

## **The 2017 Jaipur Declaration on Science, Spirituality, Universal Peace and SDGs, 20 Dec, 2017**

We have come together in Jaipur, Rajasthan, from all over India, and all over the world, hosted by Anuvibha, to discuss, debate and share ideas on how science and spirituality can better cooperate for world peace and nonviolence.<sup>1</sup> After several days of discussions our tentative conclusions are as follows:

1. Recent developments in ecological science about the interconnectivity of all elements of natural systems point to a convergence with ancient spiritual teachings about the simultaneous interconnectivity of all beings<sup>2</sup>
2. The practices of complementary and alternative medicine point to a reconciliation between scientific medicine and spiritual approaches to healing. We need holistic health-care for everyone on the planet<sup>3</sup>
3. Modern peace and conflict research points towards a transpersonal core reality which can heal and reconcile religious conflicts and wars<sup>4</sup>
4. Evolutionary theory needs to include exploration of some kind of Divine Intelligence at work behind the complexity of living systems each in their ecologic niches; open minded scientists and rational metaphysicians need to meet in common ground and in humility work out the details of how Divine Intelligence enables evolutionary processes to take

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<sup>1</sup> The tensions between the scientific and spiritual world views are often exaggerated from purists on both sides. We believe profoundly, and indeed the whole purpose of our conference was premised on the fact that science and spirituality need each other, just as a car needs a set of working tyres, as well as headlights.

<sup>2</sup> The science of ecology, in its modern formulation, is only about 50 years old, but it arises from the perennial philosophical observation that “everything is interconnected”. All the great religious and philosophical systems of humanity affirm this. Now, for the first time, we can understand this through detailed and painstaking scientific studies.

<sup>3</sup> This was one of our key themes of our conference and many speakers addressed this challenge from different angles. The consensus was that, whereas modern scientific medicine is very good at identifying specific diseases and their nomenclature, it is less good at therapy and treatment; this is where complementary medical systems come in handy. They can contribute to the overall wellbeing of the patient, which in turn harnesses antibodies and the natural defence mechanism of the immune system. Spiritual healing seems to work with a speeded-up version of this process. Mental health issues can also be greatly helped by developing the inner imaginal and psychological resources that are open to us if we but learn to find the key.

<sup>4</sup> Another important theme of our conference, was the apparent incapacity of the conflict resolution facilities available to our world leaders, including the United Nations, the European Union, the Commonwealth of Nations, the British Commonwealth etc. as people come from diverse spiritual perspectives, we were united in the belief that, the conflicts currently raging in the world, can indeed be logically, methodically and systematically resolved and healed with the intelligent and active co-operation of spiritual practitioners, religious thinkers, theologians and conflict resolution experts.

place, and to reject models of evolution that depend on the inevitability of violence and the “struggle for survival”<sup>5</sup>

5. Inter-religious wars need to be replaced by interfaith cooperation, and religions are invited to sign the Interfaith Peace Treaty as a mark of lasting commitment to non-violent means of solving their theological differences. Philosophers have a special duty to help facilitate this peace-making process.<sup>6</sup>
6. Terrorism and the misuse of modern technology for cyber-conflicts, modern weapons development, robots and drones, and the huge expenditures on military industries need to be replaced by investment in wisdom and peace technology, in which truth replaces fake news and propaganda.<sup>7</sup> The non-violence movement needs to join the 9/11 truth

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<sup>5</sup> In today’s global society there are secular and materialistic scientists who argue that, human life is simply the product of a long period of evolutionary competition and that aggression and violence are, therefore, inbuilt in the human condition. Spiritual thinkers and metaphysicians, on the other hand, argue that all of life, matter, energy, nature and the universe around us, have a reason as a result of the divine loving act of a creative intelligence so vast and comprehensive, that we can only speculate as to its true nature. Our conference included thinkers on all points of this bipolarity, but we agreed that if we too achieve a peaceful and non-violent world, we will need to come together and study the evidence of evolution in its most comprehensive and holistic overview. Somehow, somewhere, love has to be part of the forward thrust of the evolutionary process that has given birth to all of life and that, although there is violence and death built into the life cycle, nature by enlarge, keeps it to the minimum. We humans, surely need to do the same.

<sup>6</sup> *The Interfaith Peace Treaty*, is a unique tool for solving the ongoing wars between religious groups. In the Middle East there are wars and conflicts between people supporting Judaism, Sunni Islam, Shiia Islam, the Alawite version of Islam, the Druze, all the different types of Christians, secularists and so on. When religious differences are used to stoke militarism and militant nationalism, we have an apparently insoluble problem, which our secular peace-making structures such as the UN and the Eu, are failing to solve properly. Hence the need for the Interfaith Peace Treaty, which is the first time in history anyone has thought of asking religious representatives to sign a formal truce and peace treaty with representatives of other faiths. The logic behind this proposal is simple: how do wars end? They end with a Peace Treaty. How will the religious wars raging on the planet end? They will end with a Peace Treaty; hence the more people that sign the Treaty and spread the word of its creation, the better. Drafted in English initially, the Treaty has been translated so far into Russian, Japanese, Italian, German and Swedish; we are looking for translators to put it into the other major languages of the world including India. Philosophers have a special duty in our opinion, to facilitate this interfaith peace-making, because by definition, philosophers ought to reason above the inter-religious warfare that is raging all about us.

<sup>7</sup> Today’s advanced technology is being used more and more for military purposes. Even computers and the internet are being used to wage cyber warfare between the nations. Instead of using the wonders of modern technology for peaceful purposes, our research and development scientists are thinking up ever more sophisticated ways of developing weapons and causing harm to other people. We are calling for this situation to be transformed and instead urged that people should work to transform the military industrial complex into the peace industrial complex. One such attempt is the

movement since truth and peace are one and indivisible and we need to understand why and how 9/11 actually happened, and who was behind it, in order to heal the recent tragic wars of the Middle East in truth and justice.<sup>8</sup> Military expenditure needs to be cut universally by 50% worldwide and funds put towards alleviating world poverty and enabling holistic social development. All nations should sign a global commitment to non-violent diplomacy to make this possible.<sup>9</sup>

7. A non-violent socio-political world order is possible, once we realise that killing is not actually inherent in human nature,<sup>10</sup> and instead, we reaffirm our capacity for love and altruism;<sup>11</sup> men and women need to reclaim our capacity to love one another and

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launching of the Leonardo da Vinci Peace Prize in 2018 which will award a prize to the winning architectural design for building an upper floor on top of the Pentagon. In the form of a nine-sided building, which will house the US Department of Peace.

<sup>8</sup> The events that happened in the USA on 9/11/2001 and the associated murder of Ahmed Shah Massoud in Afghanistan the day before, are still an unsolved mystery. Although the Bush government more or less immediately blamed this crime on Ossama Bin Laden and the network of Al Qaida operatives, substantial evidence gathered by the researchers of the 9/11 truth movement, have proved beyond the shadow of reasonable doubts that the official Bush narrative cannot be true. The buildings in NY were destroyed partly from within by nano-thermite explosives that had been pre-planted. The historical fact is that these events, unexplained and inexplicable, were then falsely used by Western propaganda to justify the invasion of Iraq in 2003 against all known international laws of armed conflicts. This in turn sparked off an unremitting cycle of violence in Iraq, Syria and other Middle Eastern countries. The Peace Movement, therefore, through its organised structures and networks needs to join forces with the 9/11 Truth Movement and uncover the real facts behind what happened on 9/11 and why.

<sup>9</sup> Everyone at the conference agreed that development is a key part of the future peaceful world we all envision. All agreed that economics needs to be redesigned as a science to take account of human need and not human greed, in the way that E.F. Schumacher and green economists advocate, as also did the late Acharya Mahapragya and Acharya Tulsi, and many other leading Indian and global thinkers. Yet if we are to cut the huge expenditures going on for the military worldwide, it will not be possible until the world's nations put the pursuit of non-violent diplomacy forward as their primary methodology for resolving conflict.

<sup>10</sup> In the famous work *On Killing The Psychological Cost of Learning to Kill in War and Society* (1996) by Lt. Col. Dave Grossman it was discovered by researchers that the stress of being front line combat troops in wars reduces people to have nervous breakdowns in very rapid order; killing other human beings is actually against human nature, and leads to serious psychological disturbances and complications. This has been supported by Grossman's other work *On Combat* and by the work of many other scientific psychologists. The Centre for Nonkilling in Hawaii, founded by Prof Glen Paige, also argues that Nonkilling is more natural to humans than killing and that essentially we are an altruistic and loving species. The current Director of the Centre for Nonkilling, Anoop Swarup, addressed our conference.

<sup>11</sup> Rather than seeing killing as natural for humans, we need to reframe our intellectual outlooks and realise that love and altruism are far more normal reactions to the human condition. All the great

appreciate our complementarity, so gender discrimination and sexual violence can cease;<sup>12</sup> female infanticide,<sup>13</sup> rape and sexual slavery and violence are all dreadful practices which need to stop and be replaced by mutual love and support;<sup>14</sup> each nation needs to realise our mutual need for one another in a complex pattern of interconnected colours and shapes.<sup>15</sup> Different world governance proposals should collaborate and scientists and philosophers should study their respective merits.<sup>16</sup> Non-killing and non-

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religions of mankind agree that love is the key to peace, yet exactly what love is, and how we can learn it, or appreciate it, remains a mystery. Love Studies as a scientific field is in its infancy: Prof. Leo Buscaglia of California (March 31, 1924 – June 12, 1998) was one of the pioneers, along with Prof Pitirim Sorokin (1889 – 10 February 1968)). The author of this Declaration also edits the first and only academic journal in the world on the nature of Love (*The Muses Love Journal*)

<sup>12</sup> Ignorance about the real power and purposes of sexual love is also a key factor in many forms of violence, including sexual violence and crimes of passion etc. Whereas pioneers such as Freud, Wilhelm Reich and many others, have tried to understand sexology, it is still a missing link in the vocabulary of most peace researchers. Many nonviolence advocates choose total celibacy and the renunciation of sexuality, but that is hardly a formula suitable for most of humanity, unless we are to die out entirely. Instead, a middle way must be found, whereby healthy, happy and wholesome sexuality can flourish inside committed and creative loving relationships, thus assuring personal and domestic happiness and peace. Likewise the practice of gender discrimination must end because both men and women have their beauty and their skills, their achievements and abilities – one may usually be stronger than another, but “might does not make right”.

<sup>13</sup> Female infanticide, which is the wilful killing of female foetuses when still in the womb, or the killing of baby girls when just born, is a horrific and widespread practice in some parts of the world, including India and China – where millions of girl children are specifically aborted every year; this has led to a gender imbalance in both China and India, and remains a stain on the soul of these otherwise magnificent nations; in Islam, female infanticide was one of the specific practices of pagan Mecca that Muhammad’s new revelation outlawed from the beginning.

<sup>14</sup> Instead of using violence against one another we should be exploring how to foster cooperation, love and altruism, and instead of sexual violence and rape, people need to relearn what loving sexuality is actually about, namely to foster peace, trust and emotional and intellectual and spiritual intimacy which can lead to the mutual voyage of co-enlightenment and relationships based on wisdom

<sup>15</sup> Nationalism pure and simple cannot lead to enlightenment or peace; internationalism, and the recognition that we are all a multicultural patchwork of influences and traditions, can bring about collective enlightenment as tribes, nations and peoples begin to wake up and realise how interconnected we all are. Each person on earth in the 1300 AD had approximately 1,342,177,728 direct ancestors, which means we are all literally interconnected and co-related. As Brexit Britannia is discovering the European Union is actually a beneficial and necessary instrument of inter-nationalism,

<sup>16</sup> There are several major world government proposals and projects around at the present time, such as the World Constitution and Parliament Association (founded 1958), the Universal State of the Earth, the World Federalist Movement, UN Reform organisations, etc. How to get them into alignment with each other? Various academic groups study federalist ideas from a variety of

violence should become the norm /for the peaceful settlement of disputes among peoples.<sup>17</sup> If the United Nations cannot solve the intra-national conflicts of the world, *We The Peoples* need to explore additional and complementary models of peace-making.<sup>18</sup>

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perspectives and our declaration advocates that genuine academics study which model best advances the needs of mankind for peace and nonviolence (e.g. Academic Council for the United Nations, Union of International Associations, Institute of Federalism, University of Fribourg, Switzerland; Centre for Studies on Federalism (University of Turin and University of Pavia, Italy; Australian Centre for Federalism, Australian National University, Canberra, Australia; Institute For Comparative Federalism, Bolzano, Italy; Global Dialogue on Federalism; The Forum of Federations; Center for the Study of Federalism (Temple University, USA); Conference for Federal Studies; the Section on Federalism and Intergovernmental Relations of the American Political Science Association (APSA); the International Association of Centres of Federal Studies (IACFS); Comparative Federalism and Multilevel Governance of the International Political Science Association; The Centre on Foreign Policy and Federalism (CFPF), St Jerome University, Canada; Centre d'analyse politique: Constitution et Fédéralisme (Université du Québec à Montréal, Canada), The Centre for Federal Studies is Jamia Hamdard (Hamdard University, India), Institute of Federalism of the National Academy of Law and Social Sciences of Cordoba (University of Cordoba, Argentina), Institut für Föderalismus (University of Innsbruck, Austria); Center for Federal and Governance Studies (Addis Ababa University, Ethiopia); Centre International de Formation Européenne (France); German Institute for Federal Studies (University of Hanover, Germany); European Centre for Research on Federalism (ECRF) (Eberhard Karls University Tübingen, Germany); Centre for Multilevel Federalism (CMF) (Institute of Social Sciences, Italy) Associazione Osservatorio Sul Federalismo e i Processi Di Governo, (Catholic University, Milan); Institute of Governance and Social Research (IGSR, Nigeria), Institute of Economics Siberian International Centre for Regional Studies (SICRS, Russia); Dullah Omar Institute (University of the Western Cape, South Africa); Center for State Constitutional Studies (Rutgers University); Center for the Study of Federalism (CSF) at the Meyner Center for the Study of State & Local Government (Lafayette College); Institut d'Estudis de l'Autogovern (Barcelona, Spain).

<sup>17</sup> Numerous centres advocate the non-violent resolution of disputes, an various international mediation agencies attempt to provide alternatives to outright conflict, but as yet it has not become established de facto in people's minds worldwide and in the minds of diplomats and political leaders that non-violence is the best method for resolving conflicts worldwide; the UN needs to upgrade its public image as the port of call for dispute resolution, and a new UN agency for resolving intra-state disputes needs to be created (The United Nations Intra-State Mediation Agency) since much of its dispute resolution mechanisms were established to prevent wars between nations not within nations, while most wars raging on the planet now are complex intra-state conflicts.

<sup>18</sup> This is an important additional point in our declaration; as representatives of various peace centres and peace initiatives worldwide, we are disappointed that the United Nations doesn't seem to be able to get a grip on solving intractable conflicts like the civil wars raging in Syria, Yemen, Ukraine, and many other countries. This is partly because the UN does not have its own intelligence agency, and also because its architecture has not been designed to deal with intra-state conflicts. Unless the UN can be brought up to speed to help solve these problems, then we reserve the right to explore other

8. Ancient wisdom, spirituality, prayer, meditation, yoga and other traditional spiritual practices of humanity can work together with scientific approaches to usher in a more peaceful world order.<sup>19</sup>
9. In considering the *UN Sustainable development goals*, we noted the absence of any goal about spirituality or the role of faith communities in advancing a peaceful and sustainable world, and suggest that in fact spirituality is implicit in the 17 stated goals as follows, and thus as, leaders of different spiritual paths, we pledge to work together to achieve these basic goals for all humanity:<sup>20</sup>

	<b>Sustainable development goals</b>	<b>Implicit spiritual component</b>
1	End world poverty	Concern for the poor is key in all religions
2	End world hunger	Sacred foods and ritual meals and sacraments show how food is key to the fabric of life
3	Good Health and Well-Being	Healing is key to all religions, mental and spiritual as well as physical
4	Excellent education for all	Education is vital to all faiths, and always includes a spiritual and ethical component
5	Gender complementarity and equality	The sacredness of the genders is inviolable, and marriage and marital happiness are sacraments
6	Clean water and sanitation for all	Water is one of the sacred metaphysical elements of all faiths and makes life possible
7	Affordable and Clean Energy	Energy (fire, light) is sacred to all faiths
8	Sustainable economic development for all	All people have a right and duty to work and countries

models of peacemaking outside the box, involving mediation agencies working with other bodies such as the Commonwealth or the European Union, or non-governmental bodies or interfaith organisations. With their long history of non-violence and avoidance of involvement in ideological disputation, the Jains could well offer to help with mediation of inter-religious conflicts

<sup>19</sup> Too often ill informed people, even scholars and thinkers, do not realise that ancient spiritual practices such as yoga and meditation can help with advanced scientific thinking... Scientific studies are now underway documenting the efficacy of prayer, in healing regimes, and also proving that meditation practices can help cure depression and suicidal thoughts. With much of the violence underway in the world being caused by a sophisticated form of self-harming, the fact that spirituality can lift us out of this negative feedback loop of self-destruction, can perhaps be a key to the ending of violence and war on this planet.

<sup>20</sup> The fact that the UN is non-aligned to any one religious tradition, does not mean it has to avoid all spirituality to achieve its work. On the contrary, a holistic, intelligent and scientifically compatible form of spirituality can be a great help for the UN as it attempts its near impossible tasks that confront it in today's complex world. It is in this spirit that we humbly suggest the spiritual component of the Sustainable Development Goals be considered as an empowerment tool to render their realisation even more likely. Billions of the people of the world retain a faith in religions and spirituality and thus to not harness this good will would seem like trying to set out to Samarkand without first putting petrol in your vehicle.

	countries, ending unemployment	need to create systems for this
9	Industry, Innovation and Infrastructure	New ideas and inspiration often come from deep spiritual introspection
10	Reduce income inequality within and among countries	Spiritual value cannot be measured in physical wealth alone
11	Make cities and human settlements inclusive, safe, resilient and sustainable	Cities are sacred and have been since first settled in – all have temples and sacred places
12	Ensure sustainable consumption and production patterns	Non-greed, self-sufficiency, moderation, self-restraint are universal spiritual values
13	Take urgent action to combat climate change and its impacts	Spiritual shamans and seers have intuitive knowledge of weather patterns
14	Conserve and sustainably use the oceans, seas and marine resources for sustainable development.	Oceans and seas are sacred and every religious and spiritual tradition honours them
15	Protect, restore and promote sustainable use of terrestrial ecosystems	Forests, trees, fields, animals, hills, plants, mountains, flowers, grasses, crops, all are sacred and appreciate ritual and prayer
16	Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels	Peace is central to all spiritual traditions, and conflict should always be solved non-violently; justice is the twin of peace, and religions demand fairness, truth, equity and reasoned compassion in all our dealings
17	Promote Partnerships for the Goals	Science and spirituality can work together