

THE JAIPUR DECLARATION

“The 9 Petalled Flower Of Peace”

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FOREWORD: Having been involved to write a document summarising what I had sensed to be the “mood of the conference” which met in Jaipur in January 2014, I meditated long and hard on this task. It came to me, as if from above, that it should be conceived as a flower, with a series of petals, emanating from a central stem. This was because it is a known fact to all philosophers and thinkers who have dwelled on the complexity of peace and nonviolence, that it impinges on all areas of life and society, and therefore any declaration of value must address, in some way, all those separate areas, yet at the same, make clear that they are all interconnected. Having conceived this idea, the separate petals and their contents, more or less filled themselves in as I was writing, and based on my experiences in the various workshops, plenaries and from private interactions with others at the conference, as well as my experience of over 30 years campaigning, writing and teaching about the philosophy of peace and non-violence. As a further confirmation, when our conference visited the samadhi of Acharya Tulsi, we sat in meditation around the beautiful shrine, in the town of Bikaner, where we had travelled to meet with Acharya Mahashraman the successor to Acharya Mahapragya, and I found copious flower petals scattered around the shrine, as if a sign that the petal concept was indeed the best way to sum up our conference. As my further contribution to the proceedings of the conference, and by way of a formal academic paper to present to those who attended, in retrospect, I have decided to give some detailed comments and references to the Jaipur Declaration itself, so that colleagues can see the thinking that underlies the wording chosen. Hopefully this contribution will stimulate others to think through the issues involved, so that together we can work on creating a truly non-violent world, or at least, a less violent world, than we are living in at present. Such a world would be more beautiful, more tolerant, more creative, more alive, more loving, and more compassionate. There would be more flowers, and fewer guns, tanks, bombs and rockets. So may this declaration and these footnotes help, in some small way, to usher in such a world!

INTRODUCTION: This declaration has arisen out the conference of January 2014, in Jaipur, Rajasthan, India, hosted by the Anuvrat Vishva Bharati (Anuvibha) Jain organisation, in which eminent educators and peace activists from across the world, and from India, were invited to come together and discuss models for a peaceful, nonviolent and sustainable world society. After several days of discussion, the following Declaration is an attempt to sum up the fruits of our deliberations, and is couched in the form of the Anuvrat concept of *small vows* (anuvrat),¹ to be undertaken by non-specialist religious practitioners or householders, who want to help mankind advance to a more peaceful path. The declaration consists of a number of “small vows” which are realistic and feasible, and which apply to the many areas of life we discussed at the conference, and in which human beings are experiencing violence and suffering at the present time. Not all of us could hope to adhere to all these vows, and some of them are really quite large in their implications. We issue them as a kind of guidepost to how we might achieve a peaceful and nonviolent world, and how each of us, in our own sphere of activity, can play our part. Everyone is welcome to make use of this Jaipur Declaration in their own geographical or spiritual community, and to add in clauses or additional small vows which you find appropriate. Those of us attending this conference came from Jain, Buddhist, Hindu, Sikh,

¹ Anuvrat as a concept for peacemaking was explained succinctly by Acharya Tulsi as follows: “*If an atom (anu) has in it the monstrous power to destroy the world, amply demonstrated in the unprecedented holocaust at Hiroshima and Nagasaki, I want to tell the world that we have its counterpart in anuvrata – a small or atomic vow – which has the power to ward off and counter the threat of an atom bombs*” see Tulsi, Acharya *Anuvrat: a code of conduct for moral development* (New Delhi, 1988) The purpose of this Jaipur Declaration is to reaffirm that faith. In these 9 petals, we have the key not only remove the threat of nuclear omnicide, but also to usher in a far more peaceful and non-violent world.

Christian, Islamic, Jewish, Secular, Humanist, Gandhian, Druid, New Age, Bahai, Pagan, Taoist, Shinto, and many other spiritual and intellectual paths, as well as from many countries, languages, and regions of the world, and also from many different professional backgrounds. The Declaration is conceived as a flower with 9 petals and a central area (floral axis). Each petal concerns a particular area of importance that needs working on, as we see it. We invite your collaboration with this project. Together, we can share the fragrance of the *9 Petalled Flower of Peace* and transform the violence that the planet is experiencing, into a passing phase, ushering in a deeper era of peace and enlightened wisdom. We hope children and artists can draw and paint on walls, murals and websites all around the world, this 9 petalled Flower of Peace and get our message of hope out into circulation far and wide.²

PETAL 1. HEALING: We vow³ to abstain from actions and habits causing ill health or illness to ourselves or others.⁴ We vow to adopt a healthy diet and lifestyle.⁵ We vow to use our medical knowledge to help alleviate suffering and illness.⁶ We vow to research all health regimens and medicines that assist healing.⁷ We vow to understand the spiritual bases of health and well being.⁸ We

² This introductory section tries to sum up the overall reason, purpose and thinking behind the Jaipur declaration.

³ The document is couched in the terms of small vows; vows are an important part of ancient spiritual cultures; to give one's word to something is an indication of giving certain spiritual intent and was regarded as having legal force in ancient traditions; in India, among druids, among the Germanic and Anglo Saxon people, among Iranians and Arabs, Hebrews etc. One's word is, or ought to be, one's bond. By making a vow, it is something we individually can actively do, and instead of waiting for the political leaders of the world to "make peace" we can begin to take the peacemaking process into our own hands. By following all or some or most of the vows contained in our Jaipur declaration, we can all actively hasten the eventual redrawing of the age of truth and peace on planet earth (Satyuga).

⁴ This may seem obvious but it needs spelling out. Many illnesses are caused by us ourselves, through adopting unhealthy diet, consumption, lifestyles etc. Much violence is actually self-violence, including mental violence based on self-doubt, self-recrimination etc. Why? Perhaps deep down feelings of guilt nurture patterns of self-harming behaviour. In the West, and elsewhere, there have been outbreaks of strange self-harming incidents, when teenage girls and boys (usually girls) physically stab knives and other sharp implements into their arms and legs. This behaviour had an outbreak in Hong Kong in 1994 (see Davies, James *Cracked: why psychiatry is doing more harm than good* (Icon Books, 2013) caused in some way by copy-cat behaviour. Humans tend to like mirroring each other, so these self-harming behaviours can spread like wild fire; but so too can their opposite - not self-harming! Some religious practices also involve self-harming, like extreme mortification by Christian monks, or by Shi'as re-enacting the martyrdom of their Imams at Karbala etc. While yoga emphasises it is healthy to seek to transcend the physical limitations of the body, one can carry this to extremes; there is a difference between a healthy asceticism and extreme self-mortification. The path to planetary nonviolence cannot go by way of doing violence to the self.

⁵ Everyone has a slightly different interpretation of this, depending on culture and background etc. For some this will mean vegetarianism, while for others, their regimen may not be suited to an exclusively vegetarian diet. Common sense should prevail.

⁶ This should be obvious, but sadly some medical practitioners do not live up to the Hippocratic Oath, and sometimes put the profit of the pharmaceutical giants above their duty to healing their patients. In extremely dark times, such as in Nazi Germany, some doctors (like Mengele in Auschwitz) experimented on camp inmates and caused horrible sufferings. Some microbiologists have been misusing their medical knowledge to produce biological and chemical weapons which can cause untold damage to human beings and to the environment. We call for all this type of work to stop.

⁷ There has been a gradual closing down of thinking in medical circles in the past years, as the prevailing paradigm of materialistic medical science has come to hold sway over all healing regimens, at least in advanced industrialised countries. New legislation has been passed under the aegis of the European Union outlawing the ancient and respected practice of herbal medicine. The influence of the pharmaceutical companies on people's right to everything, affordable, non-invasive health care is a problem. In Brazil, a project called Living Pharmacies has drawn on indigenous medical knowledge from Amazonian Indian cultures and found that most diseases can be treated using native plants, thus not requiring expensive importation of pharmaceutical medicines, which are mostly synthesised from plant compounds anyway. In India, the Ayurvedic medical system is an ancient and honourable practice which heals people by treating the whole person. Chinese medicine does the same. Indigenous European medicine likewise had this spiritual aspect, starting in Ancient Greece where healing was under the God Apollo. The pharmaceutical companies have been proved to be falsifying data, suppressing counter-evidence of efficacy, and suppressing data of negative side effects of their medications. See

vow to help find healing for those suffering from mental illness.⁹ We vow to abstain from medical research that harms patients or animals.¹⁰ We vow to explore complementary and preventative medical models for healing that involve treating the whole person, in a peaceful and nonviolent way,¹¹ and take account of the complex emotional, psychological and spiritual needs of the patient.¹²

PETAL 2. POLITICS: We vow to abstain from corrupt political practices; we vow to tell the truth in

Davies, James *Cracked: why psychiatry is doing more harm than good* (Icon Books, 2013) who gives detailed and substantial evidence that this is going on with the manufacture and sale of drugs for treating mental illness; it has been proven that on many occasions, these expensive drugs work no better than placebos, but this evidence is being systematically suppressed and hidden from the public.

⁸ This is the crucial point – all previous civilisations and cultures have recognised that healing, medicine, area sacred arts and that to fully treat and heal someone you have to have a paradigm that extends beyond the merely physical symptoms; the person's outlook, mental views, and will-to-live all have to be harnessed and engaged. Jain, Buddhist, Hindu, Christian, Jewish, Muslim and all indigenous spiritual systems have always recognised this – but today's so called scientific medicine has largely turned it back on these facts, thus, surprise surprise, while hospital bills and spending on health services sky rocket, to pay the big pharmaceutical companies, people are still getting sicker. Disease means literally not being at ease. And illness is a great source of violence to a human being. The link between healing and peace is ancient, and many famous philosophers have also been medical doctors. Medical professionals around the world have long pointed out that nuclear war, or a third world war, would produce so many victims of radiation sickness, that it would overwhelm the world's medical facilities. The Red Cross and the World Health Organisation have given evidence to the International Court of Justice in its finding against the legality of nuclear weapons, that given these facts, such weapons should be banned by international treaty. It was the medical doctors involved with International Physicians Against Nuclear War who persuaded Gorbachev to go ahead and agree to end the confrontation of the cold war nuclear arms race. IPPNW later received the Nobel peace prize. The greatest change to medical doctors worldwide ought to be to end the arms race, to see universal and complete nuclear disarmament, along with other weapons of mass destruction, and to see peace and nonviolence reasserted as the fundamental law of human nature. S international coordinator of Philosopher for Peace, I have always likened our own work to that of healing a global body politic which is suffering from various illnesses, delusions, illusions, phobias and racism, extreme nationalism, greed, jealousy, envy, ignorance, fear, arrogance, hubris, loss of memory, lack of attention span, gender violence etc.

⁹ The figures of mental illness are frightening, as statistics show that mental illness is increasing worldwide. 1 in 4 people in the UK and USA will develop a mental illness in any given year, in the UK and USA alone. But what model are we using to treat people's mental illnesses? If we are using a purely scientific medical model, and giving people pharmaceutical drugs, it is not sufficient to heal them long term. At best, it simply allays the symptoms. What is needed for healing is a deeper process. There is a Spirituality working group that meets as part of the Royal Society of Psychiatrists in the UK. Dr Carl Jung always argued one has to treat the whole person, and accept at face value some of the strange phenomena of mental illness (voice hearing etc.) – (see Jung listed in the bibliography). Dr R. Laing of Glasgow likewise argued that psychiatry needs to empower people to fall back in love with life, and to rebuild the broken fabrics of their families and to find caring circles of community where their symptoms can be alleviated. The misuse of psychiatric diagnosis for social control is well documented, in Nazi Germany and Stalinist USSR, and in Maoist China or Pol Pot's Cambodia.

¹⁰ This is a difficult one, as much of modern medical knowledge is based on experimentation with animals – yet much of this experimentation is now no longer needed and modern scientific methods have reached a place where actual animals no longer need to be killed, dissected etc. To achieve a non-violent planet, we must end this merciless war on animals for medical use, and phase it out, so that other methods of conducting basic medical research can be discovered and implemented.

¹¹ The ancient Ayurvedic system of Indian medicine was essentially less violent in dealing with disease than Western medicine, for as has been well said: “*Violence of any sort always breeds more violence; if you minimise violence in your life, less violence will come to you*” see Svoboda, Robert E. *Ayurveda: Life, Health And Longevity* (Penguin, India, 1992) p. 192.

¹² This last vow sums up this entire petal's concerns. There are a huge number of complementary and alternative treatment systems now being researched which are able to heal people effectively, in most cases, and also all kinds of subtle energy healing systems using essences, homeopathy, spiritual healing energy etc. All of which should be researched by scientists and medical researchers. Medical colleges and teaching hospitals should be drawing freely on this research instead of sticking exclusively to the materialistic paradigms of healing through expensive intervention. More emphasis on prevention early on should be given. People should be free to choose which healing system they wish to use, on their various health insurance or national health services that are available. Health is a basic human right and a key avenues leading to peace.

all our political dealings.¹³ We vow to work for the well being of all society, local, regional, national and international.¹⁴ We vow to find the best practices for peace inherent in any political system – democracy, aristocracy, monarchy, ecological politics, world federalism etc. and to find ways for all of them to work towards planetary political well being, global justice and peace;¹⁵ we vow to abstain from all violence of thought word or deed to advance our political goals;¹⁶ we vow to search out a global politics of enlightenment.¹⁷

¹³ How can we expect politics to help clear up the violence of the world if it is itself mired in corruption ? what the planet needs now are people who go into politics and who vow to remain free from such corruption. The vow to tell the truth in political affairs is itself a key recommendation in this whole declaration. If politicians were obliged legally to tell the truth in all their official dealings, at whatever level of bureaucratic power they hold, and if they were found to have lied or misinformed people, were then automatically sacked, then we could expect an improvement in the human condition and the political landscape. Without truth-telling how can we get Satyuga back ? Machiavelli did political science a great disservice by arguing that it is politics to lie to advance one's cause. No cause worth advancing can be served by lies.

¹⁴ A true patriot is someone who works for the well being of the whole planetary community.

¹⁵ Most politicians make capital out of attacking the other party's point of view; what if there was a change, what if we recognise that most political ideologies have some good points, and some bad points. The job of the political activists is surely to home in on the good points in them all, and build coalitions of visionary and intelligent political leaders who are willing to work together to tackle our common enemies on planet earth: ignorance, poverty, violence, cruelty, war etc. Aristotle, the founder of political science in the West, argued that all forms of governance, such as democracy, aristocracy and monarchy, work best when they work in harmony with each other, in a mixed constitution, thus enabling all strata of society to cooperate towards the common goal of social well being, whose final end is peace. Kautilya (or Chanakya) who was the adviser of Emperor Chandragupta Maurya, likewise argued the same in Ancient India. Philosophically, the point is not what constitution governs a country, but how virtuous are the people who are running it, as Socrates and Plato pointed out in Ancient Athens, whose very democratic assembly had sentenced Socrates to death. Likewise, a trial under the authority of Emperor Tiberius, a corrupt ruler, sentenced Jesus Christ to death, with incalculable consequences.

¹⁶ This is a crucial point - many politicians are quite violent and aggressive in their talk and actions; Hitler, Stalin, Mussolini, Genghis Khan, Caesar, all these who used violence to promote their ends, have perished. Buddha and Christ and Mahavira and Gandhi and other great saints argued however that a political cause will never be advanced through violence, but only through love, nonviolence and intelligence. "Those who live by the sword shall die by the sword" said Christ (Matthew 26:52). In the UK Prime Minister's question times are often quite verbally violent. In some parliaments we have seen fist fighting going on, and brawls on the floor of the house. This shows how far we have to go to get politicians to realise that the strength of their viewpoints are not served by violence, but rather by the righteousness and veracity of their positions, and these can be expressed gently but firmly. One should also be open always to self doubt and remain free for persuasion, according to right reason. Listening seems to be a dying art in politics. If we learn to listen, we stand a chance of learning and becoming wise. If we simply shout out what we think is right, without seeing the person's perspective, the situation is hopeless. The mistake of the French revolutionary leaders such as Robespierre, and then Lenin, Stalin, Hitler, Mao, Pol Pot etc and all other violent communist and Fascist leaders was that violence can bring about a new golden age. Violence only breeds more violence. If people want to live communistically, or along socialistic lines, let them do so freely, but no one should be forced into collectivisation as Stalin did to the Kulaks at the point of guns, or Mao did to the Chinese peasants, leading to mass slaughter and famine as tried and tested social and economic practices were swept away in state centralisation and one party totalitarian dictatorships enforced by violence and secret police.

¹⁷ This is an important statement – religious systems all talk, in one shape or another, of reaching enlightenment as the goal of life. Some of them seem to imply enlightenment can only come after death, in a heaven world. Others make enlightenment a very very long process, reached only after innumerable lifetimes of hard struggle and effort. In Eastern philosophy, enlightenment tends to mean an inwards epistemological awakening, a kind of nirvana or satori experience. In Jainism, enlightenment is rare, but still attainable: "*The acquisition of a holistic or right point of view is the first step towards the accomplishment of enlightenment. He who finds wholeness of vision, progresses through sadhana till he achieves enlightenment*" see Acharya Mahapragya *Abstract Thinking* (Ladnun, 1999) p.101. In Western thought, it means the gradual amelioration of society and the improvement of the living conditions of the masses. If we combine both meanings of the term, Eastern and Western, we can begin to develop a political discourse that puts the happiness, well being and enlightenment of everybody as the key purpose of our being here in incarnation –and nonviolence has to be seen as an integral part of this discourse. See Daffern, Thomas Clough *Enlightenments: Towards a comparative epistemology of Enlightenment in the World's Spiritual and Philosophical traditions* (IIPSGP Publications, USA, 2007) See also the discussion of

PETAL 3. TE MILITARY: We vow to work for the transformation of all military forces worldwide into minimalised non-offensive defence forces.¹⁸ We vow to transform all military intelligence forces worldwide into peace protection and conflict resolution services.¹⁹ We vow to transform all police forces and security services into violence prevention patrols and neighbourhood self-esteem community outreach workers.²⁰ We vow to transform our prisons into moral re-education centres

enlightenment in Hegel's *Phenomenology of Spirit* in which he effectively analyses "enlightenment" to the healing of the alienation of pure spirit and absolute knowing from being-in-the-world, in which absolute self-consciousness has to coordinate and navigate among the complexities of "being- in-a-body". Hegel's philosophy was very influential in British and indeed in Indian philosophy as well as globally in the 19th and 20th century, see Mander, W.J. et al *The Dictionary of 19th century British philosophers* (Thommes Press, 2002). In fact, Hegel was essentially updating Shankara's monistic idealism, with a few important tweaks, and a whole different cultural and intellectual milieu. Perhaps Hegel was Shankara's reincarnation, for all we know ! See Sankara, *The Roots of Vedanta: Selections from Sankara's Writings*, edited by Sudhakshina Rangaswami (Penguin, India, 2012, In Plato's republic, there is also much said of the dilemma of enlightenment, and what one does, having experienced the Light of the One; Plato says that after enlightenment, one does not vanish into the ether, or retire to a cave, but rather comes back to the market place to teach, heal, and aid ones fellows. See also McLaughlin, Corinne and Davidson, Gordon *Spiritual Politics: Changing the World from Inside Out* (Ballantine Books, New York, 1994); see also the works of Marianne Williamson, including *Illuminatta: a return to prayer* (1995) and *A Return to Love: Reflections on the Principles of "A Course in Miracles*, for Marianne has decided to run for the USA Congress in 2014. Other authors working on aspect of enlightenment in practice include: Eckhart Tolle, Caroline Myss, Scilla Elworthy (see her works in the bibliography) , Gary Zukav, Depak Chopra, Ken Wilber, see also Vasconcellos, John *A liberating vision: politics for growing humans* (1979) who represented Silicon Valley in the California State legislature for 30 years, and then retired to found the Vasconcellos Project and the Politics of trust network. He has argued that encouraging self-esteem is the clue to a politics of enlightenment, since so many social problem arise due to poor self-esteem issues (see *The Social Importance of Self-Esteem* by Andrew Mecca, Neil J. Smelser and John Vasconcellos, 1989). Warren Wagar's *Building the City of Man: outlines of a world civilisation* (San Francisco, Freeman, 1971) also presents a global perspective on the politics of creating a peaceful international order, as does Allot, Philip *Eunomia: new order for a new world* (Oxford University Press, 1990) – both of these authors wonder what a global politics of enlightenment would look like. See also Booth, Ken ed. *How Might We Live? Global Ethics in the New Century* (2010).

¹⁸ This is a realistic and feasible goal for humanity. Why do we really need such huge armies armed to the teeth with expensive weaponry ? Who really wants to attack whom ? What if every nation on earth signed a binding non-offensive treaty with the USA, which seems to want to have as many weapons as the rest of the world put together ? What if all the countries of the world agreed, by binding treaty, to scale their armies down to a minimal basic level in which they had enough to deter aggressors, everyone would surely be the benefiter ? Switzerland, for example, doesn't retain huge offensive military capacity, as it isn't planning on attacking anyone – but it has a defensive capacity sufficient to deter any of its neighbours from attacking it. *Just defence*, an organisation my Institute was involved with way back in about 1990, campaigned for exactly this kind of restructuring to be undertaken by Britain's defence policy. It is difficult to see however that the current major military powers could unilaterally agree to this, and it would therefore have to be something agreed to by all major military powers simultaneously. This would also have to include comprehensive nuclear disarmament down to minimal levels as part of the defensive restructuring of the world's military forces. It is going to have to be accompanied however by a major shift in thinking and especially among policy experts. This is why my Institute is advocating that we in the UK and indeed globally, start developing a *Peace Policy*, to go alongside, our defence policies. The Jaipur Declaration is about showing how a genuine peace policy is feasible, and how it can replace outmoded thinking about defence and security policy, and that it draws on several interconnected areas of policy and thought simultaneously, like the petals of a flower. Now we are discussing the central floral axis of peace and non-violence in themselves.

¹⁹ This is again a big ask, but not impossible, long term. Why should mankind tolerate millions of armed soldiers rampaging across the planet, soaking up our precious resources and energy and finances, and periodically launching either civil wars or international or even global wars ? In the best traditions of chivalry and warriorhood, knights were there for the protection of the weak and the oppressed; mankind still, arguably, needs minimal defence forces, but their pledge should be to protect civilians from attack, by rogue actors, or psychopathic criminal types, and their main function as well, ought to be resolving conflicts that are threatening to break out. The warriors of the future, therefore, might be highly skilled mediation intervention forces who would parachute into conflict areas and get all parties to sit round the table and come up with a peace plan.

²⁰ In many parts of the world, police forces are out of hand, and arrest and victimise people for trivial offences, or even for thought crimes, or simply for infringing some kind of draconian code that the central state apparatus imposes; policemen need retraining that their primary task is literally "to keep the peace" and that means

where prisoners are taught the tools for personal ethical transformation and where restorative justice replaces punishment or retribution;²¹ we vow to enable military engineers and scientists worldwide to change their career paths to high-tech peace related industries.²² We vow to shift budgetary expenditures of military forces worldwide towards sustainable development expenditure for a peaceful world.²³ We vow to enable military forces to train up brigades of environmental forces equipped to handle environmental disasters such as the Fukushima disaster.²⁴ We vow to remove nuclear weapons

working with their neighbourhoods to keep everybody getting along with each other, and following the dharma. Most criminals probably don't realise what they do is so wrong, so educational outreach can help instruct them in moral codes and self-esteem building so they realise that crime is foolish and doesn't pay in the long run.

²¹ Prisons are highly expensive to run and also don't really work since people simply re-offend, and they can actually act like "crime schools". Instead, they should focus on education and the moral transformation of attitudes, so people are led to realise that crime, especially violent crime, is an assault on morality and spiritual law (dharma) in whatever cultural or theological tradition that this is explained by; also, by de-criminalising non-dangerous drugs, as is slowly happening in many countries, prisons would become less frequented, and in the Netherlands, with its liberal drug regime, prisons are actually being closed down due to not enough criminals ! In fact, far from being criminal, the correct use of psychoactive drugs, which are legal in many parts of the world, have always been a part of mankind's spiritual quest to find heightened states of consciousness. In ancient cultures Shamans and Rishis knew which plants caused which insights, and this sacred knowledge was handed down from the earliest times of human evolution. Even in India today, Shivite mendicants can legally use Cannabis as part of their sadhana, as Sufis do in the Middle East; even ordinary Indians will have a glass of Bhang to celebrate the Holi festival. More recently, LSD, Ayahuasca and DMT have been used by voyagers into innerspace and scientific experiments have been conducted which show something of the extraordinary experiences that the human mind is capable of. From a perennial perspective however, such intoxicants, although interesting, are not necessary, since the brain already contains all these chemicals, which can be released naturally at the right time through meditation, prayer and intellection. The point however, is that misuse is a medical and social matter, countered through education and enlightenment, rather than a criminal one. The definitive guide to such sacred plants is Schultes, Richard Evans and Hofman, Albert and Ratsch, Christian *Plants of the Gods: their Sacred, Healing and Hallucinogenic Powers* (Healing Arts Press, Vermont, 1992). "*The Tibetans considered Cannabis sacred. A Mahayana Buddhist tradition maintains that during the six steps of asceticism leading to his enlightenment, Buddha lived on one hemp seed a day. He is often depicted with Soma Leaves in his begging bowl, and the mysterious narcotic-God Soma has occasionally been identified with Hemp. In tantric Buddhism of the Himalayas of Tibet, Cannabis plays a very significant role in the meditative ritual used to facilitate deep meditation and heighten awareness*" (Ibid. P. 97-98) Yet millions of people worldwide are currently incarcerated for simply wishing to try out these ancient rituals. Some scholars have described this situation as a "war on consciousness" see Hancock, Graham *Supernatural: Meetings With The Ancient Teachers Of Mankind* (2006) and Strassman, Rick *DMT: The Spirit Molecule: A Doctor's Revolutionary Research into the Biology of Near-Death and Mystical* (2001).

²² The true wealth of a nation should not be judged on how many destroyers, aircraft carriers, submarines and attack helicopters it has – but rather on how much disaster relief equipment it has, whether it can send aid to people in relief and distress from natural disasters, how much poverty it has, how peaceful and happy the people are, and whether there is hunger, homelessness and violence on the streets and in people's homes.

²³ This is a summing up of the economic arguments against violence and militarism, and in favour of peace and nonviolence. Anyone who has suffered hunger enough to go hungry, or worried about where they are going to sleep that night, knows how debilitating and soul destroying this experience can be (unless you have chosen this life as a religious mendicant). The Jaipur Declaration therefore calls on economists and political leaders, and business leaders worldwide to speak up for peace as a priority over war fighting.

²⁴ This is an idea that Gorbachev had in proposing a Green Cross International, following Chernobyl. Now, following Fukushima, it is more imperative than ever (see <http://www.gcint.org/our-history>). But current world leaders need to get on board with this project, and make it an absolute priority. It can be done; a Brigadier General from the India army (General Eustace d'Souza) once lectured to my institute at London University about the work being done in the Indian army to create eco-battalions that can help with re-forestation programmes and other environmental work. Other armies worldwide need to act on this. Recently, in the UK, when faced with major flooding in Somerset and the Thames valley, the army helped local people to save their homes from destruction. The Philippines army helped with clearing up the devastation of Typhoon Haiyan there in 2013, which killed at least 6,268 people, and where bodies are still being discovered even now. The Jaipur declaration however is suggesting that instead of armed forces just responding to these emergencies on an ad hoc basis, we drastically rethink the whole purpose of armed forces, and retrain element in the armies of all nations, solely and exclusively for the purpose of intervening in natural disasters, thus giving them the right training and equipment

from planet earth²⁵ and to explore non-nuclear sources of energy so that we can remove nuclear power as a necessary source of power worldwide.²⁶ We vow to transform the world from a conflict ridden, over militarized planet, into one in which tiny defence forces operate largely as peace education reminder remnants, with military museums showing the tragedies of world wars and in which our military bases are transformed into centres for non-violence training and conflict resolution skill sharing²⁷ and cultural and artistic workshops and areas of productive and creative activity.²⁸ We vow to work for a world in which military conscription is replaced by social civilian services in which young people give their time for socially beneficial activities for a couple of years instead.²⁹

PETAL 4. PHILOSOPHY AND RELIGION:

for this end, such as earthquakes, floods, hurricanes, typhoons, fires, tsunamis etc. Since such extreme weather events seem to be on the rise, so we should our adapt military thinking accordingly.

²⁵ This is simply common sense; nuclear weapons cannot really be used except in an Armageddon scenario, and they are very costly to build and maintain and deploy; the risk of accidents arising from their existence is also statistically great, meaning that probably, eventually, there will be an accumulation of accidents in their production or storage facilities; there is also the danger of accidental nuclear war breaking out, when faulty computer equipment might announce that country x is launching missiles on country y, thus causing country y to attack, yet in fact the initial alarm was false; this has in fact happened several times in the past decades, and one occasion, Russia nearly launched its missiles on the west, only to be stood down at the last minute when Yeltsin asked his advisers to recheck the data since he wanted to be sure before he pressed the button, and yes, it fortunately turned out to be a false alarm – this would have triggered world war three, and was only minutes away from happening. See May, John *The Greenpeace Book Of The Nuclear Age: The Hidden History Of The Human Cost* (London, 1989). The author also participated in an academic Seminar at the gates of the Faslane Nuclear Submarines base in Scotland in June 2012, and various academic papers were presented including information regarding the Russian near-accidental launch of World War Three. How many other such accidents have there been that we have not been told of ?

²⁶ The same statistical probability is that nuclear power is unsafe as a main energy source for humans to use, since there are no safe long-term ways of storing the waste products; Chernobyl, Three Mile island and now Fukushima along with many other smaller accidents, mean that the sooner the world weans itself off nuclear power the better.

²⁷ There are many non-violence activists and trainers around the world, many of which have websites. Information on most of them can be found in the excellent Housmans Peace Diary produced annually which includes a World Peace Directory of peace campaigning and peace education organisations worldwide (see <http://www.housmans.info/>). Most non-violent initiatives don't get reported by the mainstream media: for example, the *Syrian Nonviolence Movement*, operating both inside and outside Syria, is hardly ever mentioned, nor is *Syrian Peace and Justice*. Peace News is an excellent newspaper that carries such information regularly (see www.housmans.com). *Campaign Nonviolence* is a new group founded last year by the Franciscan group *Pace e Bene* aiming to make nonviolence more mainstream in global society than today, it asks its members to take a three-fold pledge to 1) practice nonviolence towards oneself 2) To practice nonviolence towards all others 3) To practice nonviolence by joining the global movement to abolish war, end poverty, stop the destruction of the earth and foster a just and peaceful world for all. In effect this is the Jaipur Declaration in microcosm. See <http://paceebene.org/campaign-nonviolence>

²⁸ Although this may all sound a big ask, it is probable that our descendents, way off in the future, will look back on our time with incredulity, long after these aims have been achieved, and wonder why on earth we didn't get there sooner.

²⁹ Many countries around the world still have military conscription, and in times of war, other countries also enact laws obliging young people to serve in the military, as the USA did in the Vietnam War. Having youngsters give their time to their country doing some useful social and community projects instead would be a much better idea. The author has proposed to the UK government that a National Citizens Community Service scheme be introduced, and the idea has in fact been taken up with some pilot schemes, and now a private members bill which is going through the parliamentary process. Given the high levels of youth unemployment worldwide, giving all young people a chance to serve their country doing useful social and community work, for which they would receive free accommodation, get a basic wage, and meet interesting people all over the country, would seem to be an excellent way of mobilising the energy and vigour of young people to lay the foundations of peace rather than requesting them to lay their lives down and to kill "enemies".

PHILOSOPHY: We vow to work to synthesise, reconcile and appreciate the best aspects of all philosophical schools of all ages and peoples.³⁰ We vow to abstain from negative criticism, attacking or denigrating other's thinking or philosophical systems and to instead seek to draw out the seeds of enlightenment embedded within them all;³¹ we vow to practice the love of wisdom in humility and faith and energy and commitment.³² We vow to abstain from the fear of wisdom (sophiaphobia)³³ and to accept the duties that true philosophy³⁴ inculcates on her devotees.³⁵

³⁰ In fact, this is exactly what the greatest philosophers of all ages have always tried to do; Aristotle always summed up previous thought on a topic before trying to think things out for himself; Pythagoras had travelled extensively to imbibe wisdom from all possible known sources; Guru Nanak consciously travelled endlessly in search of wisdom; Buddha sat at the feet of innumerable teachers before reaching his own enlightenment; Hegel consciously set out to master all known philosophical, metaphysical and religious thought before putting things in his own new way; Bertrand Russell delved deeply into the history of philosophy before putting forward his own tentative steps towards a philosophy of peace; King Solomon always sought to learn from his guests and from all visitors, wherever they came from, and to search inwardly for the deepest wisdom hidden in everything. This is also why Jains advocate *anekantvada*, remaining sceptical about the possibility of final closure in philosophical discourse; there will always be a new philosophical perspective coming along, so we should remain humble and not advocate that our own perspective is absolute. For a discussion of *Anekantvada* in Jain philosophy and related topics, see Acharya Mahapragya *Anekanta The Third Eye* (Ladnun, 2002) where it is written "in the jain agamas there are 5 kinds of knowledge explained. Among them the fourth is *manahparyavagyan*. The one who has this knowledge reads other people's minds. He is able to know how the other person is thinking. In Nandi Sutra this knowledge has been discussed at length. In the discussion, the writer has posed many questions and given their answers too. The question "Can *manahparyavagyan* look into the mind of a person who lived ten thousand years ago ? In the text of the reply it is said, that, yes, it can be known very clearly" In my own PhD thesis I coined the phrase *transpersonal history* to mean a) a new field of historiography which studies the history of transpersonal psychology and transpersonal thinking in different knowledge fields and in intellectual and spiritual culture generally and b) developing new methods and ways of conducting historical research. If indeed within the mind of man there lurks hidden this faculty of accessing deep past knowledge, the implications for history are enormous, and therefore the topic should be researched in more depth, and Jain scholars should conduct in-depth discussions with Western historians and philosophers. Once we have peace and non-violence established as the norm on earth, and are no longer in fear of blowing the world up in nuclear omnicide, then perhaps we can have time for such researches.

³¹ Too much of modern day philosophical practice is about criticising or attacking other people's views: different schools and isms ceaselessly bicker among themselves; to gain a PhD one has to "defend" it against criticism and attack from other scholars. All this is a kind of subtle violence. Let us rather see the good in everyone's point of view and perspective, and if we are gifted with a greater vision, then gently urge our fellows to raise their intellectual perceptions to a higher level so that they too can see the awesome wonder of the true intellectual enlightenment (as Plato described it, the Vision of the One) which alone can reduce us to the status of becoming *Lovers of Wisdom*, rather than her mere hacks or pedlars.

³² As Gandhi put it, to become a lover of truth (*Satyagrahi*) is not a job for cowards but requires supreme energy and commitment; Jesus likewise urged his followers to become *mathesis* (disciples in Latin, the Greek is from the same root as mathematician and means someone devoted to studying and learning) capable of developing self-discipline; Buddha explained that without *energy*, the spiritual path cannot be walked, and Mahavira and the Jains likewise find in their own quest for enlightenment immense energy, thus enabling them, for example, to undertake great educational pilgrimages on foot. To become a true philosopher requires all this level or degree of commitment and energy, and is not merely an intellectual pastime – that is sophistry. The commitment however is of an intellectual kind p- a commitment to truth, rigorous acceptance of intellectual discipline, spiritual empiricism, taking nothing on mere outer authority or faith butt proving inwardly the spiritual-empirical bases of metaphysical truth claims (as does transpersonal psychology in relation to paranormal and mystical phenomenon).

³³ *Sophiaphobia* means literally the "fear of wisdom" and is a medical-psychological condition identified by the author and is a newly proposed philosophical and scientific term for the individual and social psycho-social condition of being *afraid of knowledge* and / or *wisdom*." See Daffern, Thomas Clough *Sophiaphobia* (IIPSGP Publications, USA, 2007). It is a serious problem in the social psychology of many of our leading institutions, in which intelligence is valued less than obedience, and wisdom less than a willingness to suspend independent thought and simply to follow "orders" and "directions". Fascist and authoritarian social structures and institutions demand blind obedience and hate those who ask "why" or "what if" questions. Hitler and Franco hated intellectuals unless they simply peddled the Nazi and Fascist propaganda as if it was revealed truth and the same was true of Stalinism. In the history of mankind, many intellectuals have been persecuted and killed by power hungry war lords. In the 20th century many freethinkers and intellectuals have ended up in the death

RELIGION: We vow to work for the healing, reconciliation and mutual understanding of all religious and spiritual disciplines;³⁶ we vow to investigate and practice the essence of our and other's religions beyond its established dogma's and external phenomena;³⁷

we vow to work for a world of inter-religious and intra-religious peace, where religious violence becomes unthinkable and incomprehensible;³⁸ we vow to work to help religions mediate their

camps of Germany or Russia or China. All this is a kind of intellectual violence, leading to physical violence and killing, of those who do not see things the same as you do. This is why some kind of tolerance, some kind of courage, and some kind of moderation of views has to be the bedrock of a philosophical approach to peace and nonviolence. It turns out this is exactly what the Jains have been teaching all along.

³⁴ In Jain philosophy, true philosophy would be equated with right knowledge, as Acharya Mahapragya explained: in *Philosophical Foundations of Jainism* (Delhi, 2002) p. 107 "According to Jain philosophy, such knowledge does not mean merely knowing the facts and happenings; the real knowledge is that which is guided by *samyak daarsana* – right world view.. According to Jainism, the true knowledge is that which ultimately makes one unattached to material objects, and makes one's mind set in perfect equanimity and a sense of spiritual friendliness towards all is developed in him. That is why Jain philosophy prescribes the trinity of right world-view (*samyak darsana*), knowledge (*samyak jnana*) and conduct (*samyak acara*)."

³⁵ Being a spiritual seeker of wisdom, a true lover of wisdom, often means you come into conflict with those in false positions of power or authority; it may mean you question those who are using corruption or manipulation to advance their own political goals, or it might mean you have to speak out against injustice you see going on around you in this world – to do all this means finding inner courage within oneself not to be silenced, and also the intelligence to avoid being assassinated or judiciously murdered as so many intellectuals and seers have been in the past. As Kant's rallying cry for philosophers put it; "*Sapere Aude*" – "*Dare to be Wise*".

³⁶ The issue of interfaith relations is crucial for the future peace of the world. As someone involved at the highest level in interfaith diplomacy for many years, having attended many international conferences with religious experts, and met personally many leading thinkers of interfaith theology, it has been brought to my awareness that without healing and reconciliation between the rival theologies and belief systems on the planet, we are not ever going to get serious and lasting peace; as Prof. Hans Kung has said, *without peace between the religions, there can be no peace*. By achieving understanding between the religions, it is certain that there would be less violence, as each would understand where the other is coming from. Historians and philosophers can examine the foundation and evolution of each faith tradition, by examining their sacred texts in details, and placing them in their wider historical context, thus enabling us to reach general conceptions of how spirituality itself, and wisdom, interface with human historical development. Also, by focusing on the common spiritual disciplines and practices that underlie all religious teachings, we can discover common elements that derive from mankind's universal spiritual quest, thus leading to collective enlightenment, rather than separate ghettos of religious isolationism.

³⁷ There can be no doubt that all religions and truly spiritual philosophical systems have been given to humankind by Teachers (of whatever kind) at crucial moments in history and prehistory, and that all these true Teachers had reached a deep universal understanding and perfection of enlightenment, and that all such Teachers were motivated and guided by compassion and love for humankind. However many means they may have used according to time, circumstances, intelligence, intuition and development of the people they spoke to it was always to guide people to the same ultimate goal: to become truly and completely human, which includes human omniscience – the purpose of existence. Logically their teachings, in their original purity *can not* be contradictory or opposite. It is the mind which creates contradiction, because Truth itself presents only paradoxes, not exclusive separate standpoints. For us in our times of global communication and mixing it is the challenge to heighten our intuition by unraveling paradoxes and finding the core of all Religion.

³⁸ By focusing on the commonalities within the spiritual teachings of mankind, and by emphasising scholarship that can tease out these common universal values and virtues embedded within these systems, and by developing educational work that brings these facts to students and pupils around the world, we can gradually move in the direction of a truly spiritually literate world, rather than the present status quo, whereby most people are mono-literate, ie. they have only a certain degree of knowledge about their own tradition, and very little about that of others. It is to rectify this situation that I spent some years as a religious studies and philosophy teacher in schools in the UK, developing and modelling the *Periodic Table Of The World's Religious And Philosophical Traditions*. Just as a chemist would be regarded as illiterate if they only had knowledge of one or two chemical elements, and instead must master the complex whole of the Periodic Table of the elements, consisting of 118 separate elements. In the same way, my *Periodic Table Of The World's Religious And Philosophical Traditions* consists of 168 different religious or philosophical traditions, grouped in various blocks, exactly as the chemical elements are. Unless a student has acquired at least a certain degree of knowledge about each of them, it is my

differences by forming peace teams of mediation practitioners from their ranks committed to ahimsa and nonviolence in action;³⁹ we vow to help everyone to focus on common core spiritual values and practices rather than focusing on differences and trivial contingent peripheralities;⁴⁰ as religious practitioners we vow to abstain from all religious violence of thought, word or deed including preaching of hate or hate crimes;⁴¹ we vow instead to pray for the divine mercy to come upon mankind and to

considered opinion that person will remain effectively religiously and philosophically illiterate or semi-literate at best. Looking to the future, as educational standards in religious studies and philosophy increase worldwide, and as religious literacy improves, we can expect humility, tolerance, moderation and moral intelligence to increase, along with enlightenment, love and respect from each religion to every other religious and philosophical tradition. The Jaipur Declaration calls the world's spiritual and religious leaders to join this mission, in which, instead of simply evangelising for their own world-view, they are campaigning also to increase the religious and intellectual literacy of everyone in increasing our collective knowledge about the 168 different traditions that exist on this planet, and whose followers have to learn to live together in peace and harmony. Violence between different religious followers should gradually become unthinkable, as this increasing level of inter-religious literacy spreads and develops worldwide; people of spiritual faith and vision should rather come to respect and honour one another, learn and share with each other, rather than consider engaging in violence against each other. This was actually the vision of all the greatest spiritual and religious leaders who have ever incarnated on earth, each in their own way try to bring forward a new synthesis of existing learning and ideas (eg Abraham, Moses, Confucius, Buddha, Mahavira, Krishna, Zoroaster, Plato, Aristotle, Christ, St Paul, Lao Tzu, Muhammad, Ali, Taliesin, Merlin, the 12 Imams, Ibn Sina, Rumi, Ibn Arabi, Suhrawardi, Mulla Sadra, Guru Nanak, Deganawidah, Abelard, Thomas Aquinas, Meister Eckhart, Duns Scotus, Isaac Luria, Spinoza, Hegel, Max Muller, Jung, Gandhi, Tagore, Aurobindo, Blavatsky, Aldous Huxley, Assagioli, Alice Bailey, Abraham Maslow, Fritjof Schuon, Ken Wilber, Eckhart Tolle etc.). So in bringing about an epoch of peace between all the religions, we are actually bringing to fruition all the best teachings and ideals of each previous spiritual leader of mankind. Enlightenment is not the exclusive property of any one lineage or traditions, but the common heritage of all of us.

³⁹ In 1996 following a major conference on religion and peace at the Vatican, I founded the Multifaith and Multicultural Mediation Service (MMMS) which remains the only specialised mediation service on the planet dedicated to working with religious leaders and visionaries to solve interfaith religious conflicts. More needs to be done in the way of training different religious representatives in this work, and also in encouraging them, to work together to solve religiously connected conflicts such as in the Balkans, the Middle east, South Asia etc. the United Nations is unable to help, as a purely secular organisation which has never really appreciated or understood the power of spirituality. The European Union and other big trans-national conglomerates likewise cannot really help mediate such conflicts as they likewise fail to see the importance of spirituality. So it is down to the genuine spiritual visionaries of the planet to come together and sort out these conflicts. The British Commonwealth might be able to help where they are occurring within or between commonwealth members.

⁴⁰ This is the crunch point – by asking of our religious traditions on the planet that they focus on what is common to them all, instead of emphasising their differences, peace can come sooner rather than later. Academic experts in religious studies have been doing this work for many decades now, but it is time now for the religious practitioners at grass roots level to realise that they too can embrace a pluralistic framework of comparative spirituality without having to surrender their own specific teachings. What needs to happen however is that the specific dogmatics and fundamental principles of each faith, need to be understood and reinterpreted within the light of transpersonal philosophy and Sophia Perennis. As a scholar of comparative religion myself, I have undertaken a commentary on the Qur'an, the New Testament, and the Ketuvim of Judaism as a start in this direction, from this wider universalist perspective, and interested readers can go into this there in much greater detail, see Daffern, Thomas Clough *Commentary on the Tanakh : Ketuvim - A Transpersonal Historical Approach* (Lulu Publications, 2012) Daffern, Thomas Clough *Commentary on the New Testament - A Transpersonal Historical Approach* (Lulu Publications, 2013) Daffern, Thomas Clough *Commentary on the Holy Qur'an - A Transpersonal Historical Approach* (Lulu Publications, 2014)

⁴¹ Hate crimes are a growing problem in the modern world; some Muslims have been deluded into thinking that their faith requires them to hate other faiths, even though the Koran specifically urges tolerance and amity towards other believers in many important passages; some Christians likewise preach anti-Islamic ideas; anti-Semitism which is still sadly widespread, is also a kind of religious hate crime which led to the holocaust, and whose embedded attitudes are still making a lasting peace settlement involving Israel and Palestine a perplexing challenge. Some extreme Hindus also urge violence against Muslims and Christians. One of them killed Gandhi. Instead of hate crimes, religious leaders should be committing the virtue of love; instead of terrorism they should be advocating Joyism.

realize the best and brightest dreams of all the prophets and sages and saints;⁴² we vow to help reopen the Golden Gate in Jerusalem and usher in an era of interfaith peace;⁴³ we vow to abstain from all religious corruption or misdeeds or abuses of power,⁴⁴ and instead to focus on prayer, meditation,⁴⁵ deeds of charity, study, teaching and good examples of peace, nonviolence and spiritual wisdom that can turn the sufferings of mankind into joy, wisdom and enlightenment.⁴⁶

PETAL 5. EDUCATION: We vow as teachers and students to seek to advance our highest possible

⁴² Most if not all religious and spiritual teachings realise that help for peace workers in incarnation at any one time can come from transcendental realms, and that when great saints depart from incarnation they live on out of body, and can still shower down grace and wisdom into our realms. Scientific evidence accrued from 150 years of scientific spiritualism and parapsychological research has put these faith claims onto a firmer scientific footing of research as to how our actual metapsychological and spiritual processes make this all possible.

⁴³ This idea, which was shared with the conference in Jaipur and discussed affirmatively, is simple: at present, the Eastern Gate of the Old City of Jerusalem is permanently closed – bricked up in fact. According to ancient legend this gate will only be reopened when the true Messiah comes to Jerusalem, and will usher in a time of peace and justice for all mankind. There will be celebrations and reconciliation and a time of universal happiness. The problem of course is that the three main monotheistic religions of the Middle East, Judaism, Islam and Christianity all more or less disagree about the exact timing and implications of this messianic event. Judaism has teachings locked inside its mystical traditions that pertain to this event but the exact details of when and where remain unknown and perhaps unknowable. Some more secular Jews also disagree that the whole idea of a Messiah is any longer viable or useful. Christians believe that Jesus Christ was the Messiah and that he entered Jerusalem through this gate on several occasions. They believe that Christ will indeed return to “judge the living and the dead” and usher in the era of the messianic kingdom. Muslims also believe that Jesus was indeed the Messiah, and agree that he will return to earth, and come once more to Jerusalem, and enter through this gate, but this time he will be accompanied by Muhammad, and they will both return through this gate to “judge the living and the dead.” Many different groups of Christians, Jews and Muslims all interpret these events differently, and also disagree about when and how exactly they will take place. There is common consensus about only two things: 1) The Golden Gate will be opened when the Messianic era will be inaugurated 2) This will be a time of justice and peace for the region and for the whole world. The Golden Gate project can be summed up very simply: *it is time for us as humanity as a whole to open this gate together*, to clear away this blocked energy and to make a stand for holistic peace together, on behalf of all mankind, and for a group of representative religious and spiritual leaders from all mankind: Jewish, Christian, Muslim, Sufi, Buddhist, Hindu, Bahai, Zoroastrian, Sikh, Pagan and Primal religions, American Indian, Hopi, Mayan, Shamans, Yoga practitioners, Shinto, Druid, Jain, Humanist, Scientific, New Age etc. to enter this gate symbolically on behalf of all mankind, and in so doing to give a pledge that we are ready to take a new step forward as planetary leaders and to work for lasting peace together until it is finally achieved

⁴⁴ Sadly some religious leaders wrong actions cause all religions to get tarnished with the same brush, and lead to an increase of scepticism and indifference to spirituality, with things like child abuse and other forms of corruption being perpetrated by so called religious leaders or priests; people standing for authentic spirituality and ethics have an extra duty to act morally in the midst of the many temptations that life has to offer us as human beings. Not for nothing did Christ pray “*Lead us not into temptation*”.

⁴⁵ Acharya Mahapragya put it succinctly when he wrote the following: “*It is through meditation that one achieves a high morale, force of mind, pure consciousness. Through meditation, one is filled with such energy as renders one capable of meeting any problem. With great energy pulsating within oneself, one faces every challenge light-heartedly, and one resolves it too. A man then does not lose his balance in any predicament, whatsoever*”. see Acharya Mahapragya *The Mirror of the Self* (Ladnun, 2007) p. 135.

⁴⁶ This sentence sums up the spiritual work ahead of us all on this planet: to transmute, by a kind of spiritual alchemy, the darts and arrows of misfortune, into the flowers and petals of auspicious karma. This is why the Jaipur declaration takes the form of a 9 Petalled Flower Of Peace. In order for us to succeed in this task, we all have to work together, we need faith that it is possible, and we need intelligence and strategies to put the ideals we feel in our spiritual hearts into action in the “real world”. It is a daily struggle for all of us, for as Aristotle said, virtue is a habit, not simply an idea; our hope however is that through acquiring and practising the habits of study, meditation, prayer and charitable deeds, we can indeed transform the negative clouds that overhang our planet into shards of wisdom, or as Isaac Luria put it, we can draw together the scattered forces of light back into the divine unity.

knowledge and enlightenment in a cooperative truth seeking spirit;⁴⁷ we vow to abstain from violence in all educational settings, including rudeness, bullying, abuse, verbal violence, subtle manipulation, humiliation and corrupt misuse of power, or undermining (of either pupils or teachers).⁴⁸ We vow to actualize the highest educational potential within us all.⁴⁹ We vow to help advance towards a world which spends more energy and funds on education than on militarism and defence.⁵⁰ We vow to include

⁴⁷ This is important – education should be an active dialectical relationship of trust between teacher and pupil, in which both put love of truth at the heart of their endeavours. Education is a tremendous privilege and the highest form of pleasure, arguably, that exists. Scholē, the origin of the word “school” meant in Greek “leisure”, and was regarded as the highest form of pleasurable activity. In 2013 23rd World Congress of Philosophy held in Athens Dr. Kostas Kalimtzis, Professor of philosophy at The Arcadia Center delivered a presentation on “Aristotle on Leisure (Scholē) and Nous as a Way of Life. This was a brilliant tour de force in which the author made clear that to Aristotle, the intellectual activities that leisure (scholē) makes possible constitute the search for happiness (eudemonia) and reason (Nous). But to often nowadays schools have degenerated into businesses that equip our children for a lifetime of wage slavery or debt, or unemployment, without equipping them with the capacity to think and reason for themselves, or to come up with new ideas and inspirations to remake the world as a place of peace and beauty and virtue. Our schooling systems therefore need rethinking as places of genuine knowledge advancement towards enlightenment.

⁴⁸ As a secondary school teacher in the UK for 10 years, serving as head of religious studies and philosophy in several schools, ranging across all classes and social and intellectual strata, I have been shocked by the sheer degree of mental and sometimes physical violence that goes on in our schooling systems. Pupils show shocking rudeness towards each other and towards teachers, and often engage in bullying activities. Even teachers are sometimes bullied by their “line-managers” with callous disregard for ethics. I was once myself personally bullied by a headmaster who told me “stop educating the pupils, just cram them full of the facts they need so they can pass their exams so we can go up the league tables”. I was so shocked to be told as a teacher to stop educating students, that I resigned forthwith. I have witnessed pupils physically fighting each other till blood was drawn, and police being called into schools to catch children who have been committing acts of vandalism and physical violence against buildings, and trying to set light to the schools. These kinds of things create an atmosphere in which it is impossible to really learn or teach, and lessons become exercises in crowd control. What has gone wrong? How have we degenerated as a society to such an extent that schools have now become something like battlefields? One reason is the removal of all authority from the teaching profession. Burdened with government inspections and threats of monitoring, and highly prescriptive curricula, teachers have less and less room for intellectual freedom, or to take delight in what they do best, opening young minds to the wonder and beauty of knowledge in their own field of expertise, and instead, teachers have become a kind of species of robot in which exam performance has become the sole criteria to judge on pupils progress. As many philosopher of education have pointed out however, this “exam based schooling” is not at all the same as education. It creates competitiveness fear of failure, egotism and intellectual rivalry. This is all hardly conducive to true spiritual wisdom, and would seem to generate a kind of deep down violence in both pupils and teachers. Something has to be done to bring non-violence and peaceful atmospheres back into the classrooms and schools of our world. In Pakistan, Malala was shot by the Taliban for wanting to study. In Thailand, Buddhist teachers are being shot by Muslim jihadists. When the Nazis invaded Norway they rounded up all the teachers who refused to use schools to promote National Socialist ideology, and sent them way up into the arctic to freeze in a concentration camp (as I learned from visiting the Norwegian Museum of National resistance in Oslo recently). When the Nazis conquered Poland, they killed thousands of teachers, and introduced a dumbed down curriculum in Poland in which pupils were not allowed to study anything beyond basic literacy and numeracy, since Himmler said he didn’t want an educated Polish people “as they are more dangerous”. Governments all over the world need to stop undermining the efforts of teachers and to get off their backs, allowing those of us who have spent years training as educators to share our vision and passion for peace and wisdom with the next generation of young minds.

⁴⁹ Different people have different gifts and aptitudes. Some people are great at mechanics and have a mind for tinkering around with engines; some prefer classical scholarship and deciphering Papyrus texts in Ancient Egyptian or poring over ancient Sanskrit or Prakrit sutras. We need an education system which differentiates between different people’s interests and capacities, and yet encourages each of us to excel in our chosen field of learning or skills acquisition. Gifted and talented provision at all levels of the educational curriculum, both in schools and in the University sector, should also be made available.

⁵⁰ The figures are shocking: the annual global aggregated expenditure on militarism is 2 trillion dollars (US) which is 2,000,000,000,000 dollars. Half of this figure is spent by the USA alone. These figures cover basic running costs for the military, including the spending on defence related intelligence, but does not cover all the actual costs of wars fought. For example, economists have calculated the U.S. wars on Iraq and Afghanistan have cost, not just the \$2 trillion spent by the U.S. government, but a total of \$6 trillion when indirect expenses

peace education in all schools, colleges, universities.⁵¹ We vow to develop appropriate curriculum models for planetary enlightenment including global values and spirituality, truth, nonviolence, cooperation and emotional wisdom and love.⁵² We vow to favour the arts in education (music, fine art, dance, poetry, drama, literature) as much as scientific and technological education, recognizing that all human beings have aesthetic needs stemming from our spiritual natures.⁵³ We vow to include

are considered, including future care of veterans, interest on debt, impact on fuel costs, medical treatment etc. Nor does that figure of two trillion including what other countries, such as the UK have spent, nor does it cover the losses to the Iraqi people and to the Afghan nation etc. In short, war is terribly bad for the global economy as a whole although it may be good for a few rich elites and the military industrial corporate shareholders and tycoons ! John Maynard Keynes (1883 – 1946) and Lionel Robbins (1898 – 1984) both pointed out that peace is better all round in economic terms, and Lionel Robbins famously defined the discipline itself as: "*Economics is the science which studies human behaviour as a relationship between ends and scarce means which have alternative uses*". In this case, the material we spend on war and war preparation, including manpower, resources, energy etc. could all be spent more usefully on peaceful activities, including education. In 2012, the total global expenditure on education was estimated (by the UK Government) to be US\$4.5tr. which is fact double the amount estimated to be spent on the military (bear in mind these statistics are in effect educated guesses, since it would be methodologically impossible to set an accurate figure on all educational activities worldwide, which proves in fact the non-exactitude of economics as a subject more than anything else, for all its assumed airs of scientism. What is certain however is that if the military budgets of the world were scaled down and the education sectors all received a boost it would have a hugely liberating and enabling effect on global society. This is the reasoning behind IIPSGP's own *Education Aid* proposals. (For details see *International Education – Global Growth and Prosperity: An Accompanying Analytical Narrative*, 2013, British Institute of Statistics)

⁵¹ This is important to do whenever one has the influence; I have sat on the Commission at the United Nations for the International Association of University Presidents on encouraging peace studies and arms control in Universities worldwide, and likewise encouraged peace education as part of wider Citizenship Education in the UK, both as a teacher and as a head of department; I worked at the University of London from 1989-1994 to help bring a new Institute of Peace Studies into being, as part of that august institution, and authored a feasibility study showing it was indeed a viable suggestion, and would be good for London's profile as one of the greatest concentration of higher education resources in a single city on the planet. I still hope to see such an institution come into being in due course. Many other universities already have such peace studies departments. But there are none for example in the Middle East, apart from one or two in Israel and Turkey, and this is a region that would benefit from Peace studies work. My vision is that every university worldwide would have a peace studies department. The Jain University at Ladnun does do some work on nonviolence education, as do other universities in India, but more could be done..

⁵² This is a big ask, but without asking, we aren't going to get anywhere. Christ said, Ask, and it shall be given unto you. So, we're asking... all we are saying is – that our schools and universities should also be places for inculcating basic human virtues, which all great philosophers, seers and sages have always agreed are the primary purpose of real education anyway. Visionary thinkers have always been thinking up new curricula: Robert Muller (1923-2010), who worked at the United Nations, developed a World Core Curriculum with this in mind. Ever teacher and curriculum developer in education worldwide can try to bring into their scope these basic values, and ensure that the ethical and moral, and indeed spiritual, dimensions of their work are not left out. It is ironic that for all the plethora of specialist academic and scientific journals on every subject under the sun, there is only one on the nature of love, edited by the current author !

⁵³ Arts education is becoming more and more neglected as the world shifts towards technological and scientific and business education – but we should not neglect the arts as they balance the other areas of our lives, and bring meaning and purpose to existence. A great painting or piece of music, or play, can make the soul soar in a way that no amount of manuals on computer software coding cannot. Jung argued that modern psychology which loses sight of the soul is a pointless exercise, and he expressed these thoughts deeply in his recently published private meditations which he kept from 1913-1930, see Jung, C. G. *The Red Book, Liber Novus* edited by Sonu Shamdasani, (Philemon Foundation and Norton, 2009). Acharya Tulsi expressed the same thought: "*Jainism is a philosophy which has the soul as the central point. The soul is a formless existence. It can only be experienced through transcendental knowledge. Deep sadhana is the requirement both for transcendental knowledge and awareness about the soul*" – see Acharya Tulsi *The Quest for the Royal Road* (India, 2000) p. v. Sadly, if our educational systems around the world banish the very idea or experience of soul from our classrooms, and seek to banish all religious or philosophical teachings from our schools, then we should certainly remember the wise words of Christ: "*What does it profit a man if he should gain the whole world but lose his own soul. Or what will a man give in exchange for his soul?*" (Matthews Gospel, 16.26). Goethe's Faust explores the paradox of a man of great wisdom who nevertheless nearly loses his soul – a pointless and futile exercise – an is only saved by the

playfulness, humour, kindness, and emotional wisdom in our teaching and learning experiences.⁵⁴ We vow to de-emphasise competitiveness as the sole criteria for educational excellence, and instead to honour cooperation, group activity, citizenship skills, communication, empathy and social responsibility as part of true education.⁵⁵ We vow to work to include spiritual, ethical, moral,⁵⁶ philosophical and religious knowledge as an important part of educational provision in all contexts,⁵⁷ and that the idea of value free knowledge is a logical impossibility.⁵⁸

angels in the nick of time – see Goethe, J.W., *Selected Works*, (Everyman's Library) 1999, p. 1047 The war against the arts in education is part of this soul-destroying mind-numbing reductionism of schooling which Rudolf Steiner predicted when he said that Ahriman would seek to reduce mankind to being the servants of robots... It is against this ridiculous enterprise that our Jaipur Declaration is issued as a rallying cry for all those who have not fallen under the spell of soullessness !

⁵⁴ All learning doesn't have to be a drab monotone experience. Great spiritual teachers have always used humour, wit, allegories, parables, and paradoxes. Rabbi Nahman of Bratislav told stories to make his metaphysical points. Christ told parables. Aristotle used to teach walking about, so he could point things out along the way. Buddha and Mahavira did the same. We should as educators get across to children and students that learning is great fun, it is an adventure of ideas, searching out the hidden secrets of our own natures and the universe – it is a journey towards ever deepening love and responsibility. What could be more exciting ?

⁵⁵ Education isn't only about what you learn; it's also about how you learn. Learning to care for others, to help slower learners, or those with learning disabilities, learning patience and compassion as you go along, all these are part of the learning experience. Schools and universities can all encourage their students to go out and do community volunteer work as part of their learning experience, since learning to help others can only bring benefits to one's own educational goals.

⁵⁶ The Jain community has long been struggling with the question of how moral education can be best included as part of the educational curriculum, in their case in the context of the Indian educational system. In an excellent book about these questions by Muni Nathmal (i.e. the younger Mahapragya) *Moral and Spiritual Values*, New Delhi, 1976, Dr S.L. Gandhi, who translated the work as well as writing the foreword, stated accurately that: "We have accepted secularism as our ideal. But it appears that the word "secularism" is being interpreted wrongly. It only means that morality and education should not be based on religion. Late Dr Radhakrishnan, the former President of India, who had examined the issue when he headed the Education Commission after independence, suggested at one stage that the word "secularism" be replaced by "non-sectarianism". His suggestion embodies his deep wisdom and prudence. If the Government of India had incorporated it in the constitution, it would have been easy for the educationists to arrive at a consensus regarding the questions of the inclusion of moral instruction in school curriculum as its integral part" Of course Radhakrishnan was right, and so was Dr S.L. Gandhi, but what he doesn't explain is that Radhakrishnan was a philosopher, and politicians very rarely listen to philosophers !

⁵⁷ This cannot be overemphasised, that learning about techne (skill, expertise) is not the only side of education – there is also spiritual learning, acquiring emotional intelligence and intellectual vision and spiritual wisdom – some attention to these deeper aspects of the human experience should be included in all educational experiences, at whatever level of achievement, since we human beings are endowed with inalienable spiritual rights as beings-in-incarnation. To successfully navigate our life experiences as human beings, to learn how to acquire beneficent karma and not negative karmic debts, to learn how to achieve enlightenment one day, or at least to be reminded there is such a deeper metaphysical goal underlying existence, to be given the tools of acquiring spiritual knowledge, through learning about the great religious and scriptural traditions of mankind, learning about the nature of prayer the scientifically demonstrable healing effects its practice can bring to difficult medical or psychological conditions, to learn about the calming effects of meditation, and the great varieties of its practitioners throughout history; all of this is part of the rich spiritual and intellectual heritage we have inherited as human beings. Our schools and universities should be making this knowledge available to students in an objective and comprehensive and holistic way. The periodic table of the world's religious and Philosophical traditions is one way this can be done, presenting the full range and breadth of the great philosophical and spiritual systems of mankind, in a way that chemists present the full Table of the Chemical elements.

⁵⁸ Objective knowledge should not be confused with value-free knowledge. To go into something in great depth, objectively and scientifically, should make one even more committed to seeing the values and purpose underlying the thing one studies. Epoche (suspensions of judgment) does not mean moral relativism; on the contrary, it means an ever deepening moral commitment to truth, which matters so much, that one has to examine in minute detail all the ins and outs of it, before one can begin to say "I know this thing". This is the real secret of all higher education, and it is also the secret of the Jain philosophical principle of Anekantvada; since absolute certainty in ultimate philosophical matters is difficult here on this plane of being, it is wiser to

PETAL 6. SCIENCE AND ECOLOGY: We vow to abstain from scientific research based on violent experimentation against animals or humans;⁵⁹ we vow to acquire and use our scientific knowledge to help advance human well being, happiness and moral intelligence,⁶⁰ and to free mankind from the threats and fear of violence.⁶¹ We vow to develop social and natural sciences conducive towards a

suspend judgment on such matters, practice epoche, which also leads to greater amity and fellowship with all. See Bhikku Nanajivako, The Indian Origins of Pyrrho's Philosophy of Epoche (Indian Philosophical Quarterly, Vol X11, No. 4, 1985).

⁵⁹ In former times, under Nazi Germany, and in Imperialist Japan, scientific experiments were carried out on live prisoners, leading to their deaths, and all this kind of activity is totally against all moral and ethical norms; too often violent scientific experiments conducted against animals are used, when alternative and nonviolent ways of researching nature's secrets could be, and are being, devised.

⁶⁰ Jain science has always been interested in the link between purely scientific knowledge and moral and ethical knowledge – Jains had a conception of the atomic nature of reality at a very early age, but it was more akin to Leibniz's ideas of the monad, i.e. atoms are imbued with a kind of primordial intelligence; the Jain conception of pudgala already anticipated the ideas of atomic fusion and atomic fission: "*The whole physical universe is thus engaged in endless integration and disintegration (=pud and gala)*" as explained in Muni Mahendra Kumar and J.S. Zaveri *Micro Cosmology: Atom In Jain Philosophy And Modern Science* (Ladnun, 1995) p. 104; but Jains however are interested in the psychic nature of reality as well as the physical, and would seek to move the boundaries of scientific method into transpersonal directions: "*Many scientists however, see drastic changes on the horizon. There would have to be some revolutionary paradigm to explain telepathy, psychokinesis and precognition. At least one serious physicist, gerald Finberg of Columbia University, thinks that psychic transmissions may one day be linked to yet undiscovered elementary particles which may be called mindons or psychons. If modern scientific instruments became really successful in detecting such particles, they could be equivalent to the group of matter called manah vargana by Jains*" (ibid. P. 183) Modern Western science is very "clever", but if it succeeds in inventing weapons that destroy the world, and misusing its atomic knowledge, it will be shown to be less morally clever than ancient Indian science. American Indians also had a subtle cosmology with great knowledge of reality, both psychical and metaphysical, see Peat, David *Blackfoot Physics: A Journey into the Native American Universe* (2006) Rudi Jansma, in his work on ecology and philosophy, also argues that Jain theories of evolution involving reincarnation are not incompatible with modern scientific finds on the evolution of life's biological forms: "*The theory of the transmigration of the jiva through a variety of bodies in no way contradicts the theory of gradual evolution. It is most probable that a soul which is clothed in a particular vehicle according to its karma produces causes in line with its present state. The next embodiment (on earth) will then be related to the present one, but just a little bit higher, due to the inherent upward drive of the soul, and due to the added experiences. It is however next to unthinkable that great jumps upwards would be made at once, simply because a soul in its present stage is unable to create the cause for a much higher karmic result*" see Jansma, Rudi *Introduction to Jainism* (Jaipur, 2006) p. 99. The crucial point in the Jaipur Declaration is that we insist that science should eschew violence. Unfortunately Adolf Hitler also based his thinking on evolutionary theories, but totally misread and misunderstood them, using them to justify a philosophy of unparalleled violence and genocide, see Weikert, Richard *Hitler's Ethic: the Nazi Pursuit of Evolutionary Progress* (Palgrave Macmillan, 2009).

⁶¹ This is a crucial vow, since too many scientists misuse their knowledge for dark purposes, including militarism and corporate and military intelligence, we ask instead that scientists should pool their collective intelligence to figure out ways of disposing of our nuclear weapons arsenals, of saving the planet from environmental threats and ecological pollution and find ways to solve the energy crisis in a long term way, since energy shortages and environmental degradation will lead inevitably to more conflict, violence and global destabilisation; by extension, we also ask that scientists get involved in promoting peaceful ways to solve conflict through negotiation, diplomacy, mediation, and join project development. The right to happiness is embedded in the US constitution arising from the enlightenment commitment to ameliorating human suffering, and happiness research is now flourishing in many quarters (see *The Happiness Hypothesis: Putting Ancient Wisdom to the Test of Modern Science* by Jonathan Haidt) – there is a Happiness Research Institute flourishing in Denmark, a country which often qualifies as the happiest in the world, and the UN held a conference in 2012 which published the world's first ever World Happiness Report which documented a number of global surveys that are being done. In 2011 the UK government also published the first "National Well-being Report." Based on surveying 165.000 UK citizens to inquire into what kinds of things made them feel happier (it wasn't money, but purpose, meaning, a self of self achievement). The existence of cruel civil war going on in our world, broadcasted to the world's media, as in Syria, does not make us feel happier as a planet, but miserable. To ask that science and education should do all they can to end the violence on our planet and to re-invest from militarism into peace development is therefore a key plank of any happiness policy: peace policy makes for

planetary civilisation capable of peace;⁶² we vow to end the huge expenditures on scientific research for military weapons and defence, and to see instead a shift of expenditures towards socially beneficial sciences for social and ecological development in a world based on peace and nonviolence.⁶³ We vow to work for a world in which all universities have more funding available for peace orientated scientific research, than for military oriented scientific research.⁶⁴ We vow to assist the development of a career path for science graduates who wish to abstain from all military and defence related scientific employment and who choose instead to take a vow of scientific non-violence.⁶⁵ We vow to not harm or pollute nature and to abstain from all acts of violence against Mother Earth and to develop green, sustainable and non-invasive technologies that can work in harmony with natural environmental

happiness policy ! In the UK, *Action for Happiness*, the brainchild of Dr Anthony Seldon, a senior educator and Geoff Mulgan, promotes research and positive action for happiness as a social and individual good (see Layard, Richard *Happiness: Lessons from a new science*, London, Penguin, 2011). Moral intelligence is a key aspect of human intelligence; Howard Gardner, author of a number of works on the theory of multiple intelligences, sees education as attempting to stimulate and advance human intelligence along a number of inter-related fronts – there is not one single thing called “intelligence” as measured by IQ tests, but a range of aptitudes and intelligences, including musical, social, physical, emotional, and spiritual etc. Within this theory, the flourishing of moral intelligence is a key component of what it is to become a truly developed human being. (See Gardner’s works in bibliography). Since Aristotle, happiness (eudaimonia) has been recognised as the purpose and goal of philosophy, and as Socrates surmised, true happiness arises from virtue. But this inner tendency to be virtuous gets occluded in some children and adults – why ? How can education and science help recover it ?

⁶² This surely is the whole purpose of knowledge (science) – we are simply calling for scientists and academics to remember their high calling. The Jain tradition also contributed greatly towards the science of mathematics, but again, Jain understanding is that mathematics is not amorally neutral study, but rather reveals the divine proportions and harmonies underlying existence, much as Pythagorean mathematics did, in other words, science has a sacred dimension embedded in its very foundations, see Gelra, Dr Mahaveer Raj *Jain Studies and Science* (Ladnun, 2007). In the UK, the mathematician Lewis Fry Richardson who developed the equations that underlay weather forecasting, went on to apply mathematical modelling theory to the solution of the problem of war, and his name lives on the Richardson Institute of Peace Studies at Lancaster University (<http://www.lancaster.ac.uk/fass/centres/richinst/>) , see listings under Lewis Fry Richardson in the bibliography.

⁶³ This is crucial – until peace has priority in funding streams over militarism, we will go on with the crazy cyclical logic of militarism (fear, insecurity, violence, fear) locked into a never ending cycle

⁶⁴ In the UK, *The Campaign against Military Research on Campus* (CAMROC) was launched in May 1986 to expose the increase in military research carried out by staff and students in higher education. CAMROC consisted of peace and anti-nuclear groups, concerned individuals and student unions. The campaign also sought more openness about military-related contracts and a transfer of resources to non-military research. Much of the work involved collecting and collating publicly-available information on research contracts, in conjunction with the British Society for Social Responsibility in Science. I was in touch with this group in the early 1990’s while working to establish a Peace Studies institute at the University of London. *Scientists For Global Responsibility*, which is still active in the UK, has also published 3 useful reports on this issue. There are other similar campaign groups elsewhere internationally, but overall, not enough is being done to ensure that our universities and our academic elite institutions do not similar continue on as puppets of the military-industrial complex, but instead, as think tanks for a possible non-violent future for the planet. Military intelligence services worldwide continue to cream off our brightest and best engineers and IT specialists. Where are our *Peace Intelligence* services ? In the UK, one report by Dr Stuart Parkinson, found, using freedom of information requests, “that 17 of the UK’s most prestigious universities – including Imperial College London, Cambridge and Oxford – received a total of over £83 million (about €91 million) over the three years up until 2011. The amounts provided to each university varied from £15.2 million for Imperial College London down to £67,000 for Durham University. Six other universities refused to provide data on their military collaborations. One further university – the London School of Economics – claimed that it received no funding at all from military sources during these years.” It would good if UNESCO were to commission a global study of the relationship between military research and development on campus – the combined figures would be astronomical.

⁶⁵ At present, it is very difficult for science graduates to effectively make a career if they are not willing to be involved at some point in military funded research, which controls billions of pounds of expenditure on research contracts in academia worldwide. Scientists for Global Responsibility and other groups have called for an equivalent to the Hippocratic Oath to be taken by all qualifying PhD or DSc. Graduates, not to misuse their knowledge for harm, violence or unethical purposes. This would seem a sensible proposal. It would follow that they would only work on socially and humanly beneficial research work.

systems.⁶⁶ We vow to develop alternative sources of energy that are non polluting and non harmful to nature.⁶⁷ We vow to refrain from activities which destabilise weather systems.⁶⁸ We vow to refrain from

⁶⁶ Modern secularised scientific consciousness, seeing nature as inert and suitable for resource acquisition and exploitation, is gradually evolving towards a more holistic Gaian consciousness, in which the whole world and universe are recognised as interlocking living systems, in which we humans are called to play our part in loving service and intelligent awareness – destroying our natural environment, so that future generations only inherit a spoiled ecosphere, is something to be avoided at all costs. The work of the Global Green University is one network among others that is trying to raise this awareness among thinkers and students worldwide. A big strand running through the Jaipur conference was the theme of sustainability, and several speakers were focusing on this aspect of the work ahead of us. The *Sustainability Laboratory* among other similar groups was attending the conference.

⁶⁷ One Japanese delegate at the conference spoke movingly about the Fukushima nuclear accident in Japan, and how the Fukushima region used to be famous for its fruit and vegetables, and the shops in Tokyo used to be full of its produce – but no more. She said many Japanese were extremely worried about the ongoing failure to resolve the Fukushima accident, and that we should all work to stop investment in nuclear energy as the sole means of providing energy as these systems were inherently unstable as Fukushima had shown. While the long-term repercussions of the Fukushima Daiichi nuclear disaster are yet to be fully assessed, they are far more serious than those pertaining to the 1986 Chernobyl disaster in the Ukraine, which resulted in almost one million deaths, mostly from cancer. It was this accident that inspired Gorbachev to end the cold war. See Matthew Penney and Mark Selden *The Severity of the Fukushima Daiichi Nuclear Disaster: Comparing Chernobyl and Fukushima*, (Global Research, May 25, 2011). Therefore scientists have got to come together to find an alternative to nuclear power. Although there are such strong vested interests in financing nuclear power, which play into people's fear of energy shortages in the future, nevertheless it must be possible for intelligent and committed people around the world to come together and find alternative energy sources; by working together in war time, the Manhattan project cracked the secret of nuclear power. We need a new Manhattan project to find a safer alternative, which doesn't cause radiation sickness or damage the environment long term. Nuclear energy pollution is a kind of violence done against the environment as also against those who die of radiation related illnesses, as many scientific studies have revealed (see Helen Caldicott, *Fukushima: Nuclear Apologists Play Shoot the Messenger on Radiation*, (The Age, April 26, 2011), and also Chossudovsky, Michel (Editor) *Fukushima: A Nuclear War without a War, The Unspoken Crisis of Worldwide Nuclear Radiation*, 2012) The links between nuclear power research and nuclear weapons research are also another reason to get rid of both of them (see Shimatsu, Yoichi *Secret Weapons Program Inside Fukushima Nuclear Plant?* Global Research, April 12, 2011)

⁶⁸ The whole question of global warming and climate change is implicit in this simple statement. Scientists continue to argue about the exact causes of global climate change, although consensus exists as to the fact that climate is indeed changing and become destabilised, and that increased carbon emission are a major factor in this; see Lomborg, Bjorn *The Skeptical Environmentalist: Measuring the Real State of the World* (Cambridge University Press, 2001) and Lomborg, Bjorn *Cool It: The Skeptical Environmentalist's Guide to Global Warming*. The orthodox scientific view is that carbon emissions are responsible for global warming, and this is the position taken by the intergovernmental Panel on Climate Change (IPCC), which is the leading international body for the assessment of climate change. The IPCC was established by the United Nations Environment Programme (UNEP) and the World Meteorological Organization (WMO) in 1988 to provide the world with a clear scientific view on the current state of knowledge in climate change and its potential environmental and socio-economic impacts. Also in 1988, the UN General Assembly officially approved the work of UNEP and the WMO in founding the IPCC. It is a huge body with thousands of scientists working on all aspects of climate change, and a large budget. In 2007 it was awarded the Nobel Peace prize along with Al Gore, who has long campaigned to have the link between increased carbon emissions and global warming recognised by policy makers worldwide. Some sceptics point to other possible causal factors, and also wonder whether simply cutting carbon emissions drastically is affordable and realistic and whether other solutions are not possible. In this welter of information and misinformation, it is worth remembering that truth is not about numbers; Gandhi pointed out: "Many examples can be given in which acts of majorities will be found to be wrong and those of minorities to have been right. All reforms owe their origin to the initiative of minorities in opposition to majorities" the Jaipur Declaration therefore, taking Gandhi's wise words to heart, does not take sides in the carbon-emissions causing climate change debates, but instead simply pledges that we should refrain from activities that cause climate destabilisation". The debate is very heated at present, with both sides denigrating the other. Among those sceptical of the hard mono-causal connection between climate change and increasing carbon emissions are Richard Lindzen, MIT atmospheric physicist and many others. To adopt the position of suspension of judgment until conclusive and irrefutable scientific proof of causal connections comes in seems wise, but meanwhile, we can all agree on this wording. And we can also conduct the debate with politeness,

cruelty to animals.⁶⁹ We vow to use our scientific knowledge to work for harmony and peace between humanity and nature.⁷⁰

courtesy and rigour, and not abuse those with differing views. In the UK the worst weather changes seem to be caused by a rerouting of the Jet Stream further south across the Atlantic. The Meteorological Office has stated in 2014: “*The severe weather in the UK coincided with exceptionally cold weather in Canada and the USA. These extreme weather events on both sides of the Atlantic were linked to a persistent pattern of perturbations to the jet stream, over the Pacific Ocean and North America. The major changes in the Pacific jet stream were driven by a persistent pattern of enhanced rainfall over Indonesia and the tropical West Pacific associated with higher than normal ocean temperatures in that region. The North Atlantic jet stream has also been unusually strong; this can be linked to exceptional wind patterns in the stratosphere with a very intense polar vortex. As yet, there is no definitive answer on the possible contribution of climate change to the recent storminess, rainfall amounts and the consequent flooding. This is in part due to the highly variable nature of UK weather and climate. The attribution of these changes to anthropogenic global warming requires climate models of sufficient resolution to capture storms and their associated rainfall. Such models are now becoming available and should be deployed as soon as possible to provide a solid evidence base for future investments in flood and coastal defences.*” In other words, we are still in a “don’t know” situation. Common sense dictates however that we use the precautionary principle when it comes to tinkering around with nature and unleashing potentially devastating climate changers across the planet. Likewise, there are some rumours that some scientists have been deliberately engineering climate changes, through the development of the HAARP programme, which is in full The High Frequency Active Auroral Research Program (HAARP). This is an ionospheric research program jointly funded by the U.S. Air Force, the U.S. Navy, the University of Alaska, and the Defence Advanced Research Projects Agency (DARPA). It is based in Alaska on an air force base and operated from 1993 to 2013, at a cost of some 250 million US Dollars. Its declared purpose is (or was) to “analyze the ionosphere and investigate the potential for developing ionospheric enhancement technology for radio communications and surveillance.” There is some controversy over this programme, with some independent researchers claiming it was all along designed to foster deleterious weather changes for military destabilisation purposes, among other things. Since the research is top secret it is not possible to be exact on these points, and again, one has to adopt a stance of epoche, or anekantvada, and syadvada, maybe this, maybe that.. But the declaration is clear – we vow not to be involved in any such research and urge our colleagues to do the same. In the rule of just war developed both by Islamic and Christian theologians and jurists, tampering with the environment (polluting wells, cutting down trees etc.) was deemed off limits – a fair fight, in a fair cause was all that was permitted. So tampering with weather to defeat an enemy is totally out of bounds.

⁶⁹ Animals are an incredible delight to the planet, and wise in ways we humans are only just beginning to figure out. Shamans and primal peoples worldwide worked hand in hand with animals to evolve to where we are now, and often the deities of ancient religions take animal forms (tiger, monkey, elephant, cats, bear, snake, , peacock, swans, eagles, dogs etc.). Shamans believe that you can learn from different animals their different kinds of wisdom. Yogic postures for meditation are also often based on animals, and in meditation, great seers are often depicted as being accompanied by animals, with Nagarjuna for example, being surmounted by a snake. While sometimes humans have had to eat animals for survival, our ancestors always did so with prayer and thanksgiving; the idea of causing deliberate cruelty to animals however, is something that is inhuman to consider, and really only harms ourselves. It is said of Muhammad that he loved cats so much that he once cut his own cloak rather than disturb the sleeping cat which was on his lap. Solomon is also said to have obtained part of his wisdom from learning from animals. Merlin and the druids of Britain likewise had animals as their spiritual companions. Rather than persecuting animals, we ought to be celebrating life alongside them, and being their custodians and guardians. India of all cultures has kept this knowledge alive in daily life. The world owes a huge debt to India for this alone. Recent studies have shown that animals possess telepathy and the capacity for spoke kind of clairvoyance (see Sheldrake, Rupert *Dogs That Know When Their Owners are Coming Home: The Unexplained Powers of Animals* by (2000), Linzey, Andrew and Rega, Tom *Animals and Christianity: a book of readings* (SPCK, 1989) and Kingston, W.G *Stories of Animal Sagacity* (1874)

⁷⁰ This is an important sentence which sums up years of thinking by ecologists, environmentalist and eco-philosophers. For mankind to live in harmony on the planet, learning from nature, exploring the fruits of our scientific intelligence, yet in such a way as not to harm other living things, and not to harm each other, seems a goal worth striving for. See Palmer, Joy *Fifty Key Thinkers On The Environment* (Routledge, 2001) and Laszlo, Ervin *The Creative Cosmos: A Unified Science Of Matter, Life And Mind* (Floris Books, 1993) and see the books by Henryk Skolimowski listed in the bibliography, especially Skolimowski, Henryk *The Participatory Mind: A New Theory of Knowledge and of the Universe*. Penguin/Arkana. 1994. The author taught courses on the links between ecology and spirituality at the University of Oxford and the University of London, and founded the Global Green University to foster debate and dialogue about the complexity of humanity’s relationship to the natural world. If all phenomena come from consciousness, as mystical quantum physicists argue, then we should

PETAL 7. BUSINESS, WORK, ECONOMICS: We vow to abstain from economic violence,⁷¹ exploitation and oppression against others⁷² (and ourselves); we vow to work towards a world where everyone has enough for their need but not for their greed;⁷³ we vow to work, in whatever our professional capacities, whether as lawyers,⁷⁴ judges, teachers, architects, civil servants, bankers, financial experts, in retail, management, business, agriculture, tourism, the arts, IT, communication, media, industry etc.⁷⁵ in a way that is without violence to our fellow man or to the environment and to nature or to the Divine Reality,⁷⁶ in a way in which our work is conducted with integrity and honesty,⁷⁷

perhaps realise that “nature out there” and “nature in here” are all interconnected. So how we treat the environment and how we treat each other and how we treat ourselves are all inter-related.

⁷¹ Economic violence can take many forms – it can be a form of domestic abuse where one partner controls the purse strings and uses it to bully their partner, or children (or relatives); or it can be an expression of corporate power, when powerful and wealthy corporations can bully whole communities into following their will to the detriment of the natural environment or the community; or it can be austerity measures laid down by the International Monetary Fund or the World Bank or other financial institutions, such as the European Union central banking system, which demand of whole nations incredible austerity programmes to the detriment of the common people, as happened in Greece in recent years; many forms of violence, such as violent crime, also have an economic dimension

⁷² For example all forms of subtle or overt slavery, or exploitation of child labour; in the 19th century Britain paved the way globally to abolishing slavery, and also abolishing child labour with various parliamentary reforms acts; but slavery still exists in some remote places around the world, even if now all countries have officially declared that slavery is illegal in all of them. Not until the 20th century was slavery abolished in all countries, and the timeline of this makes interesting and uncomfortable reading. The dates of the abolition of slavery in countries in the 20th century are as follows: 1921 Nepal; 1922 Morocco; 1923 Afghanistan; 1924 Iraq; 1926 Convention to Suppress the Slave Trade and Slavery bound all signatories to end slavery; 1928 Iran; 1928 Sierra Leone. 1935 Ethiopian Empire; 1936 Northern Nigeria; 1948 UN Article 4 of the Declaration of Human Rights bans slavery globally (in theory if not in practice); 1952: Qatar; 1958 Bhutan; 1960 Niger; 1962 Saudi Arabia; 1962 Yemen; 1963 United Arab Emirates; 1970 Oman; 1981 Mauritania. But formal slavery is only one kind of economic exploitation, there is also debt slavery, debt bondage, and wage slavery, and unemployment and cycles of poverty generation after generation, all of which cause psychological as well as economic hardship and really therefore constitute a form of economic oppression.

⁷³ This saying is from Gandhi, whose exact words were spoken orally to his secretary: “The Earth provides enough to satisfy every man's need but not for every man's greed” as quoted by Pyarelal Nayyar in *Mahatma Gandhi: The Last Phase (Volume 10)* (1958) p 552. Gandhi's ideas influenced many economists including E.F. Schumacher (1911-1977) author of *Small is Beautiful* (1973)

⁷⁴ Gandhi was trained as a lawyer in London. He always felt they had a special duty to try to work not just in “winning cases” (ie acting as paid protagonists, morally neutral) but also as upholders of the moral integrity of the whole legal profession and the legislative process. In Gandhi, M.K. *The Law and Lawyers*, (Navijan Trust, Ahmedabad, 1962), p. 144, he said” *The learned judges have laid down principles of legal conduct which, in our humble opinion, are open to question. For instance, what is the meaning of “those who live by the law must keep the law” ? If it means that no lawyer may ever commit a civil breach without incurring the displeasure of the court, it means utter stagnation. Lawyers are the persons most able to appreciate the dangers of bad legislation and it must be with them a sacred duty by committing civil breach to prevent a criminal breach. Lawyers should be guardians of law and liberty and as such are interested in keeping the statute book of the country pure and undefiled*” one suspects that were he alive today he would very much support the spiritual o the Jaipur declaration. Its author spent many years working with the Gandhi Foundation in London and organising its School of Nonviolence project, working with the late Surur Hoda, and Lord Attenborough among many others, in keeping Gandhi's flame alive in the UK.

⁷⁵ Most people spend most of their adult lives in some kind of work, following some kind of profession or trade; each trade has an inherent dignity and can be undertaken with a minimum of violence and harm to others, it is up to each profession in this list, and others not listed, to examine its own conscience as to its own conduct

⁷⁶ Again, it is for each professional working context to work out how best to minimise violence and to remove all gratuitous violence from its working practices, including things such as work place bullying and mental violence and cruelty against other staff; working relationships often become fraught and jealousy, envy and greed can poison working relations; workplace mediation schemes exist to resolve these kinds of issues non-violently; relationships between trade unions representing the work force and management can also on occasion descend into violence, of thought word and deed, as happened during the Miners Strike in Britain in the 1980's when people were attacked and beaten by the police; some working environments also commit acts of violence against nature, such as nuclear power accidents like at Fukushima, Chernobyl or Three Mile island. Whistleblowers who seek to report or correct such issues, like Karen Silkwood (1946-1974) can sometimes be the victims of criminal

and which serves the well being and happiness of society as a whole;⁷⁸ we vow to help use our professional careers as service vehicles for planetary enlightenment,⁷⁹ and to factor in the ethical side of our professional practice at all stages of our careers, so that we can see the contribution to peace that we are individually and collectively making.⁸⁰ We vow to help assist the development of a green economics⁸¹ in which wealth is understood as the fruit of natural systems plus human ingenuity, to be

murder to silence them. Cases like this are going on in a small way all over the planet, as powerful people seek to silence the little people and prevent them talking out – our Declaration says “Enough is enough” – the small still voice of truth needs to be finally heard. Dharma is the Sanskrit name for the Divine Order which underlies everything – acts of gratuitous violence are acts against Dharma, the Divine reality.

⁷⁷ Management experts have discovered that work undertaken with integrity and honesty leads to greater happiness and well being among the staff, as in the Google slogan “*Don’t Be Evil*”. Integrity comes from a root meaning “wholeness” – to be truthful means to see the whole picture of something, to see the widest possible view. Acharya Mahapragya expertly defined the relationship of ahimsa and truthfulness saying “*Without truth or right world-view the practice of the view of ahimsa is not possible. It means that one cannot practice “Ahimsa Vrata” unless he is truthful. So truth is naturally the super objective*” (See Acharya Mahapragya, *Philosophical Foundation of Jainism*, 2002) p.106. What this means ultimately is that we are not going to get a world free of himsa (harm, violence) until we abolish dishonesty, and rediscover the power of truth, which is why my International Institute of Peace Studies and Global Philosophy has founded the *Truth And Reconciliation Commission For The Middle East* as well as the *Truth And Reconciliation Commission for Britain and Ireland*. But scholars also need to examine why people are addicted to lying, as in the work of Barnes, J. A. *A pack of lies: towards a sociology of lying* (Cambridge University Press, 1994) in which discusses the status of lying in politics, war, bureaucracies, family relations, courts and the law, advertising, the police. It is an important study. The philosopher Bernard Williams approaches the same problem from the other end in his work, *Truth and truthfulness: an essay in Genealogy* (2004) as does Simon Blackburn in *Truth: a guide for the perplexed* (2006). The author’s own proposal is to enact a law in parliament that requires politicians, civil servants and government bureaucrats to tell the truth about all official matters) at all times, and if they have been found out deliberately lying, this would be a sacking offence, leading to the end of their term of service. Why on earth should we have gotten used to the idea that politicians should be allowed to lie and get away with it? the question of the moral responsibility of George Bush and Tony Blair for unleashing the “War on terror” is a case in point, when all the evidence that is beginning to come in, makes to look as if 9/11 was not all that the official media reported: the twin towers and building 7 cannot have been brought down, according to highly trained engineers and architects, by the impact of the two planes that hit on 9/11 and the fires that were started then. Steel of the kind that kept the twin towers in place, and building 7, simply does not melt or become weakened at the temperatures of fires of that sort, and never in architectural history have such buildings come down with fires of this kind., This means that someone must have had foreknowledge of the planes striking the towers, and had planted nanothermite to bring the buildings down square into their footprints. This is scary, because it means that the politicians launched the War on Terror, “on a lie”, and on the basis of a false flag operation. The facts explaining these disturbing conclusions are admirably summarised by the philosopher and theologian Prof. David Ray Griffin, in his numerous works, most usefully in his masterly study: Griffin, David Ray *9/11 Ten Years Later: When State crimes against democracy succeed* (2012).

⁷⁸ Profit is visualised at present in most economic models on too short term a basis. We need to factor-in the long term spiritual wellbeing of the community in which we are working. The spirit behind the Jaipur declaration is that by telling the truth to one another, by creating a climate of truthfulness, honesty, integrity and transparency, we are more likely to stimulate lasting and worthy economic and social enterprises, and to raise our quality of living together on this planet.

⁷⁹ This statement is premised on the idea that whatever our calling in life, from humble street sweeper up the managing director of a huge firm, or a classroom assistant up to master of a Cambridge University College, we can use our field of service as a way of giving back to the planet as a whole, to mankind at large, if we do our work as well as we can, as conscientiously, and with as much intelligence and imagination as we can muster. As the Zen saying has it, and as the life story of Hui Neng illustrates, after enlightenment, you still go on carrying water and chopping wood, but it’s the interior landscape that has changed. What would the political economy of our planet look like if enlightenment became the general rule, rather than restricted to the gnostic elite? The word service is likewise carefully chosen: in the Tattvartha Sutra, 5.21 the classic Jain manual of philosophical wisdom, it is said “*Parasparopagraho jivanam, souls render service to one another*” see Umasvati *That Which Is: Tattvartha Surtra* (Sacred Literature Series, 1994)

⁸⁰ By doing our work ethically, we are more likely to contribute to peace in the long run, both personally and collectively.

⁸¹ There are a number of economists developing a “green economics” as a priority; the work of the New Economics Foundation and the Green Economics institute (Oxford) are two examples of the move towards a

shared peacefully and morally by us all.⁸² We vow to abstain from all criminal economic activities which denigrate, destabilise and destroy human culture and happiness.⁸³ We vow to pay as a matter of principle those who work for us a decent salary, so that every citizen will get opportunity for self-development above mere minimal existence.⁸⁴

PETAL 8. MEDIA: We vow to produce and consume responsible media that shares the good news of the human story as well as the bad news;⁸⁵ we vow not to produce or consume media that discourages, disheartens, misinforms or de-energises people,⁸⁶ but to seek out news that inspires, enthuses and informs people, giving them hope in the possibility of a better world;⁸⁷ we vow to abstain from disseminating media stories based on lies, falsity, half-truths, we vow to tell stories from all sides;⁸⁸ we

rethinking of economics along green lines; the Global Green University is also trying to advance thinking in this direction. At our conference in Jaipur the search for a green economic approach to solving basic social and economic problems was evident with good news stories coming from many different participants. The Director of the Sustainability Laboratory (Michael Ben-Eli) was one of the keynote speakers and workshop presenters at the event

⁸² Marx said all wealth comes from labour; Quesnay, the founder of classical modern economics, said all wealth comes from nature. Obviously, both are only half right: real wealth comes from nature's bounty plus applied human ingenuity

⁸³ Unfortunately criminal activities currently occupy a lot of economic energy on the planet; militarism (armies, navies and airforces, plus all their heavy duty equipment) burns more carbon emission and uses more resources than any other equivalent peaceful activity; underworld gang s use extreme violence to cement their monopoly of the drug trade, of international money laundering, and generally to pander to human corruption, moral weakness and greed. One solution, one way to decriminalise the planet and to enable an end to the violence that crime causes, is for each of us to take a personal vow not to fuel the flames of such criminality any more.

⁸⁴ This refers to a proposal to Acharya Mahashraman by Fons Delnooz in a spontaneous personal communication during a visit of delegates from the Jaipur Conference to Bikaner where Shri Mahashraman resided at that moment. The authors later wrote their ideas down, the result of which is published in these proceedings under the title "The 12th Anuvrat: Jains leading India's downtrodden out of poverty?", also published on the Berlin Jain website HereNow4U: <http://www.herenow4u.net/index.php?id=99002>.

⁸⁵ This is important – yes there are many terrible tragedies going on all around us on planet earth, and yes we need the media to cover them, but there are also incredible stories of human kindness, imagination, goodness, ethical behaviour, generosity, and these hardly ever get a mention, except as "afterthoughts". The Jaipur Declaration is calling for some balance here.

⁸⁶ The current penchant for "bad news" is not all to be blamed on the media professionals – it is also down to each one of us to shift our attention to the good news as much as the bad. There are papers and radio shows and journalists who do try to focus on positive news stories, so we should also pay attention to them.

⁸⁷ The responsibility of journalists has always been to seek truth and not to be discouraged; a family friend of my parents (Dr Herb Steinhouse) worked for the Canadian media attached to the Canadian army in World war two and was then working for UNESCO in Paris soon after UNESCO was set up; one day a complete stranger came to visit, calling himself Oskar Schindler, and asked for Herb's help to promote his story in the world's press, in which he had shown kindness to Jews who would otherwise have been gassed at Auschwitz. But although Herb tried to help him, not a single newspaper or radio station would carry the story – it was too much like "good news" and they only wanted stories of doom and gloom. Only years later, when Steven Spielberg made his famous movie, *Schindler's List*, did the press finally discover Herb Steinhouse in Montreal, and his trunk full of Schindler's documents, see Fensch, Thomas *Oskar Schindler and his list: the man, the book, the film, the holocaust and its survivors* (with an introduction by Herbert Steinhouse, Paul Eriksson Pubs, Vermont, 1995)

⁸⁸ Again the critical importance of truth is outlined; there is far too much spin in the media, so you never know which paper or media outlet to trust – each seems to tell the news from its own perspective only; real truth, as Jainism and all deep philosophical traditions have always said, can only be communicated by telling events "from all sides". This often means telling things from a transpersonal perspective, looking at the wider implications and causal connections underlying events. Too much news however consists of sound-bytes delivered in simplistic black and white rhetoric oversimplifications. The recent trouble in Crimea and Ukraine is a case in point; Russian media insist Putin is right in his actions, NATO and Western media outlets says Russia is totally wrong. This over-simplistic polarisation is what underlay the false logic of the dark days of the Cold War in which two absolutely true systems battled it out for control of the planet. We are now, in case the media forget, in a multi-polar world in which plural values and visions, all of which are partly true, contest for airtime.

vow to report peace as much as war, good news of peace events and breakthroughs as much as wars and terrorism;⁸⁹ we recognize the power of the media to co-create reality, to use this power responsibly, we vow to develop a peace media that can encourage the transformation of the world into a place of peace and nonviolence.⁹⁰ We vow to abstain from the production or consumption of violent films, computer games and “entertainment” which give the message that violence and war are natural and normal and “good” and instead vow to help the film and media industry generate positive films and computer games that promote peaceful, creative and non-violent human relations.⁹¹

Ultimately, perhaps, only enlightenment is ultimately true. See Daffern, T.C *Enlightenments: Towards a critical epistemology of enlightenment in different spiritual teachings* (IIPSGP Publications, 2009)

⁸⁹ This is incredibly important – far too often, peace events are not reported, or under reported, while the media can always be relied on to cover every outbreak of violence; why is this ? Partly it is because peace is less photogenic than violence; it is easy to film or report conflagratory events, but much harder to report on the everyday triumphs and delights of life, the small victories and achievements – a child taking its first steps, an engagement party, a wedding, a superb musical concert, the discovery of some ancient family heirloom, the sense of awe that a beautiful view from the mountains can give, a message from a departed loved one from a medium that confirms the existence of life after death – such things are not “newsworthy” – yet they are life itself. Peace conferences, marches, and happenings however can be reported, and every media outlet should have a section that regularly reports them. Where are the peace groups campaigning for peace and reconciliation in Kashmir, or in Syria, or in Crimea, or in Iraq and Afghanistan – why have they not been much reported ?

⁹⁰ In a quantum world we here even physicists now saying that our perceptions help shape existence; Kant earlier made the same point, that the mind projects certain a priori ordering principles onto the way we view reality; Buddhists said much the same aeons ago – how we focus our consciousness, what quality of consciousness we bring to bear on our experience, helps shape and form that experience; the same is a grounding principle of the new age, or new thought traditions off 19th, 20th and 21st century thinking, going back to Emerson’s essays, Thomas Troward, Ernest Holmes, Marianne Williamson and innumerable modern day sages of all spiritual persuasions, whose work has recently been popularised in films such as *The Secret*, *The Moses Code* and *What the Bleep Do We Know*. The term “new age” is misleading since these ideas are as old as the Upanishads, and the important causal role that consciousness plays in shaping our experience of reality, has been affirmed by all the perennial philosophical teachings of humanity age after age. Given this overwhelming evidence from the wisdom traditions, we recognise that the media needs to get on the team, and realise that it has an incredible responsibility to help shape our collective reality towards a positive outcome; reporters are not passive witnesses only, but the way they report what they see, helps produce what is seen. So we are asking that the media take this responsibility seriously and focus on seeing peace, finding peace, reporting peace and generating peace. This is however not only about focusing on the lives of modern day peace heroes like Mandela, Gandhi, Aung Ssu Chi, but also the work of innumerable peace and non-violence groups and activists around the world, such as those of us who came to Jaipur and issued this declaration. Fortunately, one of the facilitators of the conference was the editor of the Rajasthan Patrika, a major newspaper in India, Dr Gulab Kothari, who is fully aware of the importance of this responsibility that the media bears for helping to encourage wisdom and enlightenment. It is for this reason that peace groups should be encourage to use social media for their networking and dissemination, and why my own organisation, the International Institute of Peace Studies and Global Philosophy uses facebook and YouTube for example, since it enables us to get “good news” out there. We also have a media department which does filming of events etc. As well as being a senior newspaper editor, Dr Gulab Kothari is also a well published scholar of philosophy and added many valuable insights to our deliberations, see Kothari, Gulab Manas: *Patterns of the Human Mind* (Rajasthan Patrika, 2004) p. 208 where he says that “*Wisdom always adopts a holistic approach. It does not notice differences or specialities. It goes beyond the principle of unity, it contemplates collectivity. Intellect acts at the gross level and wisdom acts at the subtle level. The immutable forms the basis for the mutable but ultimately the mutable becomes immutable. Intellect emerges out of wisdom and finally becomes one with it. These are not separate entities. The difference is that of form. You can move from one to the other through practice. When intellect is transformed into wisdom, the ego disappears... Everything wants to revert to the source from which it has emerged*” In the same way it could be said that whereas the visually manifested form of the 9 petalled Jaipur Declaration is a product of intellect, it has a subtle and spiritual inner form, which is a product of wisdom, and which is invisible to the eye which sees form, and only visible to the spiritual eye.

⁹¹ The responsibility of the film industry for promoting images of war and violence are much discussed by scholars and critics, who have suggested the idea of a “peace journalism” to replace that of war journalism. One of the greatest media empires of modern times, owned by Rupert Murdoch, was in fact down to his father, Keith Murdoch (1885-1952) having smuggled out news reports of the horrors of the Gallipoli Campaign in the Dardanelles in World War One, in which many Australian soldiers died needlessly. After the war he went back to Australia and launched the beginning of the Murdoch media empire which his son later inherited and which

PETAL 9. FAMILY AND GENDER: We vow to abstain from violence in the family⁹² and in all gender based relations;⁹³ we vow to celebrate the beauty and magical of sexuality and to engage only in lawful,⁹⁴ non-violent, loving and sublime sexual experiences,⁹⁵ and to abstain totally from all sexual

developed into one of the most powerful media empires in history. In fact, it was founded on what could be called “peace journalism”. Wouldn’t it be wonderful if the Murdoch Empire could even now launch a “Peace Times” to cover peace events worldwide? The responsibility of the new media and the computer games industry area is so important – instead of manufacturing endless war games, or violent games, quest type games with more metaphysical themes and the idea of the inner hero who conquers himself instead of killing outer enemies can be incorporated into such games in the future. Mahavira and Buddha, and Christ, did not achieve their lasting impact on history by becoming warriors, but by achieving self-mastery. It is this idea that the computer games industry can and should be enthusing young minds with, by finding ways to make the challenge of enlightenment exciting enough to appeal to the masses.

⁹² Domestic abuse is on the most commonly experienced forms of violence, it can take many forms, including verbal, mental as well as physical violence – usually it is caused by lack of self knowledge on the part of those indulging in it, and can be remedied by learning, communication skills, study and spiritual practices; successful families are often those which have a daily or weekly spiritual practice built into their schedules. When I was growing up, although not a church-going family, my parents would organise every Sunday readings from Shakespeare, or poetry readings, or a piano concert. Whenever we had difficulties, we would be able to go and talk things through. My parents were both in their own way Peace Campaigners, and their work lives on in the Daffern family trust, which commemorates their ideas (see <http://daffernfamily.wordpress.com>) Every family ought to find what unites and brings harmony to its *raison d’être*, rather than focusing on the things that drive us apart in family quarrels. More extreme problems such as child abuse, neglect, are faced daily by social workers worldwide. Sometimes, sadly, there is also elder abuse, as old grandparents are neglected by the younger generations. Peace begins in the family. For this reason Acharya Mahapragya and A.P.J. Abdul Kalam, former President of India, co wrote an important book *The Family and the Nation* (Harper Collins India, 2009) in which they stated that: “*The third principle of the application of the philosophy of non-absolutism is reconciliation and concordance. Man’s life is a museum of paradoxes and contradictions. One cannot expect to see complete uniformity in it. If a person thinks that all should have identical dispositions, identical attitudes, identical ethical norms and identical behaviour, what is it but a daydream?.. The golden principle of living a happy and congenial life, notwithstanding the contradictory and paradoxical situations, is reconciliation....*” So many quarrels and family rows are caused by one party thinking the other is absolutely wrong and they are absolutely right; if one adopts non-absolutism (anekantvada) as a guiding principle for peacemaking, then one can always harmonise conflicts based on the view that all are partly right.. At present however, faced with an epidemic of domestic and family abuse, the social services are only using separation and prisons as the remedy, and equipping policeman to intervene; what is really needed is consciousness raising, awareness workshops and family mediation services being made available, truth, honesty and above all research into the nature of familial love.

⁹³ Gender violence is at the root of much social and family unrest; some cultures simply try to solve this by giving all power to the male head of the household, as the Taliban do in Afghanistan, and also certain forms of Christianity, but then this can lead to the women living in fear and submission, and fear cannot be the basis of peaceful gender relations. Other more modern cultures in the West have seen women take most of the power from the men, and men can also fall victim to verbal and psychological violence. Instead of violence and conflict between the sexes being seen as normal or acceptable, we are asking for a genuine equality based on our spiritual inter-dependence; male and female principles are both aspects of the one Divine reality, and together we make a completeness. Lets replace gender violence with gender peace by thinking through the complexities of gender, and how each of us also carry within us aspects of both sexes, as Jung said, the animus and the anima within.

⁹⁴ The wording “lawful” is carefully chosen: in some countries homosexuality is legal, for instance, and in some countries it is not; some countries have even gone so far as to legalise homosexual marriage, whereas others have not. The Jaipur declaration simply urges people around the world to adhere to whatever are the ruling legal requirements in any given culture, and also to adhere to basic norms and values which are universal to all cultures. If you don’t like the laws you currently live under, then you can also work to have them changed, non-violently.

⁹⁵ Sexual experience can be a powerful vehicle towards enlightenment, as in Indian tantric teachings, and in the esoteric teachings of most cultures, but this can only work if both parties are dedicated to that outcome, and abstain from all violence and manipulation. Sexuality can also be a great force of disruption, and unhappiness and emotional violence in our lives, as in cases of infidelity, marriage cheating, and extremely so in cases of rape and forced sexuality etc. However, just as sex is the vehicle of our embodiment into incarnation, tantra teaches that sexuality can also be the vehicle of our liberation (moksha). See the authors talk on the IIPSGP YouTube

violence, include rape, violation, exploitation or sexual abuse of any kind;⁹⁶ we vow to build loving and faithful families and marriages in which children can feel secure, loved and appreciated.⁹⁷ We vow to try and understand the mysterious power of love in our personal and social lives.⁹⁸ We vow to take parenting seriously and to strive to be good parents to our children.⁹⁹ We vow also to take childhood seriously, and to strive to be loving, dutiful and caring children, honouring our parents in return for all their kindness.¹⁰⁰ We vow to abstain from all family violence of thought, word and deed and to develop

channel at IIPSGP1, called *Tantra: An Academic Overview* (2009). Traditionally, pagan religions have always had a more favourable relationship to sexual experience as part of our birthright, and this is perhaps one of the reasons Nietzsche, among philosophers, was so strong in arguing for the rebirth of paganism, which he saw rightly as underlying the roots of European civilisation.

⁹⁶ This is a crucial phrase – instead of allowing the correlation of sex and violence, as portrayed by the media and endless Hollywood films to stand, we are asking for a revisualisation of sexuality, as something of divine beauty, which is intended to bring peace and joy to mankind, not suffering; in ancient Indian art, eroticism was seen as something which ultimately celebrates the creative energies behind existence, and lovemaking was seen as a sacred service to the Gods themselves, allowing Lila, or divine play, into our lives; so rather than being a source of violence, cruelty and hatred, sexuality ought to become totally non-violent in its flowering and men and women should be empowered to go on falling in love with each other, free of the curse of Romeo and Juliet, according to which lovers often came to a violent ending.

⁹⁷ As parents, and couples, we have a moral duty to build families where our children can feel safe and loved and supported; one of the most tragic spin-offs in families where the parents are always quarrelling, is that the children can feel undermined and end up with very low self-esteem. The film *Monsoon Wedding* shows the raw reality of some families who quarrel up close – but even that film has a happy ending, in the pouring rain !

⁹⁸ All of us would probably agree that there is nothing more important than love, yet ironically it is something that academics have somewhat neglected. The current author launched the *Muses Love Journal* in 1993 to act as a focus for academic research into the nature of love, and it is still the only academic journal dedicated to love research in the world ! There are many kinds and types of love: familial, parent-child, sibling, friendship love, love for abstract ideals, Platonic love, love for one's country, love for animals, love for the Gods and for the Spiritual Source of existence, erotic love, humanitarian love and philanthropy, love for one's culture and its traditions, love for one's rulers or monarchs, love for the poor, love for the sick, love for books and learning and literature, love for music and the arts, love for the sciences and scientific knowledge, love for wisdom and so on. All these types of love are important. Perhaps only when mankind learns to love peace sufficiently will it actually arrive here on earth. As long as we go on loving to fight, more than we love to make peace, so long will our wars and conflicts continue. As Acharya Tulsi put it so eloquently, the goal of the anuvrat project, of which the 9 Petals of Peace of the Jaipur Declaration can be seen as another flowering, is to "*inspire people to cultivate self-restraint irrespective of their caste, colour, creed, country and language, to establish the values of friendship, unity, peace and morality, to create an unfettered society free from exploitation*" see Tulsi, Acharya Anuvrat: *A Code Of Conduct For Moral Development* (New Delhi, 1988)

⁹⁹ As father to three daughters, now in the 20's, I know from personal experience that parenting is indeed a hard road. But it is a worthwhile and wonderful one. All parents deserve a medal for the hard work they have gone through when their children were smaller, as unless you have done it yourself you hardly realise how demanding of one's time and energy small children can be. Yet in turn, they teach us patience, kindness, love and generosity, all essential spiritual qualities to learn in the long run.

¹⁰⁰ Sometimes in the West at least, it seems that all the emphasis has gone nowadays on children's rights and parents rights have been subsumed; but in fact, children also have duties towards their parents, just as parents have duties towards their children. Mutual love, responsibility and care seem to be the covenant at the heart of this bond, and it is an ongoing mystery in which all of us are always beginners. If you believe in reincarnation, as the Jains, Buddhists, Hindus, Theosophists, esotericists, Sufis, Kabbalists, Druids, spiritualists, Wiccans and many other spiritual believers do, then we no doubt take turns at being parents and children to one another, and everything balances out in the long run. But the law of ahimsa and love should underlie the whole wheel of being as it spins, for such is the glorious law underlying all existence. "**Honour thy Father and Mother**" is the fifth of the Judaeo-Christian Ten Commandments, and explains why families in both Jewish and Christian cultures have always been important. The commandments in order are: 1. *Thou shalt have no other gods before me.* 2. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.* 3. *Thou shalt not take the name of the Lord thy God in vain;* 4. *Remember the sabbath day, to keep it holy.* 5. *Honour thy father and thy mother:* 6. *Thou shalt not kill.* 7. *Thou shalt not commit adultery.* 8. *Thou shalt not steal.* 9. *Thou shalt not bear false witness against thy neighbour.* 10. *Thou shalt not covet* Qabalists and philosophers have interpreted and explained this list in various ways to universalise and generalise their admonitions in ways which dovetail with the ethical codes underlying all; other religious traditions. The prohibition on imagery, for example, should not be taken literally to mean all

our families as safe spaces in which to cultivate enlightenment in the real world;¹⁰¹ we vow to develop models of social security systems in which there is greater benefit in remaining in marriages and families than in being single parents;¹⁰² we vow to appreciate our family members, as fathers, mothers, children, brothers, sisters, relatives, as precious gifts for our mutual enlightenment.¹⁰³ We vow to abstain from all family bullying or domestic violence.¹⁰⁴ We vow also to honour those religious who choose the path of celibacy and to devote their lives to the wider family of humanity - for they too are part of the great family of mankind.¹⁰⁵

art is forbidden (as iconoclasts do) but rather that the essence of Spirit is beyond the form; the actual energy of Apollo or Shiva is not the statue, but rather the spirit that the statue points to, as Hegel points out in his masterly *Aesthetics*. Likewise, the admonition to honour our parents can also be interpreted to mean we should honour the source or “parent” of everything, for in so doing, we manifest the law of love in action. Philosophically, perhaps the best way of explaining the 10 Commandments is to say they are intended to inculcate in us, certain *virtues*. In the Hindu tradition, the Chāndogya Upaniṣad has 5 core virtues, listed as Ahimsa (non-harming), Satyavacanam (truthfulness), Arjavam (sincerity), Danam (charity), and Tapo (penance/meditation). The Sandilya Upanishad lists ten virtues (forbearances): Ahimsa (nonviolence), Satya (truthfulness), Asteya, Brahmacharya (sexual restraint), Daya (generosity), Arjava (uprightness), Kshama (repentance, self-reformation), Dhriti (resolution), Mitahara (moderate appetite) and Saucha (purity). In Buddhism there are 10 paramitas to practice: 1. Equanimity (upekkha); 2. Generosity (dana); 3. Morality (sila)-virtue, integrity; 4. Renunciation (nekkhamma) 5. Wisdom (pañña); 6. Energy/Strength (viriya)- effort; 7. Patience (khanti); 8. Truthfulness (sacca); 9. Resolution - determination (adhitthana); 10. Lovingkindness (metta). In Jainism there are 10 Punyas (virtues) which we should all try to follow at least a little: Supreme Forbearance, Humility, Straightforwardness, Perfect Truthfulness, Purity, perfect Self-restraint, Austerity, Complete Renunciation, Nonattachment, and Sexual self-restraint (celibacy). Punya in Jainism means spiritual merit, while its opposite is *papa* (spiritual demerit) and both can be either of the *dravya* type (physical) or *bhava* type (mental). If mankind is to progress spiritually, we have to learn to cultivate far more punya than papa, and it is a kind of ethical accountancy that we need to begin doing on the planet. Unfortunately there are too many people committing papa actions, and acquiring collective bad karma (papa) for mankind. This has to be rectified and balanced by more people committing Punya actions and thoughts. As we can see then, each faith path has a route map how to improve our global situation. The purpose of comparative global philosophy is to compare and contrast these maps and to get common agreement among the world’s spiritual elders on how we can work together instead of against each other in guiding mankind away from Kali Yuga back to Satyuga. Peace will only come when our punyas collectively far outweigh our papas. The Jaipur declaration is a clarion call to this end. Honouring our parents (the source) is a good place to start and one that all cultures, all religious paths, can surely agree.

¹⁰¹ If we are to take the enlightenment journey seriously, as we are asked to by all spiritual traditions, then the fact that most of us spend most of our lives in some kind of family context, means we have to transform our families into vehicles and temples for that enlightenment journey. In the past, many people thought that to practice spirituality you had to abandon the family, and become a wandering and homeless ascetic, as did Buddha and Mahavira, and Jesus or St Francis. But this is hardly realistic for all of mankind to adopt as a model. Perhaps the solution then, is to transform our families into temples and places for spiritual work.

¹⁰² Whilst social security is a great thing (as pioneered by among others Sir William Beveridge, a British economist who was born in India) it has developed along ways not quite foreseen by its founders, in that it ends up being more economically advantageous for families to split up in the UK, and perhaps in other countries, than to stay together. This could and should be changed, as it should in other countries where this situation prevails. The long term economic costs of raising children in single parent families far outweighs the difficulties of changing the bureaucratic machinery that would need recalibrating to make this change a reality. Indian economist Dr Amartya Sen, has pioneered research into the philosophical and economic principles underlying welfare economics, and comparisons have been made to Jain teachings in which the ethical and spiritual basis of economics are examined in detail, see Shah, Dr. K R *The Philosophy of welfare economics of Dr. Amartya Sen and Jain Philosophy* (Trafford Publishing, 2011).

¹⁰³ As stated previously, most of us spend most of our lives in some kind of family context, so appreciating our family members as part of the enlightenment journey seems to be a priority for mankind; sadly, many families end up in conflicts, violence, disputes and arguments – if we transform our family into a vehicle for enlightenment, that alone could usher in a transformed world of peace.

¹⁰⁴ Sadly, some parents bully their children, and some children bully their younger siblings; sometimes, even children can bully their elder parents or relatives. The lives of many people around the world are made miserable by these behaviour patterns. The Jaipur Declaration is asking that we cease and desist from these actions.

¹⁰⁵ In this, we honour those who choose a life of celibacy and spiritual work, monks and nuns or saints in all faiths, who dedicate their lives to prayer, meditation and charitable works. With 6 billion people (and counting)

THE FLORAL AXIS

The Floral Axis contains the essential vows from which all others can be derived and to which all nine petals are attached . They touch the heart and depth of our spiritual being. They are meant for deep thinking and meditation. They are the vows of all great thought systems. The 23th Tirthankara Parsvanatha, who lived several hundreds of year before Mahavira, phrased 4 vows, and one was added by Mahavira himself: 1) Non-violence (Ahimsa); 2) Truth (Satya); 3) Non-stealing (Asteya) 4) Chastity (Brahmacharya, added by Mahavira); 5) Non-possession (Aparigraha).

Based on this, we vow to

To abstain from violence in heart, mind, speech and action which includes: to abstain from killing, hurting, obstructing, stealing, cheating, hoarding, sexual assault, discrimination and overindulgence in worldly pursuits, harmful drugs

Be helpful where we can, when needed

To inspire others to study such vows as given here and integrate them in their mind and action

To add other vows which arise from our heart

To think deeply about the true nature of life

To accept all disappointments in life as an opportunity to grow spiritually.

And

To meditate on

- the equal value of each soul in the universe
- the equal right to happiness, fulfilment and spiritual awakening for each soul
- nonviolence as a true quality of the soul, instead of violence
- compassion and kindness as the core of all emotions and expressions in nature
- that our genes are not selfish, but a most chemically complex, conscious, wonderful, ever changing and active manifestations of compassion itself, provided from within by guidance of the Soul within as the blueprint of all bodies in Nature as well as storehouse of physical karma
- that Nature's essence is not red with tooth and claw, but a complex living network of living beings whose actions are all connected and only exist to help each other to become fully evolved and reach fully enlightened consciousness
- That possession does not lead to freedom and happiness, but to a burdened mind, followed by selfish action.
- that all 'evil' even among ferocious animals and poisonous insects stems from the working of Mind only
- that nothing else than Mind is responsible for suffering, and that each being which has a mind has the freedom to choose between evil and good – always, eternally – and to create misery or joy for others.
- that mental activity is reciprocal, and that every thought and action comes to bloom and fruit for evil or good and karmically returns to the thinker/ actor.
- that there has never been a beginning to life and consciousness, and that it will never end. Sleep and waking are just different phases of consciousness, but never absence of consciousness, even though it may seem so.

in incarnation on this planet at the present time, some people may prefer to remain childless and to dedicate their lives to other works than parenting. This choice deserves honouring since such monks and nuns or spiritual activists, priests or priestesses, are still part of the wider human family, and their work should be honoured and supported now and in the future as it has in the past. The author has also written a work in which he proposed a new approach to relationships, in which deep and meaningful spiritual friendships should be accepted as valid forms of seeking closeness and intimacy, and in which people on a spiritual path can also enjoy the fruits of love responsibly, see Daffern Thomas *Wisdom Affairs: Towards A Cartography Of Enlightenment, Enlovment And Joyism For Wisdom Lovers* (IIPSGP Publications, USA, 2009)

- that no fellow being is a computer, because a living being has a soul and its own purpose
- Your soul has ever been and will always be, and you will ultimately reach the greatest wisdom, goodness, compassion, bliss and beauty – and still: your consciousness will be ever expanding. It is infinite.

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