicity and sufficiency requires that the existing distribution of global consumption and global wealth must undergo a fundamental change. The industrialised countries and its affluent population cannot continue a wasteful life style spending 85% of the global income. Rich persons and families wherever they may be must begin to curtail consumption that is wasteful, unproductive and indeed unhealthy to themselves. A new ethics of consumption inspired by the principle of 'Simple Living and High Thinking' is required. It is this Ethics which is enshrined in our Declaration and makes it significant. It is not a slogan for preaching but practising before beginning to preaching. Let the Charity begin at Home. First with ourselves each one of us reordering our lives increasingly in harmony with nature, in reverence for every single grain that we consume.

Let us give up greed and live only by our need.

EARTH RESTORATION CORPS STATEMENT PRESENTED TO UNCED-II FROM AN INTERNATIONAL FORUM ON EARTH RESTORATION

Rio de Janeiro, June 5, 1992

The Earth Summit provides a momentous opportunity. The participants of an international forum on earth restoration in Rio de Janeiro during the Earth Summit call upon the people of the world to rally to protect and restore, the health of the natural world which sustains us. Deviation from nature's laws has brought us to the brink of a planetary ecological disaster. Without losing any time, humanity needs to undertake measures to remedy the damage (done so far) and prevent further deterioration of our environment.

We support the proposal of the Manitou Foundation, the Earth Island Institute and National Association of Service and Conservation Corps for the establishment of an Earth Restoration Corps (ERC) as a means towards these ends.

The purpose of ERC is to organize training and opportunities for people, especially youth, to restore and preserve the natural ecosystems of the Earth and to live in an environmental sound manner.

ERC activities will operate locally and regionally enabling people to better both their own lives and the health of the environment where they live. ERC programs will provide access to appropriate technology and help find and exchange resources for a transition to sustainable methods of agriculture, industry, transport, and energy.

The ERC concept is applicable within all cultures and political systems. Designed locally to meet the most pressing needs of communities

and bio-regions, ERC programs are vital component to a global effort. The United Nations and other international agencies will assist the various new and existing ERC programs as they are operated by sponsoring government, NGO, educational institutions, communities or businesses. The existing infrastructure of U.N. and international offices can assist in implementation of training and curriculum development, technology transfer, funding assistance and networking of NGO's worldwide.

The ERC concept serves to stimulate, accelerate and support the localized emergence of training and action programs. This will give impetus and direction to sponsoring organizers around the world. ERC will provide support and information for the preparations of curriculum centered on nature's laws in harmony with local traditions and culture, appropriate technology transfer and documentation of cumulative results enabling participants to relate their work to global efforts.

The ERC will advocate the concept in international political and economic forums. Specific areas of involvement include :

1. Education and training
2. Protection and restoration of the environment
3. Economic balance through sustainable living
4. Promoting peace and equity
5. Environmental disaster response
6. Increasing the capacity of local NGO's
7. Supporting environmentally sound employment and income generating programs, and
8. Supporting traditional knowledge and wisdom

With a change in focus, our skills and technology can be directed towards a sustainable and environmentally sound future. Today on International Earth Day, we call on the delegates of the Earth Summit and all members of the Global community to support the Earth Restoration Corps.

(Prepared by Dr. N.P. Jain)

NON-VIOLENCE AS THE FUTURE OF THE EARTH

**Guruji's Speech at The Global Hearts Convention at Flamingo Park
on 5th June, 1992**

I am glad to be with you all at this Global Hearts Convention. I bring you choicest blessings, love and good wishes for a happy, healthy and peaceful life. Be good and do good and make our Mother Earth a lovely place to live. Take care - do not let it become an ecological slum. Time is running out. This is the responsibility of human beings and more so of us who are gathered here at this Global Hearts Convention.

I recall an Indian Mythological story. After creating the universe, the creator (Vishva Karma) invited the angels and the demons to a feast. But he put one condition that you can eat only without bending your elbow. Demons walked out in disgust because for taking the food to the mouth, one had to bend the elbow. How could you eat, keeping your arm straight. ? The angles thought and thought and came out with a solution. They kept the arm straight and put the food in the mouth of the person in front of them. The lesson was clear - if we look after one another, we can all survive and prosper.

This is the key to the concept of Non-violence. Do not kill; do not hurt by thought, expression or action. Look after others with kindness, love and compassion. The suffering of others should be seen, felt and taken as your own. Then only you can feel oneness with all.

And this applies to nature and all its elements - air, water, fire, vegetation, space, forests, land. Do not abuse them; do not exploit them in a cruel and destructive manner.

We must remember at all time that humanity is inseparably united

with forests, water and atmosphere. It was beautifully put by someone talking to me the other day at the Global Forum that no life can be sustained by Telefax or toilet paper, not one cell can be kept alive by a computer. The only real solution to the survival crises is a radical reconversion to a life in harmony with nature. We must stop the war against nature which has created deep wounds and scars on the body of our mother earth.

The world neglected this vital truth and we are close to an ecological disaster. Our lakes are dying; our rivers and oceans are highly polluted; our forest are disappearing and our wild life is vanishing.

The world neglected Non-violence and we had to go through the tragedy and devastation of world wars and many armed conflicts.

Political leaders and leaders of science have left the religion to churches, temples and mosques. They must follow it in day-to-day policy making. Science and Religion must go in harmony. We made a lot of progress in science and technology, but we forgot religion and used science to make Atom Bombs and Weapons of mass destruction.

We cut down forests and the climate changed for the worse. A short term greed for firewood or furniture destroyed a natural cover. Even now it is happening in the jungles of Amazon in Brazil, in high dam construction areas in India and elsewhere in the world. In India Cherrapunji used to have world's highest rainfall. Forest were destroyed and it does not rain enough now.

According to Jain religion, there are 84,00,000 types of living species in the universe. Between them there is a natural balance of harmony and equilibrium. If we change it violently, some species become extinct, the whole life on the planet will become disturbed, new diseases will spread and suffering would increase. You remove squirrels or birds from a forest and you find a vacuum and sadness.

That shows we are interdependent. The world is one family- Vasudhaive Kutumbkam - all of us human beings, birds, insects, animals, plants, fish etc. We have to co-exist peacefully or perish. There is no third choice.

Hence Non-violence is important. We should not merely preach it to others, but begin to practice it in our day-to-day life. Let it become a habit. Only then peace in and around us will become permanent and durable.

Non-violence means LIVE AND LET LIVE. Non-violence means all life is sacred and must be protected. Non-violence means reverence for all

forms of life. Non-violence means respect nature and be in harmony with it. This is what Jain religion says. This is what is said in all other religions.

I recall a very apt remark of Martin Luther King, Jr. He said, "The choice is no longer between violence and non-violence. It is between non-violence and non-existence."

Mahatma Gandhi - the greatest apostle of Non-violence in the 20th century used to say repeatedly that "every experiment of mine has deepened my faith in non-violence as the greatest force at the disposal of humanity. I have called this as love force or soul force. It is the force of righteousness. It is the force of truth."

It is not enough if we achieve peace between nations. Armies fight; thousands of soldiers die; their families suffer. Is that peace in the real sense? It is peace of the grave.

What the world needs is peace on earth - through practice of global earth ethics of peace through non-violence. Let us have the courage to give up our greed and desire to dominate others through force and violence. Violence is a sign of weakness and not of virtue.

Describing Non-violence as a transforming force, Adam Curle has defined "Non-violence as a view of reality, which it sees as the infinite interconnectedness and interdependence of all things. It is a way of life based on compassion, love and concern for all. It is, thus, free from the ego needs that erode happiness, sap our fine energies and spread confusion. For this reason non-violence is powerful and effective."

At this Earth Summit at Rio, I have launched a World Movement of Non-violence for Peace and Environment. It is inspired by the time-honoured tradition of Jain religion of AHIMSA (Non-violence) as the supreme religion and Jains have never compromised on this noble principle.

I am glad that Dr Robert Muller, Chancellor of the U.N. University for Peace in Costa Rica and former Assistant Secretary General of U.N. has agreed to become co-founder of this movement.

Ms Wangari Mathai, the woman - leader of world-renown who was recently beaten by Kenyan troops called upon the Sacred Earth Gathering in Rio" to remain resolute in the face of powerful opposition to the principles and practice of non-violence". When she was asked, "What happens when we in the non-violent movement are faced with violence," She said : "All that

we the people can do is to work to create an atmosphere of tolerance, courage, restraint and peaceful resistance which will discourage violence."

I invite you and your organizations to join us in this movement. I invite the old and young men, women, and children. Let us say farewell to arms; let us say good-bye to violent behavior, killing, hurting, and all that.

Every living being has a right to live. United Nations has adopted so far a charter on human rights. How about adopting a charter on animal rights - a charter on protecting trees and forest - a charter on rivers and oceans. The earth charter has to be based on non-violence. It has to be meaningful.

Let us all awake and see the danger of violence and violent behavior in the life of individuals, societies, nations and world community. Violence has entered our nature and behavior like cancer and will destroy us. It is manifest in terrorism, killings and murders, loot and arson going on every moment all over the world.

We can create a new one world only with love, compassion, understanding, harmony, peace and non-violence.

Let the Global Hearts open their hearts to the virtue of non-violence. Let us act before it is, too late. Let us incorporate the principle of Non-violence and 'Live and Let Live' in the charter of the United Nations so that both the Governments and the humanity are inspired and guided by it.

FIRE-THE ENERGY GENERATING FORCE OF NATURE

Guruji's Speech at the Fire Ceremony at the Ranch on June 3, 1992

The fire ceremony which has just been initiated by the venerable chiefs of the indigenous people of USA and Brazil symbolizes man's interdependence on nature, holistic link between humanity and the elements of nature and respect and regard which we must give to the powerful energy generating forces of Nature. If nature gives us its bounties for our happiness and progress, we must revive the indigenous tradition of worshipping it.

Fire has been a very vital force of Nature. In the history of all religions of the world, fire worship has had a place of pride. In one way or another humankind has been worshipping fire be it in Mexico, Egypt, Brazil, Nepal or India.

In a very intrinsic sense, fire is all pervasive. In the oceans, the energy force is 'Vadva-Agni' (वाडव-अग्नि). In the outer space also the energy force of fire is present. And on earth fire takes its power, capacity and potency from the Sun, and people all the world over have been worshipping fire like the Sun. Fire has an undeniable significance for the sustenance of life on earth.

The very first Mantra of Rig Veda contains a reference to fire (Agni):

Om Agni Mide Purohitam (ओम् अग्नि मीडे पुरोहितम्)

Yagyasya Devam (यज्ञस्य देवम्)

Ho Taram Ratandhatmam (हो तारम् रत्नधात्मम्)

"I worship the fire which does all good. The God of the Yagna is fire. Fire transforms precious metal and gives it its beauty and quality." The great Hindu sage Vishwamitra said, "O fire, you move everything forwards and hence you are called 'agni'."

In the Hindu culture burning fire is witness to all important and auspicious celebrations like the birth, naming, wedding and death ceremonies. Vows taken before fire have a sanctity which is inviolable.

In the Jain religion, fire has a comprehensive orientation in terms of inner fire and outer fire. In the 'Uttardhayayan Sutra' there are references to it. The outer fire is like in all religions an external energy source. The inner fire is sought to be lit through meditation, abstinence and "tapa" (तप) in one's inner consciousness so that the fire may lead to the emergence of inner light. This in turn would empower an individual to achieve Right Knowledge (Samyak Gyan), Right Perception (Samyak Darshan) and inspire Right Conduct (Samyak Charitra).

It is very heart warming to see that in the western world in these far away continents of North and South America indigenous people have kept alive their age old culture and traditions which includes worshipping the God of Fire. This is a reflection of their link with India from where they travelled outwards, reached and settled in these far away places. These nomads have been described in Hindu religious texts as 'Yayavar' groups who left India about or even before the time of Lord Krishna, some 5,000 to 6,000 years ago.

It is amazing and adorable that despite subsequent exposure to western materialism, they have kept up these spiritual traditions which are now coming to be respected by Americans, Brazilians and indeed the western world.

At the Earth Summit, the indigenous people have gained a powerful voice. Their voice has been heard with respect and the world is coming to realise the virtue of the belief in communion with Mother Nature, respect for Nature and avoiding any abuse of the power of the elements of Nature.

As a Jain Monk and a spiritual person from India, I am glad to participate in the fire ceremony. We are sitting in a circle around the fire. It symbolises the oneness of humanity, oneness of humankind with nature, and that all life, all life forms and all life force and energy is sacrosanct and should be accorded the reverence it deserves from a spiritual point of view.

JAIN RELIGION AND ENVIRONMENT

Speech Of Dr. N.P. Jain at The Plenary Session of The Parliamentary Earth Summit of Global Forum of Parliamentary and Spiritual Leaders at Palacio Terendentes on June 6, 1992

The dialogue on 'Religion and Environment' has been very thought provoking. It is a welcome sign that the approach to link Religion and Environment is at once dynamic and not dogma ridden. It is not a question of bringing the church and the state together; it is more the issue of applying the lofty principles of religion in the policy-making process which would influence the future of humanity on this planet. Both thinking and action on the part of individuals, society or state must be inspired by deeper considerations of humanitarianism, compassion and cooperative peaceful coexistence.

One of the panelists put it very beautifully that 'no religion is an island.' Let a message go out of this Parliamentary Earth Summit that all religious leaders will unite to work together for a better ecology both inner as well as outer. There may be nuances of differences in religious theory, perceptions, customs and traditions, but in the field of arousing awareness among human beings, let them work together. Indeed they have to, if we wish to save the Earth from ecological devastation.

We have heard of the proposal to launch an International Green Cross. Indeed it is to be adopted at tomorrow's concluding plenary session. President Mikhail Gorbachev has consented to be its first Chairman. The mission of the I.G.C. is to be two-fold :

1. To create a global disaster relief program of volunteer and expert service, that can respond to environmental disasters in much the same way as the International Red Cross does when humans are endangered; and

2. To mobilize a global volunteer corps of citizens banded together through Green Cross Chapters who are trained to be environmentally astute, and who are alert and ready to solve local problems and monitor community programs for this and future generations.

It is intended to be a grass-rooted movement-populist and democratic. This is all very well and let us wish success to the new venture. I would, however, like to propose simultaneous formation of an International Spiritual Green Brigade which could bring priests, preachers and monks from different religions on a single platform of active service to the cause of healthy ecology.

Let the preachers and the priests, monks and Bhikshus go out to streets and homes where social evils are to be eradicated by inculcating spiritual culture and conviction. God lives in the hearts of the abused and abandoned children, men and women and the poorest of the poor. We were all deeply moved when some of them came to this assembly and spoke of their pathetic condition-human pollution of the most degraded type. Priests must develop a new active social role and should be there to help solve where such and similar other problems concerning killing of animals, destruction of forest or abuse of nature occur. As volunteers of God they would carry more conviction with the people because they have renounced material life and possessions.

They would not be merely going around delivering religious sermons or expressing compassion, but would also be discharging a global responsibility to the humanity by giving a lead and direction in specific disaster areas which are threatening to accelerate the reckless environmental destruction and creating a vicious gap between human beings and Nature.

The Jain religion teaches three pearls of wisdom :

Right Perception (Samyak Darshan)

Right Knowledge (Samyak Gyan)

Right Conduct (Samyak Charitra)

It is time that preachers should not merely preach or teach, but take the lead in providing the direction of 'Right Conduct' to the masses of people.

Let them share their alms compulsively with the hungry and the poor

everyday. Let them exhort the society to adopt abandoned children and feed the poor. Every religion teaches human beings who are more affluent to become trustees of the Society and not remain its cruel exploiters.

Lord Mahavir of Jain religion used to tell his followers that there was nothing wrong in working to become rich. But once you have reached a certain stage of reasonable affluence, take a solemn decision to pass on any further accretion of wealth to the poor and the dispossessed. That alone would make humanity unite in harmony.

The monks need to go out to forest not merely to mediate, but also to act as catalytic forces to prevent indiscriminate cutting down of trees. Such sinful activities need the struggle waged against them by our religious leaders.

Prevention of cruelties to animals, their uninhibited slaughter in slaughter houses, absence of animal care clinics are issues which can no longer, and should no longer, be ignored. It is violence of the worst order, full of hypocrisy when we at the same time bring up some animals as our pets. This kind of double standard must cease if we wish to tackle environmental pollution which affects lives of living creatures. The world is not made only for the dominant living species, the humans to survive and prosper. Others have an equal democratic right as they breathe, live and have a soul.

In fact priests need to take an inter-religious initiative to prepare a charter for animal rights, a charter on Earth Ethics and take it to the United Nations for adoption and later to the humanity for implementation.

Mahatma Gandhi set a very worthy example. He was not only a great political leader, but even a greater spiritual leader of our times, who led India's non-violent struggle for independence to its successful fruition. Whenever, in whatever city or village he went, he always stayed in the colony of the untouchables. He gave them the name of HARIJANS (Sons of God). He dressed like the poorest of the poor and lived a life style full of utter simplicity, frugality and high thinking. That is the kind of example our monks and priests need to follow. They must become active volunteers to serve the cause of religion even better.

Priests have done some wonderful work in the field of education and public health. Now it is time for them to consider expanding their activities to cover the comprehensive field of ecology.

Jain Monk Acharya Sushil Kumarji Maharaja who is with us and who has been the founding member and one-time director of the Global Forum has initiated many such projects in India and USA. What is more he has been trying to negotiate with terrorists in Punjab (India) to take to the path of peace and non-violence. These are tasks full of challenges and complexities. But initiatives by holy men can enthuse the entire society and bring about basic attitudinal change for the better.

Spiritual leaders have been servants of God. Let them become servants of the people because through practice their preaching will become more effective and convincing.

Let religious leaders lead us not merely to light, but also to action, reforms and ethical reformation. Let their deep wisdom come to the streets to serve the people. That would make religion truly democratic in its impact and would bring it closer to life with all its attendant problems and complexities.

JAIN VIEW ON BALANCE BETWEEN NATURE & HUMANS

**Dr. N.P. Jain's speech at the Parliamentary Earth Summit of the
Global Forum of Parliamentary and Spiritual Leaders on June 6, 1992
at Palacio Terendentes-The Brazilian National Assembly Building, Rio
de Janiero, Brazil**

It is indeed a great privilege and honour that I have been called upon to speak in the name of Jain religion at this distinguished gathering of world's leading statespersons, parliamentarians, monks, priests and spiritual Ambassadors of different religions.

The Global Forum of Parliamentary and Spiritual Leaders is meeting in Rio for its historic 'Parliamentary Earth Summit' coinciding with the U.N. Earth Summit at the level of President/Prime Ministers of over 170 countries. Never before has a conference of this magnitude at a summit level taken place in world history.

It is a happy augury that His Holiness Acharya Sushil Kumarji Maharaj - a Jain monk of renown is in our midst. We were, all deeply moved with the Jain prayer and meditation conducted by him prior to the commencement of one of our plenary sessions.

Our meeting hall with its magnificent high dome reverberated with the deep, musical and captivating sound of the "Namokar Mantra". "Namokar Mantra" of Jain religion salutes all those saints and teachers who have attained different levels of perfection in their endeavour to utilise the life span as a human being for the emancipation of their souls.

Jain religion is among India's and world's oldest religions. It is unique in as much as in its existence of over 5,000 years it has never compromised on the principle and practice of Non-violence. It has always regarded

AHIMSA as the 'Supreme Religion' and insisted upon its observance in the broadest and the deepest sense at both the level of individuals as well as societies.

Reverence for all forms of life as well as harmonious peaceful coexistence with nature and its elements' has been basic to Jain philosophy.

The remarkable relevance of the principles of Jain religion to present day problems of environment needs wider universal appreciation and understanding. The concept of ecology is inherent in the principle of 'live and let live'; The Jain maxim "Parasparopagraho Jivanam" reflects ecological balance and spiritual equality amongst all living elements of the Universe. All living organisms, howsoever big or small, irrespective of the degree of their sensory perceptions, are bound together by mutual support and interdependence. It is a harmonious balance in conjunction with nature. The world is in peril today because human beings have seriously and adversely disturbed this judiciously balanced relationship.

Lord Mahavir, the 24th Tirthankara (Path finder) of the Jain religion said centuries ago :

"One who disregards the existence of the earth, water, fire, air and vegetation disregards one's own existence which is entwined with them".

He also observed :

"The instinct of Self-preservation is universal. Every animate being wants to live and avoid death. Nobody likes suffering. Therefore do not inflict suffering on anybody. This is nonviolence. This is equality....."

Jain scriptures hold forth emphatically on all life being sacred and sacrosanct - right down to a tiny ant or a humble worm or a miniscule living organism;

"In happiness or suffering, in joy or grief, we should regard all creatures as we regard our own self. We should therefore, refrain from inflicting upon others such injury as would be undesirable or unbearable if inflicted upon ourselves. We must endeavour to develop equanimity towards all living beings and elements of nature in this universe."

Jain religion takes an integrated view of Nature, human beings and all other living creatures. Indeed if this view had been sustained by human beings the world over while exploiting nature and other living creatures, we could have avoided the acute ecological crisis that we face now.

Human encroachment of forests has been disastrous. As per FAO studies, in the Asia and Pacific Region alone 2 million hectares of forests are being lost annually, and deforestation rate may have been as high as 5 million hectares per year in the past decade. In the 1980s, as much as 8 million hectares of forest land has disappeared on account of commercial logging. World Resources Institute of New York has estimated that deforestation accounts for a third of the carbondioxide being released into the atmosphere, thereby making it the single largest contributor to the global warming phenomenon.

A Harvard Biologist has estimated that the chopping down of tropical forests leads to atleast 50,000 invertebrate species every year-about 140 every day-facing extinction.

Pollution of rivers, lakes and oceans has upset the natural balance. Fourteen major river systems in India have become giant sewers for the country's urban population. Depletion of ozone layer threatens global warming and climate change. Environmental degradation, if not checked, can create a paradoxical situation in which human beings would be moving towards their own extinction.

An average rise of one to two degrees of earth's temperature in 25 years has been predicted and in some regions it may even be as high as six degrees. This may well lead to fertile belts turning arid in North America and Mediterranean and rising sea levels threatening 60 -Odd island nations like Maladives.

It is a welcome augury that in the Rio declaration adopted by the Sacred Earth Gathering of over sixty leading representatives of all major religions and faiths the Jain philosophy been endorsed in the following words ;

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

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

In its environmental consciousness, Jain philosophy is far from being dogmatic or unscientific. In the Jain view, ecological consciousness must be grounded in a judicious of divine holism and a vision of non-exploitive science and technology. Instead of ignoring or side-tracking one or another, religion and science must go hand-in-hand and chart a single path to guide humans spiritually and rationally in the direction of preservation of our planet and not its destructions.

Human must become the spiritual agents who restore and preserve the grace and dignity of Mother Earth and enhance the capacity, productivity and vitality of natural surroundings. After all humans, nature and other living beings are a part of an organic whole-oneness which not only Jain, but other religions have also preached from times immemorial.

The message of Jainism with its emphasis on non-violence and compassion becomes highly relevant at a time when humanity, nature as well as other species are beleaguered with ecological degradation of an unparalleled magnitude. If we do not act now with wisdom, circumspection and foresight, we will end up destroying the entire edifice of civilised and cultured life which we have painstakingly built up over the centuries for our happiness, comfort, advancement and contentment. Are we going to uproot the tree on the strong branches of which we are sitting? It would be suicidal.

The practice of non-violence through vegetarianism, animal protection and care, afforestation, elimination of pollution of rivers, lakes and oceans can give a collective code of ethical conduct for the society-both national as well as global. Only through non-violence, our alienation from nature would be eliminated and we would be tuned to the feeling of oneness with nature and other species in harmony, non-exploitative interdependence and peace. This would bring not only beneficial ecological results for all living creatures and natural environment, but would also be conducive to inspire spiritual endeavour toward enlightenment of the soul.

Along with non-violence (Ahimsa), Jain religion also places equal emphasis on non-possession (Aparigraha). Jain philosophy advocates

self-restraint, abstinence, austerity and elimination of aggressive urge. Through intense discipline - both mental and physical can human beings achieve peace of mind, compassion and equanimity for the suffering humanity, nature and all other living creatures of the universe.

Aparigraha is the answer to unrestrained and wasteful consumerism which dominates the materialistic civilisation particularly in the industrialised world today. For better ecology, for harmonious oneness with Nature, it is important to practice simple living with a minimum of wants. There is no end to desire. The world of today has succumbed so much to the unending desires that it has come to be dominated by 'consumption-phobia'-rather than a feeling of peace and contentment both materially as well as spiritually.

While millions starve or face misery and deprivation, a privileged few indulge in wasteful consumption which eventually is harmful to them in terms of health and physical well-being.

Earth Save Foundation has calculated that to feed the world's current population with the American-style diet, we would require $2\frac{1}{2}$ times as much grain as the world's farmers produce for all purposes. The developed countries with just 23% of global population and 50% of land area consume 60% of the total energy and earn 85% of the world's total income. The developing countries fare very poorly by striking contrast. Irregularity and injustice besides disturbance of ecological balance. Hunger and poverty are rampant in developing countries whereas in developed countries like USA an average citizen eats 112 Kgs of meat and consumes 7822 Kgs. of oil. Developed nations need to eliminate wasteful consumption, curb non-vegetarian food habits and move towards a more sustainable vegetarian diet. Among other things it would mean saving of the lives of so many innocent birds, fish and animals. Equally developing nations need to recognise the resource they have in their predominantly plant-based vegetarian diets. This would interalia help develop ecologically-sound agriculture.

Thus if self-restraint and abstinence is practiced by human society in a judicious and equitable way, it would make for a healthier inner as well as outer ecology.

As a further articulation of the principle of 'aparigraha' is the concept of being happy with limited possession. Lord Mahavir used to counsel his affluent followers that there was no objection to their getting richer and

prosperous, but they should voluntarily put a ceiling and whatever they earn above it should be given over to the needy in the society. This kind of "trusteeship principle" can prove very vital for ecological preservation of humans as well as natural resources.

The Global Forum is a mini-world of leading thinkers and men and women of action who are alive to the critical dimensions and depth of theological crisis confronting not only the entire humanity, but indeed the entire Universe. Ecological degradation and mismanagement has reached a point where conventional resource management of 'fine tuning' of techno-economic solutions would provide only path-work remedies.

We must stop any further destruction of the earth's life support systems interwoven with the deeply ecological relationship since creation between humanity and nature, between humanity and other living beings.

The spiritual voices heard at this distinguished gathering have brought an important message to the world. The voice of reason must be, once again, reinforced with the voice of faith. Spiritual perspective must be restored to its pride of place so that in dealing with bread and butter questions concerning environment and development, we also become spiritually alive, and evolve an ecological safe and sound ethics of working for a happier and ever more prosperous life for the teeming billions who inhabit our planet Earth.

Jain philosophy is highly relevant for the purpose of strengthening the spiritual perspective in our thinking and conduct. Ahimsa or Non-violence in its comprehensive orientation should become a way of life.

Steady and sustained growth of the culture of non-violence would alone provide a durable answer to the impending ecological disaster. It would bring about a basic attitudinal change and would be instrumental in restoring peace, harmony and accommodation in the relations among humans and between humans and other living beings and elements of Nature.

It is in this context that the great Jain Monk Acharya Sushil Kumarji has launched here in Rio de Janeiro at this Earth Summit a World Movement of Non-violence. I call upon this distinguished assembly of men and women of experience and wisdom to endorse the proposal so that on a global basis a world-wide culture of non-violence could begin to inspire our thoughts, actions and expressions.

ECOLOGY AND ECONOMICS

Speech of Dr. N.P. Jain at the Parliamentary Earth Summit on June 7th, 1992

Acute awareness of ecological crisis provides humanity with a challenge and an opportunity to bring about a change in the value system and orient themselves to global thinking. Global survival depends on regarding the world as one with an integrated and united vision.

At the Parliamentary Earth Summit, we have in the last two days heard very powerful spiritual voices and profound observations of the leading Parliamentarians of the world. The other voices-the theme of today's deliberations are equally important. They need to be heard. They need to integrate.

In this wide and varied world, there would always be a diversity of views, but we cannot and should not divide them into water-tight compartments. We must emphasise what unites us more than what may seem to divide us.

In each sector of economic, social, political or cultural activity, humans have a tremendous responsibility to recognize the dangers inherent in the drift towards ecological doom, and to act swiftly to remedy it. But we cannot embark upon sectorial solution by putting our garbage in the neighbour's courtyard. In this growing feeling of global oneness, human thinking has to become more outward-looking and more comprehensive. We cannot remain self-centered and selfish in the narrow sense.

So let us integrate all the voice-the voice of spiritual leaders, the voice of political leaders, the voice of industrialists and business persons, the voice of artists, the voice of the media, the voice of the women, the voice of the children and the voice of the indigenous and tribal people. Let a single stream emerge from the confluence of these different streams and help us

all in our respective spheres of work and actions a wider, a more liberal and a more mature perspective. In one word, the global village needs an integrated approach to industrial, spiritual and cultural advancement. This would provide the key to the evolution of a new Earth Ethics.

Thinking about ecology has to be given the place it deserves in economic planning, industrial expansion, location of future industries and in preventing over concentration in crowded urban areas which have become highly polluted on account of population pressure, ecologically unsafe slum habitats, contamination of air, water and greenery, industrial wastes, insanitation and overall ecological degradation.

For the world of business, profit motive and considerations of 'ecoefficiency' have been the guide stars. Often patchwork, make shift, make do arrangements are made from an ecological point of view. They are, invariable seen more in terms of meeting local government's directives than as integral part of economic planning.

Society has paid dearly for such neglectful and niggardly attitude. Bhopal Gas tragedy is a classic example. An attitude amounting to irresponsibility and lack of ethics resulted in generations of poor employees suffering physically, mentally and psychologically. Compensation paid was also too little and too late. But such pollution and ecological damages can never be fully compensated for. They leave a permanent scar on the face of humanity.

We have begun to talk about sustainable development. Industrialists need to keep in view sustainable environment also by laying down highest standards. Infact they would find that in the long run ecology and anti-pollution oriented attitude reflected in planning and running an industrial plant and overlapping of total work culture would lead to higher profits and feeling of contentment among the labour force.

I have been happily associated in India currently with an industry in the steel sector called the Steel Tubes of India at Dewas in Central India. It enjoys a premier position in India in the manufacture of precision steel tubes for automobile, bicycle and energy sectors. The top management has put so much premium on ecology that the German collaborator during a visit to the beautiful lawns surrounding the plant complex said that it looked more like a Pharmaceutical factory than a steel plant !

A reference has been made to North-South relations in the previous

speeches. There can be no two views that ecology in economic and industrial sectors has to be viewed globally. However it must be borne in mind that most of the highly polluting industries in the Third World are based on technology imported from Western industrialised countries. They made their own surroundings clearer and safer by dumping these technologies in the Third World. Even today export of dirty technologies continues and even World Bank experts have now and then connived at it.

At the summit in Rio, let the industrialise countries make a solemn declaration that they will henceforth, not permit export to developing countries of pollution-intensive technologies. This would have a salutary effect on arousing a sense of responsibility towards ecology in the global economic thinking.

For industrialists, it is necessary to evolve a new global standard of "ECOLOGICAL QUALITY MANAGEMENT" and the TQM (Total Quality Management) concept must begin to include ecological angle also. Ecology must become an inseparable part of industrial planning and industrial areas and belts must become green areas. Urgent preventive and corrective measures are required to eliminate industrial pollution of air, water, toxic gases, chemicals, dumps and garbage and industrial waste.

Industrialised countries must show the way and take the lead. Most environmental damage that has caused global impact is caused by advanced countries. They drive most of the cars which burn petrol (gas) and send carbondioxide into the atmosphere where it contributes to global warming. Most consumer goods are produced by industries which burn fossils fuels (Coal & Oil). These chemicals fall back on earth as 'acid rain' killing trees, spoiling land and harmony of humans and animals. Excessive use of chlorofluorocarbons has led to the depletion of the Ozone layer which protects the world from the cancer-causing rays of the sun. Carbondioxide is emerging as the main cause of the 'green house' effect and it is entering the atmosphere at the rate of 8.5 billion tons a year. All this will lead to climate change globally and risk life on the planet.

A report mentions the U.S. industry releases annually about 10 billion pounds of toxics into streams & rivers. In 49 out of 50 states, the surface water is chemically polluted. Underground water reserves are also getting contaminated from underground chemical storage tanks and toxic leakages from land fills. Due to intense infiltration of toxic it is said that the

rate of cancer is rising by 2% each year in U.S.A. If this is happening in USA, one could well imagine what may be happening all over the world.

Thus industry in north and south, east and west must become alive to the ecological discipline. Hence a stringent code of conduct is called for, and public opinion mounted to bring ecological awareness in fullest perspective.

Peace and Security is important, but incomplete without development. Development in its turn must become sustainable in terms of forging a constructive equation with environment protection needs. Ecology and Economics must go hand in hand.

IMPACT OF JAINISM AT THE EARTH SUMMIT AT RIO DE JANIERO, BRAZIL

Report of Jain Delegation Led by H.H. Acharya Sushil Kumarji Maharaj

Earth Summit, the largest ever International Conference sponsored by the United Nations took place at Riocentro in Rio de Janiero, Brazil from June 3-14, 1992. Presidents and Prime Ministers of over 120 countries participated in it. Alongside the Parliamentary Earth Summit was held from June 5-7, 1992 under the auspices of the Global Forum of Parliamentary and Spiritual Leaders at the historic premises of Brazil's National Assembly. A Sacred Earth Gathering of leading religious leaders and thinkers from all over the world also held its three days sessions from May 27-30, 1992 at the famous Monastery "Casa de Retiros Padre Achieta."

His Holiness Acharya Sushil Kumarji Maharaj was specially invited to these three major world conferences and all other connected meetings in Rio de Janiero, Brazil. He received invitation to the Earth Summit as the Founder Chairman of the International Mahavir Jain Mission--which has now become affiliated and accredited to the United Nations as N.G.O. (Non-Governmental Organization). To the Parliamentary Earth Summit he was invited in his capacity as a Founder-Member and one-time Director. To the Sacred Earth Gathering, the invitation was in recognition of his being a renowned spiritual leader of Jain religion.

Ignoring his advancing age, indifferent health and heart problems, Guruji responded to the pressing invitation to the Earth Summit since it provided a historic opportunity to propagate to the global community the universality of the principles of Jain religion and its deeply compassionate philosophy of Non-Violence and "Live and Let Live." The teachings of Jainism were received with great respect, attention and profound interest

since in their spiritual dimensions as well as day to day practice, they evoked relevance to the critical ecological crisis confronting the entire universe today.

What was so far regarded as an austere religion with a limited following rose at this Summit Conference in human consciousness as the only religion which had not in its over 5000 years of existence in any way compromised on the principle of Non-violence. Furthermore its principles and day-to-day practice in the form of vegetarianism, animal care, reverence for all forms of life and respect for nature showed a long term practical way to save the Mother Earth from drifting towards an ecological disaster.

People were attracted towards the concept of "Parasparopgraho Jevanam" since it convinced them that only by restoring harmony and equilibrium between humankind, nature and other living beings in an atmosphere of Ahimsa (Non-violence) and Aparigraha (non-possession) could they hope to bring back the universal forces to a state of harmonious mutual interdependence.

The responsibility for drafting the Sacred Earth declaration was assigned to Dr. Narendra Jain as he was elected as Rapporteur General for the Conference. It is significant that the declaration contains the following specific references to Jain principles :

"We believe in the sanctity and the integrity of all life and life forms. We affirm the principles of peace and non-violence in governing human behavior towards one another and all life. We view ecological disruption as violent intervention into the web of life."

Guruji delivered two important speeches on Jain religion at the Summit at Riocentro Conference venue on 7th and 12th June. He was one of the Chairpersons at the meeting of Riocentro when the Sacred Earth Gathering declaration was formally presented to the Earth Summit.

At the Parliamentary Earth Summit, he was specially invited to conduct Jain meditation and prayer prior to the commencement of the Conference session. The Brazilian National Assembly Hall with its high decorative dome reverberated with the chanting of Namokar Mantra and Om. There was pindrop silence and people were deeply moved.

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

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

Guruji and Dr. N.P. Jain also participated actively at the Wisdom Keepers' Convocation which attracted participation of leading world philosophers, social leaders, artists, sculptors, professors, diplomats and religious leaders. One evening at this convocation was devoted to Jain meditation and prayer conducted by Guruji.

The Brazilian community organized special speeches by Guruji at the Aurobindo Society Hall, the Yoga Institute and the Atmacharya Ashram (Assocido-Ao Gnana Mandiram). The audience consisted of Brazilians interested in Indian philosophy and culture. Each speech was preceded by the chanting of 'Namokar Mantra' and 'Om', and the audience joined in it with devotion and enthusiasm. Guruji also explained the meaning of the Mahamantra.

Mr. Benton Musselwhite, Chairman of One World Now organization personally interviewed Guruji and Dr. N.P. Jain for his world- wide documentary and newsreel. Guruji was interviewed by PBS and CBS U.S.A. Tv net-work of Brazil, Peru Tv and many others. His stress on Non-violence received extensive coverage.

Encouraged by the positive response of people, institutions and the media, Guruji announced launching at Rio of a World Movement of Non-Violence for Peace and Environment. The announcement was first made in the presence of Mr. Maurice Strong, Secretary General of the Earth Summit, who described it as a welcome proposal from a renowned spiritual leader of India. Ms. Wangari Mathai, Chairperson of World Green Belts Movement and well-known Kenyan environmentalist supported the proposal whole-heartedly. The proposal also received warm applause at the Global Forum of Parliamentary and Spiritual Leaders where Dr. Jain made an announcement of it, while speaking on Jain Religion and Ecology. The Global Hearts Convention and the One World Now meeting also echoed positive support for the timely initiative. Rev. Father Kreidler of U.S.A. described Jainism as the most peaceful religion on this earth in a T.V. interview. Reverend Father Paul Meyer, Chairman of the International

Coordinating Committee on Religion and the Earth expressed keen interest and agreed in principle to join a Rally for Peace & Non-violence in New York. The mother of President of Brazil sought a meeting with Guruji and promised to cooperate for propagating the principles of Ahimsa particularly among the children and the youth.

Wherever Guruji went in Rio de Janeiro, whether at the Earth Summit venue, Global Forum venue, at Flamingo Park or Palacio Terendentes, where the Global Forum of Parliamentary and Spiritual Leaders held their historic Parliamentary Earth Summit, he was interviewed by press and T.V. media and mobbed by eager and inquisitive admirers--Brazilians as well as other foreign delegates.

Prime Minister of India H. E. Mr. P. V. Narasimha Rao received him very cordially and positively responded to the launching of the World Movement of Non-Violence. Guruji also met the Prime Minister of Pakistan, H.E. Mr. NawazSharif; President of Namibia, H.E. Mr. Sam Nujoma; Prime Minister of Peru, Sir Sriduth Ramphal, former Secretary-General of Commonwealth; H.E. Mr. Kamal Nath, India's Minister of Environment and Forests, Foreign Ministers of Tanzania, Liberia, Kenya, Tunisia, Kuwait, Armenia, Argentina, Indonesia, Djibouti; H.H. Dalai Lama, Tenzio Gyatso, former Deputy Foreign Minister of Iraq & Ex-President of U.N. General Assembly Mr. Ismat Kittani; Mr. Claes Noble, Founder Chairman of United Earth; Mr. Oren Lyons, Chief of American Indians; Mr. Michio Okamoto, President, Kyoto University and Chairman, Organising Committee of the Global Forum at Kyoto (Japan) Mme Yoshiko Nakano, President OISCA International of Japan; Mr. Timothy E. Worth, U.S. Senator from Colorado; Mr. Akio Matsumura, Secretary General of Global Forum and International Red Cross; Father Luis Dolan, Director, Temple of Understanding Ms. Leslie Brooke Nowell, President United Earth; Mr. Reinhart Ruge, President, World Constitution and Parliament Association, Mexico; Senator Manuel Ulloa of Peru, Ms. Erica Mann, Executive Vice Chairperson, Council for Human Ecology, Kenya; Ms. Lucy Verdugo Mezo, Chile; Mr. G.M. Mhigula, Member of Parliament, Tanzania; Dr. H.J. Mokoginta, Member of Parliament, Indonesia; Mr. Courtney Milne, renowned Photographer and Director of Earth Vision Productions, Canada; Dr. Francis Clark, Secretary General, Inter-Religions Federation for World Peace, Surrey (U.K.); Mr. & Mrs Luiz Carlos Cavalcanti, Brazil; Ms Titti Levin, World-Wide Network for Inner Peace, Sweden; Mr. Adnan Sarhan, Sufi Leader, New Mexico (USA);

Mr Sherif Omar, Member of Parliament, Egypt; Swami Subramanima and Swami Palaniswami of Hawaii and many other distinguished personalities.

These meetings helped focus world attention at Summit level on the relevance of the tenets of Jainism to the current world situation and the timing of the launching of World Movement of Non-violence as well as the establishment of an International University for Non-violence.

There was deep impact on Brazilians who happened to meet Guruji. In fact his Birthday Anniversary on June 15, coincided with the formal opening of the Brazilian Chapter of International Mahavir Jain Mission at Rio de Janiero as well as the World Movement of Non-violence under the enthusiastic and spirited direction of Mr. David and Mme. Shieva Cherman-leading social personalities enjoying wide respect and popularity.

Immediately prior to going to Rio de Janiero, Guruji accompanied by Ambassador Dr. Narendra Jain visited U.N. University for Peace at Costa Rica for extensive talks establishing a link between the International University for Non-violence to be shortly started at Siddhachalam in New Jersey, U.S.A. and the U.N. University for Peace. Talks with Mr. R. Carazo, President of the University and former President of Costa Rica, Dr. Robert Muller, Chancellor of the University and former Assistant Secretary General of U.N., and Dr. Moulava of Spain, Rector of the University were fruitful and all the three confirmed in writing their desire to cooperate and accept the new University for Non-violence as a sister institution. So deeply moved was Dr. Robert Muller that at Rio before the Sacred Earth Gathering and again at the Global Hearts Convention, he announced his decision to become a Co-founder of the Movement of Non-violence. Thus the two Universities will become the radiating nuclei for the Global Movement of Non-violence.

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

It is a historic step taken at Rio providing Jain religion a global platform for the first time in history. It is also a unique opportunity to consolidate the efforts and enthusiasm of Jain Community in India and abroad to spread the teachings of Jainism in terms of it being a universal philosophy.

II

**PARLIAMENT OF WORLD'S RELIGIONS,
CHICAGO 1993**

ACHARYA SUSHIL KUMARJI AT THE PARLIAMENT OF WORLD'S RELIGIONS, CHICAGO (USA) - Sept 1993

Acharya Sushil Kumarji participated very actively in the Parliament of World's Religions which took place after a century at Chicago (USA) from 28th August to 4th September 1993. He was a distinguished invitee to the Parliament as well as to its 150- members Assembly of spiritual and religious leaders. Through discussions before small and large groups, through Jain Prayer Sessions, through deliberations with other religious leaders and thinkers, and through exchange of views with a wide variety of delegates from all over the world, he made a great impact as an ardent votary of non-violence as the supreme religion of humanity.

Acharya Sushil Kumarji came to the Parliament after a life-long effort to create global awareness about the need to achieve lasting peace only through non-violence. He not only contributed to making Jain religion a religion of humanity, but indeed he spelt out what the religion of humanity ought to be.

Exactly a year ago he had launched a world-wide movement for non-violence at the U.N Earth Summit at Rio de Janeiro, Brazil. The Global Forum of Parliamentary and Spiritual Leaders in its successive sessions at Rio de Janeiro (Brazil) and later in Kyoto (Japan) also recognised the wisdom of his perceptions, his analysis of world situation from a spiritual angle and his advocacy of tackling global environmental crisis with the input of spiritual dimensions which would carry more conviction among both masses as well as intelligentsia.

One hundred years ago, at the first Parliament of World's Religions, Swami Vivekanand had made his historic speeches and had brought home to the western audiences with full impact the wisdom of oriental

philosophy, the far-seeing perceptions inherent in the Hindu view of life, and the need for tolerance, compassion and universal brotherhood.

Along with him Shri Virjee Raghav Gandhi had made saintillating presentation of Jain religion, culture and way of life based on the culture of comprehensive non-violence in word, thought and deed.

A century later, the Parliament attracted over 6500 delegates including distinguished representatives of many Indian religions, and a big contingent of over 150 delegates of the Jain community resident in India and other parts of the World. The Jain Host Committee organised a very impressive pavillion at which were displayed books and other literature on Jain religion and philosophy.

Acharya Sushil Kumarji went to the Parliament not as an individual monk of great world-wide renown, but indeed as an institution unto himself. His institutionalised efforts in India and abroad propagating Jainism, Non-violence, vegetarianism and earth ethics have created a very valuable infrastructure in the form of International Mahavir Jain Mission - already accredited to and recognised by UN. World Fellowship of Religions of 40 years standing under whose sponsorship six World Religions' Conferences have already been held in India and abroad, International University for Non-violence in New Jersey (USA) - already enjoying sister-institution status with the UN University for Peace. Acharya Muni Sushil Foundation for Peace, Vishwa Ahimsa Sangh, Ahimsa Shodh Peeth, Acharya Sushil Viklang Kendra and a host of many other institutions which are doing active work with a constructive ambiançe at grass roots involving many devoted social workers, reformers and persons with a religious and spiritual bent of mind.

Guruji's daily prayer meetings at the venue of the Parliament drew many people because they found that he could with his resonant voice create a tranquil and meditative atmosphere conducive to release of all tensions and promotion of a feeling of equanimity.

He was also given a special honour by being invited to recite the 'Namokar Mantra' at the commencement of the Spiritual Assembly of 150 selected distinguished delegates from all over the world who collectively deliberated and adopted a Declaration on Global Ethics. He was also invited along with other Jain Monks to recite the Jain prayer at the conclud-

ing session of the Parliament held at the Grant Park before a public gathering of around 50,000 people.

Acharya Sushil Kumarji also spoke at various workshops and seminars on the comprehensive concept of Non-violence as intrinsically related to saving Mother Earth from an ecological disaster.

He stressed that Non-violence should be recognised universally as a supreme religion - Only then we will be able to fight the menace of escalating violence, terrorism and bloodshed, recurring wars and conflicts, and continuing atmosphere of mistrust, hatred, animosity and conflict.

He brought out in his discourses that 'Right of Life' must be recognised. Only then human right, animal rights, rights for all living creatures would or could be understood, appreciated, preserved and promoted.

Recognition of Right to life flows from sanctity of all life and life forms. As Lord Mahavir used to say that 'What man cannot give, he has no right to take it away'.

He called for a spirit of tolerance and compassion for solution of inter-communal, inter-religions and international problems.

All this would succeed only if there is spiritual rejuvenation and wide masses of people once again begin to appreciate the need to strengthen the spiritual orientation.

Acharya Sushil Kumarji was interviewed by BBC, PBS News Network and other international media to speak on the World Movement of Non-violence for Peace & Environment of which he is the founder president, on the Earth Ethics and on universal compassion between humans and other living creatures. He constantly spoke about the need for restoring harmonious wreckless exploitation of natural resources in land, oceans, rivers, forest, air and space.

Altogether his Participation had a refreshing impact at the Parliament. He spoke with great depth of feeling and vision at the Parliament Seminar on "Jealousy and hatred among World religions in the special context of Indo-pakistan relations". He gave a discourse on "Science and Spirituality" and another one on "Modern World and Ahimsa".

Acharyaji's participation was not a single time representation but a part of his on-going active efforts to save the Mother Earth from ecological turmoil and environmental degradation with the input of spiritual approach.

JAIN RELIGION – UNIVERSAL RELEVANCE IN THE CONTEMPORARY WORLD

**Presentation by Dr. N.P. Jain at Parliament of World's Religions,
Chicago on September 2, 1993**

Once again after a century the Parliament of World Religions is providing a common platform to a rich diversity of religions and faiths. .

Spiritual and religious leaders and thinkers from all over the world are assembled here as world citizens to carry forward the 1893 vision of inter-faith fundamental unity of purpose in the quest for universal, inner and outer peace and tranquility.

It is apt to recall what Margaret Mead has said :

"Never doubt that a small group of thoughtful and committed citizens can change the world. Indeed it is the only thing that ever has."

At the pinnacle of unparalleled material advancement and tremendous strides in knowledge, the humanity faces an unprecedented crisis. Integrity of thought, ethics of purpose and morality of action has come under considerable strain. Dogmas, rituals and rigid beliefs hold sway and have come to be mistaken as religion.

A fragmented planet and a world divided by religions cannot survive in harmony with nature and the environment, and indeed with itself. The challenge facing the global community makes it imperative to evolve a common agenda of action.

A Poet has put it aptly :

*"So many sects so many creeds
so many paths that wind and wind*

*while just the art of being kind
is all this world needs."*

This is basically the message of Jain religion. There is inherent in Jain principles and practices an integrated view of universe, a spirit of universality, a deeply compassionate outlook, an all pervasive belief in LIVE AND LET LIVE and above all a down-to-earth stress on ethical integrity of thought, purpose and conduct. Its teachings-far from being sectarian, dogmatic or mystical - have a universal relevance in the contemporary world. Its Global perspective is a judicious blend of the scientific as well as the spiritual.

Jain religion is amongst India's and World's oldest religions dating back in its origin to over 2500 B.C. Twentyfour "TIRTHANKARAS" (The Path Finders) beginning with Lord Rishabhanath and ending with Lord Mahavir (599-527 BC) have guided its evolution and elaboration. It was under the inspiration and guidance of Lord Parshvanath, the twentythird and Lord Mahavir, the twentyfourth "TIRTHANKARAS" that their senior disciples put the accumulated religious wisdom, experience, tenets and practices in a codified form.

The followers of Jain religion number over ten million, mostly residing in India. What may, however, appear statistically as a minority religion has throughout India's history made a refreshingly distinct and abiding contribution to India's philosophy, culture and way of life. It has achieved this through its predominant emphasis both in thought, in practice on non-violence, reverence for life in all forms, ecological harmony and balance, recognition of universal mutual support and interdependence, non-attachment to illusory materialism, propagation of vegetarianism and a non-egocentric out-look.

The three A's, Ahimsa (Non-violence), Aparigraha (Non-attachment) and Anekant (Relativity in thinking) constitute the basic core of the deeply compassionate Jain philosophy. Out of these basic tenets are inspired concepts like amity (maitri), compassion (Karuna), equanimity (Madhyas-tha) and appreciation (pramod).

With such a comprehensive compassionate approach, Jain philosophy can meaningfully contribute to the attainment of universal durable peace and tranquility.

AHIMSA (NON-VIOLENCE)

Jain religion is unique in as much as in its long existence, it has never compromised on the principle and practice of non-violence.

In the words of the famous American scientist Carl Sagan :

"There is no right to life in any society on earth today nor has there been at any time with a few rare exceptions such as the JAINS of India."

Jainism regards non-violence as the "Supreme Religion". It insists upon its observance in thought, expression and action both at the level of the individual as well as the society. It envisages its observance not only among humans, but on the wider plane among all life on the planet and the elements of nature that nurture and sustain it. It maintains that both scientifically as well as spiritually all life on earth is closely interdependent. There is a common organic chemistry, a shared evolutionary heritage and a common destiny passing through the cycle of birth and death towards eventual emancipation.

The divine and yet pragmatic philosophy of non-violence in day-to-day life has been beautifully elaborated by Lord Mahavir:

"I cannot take what I cannot give back. No one can give back life. So no one should take it."

In happiness and suffering, in joy or grief, we should regard all creatures as we regard our own self. We should, therefore, refrain from inflicting upon others such injury, suffering or pain as would be undesirable or unbearable if inflicted upon ourselves. We must endeavour to develop equanimity towards all living beings and elements of nature in this universe."

Jain Yogashastra gives a comprehensive definition of Non-violence thus :

"Reverence for life is the supreme religious teaching. Non-injury to life is the supreme moral guidance. Giving freedom from fear to life is the supreme act of giving. Non-violence to life is the supreme renunciation."

This is not a narrow religious thought or creed. It is a universal truth. In his famous classic 'Les Miserables' Victor Hugo maintains:

"Life is to give and not to take"

Mahatma Gandhi was from his childhood deeply influenced by the Jain culture of Non-violence. India's non-violent struggle for independence from British colonial rule stands out as a striking example of the successful and effective application of the instrument of non-violence in the political arena. Likewise Mahatma Gandhi's disciple Vinoba Bhave tried it out in the field of land reforms through his Bhoodan (Land gift) movement. He persuaded hundreds and thousands of landlords to voluntarily and freely distribute land to the landless and give up the path of violent and vicious exploitation.

The first half of the twentieth century has been witness to two world wars. The phenomenal increase in nuclear arsenal of unimaginable destructive potential, and to a large number of local and regional wars and conflicts. In the last decade frightening growth of terrorism and the intensity of the cult of violence all over the world has been very disturbing and bodes ill for the future.

It is wrong to expect that the answer to violence is more violence. Far from solving a problem, it creates increasingly unnerving situation. In this dismal scenario, Gandhi's successful experiment of truth and non-violent passive resistance against the then mighty British empire stands out as a silver lining. It has shown convincingly that the comprehensive perspective of non-violence as propagated by Jain philosophy has an abiding relevance in the furthering of the civilising values and traditions of the humanity.

Non-violence must be recognised and used as a potent instrument to safeguard political morality and social transformation, promote both human rights as well as animal rights and to ensure equality and justice through persuasive methods. Without non-violent behaviour, all these modern concepts would become devoid of any meaning and content. Exploitation - mental and physical, political and economic, social and racial would continue. Violence as an easy option would sharpen its cutting edges ever more. Non-violent conduct alone can prevent in a durable manner the current universal drift towards crisis, confusion and chaos.

Teachings and practices of Jainism have a lot of relevance in persuading individuals and groups to shed 'the violent ego complex', and the

temptation to assert authority or suppress or oppress others through sheer violence and brutal force.

What the world of today needs is a widespread grass root education and training in non-violence in thought and practice. It must become part of school and University education. It must find a mention in the Charter and Covenants of the United Nations. Search for durable peace has to be on the formulations of the compassionate concept of non-violence. Non-violence alone can be stable and convincing deterrent. United Nations has so far undertaken many peace keeping operations but they have always been through armed forces. It is about time an international brigade of multinational volunteer force is raised which would seek to bring peace in troubled regions through non-violent methods.

There are institutions like the UN University for Peace at Costa Rica providing education in peace. Education in peace is incomplete unless reinforced by a well thought out, coordinated and planned programme of education in the virtues and strength of non-violence thought and behaviour pattern in day-to-day life for tackling crisis points and situation as they begin to emerge in a society.

Such education can more persuasively strengthen environmental awareness and responsibility. Jain religion may on the face of it appear austere in terms of inculcating mental and physical discipline and restraint, it has a clear potential of universally creating a healthy climate by spreading the philosophy of "Live and Let Live" and "Live by need and not greed."

Jain concept of non-violence is not a theoretical, ritual or doctrinaire concept. Far from being a religious dogma or dispensation, it is a dynamic instrument. A case in point is Martin Luther King's non-violent struggle for assertion of racial equality and protection of the legitimate human rights of the coloured population in USA. It created a deep impact on the minds and hearts of not only the Americans but indeed people all over the world.

Drug addiction, child abuse, cruelty to animals and a host of such world-wide problems can be more satisfactorily tackled through non-violent methods. Last year while visiting Rio for the UN Earth Summit in my discussions with leading social workers I discerned that they were veering round to persuasive education to correct such social malaises and were eager to find out how the culture of non-violent approach be used as an

instrument of social transformation, cultural reformation and moral rearmament.

The courage of non-violence is the most outstanding contribution of Jain Philosophy to the world. Non-violence has often been looked upon as cowardice or escapism largely because the habit or culture of violence has spread in the social fabric like a contagious disease.

ECOLOGICAL CONSCIOUSNESS

The concept of ecology is enshrined in the Jain motto of 'Parasparopagraho Jeevanam' which means that all living organisms, however big or small, irrespective of the degree of their sensory perceptions, are bound together by mutual support and interdependence. They are and should remain in a harmonious and judicious balance with nature. The world is in peril today because humans have mercilessly exploited the environment, devastated and depleted it, disturbed the nature's balance and brought Mother Earth to the brink of disaster.

Jain philosophy regards non-violence and ecological harmony as two sides of the same coin. 2500 years ago Lord Mahavir preached :

"One who disregards the existence of the earth, water, fire, air and vegetation disregards one's own existence which is entwined with them."

Jain ecological perception views evolution and growth of life in all its splendour and variety on this planet of ours. It is a democratic concept pinning its faith in the equality of souls irrespective of differing forms of living creatures ranging from humans to animals, insects, plants and even the miniscule living organisms. Jain religion prohibits destruction of earth's life support system which provides for balanced and mutually supportive relationship between all life forms and nature.

Over a century ago, the great thinker T.H Huxley echoed this very approach when he wrote :

"The question of all questions for humanity is the determination of man's place in nature and his relation to the cosmos. Whence our race come, what sort of limits are set to our power over nature and to nature's power over us to what goals are we striving, are

the problems which present themselves afresh with undiminished interest to every human being born on earth."

Jainism answers the eternal question for today and tomorrow by clearly identifying the responsibility of humans - the most superior and advanced among living creatures. The identification of the obligation has both spiritual connotation as well as realistic and practical implication in day-to-day life.

Furthermore Jainism has ingrained in it a continuous search of fulfilment of this responsibility taking into account that nature and other living beings also in their turn fulfil their responsibilities and do a lot of good to humans - be it the sun and the moon, the soil and the vegetation, the forests, rivers and oceans, animals and other living creatures. It is indeed the reason why Hindus regard cow as a "Sacred Animal" and many Jain temples have in their precincts bird clinics.

To quote an American Jain from his delightfully reflective poem:

*"The trees were dancing gaily in the breeze,
Why do you so dance,
O Tree? I asked"*

Nodding their foliage merrily they replied :

*"We bore the searing heat of the sun,
Giving shade to the weary traveller and the dropping bird,
We readily offered our fruit to the hungry;
Should we not dance now,
Happy in the fulfillment of fortitude and compassion"*

In the contemporary world, humans have grossly neglected their responsibility towards nature and other living beings.

Despite prohibition by the United Nations and wide ranging national laws and international conventions global trade in vanishing exotic species like apes, sea turtles, giant pandas, cheetahs and elephants is running at almost US\$ ten billion a year next only to illicit trade in drugs and arms. Cyanide is being sprayed in coral waters to scoop up tropical fish. Fur farms breed, confine, strangle or asphyxiate foxes, minks and rabbits. Cosmetic industries squeeze or scrape openings near the reproductive organs for perfumes, which harpoon whales for lipsticks, rouge and other products.

which kill musk deer for scent. This involves enormous cruelty, violence and environmental devastation. And to what end? For use in fancy restaurants as rare menu items, for use as pets or for use in zoos and circuses or for luxurious cosmetic consumption. We talk of human rights day in and day out but choose to turn a blind eye to the rights of the mute animals!!

Mexican conservationist Homes Ardjes says:

"We are killing the masterpieces of life on the planet and destroying life support system."

Conservation ethics is being grossly neglected and violated. It is only the spread of the culture of non-violence that can bring a lasting change in this cruel and violent habit and addiction. Consumers need to be convinced with love and reasoning that they need to give up such 'tastes' which, in the ultimate analysis, go against the interest of humanity and the universe.

UN Earth Summit held at Rio-de-Janeiro in Brazil in June 1992 eloquently focussed on "the rape of our planet". World's forest are being wrecklessly destroyed, rivers, lakes, oceans being polluted, wild life is becoming extinct, land is becoming barren, march of desert is getting accelerated and depleting ozone layer threatens global warming and climate change. Jain philosophy emphasises that if the planet's life support system does not survive, it would threaten the very survival of humanity.

The Rio declaration adopted by the Sacred Earth Gathering of over sixty leading spiritual and religious leaders of the world very significantly incorporates the Jain thought:

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

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

Jain ecological consciousness is grounded in a judicious blend of divine holism and vision of non-exploitative science and technology. Instead of ignoring or side tracking one another, religion and science must go hand in hand and chart a single path to guide humans spiritually in the

direction of preservation of our planet and conservation of its resources. The scientific approach, reasoning and practices prescribed by Jain religion are, thus highly relevant today when environmental concerns are on the top of human agenda.

Jain philosophy exhorts and inspires human beings to become the spiritual agents for preserving the grace and dignity of Mother Earth and enhancing the productivity and vitality of the natural phenomenon. After all, all human, nature and other living beings are a part of an organic whole - a oneness in the vast eternity of time and space. Jain as well as other religions have preached this from times immemorial.

SPIRIT OF RENUNCIATION

Spirit of renunciation is basic to Indian philosophy in general and Jain philosophy in particular. The approach is not to endorse it as a desirable principle, but to put it into practice as practicable to one's station in life and strength of one's own will power through a process of self-control-both physical as well as mental. The psychology is not one of feeling of being forced to do it as a religious ritual with a kind of suffering imposed, but of a task undertaken with enthusiasm, willingness, delight and positive orientation.

The concept of "aparigraha" (Non-attachment and non- possessiveness) can be practised in varying degrees. Simply stated it is the practice of self-restraint and voluntary control of wants, abstinence from over-indulgence and elimination of aggressive urge. Jain religion prescribes more strict and rigorous practices (MAHAVRAT) for monks and relatively less so (ANUVRAT) for ordinary followers.

Spreading widely the basic culture of self-restraint is highly relevant in the contemporary world. In the wake of tremendous materialistic progress, human kind has been caught up with never- ending multiplication of wants. This has increased human greed, wasteful consumption and waste of earth's precious resources.

In his book "Vedanta Treatise", Mr. A Parthasarathy has beautifully explained the meaning and relevance of renunciation :

*"Renunciation is not measured by the quantum of possessions.
It is determined by the attitude of dispossession towards your*

possessions. The concept of renunciation has been gravely misconstrued with the result that wealth and riches have been condemned in the name of religion.

If the nations of the world today wish to claim real civilisation and progress, they ought to inculcate the sense of dispossession in the minds of their citizens. The spirit of true renunciation alone can pave the way to salvation for nations as well as individuals."

Thus "aparigraha" does not envisage dispensation of normal life of a householder. It is not running away from normal life or escaping from its challenges and responsibilities. It is not necessary to become a hermit and retire to Himalayan mountain areas for meditation and penance. Asceticism is for the monks to practice. For people in the society, "aparigraha" is a way to gain more and more objectivity in life and rationality of approach.

Implicit in the Jain concept of "Aparigraha" is the philosophy of conservation of natural environmental and avoidance of its over exploitation or abusive and wasteful consumption. For instance it has now become clear that the rupture in the protective ozone layer is the result of man's own mischief with nature due to his acts of unrestrained violence and wreckless possessiveness.

Jain ethics regards misuse of any part of nature as a kind of theft as it deprives life of its inherent autonomy and independence. "Take from the earth only what you need; the mother earth will then be able to serve and support living creatures longer."

Ahimsa (Non-violence) and Aparigraha (Non-attachment) complement and supplement one another. In the world of today if these virtues are practised together in practical life, it would help in reducing social tensions, national greed, international rivalries over boundaries, control over natural resources, or fruits of development. Legal or technical, political or judicial agreements concluded have, by and large, transitory significance. It is the strength and force of a philosophical tradition of "give more and take less" that can sustain a nation or a community of nations on a more durable and contented basis.

VEGETARIANISM

Vegetarianism is an integral part of Jain ethos, drawing its fountain inspiration from the principles of non-violence as well as self-restraint. It has

become a way of life and basic culture for a Jain. Indeed it is to the credit of many Jain centres in USA and Canada that the cult of vegetarianism is spreading widely in the western world.

In the ecologically conscious world of today, vegetarianism is being regarded more and more widely as a desirable and health conducive habit. The movement inspired by Jain philosophy is becoming popular and acceptable.

Vegetarianism represents a non-violent thought culture based on the concept of kindness to living creatures. Not only Lord Mahavir but Jesus has also said:

"For I tell you, he who kills, kills himself and who eats the flesh of slain beasts eats the body of death."

As the practice of vegetarianism spreads around the world in a low but steady measure, one recalls what the famous playwright George Bernard Shaw, himself a devout vegetarian said:

"I am a human being and not a graveyard for dead animals."

The contemporary world brought up in an atmosphere of violence and killing needs to realise how one would feel if it were to happen to him/her. After all other living creatures have also the ability and sensitivity to feel pain and get not only physically but also emotionally hurt.

Poet Coleridge almost echoed Jain thought on Non-violence in his poem:

*"He prayeth best who loveth best
Both man and bird and beast
He prayeth well who loveth well
All things great and small"*

Humanity has come to abhor wars because so many human lives have been lost. And yet we go on killing millions of animals, birds and fishes in slaughter houses mercilessly everyday - simply to fill our dinner plates. Are killings at these slaughter houses in any way less criminal than the merciless killing of human beings at the Nazi concentration camps during World War - II ?

Compassion must be universally applied and not selectively only

towards fellow human beings. The benevolence should extend to the humblest living creature. The daily war of humans on animals must stop.

Vegetarianism provides a viable healthy and sober answer which world citizens can practice by simply controlling and curbing the 'animal instinct' in them.

At the surface, Jain religion may appear rather austere, strict and rigid in the definition and practice of non-violence. However, it provides a rational, ethical and judicious approach considering how the violent ego in humans has brought the entire universe to the brink of environmental disaster. Jain philosophy appeals to human beings to give a lead in building a non-violent fabric of life.

After all to quote Aristotle "Of all animals, man has the largest brain in proportion to his size."

What human kind needs to grasp is the overall perspective for life. Clare Rosenfield - a scholarly American Jain says in a very thoughtful observation :

"The vegetarian way of life is not only a way of removing ourselves from supporting the machines of violence and the mentality of callousness towards helpless creature, but it has also been able to give us a new and fresh outlook on life. I feel one with creation. I feel a deep kinship with the beings with whom I share the planet. I see them as energies - conscious, living, growing, evolving energies in a myraid of different forms."

NON-EGOCENTRIC APPROACH TO LIFE

In the ego-centric world of today, situation and problems are quite often perceived, viewed and assessed with a one track approach. It is however important to grasp the fact that there is nothing like an absolute truth as such. Truth and reality, to be clearly understood has to be seen in a relative context in all its manifold aspects and from multiple angles. An absolutist approach tends to ignore overall reality in its comprehensive perspective. It is said that many roads lead to Rome.

Anekantvad - a Jain doctrine is based on scientific reasoning and logic and is imbued at the same time with the approach of accommodation and respect for differing points of view, it is not enough how an individual perceives a problem, situation or relationship. It is equally important to

know what it means to other's concerned and how they view it. That will give a truly total picture of a given reality.

Anekantvad - the doctrine of manifold aspects makes for a greater degree of tolerance and give and take in the society. Removes rigidity of approach, facilitates rational and objective analysis and helps in eliminating subjective approach. This is what the contemporary world needs for tackling complex global and national problems.

This Jain approach is conducive to strengthening cooperative co-existence, harmony, equanimity and understanding in social interaction and dealings.

The doctrine of relativity in thinking is not a Jain religious prescription, but a significant scientific contribution of Jainism to sociology in the field of logic and reasoning.

Anekantvad helps promote an integrated and wholesome perspective with considerable openness (glasnost) for the consideration of the merits of an issue of a problem. It makes for democratisation in thinking, analysis and solution-search. It curbs ego-centric tendency which more often than not complicates solution of intricate, social, national or international problems.

In the rapidly changing world of today, relativity of thinking can provide a very dynamic and vibrant approach for harmonising apparently conflicting view points, maximising agreement at highest common denominator levels, and discovering fundamental unity of purpose in the diversity of thought and behaviour patterns. The approach could be usefully applied to bilateral as well as multinational issue in a wide variety of situation and circumstances.

Conclusion

With its scientific temper, logical perception and ethical approach Jain philosophy is of universal relevance in the contemporary world. Jain principles of non-violence, non- egocentric outlook, ecological perspective, reverence for life in all its forms and vegetarian culture can provide a healing touch to the manifold problems facing human society today in its relation interse as well as with other living beings and elements of nature.

The principles are not only of continuing validity, but are of particular timely relevance in the world of today when humanity is going on the wrong

track of unbridled violence and may well end up destroying the entire fabric of rich and advanced civilisation and culture built up through human ingenuity, inspiration and a sense of faith and commitment.

The deeply compassionate principles of Jain religion and their practice can meaningfully help search for sustained peace, safe environment and sustainable development, curbing violence and terrorism, fear and suspicion, hatred and hostility, inculcating the practice of restraint over the indiscriminate pursuit of materialism and above all serving more wholeheartedly the underprivileged, handicapped and the utterly deprived living beings.

There is a refreshingly welcome impact of Jain philosophy beginning to make itself felt on the world community - on whosoever came in touch with it, be they followers of Jain religion or not; The realisation is growing that its principles make Jain religion a religion of humanity.

Human life is but a small passing phenomenon in the vast eternity of space and time and the grand complexion of the entire cosmos. It has been rightly said.

"I expect to pass through this world but once; any good, therefore, that I can do, any kindness that I can show to any fellow creatures, let me do it now - for I may not pass this way again."

SPIRITUAL RESURGENCE - THE CRYING NEED OF OUR TIMES

**Presentation by Dr. N.P. Jain at Parliament of World's Religions on
September 1, 1993**

INTRODUCTION

The Parliament of World's Religions is an unparalleled event of this century. It is an honour and privilege to participate in it as a major presenter from India representing "The Jains."

The world today needs underpinning of faith to the thoughts and activities of human beings. Noble Laureate Poet Rabindranath Tagore described faith as :

*"a bird that feels the light and
sings while the dawn is still dark."*

The eyes of the world are upon us. Inter-faith unity of purpose and action forged here at Chicago could help to bring the light of spiritual consciousness while humanity might still be groping in the darkness of despair, ignorance and confusion.

Let us rekindle the torch that was lit in 1893 and put spiritual resurgence on the top of the global human agenda in order to tackle in a purposive manner the crisis points in several fields of human endeavour.

Vincent Van Gogh, the renowned artist once remarked:

*"I have a terrible need-shall I say the word? -----of religion. Then
I go out at night and paint the stars."*

GLOBAL CRISIS OF SPIRIT

There is a world-wide crisis of spirit. Materialism has proliferated extensively. We are about to step into the 21st century with advanced and sophisticated technology servicing vast and varied comforts for the humanity.

And yet standing at the summit of material prosperity, human beings are lost and confused, rootless and rudderless. Is this what life is all about? The body is flourishing, but the soul is barren. There is something missing. It is the spiritual orientation in its wholesome dimension. The materially prosperous world is in danger of becoming a spiritual slum.

The late Swamy Chinmayananda observed once:

"Happiness dwells not in the outward charms of materialism. Real happiness abides in the core of your spiritual personality. One ought to discern the bliss within. The key to inner happiness is in spiritual upsurge."

World religions command large following. However, spiritual rejuvenation is the crying need of our times to reform our religious attitudes, habits and perceptions which have grown in a climate of ritual, dogma, blind belief, conservative orthodoxy, bigotry and parasitic fanaticism. Lulled by materialistic comforts, humans have let ritual be mistaken for religion and bigotry for faith. Non-essentials of religion are highlighted at the vital expense of essentials. Religious fundamentalism devoid of the basic virtue of tolerance and compassion has given a wrong direction to the very nobility and sublimity of religious instinct and faith. A saint-scholar has observed :

"In many ways we have gone a long way already towards committing spiritual suicide, while we may revel in our intellectual and scientific achievements."

Away from mumbo-jumbo, we need to restore the rational approach to religion for spiritual resurgence. Jain religion espouse that our actions, thoughts and expressions should flow and be inspired from the three principles of :

Samyak Darshan (Right Perception)

*Samyak Dhyan (Right Knowledge) and
Samyak Charitra (Right Conduct)*

MESSAGE OF INDIAN PHILOSOPHY - THE COSMIC PERSPECTIVE

From times immemorial Indian philosophy has sought happiness in looking beyond the earthly mundane existence towards the life giving, sustaining and destroying cosmic phenomenon - which in itself has been evolving in the vastness of space and the immensity of time. God has been visualised as a trinity - the creator, the preserver and the destroyer. In the creation, earth is but a tiny place drifting in the cosmic ocean of billions of galaxies and trillions of stars.

Spirituality arouses human consciousness on a higher, wider and ever-enduring perspective of continuity in the midst of ongoing change. It links human effort, achievement and aspirations to the eventual purpose of the transitory passage of human beings in this universe.

THE DISCOVERY OF THE SELF

Indian philosophy regards happiness as not mere sensual pleasures, emotional joys or intellectual delight. All these are transient joys. Enduring happiness reveals itself in the discovery of the self. In essence the goal of all religions is the same - to unveil your real self and to draw out the divinity in you.

The message of 'Upanishads' is not to get lost in the glamour and splendour of material comforts but to search for the attainment of enduring bliss :

*"From the unreal
Lead me to the real
From darkness
Lead me to light
From death
Lead me to immortality."*

—Brahadarnayakopanishad

Jain scriptures say that there is no external agency to guide you in your life and life beyond this life. Your soul is your guide and the example

to follow is of those human beings who achieved enlightenment through self effort and control. The enlightened ones have removed from their minds all afflicting emotions and mental barriers, acquired all the qualities of wisdom and compassion, grasped the nature of the whole universe, and who have become pure, all accomplished and perfect beyond all differences and dualities, beyond all pleasure and pain.

The need of our times is to rehabilitate our impoverished soul; to rejuvenate it with divine inspiration and to make it recover its strength and power. Bhagwat Gita reminds humanity of the power of the self :

*The self is indivisible
it is extremely subtle
without parts, and infinite
That is why no sword can cut it
no fire can burn it,
water cannot make it wet
and wind cannot dry it.*

FOUNTAIN SOURCE OF NOURISHMENT FOR THE HUMAN SOUL

The universe is so ancient and so vast that in contrast human affairs may seem of little consequence. Absorbed in day-to-day bread and butter existence, humans are lulled into thinking that what seems remote is irrelevant to every day concerns. Carl Sagan, the famous American scientist observes:

*"Science has found not that universe
has a reeling and ecstatic grandeur,
but also that we are in a very real
and profound sense, a part of that
cosmos, born from it, our fate deeply
connected with it. The most basic human
events and the most trivial trace back
to the universe and its origins.
In the last few millenia, we have made
the most astonishing and unexpected
discoveries about the universe and our
place in it. They remind us that humans*

*have evolved to wonder, that understanding
is a joy, that knowledge is prerequisite
to survival."*

This knowledge has to be backed by faith to strengthen the indivisible self. Knowledge educates and enlightens human beings. But knowledge is a treasure house to be drawn upon not merely to put science and ingenuity for more and more creature comforts, but also to grasp the divine spirit within us and circulating in the cosmic universe - what all religions call 'godliness'.

Johannes Kepler wrote in "Mysterium cosmographicum":

"We do not ask for what useful purpose the birds do sing, for song is their pleasure since they were created for singing. Similarly, we ought not to ask why the human mind troubles to fathom the secrets of the heavens - The diversity of the phenomenon of nature is so great, and the treasures hidden in the heavens so rich, precisely in order that the human mind shall never be lacking in fresh nourishment."

Scientists have established that when human beings first evolved on Earth, it was already 4.6 billion years old. But humans came as a very vital element. Our intelligence and technological prowess enabled us to harness the nature in a wide variety of ingenious and successful ways.

With such power at our command, why should the humankind become ignorant or complacent in the realm of the spiritual and the cosmic phenomenon - with which it has incessantly struggled with tremendous success and elan. If humans can reach the moon - it is not to be seen only as a material achievement of an earthly being. Rather it is the achievement of humans in the wonderland of cosmic universe which lends constant strength, power and inspiration to their souls. Spiritual prosperity is in the backdrop of the total cosmic scenario and not in the backyard of your house, corner of your street or the doors of a temple or a church.

Indian religions believe in reincarnation and the ongoing cycle of birth and death on this Earth. That provides a measure of continuous existence in which the binding factor is the 'soul' while the body in varying forms of existence such as an insect, animal or human perishes.

Immortality of the soul is the spiritual inspiration for any given exist-

ence on earth at any point of time or form, in any condition of material prosperity or poverty. That is why one finds a tremendous serenity on the faces of the poorest of the poor, and tension lives on the faces of the richest of the rich.

Ovid has pointed out in his immortal work "Metamorphoses" that God has given an uplifted face only to Man and bade him stand erect and turn his eyes to heaven, while all other animals were prone to fix their gaze upon the Earth.

THE PLUS AND THE MINUS ASPECTS OF MATERIALISM

It will be wrong and misleading to run down material progress. It has been a epoch-making achievements of humanity with the aid of science, reason and logic. Beginning with primitive tools and going onto the birth of the wheel, humans have not looked back. Industrial revolution has made continuous strides reinforced by revolution in communications. Humans have conquered distances and the world is fast becoming a global village. The creature comforts created by material progress have made life progressively more and more comfortable and enjoyable.

Resurgence of spirituality does not call for cancellation of material pleasures, but only the excess and abuses of them which distract the human beings from the rational and righteous path.

The virtue of simplicity will be wrongly defined if it condemns material progress, if it advocates denial of the use of benefits of science - which make for better and more comfortable living, greater mobility and access, economy in use of time and conservation of human energy.

It is the weakness of human beings that while materialism has ushered in unparalleled prosperity it has not been evenly distributed. 25% of world population living in highly developed countries of North enjoys 83% of world income, 70% of world's energy resources, 85% of wood, 75% of metals and 60% of fuel. North and South divide is reflected in the rate of growth in the North being 2.7 times greater than in the South.

Man's lust of power and blind capricious ambition has diverted science for producing weapons of mass annihilation. Today the turnover of military and drug industries alone of about US\$ 1.8 trillion per year is three times the money spent on controlling of population and eradicating poverty. In a world where the science of health and medicine has made remark-

able progress, 35000 children under the age of five die everyday due to malnutrition in India. In a world where millions can't go to schools and are deprived of paper and stationery, 50% of paper in USA is used solely for packing purposes.

One can go on with innumerable such examples that arise from ill or abusive use of science and materialism, of the absence of equity in human dealings, of exploitation. All these point out to the weakened ethical fibre and spiritual void.

Even a celebrated scientist like Albert Einstein persuaded through his famous letter to President Franklin Roosevelt that United States should take the idea of producing nuclear bomb seriously - as a counter to the fear that German Scientists under Nazi rule might build a nuclear bomb. And then it was Einstein who engaged in post war efforts to prevent nuclear war. Thus sometimes leading men and women can get distracted and it is arousal of spiritual consciousness that brings them back to the right equation.

Communist heralded socialist ideology promising equity and equality to all, elimination of exploitation and emergence of a classless society. And yet it vanished within half century because it did not have an underpinning of spiritual dimension. It became a God-less society which made it inspirationally barren and dry though on the face of it just and fair. The ends and means bore no equation with one another and communism took the form of totalitarianism because of wrong means.

The ends and means are best reconciled in the spiritual and philosophical backdrop and not within the confines of any materialistic ideology - even if it is socialistic. Ferdinand Lasalle has been quoted pertinently by Arthur Koestler in the famous world classic 'Darkness at Noon on Communism':

"Show us not the aim without the way. For ends and means on earth are so entangled That changing one, you change the other too; Each different path brings other ends in view"

Colonialism - the one way of exploitation of far away territories and people has also given way to global interdependences between nations of North and South. Weary of wars and conflicts and ideological divides, humanity is looking for durable peace and understanding.

Human kind has been caught up on the illusory web of materialistic pattern of life. Human beings feel rich or poor almost entirely by monetary standards. Money has entered our soul and has crushed it; money has entered our thoughts and has corrupted them. Life has been reduced to a comic tragedy.

Unending struggle for satisfaction of limitless and ever multiplying wants has made humans the most discontented species inhabiting the Earth. Humankind has taken to living by greed instead of by need. The irony of it all is that even in oasis environment of opulence and plenty, there is the undercurrent of pain and suffering.

It is necessary to break and rise above the vicious circle of mutually exploitative life benefit of not only justice, equity and equality but basically of morality and ethics. Our values of life stand vitiated and ethos of culture devalued. In this dismal scenario, the message of Jesus Christ is worth recalling.

*"Get thee behind me, Satan,
I will have nothing from thy hands."*

SCIENCE AND SPIRITUALITY GO TOGETHER SHOULD

Science and spirituality need to go together, while materialism surges ahead and nothing wrong with that, it will be a vastly richer human being if it is accompanied by spiritual resurgence which will strengthen the moral and ethical fibre in our thought and conduct and give to our intellect the underpinning of rationality.

It needs to be realised that religion and spirituality are not ante-material prosperity. In fact every religion expounds laws of practical living to maximise efficiency, productivity and prosperity !

Both Jain and Vedanta philosophies maintain that religion makes a human internally more self-sufficient, strong and blissful and this does not run counter to simultaneous greater material well being, so long as the culture of non-attachment and non-possessiveness guides the life style.

The debilitating weakness of our scientific and technological progress has been that the spiritual dimension has been mercilessly drained out of it, And that is how we have ended up with stockpiles of nuclear weapons, mountains of chemical weapons and weapons of mass

destruction. The twentieth century - the century of great achievements has also witnessed two great world wars and innumerable number of local and regional wars and conflicts. Violence and terrorism is taking a heavy toll of human life and property and has created a climate of fear and apprehension, hostility and hatred.

NO INCONSISTENCY BETWEEN ACTION AND SPIRITUAL SEEKING

There is a common impression that action has no place in the life of spiritual seeking. Lord Krishna tells Arjun in Gita :

"Activity in life, intelligently undertaken is a means to reach the highest spiritual consumption. "

"Thy business is with action only, never with reward or merit accruing from it."

"Let not the fruit of action entangle thee nor be thou the slave of inaction."

Spirituality can not be pursued through inaction. Action is the symbol of life. As long as a man lives, he acts. It has been aptly put:

"Men of mere ideas and no legs are no more then intellectual centipeds."

By doing one's duties and performing tasks, one is not disconnected from the journey towards spiritual realisation. Spiritual awakening does not require one to become a hermit and retire to Himalayan mountain regions.

Swami Vivekananda's first lesson of spirituality was, 'Go play football.' the moral is that even the maintenance of your body would be impaired by inaction. Both material and spiritual well being come to an active and not a lazy person.

Spiritualism and materialism, thus go hand in hand in judicious balance and adjustment. In fact with this combination, one can achieve fulfilment in life on a deeply satisfying note. Vigorous activity helps to get rid of inertia and to acquire dynamic momentum towards self development.

This thought has a message for spiritual thinkers assembled at this historic Parliament of World Religions. If they wish to actively lead the humanity towards spiritual resurgence, they should enter the field of social

reforms and transformation, moral rearmament and environmental conservation.

The monks and saints of the world must come out of seclusion in churches, temples, mosques and gurudwaras to the people to remove their suffering, rehabilitate the needy and make religion a tonic to the society.

We have seen the World Red Cross functioning for many years. Last year at the UN Earth Summit in June 1992, a World Green Cross was established to save the environment.

At this Parliament, we should establish a World Saint Brigade which will through active field service awaken among people the spirit of compassion in action, equanimity in behaviour and friendliness in dealing with fellow living creatures.

Mahatma Gandhi showed the way in India by serving the untouchables and call them "Children of God" (Harijan). Albert Schweitzer did yeomen service to the needy in Africa. Mother Teresa's monumental service to humanity has made her a legend in her own life time.

There is so much spiritually inspired work to be done in conflict area, riot hit localities, flooded or drought stricken villages and towns, disease-prone areas and many similar service areas where lead taken by saints and monks would be widely emulated.

Mahatma Gandhi used to recite the following Vedic prayer at his daily prayer meetings.

*"Not for any kingdom do I long Not even for the kingdom of heaven
Not even for freedom from the endless cycle of birth and death
For one and only one thing do I long To free living beings from
their agony and pain to wipe a way their tears."*

SPIRITUAL RESURGENCE ON GLOBAL HUMAN AGENDA

Bringing spiritual resurgence on global human agenda is a very challenging task. Nothing short of collective efforts of all religions of the world can give it the required momentum. Inter-faith coordination must put this task on top of its action agenda. Spiritual rejuvenation will provide the added dynamism and durable vitality to our efforts to tackle global crisis in environmental, developmental, cultural, social and political arenas.

Erosion of spirit has made humanity immeasurably deprived and

disillusioned. Let religion, true to its word meaning, bind us again and relate us to the true and the ultimate purpose of our life. Discovery of one's true divine self, abandoning of the egocentric attitudes, eliminating irrational beliefs and restoring the spiritual health at the level of the individual, society and the universe.

It is time to focus on the most common denominator of all religions to promote tolerance and compassions, kindness and co-operation, amity and understanding, peace and harmony. The starting point of the spiritual resurgence is the translation of the Jain principle of "live and let live" in our thoughts and actions and expression.

Change from the habit of violence to a commitment to Non-violence is the key to spiritual prosperity. Non-violence is an important spiritual discipline as well as a rational way of behaviour. Jain Tirthankara Mahavir said 2500 years ago in his discourse on Jain philosophy :

"There is nothing so small and subtle as the atom nor any element so vast as space. Similarly, there is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life."

In order to bring about spiritual resurgence, wide-spread spiritual education is necessary as it will strengthen intellect reasoning and rationality. The course of spiritual education is similar to the process of making curd out of milk.

The aim of spiritual education is to grow multifold from physical to emotional personality, from emotional and intellectual and ultimately absorb the core of spirituality.

Spiritual education is not mere reading of religious texts, reciting from holy scriptures or participating in discourses. It is in active day to day life while performing one's daily duties that one should achieve spiritual awareness and rise above the mundane existence to the higher plateau of self-realisation regarding the ultimate purpose of life. It is beginning in this higher and deeper spiritual perspective that is part of one's steady growth in spiritual education. It comes through not conviction alone, but also practice reflected in day-to-day thoughts and actions. Self education in this realm is the best education.

The process of spiritual education will be accelerated if we understand the true meaning and coverage of religion in our lives.

Inspiration should be drawn from spiritual education from the life and teachings of great human personalities like Jesus, Moses, Buddha, Mahavir, Rama, Krishna. They were all human beings of flesh and blood like us. They had access to material comforts. And yet they renounced earthly pleasures, attained spiritual enlightenment and became 'path-leaders' and 'torch-bearers' for the entire humanity. Albert Einstein has rightly observed :

"What humanity owes to personalities like Buddha, Moses, and Jesus ranks for me higher than all the achievements of the enquiring and constructive mind."

CONCLUSION

Spiritual prosperity unlike material prosperity can be far more universally spread as it does not recognise or encourage artificial barriers created by greed, deceit, exploitation and injustice. The vastly varying level of material prosperities has, as we have seen, divided the world into rich and poor, affluent and the deprived, luxury-ridden and the down-trodden. Spiritual prosperity is not a substitute for material prosperity. With fine pruning, prudence and restraint material prosperity can continue to be enjoyed while progressing towards spiritual awakening.

Spiritual resurgence will get the desired momentum if we combine the catalytic forces of the timeless wisdom of the East with the glorious scientific and technological clout of the West to make this planet of our a much happier, safer place to live with stable peace for all of us irrespective of our geographical divide, varying cultural backgrounds, differing historical conditioning, variety of the colour of our skin and acquired creed or community affiliations over a wide spectrum.

We need a universal outlook, a comprehensive multi-dimensional vision and a fundamental spirit of tolerance and compassion both at the level of the individual as well as of the community - be it at the national, regional or international levels. Co-operative peaceful co-existence sans

hostility, friction, tension or war alone would help humanity initiate a world wide movement for spiritual resurgence which to recall a Vedic prayer will bring blessings and enduring happiness to one and all :

"O Light divine, May everyone attain awareness of the self, May everyone enjoy all pervading peace, May everyone experience the perfection of pure consciousness, May blessings be showered upon all."

III

LINK WITH UNITED NATION

THE CULTURE OF NON-VIOLENCE

**Address of His Holiness Acharya Sushil Kumarji Maharaj at
United Nations Church Center on June 25, 1992**

I am deeply touched by your gracious presence at today's function. Blessings to all of you.

The United Nations symbolizes oneness of the world. The International Mahavir Jain Mission is proud to be part of the U.N. as an affiliated NGO. The principles and purposes of the United Nations Charter are in harmony with the principles of the Jain religion.

Jain religion has a valuable contribution to make at this time in human history when broader perspectives are developing in regard to peace. International thinking is becoming increasingly global. For peace to be universal and durable firm foundation in culture and practice of non-violence must exist. Non-violence which is the basic tenant of Jain religion, has not been compromised by Jains in more than 5,000 years of their history.

I am a Jain monk and have completed 50 years of monkhood. Much of my early years were spent in deep meditation in serene forests. This inspired me to remain detached from life without totally getting detached from the concerns of well being of mankind.

I decided to go beyond the traditional confines and rigid patterns of monkhood to accept the challenge of being with the people of the world. The reason for this is to help them. So here I am before you as a servant of the people, a messenger of non-violence, truth, love and compassion.

I wish to share some thoughts which form the basis of my living. In the beginning there was confusion in my mind about violence and non-violence. I come from a Military family. That did not support me to become a devotee of non-violence. In the Hindu-Muslim conflicts violence appeared

to be more attractive than non-violence. In 1947 during the partition of India I saw the killing of men, women and children with my own eyes. My own students indulged in the killings. I was deeply shocked and pained by what I saw. Violence did not serve any purpose. My ideas changed completely. I studied history of various wars and realized that all wars ended at the negotiating table and not at the battle field. Then why fight first and negotiate later.

Man cannot go on killing. In human history we have got one success however. That is we have accepted that one man cannot kill another man legally. That is an achievement.

I also saw that without tree, birds, oceans, mountain we cannot survive ourselves. All living beings are helpful to each other and are inter-dependent on each other. Therefore if we want to save this world we must maintain the ecological balance. We must save all life. I am trying my best.

I want to tell you about the practice of and principles of non-violence in human society. In India in Gurgaon piglets used to be sacrificed in the name of religion. I led a successful drive against it. On another occasion I started a movement at Karla Caves of Maharashtra where chicken, hens and goats were being sacrificed in the name of religion. That ultimately stopped. However the movement to stop the cow protection is still continuing in India without much success.

In my native village of Gurgaon we also started a movement to protect the trees and mountain some forty years ago. This is the story of my early life.

We humans are the most powerful living creatures on earth. We must make our society humanitarian, compassionate, truly loving and harmonious. We must choose between violence and non-violence. We can only select one of the two. We cannot have both. Man must accept non-violence now or he will destroy himself and all life on earth.

How do we promote non-violence ? One must first practice the principles of non-violence in one's own life before we preach it to others. There should be non-violence in action and thoughts as well. If others are suffering and are in pain, then one cannot remain aloof from their pain and suffering. Our own happiness depends upon the happiness of others. We should learn all the tenets of non-violence and do noble deeds for everyone's benefit.

Recent years of my life have been very meaningful as I have accepted the challenges and utilized every opportunity to do things which might be even considered unconventional for a Jain monk. I have travelled far and wide to every corner of the globe and met many spiritual leaders of different faiths to globalize the Jain mission of non-violence. You know Jain monks are not supposed to travel by any means other than on foot.

Recently I have returned from Rio Earth Summit. The Summit has brought the realization that all of us in the world must learn to swim together or we will sink together. The challenges of safer, cleaner and healthier environment can be met only through the practice of non-violence.

A total of 8.4 million life forms are existing in the world. If we destroy any life form then we lose the balance of nature. Without balance we cannot survive and exist ourselves in nature. When forests are destroyed there is no rainfall. When frogs are killed insects multiply and diseases become rampant. Let me share an example from a particular region of India. They decided to profit from export of frog legs. The next year hundreds of people died in that region. The researchers concluded that a particular insect which previously was eaten by the frogs, now multiplied and their sting killed the people.

Once when I was speaking on this subject at University of Ontario a student asked me about the usefulness of the insects and mosquitoes. I asked him what was the main economic activity of his province? He replied that fruits were the mainstay of Ontario. I explained to him that without mosquitoes and insects the pollen cannot be spread to grow fruits.

At Toronto Science Center they have a snake and a plant in one single jar tightly sealed together. The snake produces carbon dioxide which is the food of the plant. The plant produces oxygen which is very necessary for the survival of the snake. This experiment demonstrates very beautifully how life forms are interdependent on each other.

We have to think that each living form of life has usefulness. If we kill an animal, cut a tree, destroy a mountain, then we are not killing an animal but we are killing ourselves, we are not destroying any one else but destroying and cutting ourselves.

We Must Create Global Awareness That Oneness of all Life is The Golden Path on Earth!

In consultation with my close friends attending the Earth Summit I have launched a World Movement of Non-violence for Peace and Environment. You are invited to join this movement.

My friend Dr. Robert Muller who is former assistant secretary general of the United Nations, has agreed to become the co-founder of this great and noble movement. In him we have a person dedicated to the UN and to world peace, a person with both spiritual and practical insights.

Some of the prominent persons supporting this concept are Shri Narasimha Rao, the Prime Minister of India and Madame Wangari Maathi, President of International Green Belt Movement of Kenya.

Everyone I had opportunity to meet and speak at the Rio summit endorsed the idea and agreed to join the movement.

As part of this movement we are also proposing that there should be an **INTERNATIONAL UNIVERSITY FOR NON-VIOLENCE** close to United Nations in New York. This university should be affiliated with the UN University of Peace, Costa Rica.

Dr. Robert Muller who is also Chancellor Emeritus of this UN Peace University strongly supports this proposal. The university in Costa Rica has informed us that it is seriously studying our proposal.

Dr. N.P. Jain, India's former ambassador at the U.N. has agreed to play a major role in setting up this university.

World movement of Non-violence is a collective task. I have taken the first step. Now all of you have to take further steps together.

I have no fascination for celebrating an anniversary but agreed to the pressing of my followers and friends. This occasion gives us an opportunity to launch this **MOVEMENT OF NON-VIOLENCE FOR PEACE AND ENVIRONMENT**, in the United States of America for our future and that of many more generations to come

I thank all of you for your presence here today. My blessings to all of you for every success in all of your endeavours.

JAIN FLAG AT THE UN

New Jain center to offer U.N. a path to peace via non-violence

One of the world's oldest religious traditions has come to the New World and is helping to give a spiritual boost to the United Nations community suffering from the moral morass of its Persian Gulf war experience.

But the Jainism of India, in bringing its example of non-violence, is also accompanying its gifts of the spirit with material contributions to some U.N. bodies.

The gentle Jains live and teach non-violence as they have for 5,000 years.

Jain monks bend down to sweep with a peacock feather the path clear of ants before proceeding to walk, lest they step on even one little living creature by mistake.

"We expect the United Nations to lead the world into peace in the coming decade," said Sushil Kumar, the 67 year-old leader and head monk of first Jain Pilgrimage Centre on the American soil.

"But politics is not the way to peace, 'nonviolence makes peace.'

Speaking at the inaugural ceremonies of the center's first structure, a temple, Kumar said of the large building lined in marble brought from India.

"The temple is not important, non-violence is important."

The three principles of Jainism—worship, non-violence and service—are being meticulously practised in daily attitudes of heart and mind in the Jain community, but will soon be manifested in wood and stone as well. The next structures to be built at the centre—located 60 miles from the U.N. Headquarters in Blairstown, New Jersey—are to be the University for Non-violence and a service center for people in need.

Kumar spoke at a press conference of a call made by the former President of Costa Rica and founder of the University for Peace, Dr. Rodrigo

Carazo, for branches of the university to be built around the world. The University of Peace in Costa Rica was established by a U.N. General Assembly decision in December 1981.

The Jains see peace education and the teaching of non-violence as the highest value. Kumar said that the Jains hoped to offer their University for Non-violence as just such a branch of the University for Peace as Carazo wished to see to sprout all over the world.

Carazo and the University for Peace Chancellor, Dr. Robert Muller, and other U.N. dignitaries will be invited to the university's inaugural ceremonies.

When visited by rappers, the area dedicated to the university was still a field of clover washed by an autumn rain.

But hearing about the Jain gift in the planning, Muller, who in his four decades as assistant secretary-general was the U.N.'s most ardent advocate of peace education, said:

"I'll be glad to speak at the ground-breaking even in a field of mud, so happy I am to see the birth of any institution dedicated to peace."

The third component of the Jain ashram — named Siddhachalm — is a center for serving those in need: children, the disabled, those in need of food and shelter.

"Everyone wanting to achieve peace in life is welcome to this place of human unity, irrespective of their caste or creed," Kumar says.

While the center is yet to be built, the Jains commenced their humanitarian mission by making a donation to the United Nations Children's Fund (Unicef). A Jain businessman from Malaysia presented as a gift from his family to celebrate the inaugural ceremonies of the temple a check for \$10,000 to Louise Roy Sellers, chairperson of the New York Metropolitan Committee for Unicef.

Although the Jains number about 10 million adherents, their influence is being increasingly recognized. Among others, Mahatma Gandhi's mother is said to have been a follower of Jainist beliefs.

Soviet President Mikhail S. Gorbachev also spoke in praise of Jainist principles in a discussion of matters related to peace during the 1990 Global Conference of Spiritual Leaders and Parliamentarians held in Moscow.

In 1953, Kumar founded the World Fellowship of Religions which has met six times in the intervening years to promote religion as a unifying force instead of the divisive one it often has been through history. These international conference have been addressed by presidents and prime ministers of India and major religious leaders, among them the Dalai Lama. Kumar also considers Pope John Paul II his friend and calls Mother Teresa "my little sister in India."

During the 1982 peace rally in New York when an estimated one million people marched in support of the U.N. Conference on Disarmament, the Jain delegation from India was among the largest. Kumar visited the U.N. at the time and presented to Secretary- General Javier Perez de Cuellar with the Jainist plan and plea for non-violence.

In the year when the United Nations went to war in the Persian Gulf, the Jains say: "We are not here to teach Jainism. We are here to teach non-violence." – Elvi Ruottinen

(From UN Observer & International Report, Oct., 1991)

**UNIVERSIDAD PARA LA PAZ CREADA POR LA
ASAMBLEA GENERAL ONU. RES./35/55.
DIC 5, 1980 X ANIVERSARIO**

26 de Mayo de 1992

Excelentísimo
Senor
Dr. Narendra P. Jain
Embajador
Republica de la India
Presente

Estimado Sanor Embajador:

En contestacion a su atenta carta del 25 de Mayo pasado, quiero darle las gracias, ante todo por su cordiales manifestaciones respecto al significado de la Universidad para la Paz y el trabajo que en ella realizamos.

En la medida en que la lucha por la paz y la superacion de todas las fomas de violencia o crueldad hacia los seres humanos y culalesquiera otros seres vivos, nos sirve a todos de punto de referencia, es evidente que se nos abre un ambito de colaboracion conjunta, que sin duda, ha de ser provechosa para todos.

De cualquier forma, tomamos buena nota de sus ambiciosas e interesantes propuestas, en la idea, una vez contrastada con el Consejo Academico, someterlas a nuestro Consejo Rector en vista de poder establecer formulas concretas de cooperacion e, incluso, de eventual articulacion.

Les tendremos al corriente de como se suceden los acontecimientos, con el ruego de que tambien nos tengan al tanto, de la forma mas concreta posible, de posibles ambitos de encuentro.

Le ruego traslade mi reconocimiento y devocion a His Holiness Acharya Sushil Kumar ji.

Cordialmente

Sd/-

Dr. Jaime Motalvo

Rector

**ENGLISH TRANSLATION FROM SPANISH TEXT
UNIVERSITY FOR PEACE (CREATED UNDER
UN GENERAL ASSEMBLY) RESOLUTION/35/55,
DEC. 5, 1980 X ANNIVERSARY**

26th May 1992

To
Excellency
Dr. Narendra P. Jain
Ambassador
Republic of India

Esteemed Mr. Ambassador :

In reply to your letter of 25th May, I wish to thank you for your cordial expressions in regard to the significance of the University for Peace and the work we are doing.

The extent to which the struggle for peace and for suppression of all forms of violence and cruelty is of consequence to all human beings and all other living beings is the context relevant and useful to us all. It is clear that this opens a sphere of joint collaboration which, without doubt, will be beneficial to all.

In any case we are taking up your welcome letter containing your far-reaching and interesting proposals for examination in the first place by our Academic Council with a view to enable the Rector's Council to formulate concrete plans of cooperation including giving them final articulation.

We will keep you informed of further development including steps we also take to give more concrete shape to the possible spheres of our working together.

Kindly convey my respects and regards to His Holiness Acharya Sushil Kumarji.

Cordially,
Sd/-
Dr. Jaime Montalvo
Rector

UNIVERSIDAD PARA LA PAZ
CREADA POR LA
ASAMBLEA GENERAL ONU. RES./35/55.
DIC 5, 1980 X ANIVERSARIO

3 June 1992

Dear H.H. Acharya Sushil Kumar

I was so glad that you visited the University for Peace created by the United Nations in demilitarised Costa Rica. You informed us of your plan to create a University of Non-violence in proximity to the United Nations and expressed your wish to establish it as a sister University or extension of our University for Peace. I am sure that the Council of the University will approve the necessary arrangements for cooperation.

I was no less gratified by your decision on 31 May 1992, on the occasion of the Sacred Ecology meeting preceeding UNCED II in Rio de Janeiro, to create a World movement of Non-violence for Peace and Environment. As a European and chancellor Emeritus of the University for Peace, I am delighted to accept to be co-founder of the movement. The World has made progress towards peace between Nations, but violence is a much vaster scourge affecting children, women, families, youth, elderly, cities, nations, and the air, seas, oceans, nature and living species of our planet. A World Movement for Non-violence can help greatly reduce the mental, verbal, visual, printed and physical violence prevailing on this Earth, it can enlist the participation of vast numbers of people of Good will all around the World. I am sure that Mother Earth and the blessed soul of Mahatma Gandhi greatly rejoice at your initiative.

May our 67th birthday and your 50th anniversary as a monk, to be celebrated on 25 June 1992 at the UN church centre in New York be an appropriate and welcome occasion to launch the Movement in the United States, in the United Nations and in the family of Non-Governmental Organisations accredited to the United Nations.

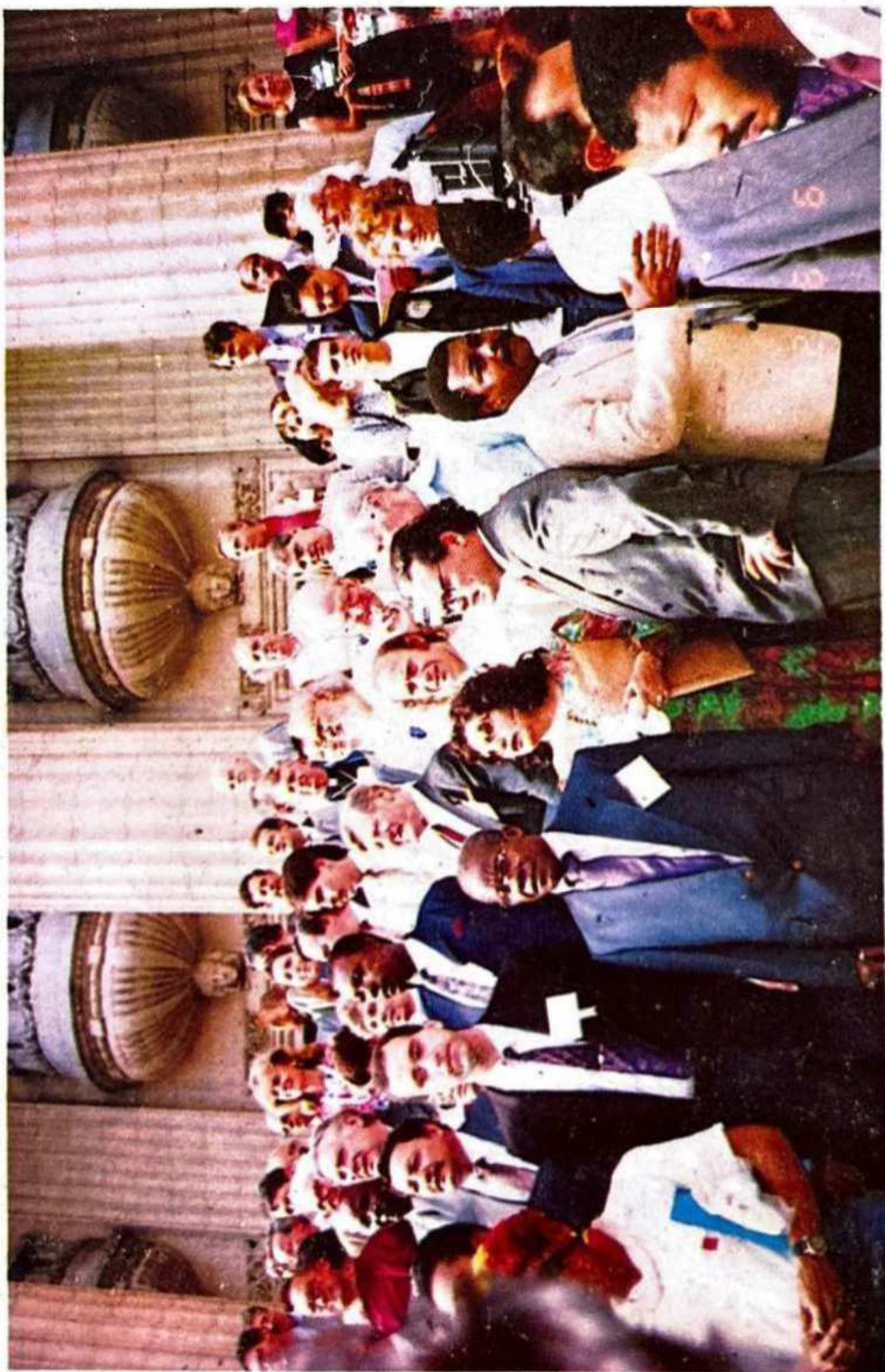
I offer you with all my heart, my warmest congratulations and wishes.

Your in Ahimsa and Peace.

Sd/-

(ROBERT MULLER)

Former UN Assistant-Secretary General
Chancellor Emeritus of UN University of Peace.



Guruji with the delegates at the steps of Palácio Tererê — the Brazilian National Assembly building after the conclusion of the Parliamentary Earth Summit.



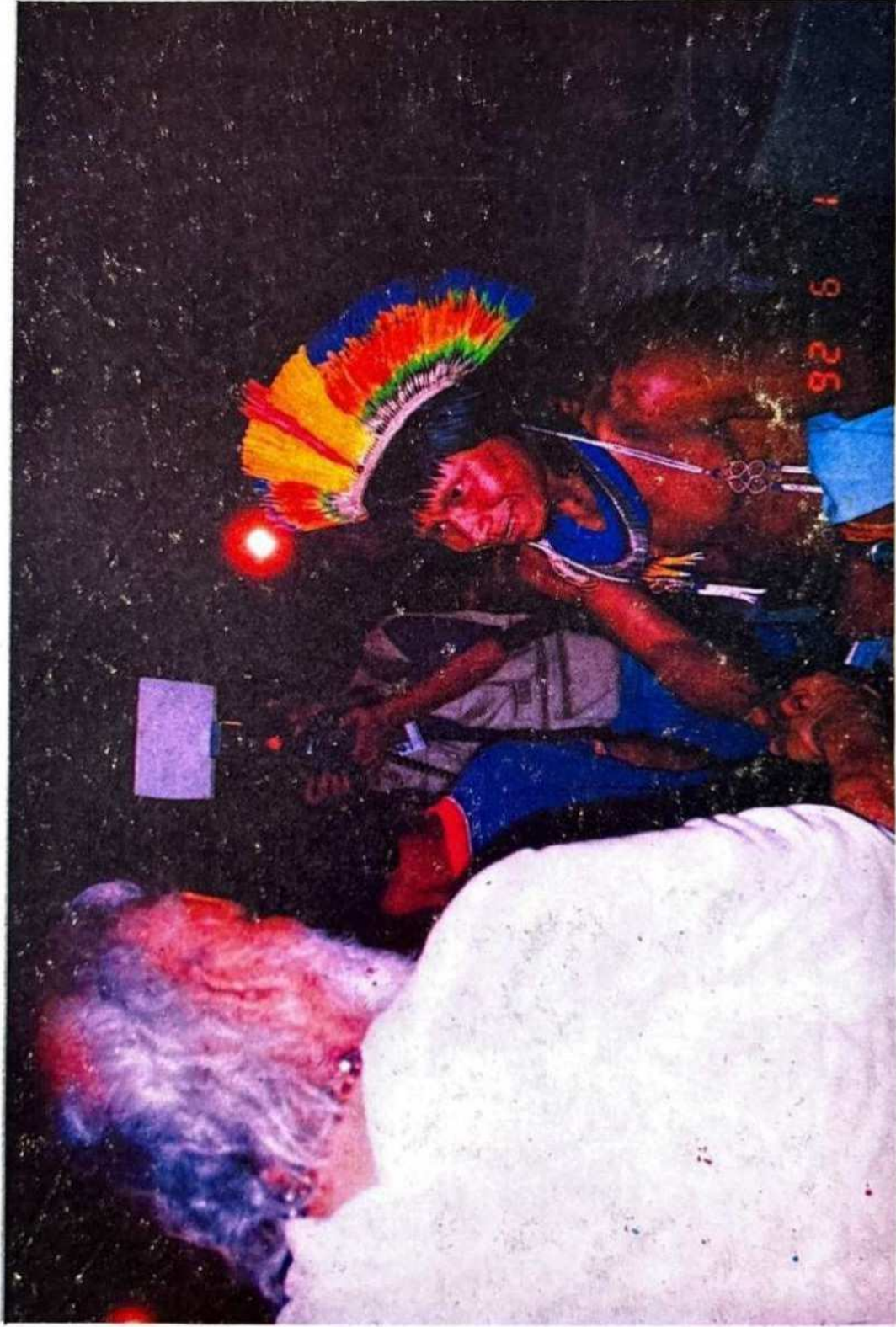
Gurujī blessing the kids so as they adopt non-violence as a way of life; at one of the homes of Brazilians that invited him.



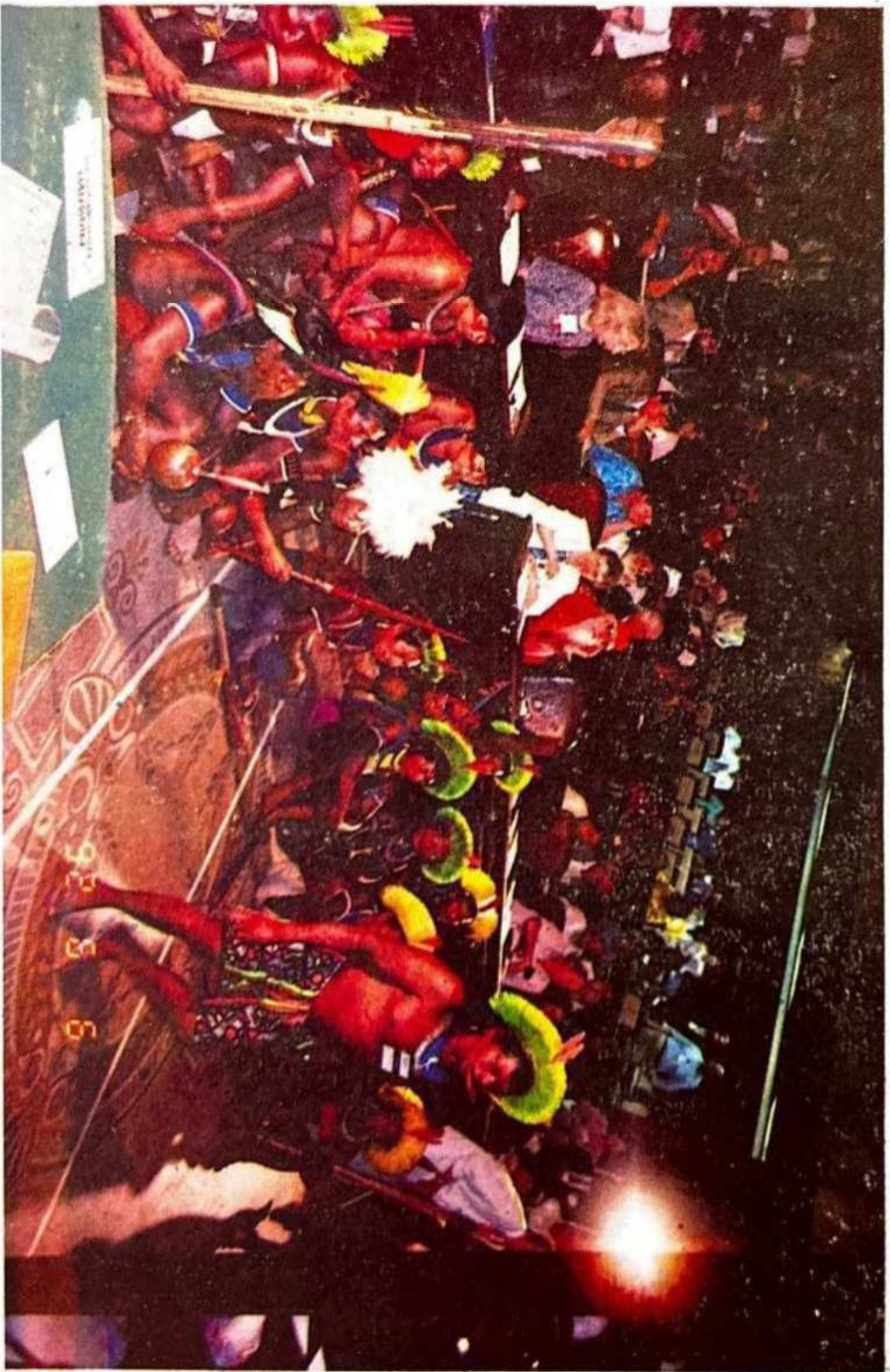
Guruji at the UN Earth Summit coming out of the plenary hall.



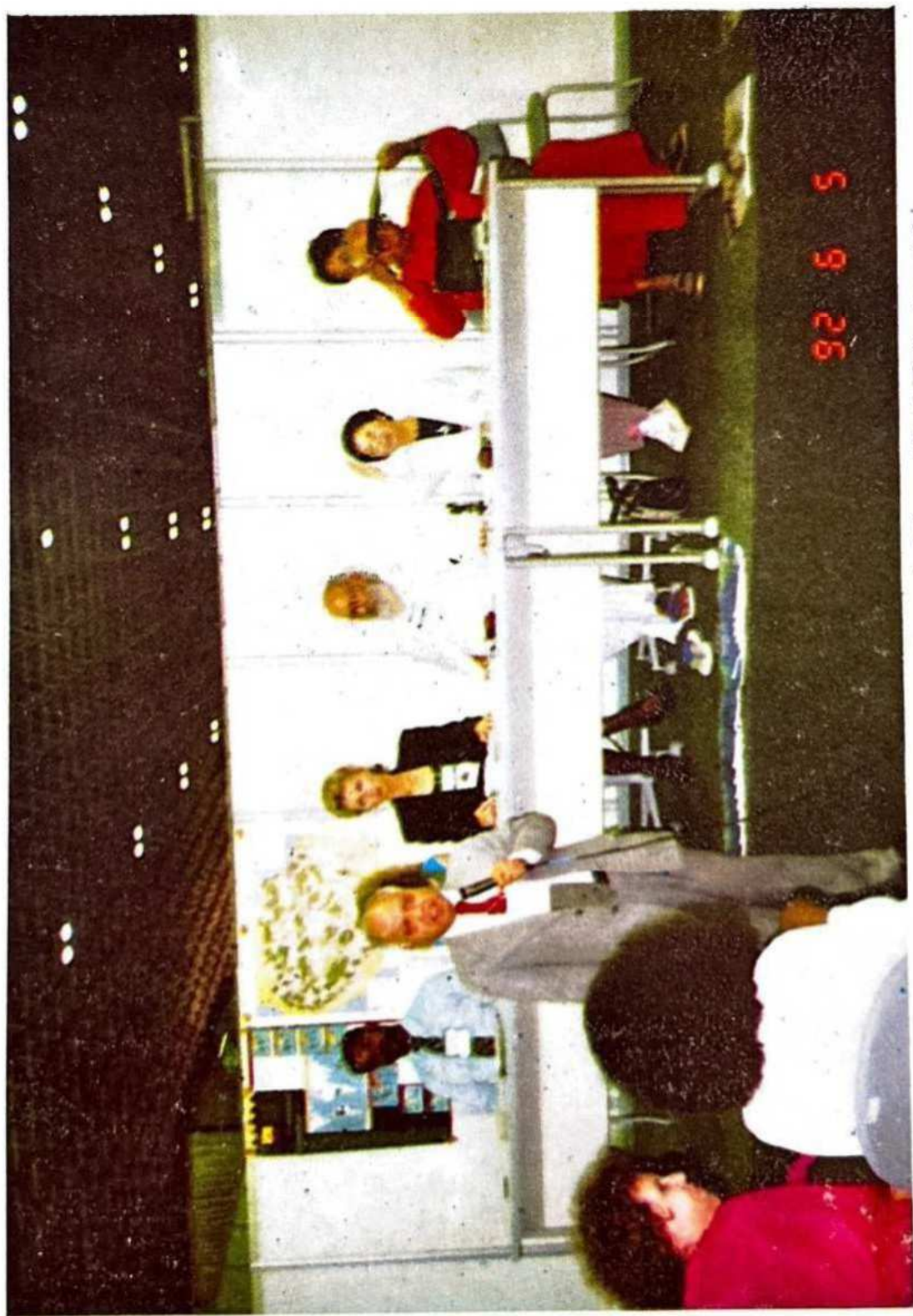
Guruji and Dr. N.P. Jain at the home of Sheiva and David where the Brazilion Chapter of International Mahavir Jain Mission has been established.



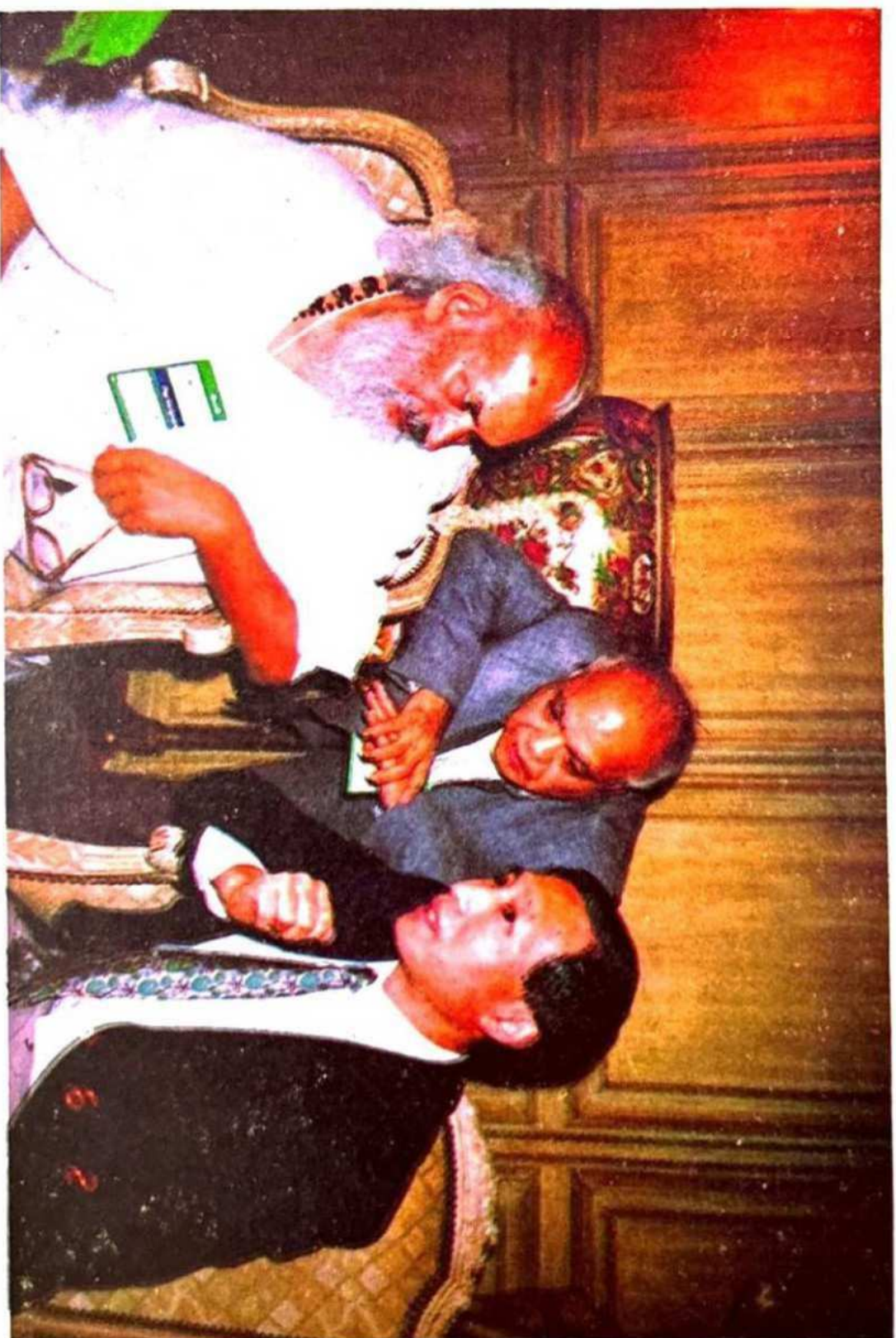
Guruji being greeted by one of the Chiefs of the Brazilian – Indian (indigenous people) at the Global Forum.



The Brazilion – Indian people Participating at the Global forum.



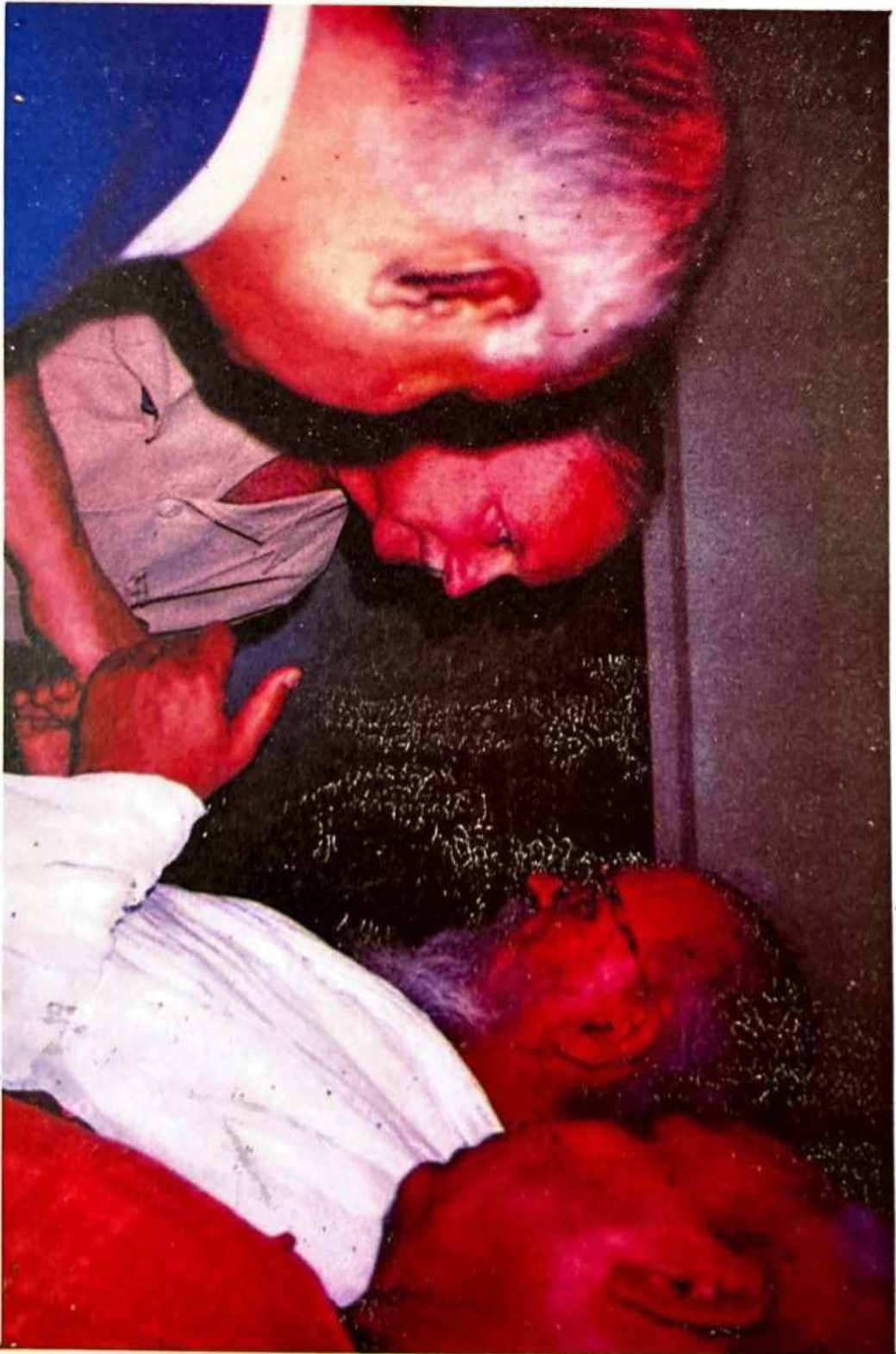
Dr. N.P. Jain speaking as Rapporteur General of Sacred Earth Gathering at the Earth Summit at the special meeting presided by Guruji.



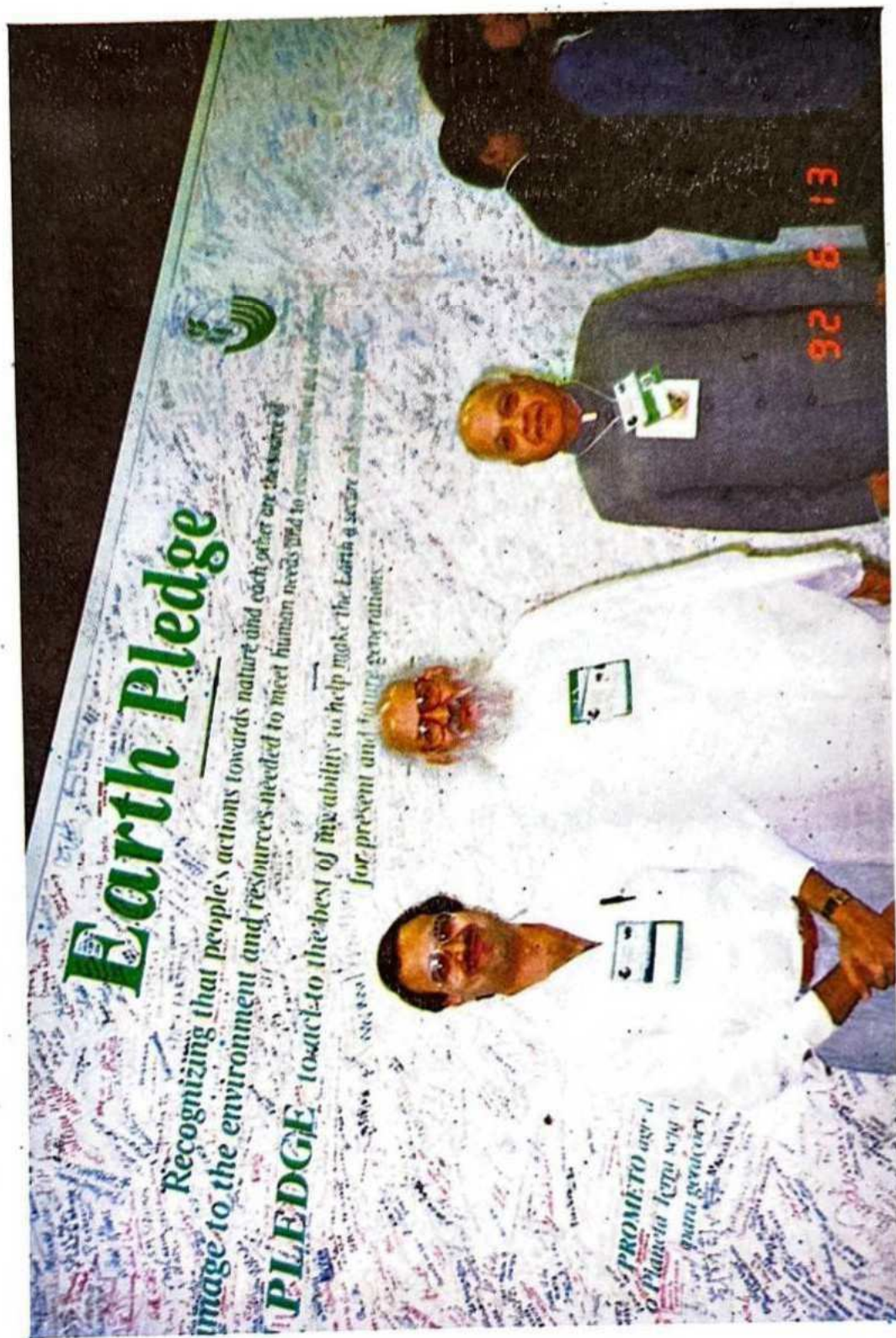
Guruji and Dr. N.P. Jain discussing the plan of the world movement of non-violence for peace and environment with Mr. Matsumura, Secretary General of the Global forum.



Guruji meditating in one of the caves at the Ranch.



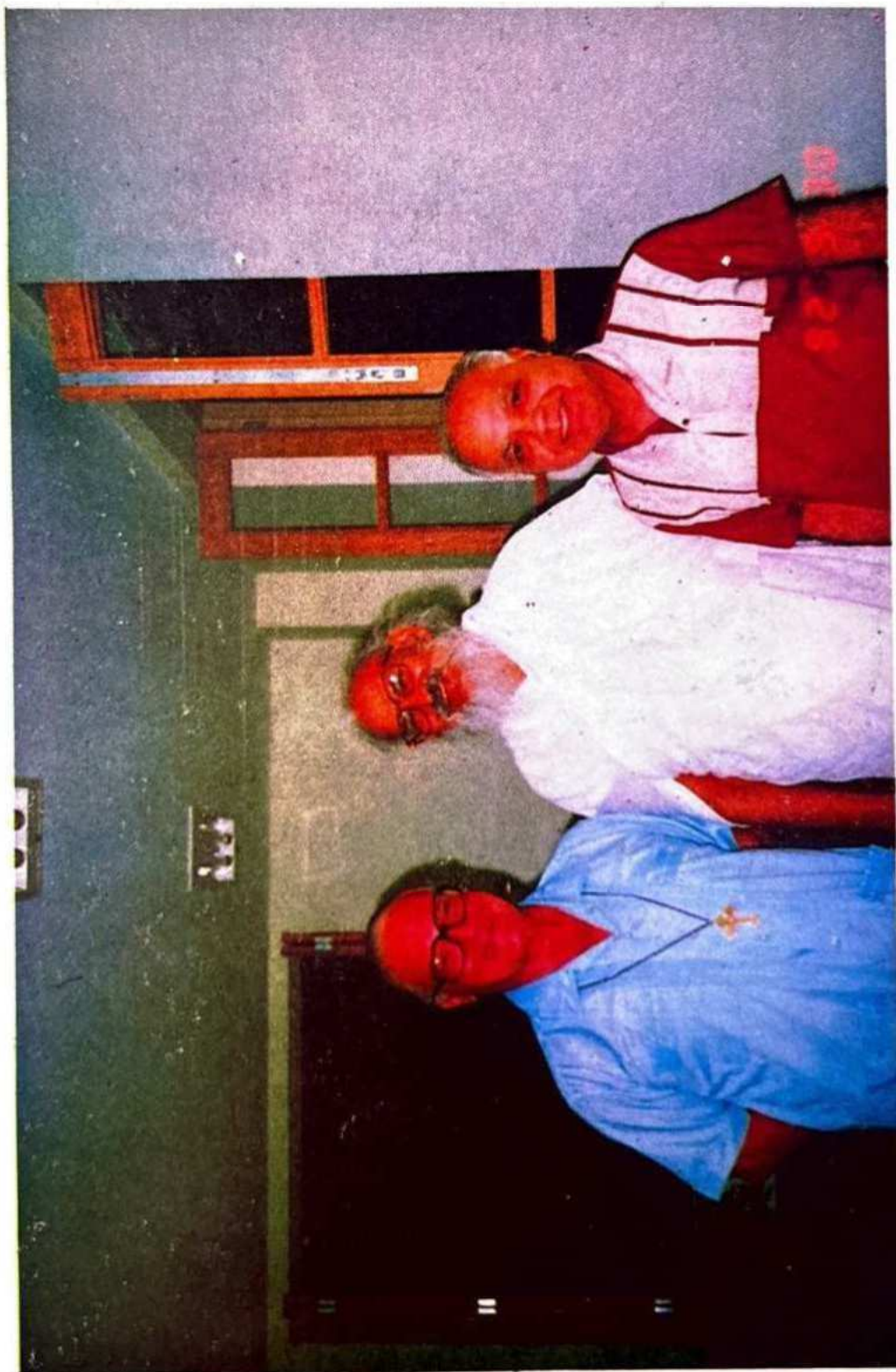
Gururajji explaining to Mr. Maurice Strong, Secretary General of the Earth Summit the relevance of non-violence for human survival.



Guruji after signing the Earth Pledge, along with CEO's of over 120 countries, with Dr. N.P. Jain and Gautam Oswal.



Gurji at the Sacred Earth Gathering with Mrs. Hanne Strong, wife of the Secretary General of Earth Summit, and other delegates.



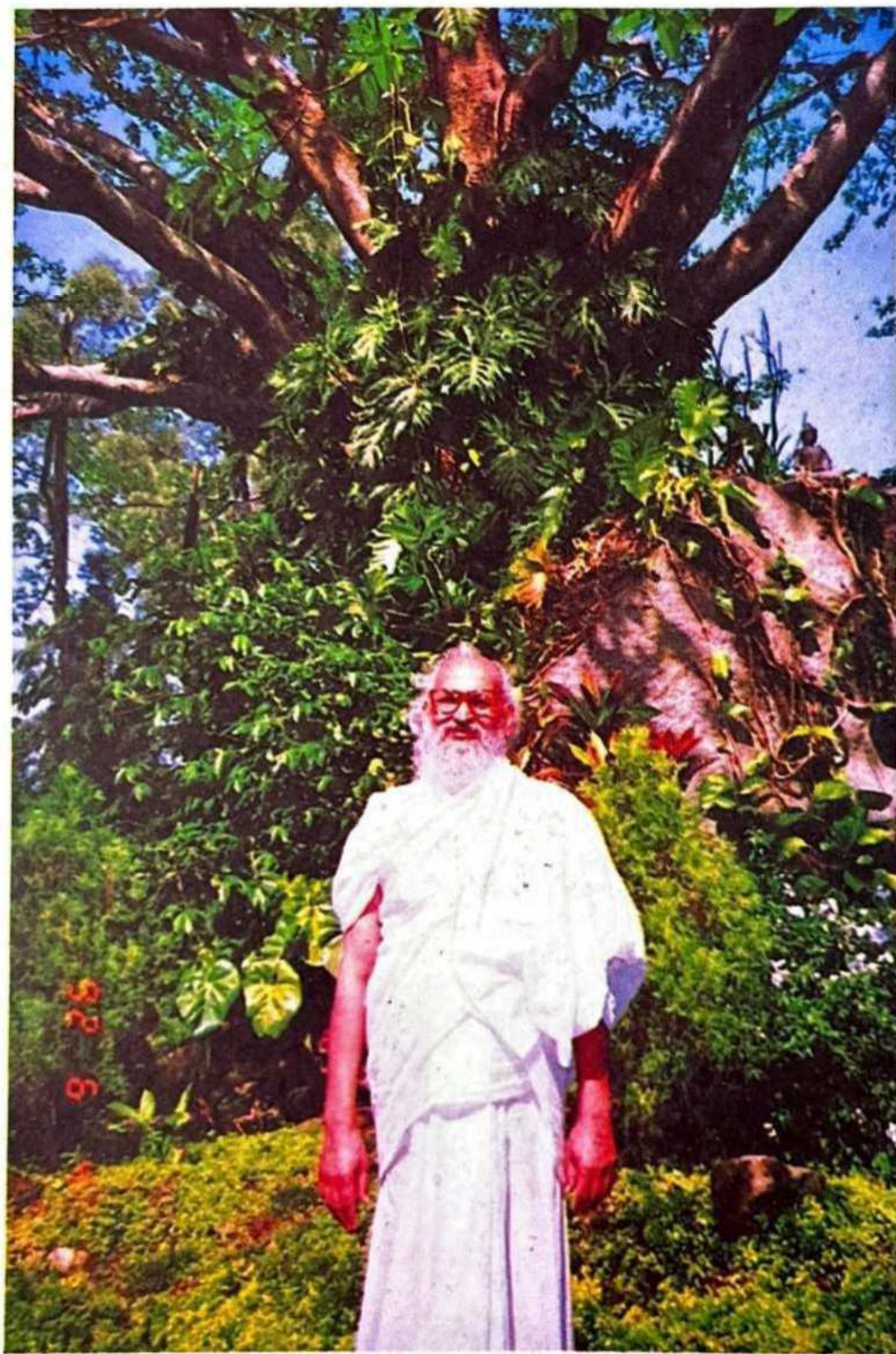
Dr. Robert Muller, Chancellor welcoming Guruji and Dr. N.P. Jain at the UN
University for Peace at Costa Rica.



Gurji discussing the World Movement of Non-violence for Peace and Environment with Sh. P.V. Narsimha Rao, Prime Minister of India at the Earth Summit.



Gururajji with Prime Minister of India, Mr. P.V. Narasimha Rao and Mother Teresa, after being presented the Bharat Ekta Award by the Prime Minister.



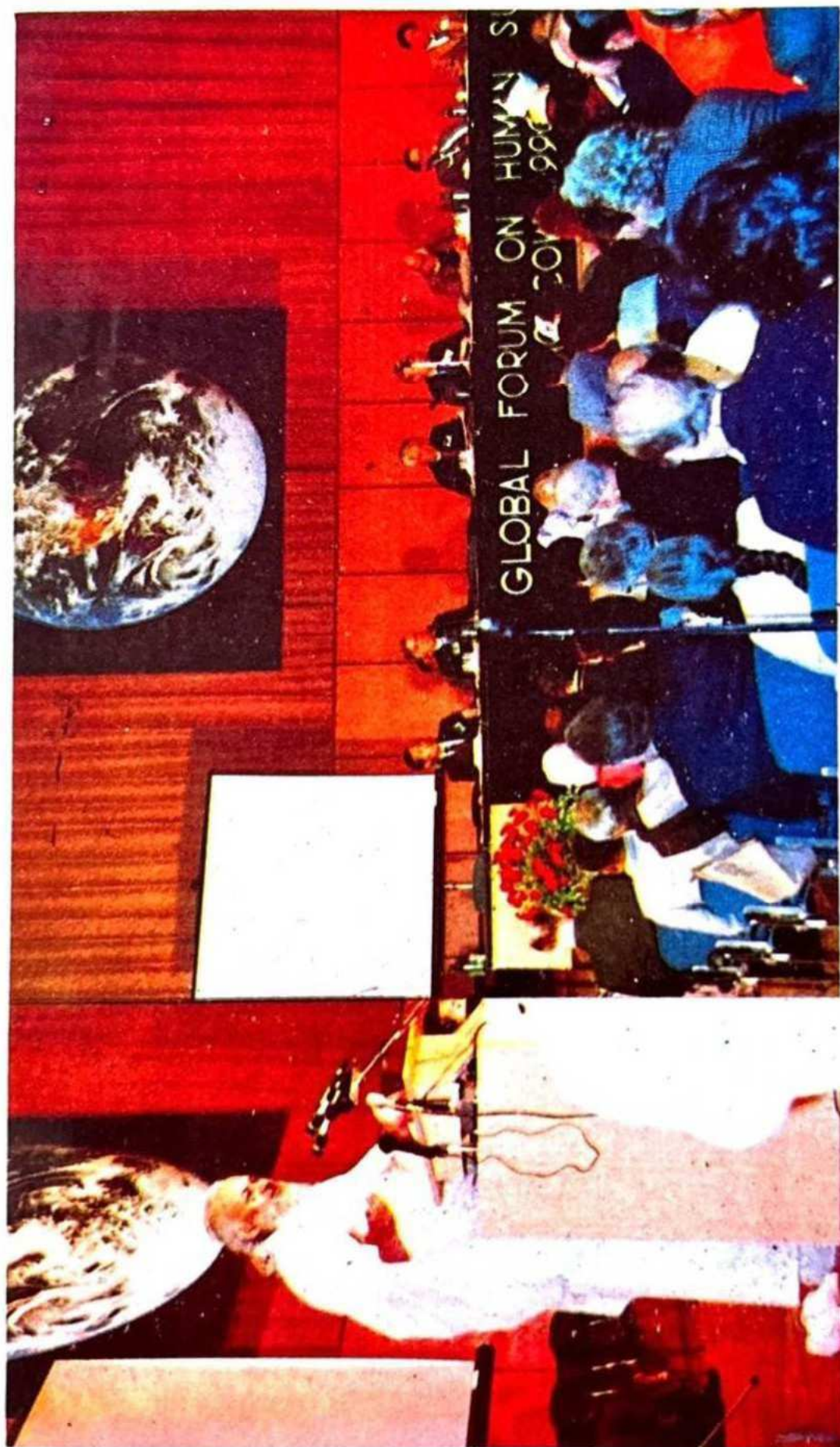
Guruji amidst and in communion with Nature at the Ranch.



H.H. Acharya Sushil Kumarji Maharaj at the inspiring statue of Jesus Christ on hill top overlooking the city of Rio de Janeiro, Brazil.



Gururaj speaking on the 'relevance of non-violence in present times' at his birthday celebration at the home of Sheiva and David.



Guruji addressing the plenary session of the Global forum of Parliamentary and Spiritual Leaders.



Mr. Timothy E. Worth; the US Senator, exchanging views with Gururji on the World Movement of Non-violence for Peace and Environment at the Global Forum.



About the book :

This is a step by step recount of the journey of Ahimsa – the foundation of Jain religion – on the world platform. It is a collection of lectures delivered on international spheres for the attainment of these purposes. How the concept of Ahimsa and 'reverence for all life forms' found its long overdue place in the Declarations of the world conferences and thus how the same was recognised by one and all ? How a lone Jain monk is waging a holy war on the international arena to establish a non-violent society ? Starting from Earth Summit, Rio de Janeiro, Brazil, how the seeds of Ahimsa and 'interdependence of life forms' were voiced on the world arena ? The book talks about the seeds only which when fully grown, are sure to feed the whole world.

\$ 10

Rs. 200.00

About the Authors :

His Holiness Acharya Sushil Kumarji Maharaj is a Jain monk of international repute who has completed 50 years of monkhood and throughout his life has been ceaselessly striving for 'uniting' the people – uniting for communal harmony, uniting for national integration and uniting for world peace. Both nationally and internationally Acharyaji has waged a holy war against the secretarianism, violence, terrorism and other malaise that engulf for the world today. Acharya Shriji is working towards the establishment of a non-violent society as according to him Ahimsa is the guarantee of world peace and thus the human survival.

Dr. N.P. Jain is an Indian Former Ambassador to UN, Belgium, Mexico, etc., Besides being a former diplomat he is actively engaged in economic consultations and also has devoted himself for the cause of non-violence. He is a man of charming personality, a deep thinker and attractive orator and an author of many books.

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