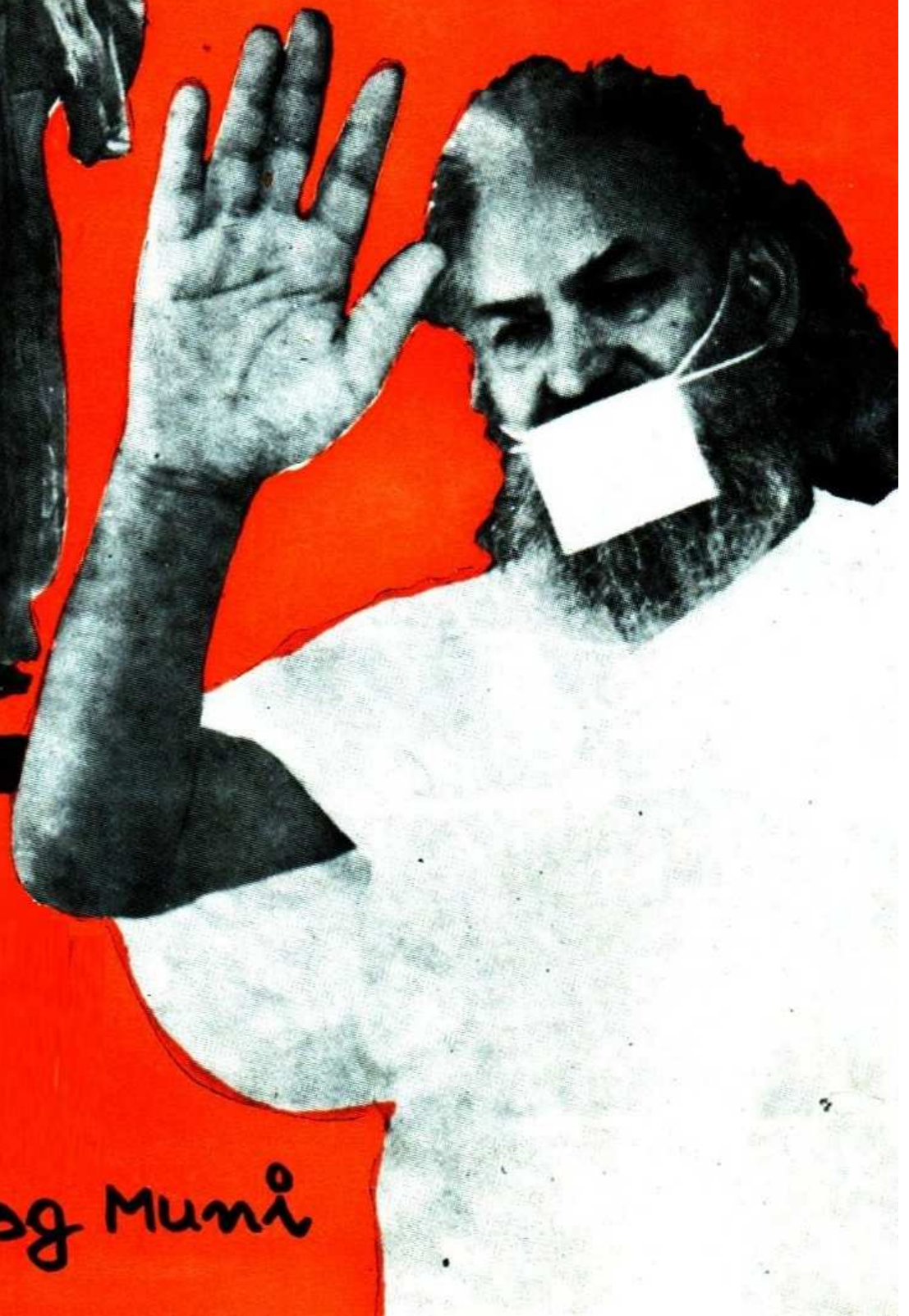


The **SUSHIL** **SAGA**



Subhag Muni

As you will remember, at the meditation center meeting you brought Ellie's condition to Muniji's attention. She had a cyst about the diameter of a grapefruit on the right side of her back just above the right hip. It had been draining for nearly a year and a half. Hospital X-rays just a few days prior revealed a severely damaged right kidney and bone changes in the right hip due to the infection. The right leg circulation was also affected. Muniji administered a healing that night and the effects were dramatic and immediate. The pain lessened and Ellie reported the entire affected area somehow felt different. Maybe the spiritual opening Muniji had imparted to Ellie and me a couple months prior helped in readying us for this experience. I must also say that although I was sitting in the next room without knowledge of what was actually happening I felt as if a great load had been lifted from my own consciousness. Muniji gave Ellie two more healings within the next three days. Each time she felt improved. A day or two after the last healing, Ellie spent two days in the hospital for complete X-rays and other tests. The last X-rays showed an almost normal right kidney and no evidence of the bone damage in the right hip shown by the X-rays

a couple weeks earlier. For the past two months, the cyst has become progressively smaller and Ellie continues to improve in general health. We feel that shortly her complete healing will be a fact. There are no other factors concerned as she has taken no medication.

God bless Muniji for his compassion and may his God granted gifts grow and grow.

**[Dr. James D. Oyer's
letter to Dr. Piller]**

THE SUSHIL SAGA

"...In this era, Sushil Muni is perfect master...
he is as brilliant as the sun, as peaceful as
moon, as wise as the Buddha...every word he
speaks becomes a mantra. He is door to
liberation..."

SUBHAG MUNI

THE SUSHIL SAGA

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To my dharam putri dearest Nirmala
and
her husband Inder Chand Jain

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***Guru Shakti : Who made him available
most of the material of this book.***

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the message from the guru



WE must merge into the present moment. As Mahavir said, the past is past and we have no control of the future. We must merge into whatever we are doing in the present and work wholeheartedly as a Yogi does. We should be like a child. He is a Yogi. He is one with his Karma; forgetting himself. His thought, word and action are one.

Doing one thing and thinking another causes inner disharmony and a buildup of more Karma. One of Mahavir's practices was walking. When he was walking, he was not thinking. Walking was one with the mind, the body and the soul. This is Yoga.

Karma Yoga means to dissolve the Self. We must not think that the Self and Karma are separate. We are made up of our Karma. If we want liberation from karma, then we must become one with it. Do not think that any work is inferior or superior. See Guru and God everywhere when...cooking, meditating, cleaning or chopping wood. The Lord can be found in any work. The Lord is Karma the Lord is the doer and the Lord is the deed. If we work in this way then our deeds will not produce anything Karma and we will reach a state of non-attachment and enlightenment.



OUR goal is to become-'difficulty-proof'. Through watchfulness difficulties will not disturb us, rather they will become the key to self-realization.

Mahavir, Buddha, Jesus...all great masters endured great tests and pain, but attained perfection through watchfulness and transcendental wisdom. During the intoxication of happiness, brought on by favorable external situations, we become careless. It is easy to forget to be watchful, objective and detached. Therefore, we should welcome pain, discomforts and problems, since the happiness and peace which spring from knowing Reality through trials is unshakable.

Pain and struggle are magnified by fear. Remove fear by analysing any difficult situation, find the root of the problem, become neutral and meditate. All difficulties will fall away.



TART now to live in love.

Begin with love of God and Guru. It is through love, practice and the Guru's grace that the third eye center will awaken. With this awakening one realizes that it is the true Self which is the Guru.

All negativities can be destroyed by love. Sickness is the result of hate. Fifteen minutes spent in anger will produce toxins which will last six months in the body.

Love produces nectar. Realize the ocean of love within.



ON the spiritual path we should not be obsessed with detachment. We need not detach from all things, but we must change our attachments from material to spiritual.

It is good to become attached to the Guru. Become attached to his pure teachings and high ideals. He is the model of our true nature. That attachment will transform our character and our entire being.

It is through attachment, faith and love for God and Guru that we realize **ONENESS**.

DECIDE this year what spiritual and yogic practices you will follow. Be aware. Watch yourself during chanting and meditation. Watch your attitudes during your daily activities, and feel love. Do not become lazy even for a single moment. Time is so valuable. It will keep running and if you miss one moment, it can't be caught again. I will tell you a short story about time. . .

'There once was a frustrated and hopeless man who never was successful in any of his undertakings. His desires were never fulfilled. He went to a Swami, telling him of his sorrows. The Swami replied that the man should not be hopeless and instructed that he follow a concentration exercise. The Swami said that in a 24 hours period there will be one special moment, when whatever one says one wants, that thing will appear. The man decided that a huge mass of iron outside the village should turn to gold. He repeated every hour, every moment, "Oh, iron rock, turn to gold. Turn to gold." The hour were passing and finally when the 24th hour came, the man was tired and frustrated that nothing was happening. He continued to beg, "Turn to gold." But he had lost his faith and again was hopeless. At the last moment of the 24th hour, he cried out in anger, "If you won't turn to gold, then turn to stone" At once the iron turned to stone.'

Do not be lazy in spiritual practice or any work. Time is too precious. With a positive attitude, will power, watchfulness and practice you will get success.



TRAVEL is the nature of self. By travelling we are gaining so much, unfolding. We can gain knowledge by studying books but when we are travelling we are studying living books, living culture, old traditions, past and future. Future is not different thing if you know the past. Past is converting into future. Old countries like China, Lebanon, Egypt and India are treasurers. Now countries like Japan and European countries are very scientifically developed but 5,000 years ago India and China developed so much science. Every 25,000 years the axis of the world is changing. When travelling we are communicating with the people. There is really no difference among races. The names are different but inside the same stream is flowing. Love is the great principal and non-violence is the perfect principal. Feel love and peace and do good work. This is our mission. Everywhere we go we will talk and communicate with everyone. You are learning so many systems and branches of culture. We have a lot of work. We will meet thousands of people. When we are meeting any person we are seeing a special form of God. Anyone you meet, think, this is a form of God. Love all. That is beautiful.



TRUTH is one, but there are many aspects and many pathways to that Truth. We must become open minded. There is so much confusion on the spiritual path because people think theirs is the only way, and all other ways are not correct. There is no **one** way.

Some people think so-hum practice is the only way, or navel practice, or third eye practice. But all these are related. Many spiritual groups promote their Gurus as the one true master for this era. They feel their way is completely separate, unique and superior. Some say they are teaching the true Kundalini Yoga. Then what are we teaching? Some say they are teaching the true Yoga of light and sound. Then what are we teaching—deafness and darkness?

I choose to teach you all things so that you don't become prejudiced. And after that you can follow one system. For practice follow one system, For knowledge—you must understand all systems.

In some people the navel center is very powerful, then I will suggest navel practice. Others may have a powerful third eye center, then I will suggest another practice. Then you can get first-hand experience. And your practice will take you to your goal. But if you feel some prejudice, that yours is the **only** practice, then problems start. In a subtle way you are building up and sheltering the ego.

If you feel that your Guru is the only Guru, that all others are false, this will create obstacles for your progress. This was Gautam Swami's problem. Thirty

year passed in his practice and he did not attain Keval Jnan. So may practitioners attained Keval Jnan under his guidance, but he himself did not (until Lord Mahavir's Nirvan), because he was so attached to Mahavir and believed that his Guru was the **only** way.

In the first stage of the disciple's development, this form of ego is very good. Lord Mahavir himself taught that this attachment is useful in the beginning of the relationship. It establishes a bond with the Guru and sets a base for practice. When faith and love begin, it is natural to feel attachment. But then slowly, slowly the Truth appears. In the beginning the Guru is God, he is the embodiment of the highest principles, he is everything. But after some time, deeper practice and divine ideals awaken in the disciple and then Guru and practice have equal charm and value.

Slowly, practice and experience begin to guide you. In a subtle way the Guru is there, but experience grows more and more powerful. And one day, when you get complete experience, everything will come from your inner self. Your experience will guide you. You will, of course, have the deepest love for your Guru, but experience will have become your Guru. By the medulla oblongata you will get guidance and communicate perfectly with your Guru.

Go and do practice. Get experience and this will guide you. Attachment for the Guru falls away, and the subtle connection begins.

SOMEONE asked Guruji at a recent program, 'Are yoga and meditation a part of the Jain religion?'

Guruji replied, "Beside Yoga and meditation what else is there in the Jain religion? The Tirthankaras, our symbols of perfection, are always depicted in the meditation pose. Meditation and Yoga constituted their entire lives and teachings. We must follow the eight steps of Yoga to attain true Self consciousness. We are the same as the Arihant—this state is the highest quality of the Soul. And this oneness in the perfection of the Arihant represents also, our commitment to Ahimsa...But unfortunately, we have forgotten all of this..."

On faith

“Do not believe anything out of force or a sense of duty. Faith should come from direct experience.”

On being here now :

“Catch the moment of the present and the future is in your hands.”

On subtle awareness :

“Can you see the fragrance of a rose ? No, it is too subtle for the eyes to see. It is the same with subtle bodies. You must open your inner senses. The yogi is master of his subtle bodies.”

On Ahimsa and respect :

“You cannot give life therefore, you have no right to take life. All living beings have meaning.

On receptivity :

“If you have nothing, you are an empty vessel. You can receive anything you want. You are open-minded. You are all.”



ORD Mahavir taught us a beautiful, practical method of knowing ourselves. Firstly we must think positively and feel that we are divine. Then follow the four steps to self-realization :

"Thanenam"—Ask Yourself, 'Who am I?'. Contemplate your true reality.

"Monenam"—Experience silence. . .silence in word, thought and body. The silence of the body is total relaxation. The silence of the mind means thoughtlessness when no thoughts of past, present or future disturb the mind.

Jhanenam—Meditate with alertness, watchfulness. This is meditation with concentration on a particular point, such as the third eye center.

Apanam Vosirami—Whatever conceptions you have yourself—give up. Give up your ego, ideas and identification with body. Experience a new birth in the True Self.

 HE true Guru —disciple relationship is permanent and eternal. 'Gu' means darkness; 'Ru' means light. The Guru leads the disciple from darkness to light. Before meeting, the Guru waits for the disciple and the disciple waits and longs for the Guru. The soul has great need for the Guru to awaken its sleeping centers. Upon meeting, the Guru plants the seed of divine knowledge. This is called "Bodhi Beejam Dadatu". This seed grows with the purification of the disciple. The purification comes through the disciple's effort in Sadhana with the Guru's help. Once the Nadis (main nerves)—Ida, Pingala and Sushumna, are free from impurities, then the Guru will open the third eye center which is directly related to the root center (Muladhar), and by the Sushumna the energy will go from the base of the spine to the third eye center and ultimately the top of the head. This awakening of the Kundalini comes through the Guru's grace and the transmittance of Shakti, eventually leading to self-realization. The Guru is responsible for the body, mind and soul of the disciple, and the realization of his true nature. He helps the disciple to increase his discipline and will-power.

When the disciple establishes the Guru at the top of the head, then he can never feel separation or loneliness. From the beginning the Guru feels oneness with the disciple ; after purification the disciple experiences this oneness. In this divine union he actually merges with Guru and **becomes** the Guru,

God, Guru and Soul...all are one, in the only perfect relationship.



WHEN answering a question about Jain Philosophy, Guruji said, "Consider the Shanmukhi Mudra, where the practitioner closes off the gross senses by covering the eyes, ears, nose and mouth. By this practice one can go inward and experience the subtle senses. He can experience Reality only by turning from the gross world to the subtle world. In the same way, one must become subtle if he wishes to truly understand Jain philosophy. Only then will he be able to comprehend the concepts of non-violence, truth and the perfection of the soul. The essence of Jain philosophy is that man can become perfect. He can himself become Arihant. However, the intellect alone is not sufficient for this realization; one must work to experience it.

Four States in the Evolution of Consciousness

BHAKTA—DEVOTEE

N the first stage of devotion the devotee prays before the Lord with love but feels that he and the Lord are separate. At this stage the devotee is bound by Karma; he feels he is sinful and guilty. He sees the Lord as pure, omnipotent, omniscient and omnipresent who can purify him and bestow favors upon him. He longs to be near the Lord, but feels he is so far away. He believes that the Lord is the source of divine nectar and drinks this nectar by devotion.

SANT—SAINT

As the devotee purifies and progress spiritually he feels that the Lord is within him, he surrenders his individual self to the Supreme. There is no ego or motive involved in his devotion. He experiences ecstasy, not identifying with body, mind or thought but rather with divine self. In this state he experiences the subtle bodies and realizes the difference between matter and the soul. He is aware and watching and breaking the attachment of Karma and removing negativities.

ARIHANT—GODMAN

In the third state, as a result of purification, the self through conscious awareness experiences the reality of being the Lord himself. In this state there is no difference between the self and the Lord. He

attains the supernatural powers and the divine qualities of the Lord. His energy is completely awakened as are all the divine centers. He attains infinite knowledge and direct perception. He has conquered all inner enemies. He is the embodiment of the perfected self or God. This is his last incarnation.

SIDDHA—GOD

In the fourth state the perfected self is the Lord. He reaches beyond nature, form, time and space, cause and effect. The soul attains Moksha, complete liberation from Karma. The Arihant leaves the body, the link to the world, and in Maha Nirvana is the absolute totality of consciousness.

MEDITATION means to forget. One must relax the body completely and remove all tension. In meditation all movement stops and the heart slows down. The breath is quiet and the mind sleeps. The mind will stop the production of thought, plans and doubts and desires. Individual 'I-ness' merges with Universal Consciousness. There is no limitation of time, space, cause and effect or the Karmic particles which cover the soul. Meditation is the complete state of equilibrium. This is reality.

PRANA is life force. It is the source of all energy. Prana is the life current absorbed through the vehicles of food, drink, air and the rays of the sun. We eat and drink to increase our life force, but our basic need is oxygen. It is best to eat foods which give off oxygen—fresh uncooked vegetables and fruits. Ideally the ultimate for spiritual practice consists of raw fruits and vegetables grown above ground. Vegetables grown underground, which collect impurities from the earth and do not receive the direct rays of the sun, will not provide as much life force.

Meat is dead food. It will not provide the body with oxygen. It will pollute it with excessive carbon dioxide, toxins and negative vibrations from the painful slaughter of the animal itself. True, there is some amount of violence in killing plants for food as well as animals, but animals have more senses. An animal feels, sees, smells tastes and hears and therefore, experiences fear and much more intensified emotion than a plant, which only has the sense of touch. We can compare the different vibrations of a slaughterhouse to a vegetable garden or market.

In all of man's existence, there has been no discovery of the one perfect food for man. When compared to the bodily functions of animals, man's construction does not appear to be that of a meat-eater or complete vegetarian. The body, no doubt, requires certain amounts of fats, proteins and carbohydrates, but my subject is not nutrition from a scientific or merely physical point of view. My con-

cern is developing a more spiritual attitude toward diet. We must eat in order to exist. But we must decide which is the least violent way to eat. By which way will we collect the least Karma? By which way will we get the most life force? By which way will we be most healthy? Improper diet and over-eating are violent and disrespectful acts against the self. To break our slavery of gross food, we must develop the special power through yogic techniques to increase the subtle ingestion of prana through water, air, and the sun's rays. But firstly, we must discard the useless habits of old eating patterns.

SO many students ask me, 'How can we see you when you are not physically present'? Lord Mahavir, when posed this same question answered, 'I am only the elementary body; my eternal body is the Mantra body. If anyone wants to see me then repeat Mantra and you will visualize me'.

The Namokar Mantra will guide and protect you. Dissolve yourself into the Mantra and visualize the Arihanta. Feel love and oneness and I will be there. With practice comes direct experience, with experience comes confidence, with confidence the will is strengthened. Then, Right Faith is awakened and all doubts vanish.

MANY of us have heard predictions about the future of man and the planet Earth. It is true that the time is coming when there will be communication and involvements with extra-terrestrial beings who are far advanced mentally, physically and technologically than we are. There is a great possibility that the inter-p'lanetary warfare will begin with the threat of vast destruction to our planet.

What we sow now, we will reap. The vibrations of violence of thought, word and deed emit from the individual, the family, the community, the world and collectively set the momentum for the ultimate destruction of the world.

Do not become narrow minded and think this is all too incredible and do not become fearful. Do not try to forget like an ostrich with his head underground. Take responsibility armed with the inspiration of the Arihantas-love and non-violence. Non-violence is a more powerful weapon than any destructive force.

The individual can create peace. Do not underestimate the power of the perfected self. Even one soul can change destruction into peace for the world if he is so firm in his faith for non-violence.

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



THE mind has the ability to know reality or to become clouded with illusion and delusion. The material world is not the cause of our suffering. It is false identification with the body, the ego, matter and the elements. It is very difficult to cross this world of illusions because of its powerful net of attachments and temptations.

In the study of Swara Vidya (the science of breath and the elements) we find that each element—earth, water, fire, air, and space—has its own span of duration. The earth element will work 12 minutes, the water element will work 16 minutes, etcetera. Throughout the day, after day the cycle continues.

When the air element is working it is common that sadness or depression will be felt. When the space element is working meditation will come with ease. Subtle changes occur in the body and the mind with the cycle of elements. And the mind is very often ruled by the effect. Remember this will bring objectivity if we should become trapped by emotional reactions springing from our attachments.

Watchfulness is the key to Reality and mastery of the Self. With every breath that goes unwatched there is injustice to the Self. Daily work can become active meditation if we watch our breath and become neutral. Repeat Mantra throughout the activities of the day and regulate the breath to flow with the Mantra. Don't let it pass unwatched. Set aside sometime every-day for So-hum practice. Its meaning is simple. I am that or I am Supreme Consciousness. From nature, the world of the elements, we are going to God.

IN the past we have been scattered by sectarianism. Our faith in the Arihant is our common bond. This faith is our uniting factor.

I am remembering the story of the powerful Vaishali democracy during Lord Mahavir's time. The members of this state were following the Arihanta tradition ; its ruler was Chetak, Lord Mahavir's uncle. King Ajatshatru of Magadha wished to conquer this state and went to Lord Buddha for advice. Lord Buddha replied that as long as the Vaishalis were following their faith in the Arihantas and practicing the democratic system, no one could defeat them. Ajatshatru then craftily created religious and political disputes, disturbed their faith and eventually overcame them.

In the same way, in unity there is strength for the Jain community. The teachings of the Arihantas will flourish with the brotherhood and strong faith among all members.

The Universal Teachings of the *Arihantas*

Owings to the perfect knowledge expounded by the Arihantas on the universe, man and the soul, a profound understanding of man's inner and outer world is available to us.

The Arihantas have taught that the universe is in a state of constant action and change. From the tiniest atom to the grossest solid substance in Nature, action or change continues. This is also true of the soul, which evolves from mineral life to plant life to animal

life and finally to human life. In human life there are many levels of souls, from the lowest to the divine. Man is constantly changing, evolving and moving toward his goal of perfection which is his true state.

The Namokar Maha Mantra, which is the foremost mantra in the Jain tradition, holds the secret to attaining this goal of perfection. It is the ultimate key to all the religious, spiritual, scientific and philosophical teachings in Jainism. Through the study of the Namokar Mantra one learns the science of sound and light, which make up the essence of the universe. Through the repetition of the Mantra the diseases of the body, mind and soul can be destroyed and the electrical currents produced by the mantra can awaken the dormant Kundalini. Through repetition all the positive attributes of the Arihant, Siddha, Upadhyaya, Acharya and Sadhu take hold of the character and personality and transform the self, awakening the Supreme Consciousness. The Namokar Mantra leads to the attainment of Right Knowledge, Faith and Conduct.

Man experiences the reality of his true existence through the process of Right Knowledge, Faith and Conduct, whereby he first attains knowledge, then gains faith by direct experience which awakens the power to attain the goal. The inherent state of perfection of the soul is the basis of the teachings of the Arihantas. From man's beginning, the Arihantas preached of the infinite, omnipresent and omnipotent qualities of the soul.

The divine qualities of the soul are covered by Karma. The law of Karma holds that thoughts, words or deeds create good or bad vibrations which continue

to live in the cosmos. In man's history there has been much war and bloodshed. On the other hand, the history of the Arihantas is of non-violence and total bliss. According to the Arihantas, the spiritual life begins with love. Love means oneness. All beings are part of the same family. Individual life force is part of the universal life force, therefore any act of violence will have its ultimate violent effect upon the person who committed the act. The bondage of this Karma, which is actually minute particles of matter, must be broken before the perfection of the soul can be realized.

In mankind's history, Jainism has been a symbol of non-violence and perfection of the soul. Non-violence means love, compassion and cooperation. These are the qualities of a society living in harmony. Ahimsa is the foremost principle of Jainism. The entire conduct of a Jain is based on Ahimsa sanctity and equanimity of all life. It is non-injury by thought word and deed to any living being.

In the last 2,400 years man has passed through the age of misery, according to Jain chronology. In this age there has been much war and bloodshed, as if man was making all efforts to destroy his world. Non-violence in any society on the other hand brings about progress, equality and freedom.

In today's world man is experimenting with various social and political systems. Communism grants equality (material) but takes away freedom. Capitalism grants freedom but takes away equality. The Arihanta system grants both freedom and equality in the material sense and the highest spiritual sense. The followers of the Arihantas work selflessly without profit in mind. They consider themselves only as

trustees of wealth, to protect and distribute it to aid others in a true sense of brotherhood. The followers of the Arihantas are always mindful of their duty to mankind

Lord Mahavir himself began the system of balance of wealth among his disciples who were householders.

An attitude of non-attachment is necessary in all individuals comprising a society, in order for non-violence to be able to take root. Attachments to material possessions creates an imbalance of wealth. Attachments to thoughts and ideologies creates prejudice and separatism which has been the cause of many battles.

Anekantvad is the theory of non-absolutism, which preaches love and respect for all living beings. It promotes understanding, tolerance, cooperation and peaceful coexistence. Anekant holds a non-critical attitude toward the many forms of religion, since there are many angles to Truth. Non-violence cannot be established without respect for all beliefs. We are our own enemy or our own friend. Harmony must be maintained from within.

This reminds me of an incident which happened some years ago when Pakistan and India had divided. A curfew was being enforced at various times in the day when no one was allowed to be out of his home. One morning I went outdoors for a walk and in the distance I could see an army tank petrolling the area. The tank drew closer to me as I walked and finally an officer jumped out with a pistol in his hand. He saw me with my broom and mask and carrying a pot.

He demanded, "who are you?"

"I am a soldier of Mahavir," I answered.

"What is that?", He questioned pointing to the boom on my shoulder.

"My gun", I retorted, and he flinched.

"Are you using this gun?"

"Yes, for cleaning the mind of doubt, anger and hate, such as yours. Can't you see, it is a broom. This is my pot for carrying water, not bullets, and this is my mask to protect small germs from harm. I am a Jain Monk".

Then he bowed to me and meekly asked, "Why did you say you were a soldier, Maharaji?"

"I am," I answered, "I am part of the internal military, fighting internal enemies. You are part of the external military. You are petrolling the area today to maintain order during the curfew, but I am petrolling inwardly at all times. If you can be mighty enough to follow this system and overcome your inner enemies then no man will be your enemy."

This is our duty as monks or laymen—to be soldiers of the Arihanta—to boldly fight and overcome all the inner enemies which bind us to ignorance and discontent.

Jain Heritage

Through the ages, the Jains have made great contributions to the cultural heritage of India. In the field of art and architecture how can the exquisite beauty of Mt. Abu and Ranakpur temples be compared. How can the glory of Lord Bahubali, the world's largest monolithic statue, be equalled—this grand symbol of victory over ego.

In the field of literature Jain Acharyas and scholars have greatly enriched India's literary wealth. According to the time period and region the scholars adopted various languages Apadhransa, enriching Prakrit, Sanskrit, Kannada, Tamil, Telugu and since the middle ages, Hindi, Rajasthani, Gujarati and Marathi. Vast libraries of manuscripts and notable contributions to religious, yogic, ethical, poetical and scientific literature have been made by Jain scholars throughout India's history.

The philosophy of the Jain tradition is a complete system on metaphysics, spiritualism, mysticism, theology, psychology, ontology, cosmology, epistemology, logic, ethics, sociology and more. Jain philosophy is an emboling and optimistic one—of the soul of man evolving to Godhood—when matter no longer has any power over the soul.

Jains have established many educational, humanitarian and welfare organizations for the betterment of the society, inspiring the principles of Ahimsa and vegetarianism and spiritual awakening. These services and teachings have made a great impact on India and the world. India is known as a country of peace-loving and spiritual people with a strong commitment to non-violence. It is the teachings of the Arihantas from age to age which have influenced the spreading of the doctrine of Ahimsa. Notables such as Mahatma Gandhi, Jawarlal Nehru, George Bernard Shaw, Alduous Huxley and more have been greatly inspired by Jain philosophy.

The fruits of the rich heritage of the Jain tradition must be shared with all people. There is now great need for the positive affirmations of the Jain philosophy. With the individuals and societies of the

world committing themselves to Ahimsa, Anekantvad, peace, equality and spiritual perfection, the whole of mankind will evolve into a state of harmony-within and without.

Why has Jainism not spread throughout the World ?

During my monkhood life in India, when travelling from town to town on foot, people on the roadside would be puzzled as to what religious group we monks were from. In New Delhi, once when I and my brother monks were passing by some laborers, who were watching us, I over heard one ask another, "Who are they ?". The other answered, "Oh, you can find these people in Gujarat." I walked over to the man and said, "We are not saffron or apples that you can only find us in Kashmir or a particular place. If you don't know who we are then you should ask us. We are Jain monks, following the oldest spiritual tradition in India. We are followers of the Jina, the conqueror of inner enemies. We are totally committed to non-violence and inner mastery of the self."

I have seen many times that our tradition which was born in India from the beginning of man is not known well enough by the Indian people or the rest of the world. This is very unfortunate.

While it is true that the history of Jainism shows that its followers enjoyed much royal patronage, wealth and influence throughout the centuries; and Jainism has endured on the face of India despite many obstacles—still there has always been a need for a more unified growth. Many factors have contributed to the lack of long—lasting unified growth—famine, wars, persecution, disputes, controversies

among Jain communities themselves, sectarianism and the growing emphasis upon ritual or tradition rather than spirituality.

It is unfortunate that some time after Lord Mahavir's Nirvan the Jains divided into sects, and a common platform has still not been accepted after 2,000 years. Each Tirthankar has awakened man to the reality of his divine nature. This message is universal, not to be kept by any race, sect or community. Lord Mahavir himself stated that this truth was for all people.

In Lord Parswanath's time and Lord Mahavir's time, preaching was spread to many corners of the world, as disciple monks travelled extensively. According to a 7th Century account, **Harivansha Puran**, written by Acharya Jinsen, these teachings were spread not only in India but elsewhere in Asia, in the Far East, the Middle East, Africa and as far West as Greece and the Balkan countries. Dr. Hira Lal Jain, author of **Bhartiya Sanskriti Me Jain Dharm Ka Yogdan**, also supports this fact with historical evidence. Pythagoras of ancient Greece was greatly influenced by Jain thought. Alexander the Great is also said to have been advised by a nude Jain monk. It is unfortunate that this system of spreading the divine teachings was not maintained.

There are nearly 5,00,000 Jains residing outside of India in Asia, Africa, North America and Europe without direct guidance. If all are to benefit from the divine teachings, then bold steps must be taken to unite, educate, inspire and enlighten all brothers and sisters. This is the purpose of the International Jain Conference and the soon to be formed World Jain Organization.

Organizational Background

Since early monkhood life I have committed myself to the spiritual upliftment of mankind. In 1953 I founded the World Fellowship of Religions with the dream of world peace, the brotherhood of man and unity among all faiths. Believing that Ahimsa is the essence of all religions and that no one faith has a monopoly on Truth, I began my mission to spread the teachings of the Arihantas.

The World Fellowship of Religions has sponsored five World Religions Conferences to encourage religious unity, the comparative study of various creeds and philosophies, and to pacify tensions arising in the world in the name of religion, caste or race. Among the dignitaries who have attended past Conferences are Jawaharlal Nehru, Dr. Radhakrishnan, Indira Gandhi, Morarji Desai and religious heads of all faiths.

In 1969 I organized the National Celebrations Committee for the 25th Centenary of Lord Mahavira's Nirvan, of which Mrs. Indira Gandhi was president. And in 1974 the inspiring celebration was held in New Delhi. It became my dream to dispel sectarianism and to unite all Jains and members of all faiths who are committed to self-realization and Ahimsa.

Breaking the tradition of Jain monks travelling only by foot, I departed India for a religious world tour in 1975 for the purpose of spreading the message of the Arihantas.

Prior to my tour I discussed my plans with my beloved Guru Shri Chotelalji Maharaj and Upadhyaya Kavi Shri Amar Muniji Maharaj who granted and

continue to grant their blessings for my mission. Acharya Vidyanandaji Maharaj, Yuvacharya Nathmalji Maharaj and Upadhyaya Janakvijayji Maharaj also supported my plans and cautioned me that there might be difficulties going against the old traditions. But I reassured them, that with my strong conviction, whatever work I would begin for a selfless purpose—I would succeed. I have always maintained this attitude of determination and total commitment to the goal of spiritual upliftment for all.

Also supporting me with their inspiration are Vijay Muniji Maharaj, Marudhar Keshri Mishrimalji Maharaj, Dr. Muni Nagraj Maharaj, Gandhish Udayasagarji Maharaj, Pt. Hemchaudji Maharaj, Subhag Muniji Maharaj and many more to who I am very grateful.

My work has continued in the west with the founding of the International Mahavir Jain Mission and the Kundalini Science Center in 1977, and the establishment of centers and Ashrams in America, Canada and Europe. I have carried on preachings in fifteen states of America, Canada, Mexico, England, France, Belgium, Holland, Germany, Denmark, Norway, Sweden, England, Scotland, Ireland, Italy, Thailand, Japan and Hong kong. Recent trips to India have proved very fruitful with the establishment of more Ashrams and teaching centers in various parts of India, as well as the reorganiztion of already existing centers there.

And now we have organized the International Jain Conference to unify all the efforts that not only I have made in my mission, but the efforts of all sincere devotees of the Arihantas. The day is very near when Jain Ashrams, temples and centeres will be found all over the world.

New Code-of-conduct for Monks and Nuns

Jain communities will greatly benefit from the updating of the code-of-conduct which I propose for Jain monks and nuns who will preach throughout the world. The doors to all parts of the world must be opened for those who will be sent to spread the divine message of the Arihantas, as was the case thousands of years ago.

In my six years of living outside of India, there has been no need to compromise or change the five great oaths (Mahavrat). Only a few basic revisions have been made in the code-of-conduct for practical purposes, that is - travel by vehicle, and when necessary, having meals in the homes of householders. concerning abstinence from food after sunset, I have continued with this practice and the renunciates in my Ashrams have also been following this system of abstinence for five years.

With the inspiration of the soon to be formed World Jain Organization, it is planned that teacher—training centers will be established for the monks and nuns, to preach so that they will be fully prepared for their work of teaching the complete Arhum yoga system, meditation, Jain philosophical and wholistic health and healing systems, cultural studies, and comparative religious studies.

The establishment of the Arhat Sangh

With the blessings of Upadhyaya Kavi Shri Amar Muniji Maharaj and consultations with Vijay Muniji Maharaj and Shri Sadhwi Chandanji at Veeraytan in Rajgir, the new Arhat Sangh was established in 1976. Kavi Shri honored me with the position of Acharya of

the Sangh in 1980 and gave his blessings for my work in spreading the Arihanta teachings in the West. This propagation is the main purpose of the progressive four-fold sangh.

The objectives of the International Jain Conference

This is the first International Jain Conference of many more to be held in various parts of the world, East and West.

The time has come when a united community of Jains, without sectarianism or provincialism, must be created. The International Jain Conference will provide the foundation upon which the goal of unity can be achieved. Temples, Ashrams and educational facilities must be established to propagate the principle of non-violence and the teachings of the Arihantas for Jains and all supporters of Jainism.

Jainism holds the following as notable and universal symbols of its most ancient religious tradition: one sacred scripture, the Shraman Sutra; one mantra, the Namokar Mantra; one principle, Ahimsa; one system of yogic practices, Kayotsarg, and one flag. One common non-sectarian platform must now be established along with a World Jain Organization to promote peace, non-violence, compassion and equality for all living beings.

Children of the Arihantas, unite ! Divine blessings are yours. You are the followers of the Jina—the conqueror of inner enemies. The future of the world is in your hands. Work together for the peace and perfection of mankind—you are the symbol of Ahimsa.

(Guruji's Speech at the First International Jain Conference)

The Press Says...

Spiritual Leader of 8 Million visits City

By Lee J. Merkel



UNI SUSHIL KUMAR hasn't died since 1925, but that death wasn't very special. The next time will be for keeps.

He doesn't expect any problems though-he's learned to relax. He thinks it would be fine if everybody learned to relax. And that's why he's in the United States.

Muni is a monk in the Jain religion, which started 2,500 year's ago in India. He is the spritual leader of eight million people in India and about 10,000 Jainists in this country, according to Sulekh C. Jain of 41 Maury Lane, Shrewsbury, where Muni has stayed for part of this week.

"*Muni* means monk," Jain (the man, not the religion) said, but there is no confusion in calling Sushil Kumar '*Muni*'. Because he is the only Jain monk ever to travel outside India. There is a custom that monks travel only on foot, and barefoot, so *Muni* upset traditionalists in India last year when he first flew to the U.S. (after walking 30 miles to the airport in Delhi).

Muni, who founded the World Fellowship of Religions 20 years ago to promote the religious aspects of life regardless of the specific forms of religion, wants to set up a place in

Worcester where he and others can teach meditation, yoga and other physical-spiritual practices.

Among the things he might teach in something he has in common with several other Eastern religions: Belief in reincarnation.

'I had nine or 10 earlier lives that I can remember, and an infinite number of them before those,' he said while sitting in the living room at Jain's house.

'This is the last life I will have,' he added, explaining that he had awakened his spiritual (Astral) body and would blend at death with the highest level of the universe.

He laughed when asked if he might have been evil or wicked in some earlier lives he recalled.

'No, they were all good lives,' he smiled.

The reason this life has been different for Muni is his 'awakening' which started with meditation.

'You have to learn to relax,' he said, 'to relax the mind and meditate from here.' He pointed to the stomach.

'The key is to relax,' he emphasized.

But noise, the right kind, helps as well Muni added.

'The right chant can clear up trouble in different parts of the body. One kind of chant for the lower back, another kind to clear the head, another for the upper back. . .' He demonstrated some of the chants, having the listener rest a palm or fingertip on parts of his body to sense the vibrations as he made the proper sounds, some highpitched (for the head), some deep (the stomach.)

Muni has learned through meditation and observation, how to judge the mental and physical states of other people by looking at an 'aura' that he said surrounds each person.

'You were angry, and said some harsh words to someone yesterday. What was it about?' he asked his questioner, turning the tables with his talent.

He said he could see a particular color above the head of the questioner that indicated the 'harshness' he referred to.

Muni's ability to judge by 'aura' was tested and supported by the psychiatric staff at Forest Hospital in Des Plaines, Ill, last summer, according to the *Chicago Tribune*. The same staff verified Muni's ability to spot illness, either current or upcoming,

in specific parts of other people's bodies. This is also done by the 'aura', Muni said.

Muni taught a course at Worcester Polytechnic Institute in January on the aura, meditation and psychic healing. That course, during WPI's 'intersession,' led several people to continue meeting at WPI to meditate.

Worcester Telegram

Renowned guru brings Indian theology to Island

By Thomas Checchi



ONE of India's most renowned spiritual leaders, Guru Muni Sushil Kumar Ji, a monk of the Jain faith who founded the International Mahavir Mission, has brought his teachings of non-violence and spiritual enlightenment to Staten Island.

The 53-year old Guru Ji, who has established Ashrams, (meditation centers in 18 cities in India and Europe have been conducting periodic meditation and yoga sessions on the Island since he first arrived here in 1976.

In that short time, his following has grown so rapidly that there is now a Staten Island Chapter of the International Mahavir Mission. Through the donations of his disciples, Guru Ji has established an Ashram in a large house on Tompkins Ave. in Fort Wadsworth.

As a spiritual leader of the Jain sect, which has its historic roots in mystical Hinduism, Guru Ji has founded, in addition to the Mahavir Mission, the World Fellowship of Religions, an international body of religious leaders of nearly every faith, and the Kundalini Science Center. Kundalini is a type of yoga.

Guru Ji's extensive training, which began when he was 7 years old in the town of Sushil Garh, formerly Sikoh Pur and later renamed in honor of Guru Ji, includes study in philosophy, yoga, linguistic and Sanskrit.

He has written books on the history of Jainism, Jain yoga, the religious texts of Hinduism, the scientific aspects of yoga and religion, and more than 100 articles on the world's other major religions.

Guru Ji officially began his mission on the Island last weekend with a 12-hour blessing ceremony, which included discussing, chanting and meditation, to mark the opening of the new Ashram.

Sitting before a group of followers in the Ashram's main meditation hall, Guru Ji, with a broad smile, said "I was surprised and pleased to find that there were many people here who were interested in yoga. They are very open-minded about ways to improve their lives spiritually, mentally and physically."

Guru Ji and other Jain monks adhere to rigid physical and moral codes in everyday life—for example, Guru Ji is a strict vegetarian. He does not eat or drink after sunset; he abstains from tobacco and alcohol, and he has never touched money. Yet, his attitude toward theology is rather eclectic.

"Every religion has a common truth and one is not better or worse than another, but to get at that truth, you must free yourself of the dogmas and rigid beliefs—it must be experienced. Jesus, Buddha, all the prophets embody the same universal spirit and infinite knowledge."

Jainism may be described as lacking an absolute Godhead. Like some forms of Buddhism and other Hinduism, it teaches that through the practice of various forms of yoga and meditation, an individual can free himself from the endless cycle of reincarnation.

In such faiths, the trapped in the endless cycle of birth, suffering, and death by Karma. Greed, hate and lust are examples of 'Karmic forces' that bind the individual to the pointless cycle.

The ultimate goal in this religious system is to become free of Karma through various forms of yoga and meditation. Yoga is defined as 'union with the divine spirit.'

Guru Ji explained that in Jainism, the most important principles are non-violence and a quest for spiritual enlightenment or freedom from Karma. After that point, one is referred to as an Arihanta—an individual who has attained the highest state of consciousness, has perfected knowledge and infinite energy. Like Zen Buddhism, for example, Jainism teaches that any individual can attain that goal in lifetime.

‘Everyone has that potential,’ Guru Ji explained. ‘There is Arihanta in everyone, but people must learn to remove the clouds, to awaken themselves and realize, experience and use that potential.’

For Guru Ji, Jainism is both religion and science; it combines the best of both systems of thought.

‘Science strives toward truth in the physical world; it attempts to conquer nature,’ Guru Ji said.

‘Religion strive toward spiritual truth. But science is too caught up in facts and there must be evidence to find and analyse,’ he continued, ‘And religion is held down by dogma and tradition and beliefs that are limited.’

Guru Ji’s system of meditation, discipline, and yogic practices, he says, is a scientific system of mental and physical discipline that, in time, frees the spirit and allows a realization of “universal consciousness.”

Staten Island Advance

Jains Guard Even Tiny Organisms

—Virginia Culver

HE has a long name, he wears a white robe and has a mask over his face. He also carries a short-handled broom.

It's all part of the religion of Muni Shri Sushil Kumar Ji Maharaj, head of the Jain religion in India.

The small broom, made of soft wool, is used to dust off places where he sits, so as not to destroy even the tiniest microorganism when he sits down.

The mask is to make sure no such organism gets into his mouth, and also to save such life from destruction.

The main concept in Jainism is nonviolence, but it's carried far beyond avoidance of killing cows or other animals.

Muni Ji was in Denver recently; it was one of several cities he visited in a cross-country tour. He came to this country for a Unity of Man conference in New Mexico and hopes to meet with many religious and political leaders while he is in the country.

Muni Ji is the first Jain leader ever to travel by any means other than on foot. He usually walks barefoot, and walked several miles to the airport. In this country, he has relaxed his religious rules, and has worn sandals in places where bare feet are not allowed.

He is the president of the World Federation of Religions and hopes to encourage religions throughout the world to

be in unity and harmony with each other, he said through an interpreter.

"All paths lead to God. They are only different on the surface. Their basic truths are the same.

"Every soul has four infinities : infinite knowledge, perception, bliss and power. But these four cannot be expressed perfectly in the worldly state. Only the liberated soul is completely free of the laws of Karma. It can express the four infinities."

It may take a few weeks or even a few years to attain this state, when one can become unattached to things and other people.

Some holy men, such as Muni Ji, can go days, weeks and sometimes years in a deep meditation state, during which they can go without food. Meditation is the only way of attaining this state of detachment, he said.

In promoting religious unity, Muni Ji's first suggestion is that religious groups share in observing each others religious holidays.

He suggests that the whole world celebrate Nov. 3 the 2,500th anniversary of the attainment of Nirvana by a leader of the Jain movement.

Such joint celebrations are important in unity, he said. Muni Ji welcomed the Pope to India and has spoken in Moslem temples, to give signs of his unity desires.

He also believes religions could establish mutual temples to be used by several groups.

Another idea is for all religions to observe one meatless day "to give freedom from fear to all animal creatures. This would also establish the idea of nonviolence," he said.

The Jains are so dedicated to preserving life that they have established special hospitals and clinics in India for stray birds and animals, restoring their health and then letting them go.

Muni Ji departed from the no-travel tradition because he believes it is of utmost importance that religious unity be spread.

"Tradition must be broken if it fails to serve humanity," he said, even though orthodox members of the movement complained about his use of modern travel conveniences.

Denver Post

Monk Who Would Not Kill A Fly

MUNI SUSHIL KUMARJI obeys the Sixth Commandment to the letter and would not hurt a fly, let alone kill one. In keeping with his belief that even the humblest creature should be spared, he wears a mask to avoid accidentally ingesting insects, and he carries a broom to sweep crawling things from his path.

The Muniji—or “holy one”—is one of India’s foremost Jainist monks, and, as such, he carries with him a 2,500-year-old legacy and represents a tradition that has inspired, amongst others, Mahatma Gandhi.

He was in Kenton for a series of three lectures and discussions at St. Anselm’s Church, Uppingham Avenue, Belmont, this week and is staying with Mrs. Puspha Jain, President of the Jain Association of the United Kingdom, in Sunny Gardens Road, Hendon.

As the founder and chairman of the World Fellowship of Religions, his ideal is of inter-religious co-existence and of a World Religion. The Muniji does not believe in any new cults or religious bodies, nor in changes in religions as they are: instead, religions should be pruned of all superstitions and disharmony, and regenerated, he says.

He is most critical of religious leaders who he thinks have made religion into "hidebound" ritual.

Although Jains number only 2.8 million of India's 600-million population, their influence has far outweighed their small percentage. Since the days of the Lord Mahavira, the patron saint of Jainism and a contemporary of Bunddha in the Sixth Century BC. Jains have retained the same basic tenets: knowledge, perception, conduct and energy—all aspects of the "infinite power" that governs the universe and which they ardently seek.

The practice of communing with the "infinite power", he said on Monday, belonged to no particular religion: "through 'Veetrag Meditation', anyone can get the infinite power of mind and soul, if you practise daily, you must get success. Every soul can become a god."

Celibate and vegetarian, the stockily built guru, bronze skinned and with a shock of greying hair, owns little but the white cloth on his back. He put on the insect mask 35 years ago, after eight years as a disciple of Shri Chhotey Lalji Maharaj, and gradually gained a reputation in India for his skills as a teacher and scholar, and his tireless counselling with his followers.

"Religion," he says, "is the expression of the harmony of the soul. But the positive peace in the individual can alone ensure a permanent peace in the world."

Observer and Gazette

Kind Guru does psychic feats in visit to Chicago

—Alan Merridew

HIS HOLINESS Muni Sushil Kumar wears a white mask so he won't swallow flies or insects and thus harm them.

He sweeps the path before him with a woolen-string broom, again to do no violence to living creatures.

The 50-year old *Muniji* ["holy man"] practices what he preaches as the first monk of the Jain religious sect to leave India in the sect's 3,000-year history.

Jainism, Which says it has about 200-members in Chicago and 2.8-million adherents in India, emphasizes equal kindness to all life, even the meanest. It is a vegetarian, pacifist, and ascetic sect.

According to members of the Muniji's 26-person party, many conservative Jains opposed his world tour because they are forbidden to cross the seas or travel other than on foot.

Nevertheless, he has been in the Midwest since July 9 with no publicity, unlike some other gurus who have visited recently. The Muniji plans to stay in the United States at least another month and has asked to see President Ford.

While in Chicago, the Muniji spent an evening with about 100 persons at North-Western University's Norris Center where he answered questions with kind laughs and parables, expounding the differences between flesh, senses, mind, and soul and how salvation can be reached ["Do not desire it selfishly"].

He told of entering, thru meditation, states in which bodily functions cease, "where even the mind goes dead, just a void remains, where you enter astral worlds and truths and metaphysical things in which the intellect does not apply and which cannot be expressed in words".

Earlier, THE Muniji visited Forest Hospital, a private psychiatric hospital at 555 Wilson St., Des Plaines, and demonstrated some of his psychic abilities.

According to the staff that was present, the Muniji, with his eyes closed and in a semi-trance, accurately diagnosed the emotional states of several staff members "by reading the colors of the a'aura' about them which he perceived".

He also was able to vary rapidly the temperatures of different parts of his body at will, said Morris Squire hospital director.

Dr. J.S. Martindale, a staff psychologist, said the Muniji deliberately and quickly changed his brainwave states from the beta ["wide awake"] to alpha ["deeply relaxed and perceptive"] and theta ["light trance revery and presleep"], but was able to talk to people around him.

Martindale said the Muniji's perception of others' aura while in a theta stage was thru "some telepathic kind of communication." He said aura have been photographed by some Europeans using special equipment and that Soviet scientists are heavily involved in research in the field".

"What he did was quite real and within the bound of what we know can happen," Martindale said. "In India, mystics are able to diagnose various parts of the body, to tell if they have been unwell, are unwell, or are going to be unwell".

"Western societies generally have ignored this until quite recently", he added.

But The Muniji said he is not in the U.S. to promote Jainism or discuss theology.

Rather, he said, he wants to establish the World Fellowship of Religions in this country and others. He is founder and president of the fellowship, which seems to have had support of Prominent East Indians.

Sarvepalli Radhakrishnan, India's late philosopher-educator-statesman, presided over the fellowship's founding conference in India in 1938. Then Prime Minister Jawaharlal Nehru took part. And when the Muniji left India on June 15, he was given a send off by top government officials.

As part of World Fellowship activities, the Muniji wants people of different religions to celebrate their sacred days together such as Muslims and Hindus sharing Christmas with Christians, Christians sharing Jewish festivals, and Catholics and Protestants together.

—*Chicago Tribune*

Island Meditation Center Officially Opened



LARGE house at 722 Tompkins Ave. Fort Wadsworth, was inaugurated yesterday as the Staten Island Chapter of the International Mahavir Mission, by one of India's most renowned spiritual leaders and the founder of the Mahavir Mission, Guru Muni Sushil Kumar Ji.

The 53-year-old Guruji is a spiritual leader of the Jain sect, which has its historic roots in mystical Hinduism, and has established ashrams (meditation centers) in 18 cities in India and Europe, in addition to the newest one in Fort Wadsworth.

Aside from the Mahavir Mission, Guruji has founded the World Fellowship of Religions, an international body of religious leaders of nearly every faith, and the Kundalini Science Center. Kundalini is a type of Yoga.

Guruji was on Staten Island and opened the Ashram and it has been in operation since. He and a group of followers recently returned from a three-month pilgrimage to India for the inauguration of the Ashram. Classes are being conducted in meditation, various types of Yoga, chanting and vegetarian cooking. Anyone interested.

Guruji's system of meditation, discipline and yogic practices, he says, is a scientific system of mental and physical discipline that, in time, frees the spirit and allows a realization of "universal consciousness".

—*Staten Island Advance*

Muni Sushil With Pope Paul

POPE PAUL XIV welcomes a leader of the Jain religion to the Vatican. Muni Sushil Kumarji, an Indian monk, is president of the World Religions Conference to promote religious unity.

On a visit to London in November, Muni Sushil Kumarji explained to *Alliance News* why the Jains do not use alcohol. It disturbs the normal healthy functioning of the body and so debases the 'temple of God'.

The navel, according to Jain teaching, is centre of the soul so substances that upset the stomach, kidney or liver are harmful to spiritual life.

Modern Western man abuses his body and then seeks medicine to cure it. The Jain, says Muni Sushil, eats healthy foods, lives chastely, abstains from intoxicants and so wards off illness.

The Jains are vegetarians and go to such great lengths not to harm other creatures that they wear a mask to avoid inhaling insects and carry a soft brush to sweep insects out of their path.

—*Alliance News*

Jain International Gives A Lead



JAINS of the world unite. You have nothing to lose but your complexes'. The clarion call was given by the first ever International Jain Conference organised by the International Mahavir Mission outside India.

The Conference aimed at uniting different Jain sects. Digumber, Shwetamber, Sthanakwasi, Derawasi, Terapanthi- for the propagation of Jain religion, Jain philosophy and Jain ideals of non-violence, non-attachment and celibacy.

The Conference was an instant success judging from the presence of Jains from all parts of the world as also from the tenor of discussions at the Conference seminar.

The upshot of enthusiastic response is that the International Mahavir Mission has decided to hold another conference. The favourable impact on the participating delegates crystallised in the form of generous donations received for the activities of the Mission.

The International Mahavir Mission has been inspired by one of the most revered Jain Munis, Acharya Sushil Kumarji Maharaj. It has also the blessings of other Jain munis, including Shri Chitrabhanuji.

Inaugurating the conference, Acharya Sushil Kumarji made a fervent plea for the unity of Jain sects. He said that the

objective was not to eliminate the separate identities of the sects. No merger was contemplated. The aim was to have unity of action for the propagation of Jain religion and ideals which have universal acceptance.

He pointed out that the Jain tradition is a complete system on metaphysics, spiritualism, theology, ethics, ontology and more. He added that Jain philosophy is an ennobling and optimistic one of the soul of man evolving to Godhood,

Earlier, Jaisukhlal Hathi noted political and social leader from India, praised the efforts made by Acharya Sushil Kumarji at unifying the Jain sects. He said that Jain philosophy had worldwide applicability as Jainism was basically a science of the soul.

Deepchand Gardi, president of the All-India Jain Shwetamber Conference, India was elected Chairman of the conference. In his presidential address, Mr Gardi stressed the need for vegetarianism, practice of non-violence and non-attachment. He said that the Jains right from the time they were born believed in 'giving' donations. He emphasised that children and young ones here should be afforded facilities for imbibing Jain philosophy and values.

Jayenandra Shah who headed the accommodation committee, said that Jains initiated a lot of activities though small in number. Dr Bhaiji Khushal representing Jains in Ohio, felt that chances for unity here were most bright due to the presence of an enlightened group of people here.

The conference unanimously accepted the leadership of Acharya Sushil Kumarji Muni. It passed six resolutions on non-violence and other subjects. Shri Chitrabhanuji could not attend the conference as he was indisposed. However, he sent his blessings.

—India Tribune

Burlington has center for Yoga

—Jessie Nichols

A few miles north of Burlington Flats, a Jain monk and Master of Siddha Yoga from India leads the Muni Sushil Yogville Ashram—a retreat and largest center of Arhanta Yoga in the world outside of India,

Titled His Holiness, Muniji Sushil Kumar founded the World Fellowship of Religions in Bombay, India in 1954. Under his leadership five international conferences have been held.

An inaugural ceremony for the new Ashram at Wharton Farms was held July 30 with Kewal Singh, Indian ambassador to the United States as guest of honor.

On August 27 and 28, a Yoga seminar and workshop was conducted there with C.V. Narashimhan, under secretary general of the United Nations, as chief guest. Also participating were leaders of other Ashrams and Yoga masters including Suresh T. Bhamre, founder and president of the World Yoga Society.

Beginning Friday, 'Paryushan Parva' is being celebrated through Saturday, September 17. Throughout the nine days, daily meditation and chanting will be led by Muniji.

In 1970, Muniji founded the International Mahavir Mission dedicated to the peaceful Jain tenets of pure vegetarianism,

Ahimsa—non-violence based on the belief every living being is a temple of God, and Anekantavada—the belief that truth has many facets embracing all religions.

On November 10 1976, Muniji was received by Pope Paul VI.

And people are coming to study...sometimes hundreds at a time and sometimes only a few.

Those in residence are called 'householder students.' At present there are four women, three children and three men. But in the evenings others come from surrounding areas.

There are few rules—no illegal drugs, no smoking, no meat or eggs at meals, no liquor or any kind and no immodest dress.

It is a place for meditation, for healing, for spiritual awakening, for attitudes of brotherly love, respect and acceptance among the participants.

And it is a place for work. The thousands of chickens are gone from the three large chicken houses and the residents have been scrubbing them clean. A meditation room has been set up in a one-story house. The others and a stone barn will be converted into dormitories with 50 to 60 rooms.

The Jains in the West

—Ruth Gerzon

TALL, imposing dark-skinned men in flowing robes are common in London these days. Yet there are two who still cause heads to turn as they walk around carrying small, soft brushes, their mouths covered by white masks.

The two men are Jain monks who have come to tell the west of the Jain doctrine of non-violence, or 'Ahimsa'. They have come at a time when violence is very much in the air, whether between nations, within societies, or inside the human psyche itself.

The monks wear masks to avoid accidentally inhaling any living organism, and carry brushes to gently remove any insects from their path. These are no frivolous gimmicks but part of a 2,500 year old tradition; they are outward signs which act as constant reminders of 'Ahimsa'. Ahimsa is total abstinence from causing any pain or harm whatsoever to any living creature by thought, word, or deed. This is one of the central principles of Jainism and inspired, among others, Mahatma Gandhi.

Both men are called 'Muniji, or Holy Man, by their followers. The older one has sad eyes and a gentle smile, and is a

constant companion of the younger monk and teacher, Muni Sushil Kumarji, who is 50.

Muni Sushil Kumarji has been a monk since he was 15 and has spent his life studying different religions. He broke Jain tradition by going to university to study Sanskrit literature. Now he is breaking tradition again by travelling across the seas—for Jain monks should only travel by foot. Some of the more orthodox Jains are unhappy to see the monks travelling, but others feel that it is Muni Sushil Kumarji's mission to bring Jain teaching to the west, even if some traditions must be broken.

Muniji is one of the leaders of the Jains in India and of the 50,000 or so in Britain. He has come to speak both to the Jains here and to people of other faiths—he has no wish to convert people to Jainism.

Many paths to truth

'One thing you must understand' he says, 'I am not only Jain or Buddhist. I don't follow only one system. In the west one says I am Roman Catholic' or 'I am Protestant'. In India this is not so—the open-minded people respect all faiths. I adopted Muslim, Tantrik, Christian, and Buddhist ways. I have many non-Jain followers.

'The Jains are open to different ways. If you become a Jain you will learn of 'Ahimsa' and 'Anekanta', and that every creature is a temple of God.'

'Anekanata' is the second main principle of the Jains. It is the belief in relativity—the belief that truth has many angles. Christ, Mohammed, Buddha—each shows a different path to the ultimate truth.

Muniji preaches of the unity of all religions, comparing them to flowers of different hues and scents which go to make up a bouquet. He talks of the renunciation of Lord Mahavira (the last of the great Jain teachers), the compassion of Lord Buddha and the love of Jesus Christ as ways through which the world can achieve unity.

He points out that all milk is white, no matter what colour cow it comes from; in the same way we must look for unity in diversity among religions. With all the religious differences

and distinctive garbs of the various orders there is one life-rhythm pulsating in all, and that is immortal and everlasting. The seeming differences are ephemeral and of little consequence.

Muniji's belief in the unity of all religions led him to convene the first World Conference on Religion in the 1950's. Christians, Jews, Muslims, Hindus and Jains came together and talked of unity. Muniji is still the president of the World Fellowship of Religions. He recently met the Pope and asked that the next meeting of leaders of all religions be held in Vatican City.

Lord Mahavira, the great Jain teacher, lived 2,500 years ago yet his teachings are highly relevant today. The age of Lord Mahavira and of Gautama Buddha (6th Century BC) in India was one in which there were a number of social and religious evils—the caste system, slavery, killing of animals in sacrifice, and the exploitation of women.

Lord Mahavira said 'All living beings have an equal right to live. Do not kill, injure, enslave, torture or exploit any living being. Violence begets enmity—be a friend to all living beings.'

Lord Mahavira allowed people of all castes to be initiated in his monastic orders, and gave equal rights to women to practise religious principles and to study the scriptures. And he taught that man was the master of his fate. To free the soul from the cycle of birth and death one has to put an end to one's desires.

Veetrag Yoga

The control of one's desires forms the basis of the Yoga which Muniji teaches. He calls it 'Veetrag Yoga'.

'Veet' means to finish, 'Raga' means attachment. Veetrag yoga is the path of learning to control one's mind, to give proper direction to one's wishes, to kill desire. It is a state of mind—without hate or desire. In giving up attachment to worldly objects, as Buddha did, the mind will become calm; then one can lift the mind beyond the mundane and enter into the divine presence.

Meditation is important for Veetrag Yoga, and also forms the basis of self-healing which Muniji teaches.

Muniji holds that the highest and safest form of self-healing is through meditation—by abandoning all thought of sickness or health. When we do this, even for a moment, although we may not ask to be restored, yet we are made whole. On the other hand, if we dwell on our ailments they become worse. Meditation leads to forgetting of the self and rising above one's miseries.

The nervous disorders which are the main source of disease in today's destitute society are not due to our intensity of action but to our lack of understanding and the wrong direction of our energy,' says Muniji.

'Meditation gives us balance, in which lies understanding. Real peace, real happiness, real fulfilment exists in common with the infinite.'

'Modern science and technology gives us electric light by the millions, but they miserably fail to give inner light which only comes from inner peace and awakening of the soul.

'But you must not listen to the theories alone. I want you to taste the nectar of the practice.'

Breathing and Meditation

Muniji's form of Yoga, fully called 'Veetraga Siddha Yoga', is a path for those who want to know and realise 'Who am I?' It brings you to total knowledge of yourself, and with this perception comes power and energy.

Siddha means 'Perfect'. 'Veetraga' means detachment from objects of the world and the impressions they make on your senses. Without forgetting the outside world you cannot enter the inner world and go beyond consciousness, and the only way to achieve this is through control of breath and meditation.

In ancient times great yogis meditated on the summits of mountains, in lush valleys, or in jungles. The processes they used were secret and revealed only to their most devoted disciples, but now the time has come to reveal the secret techniques for the general welfare of the universe.

Control of the breath is the first step, for breath is the life of the body—it is the bridge between life and death. If one stops breathing one dies. The mind, the heart, the whole body owes its existence to the breath.

The breath must be taken deeply so it reaches the navel—the centre of the body; if it only reaches the upper chest it deprives millions of cells of the life force. If you watch a sleeping child you will see that the navel moves in and out while it breathes. This is the natural way to breathe but as the child grows up this is gradually forgotten.

You must learn to unite your breathing with a Mantra. Muniji teaches his students to use the mantra 'Soham' which he calls the 'song of the violin of the body'. When you breathe in you naturally make the sound of 'so', when you exhale you make the sound of 'Aham'. 'Soham' has many meanings. One is 'I am He'—which is sometimes called the mantra of Lord Jesus, so it is particularly apt for westerners to use.

The correct breathing, the Mantra, the concentration on the breath and consequent stilling of the mind are the first of many techniques taught by Muniji to help students learn to know themselves. Under his guidance students are taken further on, ultimately to learn to unite the soul with the Supreme. The meditator comes to feel the bliss of the inner voice that says: 'I am the Supreme'. And eventually he will become one with the Supreme.

Non-violence Rules His Life

—Mary Rita Kurycki

MUNI Sushil Kumar wears a mask across his mouth to prevent accidentally ingesting any living thing, and as he walks he carries a broom "soft, it's very, very soft" to sweep any living creature from his path.

It's against Muni's religion to hurt a fly, or a mosquito, or even a cobra coiled to strike. He respects all living things, no matter how small or insignificant.

Non-violence, natural love, brotherhood are the precepts which govern his life. He is a Jain monk, follower of a 2500-year-old tradition of spiritual life, a way of life which has inspired many others, including India's late Mahatma Gandhi.

Also known as Muniji (which means holy man), he's on a world tour, and stopping in Rochester over the weekend to hold a series of Yoga classes at the Rochester Ashram, 93 Spruce Ave.

He came to America several weeks ago, and plans to stay here. "To go back is not a good thing", he said yesterday afternoon. "To go ahead is a good thing".

Muniji Broke some of the laws which govern Jain monks when he decided after 50 years in India that now it was

time to spend 20 or 30 years in service to the world, he said. Although he walked (Jain monks shun vehicles and walk barefoot) 39 miles to the airport in Delhi, he boarded a plane to cross the ocean. He also was required to have some sort of footwear before he was allowed in the Honolulu airport. He put on a pair of rubber sandals.

In other ways Muniji remains a strict ascetic. He is a vegetarian, celibate, owns little but the white cloth wrapped about his body, and still likes to take long walks, barefoot.

There are between 30 and 40 persons in this area who follow the Jain religion. In India Jains number only 2.8 million in a population of 600 million, but their influence has been far-reaching.

After 35 years as a monk, Muniji said, "I am feeling very good. In 20 years I think you (people here in America) will also feel completely good".

Muniji said he believes that the United States will become the leading center of Yoga within 20 years "because of the nature of the American people. When they adopt anything, they go in very deep and search it out. They try it wholeheartedly.

The two basic principles which govern Muniji's life are non-violence and love for all.

As a monk, he said, non-violence must extend even to not protecting himself when attacked. "We monks believe in non-violence ideally. I believe that if any person or creature attack me, my non-violence can convert," he said. Muniji spoke competent English, with an interpreter sitting nearby in case he faltered.

Non-violence for householders, those who own property and have children and relatives to protect, allows a person to fight if there's no other way. "There's only one condition, you must at every moment have a good wish. Not a wish to harm, to kill, but only to protect what you love", he said.

Muniji said he has stopped cobras from striking him by looking at them with love and has forced men trying to shoot him to drop their weapons through the force of his non-violence.

In his travels Muniji is trying to promote the World

Fellowship of Religions, an organization dedicated to creating harmony among major world faiths in the spirit of non-violence, which he founded 20 years ago. That organization now has offices in the United Nations Buildings in New York City.

Prime Minister Indira Gandhi is among the political and religious leader who have sponsored him in his travels, he said.

"I think all religious leaders and followers love me", he stated simply.

Muniji believes, as all Jains do, that he must love and accept all schools of thought, "The truth is one, but the truth has so many angles," he said. "You believe, we must have respect for all faiths".

If all religions would respect each other and recognize that each is merely taking a different road to the truth, then harmony and brotherhood could pervade the world, he said.

"I believe every soul is God. Like you believe," he said, laughing a little, "that every citizen in America has the right and a chance to become president. You can become God, your soul is like the sun covered by a cloud. Anger greed, lust, desires cloud your soul. You must remove these from your soul and it will shine like the sun".

People will come to non-violence because there is no other way for the world to survive, Muniji said. "When faced with the destruction of the world, you want to live, all living things want to live, all things have the same vibrations, and you will all start thinking deeply about the importance of every life".

Referring to several large and full psychiatric hospitals in the Long Island area, Muniji said, "Why are so many Americans so disturbed? They want peace, brotherhood, but here everything is based on money. This is not a good thing...They are thinking so much when they meet me, why do they love me? They have lost something—natural love. That's what they have lost. And that's why they are disturbed, they are seeking. Soon many will be thinking deeply about things like this. This will be the base of brotherhood".

Muniji spoke last night at the University of Rochester Interfaith Chapel on the "unity of all religions". He will speak to interested persons today from 9:30 a.m. to noon on spiritual

healing: from 3 to 5 p.m. on Yoga; and from 7:30 to 9 p.m. on the relationship of Mantra, Tantra and Rantra with meditation. Tomorrow Shanti Parakh, a Canadian Jain who is traveling as interpreter with Muniji, will give a Yoga class from 7:30 to 8:30 a.m. Muniji will speak on special knowledge from 9:30 to noon.

Chicago Daily News

A Jainist Monk Brings Ascetic Ways Here

—*Kenneth A. Briggs*



MUNI Sushil Kumar wouldn't hurt a fly. It is against his religion.

In keeping with his belief that even the humblest creature should be spared, he wears a mask to avoid accidentally ingesting insects, and he carries a broom to sweep crawling things from his path.

For a man of less heritage and substance, these precautions might be taken as frivolous gimmicks. But Muni Sushil Kumar is one of India's most renowned Jainist monks. As such, he carries with him a 2,500-year-old legacy and represents a tradition that has inspired, among others, Mahatma Gandhi.

Also known as Muniji, or holy man, he is here to visit the growing Jain community in New York and to promote the World Fellowship of Religions, an organization dedicated to creating harmony among major world faiths in the spirit of non-violence.

Violated Laws

Muniji was so convinced of the urgency of the tour that he violated certain religious laws. By discipline, members of his

Jain sect of white-robed monks are to shun vehicles and walk barefooted.

One rule was broken when he boarded a plane in Delhi, though he dutifully walked the 30 miles to the airport. The other rule was disregarded when officials at the Honolulu airport insisted he adopt foot-wear. He put on a pair of rubber sandals.

Some orthodox Jain leaders in India condemned his actions, according to Yogendra Ball, a *Times of India* correspondent who is on tour with the monk's entourage. But many others hailed his reformist spirit.

2.8 Million in Sect.

In other respects, Muniji strictly adheres to Jain asceticism. He is celibate, follows a vegetarian diet, owns little but the white cloth on his back and periodically allows his hair to be pulled out in a ritual designed to illustrate that a monk in deep meditation feels no pain.

While in New York, the 50-year-old monk is staying at the Sivananda Yoga Center, at 243 West 24th Street, where he offers lectures, discourses on subjects ranging from astrology to the *Koran*, sleeps on a simple mattress on the floor and takes his habitual long walks.

Though Jains number only 2.8 million of India's population of 600 million, their influence has far outweighed their small percentage. Since the days of Lord Mahavira, the patron saint of Jainism and a contemporary of Buddha in the 6th Century B.C. Jains have retained the same basic tenets.

Knowledge, perception, conduct and energy—all aspects of the "infinite power" that governs the universe—are to be ardently sought. But the highest good is Ahimsa, or the concept of noninjury. Jains believe any harm to creatures causes eventual suffering to the one who does the harm.

Muni Sushil Kumar belongs to one of four sects of monks who are sharply distinguished in life-style from the mass of the laity.

He put on the insect mask 35 years ago, after eight years of discipleship under his guru, Shri Chhotey Lalji Maharaj.

Gradually he gained a reputation in India for his skills as a teacher, his name as a scholar and his tireless counseling with the dozens of followers who stream daily to his door.

"Above all," said Dr. Narendra K. Sethi, president of the Jain Center of America in New York, whose mailing list has grown to 1,000 and who plans the first permanent center in the United States, "he has been responsible for unity among Jains."

A Jain pamphlet says Muniji has no use for "any newfangled cults or religious bodies" nor plans to change the major faiths, but to bring out the best in each of them.

He is most critical of religious leaders who he thinks have made religion into "hidebound" ritual. Speaking in Hindi through an interpreter, he said holy men "should be servants, not salesmen."

Sitting cross-legged on his mattress, Muniji, unassuming and often impish, reflected on his tour.

In California he had been asked about the reasons for wearing a mask and had replied that in Los Angeles, where the television interview was in progress, he was surprised everyone did not wear one to combat smog.

Americans, he observed, are given to "do whatever they do in a big way." For that reason, he predicted this country will become the Yoga capital of the world in 20 years.

The stockily built Guru, bronze skinned and with a shock of graying hair, said Yoga, or the discipline of meditation, provided the means to religious unity because, while it underlies the experience of "Great Yogis" such as Jesus, Moses and Buddha, the practice of communing with "the infinite power" belonged to no particular religion.

He called Yoga "the sleep of the mind."

As president of the World Fellowship of Religion, he has mingled with followers of Islam, Christianity, Hinduism, Buddhism and Sikhism, and has studied their holy books.

No one person or religion has the truth, he believes. "Anyone who says he is the only one telling the truth," he said rhetorically, "is not telling the truth."

Gurushakti On Muniji



ON his first visit to Chapel Hill, North Carolina, Gururji was introduced by a devoted and well-meaning disciple, to the audience gathered there. When the introduction was finished, Gururji did not begin his program with chanting, as he usually does, but instead began to talk in response to his introduction, "When we attempt to describe any person or anything, we are not presenting a description, but a reaction. We are talking about our reactions to those people. So, actually, we are talking about ourselves. The problem is we are always mixing our prejudices when judging anything."

Any attempt at describing Acharya Sushil Kumarji may prove to be futile. One has to meet him. One has to experience him. But even then such a master is a mystery. It is difficult to know him, Yet it is easy...we must know the self first. And then in that Realization, we not only know the Guru, but we are him.

The Person...The Saint

Who is Acharya Sushil Kumarji Maharaj ? He is the embodiment of Ahimsa. If it would be that he would not talk, that he would keep silence and not preach—then his actions alone would be sufficient teaching for us. If it would be that

he would only sit in meditation, without action, then his vibration alone would be enough to enlighten us. Every aspect of violence is absent from his nature.

If the term Jain means one who has conquered inner enemies and one who is totally non-violent—then Guruji is truly a Jain monk. He lives Ahimsa. So we can label him a Jain monk for the purpose of description, but actually we can not limit such a universal soul to a particular category. In embracing the concept of Anekantvad (the many-aspected truth, Guruji is a master for all—preaching a gospel of Ahimsa. He is against sectarianism of any kind, whether it is within the Jain sects, or between any other groups. It is this very attitude, when combined with his depth of knowledge and warmly amiable nature, which endears him as so many people of all religions throughout the world.

In spiritual circles, teachers and students alike speak of the goal of oneness. In Guruji, one sees clearly a man who has attained this state through his lack of condescension and through his ocean of knowledge...and this is what makes him more than a man. He is a perfect master, employing both time-honored philosophies of religion and the science and techniques of Yoga. He is both religious saint and Yogí, and embodies a rare blend of dynamic power and peace.

For a Westerner with many preconceptions about what an Indian guru is like, it can be almost a frightening experience to meet such a master. Especially when we imagine that he will telepathically read every inappropriate thought that passes through the mind, or worse yet, see every sin we have ever committed in this life—and even past lives! But after being with Guruji for only a few minutes, the fears are dispelled. There is a special twinkle in his eyes. Like a live spark, it sometimes leaps forth and envelops one with a secure glow of love. At once, he feels like God, Mother, Father and dearest friend. Guruji is intense. And he is light and joyful. He is serious. And he is humorous and warm. One will never find him angry. And to be in his presence, or simply to think of him is always uplifting.

Unconditional love...this is the love of Guru. He sees all the mistakes and negativities collected from life to life—but

sees it only as a veil. He sees the light, the beauty, the purity of us. He has faith in the perfection of the soul. His whole manner expresses that faith, and it inspires us with hope. He instills within us high ideals, and a hopeful drive to overcome the animal nature. He inspires us to become conquerors of inner enemies, and to commit ourselves to Ahimsa. There is no system of conversion in Jainism, nor does Guruji believe that anyone need ever convert from one religion to another. Instead, through the Guru's grace, we have a conversion of the heart...an opening up...a transformation, and a most optimistic approach to knowing the Self.

Guruji was born on June 15, 1926 in Sikhopur, a small foothill village in Haryana, India. The village was later named Sushilgarh in Guruji's honor. At seven years old he left his home, and went to live with Shri Chhote Lalji Maharaj who became his religious Guru. When Guruji was still a young boy, Shri Roop Chandji Maharaj appeared to him in spirit, and told him to become a monk. (Maharaj was a great Yogi and enlightened master in the family of monks to which Guruji belongs. He left his body 150 years ago. Roop Chandji Maharaj is Guruji's spiritual Guru.) In this life Guruji was not taught Yogic systems from any master. His knowledge was realized through direct experience, and his powers were awakened through the grace of past lives. On April 20, 1942 Guruji took Diksha (renunciation vows of non-violence, truthfulness, non-stealing, celibacy and non-attachment) and became a Jain Muni (monk) in the Svetambar Sthanakvasi sect.

During his academic career in India, he passed through a number of examinations such as Acharya Shastri Sahitya-Ratna, etc., and mastered the classical studies of Indian Yogic and religious philosophy.

Religious Work

Since early monkhood life Guruji has committed himself to the spiritual upliftment of mankind. In 1953 he founded the World Fellowship of Religions with the dream of world peace, the brotherhood of man and unity among all faiths. Believing that Ahimsa is the essence of all religions, and that no one

faith has a monopoly on Truth, Guruji began his mission to spread the teachings of the Arihantas.

The World Fellowship of Religions has sponsored six World Religions Conferences to encourage religious unity, the comparative study of various creeds and philosophies, and to pacify tensions arising in the world in the name of religion, caste or creed.

Among the dignitaries who have attended past conferences are Jawaharlal Nehru, Dr. Radhakrishnan, Morarji Desai, Indira Gandhi and religious heads of all faiths. In his work for religious unity, Guruji has met with such spiritual leaders as Pope Paul VI and Mother Teresa. Christian, Buddhist, Hindu, Muslim and Jewish leaders have all openly voiced their admiration and support for Guruji's efforts.

It became Guruji's dream to dispell sectarianism and unite all Jains, and members of all faiths, who are committed to Ahimsa and self-realization. Breaking the tradition of Jain monks travelling only by foot, Guruji departed India for a religious tour in 1975. This met with the objection of orthodox Jains who argued heatedly that Guruji should not use any vehicle.

An interesting story concerning this controversy is told by Tej Prakash Kaushik, one of Guruji's disciples, "The more conservative Jains were violently opposed to Guruji's world tour because it meant going against the traditional tenets, permitting monks to travel only on foot. And here he was, going to board an airplane, which unleashed a storm of opposition. It did not die down even when Guruji tried to clarify the fact that Lord Mahavir himself crossed the Ganges several times in a boat.

"On the eve of his departure, some of Guruji's adversaries came looking for him, with the intention of preventing him from boarding the plane. Guruji was sitting rapt in meditation right before them, yet they seemed unable to see him. In fact they asked some of his disciples where he was ! We were wonder-struck, because there he was sitting as large as life before them. We did not say a word. They passed by him several times, looked high and low, and finally departed. Such is Guruji's power."

Never-the-less, on June 17, 1975, after dutifully walking 20 miles to the airport in New Delhi, Guruji boarded the jet to begin his first world tour accompanied by 17 prominent businessmen and religious leaders.

Ashrams Established

Guruji's work has continued in the West with the founding of the International Mahavir Jain Mission and the Kundalini Science Center in 1977, and the establishment of centers and Ashrams in United States, Canada, Mexico, England, France, Belgium, Holland, Germany, Denmark, Norway, Sweden, Italy, Scotland, Ireland, Thailand, Japan and Hong Kong. Yearly trips to India have proved very fruitful with the establishment of more ashram and teaching centers in various parts of the country. The main Ashram in India is Ahimsa Vilhar in New Delhi. Land has been donated in Madras, Hyderabad and Ratlam for the construction of new Ashrams. Also in the planning are centers in Bombay, Calcutta and Bangalore. In England, the devotees in London have pledged a large sum of money for a new Ashram there. In Birmingham, the Jain Ashram has been established since 1978.

Guruji's main center in the United States is now the Acharya Sushil Jain Ashram in Staten Island, New York. However, the headquarters will be shifting to New Jersey. To be inaugurated in July, 1983, is Siddhachalam a beautiful 108-acre hilltop property near the Pocono Mountains. From the main Ashram, Guruji's work is carried on concerning correspondence, publications, advertising, coordinating activities among the various centers and dispersing teachings. Siddhachalam will provide a resident Ashram community and the headquarters for the International Mahavir Jain Mission, the World Fellowship of Religions and the Kundalini Science Center. It will be the first Jain community of its type in the West, for Jains of all sects and practitioners of all religious backgrounds.

The new Ashram will provide the perfect setting for spiritual community living, study and practice of Arhum Yoga, religious worship, accredited academic study, children's camp, adult retreats, seminars and conferences. Siddhachalam will actively

promote vegetarianism and non-violence toward the animal kingdom—thus carrying on Guruji's past involvements with international vegetarian conferences and the Cow Protection Movement which he instigated in India in 1966. The Ashrams will also actively work for Ahimsa for world peace, and will propagate the teachings of the Arihantas for spiritual awakening.

The future plans for the Ashram include 'Pancha Tirth, for worship. These will be replicas of India's shrines Palitana, Sikharji, Pavapuri, Bahubali and Mahaveerji. Also to be established is the Jain Ahimsa University offering accredited courses in religious, philosophical, Yogic and social studies. The Ashram will include a wholistic healing center, library, Jain art gallery, animal refuge, living quarters for monks and nuns, permanent and temporary residents and guests, a hall for large gatherings Yoga and meditation halls.

Weekend retreats and seminars are offered at Guruji's Ashrams and centers. Teachings include Jain Dharma and philosophy, meditation, the Eight steps of Yoga according to Arhum Yoga, sound vibration, healing and psychic, science. The teaching are given by Guruji and assisted by his Swamies.

Renunciate Swamis who have taken Diksha reside in the main Ashrams. These Swamis are members of the Arhat Sangh, which was established in 1979, with the blessings of H. H. Upadhyaya Kavi Shri Amar Muniji Maharaj at Veeraytan in Rajgir, India, for the purpose of spreading the teaching of the Arihantas in the West. Kavi Shri honored Guruji with the title of Acharya (similar to a Bishop in the Christian tradition) in 1980. The Arhat Sangh is a new progressive group. Of the Mahavart (the five great vows), changes have been made for Ahimsa and Aparigraha (non-attachment), allowing for the use of fire (for cooking) and water, tilling the soil (gardening), travelling by the vehicle, working and handling money. All of these adjustments are necessary in updating the renunciate life to meet the demands of the modern world. In the various centers, other than the main Ashrams, activities are organized by householder Swamis (those who have taken vows of partial renunciation, but who also maintain their duties to their family life).

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

The Jain Conference

On October 3rd and 4th 1981, Guruji organised the First International Jain Conference at the United Nations Plaza in New York City, in order to unite all the efforts of his mission, as well as the efforts of all sincere devotees of the Arihantas.

The Conference was the first of its kind in the West and was impressively attended by many representatives from various corners of the world. Fifty major cities were represented by members of Jain societies and International Mahavir Jain Mission centers in the United States, the United Kingdom, Canada, India, Germany and Thailand.

The main objectives of the Conference were to establish a united community of Jains throughout the world without sectarianism or provincialism, and to establish systems to propagate the basic principle of Ahimsa and the spiritual teachings of this most ancient tradition. The second Conference is planned to be held in London on October 2nd and 3rd, 1983.

The Peace Movement

On June 11th and 12th, 1982 Guruji attended the historical peace movement in New York City. He took part in the International Religious Convocation, in connection with the Second United Nations Special Session on Disarmament, on June 11th at Saint John the Divine Cathedral. Religious

leaders of all faiths were present offering their prayers for peace. Guruji, upon the request of the organizers of the grand function, represented the Jain religion.

Guruji was also a member of the honored delegation of religious leaders who were requested to meet the Assistant General of the United Nations, Mr. Jan Martenson, to present an appeal for peace and nuclear disarmament. Guruji addressed Mr. Martenson saying, 'Politicians attempt to make peace in the outer world. Religious leaders attempt to make peace in the inner heart of man. Our goal is the same. If politics, science and religion can work together in harmony then the goal of peace can be attained. We must not forget the efforts of this weekend for peace.'

On June 12th Guruji and his disciples took part in a peace vigil of prayers and chanting. Afterwards Guruji addressed the large crowd gathered there saying, 'Rallying for peace is not enough. The hearts of men must be changed. All must accept Ahimsa as the way. and we must have politicians guiding us who are equally committed to non-violence as Mahatma Gandhi was. The movement for peace must carry on continuously now. The world is in a live-or-die situation. Let us rediscover our dignity and divinity through Ahimsa as taught by all great saints.'

Three thousand police were present to control the crowd of 7,50,000 people, all joining in their common cause for peace and disarmament. Guruji then took part in the greatest peace march in the history of the United States, from the United Nations to Central Park.

Arhum Yoga

Guruji is a master of meditation, sound vibration and Shaktipat. His teaching system is called Arhum Yoga, based on the ancient teaching of the Arihantas (Godmen—the highest enlightened prophets in the Jain tradition). Arhum Yoga is the mastery of the inner Self through watchfulness and direct perception. Only the Self can know the Self. Yoga is the way of union—union with the Self.

Arhum represents the Arihant. Also the sound of this word

is very powerful. The first sloka of the Risimandal Stotram describes the basis for its power,

*"Adyantaksar Samlaksyamaksaram
Vyapya Yat Sthitam .."*

It means that from beginning to end of the Sanskrit script, all powers of the letters (अ to ह) are included in Arhum. Each letter holds a wealth of mystical knowledge and miraculous powers. Realized souls from the beginning of man have stressed this knowledge as a complete system or self-realization. It is the Matrika Vidya (Science of Letters).

Arhum also represents Right Knowledge, Faith and Conduct. Man realizes his true nature by the process of these three, whereby, he first attains knowledge, then faith by direct perception which awakens the power to attain the goal. The focus is on direct perception since this is attained by our direct experience through practice.

Arhum Yoga encompasses all aspects of philosophy and yogic practice in the "Arihant tradition. It includes the Eight Steps of Yoga, meditation, sound vibration, healing, color science and the concepts of Ahimsa, Anekantved and the perfection of the soul. The principle of Ahimsa is at the core of the system. Ahimsa is non-injury by thought, word or deed to any living being. But this attitude comes from direct perception oneness—oneness with all, oneness with the Self. If inner stress and tension are absent then it is not possible to hurt another being. The Arihant is our symbol of perfection and Ahimsa. He is always depicted in the balanced meditation pose, in a state of total equilibrium. Anekantvad is non-violence by thought, bringing understanding and respect for all angles of the Truth. Ahimsa cannot be established within or without unless there is respect for all beliefs.

Man can attain oneness or Godhood, since the soul is perfect. It is only covered by Karma. The law of Karma holds that thoughts, words and deeds create good or bad vibrations which continue to live in the cosmos. The bondage of this Karma, which is actually minute particles of matter, must be broken before the perfection of the soul can be realized.

Guruji's approach to self-realization is largely scientific and practical. Teaching from his own experience, he sets forth

the goal and the means to reach there. For spiritual progress, Guruji stresses that one must purify first, then only can we effectively and permanently awaken all our sleeping powers.

Much of Guruji's teaching is based on the science of sound vibration. Sound or Mantra is widely used for purification, protection, healing, meditation, awakening the kundalini and all divine powers. This knowledge is based on the Matrika Vidya of the Namokar Mantra, which is the foremost Mantra in the Jain tradition holding much secret knowledge.

"When asked what is Yoga, Lord Mahavir answered, 'one work at a time'. This way all actions are Yoga. All simple things are very difficult. Remove your egotistical attitudes, remove your pride and your greed. Try it. It is very simple... and very difficult. Serve selflessly. Love selflessly. Attachment and attraction is not love. Love is unconditional. Love is perfect. Don't think about the fruit of your actions or you will lose everything.

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

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

Diary

1975

July 15—Detroit Michigan. Lecture at Detroit University.

July 17—Niagra Falls, New York.

July 18—Buffalo, New York. Lecture at State University of N.Y. at Buffalo.

July 19—Canada, Lecture.

July 20—San Fransisco, California. World Citizen's Conference Stayed at Guru Ram Dass Ashram.

July 25—Washington Lectures.

July 28—Welland and Toronto, Canada Lectures.

August 1—Ottowa, Canada. Meeting at Public Library with Swami Vishnudevananda and High Commissioner of India.

August 2—Montreal to Val Morin, Canada to Shivananda Yoga Center. All Guru's Day.

August 5—Swami Vishnudevananda donated 2 acre land for Bhagwan Mahavir Memorial.

August 10—Val Morin. Teacher Training Course with Swami Vishnu 600 students.

August 11—Boston, Mass. Stayed at Dr. Sulekh Jain's home. Lecture Mass. Institute of Technology (MIT)

- August 12*—New York City Shivananda Vedanta Centre. Integral Yoga Center. Connecticut.
- August 18*—Maine. World Vegetarian Congress. Lectures at Shri Aurobindo Yoga Society, Guru Ram Dass Ashram. End of August returned to N.Y., stayed at Ananda Ashram.
- September 6*—Chicago for 8 days. Radio Interview. *New York Times* Newspaper Interview. Lectures.
- September 14*—Houston Lectures.
- September 18*—Bloomington. Indiana University Lecture.
- September 21*—Rudri Center. Lecture.
- October 6*—Westchester, N.Y., Albert Kamerman's residence.
- November 3*—United Nations Plaza, New York City. Celebration of 25th Anniversary of Mahavirs Nirvani opened office of WFR at United Nations Plaza.
- November 6*—Worcester, Mass.
- November 20*—Buffalo, Initiated 163 people at Aladdin Tape Center of Dr. William Piller, 2-day retreat at Ken & Mona Piller's home. Also stayed at Guru Ram Dass Ashram.
- End of November visited Rochester, N.Y. and Initiated & people. Radio interview in Rochester.
- December 1*—Return to N.Y. City. Meeting at WFR Office in U.N. Plaza.
- December 2*—Ananda Ashram. offer for 800 acre land.
- December 3*—Returned to N.Y. City. Visit to Mt Vernon to meet with Dean Agnihotri of Louisiana University.
- December 4*—Meeting U.N. Plaza.
- December 6 & 7*—Long Island Yoga discourse.
- December 8*—Flushing, N.Y., Meeting in Chaman Lal Jain's home.
- December 9 & 10*—Raj Jain's home in Queen's, N.Y. Lecture.
- December 11*—Washington Indian Embassy.
- December 12*—Meeting with T.S. Khannaji, Dr. E. Von Rothkirch-Panthen. Lecture in evening at Vedanta Yoga Center. Stayed at I.C. Sharma's home.
- December 13*—Washington Guru Ram Dass Ashram met with Yogi Bhajan.

December 15—Returned to N.Y.C. Lecture at Ashram Yoga Center stayed in Long Island.

December 19-21—Ananda Ashram retreat.

December 22—Stayed in Raj Jains home. Lecture at UN Office WFR.

December 25—Christmas at Kamerman's home in Westchester, N.Y.

December 27-29—Ananda Ashram.

30-31—Ananda Ashram.

December 31—N.Y.C.

1976

January 1—N.Y.C. at Mr. Gour's home. Lecture.

January 2—Mr. gour's home.

January 3—Flushing, N.Y. Lecture Mr. Pandhi's home.

January 4—Ananda Ashram. Lecture on Meditation.

January 5 & 6—N.Y.C. Raj Jain's home Meeting at WFR Office.

January 7—UN Plaza staying at Bhagwan Das home Meeting at WFR office to discuss Office Bearers and Members.

January 9—One week at Sulekh Jains home. Vinay Jain's home, Dr. Harris Mayer Humi.

Harvard Univ., MIT, Worcester Poly. Tech. Lectures.

January 16—Returned to N.Y.C Lecture in Queens, N.Y. stayed at Raj Jains home.

January 18 & 19—Ananda Ashram.

January 20—Buffalo, N.Y. 170 people initiated at Aladdin Tape Center. Stayed 8 days with Ben Fogelson, Shanti, Parakh and Kamal Jain (in Canada also).

February 3—New Jersey. Meeting at WFR office.

February 6-12—Washington, Rohani Satsang Center. Lecture. Celebration of Sant Kirpal Singh's birthday.

February 13—New Jersey.

Februray 17—Meetings for 4 days at UN Plaza. WFR elections meeting Board of Directors and officers.

- February 21*—Ramermans home in Westchester, N.Y. Lectures, 4 days.
- February 25*—Worcester. Mass. one week, Lectures.
- March*—Los Angeles, Calif and San Fransisco 10 days Lectures. Berkeley University and Brahamananda Ashram.
- March*—Cleveland, Ohio. Dr. Bhaiji's home.
- March*—4 days in Buffalo N.Y. Jain's home.
- March 20*—Westchester N.Y. Arranged for trip back to India.
- March 28*—Farewell party at N.Y. International Meditation Center. With Yogi Bhajan, Muni Chitrabanu, Rabbi J. Gelberman, A. Kamerman, Indian entertainers. Feast served by Mrs. Gour, Mrs. R.K. Jain.
- March 29*—Worcester, Mass, stayed with Sulekh Jain. Meeting with Mayer Humi.
- March 30*—Sue Bjorkhunds home. Meeting with students.
- March 31*—Lecture, Worcester.
- April 1*—Stayed with Meyer Humi. Lecture at Worcester Poly Technical Institute large crowd.
- April 2*—Newspaper Interview Worcester Gazette.
- April 3*—Stayed with Pandya. Lecture and Celebration of Lord Mahavira's Jayanti at MIT. Left for London at night 100 people at airport.
- ✓ *April 4*—Pushpa Jain home Meeting with the Press of Jain Association. Evening at Hindu Center.
- April 5*—Met with 200 during day. Birmingham with Sharmaji. Evening discussion about Jain Center.
- April 6*—Back to London Program at Bhartya Gyavidyadiva Bhawan. Flight to Holland 1:00 p.m. Staying at Yogi Bhajan Ashram.
- April 7*—Left for Germany Frankfurt Newspaper Interview. Lecture in the evening.
- April 8*—Paris Ramakrishna Vedanta Center.
- April 10*—Reached Iran. met with Mr. Kamerman.
- April 11*—Reached Delhi. 30-40 thousand people at Airport, 1,500 policemen could not control the crowd. Spent 3 months in India.

June 29—Left India from Delhi with Subhag Muni and 15 people Reached Kathmandu. Several hundred people met in in a welcoming Procession. Meeting in evening at Rotary Club for welcome. Prime Minister and other high officers of Nepal attended. Guruji gave lecture others did also for 4 days in Nepal.

July 3—Back to Patna, India stayed at Jain Sthanak Afternoon in Rajgiri Meeting with H.H. Amer Muni Maharaj Meeting at Veerayatan Rajgiri City.

July 4-5—Nalanda Univ. with Mr. J.P. Jain. 30-40 people on journey. Calcutta several hundred people met at air port.

July 6-7—Bombay, initiated 400 people. Stayed in Champa Singh's home. Jain School 10,000 people.

July 9—Mahar Chandra Jain's home. Lecture at Ahimsa Bhawan.

July 11, 1976-Jan. 6, 1977—London, Ireland, Scotland, France, Holland, Belgium.

1977

January 6—Toronto, Canada with Subhag Muniji 4 days. Lecture. Jain Center of Toronto.

January—Lectures also in Fort Erie, Canada Welland, Niagra Falls.

January 16-17—Cleveland Ohio. Dr. Bhaiji's home Lectures.

January 26—Rochester, N.Y. Lecture on Sound Vibration.

January 26—Ananda Ashram Lecture.

January 27—Kamerman's home Westchester, N.Y.

January 30—N.Y. Raj Jains home Lecture.

February—Ananda Ashram Meditation with students 2 days.

February—Rohit Modhis home—meetings 57 St. in Manhattan. 1 week.

February—Navin Jain. Healing class. 1 day.

February 12—Kirpal Singh's birthday celebration in Virginia. Went with James Foreman, Norwan Smith, Nancy Leone and others.

March—Dr. R. K. Jain in Brooklyn, N. Y.; T.S. Thapar in Staten Island, N.Y.; S. S. Jain in Staten Island, N.Y. Lectures at Queensboro College, Westchester. Meeting of WFR.

March—Went to Los Angeles with Dr. Bhaiji. Spoke at Jain Centre. Spent 3 days in San Francisco gave discourse at Brahmananda Ashram.

April 4—returned to Cleveland with Dr. Bhaiji Stayed in Dr.'s home for 2 days.

April 7—Aladdin Tape Center. Buffalo, N. Y. Initiated 120 people.

April 8-9—Aladdin Tape Center. Lectures.

April 12—Rochester N.Y.

April 13 & 14—Healing class in Rochester.

April 14—Seyda Aiden contacted Guruji by phone and requested that he see Wharton Farm in Burlington Flats, N.Y. for possible Future Ashram.

April 16—Guruji and several people went to farm.

April 19—Went back to N.Y.C. to Dr. Jain's home in Brooklyn.

May—Mahavir Celebrations. International Mahavir Mission meetings started.

May—decided to accept farm in Burlington Flats, N.Y.

May 20—returned to Rochester. Seminar on Yoga.

June 7—Went to N.Y.

June 11—Guruji's birthday celebration at UN Plaza.

June 14—Went to Wharton Farm.

June 15—Rochester Birthday party. People from Spruce Avenue Ashram (ICSA) attended including Jeff and Hope Gottlieb.

June 18—WFR Meeting at Aladdin Tape Center Board of Directors and Officers were elected.

June 18 P.M.—Went to Niagra Falls.

June 19—Went to Toronto for flight to London.

June 20—Met with Subhag Muniji.

June 26—Subhag Muniji left London for India. Guruji gave many Lectures and programs in Birmingham, London and Manchester.

- July 3*—Return to N.Y.C. Stayed at Dr. Jain's home.
- July 4*—Arrived at Muni Sushil Yogville in evening with Seyda.
- July*—Days spent in preparation for Inauguration Day. Much hard work. Guruji began teaching Jain Yoga at the Ashram, using Yogashastras according to Acharya Hem Chandra.
- July 30*—Inauguration of Muni Sushil Yogville 300 people attended. Beautiful sunny day.
- August 27-28*—Yoga Seminar at Muni Sushil Yogville. 150 people attended guests of honor : T. S. Khanna, Vijayendra Pratap, Suresh T. Bhamre Shanti Parakh, T. S. Thapar, Mr. Puras. Chief Guest : C. V. Narasimhan—Under Secretary General of United Nations.
- Sept. 9-17*—Celebrated Parushan Parva and began new year with a day of forgiveness, Samvasai. Special lectures, meditation and fasting. Sujata fasted 8 days. Guruji and others fasted every other day.
- Sept. 23-25*—Trip to Worcester and Boston Mass. Meeting at Jain Society of Boston. Visit with Yogi Khanna at his Ashram in Newton, Mass.
- Sept. 28-Oct. 2*—Guruji in Canada, Spoke at U.N. Niagara Falls at invitation of Dr. John Mayer. Topic : Universal Faith is base of Universal Kingdom. Respect is necessary among all religions in order to reach a State of World Unity. Guruji also spoke about the injustices inflicted upon the Canadian Indians by the English and French Canadians.
- October 2*—Program in St. Catherinss, Canada at Unitarian Church.
- October 4*—Meditation and Lecture at Mary Ellen Scaers home in evening (Utica).
- October 7*—Guruji left for Philadelphia, N.Y.C. and Lectures and special visits. Guruji was guest speaker at Yoga Research Society in Philadelphia. Topic : Yoga and Healing. Guruji also met with Yogi Amrit Desai at his Ashram in Pennsylvania, where he was met with great respect.
- During this nine day trip Guruji stayed with R.L. Jain and R.K. Jain in Brooklyn, the Kamermans in Westchester and the Sohnirings in Connecticut, where he taught Healing Class.

October 16—Return to Yogville.

October 29—Lecture at Utica College. Topic : How to Relieve Tension by Yoga.

October 31-November 6—Guruji : in New York City and New Jersey. Lectures arranged by T. S. Thapar. Topic : Meditation and Healing. We were warmly accomodated by R. L. Jain, Dr. R. K. Jain, T. S. Thapar. and S. S. Jain. Dewali Celebration in New York.

November 8-10—Dewali at Yogville.

We observed 3 days of silence fasting and meditation. Guruji remained in seclusion, and after 3 days he emerged brilliantly radiating energy and love. He led us in a beautiful chanting session, and briefly told us of his experiences in the 3-day meditation.

November 12-13—Retreat at Yogville. Guruji gave very inspiring talks. He spoke on the "Importance of the Guru" and 'How to cross time and space.' He also taught Yogic practices from the Jain Yogashastras. Many people from Utica attended.

November 23-26—Guruji left for Chicago by plane, for special lectures and stayed with Shiv Jhawar and Gargi Sweas.

November 27-30— From Chicago he went to Cleveland for a program there and stayed with Dr. Bhaiji.

December 24-31—Christinas Program. Many guests came from the Boston Jain Society, Dr. Bhaiji's family came from Cleveland, R.L. Jain and Dr. R.K. Jain's family from Brooklyn many others from Brooklyn and Utica. Guruji spoke so beautifully on the meaning of Christmas, that it is not only the celebration of Christ's birth but a symbol of each individual's spiritual rebirth. Guruji very movingly expounded that the many saints and saviors, Christ. Buddha, Mahavir etc. were true shepherds. He said the shepherd is one who guides his flock to their goal. Carefully and with love he leads them all, some are lame, some are blind, some are weak. But he takes responsibility and his little ones are safe. As Guruji spoke we could see he indeed was our Beloved Shepherd.

1978

- January 1-15*—Guruji in New York for lectures and to discuss possibility of starting Ashram in New Jersey. Because of zoning problems this was not possible. Guruji stayed with Dr. Jain in Brooklyn, the Komarmans, Chaman Lal Jain and the Nahars in New Jersey where he gave a seminar on Jain Yoga.
- January 16*—Guruji returned to the Ashram.
- February 2*—Lecture in Utica, N.Y. Topic : "Heal yourself through Yoga," at Sue Bob Bjorklund's home.
- February 12*—Meeting of Members of Yogville to discuss Ashram plans for the year Shiva. Jhawar visited from Chicago.
- February 15*—Lecture at Sue Bob Bjorklunds home in Utica. Topic : "Meditation and Chanting." Guruji met with Minister Tim Behrendt of the Unitarian Church.
- February 17*—Guruji left for Cleveland. Arrived at Dr. Bhaiji's home in evening.
- February 18*—Met with Professor Holck and Dr. I.C. Sharma at Dr. Bhaiji's home to discuss the proposed college affiliated with the WFR. This college will be an international institution for the comparative study of religions and Philosophy.
- February 19*—Chanting and Meditation at Dr's home.
- February 20*—Lecture-Cleveland State Univ. Topic : "Sound Vibration and Pranayam."
- February 21*—Guruji returned to Ashram.
- February 22*—Full Moon. Very powerful Meditation and evening.
- February 24*—Dr. John Mayer and his dear Mother payed us a surprise visit. Discussed plans to be affiliated with Brock, Syracuse and Buffalo Universities to establish credit courses in Jain Yoga at Yogville.
- March 3*—Interview with Utica Newspaper about Guruji and Ashram.

March 4—Open-house at Yogville, many guests visited from Utica. Film was made to send to company in India for movie about Saints and Yogis.

March 5—Guruji was guest speaker at Utica Baptist Church with Minister Tim Behrendt. Guruji spoke very powerfully and impressively about non-violence, vegetarianism, reincarnation etc., Ranjit and Asha visited Ashram. All were so pleased to have them join in our activities. Norman Smith and Nancy Leone also visited.

March 8—Guruji left for Canada program stopped in Syracuse to perform a healing on cancer patient Bimla Jain. Her pain was alleviated. Brief visit at Raj Jain's home in Niagara Falls. Stayed at Kamal Jains home in Welland.

March 9—Guruji gave blessing for Mr. J.D. Jain's new home in Canada. In afternoon—informal talk at Brock Univ. in St Catherines.

March 10—University lecture in afternoon very pleasant meeting with interested professor's and students. Cable Television interview in evening by people of the Bhai faith. Guruji spoke about WFR, Christianity and Catholicism, Sound, Vibration. He also beautifully chanted the Saraswati Mantra on camera.

March 11—Returned home to Yogville.

March 15—Went to N.Y.C., arrived evening at Dr. Jains in Brooklyn.

March 16—Lecture in Pompton Lake, N.J. at T.S. Thapar's Yoga class. Topic : "Sound Vibration and Pranayam." Good questions and answers. Everyone attentive and interested. Spent Night at T.S. Thapar's home.

March 17—Satsang at Kirpal Singh's group, evening.

March 18—Healing Class in Brooklyn.

March 19—Satsang at Marilyn goldblum's home. Spoke at unity Fellowship in evening after reception at Jon Mondy's home.

March 20—Drove to Worcester Mass to home of Sulekh Jain. Conducted marriage ceremony of Anita Jain & Ashok Singh.

March 21—Left Worcester. Spent afternoon at Dr. Jain's in Brooklyn and took 8.45 P.M. flight to London from Kennedy Airport.

March 22-May 9—Two month European tour. March 26th marked the inauguration of the Birmingham Ashram in England. Guruji stayed for several weeks in the new International Mahavir Jain Mission Centre, teaching Arhum Yoga to hundreds of Jain and non-Jain seekers. He also opened centres in Germany, France and Ireland. The entire program was a great success in spreading the teachings of the Arihantas, Arhum Yoga.

May 18-20—Program in Westchester at Sue Kameran's home. Gave very inspiring talk on Meditation. He blessed the new meditation room at the Kameran home with chanting and meditation Guruji gave Shakti to many.

May 19 & 20—Healing class in connecticut at Rivendell Retreat.

May 21—Guruji was guest speaker at Barneveld unitarian Church Topic. "Unity of Religions".

May 27-30—Retreat at Yogville. Lectures in Arhum Yoga system of Hatha Yoga is Pranayam. Guruji taught special asanas, Rhum Purification, Nadi Shodan, Shndhum Practice. The students were very interested 30 people from N.Y., N.J. and Mass.

May 14—Mahavir celebration at India House in Manhattan, N.Y.C.

May 14—IMM meeting in N.Y.C.—Yogville decided as head office.

May 18—Guruji gave beautiful talk on meditation at Sue Kamermans home. Gave Shakti.

May 19—Healing class in Connecticut at Bill and Melissa Schnirring's Rivendell Retreat.

May 21—Unitarian Church in Barneveld, N.Y.—Talk on "Unity of Religions".

May 27-29—Yoga camp at Yogville Ashram. Guruji taught Pranayam—Rhum practice—So Hum etc.

June 14—Guruji's birthday celebration in N.Y.C.

June 15—Guruji returned to Ashram (Yogville) for birthday celebration in Utica at Sue Bjorklund's apartment. Meeting held there also to discuss World Fellowship of Religions goals.

June 18—Guruji in Syracuse, N.Y. for meeting of several Jain families.

July 1—World Fellowship of Religions (for elections of Officers & Directors) annual meeting at Yogville. Very big gathering also beginning of Summer Camp.

July 1-14—First Summer Camp for children at Yogville. Classes in basics of Arhum Yoga practices and Jain philosophy, mantra yoga, healing, hatha yoga, pranayam and all the 8 steps of yoga according to the Jain system. Much learning but also much fun with recreational activities, swimming, houseback siding, boating, campfire chanting in the evening.

July 22 & 23—Retreat at Ashram on Mandala knowledge.

July 28—Guruji left for Chicago.

July 29—Guruji was guest speaker at evening of Muktananda centre in Chicago. Guruji spoke on the importance of the Guru. In evening Guruji was a guest speaker at the 120th Birthday celebration of Baba Sawan Singhji Maharaj at the O'Hare Motor Inn with Shri Darshan Singhji.

July 30—Meeting of Jain Society at Niranjana Shah's home in Chicago. Evening Satsang.

Photos

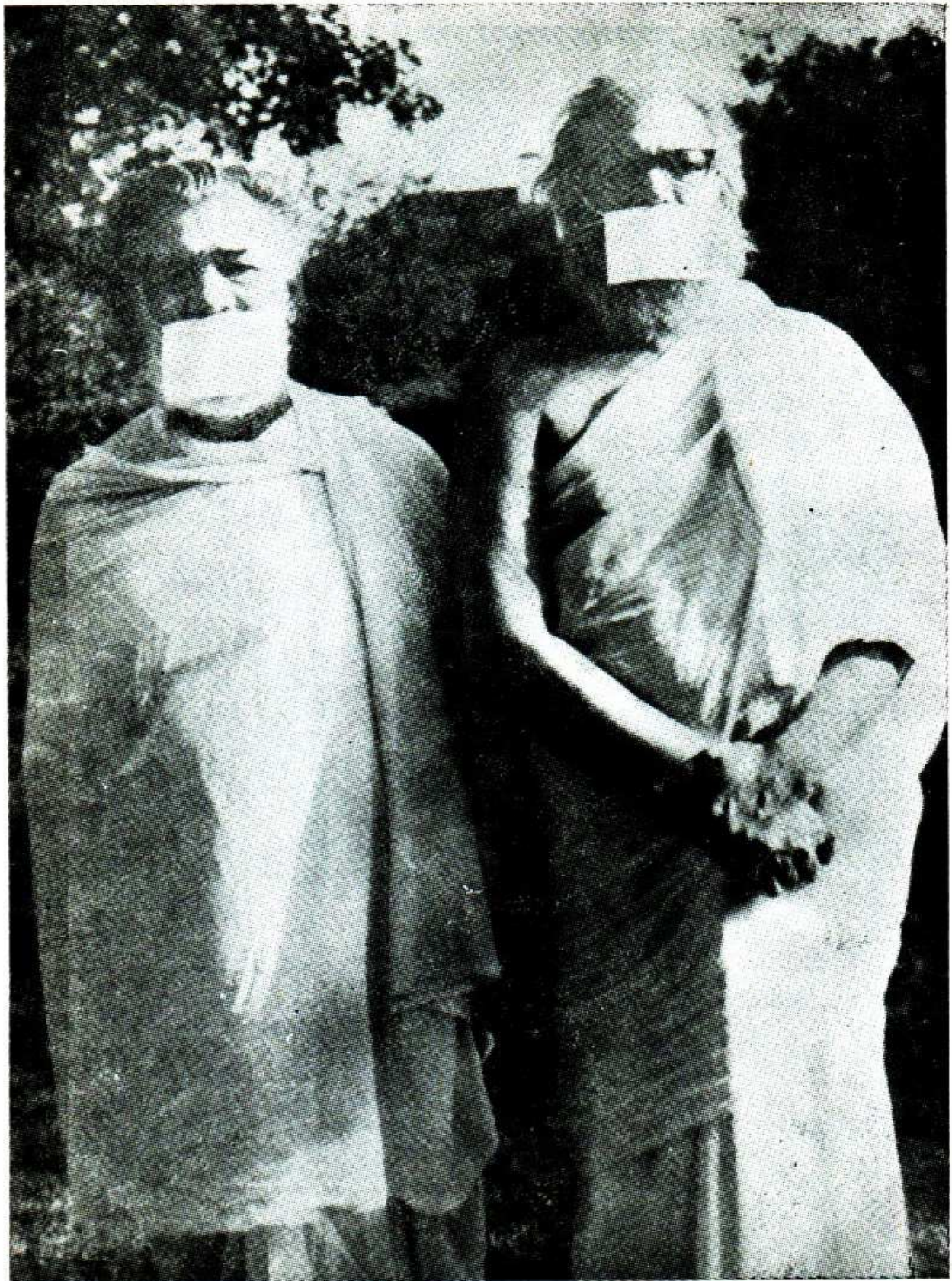


With Prime Minister Mrs. Indira Gandhi, also seen from left—Gautam, Judi Smith.

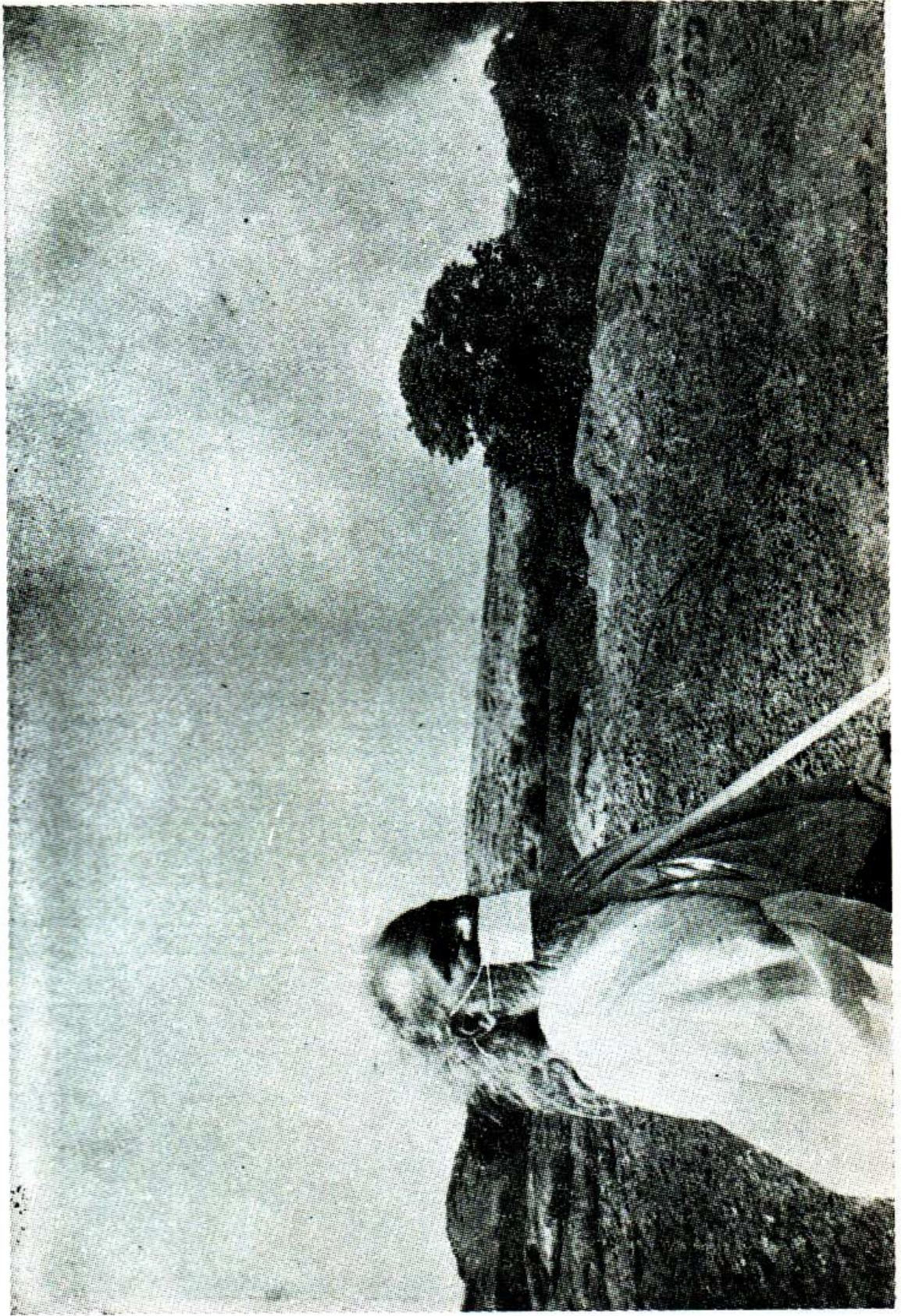


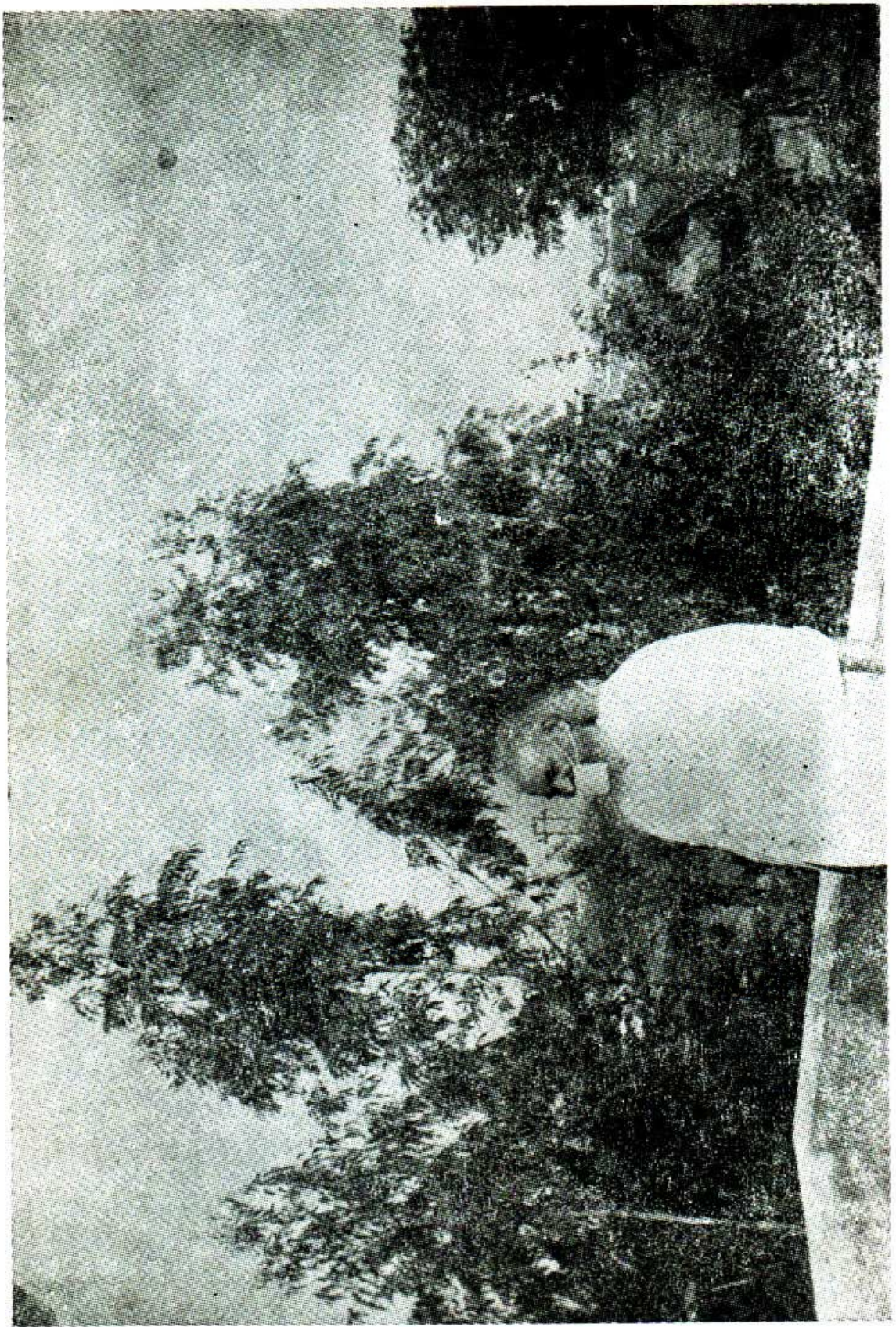
Muniji with pope Paul VI

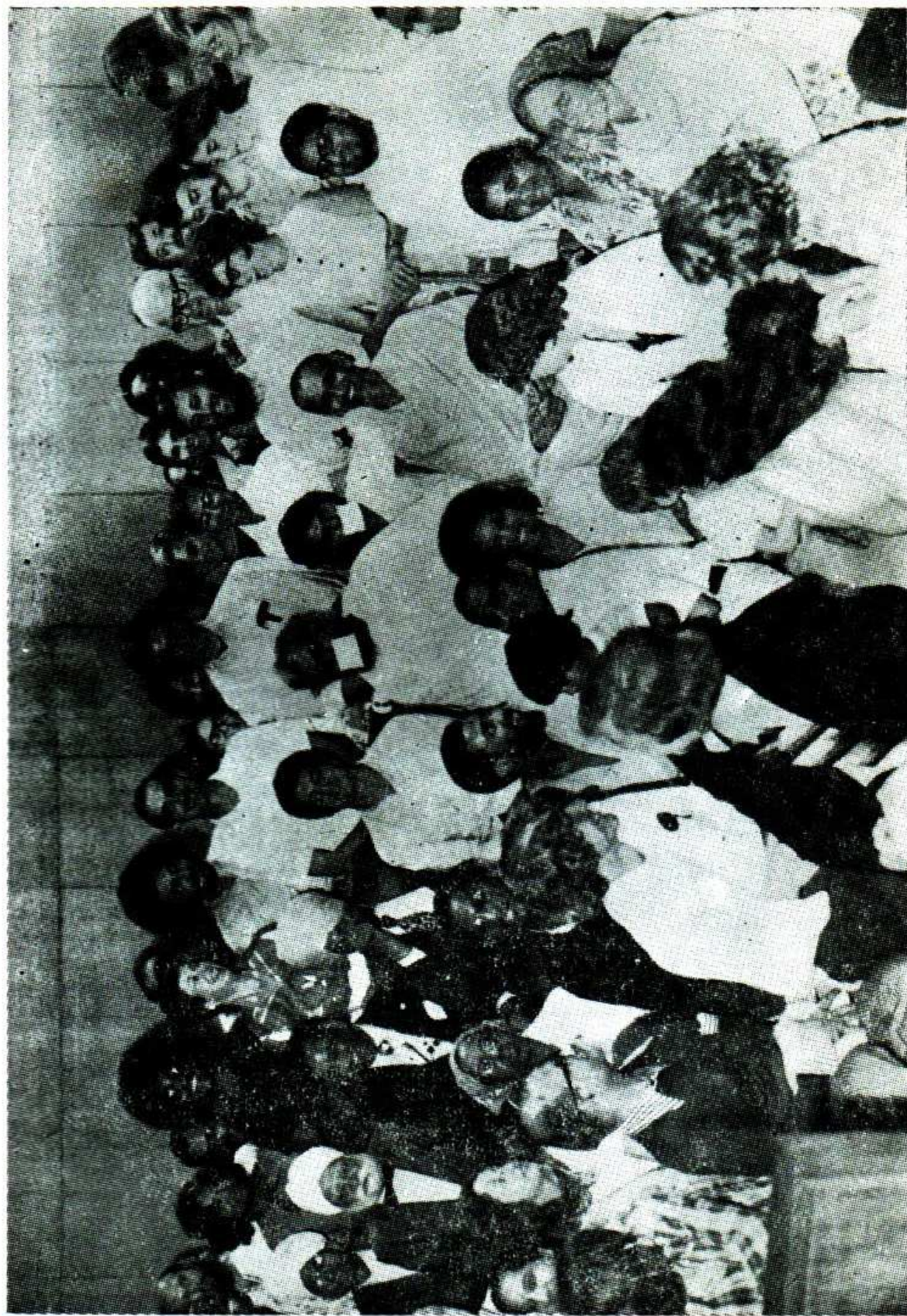




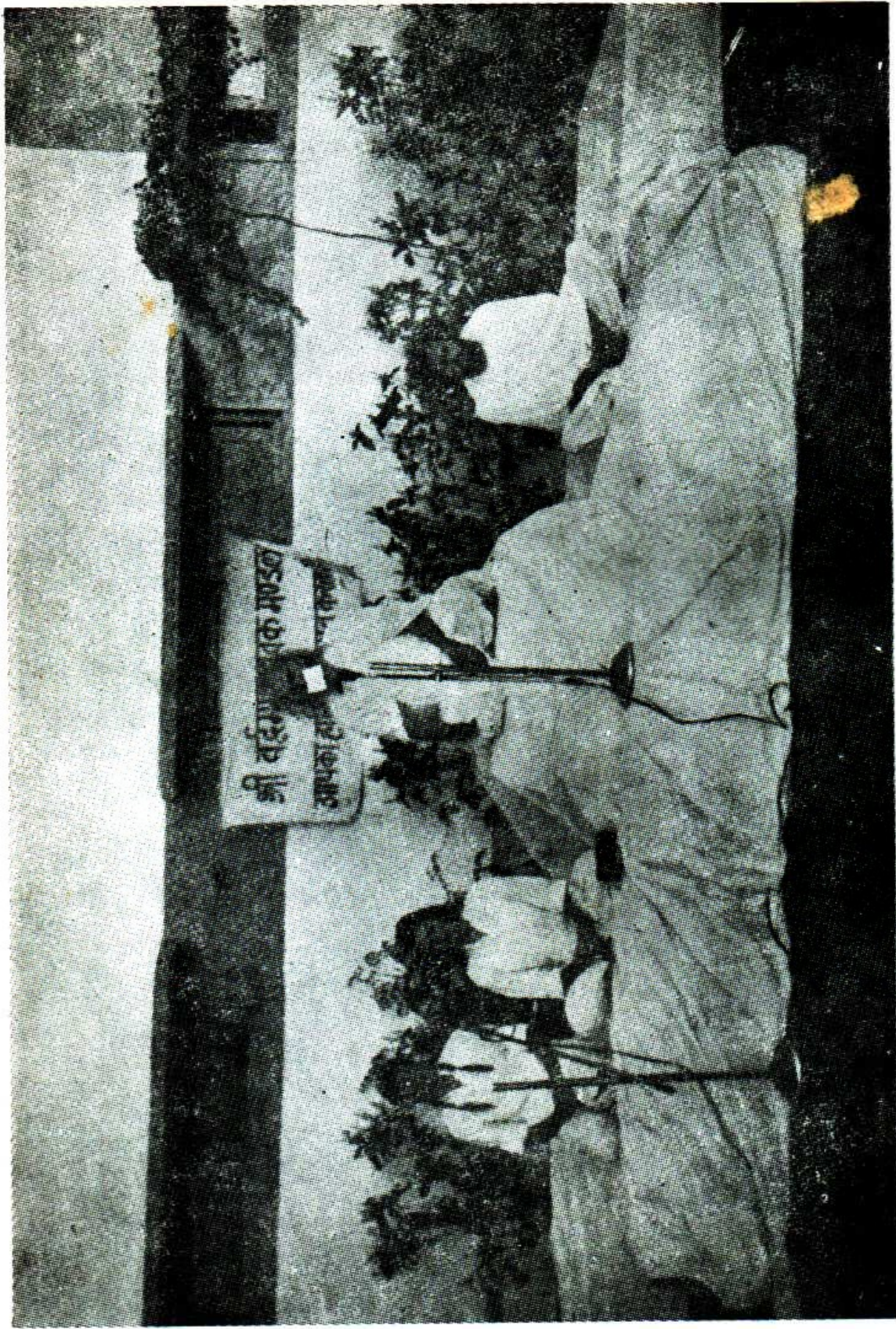
Muniji with Subhag muni—the Editor of this book







In U.S.A. with Swami Chidanand and others



Muniji with Jaya, Guru Shakti and Anand Muni

The
**SUSHIL
SAGA**

