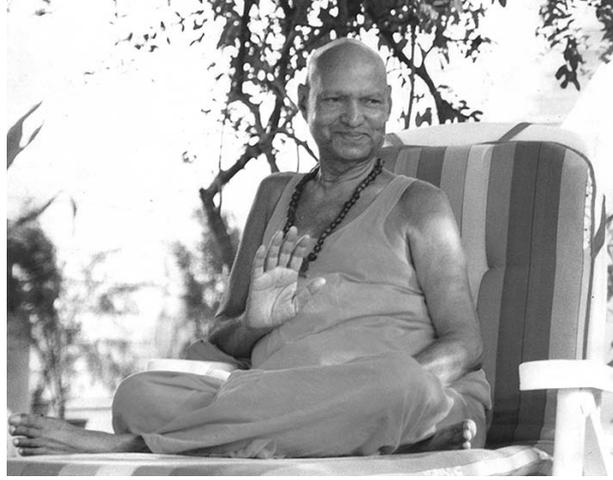


**International Conference
World Peace and
the Message of Mahatma Gandhi**

**5th October 2002
Vienna, Austria**

Under the patronage of the Ambassador of India in Austria, His Excellency T. P. Sreenivasan
and the Minister of Foreign Affairs of the Republic Austria, Dr. Benita Ferrero-Waldner

Organized under the co-sponsorship of the World Conference on Religion and Peace (WCRP) at the UN
by International Sri Deep Madhavananda Ashram Fellowship and Yoga in Daily Life



God bless the Conference on World Peace.

My congratulations for 30 years of efforts of Mahamandaleshwar Paramhans Swami Maheshwarananda through "Yoga in Daily Life" for Health, Harmony, Tolerance, Understanding, Protection of the Environment and Peace on Earth.

His Holiness Hindu Dharmasamrat Paramhans Swami Madhavananda Puri Ji Maharaj



भारत का राजदूत, वियाना
AMBASSADOR OF INDIA, VIENNA

I commend Swami Maheshwaranandaji, founder of International Sri Deep Madhavananda Ashram Fellowship and "Yoga in Daily Life" for taking the initiative to organise an International Conference on World Peace and the Message of Mahatma Gandhi in Vienna on October 5, 2002. I am privileged to be associated with this venture.

Mahatma Gandhi's birthday is indeed an appropriate occasion to join hands for world peace as he is revered around the world today as the Apostle of Peace. He fought the evils of hatred, war and violence with truth as his only weapon. He said once: "There is no path to peace, peace is the path."

Many tributes have been paid to Gandhiji, but an eloquent one by Mahakavi Vallathol Narayana Menon is worth recalling here:

"Christ's sense of sacrifice
Krishna's strategy to protect human values
Buddha's non-violence
Shankaracharya's intellectual strength
Ranti Deva's kindness
Harishchandra's truth
Prophet Mohammed's steadfastness
If you like to see all these in one human being
Go to my Guru, or learn his teachings."

(Free translation from Malayalam)

No wonder Albert Einstein said:

"Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth."

(T. P. Sreenivasan)
Ambassador Extraordinary & Plenipotentiary
of India to Austria and Slovenia
Permanent Representative of India to the UN, Vienna
Governor for India, The International Atomic Energy Agency

MAHATMA GANDHI

*Gandhi was inevitable. If humanity is to progress, Gandhi is inescapable.
He lived, thought and acted, inspired by the vision
of humanity evolving towards world of peace and harmony.
We may ignore Gandhi at our own risk.*

Martin Luther King

It was said where Gandhi resided was the Capitol of India. Mohandas Karamchand Gandhi called Mahatma "great soul" (the poet Rabindranath Tagore honoured with a Nobel price first called him that) inspired millions of Indians as a living example with his ascetic life in simplicity, kindness and love. Even today the image of the small and skinny man covered in a self weaved cotton blanket is a symbol of truth, non-violence and civil resistance and finds adoration and imitation.

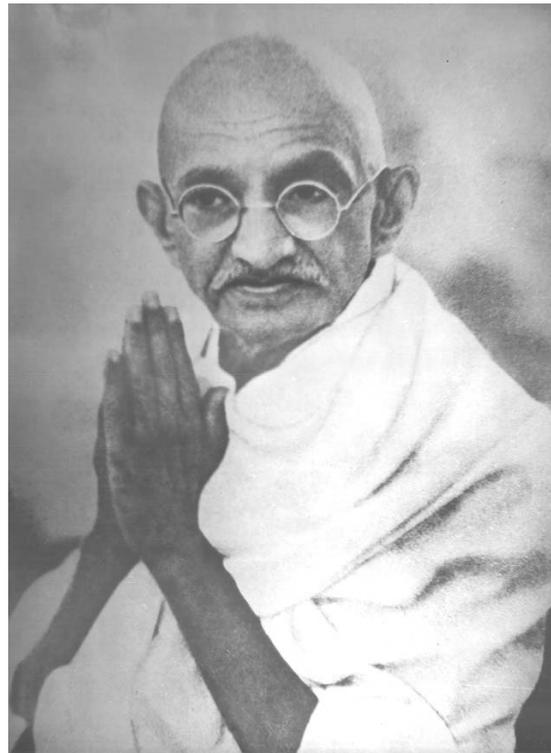
Gandhi's life story is full of courage, determination and religious willpower. His timeless message that still holds true is to combat injustice and cruelty with the means of love and truth. His message can be used to solve today's social, political and ecological problems.

To see the universal and all pervading spirit of truth, we must be able to love even the most miserable creature the same as we love ourselves. And that one, who strives for this goal, cannot venture to turn away from any possible area of life. Therefore the devotion to truth brought me to politics; and I can say with all the modesty that those who say that religion doesn't have anything to do with politics, don't know what the religion is.

M. K. Gandhi – My Autobiography or The Story of my Experiment with Truth

Gandhi motivated masses and stood up against discrimination and suppression with three concepts that were the pillars of his philosophy: Satyagraha, Ahimsa and Brahmacharya.

Satyagraha - well known after Gandhi's numerous campaigns - means "strength through truth and love." His thorough studies of the Bhagavad Gita and the Holy Bible has led him to the conviction that humanity must always stand up against evil - holding the other cheek out. For him non-collaboration with the evil was just as important as collaboration with the



good. To realize this principle he taught civil disobedience as a strategy in his speeches, essays, books and through his living example. With this Gandhi didn't mean to accept injustice but to actively stand up against it without violence. His method was to freely disregard the law and willingly served the sentence.

Realization of the Truth is not at all possible without Ahimsa (Non-violence). That is why it is said that Ahimsa is the supreme Dharma (Duty).

Mahatma respected the principle of Ahimsa, non-violence against all living beings, again as a living example - he was a strict vegetarian. In his work as a politician he expressed this by respecting all humans irrespective of sex, caste, nationality, race or religion. In particular this

was expressed through the respect and kindness he treated the colonial oppressors with.

In a letter to the British government he announces a planned measure of civil disobedience but also offers a peaceful solution:

“I cannot harm any living being intentionally least of all my fellow beings even if they have done great wrong on me or my people. Even though I consider the British rule for a curse I do not want to harm any Englishman or anyone having legitimate interest on India.”

The faith in his opponents and perceiving every means leading to a peaceful solution points to the third pillar of his philosophy Brahmacharya meaning “renouncement of worldly things and orientation to God.” “Believe in Truth, think Truth and live Truth. Howsoever triumphant untruth may seem to be, it can never prevail against truth”.

For him religion was nothing separate from day to day life. Life itself should be understood as a religion. “Life divorced from religion is not human life, it is animal life.”

In the Ashrams founded by Gandhi in South Africa and India he tried to realize and live this consciousness, human values and rights as a living example. As self-supplying communities his Ashrams welcomed everybody as long as rules of a simple and peaceful life were obeyed.

“Whoever joins me must be ready to sleep on plain floor, wear simple clothes, get up early, live from undemanding nutrition and even clean his toilet.”

Throughout many years of traveling Gandhi taught the basic concepts of self-help, inner and outer purity and respectful attitude towards all living beings, cultures and religions. With the strong experiences he made in South Africa he imperturbably chose the path of self-overcoming, learned to control his thoughts and move crowds and also learned how to make his religious conviction and moral principles to substantial elements of his politics.

Even as drops of water make an ocean, so we, too, through friendship, become an ocean of friendliness. The shape of the world would indeed be transformed if all of us live in a spirit of love and amity with one another.

Simple gestures became symbols noticed throughout the world: fasting and praying were the two most powerful “weapons” of Mahatma because they peacefully unite big crowds and take the wind out of the sails of opponents. A peaceful march, a handful of sea-salt and a spinning wheel turned out to be the powerful means to finally begin an empire to rock.

Movement opposed to ignorance. Respect opposed to enduring acceptance. Lived love towards all living beings opposed to indifference and violence. Perhaps Mahatma Gandhi’s greatest merit to the world was to actively live non-violence, truth and faith. He didn’t avoid conflicts when it came to take steps against deplorable state of affairs. „Life spent in service is the only fruitful life“. Gandhi saw it as his duty and as a human quality to attentively speak up for peaceful together of all living beings with the „greatest force at the disposal for mankind.“ This message is the timeless essence of his exemplary life which can be applied to the problems mankind is facing in the 21st century. The apparently simple goal is to realize that every action of every single human being counts:

When the inner lamp burns it illumines the whole world.

Gabriele Grunt, Vienna

The Spiritual Background of “Yoga in Daily Life”

*Honour and respect all religions, all embodiments of God, all holy places.
Pray everywhere with the same deep respect, be it in a temple,
an ashram, a synagogue, a church or a mosque.*

Paramhans Swami Maheshwarananda

THE ORIGIN OF “YOGA IN DAILY LIFE”

Long ago, the essence of Yoga was revealed in the world’s oldest spiritual scriptures, the *Vedas*. Before these texts were scribed, for many centuries the Holy traditions were transmitted orally from Master to Disciple. In this way, the original message was preserved, for no verse in *Sanskrit*, not even one letter may be omitted or altered without the grammatical structure and meter also being disturbed.

Academics believe that the oldest hymns and philosophical texts of the *Vedas* came into existence long before India’s ancestors migrated from the North. Therefore, this dates the *Vedas* as being in existence many years before the birth of Christ.

Maharishi Vyasa (also known as *Ved Vyasa*) compiled the *Vedic* hymns and transcribed them into text. In all, there were four *Vedas* recorded by *Maharishi Vyasa* - the *Rig Veda*, the *Sama Veda*, the *Yajur Veda* and the *Artharva Veda*.

The *Vedas* contain Hymns, Prayers and *Mantras* as well as instructions for the performance of sacred ceremonies. The *Vedas* also contain profound philosophical and spiritual discourses on life and death, the material and the spiritual, the genesis of the Universe, the soul and God - without the restriction of a particular concept of God, or divinity.

In those days the *Vedas* were only understood by the initiated. Yogis and spiritual Masters wrote explanations and commentaries on the

Vedas. The most important are the *Upanishads*, which are a record of the philosophical discourses, exchanged between Masters and their Disciples. These deal with the spiritual essence of the *Vedas*.

In due time, six philosophical schools of thought (*Shastras*) arose from the *Vedas* and the *Upanishads*. Of these, three have a direct link to Yoga: the *Vedanta Shastra*, *Shankya Shastra* and *Yoga Shastra*. The philosophical teachings of Yoga are found in the *Vedanta Shastra*; the scientific basis is formulated in the *Shankya Shastra*; and the principles and techniques of *Raja Yoga* are enumerated in the *Yoga Shastras*, written by *Rishi Patanjali* (approximately 200 BC).

One more fundamental Yoga text is the *Bhagavad Gita*. It deals with ethics, the conception of the world and the theory of Knowledge, as well as offering practical guidance for the attainment of Self-Knowledge and Realisation through the path of Yoga.

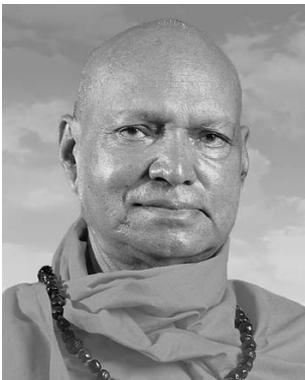
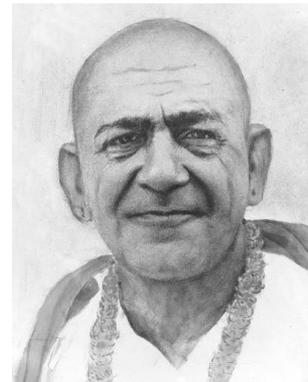
Many Saints and spiritual Masters preserve and spread the message of Yoga. Paramhans Swami Maheshwarananda is also part of a lineage, connected to a “line of Masters” through which the message of Yoga is kept alive and passed on. His Masters are:

Sri Alakh Puriji, the legendary Master of the Himalayas of whom it is said that at will, he can materialise and disappear. He is accompanied by his disciples who, from time to time, appear and also become visible with him.



Following him is **Paramyogeshwar Sri Devapuriji** who is regarded as an embodiment of the power of Shiva. Sri Devapuriji resided in Sikar District, Rajasthan (Northwest India), from mid 19th century until he left his body in 1944.

He is the Master of **Sri Deep Narayan Mahaprabhuji** who also lived and taught in Rajasthan. Sri Mahaprabhuji was born an enlightened one, a true incarnation of love and wisdom. The essence of his teachings is: "Love each and every living being at least as much as you love yourself."
Sri Mahaprabhuji left this world in the year 1963 at the age of 135.



His spiritual successor is **Paramhans Swami Madhavananda** who today lives in his Ashram in Rajasthan and works for the welfare of the world in prayer and meditation. He wrote the life story of his Master in the book "*Lila Amrit - the Divine Life of Sri Mahaprabhuji*".

Sri Mahamandaleshwar Paramhans Swami Maheshwarananda (called "Swamiji" by his disciples) carried the message of Yoga to the West, to Europe, America and Australia, and founded the system available in this book, "Yoga in Daily Life". His service in the advancement of physical, mental, social and spiritual health has been honoured and recognised worldwide and he has received many international awards. In India the honorary titles of "Doctor of Yoga" and "Professor of the Spiritual Science of Yoga" have been conferred upon him. In April 1998 he was ordained as Mahamandaleshwar of the Holy order of Maha Nirvana Akhara.



THE SYSTEM “YOGA IN DAILY LIFE”

A Science of Body, Mind, Consciousness and Soul

By Paramhans Swami Maheshwarananda



To live in harmony with oneself and the environment is the wish of every human. However, in modern times greater physical and emotional demands are constantly placed upon many areas of life. The result: more and more people suffer from physical and mental tension such as stress, anxiety, insomnia, unbalanced physical activity and lack of exercise. That is why methods and techniques for the attainment and improvement of health, as well as physical, mental and spiritual harmony, are of great importance and it is exactly in this respect that “Yoga in Daily Life” comprehensively offers the help to help one’s self.

Throughout the many years that I have been active in western countries, I have become familiar with the modern lifestyle and the physical and psychological problems faced by the people of today. The knowledge and experience I gained led me to develop the system of “Yoga in Daily Life”. It is systematic and graded, integrating all areas of life and offering something valuable for each phase of life. Regardless of age or physical constitution, this system opens the classical Yoga path to all. In developing this system to accommodate the needs of today’s people, much consideration

was given to the conditions of modern society, without losing the originality and effect of the ancient teachings.

The word “Yoga” originates from Sanskrit and means “to join, to unite”. Yoga exercises have a holistic effect and bring body, mind, consciousness and soul into balance. In this way Yoga assists us to cope with everyday demands, problems and worries. Yoga helps to develop a greater understanding of our self, the purpose of life and our relationship to God. On the spiritual path, Yoga leads us to supreme knowledge and eternal bliss, in the union of the individual Self with the universal Self. Yoga is that supreme, cosmic principle. It is the light of life, the universal creative consciousness that is always awake and never sleeps; that always was, always is and always will be.

Many thousands of years ago in India, *Rishis* (wise men and saints) explored nature and the cosmos in their meditations. They discovered the laws of the material and spiritual realms and gained an insight into the connections within the universe. They investigated the cosmic laws, the laws of nature and the elements, life on the earth and the powers and energies at work in the universe - both in the

external world as well as on a spiritual level. The unity of matter and energy, the origin of the universe and the effects of the elementary powers have been described and explained in the Vedas. Much of this knowledge has been rediscovered and confirmed by modern science.

From these experiences and insights a far-reaching and comprehensive system known as Yoga originated and gave us valuable, practical instructions for body, breath, concentration, relaxation and meditation. The practices that this book offers have therefore already proven themselves over thousands of years and have been found to be helpful by millions of people. The system "Yoga in Daily Life" is taught worldwide in Yoga Centres, Adult Education Centres, Health Institutions, Fitness and Sports Clubs, Rehabilitation Centres and Health Resorts. It is suitable for all age groups - it requires no "acrobatic" abilities and also gives unfit, as well as handicapped, ill and convalescent people the possibility of practicing Yoga. The name itself indicates that Yoga can be and should be used "in Daily Life". The exercise levels were worked out with the consultative participation of doctors and physiotherapists and can therefore - with observation of the rules and precautions given - be practiced independently at home by anyone. "Yoga in Daily Life" is a holistically orientated system, which means it takes into consideration not only the physical, but also the mental and spiritual aspects. Positive thinking, perseverance, discipline, orientation towards the Supreme, prayer as well as kindness and understanding, form the way to Self-knowledge and Self-realisation.

The main goals of "Yoga in Daily Life" are:

- Physical Health
- Mental Health
- Social Health
- Spiritual Health
- Self-Realisation or realisation of the Divine within us

These goals are attained through:

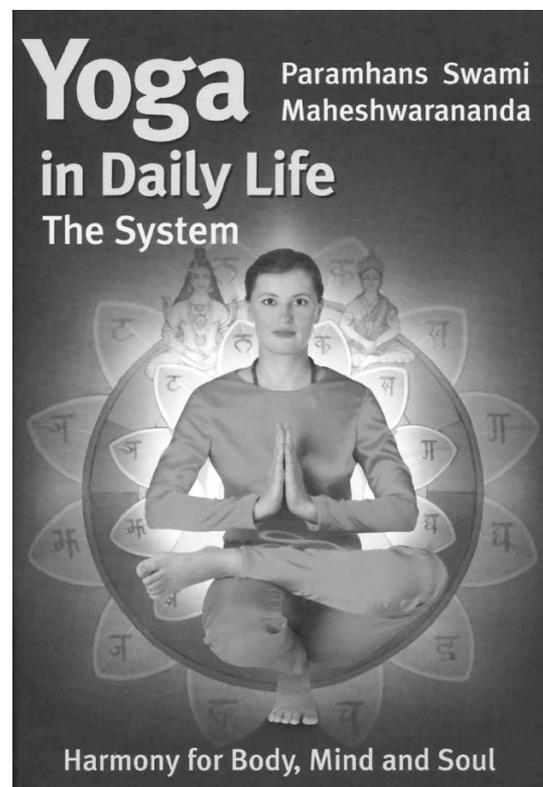
- Love and help for all living beings
- Respect for life, protection of nature and the environment
- A peaceful state of mind
- Full vegetarian diet
- Pure thoughts and positive lifestyle
- Physical, mental and spiritual practices
- Tolerance for all nations, cultures and religion

Physical Health

The health of the body is of fundamental importance in life. As the Swiss-born Physician, Paracelsus, very correctly said: "Health isn't everything, but without health everything is nothing". To preserve and restore health there are physical exercises (*Asanas*), breathing exercises (*Pranayama*) and relaxation techniques.

Within "Yoga in Daily Life" the classic *Asanas* and *Pranayama* are divided into an eight-level system, beginning with "Sarva Hitta Asanas" (meaning, "Exercises that are good for everyone"). Seven other parts follow this preparatory level and lead progressively through the practices of *Asanas* and *Pranayamas*. Several special programs have been developed from the basic exercises: "Yoga for Back Pain", "Yoga for Joints", "Yoga for Seniors", "Yoga for Managers" and "Yoga for Children". To maintain good health, other valuable exercises within "Yoga in Daily Life" include the purification techniques of Hatha Yoga. These involve deep relaxation (*Yoga Nidra*), concentration exercises (eg. *Trataka*) as well as *Mudras* and *Bandhas* (special Yoga techniques).

An even greater factor in the maintenance of good health, is the food we eat. What we eat influences both our body and psyche - our habits and qualities. In short, the food we eat



has an effect upon our whole being. Food is the source of our physical energy and vitality. Balanced and healthy foods include: grains, vegetables, pulses, fruit, nuts, milk and milk products, as well as honey, sprouts, salads, seeds, herbs and spices – either raw or freshly cooked. Foods to be avoided are old, re-heated or denatured foods, meat (including all meat products and fish) and eggs. It is also best to avoid alcohol, nicotine and drugs as these rapidly destroy our health.

Mental Health

In general, we are led throughout life by the mind and senses rather than having these under our control. However, to gain control of the mind, we must first place it under inner-analysis and purify it. Negative thoughts and fears create an imbalance in our nervous system and thus our physical function. This is the cause of many illnesses and sorrows. Clarity of thought, inner freedom, contentment and a healthy self-confidence are the basis for mental wellbeing. That is why we strive to gradually overcome our negative qualities and thoughts and aim to develop positive thoughts and behaviour.

“Yoga in Daily Life” offers numerous methods to attain mental wellbeing: *Mantra* practice *Mantra* = spiritual word or Hymn, the observance of ethical principles, the keeping of good company and the study of inspiring texts to purify and free the mind. An important tool in self-investigation and self-knowledge is the technique of “Self-Inquiry Meditation”. A step-by-step meditation technique of Self-Analysis. In this meditation practice we come into contact with our subconscious, the source of our desires, complexes, behavioural patterns and prejudices. The practice guides us in becoming acquainted with our own nature - as we are and why we are so - and then beyond self-acceptance to Self-Realisation. This technique enables us to overcome negative qualities and habits, and helps us to better manage life’s problems.

Social Health

Social health is the ability to be happy within oneself and to be able to make others happy. It means to nurture genuine contact and communication with other people, to assume responsibility within society and to work for the community. Social health is also the ability to relax and experience life in all its beauty.

One of the growing problems of our times is drug addiction. It is a clear sign of social illness. The system of “Yoga in Daily Life” can assist in overcoming this illness and grant people a new, positive aim and purpose of life. The importance of keeping good, positive company bears a great influence upon our psyche, as such companionship moulds and forms our personality and character. Positive company is of great importance in spiritual development.

Living “Yoga in Daily Life” means to work for us and for the benefit of others. To do valuable and constructive work for our neighbours and the community, to preserve nature and the environment, and for peace in the world. To practice Yoga means to be active in the most positive sense and to work for the welfare of all of mankind.

Spiritual Health

The main principle of spiritual life and the highest precept of mankind is:

ahimsa paramo dharma

Non-injury is the supreme principle

This precept embraces the principle of non-violence, through thought, word, feeling or deed. Prayer, meditation, *Mantra*, positive thinking and tolerance, lead to spiritual health.

Humans should be protectors, not destroyers. Those qualities that really make us human are the ability to give, understand and forgive. A fundamental principle of “Yoga in Daily Life” is religious freedom. Yoga is not a religion - it is the source of spirituality and wisdom, the root of all religions. Yoga transcends religious boundaries and reveals the way to unity. To protect life and respect the individuality and independence of all forms of life, is a primary practice of the Yoga teachings. By following this precept throughout life, greater tolerance, understanding, mutual love, help and compassion will be displayed between individuals and nations alike - inclusive of all humans, races and religious faiths.

*From the book “Yoga in Daily Life - the System”
by Paramhans Swami Maheshwarananda
Ibera - European University Press*

**His Holiness Mahamandaleshwar Shri Swami Niranjan Anand Giri Ji Maharaj
Panchayati Mahanirvani Akhara, India**



I wish the Conference will be a great success and really beneficial to the humanity and the whole world. This event will bring a new light by remembering the messages of peace and tolerance of Father of the Nation Mahatma Gandhi Ji.

Pay my Om Namo Narayana to His Holiness Maha Mandleshwar Sri Swami Maheshwarananda Puri Ji Maharaj and the other holy saints.

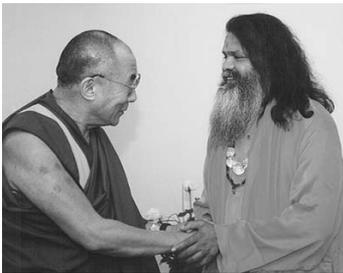
With my best wishes for the success of the International Conference.

Yours own in spirit

Swami Niranjan Anand Giri



THE DALAI LAMA



I have the greatest admiration and respect for Mahatma Gandhi. He was a great human being with a deep understanding of human nature. He made every effort to encourage the full development of the positive aspects of the human potential and to reduce or restrain the negative.

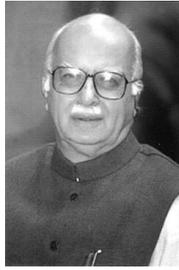
Mahatma Gandhi made the ancient, powerful concept of ahimsa or non-violence familiar throughout the world. He in fact implemented this concept into modern politics, which I think is remarkable. He has been an inspiration to me ever since I was a small boy.

To me non-violence does not mean the mere absence of violence. It is something more positive, more meaningful than that, for it depends wholly on the power of truth. The true expression of non-violence is compassion. Some people seem to think that compassion is just a passive emotional response instead of a rational stimulus to action. To experience genuine compassion is to develop a feeling of closeness to others combined with a sense of responsibility for their welfare. This develops when we accept that other people are just like ourselves in wanting happiness and not wanting suffering.

Through the understanding of compassion one can then genuinely practice tolerance and respect for others and recognize that all human beings are brothers and sisters, even though we may be different in terms of our ideological, political or economic systems. These are secondary issues.

We are also interdependent because we need each other for our very survival. We survive in dependence upon other human beings. We can no longer afford to think of one another as separate, nor can we exist in total isolation. Today, events in one part of the world eventually affect areas far away in other parts of the world. Therefore, we have to treat each major local problem as a global concern from the moment it begins. We can no longer invoke national, racial or ideological barriers that separate us without destructive repercussions. In the context of our new interdependence, considering the interests of others is clearly the best form of self-interest. I view these facts as a source of hope.

I am grateful for this opportunity to convey some of my thoughts to the participants of the *International Conference on World Peace and the Message of Mahatma Gandhi* that is being organized in Vienna on October 5th, 2002. I extend my greetings to all the participants and the organizers. I believe that such meetings have the potential to make a contribution to greater peace and understanding in our world.



L. K. ADVANI
DEPUTY PRIME MINISTER

I am happy to know that an International Conference on World Peace and the Message of Mahatma Gandhi is being organised under the co-sponsorship of the World Conference on Religion and Peace at the U.N., International Sri Deep Madhavananda Ashram Fellowship and Yoga in Daily Life at Vienna, Austria on October 5, 2002.

Mahatma Gandhi's message of Peace, Compassion and Tolerance will remain relevant till eternity. His teachings have always inspired our lives. I hope that the Conference achieves its high aim of promoting harmony among different religions, cultures and nations.

I wish the Conference a grand success.

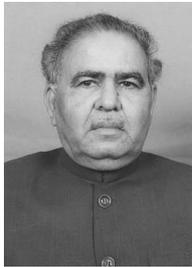
L. K. Advani
Deputy Prime Minister of India



Justice Anshuman Singh
Governor of Rajasthan



Raj Bhawan
Jaipur - 302 006



It is very thoughtful to organise an International Conference on World Peace and the Message of Mahatma Gandhi at a time when the world is facing a serious challenge from the terrorist activities encouraged by the fundamentalists, and the atomic weapons pose a serious threat to humanity.

Gandhi has been a world phenomenon, vastness and complexity of which remains to be assessed. Gandhi's message was not meant for India alone but for the entire humanity. In 1931 he stated, "There is no limit to extending our services to our neighbours across state-made frontiers. God never made those frontiers."

Non-violence is an inseparable part of Gandhian philosophy. Even in his struggle for freedom against an aggressive political authority, he relied on non-violent approach. The matchless weapon of truth and non-violence which he used is needed by the World to cure it of many of its ills. Writing in Young India on 1.10.1931 Gandhi said: "If I want freedom for my country, believe me, if I can possibly help it, I do not want this freedom in order that I, belonging to a nation which counts one fifth of the human race, may exploit any other race upon earth, or any single individual. If I want that freedom for my country, I would not be deserving of that freedom if I did not cherish and treasure the equal right of every other race, weak or strong, to the same freedom."

Non-violence as a term in Gandhian philosophy is a term with wider ramifications. That the distinguished scholars, religious leaders and statesmen will deliberate on World Peace and Message of Mahatma Gandhi is a soothing news in a disturbed world. I wish the conference a grand success.

Anshuman Singh



मुख्य मंत्री

राजस्थान

His Excellency Shri Ashok Gehlot
Chief Minister of Rajasthan, India

सन्देश

मुझे यह जानकर प्रसन्नता है कि इंटरनेशनल श्री दीप माधवानन्द आश्रम, फैलोशिप (योगा इन डेली लाइफ) के तत्वावधान में 5 अक्टूबर, 2002 को विएना, आस्ट्रिया में "विश्व शांति एवं महात्मा गांधी का सन्देश" विषय पर अन्तर्राष्ट्रीय सम्मेलन का आयोजन एवं इस अवसर पर स्मारिका का प्रकाशन किया जा रहा है।

विश्व शांति आज सबसे बड़ी आवश्यकता है। राष्ट्रपिता महात्मा गांधी के सत्य, अहिंसा, अपरिग्रह, सहिष्णुता और सद्भाव के सिद्धांतों पर चल कर ही विश्व शांति का मार्ग प्रशस्त हो सकता है। राष्ट्रपिता महात्मा गांधी ने सत्य के प्रयोग और अहिंसा को आत्मसात करते हुए देश को आजाद करा कर पूरे विश्व को इस बात का अहसास कराया।

मुझे विश्वास है कि सम्मेलन में शामिल विषय विशेषज्ञों के विचार और निष्कर्ष विश्व शांति की स्थापना में सहायक होंगे। मैं महामण्डलेश्वर परमहंस स्वामी महेश्वरानन्द जी द्वारा इस दिशा में किये जा रहे प्रयासों का स्मरण करते हुए इस अन्तर्राष्ट्रीय सम्मेलन की सफलता के लिए हार्दिक शुभकामनाएं प्रेषित करता हूँ।

अशोक गहलोत



शत्रुघ्न सिन्हा

SHATRUGHAN SINHA

MINISTER OF HEALTH AND FAMILY WELFARE
GOVERNMENT OF INDIA, NEW DELHI

Mahatma Gandhi taught that freedom could have no meaning until it guarantees security to every individual regardless of race or creed. Mahatmaji was one of the greatest fighters of mankind. Mahatmaji was a man of peace and preached simplicity. He fought relentlessly against all types of injustice. He taught us how to overcome fear, hatred and to live in peace. It gives me great pleasure to learn that International Conference on 'World Peace and the Message of Mahatma Gandhi' is being organized under the co-sponsorship of the World Conference on Religion and Peace at the UN with International Sri Deep Madhavananda Ashram Fellowship and Yoga in Daily Life on 5th October, 2002 in Vienna. I am sure the deliberations at the conference will focus on human rights, ethics and human values and sustainable development.

I wish the Conference all success.

SHATRUGHAN SINHA

VIZEKANZLERIN
DER REPUBLIK ÖSTERREICH
Dr. Susanne Riess-Passer



Mahatma Gandhi zählt zu jenen großen Persönlichkeiten der Menschheit, die im kollektiven Gedächtnis der Menschen für immer verankert sind. Mahatma Gandhi verkörpert durch sein Wirken den Grundsatz "Frieden ist der Weg".

Wir leben heute in einer Welt offener Konflikte und großer Herausforderungen in der Begegnung verschiedener Kulturen und staatlicher und wirtschaftlicher Auseinandersetzungen. Verständnis, Achtung und Toleranz sind die Grundlage einer friedlichen menschlichen Existenz. Vielfach wird Zweifel an der Möglichkeit friedlicher Begegnungen und gewaltfreier Konfliktlösungen geäußert.

Mahatma Gandhi's Botschaft ist für eine humane Entwicklung der Menschheit im 21. Jahrhundert immer wieder eine Quelle der Inspiration. Diese Botschaft mit den Themen der Internationalen Konferenz für Weltfrieden zu verbinden, bietet den entsprechenden Rahmen zur Feier des 133. Geburtstages von Mahatma Gandhi sowie des 30-jährigen

Wirrens von Mahamandaleshwar Paramhans Swami Maheshwarananda.

Ich freue mich, die Teilnehmerinnen und Teilnehmer an dieser Konferenz in Österreich sehr herzlich zu begrüßen und bin überzeugt, dass von dieser Konferenz wertvolle Impulse für ein friedliches Zusammenleben der Menschen ausgehen.

Susanne Riess-Passer



DER BÜRGERMEISTER
UND LANDESHAUPTMANN
VON WIEN



Die österreichische Bundeshauptstadt ist seit dem Fallen des Eisernen Vorhangs von der früheren Randlage wieder in die Mitte Europas gerückt. Keine andere Metropole Mitteleuropas hat die Chancen, die sich mit dem Öffnen der mittel- und osteuropäischen Nachbarländer geboten haben, besser genutzt als Wien. Wien ist heute Sitz hunderter ausländischer Unternehmen, die von hier aus die Märkte der Nachbarstaaten bearbeiten. Wien ist aber auch eine Stätte der politischen Begegnung: Die UNO hat hier eines ihrer drei Zentren, Wien ist Sitz von 40 internationalen Organisationen und Institutionen und eine der drei beliebtesten Konferenzstädte Europas.

Die Donaumetropole im Herzen Mitteleuropas versteht sich als Stätte der Verständigung und des Dialogs zwischen Ost und West, zwischen Nord und Süd - zwischen Menschen egal welcher Herkunft und Hautfarbe, egal welcher Rasse und Religion. Wien ist somit eine Stadt des Friedens - und das auch aus geschichtlicher Tradition heraus: Hier lebte und wirkte die Pionierin der internationalen Friedensbewegung, Bertha von Suttner. Für ihr 1889 erschienenes Werk „Die Waffen nieder“, das in zahlreichen Sprachen übersetzt wurde und auch heute noch von beklemmender Aktualität ist, erhielt sie 1905 den Friedensnobelpreis. Der Geist dieser großen Persönlichkeit lebt noch heute in dieser Stadt weiter.

In diesem Sinn heiße ich die Teilnehmerinnen und Teilnehmer an der Internationalen Konferenz für Toleranz, Respekt und Verständigung zwischen Religionen und Nationen herzlich in der österreichischen Bundeshauptstadt willkommen. Möge die Botschaft Mahatma Gandhis ein weiterer Schritt in eine Zukunft sein, in der die Menschen von kriegesischen Ereignissen und dem damit verbundenen Leid verschont bleiben.

Dr. Michael Häupl

Mares Rossmann
Staatssekretärin im Bundesministerium für Arbeit und Wirtschaft



Gib dem Frieden eine Chance

Ich begrüße die Internationale Konferenz zum Weltfrieden und der Botschaft von Mahatma Gandhi als wertvolle Initiative zum Aufbau und zur Vertiefung einer freundschaftlichen Beziehung und Verständigung zwischen Ländern, Religionen und Kulturen.

Es freut mich besonders, dass diese Friedensaktion des Internationalen Yoga Vedanta-Verbandes (International Sri Deep Madhavananda Ashram Fellowship) und ihres Initiators, Paramhans Swami Maheshwarananda, mit vielen internationalen Beteiligten hier in Wien stattfindet und damit die österreichische Tradition zur Förderung von Toleranz, Kooperation und Verständnis zwischen den Staaten Europas und in der Welt unterstützt und fortführt.

Im internationalen Tourismus lernen wir, dass Menschen, Länder und Kulturen immer näher zusammenrücken und dass Menschen verschiedener Religion und Kultur miteinander in Frieden leben können, wenn nur der Wille zur Kommunikation und Verständigung da ist. Tourismus bedeutet Kultur und Frieden - beides ist lebensnotwendig: denn Kultur stellt den wahren Reichtum der Nationen und der Frieden die Zukunft der Menschheit dar.

Geben wir dem Frieden eine Chance, damit der Terror keine Chance hat.

In diesem Sinne wünsche ich allen Teilnehmern aus dem In- und Ausland einen schönen und inspirierenden Aufenthalt in Österreich und der Friedenskonferenz des Internationalen Yoga Vedanta-Verbandes viel Erfolg und Breitenwirkung.

Mares Rossmann



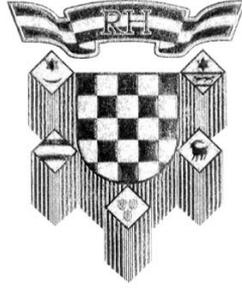
Dr. Erwin Pröll
 Landeshauptmann von Niederösterreich



Den Aufeinanderprall der Kulturen hat uns Samuel Huntington für das 21. Jahrhundert prophezeit. Das ist eine düstere Prognose, die eine Welt zeichnet, in der Gewalt, Aggression, Hass und Krieg das Leben der Völker global bestimmen werden. Der internationale Terrorismus, den die Völkergemeinschaft heute bekämpft, und die drohende Kriegsgefahr im Nahen Osten sind erschreckende Symptome dafür. Und doch ist es so, dass uns Menschen die Sehnsucht nach Frieden ins Herz gelegt ist, auch wenn unsere Weltgeschichte eine Aufeinanderfolge von Kriegen ist. Aber mit der Schaffung der Vereinten Nationen, mit der Menschenrechtsdeklaration, dem Völkerrecht, den Rüstungsbeschränkungen und jetzt mit der Schaffung eines Weltgerichtshofs sind wichtige Schritte zur globalen Friedenssicherung gesetzt worden. Und Mahatma Gandhi, der große indische Staatsmann, hat vorgelebt, vorgezeigt und immer wiedergesagt,

dass ein Zusammenleben der Menschen, der Völker und Staaten ohne Gewalt möglich ist. Und diese seine Botschaft der Gewaltlosigkeit trägt die Internationale Weltfriedenskonferenz von Wien mit großem Engagement in die ganze Welt hinaus. Der Weltfrieden braucht Toleranz, Respekt und Verständnis zwischen den Völkern, Staaten, Kulturen und Religionen. Dafür ist ein globaler Dialog nötig, der Barrieren abbaut. Missverständnisse und Vorurteile ausräumt und der auch zu einer gerechteren Verteilung der Güter dieser Erde führt. Wer den Frieden will, muss auch den Kampf gegen den Hunger, Wassermangel, Krankheit und Umweltzerstörung gewinnen. Die Friedenskonferenz hat es sich zum Ziel gesetzt, einen kreativen Beitrag zur Verbesserung der Weltsituation zu leisten. Ich wünsche ihr bei diesen Bemühungen viel Erfolg.

Dr. Erwin Pröll



In the current moment, contemporary man has undoubtedly reached a point where he is very closely faced with one of the largest global crisis. Our own everyday life bears witness to this. All efforts to establish the world order on the basis of a temporary or lasting strategic domination of one of the world's superpowers by enclosing the peoples or the regions in their partial and arbitrarily frameworks have proved to be an obvious failure. This has just induced new forms of tensions and potential conflicts. The only and final response that can be thought out after centuries-old lessons of human history to the burning issues of our planet is a path to the permanent peace and tolerance among peoples, races and religions. From times immemorial, peace has been the goal and the condition of human survival on Earth. However, now it has become definitely clear that it cannot be achieved by force but by removing the obstacles in a peaceful manner, with knowledge and understanding and respect for differences so that, once and for all, a harmonious coexistence of all creatures on the planet be achieved.

The work of Mahamandaleshwar Paramhansa Swami Maheshwarananda, spiritual teacher and humanist, who has been active throughout the world over thirty years as the author and promoter of the system Yoga in Daily Life has been recognised on the track of such endeavours. Swami commenced his charisma of a master by acquainting the people from the West with the comprehensive treasure of knowledge of Yoga that grown from the cradle of one of the most brilliant cultural traditions of the world. The profound wisdom of the East and the highly developed potentials of the West, have, in their fruitful permeation, brought the existential equilibrium, mental and bodily health to numerous disciples throughout the world because the fundamental resource of the universal prosperity is a happy and well-balanced man - individual. Further, Swami has successfully expanded his activities to many socially beneficial projects, the ecology, prevention of addiction, ecumenism and at the present time his primary concern is paving the way towards world peace in the co-operation with like-minded people and humanists from the four corners of the world.

Realising that such endeavours are universally beneficial and important and undoubtedly firmly interwoven into the possible prosperity of our and future worlds,

I give

Recognition

to

Professor Swami Maheshwarananda

for his long-time unselfish efforts, humanism and teaching through which he spreads tolerance and harmony among people and nations.

Zagreb, 8 July 2002

President of the Republic of Croatia

Stjepan Mesić



**APOSTOLISCHE NUNTIATUR
IN ÖSTERREICH**

Als Vertreter Seiner Heiligkeit, Papst Johannes Paul II, in Österreich möchte ich zum Ausdruck bringen, wie sehr jede Initiative für den Frieden in der Welt willkommen ist. Die Katholische Kirche bemüht sich, den Frieden in der Welt überall zu fördern. Eine der letzten Initiativen war die Einrührung des Weltfriedentages, der zum ersten Mal von Papst Paul VI 1968 begangen worden ist und an dem jedes Jahr ein Botschaft zur Förderung des Friedens vom Papst an die Welt gerichtet wird.

Zugleich erinnere ich an die beiden interreligiösen Treffen in Assisi, bei denen der Papst gemeinsam mit den Führern aller Religionen um den Frieden gebetet hat. In diesem Sinne vereinige ich mich mit dem Anliegen der Internationalen Konferenz für den Weltfrieden und erbitte den Segen Gottes, damit auch durch diese Initiative der Weg zum Frieden besser erkannt und entschlossener beschritten werden möge.

Leider ist es mir zu diesem Zeitpunkt noch nicht möglich, meine Teilnahme zu zusagen. Ich verbleibe jedoch mit herzlichen Grüßen

Ihr

+ DDr. Donato Squicciarini
Titularerzbischof von Tiburnia
Apostolischer Nuntius in Österreich



Evangelische Kirche A.B. in Österreich
Der Bischof

Friede ist eine Überlebensfrage der Menschheit und zugleich eine der schwierigsten Aufgaben unter den Menschen.

Mahatma Gandhi hat beispielhaft vorgelebt, was es zum Frieden braucht: Liebe zu den Menschen ohne Grenzen von Rasse, Klasse, Geschlecht und Kultur. Fantasie für neue Wege. Die Bereitschaft, mit der eigenen Person und dem eigenen Leben die Last des Unfriedens zu tragen. Und immer wieder Liebe zu den Menschen; besonders zu denen, die unsere Bemühungen um Frieden stören, ja zerstören.

Christen haben in Jesus Christus den Menschen des Friedens erkannt, der mit seiner Botschaft und mit seinem Leben und Sterben den Frieden gelebt, den Unfrieden ertragen und eine unbändige Sehnsucht nach seinem Friedensreich geweckt hat.

Dieses Friedensreich ist eine eschatologische Größe; wenn es anbricht, wird die Erde neu sein. Bis dahin ist jeder Beitrag zum Frieden ein Stück Heilung unserer unheilen Welt.

In diesem Sinne wünsche ich Ihrer Veranstaltung einen guten Erfolg und allem Bemühen um Frieden in unserer Welt den Segen Gottes.

Mag. Herwig Sturm
Bischof



**ARCHDIOCESE OF ADELAIDE
Vicar General**



I wish every blessing upon this international conference for World Peace and the Message of Mahatma Gandhi. I am delighted that my dear friend Paramhans Swami Maheshwarananda has initiated this Conference. World Peace will only be possible if the religions of our world are able to break through barriers to a new era of dialogue, tolerance and acceptance that we are no a threat to one another but indeed we are dependent upon each other in building for peace. It is not only the leaders of Governments who must show the way to peace. It is also religious leaders in our world who must show by their example how peoples of all faiths can live in harmony for a better world.

I pray for the success of this important World Conference.

Yours sincerely,

Monsignor David Cappo
Australia



**Fr Maximilian Mizzi OFM Conv.
Delegate General for Ecumenism and Interreligious Dialogue, Assisi, Italy**



It is with great pleasure and honour that I send you a message of peace from Assisi, the town where St Francis was born, lived and died.

The International Conference that is taking place in Vienna, Austria, on October 5th is another important step forward in fostering peace among people. The fact that people come together in Vienna from different religious background and cultures is in itself a witness of good will and determination to go ahead with achieving peace by overcoming the difficulties that lay ahead before us. It is a witness of mutual respect in the spirit of love independently of race and creed.

Mahatma Gandhi is a great teacher of mutual respect among peoples. His spirit of understanding the problems of his time and of his nation is well known all over the world. He is a great teacher of peaceful living between people from different background and spirituality. Being a man of non-violence he set an example before the world of how to live in peace and collaboration with each other.

You come together from different parts of the world in dialogue. Today the world religions are coming together not to start a conflict with each other but to dialogue and to find peaceful solutions to the problems of the world. The world religions today have a very important role to play in the process of peace, justice, understanding and love. They are called to be witnesses of respect and collaboration, putting aside their differences of creed and race. They have great resources to be great teachers of good and not of evil.

On October 5th my thoughts and prayers are with you so that each one of you will be an instrument of peace and reconciliation in a troubled world. I believe that peace is possible. Peace is a gift from God but it needs people of goodwill who are willing to sacrifice themselves for the welfare of humanity. Today the world doesn't need of words but deeds. We need prophets of peace in the footsteps of Jesus Christ, of Mahatma Gandhi, of St Francis of Assisi and of Mother Theresa of Calcutta.

May the prayer of St Francis become your prayer and your motto: 'Lord, make me an instrument of your peace.'

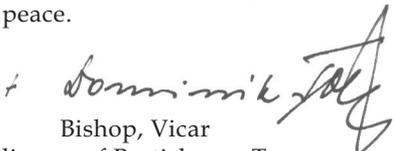
Fr Maximilian Mizzi OFM Conv.



Thank you for sending me an invitation for the World Peace and the Message of Mahatma Gandhi conference on October 5, 2002. Due to my pastoral responsibilities I will be unable to partake in this event.

I wish the conference much success. May the Lord bless all the participants and may their hearts be permeated with God's peace.

Respectfully,


Bishop, Vicar
Archdiocese of Bratislava - Trnava



Rabbi Awraham Soetendorp
Founder of Hope for Children Foundation, Earth Charter Commissioner, The Netherlands



One of the hopeful signs of our time is the increasing movement towards true dialogue between the different spiritual traditions, in particular the desire of the great traditions from the East, a.o. Hinduism and Buddhism. I want to salute one of the great pioneers, who for the last 30 years has tirelessly travelled this road of greater understanding and cooperation and inspired so many to follow, His Holiness Mahamandaleshwar Paramhans Swami Maheshwarananda.

From the first moment I was privileged to meet him in 1996 during a conference in Konya Turkey, I was touched by his soft powers of compassion, a true peacemaker, who inspires immediate trust. The bond between us has become ever stronger over the years, enabling us to work together towards peace, in prayer, meditation and practical deeds of justice. He is a person, per excellence, who can bring people from different religions and cultures together in the pursuit of a just society.

May this conference, honouring Mahatma Gandhi's eternal memory, give the so much deserved credit to Swami Maheshwarananda. May his life and work be blessed.

Awraham Soetendorp



EVANGELISCHE KIRCHE A.B.
DIÖZESE WIEN



Gerechtigkeit und Frieden sind für das Christentum der Inbegriff der Lebensvoraussetzungen des Menschen. Martin Luther spitzt seine Aussagen über diese Lebensvoraussetzungen vor allem im Blick auf den *Frieden* zu: „Wer will aussprechen, was der liebe Friede für ein unaussprechliches Gut ist?“ An anderer Stelle nennt Luther „den zeitlichen Frieden ... das größte Gut auf Erden ...“, darin auch alle anderen zeitlichen Güter begriffen sind.“ Dem Frieden hat darum auch das Handeln der Kirche zu dienen. Friedenserziehung bildet einen Schwerpunkt in ihrer Verkündigung, im Religionsunterricht und in der Bildungsarbeit. Sie weiß dabei darum, dass es keinen Frieden ohne Gerechtigkeit, ohne Toleranz füreinander und Achtung voreinander geben kann. Darum setzt sich die Kirche ebenso für die Beachtung der Grundrechte des Menschen, für gegenseitige Achtung und Toleranz ein. Sie muss dabei auch immer wieder kritische Begleiterin gesellschaftlicher Entwicklungen sein und sich als Stimme der Schwachen verstehen. Noch einmal Luther: „Nun liegt das Gedeihen einer Stadt nicht allein darin, dass man große Schätze sammle, feste Mauern, schöne Häuser, viele Geschütze und Harnische herstelle. Ja, wo das viele tolle Narren vollbringen, ist es desto ärger und desto größerer Schaden für diese Stadt. Sondern das bedeutet einer Stadt bestes und allerreichstes Gedeihen, Heil und Kraft, dass sie viele feine, gelehrte, ehrbare, wohlgezogene Bürger hat.“ In diesem Sinne wünsche ich der Internationalen Konferenz „Weltfrieden und die Botschaft von Mahatma Gandhi“ einen guten Erfolg.

Mag. Werner Horn
 Superintendent

Rev. Genro Seiun Koudela
Ehrenpräsident der Österreichischen Buddhistischen Religionsgemeinschaft

Es ist erfreulich, daß weiterhin Menschen aus aller Welt zusammentreffen und Gedanken über das friedliche Zusammenleben aller Menschen in einer gesunden Natur austauschen. Es ist das Gedankengut des unsterblichen, großen Menschen Mahatma Gandhi das hier in die Gegenwart weitergetragen und gepflegt wird und das allen Menschen auf dieser Welt zur Orientierung und Inspiration dienen kann, unabhängig von religiöser Anschauung. Der Friede in der Welt, sowie der Schutz der Natur und aller Lebewesen ist eine primäre und existentielle Angelegenheit die uns alle angeht, egal welcher Nationalität oder Konfession wir angehören oder auf welchem Teil dieses kleinen und verletzlichen Planeten wir leben.

Der Zustand unserer Welt ist mittlerweile schon sehr bedenklich, wenn nicht schon unwiderruflich geschädigt. Dies ruft nach einer radikalen Um- bzw. Abkehr von unserem sorglosen Umgang mit der Natur, aber auch nach einer Abkehr von der Ausbeutung anderer Menschen. Um dies auch zu verwirklichen, müssen wir, die wir in den wohlhabenden Industrieländern leben und die Mittel zur Veränderung besitzen, von unserem inzwischen liebgewonnenen Egoismus lassen und wieder bescheidener werden, uns alter Werte und Ethik neu besinnen. Ein Umdenken auf allen wirtschaftlichen und gesellschaftlichen Ebenen ist daher erforderlich, was ein langer und schwieriger Prozeß ist, aber die einzige Antwort ist, auf den sich immer mehr alarmierenden Zustand unserer Welt ist.

Mahatma Gandhis Vermächtnis der weisen Lebensführung ist für unsere Gegenwart noch von größerer Relevanz als es zu seiner Lebzeit war, weil inzwischen nicht nur ein Kontinent, sondern die ganze Welt betroffen ist. Ich glaube, daß die Weltreligionen durch Aufklärung und Zusammenarbeit, zu diesem dringlichen Erneuerungsprozeß einen wesentlichen Beitrag leisten könnten.

Rev. Genro Seiun Koudela



Mag. Mukundrai R. Joshi
President, Hindu Religion Organisation of Austria

I being from Gujarat (Porbandar) where Gandhiji was born. Recommend the following Favourite Hymn of Gandhiji, if every human being try to live their life accordingly then there can be Peace on Earth.

THE TRUE VAISHNAVA

He is a real Vaishnava,
 who feels the suffering of others as his own suffering.
 He is ever ready to serve,
 and is never guilty of overweening pride.
 He bows before everyone, despises none,
 preserves purity in thought, word and deed.
 Blessed is the mother of such a son;
 in every woman he reveres his mother.
 He preserves equanimity and never stains his mouth
 with falsehood, nor touches the riches of another.
 The bonds of desire cannot hold him.
 Ever in harmony with Ramanama,
 his body in itself possesses all the places of pilgrimage.
 He knows neither desire nor disappointment,
 neither passion nor wrath.

Narasimha Mehta

I wish all the best to all human being on this earth. Om Shanti Shanti Shanti.

Mag. Mukundrai R. Joshi

*Dr. Bimal Kundu***Head of Hindu Society Vienna**

On behalf of the Hindu Association Vienna, I wish the International Fellowship, Mahamandaleshwar Paramhans Swami Maheshwarananda and Yoga in Daily Life much success for the International World Peace Conference on Oct. 5, 2002, as an important contribution to achieve awareness for the necessity of world peace in the sense of Mahatma Gandhi's message.

There is no one on earth who does not want peace. Everyone would, if possible, get rid of the misery around and have peace: The question of peace in the world has been asked a greater number of times, because it is very nearer and dearer to the human heart and is more inseparably connected with our existence in earth.

The interest in establishing peace will not die so long as human nature exists. But people have different notions of peace. Every war is followed by peace, but this is the peace of the graveyard, which nobody desires. Man is a social creature, social relationships form an important aspect of his life. Instances are not lacking where we compromise tolerance and truth to meet the demands of the people we love. So tolerance, truth and love are the most fundament of peace in the world.

Anyone who crosses the social obligations and practises spiritual disciplines, reaches a state of peace which transcends worldly relationships. When one attains this state of peace one is said to be a realized soul, „liberated-in-life (jivanmukta)”. Down the ages, innumerable aspirants have attained to this lofty state. Mahatma Gandhi was one of them. Whoever comes in contact with such a person will feel peace under all circumstances. Only the spirit of tolerance can direct the cultivation of peace in the world. India is the land of coexistence. Indeed, how are we to get along peacefully with millions of people who differ from one another in almost everything - have different preferences, believe in different religions?

To live in harmonious relationship with other members of the society, one needs to cultivate not only Love, Tolerance and understanding but also a deep feeling for them and a readiness to help when needed. We first cultivate the habit of being in peace with ourselves, with others, with the surrounding world: then in course of time peace itself becomes a higher value - it becomes transformed to world peace. Behind all our dealings with people one idea needs to reign supreme: that they are divine. Man can and does mistakes, still he is divine.

For Mahatma Gandhi religion is a personal encounter with the Divine. He struggled hard to get that insight into reality for over forty years. By practicing spiritual exercises, by fasts and prayers, he aimed at a new type of human being - fearless, greedless and hateless. Gandhi's faith in brotherhood is not a transcendental absolute but a call to make it immanent in the facts of life. The tradition of tolerance in a positive sense is an appreciation of other faiths, has been with us for centuries.

Satyagraha, Gandhi's method of achieving peace, is based on love, not on hate. It is the resistance to sin and not to the sinner. Agressiveness is not an essential part of human nature. Satyagraha demands discipline and self-sacrifice, suffering, fasting, imprisonment and death, yet it has the supreme virtue of providing means with the highest goals. Mahatma Gandhi was a true Satyagrahi. He tried to plead with the British Government by his method of Satyagraha.

One of the greatest problems we face today is that of racial conflict. The universal declaration of “Human rights” pleads for equality among races. It stresses the dignity of man and the value of the individual. Inequalities between the rich and the poor nations are the source of discontent, poverty, disease, ignorance and illiteracy in the poorer nations are constant source of discontent and hatred. Society must organize that the disputes between the rich and the poor are diminished. This cannot be achieved through violence, because the violence will call for counter-violence.

Gandhi tried through love and non-violence to overcome this discrimination. His nonviolence is based on higher aspects of human nature, which are against tyranny and injustice. Gandhi believed in the tremendous urge in human nature for peace and freedom. For Gandhi, non-violence involves an inner war, which leads us to defeat fear, greed, anger and guilt. Truth and ahimsa (non-violence) were two mantras of his life and philosophy. Non-violence is the only way to peace, non-violence is the strongest force on earth, it is an unconquerable force. Gandhijis life, from birth till death was an aspiration. His greatness does not lie merely in that he led India to freedom through truth and non-violence, his real greatness lies in the fact that he himself grew unto the light of truth. He found it and declared: “Truth is God and it is God. And it is open to every man to find the truth”.

The name of Mahatma Gandhi has become synonymous with right and justice, it has become an inspiration to millions of pressed people and has kindled the light of freedom. Today, when world peace is threatened with atomic and nuclear weapons capable of annihilating the human race, Mahatma Gandhi's teachings of love and truth and of respect of others' rights have become even more meaningful. The fact is unless the people of the world learn and accept the principle of peaceful co-existence, regardless of colour, creed and political ideology, there can neither be genuine peace nor progress in the world.

Satyameva Jayate

Bimal Kundu
Bimal Kundu

Anthony Elenjimmittam
Sat-Chit-Ananda Mission
Assisi, Italy

THE GOSPEL OF MAHATMA GANDHI



Mahatma Gandhi has not given us any new gospel different from the eternal gospel lived and taught by Sri Ram, Sri Krishna, Jesus Christ, Buddha, Plato, Socrates, Laoze, Zarathustra and many other prophets and sages of yore; but Gandhi has renewed that gospel by living it out, by demonstrating its validity in solving manifold political, social, economic and human problems of today. Mahatma Gandhi won the political independence of India not with war and violence, but with civil disobedience, non-payment of taxes, non-cooperation and other ethically sound and morally wholesome means. As violence is the law for brutes, non-violence is the law of rational beings: loving the sinner and hating the sin.

The present writer had the good fortune to be able to work with Mahatma Gandhi in Noakhali (now in Bangladesh) in the year 1946 which enabled him to get a glimpse into the soul and spirit of Mahatma Gandhi, whose life was his message which was sealed in his own blood, that seal of martyrdom that took place in Delhi in the year 1948, a replica of the crucifixion of Jesus Christ in Jerusalem some two thousand years back. History repeats itself even under changed circumstances.

In these apocalyptic times, when war and violence are the order of the day, when stockpiles of atomic missiles are heaped up mountain-high, when terrorism, bio-terrorism, diplomatic untruth, and poison-fangs of hatred and sensuality devitalize human beings, it is well worth looking back to the life, teachings and martyrdom of Mahatma Gandhi, and by following in his footsteps, contribute our share in stemming the tides of destruction of those imponderable spiritual values which are the pillars on which human civilisation is built up – those moral values and ethical laws of Mother Nature on which were raised the ancient civilisations of Egypt, Greece, India, China, Mexico, Iran and other lands of this small earthly planet.

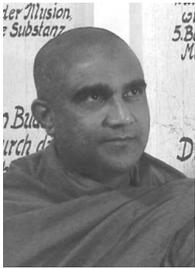
Before these gigantic problems confronting humanity we cannot afford to sit back and think or say: “O the problems are oceanic and I cannot do anything to solve them.” No, even oceans are made up of drops. I will become a drop in the ocean of solutions by living my life strictly according to the ethical laws of Non-violence (Ahimsa), Truthfulness (Satya), Purity (Brahmacharya) and other virtues which we have to cultivate in order to live like human beings and climb the ladder of spiritual perfection to become one with that Supreme Reality which is Existence-Consciousness-Bliss (Sat-Chit-Ananda). Man is God in disguise: Man divested of egoism is God; God functioning egoistically is man. The Upanishads, the Bhagavad-Gita, Patanjali Yoga, Zen Buddhism, Taoism, Stoicism and various other schools of thought can furnish us with the needed light and guidelines to discover our true identity as rays of the distant Sun of suns, Light of lights. Mahatma Gandhi and others like him have seen their immanent Self and their life, teachings and sacrifice become our Pole Star to guide us through the encircling gloom around us.

Within the last century we have had luminous figures like Swami Vivekananda, Sri Ramakrishna Paramahansa, Paramahansa Yogananda and many others who came to teach us the eternal religion (Sanathan Dharma) of man, by walking along the path of Truth, Non-violence, Purity and other virtues and gnostic wisdom which can enable us to steer straight our barges across the storm-tossed ocean of life. Swami Maheshwarananda, through his scientific system “Yoga in Daily Life”, is contributing his share for the betterment of the human family. Spirituality begins where sensuality ends. Spirituality is the most scientifically experimentable reality in human life, at least as scientific as nuclear sub-atomic quantum physics. In this globalised world, wherein differences and gulfs between peoples, races and cultures are bridged in one common world culture, world citizenship and world Community of nations, let there be given to us all the grace and light from the Most High within us to contribute our share in replacing violence with non-violence, untruth with truth, and wild lawless life with the observance of ethical and moral laws. Hence the prayer from Brihadranayaka Upanishad: “Asado ma sad gamaya, tamaso ma jyotir gamaya, mrityorma amritam gamaya- Lead me from untruth to truth, lead me from darkness to light, lead me from death to immortality.”

Anthony Elenjimmittam

Anthony Elenjimmittam

Banthe Dr. Wijayarajpuri Seelawansa Thero
Head of Theravada Buddhism Austria



Im Sinne der Bildung eines gemeinsamen Verständnisses von Frieden für alle Lebewesen begrüße ich die Initiative von Mahamandaleshwar Paramhans Swami Maheshwarananda und "Yoga im täglichen Leben" zur Veranstaltung der internationalen Weltfriedenskonferenz und die Botschaft von Mahatma Gandhi am 5. Oktober 2002 in Wien. Der Wunsch nach Frieden ist allgemein im Leben aller Wesen erstrebenswert, daher ist Frieden ein Zustand des Geistes des Individuums. Frieden wird zum kollektiven Begriff, wenn alle seinen Keim in der Gesellschaft gemeinsam pflegen, sonst bleibt Frieden nur im Herzen des Einzelnen. Der Kern des Buddhismus ist das Überwinden des Leidens und das Erleben von Glück. Das Glück wird unterschiedlich wahrgenommen, je nach Entwicklung des Individuums. Glück beruht auf Frieden. Frieden ist die Wirkung des "ohne Konflikt-seins". Konflikte sind, nach der Lehre des Buddha, die Ursachen des Unglücklich-seins. Sie sind die Wirkungen, die Spannungen, die auf verschiedene Weise erscheinen. Es gibt Spannungen in sich selbst oder zwischen den Mitgliedern der Gesellschaft sowie internationale Spannungen auf der Wirtschaftsebene und auch zwischen dem Haben und Nicht-Haben. Die verschiedenartigen Spannungen erzeugen Angst, Argwohn, Mißtrauen, Haß und Rachsucht. Durch diese Konflikte ist die heutige Welt rastlos und die Last von Unglück und Elend des Individuums und der Gesellschaft immer größer geworden. Nun, was wäre die Antwort des Buddhismus auf dieses Problem?

Der Buddhismus sieht, daß die Ursache der Probleme, Schwierigkeiten und Konflikte nicht in der Außenwelt existiert, sondern im Menschen selbst oder, anders gesagt, sie existiert im menschlichen Geist. Dhammapada, ein bekanntes Buch des buddhistischen Kanons sagt: "Vom Geist gehen die Dinge aus, sind im Geist geboren, vom Geist geführt." Der Buddha zeigt einen Weg, wie ein Mensch Frieden und Gelassenheit mit sich selbst und dadurch mit der Gesellschaft finden kann. Dieser Weg ist kraftvoll und aufrecht; er wird der Mittlere Weg (majjhima patipada) genannt, weil er Extreme vermeidet. Jede Art von Diskriminierung vermeidend, schafft diese Haltung eine direkte Beziehung zwischen Mensch und Mensch im Sinne von Freundschaft. Das ist, metta, allumfassende Liebe und Güte, die alle Lebewesen im Universum, groß oder klein, umfaßt. Durch rechte Gedanken, rechte Rede und rechtes Tun herrschen im Leben vollkommene Harmonie und angenehme Leichtigkeit. Konflikte und Spannungen nehmen allmählich ab. Rechtes Streben und rechte geistige Sammlung sind die zuvor stehenden Voraussetzungen für das Erleben des Friedens. Am Ende steht ein gesammelter, wachgewordener Geist, dessen Fähigkeit zu rechter Erkenntnis der "Soheit" des Lebens dem Menschen dazu verhilft, Glück und Frieden mit sich, mit den Mitmenschen, der Tierwelt und der Natur zu erleben. Dieses Erlebnis wird auch als Sinn und Bedeutung des Lebens aus der buddhistischen Sicht genannt.

Das höchste Ziel der buddhistischen Kommunikation ist die Unterschiedslosigkeit des Subjekts und Objekts bzw. die Aufhebung der Spannung zwischen Subjekt und Objekt. Diese völlige innerliche Einswerdung des menschlichen Geists führt den Menschen zur Einsicht, zur Fähigkeit, die Dinge so zu sehen, wie sie wirklich sind (yathabhtanana), mit anderen Worten, zum nibbana (Sanskrit: nirvana), dem höchsten Frieden.

Wijayarajpuri Seelawansa



Thomas M. Fiedler
Vorsitzender des Rates der Buddhistischen Gemeinden
Österreichs



Eine solche internationale Veranstaltung ist ein Beispiel für die friedliche Koexistenz verschiedener, sich gegenseitig unterstützender Menschen, Kulturen und Glaubensrichtungen, und sie bewegt mich, weil ich von der großen Notwendigkeit besseren Verständnisses der Menschen untereinander überzeugt bin. Viele Konflikte in der Welt entstehen, weil wir zudem das Gefühl für die grundlegende Menschlichkeit verloren haben.

Wir vergessen oft, dass bei aller Verschiedenheit der Religionen, Nationen und Kulturen, sich die Menschen in ihrem Bedürfnis nach Frieden und Zufriedenheit gleichen: wir

alle wollen glücklich sein und keiner will leiden. Die menschliche Gemeinschaft hat in ihrer Geschichte einen kritischen Punkt erreicht. In unserer heutigen Welt, in welcher alle Gebiete von einander abhängig sind, ist es notwendig, die "Einheit" der Menschheit zu erkennen und gewaltfrei zu akzeptieren. Mahatma Gandhi sagte einmal: „Auge um Auge bedeutet nur, dass die Welt erblindet.“

Bei internationalen Treffen wie diesen, aber vor allem vor Ort an den Krisenherden der Welt, wirken unzählige Menschen, um die verhärteten Fronten politischer, religiöser und sozialer Konflikte aufzubrechen. Möge diese Übung gelingen - das wünsche ich auch dem Initiator, Mahamandaleshwar Paramhans Swami Maheshwarananda, und den Organisatoren dieser Konferenz, die damit die Basis für weitere wichtige Friedensarbeit schaffen.

Mögen alle Wesen glücklich sein.
 Thomas M. Fiedler





UMAID BHAWAN PALACE
JODHPUR - 342 006

I am glad to learn that on the occasion of the 30th Anniversary of the International Sri Deep Madhavananda Ashram Fellowship and Yoga in Daily Life, an International Conference on World Peace and the Message of Mahatma Gandhi is being organised at Vienna, Austria on 05th October, 2002.

The world today is in turmoil. Terrorism and sectarianism have smothered the world. Hence, the topic for the conference "World Peace through Tolerance, Respect, Understanding among Religion, Nations and Cultures" is the most appropriate theme. An International Conference fructifying into a People's Movement can help usher in an era of peace in the world.

I wish the conference all success.

GAJ SINGH II
MAHARAJA OF JODHPUR



हीरालाल इन्दौरा
खान मंत्री

Shri Hiralal Indora
Minister of Mines
Rajasthan, India

I am delighted to learn that with a view to promoting world peace through religious tolerance and understanding and to honour the 133rd birth anniversary of Mahatma Gandhi as also to celebrate the 30th anniversary of the spiritual and humanistic activities of his Holiness Shri Mahamandaleshwar Paramhans Swami Maheshwaranandji in Europe and worldwide, the "International Sri Deep Madhavananda Ashram fellowship" and "Yoga In Daily Life" are organising an International Conference in Vienna, Austria on 5th October 2002.

Hindu civilization has been the most ancient and rich in culture, traditions, philosophy and concepts. The Hindu way of life spreads the message of universal brotherhood, the concept of the entire world as a single family. "Vasudeva Kutumbakam". Hindu tradition is based not on acceptance of particular gods, dogmas, revelations and religious structures but development of divine virtues and attainment of spiritual success. Mahatma Gandhi was a true embodiment of Hindu culture. Hinduism, as the world has comprehended, was identically represented by Mahatma Gandhi in the form of a living entity. Mahatma Gandhi said that Hinduism was as universal as any faith and it was meant for the welfare of not only humanity but all creatures of the universe. Mahatma Gandhi was a great believer of the principle of non violence. There was no place for violence in his actions and struggle that he launched for the freedom of India and upliftment of helpless people of the world. Thus the principles of Gandhism still hold good and are immensely relevant and useful in present day politics and international relations.

I wish the conference and the celebrations a grand success.

20.9.2002

Hiralal Indora



डॉ. बी. डी. कल्ला
मंत्री

Minister of Tourism
Rajasthan, India

I must congratulate you and your colleagues for the choice of topics that you have selected so thoughtfully and also befitting the occasion and may prove a real tribute to Rastrapita Mahatma Gandhi Ji.

Thanking you with regards,
Yours sincerely,

Dr. B. D. Kalla



Dr. Karan Singh
MEMBER OF PARLIAMENT



New Delhi
5 August 2002

I send you and your colleagues my warm greetings for the success of this event. The message of Mahatma Gandhi - that truth and peace are pre-requisites for the development of human society - remains as relevant today as it was when he enunciated it early in the last century. Indeed with numerous conflicts raging around the world, we need to rediscover his message and put it into operation.

With good wishes,

Yours sincerely,
Dr. Karan Singh



KANHAIYA LAL BAIRWA, M.A LL.B
INSPECTOR GENERAL OF POLICE,
RAJASTHAN, JAIPUR



It is heartening to learn that the International Sri Deep Madhavananda Ashram Fellowship is organizing an International Conference in Vienna on October 5th, 2002 with a view to achieving World Peace through principles of human virtues and sustainable co-existence. The Conference also aims at assimilating the teachings of Mahatma Gandhi with the global effort to realize World peace. In true sense, Gandhi was the saviour of human compassion, affection and dignity of all. He imbibed the tenets of Vedic culture and religion which enunciated the genesis of cosmic soul and thereby preached universal brotherhood. If this supreme truth pervades everywhere and remains unviolated, human beings can score victory over the evils of hatred, greed, lust, cruelty, anger and war, immensely contributing toward propagating World Peace and promoting pure, calm and serene Environment on this Planet.

The international conference also coincides with the 30th anniversary of devout dedication and selfless service in the Europe and other parts of the world as rendered by His Holiness Mahamandaleshwar Paramhans Swami Maheshwarananda, the Founder of International Sri Deep Madhavananda Ashram Fellowship and the scientific system "Yoga in Daily Life". Thus, the Conference is going to provide a great occasion to genuinely accord unflinching recognition and ineffable respect to the Yeoman service performed by the great Indian Sage and Vedantic leader in the field of human health, idealism and spiritual advancement of mankind.

I convey my sincere and best wishes to the organizers of the International Conference and hope the conference will be a grand success and will turn out to be a historic event in times to come.

Sincerely Yours
Kanhaiya Lal

जनार्दन सिंह गहलोत

मंत्री

खाद्य, नागरिक आपूर्ति एवं
उपभोक्ता मामले विभाग



राजस्थान सरकार

Janardan Singh Gehlot
Minister of Food and Civil Supplies
Jaipur, India

I wish your noble organization all success in its future endeavor to bring about World Peace and propagate Gandhian Thought.

Yours most sincerely

Janardan Singh Gehlot

Mukhram Choudhary
Member of Parliament, India

Most Respected Swami ji,

On the auspicious occasion of birth anniversary of Mahatma Mohandas Karam Chand Gandhi, I congratulate your Excellency Paramhans, Mahamandaleshwar, Swami Maheshwarananda ji for organizing International Conference on "World peace and message of Mahatma Gandhi" and extending invitation for being a Guest of Honour on this occasion. I thank you for this. Due to compelling circumstances I am unable to attend.

Mahatma Gandhi, the Greatest living being of Twentieth Century envisaged Freedom for all countries; political, economical and social. He was against all types of exploitations / discrimination racial-social-and economic. He envisaged equality between man and man, man vis a vis woman and children. He was a political person still he was a deeply religious man to the extent that he advocated that aim should be pure but the means to achieve the aim should also be pure. For achieving freedom for India against the greatest power of the time, he advocated non-violence-self sacrifice and moral authority (strength) and people of India; even the majority of English people could see through the reason, the soundness of reason behind all his movements. The end result was freedom, not only to India but a concept dawned on all nations and world leaders that keeping nations under subjugation was not proper and freedom was granted to so many nations after that. Now no nation thinks of keeping any nation under subjugation.

Mahatma Gandhi always thought of the weakest poorest person of the society. He fought for eradication of untouchability a shameful practice in Hindu society, he envisaged development of village democracy - smallest unit of habitation village to be autonomous and self reliant, by developing cheap education-basic education institution - better and cheap health system - Prakartik Chikeitsa -naturopathy using earth - water - Akash (sky environment) /Sunlight - air and self restraint - He advocated physical labour for every one, to develop cottage industry, Celibecy for population control - eradication of social evils ban on all intoxication. He practiced simple living and High Thinking.

After 133 years of his birth we must deeply study his views and ensure through world organisations like UNO and NGOs like Shri Deep Madhavananda Ashram fellowship and Yoga in Daily life, a minimum code of requirement for all populace of the world. These should include (1) Basic food for all (2) Approach road Kaccha /pucca to all hamlet / villages of the world, (3) Drinking water and basic sanitation (4) Education-minimum understanding-development of skill of people to earn a livelihood. (5) Religious tolerance - ability to adhere to his own faith and show respect to other's faith. (6) Health services - Prakartik Chikitsa Naturopathy to all (7) No exploitation - bodily children woman national financial and political.

The Talisman given by Mahatma Ji that whenever you have to make a decision think of the poorest person and ensure that your decision / your action will benefit that person - should be the guiding principle in all decisions / action by all world leaders.

I wish a great success to the international conference on world peace and message of Mahatma Gandhi. Thanking you.

Seeking your blessings always

Yours sincerely,
Mukhram Choudhary

Alfred Stingl
Bürgermeister der Landeshauptstadt Graz



Sehr geehrte Konferenzteilnehmerinnen!
 Sehr geehrte Konferenzteilnehmer!

Namens der Stadt Graz darf ich auf diesem Wege der Internationalen Konferenz „Weltfrieden und die Botschaft von Mahatma Gandhi“ die besten Wünsche übermitteln.

Diese begrüßenswerte Initiative, die sich der Förderung des Weltfriedens durch Toleranz, Respekt und Verständnis zwischen den verschiedenen Religionen, Kulturen und Nationen widmet, stellt einen wesentlichen Beitrag dar, um in gemeinsamen Bemühungen die Lehren aus einem von Gewalt und Krieg gezeichneten 20. Jahrhundert zu ziehen.

Diesen Intentionen folgend hat sich die Stadt Graz, welche im Jahr 2003 einzige Kulturhauptstadt Europas sein wird, seit vielen Jahren bemüht, ein Ort für interkulturelle Begegnungen und für den interreligiösen Dialog der Weltreligionen zu sein. Weiters führt die Stadt Graz derzeit das wichtige UNO-Projekt „Stadt der Menschenrechte“ durch. Diese Projekte lokaler Friedensarbeit sollen einen Beitrag zur Bewusstseinsbildung sein, dass es für die Menschen und zum Frieden keine Alternative gibt.

Ich wünsche in diesem Geiste einen erfolgreichen Konferenzverlauf.
 Mit freundlichen Grüßen

Alfred Stingl



Michal Kováč
President of the Slovak Republic 1993 - 1999

I am indeed honored to have the opportunity to share several thoughts with you on the occasion of „World Peace and Message of Mahatma Gandhi“ international conference. „Globalization“ is a watch word nowadays. Thanks to new technologies, people can see and hear each other on the global scale. We can have knowledge about each and every place on earth, about every person on this planet. However, we have not yet reached out towards each other by desire to feel close. It might seem as if an unknown force are drawing us closer.

We have already learnt that pluralism does not mean destruction but enormously contributes towards enriching the society. There is an amazingly huge potential hidden in diversity, in different cultures and in plurality of different individual interests.

In this very moment when cornerstones of future united Europe are being laid, we should ask ourselves a question: how freedom and justice are related, where are the roots of spiritual identity of Europe. The European unity cannot be accomplished solely following her political and economy interests, based on functional organizations or effective political mechanisms. The Europe's building material must also contain spiritual bricks. A new man does not see in his freedom purely energy, in freedom he finds the core of his dignity. Freedom means above all spiritual and moral values. Therefore it is impossible to master or overpower freedom. Freedom must be dealt with in more sensible way, without manipulation. Freedom requires from men to reach a state of spiritual adulthood and only in such environment it can be further developed.

If we, Europeans, do not find the courage to manifest our spiritual adulthood and responsibility, our civilization will prove to be a failure. Fostering such concept of spiritual adulthood and responsibility is not only a task for Church or a question of culture, it is also a challenge for political society as such. This spirit must be contained in politics. I wish deeply for countries of Central Europe to contribute towards spiritual maturing of Europe, towards spiritual richness of the European culture. Then, Europe could give to world alongside science and modern technologies something much more precious – peace. Peace not only in terms of armistice but peace as certainty that there is a deeper sense in living our lives.

With pleasure I can observe, that labour for this kind of peace is in harmony with Message of Mahatma Gandhi and peace initiative of H.H. prof. Paramhans Swami Maheshwarananda, whom belongs great recognition and thanks for his effort.

Michal Kováč



Libor Ambrozek
Minister of the Environment
of the Czech Republic

Thank you very much for the invitation to the International Conference on World Peace and the Message of Mahatma Gandhi, to be held on October 5, 2002, in Vienna.

I find the programme of the conference very interesting and challenging since the protection of the environment is a primary basis of a peaceful and happy life on a healthy planet. Sustainable development as a concept of a new kind of development responding to the challenges of globalization in the current world requires successful transition towards democracy and the rule of law, protection of human rights, public participation in decision-making, establishment of a competitive market economy and substantial improvement of the environmental quality and quality of life of all citizens all around the world. The ten-years period since the Earth Summit in Rio de Janeiro has provided us with enough evidence to recognize that no other alternative than sustainable development exists to eradicate poverty and to address challenges raised by the process of globalization. The pre-requisites necessary for achieving sustainable development goals represent peace, security and stability, democracy, respect to human rights and the rule of law.

Unfortunately, I have to inform you that due to my other commitments I cannot attend your conference.

I wish you a lot of success in your endeavour.

Yours sincerely

Libor Ambrozek



JOZEF MORAVČÍK
MAYOR of BRATISLAVA, CAPITAL of SLOVAK REPUBLIC

It is an honour for me to get the opportunity of expressing my ideas at this International Forum dedicated to the idea of the world peace.

I am representing the city with a rich history, with great cultural tradition what surely can be said also by other representatives of another European metropolis, but there is something special what is Bratislava also famous for and it is its reputation as the town of tolerance. In the town - centre at the bank of the river Danube, where the important European trade roads had intersected, the people speaking various languages, people of different religions and different cultures learned to live together in peace and harmony. Bratislava and its history is a precious, vivid example of the fact, that the diversity or the difference concentrated in one whole does not have to lead to a conflict when the tolerance and mutual understanding become the basic pillars of the effort for a common life in peace. Last but not least also the idea of United Europe which we are supporting universally and actively is based upon such assumption.

Unluckily in spite of the numerous experience the eternal desire of the mankind to live the peaceful life without armed conflicts, violence and fear has not been feed fully up to now although many people put and are still putting all the effort and hopes for its realization. Because of this fact the politicians, government representatives, artists, scientists, religious organisations as well as representatives of various institutions are meeting here in Vienna to offer one another their opinions, knowledge, experience and plans how to create a more peaceful world. It is perhaps the most complicated problem of a man because he has to provide peace first of all for his mind, his desires, his motives and etc. In spite of the fact that the way to the world peace will be most probably long, difficult and perhaps intricated one, it is the only possible solution for preserving of human race and a life in peace on our planet.

Respected friends, more than one thousand of the invited guests at this conference with such a wide spectrum of activities in various spheres of life is a good assumption for the fact that the mutual effort in solving the questions of human rights and values as well as the sustainable development of the environment has got a closer interlinking. I am sure that our mutual effort enriched by new contacts and information will wind upon strength and effectiveness.

Jozef Moravčík

PhDr. Pavol Kanis
Former Minister of Defense of Slovak Republic and Member of Parliament

In all ages the great spirits have been saying, that there is one origin for the whole mankind. Also the modern genetics has been proving quite convincingly that the people of all races have their beginning in one ancient, pre-historical mother. We all have the same origin.

Only recently – in the last century, at the final stage of competition in nuclear armament the world has been several times at the edge of a catastrophe.

Our own painful experience and humbleness are leading us to the renewal of the dialogue with the great spirits, who solved the substantial problems of the time, of a man and of the world. They were and they still are a part of a conscience of mankind.

Exactly today the Satyagraha (to solve the conflicts with the power of truth and nonviolence) of Mahatma Gandhi is very important. Because of this one has to hear to his inner voice in this contemporary world, one should recognize a just cause, one should appeal to the conscience of the opponent and settle the disputes on the basis of the mutual agreement.

Gandhi rejected in his universal ethic teachings everything what was against humanity and justice. His optimism, hope and believe in mankind were resulting up from the conviction that there was a graceful divine sparkle in every human being. He was teaching people to forgive and to forget the enmity as well as bloodshed. He was hated by all fanatics in all religions.

He was confirming by his life that the highest principle – the truth – it is not only the truthfulness of the words but also the truth of the thoughts. Gandhi was not a prisoner of his own mental world as it often happens to the great thinkers, but he was a pilgrim to the victory of love and intellect.

Great spirit Mahatma Gandhi is the best and the greatest contradiction to nuclear weapons.

Who has the nuclear weapons and who wants to have them? Who can have them and who may not have them? Who is the trustful owner of nuclear weapons? Who is to be praised and who is to be punished? It is a difficult answer. The best solution would be the general exclusion of nuclear weapons.

All these questions can be answered in a most objective way first of all by United Nations Organization, whose aim it is to create and to keep peace in the world. It has happened many times that the motive of the military actions held without the approval of the UNO was not always in the interest of the humanity. The United Nations Organization, its General Assembly and Security Council are most competent to decide what is good and what is bad in the world for the mankind.

We all have the same roots. Understanding, respect and tolerance among the nations, cultures and religions it is Gandhi's way to truth, it is a way to our mutual future in peace.

Pavol Kanis



Pavol Demeš
Director for Central and Eastern Europe of the German Marshall Fund
of the U.S., Bratislava, Slovakia

The Balkans and Peace

I am very glad that this international conference on peace is connected with the legacy of Mahatma Gandhi, since I believe his life and work are full of inspiration for our modern societies. I can attest that in my own work I am constantly learning from Mahatma's teaching of non-violence, techniques of political activism, fundraising, and coalition-building. I am also touched by the story of his personal spiritual growth and ability to serve and sacrifice.

In this contemporary world filled with multiple divides, where numerous wars are being fought, and where talk of global war, namely on terrorism, rings constantly in our ears, it is of utmost importance to devise new approaches of bringing more peace and tolerance to humankind. I am sure that during this conference in Vienna there will be numerous excellent thinkers and practitioners discussing various aspects of war and peace. I would like to focus my contribution on a small territory not very far from the conference site – the Balkans. Since TV cameras left the region after the recent series of bloody wars in the former Yugoslav territories, people have tended to forget several important facts: 1) over 200,000 people were killed in these conflicts, 2) there are about one million people who are still not back in their homes, 3) the ethnic divide in this region is still immense, and 4) these societies require massive and practical assistance from the outside to help them in their struggle with significant political, economic, social, and moral problems. Very few people realize that it is not in the developing world but in modern Europe, just a few hours by car from Vienna, that the world's largest contingent of international military force is located – a force which is working hard to keep peace in the Balkan region. I believe that we in the international community need to re-orient our way of thinking about the Balkans. We urgently need to search for new mechanisms of action and to learn from past mistakes. Mahatma Gandhi – a spiritual leader and effective political activist – can be a source of inspiration in this quest.

Pavol Demeš

Bawa Jain
Secretary General
World Council of Religious Leaders



Your Holiness,

it is indeed a great honor for me to be invited as a special guest and to present a message at this very important and timely initiative to honor and commemorate the 133rd anniversary of perhaps the single most important human being of the 20th century, Mahatma Gandhi.

World Peace and the Message of Mahatma Gandhi – is what the world needs today, especially after the horrific incidents of violence that has accelerated and are being fueled, and sometimes in the name of religion, throughout the world. “Violence begets Violence.” It is only through Non-Violence that true and lasting peace can be achieved. Gandhi-ji sought to transform the hearts of the people and that is what the world needs today. I commend you wholeheartedly in your noble endeavor at this very critical time in history. I am personally committed to you and I hope that the resources of the Millennium World Peace Summit – World Council of Religious Leaders could be a resource to help further your noble mission.

On a personal note, I have had a long and deep influence of Gandhi-ji’s legacy in my own life. A few years ago, I had founded the *World Movement for Non-Violence* and within that created the *Gandhi – King Award for Non-Violence*. This is a legacy, which I have been entrusted directly by my spiritual father and Guru, His Holiness Acharya Sushil Kumar-ji Maharaj and I am committed to fulfill.

I am pleased and honored to humbly accept being a part of this very important International Conference “World Peace and the Message of Mahatma Gandhi”.

Please accept, Your Holiness, the assurances of my highest esteem.

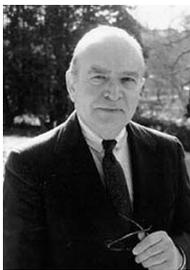


Bawa Jain



Union of Concerned Scientists

Citizens and Scientists for Environmental Solutions



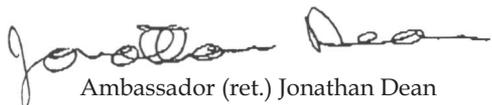
On behalf of the Union of Concerned Scientists, one of the largest science-based NGOs of the USA, I would like to congratulate the organizers of the International Conference on World Peace and the Message of Mahatma Gandhi, convening on October 5, 2002 in Vienna and to wish them the success that the world needs.

The message of Mahatma Gandhi to people everywhere on how to promote world peace continues to capture the essence of the issue of war and peace. However, the message needs to be repeated and resaid from time to time in a contemporary setting. There is no one more qualified to do this than H.H. Mahamandaleshwar Paramhans Swami Maheshwarananda assisted by the International Sri Deep Madhavananda Ashram Fellowship, which this year is celebrating the thirtieth year of Swami Maheshwarananda’s activity in Vienna. During that entire period, Swami

Maheshwarananda has worked in the spirit of Gandhi to spread enlightenment and reconciliation on at least four continents.

Progress is still being made toward building the institutions of peace. For example, this year cruel civil wars in Sierra Leone and Angola have come to an end and there is hope for progress in resolving civil wars in Sudan and Sri Lanka. East Timor has joined the family of nations. After many referenda, Switzerland has joined the United Nations. Standards of human rights which Gandhi formulated and promoted have become more widespread. They are reflected in current war crimes trials and in the treaty establishing the International Criminal Court which went into effect this July. Although still controversial, this court seems likely to prove itself an important international asset.

Nevertheless, a great deal of work remains to consolidate the peace, especially in South Asia and the Near East. This conference is important, because it can point the way toward solution of these issues. We thank both the organizers and participants of the conference for their work during the conference and in the future.


Ambassador (ret.) Jonathan Dean

Dr. Kamla Chowdhry
Vikram Sarabhai Foundation, Earth Charter Commissioner

Gandhi: The Voice of the Age to Come



Gandhi's greatest ambition in life was 'to wipe every tear from every eye'. Describing his passion for serving the poor he said "God is found more often in the lowliest of his creatures than in the high and mighty... I am struggling to reach the status of these hence my passion for the service of the suppressed (and oppressed) classes."

Over a period of time Gandhi gave up all privileges. He began to live a spartan life in *ashrams* like a *sanyasi*. As he explained "whatever cannot be shared with the masses is taboo for me". He wanted to reduce himself to zero for he believed that so long as man does not of his own free will put himself last among his fellow creatures there is no salvation for him. And Gandhi wanted salvation not only for himself but for the oppressed in all of mankind.

Gandhi believed service to others was '*moksha*' and service to the poorest the highest form of '*moksha*', that is, liberation, self-realisation. For Gandhi the practice of service to others was not just one possible route to '*moksha*', it was the only possible way. '*Moksha*' therefore meant public service for the poorest, and this for Gandhi inevitably led him to politics.

The life of millions was Gandhi's religion as well as his politics, as also his economics. He wanted to see that the poor have the basic necessities of life, even though we may have to sacrifice the 'toys of civilization'. And we have since realised that the 'toys of civilization' we have pursued have led us to a culture of inequality, of violence, and the destruction of the Earth's resources. And of Earth itself.

Economic development has a different meaning for each age and for each culture. And it has a different meaning at the center and at the periphery. Gandhi's concerns of economic development were more with the 'periphery', with the villages than with large scale industries promoted at the center.

There has been economic and spiritual violence at the way 'economic development' has been pursued - violence not only against the poor, with the large scale projects of mining, or in forestry, or in building dams, or even in the kind of agriculture pursued. Development and globalization has created a milieu from which subsistence workers and subsistence activities have been eliminated.

We are at the crossroads of history. It is becoming increasingly clear that if humanity is to survive we will have to reexamine our concepts of progress and development, and our addiction to having more and more.

Gandhi turned around the idea of modern civilization, of economic growth, of unlimited consumerism to timeless principles of Truth and Non-Violence, of love for fellowmen as the only basis of establishing the right relationship between human beings and the divine.

Gandhi's life and teachings are essentially the awakening of a moral force in people, in awakening the conscience of mankind, in the awakening of one's spirituality, and in the pursuit of one's *dharma*.

As Sir Radakrishnan pointed out "A people are saved not by their military leaders or industrial magnates or by their priests and politicians but by their saints of impeccable integrity". Gandhi was a saint of impeccable integrity, a self denying *tapasvi*. The life of millions was his religion as well as his politics.

A few weeks before Gandhi was assassinated he said to Marjorie Sykes "if my faith burns bright as I hope it will even as I stand alone, I shall be alive in my grave and what is more speaking from it". Indeed Gandhi's faith burns bright and his voice emphasising truth and non-violence is being heard all over the world. As Nehru said "It will have to be heard and understood sometime or other if this world is to survive in any civilized form".

Kamla Chowdhry

Dr John B. Taylor

**Representative of the International Association for Religious Freedom at UN (Geneva)
Former Secretary General of the World Conference on Religion and Peace / International**



Mahatma Gandhi once said "These two eyes, one is Muslim, one is Hindu". When he held his prayer meetings, where Gita, Qur'an and Bible were read, he would suspend the meeting if someone objected to hearing unfamiliar scriptures. In "The Message of Jesus Christ" he wrote, in 1940, "Our inmost prayer should be that a Hindu should be a better Hindu, a Muslim a better Muslim, a Christian a better Christian". Today more than ever this capacity of openness and empathy is needed to heal the wounds and prevent the outpouring of prejudice and hatred on every continent.

The dynamic force and political effectiveness of non-violent struggle are needed not only in the sub-continent but all over the world where Mahatma Gandhi is recognized as bringing inspiration to all struggles for peace and justice. Any suspicion that non-violence is passive disengagement from situations of economic and political injustice

or communal violence and religious or ideological fanaticism is quickly refuted by seeing Mahatma Gandhi's active engagement with the poorest, the most marginalized, the victims of prejudice and exclusion.

When inter-faith organizations have been formed over the last century Mahatma Gandhi has provided a model for connecting the commitment to peace with the engagement for justice. In "All Religions are True" he wrote "The need of the moment is not one religion, but mutual respect and tolerance of the devotees of different religions. We want to reach not the dead level, but unity in diversity". Individual religions but also inter religious or inter faith movements should avoid any proud claim that they already hold all the answers but should commit themselves to seeking together for co-operative solutions to violence and injustice based on spiritual energies that are at once humble and confident.

As well as providing, through the Gandhi Peace Foundation, much inspiration for the setting up of the World Conference on Religion and Peace, the ideas of Mahatma Gandhi have stimulated much of the work of the International Association for Religious Freedom where advocacy for liberal principles of active tolerance and mutual support between religions and also secular beliefs has often taken Mahatma Gandhi as a model. The commitment to building tolerance as a condition for democratic and human rights freedoms is increasingly seen in the context of working together and studying together; for some this is rooted, as it was for Mahatma Gandhi, in praying together.

The prophetic words and actions of Mahatma Gandhi challenge much of the hypocrisy of the present age of "globalization" where the rich grow richer and the poor grow poorer, where the values of village life are often dismissed, where a fragile environment is polluted and desecrated in the name of development, where family and community values and traditions are eroded or despised. We need to learn that sustainability and communication are not only issues of macro economics and digital opportunities but also of simple life-style, an attitudes of respect and a sense of mutual need. Quality of life for all created beings and fulfilment of need rather than greed must be our goals rather than accumulation of power and quantity of possessions.

The value of tolerance and the need for education for tolerance as part of education for human rights has been highlighted by the United Nations in recent times. In particular the celebration of the 20 anniversary of the UN Declaration on the Elimination of All Forms of intolerance and of Discrimination Based on Religion or Belief led to the convening of an International Consultative Conference on School Education in Relation with Freedom of Religion and Belief, Tolerance and Non-Discrimination; organized in Madrid last November by the Special Rapporteur on the question of freedom of religion or belief and the Government of Spain. This conference discussed the need for training and teaching to address root causes of ignorance and prejudice which can develop in all societies, whether or not religious education is provided by the state or by confessional bodies.

The challenge of Mahatma Gandhi to develop respect and tolerance for differences as well as to seek common ground and vision in terms of peace, freedom and justice is heeded but not sufficiently applied. Activism sometimes lacks spiritual motivation and mobilization, and spirituality sometimes lacks energetic, self-disciplined and self-sacrificial engagement. We need the link between the spiritual and the practical as was experienced and demonstrated by young people from many faiths whom the International Association for Religious Freedom brought to Gujarat earlier this year to rebuild an earthquake damaged temple and mosque, thereby contributing to an avoidance of violence in the concerned villages in the following weeks of communal carnage.

It is our hope and prayer that this International Conference, and the example of the Mahatma himself, will strengthen us in our various engagements and in our different spiritualities.

Dr. John B. Taylor

Dr. Timi Ecimovic
Head of SEM Institute for Climate Change, Slovenia

WORLD PEACE AND TOLERANCE

I am delighted to learn that the International Sri Deep Madhavananda Ashram Fellowship is going to celebrate the 30th anniversary for the untiring, selfless humanitarian and spiritual service of His Holiness Mahamandaleswar Paramhans Swami Maheshwarananda in Europe and worldwide, for physical, mental, social and spiritual health, human rights, social justice and security, protection of the environment and world peace.

Paramhans Swami Maheshwarananda's activities have encompassed the whole earth. For three decades, he has been spreading the message of achieving "outer Peace through inner Peace", and an appeal for tolerance, respect and understanding among peoples, religions, cultures and nations in Europe, America, Australia, Africa and India.

To honour this outstanding Yogi, spiritual and religious leader and author of the worldwide renowned System "Yoga in Daily Life", and to point out the relevance of this auspicious occasion nothing could be more adequate than an international initiative and call for peace through non-violence, continence and a sustainable development, like the International Conference on World Peace, to be held on October 5, 2002, in Vienna, Austria, related to the Message of Mahatma Gandhi.

The great mission done by Paramhans Swami Maheshwarananda during the last 30 years has been recognised throughout the world, and I do wish that in future his divine message would continue to enter into the hearts of millions of people for the sake of welfare of humankind and all creatures on this planet.

World peace is a precondition for sustainable future of our civilisation, which is an integral part of the living creatures of the planet Earth biosphere.

Present status of the biosphere has been manipulated by humankind of our civilisation due to bad understanding of long term responsibilities towards nature, space and environment protection. The present world society is reflecting disturbed health due to misuse of money system and science.

Main threats to humankind of this civilisation are coming from own activities (nuclear technologies as first, followed by climate change system, wrongly directed scientific research, misuse of money system, etc.) and weak politicians knowledge of proper management of the global society as well as national and local one's.

That is why I am stating following:

“PRECONDITION FOR SUSTAINABLE FUTURE OF OUR CIVILISATION IS TOLERANCE AMONGST PEOPLES OF THE PLANET EARTH AND CONSEQUENT PEACE”

It is not possible to have peace on the earth just because peoples of the earth understand need for peace, due to countless different individual/group/national or international interest. Unity of peoples of our civilisation could be achieved when common enemy could be recognised. And at present we have common enemy, which should be taken into consideration, and is not recognised as such – climate change system impact to the biosphere.

The climate change system impact to the biosphere of the planet earth at present is taking large toll on daily basis – Central Europe floods 8 – 15 August 2002, South France floods 5 – 10 September 2002, and many other events (floods, droughts, extreme winds, fertility of the agriculture soils, fertility of the oceans waters, etc.) around the earth, which are at present counted for natural events, and should be recognised as impacts of climate change system.

The climate change system impact ultimately may and will cause destructions, which will bring to end our civilisation existence at the planet earth, and only chance of the peoples of the earth is in united action for mitigation of the climate change impact.

I think we may conclude with statement that we have recognised common enemy of the peoples of the earth - climate change system. All other threats are an integral part of our civilisation – nuclear technologies, money system, marketing oriented productions for making profit, war incidents, armament industries, transport system (explosive engines with over one billion in function), energy consumption, CO2 and global warming, social problems, corruption of the politicians and international/national bureaucrats, etc., which could be explained with thirst for power, greed, lack of tolerance and peace.

What is tolerance? And in my research it is ability of humankind individual to live together with others. As M. K. Gandhi says: "I have nothing new to teach the world. Truth and non-violence are as old as the hills." I may add: "Tolerance is as old as hills": Tolerance is quality of individual. Tolerance is an integral part of Homo sapiens social behaviour. Tolerance should be a part of us, regardless the religion.

Let us hope that our society will overcome present thirst for power, greed and corruption of the politicians and international/national administration, and will foster tolerance as path for achievement of peace and sustainable future.

Timi Ecimovic



EMBASSY OF NIGERIA
RENNWEG 25
P.O. BOX 183
A - 1030 VIENNA
AUSTRIA

DATE **5.08.2002**

Ambassador / Permanent Representative

Our Leaders should be sincere to us, to serve and not to be served.
The world should be free from violence and intolerance as the only legacy we can bestow to our children and the generations yet unborn. We can do this not by forgetting our differences but by knowing our differences to enable us appreciate the value system of different peoples, their cultures, religions and way of life. There should be complete respect for human rights and fundamental freedoms for all without destruction as to race, culture, religion etc. in accordance with the UN Charter.

Abdul Bin Rindap
Ambassador/Permanent Representative of Nigeria
Vienna-Austria



EMBASSY OF THE REPUBLIC OF THE SUDAN
AND PERMANENT MISSION
TO THE UNITED NATIONS
AND INTERNATIONAL ORGANIZATIONS
VIENNA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



سفارة جمهورية السودان

والبعثة الدائمة لدى الامم المتحدة
والمنظمات الدولية
فيينا

I have the honour to participate in the International Conference for World Peace and the Message of Mahatma Gandhi.

Doubtless Mahatma Gandhi played a major role in the International Peace that by initiating with his unique and advanced style of struggle through which he put the base of the "Non violence" revolution.

Now after more than 50 year the world has begun to talk about civilians non violence resistance and Struggles against injustices and absence human rights.

In my country, the Sudan, elites had admired Gandhi's doctrines and therefore they organized themselves in a "Conference for graduates" and began their civilian struggle against the colonization. After 20 years of this revolution they attained their goal by achieving independence on the 1st of January 1956.

Thus the memorial of Gandhi, is apart of our history and it is not strange that our National capital Gandhi City "Omdurman" has given one of its main streets the name of Mahatma.

I take this opportunity to reassure you of my highest consideration.

Sincerely yours;

Abdel Ghaffar A. Hassan
Ambassador of the Republic of the Sudan



Embajada de Panamá en Austria



As an introductory note to the request extended to me on behalf of the coordinators of the Conference for World Peace and the Message of Mahatma Gandhi, and even more so for a more in depth feeling of appreciation, I cite the long and friendly ties existing between Panama and India.

Being a firm believer and espousing unconditionally the depthness enmeshed in the principle of the right of the self-determination of peoples, I followed very closely the gigantic task initiated by the Mahatma in his untiring effort and struggle to gain independence for the people of India. The concept of passive resistance and non-violence embodied in Gandhi's attitude for directing a campaign to obtain the goals set out by the Mahatma, are well pronounced in the many writings depicting the life struggle of this gigantic leader in his endless strife for the freedom and independence of his country.

A quote from the Declaration of Independence of the United States of America embodies and paraphrases the human rights and privileges consecrated to man, "... we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." The writers of the statement for the principle of the right of self-determination very wisely placed at the very top of those rights, which our Creator endowed mankind with the question of life itself. As a conduit for the course of man's existence, the human rights can be identified as those rights which are by the Creator's hand, inherent in man's human nature, and consequently their absence will not allow us to subsist as human beings. Further more, the human rights bestowed upon man outlines the ways which will permit man to mature and develop and make use of those inherent human qualities, such as talents, intelligence, conscience for his own betterment and additionally, serving as the pathway to permit man to complement and satisfy his other needs, which may be pointed out, as being in the area of spiritual needs. The pursuit of happiness and peace, which are interrelated, are goals which man should strive for to preserve and keep as its guiding compass, on its voyage through life for the betterment and understanding of peoples comprising the community of nations lodged in our world. The peaceful solution of disputes amongst men, and thereby nations that exemplify the ships of State stands out as the primary and mandatory "par-excellence" element which must earnestly be the priority conduct of man desirous of setting aside armed conflicts as a means of settling controversial issues amongst nations.

This International Conference on World Peace and the Message of Mahatma Gandhi is anxiously awaited for. Participants from several continents, Europe and overseas, prominent experts in the fields mentioned, as well as representative from international governmental and non-governmental organizations (NGOs), scientific and cultural organizations to be invited to participate in this conference will serve to unify the milestone of man's effective collaboration in the future. I conclude with a quote from the coordinators of the conference, "Let our active participation in this conference be our contribution towards it".

Message of H.E. Dr. Jorge Enrique HALPHEN PEREZ
Ambassador Extraordinary and Plenipotentiary of Panama to Austria



HIGH COMMISSIONER OF INDIA, Canberra, Australia



सत्यमेव जयते

I commend Paramhans Swami Maheshwarananda for organising the International Conference - World Peace and the Message of Mahatma Gandhi - on the occasion of the 133rd birth anniversary of the noble soul. It is fortuitous that the conference also coincides with 30 years of peace activities of 'Yoga in Daily Life'.

Mahatma Gandhi's appeal as one of the greatest apostle of peace is truly universal.

In our contemporary world of conflicts and contradictions, intolerance and violence his message of brotherhood of mankind and cooperation among nations is of immediate and urgent relevance. So also is his message of truth, non-violence, compassion and tolerance. He considered intolerance itself as a form of violence and an obstacle to peace.

Paramhans Swami Maheshwarananda has dedicated himself to spreading the message of peace, protection of environment and welfare of all living beings through his teachings of 'Yoga in Daily Life' based on the concept of 'Vasudev Kutumbkam' mankind is one family. Swamiji's selfless service and humanitarian work has greatly contributed to the upliftment of the poor, while his popularising of yoga has improved the spiritual and physical health of many and taught them to live in harmony with themselves and nature.

The combination of Swamiji's efforts and the message of Mahatma Gandhi is an ideal recipe for world peace. I wish the Conference all success. Sarvesham Shantir Bhavantu.

(R.S. Rathore)
High Commissioner

Mihajlo Kovač

Ambassador of the Federal Republic of Yugoslavia

This esteemed gathering in honour of Mahatma Gandhi, a man whose entire life was dedicated to securing peace and dignity for human beings, is convened to mark the 133rd anniversary of his birth and to remind us of his universal message of tolerance and mutual understanding of different nations and cultures. There is great admiration for the heritage of Gandhi's example, because he had done so much to show that there is a way to overcome these problems in a non-violent way. His name has grown to become a worldwide symbol of peace, tolerance and human dignity.

Unfortunately, nowadays we still must fight to secure respect for human rights because many human beings are deprived of their freedom and must find ways to fulfill their basic needs. Peace is endangered in many parts of the world, and poverty and ignorance take lives around the globe. Therefore, it is so important to speak of all those who have been trying to divert the historical practice of resorting to war and use of force when they want to fulfill a goal. Among them, the name of Mahatma Gandhi is in the forefront. In view of all the troubles that mankind is facing, in view of ethnic clashes that have taken so many lives, in view of humiliation that many individuals must live with only on grounds of their race, ethnicity, culture or beliefs - let us not hesitate to stress the importance of good examples and people like Mahatma Gandhi. The world of today, just like the world of the previous century, needs such individuals, and we can only hope for a future in which mankind will learn the substance of his tolerant and peace loving messages.

Mihajlo Kovač



Dipl. Kfm Peter Hesse

Honoray Consul of Island

Chairman of Peter-Hesse-Foundation SOLIDARITY IN PARTNERSHIP for ONE world

Germany NGO in SPECIAL CONSULTATIVE STATUS

with the Economic and Social Council of the U.N. - ECOSOC

We need a strong, renewed United Nations!

(This is a vision which could and should be transformed into realistic political goals and objectives.)

To all members of the civil society, who are somehow engaged for ONE world in diversity.

At the end of world-war II the global shock created by information on the Holocaust provided the needed global motivation to initiate our UNO as an instrument for peace. By now in 2002, it became visible what worked and what did not. The new global shock created by September 11., 2001 could have provided renewed impetus for a needed UN-reform. This impetus is almost lost again and starts dissolving in frustration about the predominant escalating warlike fight against terrorism -instead of also healing the underlying causes of the unjust and predominantly materialistic development-reality in our world. The UN could and should be a main actor in healing our world's chronic illnesses, like poverty, the majority-peoples missing chance to satisfy their basic needs and the lack of good early learning possibilities. But the UN rotates in its own bureaucratic structures.

„A better world is possible“ is more than a Porto Alegre activists slogan. It is a true statement and could be effectively carried forward by a renewed United Nations, where people working in it are being measured by their managerial success in the field instead of well sounding strategy-papers. We need a UN which practices "good global governance" in participation with civil society (NGOs/PVOs, science, business and the world religions). Overlapping UN sub-organizations and territorial egocentrism are consuming too much energy. A lack of transparency adds to the dilemma. We do not need a top-down central world government, but a truly democratic, transparent and unbureaucratic strong but gentle coordinating agency, facilitating dialogue, based on all human rights and on shared values. We need a UN capable of solving global problems - but also respecting regional and local structures - down to the families and individuals - for ONE world in diversity. Such a reformed/renewed United Nations must be based on values and principles:

A renewed United Nations respects, follows and protects global values:

- The golden rule: Do not do to others, what you do not want them to do to you.
- Growth in holistic quality - instead of mere quantitative material growth.
- Favouring what furthers community - but respecting individuality in its diversity.
- As a central value: Undogmatic true spirituality, enabling Love and compassion.

The guiding principle for all of us should be: MITEINANDER / TOGETHER / ENSEMBLE.

Dipl. Kfm Peter Hesse



*Ambassador
of the Slovak Republic
New Delhi*

Strife in whatever form stalls progress. To progress is to live and Gandhiji's adoption of the ancient Indian philosophy of *ahimsa* or non-violence is the most basic formula to achieve progress in life. In today's world where nations rise against nations, where the dignity of human life seems to matter less everyday, the Mahatma's exhortations to shun violence and spread the message of love is the only way to our survival as the world dithers on the brink of disaster.

Like India, the Slovak Republic believes in the brilliant results that can be achieved through non-violent and peaceful ways. The people of Slovakia have set a positive example to the whole world during the separation of Czechoslovakia on January 1, 1993 by showing how one nation can separate from another without shedding a drop of blood and live harmoniously thereafter, how without firing a shot solutions can be found for big problems. In a few weeks Slovakia will celebrate the 10th anniversary of this peaceful event and with us all who bear us goodwill shall come together and celebrate this occasion.

Gandhiji's preachings are very dear to Slovak people and they have adhered to non-violent ways throughout the course of the history of this small nation. We must, as the Mahatma says, '... go from love to love and peace to peace' until we can all live like one entity that the Divine had meant us to be. Non-violence and love are our only chance, our only way.

Ladislav Volko



UNITED NATIONS OFFICE AT VIENNA
THE DIRECTOR-GENERAL



OFFICE FOR DRUG CONTROL AND
CRIME PREVENTION
THE EXECUTIVE DIRECTOR

On behalf of the United Nations Office at Vienna and the Office for Drug Control and Crime Prevention, I send you greetings on the occasion of the International Conference to promote world peace and the message of Mahatma Gandhi.

World Peace is one of the highest ideals of mankind. It is the very foundation of the Charter of the United Nations. Peace is such a simple concept, yet many man-made obstacles lie in the path to achieving it. At the United Nations in Vienna we are striving to play our part through programmes to promote the peaceful uses of outer space for the benefit of all nations, and to address the social evils of crime, corruption, terrorism, drug abuse and illicit trafficking. All of these are threats to human security and the rule of law, and without good governance and stability there can be neither peace nor sustainable development.

I extend to you all my warmest wishes for a successful Conference.

Antonio Maria Costa
Director-General, United Nations Office at Vienna
Executive Director, Office for Drug Control and Crime Prevention

Prof. Dr. Dr. Harinder P. S. Makkar
IAEA, Vienna, Austria

Sustainability, Science and Religion and Their Interdependencies in Achieving World Peace



Humanity is faced with the stark reality of chronic under-nourishment affecting over 777 million people; 17% of the population of developing countries. The World Food Summit in 1996, targeted to halve this number by 2015, but the present-day estimates indicate that, most probably, it will not be achieved by 2030. Currently, 25% of the people in developing countries (1.1 billion people) live in extreme poverty with an income of less than US\$ 1 a day. Other dimensions of poverty, in addition to lack of food are: the lack of education, health and safety, legal and political rights, all of which are a direct violation of human rights.

Questions have been raised as to whether there are enough land and water resources to enhance agricultural output. Unfortunately, for most of the poverty stricken countries, the situation is bleak. The forces of increasing population, urbanisation, industrialisation and land degradation (approx. 1964 million ha) are acting against the availability of land for cultivation. The share to agriculture of all water withdrawn for human activities is 70% and it is expected that one in five developing countries will face water shortages. In the 1960's, the 'green revolution' played a key role in improving food security in developing countries, but it focused on the world's three leading cereal crops (wheat, maize and rice) and neglected other crops such as sorghum, millet, cassava, banana, and oil crops. In addition, it relied on high inputs of fertilizers, insecticides, pesticides and herbicides; causing severe damage to the environment. A need for a second, environmental-friendly green revolution is called for. This must provide for high productivity while aiming at sustainability through conserving the environment and biodiversity. It is unfortunate that, until now, the cost of environmental damage (the cost for repairing the environment) was not taken into account in the economic analysis of the use of various technologies. This was most likely due to poor appreciation of the environmental damage being inflicted, and to the lack of development of reliable methodologies for the evaluation of such damage.

Globally, approximately one third of total world cereal use (660 million tonnes) is used as livestock feed. Production of meat from ruminants, based on cereal-based diets (70-80% cereals in the diet), is a serious threat to food security and at the same time is unethical (the animals' gastrointestinal tracts are not evolved for consuming large quantities of cereals). As an example, cattle and buffalo require approximately *fifteen* kg of feed to produce *one* kg of dressed meat. In view of the fact that millions of people go to bed hungry every day, humanity must ask itself: Is it appropriate to feed a large quantity of cereals enough for meeting the daily requirements of five families of four members each, to produce a small quantity of meat enough for one day consumption of only one family of four? This too, when ruminants can produce meat and milk using crop residues, agro-industrial by-products, and other feeds and forages which do not compete with human food. Large scale 'Vegetarianism' practiced for centuries in the land of Gods and Saints like *Sri Ram*, *Sri Krishan*, *Guru Nanak*, and *Mahatma Gandhi*, is a fine example of India's contribution to sustainability. Vegetarianism, strongly advocated by Gandhi ji, needs to be preached and disseminated to the world. It has a place for decreasing food insecurity and human suffering. In addition, a decade ago it was not known that nutrition *in utero* (pregnancy) affects gene expression in humans and animals alike and that this could have beneficial or adverse long lasting effects in life. This now is a well-established fact. Similarly, it would not be surprising if scientific proofs are advanced, in the not too distant future, showing that gene expression and modulation is affected by vegetarian diets, showing beneficial phenotypic, behaviour, mental and spiritual effects; possibly contributing to world peace and harmony. Vegetarianism will also promote a prudent use of animals and decrease the total number of domestic livestock, resulting in lower emissions of methane, a greenhouse gas, to the environment (according to an estimate livestock release approx. 110 Tg methane per year out of a total global emission of 630 Tg/year). Other aspects on which some of the developing countries and in particular India have a comparative advantage are 'organic farming' and 'conservation agriculture'. Both are considered as pillars for sustainable development. The Western world, realising the adverse effects from using fertilisers, chemicals and other artificial inputs on human and animal health, the environment and biodiversity, has re-coursed to organic farming, and conservation agriculture, which are in use in India for centuries. Unfortunately, India has not been able to exploit the full economic and environmental benefits of these technologies sustained since ancient time and which can be called as its own. There is a huge demand for organically produced foods in the Western world giving enormous export opportunities. There is a need to realise the importance of these technologies and to frame appropriate policies encouraging farmers to employ them. The same is true for crop-livestock mixed farming systems, prevalent in India for millennia, where crop residues are fed to livestock and the faeces are recycled to the crop field as fertiliser, with little leakage of nutrients as pollutants to environment. Animals also provide draft power. It is the time that we in the East started realising the importance and advantages of these time-tested (sustained) technologies to animals, humans, and environment and stop joining the mad race of following intensive agricultural systems, which might look attractive over a short time but cause havoc to human health, animal welfare and environment in the long term. In India, some agricultural practices have strengths and comparative advantages, people have unique moral values and social customs sustained over a long time, and culture and heritage is rich, which sadly are being eroded.

When the role of science for the society in 21st century is addressed, two technologies: information technology and biotechnology come in the forefront. Many international conventions: 1992, Rio Earth Summit: Convention on Biological Diversity and the UN's Agenda 21; reinforced at Science Forum Workshop at the World Summit on Sustainable Development in Johannesburg in August 2002; World Food Summit: *five years later* in Rome in June 2002 and a recent policy research report by the UN's Economic Commission for Africa (UNECA), acknowledged that biotechnology can play a vital role in improving food security, human and animal health, biodiversity, and environmental protection. These should give tremendous hope to those living in fragile environments, depend on marginal lands, and are exposed to health hazards and natural disasters. Crop varieties with greater resistance to pests and diseases, resistant or tolerant to drought, water logging, salinity and extreme temperatures, with higher yields, and better health, nutritional and environmental attributes have been produced through gene-based technologies, which are important to developing countries. Similarly medical biotechnology and genetics have expanded opportunities for developing countries for producing new drugs, vaccines, diagnostic tools and new methods of delivering medicines. But these benefits are associated with potential risks. The debate on genetically modified crops still has a long way to go. There is a deep and growing unease amongst both developed and developing world. A more open and well-informed dialogue between scientists, opinion leaders, educators and the public can only overcome the concerns. If judiciously applied, genetically modified crops could help increase sustainability and the fight against hunger in the world. The risks and benefits may vary substantially from one application to another. To reap the full potential of biotechnology, appropriate policies must be developed to ensure that the potential risks are accurately diagnosed and avoided. Public awareness, dialogue, communication and understanding of biotechnology to ensure that consumers understand and are given the opportunity to experience the benefits of biotechnology and make informed decisions to adopt or reject a product produced through biotechnological means. The organisation such as this could play an important role and contribute in the international arena on the role of science in achieving sustainability, mitigating hunger and poverty, and fostering world peace.

Now I take the liberty in giving another dimension to religion: 'science-based religion'. This concept might be revolutionary for many, but in fact it has evolved from the aforesaid discussion. People in this century look for evidence before believing anything, and why not, it is their fundamental right. In the present-day, society decisions are made based on facts and figures. Then why not for religion, spiritualism or enlightenment? At page five of *Guru Granth Sahib*, it is stated: "*Patala patal lakh aagasa aagas.....*" meaning that there are hundreds of thousand of skies, earths and universe. It may be noted that these statements were made by Guru Nanak, approx. 500 years ago when the scientists had very little knowledge of the universe, earth and satellites. A number of similar examples are available in *Vedas*. The approaches were available (and are available) for exploring nature through religious means. I perceive these as that religion also follows 'some' perfect laws in a manner similar to the law of gravity, any other law of physics or a chemical reaction, which could be demonstrated and is repeatable. The dilemma is that these laws of spiritualism have not been defined hitherto and hence impossible to experience in real life. Those who explored and experienced, gave the methodologies to their '*shishyas*' (disciples) under the tradition of '*guru and shishya*'. This model does not have much relevance in the modern world for transfer of the knowledge. The present day world relies on evidence, openness, and free flow of information through publications in journals, books, and conference proceedings, and through media. The need is to understand and make others understand the 'secrets' of spiritualism or enlightenment using 'science-based' approach, which should be repeatable and easily accessible to common people for achieving self-enlightenment and peace. It might require dividing the course to spiritualism or self-enlightenment into different smaller components and addressing each step-by-step, by advancing theories, describing the approaches and methodologies to achieve a particular objective, and providing evidence. Reciprocally, these science-based approaches for spiritualism will assist in better understanding of nature, leading to judicious and sustainable use of its resources and of the human mind, piloting to tolerance and brotherhood. A person with empty stomach cannot be expected to pray or practise any methodologies. Food to lead a healthy life and a safe and pure environment are required for this. Targeting sustainability, science, and religion are interlinked. There is no doubt that India is the *Centre of Spiritualism* and the organisations such as this one might play a role in providing a new and appropriate (in the present day context) dimension to religion and thus contributing to 'true' peace.

Prof. Dr. Dr. Harinder P.S. Makkar



Jagoda Vukusic
Ambassador of Republic of Croatia to Norway

Representing the country in transition, which compared to the others, suffered not only the deepest social-political transformation but also the war and it's worse consequences, I'm strongly supporting all the efforts towards the equality and tolerance, but most of all, the efforts towards understanding and international supporting of minorities, children, underdeveloped, and developing countries.

The activities and dedication to humanity and world peace of HH Swami Maheshwarananda is the brilliant example, which attracts not only his devotees and disciples but also each particular self conscious and ethical human being.

May I wish You a successful and longliving path of spiritual and humanitarian leadership as well as fruitful and efficient messages of the Conference.

Jagoda Vukusic

Univ. Prof. DDr. Karl H. Spitzy
Experte für Chemotherapie, Philosoph und Humanist,
Ehrenpräsident der Wiener Medizinischen Akademie, Österreich

Der Dialog als Friedensstifter
Moral und Ethik aus dialogisch-konstruktivistischer Sicht

*„Der Krieg hat von je einen Widerpart,
 der fast nie als solcher hervortritt, aber
 in der Stille sein Werk tut: die Sprache.“*
 Martin Buber an P. Caesarius O.S.B.

Ein Krieg kann ähnlich wie jede andere Gewalt niemals *ethisch* vertretbar sein. Die *moralische* Vertretbarkeit von Gewalt bleibt bei den Gegnern stets umstritten. Jeder will den anderen *Mores* lehren und kein weltliches Gericht kann eine endgültige Entscheidung herbeiführen, wer ethisch im Recht ist oder war.

Es erscheint mir wichtig, zuerst die Begriffe Ethik und Moral klarer zu trennen, als es heute üblich ist, wenn auch moralische Entscheidungen ethisch und ethische Entscheidungen moralisch sein sollen. Diese Übereinstimmung ist aber, wie man es besonders bei kriegerischen Auseinandersetzungen zu sehen pflegt, keineswegs zwingend und es ist notwendig, ihre Abhängigkeiten aufzuzeigen.

Moral ist immer von der Zivilisation, Kultur, Tradition, Familie, Ehe, Partnerschaft, Freundschaft, Ökonomie und nicht zuletzt vom Gesetzgeber abhängig.

Ethik hingegen bezieht sich ausschließlich auf autonome Personen und ihre freie Entscheidung. Ethik wird damit, wie es vor allem Emmanuel Lévinas vertritt, zu einer *ersten Philosophie*, sowohl als *Ursprung als auch als Rangordnung*.

Konstruktivistisch, mit Francesco Varela gesehen, siedelt sich die Ethik stets in einer Meta-Ebene an (Ebene 1, Abb.1). Sie bezieht sich nicht auf ein Kollektiv sondern immer auf den Einzelfall der Person. Ethik ist nach Lévinas mit Verantwortung für den Anderen als *„Urphänomen der Ethik“* gleichzusetzen und wird damit zur *„Ersten Philosophie“*. Die Ver-Antwortung erfolgt nach Lévinas von *„Antlitz zu Antlitz“*, die Ethik ist eine Antwort auf das Antlitz des Anderen.

In der ethischen Metaebene (E 1) kann das Vertrauen personifiziert und gefestigt oder Mißtrauen gemildert oder beseitigt werden und das gelingt nur *d i a l o g i s c h* - von Antlitz zu Antlitz - mit Hilfe eines sich wiederholenden *„kreativen Zirkels“*, in dem immer wieder um Vertrauen und Verantwortung gerungen werden muß.

Dialog und Friedenspolitik

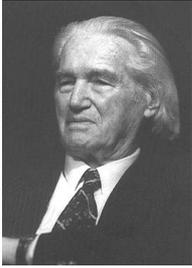
„Kämpfen ist Silber, Reden ist Gold“, lautet der Titel eines Beitrags von Ingrid Steiner im *Wiener Kurier* vom 7. November 1998. Sie beschreibt damit den britisch-irischen Friedens-Dialog als Vorbild für einen Dialog der Spanier mit den Basken. Es fällt auf, daß in England zwei Männer miteinander sprechen: Ministerpräsident Tony Blair mit dem Sinn-Fein-Chef Gerry Adams und daß nunmehr Gespräche des spanischen Premiers Aznar mit dem ETA-nahen Herri Batasuna stattfinden sollen. Unterdessen haben Adams und Batasuna bereits Gespräche aufgenommen. Adams erklärte öffentlich: *„Wenn ein Friedensprozeß Erfolg haben soll, muß ein Dialog ohne Vorbedingungen eröffnet werden“*. Dialoge von Mensch zu Mensch, *von Antlitz zu Antlitz*, würde der jüngst verstorbene Philosoph Emmanuel Lévinas sagen. *„Jetzt beginnen wir eine Ära, die wir noch nicht kennen. Und deswegen sind wir optimistisch“*, meint eine spanische Lokalpolitikerin.

Man kann nur hoffen, daß in diesen und anderen weltweiten Friedensdialogen Diagnose, Therapie und Prognose stimmen. Krankheit und Gesundheit, analog zu Krieg und Frieden, können auf dialogischer Basis ausgeglichen werden. Im Fall der Politiker sind wohl beide Partner zugleich *„Ärzte als auch Patienten“* und es muß symmetrische Gleichwertigkeit bestehen. Doch soll ja auch in der Heilkunde das Verhältnis zwischen Arzt und Patient ein symmetrisches sein. Verantwortung und Vertrauen muß von beiden Seiten erfolgen - ganz wie in der Friedens-Politik, deren Bestreben sein muß:

Bei drohendem Krieg durch Dialog und womöglich nicht mit militärischer Gewalt Frieden zu stiften. Die Voraussetzung ist dabei die partnerschaftliche Achtung des Menschen vor seinem Mitmenschen entsprechend der Ich-Du-Beziehung, wie sie die beiden österreichischen Philosophen Martin Buber und Ferdinand Ebner in unserem XX. Jahrhundert als erste deutlich gemacht haben. Möge in der Medizin, in der Politik und nicht zuletzt auch im Rahmen der persönlichen Partnerschaften das XXI. Jahrhundert, ein Jahrhundert der Dialoge werden. Dazu reicht nicht die Dialektik sondern ihre praktisch-lebendige Umsetzung in der Dialogik.

Karl H. Spitzy

prof. dr. Ivan Supek
Member of Croatian Academy of Science and Art



Let me wish this noble assembly a lot of success and express my true hope that the Conference decisions would create an efficient message to help the general and universal peace movement which would result in the world harmony and everlasting peace. Also wish a lot of success to Mr Swami Maheshwarananda, the creator of "Yoga in Daily Life", in his hard work on understanding and everyday use of humanistic principles, on keeping our environment protected as well as on reaching personal ethics and all this to establish peace, tolerance and mutual understanding in the world. With respect to the message of Mahatma Gandhi as the key topic of the Conference, I would like to point out the less known but nevertheless undisputable historical facts about the contribution of Croatian humanists to the general idea of universal cooperation and mutual tolerance throughout more than five hundred years.

**Croatian Humanists - promoters of world fellowship
 and Message of Peace by Marcus Antonius de Dominis**

Croatian Humanism flourished in the 15th century but was soon conflicted with the invasion from the East. Although confronted with war and European antagonism, in their longing for peace, prosperity and freedom of creation, Croatian humanists have left art and scientific works of a permanent value. With the same passion they also created a political concept of the new Europe, close to the present intentions. Among the builders of the new era, whose memory was buried by the capricious European historiography, there was also the bishop Marcus Antonius de Dominis, a Croat from the island of Rab.

Catholics, protestants and atheists all agreed to efface him from their memory and such verdict was passed by the Roman Inquisition in 1624 Today he hardly means anything to anybody in Croatia and the world. The importance of his thoughts was all-European in every sense of the word. His dreams were to see a united, peacetime Europe, prospering on the principles of mutual tolerance and respect of traditional differences.

His concept far surpassed the Reformation at the time and was more connected to the best Catholic tradition of universalism.

The bishop emphasized human responsibility and freedom. The Gospel for him presented the common European basis, but this left a lot of freedom to an individual as well as to a nation in all aspects of their secular activities. By disapproving the caesaropapist authority and depriving the church of its powers the author of "Republika" was able to welcome the human creativity and their wishes with the doors wide open. Such purified Christianity, brought back to the level of poetic and moral message, would not mutilate a man or spread hatred and heresy but would create "peace on Earth".

Message for the world community (In favour of a Global Community)

The twentieth century was a bloody cradle of wars and brutal totalitarisms but also of scientific revolution that created huge creative potentials and faced history with the firing squad. If the century has not left us anything but graves, ashes, front-lines, jungle screams, weeping of the injured, powder-magazines and short-sighted politics, where can one anchor the wondering hope?

The only bright light we can see is Humanism developed from a moral philosophy into a world peace movement. Unless people from all continents realize and accept their unity, blind antagonisms, hatred and greed will change this beautiful Earth into a dead planet.

Humanism today does not analyse only the global contemporary crisis, but has also carved the way towards a safer, more prosperous and more liberal futurity and has become a political movement with clear conditions for further co-existence.

One activity definitely worth mentioning was my participation at the Congress of World Unity in May of 1976, in Philadelphia, which accepted the Dubrovnik Declaration constituted by Noel-Baker (the Peace Nobel Prize winner), Pauling (the Peace and Chemistry Nobel Prize winner), Peccei, the President of the Roman club and Supek. The Declaration definitely and most thoroughly contained the ideas of humanism.

The Philadelphia Congress confirmed the belief of the Declaration constituents:

"We believe it is possible for the humanity to unite on basic principles of human values and universal morale in order to create a just world that would ensure fundamental rights to a human being."

"We believe this could be accomplished by people who have freed themselves from their political conflicts as well as their personal, national and class egoism and have become passionate, fair and respectful towards environment".

To indulge into irrationality and mysticism would be fatal. More than ever a human mind ought to search a way out of the contemporary human powder-magazine and ought to mobilize its moral powers to save humanity from political irrationality. In order to be the basis for world unity, Humanism today draws its power from science, art and Christian compassion, strengthened by acquired freedom and creative imagination. As such it will always change this dull reality into a happier and safer one.

prof. dr. Ivan Supek

A reflection from a Buddhist monk to the World Peace Conference



If we look at ourselves or at the world superficially, we will always see and perceive only the surface, only a distorted fragment of reality. So, as a dedicated Buddhist monk, my endeavours aim at seeing and perceiving things deeply, to see things as a whole - as much as I can. The very fact that this large international conference on "World Peace" came together shows and indicates that there is not much peace in this world, or that the peace we have is not very firm and stable, or that the kind of peace we perhaps have is not of an appropriate satisfying quality.

Yes, our world is injured, it is not peaceful. The human heart is injured and is not peaceful - and we know and feel it in ourselves. To heal and pacify our world means also to heal and pacify our hearts. It is the very assignment to which we are invited by any good spiritual path. Here, actually, the spiritual and the worldly paths come very close together, even merge. The task in both cases is to work for peace inwardly and also work for peace outwardly. We should reflect at this point that peace is not something, which falls into our laps by itself. We have to care for it, and sometimes work for it - even work very hard.

In Buddhism we speak about three roots of everything conflicting and unwholesome: greed, hatred and delusion. To realize peace in our life means to transform these three unwholesome roots into three wholesome roots from which everything wholesome and harmonious comes. These are the three opposites of the above mentioned. The opposite of self-centred greed will be our non-greed and willingness to share. Instead of hatred we should cultivate kindness, patience, friendliness and love. And the third, highly important point prompts us instead of deepening our limited one-sidedness, superficiality and delusion to nurture understanding, wisdom and deep insight. This is the way to lasting peace as taught by the Buddha.

The peacemaker of the world should also work on the roots, he should be willing and courageous enough to see and perceive clearly even the most dreadful things our global civilisation is capable of - to perceive it with sensitiveness, intelligence, sharp insight, to come to clear understanding. And then, applying deep wisdom, intelligence and compassion, he should wake up the people, to make them see clearly what is actually happening: to show them the greed, hatred and the degree of delusion involved. I think this is the best way to trigger the transforming process, when the destructive and dark tendencies of the people, the greed, hatred and the limitedness may start to change into wholesome faculties leading to general welfare and harmony. Mahatma Gandhiji was one of the most excellent examples of non-violent, extremely courageous, very efficient, deeply compassionate way to deal with conflicts. Let us pay tribute to him and follow in his footsteps.

Ashin Ottama, Switzerland



Vlasta Ratkovic, M.A. / PhD
Sociologist of Cultural Identities and Multiculture, Croatia

Creating and Maintaining World Peace Is a Learning Process

The world affairs have transcended the era of growth and optimism in the competitive human spirit: the challenge for us is to learn to be cautious, responsible, and sensitive to the Others; co-operation and negotiation between resources and potentials are the processes that determine our social planning and test our capability of living in the 'global community'. That community, the civil society, which now indeed comprises the whole world, is actually an immense number of diverse worlds in the minds of people who walk the same street as we do. These minds and people are not necessarily animous, and not even so different from ourselves. But they might well be determined by a 'different psychological material' of past and present experiences, that becomes somewhat alienated when exposed to new circumstances.

Therefore, it is essential to build networks of permanent exchange, bonds of friendship and mutual respect, based on knowledge about each other's values. People all over the world can certainly become sentient beings for us, if we try to communicate them, if we reach out to offer them more than medicine and clothes, if we decide to include them in our daily curriculum, be it only by email correspondence. If we only knew how badly they need our response! In this sense, we can practice the message of M. Gandhi "Be the change you want to see" as the fundamental attitude towards people from all cultures. Those who happened to be involved in one of the numerous conflicts around the world should not be isolated in their efforts, as we all can and have to participate in the **change** of circumstances for them, and thus for ourselves.

As it is stated in the "Yoga in Daily Life"-system and meditation technique, the world peace can be established only upon the achievement of inner peace. Again, we have a chance to learn from other cultural traditions new techniques, like the one of Self-Enquiry: a practical solution for gaining inner peace and self-responsibility, which eventually leads to greater chance of world peace and social responsibility.

How do we get back to ourselves, and thus closer to others around us, without fear? Our 'homework' should be to get acquainted with the immense diversity of world cultures around us. Learn about other cultures we can: by reading their literature, watching films, listening their music, learning about beliefs and values, habits and 'social ideals'... Our time makes it also obvious: the conditions that facilitate this change in the state of *our minds* are provided. The inner change has to be done by ourselves. In time of civil society, it is an opportunity and challenge to be a social subject. Though, there's also a payoff: communication between social subjects needs less 'mediators' and thus causes less misunderstandings and misuse, or manipulation for any cause.

A native of a First World country has learned enough. Now it's time to teach the others what we know. And let *them teach us* what they have learned, as it is time for us to embrace it in our system of knowledge.

Vlasta Ratkovic

Prof. Dr. Mumtaz Ali Khan
Member, International Council & Executive Committee of IARF
Chairman, South Asia Coordinating Council of IARF

I deem it a great privilege for me to pen a few words of message on the occasion of celebration of 133rd year birthday celebration of Mahatma Gandhi. How great people of Austria are! They are celebrating the birthday at the Global level. The entire Indian society remains grateful to the International Sri Deep Madhavananda Ashram Fellowship and Yoga in Daily Life.

Gandhiji is not a Prophet, but one of the greatest reformers that the world has seen. He is the symbol of peace and harmony. He is one person who has the force of bridging the gap between differing countries, communities and groups. His struggle for equality and social justice in South Africa where the most heinous social crime of Apartheid Policy of the state which had totally dehumanized the blacks is a classical example of an outsider fighting for insiders. Untouchability is a blot on human dignity and decorum. One fourth of the people of India were totally subjected to several forms of torture and humiliation. Gandhiji wept for them and determined to put an end to the stigma of untouchability in all its forms. His paper "Harijans" reflected his commitment and concern for millions of deprived and exploited people of India.

He stood fast against assault on the religious minorities of India. Partition of India led to the creation of Pakistan. This led to serious differences and conflicts between Hindus and Muslims. Several thousands of people were massacred and their properties were looted and destroyed. When great political leaders like Pandit Jawaharlal Nehru, Vallabhai Patel and others became nervous in facing the unbelievable human destruction, Gandhiji displayed lion's courage in facing and pacifying the enraged mobs. The great weapon he had in his successful mission is "Truth". He convinced the whole world that "Ahimsa and truth" could even destroy wickedness, unrest and injustice. Though he championed the case of Muslims in their critical social context, not many Muslims and their leaders remained faithful to Gandhiji. But he did not stop his crusade to protect them. Ultimately he became a victim of his own selfless mission. The bullet shot which killed him was the result of his siding the Muslims.

Another great contribution of Gandhiji to save mankind is his crusade against liquor. He pleaded fervently for introduction of prohibition. He was realistic that liquor ruins the health and economy of the poor. It is unfortunate that the Governments are more bothered about income rather than health and survival of the poor families. If Gandhiji had survived for some more time after India's independence, he would have definitely succeeded in his mission in uprooting consumption of liquor, particularly by the vulnerable sections of the society.

I once again congratulate the International Sri Deep Madhavananda Ashram Fellowship and Yoga in Daily Life for organizing an International Conference on World Peace and the message of Mahatma Gandhi and wish the Conference a great success. Let us all get united to ensure implementation of the message of Mahatma Gandhi to ensure a healthy society in the context of globalization.

Prof. Dr. Mumtaz Ali Khan



Ivanka Vana Jakic
Founder, President
Zones of Peace International Foundation



Local, National and International Zones of Peace:
 Results of Respect and Tolerance for Cultures, Nations and Religions

Many of the world's most precious cultural, historical, sacred and natural sites, and often their entire communities, are in imminent danger of destruction, and must be preserved to maintain and enrich mankind's global heritage. We therefore propose setting aside the most cherished locations of all the world's peoples by designating them official Zones of Peace. These would include virtually all of UNESCO's World Cultural and Natural Heritage sites.

The presentation will focus on the definition of Zones of Peace; explain the process of establishing them through active partnership among citizens, governments and religious leaders; briefly explain the Zones of Peace International Foundation program, which provides for strong nonviolent enforcement of the sites' security by their own communities and promotes understanding, respect and tolerance for all cultures, nations and religions.

It will specify immediate and long-term goals of these Sanctuaries; show how they operate within ethical principles of non-violence and how they could contribute to the creation of the global culture of peace - a more just and secure world economically, socially and spiritually.

The presentation will also attempt to demonstrate how, in times of conflict, with the prior consent of their respective religious and governmental leaders, National Zones of Peace could possibly serve as centers for peace negotiations and international relief efforts.

Ivanka Vana Jakic, Zagreb / Seattle

Mahatma Gandhi and the Spirit of Satyāgraha.



Revolutionary thinkers believe in incessant revolution. They see constant change as a way of life. Initially, Mahatma Gandhi was concerned about creating an environment hospitable to change within a relatively stable political system of colonialism. He wanted a political system in which healthy unrest would work for continuous renewal. Freedom would be continually enlarged and extended, resulting in the upward evolution of a society towards a *higher and different power* as he described it. The process would start when a political system is created, where people respect minorities. The sense of freedom would then become a national and individual pride. Freedom is gained by vigilance and struggle. It can, however, be lost if society remains indifferent and supine. One has to fight for freedom with the right weapons, though not with guns. The sense of freedom should be from within and not brought about by an outer force. However controversial it sounds, Gandhiji demonstrated this principle in his lifetime. He went behind bars to gain that freedom. He preferred to be behind walls than to suppress his struggle for freedom. When jailed for refusing to pay the salt tax at the end of the Dandi March, he observed that even behind walls of stone and mortar he was freer than those who had jailed him. Gandhiji practised the struggle with his soul spirit and gave the world the principle of Satyāgraha. With this powerful philosophy, conceived in the twentieth century, Gandhiji's ideology of satyāgraha fuelled international freedom movements, first by gaining recognition of the rights of Indians living in South Africa and later achieving India's freedom from British colonialism. It has become the basis of the covenant of freedom fighters. Martin Luther King, Lech Walesa, Nelson Mandela, Julius Nyerere and many others drew inspiration from Gandhiji and from his concept of Satyāgraha.

In a period encompassing only my own lifetime, India has risen to become one of the world's great powers. Satyāgraha, the revolutionary principle introduced by Gandhiji, was the source of India's freedom. The Encyclopaedia Britannica describes Satyāgraha as *truth force*. I would call it *soul force*. It is a principle that encourages you not to submit to wrong or to co-operate with it in any way. It includes civil disobedience to correct political wrongs. In the West, at times it is misunderstood from its roots. The West has described it as *passive resistance*, a term that Gandhiji disowned. Satyāgraha is not a submissive principle. Passive resistance suggests weakness, or *non-violence*. Non-violence is no doubt one of its components, forceful and powerful, but not its only component. It has been at times wrongfully written off as cowardice. Gandhiji said, *Where there is only a choice between cowardice and non-violence, I advise violence*. Timothy Flinders, a great admirer of Gandhiji said, *to call satyāgraha passive resistance is like calling light non-darkness. It totally fails to describe the positive energy in the principle*. Satyāgraha is in fact a very active and involving movement.

Satyāgraha derives its powers from two attributes. It effectively says, we will not coerce you. Neither will we let you coerce us. If you act yourself discriminatorily, we will not combat you by hostility or body power but by truth force — the integrity of love until you feel humiliated and find yourself defeated. We will not co-operate with you even if you torture us. He said, *my integrity is evident in my willingness to suffer, to endanger myself, to go to prison, even to die if necessary. But I refuse to co-operate with injustice. Ahimsa means love which again means infinite capacity for suffering. Seeing my intention, sensing my compassion and my openness to your needs, you will respond in ways I could never manage by threats, bargaining, pleading, or body force. I make no hobgoblin of consistency. If I am true to myself from moment to moment, I do not mind all the inconsistencies that may be flung on my face*.

The Mahatma always said that Satyāgraha is a weapon of the strong. It requires heroic restraint and Himalayan courage, first to forgive the other for follies and then not to accept anything other than the truth. It upsets the deep-rooted concepts to overpower others by use of arms. Those who use it must be fearless, vigilant and still not ambitious.

It is the dream of million of Indians, including a commitment by India's new President Dr. A.P.J. Abdul Kalam, to make India the leading developed nation of the world. This will enable India to spread its message of world peace as was done in the times of the great emperor Ashoka. This dream has already begun to take shape. India's spirituality is entering Europe and America in an ever-increasing measure. More and more eyes will turn towards India with greater hope. There will be an increasing resort to India's spiritual teachings. The urge that we should not co-operate with the evil is greater. The need of Satyāgraha is felt at present more than at any other time. I fully support the International Sri Deep Madhavananda Ashram Fellowship and congratulate the organizers of this International Conference on World Peace. By spreading the message of Mahatma Gandhi they have shown great sensitivity to the needs of the time.

Nilesh Nathwani, Vienna

Dr. Niraj Nathwani
Legal Adviser on EUMC (EU Monitoring Centre on Racism and Xenophobia)

The Mahatma, Hinduism and Human Rights

In September 1933, the Mahatma started a campaign for the abolition of untouchability. For the duration of the campaign, the civil disobedience movement was suspended. At Shantiniketan, Rabindranath Tagore spoke to a large gathering on the urgency of fighting an age-old evil, the unspeakable treatment of the untouchables. There was a spontaneous upsurge of feeling; temples, wells and public places were thrown open to the untouchables. The Mahatma arranged for the publication of a weekly paper, Harijan, to promote this campaign. Harijan means "Children of God"; it was Gandhiji's name for the untouchables. During the next nine months, he set out on a countrywide tour to promote the Harijan cause. He called on caste Hindus to purge themselves of prejudice against the Harijans. With this campaign, the Mahatma raised a more general issue: how should Hinduism relate to human rights? The Mahatma gave an answer to this question.

After passing through the "Sahara of atheism" in his adolescence, the Bhagavad Gita became the Mahatma's "spiritual dictionary". He knew the entire poem by heart. The Hindu belief in the oneness of all life confirmed and sustained his faith in ahimsa (non-violence). Yet, he did not accept every Hindu tenet or practice. He applied the "acid test of reason" to every formula of every religion. When scriptural sanction was cited for inhumane or unjust practices, his reaction was one of frank disbelief. The Mahatma was not orthodox.

The core message of Hinduism explains the value of human rights. All humans are divine in their essence. There cannot be a better explanation of the value of the human person and of human dignity. (It is noteworthy that this divinity of the human person does not depend on that person being Hindu or not; a very welcome difference to other religious belief systems.)

All humans are equal in their dignity because, as Hinduism explains, all humans are part of and share the same divine essence. There cannot be a better explanation of the equal dignity of all human beings. This is a powerful justification of the principle of equality in law.

The purpose of life is the realization of divine consciousness. It follows that human beings should be able to have experiences and to experiment in their lives. This is a powerful justification for the freedom of thought, of expression, of art and of the freedom of the private sphere. Human beings need to be free to make their experiences. Divine consciousness cannot be ordered, nor can it be ordained; individuals can only achieve it as a transformation of their mental state. Human beings need to be given the chance to achieve this divine consciousness by the methods of their own choice.

If the goal of human life is realisation of divine consciousness, all elementary needs of human beings need to be taken care of. Human life, as all life, needs to be protected and nourished and basic needs need to be met first (food, housing, health care, education etc.).

The original Vedas do not offer any justification for discrimination of women or of certain groups of people, defined either by their caste or by their class or whatever criterion.

India has greatly suffered from the perversion of the caste system and from its treatment of women. An improvement can only be achieved by defining the elite on the basis of merit alone and not on the basis of birth or hereditary caste and by giving women a fair and equal status in Hindu doctrine. It is noteworthy that Hinduism knows of many schools of thought and movements (for example Arya Samaj of Swami Dayananda; as well as the teachings of Sri Aurobindo), which do not accept the hereditary caste system and which advocate a fair status for women. The campaigns of the Mahatma symbolise these efforts to purify Hinduism.

The questions of caste and of the treatment of women are of a fundamental nature for the future of Hinduism. In the words of the Mahatma: "Untouchability poisons Hinduism as a drop of arsenic poisons milk." Social affairs need to be approached with an open and modern mind, with a healthy disregard for orthodoxy. The Mahatma has showed us the way.

Hinduism needs to be purified in order to shine again and to continue to inspire human beings to follow their calling and to cultivate their spirit in their quest for higher consciousness and realisation. Human rights incorporated in the Hindu vision of the world can help in this effort and can contribute to a purification of Hinduism. At the same time, human rights theory can benefit from the Hindu vision of life and its religious experience and depth. In the words of the Mahatma: "Without devotion, action and knowledge are cold and dry and may even become shackles."

Dr. Niraj Nathwani



Centar za mirovne studije
Zagreb, Hrvatska

Dear Mr. Paramhans Swami Maheshwarananda,

as Centre for Peace Studies, Croatia we are kindly expressing our support and respect for initiating the International Conference "World Peace and the Message of Mahatma Gandhi". We find it highly important to hold out such events which are helping to build world peace through tolerance, respect and understanding among religions, nations, and cultures.

The message of Mahatma Gandhi is one of the most motivating messages in effort of bringing World peace and there is urge for integrating it on a lasting basis into the global peace projects and peace movements, it is very encouraging to team that this Conference is aimed at the well-being and tolerance between religions, cultures, nations and races which is the main basis for the peace and prosperity in the World.

We are also expressing our best wishes on the occasion of 30 Years of Peace activities of "Yoga in Daily Life" in Europe and worldwide!

Sincerely,



Centre for Peace Studies



**Menschen
für
Menschen**

Karlheinz Böhm's Äthiopienhilfe

Mahatma Gandhi war im tiefsten Sinn des Wortes ein Mensch, der mit äußerster Bescheidenheit bis zu seinem unvergeßlichen Tod uns bewußt machen wollte, was Jesus Christus schon vor 2000 Jahren versucht hat. Christus wurde ermordet und Mahatma Gandhi auch.

In dieser Zeit, in der die reichste Weltmacht der Erde öffentlich darüber diskutiert, einen neuen Krieg zu beginnen, ist es wichtiger als je zuvor, uns dieses großen Menschen Mahatma Gandhi zu erinnern.

Mit meinen Gedanken werde ich bei Ihnen sein und auch durch die Arbeit, die ich in Afrika tue.

Mit allen guten Wünschen und freundlichen Grüßen,
Ihr

Karlheinz Böhm

K. Sivagnanam J. P.
Working chairman cum Executive secretary
International Association for Religious Freedom
Sri Lanka Chapter

Urging Peace Of Love

There is only one Religion
 The Religion of Love
 There is only one Caste
 The caste is Humanity
 There is only one Language
 The Language of the Heart
 There is only one God
 He is Omnipresent

Everyone seeks tranquility of mind. Religion quenches that quest for eternal bliss and peace. Religion is not a dogma to quarrel over. The world has witnessed the sad and sordid sight the despicable sight of wars being fought over religious deputed and differences.

Mahatma Gandhi scarified himself; pained himself for independence, with the peace of mind to make peace to all and loved the country and the people than any thing else. He lives in the heart of everybody in the world as a result his sacrifice.

Exercise the mind, heart, body and thinking power peacefully sleight the humanness angriness against human or any creature that the way he taught Yoga for peace of his or her own; that to the world.

I wish the international conference on world peace to make the anniversary of the birth of Mahatma Gandhi all success on behalf of International association for Religious Freedom, Sri Lanka chapter.

May God bless all of us and usher in peace the world over.

K. Sivagnanam J. P.



Petra S. Kreuzer
Initiatorin des in Gründung befindlichen
Mirabehn-Kulturvereins von Österreich



Seit meiner Kindheit sind mir die großen Frauengestalten der Geschichte Vorbild gewesen. Erst später erkannte ich, daß es vor allem Frauen waren, die in dieser Welt der mehr oder weniger heftigen Auseinandersetzungen Frieden brachten oder zumindest ihre Umgebung für ihre Ideale und Ziele zu begeistern wußten. In den folgenden Passagen wird man erkennen, warum Mirabehn - Rebellin und mutige Vorkämpferin - für den Weltfrieden von großer Bedeutung war und nicht zuletzt eine überragende Persönlichkeit, die auch heute noch von vielen Menschen verehrt und geliebt wird.

Über Mahatma Gandhi schreibt sie in ihrem Buch:

„ By God's infinite blessing I had arrived, not on the outer edge of Bapu's activities, but right in the intimate heart of his daily life. The impact on my emotions was tremendous. From early morning to the last thing at night I lived for the moments when I could set eyes on Bapu. To be in his presence was to be lifted out of oneself. Not that there was anything imposing about his physical appearance, or striking about his manner of speech; indeed it was the perfect simplicity of both which held one. Here one was face to face with a Soul which, in its very greatness, made the body and speech through which it manifested itself glow with gracious and natural humility. At the same time there was a sense of spiritual strength, quietly confident and all-pervading, while the whole presence was made intensely human and appealing by the purehearted and irresistible humor which kept peeping like golden sunshine through the leaves of a deep forest.”

Petra S. Kreuzer

Dr. Ranjit Rao
Medical doctor at Royal Melbourne Hospital

It gives me great pleasure to write a few words on a humanitarian of much repute. A few years ago the Yoga in Daily Life association had just finished a fund raising exercise for the cyclone victims in Orissa. This is when I first heard of Swami Maheshwarananda. Soon after that he visited Melbourne where I had the honour of meeting him.

His efforts to help the needy and suffering are hard to surpass. Relief operations such as for the cyclone victims; building schools; orphanages; elderly peoples' homes and providing clean water for villages are just some of the charitable deeds that his organisation has managed to achieve. The tenets of Yoga in Daily Life Association is based upon "seva" or service.

Part of that philosophy is caring for oneself, since it is impossible to fully help others if one is not in the condition to do so. Self-care is advocated through the philosophy and practice of Yoga. Having been a practitioner of Yoga for almost 10 years and seen patients as a Medical Doctor benefit from yoga, I fully support the Yoga in Daily Life Association and Swami Maheshwarananda in their efforts to create a better health and a more peaceful world.

His beliefs on vegetarianism are strong but true. Compassion and kindness are attributes that must be extended to our animal friends. Being vegetarian is an integral part of caring for our environment.

World peace can not be achieved by building a more powerful army or spending billions of dollars on our defence budget. Peaceful individuals alone can create peaceful communities. Yoga is a method and practice that has been practiced for many years that predictably produces peace and harmony in the individual on every level.

In closing, I would like to wish Swami Maheshwarananda and the Yoga in Daily Life Association all the very best and hope that you are back in Melbourne again soon.

With Kind Regards



Dr. Ranjit Rao



Katholische
 Frauen- und Familienbildungsstätte
 Hamburg e.V.

Sehr geehrter Herr Paramhans Swami Maheshwarananda

Zu dem 30-jährigen Jubiläum Ihres Wirkens in Österreich möchte ich Ihnen unsere herzlichen Glückwünsche aussprechen.

In unserer Familienbildungsstätte hier in Hamburg unterrichten Yogalehrkräfte seit nunmehr 10 Jahren Ihr System "Yoga im täglichen Leben". Die Kursteilnehmerinnen und -teilnehmer wissen den gesundheitsfördernden Wert der Yogakurse sehr zu schätzen.

Ich wünsche Ihnen von Herzen ein schönes Jubiläum und alles Gute für Ihre weitere Arbeit.

Mit freundlichen Grüßen



Barbara Moorweßel, Leiterin

Anstram Caminantes Azules is a NGO based in Costa Rica and gathers specialists from around the world to provide specialized technical assistance in the fields of Human Rights and Development in Latin America. The common features we all share are the need for social justice and human development. Costa Rica is a very special country for a variety of reasons, but its main feature is the abolishment of the army half a century ago. Therefore, resources have been shifted to other key areas of human development, such as health, education and access to water and other services.

There is no doubt in our organization that the teachings of Mahatma Gandhi are in the core of the soul that wishes a better future for humanity. Tolerance and quietness are above the power of any destruction weapon and are the only ones capable of inspiring love to our fellow human beings. This way of living is the lantern that keeps us in the realm of hope. Let us all finally correspond to Peace's embrace.

Francisco Wu Lin



THE SUDANESE WOMEN'S VOICE FOR PEACE - SWVP

We wholeheartedly congratulate all the Organizers and peace-driven organizations who gather in Vienna, Austria for that very important International Conference. The message of Mahatma Gandhi remains ever fresh: the response to Oppression, Suppression, Discrimination, Intolerance, Racism and Persecution must always be through ACTIVE NON-VIOLENCE.

The Sudan has suffered from intractable civil wars since 1955. SWVP has been in the forefront of articulating and actively campaigning for a just, comprehensive and durable peace in the Sudan through Workshops, Seminars and Peace-building Meetings since 1994 for grass-roots groups in the Sudanese war zones. We have been reacting to militarism and violence through the promotion of: Dialogue, Tolerance, Reconciliation, Confidence and bridge-building across ethnic divides. We foster active non-violence through raising awareness, public education for a culture of peace, advocacy and net-working initiatives using best practices at grass-roots level.

The result can be seen at the Current Machakos Peace.

Teody A. D. Lotto
Training of Trainers - SWVP



Bangladesh Indigenous Peoples Forum

Indigenous people of Bangladesh want peace. Our people used to practice community life and we shared the resources with each other. There was no discrimination among our tribal society.

But worse politics has destroyed our life and peace. I belong to Garo matrilineal community, a small indigenous community of Bangladesh. We migrated to neighboring country India for safety. Our lands were taken away, houses were burnt by the assailants.

So, it is proved that politics is a great factor in the life of indigenous people. Politics should be for the welfare of people. Government should take some fruitful steps for the development of minority people in the world. All human being should be respected equally in all society. No discrimination should be allowed by caste, creed or religion. Peace depends on it.

Sanjeeb Drong
General Secretary



International Sri Deep Madhavananda Ashram - Society "Yoga in Daily Life" Vienna
Austria

**INTERNATIONAL CONFERENCE ON
WORLD PEACE AND THE MESSAGE OF MAHATMA GANDHI
AND
30 YEARS OF SPIRITUAL AND HUMANITARIAN ACTIVITIES OF
MAHAMANDESHWAR PARAMHANS SWAMI MAHESHWARANANDA
IN EUROPE AND WORLDWIDE**

For the last thirty years, more than half of his lifetime, Mahamandaleshwar Paramhans Swami Maheshwarananda (Swamiji) has established his centre of activities in Vienna, Austria. From here he has started to extend his scientific system "Yoga in Daily Life" - which teaches the wisdom of Yoga and light of Sri Mahaprabhuji to the whole world. For three decades, tireless and overflowing with universal love for all living beings, he has spread his message of love, peace and tolerance to people of different nations, cultures and religions.

Swamiji has shown us that Yoga is the way to peace - because world peace is only possible through inner peace. That our true nature is the Atma (Self), and that the same God is in living in everyone and everywhere. The practice of "Yoga in Daily Life" is aimed to develop the best qualities in humans, Santa Bhava. These qualities are: love, compassion, understanding, non-dualism, truthfulness, forgiveness, simple living, patience, wisdom, peacefulness and contentment.

The supreme ethical principle according to which we should lead our life is the Principle of Ahimsa, not to kill or violate through thoughts, words, deeds or position - this is the essence of the teachings of Bhagwan Sri Deep Narayan Mahaprabhuji, an Incarnation of Divine Love and Wisdom, in whose name Swamiji started to preach in Europe in 1972. It is also the message of the great and Divine Soul Mahatma Gandhi, whose 133rd anniversary of birth is honoured by the present Conference.

Swamiji's message, which he has conferred to statesmen and politicians as well as to religious dignitaries and to all humankind, has been the same for the last thirty years:

"World peace is possible only if all the religious and political leaders of this globe preach tolerance, recognition and respect for other cultures, traditions, languages, races, nationalities and religions.

It is a prime duty of all spiritual and political leaders of this century to guide humanity towards clarity through tolerance and forgiveness; to give others rights, acknowledge them and to preach that we are all children of the one God.

In the heavenly kingdom there is no duality, there is no difference between religions, castes, colours, races and languages. There is absolute harmony, balance, understanding, bliss and unity.

We all belong to the one and greatest religion on this earth "HUMANITY".

Furthermore, during the World Peace Tours, which he has undertaken in recent years, Swamiji appeals in his lectures to all of us: "Charity begins in one's own home, and world peace begins in one's own heart."

In this sense we wish that the Conference on World Peace and the Message of Mahatma Gandhi will touch and open the hearts of the participants - leading them to live with respect, understanding and love towards all creatures, protection of the environment and a commitment to sustainable development, which are the supporting pillars of world peace.

Yours faithfully disciples from Austria

Društvo "Joga u svakodnevnom životu" Zagreb
Croatia

Dear Swamiji,

We would like to use this 30-years jubilee as the opportunity to say: thank you from the depth of our hearts.

Thank you for your teaching, support and inspiration. Through the system of "Yoga in Daily Life" and through your teaching we are in contact with the purpose and meaning of human life every day. This makes our lives happy, joyful and fulfilled.

Each of us has his own path and your support in our search for it is invaluable. For over 30 years, day by day, seminar by seminar, you are constantly teaching us how to find our inner self, how to express it and how to reach the completion. All the time you are giving us knowledge and inspiration by showing us the real living example that achievement is possible.

Therefore, we can say that following the path of "Yoga in Daily Life" has fulfilled our individual lives. No matter what happens and how certain circumstances can be hard, especially during the times of social or economic crises in society, you are teaching us that we always have individual choice and possibility to have inner peace. Positive thinking, insight in different options, creativity and responsibility in decision-making are giving us an increased sense of freedom in our lives.

When such individuals come together, even in the hardest moments we know that we can talk to each other openly and discuss each and every issue. The value system, behavioural standards and the awareness that yoga is giving us enabled us to establish such a society of Yoga in Daily Life where everyone is welcomed and respected, where everyone feels at home. This experience is a great inspiration for us to promote the same human values in our everyday living and working environment. This experience gives us strength to initiate changes in our surroundings and to care for other people, living beings and the nature. When we started doing so, encouraged and inspired by your teaching and living example, it has become such a spring of joy and happiness in our lives. Thank you.

Your disciples from the Yoga in Daily Life Society Zagreb
Croatia



Društvo "Joga u svakodnevnom životu" Čakovec
Croatia

Our beloved Gurudev!

In the World destroyed every day with wars and natural catastrophes, it is very hard to be one's own. Among people who are motivated by money, not by human values, it is very hard to stay one's own. It is hard to keep the harmlessness of the child and develop love of the Saint in the heart.

It is hard to have a heart deep as ocean and a spirit endless as a sky.

But You teach us that it is possible, even in such a World and that it is the only possible future.

Thank You for that !

With love, respect and devotion,

Your disciples from Čakovec Ashram



GORIČANEC BERNARDA

Društvo "Joga u svakodnevnom životu" Pula
Croatia

Dear Swamiji!

You dedicated 30 years of Your life teaching us in Europe.

Your love and wisdom live in our hearts.

Thank You!

We wish You good health, happiness and success.



Your disciples from Pula

Društvo "Joga u svakodnevnom životu" Labin
Croatia

Pranam dear Swamiji!

Celebrating the 30th anniversary of Your first visit to Europe, we would like to extend to You out heartfelt thanks for all the Divine moments which we are still sharing with You.

We thank You endlessly for embracing us as Your students and conveying to us, through the art of Yoga, the greatest truths and deepest wisdom.

Thank You for Your unconditional love, Your leadership and protection.



With much love,
Your students from Labin!

Dear Swamiji,

Entrepreneurs and businessmen should long to act in a completely harmonious and peaceful environment, in a most overwhelming sense of this statement, in spite of the fact that the most profitable business, with the lowest ethical level are done during the war time. Temptations are controllable.

Our contribution to the world peace is not a wastless utopia; it is a strong self confidence, unlimited concentration on practical path towards doing good, being useful and fulfilling our duty, in a deepest sense of *dharma*, in a way You are teaching us, your disciples and devotees for more than thirty years.

You gave us System of Yoga in Daily Life and its most valuable issue: the self-inquiry instruments of spiritual discipline. But what's most, You gave us uncomparable evidence of love and care.

I wish You a successful Conference issues and the everlasting spiritual and human radiance.

With love

Mladen Zlamalik, Entrepreneur
"Saybolt Croatia - Quality inspection of crude oil and petroleum products"
General manager

Mathematics Students' Society, Zagreb
Croatia



I am impressed with Conference "World Peace and the Message of Mahatma Gandhi" and I express my support to this worthwhile meeting, which inspires, strengthens, awakes, opens, and supports world peace and dialogue.

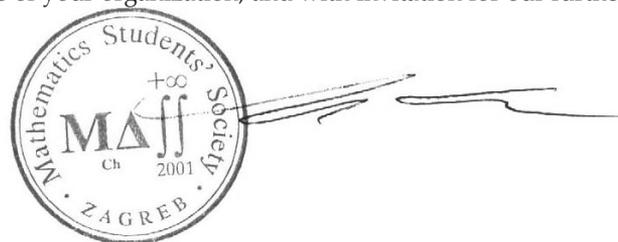
Mathematics Students' Society, as international students' organization working primarily in the South East Europe, with academic communities undergoing many changes and often coming from conflict areas, observes and relates to your activities with great appreciation and understanding. We confront many of the issues pertaining to peace and dialogue in multicultural setting of SEE region and can easily observe great value of your organization's work.

Again, please receive support of *Mathematics Students' Society* in your efforts to promote world peace, cooperation, and tolerance internationally involving, accepting, and getting the most from the differences among the people - an admirable approach.

With kind wishes for continuing successes of your organization, and with invitation for our further cooperation,

Yours sincerely,

Saša Tkalec
Chancellor



YOGA IN DAILY LIFE
Czech Federation, Střílky

Dear Swamiji,

Allow us on the occasion of the 30th anniversary of your work in Europe to express our heartfelt gratitude for your tireless work in bringing the comprehensive "Yoga in Daily Life" System to our country. Your self-sacrificing labors are a constant source of inspiration guiding us to protect nature, have respect for life in all living creatures, be humble, have a sense of responsibility, and find peace within our own selves.

Currently, the organizations and teachers in our Federation hold hundreds of yoga classes in the Czech Republic for all age groups, as well as special classes and practice sessions for the handicapped. Practicing yoga according to the "Yoga in Daily Life" system is bringing harmony, health, vital energy and wisdom to thousands of people in our country.

It is with great joy that we accept the opportunity to play a role in developing and maintaining the quality of this system so that it can serve more and more – in physical therapy and helping the sick, as well as in illness prevention and maintenance of physical, mental, social, and spiritual health.

With great respect and wishes for many, many more successful years of work for the good of all,

MUDr. Martin Repko
Chairman



Yoga in Daily Life Society, Prague, Czech Republic

Allow us on the occasion of the 30th anniversary of Paramhans Swami Maheshwarananda's activities in Europe to express our gratitude for his untiring efforts to raise human consciousness from the darkness of ignorance to the light of knowledge and wisdom.

An ignorant mind doesn't care for human values – for compassion, love, respect, tolerance, understanding, or the protection of the environment and other creatures. On the other hand, practical understanding of our interconnectedness with other beings brought about through our deeds, thoughts and actions and knowledge of our inner essence – our inner self – directs our minds towards freedom, inner peace and humility and motivates us to actively support the needy and protect the rights of those whose voice is too weak to be heard, be it humans or animals or plants.

In this space we would like to highlight Swamiji's continuous effort during these past 30 years, which has caused thousands of people in Europe and all around the world to open their hearts to others, and also start to work on themselves. Swamiji offers invaluable tools for this. By means of the scientifically-built "Yoga in Daily Life" system he teaches people to understand their body, mind, and soul, as well as their social relations and spiritual aims. "Yoga in Daily Life – the System" offers four basic kinds of health: spiritual, mental, physical and social health. And in this lies the great humanitarian and peacemaking work of Swamiji: as he teaches us to improve ourselves, he works on improving the whole. Begin with yourself, these are the words of the Holy Bible as well as of wise ones.

We try to put Swamiji's words into practice in our everyday life as well as in the actions of our Yoga in Daily Life society, which was established in the Czech Republic in 1990, after the fall of Communism. Here we would like to mention that Swamiji was one of very few yoga masters who kept coming regularly to our country despite of all the difficulties and misunderstandings even in the era of Communism.

Since the establishment of our society the number of Yoga Centres in Prague, where we try to pass on Swamiji's teaching, has reached three permanent centers as well as 30 other locations hired all over the Prague, in total treating over 1500 practitioners a week. In these centres anyone is welcome to improve their health and learn how to live happy and full lives. Besides classes for the general public, the Yoga in Daily Life system is implemented in work of many doctors and therapists, thus bringing Swamiji's system Yoga in Daily Life truly into the everyday life of all. Everyone is welcome to come and choose from among the broad variety of physical, breath, mental and self-analysis techniques those that are most beneficial for him or her.

As we understand that without communication many misunderstandings can occur, over the years we have initiated and organised several dialogues among representatives of different religions, with the uniting theme of mutual tolerance, respect and understanding. Some of those events were organised in cooperation with the Office of the President of the Republic at Prague castle.

We hope that all our activities will help to fulfill Swamiji's great vision of harmony and peace among all living creatures.

Members of Yoga in Daily Life Society, Prague

“Yoga in Daily Life – Kopřivnice” Association

The first “Yoga in Daily Life” class in Kopřivnice was opened in September, 1981. Twenty people gathered that day in the small gym of a local elementary school. It was shortly after a visit of Swami Maheshwarananda in Kopřivnice.

Today, twenty-one years later, we hold classes in our own center. Each week, over 100 participants come to a total of fourteen classes. We have around 300 members, including yoga students from the surrounding towns and villages where we also hold yoga classes. In the spirit of the Yoga in Daily Life System's principles, we endeavor to bring the benefits of yoga practice to the widest possible public. In keeping with this, each year we also open various special-focus classes such as yoga for kids, yoga for seniors, yoga for teachers, and yoga against back pain. All of this is the fruit of the efforts of a group of disciples of Swami Maheshwarananda who, following the example set by their Master, are trying to serve the public without concern for personal gain.

The early 1990s brought a major boost for the development of yoga. Changes in society finally allowed our Master to speak openly about the philosophical and spiritual aspects of yoga. Kopřivnice had the privilege to organize big summer yoga retreats in 1990 and 1991 under the leadership of Swami Maheshwarananda. This brought a new wave of people interested in learning more about yoga.

We are grateful to our Master for giving us the opportunity, through his teachings embodied in the Yoga in Daily Life System, to work in a meaningful way for others and thereby to further our own growth. We consider the fact that we continue to develop this work to be one of countless demonstrations of how important Swamiji's work in Europe really is.



Yoga in Daily Life Association – Olomouc
Czech Republic

We support the program of the Peace Conference, the philosophy of vedanta – the original teaching of the rishis, and especially adherence to the law of ahimsa – non-violence. Through our work and yoga practice, we endeavor to develop and spread love, compassion, tolerance and respect for different cultures and nationalities. We work to strengthen harmony, peace and love on our planet and throughout the universe.

The Members of the Yoga in Daily Life
Association – Olomouc, Czech Republic

SPOLEČNOST
JÓGA V DENNÍM ŽIVOTĚ
OLOMOUC
Jiřní 19, 783 01 Slavonín

Lalita Poturova



Municipal Cultural Facilities, p.o.
Šternberk

Dear Professor Maheshwarananda:

At our yoga classes and physical education and health classes we use your system “Yoga in Daily Life”. We would like to thank you and support your endeavors to realize and spread the teaching of tolerance and peace among peoples.

We greet all the participants in the Peace Conference.

Zdeňka Vyjídačková

Miroslav Klimeš

CITY OF BÍLOVEC MAYOR'S OFFICE

Letter of Thanks
to the author of the system Yoga In Daily Life,
Mahamandaleshwar Paramhans Swami Maheshwarananda
and to the members of the Yoga In Daily Life Center in Bílovec

For the uninformed, yoga is a term shrouded in the mystery of far-away India. Yet particularly in the past few decades, it has become very popular especially in Europe and America. The Yoga In Daily Life System is now celebrating 30 years in Europe. Also, this year Yoga In Daily Life in Bílovec is marking its 12th anniversary. What prompts nearly a hundred people in Bílovec to engage in this pro-active physical and mental activity that leads them to undergo such a striking lifestyle change? Stress, anxiety, lack of physical exercise, and concentration problems are the signs that most often accompany a "modern" lifestyle. Some of us have been able to find a way out of this through the system Yoga In Daily Life. This system leads to balance of body and soul, harmony in interpersonal relationships, and peace of mind.

As a town mayor, I often come in contact with citizens' problems that result from an unstable and imbalanced lifestyle. We seek to help them with various improvised solutions – such as allocating an apartment. However, we are not able to address the heart of the problem. In this world full of selfishness and human isolation, our yogis are an island of true help. They help us to know ourselves, to bring harmony into our personal relationships and, above all else, to live in peace with ourselves and our surroundings.

I would like to express my great admiration for people who, by transforming themselves, are also changing others and life around us for the better. And I would like to express deep gratitude to the author of the Yoga In Daily Life System, Mahamandaleshwar Paramhans Swami Maheshwarananda, for fostering purity of consciousness and love to all creatures in a world dominated by evil and dishonesty.

On the occasion of Yoga In Daily Life's 30th anniversary in Europe, I wish all members of the Yoga Centers in Bílovec and all other cities in the Czech Republic and Europe favorable conditions for their work and, as they offer and give from themselves, that their selfless service should return to them in the form of achieving the supreme level of control over their own minds.

Sylva Kováčiková
Mayor, City of Bílovec



Střední zdravotnická škola a Vyšší zdravotnická škola, Ostrava



Unsere staatliche Krankenpflegeschule hat dieses Jahr ein bedeutendes Jubiläum 70 Jahre seit der Gründung unserer Schule. Wir bilden Spezialisten in den klinischen und technischen Fächern aus. Unsere Absolventen genießen hohes Ansehen, sie sind nicht nur gute Fachleute, sondern wir erziehen sie auch im Sinne einer ganzheitlichen Weltanschauung. Wir lehren sie, die Welt und das Leben in größeren Zusammenhängen und als eine Ganzheit zu begreifen. Es gibt bei uns verschiedene Pflicht- und Wahlfächer. Hierher gehört auch das Fach "Yoga im täglichen Leben".

Im Jahr 2000 haben wir Professor Swami MAHESHWARANANDA gebeten, "Yoga im täglichen Leben" als Wahlfach zu lehren. Das Studium dauert zwei Semester. Im ersten Semester lernt man die Übungen, die Philosophie des Yoga

und die Bedeutung der vegetarischen Ernährung. Im zweiten Semester setzt man die Übungen fort, weiters Entspannung, Bandhas und Pranayama.

Erworbene praktische Kenntnisse werden von den Schülern und Schülerinnen in staatlichen und privaten Institutionen des Gesundheitswesens in den Bereichen Neurologie, Orthopädie, Innere Medizin, Psychiatrie, Pädiatrie usw. angewendet.

Yoga wird in die offizielle Medizin als Psychotherapie und Ergänzungstherapie integriert. Es zeigt uns einen wirksamen Weg, wie wir den Menschen bei den heute anwachsenden psychosomatischen Krankheiten helfen können.

Herr Professor Maheshwarananda, wir danken.

Wir wünschen Ihnen Gesundheit sowie psychische und physische Stärke.

Mgr. Zbyněk Vavrečka
Direktor der Krankenpflegeschule



Otrokovická BESEDA, s.r.o., Otrokovice

In this over-teched time full of aggressive advertising, when the media is full of violence and bad taste, when shallowness, selfishness and financial gain have been promoted to the point where they have become perceived as the highest goals in life, yoga is the best means to re-discover one's self, inner balance, security in life and personal happiness.

For this reason, Otrokovická Beseda, s.r.o. has been cooperating with the Yoga in Daily Life Association for three years now to organize regular yoga classes in Otrokovice. We are convinced that we are doing the right thing. We would like to take this opportunity, on the occasion of the beginning of a new school year, to thank the yoga teachers and the management of the Yoga in Daily Life Association for their praiseworthy, selfless service.

Sincerely,

Rudolf Vavrečka
Company Director

Otrokovická BESEDA, s.r.o.
Otrokovice, nám. 3. května 1302
IČO: 25 51 38 85

Sunflower Zlín – Non-traditional Center – Protected Workshop



Yoga is one of the activities that we have integrated into the work process in our protected workshops, which are staffed mostly by people with mental, physical or combined handicaps. These are people to whom fate has been very cruel, and our society is often just as cruel toward them. They are timid, shy, distrustful, and lacking in self-confidence – or, on the contrary, sometimes they try to disguise their handicap by increased activity, calling attention to themselves, sometimes even going so far as committing crimes... Yoga is one very important way and method for helping these people to gradually remove their barriers of fear. Their breathing becomes better, the physical and psychic sides of their personalities improve. One of our mentally handicapped employees expressed his feelings this way:

“Thanks to yoga, I finally am no longer afraid to look people in the eye.”

We recommend yoga and yogic philosophy also to our friends and acquaintances.

Gyap
sdružení pro integraci zdravotně a
postupně dětí a mládeže
Netradiční centrum SLUNEČNICE
Třída T. Bati 1276, 760 01 Zlín
Tel.: 067/34602, 0605 787 796
IČO: 484 72 042 z.ú.: 1400084309-0100

PRESCHOOL, ZLÍN

Evaluation of Cooperation Between “Zlín Collective House”
Preschool and “Yoga in Daily Life Zlín”



The “Yoga in Daily Life” exercise classes that have been held at our preschool since last year have enabled us not only to participate personally in the exercises but also to utilize them in our work with children. We have had the opportunity to convince ourselves first-hand that yoga can bring both physical and mental health and, more, that it leads people to mutual love, help, understanding and tolerance. All of this helps us in our work. During the coming school year, we will be opening courses for children as well, in which some of our own students will definitely participate. This will expand the cooperation between our preschool here at Zlín Collective House and Yoga in Daily Life and further enrich our activities.

Hana Kadlčáková
School Principal

Children's Home and Special School, Žichovec

On the occasion of the 30th anniversary of the work of the Master of Yoga, Paramhans Swami Maheshwarananda, in the Czech Republic we would like to call attention to the fact that, right here in our Children's Home, we have verified the positive effects of the Yoga In Daily Life System on children of different age categories. The children have learned various positions and exercises, and they love to sing along with their yoga teacher various positively-themed songs and tunes that can then sometimes be heard in the Home at times between yoga classes. We must also mention the educational value of yoga, which teaches the children tolerance, mutual understanding and love. The joy and harmony that shines in the children's faces after yoga class is proof positive that yoga helps children overcome their personal problems, becoming for them a drop of hope and faith in a happy, contented life. On behalf of the children, thank you.

Irena Danková
Principal

Dětský domov
a Speciální školy, Žichovec
383 01 Prachatice 1




Yoga in Daily Life, United Kingdom

Pranam and Congratulations to
Vishwaguru Mahamandaleshwar Paramhans Swami Maheshwarananda - Our Swamiji

In recognition of 30 years of our yoga master Swamiji's selfless service in Europe, disciples and students of Yoga in Daily Life in the United Kingdom send our love, thanks and congratulations for such untiring work over so many years.

In 1971 when Swamiji first left India, London was his first port of call having flown to England by invitation. However he was soon invited to other parts of Europe and then other parts of the world, founding centres and societies, teaching yoga and meditation, and bringing hope and help to thousands. He has visited England several times over the years to attend conferences, meetings and as a guest of a few British disciples, but it wasn't until June 2001 that he gave his first Public Lecture in London - 30 years after he first arrived in the West.

It was at this time it transpired that many disciples of the Yoga in Daily Life System from all over the world had settled in the UK - but were unknown to each other. So, inspired by Swamiji's suggestion to found a Yoga Centre in London, we at last came together as a group and on September 11, 2001 began teaching yoga classes at the London Inter Faith Centre in Queens Park.

Classes have continued since then and now premises have been found in the same area where we plan to create our own Yoga in Daily Life Centre by the end of 2002.

London is undoubtedly another ideal location to further the work of Swamiji and Yoga in Daily Life. It is a city with millions of people from a huge variety of cultures and social backgrounds - many seeking spiritual guidance and assistance with regaining physical and mental health, as well as ways to increase an inner sense of peace. Being a modern fast-paced city, there is particular need for methods of relief from stress and fatigue and Yoga in Daily Life is offering just such techniques in ways that are accessible to all.

London is also a frequent venue for international conferences and forums which are becoming an increasingly important part of Swamiji's schedule as he travels the world spreading his message of peace, harmony and tolerance for individuals and the world as a whole.

We look forward with love, gratitude and great respect to helping Swamiji in his mission for mankind, all creatures and the environment, by providing opportunities for the people of the United Kingdom to learn from him through the system of Yoga in Daily Life and by supporting his countless other humanitarian activities in India, Europe, Australia, Africa and the Americas.

We pray that Swamiji may enjoy excellent health and be with us in the world for another thirty years and another thirty after that and another... We also pray that we may continue to love and serve him in such a way that it reflects how much he loves and serves us all.

Yoga in Daily Life, UK

Society "Yoga in Daily Life" Novi Sad
Serbia

All the best for the Peace Conference. In this world of abundance but the world of poverty for many, peace is something we all crave for and we are all poor of. Therefore, peace is our magical word, peace is our dream and our goal.

The history of our civilization is a history of divisions, greed, fear, hatred and wars. It was always easy and still is to persuade people and nations that the war is a sure way to peace. So the peace permanently stays our unattainable aim. We believe the time has come and that we can comprehend now that peace should not be any more our goal but our way. Peace can be only reached by peace. Everything else is an excuse and a preparation for a new war.

If we think that we have become more wise as individuals and as a civilization, then we are familiar with the message of Mahatma Gandhi, that ancient message of Ahimsa - nonviolence - so simple but so powerful. The nonviolence is the answer to eternal cravings of all beings for security and acceptance. Are we capable of giving life to nonviolence in our daily life? What we need for it is maturity, strength and the inner peace. Nobody can give something he does not have. It is in vain to seek food from a hungry one, happiness from the unhappy one or peace from the restless one. Humanity needs help and direction to be able to acquire strength in its quest for peace. Therefore, it is our greatest joy to congratulate on 30 anniversary existence of the "System of Yoga in daily life" his author Paramhans Swami Maheshwaranandji who has made an ancient science of Yoga comprehensible and tangible to modern man in his pursuit of his inner peace and his real Self.

Yoga and Swamiji are permanent sources of knowledge and love that lead us to the ocean of Ahimsa. They fill the well with Sam Drashti, veneration for each and every human and all living beings. Sam Drashti is mother of Ahimsa. It removes divisions, and consequently fear, hatred and wars. Are we not at last tired of repeating the same mistakes over and over again? If we are, should we listen to the Peace Conference message and take responsibility for Ahimsa and Sam Drashti at least in our own life.

Let the peace be with you,

Yours Sincerely,
Members of Society "Yoga in daily life" Novi Sad



Associazione Yoga nella vita quotidiana
Padova and Trieste
Italy

PEACE

It is not an abstract concept,
nor history of the past.
It is not only the contrary of war,
nor a greenhouse flower.

It is the flower of your heart,
it is doing a deed of Love,
it is living without egoism your reality,
it is believing that something will change,
it is the consciousness of an improvement,
for everything, for everyone, at any moment.

It is a constant commitment according to someone's own possibilities,
it is to be able to live in freedom,
it is the rainbow of happiness,
it is the cosmic embrace which unites mankind.

DRUŠTVO "JOGA V VSAKDANJEM ŽIVLJENJU"
Ljubljana - Slovenija

Dear Swamiji,

On the occasion of the 30th anniversary of the creation of the system Yoga in Daily Life, which has gained popularity and acclaim on all continents, Yoga in Daily Life Society Ljubljana sincerely thanks and congratulates you as its author.

In Ljubljana, organized practice of Yoga in Daily Life has been running since 1989. Without doubt it is the quality of the system that has brought about a significant increase in the number of courses and practitioners in these years. An increased number of instructors and active members are striving to teach Yoga in Daily Life in the original and unified form, and in this way bring the ancient science of man closer to a larger number of people.

Many of our members, among them particularly those who have been practicing Yoga in Daily Life since its first introduction to Slovenia, have been constantly rediscovering the benefits of yoga practice. These include not only the physical aspects of countering the stresses of modern living and maintenance of good health, but more importantly, support of a more fulfilled mental, emotional, social and spiritual life and realization of universal values such as understanding, tolerance, vegetarianism, non-violence, peace and protection of environment.

In the name of all our members we congratulate you once again and thank you for your tireless work and personal support to all who are striving to advance their practice of yoga and its principles. We are convinced that the system Yoga in Daily Life will continue to gain acclaim and popularity and that it will contribute significantly to directing the modern world into a healthy and balanced future.

Wishing you all the best,



• Yoga in Daily Life Society Ljubljana
President Vlado Paradžnik



Društvo JOGA V VSAKDANJEM ŽIVLJENJU
Maribor, Slovenija

Dear Swamiji,

at the occasion of the World Peace Conference 2002 and thirty years anniversary of your selfless service in Europe, we want to thank you for all your love and guidance you are giving us.

Your golden system "Yoga in Daily Life" helps us maintain physical, mental, social and spiritual health which provides us with much endurance and clarity to stand through and overcome the problems of modern life.

The humanitarian and spiritual principles of "Yoga in Daily Life" are a precious diamond that enriches the hearts of numerous practitioners and spiritual aspirants.

We want to thank you once more and wish that you will be the light of our lives for many years to come.

On behalf of your disciples and practitioners from Maribor, Slovenia,

president of the "Yoga in Daily Life" Society Maribor
dr. Dejan Dinevski




Društvo joga v vsakdanjem življenju
Domžale, Slovenija

Dear Swamiji!

At the special time of the international conference 'World Peace and the Message of Mahatma Gandhi' Yoga in Daily Life Society Domžale wishes to express our gratitude and sincerely congratulate you on thirty years of dedicated teaching of your system Yoga in Daily Life and promotion of universal spiritual values.

An increasing number of our members, your disciples and practitioners of Yoga in Daily Life in the town of Domžale and the surrounding region recognize again and again the value of this system of practicing the ancient discipline of yoga. It is an invaluable help in maintaining and furthering physical, mental, social in spiritual health in a stressful world, and your teaching is a great source of inspiration in our efforts to realize and spread spiritual principles such as nonviolence and vegetarianism, tolerance, understanding and responsibility.

We are sure that Yoga in Daily Life and your work will continue to be a source of light in the service of humanity and we wish you many happy returns.

Yours faithfully,

Yoga in Daily Life Society Domžale



“YOGA IN DAILY LIFE” SOCIETY
KRANJ, SLOVENIA

Dear Mahamandaleshwar Paramhans Swami Maheshwaranand,

On occasion of the International Conference “World Peace and the Message of Mahatma Gandhi”, held on 5 October 2002 in Vienna, we would like to sincerely congratulate you for the selfless efforts and help you have been offering to the world in every possible way.

The Yoga in Daily Life System is of universal applicability and it has been helping more and more people every day. We are glad to be part of it, and it is an honour for us to help spread its message to as many people as possible.

We greet the wide range of events which enable all interested to get in touch with Yoga in Daily Life message, like various national and worldwide projects which promote good health, holistic well-being, sustainable development, as well as social and humanitarian projects. Among such recent events have been the World Peace Prayers. We had the honour to help organizing and to be present when the prayer was held in Ljubljana.

We wish that Gandhiji's message of Ahimsa would go around the world. We would like to live according to this principle and spread it among other people as well, as the ideas of tolerance and non-violence which reach every individual are one of the best ways towards a better world.

It is of immense importance for us to have the chance to meet you occasionally, especially when you come to our little town, and we practice with love under your guidance and the Yoga in Daily Life System.

We wish you good health and much success in future work.

Much love,
in the name of your disciples in Kranj, Slovenia
President Magda Vraničar





Society "Yoga in Daify Life"
Nova Gorica , Slovenia

Dear Swamij,

On the occasion of the International Conference "World Peace and the Message of Mahatma Gandhi" and on the occasion of the celebration of 30 years of your selfless and dedicated work to protect and improve our beautiful Planet we thank you from the bottom of our hearts.

Under your loving guidance we are learning to give love, understanding, peace and protection to mankind and all creatures.

We have improved our lives, physical, mental and social health.

It is not possible to express our thankfulness to you by words. You are the island of peace in the stormy ocean of modern life.

We pray to almighty Mahaprabhuji to bless you with long life, good health and Divine protection.

Your disciples from Society "Yoga in Daily Life" Nova Gorica



OBČINA PIRAN
COMUNE DI PIRANO

This year the community of Piran supports the program of the Yoga in Daily life Society from Koper. For the execution of the program, which they offer to the youth of the community of Piran, they are using the premises of the Youth Epicenter in Piran, where the physical exercises are performed in two groups - primary and advanced.

The exercises, that are weekly performed by the instructors, are attended mainly by university and secondary school students.

We know that growing up is the time in the life of a young person when many things are happening, there are many experiences, even those which increase vulnerability of an individual to such a degree that they lead some to personal distress.

Sometimes the exit from this crisis is too difficult and the young cannot cope with it, if they can't find enough supporting points in their environment.

We are of the opinion, that the System yoga in daily life of students is good additional stimulation for their personal development, which can help them gain important skills to overcome the distress. It can mean an effective prevention of difficulties that are connected with growing up. It can represent a stimulation for those young people who find themselves in a crisis after having abandoned their education for one reason or another. For this reason, we can present the program of the System Yoga in Daily Life, which the Society is offering to the youth in Piran, as an example of good practice.

To the Society of Yoga in Daily Life from Koper we wish a successful and creative work in the future. We will gladly continue to support their intention to stimulate the young for their positive evaluation of life.



SOŽITJA V STAROSTI
 AKTIVNOSTI STAREJŠIH IN NJIHOVIH BLIŽNJIH V OBČINI MEDVODE

Dear Professor Paramhans Swami Maheshwarananda,

please accept our best wishes and greetings on your jubilee.

Coexistence in older age is program intended to the elderly and their families. Through different activities we try to encourage the elderly to become more active and to leave visible impression on everyday life in their surroundings.

We are very pleased that the training of Yoga in Daily Life Society, which we organize for the elderly bring such good result. The number of participants is yearly growing. Through Yoga classes the elderly have possibility to do something for themselves and their health.

We wish you good health and harmony in your life.



Head of "Coexistence in older age"
 Metka Pentek



Coordinator of "Coexistence in older age"
 Mirč Matek

Dom starejših / Senior Citizens Home
 Murska Sobota

Please, accept our congratulations at the 30th anniversary of Yoga in Daily Life celebrated in the framework of the International Conference for World Peace.

At this occasion we would like to express our sincere gratitude for your unselfish service to mankind as for spreading the idea of peace and tolerance among nations, races, cultures and religions, and also for your efforts to preserve natural environment and drinking water. Your Yoga lessons have helped many people to improve their physical and spiritual health.

We organized Yoga practice for our senior citizens and staff in our small institution in accordance with your system which has been used for rehabilitation in some of the preeminent European medical institutions for more than 30 years.

Many senior citizens in our institution feel morning is the best time to practice yoga. After the practice they report that Yoga increases the efficiency of their heart and slows the respiratory rate, improves fitness and lowers blood pressure. They also report about feelings of improved coordination, posture, flexibility, range of motion, concentration, sleep, and digestion.

Despite its use of physical exercises, Yoga is perhaps most closely related to the mind-body family of therapies, which includes meditation and biofeedback. Yoga has been shown to reduce stress and anxiety, both immediately and over time, and is often recommended to relieve the pain and anxiety of chronic illness. When practiced regularly, it promotes relaxation and enhances the sense of well-being. It also improves physical fitness and circulation, and some senior citizens say it improves memory.

We know Yoga can alleviate a variety of conditions, but it won't cure an medical problem, so our senior citizens continue to see a doctor for regular check-ups and treatment.

Best regards
 Vijola Bertalanic, CEO

System Yoga In Daily Life



At the Thermal Spa Palace, our guests' health condition and wellbeing have always been our main concern. With this in mind, we apply various techniques of classical medicine (physiotherapy, balneotherapy, kinesiotherapy, etc...) as well some techniques of the alternative medicine (acupuncture, reflex therapy, aroma-therapy, ayurveda, etc.) among which yoga plays an important part. Due to its beneficial effects, the relaxation it brings, meditation and "asanas" (physical exercises), yoga is recommended to the guests who take part in our relaxation and antistress programmes. "Pranayamas" (respiratory exercises) representing a part of yoga exercises, make it highly recommendable also to clients with respiratory problems.

The effects yoga brings are enhanced in the summer by exercising in the open air thus making the most of the Mediterranean climate. Yoga raises much enthusiasm especially among guests who at our Spa meet with it for the first time, even more so when they experience its beneficial effects on their physical, mental, energetic and spiritual health. This also helps our guests achieve their inner peace and harmony of the body and soul so very important in everyday life.

Terme Palace
 Fredi Fontanot, Spa manager

Elementary School of "Cirila Kosmača" Piran
Branch school Portorož



As a teacher with many years of experience I have found that our children are more and more exposed to noise, stress and constant hurry. This is why they are often restless, tense and aggressive. They lack calmness, silence and entrance in to the interior world.

Through the lessons of yoga, with the instructor of the System of Yoga in Daily Life, we wished to teach the children the simple techniques of relaxation, which they could use in their daily life. During the physical, breathing and relaxation exercises the children were occupied with themselves, strengthening their self-confidence, loving relation toward oneself, recognizing and expressing their emotions and imagination.

All the lessons of yoga were based on simple, at the beginning playful exercises, which the children enjoyed and each in his own way expressed their feelings and experiences. To the world of the exercises we were first introduced by a game, chosen by the children, then by a fairy tale which was followed by the exercises. The closing part of the lesson was concluded in a circle, in silence, with closed eyes, with the game "Touch".

I have noticed greater calmness and longer concentration of the children also at other lessons during the school day.

We actively presented the yoga lessons to the parents as well and they expressed the wish that we continue our work.

Irena Žigo, teacher

Irena Žigo




**SANKUKAI KARATE
FEDERATION OF SLOVENIA**

Dear Swamiji,

On the occasion of the 30th anniversary of the creation of the system Yoga in Daily Life, Sankukai Karate Federation of Slovenia extends to you as its author sincere thanks and congratulations.

Although it may seem at first sight that karate and martial arts in general are incompatible with yoga or even in contradiction with it, our experience proves the opposite. Since 1988, we have been making the techniques of Yoga in Daily Life such as asanas, relaxation and concentration exercises, an integral part of practice in many of our martial arts schools.

On the physical level, this has enhanced our members' performance and made their mastery of the martial arts technique easier and more efficient. Even more importantly, the integration of principles of Yoga in Daily Life such as self-analysis and self-improvement, integrity, tolerance, respect and non-violence, have helped us explore and maintain the original idea of martial arts as spiritual disciplines. In this way, the practice or karate for our members, many of whom have also been inspired to become vegetarians, is not so much a sport or fighting practice but primarily a way of life, geared towards a search for meaning and dedicated to growth and a positive and responsible attitude towards the world around us.

We hope that there will be many more years and many more instances of happy marriages between what is seemingly different and in opposition in our world. In the name of all our members, let me again express sincere gratitude for your 30 years of dedication in teaching Yoga in Daily Life.

With the very best wishes,

Sankukai Karate Federation of Slovenia

President Vlado Paradižnik

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