

# 8<sup>th</sup> INTERNATIONAL CONFERENCE ON PEACE AND NONVIOLENT ACTION (8<sup>TH</sup> ICPNA)

*Theme :*  
**Towards a Nonviolent Future :  
Seeking Realistic Models of Peaceful Co-existence and  
Sustainability**



**January 5 - 8, 2014**

## VENUES

( January 5 - 7, 2014 )  
Jaipur (Rajasthan)

( January 8, 2014 )  
Bhinasar - Bikaner (Rajasthan)

*organized by*



ANUVIBHA

**ANUVRAT GLOBAL ORGANIZATION (ANUVIBHA)**  
*a transnational centre for peace and nonviolent action associated with UN-DPI*

# *Program booklet*

*May I become at all times,  
Both now and forever,  
A protector for the helpless,  
A guide for the lost ones,  
A ship for those to cross oceans,  
And a bridge to cross rivers,  
A sanctuary for those in danger,  
A lamp for those in darkness,  
A refuge for those who need shelter,  
A servant to all in need.*

A Prayer of the Dalai Lama

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## *Foreword*

*A*s we prepare ourselves to step into the third decade of the twenty first century after a few years and look back on the years that have gone by, nothing but the ghastly scenes of genocides, nuclear holocausts, communal blood baths, terrorism, religious intolerance and hatred appear on the screen of our mind . The more we think of them, the more we feel sad and depressed. In such a dismal scenario we inevitably think of the future and wonder whether a nonviolent future is possible. Man has made tremendous progress in all the fields. The advent of science has changed the face of the world but the human progress is not commensurate with his moral and spiritual development. As man revels in comforts bestowed on him by science, he forgets that he has no right to grab, loot and exploit the resources of the mother earth so wantonly. Science only describes things as they are but remains silent on ethical issues. Its findings on the impact of the emissions of greenhouse gases, of the vanishing species and destruction of biodiversity on humankind are an eye opener for all of us but our greed and selfishness have blinded us to the stark realities. We are unable to foresee the catastrophe that may overtake us in our lifetime itself. All right thinking people of the world realize that the only way to salvation is a radical change in our attitude towards nature. We must learn to live in harmony with it if we want to survive into the third millennium. It means we must switch over to a nonviolent and ecological way of living. Now the question that arises is as to what we mean by *ahimsa*. It is, in reality, abstinence from violence in thought, word and deed. It enjoins us to minimize our needs, restrain our emotions, desist from evil tendencies, co-exist peacefully and live sustainably. The first *anuvrat* (basic vow) of *ahimsa* enjoins a person not to cause injury to any innocent creature – he may be a human or a non-human. This small vow alone, if adhered to by the people of the earth, can create a peaceful and nonviolent world and save our bio-diversity. Can we listen to the clarion call given by the modern ecologist, the late Arne Naes, who says that a nonviolent future is possible only if both humans and non-humans flourish together? The January conference will



discuss all these issues to develop realistic models of peaceful co-existence and pave the way to a nonviolent future.

- Dr. Sohan Lal Jain Gandhi  
Jaipur, January 2014

The practice of nonviolence avoids a lot of unnecessary suffering

# Program

## :: PROGRAMME ::

### Saturday the 4th January, 2014

Delegated begin arriving at

ANUVIBHA Jaipur Kendra, Opp. Gaurav Tower, Malviya Nagar, Jaipur

- 19.00PM - 20.00PM : Briefing Session at Mahapragya Sabhaghar,  
ANUVIBHA Jaipur Kendra  
20.00PM - 21.00PM : Dinner

### Sunday the 5th January, 2014

- 06.00AM - 07.00AM : Yoga and Preksha Meditation Session  
07.00AM - 08.00AM : Daily Chores  
08.15AM - 09.15AM : Tea and Breakfast  
10.30AM - 13.00PM : Inaugural Session  
13.00PM - 14.30PM : Lunch & Rest  
14.30PM - 16.00PM : First Plenary Session  
16.00PM - 16.30PM : Tea Break  
16.30PM - 18.00PM : Second Plenary Session  
18.15PM - 19.45PM : Workshops (*simultaneous in three rooms*)  
20.00PM - 21.00PM : Dinner  
21.00PM - 22.00PM : Free meetings and dialogues  
22.00PM : Yoga Nidra (Yoga Sleep)

### Monday the 6th January, 2014

- 06.00AM - 07.00AM : Yoga and Preksha Meditation Session  
07.00AM - 08.10AM : Daily Chores  
08.15AM - 09.30AM : Tea and Breakfast  
09.30AM - 11.00AM : Third Plenary Session  
11.00AM - 11.30AM : Tea Break  
11.30AM - 13.00PM : Fourth Plenary Session  
13.00PM - 14.30PM : Lunch & Rest  
14.30PM - 16.00PM : Fifth Plenary Session  
16.00PM - 16.30PM : Tea Break  
16.30PM - 18.00PM : Workshops (*simultaneously in three rooms*)  
18.15PM - 19.45PM : Sixth Plenary Session  
20.00PM - 21.00PM : Dinner  
21.00PM - 22.00PM : Free meetings and dialogues  
22.00PM : Yoga Nidra (Yoga Sleep)

### Tuesday the 7th January, 2014

- 06.00AM - 07.00AM : Yoga and Preksha Meditation Session  
07.00AM - 08.00AM : Daily Chores  
08.15AM - 09.30AM : Tea and Breakfast  
09.30AM - 11.00AM : Seventh Plenary Session  
11.00AM - 11.30AM : Tea Break  
11.30AM - 13.00PM : Eighth Plenary Session  
13.00PM - 14.30PM : Lunch & Rest  
14.30PM - 16.00PM : Ninth Plenary Session  
16.00PM - 16.30PM : Tea Break  
16.30PM - 18.00PM : Workshops (*simultaneously in three rooms*)  
18.00PM - 19.30PM : Workshops (*simultaneously in three rooms*)  
19.45PM - 21.00PM : Dinner  
21.30PM : Departure for Bhinasar - Bikaner (Raj.) for Valedictory Session

### Wednesday the 8th January, 2014

- 10.00AM - 12.30PM : Valedictory Session at Bhinasar under the auspices of His  
Hiliness Acharya Mahashraman

# List of Plenary Sessions

SUNDAY, 5th January, 2014

<b>14.30 - 16.00</b>	<b>FIRST PLENARY SESSION</b>
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THEME : *Nonviolence - Perception, Practice and Concept*

<b>16.30 - 18.00</b>	<b>SECOND PLENARY SESSION</b>
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THEME : *Poverty, Environment and Eco-sustainability of the Future*

MONDAY, 6th January, 2014

<b>9.30 - 11.00</b>	<b>THIRD PLENARY SESSION</b>
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THEME : *Interfaith Insights, Interreligious Understanding and Cooperation for a Nonviolent Future*

<b>11.30 - 13.00</b>	<b>FOURTH PLENARY SESSION</b>
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THEME : *Is a Nonviolent Future Possible*

<b>14.30 - 16.00</b>	<b>FIFTH PLENARY SESSION</b>
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THEME : *The Individual and Peaceful Society*

<b>16.30 - 18.00</b>	<b>SIXTH PLENARY SESSION</b>
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THEME : *Educating Children in a Culture of Ahimsa for Universal Peace: Balodaya Model*

**TUESDAY, 7th January, 2014**

<b>09.30 - 11.00</b>	<b>SEVENTH PLENARY SESSION</b>
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**THEME :** *Anuvrat as an Instrument of Change for a Better World*

<b>11.30 - 13.00</b>	<b>EIGHT PLENARY SESSION</b>
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**THEME :** *Educating Youths in a Culture of Nonviolence for Creating a World without Violence*

<b>14.30 - 16.00</b>	<b>NINTH PLENARY SESSION</b>
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**THEME :** *Nonviolence and Possibilities of a Weaponless World*

**WEDNESDAY, 8th January, 2014**

<b>10.00 - 12.30</b>	<b>VALEDICTORY SESSION</b>
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at Bhinasar under the auspices of His Holiness Acharya Mahashraman

## *Need for Nonviolence Education and Training*

*T*he only way to prevent children from becoming future terrorists and warmongers is to introduce a global program of training in nonviolence as an integral indirectly part of school curricula right from the primary level. The primary school teachers need to be trained so that they may impart this training indirectly to young minds while presenting the course content to in their classes. Teacher can shape and mould the lives of children in the right direction. They have tremendous formative influence on them. It is not at all necessary to impart this training in nonviolence at primary level in a formal way. The teachers have an important role to play and they also shoulder a great responsibility to set the students good example. It is therefore imperative that a teacher's lifestyle serves as a role model or as an eternal object lesson for kids. They need to create an environment rooted in ahimsa and let children imbibe the values naturally

For the past many years, humankind has evolved and invented numerous methods of training in violence and war. We have been spending enormous material and human resources on them at the cost of mass hunger, illiteracy and environmental damage. Besides, violence has been growing menacingly in different forms. The complexity of the situation that the world faces today makes it mandatory for us to move further from the principle of peaceful co-existence towards a more active principle of cooperation for peace and develop the requisite instruments for such cooperation. Hence, training in nonviolence is imperative in modern times. If we fail to evolve a viable scientific system to train and orient people in ahimsa, we shall be failing in our most important duty towards humanity and society.

### **Roots of Violence**

I do not subscribe to the view the present phenomenon of violence in the world today is a

symptom of a clash of civilizations. It is absolutely clear that no amount of military might can extirpate terrorism root and branch. The military might be able to silence guns for a limited period and the monster can raise its head again with greater vengeance and ferocity. We can kill or disarm the enemy but unless the cause of enmity is rooted out the cycle of revenge will go on for hundreds of years making innocent people vulnerable in the form of 'collateral damage'. We have to go deeper into the roots of violence or terrorism. An eminent peace researcher of the modern world Johan Galtung says that

*'There is something ecological to peace. Nature's balance is rooted in diversity (of biota and abiota) and symbiosis between the components of an ecosystem. I would say that peace is also rooted in diversity meaning the functional interdependence not only of diverse 'actors' like countries but also of municipalities, international organizations, transnational corporations and so on, not to mention non-human life and non-living resources'.*

Harmony among the diverse components of the ecosystem - be they humans or other forms of life - depends on three principles: diversity, symbiosis and equity. Even true love lies embedded in these very components of a sustainable culture. Lord Mahavira, a contemporary of Lord Buddha, known as the 24th Tirthankara of the nonviolent Jain tradition, made an ecologically significant statement 2,600 years ago in the aphorism '*Parasparopgraho jivanam*' (All life is bound together by mutual support and interdependence) which is refreshingly contemporary in its premise and perspective. It defines the scope of modern ecology and extends it further to the fact that not only human beings but also animals, birds, plants, and even microbes belong together and are bound in a physical as well a metaphysical relationship. Life is viewed as a gift of togetherness, accommodation and assistance in a universe teeming with independent constituents. Mahavira proclaimed a profound truth for all times to come when he said:

*'One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them.'*

If the children imbibe the spirit of this message from the very beginning it will be imprinted in their minds and they will behave responsibly.

When the prerequisites for sustainable peace are not fulfilled, a society is unstable and prone to violence - either civil conflict or external wars. These underlying causes are aggravated by

establishment control of the way in which we view the outsiders and by our tendency to blame the external agency for the problems that beset our own society. Broadly speaking we can say that the roots of war or violence may lie in the following conditions:

- (i) lack of consensus,
- (ii) unsustainable ecology,
- (iii) injustice,
- (iv) poverty,
- (v) distorted consensus,
- (vi) distorted human nature,
- (vii) militarism
- (viii) political elite

These conditions are likely to disappear if most youths and children of the world are trained in nonviolence. A person with a commitment to nonviolence will respect disagreement in views, refrain from destroying ecological harmony and will never do injustice to anyone. Moreover he will refrain from indulging in excess of everything. As a result poverty will be reduced, human nature will be protected and militarism and elitism which generate war will be eliminated. It is beyond doubt that educating and training youth at global level mean rooting out sprouts of terrorism and war.

### **Strategies, Tools and Organization of Training in Nonviolence**

We seek participation of concerned young people from all over the world. Training in nonviolence has both its individual and social dimensions. It should employ such methods as meditation to bring about a change of heart and attitude in the individuals, persuasion, personal example, willingness to suffer rather than injure another, moral uprightness, practice of sharing one's resources with the other, faith in the essential goodness of all humans and regard for the basic human rights of all. The other tools of training may include regular classes, lectures, self-study, workshops, panel discussions, community living, games and sanitation. Training should encourage constructive programs and social service. It should also take special care of developing the ability among the trainees to understand the pulse of the people, public opinion, training in

communications and in audio visual programs. Equally essential is the training in the organization and leadership of nonviolent action. It involves investigation of the problem, the organization and leadership of nonviolent action, negotiation, conciliation, arbitration and other norms of conflict resolution such as mobilization of opinion, planning, preparation, use of different forms of nonviolent direct action including non-cooperation, civil disobedience and fasting etc. His Holiness Acharya Mahapragya, an eminent Jain Acharya and the spiritual head of Anuvrat Movements has laid down a four point formula for training in nonviolence.

1. Controlling and refining emotions (Change of Heart)
2. bringing about a change in outlook and building style of thinking
3. nonviolent lifestyle
4. Training in right means of livelihood.

### **Training in Nonviolence: The Basic Element**

The basic element of training in nonviolence is change of heart or mental training. The following specific principled formulas are required to be part of the training for bringing about a change of heart.

### **Factors causing violence effects**

- |    |             |   |
|----|-------------|---|
| 1. | Greed       | Tendency to acquire   |
| 2. | Fear        | Manufacture and use of armaments  |
| 3. | Hostility   | Tendency to take revenge  |
| 4. | Anger       | Internecine quarrels  |
| 5. | Egoism      | Hatred and discrimination based on considerations<br>of caste and color |
| 6. | Cruelty     | Exploitation and killing  |
| 7. | Intolerance | Sectarian Strife  |



8. Absolute Obduracy and the tendency to disregard the views of others.
9. Absolute behavior Tendency to practice non-cooperation in communal life

These instincts turn people violent. Change of heart means overcoming these instincts and cultivating new refined habits instead.

### **Formulas of mental training**

#### *The antidote to greed*

Training in freeing oneself from the infatuation for material objects and the body.

#### *The antidote to fear*

Training in cultivating fearlessness and in strengthening the will not to manufacture or trade in armaments.

#### *The antidote to hostility*

Training in cultivating friendship and in eschewing the tendency to take revenge.

#### *The antidote to anger*

Training in learning to forgive.

#### *The antidote to egoism*

Training in practicing humility, nonviolent opposition and non-cooperation with injustice.

#### *The antidote to cruelty*

Training in cultivating goodwill for other sects and the ability to put up with diverse views.

The last two factors causing violence can be countered by training people in relativism of thinking and behavior. Negative feelings are to be countered by training in feelings positively.

### **Stopping nonessential violence**

Training in nonviolence will have as one of its constituents making the people aware of the need to give up nonessential violence. Wastage of water, over-mining, killing innocent creatures and people are examples of nonessential violence. It has made man cruel and has disturbed the balance of nature.

### **Physical health and nonviolence**

There is an intrinsic relation between physical health and nonviolence. Ill-health generates violence. One of the factors responsible for people committing suicide is inadequate sugar in the blood. Likewise, disorders of liver and spleen also contribute to violent thoughts. Therefore, training in differential dietetics and Science of Healthy Living is a vital component of training in nonviolence.

### **Economic health and nonviolence**

Training in the following subjects is necessary for the economic health of an individual as well as society:

- Voluntary parting with wealth
- Non-acquisition of the economy
- Decentralization of the economy
- Economics and World Peace
- Economics and a Healthy Society
- Legitimate Means of Making Money
- Just Distribution of Wealth
- Restraint in consumerism and limitation of wants

It need not be emphasized that physical, mental, emotional and economic health has all to contribute to the creation of a non-violent society. They have, therefore, to be the bases of training in nonviolence.

## **The base and field of experimentation in training in nonviolence**

The success of the methodology of training in nonviolence depends on the development of an individual mentality irrevocably committed to nonviolence.

This has to be practiced in the following areas:

Individual as a member of the family

Individual as a social being

Individual as a citizen of a nation

Individual as a citizen of the world.

Today people are divided ideologically and regionally. But nonviolence requires a unified and integrated personality. In order to develop it, a multipronged program of training is necessary. The thought of a nonviolent society disregarding the individual is as illusory as that of a nonviolence individual without a nonviolence society. The two are relative to each other. This basic fact should not be ignored while thinking of training in nonviolence.

A well known saying of a wise man: If someone beat you on the cheek, present him your other cheek

# The delegates to the Eighth International Conference on Peace and Nonviolent Action 2014

\* = presenter of lecture and/ or workshop – see the Abstracts on page 63 et seq.

Francis Halder, Mr. \*

Bangla Desh



*Mr. Francis Halder was born in 1958 in a close to the famous Sunderban mangroves in Bangla Desh. As an eco-practitioner he has been serving with Anando (a community development NGO in Bangladesh) as its Project Coordinator since 1997. Before that he served as Area Coordinator since 1986 with CCDB- another WCC-Geneva based national NGO in Bangladesh. He started his career with the Bangladesh Government in as an inter-faith development worker, particularly in the field of reconciliation; he is a member of the World Fellowship of Inter-religious Council (WFIRC), United Religion Initiatives (URI), the International Fellowship of Reconciliation (IFOR) and other organizations, and international author of a series of scientific and humanistic articles.*

Presentation

Magnifying Interfaith Insights and Social Security

Monowara Begum Moni, Mrs. \*

Bangla Desh



*Monowara Begum Moni was Born in Dhaka, Bangladesh, 1958. Her profession is Journalism and Media Research, and she is Visiting Lecturer of Daffodil University, Press Institute, Democracy Watch, Bangladesh. Her studies include Bengali Literature and Linguistics, Economics and Pali (MA) from Dhaka University, Bangladesh 1981; and she is Holder of a Diplom(a) in Journalism, University Hohenheim, Stuttgart, Germany 2002; she also studied Commercial Business, in Stuttgart, Germany 2009. In 1989 she received the Prize: Best Journalist of the Year 1989, from Bangladesh Diploma Engineers Association. Publications: In Quest of a Golden Dream Dhaka, Bangladesh 1989, Mass Media in Bangladesh and its Press Freedom, Munich, Germany 2006; She published various research papers in Bangla Desh and Gernany. Member of DJV-BW (German Journalist Union).*

Presentation

World Without Weapons: A way towards Peaceful Life

Sayeda Siddiqui

Bangla Desh



*Sister of Monowara Begum Moni B.A Hons. M.A, from Dhaka University, Bangladesh*

*Working experience: Experience:*

*Officer of Urban Health Care, under Ministry of Local Govt.*

*Coordinator- of City corporation, Dhaka*

*Administrative Officer of UNDP, Dhaka*

**Alain Dangoisse, Mr.**

**Belgium**



*Alain Dangoisse is Manager of the House for Sustainable Development Issues (HSDI, an NGO in Louvain la Neuve, Belgium) and "sustainable development advisor" in the Catholic University of Louvain (UCL, Belgium), and is member of the Friends of the Earth movement and of various nonviolent and ecological associations in Belgium and greater Europe. He has organized various sessions and seminars on re-connection between humans and nature in the way of a Deep Ecology understanding (according to Arne Naess, Johanna Macy). Recently, in cooperation with the Professor Jeyapragasam (Madurai), the HSDI and the UCL have organized various specific sessions and a seminar on "nonviolence ethic, a way of living and acting inside the society and inside the university" (October 2013)*

**Karuna Jain, Ms. \***

**Germany**



*Berlin.*

*German Name: Carla Geerdes. Born on 20/11/1947 in Berlin, Germany. She lives and works in Berlin, Germany. Follower of Jain Dharma since 2000 when first encountered revered 10<sup>th</sup> Svetambara Terapanth Jain Acharya Mahapragya. Her occupation is Editor of HereNow4U.net a leading Online Magazine which finds worldwide appreciation on Jainism, in English and German language. In 2012 she was awarded Kalyan Mitra by H.H. Acharya Mahashbraman, successor of Acharya Mahapragya. Her former profession was Vice-Director of a School in*

Workshop

Preksha Meditation Session “Perception of Deep, Long Breath”

Aparigraha Jain, Mr.

Germany



*German Name: Christian Geerdes*

*Cris was born on 10/12/1947 in Hamburg, Germany. He lives and works in Berlin, Germany. Follower of Jain Dharma since 2001 when he first encountered revered 10<sup>th</sup> Svetambara Terapanth Jain Acharya Mahapragya.*

*His occupation: Publisher & Editor of HereNow4U.net, a very successful and sophisticated online Magazine on Jainism in English and German language. Many Jain books have been published by him and his wife Karuna free online on this site.*

*Former profession: Producer of Music Software.*

Ashok Bapna \*

India

*Member, State Planning Board, Govt. of Rajasthan; Adviser - IILM Academy of Higher Learning, Jaipur; President - SID Rajasthan Chapter & National HRD Network, Jaipur Chapter*

*Non-Violence & Economic Development.*

Presentation

Non-Violence & Economic Development.

Dayanand Bhargava, Prof. \*

India



*Dayanand Bhargava, born in Delhi in 1937 is Lecturer Head, Department of Sanskrit, Ramjas college, Delhi; Reader, Department of Sanskrit, University of Delhi, Delhi; Principal, Kendriya Sanskrit Vidyapeeth, Jammu & Allahabad; Professor & Head, Department of Sanskrit, University of Jodhpur, Jodhpur; Dean, Faculty of Arts, Education & Social Sciences, University of Jodhpur, Jodhpur; Professor & Head, Department of Jainology and Comparative Religion & Philosophy, Jaina Vishva Bharati Institute (Deemed University), Ladnun; Professor Emeritus, Jain Vishva Bharati University, Ladnun; Visiting Professor, Rashtriya Sanskrit Sansthan, New Delhi: Presently Chairman, Veda-Vijnana Peeth, J.R. Rajasthan Sanskrit University, Jaipur.*

Presentation

Rev Ravi Kumar Stephan, Dr. \*  
(= Swami Sthevananda)

India



*Swami Sthevananda is also known as Rev. & Dr. Ravikumar Stephen J. is founder of Sages of the New Covenant - [www.ncsages.org](http://www.ncsages.org). He is 53 years old and his qualifications are M S W, M B A, M Phil (Peace Making), M Th (South Wales), PhD (Organizational Behavior), D C S (Church History). Profession: Peace Evangelist, Acharya ([www.ncsages.org](http://www.ncsages.org)), Ordained Presbyterian of the Anglican Church of USA (Diocese of Seattle) & Management Consultant ([www.fablar.in](http://www.fablar.in)). Among the peace work he has done is 'Track III Peace Initiative to Pakistan & Interfaith Dialogue.' His vision is to have a confederation of the SAARC nations called: United States of South Asia (USSA); Current Projects: 1. "To us all towns are one, all men our kin", for Vasudevakudumbakam / Kingdom of God) and 2. Abolition of Capital Punishment from the face of this Earth and actualize my dream of "Project Cain"*



Presentation

Ecological Model for Non-violent Future; The Contribution of



an Interfaith Round Table for a Non Violent Future

Anil Dhar, Dr. \*

India



*Anil Dhar is Registrar and Head of Dept. of Non-violence & Peace is associated with Jain Vishva Bharati Institute (JVBI) since more than two decades. Having a doctorate of philosophy on 'Peace Movement in Post Gandhian Era' he is specialized in Gandhian thought, peace studies and environmental ethics. More than 10 books and various research articles published in International and National Research journals are to his credit.*

*Dr. Dhar is also the Editor of 'Tulsi Prajna', research journal of JVBI and is heading the MS Anekant Shodh Peeth, research bench of JVBI.*

Presentation

Equality and the Annihilation of Ego

**Ashwini Kumar, Mr.**

**India**

*Ashwini Kumar would like to respond to the other speakers and will decide in the audience what to present to support the agenda, but she assures you that it will be purely on religion. She shall share her views of not criticizing any religion but will put forward a variety of definitions of functional religions. It is only a state of mind that just shakes your consciousness in a manner that you find yourself near nature without fear. Hope you will agree. Thanks.*

*We are simple people and wish to survive in the system without hurting any human being and have a motive that a BETTER WORLD IS POSSIBLE.*

**Viney Jain, Prof. \***

**India**



*A biophysicist and radiation biologist, Dr. Viney Jain received his postgraduate and post doctoral training at the universities in Goettingen, Kiel and Frankfurt am Main, Germany. He served on the faculties of All-India Institute of Medical Sciences, New Delhi; National Institute of Mental Health and Neurosciences, Bangalore, Delhi University, Delhi and superannuated in 1998 from the post of Director, Institute of Nuclear*

*Medicine and Allied Sciences, Delhi. Prof. Jain is currently Professor Emeritus at the Jain Vishwa Bharati Institute (Deemed University), Ladnun, Rajasthan; Advisor to the International School for Jain Studies, New Delhi and Research Coordinator at the Adhyatma Sadhana Kendra, New Delhi. His present studies are focused on Leshya, Meditation, Forgiveness and Behavior Modification.*

**Workshops**

Title: "Forgiveness: An Instrument for Peaceful Co-Existence"

Session 1: Psycho-Biological, Religious and Social Perspectives on Forgiveness

Session 2: Strategies to Enhance Disposition to Forgive and Reduce Aggressiveness

Suneet Varma, Dr. \*

India



*Suneet Varma, Ph.D., is Associate Professor at the Department of Psychology, University of Delhi, Delhi (India). His early work was in the area of Theoretical Psychology/Philosophy of Psychology. His more recent work focuses on Indian perspectives on Psychology - e.g. Yoga Psychology, Sufism, Buddhist Psychology, and their links with Sri Aurobindo's Integral Psychology. Dr. Varma's current work deals with spirituality and healing.*

Presentation

Psycho-Biological Research on Forgiveness

M.D. Thomas, Dr. (Rev.) \*

India



*Keynote speaker at the special session on Interfaith Insights, Interreligious Understanding and Cooperation for a Nonviolent Future on Jan 6, 2014*

Samani Satya Prajna \*

India



*Dr. Samani Satya Prajna, Associate Professor and Dr. Robini Prajna, Assistant Professor at the Dept. of Non-violence at Jain Vishva Bharati University (JVBU), attended more than 30 national and international conferences, published more than 10 research articles, and are currently working on the project of Acharya Mahaprajna on structural violence. This involves study and editing Acharya Tulsi's video lectures relayed on the*

*Sanskar channel every Sunday including an English version since 2 years. Fifty-two episodes have been completed so far. Regular teaching in the Dept., Samani Satya Pragya since 1994, and Samani Rohini Prajna since 2004.*

Presentation

Impact of Anuvrat on Society

**Samani Rohini Prajna, Dr. \***

**India**



*Dr. Rohini Prajna, Assistant Professor at the Dept. of Non-violence at Jain Vishva Bharati University (JVBU), and Dr. Samani Satya Prajna, Associate Professo, attended many national and international conferences, published a large number of research articles, and are currently working on the project of Acharya Mahaprajna on structural violence. This involves study and editing Acharya Tulsī's video lectures relayed on the Sanskar channel every Sunday including an English version since 2 years. Fifty-two episodes have been completed so far. Regular teaching in the Dept., Samani Satya Pragya since 1994, and Samani Rohini Prajna since 2004.*

**Samani Charitra Prajna \***

**India**



*Vice Chancellor Jain Vishva Bharati Institute Ladnun, Raj. Field of Specialization: Jain Philosophy & Comparative World Religions, Culture & traditions of East, Preksha Meditation & Yoga, Science of Living, Nonviolence and peace education, Spirituality, Ethics & Conflict Resolution, Co-Existence and Harmony, Stress and Life Management*

Presentation

Where we are and what we are doing?

**Sanjay Goyal, Shri \***

**India**

Presentation

Preparing Teachers and Workers for Peace: for a Nonviolent World

**D.R. Kaarthikeyan, Mr. \***

**India**



*Born in Devarayapuram, Coimbatore District, Tamil Nadu, India, 1939.*

*He has BSc. In chemistry and agriculture and BL. Later he was appointed to the elite Indian Police Service. In that capacity held several positions including District Superintendent of Police of large problematic districts, like Gulbarga, Dharwar and Belgaum, major Districts of Karnataka*

*State in India. He was also Director of Police Academy, Mysore, Karnataka. He was Chief of Intelligence and Security of Karnataka State. He was DIG of Railway Police. He held challenging positions like Chief of Investigation of former Prime Minister Rajiv Gandhi assassination case; Director-General of Central Reserve Police Force, the largest para-military force in India and perhaps in the entire World; Director of the prestigious Central Bureau of Investigation of India; and Director-General in the National Human Rights Commission. Mr. Kaarthikeyan authored the bestseller *Triumph of Truth – Rajiv Gandhi Assassination – The Investigation*. Also has published the book *Human Rights – Problems and Solutions*.*

Presentation

Interfaith Insights for a Nonviolent Future

**Govind Shastri**

**India**



**N.K. Sharma, Mr. \***

**India**



*Narendra Kumar Sharma (1958) holds an MA and MBA He published three books, Apne Samay Se Aage, Jo Dikhate nahi Hai, Sambodhan ka Sahyatri- Qmar Mewari. He has written umerous articles on management and psychology and conducted psychological training programs for more than 10000 children in Balodaya at Schools and in College.*

Presentation

Developing “Nonviolence Competency” in self

**Ignatius Xavier, Mr.**

**India**



*Ahimsa Artist and inventer of a New Art Style: Ahimsaism, based on Indian values and culture and based on Jain Philosophy, to propogate Non-Violence, Peace, Anti-Terrorism, Environment, Ragging, and Disarmnament. He does so through painting and poetry among students, youth, citizens and religious platforms, institutions and other centers.*

Presentation

Training Children in a Culture of Ahimsa

**Hema Rhea**

**India**



*Hema Rhea is 43 years old and living in Mumbai. Her qualification: B. Com., profession: accountant & acharyā. She is associated with the Organization: Sages of the New Covenant ( [www.ncsages.org](http://www.ncsages.org) ), headed by Swami Sthevananada*



**Pradeep Bharti**

**India**



*Dr. Pradeep Bharti. Well know Yoga Teacher. Ex-teacher of Jain Vishwa Bharti University, LADNUN in science of living. He travel around the world for Yoga and Preksha Meditation workshop. He is 1st Meiso-Shiatsu Therapist in The India. He is the Head of Oki-Do India in Jaipur. He is a visiting professor of OKI-DO MIKKYO YOGA LIBERA UNIVERSITA, ITALY. He was awarded by former president of India for Social activities. He holds a Master's Degree in Holistic Health from The Intercultural Open University.*

**Madhu Jain, Dr. \***

**India**



*Dr. Madhu Jain is Associate Professor of Psychology, Department of Psychology, University of Rajasthan, Jaipur and also presently serving at the University of Rajasthan as Director, Lifelong Education department. She is Gold Medallist and merit holder at graduate and PG level. Her special area of interest is clinical psychology, positive psychology, health psychology and research methodology. Dr. Jain has published over forty research papers in journals of national and international repute. She has also authored four books on psychology. She has supervised number of students for the PhD and MPhil degrees. Dr Jain is associated with many national and international psychological associations.*

Presentation

Forgiveness for Social Harmony, Family Welfare and Mental Health (see under Viney Jain)

**Sanchay Jain**

**India**



Presentation

General Secretary, Anuvibha and Associate International Coordinator, 8<sup>th</sup> ICPNA Sanchay\_avb@yahoo.com

Balodaya Peace Palace: Developing a Nonviolent Lifestyle Among Children

Saroj Kothari, Dr.

India



*Dr. Saroj Kothari is presently Professor and Head of the Psychology Department at Govt. M.L.B.P.G. Girls College, Indore. She received her Ph.D. degree in Psychology in 1984. She taught at the Department of Psychology, Govt. Arts & Commerce College, Indore for twenty nine years (1976-2005) and since Nov. 2005 she has been teaching psychology at Govt. M.L.B.P.G. Girls College, Indore. Dr. Kothari is presently Chairman, Board of Studies of Psychology, Devi Ahilya Vishwavidyalaya, Indore. She is holding life membership of various associations viz, Indian Science Congress Association, Psycho-Linguistic Association of India, and others. She has widely published her research papers and articles in various national and international journals, books & magazines and has more than 200 publications to her credit. She has been honored by professional Involvement Award (1995), Best Paper Award (1998), Arhat Vacana Award (2006) and Best Psychologist Award (2011). She has participated in more than hundred National and International Conferences and Seminars as research paper contributor and also as session chair persons on various occasions.*

Vidya Jain, Dr. \*

India





*Vidya Jain is Professor of political Science and Director of the Centre for Gandhian Studies, University of Rajasthan, Jaipur, Rajasthan, India. She has held many important positions such as the Secretary General of APPRA (Asia Pacific Peace Research Association), member of Nonviolence Commission and Global Political Economic Commission of IPRA and the Non-killing Political Science Research Committee, Hawaii(USA) . She has published four books and several research papers and has made presentations at many national and international forums.*

Presentation

Non Violent Revolution in Rajasthan. A study of Gandhian Political strategies

**J.C. Batra, Dr.**

**India**



*Barrister Dr. J.C.Batra is Senior Advocate Supreme Court of India M.A., LL.M, Ph.D, BARRISTER AT LAW; Former Attorney General and Secretary Justice – Republic of Nauru Judge – Lok Adalats, Delhi Enrolled as Advocate since 16 September 1969 with Bar Council of Delhi (Enrol. No. D/264/1969); Designated Senior Advocate on May 19, 1990 by Hon'ble High Court of Delhi.He is Honorary Professor of Law at Amity University • Bharatiya Vidya Peeth (Pune); Amity Institute of*

*Advanced Legal Studies • MS Baroda University; Faculty Member at Indian Law Institute • Nagpur University; Indian Society of International Law • Faculty of Law, University of Delhi; Institute of Constitutional & Parliamentary Studies.*

*Legal Positions Held: Senior Member Executive – Supreme Court Bar Association and Delhi High Court Bar Association; Member – Delhi Bar Council; Special Senior Public Prosecutor – Enforcement Directorate of Foreign Exchange Regulation, Government of India; Standing Council for Delhi Development Authority,*

*Etc., etc.*

Presentation

"Weapon free" world for Peace and Security of Mankind

Govind Verma

India

*Govind Verma belongs to Rohtak, a famous district and city in Haryana. He received his primary education from a village named Karor and his higher education from M.D U Rohtak. Recently he has completed his doctrate in ancient philosophy (Jainology & Vaishesika ) from the Department of Sanskrit M.D.U Rohtak under supervision of Dr. Smt. Sudha Jain. At present he is working as a teacher in Haryana government and is posted at the govt. middle school Gopalwas Distt, Bhiwani.*

Shivani Bothra, Ms. \*

India



*Shivani Bothra is a program coordinator of various experiential education programs. She has recently graduated from the Florida International University with MA in Religious Studies. Her Master's thesis was descriptive and an analytical study of the Anuvrat Movement. Currently she is working towards her doctoral studies.*

Presentations/ workshop

Anuvrat as an Instrument of Change for a Better World  
Anuvrat: A Cradle of Change Towards a Nonviolent  
Society

Bharti Jain, Prof.

India



*“A Science graduate with MA (Eng.), DOEACC ‘A’ Level, M.Sc-CS and a motivational speaker, author of computer books for BCA and PGDCA, IT Project Manager with 14+ years of experience in Business Development, Quality Assurance and also a very renowned corporate trainer, now running a motivational site: [udaanbharti.com](http://udaanbharti.com). She also conducts workshops on Self Inspiration, Self Motivation, Women Empowerment and Team Building etc.*

Workshop:

Rebuilding Lives: Bringing Peace

**Yuji Yahiro, Master**

**Italy**



*Master Yahiro has been guiding the study of Oki do Yoga for more than 30 years. He has dedicated his experience in creating a path for personal evolution that is manifested through the practice of service in society so as to realise reciprocal prosperity and a world of peace.*

*His intuitions are a result of untiring daily research and his precious patrimony is there for those who operate in human health area. He is the founder of meiso shiatsu and brought shiatsu to Italy more than 40 years ago, offering his research to scholars and researchers worldwide. He unites and integrates the global principles of health with one of the most ancient practices of treatment. He has made shiatsu a way of self-education for personal evolution, valorising and developing the natural capacity of the self-healing of Life Force, consciously stabilising a condition of true health, happiness and peace. The central point of his research is life itself through the harmony of body, mind, heart, daily life and environment. He is also the founder and inspirer of the Oki do Mikkyo Yoga Liberal University. He has also created the Earth and Human Harmony Project, which is a global association that offers humanitarian aid and unconditional service.*

**Lorena Fiumani**

**Italy**



*Lorena was born in Bologna in 1955. She studied in the Medical University of Bologna. In 1978 she meet Master Yahiro and they married in the same year. From their relation 8 children were born. In 1981 she met Master Oki. She lives with Master Yahiro since 35 years in Colbordolo (Italy) which is also the headquarter of the Libera Università Okido Mikkyo Yoga. Master Yahiro is the founder of this University and Lorena Fiumani is the actual president.*

**Mugen Yahiro**

**Italy**



*Mugen Yahiro is a young performer artist specialized in TAIKO drumming. He trained one year with a professional drumming troupe in Japan. He's way of playing is based on improvisation and feeling the emotion of the present.*

*The taiko is a Japanese traditional drum, used in ceremonies and festivals for it's particularly deep and strong vibration and sound.*

**Anna Maria Briccolani, Mrs.**

**Italy**



*Mrs. Anna Maria Briccolani, Italian age: 52 Doctor in mathematics - Software Analyst programmer*

**Paolo Asirelli, Mr.**

**Italy**



Workshop

*Designation and Affiliation: L.U.O.M.I. Free University Oki do Mikkyo Yoga of Italy. He is 53. He is Karate-do shotokai – 3° Dan Martial Art Master; Meisò Shiatsu – 3° Dan Instructor; and Kinesio Taping – Therapist. His worldly profession: Engineering Project Manager of Mechanical Systems Building Constructions.*

The Karate-Do & martial arts as a way of balance, overcoming fear and aggressiveness, how to evolve these into a way of peace.

Maurizio Fabbri, Mr. \*

Italy



Presentation

*Maurizio is Vice President of the Liberal University of Oki do Mikkyo Yoga, Responsible of the Academy of Meiso Shiatsu and holistic health ki. Lives in Forli, Italy where there is an Oki do Centre. For approximately 30 years he has been studying the principals of Oki do with M° Yuji Yabiro, practicing their application in daily life and offering his experience to society through the program and classes offered at the Oki do centre and at a national level.*

Models of Peaceful Co-existence and the Vision of a Healthy Society.

Nella Nucifora, Mrs.

Italy



*Nella was born in Australia. In 1992 she travelled to Italy to study the principals of Oki do at the Oki do Shudojo with M° Yuji Yahiro. Realising the depth of the study and the importance of the oki do principals on human evolution she decided to remain in Italy. In 1998 she married Maurizio Fabbri, moved to Forli and they have a daughter. Applying the principles to daily life is a constant practice and offering her experience*

*through the classes she holds, helps her verify where she is as well as giving her a possibility to manifest gratitude.*

**Giulia Fabbri, Ms.**

**Italy**



*Fourteen years old from Forli, Italy. Giulia is currently in her first year of Senior High School. This is her first trip to India accompanied by her parents, Maurizio Fabbri and Nella Nucifora.*

**Silvia Rotolo**

**Italy**

**Ilaria Marcuzzi**

**Italy**

**Carla Marino**

**Italy**

**Patrizio Miscia**

**Italy**





Alberto Omodei, Mr.

Italy

Andrea Martelli, Dr.

Italy

Veronica Batani, Ms.

Italy

Marco Batani, Mr.

Italy

Concetta Di Baldassare, Mrs.

Italy

Barbara Tardella, Mrs.

Italy



*Barbara Tardella is 49 years old and has two beautiful children, Sofia and Tommaso who work at the post office of Ancona, I love the music and the dance studio as to relieve the mind.*

**Ernesto Taruschio, Mr.**

**Italy**



*Ernesto is 46 years and married to Michaela Sicilliani. He is working with the music and plays guitar. He loves simplicity, he says*

**Angela Michaela Sicilliani, Mrs.**

**Italy**



*Angelamichaela Siciliani (friends Michaela ) is 45 years old and married to Ernesto Taruschio. She is a geologist and loves nature and the pursuit of self.*

**Mariella Giorgini, Mrs.**

**Italy**



*Mariella is 65 years old and a wonderful grandmother. She is retired and in her spare time, in addition to helping the elderly, is in search of self-improvement.*



**Paolo Pierro**

**Italy**



*Graduate in photography, he studied martial arts like judo from childhood, than continued with Aikido and Iaido. From 2000 he studies with M. Yuji Yahiro. He is instructor di Oki Do Yoga and Meiso Shiatsu therapist. President of Oki Do Center "Kokyudojo" in Milano where works and lives. Responsible of project in Marocc with the Association Hearth & Human Harmony Project*

**Rosangela Bulgarini**

**Italy**

**Stefania Angeloni**

**Italy**



*Stephania is 52 years old and has a beautiful daughter. She is a realtor by profession and in search of peace.*

**Maurizio Mandel, Mr.**

**Italy**



*Maurizio was born in Rome on 20th May 1956. He is now a lawyer specialized in Intellectual Property Rights. Since his teenage years he have been really interested in issues related to peace and nonviolence. For this reason he refused to serve in the Army, opting for Civil Service. For many years he has been studying and practicing oriental disciplines like Tai Chi Chuan.*

**Akash Ouchi, Dr.**

**Japan**



*Dr. Akash Keiji Ouchi is an Indian national hailing from Japan. Since 1975, he has been a part of the Indian community. He did his Bachelor of Architecture from Musashi Institute of Technology, Japan, and completed Master of Rural and Urban Planning from Roorkee University, UP. Later in 1982 he did his PhD from Jawaharlal Nehru University, New Delhi. He is the South Asia representative of Soka Gakkai International and is engaged in the cultural and educational exchange between Japan and India. He is vice-chairperson of Bharat Soka Gakkai and is promoting Gandhian values through the method of "Human Revolution".*

**Mayumi Mezaki, Ms. \***

**Japan**



*Mayumi is a propagandist of the Holy Master Onisaburo Deguchi/Great Guide for humankind and representative of Ikebana Ikenobo Study Group Italy. She has been energetically engaged in various kinds of activities. Although her activities are multifaceted, they are based on one philosophy, which is to work for the sake of world peace and well-being of all humans. She has been organizing a Tokyo Study Group of Onisaburo for 23 years. And she is also a member of Aizen En religious organization.*

*She lives together with her family and friends, through living up to teaching which guide us to world of divine love. She also shows great expertise in Ikebana. She is a professor with a certificate of Katoku, which is one of the highest ranks of Ikebana authorized by Ikenobo. As a representative of Ikenobo Study Group of Italy, she has, apart from giving lessons to her friends,*

*conducted Ikebana exhibitions and seminars in Italy.*

Presentation

Wars begin in the minds of men

**Yuhimaru Takeda, Mr. \***

**Japan**



*Activist of student movement, Grandson of Master Ryu Towada. Yuhimaru Takeda He was born 1991 as a grandson of Master Ryu Towada. He is a student of Hosei University, and also the leader of a student group Bunka-Renmei for the sake of abolishment of nuclear power, abolishment of war, defence of swaraj of university, acquirement of the rights of students, charge-free of education. He works in many fields for establishing equal society. These actions are based on spirit of Aizen and Tatekae-Tatenaoshi, which came from teaching of Master Ryu Towada and Onisavulo Deguchi.*

Presentation

**International Solidarity**

**Katsuya Kodama, Prof.**

**Japan**



*Former Secretary General of International Peace Research Association; Professor in Peace Research and Sociology, Vice-President, Mie University. Kodama Katsuya was born in Hiroshima in 1959, as the son of the survivor of Hiroshima. His research was on the life history of 'Atomic Orphans' in Hiroshima. In his youth. He had been actively involved in the non-violent peace movement in Hiroshima as a leader of the youth. He studied on non-violent peace movements at Lund university, Sweden, and received his PhD in 1990. He was promoted to Associate Professor in 1992 and further promoted to Professor in 2004. He is Vice-President of Mie University since 2011. His research theme widely includes; non-violent peace activism, study on Survivors of Hiroshima and Nagasaki, refugee issues, foreign workers, peace-building. He has been proposing "Hiroshima-Nagasaki Process" to abolish nuclear weapons by the power of world citizens. The proposal has been repeatedly advocated and now is becoming a world-wide movement. He is an*

*activist and advocate of non-violent movement for world peace. He is now creating new type of media called UBrainTV. With UBrainTV, new networks of academics, big business, international organizations, civil organizations, banks, etc. are being created.*

**Presentation**

**Information Strategy**

**Rudi Jansma, Dr. \***

**The Netherlands**



*Born in 1949 in the Netherlands, he studied biology, and specialized on Tropical Ecology and Nature Preservation in South America. Later he became interested in the deeper causes behind human destructive attitudes towards Nature and began to study some basic concepts of thinking within various western and non-western cultures, such as Jainism, Native American, Hindu, Buddhism and Theosophy, and especially their ideas about the concepts of life, evolution and ecology. He joined The Theosophical Society (Pasadena, California) in 1982 and represents this organisation through The Theosophical Study Center in Jaipur, India.*

**Presentation**

**The Common Root of Religions**

**Fons Delnooz Alphonse, Dr. \***

**The Netherlands**



*Mr. Fons Delnooz (1957) runs a private psychotherapeutic practice in the Netherlands together with his wife, Patricia Martinot. They give sessions, trainings and courses in Dutch, English and German. They work with children, adults individually and couples. A major issue in their work is the integration of spiritual concepts and techniques in the field of helping people in their development. They are specialized in working with high sensitive people. By Skype, they give sessions worldwide. They have published 10 books on their work, partially translated in German, Spanish and English.*

Presentation

Dealing with emotions easily, effectively.

Patricia Cecilia Martinot, Mrs. \*

The Netherlands



*Mrs. Patricia Martinot (1955) runs a private psychotherapeutic practice in the Netherlands together with her husband, Fons Delnooz. They give sessions, trainings and courses in Dutch, English and German. They work with children, adults individually and couples. A major issue in their work is the integration of spiritual concepts and techniques in the field of helping people in their development. They are specialized in working with high sensitive people. By Skype, they give sessions worldwide. They have published 10 books on their work, partially translated in German, Spanish and English.*

Presentation

Dealing with Emotions for a Better World

Mancini Stefan Floris, Mr.

The Netherlands



*Mr. Stefan Mancini ( L.L.B.) (1985) is expecting to get his master's degree in Dutch Law soon. He is interested in Dutch and international criminal law and in particular in human rights. In order to get a wider perspective he takes classes in Aryurvedic philosophy.*

Vladimir Ungureanu

Romania



*Graduate psychology student from Romania who travels India in search of culture, religion and spirituality. He came across this conference through his teacher Prof. George Anca who visited ICPNA earlier and published much various on peace and Jainism. "I'm always curious about new things, and always eager to learn. I can't wait to attend to participate in such a beautiful event!" he writes.*

**Ven. Jinwol Young Ho Lee, Dr. \***

**South Korea**



*A Korean Buddhist monk and the Seon (Chan/Zen) Master, is a professor of Buddhist Studies at Dongguk University in Gyeongju, Korea. Born in Gyeonggi, Korea, 1950, he started the monastic life since 1968. He graduated from Hain Sangha College in 1974 and practiced meditation at mountain until 1980. He studied Religion at University of Hawaii and the University of California, Berkeley. He established the United Religions Initiative (URI) of Korea and has worked as a Global Council member of United Religions Initiative from 2000 to 2010. Besides other functions he is Member of the Presidential Committee on Sustainable Development in the Korean government 2004-2006. He has published various studies on Buddhism.*

Presentation

A Suggestion of Inter-Interfaith Organizations for a Nonviolent Future

**D. Elizabeth Cohen, Ms.**

**South Korea**





*Dr. Debora Elizabeth Cohen is a nationally award winning media producer, lifelong educator, and veteran of the peace, feminist, and antinuclear movements in the USA. She has worked with students from a range of ages, including children, developing original creative media projects. Dr. Cohen is an interdisciplinary scholar and transmedia artist whose current interests lie at the intersection of communication and technology comprising internet studies, learning sciences, moving image and performing arts, and cultural and global studies. Prior to her current sabbatical in India, she taught Media and Communications at Sogang University in South Korea for three years; there she completed a study on Seoul's Digital Media City which is being published in the International Journal of Cultural Studies.*

**Jonah Saifer \***

**South Korea**



**Presentation**

*Jonah holds a Masters Degree in Philosophy and Religion from the California Institute of Integral Studies. He is currently an assistant professor of English, Philosophy, and Global Religions at Daegu University in South Korea. His hobbies include traveling, hiking in the mountains, cooking, and composing songs.*

**The Process of Psychological Growth and Evolution**

**Jordi Roca Boué, Mr.**

**Spain**



*Born in Girona, Spain, 1947. His family was pious and he grew up in that atmosphere. He loved nature as a creation of God, and an attitude of gratitude of humans towards nature. But he also likes solitude, to hear the inner voice of wind, water, trees, sky ... He studied philosophy and Literature at the University of Barcelona. He started to teach in a Krishnamurti school and also with the Global System of Decroly (no books,*

*discovering nature by oneself, Socratic method). He taught Latin and Greek at a high school. He quotes Vivekananda: "I want to be a wandering man with a mission."*

**Muzzammil Cader, Dr. \***

**Sri Lanka**



*Al Haj Muhammed Muzzammil Cader studied Law in Sri Lanka and holds a diploma for studies in Human Relation and International Development at the Canada World University. His doctorate is from the Global University in California related to his studies in the field of Social Development in the USA. He is Head of the Department (Human Rights) – South Asian Academy for Good Governance and is Secretary General of the People’s Assembly of Sri Lanka. Also he performed studies in Non-violence at the Institute of Total Revolution in Gujarat, headed by Narayan Deshai. He has been awarded the title of Desha keerthi (meaning ‘bringing honour to the national’) and other titles of honor in Sri Lanka. Currently he is leading an organisation called Samadana/m (Centre for Promoting Nonviolence, Conflict Resolution and Handling, Peace Building and Human Rights). Samadana/m works to form nonviolent societies all over the country.*

Presentation/Workshops

Nonviolence, Perception, Practice and Concept; Interfaith Insights, Interreligious Understanding and Cooperation for a Non Violent Future; Models of Peaceful Co-Existence and the Vision of a Healthy Society

**S. Niroshan Ekanayaka, Dr.**

**Sri Lanka**





*Niroshan is a diploma Social Worker from the School of Social Work – Sri Lanka. He holds a PhD. in Development Studies and Public Policy from the Open University of Sri Lanka and in Development Studies related to Child Development. Head of Department (Child Development ) South Asian Academy for Good Governance – Sri Lanka. He has experience in the field of Non-violence Conflict Resolution for a period of 10 years, mainly through the Kandy based organisation Samadana/m. He is a writer, trainer and consultant in relation with non-violence and ethnic reconciliation.*

Mano Mettanando Laohavanich, Mr.

Thailand



*Right now Mano is working on moral empowerment of the citizens through Buddhist Ethics and Abraham Maslow's Hierarchy of Needs through the use of a smart ID card. It is an active project initiated and piloted by him through the Senate of Thailand.*

Doboom Tulku, Ven. \*

Tibet



*Lama Doboom Tulku was born in the Kham region of Tibet in 1941 and recognized as the incarnation of the previous Doboom Tulku at the age of two. He studied Buddhist Philosophy in Drepung Monastery in Central Tibet. He came to India in 1959, continued his studies in Buddhist Philosophy at Sanskrit University, Varanasi and received his Geshe Acharya degree in 1972. He was awarded an honorary doctorate degree in Buddhist Studies by the Mahachulalongkorn Buddhist University of Bangkok in 1999. From 1972 until March 2011, he worked in various academic, cultural and administrative institutions of His Holiness the Dalai Lama. He is currently engaged in cross-cultural and intra-Buddhist dialogue activities through art and culture as the Founder*

*Managing Trustee of World Buddhist Culture Trust.*

Presentation | Moral Culture of Youth Conducive for World without Violence

Chungkey, Ms. | Tibet / India



*Ms. Chungkey was born in India in 1966. She studied in Himachal Pradesh and graduated with Bachelor of Arts from Punjab University and received diploma in Public Relations from Bharatiya Vidhya Bhawan, Chandigarh. Since 1998 till date she works as Secretary to Lama Doboomb Tulku and World Buddhist Culture Trust looking after various projects and programs of the Trust. She is also a trustee of Tashi Dhargye Buddhist Foundation founded by Lama Doboomb Tulku for the preservation and promotion of Buddhist Monastic Art and Culture.*

Graham Leslie Peebles \* | UK



*Graham Peebles is a freelance writer and director of The Create Trust, a UK registered charity he founded in 2006. He has run education projects & teacher training programs in India, Sri Lanka, Palestine and Ethiopia where he spent two years working with acutely disadvantaged children and women in Addis Ababa. He is currently writing a book on education and working on a collection of essays relating to Ethiopia.*

Workshops | 1) Sharing: The Path to Peace; 2) The Individual and Society: Responsibility for Change

Vijay Mehta, Mr. \* | UK



*Vijay Mehta is a renowned author, international speaker and global activist for peace, development and human rights. He is the chair of Uniting for Peace ([www.unitingforpeace.org](http://www.unitingforpeace.org)) and Founding Trustee of Fortune Forum Charity ([www.fortuneforum.org](http://www.fortuneforum.org)). The charity Fortune Forum whose founder is Renu Mehta, daughter of Vijay Mehta, held summits (2005 and 2006) where Former US President Clinton, Former US Vice President Al Gore and Actor Michael Douglas were keynote speakers and the summits attracted a worldwide audience of 1.3 billion. Vijay Mehta's books include *The Economics of Killing* (2012), *The Fortune Forum Code: For a Sustainable Future* (2006), *Arms No More* (2005) and *The United Nations and its Future in the 21st Century* (2005). He has appeared in various TV programmes including BBC World, Press TV, Aftak-24 hour Indian news channel, and Think Peace documentary, Canada, among others. Vijay Mehta is recipient of the Global Indian Karmaveer (Action hero) Puraskar (Award) by ICONGO (International Confederation of NGO's) for outstanding services towards peace, nonviolence and justice.*

Presentations

1) Is Nonviolent Future Possible? 2) Possibilities of a Weaponless world

Shanti Mehta, Mrs.

UK



*Shanti Mehta, wife of Vijay Mehta*

Thomas Daffern, Dr. \*

UK



*Thomas Clough Daffern B.A. (Hons.) PGCE. D.SC. (Hon), PhD. is a philosopher, historian, teacher, poet, author, lecturer, musician, thinker, educator, consultant and peace studies specialist. His academic background includes degrees in European and world history (with political philosophy) and religious education, plus a long period of intense personal study in philosophy, religion and the history of ideas – together with over 30 years teaching experience in the same fields. He has also trained and practised in conflict management within communities and schools, specialising in multifaith and multicultural mediation. He is also a trained and experienced teacher in secondary schools, specialising in philosophy, religious education, history and citizenship studies. He was awarded his PhD from the University of London for a thesis which explores the history of the search for peace from 1945–2001 and which proposes a new field of historiography, **Transpersonal History**, as the best way to establish a rigorous discourse on peace among rival and contending spiritual and intellectual traditions, currently battling for hegemony on the planet. He is a founder and coordinator of International Philosophers and Historians for Peace and has worked with philosophers and intellectuals from many countries worldwide to help establish intellectual and spiritual networks for peace and goodwill. In 1990 he was elected in Moscow as Coordinator of International Philosophers for Peace, a specialist body of philosophers worldwide searching for peace and international understanding. He is Director of the **International Institute of Peace Studies and Global Philosophy (IIPSGP)** which works across many academic fields to bring together all those with an interest in and a commitment towards the study of peace and philosophy on all levels of the personal and global and to applying the qualities of love and wisdom to the resolution of the problems and tensions of today's world.*

Samantha Lynne Gupta, Mrs. \*

UK



*Mrs. Samantha Lynne Gupta is a spiritual activist, scholar and transnational community organizer in the USA. She is the founder of the Child Leader Project (CLP), an internationally recognized non-profit that has engaged over 500 youths on social and ecological justice issues in their local and global communities in India, Mexico and the USA since 2008. Gupta has also served as the founding coordinator of a participatory-action research office at the University of California, the director of peer-to-peer youth outreach for mental health awareness in youth shelters, as well as a consultant to young adult leadership development programs across the state of California. She is currently a consultant for social/ecological justice curriculum development in experiential learning and student-centered pedagogy, youth organizing and spiritual activism in interfaith and international communities. Gupta blogs on spiritual activism regularly at [www.decentered.org](http://www.decentered.org)*

Presentation/  
Workshop

- 1) “Bird Song and the Listening Spirit: The Movement for Cultural Repair”, subtheme: Poverty, environment, eco-sustainability for the future
- 2) (with Daniel Aaron Francis):  
“Youth and Song Birds! Best Practices for Cultural Repair through Real Youth Leadership.”sub-theme: The role of youths in creating a peaceful world.

**Daniel Francis, Mr. \***

**UK**



*Daniel Aaron Francis is a sustainable regenerative landscape designer and wilderness educator from California, USA. Having completed tracking and wilderness survival courses, he also holds certifications in Permaculture design, bio-intensive farming, natural building, wilderness medicine and sustainable design. Francis has also studied and apprenticed in models of ecological-based community living, including trainings in inter-generational and non-violent communal living, leadership and mentorship. Francis has served with the international non-profit, Child Leader Project, as a*

*community garden designer and youth mentor on ecological and social justice issues for low-income and immigrant youths in California, USA. He currently serves as a private consultant and educator on natural landscape and watershed restoration, water harvesting, wilderness youth education and Permaculture.*

Presentation

Youth and Song Birds! Best Practices for Cultural Repair through Real Youth Leadership; Sub-theme: The role of youths in creating a peaceful world.

(Together with Samantha Lynne Gupta)

Susan Seats, Ms. \*

USA



*Susan is a teacher, social worker, peace advocate and public speaker. She has worked in the field of social work for over 35 years. Her creative approaches (especially with children) include interactive, creative techniques such as music, art, games, discussions and magic. Susan's appreciation of cultures has inspired her to travel internationally. Her nine trips to India involved helping with education projects in India's rural schools through the organizations Rotary and Asha. She presently teaches people from many countries basic English conversation skills. Susan has a Bachelor Degree in Liberal Arts from the University of Illinois and a Master Degree in Rehabilitation from the University of Arizona. She enjoys travel, magic, piano, hiking, dancing, and meeting people from many different countries.*

Presentations

1) Healing Ourselves; Healing the World; 2) Youth Cultural Exchange as a Vehicle for Peace

Pamella Pasqualina Geagan, Mrs.

USA





*Rev. Pamella Geagan has served as a Minister at the “Center for Spiritual Living; Pleasant Valley” in Camarillo, California for the past 10 years. This Center represents worldwide nondenominational communities that study and practice Science of Mind Principles as taught by Dr. Ernest Holmes, founder of Religious Science. We honor all paths to God. CSLPV supports outreach programs for individuals and organizations in the community and around the world. Pam is also the Founder of RSVP, a video production company that creates instructional videos on how to protect and preserve our environmental resources. Currently, she's working on a screenplay about our Oneness and Connectedness and how that is created to expand awareness of how we fit in the web of life demonstrating the underlying universal value of "whatever we do to one, we do to all".*

Presentation

A beautiful floating island in the universe.

**Kate Winifred Gegan**

**USA**

*Kate Gegan is a project planner, risk manager, children's advocate and educator. In her spare time, she practices yoga and enjoys writing, hiking, antiquing and riding bicycles. She has a passion for community involvement, and currently volunteers as a Court Appointed Special Advocate (CASA) for neglected and abused children in the foster care system. She has also volunteered with the Santa Barbara Education Office as an elementary school classroom aide as well as with Girl Scouts of America as a Fundraising Sales Coordinator. Kate has a bachelor's degree in Sociology from the University of California in Santa Barbara, where she also studied philosophy, psychology and Middle Eastern music. She is certified in Teaching English as a Foreign Language (T.E.F.L.), Educational Technology, and Lean Process Improvement (Six Sigma).*

**Christina Maria Martinez**

**USA**

*Christina currently resides in California, USA, She is working there as a Procurement Specialist at a Naval Base. Her past professional experience included 18 years with Malaysia Airlines, which allowed her to travel extensively through Malaysia, Asia, Europe and Latin America and through these travels she has met people of other cultures and religions and experienced the diversity and the commonality of one other. She currently traveled to Belize and assisted in the missionary work for their youth and does community service of feeding the homeless. She is affiliated with The Center for Spiritual Living which has had a great impact on her life and is committed to community, peace and service. She loves to travel, read and has always had the desire to visit India.*

**Carolyn Ostrander**

**USA**



*Carolyn is a mother of three adult children, grandmother of four children and great grandmother to four great grandchildren. Her past professional experience included twenty four years working as a youth counselor with youth in trouble with the law. Carolyn has travelled extensively around the world. She has visited many countries in Europe, Asia, Latin America etc. She enjoys meeting people of other cultures and being an ambassador for peace throughout the world. She is presently a volunteer teaching English to adults and students of many countries. She is also a volunteer with Hospice, assisting people who are making their final transition. Her hero is Gandhi. She has had a keen interest in exploring world religions and has always had a strong desire to experience India.*

**Patricia LeAndre Moore**

**USA**

*Patricia Moore is a graphic designer, photographer, photo editor, dancer, and teacher, and is an active participant and supporter in the Phoenix (AZ) art and music community. She has worked in education and taught children aged five to eighteen: art, dance, reading, writing, and math, and has worked in Adult Education, assisting with Conversational English classes. Since her*



youth, Patricia has been drawn to learning about and sharing other cultures. Her dream is to connect people of differing backgrounds and facilitate the establishment of purposeful and peaceful relationships through the recognition of shared interests and appreciation of diverse expression. One of her passions is to use music and dance as tools to bridge cultural communication gaps.

**Michael Ben-Eli, Dr. \***

**USA**



*Dr. Michael Ben-Eli is founder of the Sustainability Laboratory, established in order to develop and demonstrate breakthrough approaches to sustainability practices, expanding prospects and producing positive, life affirming impacts on people and ecosystems in all parts of the world.*

Presentation /  
Workshop

1) Sustainability by Design; 2) Project Wadi Attir:  
Sustainability Principles at Work in the Negev Desert

**Priscilla Prutzman**

**USA**



*Priscilla is co-founder and Executive Director of Creative Response to Conflict (CRC), has an MA in communications from The New School for Social Research in NYC. She has written numerous curricula, books and articles and received awards for her work in the field from the National Conference on Peacemaking & Conflict Resolution, the National Peace Foundation, and The Association for Conflict Resolution and the Peace & Justice Studies Association. She serves on the Standards Committee of the Education Section of The Association for Conflict Resolution. She has been on the board of Ulster Sullivan Mediation, The Association for Conflict Resolution, The Consortium of Peace, Research, Education and Development, and is an advisor to The Network for Peace through Dialogue. She has been on the Fulbright Roster for Peace Education and Conflict Resolution.*

Leah Rossner

USA



*Leah is a clinical social worker in private practice. She received an MSW (Master Social Work) from the Hunter College School of Social Work in New York City. She treats people with psychiatric disorders. In addition to being a psychotherapist she is a facilitator with Creative Response to Conflict and has done trauma work using EMDR (Eye Movement Desensitization and Reprocessing).*

## *Canticle of the Sun*

*To You alone, Most High, do they belong.  
No mortal lips are worthy to pronounce Your name.*

*Be praised, my Lord, through all Your creatures,  
especially through my lord Brother Sun,  
who brings the day; and You give light through him.  
And he is beautiful and radiant in all his splendor!  
Of You, Most High, he bears the likeness.*

*Be praised, my Lord, through Sister Moon and the stars;  
in the heavens You have made them bright, precious and beautiful.*

*Be praised, my Lord, through Brothers Wind and Air,  
and clouds and storms and all the weather,  
through which You give Your creatures sustenance.*

*Be praised, my Lord, through Sister Water;  
She is very useful, and humble and precious, and pure.*

*Be praised, my Lord, through Brother Fire,  
through whom You brighten the night  
He is beautiful and cheerful and powerful and strong.*

*Be praised, my Lord, through our sister Mother Earth,*

*who feeds us and rules us,  
and produces various fruits with colored flowers and herbs.*

*Be praised, my Lord, through those who forgive for love of You;  
through those who endure sickness and trial.*

*Happy those who endure in peace,  
for by You, Most High, they will be crowned.*

*Be praised, my Lord, through our sister Bodily Death,  
from whose embrace no living person can escape.*

*Woe to those who die In mortal sin!*

*Happy those she finds doing Your most holy will,  
The second death can do no harm to them.*

*Praise and bless my Lord, and give thanks,  
and serve Him with great humility.*

*- St. Francis of Assisi, Patron of Italy 13th century*

## *Ahimsa*

*M*any say: I don't believe this! See the world around us: more violence has been committed in the twentieth century than ever before in the whole history of mankind! And the twenty-first century did not start off much better, and suddenly worse than the beginning of the twentieth – and this only due to lack of respect and understanding, and for economic profit. We might even completely destroy ourselves, either through nuclear or environmental (= non-human sentient life) disaster. May be. In that case we could save ourselves the effort of writing this article or publishing this magazine or any other peace-work.

But is it true? Did Buddha, Mahavira and so many other great saints, older and more recent live in vain? Did nobody ever listen to their lessons and try to understand them? Yes we have more weapons; more destructive technical devices which can annihilate the physical side of our civilization. We can travel to every 'corner' of the world and bring destruction. But were our forefathers any better in their hearts and minds? Of course they did not have the weapons and industries we have. But, for example, in the now so peaceful province of Rajasthan I learned 'that there is no stone on the desert to which no blood is sticking' or like words. And all this was either for so-called kshatriya honor, for desirable women or for possession of territory! Only a few centuries ago! This is just one example out of thousands. In Europe the Germans, French, Spanish English, the Dutch, the Scandinavians have a long history of mutual war and killing and widowing women and orphaning children. For what? Now Europe functions greatly as a unity. Nobody knows the, but the old situation of hatred and wars among the 'nobility' will never come back, at least not to the worst of my imagination. It was possible since the second half of the 20th century. When centuries ago in North India people tried to protect trees against cutting for the palace of a king, the king would order to have the people killed together with the trees. There were times when slavery was normal all over the world, even less than two centuries ago, and that many traders earned a good living for themselves by shipping enslaved people under terrible circumstances in which many died, to other parts of the world. Then, after arrival in the America's, or wherever on the world, they were sold and treated like beasts. Today we still treat our beasts like beasts. They are transported alive in ships all over the world under terrible circumstances, and as many as is economically profitable for the butcher varna just die from pain and suffocation. But at least, nowadays thousand of human welfare and animals welfare organizations have popped up, and have their activities and meetings in probably every country in the world. Nowadays, the first thing we normally do in case of conflict between nations or tribal conflicts, is to propose peace negotiations, where in earlier centuries we would immediately and joyfully send armies, and preach that it was honorable for a young man to kill an 'enemy' and be killed himself, "to sacrifice himself for his mother country !" It never seemed to occur to the

minds of the generals that 'the enemy' also died 'with honor' for their mother country, and left young wives and small children behind with the same types of feelings as any sentient being, like craving for love and safety and personal or soul development. This period was super-materialism. People like Mahavira, Chandragupta Maurya and Ashoka, and even Janaka of the Ramayanic epoch, understood this, but it has only with modern people like Besant, Olcott, Gandhi, M.L. King, N. Mandela, Acharya Mahapragya and others, as well as the founders and inspires of the Peace Palace in The Hague, the United Nations after World War II, that non-violence became a widely discussed and respected issue. Today a worldwide organization like UN tries to avoid wars – not always successful, sometimes completely unsuccessful. But there is an effort. This effort will be frustrated many times as long as the human mind has not changed, but it is changing. No doubt there will be more wars, more destructive perhaps than the world wars of the twentieth century. There will be natural disasters in the overburdened environment, or Mother Earth; there will be more overpopulation, hunger, lack of drinking water and there will be disease, and the despair will bring more violence. These things will happen soon and be repeated in centuries to come. The majority of humanity only learns the hard way – they don't understand the philosophical ways as yet. Maybe worse weapons, including, cyber weapons, and psychological and mental methods, the invention of which we do at present not even have a hint.

But we each, can, in our own small or big circle of influence, be on the one side or on the other side, walk the ways of the past or walk the ways of the future, strive towards decrease in suffering or increase in suffering.

An objection often made against non-violent policies and non-violence in general, is that you cannot be nonviolent if you yourself (or your country, etc.) are violently attacked. For your own sake you can turn the other cheek, but not if you are responsible for your family or countrymen. You have to protect your children and your noble values.

This is a fact. We can not erase our present evolutionary and cultural state of being overnight. But we can develop many technical devices that are able to defend efficiently, but cannot be used for attack. The military until recently used to say that 'the best defense is the attack', but that puts us in an endless circle or a perpetuum mobile. The best defense is defense itself, without the power to attack, to retaliate, and to cause fear. Most attacks come forth from fear. If fear can be taken away while defense is kept up, there is little reason left for wars. I think every country in the world calls its war ministry the 'ministry of defense'. If these same countries would be true to that name, the world would be a lot more peaceful. Against thieves we usually put a lock on our door. In 99 out of a hundred cases this is effective. I don't leave my door open and post an armed man to shoot every approaching person who *might* be a thief. There exist cultures in which the people don't need walls and locks to their houses, but they are rare. But internationally, in world wide discussion and cooperation, with as a starting point the mutual awareness that we all live on the same vulnerable planet as One Humanity, we can develop systems that defend everyone, and attack no-one. As a transition stage to real peace, real respect and real brotherhood. Surely economies flourishing on the production of assault weapons will collapse – unless they start putting their energy in something better than that. It will not be possible to erase terrorism and

local conflicts totally at present, but the world can definitely become more peaceful, noble and fearless in our generations. Hopefully our development continues for thousands or millions of years, and what we can do is to add a little to a better life for all who will be living then, perhaps including we ourselves, in all times to come.

(Aphorism to be inserted at an open space at the end of a any text:)

Has external freedom ever been won without inner freedom?

## *Compassion in Islam*

*A*ccording to Islamic theology, Islam as brought by the prophet Muhammad is not a new religion; it is continuation of religious messages sent to mankind from the time immemorial. Allah gave humans freedom of choice – albeit a limited one. The freedom - to follow the way of life prescribed by Allah (God; or the divine Being) or to reject it; the freedom to chose good over evil or vice versa; the freedom to acquire beautiful attributes of God, the freedom to become as good as god, or to submit himself to base passions and evil desires; to the deeds which put animals to shame; freedom to lead a virtuous life, or to adopt wicked life styles- has been granted to the human beings.

Allah – who has been beneficent in taking care of every single need of human being, for example by providing air in abundance, water, sunshine, etc. – cannot disregard the basic urge of man to have knowledge about himself, his creator or origin, nature of divinity, what stuff the universe made of, values, standards, beliefs, how he should lead individual and collective life. According to Islamic thought, Allah started sending messages right from the first man, (Adam), who himself was also a human being, but equipped to receive the message of God for transmission to humanity. Prophets or divine teachers were sent to all the countries at all times. Around 124,000 messengers are said to have appeared before humankind. They were all men in flesh and blood with no supernatural powers – except those granted by Allah (when of use). This process of transmission of the message from the beginner of this universe through the apostles to humanity is called revelation or, in Arabic, *wahi-e-ilah*. The revelations were sent in the languages of the communities, races and civilizations for which they were meant in the first place. Allah's unlimited love towards his creation made him send the messages whenever the previous message got distorted or corrupted and twisted, and when men went astray from the original path.

The revelation sent to mankind around 1400 years ago (from 610 -632 after Christ) exists in the form of the book known as *Quran*. This book, Muslims believe, is a word of Allah. It discusses metaphysics, the nature of divinity, history, cosmology, morality, a legal code for individual and collective human life, the pre-life and the after-life of humankind, in short, every aspect of human life.

*The Quran* starts with the following opening sentence:

*In the name of Allah, the most Merciful, the most Compassionate.*

- *The Quran*, chapter 1, verse1).

To make human beings clearly comprehend the nature of divinity, Allah has described his 99 attributes in the *Quran*. The first two qualities of divinity with which the book of the creator of



the universe starts, are the Merciful, the Compassionate. His limitless mercy and unbridled compassion are elucidated in almost all chapters of the Quran. Out of the ninety-nine attributes, a majority is an elucidation of the first two qualities of God, viz. the most Merciful, the most Compassionate. Mankind is enjoined to internalize many of these qualities of God mentioned in the holy Quran.

God's mercy towards man is reflected in sending the prophet Muhammad. This prophet was the most merciful gift to humanity and he had real love for all people. He explained his mission as "perfection of love and perfection of morality." He described his goal by the example that humanity was rushing towards an abyss and that he was there to hold them back. Hence *The Quran* describes him as the Messenger of Mercy for the humanity (Rahamatul lil alamin). A cursory study of his sayings and his life history will convince the reader how was his mercy for humankind.

Influenced by the teachings of the *Quran* as well as the sayings of Prophet Muhammad, Islamic mystics (Sufis) developed training methods for spiritual development. They have laid down three stages for the development of the soul, each stage becoming a starting point for the next. The first stage consists in the service to humanity. At this step the trainee must love others more than he loves himself. He must devote himself to the service of God's creatures (i.e. all living beings). In the words of the Prophet: "*A believer is he whom other people trust in regard to their person and property.*" The second stage consists in keeping a watch over one's heart. It means that every person who deserves to be one with Allah must purify his heart from all the evil thoughts; he must avoid temptations and overcome all mean passions. The third stage is engaging one's heart with Allah alone.

A glimpse of the teachings of Islam on compassion drawn from *The Quran*, the sayings of the Prophet Muhammad and other noble souls is presented below:

*They gave them in preference over themselves even though poverty was their lot.*

- *The Quran*, chapter 59, verse 9

*The compassionate are near to God, near to men, near to paradise and far from hell.*

- Prophet Muhammad

*God Most High attends to the needs of a servant as long as the servant attends to the needs of his brother.*

- Prophet Muhammad

Describing the effect of teachings of Prophet Muhammad on his companions, one of the companions, Hazrat Jafer, said this:

*He (Muhammad) invited us to Islam, taught us to give up idol worship, speak truth, and refrain from bloodshed, not to misappropriate the property of orphans, to give comforts to neighbors, not to defame chaste women, offer prayers, keep fasts and give charity.*

The Prophet Muhammad was so moved by the plight of human beings that he went to different places for preaching. At a place known as Taif he was abused, street urchins pelted stones at him, and he became unconscious due to loss of blood. One of his companions, Zaid bin Harisa who carried him on his shoulder and asked the Prophet to curse the people of Taif. The Prophet replied: "Why should I curse them? If they have not accepted Islam, their further generations will accept it."

*None among you will believe until he desires for his brother what he desires for himself.*

- Prophet Muhammad

*He is not a believer. He is not a believer. He is not a believer, who slept with a full stomach knowing that his neighbor is hungry.*

- Prophet Muhammad

*And they feed, for the love of Allah, the indigent, the orphan and the captive saying: "We feed you for the sake of Allah alone no reward do we desire from you or thanks."*

- *The Quran*, chapter 76, verses 8 & 9)

*Be merciful with those on the earth, you have the mercy of Allah.*

- Prophet Muhammad

*A woman will be punished in hell-fire because she confined a cat. She neither fed it, nor did she allow it to roam on the land in search of food.*

- Prophet Muhammad

When asked whether helping an animal is rewarded in Islam, Prophet Muhammad replied: "There is reward in helping every living soul".

A pious person declared: "I do not like to turn away anyone who approaches me with a request, if he is noble, I allow him to retain his nobility, and if he is lowly, he allows me to retain my dignity."

Another noble used to be clever in his ways of showing kindness to his nearest companions. He would leave a lot of money with them and say: "Keep this for me until I come back" Later he would write to them, "The money is yours."

It is said that a good person used to buy all his goods from the neighborhood vendors. Somebody said: "You would save money if you would go to the main market." He replied: "These vendors have come to our neighborhood hoping to sell goods to us."

The teachings of Islam have been converted to eastern aesthetics in the subcontinent by Islamic preachers, saints, Urdu poets, Urdu writers, film lyricists, film makers, folk lore story makers to present a beautiful bouquet to Indian society. The indelible impact they have created on the society is evident to any keen observer of Indian culture.

Paper presented at the National Seminar 13-14 February 2009, University of Madras, Chennai, India, on *Non-Violence, Compassion and Instrumentality – A Jaina Perspective*.

by

**Dr. Mohammed Galib Hussain**

Doctorate in Commerce and Head of the Department of Corporate Secretaryship, Islamia College, Vaniyambadi. Deeply interested in studying Islamic principles and their application to various aspects of business and management.

(Aphorism to be inserted at an open space at the end of a any text:)

Nonviolence is a stronger force than violence. Not only is it stronger, but it is also nobler

## *ABSTRACTS*

(Speakers in alphabetic order)

### **A**

**Anil Dhar, Dr.**

#### **Equality and the Annihilation of Ego**

An entire self-consecration, a complete equality, an unsparing effacement of the ego, a transforming deliverance of the nature from its ignorant modes of action, these are the steps by which the surrender of one's whole being and nature to the Divine will can be prepared and achieved - a self-giving, true, total and without reserve. The first necessity is an entire spirit of self-consecration in our works; it must become first the constant will, then the ingrained need in all the being, finally its automatic but living and conscious habit to do all action as a sacrifice to the supreme and to the veiled power present in us and in all beings and in all the workings of the universe. Life is the altar of this sacrifice, works are our offerings; a transcendent and universal Power and Presence as yet rather felt or glimpsed by us than known or seen concretely, is the Deity to whom all inner sacrifices are offered. This sacrifice, this self-consecration has two sides to it; there is the work itself and there is the spirit in which it is done, the spirit of worship to the Master of Works in all that we see, think and experience. This equality cannot grow except by a protracted ordeal and patient self-discipline; so long as desire is strong, equality cannot come at all - except in periods of quiescence and the fatigue of desire, and it is then more likely to be an inert indifference or desire's recoil from itself than the true calm and the positive spiritual oneness.

**Ashok Bapna**

#### **Non-Violence & Economic Development**

The world has experience with models of 'Command Economics', 'capitalist Economics', 'Mixed Economies and liberal Economics', but rather than solving the problems of different countries, they have created more problems for them. It is now felt that there is something radically wrong with these models of growth, because the discontent & conflicts are increasing in the whole world in modern times. Resources of the world in terms of land, water, minerals, forests, etc. are limited; they are getting depleted at a terrific rate. There is excessive use of global economic resources by countries like China and some other developed countries of the world. The question arises as to whether the existing developmental models can lead us to goal of sustainable growth in future, or some inputs of ethics, religion & spirituality can be supportive in this pursuit. Here, it has been felt by some leading thinkers that Jain philosophy and thinking can show us the right path towards sustainability. Ethics-based development will be a real sustainable development, and lead us to a safer & more secure world.

## **B**

**Bharti Jain, Prof.**

Workshop: Rebuilding Lives: Bringing Peace

Prof. Bharti Jain would like to introduce his work and his step towards youth, women, society and nation. He introduces “Udaanbharti” (Inspire Yourself), an initiative, which is established in the year 2012 to groom professionals, who are actually in the process of building their careers and recognizing their inner strengths. Here he intends to launch “Udaanbharti” to a bigger platform and also work on issues like women empowerment, child care etc. This apart, my larger vision is to empower and illuminate lives and to make each and every section of the civil society to come forward and participate in this venture of building a new healthy society.

Throughout the workshop you will learn strategies to help you overcome limiting beliefs, empowering you to cope with challenges, helping you to overcome fear, self doubt, and you will find yourself equipped with requisite skills to handle work independently, in group settings such as with family, with friends and even at work and also to make the decision that will lead you to a balanced and peaceful live.

## C

**Charitra Prajna, Samani**

What do we do about our ecology largely depends on how we think of ourselves in relation to nature and people around us? The ecological challenges associated with sustainability are often seen as a warning for an imminent crisis. But these challenges can also be taken as an invitation to reflect on how and what we think of ourselves in the context of our environment, rethink our current ways of living, and marshal the transformative power of nonviolence in building a sustainable future. Ahimsa or nonviolence is the experience of oneness with others and nature. It connotes reverence for all life. Sustainable development is seeking to meet the needs of the present without compromising those of future generations. We have to learn our way out of current social and environmental problems and learn to live sustainably. Four dimensional strategies can help out finding long term solutions for existing crisis. Ecological wisdom with ecological integrity, Methodology of Nonviolent practices, Respect and care for the community of life and Grassroots Democracy with social and economic justice. We, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations. Sustainability with ways of nonviolence enhance the quality of life, eradicates immoral practices that in turn brings in social justice, peace and harmony.

## D

**Daniel Francis, Mr.**

**Common with Samantha Lynne Gupta**

**Doboom Tulku, Ven.**

**Moral Culture of Youth Conducive for World without Violence**

The Sanskrit word *Virya* is to do with qualities like vigor, enthusiasm, strength and force; but for me *Virya* essentially means diligence. Religious fervor is a phenomenon witnessed everywhere.

When a guru gives a satsang or when a mulla gives a sermon, thousands over thousands of “seekers” gather voluntarily. But, the question is: what are they seeking? Seeking benefit to many people (bahujana hitaya) or seeking benefit to a few in his or her circle? Unfortunately, most of the "seekers" are after wealth, name, fame, success and removal of hindrances to some achievements. Strictly, from a Dharma point of view, seeking these worldly gains are wrong motivations. When the motivation is of materialistic and of self seeking, no matter how ambitious one's goal is, result will be little or no benefit for others. Essentially, we are talking about secular ethics or humanity and moral culture or self-restraint.

## **F**

**Francis Halder, Mr.**

### **Magnifying Interfaith Insights and Social Security**

Interfaith Insights and Nonviolent Future

Religious separations based on various faiths and its rituals have been creating community dissidence at least in Indo-Pak-Bengal belt. This happens because we are very much within the customs of our own religion rather than its real meaning with real insights. Various religious demarcations in diverse religious-traditions created confusion and frustration. Consequently there exists disagreement among religions and peoples, often resulting in violence within and between communities. But every religion is absolutely meant for human welfare only, though their rituals are not the same or understandable to believers of other faiths. We should take a stand based on deeper insight into whatever individual belief people belong. Therefore interfaith insight is a necessity to avoid confusion related to the variety of religious cultures.

**Fons Delnooz Alphonse, Dr.**

### **Dealing with emotions easily, effectively**

Emotions are a part of human life. Sometimes people are identified with their emotions: they are their emotions; they think and act out of these emotions. This can have a (very) negative effect on

the people they live with. Other people suppress their emotions, which in the end can lead to psycho-somatic diseases.

For a world to be harmonious, people need to know ways to deal with their emotions so that they do not have to suppress them, nor act them out on others. In the past decade we have developed a series of techniques that has proven to be very effective. These techniques combine insights of East and West. In this lecture/workshop we would like to give a short oversight of the three techniques, and describe the first more in detail. For the participants there will be a free 15 page e-book available describing the first technique in detail.

## G

**Graham Leslie Peebles, Mr.**

### **Sharing: The Path to Peace**

This talk and workshop will explore the relationship between sharing and peace. The need to inculcate economic, social structures based on principles of sharing will be shown and investigated. The philosophical basis underlying the need for sharing and the fundamental ideas sharing reflects – unity, brotherhood, oneness will be explored. Pragmatic models for encouraging sharing will be explored and recommendations made. The talk/workshop will be a practical work, based upon clearly understood and articulated perennial truths/ideas.

### **The Individual and Society: Responsibility for Change**

In this talk and workshop will the relationship between individual and society will be discussed, and the consequential nature of social responsibility. If the individual and their society are interdependent and if society is an expression of the individuals who make up this community construct it beholds us all to actively adopt responsibility for the type of society in which we live. Social and psychological conditioning will be touched upon, as the perpetuation and expression of such are inherent in the nature of society, the values promoted and the ideologies followed. Empowerment is a natural consequence of true responsibility and leads, or should lead to action. The nature of action and animating motives will be looked at



# H

**Hema Pokharna, Prof.**

**Every Day Choices that Lead to Bold Transformations.**

In the session you will discover:

- Alignment with your inner wisdom using realistic, practical and powerful spiritual tools by making better every day decisions;- How to create an empowering daily mindset that releases old repetitive and disempowering stories; Use Inspired Action to align with your goals, passion, and purpose so you can effortlessly achieve what has been elusive up until now.

**Hema Pokharna, Prof.**

**Need for Collaborative Leadership in the World of Differences.**

Learning objective:

1. Exploration of the power of dialogue and its contribution to the co-creation of shared meaning and understanding in our world of influence. Will be encouraged to initiate interfaith groups and networks (clubs/ choir, social media, and others)
2. Using the principles of Anekantavada and Nonviolent communication learning ways to transcend differences to creative collaborative connections. She will highlight the importance and opportunities of conflict transformation and its relationship with interfaith dialogue.

# I

**Ignatius Xavier, Mr.**

**Training Children in a Culture of Ahimsa**

Recently an Ahimsaism Workshop and painting Exhibition was held in Gujarat. Participants came from different Colleges to take part in the event called FLAIR 3, organized by the Petroleum University, various Colleges and the student community in Gujarat.

The Ahimsa Art Style was well received by the Students after viewing and carefully examining the new method of painting based on Jain Philosophy to propagate vegetarianism & promoting a culture of Ahimsa, Peace, Anti-Terrorism/Anti-War/Ragging, Environmentalism, etc. Similar events were organized at Sindhanur in Karnataka. Here the topic was to show compassion and tolerance even in Warfare, taking into account the recent beheading of an Indian Soldier, and taking away his head by unethical means, this act has shaken the Military fraternity of the World. The economics of Ahimsa ascribed by Acharya Mahapragya will also be taken into the class rooms in order to educate the students about ahimsa culture and its attitude.

## **Ignatius Xavier**

Seeking for a Non-violent World: Sharing New Values

Over the past 5 years we've heard sad and tragic news worldwide. A lot of people were murdered during civil war in Syria. The world still faces constant risk of terrorist attacks. There was also a big man-made nuclear disaster in Japan due to a tsunami.

Climate change is also a big threat to civilizations. As Terapanth leaders discussed, human activities are responsible for the climate change. Onisaburo also indicates that there is a close relationship between natural disasters and collective consciousness of human. Illogical as it may sound, but the famous UNESCO constitution says "wars begin in the minds of men", and as such, all human activities based on their minds. Therefore it's no wonder if there is a relationship between human minds and an occurrence of natural disaster.

# **J**

**Jinwol, Ven. Dr.**

**A Suggestion of Inter-Interfaith Organizations for a Nonviolent Future**

I am a Buddhist monk and Korean Zen Master but a founding member of United Religions Initiative (URI), of which the purpose is "to end religiously motivated violence and to create a

culture of peace, justice and healing for the Earth and all living beings.” URI is a global interfaith network and has “committed to respect for diversity, nonviolent resolution of conflict and social, political, economic and environmental justice.” In fact, there are many interfaith organizations around the world. We need an inter-interfaith organizational cooperation movement for common good in terms of a nonviolent future.

**Jonah R Saifer, Mr.**

The purpose of this paper is to examine the process of psychological growth and evolution – what C.G. Jung called individuation – in the light of current ecological crises. First, this paper will focus on the relationship between ecological crises and experiences of alienation in the modern world. Next, the ‘Green’ Archetype in mythology, theology, and alchemy will be related to Jungian ideas of shadow integration – the struggle with one’s dark side; the coming to awareness of the inner, personified component of the psyche – what Jung called the anima and animus; and the process of fully becoming oneself – individuation. In the final sections, experiences of heightened spiritual awareness in nature and contact with deeper dimensions of the Self will be correlated to possibilities for healing the earth.

This paper will primarily use a Jungian lens to present a vision of individuation, the development of personality, in the light of eco-psychology, philosophy, and comparative theology.

Keywords: individuation, earth, sustainability, identification, crisis, consciousness.

**K**

**D.R. Kaarthikeyan, Mr.**

**Interfaith Insights for a Nonviolent Future**

There is no just war or terrorism whatever be the cause. What cannot be achieved by peaceful means, can never be achieved by any type of violence – war or terrorism. From now on, we have to be aware that the earth no longer guarantees life for us unless we ourselves guarantee the life of

the earth in the first place. Due to proliferation of weapons of mass destruction and thousands of nuclear weapons with enormous destructive potential, we have acquired the capacity to destroy all forms of life on the planet, mainly due to religious fanaticism and fundamentalism. The present day rivalry among religions, has led many people to abandon religion altogether. Genuine inter-religious dialogue occurs in an atmosphere of mutual respect and genuine interest. It is a sharing of spirituality that inspires all parties. There are different religions to suit different aspirants, times and countries.

People from various religions can learn a great deal from each other's practices.

Our scriptures proclaimed "Vasudhaiva Kutumbakam" – The whole world is one family. Paths are many but the goal is the same. As early as the time of the Rig-Veda it was said: 'Reality is one; sages call it by various names.'

## **M**

### **Madhu Jain, Dr.**

#### **Forgiveness: Psychological Perspectives**

Forgiveness is the intentional and voluntary process by which a victim undergoes a change in feelings and attitude regarding an offence. The lecture highlights four stages of forgiveness: uncovering, making decision, work and deepening.

The lecture explains forgiveness methods and interventions, and also benefits and power accrued as outcomes of forgiveness. Moreover, it is suggested that holding grudges is harmful as it creates not only psychological blockages but also causes other health problems such as heart related issues; whereas forgiveness helps to bring about reconciliation between the offended & offender, and also restores victim's sense of personal power.

### **Maurizio Fabbri, Mr.**

#### **Models of Peaceful Co-existence and the Vision of a Healthy Society**

Meiso shiatsu is the fruit of the research, intuition and personal verification of the Japanese Master Yuji Yahiro. He reunites and integrates the global principles of health with one of the

most ancient practices of treatment and has made shiatsu a path of self-education for personal evolution. Meiso shiatsu valorizes and develops the natural capacity of self healing of the Life Force, consciously reestablishing a condition of true health, happiness and of peace.

**Mayumi Mezaki, Ms.**

For a better political and economic system, I would like to share my perspective on sustainable development. Onisaburo Deguchi, our spiritual leader, mentioned that there are two kinds of love in the world. One is called “Aizen” and the other is called “Aiaku”. Aizen roughly means benevolence. When your heart is filled with Aizen, your love is directed to your neighbors. On the other hand, Aiaku considered a self-love. It’s an ego-maniacal love that only protects yourself. When your heart is filled with Aiaku, you may lie to your neighbors or even steal things from your neighbors only to satisfy your desire. The point here is not good and evil. Onisaburo emphasizes on striking a balance between Aizen and Aiaku. Aiaku is necessary to an individual survival and not totally evil as long as Aizen controls it. If we change our path towards Aizen, we are one step closer to the non-violence future. And I hope our mutual communication will help it through this conference.

**Michael Ben-Eli, Dr.**

### **Sustainability by Design**

Reflections on the cosmic function of “design” and the potentially anti-entropic role of humans will be followed by a review of the five core sustainability principles, a new framework developed by the Sustainability Laboratory. This framework includes a rigorous definition of sustainability and it provides an essential road map for the development of model sustainability practices. The principles are expressed in relation to five domains: the Material domain, which constitutes the basis for regulating the flow of materials and energy that underlie existence; the Economic domain, which provides a guiding framework for defining, creating and managing wealth; the domain of Life, which provides the basis for appropriate behavior in the biosphere; the Social domain, which provides the basis for social interactions; and the Spiritual domain, which

identifies the necessary attitudinal value orientation and provides the basis for a universal code of ethics, ultimately cohering the whole.

**Michael Ben-Eli, Dr.**

## **Workshop**

### **Project Wadi Attir: Sustainability Principles at Work in the Negev Desert**

Project Wadi Attir is a groundbreaking initiative of the Bedouin community in the Negev, for establishing a model sustainable agricultural operation. The project was initiated by The Sustainability Laboratory, a US-based non-profit, and the Hura Municipal Council, the governing body of a local Bedouin township. Designed to leverage Bedouin traditional values, aspirations, know-how and experience with modern-day science and cutting edge technologies, Project Wadi Attir showcases implementation of holistic sustainability principles developed by The Lab. It demonstrates an approach to sustainable development in an arid environment, valid and replicable locally as well as in other similar regions around the world. The core of the project includes an organic farming enterprise involving animal husbandry and the production of dairy products; cultivation of medicinal plants and the development of a related line of health products; and the reintroduction of nutritious, indigenous vegetables to common use. At its heart, the project will include a visitor, training and education center, with a focus on ecology, sustainability innovation and entrepreneurship. The project site will be supported by an integrated infrastructure of green technologies including a soil enhancement program; solar energy and bio-gas production; the production of compost from organic waste; advanced irrigation management; and waste water treatment and recycling.

**Monowara Begum Moni, Mrs.**

### **World Without Weapons: A way towards Peaceful Life**

The purpose of this paper is to discuss and find out the problems of Nuclear Weapons. For millennia weapons have played crucial roles in society, molding and changing the course of history. They have destroyed civilizations and created new ones. When, for example, ancient

Egypt was at its peak, the Hyksos invaded it only because they had superior weapons made of iron. There are many such examples in history. The United States was the first country to develop nuclear weapons and the only country to have used them. President Obama put the icing on the cake when he declared on April 4, 2009 that he shares the vision of a Nuclear Weapons-free World. NATO replied: Enact your vision for a World without Nuclear Weapons. Secretary General of the UN, Ban Ki-Moon has stated with great clarity: "A world free of nuclear weapons would be a global public good of the highest order." I will discuss why this lucrative and mighty business is going to be switched off. Is it believable? Because "Wars of the Future" might be decided through manipulation of people's minds. A world without war can be seen as a long-range goal and plan for the peaceful future.

**Muzzamil Cader, Dr.**

### **Nonviolence, Perception, Practice and Concept**

Nonviolence is a powerful force. It is more than absence of violence. It is about a lifestyle that makes human live as humans. People perceive nonviolence as passive but it is the weapon that could defeat the strongest. Nonviolence needs to be part of life and practiced. Truth and honesty need to be practiced in full for nonviolence to work. The concept of nonviolence finds its origin in all religions and if one properly follows the teachings of his or her own religion, there is no doubt that nonviolence will predominate.

### **Workshop**

#### **Interfaith Insights, Interreligious Understanding and Cooperation for a Non Violent Future**

All religions teach Nonviolence and this is what is seen as common to all religions. It is therefore important for us to look at all religions from a nonviolence perspective. This will lead all of us without any doubt towards good understanding between all religions and faiths. This understanding if properly facilitated will pave the way for cooperation between religions and bring to surface the teachings of nonviolence in all religions. The end result of this would be to lay the foundation for a strong nonviolent future based on interfaith solidarity.

## **Workshop**

### **Models of Peaceful Co-Existence and the Vision of a Healthy Society**

Peaceful co-existence is needed between people of different faiths, ethnic groups, races, classes and any different categories of people in the society. The ideal way to develop peaceful co-existence is to start at the grass-root level with ordinary people. We should organize community based groups that would practice and promote a nonviolent way of living. This should include nonviolent practices, economy, environmental concerns, rights and justice, truth and honesty and handling conflicts at the community level to ensure a win – win solution.

## **P**

### **Pamella Pasqualina Geagan, Mrs.**

We live on a beautiful floating island in the universe, Mother Earth. And there's a reason we call her mother. We may picture ourselves separate from the more than 7 billion people on our home, but from a distance, clearly, we are One Family. She's a spinning jewel of color and light reflecting the energetic life-giving presence of all, and being housed by her is one tremendous, exquisite privilege that exists.

A decision is made in the brain; a commitment is made in the heart. In a world filled with diversity, and the appearance of conflict, now is time to honor the fine thread of truth that weaves through all faiths, and heart by heart. Commit to creating a world that works for everyone.

### **Paolo Asirelli, Mr.**

#### **Workshop:**

The Karate-Do & martial arts as a way of balance, overcoming fear and aggressiveness, how to evolve these into a way of peace.



The evolution of karate into methods of developing the human heart; The three types to typical practice of Karate-Do; Kihon (fundamentals), the practice to strengthen the body and spirit: the study of techniques and the focus of intent; Kumi-tè (practice of pair), overcoming fear and to be united: the transition from defensive to offensive techniques and transcending the roles of aggressor / defender: how to overcome conflict through thanksgiving; Katà (forms) as a meditation on the move: perfecting the intent with the comparison with themselves in an active and conscious practice. Evolution through the repetition of the movement encoded.

**Patricia Cecilia Martinot, Mrs.**

### **Dealing with Emotions for a Better World**

All over the world people are identified with their emotions. Ahimsa demands that we are able to stand back from our emotions and that these emotions are being transformed by our body. Based on our lifelong work with people we teach how with the right breathing and the right focus we become the observer of our emotions and our body transforms these emotions very fast. Once we are the observer of our emotions we no longer take them out on others; we can more easily see the point of view of others and we are more likely to take our responsibility. We teach how one then can learn to shift from the emotional self into the spiritual self.

## **R**

**Ravi Kumar Stephan, Rev. Dr.**

The UN Declaration and Constitution / Legislations of Nations are lame-duck in providing “Right to Life”. The public psyche is the fountain head of peace, which has the power to confront the issues of violence at present, which are listed here

When the reasons that contribute pivotal attributes for different kinds of violence are found, proactive solutions for a nonviolent-future surfaces with the following interventions:

Abolition of Death Penalty

Restorative Justice  
Project Cain

The 'Right to Life' begins with the individuals, as "Forgiveness liberates both the forgiver and the forgiven".

**Rohini Pragya Ji , Samani**

**Anuvrat: A Pragmatic Philosophy,**

The philosophical foundation of Jainism is based on the notion that the soul is immortal, that there is rebirth, and that the soul migrates as per one's its deeds (karmas), and finally that the soul can attain emancipation from the cycles of existence and suffering. They are so framed that they produce strong conviction in reality.

The present paper attempts to establish the fact that the *Anuvrat* doctrine as enunciated by H.H. Acharya Tulsi is like breaking the boundaries. It sets *Anuvrat* on a more realistic platform. This is to say that *anuvrat* follows an empirical-realistic approach. *Anuvrat* in fact, truly establishes Jainism as a pragmatic school of thought. This is because, it does not pre-suppose any of the metaphysical assumptions as traditionally accepted in philosophical discourses.

**Rudi Jansma**

**The Common Root of Religions**

Though mutual respect, insight and understanding of others are very important in our time of global encounter, this lecture will focus on the unity and *common root or source* of all religion instead of their external differences. It is important that we rise above the differences and learn to understand that all religions were meant to improve human psychology and progress, and thus root in a common source of universal compassion. If the great religious preceptors of all times and culture had the same noble goal before their eyes and wish to lead humankind closer to 'God' or Universal Truth in all respects, they can never have contradicted each other in essence. It is the

crust of blindness, materialism dogmatism and the feeling of separateness – each having their own ego to care for in the first place – which has created such a thick layer of confusion and distrust among us. We must break through that crust and relate to the essence within all. In this lecture some thought to ponder will be given, and some examples of common truth in seeming contradictions.

## S

**Samantha Lynne Gupta, Mr.**

**Title: “Bird Song and the Listening Spirit: The Movement for Cultural Repair”**

**Sub-theme: Poverty, environment, eco-sustainability for the future**

In the United States, fragmented movements for ecological and social justice waste time and energy fighting over “scarce resources”— as social justice movements work diligently for the rights of human beings, ecological justice movements give voice to the inherent aliveness of nature and warning to our own self-destruction. Both models, however, can lack the spiritual tools and self-reflection to sustain themselves in the midst of financial, social and political strains and embedded injustice in our society. An inclusive approach to healing our world is possible with wisdom from the Cultural Repair Movement. This movement is a response to the hunger for what sustains us by including earth- and human-connection. This movement re-imagines ‘culture.’ Through story and dialogue, this presentation will examine this movement’s philosophical foundations, current projects, opportunities and exciting challenges for a transnational culture that heals and repairs our world.

**Workshop Presentation (with Daniel Aaron Francis):**

**Title: Youth and Song Birds! Best Practices for Cultural Repair through Real Youth Leadership.**

**Sub-themes: The role of youths in creating a peaceful world.**

Come learn skills to repair your social and ecological community with engaged and authentic youth leadership! In Southern California, social and ecological justice activists have come together in common movements to provide learning spaces for low-income and immigrant youth to reflect, connect, dialogue and take action in healing their community, ecologically and socially. These best practices are part of a larger movement, returning to indigenous and ancient wisdom, that engage people in reconnecting to the earth, to themselves and to their own spirits through outdoor activities and community living. Come learn, get excited and share some of these best

practices from India to the USA in which youth and children serve as leaders and teachers in re-discovering what keeps us alive.

**Sanjay Goyal, Shri**

### **Preparing Teachers and Workers for Peace: for a Nonviolent World**

*“The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established.” - Bahá'u'lláh*

Today the world is facing the daunting danger of the extinction of humankind. The atmosphere of disbelief, disrespect and religious intolerance among different ethnic groups and nations is visible everywhere. The whole world has become a place of competition for weapons where every other nation wants to invent more advanced weapons in spite of common goods and comforts for their citizens. The gap between developed, developing and underdeveloped nations is increasing constantly. Poverty, unemployment creates brutal clashes between different communities. In present time youth is conditioned and inspired by T.V. and cinema's violent scenes that motivate them to do so. The prevailing conditions show the need for peace and cultural education for individuals in general and students in particular in Indian society. The students should be given ethical, spiritual, and peace training for their all round development. We, in such a situation, need teachers and workers for peace to spread the message of brotherhood, tolerance, and oneness. The teachers should be trained in such a way that they can prepare students backed up with spiritual, emotional and Indian values and can help in creating harmonious atmosphere in society in its aftermath. The paper, thus, evaluates the present status of peace in society and its role for making the society nonviolent and a better place to live in.

**Sanchay Jain**

### **Balodaya Peace Palace: Developing a Nonviolent Lifestyle among Children**

Anuvrat Balodya is a program based on child psychology that orients a child towards peace and nonviolence by bringing about behavioral changes in his personality. It does not teach through

traditional methods of school education. It endeavors to make use of various child-oriented activities to establish a rapport with the child and provides an environment where he feels at home. Balodaya Programme incorporates the principles of Anuvrat and Jivan Vigyan (Science of Living) and is a creative effort to instill the culture of nonviolence and peace in the heart and mind of a child.

Acharya Tulsi, the founder of Anuvrat Movement, believed that the making of a society, a nation and ultimately the world depended on the all-round development of children. He emphasized on character building of new generation. Inspired by Acharya Tulsi, the well-known Gandhian and the initiator of children's cultural movement, Shri Mohan Lal Jain founded Anuvibha in 1982 and started working on the Balodaya project. It was his vision that enabled him to transform a deserted hillock into a children's paradise. Today, it is no less than a lighthouse for the transformation of new generations.

**Satya Pragya, Samani**

**Impact of Anuvrat on Society, by Samani Satya Pragya Ji**

Multi-dimensionality is the magnificence of the world. Lord Mahavir explained nonviolent and peaceful lifestyle in two terms- Mahavrat and Anuvrat. Acharya Tulsi enhanced it a little and made it more contemporary

The Anuvrat movement's impact has no boundary. It brought revolutionary changes in every corner and dimension of the society. For instance in religion, in social practices, life-styles, rituals and much more. Anuvrat – a new religious concept – was approachable by every common man who trusts in spirituality and morality. Human dignity in respect of equal right and economic benefits through moral and ethical ways are always respected.

Anuvrat norms give a model of exploitation free society that consists of the following steps:

1. Limited desires and possession.
2. To set aside the centralization of wealth and power.
3. High regard for hard work and self dependence.
4. Hoarding will never be encouraged to earn dignity.
5. Promotion of non-violent principles.

Thus, a society that is free from exploitation will take lead in self-restraint. There will be no place for uncontrollable mindset, the attraction towards hoarding and possessiveness, the centralization of wealth and power, and the dignity of wealth, violence and strength of power. Such a society will foster peace forever.

**N.K. Sharma, Mr.**

### **Developing 'Nonviolence Competency' in oneself**

Confucius conceived moral development as similar to the polishing of a precious stone. We humans are like raw uncut gems, and our potential is carved, polished in the best possible way. For a human being Non Violence is a competency, which can be learned and improved. A competency is a combination of knowledge, skills, and attitude for superior performance. The non-violent state of mind definitely requires superior efforts. Non-violence is similar to other virtues like wisdom, courage etc. To maintain our existence in the society in most appropriate manner, we develop certain standards, which are rational as well as moral leading to Human Excellence. Most moral values are punishment based rather than directed towards development of the human being. I simply state: Nonviolence is a way of life, flowing naturally from within, willingly and carefully chosen by an individual. It is a responsibility which one undertakes to guide his life based on principles.

Can we learn non-violence? Yes, we can. ...

**Shivani Bothra, Ms.**

### **Anuvrat: A Cradle of Change Towards a Nonviolent Society**

"Self-restraint is life", this three-worded slogan formed the philosophical ideal behind the Anuvrat Movement. The movement's advocate, the late Acharya Tulsi, conceived of a set of vows as a practical form of spirituality and one of the plausible solutions towards a nonviolent society. This lecture will examine the first five Anuvrats or 'small vows,' which concern several aspects of violence prevalent in any society today. Furthermore, this lecture attempts to establish Anuvrat as

synonymous to spirituality. Here, spirituality in the sense as yoga is without Hinduism or meditation is understood without Buddhism. Yoga and meditation are increasingly accepted as beneficial to holistic health, similarly can Anuvrat without Jainism complete this trinity for a healthy society?

**Suneet Verma, Dr.**

### **Psycho-Biological Research on Forgiveness**

When you forgive someone, you make the choice to give up your desire for revenge and feelings of resentment. You also stop judging the person who caused you the hurt. Instead of revenge, resentment, and judgment, you show generosity, compassion, and kindness. In forgiveness, you don't forget that the offense occurred nor do you excuse it. You substitute your negative with positive feelings, thoughts, and behavior. Some people are naturally forgiving, both toward others and themselves. It's easier for them to respond to any specific act of the person who's committed the offense. Those who don't have this ability may find it more difficult to grant forgiveness when they've hurt or harmed, but it is possible for them to do so, depending on the situation. Recent research on the health benefits of forgiveness shows that people who can make this mental shift may benefit in ways they didn't anticipate—namely, by living longer. In general, studies show that people who forgive are happier and healthier than those who hold resentments. One study has shown that the positive benefit of forgiveness is similar whether it was based upon religious or secular counseling as opposed to a control group that received no forgiveness counseling.

**Susan Seats, Ms.**

### **Healing Ourselves; Healing the World**

It is easy to be discouraged when one sees the unrest all over the world, yet true peace begins with the individual. Through songs, discussions and lecture this workshop will explore the concept of Gandhi's powerful words "Be the Change" It will offer some suggestions and tools for "peacemakers" to "walk our talk", during these challenging times. Drawing from the wisdom of some current spiritual teachers and other sources of insight, we will look at how developing an attitude of gratitude for every experience and cultivating a practice of self acceptance, while



embracing our humanness, is essential for us to better help others shift from survival to a world of hope.

### **Youth Cultural Exchange as a Vehicle for Peace**

The youths are our future peacemakers. Misperceptions and stereotypes about a person or groups' religion, ethnicity or beliefs have often resulted in a lack of understanding, prejudice and at times violence. We must do all we can to guide our youths' hearts and minds.

This workshop will present a cross cultural project inspired to open the minds of students from two different countries. A cultural exchange of surveys and pen pal letters took place between a university in Wuhan, China and students from a high school in Illinois, United States.

As a result of this cultural exchange, the students reported new understandings, and concluded that they were wrong about some of their perceptions. For some this had life-changing implications. This project can easily be done in your schools or with any youth groups. Handouts of instructions and sample surveys will be distributed. Also a video excerpt made by students will be shown. Other suggestions and project possibilities will be offered as well as the sharing of ideas for teaching tolerance.

**Swami Sthevananda**

### **Workshop**

The contribution of Ecology to the Violent-past is gargantuan. The UN Declaration and Constitution / Legislations of Nations are lame-duck in providing "Right to Life". The public psyche is the fountain head of peace, which has the power to confront the issues of the violent present. When the reasons that contribute pivotal attributes for different kinds of violence are found, proactive solutions for a nonviolent-future surfaces with the following interventions: Abolition of Death Penalty; Restorative Justice; Project Cain. The 'Right to Life' begins with the individuals, as "Forgiveness liberates both the forgiver and the forgiven".

**T**

Thomas Daffern, Dr.

Abstract ??

V

Vidya Jain, Dr.

### **Nonviolent Revolution in Rajasthan; a study of Gandhian Political strategies**

There is enduring relevance of Mahatma Gandhi's Strategies for social transformations through non-violent action. According to Gandhi non-violent revolution is a program of transformations of relationships among communities, classes and people. Since marginalized and deprived people are left behind in the development syndrome, non-violent action is the imperative of time. Thus we attempt to examine the interconnectedness between non-violent action and theoretical framework of Gandhi. As well as we want to understand how the Gandhian activism in post-independence Rajasthan inspired and encouraged social activist leaders and NGO's to launch civil society movements for social change. The movements inspired by Gandhian vision have a great degree of voluntarism. The decisions are taken by consensus. The symbols used in the movements are not of aggression but are of non-violence, harmony, togetherness, human love and oneness. In the process of political action, the idea is not to hurt defeat or win over the enemy but instead transform reform and uplift him. The proposed paper would focus primarily on different non-violent movement of Rajasthan and understand the efficacy and relevance of Gandhian techniques of non-violent action in Rajasthan. The people's movements run in post-independence Rajasthan are non-violent in nature because their emergence can be traced back to Gandhian era of national movement. The people's movements are inclusive, voluntary, self-sustained and self-managed. Secondly, they are fighting for Truth and want to establish a dialogue with state machinery, corporate sector or the police. The financial management is inspired by Gandhian trusteeship.

Vidya Jain

## **"Weapon free" world for Peace and Security of mankind**

It is ideally possible to have a Weapon Free World. It is also desirable to have a dream of having "Weapon free" world for Peace and Security of mankind and all other living and non-livings, on this planet. Otherwise, the only alternative is to have MAD (Mutually Assured Destruction), "Human free" world. On 6 April 2009, USA President Barack Obama, made a ground breaking speech at Prague in which he pledged, 'to seek "Peace and Security" of a world without Nuclear Weapons. This re-orientation of US Security Strategies, by reducing Stockpiles of Nuclear Arsenal ushers a New Era of Hope for a Weapon free Word. The complete eliminations of all types of weapons may be a distant dream, but of "Weapons of War', there is a possibility. It is the mind of man which conceives the ideas, which get manifested. Thus the War and Peace are conceptualized first in the mind. If the mind is peaceful, then there prevails, harmony, peace, compassion, love, equity, justice, tolerance, truth and non-violence. But if the mind is agitated, it is then, filled with anger, revenge, hatred, greed, violence and war. The inner urge to seek peace, security, happiness, freedom from wants, compels human being to resort to all types of methods including use of instruments such as weapons of all types to achieve the objectives.

**Vijay Mehta, Mr.**

The summaries of the two sessions in which Vijay Mehta will be speaking at the 8th ICPNA are below:

### **Is Nonviolent Future Possible:**

Vijay Mehta will concentrate on exploring, finding and attaining holistic peace for a non-violent future. Universal application of inner and outer peace opens a life of freedom, expression and opportunities for all to fulfill their potential. It brings tranquility, harmony and reverence for life through a philosophy of nonviolence, in a world beset by violence and wars. It is pertinent to explore killings/violence which manifests in our society in the form of violent crime, homicide, public disorder, weapons crime etc. and deprivation in the form of the worst effects of poverty including hunger and oppression. Some of the deadly conflicts in the past and present have been undertaken in the name of religion and ethnicity based on faith, nation, race, class, and gender and thrived by propaganda of division by politicians, military, corporate, thinkers, priests and

historians. Violence, whether it is at home or bullying or war abroad, simply leads to more violence. Power, elite, rulers use violence to control, dominate and legitimize it by creating fear in the masses. Alternative solutions to reduce violence are described in Eastern and Western traditions. Indian scriptures in various ways in Vedic culture, Buddhism and Hinduism advocate the practice of prayer, meditation, and yoga for attaining holistic peace and building a just and violence free society. In a multi-polar, interconnected and interdependent world, holistic peace is a power within every human being which can be effectively used to change the world to a more peaceful place. One of the ways to do it is via dialogue and living compassionately in unity for constructive co-existence leading to a non-violent future.

### **Possibilities of a Weaponless world**

There are 22,000 nuclear weapons, 8 million small arms and a huge arsenal of fighter jets, tanks, ships, landmines, missiles including 25 million soldiers worldwide. This of use arsenal leads to violence and wars in our world. The world is becoming dangerously militarized with the global military spending in 2012 standing at \$1.75 trillion, which is about 2.5% of the World's GDP.

India, at this important time in history when we need more growth for poverty reduction, is dangerously militarizing itself which is a provocation for more violence and terrorism. India, China, Pakistan where poverty is the overwhelming problem are wasting their scarce resources on expensive weapons systems rather than on irrigation, pollution reduction, education and many other life improving essentials that their people currently lack. Vijay Mehta in his groundbreaking book, *The Economics of Killing: How the West Fuels War and Poverty in the Developing World*, describes how the power of global elites, entrenched under globalization, has created a deadly cycle of violence. The book explores the disarmament and demilitarization plans under a new initiative, 4D for World Peace (Disarmament, Demilitarization, Development and Democracy) which should result in saving huge amounts of money which can be deployed for peace-building and a safer future. The meeting will explore how through the process of disarmament and demilitarization, we can build a culture of peace for a weapon-less violence free world.

**Viney Jain, Prof.**

Conflicts happen in social interactions, leading sometimes to inter-personal and inter-group offences, aggressive behavior and injuries. A spirit of forgiveness contributes significantly to peaceful co-existence by reducing feelings of anger and revenge and by improving spiritual, mental and physical well-being in both the perceived victims and the offenders. This helps ending the prevalent vicious cycles of violence and counter-violence and restoring harmonious relationships necessary for sustainable all round development.

To forgive or to ask for forgiveness, however, is not easy for lay persons. Individuals differ greatly in their capacities to forgive. Disposition for forgiveness needs to be strengthened and cultivated. Techniques appropriate in the modern context should be developed and evaluated. The objectives of the proposed workshop are twofold: (1) Review and discuss the spiritual, psychobiological, social and cultural perspectives on forgiveness and (2) Suggest feasible strategies for enhancing the disposition to forgive and to reduce aggressive behavior, especially among school children - the future citizens.

### **Workshops on “Forgiveness: An Instrument for Peaceful Co-Existence”**

Religious, Psycho-Biological and Social Perspectives on Forgiveness

1. Introductory Remarks: Viney Jain, JVBI, Ladnun
2. Psycho-Biological Research on Forgiveness: Suneet Verma, DU, Delhi
3. Role of Forgiveness in International Relations and Peace : Samani Charitra Pragya, JVBI, Ladnun
4. Concept and Practice of Forgiveness in Religious and Cultural Traditions: M D Thomas, New Delhi
5. Forgiveness for Social Harmony, Family Welfare and Mental Health: Madhu Jain, Jaipur

**Session 2: January 6, 2014: 18.15 - 19.45.**

A Model Strategy to Reduce Aggressiveness and Enhance Disposition to Forgive

1. Introductory Remarks on the Model Strategy: Viney Jain
2. Methods to Assess Aggressiveness and Forgiveness Dispositions: Saroj Kothari
3. Spiritual Practices for Enhancing Forgiveness: Samani Amal Pragya
4. Reducing Aggressiveness in School Children by Preksha Meditation- Work in Progress:

Swami Dharmanand

5. Recommendations for a Strategic Action Plan

## Y

Yuji Yahiro, Master

**Abstract: ??**

Yuhimaru Takeda, Mr.

### Workshop

We are fighting against re-operation and export of the nuclear plants, the story of Peace Constitution, and revival of militarism. We need attention from world society and international solidarity based on non violent spirit.

When we use violence our mind regresses towards our past, when we were stupid animals.  
Thus we lower ourselves and hurt others at the same time

**ANUVRAT GLOBAL ORGANIZATION (ANUVIBHA)**  
**8<sup>th</sup> International Conference on**  
**Peace and Nonviolent Action**  
 January 5-8, 2014 • Jaipur / Bhinasar

VENUE : ANUVIBHA JAIPUR-KENDRA, Malviya Nagar-JAIPUR - 17

**- PROGRAMME -**

**SATURDAY, 4<sup>th</sup> January, 2014**

<b>19.30 - 21.00</b>	<b>Briefing Session</b> followed by Dinner	<b>Mahapragya Sabhagaar</b> <b>(M.S.) (Main Hall)</b>
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**SUNDAY, 5<sup>th</sup> January, 2014**

<b>06.00 - 07.00</b>	<b>PREKSHA MEDITATION by Samani Jis</b>	
<b>10.30 - 12.30</b>	<b>INAUGURAL SESSION</b>	<b>Mahapragya Sabhagaar</b> <b>(Main Hall)</b>
<b>12.30 - 14.00</b>	<b>LUNCH</b>	<b>Outside</b>

<b>14.30 - 16.00</b>	<b>FIRST PLENARY SESSION</b>	<b>M. S. (Main Hall)</b>
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THEME : *Nonviolence - Perception, Practice and Concept*

CHAIR : **Prof. Dayanand Bhargava (India)**

Speakers

1. **dr. Akash Ouchi (Japan)**
2. **Mr. Katsuya Kodama (Japan)**
3. **Mr. Muzzamil Cader (Sri Lanka)**

<b>16.00 - 16.30</b>	<b>TEA BREAK</b>	
<b>16.30 - 18.00</b>	<b>SECOND PLENARY SESSION</b>	<b>M. S. (Main Hall)</b>

THEME : *Poverty, Environment and Eco-sustainability of the Future*

CHAIR : **Mr. Michael Ben Eli (UK)**

Speakers

1. **Prof. Ashok Bapna (India)**
2. **Mr. Jonah R. Saifer (South Korea)**

<b>18.15 - 19.45</b>	<b>WORKSHOPS</b>	
<b>Workshop-1</b>	<b>Subject : Religious, Psycho-Biological and Social Perspectives on Forgiveness</b>  <b>1. Introductory Remarks: Viney Jain, JVBI, Ladnun</b>	<b>Lecture Room 1</b> <b>(Basement)</b>

	<p><b>2. Psycho-Biological Research on Forgiveness: Suneet Verma, DU, Delhi</b></p> <p><b>3. Role of Forgiveness in International Relations and Peace : Samani Charitra Pragma, JVBI, Ladnun</b></p> <p><b>4. Concept and Practice of Forgiveness in Religious and Cultural Traditions: M D Thomas, New Delhi</b></p> <p><b>5. Forgiveness for Social Harmony, Family Welfare and Mental Health : Madhu Jain, Jaipur</b></p>	
<b>Workshop 2</b>	<p><b>Subject : Workshop for Children (Children's Peace Train)</b></p> <p><b>Dr. Deborah Elizabeth Cohen</b> <b>Mr. Jonah R. Saifer</b></p>	<b>Lecture Room 2</b> (Basement)
<b>Workshop 3</b>	<p><b>Subject : Healing Ourselves; Healing the World; Youth Cultural Exchange as a Vehicle for Peace</b></p> <p><b>Ms. Susan seats</b></p> <p><b>Subject : A beautiful floating island in the universe.</b></p> <p><b>Mrs.Pamella Pasqualina Geagan</b> <b>Mr. Maurizio Fabbri (Italy)</b></p>	<b>Lecture Room 3</b> (Basement)
<b>20.00 - 21.00</b>	<b>DINNER</b>	

**MONDAY, 6<sup>th</sup> January, 2014**

<b>06.00 - 07.00</b>	<b>OKIDO YOGA, led by Master Yuji Yahiro</b>	
<b>09.30 - 11.00</b>	<b>THIRD PLENARY SESSION</b>	<b>M. S. (Main Hall)</b>

**THEME : *Interfaith Insights, Interreligious Understanding Cooperation for a Nonviolent Future***

**CHAIR : Dr. M.D. Thomas (India)**

- Speakers
1. **Rev. Dr. Jinwol (south Korea)**
  2. **Shri D.R. Kaarthikeyan (India)**
  3. **Mr. Francis Halder (Bangladesh)**
  4. **Mr. Rudi Jansma (The Netherlands)**



<b>11.00 - 11.30</b>	<b>TEA BREAK</b>	
<b>11.30 - 13.00</b>	<b>FOURTH PLENARY SESSION</b>	<b>M. S. (Main Hall)</b>

THEME : *Is a Nonviolent Future Possible*

CHAIR : **Dr. Thomas Daffern (UK)**

Speakers

1. **Mr. Vijay Mehta (UK)**
2. **Ms. Mayumi Mezaki (Japan)**
3. **Mr. Ravi Kumar Stephan (India)**
4. **Graham Leslie Peebles (UK)**

<b>13.00 - 14.30</b>	<b>LUNCH</b>	
<b>14.30 - 16.00</b>	<b>FIFTH PLENARY SESSION</b>	<b>M. S. (Main Hall)</b>

THEME : *The Individual and Peaceful Society*

CHAIR : **Dr. S.N. Subba Rao (India)**

Speakers

1. **Dr. A.K. Dhar (India)**
2. **Samani Agam Prajna (India)**
3. **Master Yuji Yahiro (Italy)**
4. **Prof. Hema Pokharna (USA)**

<b>16.00 - 16.30</b>	<b>TEA BREAK</b>	
<b>16.30 - 18.00</b>	<b>SIXTH PLENARY SESSION</b>	<b>M. S. (Main Hall)</b>

THEME : *Educating Children in a Culture of Ahimsa for Universal Peace: Balodaya Model*

CHAIR : **Dr. Narendra Sharma 'Kusum' (India)**

Speakers

1. **Mr. Sanchay Jain (India)**
2. **Mr. N. K. Sharma (India)**
3. **Mr. Ignatius Xavier (India)**

<b>18.15 - 19.45</b>	<b>WORKSHOPS</b>	
<b>Workshop 4</b>	<p><b>Subject : A Model Strategy to Reduce Aggressiveness and Enhance Disposition to Forgive</b></p> <ol style="list-style-type: none"> <li>1. <b>Introductory Remarks on the Model Strategy : Viney Jain</b></li> <li>2. <b>Methods to Assess Aggressiveness and Forgiveness Dispositions: Saroj Kothari</b></li> <li>3. <b>Spiritual Practices for Enhancing Forgiveness: Samani Amal Pragya</b></li> <li>4. <b>Recommendations for a Strategic Action Plan</b></li> </ol>	<b>Lecture Room 1 (Basement)</b>

<b>Workshop 5</b>	<b>Subject : Sharing the Path to Peace</b> <b>Mr. Graham Leslie Peebles</b>	<b>Lecture Room 2</b> <b>(Basement)</b>
	<b>Subject : Bias Awareness and Bullying Prevention : A Creative Response to Conflict Model</b> <b>Ms. Priscilla Prutzman</b> <b>Ms. Leah Rossner</b>	
<b>Workshop 6</b>	<b>Subject : “Youth and Song Birds! Best Practices for Cultural Repair through Real Youth Leadership.”sub-theme: The role of youths in creating a peaceful world</b>	<b>Lecture Room 3</b> <b>(Basement)</b>
	<b>Subject : OkiDo Yoga for Global Health (Meiso-Shiatsu)</b> <b>Mr. Maurizio Fabbri</b> <b>Mr. Daniel Francis</b> <b>Mrs. Samantha Lynne Gupta</b>	
<b>19.45 - 20.15</b>	<b>Subject : Taiko Performance</b> <b>Mr. Mugen Yahiro</b>	

<b>20.15 - 21.15</b>	<b>DINNER</b>
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**TUESDAY, 7<sup>th</sup> January, 2014**

<b>06.30 - 07.30</b>	<b>Subject : OkiDo Yoga and Preksha Meditation</b> <b>Mr. Pradeep Bhati (India)</b>	<b>Lecture Room 1</b> <b>(Basement)</b>
<b>09.30 - 11.00</b>	<b>SEVENTH PLENARY SESSION</b>	<b>M. S. (Main Hall)</b>

**THEME :** *Anuvrat as an Instrument of Change for a Better World*

**CHAIR :** **Dr. S.L. Gandhi (India)**

- Speakers**
1. **Samani Rohini Prajna (India)**
  2. **Samani Satya Prajna (India)**
  3. **Mrs. Shivani Bothra (India)**
  4. **Prof. Bharti Jain (India)**

<b>11.00 - 11.30</b>	<b>TEA BREAK</b>	
<b>11.30 - 13.00</b>	<b>EIGHT PLENARY SESSION</b>	<b>M. S. (Main Hall)</b>

**THEME :** *Educating Youths in a Culture of Nonviolence for Creating a World without Violence*

**CHAIR :** **Rev. Doboomb Tulku (Tibet)**

- Speakers**
1. **Dr. Gulab Kothari (India)**

2. Mr. Fons Delnooz (The Netherlands)
3. Ms. Susan Seats (USA)
4. Ms. Samantha Lynne Gupta (USA)

<b>13.00 - 14.30</b>	<b>LUNCH</b>	
<b>14.30 - 16.00</b>	<b>NINTH PLENARY SESSION</b>	<b>M. S. (Main Hall)</b>

**THEME :** *Nonviolence and Possibilities of a Weaponless World*

**CHAIR :** Padambhushan Shri D.R. Mehta

- Speakers**
1. Ms. Monowara Begum Moni (Bangladesh)
  2. Shri Vijay Mehta (UK)
  3. Prof. Vidya Jain (India)
  4. Mr. Mano Mettanando Laohavanich (Thailand)

<b>16.00 - 16.30</b>	<b>TEA BREAK</b>	
<b>16.30 - 18.00</b>	<b>WORKSHOPS</b>	
<b>Workshop 7</b>	<b>Subject : Sustainability by Design</b> Mr. Michael Ben Eli	<b>Lecture Room 1</b> (Basement)
	<b>Subject : The Karate-Do &amp; martial arts as a way of balance, overcoming fear and aggressiveness, how to evolve these into a way of peace</b> Mr. Paolo Asirelli	
<b>Workshop 8</b>	<b>Subject : Dealing with Emotions</b> Mrs. Patricia Cecilia Martinot Mr. Fons Delnooz	<b>Lecture Room 2</b> (Basement)
	<b>Subject : Rebuilding Lives: Bringing Peace</b> Prof. Bharti Jain	
<b>Workshop 9</b>	<b>Subject : Need for Collaborative Leadership in the World of Difference</b> Prof. Hema Pokharna	<b>Lecture Room 3</b> (Basement)
	<b>Subject : Preparing Teachers and Workers for Peace: for a Nonviolent World</b> Mr. Sanjay Goyal	
<b>Workshop 10</b>	<b>Subject : OkiDo Yoga for Global Health (Meiso-Shiatsu)</b> Mr. Maurizio Fabbri	<b>Lecture Room 3</b> (Basement)
<b>19.30 - 20.30</b>	<b>DINNER</b>	
<b>22.00. . .</b>	<b>DEPARTURE FOR BHINASAR (Bikaner) by bus</b>	

**WEDNESDAY, 8<sup>th</sup> January, 2014**

<b>10.00 - 12.30</b>	<p style="text-align: center;"><b>VALEDICTORY SESSION</b> at Bhinasar under the auspices of His Holiness Acharya Mahashraman</p>
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## Nonviolence is the Highest Religion



**Ahimsā paramo dharmah -**

Non-violence is the highest religion

(Mahavirji Tempel, Rajasthan)

Jainism is sometimes called the nonviolence religion. Nonviolence – ahimsā – forms the core of all Jain teachings.

Mahāvīra, the most recent of the 24 Tirthankaras who lived from 599 B.C to 527 BCE<sup>1</sup>.

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

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<sup>1</sup> Opinions about his dates vary according to sect, but it must have been between 600 and 425 BCE

Another respected Jain scripture, the *Jaina Yogaśāstra* gives the following definition of nonviolence:

*Reverence for life is the supreme religious teaching,*

*Non-injury to life is the supreme moral guidance,*

*Giving freedom from fear to life is the supreme act of giving*

*Non-violence to life is the supreme renunciation.*

The Jain scriptures are full of references to this ethical principle, and it the core principle is that ‘non-violence is the highest religion.’ In fact the same holds for Christianity, Islam, Buddhism and other religions – ‘thou shalt not kill’ being the first commandment. In the Hindu text *Yoga Sūtras* by Patañjali, nonviolence is the first mentioned as a condition to become a yogi. But nowhere this principle has been worked out more than in the Jain religion, and the Jains are almost the only ones on the world who have always practiced this principle in all aspects of life.

The highest accomplishment for a Jain is that of Jina – conqueror in the spiritual sense. The best way to conquer is an inner attitude of absolute nonviolence, the repeated turning of the other cheek and inner acceptance of whatever humiliation or hardship one may personally receive. A true jina has no fear for death or pain or slander or defame whatsoever, because he knows that pain is only temporary as long as the physical body and mundane psychology exist, and that his true being is immortal and will either reincarnate or be liberated from the cycles of repeated existence in the physical world of suffering, ignorance and despair.

Imagine a world without war, without murder and terrorism, without cruelty to animals, plants, humans and gods. There would be no meat consumption, nor would there be the resulting depletion of useful lands in order to feed cattle. There would be no stables too narrow to live, let alone enjoy life. There would be no laboratory experiments on animals to test medicine and cosmetics – because we would understand the analogies between the forces and elements in nature without doubt, and recognize the beauties of Nature rather than of our mere skin surfaces. There would be no nuclear bombs, nor the constant fear for the extinction of the earth and ourselves. Imagine that people would realize that their inner being, their true character, is more important and everlasting than evanescent physical existence, and that one carries over one’s basic

character from incarnation to incarnation, and from generation to generation. Actually it is most amazing that humanity at large even today has not picked up these fundamental teachings of the ages and brings these into practice wherever she can. Today humanity with his modern global awareness *does* have the possibility to create an age of relative peace and absence of avoidable suffering.

Imagine that in our time even we would regard water, energy, the earth and the air as living divinely ensouled beings with a divine purpose – to be respected and not obstructed. Environmental pollution and destruction and suffering in the subhuman kingdoms of nature would than not exist, or only minimally. It can be accomplished. We can live in peace and heartfelt sympathy among ourselves and with the planet and the universe and all beings, and further our own spiritual progress, our karmic quality and the circumstances for our children, grandchildren and many generations to come – which include ourselves in future births.

Nonviolence and compassion – or living in harmony with the divine, as others would say – are the highest and only true religious practices for our time.

Even nonviolence cannot kill absolute evil. But as long as there is but one spark of hidden light in the evil man's heart, the spirit can become awakened

## *The Consciousness of Plants*

- by a clairvoyant Theosophist

*P*lants, like animals, are quick to respond to wise and loving care, and are distinctly affected not only by what we do for them physically, but also by our feelings towards them. Anyone who possesses astral sight will be aware that flowers delight in and respond to a feeling of admiration. The feelings of the vegetable differ rather in degree than in kind from those of the animal or of the human being, and they bear somewhat the same relation to those of the animal as do those of the animal to those of the human being.

The animal is less complex in his emotions than the human being, but is capable of affection and hatred, of fear and pride, of jealousy or of shame. Some animals, too, seem to have a sense of humor; at any rate, they keenly enjoy playing tricks on one another, and they object greatly to being made to appear ridiculous or to being laughed at. There is nothing to show that these emotions are less in proportion in the animal than they are in us; but we may say that the animal has fewer emotions and that they are less complex, and his methods of expressing them are more limited.

If we descend to the vegetable kingdom we find that the vegetable has scarcely any power of expression; but we shall be making a grave mistake if we therefore assume that there are no feelings to express. Emotion in the vegetable kingdom is again far less complex even than that of the animal, and it is altogether vaguer – a sort of blind instinctual feeling. The chief physical manifestation of it is the well-known fact that some people are always fortunate with plants, while others are always unfortunate, even when the physical measures adopted are precisely the same. This difference exists everywhere, but in India it has been specially noted, and certain people are described as having the lucky hand, and it is recognized that almost anything which those people plant will grow, even under quite unfavorable conditions, and that anything which they cultivate is sure to turn out well. When this influence is universal over the vegetable kingdom it is not a question of individual liking, but of certain characteristics in the person, and certain qualities in his astral and etheric vehicle which prove generally attractive, just as there are some people with whom all dogs will at once make friends, and others who without effort can manage the most recalcitrant horses.

But plants are also capable of individual attachment, and when they get to know people well, they are pleased to see (or rather to feel) them near. A person who pours upon his flowers a stream of admiration and affection evokes in them a



feeling of pleasure – first of a general pleasure in receiving admiration, which might be thought of as a sort of germ of pride, and then, secondly, a feeling of pleasure at the presence of the person who admires, which in the same way is the germ of love and gratitude. Plants are also capable of anger and dislike, though outwardly they have hardly any means of showing them.

A spiritual person who has a garden will make a point of seeing that it is in every way perfectly and carefully looked after, and more than this, he will himself make friends with the flowers and trees and shrubs, and will go sometimes to visit them and give each its due need of admiration, and so in giving pleasure to these lowly organisms he will himself be surrounded by a vague feeling of affection.

It may be said that the feeling of a vegetable can hardly be strong enough to be worth taking into account. It is true that the influence exerted by it upon a human being is less than would be produced by the feeling of an animal; but these influences do exist, and though the feeling of one plant may not seem important, the feeling of hundreds begins to be a recognizable factor, and if we wish to make the best possible conditions, we must not ignore our less developed brethren of the lower kingdoms.

That much even from the purely selfish point of view; but a spiritual person naturally thinks first of the effect upon the plant. When we form a garden we are drawing round us a number of members of the vegetable kingdom for our own pleasure; but at the same time this affords us an opportunity of helping them in their evolution, an opportunity which should not be neglected. Plants differ much in their power to receive and respond to human influences. A large tree, for example, with its slow growth and its long life, is capable of forming a far stronger attachment than anything which is merely annual. Such a tree comes to have a decided personality of its own, and is even sometimes able temporarily to externalize that personality, so that it can be seen by the clairvoyant. In such a case it usually takes upon itself human form for the time, as I have mentioned in *The Inner Life*, vol. ii. Those who wish to understand how much more intelligence there is in the vegetable kingdom than we usually think, should read a delightful book called *The Sagacity and Morality of Plants* by J.E. Taylor.

- Charles Webster Leadbeater  
From: *The Hidden Side of Things*  
The Theosophical Publishing House  
Adyar, Chennai  
ISBN 81-7059-337-9

*In times of war  
Give rise in yourself  
To the mind of compassion,  
Helping living beings  
Abandon the will to fight.  
Wherever there is furious battle,  
Use all your might  
To keep both sides' strength equal  
And then step in to reconcile this conflict.*

(Vimalakirti Sutra)

## *Violence and Nature*

*V*iolence can be defined as a purposely induced sudden release of a large amount of energy to bring about a significant irreversible change. ‘Purposely induced’ implies that here is a conscious motivation, and knowledge of a process leading to a certain result.

Only humans have self-conscious choice – other entities in nature have no or hardly any conscious choice and are motivated by their inbuilt instincts over which they have no power of control. So some animals, like a tiger or a shark, can bring forth a sudden large amount of energy to catch a prey – but it is not their motivation or conscious knowledge of a process. It is only the human mind which can think about motivations, make a conscious choice and use its acquired knowledge of physical, chemical or other processes.

Within this definition there is no violence in nature. Tsunami’s, earthquakes, volcanic eruptions etc. have a natural cause, but are not flowing forth from conscious choice. They are not directed by purpose towards a victim or victims in particular. Predators, the violent attackers in nature, make no self-conscious choices: when they are hungry and see a prey their hormones and nervous processes connected with hunting instinct are released and they just do what is in their nature, without any evil motivation. It is impossible for a predator to ponder about the consequences and out of compassion for its prey decline to kill it. Also territorial defense may give rise to forceful instinctive action. Animals have no *self*-conscious mind and have no ability of ethical reasoning – even though some may have ethical instincts besides parental care, like it is sometimes seen in elephants, dolphins, dogs, cats, horses, and a few more. That is the difference between a human and an animal.

Humans have animal’s instincts, but these are or are supposed to be under control of his mind. If not under control, it is a matter of conscious choice. Humans may have hunting instinct and territorial instinct, but he may curtail these instincts or abandon them by his ratio. Territory in its literal meaning signifies a ‘piece of the earth isolated for oneself from others.’ It is a most necessary provision in the animal kingdom and perhaps in early human societies. Most wars of the past, which were mostly about territory or power, found their origin in *not* controlling these archaic instincts. In an extended meaning territory can be meant psychologically: my religion, my people, my race, my internal affairs, my private mental or psychological domain, etc. These concepts related to ‘my’ and ‘mine’ and ‘I’ are all products of the human mind – not of wild nature. Rationality has the power to either accept or reject these concepts, and to adopt or reject the impulses of the ancient animal instincts within us. Both options happen in the world: there are wars as well as negotiations and compromise, even genuine respect for other’s ideas, knowing that no human idea is the ultimate truth. Human *ideas* are also territories, psychological territories. Fundamental *a priori* sympathy for *every* human living being as a mentally and psychologically evolving, and free, being can prevent all conflicts before they even come into being. If conflicts

have already arisen, this understanding and attitude of nonviolence – mental as well as psychological, can still prevent *physical* and vocal violence.

Violence is not only inflicted by humans on each other; humans also inflict it on nature. This would not have been necessary and *is* not necessary. It was in the nineteenth century in England and other western countries that people began to think about the cause and mechanism of evolution of living organisms in nature. For centuries one had believed – in the Christian dominated world – that ‘God had created all living beings unchangeable.’ The nineteenth century was a most materialistic age. Science had dumped ‘God’ as being unnecessary to explain the processes of nature, and modern spirituality had not yet sufficiently sprouted. As a result all scientific theories from the nineteenth and twentieth centuries were based on the knowledge of properties of unconscious matter, and therefore all processes in nature were regarded as blind. It is no wonder that a man like Charles Darwin and others based their theories on the prevailing scientific moods in the western world as well as seeing the social deprivation of large sections of the society and heartless competition of nineteenth century London. From this soil rose the idea that competition and struggle for life and survival of the fittest were the actual motors of evolution. It was the selfishness of a society which had lost its religion and therefore saw only the material side of life which promoted a selfish and relentless struggle as the basis for all living beings.

Another famous – or I would rather say, infamous – expression from the nineteenth century was: “Nature is red with tooth and claw.” This conveyed the idea that relentless fights were the order of the day – like in human wars. Thus selfishness and violence were established by science as accepted and real great forces of nature. But, as I already remarked, the so-called selfishness and violence of nature are not selfishness and violence according to definition. You need a mind which can make conscious choices for good or evil, to think selfishly and induce purposely violent behavior. Apparently this was not seen by the scientists of those days – a philosophical mistake – but the *apparent* selfishness and violence of nature were used to justify human selfishness and violence. These ideas were carried over to the twentieth and even twenty-first centuries, and it has been forcefully defended that the genes, the strings of DNA codifying for the proteins of which our body is built, are themselves selfish. How can a gene be selfish – does it have a mind and an ego to decide for its own profit? If we ask this question, the adherents of ‘the selfish gene’ concept will say: ‘That is just how nature is.’ They may believe that ‘without it, evolution or even life itself would not have existed.’

As a biologist I have spent thousands of hours alone in nature. I am always astounded by nature’s quietude and peacefulness. Trees and other plants stand quietly and beautifully to produce oxygen and food for the whole world. They produce large amounts of flowers, honey, pollen, fruits, vegetables, useful materials, and they sustain non-vegetal life *on the whole planet*. Nature is in a dynamic balance: the reason for existence of living beings is not brute survival, but an effort to gain experience, to involve inwardly, and to bring about the best and most beautiful of what is within each as individual and as group. Rarely have I personally witnessed ‘violence’ in nature

though we know that predation is going on all the time. The beauty of nature is astounding. Nature shows expressions of happiness rather than expressions of gloom. Only humans seem to have the power to be depressive and desperate. Thousands of different species of flowers in all colors and forms, hundreds of different types of provisions for other creatures, millions of individual *sacrifices* of smaller animals to serve the larger ones as food – Why would nature provide all this if selfishness were the motivation? Do we know whether the *inner* consciousness or ‘soul’ of an insect eaten by a bird experiences joy or suffering? All provisions to lead a good life for animals and humans are available in nature.

If the social circumstances and philosophical world view in the nineteenth century had been different in the western world, scientists might have seen compassion, care, and a great plan of individuals serving a greater wholeness as motivating forces of nature in stead selfishness and violence, and they would have taken these as presumptions on which to build their theories.

We can ask many wise teachers of humankind: Buddha, Mahavira, Mohammad, Jesus, Patañjali and many others, and they will answer that compassion, non-violence, mercy and love are the motivating forces of Nature. The Vedic Rishis – the oldest known human sages, seers and poets – taught us about a living force of order, called rita, and about exchange of spiritual energy between men and gods – yajña (i.e. sacrifice, literally ‘to make sacred’ – as an *inherent property* of cosmic life and not as in its ritualistic sense, originally). These great preceptors had not just looked at nature with their physical eyes, but had *penetrated* into the very heart of Nature, and *knew* what Nature really was: it was wisdom, intelligence and conscious ethical knowledge in the first place.

Who should we follow: the scientists or the seers?

My summarizing conclusion is that ‘violence’ as consciously motivated evil does *not exist* in nature outside the (human) mind. It is the human mind only which wishes to and can trespass the laws of the divine for the sake of temporary physical and psychological satisfaction. That is the very reason of our suffering – our despair, our violence, our wish to destroy evil *outwardly* by killing other beings. This never works. Violence evokes more violence, and the mind of a violent person becomes habitually more and more violent and cruel. The same is of course true for a loving or merciful or compassionate mind.

### **Violence inflicted on nature**

So if we speak of violence in and on nature, it is always *human* induced violence. Our violent thoughts are born from suppression of our higher mind and permissiveness towards our lower mind. At any moment we can, as individuals and as group or society, become aware of this attitude, and change it.

Examples of human violence on nature and their motivation are, among many others:

*Forest destruction*, which on a larger scale is called deforestation: cutting trees for no other reasons than our own interests – mainly for wood and cattle ground – regardless of the millions of beings who draw their life-support from trees and other ecological environments in the forest. Deforestation, especially in the tropics, often leads to destruction of the soil, so that the land becomes useless for agriculture after one or two years. Due to particular almost irreversible

processes such as lateritisation (i.e. an iron-rich layer of the soil at the surface becomes hard and impenetrable for roots and even machines), erosion and denudation, the soil become unfit for natural reforestation, and waist land, useless of man as well as nature is the result. If there is anything on land what we really need for our continued health and existence – it is forest.

*Clinging and attachment to physical comfort.* We should realize that tremendous amounts of energy consumption and production of pollution and resultant ‘global warming’ and dilution on of the protective ozone layer of the higher atmosphere of the earth are mainly due to the chemical industries serving our superficial physical comforts. A great part of air and sound pollution is due to transportation of goods and people, and to house warming and cooling, including offices and work places. Other violence related chemical industries are the development and production of cosmetics and medicine. Then there is the habit of wearing excessive cloths: large stretches of land are needed for production of cotton and other materials to cloth ourselves. Much of it can not be avoided in our society – heating and cloths have been necessary since the human species left the tropical zones of the planet. But still we can lead a more natural life. Nature has provided us with the option to enjoy her in many ways: by showing beauty, by production of clean air, clean water and clean land, by producing pleasant smells, fresh breezes, by touching our skin by warmth and coolness, by moistness and dryness. Some of nature’s productions, such as heat and cold and winds are in excess for us, because we live where we don’t belong; but still our system is provided with a wide range of tolerance, immunity, and inherent power to cure upcoming diseases. But what have we done?: not only do we attack and destroy nature, we also defend ourselves against her as if she is our enemy – and that too involves violence. We spend millions of dollars and inflict large scale suffering on nature only to ‘protect’ the surface or the top one millimeter of our skin against cold and heat, and then to the diseases, lack of energy, depressions and bad tempers which result from many aspects of artificial life. We use an 800 kg car to transport our own 80 kg, and so on. There is no end to examples of what more naturally living people in so-called developing countries shrug their shoulders or even laugh about. Millions in ‘developed’ countries live ever in the same polluted or carbon dioxide increased air, at the same temperature, they hardly walk or use their muscles, and on a daily basis for long stretched of time in the same psychological environment. They miss the plays, varieties, challenges and changes of nature – because they have no time to enjoy them. This behavior is violence against fellow humans as well: many on earth live in really difficult circumstances of heat or cold and pollution, in dirty slums along stinking rivers and with painful diseases – because the social divisions *force* us to live unnatural; because they have to earn money to buy what modern society demands. We could change so many of our small unnaturalnesses in our lives, both as individuals and together. That is where we can start solving the problems – and begin with ourselves.

*Pollution and waste.* The human being is the only creature on earth which produces pollution – “let others ‘enjoy’ our refuse” is the motto. It is a mentality. It is done consciously, by our choice and has an irreversible negative impact on others. Hardly any pristine natural environments, even

at places where humans are scarce, like the far reaches of the oceans, high and steep mountains, the Polar Regions and other places are free from the negative impact of human pollution. Even the space outside the atmosphere is polluted by debris. In all other cases of 'pollution' and 'waste' – those produced by nature: feces, urine, gaseous exhalations of plants and animals – are useful and beneficial for others. They are not only 'recycled,' but also a necessity for the living experience and evolution of the next generation of ensouled beings of millions of species. Humans knowingly add poisons to natural environments, thus consciously adding to death and suffering of innumerable creatures. It would not be necessary. Of course this has its impact on human health and well-being also. Humans need, besides a healthy and well-functioning body, like all creatures, also a pure and stimulating psychological environment. Making environment dirty, poisonous and stinking or just uninspiring and feeding the mind with thoughts of fear and hopelessness lead to alienation, depression and indifference among humans.

*Meat consumption.* Naturally humans are vegetarians or almost vegetarians. Like the monkeys. No human toddler is jumping on potential prey animals to play and practice, like kittens and cubs do. Killing and hunting do not belong to the normal human instincts. Our normal foods would be fruits and vegetables, roots and grains. Consciously and willingly suffering is inflicted on the animal kingdom by our unnecessary and violent pursuits. Meat eating itself tends to stimulate our violent tendencies. Karmically it leads to many diseases of the human body which could have been avoided. For one kilogram of meat, the cattle have to be fed eight kilograms of agricultural products. That means that, theoretically, some 88% of destruction of nature for purposes of agriculture could have been prevented if human would be vegetarians – what by nature they should be. This form of violence comes forth from an erroneous desire to satisfy our tongue. If we are unable, because of habit and attachment, to entirely abandon meat eating, it could at least be reduced to a 'necessary' minimum.

*Production of non-biodegradable materials.* Mainly since the discovery and large scale exploitation of fossil oil and the invention of plastics and other materials which can not be broken down nor serve as food for other creatures, the stamp of human presence is met with even in pristine nature. There are gases in the air and in fire, there are minerals and organic chemicals in the waters and the earth and even in space, which will remain with us for unknown periods in the future, and continue to spread harmful influences. Nature herself has always avoided to produce harmful non-degradables. Natural air, water, vegetation, soil and rock always serve some good purpose for others, both physically and psychologically (that is why we use words like 'pure' and 'pristine' and 'natural.' And why rich people always wish to build their second house in nature)

*Medicine.* Throughout the ages, medicines have always been provided by nature, and experts and wise people have been able to find and apply these medicine. Moreover when living naturally, people need few medicine. Medicine belonged to the harmony of nature itself in which biochemistry, the stars and nature's inherent knowledge of a type of matter which somewhat finer

than physical matter. In the 19<sup>th</sup> and 20<sup>th</sup> centuries nature had become our enemy which we seek to control, and partly kill and root out: germs are our enemies, viruses are our enemies, and for them we have invented the strongest killers. It is another form of violence against nature. We have forgotten that diseases are natural procedures of nature to restore balance, and that the only right approach is to stimulate that balance. But in our dualistic thinking which divided the world in good and evil, friends and enemies, we choose to kill 'evil' and 'hostility.' So doing, we do not realize that, in stead of helping the body and nature and the soul living in that body, we disturb the balance even further. As in wars and human conflict: we kill the enemy and celebrate victory on the suffering of the other— but after some time the enemy returns stronger and better prepared. The same happens with germs and viruses. We have had quick successes, but now these creatures are finding answers against our antibiotics (literally meaning 'anti-life agents') and become more and more resistant against our killer-agents.

The pharmaceutical industry – which is also a chemical industry – earns billions of dollars to the diseases of people, and has been responsible for large scale pollution of rivers and other natural environments. They also poison the inner environment of the human body. This branch of science and industry also causes tremendous suffering by torture of animals on which the medicines have to be tested. Only if the animals survive, the medicine can be given to humans. This too is an obvious and disgusting form of violence. How can we cure suffering by causing suffering? Let us make use of the classical alternatives like ayurveda and other pre-modern possibilities, including preventive use wherever we can – we will get less sicknesses and use of aggressive medicine can be reduced to a minimum.

*War.* Obviously war is the supreme human tragedy on our planet. It has occurred since times immemorial. Our wish to destroy outward enemies is the greatest stimulus for the development of technology: explosives and rockets were invented long before more useful gadgets were developed. Hardly had Einstein shown the fundamental identity of matter and energy, and people started to invent a nuclear bomb on basis of that principle.

Not only are thousands in a war killed or left to die a dreadful death on the battlefield, or suffer life-long disablement and pain, or suicidal war trauma, and are women/mothers widowed, children orphaned, diseases spread and communities and cultures destroyed – psychologically it evokes hatred, distrust and disgust to last for generations, even centuries or millennia, it may lead to distrust even in God or the gods or religion or its preceptors, distortion of religious understanding and doubt in the existence of the good and beautiful in general. And what do we know about the future consequences for the mind of the soldier in the hereafter or in future lives who is dying on the battlefield under violent circumstances, brainwashed by his society, full of fear, hatred, perhaps cursing and condemning the enemy or his own leaders, while he himself may still be in the shock of having killed another? Does a dying soldier think of the glory of his patria at that moment and is what he does his conscious choice and noble self-sacrifice? Many times religion and 'God' or 'gods' have been misused to serve the adventures of aggressive and



cruel people – which is, apart from blasphemy, destruction of the psychological and moral basis of confidence for human culture. Still we celebrate and glorify the conquerors and murderers – if they are on our side. That is how we all together keep the wheel of violence turning. But karma – nature’s justice – is always on the side of what is universally good and true and beautiful; and woe the offenders. Who is going to pay the karmic prize for the suffering caused to the innocent?

Usually we are hardly aware that war is also a disaster for nature. Many people may find that no more than a side issue, but it is for nature and her subhuman kingdoms of life that we bear responsibility, even if our fellow humans we choose to kill. And even if there is no war, tests of weapons, most obviously nuclear weapons, have proofed to be disastrous and leave stamps on life forms for many generations. We know from history that violence of war solves nothing in the long term, and creates seeds for future suffering and destruction.

In war journalism the emphasis is of course on human tragedy and the meanness or those in power, but it is often forgotten that every war is also an environmental disaster. The environmental disasters accompanying a war may be very much larger than the environmental issues against which so many environmental NGOs and pressure groups fight. These disasters are just too large to handle, and when the human war has been fought, we walk away with our eyes covered. There are people – a few – of organizations like the World Society for the Protection of Animals, who, in the wake of a war, try to do something for animals who have lost their home and owners, and their grazing grounds, are dying of hunger or find their environment full of landmines. Ecological structures have been destroyed. Animal social structures have been ruined for generations. We usually don’t even think of that. Regrettably such help by well meaning people and organizations will be no more than a band-aid on a stinking wound. Still they should continue, if only for the purpose of sowing seeds of saneness and compassion for the future. It is the CAUSE we should make war on: the cause is the way we use our human mind. The result of war usually is huge environmental pollution as well as large scale destruction.

Particular types of people tend to apply and ‘test in vivo’ the worst weapons, and other destructive power machines, chemicals and other methods when there is a war. Some almost seem to enjoy it. Agent-Orange is an infamous example. If ever there will be a nuclear war, and there will be survivors, or even if there are no human survivors, the aftermath of it will leave its stamp on nature and the planet forever.

*Weapons industry.* Apart from the violence towards nature which goes in smaller or larger extent with all industrial production, and apart from the above mentioned tests, the production of weapons is not *particularly* violent. It is not the production, but the mind that conceives of them that is violent. A weapon is never build for any purpose as to inflict violence – and to earn money out of that. If our minds would be nonviolent by conviction and training – nobody would even think of producing weapons. Nature has no weapons except claws and teeth (unless you wish to call a cobweb a weapon – and some other cunningnesses) – nature has provided no more of it than necessary, and only for personal use, i.e. for feeding and defending. The first human being to

invent weapons in history beyond the use of his nails and teeth should posthumously be awarded the honor of being the greatest criminal ever. Still it belonged to the natural evolution of the mind and impulses to do just that.

The problem with weapons industry is that they are the core and basis of the economic system of particular countries. Even if no war is taking place or is planned, weapons are continuously produced and sold as a necessity for their sustainable economy and level of wealth. The production of weapons is not only – perhaps not even in the first place – motivated by our fear and violence, but by our ‘value free’ (= irresponsible) economic self-interests. It is a matter of *negative* thinking or absence of consideration rather than *action-directed* thinking. It is negligence of the interests of others. It is negligence of the existence of suffering. It is negligence of religion, and it is negligence of nature. Weapons production in itself may not be a violent action – but it is *servicing* evil motivations.

To summarize: violence is a product of the human mind, and can be conquered there only – nowhere else. The only thing is that we have to control our mind, and not allow it to decrease in moral quality. Violence belongs not to Nature, and 90 % of suffering in the world would not exist if we would control our mental, vocal and physical tendencies towards violence in daily life and on the large scale. Nature, men and gods will be grateful. We should remember that we are (as yet unperfected) gods in our essential being, and that to become gods or angels or Buddhas – perfected humans – is our future. We are *not* animals who happened to develop more brain cells than other monkeys. If we were, that would have been the greatest mistake nature ever made.

*May all beings be happy and secure;  
May their hearts be wholesome.  
Whatever living beings there may be,  
Feeble or strong, tall, fat, or medium,  
Short, small, or large, without exception,  
Seen or unseen,  
Those dwelling far or near,  
Those who are born or who are to be born,  
May all beings be happy.*

(Metta Sutta) (=Aphorism of loving-kindness)