

NON-VIOLENCE

AND

WORLD PEACE

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RAJASTHAN

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### Preface

The present articles in this work have already been addressed to the First and Second International Conference on Peace and Non-violent Action held from 5th December to 7th December 1988 at Ladnun and from 17th February to 21st February 1991 at Rajsamand, where a number of delegates from various countries like Russia, USA, Bangladesh, Australia, Japan, Canada, Great Britain, Sweden, Thailand and Holland participated.

Non-violence is the eternal religion and an inevitable part of our life. One should be taught about it from his childhood in any society. This booklet contains the scientific explanation of the necessity of non-violence in educational system. Training in non-violence is not only a necessity, but a reality. Practical and behavioural training along with the training of the mind will help to end the fundamentalism, the materialistic attitude and cruelty of human relations from the society and it will be a basis for moral values of the mankind. This could be a sure success in the path of 'faith and follow' in non-violence.

Ganadhipati Sri Tulsi, a preceptor and a practitioner monk of non-violence, briefing his motto of life and its course said that the faith in non-violence is unshakeable and the world of mankind should embrace this implicitly. Having his heart filled with the desire for world peace, Sri Tulsi, explicated Anuvrat saying that it is a unique effort and movement to build a non-violent society.

The foundation of non-violence training needs to explore the causes and origin of violence and to seed the plant of non-violence. Acharya Mahaprajna, a Jain preceptor, prescribes the application of Jain yoga as an important formula for the development of mind towards non-violence and describes the antidotes for human vices leading to violent action. Anekanta (non-absolutism), a novel contribution of Jain philosophy has a necessary role (of application) in non-violence. It tends to the ideas of relativity and co-existence which create an awareness of reconciliation, a positive aspect of non-violence and conflict-free society. It is high time to make efforts to change the heart, the attitude, the life style and the social systems in order to realise a non-violent society and to ensure the existence of human race.

The benedictory address by Sri Tulsi at the initiation of the International Training Camp in Non-violence is also included. The appendix consists of the declarations of both First and Second International Conference on Peace and Non-violent Action.

This work is the result of the vision of Gurudev Tulsi and the inspiration of Acharya Shree Mahaprajna, Mahasramana Muditji, Muni Shree Dulharajji and Muni Shree Mahendra Kumarji. Sri Girija Prasad Mahapatra of Anekanta Sodh Peeth, J.V.B. assisted to get this work in a book form. This could be helpful and useful for the readers who love peace.

--Muni Dharmesh

World Peace and Non-violence

Ganadhipati Tulsi

Society consists of innumerable individuals having a common bond. That bond is mutuality. Plurality constitutes collectivity, but mere collectivity does not become society without the bond of mutuality. Without a common thread the beads would not make a rosary and it is of utmost importance to examine and evaluate the thread.

Sometime back Lord Mahavira's twenty-fifth birth centenary was celebrated. On that occasion a Jain emblem was prepared which contained at its base the following sutra: *Parasparopagraho Jeevanam*. This is an important aphorism from the first Sanskrit book in the Jain tradition. It means that sentient (jivas) are mutually related through favour and obligation, i.e. beneficence. The industrialist pays wages to the labourer and the latter acts in a manner likely to benefit the former and to safeguard his interests. Likewise, the teacher imparts knowledge to the pupil and makes him go through a sacred ceremony. The latter moulds himself according to the teacher and respectfully obeys his directions. Both are examples of mutual beneficence. Life's formula is not conflict, for conflict denotes helplessness and is not an independent trait. On the other hand mutual beneficence is an independent trait. While treating life as conflict compels man to take the course of violence, mutual beneficence takes him on the road to non-violence.

We live as part of society and the unit of society is the individual. Like individuals like society and vice versa. The above relationship is both ways true but relatively so. In modern times, society is conceived in terms of economic conditions and their management. It is assumed that if the latter are good the individual will be good too. Behind this assumption is the belief that the external cause can explain everything and that an individual's own quality and competence do not matter. Its converse is equally one-sided. It holds that the individual's own quality and competence constitute the basic or material cause of virtue and vice-versa and that economic management and social circumstances act only as external causes. Neither proposition encompasses totality which can be represented only by the formula --individual, economic management and social order. A relative and balanced transformation of all these three constituents can alone establish a healthy and non-violent society.

Countries like the Soviet Union and China laid utmost stress on bringing about changes in the economic and social order. Consequently organizational changes did occur there

but the individual remained unchanged. Even though external conditions are under severe control, economic and social offences continue unabated. A relaxation of controls might lead to an increase in crime. Thus mere organizational changes are not enough. As opposed to the socialist countries, Great Britain, America and India claim to have a democratic system where the individual enjoys the right to freedom of speech, writing and expression. In the democratic system the claims of the individual are not ignored and everyone has equal opportunity to grow according to his ability. However, there is no tight control on the economic and social organizations. The result is that while one individual can become a billionaire, another leads a life of starvation and deprivation. There is neither a guarantee of employment nor a limit to individual possessions.

Both democratic and socialist systems have in them the seeds of violence. There is a need for a third system to usher in world peace. The Jain philosophy has an important principle called '*anekantavada*' (the doctrine of manifold aspects). It considers the third alternative faultless--neither 'this' nor 'that' but 'this as well as that'. In philosophy both eternalism and non eternalism are acceptable. Anekanta will consider neither blameless. When both are integrated as 'eternalism-cum-noneternalism' we get the third alternative which is blameless. In the same manner it is possible to find a lasting solution to the problem of world peace by integrating the socialist economic system requiring a definite limit to individual proprietorship with the democratic individual freedom. The famous historian Toynbee talked of the twin questions of bread and faith. Neither in isolation can be faultless. Only that system can be conducive to world peace which ensures both in the right proportion.

### Coexistence

We are inhabitants of the same planet and share a common solar system. All of us are being affected by inter-planetary radiation and all of us are in need of a proper atmosphere and ecological cover. This natural state has given birth to the feeling of coexistence. Nature dictates that we cannot but live together. There are indeed impediments to the fulfillment of this natural requirement. These impediments are less natural and geographic but more artificial and imaginary. We have accumulated in our minds several notions and beliefs which have cut off our direct contact with reality. We see distorted images through the spectacles of these false notions and beliefs. One harmful consequence is that we have raised huge artificial walls between man and man making it impossible for one man to see, know and understand another. Differences of race, colour and religion constitute an unholy trinity that has so divided humanity as to make hostility among men appear more real than friendship. It is this hostility which has vitiated the natural concept of coexistence. How ironical that we have to make strenuous efforts to make people understand the principle of world peace and friendship, whereas no effort whatsoever is required to make them understand strife and unrest!

A is a citizen of India and B of Pakistan. It is the nationality which divides them. The Indian feels more attached to his country's soil than he does to the Pakistani. In reality one man should be closer to another man, but in practice men feel more attached to things than to other men. Thus people feel much more attracted towards race, colour and religion than towards one another. The gulf dividing truth and actual behaviour constitutes a complex problem. Philosophy speaks of three kinds of opposition:

*pratibadhya-pratibandhak* (that which is impeded-- that which impedes), *vadhya-vadhak* (the hunted--the hunter), and *sahanavasthan* (presence of one-- absence of another). The turning off of the electric switch results in darkness where there was light earlier. This is the first kind of opposition. The snake and the mongoose represent the second type of opposition. Lastly, water and fire represent the third kind of opposition. Now it should be obvious that coexistence is unthinkable in the face of differences and opposition. Jain philosophy found a solution to this problem on the basis of which the principle of non-violence was established. Anekanta has a comprehensive viewpoint about the avoidance of opposition. One of its canons is : There is nothing in the world like total opposition or total non-opposition. Similarly total difference and total non-difference are not true. Underneath opposition and difference are hidden non-opposition and non-difference respectively, and vice versa. If we see only opposition and difference, we encourage violence. If we see only non-opposition and non-difference, we destroy the belief in usefulness and imperil practical behaviour. Therefore, the solution to the problem of violence lies in viewing opposition/non-opposition and difference/non-difference dyads relatively and in trying to integrate and reconcile them. On this basis alone can the principle of coexistence be implemented.

### The Materialistic Point of View

Man's ego prompts him to be more and more ambitious. It is this ambition which lies at the back of materialism. He has sensations too and he always wants pleasant sensations. It is again this hedonism and love of comfort that props up materialism. And a materially successful person looks down upon all those who are less privileged. As a result of all this, the entire energy of the individual is being spent in indulging his ego and his pleasures. How can we then think of world peace and non-violence and of the ways of bringing them about? Peace and non-violence are no more subjects of philosophy; they are essentially human conduct. It is common knowledge that practice is much more difficult than precept and since a major part of society is motivated in its activities by ambition and the pleasure principle, the inevitable consequence is violence and unrest. How can we successfully change the situation? This question agitates our mind again and again. We do talk of non-violence but do not know how to break the cycle of violence. The question naturally arises whether it is so easy to give up ambition that one can do so merely on the basis of discussion and deliberation or whether one can give up the pleasure principle merely by reading about non-violence. Undoubtedly without saying goodbye to hedonism and materialism there can be no end to the cycle of arms race, wars, unrest and violence. Even if America and the Soviet Union agree to limit the arms race some other countries may resort to nuclear armament and once again create the problem of maintaining balance of power, leading to yet another race for manufacturing arms. This would create a state of perpetual war and disorder.

Disarmament does offer a solution to the problem of war, but it cannot offer an adequate solution in the absence of a proper study of the factors leading to a war. And these factors are expansionism, the tendency of some countries to impose their political system and life style on others and the mentality of universal proselytization. We must address ourselves to finding the ways of removing these factors if we want to prevent wars and establish world peace.

## Non-violence: The Eternal Religion

Non-violence is an eternal religion but we do not accept it as such. It is only when humanity is threatened with destruction that we start thinking of non-violence and of the ways of spreading it. It is thus clear that the reason why non-violence is not developing independently is our habit of treating it merely as a method of crisis management. Though violence is a negative tendency and non-violence a positive one, for all practical purposes we have changed their places. As a matter of fact a serious misunderstanding has arisen because of the word non-violence, since it is taken to mean the negation of violence. By this reasoning, violence has become primary and non-violence secondary. It has led people to believe that violence and not non-violence is an unavoidable part of life. The rigmarole of violence automatically comes to an end once non-violence is understood to be an inevitable part of life.

### Problem of Non-violence

It is not difficult to prove the proposition that man has accorded full recognition to the need for and usefulness of violence. Today thousands of scientists are busy inventing destructive weapons and thousands upon thousands of soldiers are either undergoing training in the use of arms or staging war rehearsals. Thus all the three activities -- research, training and practice are going on in the field of violence. It shows the place and the recognition violence enjoys in our lives.

On the other hand non-violence is gaining recognition in a state of helplessness and compulsion. Consequently there is no research, training or practice in the field of non-violence. And if any miniscule effort in that direction is being made somewhere, it is no better than a cry in wilderness. This, then is the big problem. Violence, though destructive, finds favour with people; non-violence, though one of life's basic truths, does not attract most people. For solving the problem it is necessary for those who have faith in non-violence to find new ways of thinking.

Chanakya was trying to destroy the Nanda dynasty. Disguised he walked into an old woman's house. She extended hospitality to him and served him steaming porridge on a plate. Chanakya inserted his fingers in the middle of it and scalded them. The woman said, "You too are foolish as Chanakya". 'How?' asked Chanakya. The woman replied, 'Chanakya mounts a direct offensive against a capital of Nanda kingdom with the help of his small troops and gets defeated everytime by the huge Nanda army. What else is it if not foolishness? You too inserted your fingers right into the middle of the hot porridge. If you had proceeded gradually from the edges you would have avoided being scalded.' It taught Chanakya a lesson. He started his next offensive beginning with villages and small towns and, having gradually added to his strength, mounted a final attack on the capital and brought down the Nanda empire.

The empire of violence is very huge. Its armies are very big. A direct assault on it will prove unavailing. We should first try to change people's consciousness so that they feel attracted towards non-violence. Since early childhood the conviction should grow that non-violence is a must for peace and success in our lives. For it we will have to prepare a new scheme of mental training in non-violence. The chemicals responsible for violence will have to be understood and technique for changing them will have to be devised. The prowess of violence cannot be beaten merely by discussing and

theorising. For it a change of heart will be needed. The practice of Preksha Meditation can bring about the necessary changes in the chemicals responsible for violence. Such a chemical transformation will be a long stride in the direction of developing non-violence.

### Non-violence and the Education System

The present day education system lays a great deal of stress on intellectual development. Our colleges and universities are producing excellent teachers, scientists, lawyers, administrators, educationists and businessmen. But they are unable to produce high quality ethical, religious and spiritual men. The left lobe of our brain has become overactive and the right lobe has become inactive. This imbalance has made the whole human personality unbalanced and an unbalanced personality becomes the cause of violence. Only a balanced personality can bring about non-violence. For solving the problem of violence it is necessary that our education system should aim at a balanced development of the intellectual and emotional aspects of the personality. Both the lobes of the brain have to be activated so that the right soil is created for sprouting the seeds of non-violence.

### Non-violence and Willpower

Why does an individual indulge in violence? This question has great importance for one who practices non-violence. Its answer compels us to probe the unconscious. We discover there what psychologists call a repressed desire that drives one to violence. It can be controlled only by strong willpower, which is the same as a strong vrata or vow. It is for this purpose that the Anuvrata movement is going on. The unconscious harbours ego which accounts for the individual getting enjoyment out of thinking very high of himself and very low of others. Discrimination practiced on the basis of race and colour is but one manifestation of man's ego. Irrational insistence too is rooted in ego. Here in also lies the seed of the communal problem. Here it is relevant to recall one of the vows of Anuvrata:

*"I will believe in human unity, will eschew any discrimination based on race, colour etc as well as untouchability."*

But if we want to develop non-violence, it is not enough to be conscious merely of the present events. We should be equally conscious of the prime instincts causing the events. Thus it is necessary in the present context to work for disarmament and banning wars. But it is not enough, for it is only like fighting a fire without discovering its causes. We have to do both things-- fight the fire that is raging and, more importantly, find out the factors that have caused it. Likewise, solving the existing problem of violence and discovering the basic cause of violence are equally necessary. People working in the field of non-violence are much less concerned about the latter and this, according to us, is the biggest impediment to the growth of non-violence.

Armament, disarmament, war and banning of war--all these matters fall within the jurisdiction of various governments. The common man has nothing to do with them. And those wielding power are not likely to listen to the talk about non-violence. We have, therefore, to involve the common people in achieving non-violence. These people, as we have seen, have no role in deciding matters of peace and war or of

armament and disarmament, but they undoubtedly have the power to decide the destiny of those who decide the above matters. For achieving it, intense faith, incessant striving and complete devotion are needed. We have reason to believe that these qualities will emerge in those working in the field of non-violence.

### World Peace and Non-violence

Today we have conquered distance. We are no longer living as isolated individuals. Our activities and thinking now encompass not only the country we belong to, but the whole world. This is an important development. However, let us not forget the truth that the center of all consciousness lies within the individual, no matter whether it is individual consciousness or collective consciousness. Therefore, the dream of world peace cannot be realized without refining the individual consciousness. The individual is relegated to the secondary position as soon as peace becomes an organizational matter or a matter related to management. Now, what characterizes good organization or management is complete control. But such control is subversive of peace. Therefore, sooner or later, one will have to awaken social consciousness in individuals to ensure world peace. This social consciousness is in traditional terms consciousness of equity.

Military rulers and dictators have survived through the exercise of total control. But we have now come a long way from the days of monarchy to present day democracy. This is an extremely important change. The next stage of the journey should be a government wedded and committed to peace, a kind of 'paxocracy'. Here it is not necessary that all democratic rulers should have faith in non-violence. The fact of the matter is that even though ideally democracy and non-violence are closely connected, today democratic governments have become close approximations to dictatorship. The system of 'paxocracy' will not be different from that of democracy, but the rulers in the former system will have to be men and women having complete faith in non-violence. Only in such a 'paxocracy' can the dream of world peace come true.

### Non-violence : A Practical Course of Development

If only conferences could establish world peace, we could not ask for a greater blessing. Let us not forget that even governments organize similar conferences with the same objective of peace in the world. But the very same governments keep arming themselves to the teeth. This duplicity is misleading. What a contradiction! Both, efforts for peace and those for developing increasingly destructive weapons, made at the same time. People everywhere are opposed to war. They never like their own money collected through taxes wasted on wars and their instruments. Unfortunately governments thwart and defeat the wishes of people.

Today there is no powerful platform of non-violence anywhere. People working for non-violence are scattered without any effective links and contacts, or even unity of purpose. Whereas nations with opposing ideologies have found a common platform in the UNO where they confer, deliberate and try to solve international problems, people bound together by a common faith in non-violence never meet, talk or sit together to find collective solutions to the world's problems. A global platform of universal non-violence should be created where the various problems of violence may be collectively



considered and decisions taken on the ways of ending incidents of violence. Should it happen, it will be a great step forward towards the establishment of world peace.

People working in the field of non-violence are in fact very inadequately trained and practiced in non-violence. It is necessary to frame a course of action to remove this inadequacy so that a cadre of seasoned and well-trained workers is created to spread the message of non-violence to every corner of the world.

Peace brigades have been formed at some places but they are just a drop in the ocean. Renewed efforts should be made to strengthen the above experiment and to make it more meaningful.

The above three-point formula of non-violence can greatly benefit the cause of world peace. All our thinking must be centered on it. Of course other programmes can also be proposed so long as we are clear about the aim---strengthening the faith in non-violence and faith in non-violence implies nourishing world peace. Let all our energies be trained in this direction. Our effort must be world-wide. May the cause of universal non-violence advance and flourish!

Peace and Non-violent Action

Ganadhipati Tulsi

Darkness has an eternal existence - it existed in the past, it still exists and shall continue to exist. Mankind has discovered the use of 'lamp' to offset the effects of darkness. Lamps were lit by the man in the past, these are being lit in the present and these would also be lit in the future. It could never happen that there would be darkness alone and no means to create light. The relevance and need for light, on the other hand, would always be more with the increase in the intensity of darkness. The very fact that darkness can never be extirpated does not deter man from lighting the lamp. His struggle against the darkness shall go on and on so long there is a need for light.

The same story holds good in the case of violence and non-violence. They existed in the past, they still exist and shall always exist in the future. There had been incessant and untiring efforts to practise non-violence; there are efforts going on even now and these efforts will be there in the future as well. Like darkness and light, both violence and non-violence are eternal entities. The more powerful the violence becomes, the more strenuous efforts would be needed for propagating non-violence. The relevance of non-violence would ever increase with the onslaught of violence. That violence could not be eradicated from the world should not force non-violence to cease its activities. In fact, non-violence is not to be conceived in any manner less powerful than violence. The only requirement is to awaken this supine force. Look at the colossal amount of money being pumped into experiments, research, training and manufacture of equipments for perpetuating violence. What matching efforts have been put in to propagating non-violence? Hence there is an urgent need for:

(1) Comprehension of non-violence

- (2) Research in non-violence
- (3) Training in non-violence, and
- (4) Experiments in application of non-violence

Many of us might be ignorant about the modus-operandi to be followed for conducting the research and training in non-violence. But training in non-violence is a reality.

To indulge in violence is an instinct deeply ingrained in man. Whenever there is a stimulant, this instinct is translated into action. However the Jain canonical text "Acharanga Sutra" - the bible of non-violence, enumerated three motives behind indulging into violence:

- (1) Retaliation
- (2) Defence
- (3) Fear (i.e. apprehension of insecurity)

Whatever the reasons be, there has always been an organized and systematic training in violence. Billions of dollars are wasted on these ugly developments. Every day some new weapon is developed, every time new techniques for perpetrating violence are developed, and these are proudly and unabashedly displayed and used. The dictum of Jain prophet Lord Mahavira, 'that there is always a weapon sharper than the other' comes to be true. On the other hand, as said above, there is no effort whatsoever put in for 'training in non-violence', leave alone its application. Is it not unfortunate that people pay lip service in praising and talking about non-violence but they never think in terms of its training? Then how can we conceive that non-violence would be adopted as a 'life-style'? Most of the people these days have no faith in the efficacy of non-violence as a tool to counter the effects of violence. Unfortunately, they hold an utter negative attitude towards training in non-violence. But we firmly believe that there is a boundless power in non-violence and that training in non-violence is feasible.

Having dealt with the feasibility of training in non-violence, we come to two important aspects of training in non-violence:

- (1) Theoretical
- (2) Practical

The former comprises the comprehension of the philosophical theories of non-violence. There are diverse doctrines of non-violence and if we enter into the polemics, we may get entangled into futile controversies. Therefore, we shall mention only a few basic metaphysical ideas without which the very concept of training cannot be understood.

There are five points which confirm the value of non-violence on metaphysical basis, namely--

(1) Reality of Soul : There is a real existence of soul.

(2) Independence of Soul : Every soul is responsible for its own sufferings or pleasures. From this point of view, the soul is independent.

(3) Equality of All Souls : Speaking arithmetically, the number of souls is infinite. The states of different souls formed by the effects of their own "Karmas" are also diverse. But from the point of view of intrinsic nature, all souls are completely identical; there is no difference whatsoever. This principle of 'equality' is not confined to human beings but applies to each and every living being. We can definitely make a statement that "souls of all living beings are intrinsically identical."

(4) Relativity in All Facets of Living: No one can survive by remaining absolutely indifferent to, or also, from other beings. Therefore, the principle of relativity applies to every particle of nature. Even a single leaf falling from a tree would have its effect on the whole universe.

(5) Co-existence: To think in terms of "Either I shall remain or he will remain" has no place in the canons of non-violence. Thinking on the lines of "You as well as I will live; this as well as that will prevail", is the terminology of coexistence; and ideology of non-violence.

#### Practical Training of Mind

Having understood the theoretical aspects of training in non-violence, the trainee is expected to undergo the practical training which would consist mainly in the training of mind.

The first and the foremost content of training of mind is the balancing of emotions. In psychological terms, emotions are mental disturbances. Fear, anger, hatred, sensuality, lust, agony and pleasure etc. are the emotions which are expressed as a response to particular stimulus. Although it is difficult for a person to become completely free from all emotional disturbances, yet he has to attain certain degree of emotional balance without which he will have to face countless problems. We may here illustrate the methods/techniques for balancing the emotions. Take for example - "Anger". It is a type of emotion. It can be controlled by practising meditation or concentration of perception on the emotional area of the brain. The techniques of "perception of psychic centers" and "perception of psychic colours" are proved to be effective for creation of such equilibrium.

Another example is--negligence/remissness. It is a result of lack of our alertness and concentration of mind. The technique of perception of deep breathing in addition to the above ones is proved to be effective in getting rid of this deficiency. The technique of "Preksha Meditation" prescribes sure remedies to the maladies like drug-addiction, tension and terrorism. Again, the complexes of inferiority and superiority are such emotional distortions that they would jeopardise the development of

integrated personality. Special exercises of "Preksha Meditation" in which the sympathetic and the parasympathetic nervous systems are concentrated upon have been found useful in overcoming such complexes.

### Behavioural Training

In the world of behaviour, the practical training in non-violence has a very wide scope. In brief, we have to focus attention on the following three points in this relation:

- (1) Betterment and Development of Relations with Human Beings
- (2) Expansion of Relations with Nature/All Living Beings
- (3) Limiting the Relations with Material World

As a social animal, man leads a collective life. He has to deal with other entities in various ways. For that he has to build relations with them. It is easy to establish relations, but it is very difficult to maintain them properly. This is because of the selfish proclivity of man. Man is prone to see everything through the glasses of selfishness. How can a person standing on the plane of selfishness think in terms of selflessness? But one who has faith in non-violence would never try to capitalise on his relations with others for selfish ends. Training in non-violence is, therefore, imperative to save mankind from the poisoning efforts of selfishness in the world of human relations.

### Betterment of Relations with Human Beings

We can classify behaviour of a person broadly into two categories - human and inhuman. The aphorisms of social ethics give us the directives for our behaviour or relations with other human beings. Those who behave in conformity with them, belong to the former category. On the contrary, those who totally neglect others well-beings, who are ready to trample on it, who do not hesitate in exploiting, suppressing, molesting or inflicting pains to others, fall in the latter category. Such people are said to possess 'brutal' or 'demonical' attitude. The betterment of human relations is possible only by purging a person of such an attitude. The training in non-violence must consist in bringing about this reformation.

The human relations can be classified into several units. Here we shall discuss only three of them, viz. (1) family relations, (2) social relations, and (3) professional relations.

(i) Family Relations: The dealings between father and son, mother and daughter, husband and wife, brother and brother, mother-in-law and daughter-in-law, sister-in-law and so on constitute the family relations. If they are imbued with human attitude, there will not arise any occasion of beating, fighting with, harassing or degrading anyone.

(ii) Social Relations: The sphere of social relations is much wider. It commences from the relations with the neighbours and spread upto every person belonging to the

remotest corner of the society. Now, it is the inspiration of non-violence that relations should neither be established on the basis of selfish considerations nor should they be severed off in case the self-interests suffer. The gap between man and man which is widening on the grounds of caste, colour, sex, class or creed is the main source of increase in violence in one form or the other. But we should not forget that amongst all these differences, there is a common element and that is 'humanity'. "I am a human being; he is also a human being. The fair dealings which I expect from him, he also would expect the same from me." Only on this line of thinking can we build a foundation on which the congenial development of human relations is possible.

(iii) Professional Relations: The dealings between the employee, and the employer, the boss and the subordinate, different partners etc. are the relations in the realm of profession which require humanization. If there lacks a human attitude, the employer would exploit the employee, while the latter would fight shy of labouring. Such events as an employee suffering from high fever is compelled to do the work by the superiors, or conversely, the employee looks for pretexts inability to carry out the assigned task, would be frequent. The training in developing sympathetic attitude, genuine concern for each other, mutual respect, giving deserved share and appreciation to others, and imparting fair and impartial treatment to one and all would go a long way in solving such problems.

#### Improvement in Relations with Living Beings :

##### Conservation of Nature

Human race considers itself to be the topmost production of Nature. Therefore, his attitude towards other creatures (including plants) is callous. He indulges in violence to other beings for his own survival. We may classify himsa (violence) into two categories: (1)Avertible and (2) Inevitable. The inevitable form is also himsa, and under no circumstances it can be given the status of ahimsa (non-violence). We may, however, by-pass it from the point of view of inevitability, but the avertible/avoidable kind of himsa is the outcome of man's inhuman attitude towards other living beings.

Had mankind been imparted training as to how he should treat other creatures, there would not be occasions for avertible/avoidable himsa, cruel treatment and hedonistic outlook to flourish. Knowingly or unknowingly many people use such cosmetics which involve extreme cruelty and inhuman treatment to animals in their production. For mere entertainment some people organize animals fights, camel race etc. All such violence is nothing short of sadism. The training in non-violence can make man free from such cruelty by making him realize his oneness with the animal world.

A person having a magnanimous and human attitude towards the whole animal kingdom will not tamper with Nature. The modern ecology does not permit interference with any part of nature in any form whatsoever. But this very concept was propounded 2500 years ago by Bhagawan Mahavira in his doctrines of non-violence and self-restraint which assert that not even a particle of Nature should be hurt or disturbed.

#### Limiting the Attachments to the Material World

One of the basic instincts of man is possessiveness. Instigated by this tendency, he accumulates possessions. This innate impulse of possessiveness tends man towards his own extinction. In his book, "TO HAVE OR TO BE", Erich Fromm suggests man to choose between 'possession and existence'. If man wants to preserve his existence, he will have to say goodbye to possessiveness.

Man is in dilemma - on one hand he cannot do without material things, while on the other his existence is threatened by the impulse of attachment or possessiveness. Under such circumstances, one of the important contents of the training in non-violence would be - development of detachment or freedom from infatuation. As soon as his attitude towards material world is transmuted, there will be automatic self-imposed limits on accumulations and consumptions of material objects.

#### Non-violence : The First or The Last Refuge?

Both the trainees as well as the trainers of non-violence should bear in mind the declaration of Bhagawan Mahavira, "Non-violence is wholesome for all living beings." This dictum has more relevance on the eve of announcement of cease-fire when people terrified and fed-up with the catastrophic consequences of war take refuge in non-violence. Had violence or war the capability to give refuge, nobody would ever think of cease-fire. The ultimate answer is not war, but cease-fire. For this, it is imperative that instead of calling a 'cease-fire' (i.e. putting an end of war), let us put an end to the launching of the war.

Some people contend that non-violence makes a person coward or scared. May I ask them that if non-violence is cowardice, then why people ultimately take refuge under non-violence? In fact, it is the other way round. Bhagawan Mahavira has deemed fear and cowardice as forms of violence. Non-violence is not a weapon of timids, but of heroes. Only non-violence imbued with the spirit of fearlessness and heroism can give shelter to the whole world. Let the whole world recognise this power of non-violence and accept it as the first refuge.

#### Training in Nonviolence: A Part of Curriculum

We have selected the above mentioned features for the training in non-violence, because there are mainly three reasons for indulging into violence:

- (1) Fundamentalism
- (2) Materialistic Attitude
- (3) Cruelty in Human Relations

In order to get rid of the problems that crop up in day-to-day life with regard to the above three reasons, the only effective means is to impart training in non-violence to people. Many a time it so happens that a person takes recourse to violence only on account of his ignorance and lack of knowledge of the consequences of violence.

Therefore, it is essential to intensify the training activities of non-violence. It is not enough to experiment it by picking a few persons or villages. This can be accepted on trial basis but in order to widen the scope of the training programme, it is essential to integrate it with educational curriculum.

If non-violence is introduced as a compulsory subject in all schools and colleges and if due attention is focussed on practical training along with theoretical training, then this subject of non-violence can be made more applicable.

With a view to making this procedure of imparting training in non-violence more scientific and easy, critical debates can be initiated.

### Moral values and Training in Non-Violence

-Acharya Mahaprajna

The problem of falling moral values is a world phenomenon. Every thoughtful human being is concerned about it. Every man wants to live with dignity---that is his aspiration and need. Why moral values are falling down is a subject of research. How to re-establish these values, pertains to the sphere of our duty. Extreme preoccupation with economic advancement and a hedonistic approach are responsible for the depreciation of moral values. The mentality to procure amenities by fair means or foul and the establishment of moral values do not go together. The more the purity of means is neglected, the greater is the fall in moral standards. Both moral and spiritual values are inevitably linked with the purity of means. In the absence of moral and spiritual values, it is not possible even to clearly define humane values.

Non-possessiveness and non-violence are spiritual values; integrity or honesty is a moral one. Only with the development of a 'purity of means' outlook, can these values be established. In this context it may be said that anekanta, or the relative point of view is the primary value--It is the right vision. The groundwork of training in non-violence is the right vision. Without a change of outlook, the attempt to establish non-violence is as if a person should expect to raise a crop without sowing seeds. Is our approach to money and accumulation of wealth factual? Is our approach to material objects and their use, realistic? If it is realistic, through training in non-violence, the seed of non-violence can be sown.

The present day world is afflicted with the problem of a partial viewpoint. A biased one-sided view of economic and material development has only served to encourage violent behaviour. Without changing this point of view, there is little possibility of promoting non-violent conduct. During the last few decades, interest in non-violence has grown because of the problems created by violence. Murder, terrorism, development of destructive weapons, fierce conflict and war--these problems originating from violence breach the peace of society. World-peace is being seriously disturbed. That is why interest in non-violence has grown. There is a universal feeling that non-violence is the most appropriate method of resolving the present-day unrest.

That non-violence is the solution to problems created by violence, is indisputable. But such a resolution is not possible without the development of an anekantic approach.

How can we deny the fact that the modern man's approach is far more materialistic than humanistic. For the sake of material goods, man can be cruel to man and other living beings. Under these circumstances, how is it possible to advance non-violence? No growth of non-violence is imaginable without changing the outlook which has given rise to violence. Is it possible to change this outlook? It can certainly be done if our morale is high and our will power strong. For this, training in non-violence is necessary.

The starting-point of training in non-violence is the change of heart, i.e., the transformation of the mind. This change is, apropos, material objects, not violence. It is our confirmed opinion that we cannot properly look at the problem of violence apart from the problem of possessiveness. If we are constrained to consider the problem of violence in isolation, it would not be productive. The objective of the training in non-violence is the development of equanimity. For this, non-possessiveness, non-violence and anekanta together furnish a threefold value. Through it alone, is it possible to establish the virtue of equanimity. May this modest attempt of ours to impart training in non-violence succeed in opening a new dimension!

Let us all strengthen our resolve and pray earnestly so that we make good progress in firmly establishing the virtue of non-violence in human hearts.

Living Path of Non-Violence

-Acharya Mahaprajna

The chief topic of our deliberations is not disarmament, elimination of war or world peace. The focus of our debate and interaction should be: have we trained human beings adequately enough that they are enabled to take effective and fruitful steps towards the realisation of the objectives of promoting disarmament, removing threat of war and strengthening world peace. We have had enough orations and preachings on the subject full of virtuous content. Only talk, talk and talk will lead us nowhere. Time has come to determine how we can make peace all pervasive in the life of individual and society.

Those who commit violence or wage wars and conflicts never admit their guilt or confess having done something wrong. In fact they prepare for, as well as, conduct conflicts with utmost efficiency and the use of most modern weapons and technology. On the other hand, protagonists of non-violence only hold conferences and meetings. We have not evolved our weapons to defend ourselves from succumbing to the cult of violence or to be able to sanely prevent it from escalating when it occurs. This is our weakness. In fact, very little effort has been made in this direction.

Look at the contrast. For committing violence or undertaking actions and steps using violence as a tool, there is elaborate training of the army and the police. However, no well conceived training or intense and well-organised effort of a long-ranging and comprehensive nature is there to strengthen the forces of non-violence or to be able to use non-violence as an effective tool; for the solutions to problems that bedevil inter-personal, inter-society, national and international life. Those who wield power and authority betray a dual and at once mutually contradictory and conflicting personality. They tend to over concentrate on programmes of weapon---building



programmes and training projects for their use. Precious little is done by them to promote the use of non-violence ways and techniques. There is the lack of balance.

Let us clearly understand the basic truth. War can never be stopped until we go to its root causes and tendencies and tackle them. War is the result of the outcome of certain hostile perceptions and tendencies. I would appeal to endeavour to identify the root causes and address themselves to them instead of repeating the common place and oft-repeated talk about the need of peace and disarmament. And we need to devise training programmes for the volunteers of non-violence, so that they could contribute towards building up in the society the right approach and the right culture (sanskar) which would make non-violence universally acceptable and pervasive.

There is seed in every human being of violence as well as non-violence. Our training for non-violent action should aim at germinating the seed of non-violence. Our starting point and premise is that the world needs a healthy society and a healthy individual. As long as violence remains a medium for the solution of problems, the society and the individuals will remain sick with distorted vision and misguided perceptions.

All of us have faith in the cult and culture of non-violence. But emotional approach will not do. We cannot be effective if we allow ourselves to be carried away by emotions. We need to articulate intellectually on the issue, control our emotions and strengthen our reasoning and convictions about the means and methods of the training and preparations for adopting , widely using non-violent action as a tool to promote peace and understanding.

Abraham Lincoln once wrote to the teacher of his son advising him to impart to his son not merely academic training and education, but to prepare him to face the ups and downs of life in a confident, brave and ethically balanced manner. He should teach him how to incorporate love and kindness into his thinking as well as action.

Acharya Shri Tulsi has given us the direction and the inspiration. Let us move forward in the direction of formulating programmes of training for non-violence. The challenge confronting us is two-fold :

Firstly how to convert to non-violence those who have somehow acquired faith in the use of force.

Secondly how to go to the very fundamental source of thinking and reasoning--the human brain. We need to activate its right hemisphere as much as the left one and reinforce the parasympathetic nervous system.

We cannot reach our destination if we proceed in a half-hearted manner or take piecemeal or ad-hoc measures. We need to think with clarity, conviction and precision. We should focus the practical and concrete aspects of the principles of non-violence and make it a vibrant factor in our day-to-day lives. Let us hope and trust to have a concrete action for strengthening and consolidating peace and non-violent action all over the world.

Training in Non-violence

-Ganadhipati Tulsi

Non-violence is an inborn trait (samskar) of mine by virtue of being brought up in a Jain family in an atmosphere of non-violence. At the age of eleven, I was initiated as a Jain monk. Non-violence is the first Great Vow to be observed by a Jain monk and I started practicing it in my day-to-day life. In the course of my studies I got an opportunity to understand it minutely. I realised that it is efficacious in solving present day problems too. Where violence fails, non-violence proves to be a potent force. Every battle or tense situation of strife invariably ends in peace and reconciliation.

World War II had just ended, and its after-effect was still there in the form of ruins. An International Congress of Faiths was held in London on June 22, 1945, in which my message entitled "Message of Peace to a World full of Unrest" was read out. That was my first step towards mass contact for the sake of non-violence. A burning desire for world peace occupied my heart. I kept meditating on the ways and means as to how unnecessary violence, armaments and warfare could be eliminated. At the Peace Congress held at Shanti Niketan my message entitled "The Path of World Peace" containing the following points was read out:

- (1) Truth and Non-violence must form the sound foundation of society.
- (2) Non-violence should be practised instead of merely being theorised.
- (3) Every individual should be oriented to the importance of observing restraint and spirituality in life. As a social creature, man cannot overlook materialism in his household affairs, but it should be kept in check reasonably, through spirituality.
- (4) Never force your principles on others.
- (5) Narrow feelings of community, sect or caste should not be encouraged.

While intensive thinking and discussion on non-violence continued, the foundation was laid for the Anuvrat Movement in 1949 which I regard as an important step towards training for non-violence. 'Vow' means determinate resolution. If we have no firm resolution about non-violence, there is no possibility of its successful implementation.

At the First International Conference on Peace and Non-violent Action at Ladnun in December, 1989, I floated an idea that 'there was no powerful forum to propagate non-violence and that there was no co-ordination among the people working for it. Even the countries with conflicting ideologies had formed the UNO to resolve their problems. There they meet together, discuss and find a way out for the issues under discussion. It is a pity that those who have faith in non-violence never get together and find out solutions collectively.'

Conferences will be historic, if they are likely to provide a forum to the champions of non-violence where they may discuss various problems, find solutions for the eradication of violence, and lend strength to the ideals of non-violence in the world. It will, of course, prove to be a powerful step in the direction of world peace.

We find that people devoted to non-violence are not properly trained. Therefore, a programme should be chalked out to involve seasoned workers in this movement and disseminate the message of non-violence to all and sundry.

The Anuvrat Movement is a movement of non-violence. Faith in non-violence is its foundation. Man is a social being though he has his individual existence too. Non-violence explains in spiritual terms how one should deal with one's self as well as with other human beings. The Anuvrat Movement has taken both these aspects into consideration and upheld that neither should there be violence against one's self nor against society. Under fear or anger people commit violence against themselves. The training in non-violence forms an important aspect of adjusting oneself under such instincts.

Unfortunately, killings of innocent people and aimless violence are on the increase. The reason is that man is blind to violence at a personal level. He himself is responsible for violence in profession, entertainments, and cosmetics. Without transforming the individual, such violence cannot be checked.

The Anuvrat Movement is an effort to check violence from becoming a habit. Before committing violence, one must think that violence is not desirable and one is committing it out of compulsion. It is a very grave situation as violence is increasingly becoming a habit with many people. Terrorism is flourishing in our sentiment due to violence. Serious thinking to this problem is the need of the hour.

### Building a non-violent society

For many decades, efforts have been afoot for building a non-violent society. Many organisations and institutions with their inherent faith in non-violence have helped in promoting this idea. But their efforts have not met with any success mainly because people propounding this concept have not come out of their narrow boundaries. Unless they decide to go to the masses and inspire them to practise non-violence in their lives, we cannot build a non-violent society.

To give shape to their theory, Anuvrat exponents made some efforts for forming Anuvrat villages in Rajasthan with the following minimum programme:

- (1) Ninety per cent of the people in the village should be anuvratists.
- (2) There should be no court-cases and the people must resolve their differences through mutual goodwill.
- (3) There should be no room for untouchability or ignorance (illiteracy) and superstitions.
- (4) None should be idle, unemployed or landless.
- (5) It should be a clean village.

(6) People should be oriented towards scientific advancement.

(7) There should be complete prohibition of alcohol and all other intoxicating drugs.

In Gujarat, work is still going on for building 'Anuvrat-grams'. But it is a limited experiment. We need to train people on a larger scale in order to build a non-violent society. It is impossible to bring out a major change by slipshod work.

Training in non-violence should be an integral part of education. We need to make a triangular effort involving parents, teachers and students to make this campaign successful. In this regard we have started the 'Jivana Vijnana' (Science of Living) course to supplement the present traditional system of education. The programme envisages mental and emotional training with intensive experimentation.

For transformation of the human personality, we have evolved the Preksha meditation technique which changes the heart and feelings of the individual and bring about a social, political and economic transformation in society. The Science of Living contains in its fold the entire range of training and experimentation in Anuvrat and Preksha-dhyana.

To our mind Anuvrat, Preksha-dhyana and Jivana-Vijnana is the threefold path for transforming the human personality. The person trained through this trinity will surely develop a balanced personality and succeed in all walks of life.

As early as ten years ago we had formulated a three-point scheme for the effective propagation of non-violence. Now we see that merely discussing it will be of no avail. If research, training and experimentation are done simultaneously, non-violence may be embedded in peoples thoughts and actions.

We find that violence is being encouraged everywhere. Researches and investigations in warfare are being conducted day in and day out. It is, therefore, our duty to carry on research and training in non-violence and protect it from being uprooted.

We should resolve collectively to force Government to train people in non-violence as well as in war. Even armies should be trained in non-violence along with their training in warfare. The UNO too must take up this task in the interest of world peace. In this case, if wars or violence take place, they may be inevitable from some consideration, but they shall not be the product of madness or anger. The discriminating co-ordination between violence and non-violence shall save the world from unnecessary or extreme forms of violence.

It is surprising that universities throughout the world have so many faculties of teaching, but nowhere do we find any faculty of Non-violence. We must decide to convey the message of non-violence to every nook and corner of the world and evolve an effective strategy for that. Only then would our idea be fruitful.

The Primary Lesson of Non-violence

-Ganadhipati Tulsi

I was initiated into the order of Jain Monkhood while I was barely eleven by my preceptor revered Kalu Gani. The first observance of monkhood in Jainism happens to be non-violence and the fifth one, non-acquisition. The prime lesson of my revered Master was to hearken me to the onerous course of cleric order. He alerted me to my newly adopted role where conscientiousness was to be the mark of behaviour and where there is no room for lethargy or moral indolence. He exhorted me to be ever alert. Not one step admitted of casualness and moral indifference.

"Move not a step in abandon, lest an insect be smothered by your sole. You have to censor each word that you utter, lest it should offend an individual. While you take meals, be cautious lest you trespass on another's claim. Restraint will mark your life ever and anon else you will attempt to monopolise any material object to the detriment of others. You cannot treat things cavalierly nor exacerbate another's feelings. Nobody has a right to command anybody nor hold him in bondage."

This was the opening lesson in non-violence and goodwill that my preceptor revered Kalu Gani was pleased to impart me. He was able to awaken in me an inherent love for the teaching. Not for a moment did my faith in non-violence erode since that significant initiation.

#### The Symptom of a Non-violent Behaviour

During the week following my baptism in the monkhood I began the study of *Dasavaikalika Sutra*. Here did I learn 'Be conscientious while you move, while you stand, while you sit at a place, while you sleep and while you eat or speak.'

With this unexceptionable and masterly preaching of conscientiousness in each action, I was taught never to take liberty with any of the objects. Unless so warranted no order of things was to be disturbed nor a grain of anything to be wasted.

A cultivator of restraint and abstinence shall not so much as think of misusing anything on earth.

The third lesson taught to me was that each individual has a claim to free and independent existence. Its corollary is that you have no right to cause annoyance or discomfort to a being. If one teases, hurts, displeases or subjugates another, it is unforgivable. Such a transgressor is violent.

#### A rich heritage

I learnt not a mere dogma from my master, the great Kalu Gani, but my constant exposure to his covert and overt conduct won for me a deep orientation in these universal truths that stood the test of closest scrutiny. He spared to make any oblique observation on another sect. A rich heritage had been bequeathed to him. This tradition of stoicism and catholicity is as hoary as Lord Mahavira himself. During his days Ardrakumar thus spoke to Gaushalak, the sectarian head of Ajivakas, "I denounce not an individual : I only denounce a dogma that merits denunciation."

Lord Bhikshu had embraced this principle implicitly. He abstained from adversely commenting on any sect or individual. My venerable master Kalu Gani strictly trode this noble path. He bade one and all never to be crass during academic debates. To him incitement during debate is a sure sign of defeat. An agitated and sanguine debate is synonymous with violence.

The master's composure and stoicism left a lasting impact on my psyche. What he preached, he implicitly practised himself. A constancy in word and deed is the positive indication of non-violence. To a practitioner of non-violence utterance of unpleasant facts is an anathema, what to say of deprecating another being. This lesson induced in me the practice of equanimity and restraint.

### The Genesis of Non-violence

Non-violence and truth are synonymous. The two are a *sine qua non* to each other. The core of his kind lesson to me in veracity may be worded thus - 'Never be a coward. Fear not age nor disease. Be not afraid of grief, nor of death. Chimera scares one who is chicken-hearted a timid person is a hostage of apprehensions. Such an unfortunate being is shorn of austerity and asceticism.'

My preceptor's teaching led me to realise that non-violence and truth are grounded in fearlessness. In fact, non-violence and truth are concomitants to each other.

A man riveted to acquisition and avarice is never crowned with fearlessness. It follows that non-violence can never exist in such a set of circumstances. Fear is the prime mover of violence. To scare and intimidate another is very much violence and so is fright and apprehension to your own self. It follows that you should never be frightened nor frighten others. This is the mutually coexisting principle of subjective and objective fearlessness. Non-avariciousness is significant in as much as fearlessness is its corollary. Falling for the material leads to anxiety and craving for it leads to violence. We fear death because we fall for our physical frame. This attachment to the gross is another name for acquisition.

Violence and acquisition are inseparably wedded together. Conversely, non-violence and non-acquisition are wedded together. I owe these golden truths to my preceptor, my Master Kalu Gani.

### Instruction in fearlessness

Non-violence owes its origin to fearlessness and stoicism is like a helmet to it. Revered Kalu Gani, demonstrated the twin virtues reflected in his own conduct. His grip on both these virtues was impeccable. I was exposed to his conduct and as if I spontaneously imbibed these into mine.

It was the era of Prince Ganga Singh, then, at Bikaner. He was counted amongst the ablest but had strong illustrious rulers. The venerable Kalu Gani used to spend the four months of monsoon at Sujangarh. The prince Ganga Singh felt impelled to call on the saint there. He refrained to enter the precincts of the building. He barely made obeisance to the monk with folded palms from without. However, he failed to catch

the eye of the Master. The devout householders who witnessed the event were mighty scared. Such was the terror of the ruler.

While the Prince had bowed the saint was not watchful of the entrance. The wrath of the prince was the only logical outcome. God forbid the temper of such an irascible ruler. How to resolve the tangle? Monk Mantri and a few householders present there dwelt upon this disaster for long hours of the night. Revered Master had however retired as usual for rest with no crease of anxiety on his forehead. His simple observation happened to be "Why he vexed? It happened only inadvertently. I never meant to slight anybody. How could I be indicted for something far from my thought?"

This imperturbability was his characteristic at every juncture.

### Triumph of Stoicism

Once he stayed at Bikaner for the monsoon camp. A sect of Jains chose to oppose the move with all vigour and belligerency at their command, short of assault and battery. Verbal invective knew no bounds. Fracas led the saint to summon all the monks and nuns. He exhorted them to, retain staunch composure and equipoise. Not the slightest reaction to provocation was to be betrayed. Each one was to precisely stick to his or her wonted conduct and movement. All offensives were to be braved ascetically. No temper was to be displayed in whatsoever measure.

One of the monks could not contain himself and remonstrated. On learning of it an austere penitence followed which was an inspiration to other monks to be ever composed. Aggression fell felt before the triumphant stoicism.

Provocation was prostrated and stoicism and peace came out with flying colours. This lesson in tolerance struck a deep note in my person and left me strength when a similar occurrence threatened us at Bikaner at a later date.

### Averting a catastrophe

A year or so after my installation as Acharya, concluding our monsoon stay at Bikaner the moment of exodus arrived. We were a throng of a few thousand as we emerged on the main road we were confronted with a similar mammoth crowd of a rival sect led by its Acharya. Rangda Chowk was the bottle-neck where the facing crowds congested for the likely show down. The crowds were a murmur as to who should eat an humble pie and give way to the other group. The other crowd was brimming with excitement. That they would give way was unthinkable.

Our group was no less explosive. I heard them blurting, "Why should we budge for them? Do they take us to be cowards?" Ishwarchand Chopra, a prominent citizen remonstrated at the idea of conceding to the opponent. I collected my wits and chose to turn towards Rangda Chowk rather than inflame the situation. Each one followed me and a likely catalysm was averted.

Prince Ganga singh was informed of it. His observation was, 'Acharya Tulsi is short of years but his actions are pregnant with wisdom. He has added to the glory of Bikaner.

Had he so much as demurred, the catastrophe was certain with stampede and casualties."

It was Acharya Kalu Gani's illustrious example that ingrained in me the invincibility of stoicism. There, was many an occasion in my career where I drew from the teaching of my Master.

### The Stoic smiles in the face of fire and brimstone

Once I wrote, "They oppose and we are titillated. They recalcitrate and we are amused." To treat aggressive and defiant with nonchalance is the mark of equanimity. It is the non-violent conduct of the highest order. I came across to an event of this kind while we were in Malva (part of present M.P). Revered Kalu Gani was traversing Jawara and Ratlam. There a rival Jain sect was emboldened to paste each wall with virulently slanderous pamphlets against the non-violent principles enunciated by Terapanth sect. The entire town was afire with sectarian fulminations.

Acharya Kalu Gani endeavoured to assuage the mass feelings and justify the dicta. However, he scrupulously abstained from a counter-offensive. He demonstrated stoicism par excellence. A pandit from Ratlam spoke to him how he had been impassively observing the events and how tactfully the Acharya had handled a potentially explosive situation by speaking of a profound discerning wisdom that shuns all recourse to confrontation. The entire incitement was dealt with nonchallantly. Such wisdom dawns upon a soul who has cultivated a non-violent mode of thought and conduct.

I treat this as a reward of my prolonged and serious contemplation.

Acharya Kalu Gani thus retorted to the pandit, "Esteemed gentleman, a stoic alone can withstand provocations as against another with a weak moral fibre who is prone to react instantaneously with a similar squib."

These rare instances from the noble conduct of a great soul brought home to me the need for composure and stoicism in the face of provocation.

### The helmet of Non-violence

Stoicism is the helmet of non-violence. Non-violence or universal goodwill cannot fructify in its absence. Revered Kalu Gani was a personification of non-violence and stoicism. During the dusk of this great career he suffered a carbuncle in his left index finger. The pain was excruciating but his prescribed travelling was incessant. He chose to abstain from surgical measures with the instruments at hand brought by the surgeon. He brought himself to discern the grain from the chaff, the subtle from the gross. It was an agony that lasted over two months. To watch his stoicism then was a unique training in toughening of character.

A non-violent soul has to guard against the temptation of material glossing over, vigilance and non-attachment alone will yield stoicism and equanimity. Consciously or unconsciously I imbibed the guiding principles that infused the life and conduct of my



great Master. These seeds of goodwill for all and sundry enlivened as saplings the terrain of my life. These lessons in enlightenment granted contours to my conduct, time and again, as and when the need arose. I may cite one instance of such an occasion of trepidation.

I had authored a book named "Agnipariksha" (literally the fire test). It narrates how chaste Sita was put to the test of flames to prove her chastity. Narrow minded bigots fired with communal strains chose to disseminate their polluted mentality. They sought to prejudice and incite mob-psychology. The book flared a wide controversy affecting thousands of innocent minds. All attempts were made to pacify their misgivings. Notwithstanding M.P. High Court's pronouncement that the work was innocuous, we chose to withdraw the book from circulation. The famous Sarvodaya leader Jayaprakash Narayan declared it as a great experiment in non-violence. The decision was widely lauded but a prominent author adversely commented and accused me of being unfair to the world of letters. I attempted to alleviate his bruised feelings "I am a practitioner monk of non-violence. My claim to authorship comes later. To acquit non-violence honourably our conduct ought to be above board and exemplary. This is the motto of my life. My faith in it is unshakable and unexceptionable and I look forward to the entire humanity embracing this code implicitly."

The Foundation of Training in Non-Violence

-Acharya Mahaprajna

Is it possible to train people in non-violence? The question is neither unnatural nor irrelevant. It is a certain disposition of the mind which results in Ahimsa or non-violence. The former can be the subject of training; not the latter. The same logic will apply in the case of violence. A disposition can be got rid of as well as transformed. Its outcome can neither be removed nor transformed.

#### The Origin of Violence

Man by instinct is given to acquisition and accumulation. It is here that violence is born. Transforming the above instinct is the best means of bringing about non-violence. Training in non-violence lies solely in making efforts to rouse the awareness of non-acquisition.

We can't even think of training in non-violence without a thorough discussion of and reflection on concepts like individual ownership, collective ownership, state ownership, co-operative or mutual ownership, centralised economy and decentralised economy. The tremendous attraction held out by individual ownership has been responsible for the success of the above system for economic development. Both collective and state ownership have beaten a retreat as is evident from the development of the past one decade. Co-operative ownership has fared no better, either. The reason is not far to seek. The instinct for ownership is at its strongest only at the level of the individual. In all other cases it gets enfeebled. This means there is a direct relation between acquisition and violence. The instinct for ownership leads to acquisition, which in turn breeds violence.

## Training in Non-violence : The Beginning

The solution to the problem of violence, lies in answering the question: where does one begin for training people in non-violence? The first step to non-violence is fearlessness. Even a thousand repetitions of the mantra 'Do not fear' will not rid an individual of fear so long as he is attracted by the body and infatuated by wealth and material objects. How can the aim be achieved by nursing the cause of fear in the mind and repeating the lesson of fearlessness orally? In what way can one block the flow of fear or abort its rise? A proper and practical understanding of these issues is vital. Then only can fearlessness become the first stage of training in non-violence.

## The Seed of Non-violence

Proprietorship, accumulation and fear are interrelated. It is not easily possible to get rid of them. However, they can be cleansed refined and disciplined. Therein lies the seed of non-violence. The search for the means of refinement is difficult. Short-lived discipline or refinement is easy; making it lasting is very difficult. But, though difficult it is not impossible.

## The First Practical Step

The violence takes its course from affection to thought and from thought to action. Therefore, the first step on the road to training in no-violence is sublimation and refinement of affections. The mind has to be trained to ensure that only positive, and no negative, affections are generated.

## The Formula for Physical Training

It comprises Yogic Postures (*asanas*) and rhythmic control of breath (*pranayama*): *Padmasana* (Lotus Posture), *Shashankasana* (Moon Posture), *Yogmudra* (Scaling Posture), *Vajrasana* (Thunderbolt Posture), *Sarvangasana* (All limbs Posture), *Matsyasana* (Fish Posture), *Godhikasana* (Posture adopted while milking a cow) etc. affect the Nervous and the Endocrine systems. They weaken the physical factors responsible for violence. *Anuloma-Viloma*, *Chandrabheadi*, *Narhishodhan*, *Ujjayi Shitali* (Pranayam that cools the system) and similar Pranayam purge the body of the causative factors of violence.

## The Formula for Mental Training

The formula for mental training is Meditation. *Kayotsarga* (total relaxation) *Deerghashvas Preksha* (Perception of Deep Breathing or diaphragmatic Breathing), *Samvrittic Shvas Preksha* (Perception of Exhalation and Inhalation alternatively through Right and Left Nostrils) and similar meditational practices contribute to the development of concentration. Violence increases directly in proportion to the degree of distraction. So, the less the distraction, the less the violence.

## The Formula for Affective Training

More important than physical and mental training is the training of affects. The formula for practising it consists of meditation on the *Chaitanya Kendra* (Psychic Centres) and on the *Abhamandal or Leshya* (Psychic Spectrum). Contemplative practices are useful for all types of training --- physical, mental and effective.

### The Base and the Field of Application

What has been expounded above is a method of individual training. In fact, training in non-violence is given only at the level of the individual. Its application, of course, takes place at the level of society. It is therefore, not inappropriate to say that the above training has the individual as its base and society as its field of application. The same holds good of violence. Accordingly, the most important way of bringing about a non-violent society is making individuals non-violent and all training should be directed at this end.

### Family Life and Non-violence

Society implies inter-relatedness of and interaction among individuals. Human relationships and rectitude in behaviour constitute training in non-violence. Its beginnings are best made in the family. It is not proper to view violence as being limited to wars and terrorist activities. Wars take place only sometimes and in some places, whereas violence manifests itself within the family almost daily. It erodes mental peace, which in turn contributes to the spread of violence on a wider scale. Peaceful coexistence within the family is an important guarantee of the success of training in non-violence. Intolerance, lack of self control and overreaching ambition poison the peace and happiness of a family. A curb on them and practice in avoiding them will automatically rid the family of the prevalence of violence.

### Non-violence in the family means Training in Anekanta (non absolutism)

For there to be non-violence within the family, one major requirement is the spirit of reconciliation. It is possible to reconcile diverse thoughts and, tastes. To achieve it, training in Anekanta can be extremely useful, for Anekanta admits of autonomy only in a relative sense. It accepts coexistence only to the extent that such acceptance does not, condone injustice. It approves of quality without disregarding unequal degrees of competence. The pillars of peace should be strong enough to withstand the strains of diversity. Training in Anekanta gives due place to diversity, so long as it is not at the cost of unity. Making people aware of this coexistent duality---diversity and unity--- will be an important step towards building a non-violent society.

### Causative Factors of Violence in Society

There are innumerable social factors, some of them having come down to us since a long time past, that cause violence in society, casteism, racialism, apartheid, regionalism and mass poverty, to name but a few. Time and again they result in social conflagrations.

Racialism and discrimination based on colour can be best tackled by inculcating all the people with the spirit of common humanity. However, the problem of poverty is a bit

complex. One aspect of the problem lies in the disparity between an inadequate supply of consumer goods and an ever increasing number of consumers. The problem gets compounded for want of a proper and just sense of sharing. A high premium, is placed on individual's comfort and acquisition, while the desire to share things equally and justly is at a heavy discount.

### The Basic Unity of Mankind

The basic unity of all the people of the world should not be disregarded while conceding the usefulness of the territorial integrity and independence of each nation. The instincts of self aggrandizement and over ambition prove subversive of world unity. Of course, man has not yet developed enough to be able to practise equity and justice in his treatment of others. This keeps the regional and geographical divides in the world alive. Extirpation of geographical boundaries is not a prerequisite to the creation of a non-violent society. But it is imperative that these boundaries are not allowed to snap the tender thread of humanity.

### Training in Non-violence : The Basic Element

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

#### *Factors Causing violence Effects*

1. Greed Tendency to acquire
2. Fear Manufacture and use of armaments
3. Hostility Tendency to take revenge
4. Anger Internecine quarrels
5. Egoism Hatred and discrimination based on considerations of caste and colour
6. Cruelty Exploitation and killings
7. Intolerance Sectarian strife
8. Absolute(as opposed to relative) Obduracy and the tendency to thinking disregard the views of others.
9. Absolute behaviour Tendency to practise non co-operation in communal life.

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

#### Formulas of Mental Training

*The antidote to greed:*

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

*The antidote to fear:*

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

*The antidote to hostility:*

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

*The antidote to anger:*

Training in learning to forgive.

*The antidote to egoism:*

Training in practising humility, non-violent opposition and non co-operation with injustice.

*The antidote to intolerance:*

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

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

#### Stopping Non-essential violence

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

#### Physical Health and Non-violence

There is an intrinsic relation between physical health and non-violence. Ill health generates violence. One of the factors responsible for people committing suicide is inadequacy of sugar in the blood. Likewise, disorders of liver and spleen also

contribute to violent thoughts. Therefore, training in differential dietetics and Science of Healthy Living is a vital component of training in non-violence.

### Economic Health and Non-violence

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

Voluntary parting with wealth

Non-acquisition

Decentralisation of the economy

Economics and World Peace

Economics and a Healthy Society

Legitimate Means of Making Money

Just Distribution of Wealth

Restraint in consumerism and limitation of wants

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

### The Base and Fields of Experimentation in Training in Non-violence

The success of the methodology of training in non-violence depends on the development of an individual mentality irrevocably committed to non-violence. This has to be practised in the following areas:

Individual as a member of the family

Individual as a social being

Individual as a citizen of a nation

Individual as a citizen of the world.

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

## Anekanta and Non-Violence

-Acharya Mahaprajna

The world we live in is dualistic, compound of separateness and oneness. The latter lies concealed, the former manifests itself clearly. Men differ from one another in several ways:

1. Differences of beliefs and concepts
2. Differences of ideas
3. Differences of taste
4. Differences of temperament
5. Differences of emotion

### Differences of Beliefs and Concepts

Differences of beliefs have led to the creation of many sects and their innumerable followers. Sectarian differences are a sign of freedom of thinking. Man is not a mechanical but a thinking being. He has his own ways of thinking, postulating new doctrines and accepting them.

But, besides being thoughtful, man is emotional too. If he had been thoughtful only, differences would have remained just differences and nothing more. They would not have led to strife due to sectarian malice and cancour. So, it is not only differences of beliefs that cause sectarian provocation, but also certain obduracy born of emotions.

### Differences of Ideas

Every man is an independent being. So differences of ideas are but natural. If he were a machine or if he was governed mechanically, he would have thought uniformly. Since it is not the case and since each man has a different kind of awareness, individual differences in thinking are not unnatural. However, these differences of ideas cause strife only when aggravated by emotions.

### Differences of tastes

All people are not uniformly sensitive. The same thing can give the sensation of joy to one person and that of grief to another. Having these different sensations does not cause strife. The spark of strife is kindled by emotions.

### Differences of temperament

There are as many temperaments and habits as there are individuals. It is the inner chemistry that is responsible for temperamental differences. But here too, these differences become a cause of strife when they are impregnated with emotions.

## Types of emotions

Though the cause of individual difference is emotion, not all individuals have the same degree of emotion. Differences are caused only by the ascending or descending order of the degree of emotion. From this point of view there are three main orders of degree and nine secondary orders of degree:

1. Mild-emotion in a low degree
2. Medium-emotion in an average degree
3. Strong-emotion in a high

There are three degrees of mildness:

1. Weak
2. Medium-Weak
3. Highly-Weak

The medium also has three degrees:

1. Medium
2. Medium-Medium
3. Upper-Medium

Similarly, there are three degrees of the strong:

1. Strong
2. Medium-strong
3. Highly-strong

A mildly emotive man believes in peaceful coexistence. He does not take part in activities involving destruction and malice and can never think of lolling either himself or others.

Men of medium emotions are malicious and take part in riots and destructive activities. Men with medium-medium emotions practise hatred based on caste and colour, believe in untouchability and aggravate and spread social inequity.

People with upper-medium degree of emotions contribute to sectarian provocation and wilfully cause sectarian strife.



Those who have strong emotions indulge in violent activities like suicide and homicide.

Man with medium-strong emotions provoke violence on casteism and sectarian bases.

People with highly-strong emotions create a war mania in the people.

### Violence and exclusive or one-sided viewpoint

The intenser the emotion, the more compulsive becomes false tenacity and obduracy based on one-sidedness. And false tenacity and obduracy based on one-sidedness are the main characteristics of violence. Violence is not confined to armament and war. Family quarrels, bitterness in human relations, racial, sectarian and regional conflicts, separatist thinking are forms of incipient violence which ultimately lead to armament and war. Disarmament and banning of wars are good principles, but we will have to first pay attention to the basic causes of violence. False tenacity pushes a nation into cruelty and opens the doors to violence. To reduce false tenacity Anekanta provides an important alternative.

### The Basic Principles of Anekanta

Anekanta is an experiment in freeing oneself from false tenacity and obduracy. It has five basic principles:

1. Dialectical Relation
2. Co-existence
3. Autonomy
4. Relativity
5. Reconciliation

### Dialectical Relation

Philosophical aspect: Only that exists which has its opposite. Existence is dialectical (*yat sat tat satpratipaksham*), i.e. No existence is without an opposite.

Practical aspect: The opposite is an obligatory part of one's being. Since it is complementary, don't treat it as an adversary. Behave with it as a friend. But what we see is that people following different social, economic and political systems do not respect one another and behave as enemies. Both in the Loka Sabha and Rajya Sabha the opposition has an important place. Even then it is not treated respectfully but as an adversary.

Reinforcing Practice aspect: The principle of opposites has universal validity. Even then because of his emotional and self seeking nature people treat those holding opposite view as enemies. For changing this emotional attitude, practice in reconciliation, proves very useful. Respecting views opposed to one's own is an

important aspect of safeguarding one's being. Therefore, engaging repeatedly in mental reflection on reconciliation is essential.

### Co-existence

Philosophical aspect: Every thing has countless pairs of opposites. They exist together.

Practical aspect: It is possible for two individuals with opposite views to live together. The beauty of this world lies in the principle of let us co-exist. Therefore don't think of destroying your opponent. Define the limits and stay within them --you within yours and he within his. Don't transgress the limits.

Reinforcing practice aspect: Opposition is a mental construct. It is this that is the main obstacle to coexistence. If we sublimate the emotions of fear and hatred, this obstacle will be automatically removed. For the sublimation of emotions repeated mental reflection on coexistence is essential.

### Autonomy

Philosophical aspect: Every object has an independent or autonomous existence. None interferes with any other and so all objects are able to retain their identity based on their intrinsic qualities.

Practical aspect: Respecting and recognising the importance of individual freedom is a prerequisite of a healthy society. The value of individual freedom should not be underrated while conceding the importance of sociality.

Reinforcing Practice aspect: One person should not be a hindrance to another person's freedom. Only that person can do it who does not consider his view to be exclusively true. No one holding his view as absolute truth can help interfering with the freedom of others. Repeated mental reflection on autonomy or freedom is essential for changing this tendency towards interference.

### Relativity

Philosophical aspect: Our being is independent and absolute, but our personality is relative. Within the limits of personality our freedom is also relative. Therefore no man is absolutely free and since he is not absolute he is relative. The theory of evolution bases itself on struggle and strife. Anekanta bases itself on interdependence. We survive on the basis of mutual support.

Practical aspect: Those whose thinking is one-sided, view the individual and society separately in a fragmented manner. Some of them give absolute importance to society while some others give it to the individual. Anekanta has a holistic view. According to it both the individual and society are relative. If society were all important, individual freedom would become meaningless and if the individual were everything, relativity would have no meaning. Freedom operates within the limits of relativity and the latter acts upon and applies to the relation between the individual and society.

It is the absolutist standpoint that is responsible for embittering human relations. Even chauvinism and war are the products of the same standpoint. Human relations can be viewed in a much wider perspective on the basis of relativity. And properly understanding one's relation with objects, thoughts, dispositions and the body is very necessary for cultivating non-violence. If relations with men are governed by cruelty, those with objects by attachment, those with ideas by obduracy, those with dispositions by lack of restraint and those with the body by disposition, violence becomes inevitable.

Reinforcing practice aspect: Repeated practices are essential for changing a one-sided or absolutist viewpoint. Mere knowledge cannot bring about a change. Long and sustained practice is necessary for it. Mental reflection on relativity is essential for developing a holistic and relative viewpoint.

### Reconciliation

Philosophical aspect: No idea can be wholly true. It is partly true. Try to discover the truth in other man's idea even as you regard your own idea as true. It is a sheer obduracy to consider one's own idea as absolutely true and the other's idea as absolutely untrue. Such an obduracy or false insistence leads one to falsehood. The way to discover truth is lack of false insistence. A man devoid of false insistence can seek reconciliation between opposite views.

Practical aspect: Obdurate attitude is mainly responsible for sectarian provocations. One sect is not ready to accept the partial trueness of views held by another sect. Acharya Vinoba once wrote "I agree that the *Gita* has profoundly influenced me. Next to that is the influence of Lord Mahavira, the reason being my complete belief in his teachings." Mahavira has directed people to accept the truth (satyagrahi). Today everywhere we encounter satyagrahis -- followers of a policy of passive resistance as advocated by Mahatma Gandhi. I was also made a Satyagrahi by Gandhiji. But I knew who I was--not a *Satyagrahi* but a *Satya-grahi* (one who accepts the truth). Every man carries a part of the truth in him, which is what makes his life worthwhile. It follows that one should be prepared to accept each such part of the truth as a particular religion, creed or individual may have. We should become *satyagrahi* (accepters of truth). It is this teaching of Mahavira which has influenced me most next only to the *Gita*."

Reinforcing practice aspect: A man with 'reptilian brain' is always ready to spread sectarian and racial hatred. Its evil effects can be mitigated through persistent efforts. For begetting an awareness of reconciliation one has to mentally reflect on reconciliation.

Non-Violence and Conflict-Free Society

-Ganadhipati Tulsi

More than 7000 wars (big and small) have been fought in the history of the world. People are killed in wars. The means of living become scarce. The prices of things touch an ever-new high. That is why we are afraid of war and want to abolish it. Yet,

wars break out every now and then. Conflicting national interests and ambitions create an atmosphere of war and armies are sent to the battlefield. It is necessary to consider seriously why all this is happening after all?

We seek a solution to every problem in social life. Society creates a problem and it is society which resolves it that is our firm belief. I do not want to say that there is no element of truth in it. What I wish to emphasize is that certain individuals are more responsible for war than society as a whole. If those occupying the seats of power and authority are able to keep their passions under control, a situation of war would never arise.

Have we ever thought of prescribing an essential qualification for the aspirants to power and authority that they must be trained in non-violence, and those who fail to undergo such training, should be declared ineligible for the highest posts? Have we ever given it a serious consideration that training in non-violence should be made compulsory for the Legislators, the Members of Parliament and the Judges? If we cannot think in terms of controlling violence in social and national life, how can we hope to constrain wars?

Society is ridden by strong racial prejudices; communal bigotry is no less strong. Such a state naturally leads to conditions ranging from minor conflicts to fullscale wars. Training in non-violence should be imparted to all men, but particularly to the intelligentsia which provides leadership to society.

We do not want to confine training in non-violence to the spheres of social service, co-operation and patriotism. As we see it, the fundamental basis of such training is a change of heart. Without bringing about a change of heart or the transformation of the mind, there can be no progress in non-violence. The very creation of individuals devoted to non-violence marks the development of non-violence on the social level. A celebrated Anuvrat maxim reads:

*Social revolution through individual transformation leading to national regeneration.*

It seems to me that we have not paid adequate attention to the training of individuals. We have been more active in the field of social reformation. Individual transformation or social change constitutes a partial approach. However, keeping in view both the individual and society, training in non-violence can become more comprehensive and all inclusive. It is not our intention to neglect training for social reformation. Our objective is the creation of a healthy society through the development of unique individualities. Without training in non-violence, it does not seem possible to change the social manners and mores. During the past eight decades, many experiments have been made to change the social, economic and political systems. It seems to me, however, that we have quite neglected the aspect of bringing about a change of heart. That is why our experiments, though at first they seemed to be successful, ultimately failed. The cause of this failure seems to be an order devoid of individuality and our indifference towards effecting a psychological transformation. Our effort here, though meagre from a numerical point-of-view, cannot be said to be insignificant, qualitatively. We believe that if we start our work, keeping the change of heart, i.e. the transformation of the mind at the centre, our success is bound to increase

progressively. No one dare to challenge the movement of non-violence. Confirmed in that belief, let's march forward.

## APPENDIX:A

### Ladnun Declaration

#### Preamble

We the citizens of the world hailing from different countries who have assembled here in the idyllic surroundings of the Jain University campus to participate in this historic conference recognise that we have a common overriding goal of attaining peace through non-violent action and realise that an action is fearful without direction and that once a direction is determined it is possible to make assertive and courageous endeavours towards accomplishing our cherished aspirations. We also believe that the lofty goal of eradicating all forms of violence that threaten the existence of mankind today cannot be realised unless a global campaign exhorting people to give their mite to the noble cause of peace by doing some actions is launched at individual, social, national and international levels. Guided by the spirit embodied in the above lines, we make the following recommendations and declare that their adoption by the institution and individuals of the world will pave the way for the advent of a peaceful and non-violent world.

#### 1. Organisational

- 1) Welcome PEACE in the midst of peace gatherings.
- 2) Use Peace Tableaux at such gatherings, to clarify conception of peace.
- 3) Organise workshops, evaluations and follow-ups.
- 4) Set up NGOs for peace reinforcing existing organisations.
- 5) Establish centres for the training of Peace Brigades of Non-violence.
- 6) Promote criss-cross networkings among peace organisations as well as amongst such institutions.
- 7) Promote interchange of peace activists and organisations at personal level.
- 8) Mobilise public opinion in favour of disarmament.
- 9) Establish centres for dissemination of international information regarding peace and non-violent actions.
- 10) Stress unity and rights of all beings and prepare a set of principles leading to the framing of laws, even at the level of animal-citizenship-rights, to bring about equality among all beings in a non-violent world.

11) Stop acts of cruelty towards animals at all organisational levels and promote the cause of peace in public minds and especially children.

12) Hold future conferences in areas of the world where there are problems activating potential violence.

## 2. Educational

1) Encourage studies, meditational training and research on international cooperation for peace and non-violent action.

2) Follow up peace research histories and individual network of happenings to co-ordinate analysis and peace strategies.

3) Encourage peace education through poetry, fine-arts, music, dance/drama and cultural exchanges.

4) Include a study of Human Rights Declaration and work towards its implementation.

5) Promote through the medium of the press the peace oriented programmes and notices.

6) Include a study of the Declaration of Children's Rights and work towards its implementation.

7) Take up a case study of the Nuremburg Principles against war and try to improve upon them in accordance with world peace principles by cross references to the international laws of warfare.

8) Undertake the study of the constitutions of various countries in order to realise how they undertake to follow fundamental rights, human rights and in what respect.

9) Impart training in non-violence at family level.

10) Learn and teach how to communicate well with others successfully.

11) Teach positive resolution--skills to children and young students.

12) Include peace education in the curricula of the teacher trainees as well as of the young students.

13) Educate the children in peace activities and respect them.

14) Make available inspiring literature on peace and non-violence.

15) Arrange the teaching of history in the framework of non-violence.

16) Foster a comparative study of religions so as to avoid religious wars and tensions and ensure lasting peace and happiness.

- 17) Eliminate biases of nationalism inherent in the present system.
- 18) Include peace education in the global academic curricula.
- 19) Find new systems of curricula to counterbalance methods of training in violence presently being used.
- 20) Initiate steps for establishing WORLD INTERFAITH SCHOOLS & COLLEGES FOR PROMOTING GLOBAL EDUCATION.

### 3. Global Action

- 1) Start an international transcultural peace pledge chain.
- 2) Establish a non-governmental united organisation of the people which may be named United Peoples Organisation for establishing sovereignty of PEACE and NONVIOLENCE.
- 3) Send and depute NGO representatives to U.N.O. and its specialised agencies.
- 4) Create a People's Parliament for Peace & Non-violent Action in every country.
- 5) Substitute (and supply) non-violent Defence Structures for violent means of national defence structures.
- 6) Impress upon the Press, Police, Politicians and Judiciary the obligation to uphold the supremacy of Peace and Non-violence and to respect the true principles of law and order in that context.
- 7) Recommend and press for making a separate Ministry of Peace and Non-violence in every country.

### 4. Social Action

- 1) Assist the present social service organisations to bring honour and dignity to the individuals.
- 2) Support one another in peace activities.
- 3) Entertain resolutions of conflicts and dispose of them immediately.
- 4) Put up non-cooperation with militarised defence structures in this era of Nuclear Armaments in the members' own country when morally called upon.
- 5) Promote non-violent defence and social defence methods that is the civilian defence as opposed to the Military defence.
- 6) Involve children in peace processes as Ancillary Civil Force.

- 7) Object to and protest against the violence presently exhibited in mass media.
- 8) Provide adequate primary training to the masses for civil disobedience against acts of violence, first by talks, lectures and visual media and then by token demonstrations at all levels of the social participation in the sacred cause of PEACE & NON-VIOLENCE.
- 9) Ban/boycott the sale and purchase of war toys.
- 10) Rehabilitate people who fall victims to violence and provide social openings for them.
- 11) Promote a way of life which is in tune with healthy living food habits (vegetarianism as an example), right conduct, ever abiding love for peace and justice.

#### 5. Individual Action

- 1) Promote an inner awakening towards tolerance and coexistence in individuals.
- 2) Respect one another's views or path to peace and practically promote it more by personal involvement than by suggestions.
- 3) Tolerate and respect one another's point of view and innovate new ideas for peace.
- 4) Say 'No' to violence and 'Yes' to non-violence for all.
- 5) Promote non-violent defence at individual levels.
- 6) Promote the voluntary limitations of wants and means.
- 7) Promote cleanliness find simplicity in attire and surroundings.
- 8) See that people don't use abusive language and abusive slangs by way of talking or habit.
- 9) Promote hobbies in arts, crafts and music and adopt world wide pen friendship and spend adequate time and means in involvement therein.
- 10) Encourage writing frequent letters to editors and legislators highlighting issues of violence and injustice in order to establish truth, non-violence and justice.
- 11) Set examples of peace, love, non-violence and moral conduct in life.
- 12) Pledge yourself to side with the underprivileged, the poor and the oppressed to check deprivation of needs and essentials.
- 13) Expose disguises of bonded labour and recurring social evils at personal level.
- 14) Eradicate drug abuse and alcoholism.



15) Check food wastage of every kind and see that poor men, animals, pets and birds are fed properly out of such supplies.

16) Promote kitchen-gardening and pot-plant growing of vegetables as a way to promote peace fund of food.

17) Promote plantation of fruit-trees, medicinal plants and herbs as home to home dispensaries and healthy living.

18) Encourage interested people to write one letter each day either inland or abroad with an intention to promote peace links and goodwill among the peoples of the world community.

19) Try to popularise the aims of Acharya Tulsi's Anuvrat Movement and observe Anuvrat Code of Conduct.

#### 6. Political action

1) Support the emergence of a World Government with due involvement of all regions of the world and resources of peace and material at Command.

2) Reach people with power and encourage them to act non-violently.

3) Demand exchange of children (including children of leaders) for short visits when the tension between two or more countries escalates (Peace Children).

4) Make injustices visible to all sections of society.

5) Support political candidates footed on peace platforms.

6) Create conditions for conscientious object or status as an alternative to military service.

7) Organise train and utilise a World Peace Brigade to be deployed in potential areas of conflict.

8) See that its members enter political process as non-violence candidates with Peace Platforms.

9) Address and meekly redress/ remove political/ economic or social causes of poverty, which contribute to violence.

10) Stress urgent need for religious institutions to enter into dialogue so that they no longer remain causes of violence.

11) Support global action on local successful movements of peace (like Chipko or Anuvrat Movement) to protect the global environment and promote peace through individual commitment.

## 7. Legal Action

1) Explore legal defences available for participating in civil disobedience struggle using the possibility of World Citizenship as a method.

2) Advocate and uphold the right to choose political allegiance taking advantage of arguments in accordance with the Universal Declaration of Human Rights.

3) The above action plan for the eradication of violence and promotion of peace and non-violence was adopted unanimously by the delegates at the concluding session of the International Conference on Peace and Non-violent Action. It was modified and amended before its acceptance by delegates. It came to be known as Ladnun Declaration. Originally the draft was prepared by a committee chosen by the delegates comprising the following members:

Mr. Garry Davis: President, World Government of World Citizens, Washington, U.S.A.

Mr. S.L. Gandhi: Secretary, ANUVIBHA, & Coordinator of the Conference Jaipur, India.

Dr. (Mrs.) Suman Khanna: Assistant Professor, Matasunderi College, Delhi, India

Dr. Ramjee Singh: Head Deptt. of Gandhian Thought, Bhagalpur University, Bhagalpur, Bihar, India.

Rev. Monika Sidenmark: Cooperation for Peace, Vallingby, Sweden.

Mm. Shirley O'Key: Grand Mothers for Peace, Sacramento, U.S.A.

Mr. Ataur Rahman: Society for Peace and Development, Rajoir, Bangladesh.

### APPENDIX: B

#### Rajasamand Declaration on Training in Non-Violence (Ahimsa)

Realising that there is a steady erosion of basic human values like compassion, tolerance, austerity, unselfishness, love, universal responsibility, freedom, justice and environmental ethic which is mainly responsible for the ever increasing trend of violence manifesting itself in an parts of the world today;

Believing that it is our responsibility to discover the ways to avert the imminent catastrophe threatening our existence;

Recognising that non-violence (ahimsa) has in it a potential to resolve this crisis and it is time we gave serious thought to the question of training people in no-violent action for social change and universal peace;

Bearing in mind that the unity of the forces of peace and non-violence is a must to meet the challenge of violence as enunciated in the recommendations in the Ladnun

Declaration issued by the delegates of the First International Conference on Peace and Non-violent Action held at Ladnun (Rajasthan), India from December 5 to 7, 1988;

Considering that the Second International Conference on Peace and Non-violent Action has been organised from February 17 to 21, 1991 as a follow up action of the recommendations of the First ICPNA with the main aim of involving peace activists, theorists, scientists, spiritual leaders and persons concerned from all walks of life in formulating a universally acceptable programme of action for the orientation and training of people belonging to different ideologies, faiths and cultural traditions in ahimsa (non-violence);

Expressing our heartfelt thanks to ANUVIBHA for its continuing leadership in this endeavour,

In Consonance with the spirit of the above considerations, we citizens of the world hailing from all continents, who have assembled here in the idyllic surrounding of Vishva Shanti Nilayam (Global Peace Palace), Rajsamand, India, to participate in this most significant conference, recognise that we have a common overriding goal of attaining peace and justice through non-violent action. We offer the RAJSAMAND DECLARATION ON TRAINING IN NONVIOLENCE (AHIMSA) for peace and sustainable development in the form of the following observations and recommendations:

#### The Meaning of Non-violence

The 2nd ICPNA is a humble attempt to build a structure of peace and non-violence. However, peace is not merely the absence of war nor non-violence only abstinence from physical violence. It is a holistic and positive concept encompassing all manifestations of life and society on the Earth. It includes both structural peace and ecological balance. Non-violence implies active and dynamic love, respect and reverence for all living beings that inhabit this planet, attributes of equality, human dignity, poise, harmony and resistance to tyranny and injustice.

#### Need of Training in Non-violence

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

#### Content of the Training in Non-violence

To train people in non-violence, we must combine the aspects of both individual and community growth and build an integrated personality with appropriate training of hand, head and heart which will facilitate the structural and functional excellence of

social development. The objective of this training is to enable all peoples to gain an insightful understanding of non-violence and peace and the spiritual values on which they rest, equip them with skills for individual and mass non-violent action, prepare them for democratic leadership in conflict resolution through non-violence and help them develop attitudes for harmonious living.

#### Strategies, Tools and Organisation of Training in Non-violence

We seek participation of concerned young people from all over the world. Training in non-violence has both its individual and social dimensions. It should employ such methods as meditation to bring about a change of heart and attitude in the individuals, persuasion, personal example, willingness to suffer rather than injure another, moral uprightness, practice of sharing one's resources with the other, faith in the essential goodness of all humans and regard for the basic human rights of all. The other tools of training may include regular classes, community living, games and sanitation. Training should encourage constructive programmes and social service. It should also take special care of developing the ability among the trainees to understand the pulse of the people, public opinion, training in communications and in audio-visual programmes. Equally essential is the training in the organisation and leadership of non-violent action. It involves investigation of the problem, negotiation, conciliation, arbitration and other processes of conflict resolution such as mobilisation of opinion, planning, preparation, use of different forms of non-violent direct action including non-cooperation, civil disobedience and fasting etc.

#### The Global Role of Education in Peace and Non-violence

Education is the most important instrument of training in non-violence because it shapes and moulds the human mind. Training in non-violence and peace should be introduced in education both at the formal and informal levels to bring an attitudinal transformation.

#### Recommendations

We make the following recommendations and declare that their adoption by the institutions and individuals of the world will pave the way for a peaceful and non-violent world order.

1) UNESCO, National Government and Voluntary Organisations working in the field of education as well as in the other areas of human welfare should evolve a programme to introduce global peace education and training in non-violence both at the formal and informal levels of education.

2) We the delegates to the 2nd ICPNA who have helped in the formulation of this Declaration take upon us and recommend that all non-governmental organisations should endeavour to create awareness of the importance of non-violence at all social levels in order that there might be a strong public opinion against expenditure on armaments and war, leading to a political determination to gradually abolish the institutions of war and in their place establish institutions of peace.

### Follow-up Programme

(a) For the proper implementation of the recommendations contained in the Declaration, a standing committee consisting of the representatives of the sponsoring organisations of the 2nd ICPNA shall be constituted with Mr. S.L. Gandhi (ANUVIBHA, Jaipur, India) as Convenor.

The sponsoring organisations are as follows:

- 1) International Peace Bureau, Geneva (Switzerland).
- 2) Centre for Global Non-violence Planning Project, Institute for Peace, University of Hawaii, USA.
- 3) The Bertrand Russell Peace Foundation, UK.
- 4) Non-violence Study Group, IPRA, University of Colorado, USA.
- 5) New York State Martin Luther King Jr. Institute for Non-violence, Albany, USA.
- 6) Institute of Oriental Philosophy, Tokyo, Japan.
- 7) Xavier Peace Centre, Xavier University, Philippines.
- 8) Association of World Citizens, San Francisco, USA.
- 9) World interfaith Colleges Association, Victoria, Canada.
- 10) International Federation of World Religions, World Peace Envoy, Thailand.
- 11) Seville Statement on Violence Support Network.
- 12) Jain Vishya Bharati, Ladnun.
- 13) Gandhi Peace Foundation, New Delhi.
- 14) University for Peace, Costa Rica.

(b) The standing committee shall through its convenor invite other organisations to join them by endorsing the Ladnun Declaration, an action plan for world peace and the Rajsamand Declaration on Training in Non-violence.

(c) The standing committee shall, by a process to be decided by the convenor on the advice of its members, select from among themselves representatives of not more than 7 organisations to act as an Executive Committee to work for the implementation of the Ladnun and Rajsamand Declarations.