

Peace Portraits

Pathways to Nonkilling — A Memoir

Balwant Bhaneja

CENTER FOR GLOBAL
nonkilling

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Readers' comments

Using short biographies of five notable peacemakers of our times from Gandhi to Lester Pearson to the Nobel prize-winning Irish woman, Máiread Maguire, Balwant Bhaneja explores the path of nonviolence and nonkilling. By bringing together the spiritual life with the political, Bhaneja delves deeply into the nature of personal conscience as embodied in these five champions of peacemaking. This is an important work for anyone who seeks to understand and promulgate peace in our times. —Mark Frutkin, poet and novelist, author of Fabrizio's Return (Knopf), Erratic North (Dundurn).

This is a unique contribution to nonkilling literature. Reminiscent of but differs from classics like St. Augustine and Tolstoy—in that it is not a story from bad to good, but from ahimsa to nonkilling—good to good. Comes at end of the memoir so it is not itself a biographical story (like Gandhi's) but a story of spiritual unfolding combining spirit, science, peacemaking experience engaged toward universal open-ended action vision. —Glenn D. Paige, Professor of Political Science, University of Hawai'i. Author of The Korean Decision, The Scientific Study of Political Leadership, and Nonkilling Global Political Science.

Most interesting, informative, insightful, and enjoyable. I like the book's direct and clear writing style. Interweaving personal journal with accounts of peace builders is a wonderful way of covering the material. —Leslie E. Sponsel, Professor of Anthropology University of Hawai'i, author of Spiritual Ecology: A Quiet Revolution (Praeger, 2012).

This is such an important topic and the author brings a wealth of experience in not only thinking about peace and nonkilling but also wealth of experience being active in promoting alternative visions of how politics might be conducted. A continuous thread through the work is a question raised: could we not take a portion of the money and resources we put into armaments and military research and instead direct that to a ministry of peace? The book/memoir is very interesting and worthwhile. —Noel Salmond, Professor of Religion and Humanities, Carleton University, Ottawa, Ontario, Canada.

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Preface and Introduction

*“ships and planes and submarines
reconnaissance, surveillance—coastal
helicopters, back and forth, back and
forth ...
in the tide, the triggerfish*

*in the boxes up the hill
all the numbers
all the bones, all that they could find
thrown upon the beaches
by the tides
back and forth, back and ...
forth ... nothing ever ends”*

From ‘Oahu’, a poem by Maureen Korp.

My association with *Ahimsa*, the human value of non-violence, has persisted forever. If you are born in India, it comes as part of your spiritual heritage you do not go looking for it. In Vedic hymns and mantras which end with the chant of *Om Shanti, Shanti, Shanti* (Peace to Body, Peace to Mind, and Peace to Spirit) that peace chant reverberates from one’s birth, seeking unity in diversity, it has echoed for eternity.

Looking back, the personages I write about in this memoir who I call *Mahatmas*, the great souls, I met during different phases of my life. In my tradition, it is said that such individuals may not be sages, but their proximity can awaken one’s intellect and conscience forever. These individuals entered my life, some for a short period, others for long time, and some even without my knowing that I am being impacted by their presence. My encounter with Mohandas Karamchand Gandhi from India was as a six-year old, Lester Bowles Pearson from Canada in my university days, Sri Sathya Sai Baba from India as an adult when I was trying to search meaning in my life, and Glenn Durland Paige from the USA and Máiread Corrigan Maguire from Northern Ireland at the beginning of the new millennium.

Looking at one’s life or parts of it, is like peering through a telescope and trying to make sense of what has transpired. You use various lenses to examine the transient and the constant. It is seeing a tree, examining its

branches and flowers, hoping to find the clue to the seed responsible for what sprouted and made it blossom into a tree; how the trunk withstood weathering over the years, changed in texture and colour of its bark was affected by various seasons.

When I look back at my visual encounters, *Darshans*, of these visionaries, I see a journey about faith and ethics, my longing to comprehend the human value of *Ahimsa*, Nonviolence (or its absence). These individuals inspired me by their thoughts, words, and deeds to comprehend the bigger meaning of life, a purpose against which I can measure the value of my actions.

My definition of peace has continued to evolve, from internal as peace of mind and personal happiness to peace outside, to see if and how it can be externalized to alleviate physical misery around. It is through this quest I came to learn about Nonkilling Peace and its measure. There was no ambiguity in its meaning—it was about peace, the highest measure of human progress, in which the goal was for no one to be killed. Deliberate killing of humans stops progress—you stop killing, the progress resumes. Killing is a killing whether committed by an individual or a collective entity. In a killing-free world, everyone has the right not to be killed and responsibility not to kill others. (Nobel Peace Laureates, 2008, principle 13)

Peace is a much abused word. It has been misused and misspoken by all sorts of leaders in defense of their insurgencies and wars—Stalin mobilized the Soviet Union in the name of peace, Hitler’s war to colonize Europe was to bring peace and prosperity for Germans, and even Bush’s military intervention in Iraq was to introduce peace and democracy in the region to make America look great again. These wars of the previous century were fought in the name of peace which led to deaths of around 200 million people, mostly innocent civilians. The US involvement in the Afghanistan war in this century has been the longest in any foreign war, 20 years in 2021. You have to be naive to feel high-minded after having paid such a heavy toll, and have a gall to call it having a mission of peace accomplished.

Nonkilling Peace is however much different, rooted in the notion of zero killing where the means to one’s goals are as important as end. There is a group of leaders from the 20th century who believed in this conviction and followed it: Mahatma Gandhi, Dr. Martin Luther King Jr., 14th Dalai Lama, and Desmond Tutu. These are some names that come to mind who fit this category of practitioners, their actions for peace I describe as Nonkilling Peace. Without ambiguity the Nonkilling Peace seeks peace without killing—“peace through peaceful means”. (Galtung, 1996)

The first time I came across the word 'Nonkilling', it was in a privately published book, *Nonkilling Global Political Science* (2002) by an American political science scholar, Professor Glenn Durland Paige. The term Nonkilling intrigued me. Although the precept of Nonkilling is the foundation of ancient Indian traditions such as Jainism, Buddhism and Vedanta originating between 900 to 400 BCE and later on forming the Jewish-Christian 6th Commandment, "Thou Shall Not Kill". However, putting it forth as an analytic in political science I attribute that to Paige. He was the one to have coined the term in English, challenging contemporary social scientists and policy makers to develop its software and hardware.

My admiration for these peace personages continues to grow because their virtues, dedication, and commitment to practicing what they believed has been the means by which they were able to achieve a rare union of thought, word, and deed in their lives. Their accomplishments and expertise as well as their encouragement and inspiration made me aspire to chart a course for understanding and practicing *Ahimsa*, Nonviolence, and Nonkilling. It is through their *Darshans* (literally "sacred viewing") that the seeds of nonviolent peace were sown in me. Though modest, over the years, these seeds sprouted into a range of interests and activities, providing a roadmap wherein I would try to find a place for creative peace, seeking to minimize contradictions while trying to achieve within, a congruence between my thoughts and action.

Political science and world politics dominated by the conventional notion of power equates capacity of a nation-state to dominate with the size of its military arsenal. The history of the past century and the first two decades of the new millennium has taught us about the limitations of such power because it is common knowledge that violence only unleashes a cycle of violence until everyone is exhausted, if not eliminated, without solution of the root cause(s) of a conflict. Paige described for me a "Nonkilling society characterized by non killing of humans and no threats to kill, neither technologies nor justifications for killing, and no social conditions that depend upon threat or use of lethal force". (Paige, 2002: 2)

From *Ahimsa* to Nonkilling has been a journey, it started in India where I was born around the time when the struggle for freeing India from the British colonial rule was going on which involved both the militant zeal of Subhash Chandra Bose and his revolutionary Indian National Army and the previously unheard nonviolent *Ahimsa* path of Mahatma Gandhi leading to a national Quit India movement, both taking on the mighty British Empire. Ultimately the strategy of nonviolent *Ahimsa* won, the British left India reluc-

tantly giving Independence on 15 August 1947 after a rule of almost two centuries on the subcontinent.

Having spent my teen years in my homeland, I left India for abroad in 1965 with a sense of adventure and for my studies in political science and public policy. A decade later I chose to settle down in Canada. A decision that will unknowingly result in various public-service vocations, mainly a diplomatic career in Canadian Foreign Service that will provide me senior postings in London, Berlin, and Bonn. Canada gave me an opportunity to get a glimpse of some of the personalities mentioned in this text as mentors and colleagues, helping me to improve and expand my understanding of what peace entailed and on how it may be actualized. A new understanding of the notion of political power dawned to make me realize that power was not all about just 'control over', but for its sustainability it must shape into a 'power to and power with' be it domestic or international politics (Summy, 2011). This work, a memoir, is essentially a tribute to these bold pioneers who contributed to my understanding of new possibilities for peace.

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I remain indebted to inspiration received from Bhagawan Sri Sathya Sai Baba's message and discourses at Prashanti Nilayam ashram near Bangalore India. His philosophical discourses are available online and from Sathya Sai Publications website.

The excerpt from the poem 'Oahu' is by Canadian poet Maureen Korp. I am thankful to her for permission to include her poem.

CGNK Director Dr. Joám Evans Pim as the editor of CGNK's Nonkilling academic series took meticulous care of the manuscript, from editing to its final layout, surmounting challenges that are encountered in bringing out a scholarly publication. I express my gratitude to the Center for Global Nonkilling and Creighton University for publishing this work.

Most importantly, this memoir is about journeys made over one's life time, and in this case most of it with my wife and friend Marie Gaffney Bhaneja. There are not enough words to express my gratitude for her intellectual and moral support over the past five decades in my search for the truth of life's essence and existence, the subject of this book.

Balwant Bhaneja
Ottawa, Canada.

I. Mahatma Gandhi: Principled Nonviolence

“Truth and Violence are opposed to each other. Violence kills Truth and, if you try to find Truth by violence you will betray horrible ignorance in the search of Truth, and therefore, non-violence without any exception whatsoever, I have come to realize is the essence of life, that is, ahimsa.” (M.K. Gandhi, “Students Meeting in London,” Oct. 15, 1931, in *The Collected Works of Mahatma Gandhi*, vol. 54, 13 October 1931-8 February 1932: 141).

“God is Truth. The way to Truth is through Ahimsa (nonviolence)” (M.K. Gandhi, Sabarmati 13 March 1927).

The title Mahatma (the Great Soul) was given to Mohandas Karamchand Gandhi in his life time, not because he excelled in some austere yogic spiritual practices, but by ordinary people of his country for his selfless service and devotion to the cause of the oppressed, and his uncanny ability to practice what he preached. His life was committed to two basic values—Truth (*Sathya*) and Nonviolence (*Ahimsa*). For Mahatma, God and Truth were interchangeable, present in all of us. God is Truth, but Truth is God too. The two can only be realized through Nonviolence, *Ahimsa*.

Gandhi ji adhered to this formulation of God as a principle until the last moment, having a presence to have uttered as his last words: “*Hey Raam!* (O’ God!)”. These were said looking into his assailant’s eyes when he was shot at by the fanatic that had come to attend his interfaith prayer meeting.

Whenever in Delhi, Mahatma Gandhi used to hold large prayer meetings on the lawns of his host industrialist G.D. Birla’s house at Prithvi Raj Road (the road now renamed as Tees January Marg). The prayer meetings were public and attended by people of all faiths. Along with multi-faith devotional hymns, the prayers included readings from texts of the Hindu, Muslim and Christian scriptures, ranging from the Bhagavad Gita to the New Testament and the Holy Koran. Gandhi had been holding such multi-faith prayers since the 1930s across India. One of his favourite hymns of “*Ishwar Allah Tero Naam, Sabko Samati Dey Bhagwan*” (Ishwar and Allah are the names of same Divine, we pray to you O God that you give us the wisdom to understand the

Truth) echoes within, even today. Another of his favorite hymns with which he often led his prayer meetings was a Christian one, "Lead, Kindly Light."

Despite India had just become an Independent nation, having won its freedom from the British on 15th August, 1947, there was a great deal of turmoil around caused by the Partition of the sub-continent into India and Pakistan and the displacement of populations and the hostilities and refugee migration that ensued from the division. Two names, Mahatma Gandhi and Jawaharlal Nehru were widely heard during my childhood. In every political crisis, these two names were mentioned in either deep admiration or utter denigration. In my family, it was Gandhi who was revered as Gandhi ji, the national leader who got us the Independence from the mighty British empire through without even a bullet being fired. You heard him in the news undertaking fasts unto death and making appeals for peace and harmony to rein in communal violence.

Gandhi Darshan

I had my first glimpse, *Darshan*, of Mahatma Gandhi when I was six years old. It was at one of his evening prayer meetings barely two months following the Independence, in October of 1947 at the Birla House in New-Delhi. We used to live in those days in Lodhi Colony near Birla House. It was a colony built for the families of central government employees in South Delhi during the War period. My father as a young 32-year-old official was an active community worker. Outside his full-time civil service job, he was involved in volunteer work engaged in the rehabilitation of refugees who had been pouring into Delhi from the adjacent provinces of Punjab and Sindh in the newly created Pakistan.

My father had taken me to the Birla House that October evening. We had walked from Lodhi Colony north through the medieval tombs of Lodhi Gardens into a neighborhood with large colonial bungalows with terraced verandahs and manicured lawns. The autumn evenings are cool in Delhi, but not cold. Until then, I had never been to an outside prayer meeting, most sacred places in Delhi are often covered in monumental settings like the colourful Birla Temple or the huge Jama Masjid Mosque or baroque Saint Columbus church.

I remember wearing a dark green woolen blazer holding on to my father's hand, waiting for Gandhi ji to appear from the large door at the back of an elegant two-storeyed house that opened to the terraced garden. The lawns at Birla House were surrounded by a small stone wall and hedge to

provide a secure space in which Gandhi ji could conduct his devotional gatherings. The garden was packed with people sitting on the grass, late-comers like my father and I stood in a corner.

I could see a small raised platform with white sheets upon which a cushion, a microphone and a few books were laid around, some men-women sat on its fringes awaiting Mahatma's arrival to preside the prayers. Then Gandhi ji emerged from the big house, walking in the direction of the dais—a frail old man in white loincloth, his bare chest covered by a cotton white shawl, his arms rested on the shoulders of two young women also in white Indian dress. There was a hush around. In his pictures in the newspapers, Gandhi ji with his clean-shaven head and endearing smile had looked much younger. As he passed by, his soft eyes peered through his thin round wiry glasses looked large. My father told me that the two women accompanying the old ascetic were Gandhi ji's grand nieces. As the ascetic man sat down on the dais, the whispers died down. An evening of prayers and devotional singing began.

Who knew three months later, in the same lawn the great Mahatma would succumb to the three bullets of a Hindu fanatic at another similar prayer meeting, that was on the evening of 30th January, 1948.

Later in my life, I figured out that it was Gandhi's search for the Truth and deep commitment to Nonviolence that had contributed in large to uniting a divided India. It was he who astutely through his message of nonviolence and his decision in actuality to live like "poorest of the poor" was able to raise the popular consciousness of Indianness above narrow caste, religious, and regional divisions. He was very different in this from the rich upper-caste, England-returned Oxford trained feudal elite; though he himself studied law at the Temple Inn in London. His powerful populist message that "we are all children of the same God" in a communally segmented and caste ridden society was simple yet radical. He had not only been uttering these words since his early days in South Africa but practiced what he pronounced. His experiments in Truth in South Africa had included giving up all his property and creating a Trust to build two self-reliant community Ashrams. They were to become models for similar Ashrams when he returned to India to launch his Satyagraha (Truth Force) movement. He went on to live with the lower caste 'untouchables' and shared with them symbolically their chores, and even adopting one of their little girl as his daughter. The *Harijan*, the 'People of God' was the title Gandhi had chosen for the untouchables (those whose touch was supposed to pollute you), replacing the age old term *Sudra* used for the people belonging to the lowest caste in Hindu scriptures.

In the days before Independence, you didn't see smile on Mahatma's face, only solemnity. Though Nehru gave in to the demand of a separate state by Muslim League's leader Mohammed Ali Jinnah, Gandhi is reported to have warned, "You'll have to divide my body before you divide India." On his last birthday he replied to a friend, "Send me condolences, not congratulations." His fasts unto death aimed at the reconciliation of Hindu and Muslim communities did not go well with the fanatics among the Hindus. He had proclaimed his lack of fear to die, asserting that perhaps that such final act of sacrifice might deliver India from the hatred and intolerance he found so unbearable to witness.

Though Hindu fanatics assailed him that his such unorthodox beliefs had caused the Partition, he remained steadfast in his thinking. He could be described as singly responsible for mobilizing the Indian masses, bringing into them a sense of unity of purpose to achieve the goal of Independence. Eventually raising such critical mass of national consciousness to a level compelled British to leave India. *Ahimsa*, nonviolence, was to become unknowingly an important inheritance of my Indian past, in having become the value of my life, like that of many of my generation.

There is an incident in Gandhi's life. (Edmond Privat, chapter 20) He was invited to Lausanne and Geneva in September 1931 to give public lectures in Switzerland. At one of these lectures, an old man asked him if he was not discouraged repeating the same non-violent advice given by Christ two thousand years ago without much success if we judge by history.

"How long did you say?" asked Gandhi ji with his usual good humour.

"I said these things have been preached for twenty centuries in vain," insisted the old workman who was a communist.

"Well," answered Mahatma, "do you think two thousand years such a long time to learn something as difficult as to return good for evil?"

Such quick comeback in defense of *Ahimsa* came from a lifelong commitment to the belief that nonviolence in thoughts, words and deeds was doable. "My Life is my message"—Gandhi not only lived by what he preached but died practicing what he preached. His *Ahimsa* was a genuine compassion, not to irritate his adversaries, but to win them over by gentleness.

That childhood visual encounter with Gandhi ji at his prayer meeting was my initiation into a bias towards a life which pointed that not killing was not cowardice, but a badge of courage. It defined one's character to stand up without arms in the face of death believing in the sacredness of all life and that means were as important as the end. The seeds for unending in-

terest in understanding Gandhian values of *Sathya* (Truth) and *Ahimsa* (Nonviolence) were sown.

Re-discovering the Mahatma

There is a Mel Gibson film, 'Passion of the Christ' which was made in Aramaic, the language spoken during the time of Jesus. The film generated a great deal of controversy when it came to cinemas in 2004, mainly for its depiction of brutal treatment meted to Jesus by Roman soldiers and approved by fellow Jews. In the movie, Jesus of Nazareth for his punishment carries the Cross on his way to the Calvary, the crucifixion site. On the way, he is spat upon, slapped and whipped but he doesn't utter a word of protest or gets angry, he is nailed to the Cross. He loves and forgives those who inflict pain upon him.

I could relate to this nonviolent walk depicting the "passion of Jesus" in the film to Mahatma Gandhi's life, the only other person whom I had ever seen and read about as the most open and vulnerable of the leaders who throughout his life faced death threats from his enemies. Later I would learn about other nonviolent champions like Dr. Martin Luther King Jr. who emulated Gandhi leading the unarmed civil rights movement in America. Gandhi's moral resistance to those who opposed him was done through what he called as his non-violent Satyagraha—the "Force of Truth". Gandhi offered his life without any resistance because underlying his belief in *Ahimsa* there was an acceptance about the unity of life and a conviction that the error of one cannot but affect all.

The values Gandhi espoused and the way he taught himself to practice these were a model to be emulated. Even when one was unable to practice those values to their fullest, just awareness of a person like Mahatma Gandhi having had earnestly tried them in contemporary times remained uplifting.

Mahatma versus Gandhi

Years later I will find myself working on an adaptation of a play about Gandhi. "Mahatma versus Gandhi" written for the BBC World Service in 2001. It was a Gujarati language play by Ajit Dalvi that had been successfully performed in India on stage, it dealt with dark periods in Gandhi's personal life, a rift between Gandhi and his eldest son Harilal. An insightful drama shown through the pivotal role played by Gandhi's wife Kastur Ba caught between high principles of her husband and the affection for her wayward son who Gandhi desists. Theme of conflict between father and son, a

strong father and wayward son, is an eternal one, but in this case it turns out to be of an epic proportion where the gentle and sensitive eldest son is unable to meet the expectations of his principled father, ultimately becoming an alcoholic with failed business and marriage. To challenge his father's inter-faith lecturing, he converts to Islam testing his father's high-minded talk. Not able to meet demands of his new found faith, he soon becomes disillusioned with it and abandons it.

My re-discovery of Mahatma Gandhi began somewhere around this time as I had to research Gandhi's life to understand his motivations as a husband, father, and as a spiritual-political leader seen through the eyes of his wife and the eldest son. Throughout this tumultuous relationship Gandhi remains unshaken about his commitment to truth and his search for oneness of spirit. For a principled life, I could see that there was no alternative for him but to be consistent in one's public and private spheres. The play was a rare production where BBC agreed to extend the usual 60 minutes broadcast to 90 minutes for the radio adaptation.

Understanding Gandhi

In March of 2006 I visited India to meet with those whose lives had been impacted by Gandhi's works after six decades of his death. This was to enhance my understanding of *Ahimsa* and relevance of Mahatma Gandhi in the 21st Century. The travel across India included visits to places in Delhi, Mumbai, Pune and Madurai where Gandhi stayed. I had meetings with select academics, philosophers, playwrights, activists, journalists, and a former Prime Minister asking them about relevance of Mahatma in the new millennium. (Bhaneja, 2010)

Though Ahimsa had been a part of 2500 years of Indian history along with all the valour, rebellions, warfare, victories and defeats, the country had stories of kings, saints, and sages who renouncing material world had abhorred violence and killing. One of the original contributions of Gandhi I heard was to bring together the nonviolence tenets in Buddhism and Jainism with Truth, the *Advaitic* nondualist notion of oneness of reality as in the Upanishads. It had to be experiential requiring a deeply felt noninjury in thoughts, words, and deeds. Ultimately, end and means merge into one, seeking to see one's self in the other, sometimes even your enemy. While doing this, Gandhi placed himself without fear amidst the weak and the poor and stood with them like one of their own as their companion in suffering.

While meeting the former Prime Minister Dr. I.K. Gujral at his New-Delhi residence, he remarked that six decades after his death, Gandhi had now become a part of Indian psyche and even among Gandhi's staunch adversaries. For example, even the right wing ruling Bhartiya Janata Party (BJP) when it came to power in 1996 its leader, Prime Minister Atal Bihari Vajpayee (1996-2004), managing a country of over a billion people of diverse linguistic, religious and cultural traits, it readily took to Gandhian way of political accommodation through compromises and promoted national unity utilizing democratic institutions. Not only BJP, politicians of all stripes had come to accept usefulness of Gandhian way of peace and harmony to bring consensus and govern a country of such breadth and diversity as India.

Though Gandhi saw himself as a devout Hindu, his concept of Hinduism varied from the orthodoxy of the prevalent times. He was not afraid to admit or challenge its shortcomings, giving these orthodoxies a vital reinterpretation. He looked within his faith the values that connected Hindus with other Hindus and peoples of other faiths. He followed the religious precepts and interpretations that united people and their cultures instead of dividing them. He believed that unlike violence, there were unending nonviolent solutions to problems whether these be social or political. To him, *Ahimsa* was a work in progress. It was a fundamental tool for one's continual search of Truth that can bring change at individual and societal levels.

Gandhi was a complex man; playwright Vijay Tendulkar would say: he was "a man much more difficult to be laid on a dissecting table" to be analyzed. He was certainly not a dogmatic thinker. (Bhaneja, 2010:52) In his Autobiography, Gandhi writes about his life as a continuous experiment with Truth. He agonizes on the righteousness of his actions, propelling him to question his basic tenets of beliefs. On participation in the Boer War, he struggles about participation in war and his faith in ahimsa: "But it is not always given to one to equally clear about one's duty. A votary of truth is often obliged to grope in dark" (Gandhi, 2001[1927]: 318), persistent in his search till he found answers to his doubts.

In his Autobiography, Gandhi describes *Ahimsa* "a comprehensive principle" that "underlies the unity of all life." (Gandhi, 2001[1927]: 318) He finds that the saying that life lives on life has a deep meaning in it. The very fact of one's living involves some destruction of life while eating, drinking and moving about. He concludes: "A votary of *ahimsa* therefore remains true to his faith if the spring of all his actions is compassion, if he shuns to the best of his ability the destruction of the tiniest creature, tries to save it, and thus incessantly strives to be free from the deadly coil of lethality. He

will be constantly growing in self-restraint and compassion, even though he may never become entirely free from outward destruction.” It was the means, the journey which was more important than destination.

During this trip trying to understand Gandhi’s Ahimsa, Professor Dharendra Sharma, editor of journal *Philosophy and Social Action* provided me another insight that was based on his PhD thesis entitled, ‘A Study of the Negative Dialectics in Indian Philosophy’. The thesis pointed to the strength of *Ahimsa* to be “rooted in the Law of Double Negation”: He argued that in Gandhian thought the Truth Force of Satyagraha was in fact “the application of the principle of dialectical negation to the doctrine of *Ahimsa* that made it an active and positive counter force to evil and injustice” (Sharma: 1971:129). Submission to tyranny, injustice and brute force was never regarded a virtue, one’s *Ahimsa* always stood out as a mark of one’s inner strength and courage. Another commentator, Mary Stakesby-Lewis in an article “This Matter of Culture”, explains nonviolence to be core essence of Hinduism: “any human being, whatever his professed faith, could claim to be also a Hindu as long as he consciously desists from injuring others in thought, word and deed.” (Stakesby-Lewis: 2018:3)

I would find that first glimpse of Mahatma Gandhi as a six-year-old at the Birla House prayer meeting continue to haunt me, his persistent search for Truth as one’s Dharma through principled nonviolence would continue to lead me to discover new paths to inner and outer peace.

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¹ Sharma states: "The negative prefix -(non) negates -himsa= violence , which is itself a negation of compassion and love. The term violence = himsa denotes absence of compassion, love, peace, and justice." He concludes that in Gandhian thought the Truth Force of Satyagraha is in fact "the application of the principle of dialectical negation to the doctrine of Ahimsa made it an active and positive counter force to evil and injustice". p.129.

² She notes: "Any human being, whatever his professed faith, could claim to be also a Hindu as long as he consciously desists from injuring others in thought, word and deed. By the same token, anyone professing to be a Hindu but failing the above test would not, in the true sense of the word, qualify for that title, for Hinduism is not a religion but more a way of life."

2. Lester Bowles Pearson: The Peacekeeper Diplomat

Nestled in the rolling hills of Gatineau in the village of Wakefield, Quebec there is a little cemetery surrounded by maple trees. During the autumn the whole region is draped in golden red and yellow hues of the maple under the clear blue Canadian sky. The town cemetery offers beautiful vistas of the surrounding hills. It is the final resting place of the 1957 Nobel Peace Prize recipient, Lester Bowles Pearson, who was affectionately known as 'Mike'. His Nobel award was primarily for his work in creating the UN Emergency Force (UNEF), which helped settle the Suez Canal crisis in 1956. Lester B. Pearson was Canada's 14th Prime Minister who served in this position from 1963 to 1968.

Though my wife Marie and I had been for years making Sunday drives to Wakefield, 30 kilometers north of Ottawa, it is only in the Fall of 2003 we found out about the Maclaren cemetery where Mr. Pearson is buried. Despite its modesty, the site was declared as a national monument in the late nineties. It is marked with a simple post with Maple Leaf flag fluttering over it, and a copper plaque describing the site's importance in few words.

It was my good fortune to be Lester B. Pearson's student from 1969-71 while doing a Masters degree at the School of International Affairs at Carleton University. Professor Pearson as we knew him after his retirement from politics in 1969, became its Chancellor.

Because of his long experience in international matters he became a strong champion of its newly established School of International Affairs, now known as NPSIA.

A Teacher of History and Peace

Lester B. Pearson was the first contemporary recognizable Canadian political personality I heard of prior to migrating from India to Canada in the November of 1965. At 24 years of age, I was keenly interested in learning about my new country of adoption. During my graduate years, Canadian history became a favourite subject of mine. Coming from India where the

history taught starts around 1,500 BCE, from the time of Aryans and Dravidians in India, it was refreshing to learn a country's narrative which began in the 16th century at the contact of Europeans with the native indigenous population marked by the arrival of French explorer Jacques Cartier to the North American continent shores in 1534. It was fascinating that the history compressed in this short period of five centuries went from the nation-building effort of a fur-trading post, feudal-agrarian settler society, to the post-industrial present day modern bilingual-multicultural Canada.

In 1970, I took under Professor Pearson a graduate course on Post-War Security, writing a paper on the origins of the Middle East conflict. In an intimate setting of a graduate seminar, it was a privilege to be sitting next to the internationally known figure of Mr. Pearson as teacher. During those first five years after my arrival in Canada, it was Prime Minister Pearson who made the headlines. The national flag debate to replace the Red Ensign with a Union Jack in the corner had died down in February of 1965 in favour of a red and white Maple Leaf flag, but other topics like English-French bilingualism policy and Canadian nationalism were still hotly debated. A set of social welfare reforms along the European models such as the creation of a universal 'medicare' system, a national pension plan, a colour-blind immigration policy, and the abolition of capital punishment and so forth, were some of the programs brought in by Pearson's Liberal Party. The fashionable topics of the time at the university campus were the Cold War, the Middle East, the apartheid in South Africa, and racial violence in the USA. Pearson as Canada's national spokesperson in his role as Prime Minister had left his mark on all these issues, including Canada's refusal to join the USA in Vietnam War.

Observing him across the seminar room commenting on our research essays, in his grey stripe suit and polka dot 'dickie' bow he looked more like a veteran academic than a former Prime Minister. He had a warm smile, always relaxed, almost paternal, and his sparkling, alert eyes made him look younger than his years.

Much of his comments in class were anecdotal, reminiscing about personal involvement in various international issues and encounters with other world leaders in finding diplomatic solution to the problems of the time. As he would say, "Canada is no satellite of any body"; or defining Canada's Quiet Diplomacy in Washington: "we like to solve problems quietly, (not blowing our horn)", or stating that the Third World economic crisis had to be urgently dealt with. As a young graduate student, I took most of it in awe and great respect.

Peace Award

It was with this background that I came to read his Nobel Peace Lecture given in 1957. The creation of a UN peacekeeping force was an interesting innovation for which Pearson was given his Nobel award. Though similar in its broader concern to Gandhi's Shanti Sena (the volunteer Peace Brigade), the UN emergency force addressed a totally different kind of political approach, conscious of times, place and need. The UNEF peacekeeping force was not conceived as a civilian peace force with no weapons, but was rather a multinational "armed force" that could serve as a guarantor of peace between the two fighting parties if they consented to that.

The UNEF was organized with great speed and efficiency even though its functions were limited and its authority unclear. Entirely new in its concept, and untried anywhere, it composed of the personnel from nine United Nations countries (Brazil, Colombia, Denmark, Finland, India, Indonesia, Norway, Sweden and Yugoslavia) from four continents, UNEF under the blue emblem of the United Nations moved quickly to position itself between warring military forces of Britain, France and Egypt. The emergency force was able to secure a cease-fire. Pearson believed that in today's world compared to the days of kings and monarchs who could impose their wills, it would become increasingly harder to push ordinary citizens to get involved with distant wars. With the exposure of the masses to the killing in wars, he felt it was imperative to create a neutral international armed force capable of maintaining peace and order for negotiations to resume.

There is no unanimity at the United Nations about the functions and future of this force. It would be futile in a quarrel between, or in opposition to, big powers. But it may have prevented a brush fire becoming an all-consuming blaze at the Suez last year, and it could do so again in similar circumstances in the future. (Pearson, 1964:13)

For his Post War Security course, I chose to write a research essay on the Israel-Palestine conflict which was to be discussed in the seminar class. His approach was to listen to what was presented and commented on by his students, and then to correct us only if our research had gone overboard for one or the other side.

One of the first issues dealt with by the newly formed United Nations in 1947 was that of Palestine. Mr. Pearson was elected chairman of its Political Committee around then. The Special Committee on Palestine recommended that the British mandate over Palestine should be discontinued and that

the country should be divided into a Jewish and an Arab state. The recommendation of the committee was considered at the Second General Assembly of the UN. All this resulted into Britain's unilateral withdrawal from the Palestine Mandate in 1948.

Having witnessed first hand India's Independence struggle and the aftermath of India's partition as a young child I could see the political dynamics from the point of view of Palestinians. They had been overnight turned into refugees in their own homeland where they had lived for centuries to accommodate a persecuted religious minority who espoused claims for having lived in the same land for centuries many centuries ago and to become the victims of massive European anti-Semitism even accentuated by the Holocaust in the Nazi Germany.

Acceptance of Israel and its support by western countries seemed to be largely to compensate for such persecution of Jews over centuries all over Europe. The West dreaded denying the right of Jewish people to a national existence in the aftermath of the Holocaust as this could be depicted as an extension of the Nazism. As a grad student I wondered why the Palestinians who were born and lived in Palestine for centuries were expected to pay for Europe's guilt? There were many choices being considered: a state for Jews in Europe; a state in Africa; and the state of Israel fought by the Zionists. In the end, the division of Palestine was chosen.

Without responding to the observation about the lack of a moral fiber of western colonial powers for the support of native Palestinians, Mr. Pearson's response was that to avoid further bloodshed everyone should work towards seeking reconciliation in the region. He thought Canada was on the right track to continue its efforts to bring peace as a neutral actor—to help solve problems in the region, one by one, stage by stage, if not on the basis of confidence and cooperation, at least, on that of mutual respect and self-interest.

In 1970, I was applying for a project officer's position at the World Bank. The word around the School was that because of his connections with the Bank, a reference from Professor Pearson was highly regarded. Pearson had been invited by then World Bank President Robert McNamara to head an international commission to review the impact of economic development aid to Third World countries since the Second War and set an Economic Development Agenda for the next two decades. It focused on the leading issues in development and to find ways to strengthen the linkages between aid, trade and investment in the Third World.

In spite of that reference letter from Professor Pearson, I didn't get the job as I was not yet a Canadian citizen to qualify for the Canadian quota at

the Bank. While in his office, I remember a more personal conversation with him. With his usual angelic smile, he asked where did I come from in India? Knowing that I grew up in Delhi, he smilingly mentioned about how he and his wife Marion had recently been to India and how much they enjoyed the walk on the open lawns of India Gate, the memorial to over a million Indian soldiers who fought in World War I. The Pearsons had a wonderful stay with their son Geoffrey and their daughter-in-law Landon. To travel and spend time with the family and grand children in India was one of his greatest joys since retiring from politics. Geoffrey Pearson, his son, was at that time Canada's Deputy High Commissioner to India.

Another time I benefited from similar student-teacher association was in connection with an international conference on Economic Development being held that summer at the university under his chairmanship. The conference was to discuss and promote awareness of the recommendations of Pearson Commission's World Bank report, 'Partners in Development', which had been published in September 1969. Soon after his retirement from politics, he was named as Chairman of World Bank Commission on International Development. A major focus of Mr. Pearson's commission was the subject of alleviating poverty in the Third World both by better conditions of trade and increased proportion of a country's budget devoted to foreign aid for economic development. It was primarily his effort that a recommendation of the Commission led to establishment by Canadian government the International Development Research Centre in Ottawa with an international board of governors.

Because of Pearson's connections, the School of International Affairs at Carleton University was able to bring in at this international conference a group of leading international economists. These included prominent personalities like Commonwealth Secretary General Arnold Smith and the UN Secretary-General Kurt Waldheim, and Dr. Saburo Okita, a member of Pearson's Commission from Japan; other eminent scholars included famous Swedish economist Gunnar Myrdal, author of the three volume treatise entitled *Asian Drama*, and the Indian economist Kusum Nair.

In his opening remarks at the launch of the conference, Mr. Pearson asserted that there was little practical consideration given to the possibility of raising the living standards of Asia and Africa in the way that is regarded as indispensable in the rich countries. He made his argument on moral grounds and the enlightened self-interest of the economically rich countries. He chided his audience that unlike before the War, people in Asia and Africa did now expect to eat and be free and they no longer would accept colonialism, desti-

tution, and distress as preordained. He thought this self-awareness of the need for one's material improvement among the poor to be the most significant of all the revolutionary changes in the international social fabric. He was concerned about the Western insensitivity to the Third World problems of poverty and believed that rich countries need to put in the same effort as they did during the post-War period through the Marshall Plan in rejuvenating war-devastated Europe. Important in all this were twin targets he repeatedly spoke about: that total aid being given by a rich country should be at least 1% of its GNP, while official aid should be 0.7% of its GNP. In order to alleviate world poverty, these targets must be met urgently.

Over 25 years, the structure of the global poverty which was discussed at the Carleton conference has changed significantly. New economic powers in NICs (Newly Industrialized Countries), BRICS (refers to the countries of Brazil, India, Russia and China) and the "Economic Tiger" countries in Asia and Europe emerged while fewer basket case nations with tremendous poverty continued the gap between rich and poor nations. In terms of aid and trade targets of developed nations, these continued to remain below the promised targets. In 2002, only five countries (Denmark, Norway, Sweden, the Netherlands, and Luxembourg) reached 0.7% target.

In addition to my rapporteur's job at the conference, much valued by a poor graduate student as a way to supplement income, involvement in the international symposium gave me an insight to write a paper, "Participation in Indian Development in the Seventies", that proved to be my first cash award winning paper in August 1972 for a competition that had been organized by the Overseas Federation of Indian Associations, Ann Arbor, Michigan, USA.

While travelling in India in 1972, I was shocked to read in the local Hindustan Times that Mr. Pearson had suddenly passed away. He was 74 and died of liver cancer. Lester B. Pearson was a politician who had a firm belief that such multilateral institutions as the United Nations and the World Bank were best means to address the questions of war and poverty.

Parallel paths

In my student days, I never imagined that my career would take me to places where my esteemed teacher spent most of his life as a diplomat. I returned to Ottawa after my studies in the UK in 1976 to join the Federal Government. A lateral move from Ministry of State for Science and Technology (MOSST) brought me into the Department of Foreign Affairs and International Trade (DFAIT) with my first posting in 1983 to Bonn as a Coun-

seller (Science and Technology). Working in that Department for next two decades in various trade, investment and technology policy portfolios and serving abroad which included five years in London, many a times I was reminded of my Canadian champion of peace.

It was in the Department of Foreign Affairs, Mr. Pearson before entering politics, spent most of his career as a civil servant, rising from the rank of First Secretary in 1928, to becoming the Canadian Ambassador to the USA in 1945-46 and then returning as Secretary of State for the External Affairs Department. Walking the corridors of the Pearson Building in Ottawa and the Canada House in London, I was often reminded of him. I wished he could have seen the changes that had taken place in Canadian social fabric and politics in less than two generations. For instance, in 1983 I was the first India-born Canadian diplomat being sent as Counsellor to embassy in Bonn, Germany. In 2015, the new Canadian High Commissioner heading the New- Delhi office was a Canadian of South Asian origin. For a more meritocratic public service which Pearson stood up for brought in diversity in Canadian institutions. Mr. Pearson would have been proud to see results of initiatives conceived under his leadership and followed by other Prime Ministers, both Liberals and Conservatives.

Next generation Pearsons

As I live in Ottawa's Sandy Hill area, a friend informed that Lester B. Pearson's son, Geoffrey, lived in the same neighbourhood. I was curious to meet him as Geoffrey Pearson was also a retired foreign service officer, who following his New-Delhi posting had been Canada's ambassador in Moscow. During his years in the Department he had made a name for himself for his negotiating skills as Canada's Ambassador for Disarmament. I wanted to find out the source of his father's inspiration and drive for creating peace and global security.

Geoffrey Pearson was surprised to see me as he was expecting some student who he said usually dropped in from the nearby University of Ottawa wanting him to help with a research project on his father. Even though both of us had worked in the same Department, he had retired almost two decades before me. He was bemused that I had been his father's student in the early seventies and my knowledge of the careers of both father and son, his New Delhi posting etc.

Geoffrey now in his mid seventies was almost the same age when I last saw his father. He sat comfortably in his tall-backed chair, listening carefully to me

and pondering at the purpose of my visit. Then he broke the silence, “You know, very few are born as ‘peacemakers’. You just grow into it and make use of the opportunity which is presented to you. Statesman and political leaders perhaps are able to take advantage of that to make things happen.”

He said that his father was shaped by his times—the two world wars. Lester Pearson had participated as a stretcher-bearer in the first war and was engaged as a diplomat in the second one. Both times, he was in London, very close to the theatre of war, witnessing first-hand the tragedy and ravages of war. Young people of that generation were motivated to bring Canada onto the world scene, put Canada on world map to do its role in bringing some order into the chaotic world.

Younger Pearson stared into me, “But essentially he was not an abstract thinker, not a ‘peacenik’ if you like to use that word. He was someone who had a sense of history and was conscious of developments taking place in post war world. A world caught in the nuclear chill of cold war.” Then he paused, “The mark of a great leader is to seize the day, to make use of opportunities at hand”. British Prime Minister Anthony Eden saw a great potential in Pearson as a diligent mediator, supported his idea of a multinational Emergency Force. It was the same with the Egyptian President Abdul Gamel Nasser who respected him as a neutral honest broker in the settlement between Arabs and Israelis after the 1956 Middle East War.

Geoffrey Pearson said that after the destruction witnessed in the two Great Wars, peacekeeping was an idea whose time had come. Though his father made the proposal officially at the UN but he always insisted that the idea of UN Peacekeeping Force was a team effort that evolved from discussions of officials within the Department of External Affairs and at the United Nations. UN had been earlier involved in trying to send international emergency team to bring peace during 1948 Arab-Israel War (UNTSO) and 1947 Indo-Pakistan Partition (UNMOGIP), and an international force in Korea in 1950. (a richer discussion of the subject in Brian Urquhart’s biography of Dag Hammarskjöld pp. 176-178; p. 194). It was a brief acquaintance as Geoffrey Pearson passed away in March 2008.

A couple of years later another interesting Pearson connection happened. While speaking to an audience at a civil society meeting at McMaster University in Hamilton as a co-founder of the Canadian Department of Peace Initiative, I found a young woman sitting in the second row listening intently to my rationale for the need of a Peace Department in the federal government. This was the period when Canada was actively involved militarily as part of NATO-ISAF in Afghanistan (2001-11). Describing the pro-

posed Peace Department, I pointed out that such institution would be in line with Canada's Pearsonian peacekeeping tradition and a great asset for peace operations work being charted out at the United Nations. The proposed Peace Department/Ministry would provide a strategic focus for peace building within the machinery of federal government ensuring transparency and accountability of peace and human security activities. Not only had the Canadian mediating peacekeeping role disappeared under the Conservative government led by then Prime Minister Stephen Harper, but Canada was being slowly converted into that of a 'warrior nation' and seen as such by the international community.

At the end of the seminar, my host introduced me to the young lady saying that Dr. Anne Pearson was the granddaughter of Lester B. Pearson and daughter of former Ambassador Geoffrey Pearson. Professor Anne Pearson taught a course on Theory and Practice of Nonviolence in the Department of Religious Studies at McMaster.

Meeting her reminded me of Geoffrey Pearson mentioning about his daughter's presence with the family in New Delhi when Mike Pearson visited in 1970 and that she was now a Professor at McMaster, teaching Hinduism. He thought that was the closest connection someone in the family might have had with India and its Hindu nonviolent tradition. I had never imagined Geoff Pearson's daughter would be in the audience, and she would eventually become one of the endorsers of Canadian Federal Peace Ministry movement (renamed as Canadian Peace Initiative).

There is an elegant looking glass box mounted on a stand in the lobby of Pearson Building, the head quarters of Canadian Foreign Affairs Ministry (now renamed as Global Affairs Canada. It holds the Nobel Peace Prize medal and the citation awarded to Mr. Lester B. Pearson. The medal was passed on to the Foreign Affairs Department in 1992 by the Pearson family for public display. Every time I walk by that box, the bronze medal brings a wistful smile to my face reminding me of the privilege to have Mr. Pearson as my teacher and as the Canadian Nobel Peace Award winner, and how his deeds in their own special way inspired many.

One way to gain insight into Lester B. Pearson's thinking is through his 1957 Nobel Lecture, entitled 'The Four Faces of Peace'. His pronouncement: "The grim fact, however, is that we prepare for war like precocious giants and for peace like retarded pygmies" continues to speak to the immense work that is needed to find ways for attaining a peaceful world through peaceful means.

The Four Faces of Peace - Nobel Peace Award Laureate Lecture

There is both poetry and policy in his address. The four aspects he deals with relate peace to prosperity, power, policy, and people. Since 1957 when Pearson delivered this speech in Norway, the world as a result of technology has shrunk into a Global Village and in a way changed for better: the cold war ended, the Soviet Union has been dismantled, countries like Germany and Vietnam were reunited. However, the world continues to be on the edge with burgeoning spending on armaments, expansion of world's nuclear weapons, the troubled Middle East continuing with the unresolved Israel-Palestine dispute, divided Korea, and rising number of civil wars and conflicts.

Below are a few quotes from the Pearson Nobel address (Pearson, 1964: 03-20) that resonate for their timeliness:

On Peace by peaceful means:

The time has come for us to make a move, not only from strength, but from wisdom and from confidence in ourselves; to concentrate on the possibilities of agreement, rather than on the disagreements and failures, the evils and wrongs, of the past.

It would be folly to expect quick, easy, or total solutions. It would be folly also to expect hostility and fears suddenly to vanish. But it is equal or even greater folly to do nothing: to sit back, answer missile with missile, insult with insult, ban with ban. (...)

Surely the glamour has gone out of war. The thin but heroic red line of the nineteenth century is now the production line. The warrior is the man with a test tube or the one who pushes the nuclear button. This should have a salutary effect on man's emotions. A realization of the consequences that must follow if and when he does push the button should have a salutary effect also on his reason.

On nuclear disarmament:

Today, less than ever can we defend ourselves by force, for there is no effective defense against the all-destroying effect of nuclear missile weapons. Indeed, their very power has made their use intolerable, even unthinkable, because of the annihilative retaliation in kind that such use would invoke. So peace remains, as the phrase goes, balanced uneasily on terror, and the use of maximum force is frustrated by the certainty that it will be used in reply with a totally devastating effect. Peace, however, must surely be more than this trembling rejection of universal suicide.

The stark and inescapable fact is that today we cannot defend our society by war since total war is total destruction, and if war is used as an instrument of policy, eventually we will have total war. Therefore, the best de-

fense of peace is not power, but the removal of the causes of war, and international agreements which will put peace on a stronger foundation than the terror of destruction.

If we could, internationally, display on this front some of the imagination and initiative, determination and sacrifice, that we show in respect of defense planning and development, the outlook would be more hopeful than it is.

On peace and movement of people:

How can there be peace without people understanding each other, and how can this be if they don't know each other? How can there be cooperative coexistence, which is the only kind that means anything, if men are cut off from each other, if they are not allowed to learn more about each other? So let's throw aside the curtains against contacts and communication.

I realize that contact can mean friction as well as friendship, that ignorance can be benevolent and isolation pacific. But I can find nothing to say for keeping one people malevolently misinformed about others. More contact and freer communication can help to correct this situation. To encourage it—or at least to permit it—is an acid test for the sincerity of protestations for better relations between peoples.

On freedom and peace:

There can be no enduring and creative peace if people are unfree. The instinct for personal and national freedom cannot be destroyed, and the attempt to do so by totalitarian and despotic governments will ultimately make not only for internal trouble but for international conflict. Authority under law must, I know, be respected as the foundation of society and as the protection of peace.

The extension of state power, however, into every phase of man's life and thought is the abuse of authority, the destroyer of freedom, and the enemy of real peace.

In the end, the whole problem always returns to people; yes, to one person and his own individual response to the challenges that confront him. In his response to the situations he has to meet as a person, the individual accepts the fact that his own single will cannot prevail against that of his group or his society. If he tries to make it prevail against the general will, he will be in trouble. So he compromises and agrees and tolerates. As a result, men normally live together in their own national society without war or chaos. So it must be one day in international society. If there is to be peace, there must be compromise, tolerance, agreement.

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3. Glenn Durland Paige: The Nonkilling Paradigm Pioneer

“Nonkilling will certainly contribute to nonviolence and peace. But nonviolence and peace do not necessarily lead to nonkilling. Nonkilling is empirically and logically precedent: one cannot work for nonviolence and peace or anything else if one is killed” (Glenn D. Paige)

North of Waikiki beach in Oahu, the uphill road leads to the lush green Palolo valley where at the back of Koolau mountain ridge stands the MuRyang Sa Korean Buddhist temple. The temple, part of the Korean Zen Buddhism Chogye order, is known as a place for chanting and meditation. MuRyang Sa is the largest Korean Buddhist Temple outside of Korea itself, and its architectural styles follow designs of colourful historical Korean temples built in pagoda style with glazed corrugated green tile roofs. The murals and statues of Buddha, Maitreya and Bodhisattvas are spread around on the ground and inside the temples.

It was my fourth visit to this MuRyang Sa temple. The first one was in November 2007 when Professor Glenn D. Paige had extended an invitation to attend the First Global Nonkilling Leadership Forum to be held in Honolulu. This was barely two years after I had read his seminal work, *Nonkilling Global Political Science*. Since then we had met at the campus of Kellogg University at an Ahimsa conference in Pomona, California. The idea of holding a similar type of conference in Hawaii might have occurred to him there as his privately published book was now being widely translated by prominent scholars all over the world in over two dozen countries. He felt a translator of his book, for having carefully read and pursued the meaning of the text, would be a best interpreter of its thesis, and thus an urgent need on his part to bring these translators together to have this global gathering in this corner of the world. It's at this conference of educators, workers and activists Paige's connection with Korea would become more clear to me, and for that matter with over 30 countries he had visited and taught throughout his career including the University of Hawaii and its Matsunga Institute of Peace.

Paige's link with Korea went back to the 1950s when at age 19 he was enlisted in the U.S. Army and rose to an antiaircraft artillery officer attached to the First Republic of Korea Infantry Division during the Korean War.

Paige's soldier-turned-scholar was not from any spiritual awakening but derived from witnessing first hand the carnage the war brought to civilians and soldiers. That sowed seeds about doubt of war as means of resolving conflicts and his growing skepticism about the power obsessed decision-makers who he realized were not in earnest interested towards unification of Korea but making it as part of the cold war power machinations.

Many of us who were staying at a downtown inter-continental hotel thought the venue of the Forum would be an auditorium or a large hall at the university campus. Though our bus passed by the campus, soon we were moving upwards into a valley with a watershed forest tree line to the MuRyang Sa Temple. The temple turned out to be the venue of the conference comprising over 40 peace workers, activists and scholars from as far as India, Japan, China, Russia, Korea, Thailand, Africa, Korea, Thailand, South America as well as a few like me from Canada and the mainland USA. Paige, with the help of a Mennonite family, had raised most of the money to host the Forum at the Buddhist Temple, and some of us for our belief in Paige's Nonkilling paradigm had paid for our travel expenses to reach Honolulu. It is difficult not to be awed by such a distinguished assembly when it is held in a scenic Buddhist temple compound looking out over the entirety of Palolo Valley all the way to the shore of Waikiki beach.

More Nonkilling related visits to Hawaii will take place in 2008, 2015 and 2017. These were in connection with my attendance at the management board's meetings of the newly reestablished nonprofit, the Center for Global Nonkilling.

From the day we met until his passing Professor Paige remained my peace studies mentor, a colleague, and a friend. Working closely with him as a volunteer peace worker for this civil society body, our relationship grew steadily because of our intersecting interests in scientific approach to social studies, cross cultural experiences and passion for understanding the politics of peace and nonviolence.

Peace is a large tent and has always been awkward to define. Political leaders all over the world have used the term peace while pursuing militaristic policies, dropping bombs including the Atom Bomb in the name of peace.

There is also another definition of peace spoken by spiritual-religious people, that is, of peace within. It is search for happiness and peace of mind. That kind of peace is vital that cannot necessarily be bought with material goods. It deals with discovering finding one's core Self and growing faith in it.

When we are trying to build societal infrastructures of peace we need something more tangible. Nonkilling Peace provides that clarity missing in

the above two definitions. The objective of nonkilling peace is unambiguous—peace which aims to stop killings without killing anyone. Glenn D. Paige defines a Nonkilling Society as (Paige, 2002: 1):

a human community, smallest to largest, local to global, characterized by no killing of humans, and no threats to kill; no weapons designed to kill humans and no justifications for using them; and no conditions of society dependent upon threat or use of killing force for maintenance or change upon the threat or use of lethal force.

Is a Nonkilling Society possible?

Some say “No!” and that killing is inevitable because of violent human nature, competition over scarce resources, and other factors. However, in 2002, a resounding “Yes!” was asserted in *Nonkilling Global Political Science* book published by political scientist Glenn D. Paige. He argued that his was not a utopian vision.

Professor Dr. Glenn Durland Paige, an American scholar, a political scientist, a former US soldier who fought in the 1950s Korean War and later awakened to “No More Killing!” in 1974. His inquiry into Nonkilling human capabilities over the past five decades took him to India, Pakistan, China, Russia, divided Korea, Japan, Jordan, Colombia, the Philippines and other countries. Including the American nonviolent tradition, a part of his intellectual journey is described in his 1993 book, *To Nonviolent Political Science: From Seasons of Violence*. He coined *nonkilling* as a scientific term while working towards his Nonkilling Global Political Science treatise which is now translated and published in more than 30 languages.

Peace, Nonviolence, and Nonkilling

A recipient of many awards which comprises a Distinguished Career Award in 2004 for being a prolific teacher from American Political Science Association, Paige also received in 2012 the prestigious Jannalal Bajaj Gandhi Peace Award in Mumbai. His insightful thinking can be seen in fine distinction he makes between peace, nonviolence, and nonkilling asserting the non-interchangeability of the latter with peace and nonviolence. Glenn Paige wrote to me (2012):

While it helps to gain acceptance of the unfamiliar term nonkilling and cooperation by pairing it independently with peace and nonviolence, the three are not interchangeable in my view. Let me try to explain:

Nonkilling will certainly contribute to nonviolence and peace. But nonvio-

lence and peace do not necessarily lead to nonkilling. Nonkilling is empirically and logically precedent: one cannot work for nonviolence and peace or anything else if one is killed.

Examples, Gandhian leaders in recent past professing nonviolence have supported India's nuclear weapons programs, death penalty, wars, etc. US policymakers are talking of nonviolence as complement to military actions in Afghanistan, Iraq, etc. As you may know, "Peace is our Mission" is the motto of the US nuclear Strategic Air Command. Wars are fought for peace and veterans who kill are lauded in US for bringing peace.

Thus unqualified nonviolence and peace do not necessarily require nonkilling. But nonkilling by nature must contribute to conditions of nonviolence and peace. However, nonkilling, nonkilling nonviolence, and nonkilling peace can become a powerful linguistic transformational troika to carry humanity to a killing-free world—free of the psychological, economic, and environmental consequences of killing.

Having followed the great Jain master Acharya Tulsi for many years, and a recipient of the highest Jai Tulsi Anuvarat Award in 1995, Paige provided an example of the "nonviolence limits" of Jains of India, the followers of one of the most comprehensively nonkilling religion-philosophy ever seen in the world, Paige noted that even they are weak when it comes to practice their belief in not killing human beings. Some of them have no objection to joining military service. Nor have many of them protested against patriotic wars or nuclear weapons. They are neither visible in campaigns against death penalty in India. Or in diasporas they are equally not prominent in peace campaigns and organizations throughout the world.

Nonkilling paradigm concentrates on "the deliberate killing of humans by humans." Paige added: "If others want to extend nonkilling to everything that exists in the universe that is perfectly fine and admirable—but not as a prerequisite to squarely facing up to ending killing of humans by humans from homicide, crime, terrorism to war."

Paige's work shows that less than 5 per cent of world population has ever killed anyone in a combat mission, and in most societies the rate of anyone having killed another person has been less than one percent. (Paige, 2002: 27) A good example would be to look at one's home town or city and count murders committed each year; compare it with population size and compute percentage, one would find the validation of nonkilling paradigm: most humans are not killers. Though homicide, suicide and war remain among top ten causes of lethality noted in WHO statistics, the deaths resulting from war (19%) have been less than homicide (31%) and suicide

(44%). (WHO, 2002:10) When one reviews government budgets world-wide, one notes generally an out of sync allocation pattern of resources to tackle global lethality, a disproportionately higher funding for military and relative miniscule budgets for both interpersonal and self-directed violence.

The application of Nonkilling paradigm is more than its use as a strategic tool for civil protest and disobedience against unjust societal structures; it is about utilizing the paradigm as the basis for creating a nonkilling architecture of peace. to enable enlightened policies, programs, and legislation aimed at preventing killing at local and global levels. The empirical data is essential for developing targeted best practice strategies for prevention of lethality. Impact of Paige's paradigm can be seen in Principle 13 of the Nobel Peace Laureates' *Charter for a World Without Violence* which calls upon "all to work together towards a just, killing-free world in which everyone has the right not to be killed and responsibility not to kill others".

Meeting Paige

I had been corresponding with Professor Paige for over a year when we met for the first time at the Ahimsa conference at Kellogg University campus in Pomona, California in June 2004. It was he who had suggested that I attend the Pomona Conference. He thought that it would be a good venue for me to travel from Ottawa to meet with like-minded peace champions. I had just retired from the Canadian Foreign Service, having done my two postings in London and Berlin, wondering how to explore my convictions about nonviolent political action and how it can promote sustainable peace. The conference organizer Professor Tara Sethia had invited a combination of scholars, researchers and activists in the field of nonviolence from around the world for the event. These included Dr. Ariyaratne of Sarvodaya from Sri Lanka, Sulak Sivaraksa from Thailand and many others. Glenn Paige after his retirement from the University of Hawaii, where he retained the title of Professor Emeritus, had founded the nonprofit Center for Global Nonviolence in 1994 and was its President.

We met in the morning at the entrance of the Pomona Executive Centre. It was a sunny California spring morning with the mist clearing off the hills surrounding Pomona. Silver haired, short statured, Paige had an impish smile emitting warmth and positive energy. He was dressed casually, wearing a white bush shirt tucked in his grey trousers. We shook hands under the jacaranda tree with bluish flowers in full bloom in front of the guest house on the hill. The guest house had pitched terracotta roof and walls

decked with brown bricks.

At 75, Paige was intellectually alert and active. Despite his slow walk that resulted from his heart bypass surgery several years ago, he was putting himself through a grueling schedule. Pomona was his third halt where he was stopping for the conference on his way back from Medellín, Colombia where he had been invited to launch his book's translation in Spanish. He had been there in 2001 along with civil rights trainer and activist Dr. Bernard LaFayette and others to join Governor Gaviria in a peace march in the province of Antioquia to curb terrorist violence and promote dialogue with FARC rebels. Governor Gaviria in that procession was kidnapped by the rebels and a year later tragically assassinated.

Paige had over the past few months with other colleagues spearheaded an international campaign of support for continuing the nonviolent struggle that Governor Gaviria had initiated. He was convinced of Governor Gaviria's courageous leadership that had proved that nonviolence was not just a tool used by weak and poor, it could be also effective as a tool and model for those on top to bring about peaceful change. He was so impressed with Gaviria's nonviolent altruism that he had championed for Gaviria's nomination while he was in FARC captivity for that year's Nobel Peace Prize. Governor Gaviria's sacrifice resulted in laying seeds for a nonviolent movement in the region.

Paige's life as a scholar was significantly impacted by his academic mentor Prof. Richard Snyder who introduced him to the importance of scientific studies in the area of political decision making leading to his doctoral research at Northwestern University in 1959. His thesis dealt with the examination of decision-making that led to the USA's involvement in the Korean War under President Harry Truman, a study which later he would look at from a 'nonkilling' perspective. In this, he would demolish his own earlier thesis in the *American Political Science Review* journal (*American Political Science*, 1977:1603-9) with a critique of US foreign policy and its leadership; also, he would underline the notion of objectivity in social sciences showing how study of political science is influenced by ideology.

The No More Killing awareness came to him in 1974 one day long after his involvement in the Korean War. As a US Army lieutenant, antiaircraft artillery communications officer attached to the First Korean Infantry Division in the advance and retreat from North Korea in 1950, he had witnessed the futility of war in which around a million had been killed and many suffered. It was now a divided Korea, and a very few were genuinely interested in seeing the unification of the land, wanting status quo to continue for political purposes.

I took retirement from the Canadian federal government in March of

2003 after a long career as a science diplomat mostly involved in international scientific and technological cooperation. I took up the honorary Senior Fellow position at the University of Ottawa. As a political scientist, I was interested in finding out about the status of research on non-violence in social sciences. Researching peace and non-violence in a university setting for me was one way to learn about the nature of teaching of Ahimsa at tertiary level in Canada and abroad. I had not realized how little attention had been given to the subject in academic circles. There was hardly any discussion of the topic beyond Mahatma Gandhi and Dr. Martin Luther King. Prevalent view in academic circles about nonviolent peace was that it was a “soft” topic that fitted better in the Departments of Religion or Philosophy or as a Civil Society/Movement sub-set of political science department. In fact, with wars in Iraq and Afghanistan in the first decade of the new millennium, the word peace studies had been rapidly replaced by new government-supported Centers of Military and Security studies in North American universities with generous funding and status for research and teaching. What a contrast to Pearson years and that vision of peacekeeper and peacemaker Canada!

In my post retirement career, I had no aspiration to either teach or write research papers, it was mainly to be engaged in the dialogue for institutionalizing teaching in the field of nonviolence at tertiary level in schools and universities. Ultimately, we all benefitted from a better understanding and study of nonviolence political action and leadership role to promote more mainstream institution-building work of the United Nations and other global human security organizations and in promotion of universal human values. By making study of nonviolence action and its leadership a legitimate part of political science discipline, I felt that it would help to establish a body of political thought and knowledge neglected so far and provide an alternative to the younger generation who might want to look beyond bean counting of missiles and warheads and pre-emptive nuclear scenarios.

Such institutionalization and scrutiny of political science was sorely needed to lift the discussion of topic beyond so-called security research, the *realpolitik* theories of power machinations, and the normative discussions of philosophical and religious groundings of just war theory prevalent in social science faculties of Canadian academic institutions, emulating what was going on in neighboring USA.

An Australian Professor Brian Martin from University of Wollongong with whom I shared the pages of Philosophy and Social Action journal pointed me to Professor Glenn D. Paige at the University of Hawaii. He also mentioned about the names of two other distinguished peace research-

ers and teachers Gene Sharp and Johan Galtung but noted that there was little recognition of their original insightful contributions in the discipline. He pointed Paige to be “the person who has done most to bring nonviolence to political science”. Professor Paige’s pioneering work, *Nonkilling Global Political Science*, which had been just published, he had opportunity to review. As the book was not yet available in Canada, he gave me the coordinates to contact Professor Paige.

Paige’s book arrived by post in December, 2002; it was a page turner with its succinct and persuasive analysis about the possibility of a Nonkilling Global Society. At once, I wrote back that if he needed a “*Shanti Sainik*” or a “*Khudai Khidmatgar*”, the Gandhian terms used in the book for volunteer “foot soldier of peace”, I was there to do all I could in promoting this innovative paradigm. This book was in fact a culmination of his work of many years, combining theory with praxis. It essentially questioned the “lethal philosophical tradition” with a scholarly rigour of behavioral scientist without pandering to any religion or ideology.

Nonkilling seemed similar to Ahimsa and Nonviolence, one of the human values I cherished and wanted to understand better. However, it had a laser like clarity as it meant what it said—without ambiguity: “No More Killing”. I could visualize its potential in policy and program development with such indices as how many lives were lost or could be saved through a particular political decision from wide range of options from so-called military to civilian humanitarian interventions. The nonviolent theory and practice has been somehow constrained to political action for protest rather than nonkilling peace building work badly needed after regimes are changed or colonizers sent home.

The book was based on Paige’s life experience as a Korean war veteran as well as a teacher of political leadership and nonviolence for almost three decades at Princeton and University of Hawaii. After serving in the Korean War, he had written a definitive book on how the U.S. decision to enter the war was made, *The Korean Decision: June 24-30, 1950*. It was a classic that was studied at U.S. and foreign military institutions and in political science departments. Then he completely changed his orientation and started looking at the ways on how to avoid all wars and all forms of human killing.

Nonkilling Global Political Science and Nonkilling Society

The word “nonkilling” is not in everyday use. A term coined by Paige stated that the essential characteristic of a nonkilling society was that the

structure of such a society did not depend upon lethality. (Paige, 2002: 1 - 2) He did not hesitate to lay out a road map for a large-scale reconstruction of a global society, albeit a nonkilling one. In a chapter on Implications for Political Science, the author proposed changes that might accompany a shift towards nonlethality in the areas of political philosophy, political theory, leadership and polity, policy studies, comparative politics, and international politics. It called for the comparative study of nonviolent versus violent political leadership. I wondered why the study of successful leadership in conflict resolution without military intervention had remained neglected? There was a long list of Nobel Peace Prize recipients over the past 50 years who dared to take the non-violent route for complex regime-change in their respective countries. These leaders among others included names such as Mikhail Gorbachev, Jimmy Carter, Vaclav Havel, Shimon Peres, Lech Walesa, Anwar Sadat, Nelson Mandela, Desmond Tutu, Máiread Maguire, and Aung San Suu Kyi. Their accomplishments, leadership styles, strategies, ideologies, and skills remained waiting to be examined and analyzed.

The WHO *World Report on Violence and Health* published around same time in 2002 concluded that “violence is a preventable disease”. This was similar to the conclusion of the ‘Nonkilling Global Political Science’ book. Questions raised in both works were: how self-directed violence, inter-personal violence, and collective violence can be prevented? How lethality pertaining to suicides, homicides, and armed conflicts can be eliminated or reduced? Both works focused upon need for systemic processes of remedial actions of above three kinds of violence with a serious anatomy of killing and cures, focusing upon the imminent need for measurable indices of lives saved.

Promoting Nonkilling Awareness

Pomona conference was significant as Glenn Paige and I got to spend three days exchanging views on several common areas of interest, including his idea to establish a Center for Global Nonkilling with plans for Research, Education, and Action. In the interim, he asked me if I would be interested to volunteer as Facilitator for Communications and Outreach for the Center he had in mind. He felt that my Diplomatic experience would be useful for that. From then on, I was his Center’s Associate and got to meet in person or through correspondence other volunteer fellow Associates. We agreed that best thing to do then was to get the book out into the community of political scientists worldwide—“let the book speak for itself”.

Two tasks I took on were to contact over 1,000 members of the Inter-

national Political Science Association to inform them about the book; second was to have the book reviewed as widely as possible. From 2004 to 2008, my notes and reviews of *Nonkilling Global Political Science* would appear in *Social Alternatives*, *Journal of Gandhian Studies*, *Philosophy and Social Action*, *Asteriskos*, *Des-Pardes*, *Ahimsa*, UNESCO's CPNN network, *Peace Magazine*, IPSA website, as well as Canadian foreign service officers periodical *Bout de Papier*. The mainstream political science journals shied away from doing so even though in the fall of 2004, two years after the publication of the book, the American Political Science Association had awarded Glenn Paige its Distinguished Career Award for his "combined excellence in teaching and scholarship in the service of transformational politics over a lifetime". The book got a mention in the column of *Chicago Tribune's* journalist Bob Koehler's op-ed and in Anis Hamadeh's web journal and as a review essay in the Elsevier's *Encyclopedia of Violence, Peace and Conflict*. Additionally, it was being introduced at international political science conferences through expert panels on Nonkilling Political Science—European Consortium of Political Research (ECPR) in Budapest, Hungary (2005) and IPSA's World Congress on Political Science in Santiago, Chile (2009).

The book was getting known internationally for its original thinking on peace and nonviolence which was not a spiritual plea of religionists but grounded in evidence-based behavioral sciences. The concept was open-ended and measurable. In spontaneous reaction to the book, without much solicitation, requests came for its translation from unexpected sources. Due to shunning of the book by mainstream American publishers, Paige owned the copyright and was able to grant translation and publication rights without fees or royalties. By 2015, the book had been published in the following languages (In chronological order): [2004] Tamil, Hindi, Sinhala, Urdu, Spanish (Colombia); [2005] Russian, French, Mongolian; [2006] Galizan; [2007] Arabic, Filipino, Kiswahili, Malayalam, Korean; [2009] Thai, German, Haitian Creole, Ijaw, Ogoni, Portuguese; [2010] Italian; [2011] Farsi; [2012] Central South Slavic, Spanish (Spain); [2013] Amharic, Armenian; [2014] Azerbaijani, Bahasa Indonesia, Nepali, Bangla; [2019] Japanese. More translations, including Chinese (traditional and simplified editions), Kurdish, and Sudanese, are awaiting publication. Coordination of translation and publishing was done by young volunteer Joám Evans Pim (who in 2011 became the Director of the Center for Global Nonkilling).

Need for Systemic Disengagement Studies and Korean Decision

The book which American publishers had declined to print, now because of its originality and transformational potential was being read by people from all over the world.

On his 76th birthday in 2005, while he was recovering from a small surgery, I forwarded to him a comment made by a Korean Professor on his book, he responded saying that:

You might be interested to know that on June 24 I had scheduled heart surgery to implant a stent in a blocked artery and came home on June 25. Since it was the 55th anniversary of the Korean War, I read *The Korean Decision* from cover to cover over the next two days. It was the first time I had read it in full in 37 years. I was surprised by three impressions. First, how careful the scholarship was. Second, how similar the basic pattern of American war-fighting policy then seems to be now in the Bush war on Iraq. Third, that we need studies of decision making on how to disengage from lethal crisis decision engagements.

As you well know, after 55 years (actually 60 since 1945), the United States Government has not found a way to disengage from Truman's war-fighting Korean decision. In my view that failure has brought too much suffering to too many Koreans for far too long. That is why we need systematic disengagement (nonkilling) decision making studies to help us liberate ourselves from engagement (killing) decisions... Maybe we could explore this hypothetically by reversing some of the variables in the original analysis.

The consideration of "systemic disengagement from conflicts" even before getting involved into a conflict was an insightful comment not mentioned around that time, the kind of information the war-minded politicians and military leaders refused to concentrate upon all over the world. Consequently, continuing with abuse of the scarce human and material resources paid from public treasury for getting a nation into military ventures. It was a similar comment when in 1977 Paige had chosen to demolish his own Ph.D. dissertation by a robust critique of his own magnum opus, showing his fine intellect and integrity.

Paige was relentless in pursuit of his ideas on political behavior, leadership, and nonkilling over the past five decades, interacting and debating with foremost experts in the field on both sides of the question serving as colleague, collaborator, and mentor to the most notable among them. His friends and supporters, leading scholars in their own right, on both sides of a question can be found on every continent including Nobel Peace laureates in chemistry and peace as well as a former president of the Republic of Korea and former

prime ministers of India and Jordan. In the short period since the book was published, the impact of Professor Paige's work kept growing.

East Coast connection

Despite Hawaii being home for over past five decades, Paige had had strong connections with the East Coast. I discovered that when I visited him and his charming wife Glenda who has been by his side supporting his work for four decades since the beginning of his Nonkilling movement days. I was at their cottage for a weekend in the Fall of 2006 in Provincetown. Situated in the state of Massachusetts, Provincetown is a touristy small town with a fishing, and arts heritage, dominated by the Pilgrim Monument on the top of a hill. The Monument is dedicated to the first landing of the Pilgrims in Provincetown in 1620 before Plymouth. The town is adjacent to the Cape Cod National Seashore Park, with long stretches of sand dunes on its Atlantic coast.

In our morning walks through the historic small Cape Cod town, Glenn Paige wearing his sneakers would enthusiastically take me through the town centre pointing to the upper floor apartment of a two-storeyed house where in summers in the 1940s he lived with his Portuguese-Scotch grandmother and worked on various jobs. Paige was born in nearby Brockton, Massachusetts in June 1929. When I asked him about his nonkilling inspirations from the East coast, he said that came much later after the Korean War though he recalled being a Sunday school student at the family's Congregational church believing in the notion of Christian Just War, etc. In his family album, I saw him rooting for his hometown Boston's baseball team Red Sox and him with gusto playing saxophone in the university jazz band. He was raised in Rochester, New Hampshire where his father was a YMCA social secretary.

The Provincetown visit would also introduce me to two of his Afro-American Civil Rights colleagues who dropped by that Sunday from Rhode Island. Dr. Bernard LaFayette, Jr. and Captain Charles Alphin were international Kingian nonviolence trainers. Dr. LaFayette was a close associate of Dr. Martin Luther King Jr. and had been with him the day before he was assassinated in Memphis. Paige had introduced them to Colombia where Lafayette became a mentor to Antioquia Governor Gaviria. All had travelled to Colombia in 2001 to join the peace march through FARC territory to the village of Caicedo. Near the end of the march, Lafayette was kidnapped along with Governor Gaviria by FARC rebels. He was later released but the Governor as mentioned earlier was killed during an unsuccessful unwanted military rescue attempt.

Paige told us about an international gathering he had been contemplating to hold next year in Honolulu. As there were now numerous translators of the book and their sponsors all over the world, he saw in this nonkilling supporting group a potential for leadership and a need to bring them together so that they could draw strength from each other's translation experience of the book. He wanted to see their reaction to his proposal. I found Paige to be a meticulous organizer who would carefully plan details of things ably assisted by wife Glenda, who was Secretary of the Center for Global Nonviolence, whether it was a meeting, a research paper, fund raising, or even arranging attendees' transportation from the airport to conference venue.

Our conversations led to firming the idea of hosting of First Global Nonkilling Leadership Forum next year in Honolulu. Paige, with the help of a Mennonite family, got the money to host that ground breaking forum at Muryangsa Korean Buddhist Temple situated in lush Palolo Valley of Honolulu in November 2007. I co-chaired that meeting with Nobel Peace Laureate Máiread Maguire (*Global Nonkilling Leadership: First Forum Proceedings*).

Nonkilling Inspirations

The event proved significant as it laid the ground work for establishing the Center for Global Nonkilling (CGNK) a year later. Through the self-initiated support of the founder of Humanity United who had observed the meeting, seed money was made available to set up the nonprofit charitable status Center. The establishment of CGNK saw a formal structuring: Constitution, Governing Council, and a website. Like any new organization, CGNK has had its ups and downs, the progress to become a self-supporting foundation with an envisaged staff of 12 has been much slower than one hoped for. On the positive side mainly through continuing its voluntary support structure locally and globally, under Paige's visionary untiring leadership and Joám Evans Pim's creative role as its young Director, CGNK can boast of a myriad of accomplishments since its founding. These include recognition of CGNK as a NGO (Non Governmental Organization) in special consultative status with the UN ECOSOC, CGNK becoming a member of WHO's Violence Prevention Alliance, publisher of 20 books of Nonkilling discoveries, establishment of 19 Nonkilling Research Committees with 800 scholars in 300 universities in 73 countries, and multiple translations of *Nonkilling Global Political Science* book mentioned earlier. I was invited to be part of the Governing Council as its volunteer Vice Chair from 2008 to 2016 (when Glenn Paige and I stepped down for injection of new blood into

the Governing Council, however to continue as Council Members). More on CGNK governance and structure, see its website: www.nonkilling.org

An important civil society activity that resulted as an inspiration from Paige's book for me was the idea of launching a Department of Peace movement in Canada. The *Nonkilling Global Political Science* book in a chapter on Institutional Implications advocates that for nonkilling transformation, it is imperative that we have a wide range of institutions embedded in nonkilling ethos, a Nonkilling Peace Ministry/Department was mentioned in that list. He went on to suggest that our embassies in addition to positions like science and cultural attaches, should have "peace attaches" who should promote peace education, nonviolent conflict resolution and human rights etc. As a former diplomat, that must have resonated with me in that along with Dr. Saul Arbess, an anthropologist, in Canada we initiated in 2006 a campaign for Department of Peace. Such Department would "work towards developing a culture of peace and nonviolent resolution of conflicts".

Our work supported and endorsed by Canadian civil society over a decade promoted awareness of the imminent need for this peace ministry/department among Canadian Members of Parliament. This eventually led to the tabling of two Private Members Bills on the Establishment of a Department of Peace in the Canadian Federal Government in the House 40 (Bill C-447) and House 41 (Bill C-373), and following the re-election of a Liberal Party Government in November 2019, two peace institutional innovations in the Government, the position of Ambassador for Women, Peace and Security and Canadian Centre for Peace, Order and Good Governance were announced in the governmental mandates for the Cabinet Ministers (Bhaneja, Balwant, "Nonkilling Institution Building," in Evans Pim (ed), *Nonkilling Security and the State*, 2013: 87-103). There is still a long way to go, but these civil society push contributed to raising awareness among Canadian politicians about the importance of women in foreign policy initiatives and alternative methods of conflict resolution where the focus be on expertise needed in the field through a civil peace service trained in "prevention, mediation and reconciliation".

Finding Global Nonkilling Spirit in India and Korea

The sources of Glenn Paige's inspirations for his Global Nonkilling Spirit came from many different places. His extensive travels to over 30 countries that involved research and studying such nonviolent figures as Gandhi, Dr. Martin Luther King Jr., Abdul Ghaffar Khan, Leo Tolstoy, Petra Kelly and

others. He had a special affection for two countries, India and Korea. Having fought, lived, and studied in Korea, the Korean connection played an important role in his insight into futility of “violence-accepting” political science, and how the discipline through its conventional notion of power continued its militarist bias despite all the evidence of failure of militarism since post Second World War period. A great deal of his Korean experience is covered in his 2012 co-edited book, *Nonkilling Korea: Six Culture Exploration*. This is also represented by CGNK’s proposal for a UN Korean War Peace Settlement Conference submitted to the UN Secretary General in 2015.

The notion of Military Power defining a clear victory or defeat had been rapidly losing ground, even the use of military to ‘negotiate from strength’ belief, when small guerilla groups of freedom fighters and thugs are able to provoke conflicts, and drain on public treasuries through prolonged stalemates. Most conflicts on ground were no longer between nation states but civil wars and their causation was much more complex than could be dealt with by display of military power or capability to kill and destroy. There are presently 7,000 cultures in the world (Sponsel, 2015: 629) and most of today’s conflicts are happening as proxy wars at cultural-ethnic levels. There was a need for imaginative approaches to create interventions that understood historical, cultural and religious minutiae of these conflicts where skills of mediation and reconciliation in bringing the parties involved and prevention were required. This was about moving away from zero-sum game approach to strategies of bringing in ‘win-win’ non-zero-sum game. In this, the questions posed by Paige’s book spoke to the root causes of killings among humans focusing upon understanding and solving the unmet needs of populace affected, and finding ways of problem-solving on ground which neither diplomats or military were trained for.

A nonkilling political science paradigm shift proposed by Paige spoke about a four-part logic of nonkilling analysis: We need to know the causes of killing; the causes of nonkilling; the causes of transition between killing and nonkilling; and the characteristics of completely killing-free societies. (Paige, 2002:72)

The idea of the *Nonkilling Global Political Science* book came to him in 1995 during his visit to India where he was attending a week long course on Preksha Mediation organized by Jain’s Anuvrat Global Organization. It was a course taught by Swami Dharmananda and Muni Mahendr Kumar where Paige while thinking about Anuvrat pledges of nonviolence of bringing change in one’s life made two pledges in silence to himself. First, he would write a book about the need for a shift from Hobbesian-Machiavellian pow-

er focus in his profession of political science to a Nonkilling paradigm. He felt that violent accepting paradigm was one of the root causes of continued warfare. Second, he resolved to organize a Center of Global Nonviolence to work in changing the prevalent violent accepting paradigm through research, discovery and education. The CGNV in 2008 was converted to the Center of Global Nonkilling.

Connections with India

Though his first visit to India took place in the 1960, his travels to the country with a view to understand *Ahimsa*, Gandhi and Nonviolence in depth began in the mid-1970s when Dr. G. Ramachandran, founder and Vice Chancellor of Gandhigram Rural Institute (Deemed University) who had spent his life during the India's Independence struggle with Mahatma Gandhi, was passing through Honolulu. He advised Paige to come to India to see for himself Gandhi's educational principles in action and relevant for today's world. That 1977 visit to India was the beginning of a series of visits to that country inspired by a long-lasting friendship with Dr. Ramachandran and his protégé Dr. N. Radhakrishnan, a Professor of English at the new university. Radhakrishnan had taken on the role of Chief Organizer of the GRI *Shanti Sena* (nonviolent peace army), engaging students in service to surrounding villages and nonviolent conflict resolution. For Paige, a former military officer to discover the Gandhian *Shanti Sena* was a confirmation of the Global Nonkilling Spirit. Dr. Radhakrishnan would later move to the capital to head the Gandhi Darshan and Smiriti Trust as its Director, both Paige and Radhakrishnan enriching their thoughts and domestic and international networks about Mahatma Gandhi's works on nonviolence. Dr. Radhakrishnan was also to later spearhead through his Gandhi Media Centre translations and publication of *Nonkilling Global Political Science* in various Indian languages and establish the CGNK India affiliate with host of activities promoting Nonkilling across India.

Paige mentioned that Radhakrishnan's friendship helped him to know many inspiring Gandhians across India: B.R. Nanda, Bhajji Subbarao, Ramji Singh, Sister Mythili, B.N. Pande, S. Jeyapragasam, Savita Singh, and many others. Inspired by these scholars and workers and many other important colleagues in his study of Mahatma Gandhi and his nonviolent thought, it prepared him for the 3rd Gandhi Memorial Lecture that he delivered in 1990 at Gandhi Museum. The lecture entitled, 'Gandhi's Contribution to Global Nonviolent Awakening' pointed to already in existence substantial

knowledge which, if acted upon by individuals and translated into policy by private and public institutions, could assist significant nonviolent change throughout the world. His appeal was for finding ways for informing humankind of this nonviolent heritage raising the levels of consciousness and effectiveness through enlightened research, education and policy development.

One of the momentous occasions to come for him a few years later was in 2004 when along with launch of the Tamil translation of his 'Nonkilling Global Political Science', he was invited by Dr. Radhakrishnan to give a talk in which he called upon Indian and Pakistani military leaders to jointly lead in abolition of nuclear weapons. At the book launch at Lodhi International Centre, former Prime Minister Dr. I. K. Gujral having read the book, told the audience that Paige's work "should be read in every political science department and by the public".

In subsequent visits to India, for a much deeper understanding of Ahimsa, Paige would also spend time with Jain spiritual masters and scholars. S.L. Gandhi, then secretary, now President of Anuvrat Global Organization, because of Paige's keen observation of Jain's Nonkilling path would introduce him to Acharyas Tulsi and Mahapragya. His attendance of the mega event celebrating 50 years of Tulsi Acharyas under a Pandal (huge tent) with 10,000 people men and women would be etched in his memory. For his understanding and dedication to Jain's Nonkilling, Paige was chosen twice to receive the prestigious Acharya Tulsi Anuvrat Award. In total Paige made 10 visits to India, most recent in December 2004.

Glenn Paige always maintained that his connection with India, be it with the Jains or the Gandhians, though of his immense respect and gratitude for them, was more for scholarly purposes than a personal spiritual quest. In Paige's work on Nonkilling, unlike Gandhi, there is no mention of 'God is Truth' or 'Truth is God'; his search for truth he maintains is purely scientific-empirical grounded in social science rhetoric than any religion or spirituality. Spirit is there as one of the many ways to comprehend Nonkilling, but not for the sake of finding God or searching Absolute Truth. Since 1974, searching for evidence of nonkilling in spiritual and philosophical traditions, he had studied Buddhist, Christian, Hindu, Jain, Jewish, indigenous beliefs, and humanist philosophies.

I mention this as someone who greatly benefitted from Paige's Nonkilling Spirit in re-introducing me to Mahatma Gandhi and mentoring me to explore the multi-faceted life of the Great Soul. However, from the day I met Glenn Paige, he made it clear that Nonkilling is an open-ended concept and different from religious or spiritual organizations who pronounced such

beliefs as ‘Thou shall not kill’ or ‘*Ahimsa Parmo Dharm*’ or ‘*Shalom*’ or ‘*Salaam*’ as signs of peace. In the Nonkilling paradigm, he was asking fellow social thinkers to use evidence based approaches to validate those age old maxims. Evidence based approach is the theme of his book *Nonkilling Global Political Science* and the publications by other scholars whose books came out from the Center for Global Nonkilling.

In footsteps of Paige

Gandhi had been a lifelong ideal for me as a national apostle of nonviolence, however having been away from India for over four decades, there was intense desire to comprehend his life better and his relevance in contemporary India. Glenn Paige would keep on sending my way important biographies on Gandhi as well as later introduce me to his wide network of peace friends in India during my 2006, 2009 and 2015 visits. Over the years we had many conversations which resulted in my deeper understanding of *Ahimsa/Nonviolence* such as grounding of *Ahimsa* in Indian scriptures, and clarification of such distinctions as principled and pragmatic/strategic nonviolence, and how nonkilling was linked with this dichotomy in the practice of nonviolence.

During these visits to India while walking the grounds of Gandhian places of action or explaining Nonkilling paradigm, Glenn Paige’s name would often come up in the audience during our conversations. I became acutely aware of the fact that even though I was returning to my homeland, I was following the path Paige had previously chosen to tread.

My 2006 visit had a lineup of meetings with practitioners and philosophers of peace mostly suggested by Glenn Paige. I wanted them to share with me what drove them to seek nonviolent solutions and also why as some others believed nonviolence as basic nature of humans was untenable? This involved meetings in addition to Dr. N. R. Radhakrishnan, Alan Nazareth head of Sarvodaya International Trust who had been a career diplomat, the university teachers of Gandhian Thought—Professors Jeyaprasadam and William Baskaran, philosopher Dharendra Sharma, activists Sister Mythili, P.V. Rajagopal, and Madhu Kishwar and former Prime Minister Dr. I.K. Gujral. More on that visit is in my book *Quest for Gandhi: A Nonkilling Journey* where I conclude that Gandhi after six decades since his martyrdom had become part of Indian psyche. Unique contributions were being made by civil society in India in different parts of the country through nonviolent inventiveness responding to local issues of peace, poverty, and social justice. The work in the voluntary sector on education and training, rural recon-

struction, emancipation of women, land reform movement, and nuclear disarmament was extension of the causes that Gandhi had initiated and pursued vigorously throughout his life. The civil society groups were actively engaged in mobilizing the marginalized and confronted at the same time the authorities to seek solutions to difficult problems of exploitation.

Next two visits in 2009 and 2015 were aimed specifically at promoting and explaining the Nonkilling Paradigm to a wider public. I had by then become more familiar about it, having worked closely with Glenn Paige on the subject. One problem that often came up was lack of clarity between Non-violence, Ahimsa and Nonkilling. There was a need to respond to this basic question which was often raised by Gandhians. Professor Dr. Anoop Swarup as Vice Chancellor of two new Indian universities, Shobit University and later Jagran Lakecity University, was the host both times to organize conversations with fellow Gandhians and others on the subject.

Paige's Nonkilling sought an over-arching principle binds together existing peace building paradigms envisioning a new kind of change that could be feasible. Such tools for a peacebuilding architecture were missing in existing models. The civil disobedience techniques being promoted for bringing social change after having brought down existing polity did not have alternative structures to create new or modify existing institutions. Paige on the other hand in his Nonkilling transformation described a range of nonkilling possibilities of institutions, programs, and policies using a basic criterion—if these institutions: political, economic, cultural, religious etc.—will enhance or reduce killings? A typical question by him on Nonkilling economics would be: 'can capitalism or any economic system sustain itself without killing? If no, why not? If yes, how?' There was stand alone primacy about Nonkilling and the lens it provided for a measurable way to seek peace. Nonkilling stood its ground as opposite of all kind of violence, totally independent, the highest priority without which nothing else could exist, an independent prime human value that permeated and defined our Alpha to Omega (Chaiwat Satha-Anand). You take it out, and all is over.

In 2009 in his concluding remarks at a joint event organized by Shobit University and Gandhi Smarak Nidhi and Darshan Samiti, Dr. Swarup pointed to the need of creating a National Nonkilling Universities Forum where the topics of Nonkilling research can be further explored and examined.

In January 2015 visit I was Professor Swarup's guest at Jagran Lakecity University in Bhopal to deliver the 2015 Igniting Minds Lecture where I had one more go at the same topic but with a clearer theme on the primacy and non-interchangeability of Nonkilling as a concept. My argument was that

though part of Ahimsa and Nonviolence family, without Nonkilling nothing else was possible. This was two years after Glenn Paige had been the recipient of the prestigious Jarnalal Bajaj Foundation International Award which had been given to him “for his pioneering work in research and education promoting Gandhian values internationally, and for his life-long work in taking Gandhi’s message of principled nonviolence beyond civil disobedience and social protests into the realm of social science and public policy.” His work showed that metrics of behavioural/social science methodology were needed to evaluate and develop policies and programs for preventing global violence.

Affirmation of the Global Nonkilling Spirit

The impact of Glenn Paige’s work keeps on growing. It can be seen in an expanding group of volunteer supporters inspired by his enthusiasm and courage that led to an extraordinary number of projects including the emergence of a Center for Global Nonkilling in 2009; expanding number of books and papers on the nonkilling thesis; holding of symposia and conferences globally; and locally-initiated nonkilling affiliates in the Balkans, Haiti, Nigeria, Nepal, and DR Congo (including the Glenn Paige Nonkilling Primary School in Kazimia village); and initiatives seeking national nonkilling transformation in the Balkans, India, Nepal, Bangladesh, and the Philippines.

Nonkilling—a Global Big Science project

In his Nonkilling paradigm, Paige has continued to emphasize that nonviolence or nonkilling cannot be understood by religion alone. In fact, such well-established ethical pronouncements as *Thou Shall Not Kill* or *Ahimsa Parmo Dharma* etc. need to be validated through evidence based secular scientific findings. This would require a colossal effort for example of similar magnitude such as Atom Bomb producing Manhattan “killing” project or something like International Space Station project. A well-funded Big Science International Nonkilling Project with scientists from all over the globe specializing in different disciplines and fields examining such truisms as the Sixth Commandment or the ancient Vedic injunction that adopting Nonkilling is the supreme duty of humanity. The seeds of inspiration are many and so widely spread that I would suggest readers to look at CGNK’s website to see for themselves the breadth and depth of the evolving Nonkilling movement.

Professor Paige was a visionary educator who showed tenacity and courage in defining new grounds and expanding horizons of social science. His landmark book not only provides provocative and creative ideas, but al-

so a new lexicon by identifying and defining a field which can have immense opportunities for future exploration on possibilities for global and human security, and most likely impact disciplines beyond political science.

His Nonkilling vision is well reflected in the Affirmation which was adopted at the 2007 Global Nonkilling Leadership Forum. It describes the broad inclusive vision which was signed by 40 distinguished Nonkilling supporting leaders:

Affirmation of the Global Nonkilling Spirit

In remembrance of all who have been killed,
of all the killers, of all who have not killed,
and of all who have worked to end killing;

Guided by the Global Nonkilling Spirit
taught by faiths and found within,
We pledge ourselves and call upon
all to work toward the measurable
goal of a killing-free world with infinite
creativity in reverence for life.

We call upon all leaders and everyone
in the World to join in affirming the Global Nonkilling Spirit
and each to become a Center for Global Nonkilling
to bring about a killing-free world.

Professor Paige passed away in January, 2017. He was 87 years old. I remember the first message received in his letter that was signed off in his usual inclusive way “Om Aloha Allah, Shanti Love Shalom”. That inclusive prayer of love and peace drew me to him and his work forever. Nonkilling will always be *the* measure of human progress.

Epilogue

Even though Glenn D. Paige was born in a Christian family, he chose to have his ashes kept at the Buddhist Korean temple. This was for his affection and gratitude to Korea and Korean people. Abbot of the Korean temple had its own reciprocal tribute for Professor Paige for the continued support the local Korean community in Honolulu had received over the years from Professor Paige in the establishment of the first Korean temple in Oahu. On a dark grey granite stone erected at the Temple’s entrance, there is engraved bas relief of Paige with a citation:

DR. GLENN D. PAIGE, BY INVITING REV. DAE-WON KI TO THE UNITED STATES IN 1975, MADE POSSIBLE THE ESTABLISHMENT OF DAE-WON SA, THE FIRST KOREAN BUDDHIST TEMPLE IN HAWAII. FOR THIS GRACIOUS ACT HE WILL BE REMEMBERED ALWAYS BY THE BUDDHISTS OF BOTH KOREA AND THE UNITED STATES OF AMERICA. OCTOBER 24, 1982.

On the spine of granite slab, there is another engraving that proclaims Paige's Nonkilling vision: "No More Killing! Nonkilling Culture Crosses All Lines"—Glenn Durland Paige, 1929-2017.

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[For extensive listing of Nonkilling books and papers, see Center for Global Nonkilling website: www.nonkilling.org]

¹ By 2019, there were Departments/Ministries of Peace in Costa Rica, Nepal, Ethiopia, Afghanistan and the Solomon Islands. The civil society movement Global Alliance for Ministries and Infrastructures of Peace (GAMIP) has representatives from 50 countries.

4. Sri Sathya Sai: The Human Values Paradigm

“Man is attempting to reach moon even while harbouring hatred towards others. This type of attempt can never bring peace to the world. First man should have peace in his mind. Then only will there be peace in the world. How can there be peace in the world when people shout peace, peace, keeping atom bomb in their hand? Peace can prevail only when there is mental transformation in human beings” (Sri Sathya Sai Baba, Discourse given at Sai Sruthi, Kodaikanal on 21st April, 1993, reprinted in Sanathna Sarathi, September 2017, p.9).

“When you realize God is in everyone, you will practice non-violence” (Sri Sathya Sai Baba).¹

It was in September 1989 I had my first glimpse of Sri Sathya Sai Baba, the holy man who lived in Puttaparthi in Southern India. Puttaparthi is a small hamlet located in a rocky terrain by the side of a seasonal river, on a country road branching off the national highway that runs between the cities of Bangalore and Hyderabad. I had waited outside the temple in Prashanti Ashram since the early morning to be in the front row to have Sai Baba’s *Darshan*. Every morning and evening when he was in Puttaparthi, Sathya Sai walked among the pilgrims who had come to seek his blessings from all over India and abroad.

The journey to Sathya Sai Baba, compared to previous three *Darshans* mentioned, was precipitated by the deaths of my parents and of a dear friend. My father passed away in Ottawa, Canada in August 1986 when I was on a diplomatic posting in Bonn, Germany. I had loved him as I saw in him all that I wanted to be. Friend Surender with whom I left India in 1965 died of sudden heart failure in Hamburg in 1988. He was 48. I was in Seoul, South Korea on a business trip. My mother passed away in Delhi a year later in August of 1989, the news reached me while I was in New York at the UN attending a committee meeting. As I completed the final rites dispersing my mother’s ashes in

¹ <http://www.saidarshan.org/baba/docs/ahimsa.html>

the River Ganges in Haridwar, the cumulative effect of three deaths hit me. I was at the beginning of my middle years. An emptiness inside gripped, in a search for the meaning of life and its impermanence.

Despite outward indicators of success: a good career, a happy marriage, two healthy children etc. when I looked inside, a sense of failure of my *Dharma*, my obligations as an eldest son and a friend, gnawed me. Hurt at not having fulfilled my filial duties as the eldest or as a friend, I felt I had become self-centered. My heart felt arid—devoid of emotions, unsure of its ability to love. Devastated, after the ash-immersion ceremony I jumped for a dip into the rapidly flowing waters of the Ganges in the Hindu belief that bathing in this holy river could wipe away one's sins. In the case of my mother and friend Surrender, I had not been able to be present for their cremations. There was no way out of the dilemma as those who I wanted to seek forgiveness from were gone. In their absence even bigger questions kept arising: what is life about, who am I, and what am I; these questions had been raised over ages without any satisfactory answers.

It is in this state I flew from Delhi, 2,100 kilometers south to the city of Bangalore (now Bengaluru), to visit the ashram of Bhagavan Sri Sathya Sai Baba. I had come across his name in books on Indian Gurus, a thought lingered that his spiritual guidance might help bring me out of my existential grief. Guru-Disciple tradition in India goes back eons. It is believed that in dealing with Maya, this illusory world, one cannot be judge, jury, and a supplicant at the same time. One needs outside intervention in the form of a mentor, someone to spiritually uplift you. I hoped that Sai Baba would take me on.

Journey from I to I—to Self

The journey to Puttaparthi was triggered by a book that I had found by the bedside of my late father in his small collection. It was a paperback by an American psychiatrist Samuel Sandweiss M.D., entitled, Sai Baba: 'The Holy man and the Psychiatrist'. The book describes the journey of spiritual transformation of this Californian psychiatrist who met Sri Sathya Sai Baba in 1972. Sandweiss, a physician, with specialty in psychiatry had been working as an assistant clinical professor in psychiatry at the University of California in San Diego for nine years, having treated thousands of patients in his career. He was finding limits of psychoanalytic approach he had been trained in to diagnose and help to cure his patients. It was mainly based on the Freudian belief that aggression or sexuality were the most profound and innate drive and yearning in us, he was not happy with the way one went

about tackling it without finding satisfactory ways for himself as a psychotherapist and his patient becoming a better person in search of a true happiness. (Sandweiss, 2006:76) Through his own experiences with Sai Baba, one of his conclusions was the discovery that human nature was not animalistic, just motivated by the pleasure-pain principle and some form of self-gratification, but in fact one's basic identity was presence of pure unconditional love within. That was mainly experiential, difficult to prove under clinical conditions. (Sandweiss, 2006:15)

Despite a soft corner for mystics and Sufis in the family I grew up, there was not much talk about gurus around me. Most gurus and swamis in my childhood in urban India were regarded charlatans with a reputation for fleecing money from gullible public. I had laughed all my life at those who had taken shelter in sadhus and swamis and their ilk. I was surprised at this about-turn and my aching for an anchor who could provide a compass to my spiritual longing.

I was struck by two profound messages of Sathya Sai: One, that we were all Gods, we have to realize that divinity within us. As Swami challenging his devotees would say, *I am God*. Then he would stare into your eyes and in the same breath continue with a twinkling smile: *and you are God too*. "God does not live in a foreign land, he lives within you", he would teasingly add. His second message was: Respect all religions as they are different paths to one God. The following all embracing message of "Unity of faiths" without any claims of religious superiority I had not heard or read anywhere before. He would say: "Wherever you may be, in whatever country, do not give room for religious differences. When differences between religions are given up, love will develop in you. When love grows, you can have a direct vision of God. Without love, mere verbal prayers are of no avail. Realize that the Love that is present in everyone is the same. It is that common bond of love of God that binds everyone."

On arrival in Bengaluru, I discovered that Sai had two ashrams, one in Whitefield suburb of Bangalore and the other in Puttaparthi, a village 150 kilometers from Bangalore on the border of Andhra Pradesh and Kannada states. Sathya Sai was born in Puttaparthi. At Bangalore airport, a young fellow at the tourism desk informed that Swami was currently staying at his ashram in Puttaparthi and that I could travel there by taxi or a bus. I was impressed with the fame of Swami that people at the airport would know of his daily whereabouts in the region. The taxi fare seemed exorbitant. Also, having never been in this part of the country, I was reluctant to travel such a long distance in the country side in a taxi by myself. It was getting

late in the afternoon. I chose to travel by public transportation. The fellow at the desk directed me to the state bus terminal in the center of the city. The next bus for Puttaparthi was leaving at 4 p.m., I took that one. I had not realized that rickety red coloured bus would stop at every village taking over five hours to reach my destination, a distance that I would later find out in my travels could be done by a taxi in half that time. When the bus arrived at Bukapatam where the main trunk road branches into the smaller rural road, it was getting dark. Only passengers left were for Puttaparthi, mainly a few pilgrims whose destination was the same as mine, Sai Baba's Prashanti Nilayam Ashram. By the time we reached the Ashram gate, it was nearing ten o'clock. The bus driver told me to rush to the ashram's accommodation office. I was barely in time to check in as the ashram gates were about to close.

How does one meet Sai Baba? I inquired from the person doing the registration in the accommodation office. He told me that for Swami's Darshan I should go tomorrow morning direct to the temple. "Swami comes there twice every day: 7 in the morning and 4 in the evening, walking among the pilgrims, he talks with them. He also takes letters from those in the crowd. You can write a letter to explain your situation, and give it to him when you see him in the morning." It seemed that most people who came to see Swami were there to seek solutions to their problems. I wanted to speak with Swami. The man said, "Only he decides who he wants to speak with. Same with letters. If he wants to speak to you during that Darshan walk, he will ask you to go into his room for an interview." Not knowing the ways of ashram, I thanked him, hoping for an interview. An "interview" in a spiritual context was totally new for me.

Next morning, I was awakened by a sound of chorus of male and female voices singing. It was quite early. I looked through the window in the twilight, a group of men wearing white followed by a group of women passed by the residential block. They were walking in a narrow procession, their melodious chants of Indian devotional hymns sung accompanied by little cymbal bells and *dholak* drums in early morning hours echoed in the silence of dawn across the compound. A wake up call for the Ashram residents. I got up, took a quick bath in order to be ready to get a glimpse of the holyman expected to be outside around sunrise.

As the man in the accommodation office had previous night mentioned, I took the unpaved route towards the main temple building. There was a path on which Swami was supposed to walk on way from the temple to a big assembly place. People were quickly gathering on the both sides of the path, men on one side and the women on the other. One could hear birds

chirping in the nearby trees. The fragrance from jasmine flowers permeated the grounds. I sat on the bare earth on the men's side. The crowd continued to congregate as the first ray of the sun hit us.

Puttaparthi has changed since that first visit in 1989. Now that small hamlet is connected by a new international airport in Bengaluru and a four lane highway, and even Puttaparthi itself, surrounded by arid hills, has a small airport. The ashram has expanded, having now buildings with modern amenities built to accommodate growing number of Indian and overseas pilgrims. There has been extension of the temple into a large hall with an ornate ceiling supported by colourful pillars. The hall can now accommodate up to 10,000 persons under its roof protecting them from the vagaries of tropical weather.

In my despondent state as per the advice given, I had worked through most of the night in candle light drafting a short note to hand it to Sai Baba (lights go off in the Ashram at 10 p.m.) I didn't know exactly what I wanted from Swami perhaps absolution for not having been a dutiful son to my fullest; or maybe pray with him for souls of the departed to rest in peace. I remember while writing, repeatedly breaking down, uncontrollably crying in the darkness. Was it longing for those gone or the hurt of having caused pain by not having been present in their final moments? I am not prone to crying, for example, my name Balwant means the brave one. Anyone with a name like that exuding physical strength is not allowed to shed tears. Those around me in my childhood whenever I would cry because of hurt from an accident, would remind me of the valor of my namesake monkey god Balvira or Hanuman. My sudden tearful outbursts continued during the week long stay in the ashram whether I was in my room alone meditating, or walking inside the compound.

Suddenly while sitting by the pathway on which the Swami was to pass by, a gentle ripple of music on a string instrument began to be heard in the air. It seemed to emanate from distance in some discreetly placed loudspeakers on the temple building. I recognized the morning classical raga being played on Sitar. There were whispers that the music meant Swami had left his abode to walk through the audience. There was anticipation in the air. I could see in the distance the holy man Sai Baba in his ochre coloured robe with a crown of afro-hair gently moving with grace to the slow pace of the music, his long robe hid his bare feet. At places Swami would allow visitors to touch his feet, but not always. In front of some persons, he would stop and exchange few words, in the case of others he would ignore them. From some he would take letters, others he would choose not to look.

Once in a while he would pick a group, pointing them to go into the room inside the temple. That meant for the individual or a group having been chosen for the 'interview'.

I remember Sai Baba stopping in front talking to the person sitting next to me. While standing there he kept asking the person where he had come from? I wasn't sure what was expected from me. I was holding the letter in my hand, unsure if Baba would take it or not. Suddenly to my astonishment the letter was in his hand, plucked out of my fingers. I had this intense desire to touch his tiny feet peeking through the ochre colored robe. I couldn't resist and bent forward to touch those feet. Though touching the feet of elders is common among the Hindus as a mark of respect, I had never done that in a public gathering. I imagined his right hand blessing me, the ochre-robe moved on.

During the lunch in the canteen where western food is served when I spoke with fellow-pilgrims, they described me as blessed to have my letter taken by Sathya Sai and getting a *padanamaskar* (touching of the holy man's feet) seemed to be an affirmation. They said that whatever I wished in the letter would certainly come through. Every day, morning and evening, for the full week I would go to the temple for Darshan anticipating spiritual vibrations flowing from the holy man's glance in my direction, hoping for another 'padanamaskar' or a possibility of an interview. It was overwhelming sadness of grief to begin with, but by the end of my stay, with many similar visual encounters of Swami and unexpected moments of crying, the sorrow of those departed began to wane; it was as if some sinew within was being tended. Somewhere I had read that's how Sai Baba's presence and focused glance cured the grieved without a word being spoken.

For Hindus, the absence of empirical self is the goal of one's true spiritual practice. One of my favourite Sai prayers based on the Upanishads says: "O' Lord, Lead me from Distinction to Distinction-lessness"; O' Lord Lead me from Ego to Ego-lessness; O' Lord Lead me from Desire to Desire-lessness." The journey of the spirit is about minimizing the focus on empirical self and focusing more on realizing one's real Self, the *Atma* (soul) that resides within us constantly as a witness. In fact, *Atma* is God, the same witness in all of us irrespective of one's race, religion, gender and nationality. All *Atman* are One.

On cosmic scale, Sathya Sai pointed out:

Man is the combination of matter and energy. What is matter and what is energy? Human body is matter and the *Atma* inherent in it is energy. Body

is Prakiriti (female principle) and Atma is Siva (male principle). Man is the combination of both. World itself is combination of matter and energy. God permeates the entire Nature. (Sanathana Sarthi, Feb 2016, p. 5— from discourse at Sai Sruti in Kodakinal, 29 April 1997).

Three unusual things about Prashanti Ashram were that unlike most ashrams no one here asked for money. In fact, Sathya Sai often remarked that in one's spiritual search if any guru or his people asked for money, it was the sign to abandon that teacher without hesitation. Second, unlike the gurus of that period, Baba had no interest in travelling to foreign countries. Despite his global following, he had only once travelled outside India to Africa and that too it is said after persistent requests of a devotee from Uganda. Third, his message emphasized praxis, not mere words. Selfless service was the way to find God both in you, and in the needy you served. We were to be grateful to the one served for having given us the opportunity to serve. "Love All, Serve All" was Sai Baba's key message for his devotees to follow and practice.

On leaving the Ashram for return to Canada, I was feeling unburdened as if my repenting tears had washed away my unexplained guilt. I hadn't felt that light in years. During that stay, I kept reading further about Sri Sathya Sai Baba—his teachings, his miracles of curing the sick, his materialization of ash and gifts, his large service projects promoting education, health and water supply etc. Puttaparthi despite its distance from an urban center, had an established deemed university level campus and a world-class super-specialty heart hospital under construction to provide free education and medical services to the rural poor.

This was the beginning of my life-long relationship with Puttaparthi's Bhagavan Sri Sathya Sai Baba. Though the 'interview' never materialized, a subtle transformation had begun, listening to Swami's message of unconditional love through listening to his discourses (and readings books on and by him) and hearing amazing occurrences from his devotees about Sathya Sai's omniscience and omnipresence who had opportunity to experience these happenings.

Most of all, it was Sathya Sai's inclusive universal message of the ancient Vedas that mirrored my inner longings of Unity of Man, Unity of Faiths and Universality of Human Values, tied by the common divine spirit that all humans and sentient were part of. The message from the ancient Vedas and the Upanishads—*Tat Thvam Asi* (That thou are), *Aham Brahmaswami* (I am master of the Universe), *Sat Chit Ananda* (Truth, Existence, and Bliss), *Satyam Shivam Sundram* (Truth is Auspicious and Eternal), *Ekam Sath Viprah Bahuda Vadanti* (Truth is one, but the wise refer to it by various names) as

explained by Swami in his discourses resonated. These were described in a clear and simple manner with examples that their essence touched one's intellect and emotions, inspiring one to act with wise discernment—such an integration of thought, words and deed until then had been unknown to me. In his discourses Baba would say:

Let the different faiths exist, let them flourish and let the Glory of God be sung in all the languages and in a variety of tunes. That should be the Ideal. Respect the differences between faiths and recognize them as valid as long as they do not extinguish the flame of unity.
Love all, Serve all. Love ever, Hurt never.
When you realize God is in everyone, you will practice non-violence.

I promised myself to return to Prashanti Nilayam after having read and understood these teachings better. Many a trip to that small hamlet in Andhra Pradesh, India took place since that first visit. Each trip subtly revealing a new sliver of my latent self, the *Atma*, be it through knowledge (*Gyana*) service (*Seva*), or devotional singing (*Bhajans*). Path of spirituality I discovered was about self-discipline—austerities and abstentions were aimed primarily at physical and mental de-cluttering. Freewill and consequences of our actions came in a package, using one you had to be ready for the other. Sin as Swami would say didn't have anything to do with God. It was not elsewhere, sin was here when a wrong action was committed; it had to be dealt with and corrected here. Once you corrected it, it was time to move on and not to repeat the act committed. For right action, we needed integration of thoughts, words and deeds. The primary goal was to have one's senses focused inward towards one's *Atma*, to be discerning, driven by one's conscience, it took you along the right path.

From 1993 to 2002, my job as a Canadian science diplomat took me on postings to the United Kingdom and Germany. Wherever I travelled, be it London, Bonn, or Berlin, to my surprise there were a large number of Sathya Sai Baba's followers holding informal weekly gatherings engaged in voluntary community work, especially directed to serving selflessly the sick, elderly, and homeless. The informal gatherings took place in private homes, and where the congregation was large, we would gather in a rented local community center.

Love all, Serve all

Regarding community service, through these local Sai Centers one was able to get involved in Sai service (*Seva*). In London, the Central London Sai Centre near Russell Square, gave me the opportunity to join the group of volunteers that visited twice a month on weekends a Senior Citizens Home in Camden and another one that served food in the form of *Narayana Seva* to sick and homeless at the Strand. The term *Narayana Seva* literally means Serving God (*Narayana*). There was something deeply satisfying about these two altruistic activities where the focus was not on the person serving or being served but on the action itself, and as the Guru said, looking at the other human as the divine, embodying same divinity as you had. This was not to convert anyone but hoping for your own transformation through inner joy of doing selfless service—serving for service sake.

I recall the *Seva* pitch rising in me on the eve of Princess Diana's funeral in London. As we lived in Central London, I had gone that cool September night out around 10 for one last glimpse at the floral tributes and the thank you notes left for Lady Dianna for her inspirational work she supported in conflict zones in Africa. I took the Tube to the Green Park station. Walking out of the tube station even at that time of the night, there were people all over strolling, families with children pointing to the messages left behind or leaving their own tributes and flowers by the wall. I crossed the park towards the Victoria Memorial and the Palace. All along the back of the St. James Palace and the Mall, there were floral wreaths and bouquets, in some places candles had been lit. The tributes behind the erected barricades spread from Buckingham Palace to the Westminster Abbey. The messages for Lady Diana on the cards read: "Diana, we love you", "Lady Di, we will never forget you", "Di, you helped to spread love and compassion" ... Between the gates of Buckingham Palace and the Victoria Memorial, the floral wreaths were spread so wide that in the flood lights shining in eerie night, the filled space looked like a lake of flowers. An unforgettable fragrance from the flowers lingered in that stillness. People continued to pour in from all over the country, they had decided to camp by the roadside where the cortege was to follow next morning on way to the Westminster Abbey for the ceremony. As I had come through the Mall, I walked along the Birdwalk Cage in the direction of the Abbey. I knew because of my work I won't be able to be there in the morning, so wanted to do the full walk by myself, imagining big crowds next morning.

There were already people gathering across the Mall up to Westminster Abbey wanting to occupy a place from where to best view the funeral cortege. In front of the Abbey, the crowds were already 10 rows thick. I was feverishly hoping that in Princess Dianna's memory if I could do some worthwhile service there and then. Suddenly, a go-cart passed by with a whiff of aromatic Indian rice and curry, I saw a young couple serving food holding plastic water bottles to the crowd. The couple was from the local South Indian Murgam temple. When I mentioned that I was an attendee at the Central London Sai Centre, and whether I could join them in the service? "Certainly", came the reply. They asked me to be part of the team. For next few hours, we three served rice, vegetarian 'chilli' and bottles of water to the thirsty and hungry visitors who had travelled to the city from far and near for morning ceremony.

As a diplomat, my wife and I had attended the Annual Diplomats Ball at the Buckingham Palace over the Christmas, but this Sai inspired service in front of the Westminster Abbey on the eve of Princess Diana's funeral, stands out as the most memorable part of my five years stay in the British capital.

Selfless service is supposed to help reduce one's ego and help make one more empathic. Swami had said, once you eliminate ego, it can help in eliminating the notion of viewing the person you are serving as 'other'. Same is said in *Ahimsa*. As we are all sparks of the same Divine, the battle among two *Atman(s)* becomes meaningless as there are no winners or losers. At least that was the aspiration of nonviolent Love and Peace.

Understanding of five human values of Truth, Love, Right Conduct, Peace and Nonviolence deepened in the last few years of the 1990s when Sathya Sai asked his worldwide communities to concentrate on understanding and practice of those values in thought, words and deeds. As the volunteer facilitator of the monthly Study Circle at the Central London Sai Centre, I was to organize monthly group conversations on one of the above values for a full year, trying to comprehend a particular value's multi-faceted meaning as well as to find ways of practicing these in daily lives. These values were old as hills, they had constituted the essence of all the great belief systems, from the time of Zorashtra, Moses, Krishna, Buddha, Jesus, Mohammed, and Nanak onwards. Ultimately, more than economic prosperity of a society, it was the internalization of these values (or at least their acceptance) in a society that helped over the course of human history to distinguish between the civilized and barbarians.

What I was discovering was that we needed both faith and reason, a healthy balance between the two. The use of material goods resulting from

science and technology advancements required humane discernment for their applications in global and planetary context. Furthermore, results of reason though indisputable may not necessarily be right. Total reality was much complex and layered while at the same time clear and easy to understand like Truth. One member of the audience once asked Sathya Sai whether it was necessary for India to equip itself with atom bombs in view of the fact that both affluent America and Communist Russia had huge piles of atom bombs, Swami replied, “What folly is this? When there are millions in the country who lack food, clothing and shelter, the provision of these necessities is the most urgent task and not the manufacture of atom bombs... I cannot agree to such wastage.” In same conversation when asked about what was the nation to do when attacked by an outside force? His response was that Bharat (India) was a land of Dharma: “If India upholds Dharma, America and Russia will have to respect Bharat. Confronted by Dharma, anyone however powerful, will be cut to size.” Most important thing for Ahimsa to be “parmo Dharma” (the supreme Duty) was to “open the taps of your minds” and seek ways to resolving and transforming conflict to a peaceful end. (From an article “Atom Bomb” in the *Sathya Sai Newsletter of Ireland*, Nov-Dec 2019, p.6)

Sathya Sai Baba’s Human Values Paradigm

1. Truth

The opposite of the truth is “lie”, but Truth is more than that. There is no Indian truth, Pakistani truth, American or Russian truth. Truth transcends time—it was there yesterday, it is here today, and will be there tomorrow. Truth ultimately has to reconcile the past with the present, and look into the future with hope and optimism. It emanates from within, tested by one’s conscience beyond one’s narrow self-interest. To be a believer in Truth, despite differences shaped by nationality, race, religion, ethnicity, gender and wealth, we all share a common humanity. Truth is about integrity as an individual and those we interact with.

2. Right Action

One of the ancient Vedic sayings is: *Satya Vada, Dharma Chara*. Speak Truthfully, Act Righteously. Truth is conveyed through speech, Duty through right Action. When Truth is practiced, right action results. Right action is more than just familial or societal duties and obligations; it is imbibed in the call of one’s conscience. Contemporary history is full of fearless courageous personalities—Leo Tolstoy, Abraham Lincoln, Mahatma Gandhi to

Dr. Martin Luther King Jr. and Nelson Mandela—where a leader’s ultimate decision to challenge prevalent norm or authority was based on inner moral call, our *Dharma*. Our social norms and mores are such that one just cannot act as one pleases without dastardly consequences. Only our actions in unison of thoughts, words and deed in private and public affairs may ensure happiness and peace of mind. The age-old golden rule of reciprocity: “Do to others what you want them do to you” is attributed to Torah and Jesus of Nazareth, it is in fact universal in its humanitarian outlook when put as an injunction: Do not do to others what you do not want them to do to you. The UN charter is a shining example of high ethical conduct whether it be social justice or compassion for the needy expected from civilized nations.

3. Love

Pure Love is unconditional, imparted without expectations. Sathya Sai says: “No reason for love, no season for love.” There are no boundaries of race and religion for a loving person. A person in pure love is driven by notion of unity, spirit and faith. In all great religions, God is described as Love, and Pure Love as God. Describing pure love Sathya Sai explains that unlike worldly love, selfless love “always unites, it has no ups and downs; it never waxes and wanes. This love always gives and never takes.” (Sanathna Sarathi, Feb 26, 2016—Discourse 29 April 1997). Love is an act of trust without personal gain. It involves readiness to sacrifice self-interest. To love one has to be generous, in admitting gratitude and forgiveness where you leave the past behind and welcome the future with all its risks and uncertainties. Love awakens a genuine inclusiveness and compassion towards all without sentimentality. It must be acted upon otherwise it remains just an emotion. It reminded me of another golden rule of love from the Bible: “Love thy neighbour as you love yourself.” Sathya Sai said: “There is only one religion—the religion of Love”. Any religion that teaches hate is not a religion. Expanding Love has to be the fundamental basis of all religions.

4. Peace

Peace is one of the most revered word in all faith traditions: Shalom in Judaism, Shanti in Hinduism, and Salaam in Islam—they all mean attainment of peace. Peace outside is intrinsically related to inner contentment. Without peace within, we cannot negotiate, reconcile with or attain peace outside. Often conflicts persist because pretence of seeking peace is mere posturing, buying time to re-position to commit aggression to win. Michael Gorbachev’s famous remark during the Perestroika to the competitive American mind was that instead of ongoing arms race why not both super-

powers had a “disarmament race” to see who would shed nuclear arms faster. The genuine offer of peace does not arise in those driven by ego, ambition, greed, and self-centeredness. Inner peace is key to listening to the other. We need inner peace to face adversaries with courage and integrity to thwart megalomaniac personalities and nations wanting to project power through war and militarism.

5. Nonviolence

In Vedantic philosophy, Nonviolence is described as the Supreme Dharma—“*Ahimsa Paramo Dharma*”. Sathya Sai states:

Ahimsa is the most meritorious deed. Nonviolence is an alternate name for Truth and Love. By following Nonviolence, one achieves Love. To follow the path of nonviolence, it is necessary to change the mental attitude. Nobody should be harmed by mind, body or speech. By purity of thought, word and deed, one should serve even one's enemies. Overwhelm the bad and jealous by your goodness. Humility is the main quality of those who want to don the mantle of nonviolence.

The inner transformation of the adversary in conflict is the ultimate test of a nonviolent action. That is achieved through selfless action of love to arouse empathy towards the adversary. In Nonviolence, there is ‘no other’. When all are part of the same Divine, there is no enemy and therefore no victory or defeat. Truth, Love and God cannot be achieved through violence and killing. Ultimately, it is through cooperation and reconciliation the root causes of a conflict are permanently resolved. There is a tradition of nonviolence in political thought but it has been seen by many as a weapon of the weak. Mahatma Gandhi, an early proponent of its use as a political instrument did not see it in that way.

Gandhi for example believed that Nonviolence should be intelligent and creative. If intellect plays a large part in the field of violence it can also play a larger part in the field of nonviolence. In this sense, nonviolence is not seen as a sign of weakness or holy martyrdom. Mahatma Gandhi in fact described *Ahimsa* as the “nonviolence of the brave”, “the nonviolence of the strong” and “the nonviolence of the stout of heart”. Gandhi was adamant that *Ahimsa* had nothing to do with cowardice. As he wrote:

If an individual or a group of people are unable or unwilling to follow this great law of life (nonviolence), ... retaliation or resistance unto death is the second best, though a long way off from the first. Cowardice is impo-

tence worse than violence. The coward desires revenge but being afraid to die, he looks to others, maybe the Government of the day, to do the work of defence for him. A coward is less than a man.

Observance of nonviolence is tested through non-injury in thoughts, words and deeds.

Sathya Sai Baba's Human Values paradigm connected microcosm and macrocosm. The affirmation of these beliefs were rapidly occurring in scientific context, from the commonality of human genome in human race to the fragile eco state of the planet daily being observed by humans and machines from the outer space. It was evident if we tried to understand these universal values a bit deeper even in the context of our own culture and tradition, it was possible to see inter-connection with other cultures and our shared humanity, a lot of work though still to be done in finding our commonalities inter-culturally.

The five values of Truth, Peace, Right Action, Peace and Nonviolence vibrated energies on the earth, atmosphere and the ether working in creation, sustenance and dissolution of every dimension in and around us. Sathya Sai's exposition of the cosmology from the Vedas and the Upanishads reminded me of the view of universe I had read about in my university days in the courses on physics, evolutionary biology and philosophy of scientific knowledge. I was fascinated by Jesuit philosopher Teilhard de Chardin's classic, 'The Phenomenon of Man' which described evolution of matter and collective consciousness. It was a revelation to see how far Indian philosophers and ascetics of the Vedic times had inferred similar conjectures thousands of years ago. The early knowledge of our origins which was limited to one Planet, as Vedantic scriptures pointed to the solar system, which now with new knowledge gained expanded to existence of many more suns, galaxies, and supernova etc. This was in contrast to earlier approaches to sciences, both natural and social, which focused almost exclusively on unending physical differentiation of matter to its tiniest level. One always wondered when would a similar effort be put to celebrate key principles in all cultures that united humankind.

Philosophy and Social Action

Near the end of 1999, Dr. Dharendra Sharma, editor of the journal, Philosophy and Social Action, invited me to write an overarching paper heralding the new millennium. The essay entitled: "Nonviolent World Order: Human Values Paradigm" published in the journal, was much inspired by

reading and listening to Sathya Sai discourses and in connection with my involvement with the Sai Study Circle in London.

The premise of my paper was that an individual's position and action on worldly matters is determined by the choice of one's values. Erosion of these values had led to serious consequences for the world we live in. Interconnection of our external peace (civic) and internal peace (spiritual) were of equal importance and these were inculcated early by our parents and educators in all of us. But somewhere during our adolescence and adulthood, seeing the gaps between ideals and outside actuality, we tend to take short cuts for quick fixes without realizing their short and long-term consequence. To fathom the depths of a generation's anxieties, a paradigm shift was imperative. Such paradigm had to be open and expansive without exclusions with ethical and humane underpinnings.

Most of the twentieth century thought driven by western science and technology and culture had focused upon celebrating exotic that highlighted differences. This was not just looking at 194 nation states, a relatively recent phenomenon, it had to do with finding connections among 7,000 cultures (Sponsel, 2015: 629) which inhabited our nation-states and were challenged by problems of wars, poverty, and environment. The new paradigm shift must mitigate these differences finding new insights recognizing their differences while highlighting our shared humanity, a spirituality which celebrated unity of humans sharing a finite and fragile ecosystem planet Earth.

The universal human values noted in Bhagavan Sri Sathya Sai Baba's thoughtful discourses became for me a spiritual road map for self-discovery. It provided an ethical compass serving as a standard with which to measure relevance and true value of the civil society work I was interested to expand my intellectual horizons and deepen spiritual quest. This was the time when parallel cultural shifts were beginning to take place in both secular and religious domains worldwide.

Author Patrick Gallivan who has written about Sathya Sai Baba notes that the next stage of man's evolution is at hand. This has often been referred to as the 'Golden Age' in many traditions; and that humanity, at present, is gradually moving into this great light and advancement, with major changes now being presented to us. Regarding this reawakening, Sathya Sai once said:

Reawakening of man is at hand. Reawakening to the knowledge that man himself is God. The human body is not you, it simply houses the soul or the spark of Divinity within, for God dwells in the heart of every man and the dwelling spark of the divine is you—yourself. All else is illusion. (Gallivan, 2015: 3-4)

There is a tendency to view human values as “religious”, “motherhood”, and “apple pie”. Yet, in our day-to-day life, we see constant reference to these principles whether it is political propaganda or advertising. One reason for their popularity is that despite our material afflictions and mental miseries we cherish goodness and aspire always to be happy. Desire to live, learn and be in state of constant bliss is not just confined to a culture, these aspirations are universal. We use human values to instil hope and optimism in our progeny for these mores are an integral part of our nature, providing us a sense of decency and integrity. Our journey in life is about seeking union finding the higher spirit within and living like one. It is not that fostering a high moral stance within ourselves always results in happiness and a more moral behavior, the converse is however likely to be less true.

Sathya Sai Baba sums up this in the following poem:

The stars are many, but the sky is one
 The people are many, but the earth is one
 The lamps are many, but the light is one
 The religions are many, but God is One.

In the new millennium, a novel way of thinking on politics and society can help, along with education, research, and praxis. Ways to rejuvenate universal human values in our diverse cultures can be restored to a higher level. While it is enlightened politicians who have to denounce and neutralize the interests that produce wars and conflicts, it is education in human values in its broadest sense which is required.

At cosmic level, Sai Baba explained that what we call God is essentially a principle, within and outside us, in the tiniest and largest. In one of his discourses he described this principle as follows:

Seeing difference is the bane of the undeveloped intellect. The One Sun is seen, adored, and acknowledged all over the world; you do not boast of an American Sun, an Ananthapur Sun or the Sun of Puttaparthi. He is for all. So too children all over the world play in the moonlight and welcome the Moon, the Moon which follows each of them wherever they roam! Since the Sun and Moon are so far away in outer space, they receive the homage of all. God is so high, so far away that He is One for all. When you argue and quarrel over your God and mine and say He is many, you are only bringing Him down and insulting His Majesty. (Sathya Sai Speaks, vol 11—This and That, Prashanti Nilayam, 22-2-1971)

On another occasion, explaining the Vedic injunction, *Samastha Loka Sukhino Bhavantu*, he concluded:

It is the foremost duty of everyone to pray for peace, welfare and happiness of all people in every country... You must recognize the basic truth that your individual well-being is bound up with the well-being of all people.

The true purpose of any education ought to be aiming for such unity, Unity in Divinity. Sathya Sai noted:

The conflict and factionalism that we encounter are caused by the neglect of human values in daily life...The person who is wedded to Truth and Love would need nothing more for peace and happiness. When Creation is witnessed through these values, it becomes a holy scripture, an inspiring lesson and guide. (Sai Baba's discourse on 5 Dec.1985).

The education in human values of peace, truth, love, right action and nonviolence is a process of culture, it has to be nurtured and enhanced.

It has been over three decades since that first trip to that tiny hamlet of Puttaparthi. Despite periods of intense faith and doubt many personal milestones were passed in understanding Sathya Sai's teachings. His manifold visual encounters inspired me to discover the core essence of humanity through the principle of Love that we all have within as source and the five universal human values that cut across all cultures.

Bhagavan Sri Sathya Sai Baba merged into *Mahasamadhi* on April 23, 2011.

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- http://www.srisathyasai.org.in/Pages/His_teachings/His_Teachings.htm
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5. Máiread Corrigan Maguire: A Peace People Visionary

“Killing cannot be with Christ” (St. Patrick’s letter to the Soldiers of Coroticus).

At the First Global Nonkilling Leadership Forum in Honolulu in November 2007, I was introduced to Northern Ireland’s Nobel Peace Laureate Máiread Corrigan Maguire. I was to co-chair the two-day Nonkilling Leadership Forum with her. She had an open smiling face, wore a pale green suit that made her Irishness stand out. I was pleased at the honour to be sitting next to her as I had followed and admired Maguire’s courageous civil society work in Belfast and elsewhere since the 1970s.

My interest in Ireland emanates because of my wife Marie who hails from Dublin. Both of us share a history of independence struggles, positive and negative impacts of colonization on our respective homelands of India and Ireland. Partitioning of our countries of origin had also some interesting parallels, hard won Independence that was not satisfactorily resolved due to carving out of Pakistan from the Indian subcontinent and creation of Northern Ireland by the departing ruler. The communal Bloody Sunday massacre in Derry took place in 1972 where civil protestors were shot at by British forces leading to further polarization of Republican and Loyalist groups etc. Amidst all this, one couldn’t miss Máiread Maguire as part of an emerging new youth leadership in Northern Ireland. At the time of Bloody Sunday, she was in her early thirties. It was an accidental leadership, her passion for peace had been triggered when her sister Anne’s three children—Joanne (8 yrs), John (2 and a half), and Andrew (6 weeks old) were killed by action of a British soldier shooting a IRA sniper. A few years later her sister injured from the incident and the depression caused by loss of her children also died. Máiread along with Betty Williams and Ciaran McKeown formed the Peace People group organizing massive protest rallies of Catholics and Protestants across Northern Ireland demanding stoppage of killings by military and paramilitaries on both sides. In contrast to paramilitary groups on both sides, the Peace Peoples message was simple and direct: “we want to

live and love, and build a just and peaceful society". Both Máiread Maguire and Betty Williams were awarded for their nonviolent civil rights work the 1976 Nobel Peace Prize in December 1977. It was her integrity and that of Williams and McKeown with which amidst turbulent times, they were able to build a powerful peoples movement demanding no more killing

The Nonkilling Leadership Forum (Paige and Evans Pim, 2008) that I co-chaired with Maguire was being held in the peaceful surroundings of at the Korean Buddhist temple amidst the lush valley in the east Honolulu. I had not foreseen that meeting would lead to a lasting fellowship and camaraderie with Maguire, and we shall meet again in our respective hometowns of Belfast and Ottawa, helping to work towards building a nonkilling world. For more than four decades, Maguire continued to be in front line of nonviolent political action—advocating for freedom of a wrongly persecuted nuclear weapons scientist or a family escape bombing from oppressors, or standing up for the victims of violent aggression by state or para-military organizations.

Over two days at the Nonkilling Leadership Forum which had over 40 scholars, leaders and activists from all over the world, sitting in the prayer hall that had behind us a huge altar of gold painted statues of Gautama Buddha, I got to observe Maguire closely and learn more about the origins of her deep commitment to Nonkilling.

Maguire grew up in an area of Belfast which had suffered greatly decades of sectarian conflict rooted in a 300-year history of British colonization of Ireland. She was born in a family with eight brothers and sisters, describing herself a Catholic who had growing up read the lives of the early Christian mystics: St. Francis and St. Clare, St. John of the Cross, St. Teresa of Avila. Later in life she mentioned she was inspired by writings of Mahatma Gandhi, Leo Tolstoy, Dorothy Day, Thomas Merton, Thich Nhat Hanh, and John Dear. She had firsthand experience of her Catholic community as Belfast's ethnic minority being grossly discriminated in securing employment, housing, and education without access to equal participation in any social or political institutions.

She described her journey to nonviolence and nonkilling since early 1970 as:

After witnessing State violence perpetrated against members of the community, I was so angered by this injustice, I seriously considered turning to violence in order to stop this injustice. I remember someone saying there was such a thing as a just war, and it was right to use violence when faced with injustice. I read the necessary qualifications for a Just War but found they did not make sense to me. I studied the Bible and found the "Sermon

on the Mount” and the life of Jesus an inspiring story of nonviolence, and came to agree with the late Fr. John McKenzie who once wrote “you cannot read the gospels and not know that Jesus was totally nonviolent.”

Describing her anguish whether or not to use violence in her fight against injustice occurring against her community, she said that she stood before the Cross in her church just looking at it and listening for an answer to her question. The answer came to her very clearly: “Love your enemy and do not kill”. Pointing to her inspiration, she said:

For me the Cross is the greatest symbol of nonviolent Love in action, where Jesus challenged injustice and died before he would kill or hurt another human being. The Cross is one of my sources of nonkilling inspiration. Another source comes from within. I believe the Kingdom of God is within every human person and when we take time to be silent and listen we become aware of the presence of love within our own hearts, aware of the beautiful gift of life we are given, and energized and inspired by the Holy Spirit to fulfill our purpose in life by becoming loving, compassionate, nonkilling, human beings.

At the conference, Glenn Paige had posed a question to all of us: “Is a Nonkilling World possible?” Her response was that

The world of love, compassion, forgiveness and nonkilling is also, she believed, the Creator’s vision for all of humanity. It is also the dream deep in the heart of every human being, to be happy, to love and be loved, and to be part of what Dr. Martin Luther King called “the Beloved Community.” How do we build such a Beloved community, a world without violence?

Her response to her own and Paige’s question was profound:

When we think deeply about the mystery and magnificence of our own gift of existence, we become more aware of the gift of choice. Millions of choices, some small, some not so small! But the most profound choice for each of us to make is “to choose to live or to die, to kill or not to kill?” that is the real question. So a Nonkilling World starts in our own minds, when we can choose to disarm our mindsets of violence, militarism, and war, and use the alternatives of nonviolence open to us. We can choose also to live fully alive, and be happy, in the present moment gifted to us. This is both a spiritual and a political choice and it is a personal and a community one, as we commit ourselves to the nonviolent service of others.

She felt that changing from a world situation where there is a great deal of violence, to one of nonkilling may take time. But we must be patient and

admit our shared vision of a nonkilling world may not be fulfilled in our own lifetime. Like Dr. Martin Luther King Jr., Maguire said,

We have seen the mountain, and we may not get there, but if we join together and work hard enough, our children and our children's children will get there. With that thought we dedicate our lives to the joyful purpose of rebuilding our world in the image and likeness of the Creator's—one of beauty and celebration of life and all of creation. To create a nonkilling culture we start from our own inner conviction that every human life is sacred and we daily cultivate within ourselves a deep reverence for all life and creation. The more deeply conscious we become of our own gift of life and the presence of this mysterious love, the deeper becomes our love, compassion, and respect for others, including our enemies (indeed we lose this whole concept of enemy)! This practice of reflection of the gift of life and consciousness, also awakens our inherited sense of justice, and we become more aware of injustices against others, of our part willingly or unwillingly in such injustice, and our responsibly to act justly and choose wisely, as we know every act has its consequence.

Such a passion for nonkilling, nonviolence I had not yet heard with such humility and respect for others' right to choose their own paths, reminding that the spark of divinity lives in every heart, and none of us had a monopoly on truth. She did not want us to make false divisions between nonviolent believers and unbelievers. "We are the human family, interconnected, interdependent, and we need to work together, no matter what our differences, to the common goal of building a more just and humane world for all."

Her appeal for the need for new organizations, new institutions, new ways of identifying and solving problems, and sharing resources stuck with me when she spoke about the need for all countries to have Ministries of Peace (instead of Ministries for War). I had recently co-founded such a movement in Canada with colleague Saul Arbess and working actively with a Canadian team of fellow volunteers to promote its need among the electorate and politicians. (Bhaneja, 2013: 87-103)

She wanted me to connect with her Peace People group in Belfast to exchange views on the subject and what could be learnt from each other's experience. I was keen on learning about the Irish Peace Process and its success in bringing Catholic and Protestant communities closer in Northern Ireland. This led to my visiting Belfast in early 2009 where she had invited me to meet with some Northern Irish peace workers. I was surprised that after 300 years of Catholic-Protestant animosity and deep distrust how the

Irish peace process was steadily gaining ground among both communities through such confidence building measures as dispossession of guns and ammunitions by IRA and UDA paramilitary groups, setting up of a Truth and Peace reconciliation program using restorative justice modalities, a political decision-making model in the Stormont parliament where every legislative decision including budget must be arrived through consensus among all former adversaries. Who would have thought that once political arch-enemies the leaders of Catholic IRA Martin McGuinness and Union Party leader Ian Paisley would one day be sitting together over a glass of beer calling each other their best friend. This might have been a political gesture but showed positive change for peace was possible with patience and trust.

Máiread Maguire stated:

Dialogue in conflict resolution indeed does work, as has been proven in Northern Ireland. Militarism and paramilitarism feed a deadly cycle, and only dialogue can break this. In building a nonkilling society our language and communication skills become very important, as when we refuse to allow weapons and armies to be described as instruments of peacemaking. Our alternative tools are deep listening and unconditional dialogue.

As my meeting with the Peace People had gone late, Máiread and her husband Jackie invited me to stay with them at their home in Strangford, near Downpatrick. This small town by the Irish sea is known as the place where Saint Patrick is said to have entered Ireland to spread Christianity. Máiread and Jackie and family lived in an old house by the sea. When next morning we were returning to Belfast, Máiread mentioned a quote of St. Patrick about Jesus that stuck with me: "Killing cannot be with Christ."

In Máiread Maguire, I saw the courage to speak truth to power, when it becomes murderous. One noted it on frontline of civil protest against the the USA/UK invasion and occupation of Iraq, Afghanistan, the Russian Military abuse of power in Chechnya, and Israel's occupation of Palestine. She believed in that there were always alternatives to violence, militarism, and war, and we must insist that our World Governments and leaders use these alternative methods open to them. So too with those who would take up "armed struggles," revolution and insurgency groups, whilst we upheld their right to nonviolent civil disobedience and nonviolent resistance to injustice, she noted that as people we must insist that they had no right to kill or harm people, and they too should enter into dialogue to solve their grievances.

She was instrumental in starting the dialogue about a *Charter for a World without Violence* which was adopted by 20 Nobel Peace Laureates and sev-

eral Nobel peace organizations in 2007 at the World Summit of Nobel Peace Laureates.¹ Together with Glenn D. Paige, Maguire was involved particularly in drafting of its Principle 13 which calls upon “all to work together towards a just, killing-free world in which everyone has the right not to be killed and responsibility not to kill others.”

The Charter was formally launched in December 2007 in Rome. It set out the Principles which we as humankind can speak to many of our hearts and minds as values we can identify with and own. It is hoped this Charter will be supported by youth, civil society, NGOs, governments, the United Nations, Faith traditions, and will add to the many other Charters, Treaties and International Legal Agreements to build a foundation of justice and peace. The First Parliament in the world to adopt the Charter, together with the Proposal for a Governmental Ministry of Peace, was Calabria, in Italy.

Last time I met Máiread Maguire was in the fall of 2015 in Ottawa. She had been coming to Ottawa in recent years as the office of the Nobel Peace Women Initiative group of which she is a co-founder is located. It gives her opportunity to meet with her fellow “sister” Nobel peace laureates. The group gets together to chart a course of action on wide ranging topics as the Nobel Women’s stands on Violence and rape of women, Impact of wars on women, Implementation of UN 1325 Resolution seeking enhanced participation of women in political decision-making etc.

One admired Maguire not just as a passionate speaker but for her fearlessness in being in the front line providing support for demonstrations for nuclear disarmament, standing for dismantling walls between Palestine and Israeli, being on Gaza Boat to provide civil supplies to Gaza inhabitants, visiting civil society groups in Syria, Afghanistan and Bangladesh. When I asked her once about such engagement, her response that her support was always for the weakest and victims of social and economic injustice who were seeking ways to work on nonviolent solution amidst bombing and killings on ground.

One of the books which inspired me greatly is entitled, ‘The Vision of Peace’ by Máiread Maguire, it contains articles and speeches describing her life as an activist. The book is divided in three parts: Peace in Northern Ireland, Peace in the World and Peace in the Humanity. Her vision depicting hope and optimism shows that a nonviolent world is possible. An excerpt full of hope from the book (Maguire, 1999: p.xix):

¹ <http://www.nobelforpeace-summits.org/DEV/docs/charter-ENG.pdf>

I believe that hope for the future depends on each of us taking nonviolence into our hearts and minds and developing new and imaginative structures which are nonviolent and life giving for all...Some people will argue that this is too idealistic. I believe it is very realistic. I am convinced that humanity is fast evolving to this higher consciousness. For those who say it cannot be done, let us remember that humanity learned to abolish slavery. Our task is no less than abolition of violence and war.

On inevitability of change, she had seen a remarkable progress in her own country. When the Ireland Good Friday Peace Agreement signed on April 10, 1998 was put for approval to the people of Ireland in North and South, for a referendum, it won overwhelming approval—with 72 percent of the people of Northern Ireland voting “Yes” for it. She attributes four key factors to achieving success in Northern Ireland at making peace (Maguire, 1999: 121):

1. It took enormous courage for many of these politicians (traditional opponents) to sit together, agree to discard some long-held dogmatic principles, and accept compromise and change.
2. It took enormous courage for them to recognize each other’s “identity” and agree to each person’s right to different political aspirations.
3. It took enormous courage to agree to be inclusive rather than exclusive.
4. It took enormous courage to admit that violence is not the way forward and to pledge themselves to nonviolence and democracy.

When this agreement was reached by the politicians, Maguire wrote, “it was real sea-change in our politics. It was a consensus agreement - the first ever to be reached by age-old protagonists. It was above all an agreement to accept change.” (Maguire, 121)

In early 2015, I was in Ireland for three months. I was pleasantly surprised to see that over two decades since the agreement had been in place how much work had taken place and progress made by all parties and governments involved to nurture peace. Occasionally, whenever roadblocks came the communities on both sides opted for peaceful means rather than returning to guns and killings. I was proud to see my friend Máiread Maguire and her Peace People were a part of that peacebuilding process.

In a presentation at a Disarmament Conference in Vatican in November 2017 where she was invited by Pope Francis with 9 Nobel Peace Laureates to suggest ways of ending wars and conflicts, she unhesitatingly pointed out:

We need to throw out the Just War theory, a phony piece of morality. Instead we can develop a new Theology of Peace and Nonviolence and ar-

articulate a clear unambiguous rejection of violence. Religion cannot be used to justify war or armed struggle.

Despite political ups and downs and prevalence of social injustice and continuous challenge to human rights, she believes that a world without killing, militarism and war is possible one, we just have to believe and work together for it.

What a blessing to have her for a colleague with such an empowering vision of nonviolent-nonkilling peace.

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6. Concluding Reflections: The Way to Nonkilling

We are children of nature and to nature will we return. In different traditions the nature is called God's creation and life cycle symbolized by expressions such as dust to dust or ash to ash etc. Some say God we came from and to we will return. There are belief systems that talk about the creation as a mix of dynamic energies, one form of energy creates life, other sustains it, and finally the third is for dissolution, to merge into another cycle of creation-sustenance-dissolution. So what is the meaning and purpose of life? Whatever that may be, one thing is certain for earthlings that without life neither the purpose of life or its meaning can be accomplished.

Since my childhood if I were to look for something constant in me, it has been an awareness of a sense of common humanity—truth and wonderment why one became the other just by a birth? Differences arising from being born in a different family, religion, country and so on. Why such heavy consequences a child has to pay for the unfathomable way in which cards of life are dealt with? How to bring sense into that which has separated us from one another knowing that we are all one, united by a common spirit, the air we breathe and the same five elements we are all made of? How does one provide some meaning and balance to be able to fill gaps to comprehend that? Gandhi responded for me as follows:

To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say religion has nothing to do with politics do not know what religion means. (*Autobiography or The Story of My Experiments with Truth* (Gandhi, 2001: 453)

The beginning of new millennium was an inspirational moment with the UNESCO and the United Nations declaring its first decade as the Decade of Culture of Peace and Prevention of Violence Against Women and Children of the World. The media gave wide coverage to inter-faith events and

conferences across the globe led often by world religion leaders, including Pope John Paul II. His impressive Middle Eastern pilgrimage to the holy places of Judaism and Christianity, essentially the journey in the footsteps of Christ and his apostles two millennia ago, was momentous. Pope John Paul II, the leader of largest and oldest Christian denomination, its mother church, praying in mosques, synagogues and churches of the region was unheard of and a sight to watch.

The genuine efforts of the incumbent papacy and other world faiths at ecumenical reconciliation, seeking forgiveness from other churches and religions gave one hope about peace and amity in future. It seemed wonderful stepping into the new Millennium. However, this short lived period of optimism abruptly ended on 11 September 2001 (9/11) with the attack on the World Trade Twin Towers in New York by 19 Al Qaeda Wahabi terrorists and the launch of a full-scale war on Iraq by USA and its allies in 2003-2004 showing once again the fragility of peace and in creating a culture of nonviolence. How to replace that culture of violence with a culture of peace at home and abroad? The theme re-emerged into prominence with the 9/11 and its aftermath. It showed whenever one was threatened with loss of power, violence stepped in to hold on to the status quo.

The faith and ethics that were once to provide encouragement and inspiration to the people all over were getting hollowed out through violent thrusts of capitalism based on unchecked greed and inequality promoted by nexus of economic and political elites in the name of globalization. In the end, those who chose to resist economic globalization and those who unabashedly promoted consumerism were to become hostage to the cycle of violence as seen in protracted conflicts in the Middle East in the first two decades of the millennium. Those conflicts were not limited to the region, but had direct impact not only on western countries and also rest of the world.

My concern and views for the need for a nonviolent global society were shaped in this changing global environment. I found there were many minds and voices around who were echoing the same concern in more profound ways than I could ever articulate. There was however little recognition given to erosion of ethics and subsequent dissatisfaction with the neo-corporate colonialism emerging in conflicts at individual, societal, national and global levels. Most responses to conflict one noted was through armed interventions where quite often ordinary civilians bore the brunt of being shot at, bombed, and frequently displaced in hundreds of thousands by violent acts of all those involved from within a state and outsiders.

My search for nonviolent underpinnings in and around made me contemplate on the purpose of intersections since my childhood with such peace builders as Mahatma Gandhi, Lester B. Pearson, Bhagavan Sathya Sai, Glenn D. Paige and Máiread Maguire. Gandhi for his dedicated student like commitment to search for relative and absolute Truth; Lester B. Pearson as consummate diplomat and politician seeking to find political solutions through diplomacy to the problems of conflict and poverty; Glenn D. Paige for his academic social science rigour; Máiread Maguire for her activist work for peace and justice; and Bhagavan Sathya Sai for his message of connected collective consciousness with groundings in unconditional love and selfless service. All of them shared a global vision of unity of faiths, a notion of common humanity, and a belief in prevention of wars and violence. Their work made a profound impression in shaping my intellect and character in one way or the other.

Their journeys taught me that life is not just about knowing the answer to the question, who am I? It was also about why I am here, what I am going to do with it, but more importantly *how* am I going to accomplish this? As it has been said, the journey is as important as the destination. Their vision for humanity and respect for human values maybe differently expressed, it spoke to the truth I was eagerly searching.

I would find that in my first glimpse of Mahatma Gandhi as a six-year-old, his notion of Truth and Nonviolence became clearer and meaningful as I grew up. Gandhi's name will continue to be mentioned as a source of inspiration for many in my generation. Dalai Lama while accepting his Nobel Peace Prize pointed about Gandhi:

I accept it as a tribute to the man who founded the modern tradition of nonviolent action for change—Mahatma Gandhi - whose life taught and inspired me... His message over the years has been that we are all basically the same human beings. We all seek happiness and try to avoid suffering. We have the same basic human needs and concerns. All of us human beings want freedom and the right to determine our own destiny as individuals and as peoples. That is human nature...I believe all religions pursue the same goals, that of cultivating human goodness and bringing happiness to all human beings. Though the means might appear different the ends are the same. (Dalai Lama: Nobel Prize Acceptance Speech)

There was a similar yearning in Máiread Maguire's Catholic convictions when she spoke of nonkilling, ministries of peace, or in her appeals for nuclear disarmament, she spoke with humility and respect for others' right to choose their own paths, reminding one that the spark of divinity lives in every heart, and none of us had a monopoly on truth. She did not want us

to make false divisions between nonviolent believers and unbelievers. “We are the human family, interconnected, interdependent, and we need to work together, no matter what our differences, to the common goal of building a more just and humane world for all.”

Both Lester B. Pearson and Glenn D. Paige had witnessed wars closely as soldiers and their respective careers were more involved in the study of policy formulation and politics of conflict transformation. Even though they did not focus on religion or faith as fundamental constituent for individual or collective transformation, they believed that everyone could develop good heart and a sense of universal responsibility with or without religion.

One thing common running through the lives of these nonviolent champions was that they were not mere conceptual thinkers. They were all engaged in working on finding practical humane solutions to the needs and issues of the world they lived in. The basic principles were the same which could be summed up in four words: stop killing, start talking; love all, serve all; end war and poverty; world is one big family etc. They were all recognized for their thoughts and actions in their own times, to having brought peace when it was unthinkable.

Coming across Glenn Paige’s Nonkilling paradigm happened at the time when spiritually I was anchored in the encompassing universal message of Sri Sathya Sai who spoke about the same Divine in everyone. Killing or harming another human thereby meant killing and harming the Divine in the other body. It is said courage is the first virtue, if you have that you are able to realize other values. However even before being courageous, you first need to know your self, that to find within you that unconditional loving Self. Sathya Sai’s teachings spoke about that core essence of our shared humanness and humanity. Similarly, in Gandhi’s concept of Nonviolence, search for God and Truth were not pre-determined but searched through critical thinking, following the life-enhancing golden rule of reciprocity that required a belief in co-existence of all beings.

At human level, the problem was the walls of superiority and condensation that we had created through cultures and religions. The fragility of tiny blue planet that we lived on despite mounting evidence had not yet sunk in. Despite having reached the moon and back, and finding that humans possess a common DNA, vested economic and political interests continued to regard a fellow human as ‘the other’. The ‘other’ had become entrenched in the definition of a nation-state where to defend sovereignty it focused on preparedness of its citizenship to use treasury and public lives as sacrifice for a nation state in the name of patriotism. Both the religious and political leadership did

not know either how to get out of the conundrum juggling between making their culture and particular religion sound higher to others and making pronouncements of being universal and cosmopolitan at the same time. Then there were millions and millions of spiritually wounded who had given up on religion, relying solely on reason as the basis of finding right meaning and purpose in their lives. Without driven by religion or notion of God as something larger and powerful, maybe they could see more clearly existing nexus of religious, political, and economic elites as a cause of present situation.

Once I realized that boundaries between secular and divine, religion and faith were man-made and that we were all One—a part of the collective super consciousness, my worldview changed, showing core of my moral imperative. The basic human values were in fact not limited to one religion but were present in the essence of all world belief systems. From the time of Moses, Zoroaster, Krishna, Buddha, Jesus, Mohammed, Nanak and onwards, the basic human values originating independently in different parts of the globe signified the yearning of humans to be alive, happy, and be at peace. It was difficult to find a faith which would pronounce that one should not speak truth, not protect life, love conditionally, or be unpeaceful and violent. The values of love, peace, truth, righteousness, and nonviolence were interconnected. You chose one and it led you to the others.

From Ahimsa, Nonviolence to Nonkilling

Nonviolence value had a special resonance. It began to show connections between my past and present, connecting dots from Mahatma Gandhi to Máiread Maguire, from Ahimsa, Nonviolence to Nonkilling. This was not about rejecting one and accepting the other, but trying to comprehend the importance of life sustaining energies and recognizing in them the life affirming constituents. Mahatma Gandhi and Ahimsa came in a pair. His Autobiography made it clear that my inclination to comprehend his journey was not without meaning. He was one of the pioneers who had practiced what he preached confronting issues of modern times from feudalism, capitalism, militarism and even the possibility of nuclear annihilation. His plans for constructive programs opposed consumerism to be in line with ecology. His 'Talisman' to measure the success of a public policy or a personal initiative was to think first how it affected the poorest of poor. In his description of Swarajya (Self Rule), he writes:

Whenever you are in doubt, or when the real self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj for the hungry and spiritually starving millions? Then you will find your doubts and your self melting away.

The search for Gandhi-like nonviolent champions led me in history to gain better understanding of Buddha, Mahavira and Asoka and even my wife's Catholicism, making me comprehend that Jesus was one of the earliest champions of nonviolence. His Passion walk to the Cross is all about the Sixth Commandment—"Thou shall not kill". This was reinforced by reading other Christian practitioners as Leo Tolstoy, Thomas Merton, Dorothy Day, Dr. Martin Luther King Jr. including contemporary Jean Vanier, Mother Teresa, and many more. On his way to Calvary, while carrying the Cross, Jesus is spat upon, slapped, and whipped but he doesn't utter a word of protest or become angry, he is nailed to the Cross he has been carrying. He loves and forgives those who have inflicted pain.

Gandhi's search for truth was always combined with praxis that he would describe as his "experiments". He was not dogmatic, he continuously agonized on the righteousness of his actions. His spiritual doubts were honest, propelling him to question his basic tenets of beliefs. He was persistent in his search till he found answers to his doubts. These searches were not backward, affirmation of exploitative structures, but forward looking and modern in their sensibilities and process, though at the same time quietly anchored in tradition.

Similarly, Paige's Nonkilling evidence-based paradigm was grounded in philosophy of reason and tolerance linked to the idea of forward looking that humanity could improve its lot if it factored in public decision-making explicitly the life affirming Nonkilling value. Understanding universal human values, a bit deeper in the context of one's own culture and tradition may help find connections with the others. Pearson was not a pacifist. A functionary-politician he was as his son Geoffrey described, someone with a sense of history and conscious of developments taking place in post war world. The mark of a great leader is to seize the day, and to make use of opportunities at hand.

Glenn Paige was a visionary educator who in order to promote his ideas through debate and discussion showed consistency, tenacity and courage in defining new grounds and expanding horizons of the social science disci-

pline, combining theory with praxis. His association kept providing me provocative and creative ideas, as well as a new lexicon by identifying and defining a field which could have serious opportunities for future exploration on possibilities for global and human security, and impact disciplines beyond political science.

Paige's Nonkilling creativity taught that unlike violence and lethality it could produce unending ideas for overcoming a conflict. It was a continual process of listening and learning and coming up with new possibilities of bringing consensus to a conflict to resolve it. Nonkilling creativity in research as Paige would repeat was open-ended, evidence-based, and measurable similar to life-affirming non-lethal research and interventions in medicine. Like in every other field, such space for intellectual creativity in non-killing had to be nurtured and developed with new ideas.

Paige's nonkilling was not that of traditional spiritual-philosophical definition of nonviolence as the absence of something. It was much more broad and positive than that, beyond human attributes of empathy and compassion or non injury in thoughts, words and deeds definition of nonviolent peace. Ethics was only one element of nonkilling. The multifaceted Nonkilling encompassing our alpha to omega was related to our personal, private, and public spheres in working towards a Nonkilling Global Society.

Seven Grounds for Nonkilling Global Society

Paige's evidence based thesis of the possibility of a nonkilling global society rested on seven grounds: 1. Most humans do not kill. 2. Powerful non-killing potentials reside in the spiritual heritage of humankind. 3. Science demonstrates and forecasts nonkilling human capabilities. 4. Transitional nonkilling public policies such as abolition of the death penalty and recognition of conscientious objection to military service have been adopted by even violence-created nation states. 5. Various social institutions based upon nonkilling principles exist showing that in combination they already provide functional equivalents of nonkilling societies. Nonviolent popular struggles for political and socioeconomic change demonstrate increasingly powerful alternatives to revolutionary lethality. 6. Roots of nonkilling inspiration and experience can be discovered in historical traditions throughout the world. 7. Ultimately the promise of nonkilling transition rests upon examples of nonkilling individuals, men and women, celebrated and unknown, whose courageous lives testify to its achievability. (Paige, 2002:148)

The Nonkilling paradigm showed me: One, life is embedded in Nonkilling. We humans are not inherently killers, humans are essentially nonkillers. We may be aggressive by nature, but not killers. Nonkilling societies are possible. Two, there is an empirical problem to be solved. Nonkilling helps us to prioritize. Because vast resources for human security are skewed to military interventions and warfare, a shift in support and resources is badly needed to create alternate structures to enable new policies, mandates, programs and institutions aimed at prevention of lethality. It was only when explicit efforts are put in place to create such institutions, legislation and processes, that an effective monitoring system and support could be nurtured for prevention of violence globally.

The pace at which the paradigm shifts have been taking place in the post-Copernican world is amazing. We are entering into a period of yet another consciousness enhancing era. It was Einstein's theory of relativity in 1905 which introduced us to another understanding of universe—its expansiveness and its notion of time through his theories about what is light and what is the nature of matter? However, it was only with the launch of the first satellite Sputnik in 1957 and of the man landing on the Moon in 1969 when we began to see practical values of those theories and a new view of the universe. Scientists are still tapping into Einstein's theories and its varied impacts. One impact being the awareness of universe that dwarfs us into triviality, a recognition of our fragility and the planet Earth we live on—the importance of being 'humans' on the Planet Earth. A notion of unity as humans is slowly dawning on our parochial nation-state identities, a concept that came into play mainly after the First World War around 1916 (1648 Westphalia Treaty of Peace as model for a sovereign state was limited to Europe and driven by Catholic Church, Hobbes-Leviathan model of power and principalities of the time).

With emergence of interlinked problems of the world poverty, security and environment in the new millennium, a shift from nation-state to a global society is already shaping a new consciousness of ourselves as a human, our humanity, and of a humane world. Ultimately impact of epoch-changing scientific discoveries is going to be on the earth than in galaxies and black holes; it will be how we view ourselves and our planet? That will be unraveled by next generations.

Anthropologist Sponsel notes that "killers in war or other contexts are actually killing their own siblings, if you consider that all humans today had the same mother 200,000 years ago, according to human geneticists tracing mitochondrial DNA." (Sponsel, 2017) He adds that the ultimate fundamen-

tal and pivotal question, is not whether human nature is inherently violent and warlike, or the opposite, but more importantly when are choices consciously made in one direction or the other. What specifics are involved. From the history of the wars in Afghanistan, Iraq, and Syria, not only the horrors should be obvious, but also the sheer futility of enterprise.

The diffusion of knowledge takes longer than life time of its innovator in finding its application—its full realization from fundamental to its application. Its development could take a couple of generations for its full realization. Such is the potential for Nonkilling paradigm as we shift the focus instead of viewing ourselves as the violence prone and aggressive animals driven by power, ambition and competition. Human is more than a singular individual. As we found in the last century impotency of military power and arms build-up in resolving root causes of conflict. In fact, we noted in majority of cases nonviolent revolutions became the primary tools for accomplishing decolonization and the ending of slavery etc.

The dawn of a Nonkilling Era continues to unfold, it is already there as Paige's work pointed out a decade ago, it will be rapidly accelerating because killing or its consequence are unsustainable both at micro level in resolution of a localized land or ethnic dispute or catastrophic destruction of the planet through a nuclear war. Eventually, there is no independent play - the consequence of an action small or larger will increasingly be felt globally be it related to war, poverty or degradation of the planet or beyond. In the first two decades of 21st Century, such statement is no longer a theoretical assumption, but in reality being witnessed globally—the truth becomes transparent today in myriad ways despite efforts of the vested interests to manipulate it, not wanting to be seen as inhuman entities.

The impact of new technology, new knowledge and its rapid diffusion has unleashed alternatives that cannot be put aside and ignored. They have to be mediated through a process of consensus building in a long-term process of education, confidence-building and just institutions grounded in global nonkilling ethos.

Glenn Paige's Center for Global Nonkilling, an NGO with special UN consultative status, has a unique mission that is aimed at both individuals and societies for inspirational and transformative purposes to prevent violence: *"To promote change toward the measurable goal of a killing-free world by means open to infinite human creativity in reverence for life."* Concentrating on scientific 'evidence based approach' to the problems of violence, this would require as he states on drawing upon, advancing, and combining the Spiritual, Scientific, Skill, and Arts capabilities of humankind for change. The

paradigm is beyond traditional dichotomy between rich-poor, urban-rural, weak-powerful. A nonkilling analysis demands application at all levels - individual, societal, national and global. It is the highest priority and prime human value without which nothing could exist and matters, a value that permeates our Alpha to Omega.

Paige's Nonkilling society paradigm was an over-arching principle that integrated existing peace paradigms envisioning a kind of potential change that was open and measurable. Such vision for a peacebuilding architecture was lagging in existing models. Paige in his Nonkilling society described the possibility of a range of nonkilling institutions, programs, and policies using a basic criterion - whether these institutions (political, economic, cultural, religious etc.) enhance or reduce killings? Fellow social scientist and a peace study pioneer Johan Galtung describes Nonkilling "very important in and by itself" (21/09/18 email to Anoop Swarup). There is a stand alone primacy about Nonkilling, opposite of any kind of violence, totally independent, the highest priority without which nothing else can exist. You take it out, and life is gone. It took almost a decade of association with Professor Paige to come to comprehend the core essence of Nonkilling and realize its significance for understanding our past and present, and shaping future. CGNK is one pioneering centre with a few worldwide affiliates to study humanity's nonkilling potential and the needed nonkilling institution building capacity globally to create peace industrial complexes in order to ameliorate global poverty, armed conflicts, and environmental degradation. In the next 100 years, we are likely to see not just one but thousands of CGNK like organizations across the globe.

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Center for Global Nonkilling—for extensive list of scholarly works (books and papers) published on Nonkilling in Social Sciences, browse: www.nonkilling.org

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Balwant Bhaneja is author of six books. He has written widely on politics, science and arts. His recent works include: *Troubled Pilgrimage: Passage to Pakistan* (Toronto: TSAR/Mawenzi Books) and *Quest for Gandhi: A Nonkilling Journey* (Honolulu: Center of Global Nonkilling); as well as a collaboration with Indian playwright Vijay Tendulkar, *Two Plays: The Cyclist and His Fifth Woman* (Oxford University Press, India). A former career diplomat with Canadian Foreign Service, he served in London, Berlin and Bonn. He holds a Ph.D. from Victoria University of Manchester, U.K. and an M.A. in International Relations from Norman Patterson School of International Affairs, Carleton University, Ottawa, Canada.

Other books by Balwant Bhaneja:

- *Troubled Pilgrimage: Passage to Pakistan*
- *Quest for Gandhi: A Nonkilling Journey*
- *Vijay Tendulkar: Two plays – The Cyclist and His Fifth Woman* (as a co-author/translator)
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