

# Austerity

The Ancient World (HUM 124 - UNC Asheville)/Texts/Upanisads

*just from one place. In another story of the Upanishads Bhrgu learns austerity from his father Veruna hoping to gain a connection with Brahma. "He perceived:*

In the Upanishads, Svetaketu is trying to learn where existence came from and the purpose of human life. He asks his teacher about the existence of Earth, and his teacher says, "But, son, how can that possibly be?" he continued. 'How can what is existent be born from what is non-existent? On the contrary, son, in the beginning this world was simply what is existent--one only, without a second.' This explanation of the creation of the Earth varies from those written in Genesis. In Genesis, God created Earth in seven days. God then creates humans which forsake him and are punished by being banished from the Garden of Eden. However, in these stories, the purpose of mankind is explained in a different light. Man's purpose lies within self-realization, self-tranquility and a relationship with the natural world to become closer to Brahma. Through these stories it is shown that every person is spiritually the same because "we are merging into the existent." The atman, the soul, is what brings humans closer to their deities. Svetaketu cultivates his atman by engaging in self-realization and self-tranquillity. This is demonstrated through the stories by having Svetaketu goes on to find Brahma is all things, the honey is his soul gathered from "this tree's nectar" and "that tree's nectar", never just from one place.

In another story of the Upanishads Bhrgu learns austerity from his father Veruna hoping to gain a connection with Brahma. "He perceived: Brahma is food, life breath, mind, perception and bliss." Learning what Brahma is, is subjective to each person because practicing those austerities are connotative and rely on the individual. "This is the doctrine of Bhrgu. ... when someone comes to know this-he will be firmly established...and the lustre of sacred knowledge; he will become a big man on account of his fame."

Illustrated Companion to the Latin Dictionary/Tribon

*philosophers of the Cynic and Stoic sects, as an outward sign of poverty, austerity, and simplicity. (Auson. Ep. 53. Demosth. Contra Conon. 2. p. 306. Schaeffer*

This article incorporates text from a publication now in the public domain: Rich, Anthony (1849). The illustrated companion to the Latin dictionary, and Greek lexicon. p. vi. OCLC 894670115.  
<https://archive.org/details/illustratedcompa00rich>.

TRIB'ON (?????). A Greek word, signifying literally an old garment worn threadbare; whence the term was given more specially to a very coarse, common, and scanty kind of cloak (pallium), worn by the people of Sparta, and adopted by other persons, who affected to ape Spartan manners; more especially by philosophers of the Cynic and Stoic sects, as an outward sign of poverty, austerity, and simplicity. (Auson. Ep. 53. Demosth. Contra Conon. 2. p. 306. Schaeffer. Aristoph. Plut. 882.) The

illustration (Tribon/1.1) represents a Greek philosopher clothed in a tribon, from a statue of the Villa Borghese. In the original, the scantiness of the garment, and the coarseness of its texture, are distinctly marked by the form and quality of its folds; but this character, though not altogether lost in our engraving, is rendered less forcibly, from want of decision in the drawing, consequent, in some degree, upon the minute scale to which it has been reduced.

Austerity (Package Deal game)

*Austerity (Package Deal game) Designer Simon Usherwood Topic Austerity Organisation University of Surrey Preparation Print and play Time 1 hour 30 minutes*

First Chapter of Section 1 in Bhakti Khanda of Shandilya Samhita

*for the greatest perfection. "Thou art omniscient, the embodiment of austerity, and devoted to the Vedas and Vedanta. O master, you are very dear to*

< Shandilya Samhita

Historical Introduction to Philosophy/Nietzsche Scratch Page

*excited. Even before this appointment Nietzsche had begun to loathe the austerity under which Philology was practiced. Nietzsche's first work, The Birth*

Historical Introduction to Philosophy/General Introduction

This is my Scratch Page for Nietzsche. User:MaryCordova

So far I've not read a lot (anything) about Nietzsche's ideas. What I have come across so far is that Nietzsche was somewhat of a poet and many philosophers (especially Plato via Socrates) did not care for poets whatsoever. Because of Nietzsche's style it has taken a long time for his ideas (whatever they are) to be accepted as philosophical. I have just started to get into some ideas about form and content (or meaning) being separate entities when it comes to philosophical writing and discourse. Some feel that form and meaning can be divorced from each other while others feel that the proper weight given to form can provide insight for the content.

I have decided to pause in my reading of this particular book in order to read some biographical information on Nietzsche. I think it would also be beneficial to me to read some general overview of Nietzsche's work before I am capable of analyzing his form and content. Only then will I be prepared to make a decision on the form/content issue.

I was somewhat surprised at how much poetry was degraded and art in general considered worthless by early philosophers (according to the book I have been reading anyway). It is generally considered that "all work and no play makes jack a dull boy".

So, I have read the introductions to several books now (no content). There is an idea that I would like to present in my presentation. That is that because of Niet style and the difficulty in picking out his thought many groups all along the fanatical spectrum have been able to 'mold' Niet to their purposes. This is seen in the Nazis use of Niet writings as well as the use by the author of "Niet and Christianity" to argue Niet support of Christianity (which I have not yet ruled out). "An anthologist can easily re-create Niet in his own image, even as writers of the lives of Jesus... Niet has attracted crackpots and villains, but perhaps the percentage is no higher than in the case of Jesus". (Portable Niet p1-2)

One of the interesting things about Niet as an author is that each of his works is an extension of the earlier ones. They can of course be read alone but to grasp the full meaning of his body of work they should be viewed collectively. This is something that seems to be, if not rare, certainly not the norm.

I was thinking today of how things generally seem to be either Platonic in origin or Aristotelian in conjunction with the mind/body problem. I was thinking that I describe myself as a linear/empirical type of thinker. I was wondering if the reason that every time a Platonic theory makes a splash somebody comes back with an Aristotelian view has not so much to do with whether one is right and the other wrong but that maybe the ideas one subscribes too are impacted by the way their physiological brain works. I hate Platonic Forms and Rationalism. I am almost OCD when it comes to orderliness and organization which are essentially

Aristotelian categories.

Back to Niet. It is interesting to note that in Niets period the term genius was fairly innovative. Genius was said to be a quality where one not only expanded current thought but actually broke the bounds and crated new thought. A genius was a person who could actually create their own world rather than conform to what the world told them was real. Genius was seen as innate and usually associated with creative people. Niet was not exceptionally gifted. He was not what we would now call a prodigy. In his subconscious quest for a father figure he latched on to 2 known genius contemporaries: Goethe and Wagner. Consciously striving to pattern his life after theirs niet actually made himself into a genius. This took an exceptional drive and work ethic.

interestingly, i now know, having watched a documentary on heavy metal, that wagner is pronounced vagner.

Mary Cordova

Re: Friedrich Wilhelm Nietzsche

BIOGRAPHY: Friedrich Wilhelm Nietzsche was born in 1844 on the birthday of King Friedrich Wilhelm, for w2hom the child was named. Nietzsche's parents were Karl and Franziska Nietzsche. Nietzsche's father, as well as both of his grandfathers, was Lutheran Pastors. In fact, more than 20% of Nietzsche's male ancestors were in the ministry. It seems that, from the moment of Nietzsche's birth, his future was predetermined. However, Nietzsche's father died when Nietzsche was only 5 and it may be that this is what allowed Nietzsche to stray from the theological path.

Nietzsche grew up the only male in a house full of women. In constant search of a male role model Nietzsche latched on to the ideology of the 'genius'. Nietzsche was exposed to the works of men like Byron, Goethe, Mozart, Schiller, and Rousseau. Most important to Nietzsche were two men; Schopenhauer and Wagner.

Schopenhauer is the thinker to which Nietzsche would become first a disciple and then an antagonist, and, although we consider Nietzsche an intellectual, his second biggest influence is the composer Wagner. Nietzsche was a person of many interests and he was long in finding himself. Throughout his education he led a double life; that of the academic publicly and of the artist privately. It is not until Nietzsche's debut as a philosopher that he was able to synthesize his seemingly paradoxical natures.

In 1869 Nietzsche was appointed Professor of Philology in the Swiss city-state of Basel. He was 23. Nietzsche, however, was not terribly excited. Even before this appointment Nietzsche had begun to loathe the austerity under which Philology was practiced. Nietzsche's first work, *The Birth of Tragedy Out of the Spirit of Music* published in 1872, brings together all the disparate pieces of Nietzsche's character. It is an artfully philosophic piece whose subject matter is Ancient Greece and yet it contains a scathing rebuke of Philology. This is the beginning of "Nietzsche".

LIST OF WORKS: This list is incomplete but should be sufficient for all but the disciple of Nietzsche.

1. *The Birth of Tragedy*, 1872
2. *The Untimely Meditations*, 1873-6
3. *Human, All Too Human*, 1878
4. *The Dawn*, 1881
5. *The Gay Science*, 1882, 1887
6. *Thus Spoke Zarathustra*, 1883-5

7. Beyond Good and Evil, 1886
8. On the Genealogy of Morals, 1887
9. The Case of Wagner, 1888
10. Twilight of the Idols, 1888
11. The Antichrist, 1888
12. Ecce Homo, 1888
13. Nietzsche contra Wagner, 1888
14. The Will to Power and Other Posthumous Collections

INFLUENCES: As mentioned before, Nietzsche's biggest influences were men of genius, particularly Schopenhauer and Wagner. Nietzsche himself came to be thought of as a genius and influenced the minds of blah, blah, blah.

#### PHILOSOPHICAL (IN)FAMY:

1. God is dead.
2. The Music Practicing Socrates/Socrates as Villain of Western Civilization
3. Inspiring the Nazis
- 4.

SYNOPSIS OF THOUGHT: "Philosophical systems are wholly true only for their founders. For all subsequent philosophers they usually seem one great mistake..."

The Birth of Tragedy: Nietzsche's first work and an expression of contempt for his profession. As a philologist, one who studies the past for the sake of the past, Nietzsche's study of historical Greek tragedy to emphasize contemporary problems and then propose a solution was seen as a mockery of his profession. It is also indicative of his constant inability to conform to, or choose just, one path.

Report on NUT GERM Conference, May 2014

*outside the schools. Next was "Major consequences of the memoranda and austerity policies on education in Greece." We started with the general trajectory*

Having taught abroad in the Solomon Islands and currently working on school exchange programmes with my own school in Cambridgeshire and others in Sierra Leone and Pakistan, I was eager to see how this conference would address not just recent developments in education around the world but also the interaction between schools and teachers on a global scale.

Mary Compton, chair, introduced the day's proceedings with the idea that the current attacks on state education in this country were not just about Gove but about global capitalism. She also told us, as if to illustrate her point, that there were some changes to the programme: the Ethiopian speaker had been refused a visa in a humiliating fashion by UKBA and Denis from Turkey had been refused permission to travel from his university. In contrast however she did also have some good news: Abters had to send a replacement speaker as he had been made rector of the autonomous university and was being inaugurated this weekend.

Christine Blower, General Secretary, next outlined the NUTs position with regard to education: in contrast to the government and corporations who see it as an economic good, the NUT maintains that education is a public good and a human right.

Next to speak was Susan Robertson of Bristol University to give an overview of GERM: the Global Education Reform Movement. She identified and debunked 3 myths and justification made by capitalists for GERM – accountability, autonomy and competition. These are very familiar for those of us with any experience of the academisation of schools in recent years: “accountability” as an excuse for excessive and damaging testing, “autonomy” for deregulation and “competition” for stratification.

Susan pinpointed not only the principal parties interested in GERM : Pearson (owners of EdExcel, Economist, FT etc who have moved out of housing and into education), Elsevier as well as what she labeled “venture philanthropists” including James Tooley, Michael Baiber, Bill Gates. She also identified some key moments in its development eg the 2011 International Summit on Teaching Profession which took place in New York attended by OECD and many multilateral agencies but not a single teachers union. Some strategies of corporations and governments e.g. PISA, TELUS and SABER were also mentioned as key moments of the ongoing global privatization of education.

It was good to see the issue brought back to teachers and how we organise and work. We were reminded that teachers are seen through all this as both the cause and the solution to the global competitive economy and how we can resist being both of these – and through this resist the exploitation of not just our labour but also childrens’ labour. As Christine had already noted, we see education as a social or human good and not an economic one. It was also good to end on a positive note, with the example of Chile as a way forward. Radicalised students were now standing for parliament office and bringing the ideas they had developed as students, along with organised teachers and other staff at school, into wider practice.

After this talk, which set the scene for the workshops, we had a choice of 8 workshops to attend with speakers addressing the situations in Venezuela, Greece, India, Chicago, Ecuador, Mexico, British Colombia and other places too. I chose to visit the talks on India with Ravi Kumar, Greece with Pavlos Charamis and Ecuador with Edgar Isch Lopez.

First off was “Teachers/workers in Neo-liberal India”. Ravi introduced himself and the All India Forum for the Right to Education. He started by showing 2 videos – 1 of police response to striking workers in Patna in 2005 in order to put a context to workers organisations actions generally. The police tactics of lathi (baton) charge, tear gas, water cannons – of how women have been beaten by male police officers and so the union has raised a court case – were explained in order to show how repression of teachers is no different to that of other workers. The second was a Tata-Sky TV Advert for a school initiative using mobile phones – featuring Bollywood stars Aamir Khan and another with Abushek Bachan (son of legendary Amitabh Bachan and part of the Aditya Birla group). The implication is that mobile phones and remote learning could replace traditional format of teaching and learning in schools. The use of mobile phones as a teaching tool is something I have been researching myself and so this was of particular relevance to my own research. It was interesting to see a private and corporate approach to what I have thus far only seen Open Source approaches to. I will return to this matter at the end of the report.

One of the main issues that Ravi explored was the separation between private and public education as well as between permanent and contractual teachers. The diversity of different types of school and types of contracts was gone into in some depth and the resulting fragmentation of unionisation and organisation. Contractualisation is something also that is a problem for workers in other industries – something that is sometimes referred to as Precarity in Europe. The problems with teacher training were discussed - and in this regards Pearsons also came up as taking over computer classes in District Institutions of Education Training.

Ravi identified some reasons for the defeat of teachers organisations against the ongoing neo-liberalism in India:

- Firstly the separation of teachers from the working class and workers – compounded by the failure of the left to intervene in the traditional-conservative construct of the image of teacher as a God. Also the weak or non-existent alliance between permanent and contractual teachers.
- Failure of teachers to take the struggle outside the school and link to the larger struggles of the working class.
- Finally the failure of teachers to creatively engage with possibilities of alternatives – and project an alternative curriculum and pedagogy.

However he did also identify some areas where there has been modest success and pointed towards possible action for the future:

- renew efforts to unionise with permanent, contractualised and other workers as well as students.
- Create alternatives as “conscientisation” and politicisation.
- Connection with struggles outside the schools.

Next was “Major consequences of the memoranda and austerity policies on education in Greece.” We started with the general trajectory since the IMF/ ECD/ EU ie Troika intervention in Greece in 2010. How debt had risen from 120 to 170% of GDP and Education spending down 50% in the same period. Since 2011 over 2,000 schools have shut; there are now 30,000 less teachers, 10,000 substitute teachers sacked and 2,000 vocational teachers suspended, relocated into other public sector jobs or fired.

Something that struck a chord was the fact that vocational education has suffered in particular with courses shut and apprenticeships created. The minimum wage has simultaneously been cut and so from 14 years old children are being pushed into apprenticeships where they are earning 9 Euros a day. It was also noted that the students in the vocational sector is 80-85% girls and most teachers suspended are women. Of course at the same time as all this private companies are forming SEK and IEKs to take over from state education and are given the power to offer any subjects they choose.

The resistance of the vocational teachers was also gone into in some depth. In September 2013 there was a 8 day strike which the government responded to by invoking a national emergency to suspend the right to strike. Teachers were then court martialled if they did not return to work. The president of the national teachers union OLME has also been fired and arrested – but he remains head of the union. Pavlos stressed that even sacked workers remained in the union and workers contributed to a fund to support them. The local trade unions were also collecting funds to feed children and offer extra lessons due to the scale of cuts in education and across society.

The resistance of the thousands suspended and 200 sacked vocational teachers has also become a locus for wider organisation and linking up with other workers, in particular the organisation of 700 women cleaners, creating new committees with local unions allied with parents as well as sacked school guards (caretakers). Different methods and actions were outlined, from occupying ministries and roadblocks to forming local assemblies of workers. The situation in Greece with political and social polarisation between SYRIZA (Coalition of the Radical Left) and the Golden Dawn (Popular Association - the far right party) was also briefly discussed.

The last workshop I attended was called “Modernizing education reforms and the governmental policies against the organization of teachers in Ecuador.” Edgar introduced the situation in Ecuador as something quite unique – not strictly neo liberal in the usual sense. He broke down the progression of the reforms as having 3 phases from 1982 onwards: Neoliberal stage, the early government from and the present government. The early government stage is where nationalism re-emerged and there was a phase of more investment and increased school attendance. However President Correa has now realigned to neoliberalism.

He is now an advocate of the world bank in the past, while he was explicitly against their policies in the past.

The effect of this return to neo-liberalism has been felt across society especially with the criminalisation of social protest. Trade union leaders, students and indigenous leaders have been arrested as terrorists. We were given some important examples and urged to show international solidarity in these cases.

One of the most serious cases is of Mery Zamora, a primary school teacher, who as national president of the UNE (national union of teachers) attended a meeting at a school on 30th September 2010. At this meeting the police arrested her for “sabotage and terrorism” and she was sentenced to 8 years prison. This was during a teachers union strike and while the government were trying to set up a rival union to draw support away from the UNE (which has a 90,000 membership). We were also told of the Luluncoto 10 - students and workers as well as the Cotopax 7 – students who were arrested under 1970s military laws against terrorism.

After the workshops, Lois Werner gave a talk on the “Implications of Research for Practice” where she presented the researcher as a “critical friend” of the union movements – one that could provide answers and idea but that these ideas may not be easy ones that follow our internal logic or assumptions about how things are done. Some key assumptions she raised were that “education is a way out of poverty” and those associated with collective bargaining. She raised the issue that Education International cannot effectively critique capital and instead tends to push for a post war construct of education provision. She stated that while research can therefore raise difficult and uncomfortable ideas for unions, there are many ideas, methods we can borrow and adapt beyond national lines but also beyond the confines of contract unionism. This she pointed out also leads to work itself being (re)defined as beyond contracts and economic work.

Towards the end of the conference we were split into groups to discuss ways forward and pool ideas. This was a good plenary session and our group mostly discussed how effective resistance should come from unionisation with parents teachers students and other workers across the school and community – as well as globally. Examples from the workshops were shared to show how this is possible.

For me one thing that emerged was the need for what myself and some others in my plenary group half jokingly referred to as a “curriculum for liberation” and lead on from a point from Ravi’s session as well as something that Edgar had mentioned in his workshop. Ravi had pointed out how the left had failed to create a vision of an alternative curriculum. Edgar on the other hand had explained a common ground between the teachers union and the indigenous villages of the Amazon mountain region – which was the writings and teachings of Paolo Freire, most well known perhaps for “Pedagogy of the Oppressed”. I was particularly interested in putting forward our own vision of education and this is an area I feel that the NUT could certainly look into. Recently, when Gove threatened to remove Equiano Olaudah and Mary Seacole from the History curriculum an alternative History curriculum was discussed by the Black And Asian Studies Association mailing list. It struck me that I had not seen this kind of open and collective practice before in this context – outside the small scale self-organisations / self-institutions of the early 2000s. Given that Pearsons and other private interests are increasingly dictating our curriculum – that schools are increasingly becoming nothing more than factories for national ideology in a global marketplace, the formulation of a curriculum for liberation is more vital than ever.

My own research recently has been into Open Educational Resources capable of being used in diverse contexts such as remote village schools in Sierra Leone, private schools in Pakistan and state schools in England; Resources that are versatile and concise enough to be used through new and portable technologies such as mobile phone. In contrast to the Tata-Sky commodification of these resources I hope to explore ways in which we can increase the human potential of these technologies and it is something I hope to take to the Wikimania Future of Education conference at the Barbican on 21st June. That is if I am not on the streets for the Say No to Austerity demonstrations on the same day.

I should close with the last word from the stage at the GERM conference which was a call for support from the British Columbia Teachers Federation as they have been locked out by the government and need

international solidarity at this time. One of the most important things for me in events such as this is to create international links I am writing letters of support to them and to the teachers in Ecuador. I have also applied to become the International Solidarity Officer for Cambridgeshire NUT in which post I would hope to continue and build on such links.

## Links

Teachers Solidarity <http://www.teachersolidarity.com>

UNE <http://www.une.org.ec/>

British Columbia Teachers Federation <http://www.bctf.ca/>

The Varanasi Heritage Dossier/Manikarnika Ghat

*up with water from the sweat of his own limbs, and performed fierce austerities here. The tank, surrounded today by a cast-iron railing, is some 18.3m*

Detailed description of each heritage Site - Mir Ghat to Bajirao Ghat

Manikarnika Ghat Area

Ethics/Nonkilling/Spiritual/Jainism

*for their food but also for fun and cosmetics. In the course of his austerities and deep meditation Lord Mahavira realized that the entire earth was*

This Course is based mainly on Professor S. L. Gandhi's (Anuvrat Global Organization) paper Roots of the Spirit of Nonkilling in Jainism prepared for the First Global Nonkilling Leadership Forum, Mu Ryang Sa Buddhist Temple, Honolulu, Hawai'i, November 1-4, 2007. The Course is part of the Program on Nonkilling Spiritual Traditions at the School of Nonkilling Studies.

Jainism has in it the deep roots of the spirit of nonkilling. It enjoins its followers to abstain from killing not only humans but from all forms of life that inhabit this universe. The Jaina scriptures use the word ahimsa for nonkilling. Its nearest substitute in English is nonviolence but it falls short of the profound meaning with which ahimsa is interpreted in Jainism. It not only means abstinence from physical violence but also from mental and verbal violence. The seeds of violence first sprout in the human mind and then they manifest themselves in either violent words or violent acts.

The word "Jainism" is derived from the word jina which means one who has conquered the self by annihilating all passions. A Jina is also called a Tirthankara, a builder of the ford (which leads across samsara, the ocean of suffering). The Jains are those who follow the path shown by the self-illuminated jinas. They believe that twenty four Tirthankars or jinas appear in each ascending and descending half of the time cycle and they have done so from time immemorial and will continue to do so. The first Tirthankar of this descending half of the present cycle was Rsabha and the last was Lord Mahavira who was born in 599 BCE and was a contemporary of Lord Buddha. In Jainism, ahimsa (nonviolence) is paramodharma (the highest form of righteousness). This sutra alone constitutes the quintessence of Jainism. It reveals the deepest roots of the nonkilling culture paving the way for the peaceful co-existence of all humans and for preserving the ecosystem on which their survival depends. Not to speak of the wanton destruction of forests, animals, birds, etc. the ghastly killing of humans by humans in the name of caste, colour, creed and nationality has increased manifold. Apart from killing the members of his own species humans are killing animals and birds not only for their food but also for fun and cosmetics.



In the course of his austerities and deep meditation Lord Mahavira realized that the entire earth was nothing but a heap of jivas (animate beings). The earth consists of both jivas (sentient beings) and ajiva (non-sentient beings). In the course of his quest for the ultimate truth he came to the conclusion that all jivas, small or big, want to live, no one wants to die, so killing any of them is a sin. His compassion extends not only to humans but to all forms of life that inhabit the earth. According to him all jivas are equal. The Acarharang Sutra gives us a detailed elucidation of his philosophy of nonkilling. Answering a question of his disciple Jambu as to what constitutes eternal dharma (re-ligion) he says, “I So Pronounce That All The Omniscient Beings Of All Times State, Speak, Propagate, And Elaborate That Nothing Which Breathes, Which Exists, Which Lives, And Which Has Any Essence Or Potential Of Life, Should Be Destroyed Or Ruled Over, Or Subjugated, Or Harmed, Or Denied Of Its Essence Or Potential.”

This truth, propagated by self-knowing omniscient beings, after understanding all there is in the universe, is pure, undefileable, and eternal. In support of this truth I ask you a question, “Is sorrow or pain desirable for you?”

If you say, “Yes, it is,” it would be a lie, as it is against the evident reality. If you say, “No, it is not,” you will be telling the truth. What I want to add to the truth expressed by you is that as sorrow or pain is not desirable for you, so it is to all which breath, exist, live, or have any essence of life. To you and all it is undesirable, and painful, and repugnant.

That which you consider worth destroying is (like) yourself.

That which you consider worth disciplining is (like) yourself.

That which you consider worth harming is (like) yourself.

That which you consider worth subjugating is (like) yourself.

That which you consider worth killing is (like) yourself.

The result of actions by you has to be borne by you, so do not destroy anything.

These words of Lord Mahavira contain the roots of nonkilling. The essence of his message is that killing of any form of life is a heinous crime. He further says, “Human Race Is One. No One Is High Or Low. One Is Brahmana (A Category Of His Caste In India) Not By Birth But By One’s Profession, One Is A Kshatriya (Warrior Caste) Not By Birth But By One’s Profession. One Is Vaisya (The Third Category Caste In India) Or Sudra (Low Caste) Merely On Account Of One’s Profession. A Human Being Should Refrain From Mental Violence (Vowing To Do Deliberate Harm To Someone, To Gather Destructive Material Or Contemplating Wreaking Vengeance On Someone), From Verbal Violence Which Includes The Use Of Abusive Words And Swearing And From Physical Violence I.E. Vowing To Kill Someone.”

Mahavira believed in pure ahimsa and rejected the theory of killing even in self-defence. He says that killing can never be the basis of our life. It is peace which is the basis of one’s life. He has stated in these words, “All The Tirthankars Or Buddhas Who Were Born In The Past Or Will Be Born In The Future Have Peace As Their Basis.”

Defining nonkilling or nonviolence Mahavira says, “Ahimsa Means Complete Absence Of Any Thought Of Attachment.” He knew that it is not possible for a house-holder to eschew violence in its totality so he laid down for him a code of conduct based on small vows (anuvrats). Addressing his shravak (votary) Anand Mahavira says, “A House Holder Must Refrain From Five Types Violence I.E. Binding An Animal With A Rope Which Is Tight, Using A Lathi To Beat Someone, Maiming One’s Body, Load-ing An Animal Heavily And Depriving Someone Of Food And Water.”

In Jainism the roots of nonkilling are very strong. If one cannot abstain from violence in its totality, one can make a beginning by abstaining from deliberate violence. Sankalpja himsa (deliberate violence) is the main course of conflict in the world. Let us at least pledge to refrain from harming any living being deliberately. We can at least refrain from killing innocent beings, Mahavira's message of anuvrat (small vows) can save the world from killing.

Continuing the lofty tradition of Mahavira today is His Holiness Acharya Mahapragya, the head of Jain Svetamber Terapanth Sect and the spiritual patron of the Anuvrat Movement. He has recently launched Ahimsa Samvaaya which is a forum for a dialogue and joint action plans among all practioners of ahimsa to stop killing in the world. His Ahimsa Yatra (grassroots educational procession) is another effective campaign to awaken the spirit of people against killing. We can fulfil our dream of a nonkilling society by joining his mission or extending support to him.

For further reading also visit the School of Theology, the Division of Religious Studies, the Department of Comparative Religion and the Department of Inter-Religious Conflict Studies.

Colloquia familiara: a selection

*run by John Standonck of Mechlin, a man known for his strictness and austerity. w:Augustijn describes how the students at the hostel were given horrible*

Escuela de Lenguas UNLP/About Argentina/Important Argentinean Characters/Science and Education

*a good painter, sculptor drawer, etc. His style is rationalist with austerity of lines without ornaments and the great prismatic volume. The Doctor*

<https://www.heritagefarmmuseum.com/~66475469/iguaranteem/qdescribec/kencounterv/rifle+guide+field+stream+r>  
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