



Vivekananda
International
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VASUDHAIVA KUTUMBAKAM KI OAR 2.0

A REPORT

VASUDHAIVA KUTUMBAKAM KI OAR 2.0

A REPORT

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DIVINE BLESSINGS
SPIRITUAL SOVEREIGN
H. H. MUNI SHRI
MOHJIT VIJAYJI MAHARAJA



SPIRITUAL SOVEREIGN
H. H. JAINACHARYA
YUGBHUSHANSURIJI MAHARAJA



JYOT | HOST

Founded in 2009, 'Jyot' attempts to put modern science with scriptures on the same platform. It provides '**Best of Knowledge**' and aims to enrich thoughts and nurture responsible humans. The 3 fundamentals of Jyot are **Universal Truth, Universal Justice** and **Right to Live**.



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Vivekananda International Foundation (VIF) is an Indian public policy think-tank. Founded in 2009 by the current **NSA Ajit Doval**, it is considered to be aligned to right-of-centre in its policies. It describes itself as an 'independent, non-partisan institution that promotes quality research and in-depth studies'.



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India Foundation, founded by **Shri. Shaurya Doval** and **Dr. Ram Madhav**, is an independent research centre. It focuses on the issues, challenges and opportunities of the Indian polity. The foundation believes in understanding contemporary India and its global context through the civilisational lens of a society on the forward move.

FOREWORD

The world is experiencing great turbulence. Two major wars are raging in the world. Geopolitical rivalries are deepening. Multilateralism has become ineffective in resolving the great problems of today. The pandemic has slowed down the pace of globalisation. The West-led global order is under great stress. The liberal values of democracy, human rights, free markets, liberty, rule of law etc have been misutilised and created many of the problems of today. The world has become highly iniquitous and the planetary resources have been over exploited. A multipolar world is taking shape but there is no guarantee that the new world will be peaceful and stable. The world is at an inflection point. We need new thinking for a new world. The ethos of Vasudhaiva Kutumbakam, provides a ray of hope for conceptualising a new world which is just, stable, peaceful, equal and prosperous.

In Indian foreign policy, the concept of a civilisational state is becoming more prominent. During its presidency of the G20, India set its overarching theme as Vasudhaiva Kutumbakam: One world, One Planet, One Future. It signifies oneness and unity at the global and planetary levels. The sense of common destiny should inform the new world order based on the values of peace, equality, sustainable development, cooperation, respect for biodiversity, tolerance, stability, accommodation and harmony.

What does the concept of Vasudhaiva Kutumbakam mean in practice? How does it help in dealing with the contemporary problems of the world? To deliberate over the deeper meaning and the practical utility of Vasudhaiva Kutumbakam, H. H. Spiritual Sovereign Jainacharya Yugbhushan Suriiji Maharaja organised two conclaves in Mumbai and Vadodra in 2022 and 2023. He put forth his vision for the world: Vasudhaiva Kutumbakam Ki Oar. Leading scholars of international relations, eminent thinkers, and spiritual leaders got together for an in-depth exchange of view on the present state of the world and how to make a new just world order.

The Jainacharya's vision is a unique attempt to spell out the framework of Vasudhaiva Kutumbakam. To be successful and acceptable, the world based on Vasudhaiva Kutumbakam values must not compromise with the political sovereignty and strategic autonomy of a country. It should provide guarantees

of security, basic necessities, health and education, growth and development, equal access to common resources, the growth of the individual within the framework of family bonds and feelings. The ethos of Vasudhaiva Kutumbakam can help in the achievement of the UN Sustainable Development Goals. At the same time, the Jainacharya says categorically that Bharat will have to build its comprehensive strengths to protect its political and territorial sovereignty and retain its strategic autonomy to deal with the negative tendencies in the world even as it promotes the values of Vasudhaiva Kutumbakam.

At a time of turbulence, the wisdom coming from spiritual leaders provides the calming influence and a hope for the future. The Jainacharya's vision for the new world order is comprehensive, strategic and practical. The present book contains the key themes of his vision. I am grateful to Jainacharya Yugbhusan Suri ji Maharaj for taking the lead in organising these discussions on how India can contribute to the shaping of a new world order will continue in future also. I am confident that scholars and laypersons alike will benefit from the thoughts of H. H. Spiritual Sovereign Jainacharya Yugbhusan Suri ji Maharaja.

Om Shanti.

Arvind Gupta

Director,

Vivekananda International Foundation,

New Delhi

26 January 2024

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INTRODUCTION

“...all countries are not equal in capacities, yet they enjoy rights, perform duties, and fulfil responsibilities in line with their capabilities to work as a single unit. This is the substance of Vasudhaiva Kutumbakam.”

**- Spiritual Sovereign Jainacharya
Yugbhushansuriji Maharaja**

The ‘**Vasudhaiva Kutumbakam ki Oar**’ conclave series was conducted under the holy aegis of **Spiritual Sovereign His Holiness Jainacharya Yugbhushansuriji Maharaja**. This series is an attempt to revive the Indian legacy of dialogues and discussions with spiritual leaders for their profound guidance on temporal affairs, thus promoting societal harmony, peace, and prosperity. The aim of the conclave series is to foster a fair and just global order within the framework of ‘**Vasudhaiva Kutumbakam**’.

Held in October 2022, the first conclave was named ‘**Vasudhaiva Kutumbakam ki Oar**’, and notably, in November 2022, when India assumed the presidency of G20, the Government of India announced ‘**Vasudhaiva Kutumbakam**’ as the theme for its G20 presidency.

This first conclave was based on the theme of ‘**Arya Niti and World Order**’ in Borivali, Mumbai. It was followed by the second conclave on the theme of the ‘**Future of the Western World and the Global South**’, held in Manilaxmi Tirth on 18th and 19th October, 2023. The theme explored the trajectory and format of the new world order under the ideology of ‘**Vasudhaiva Kutumbakam**’ in contrast with Western ideas. The conclave was appropriately timed, given the rising voice of the Global South and the global challenges posed by the pandemic, armed conflicts, revolutionary technological changes, climate crisis, global uncertainties, and transition from West-dominated unipolarity to multipolarity.

Panellists comprised pioneers from varied fields of military, diplomacy, and economics, among others. The conclave was attended by intelligentsia from various think tanks, dignitaries from prestigious corporate houses, legal fraternities, and bureaucracy.



The second conclave witnessed 3 closed-door sessions on the **New Political, Economic, and Social World Order** and an open session on the **'Future of the Western World and Global South'**.

The session on the New Political World Order primarily focused on the sovereignty and security of nations. The problems of reserve currency and unfair trade terms were discussed in the session on the Economic New World Order. The session on the Social New World Order highlighted the significance of the Indian joint family system and the values of 'Vasudhaiva Kutumbakam' to foster a free, fair, and just world order. The open session witnessed a robust discussion and diverse perspectives put forth by the panellists amidst a full house.

An exhibition titled **'Arya Drashti: Vishwa ki Oar'** was displayed at the conclave. It presented His Holiness's contemporary and futuristic insights on temporal matters and His correspondence with concerned authorities. It offered a unique perspective on the global order through the lens of Arya philosophy.

'Arya Dharmanusari Paramarsh', a blueprint for a just and fair new world order based on 'Vasudhaiva Kutumbakam', was shared with the apex decision makers. It is an embodiment of the profound wisdom of His Holiness, meticulously drawn from ancient Indian scriptures and is tailored to resonate with prevailing global circumstances.

At the end of the open session, a joint declaration, titled the **Manilaxmi Tirth Declaration**, was signed by all the partner organisations, affirming their commitment to further mutual collaboration and actualise the conclave objectives. The declaration lays out 12 pivotal ethics, which facilitate collective well-being on a global level. It also posits an appeal to all nations to embrace the 12 ethics, analogically derived from the ancient Indian joint family system, to propel a harmonious global order.



|| SPIRITUAL SOVEREIGN JAINACHARYA ||
|| YUGBHUSHANSURI ||





His Holiness, Spiritual Sovereign Jainacharya Yugbhushansuri Maharaj, one of the 79th descendants of Tirthankar Mahavir Swami, has been gracing the land of India since his renunciation in 1979.

His Holiness is a scholar not just in Jain darshan but all six 'darshans' originating in India. He has always remained informed about contemporary affairs in multiple disciplines, including biology, physics, economics, and politics, and their interplay with religion. He is an expert in delivering religious sermons in the context of modern ideas to depict the versatility of religious principles. Having kept track of the global political order, he had perceived that the genesis of all the threats to Indian religions is situated in the current world order. For this, he researched the trajectory of the world order in depth with the support of top legal firms like Cyril Amarchand Mangaldas and AZB & Partners along with involving several litigation counsels. One of the focus areas of his research was to understand the de jure world order starting from the Roman conquest of England to the decolonisation of Hong Kong.

Since his intent for the research was to recognise threats and take action to protect religions, he has never published his research or findings. He has occasionally indicated his insights to concerned ministers via personal correspondence. However, recognising the political expertise of His Holiness, a non-governmental organisation, JYOT (India), has published a few of his ideas on their twitter handle @IndiaJyot under the hashtag #JainacharyaOnWorldOrder. Many of his ideas were liked and supported by Indian foreign secretaries and Members of Parliament (such as Dr. Shashi Tharoor), among others.

In one of his open letters to the Chief Justice of India, he remarkably presented the ordeals that Indian religions face in India due to the interference of temporal authorities in religious domains under Articles 25 and 26 of the Indian Constitution. Through his research, he has recognised that the grave damage to religions in India is due to the usurpation of their authority by temporal powers and that the idea of such usurpation ultimately originates from the current world order. Therefore, he strongly advocates for the complete separation of temporal and spiritual powers such that both enjoy sovereignty in their respective domains and yet remain complementary and supportive to each other.

His research is sponsored by a research institute, Gitarth Ganga, headquartered in Ahmedabad, with establishments in Surat and Mumbai.

¹ <https://twitter.com/ShashiTharoor/status/1517093330307682304?t=6WPcmbQ2ZEWI7hnj8BTabA&s=08>

² <https://jyot.in/docs/open-letter-cji-jainacharya-yugbhushansuri.pdf>



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VASUDHAIVA KUTUMBAKAM KI OAR 1.0



A GLIMPSE OF VASUDHAIVA KUTUMBAKAM KI OAR 1.0



Front Row (R - L) H. H. Spiritual Sovereign Jainacharya Yugbhushansuriji, H. H. Jainacharya Arihantsagarsuriji and H. H. Jainacharya Kalpabhushansuriji
Back Row (L - R) Shri. Siddharth Shah, Lt. Gen. Satish Dua, Shri. Arvind Gupta, Capt. Alok Bansal, Amb. Ashok Sajjanhar, Amb. Anil Trigunayat, Shri. Arun Anand, Air Cmde. Ranjan Mukherjee, Shri. S Swaminathan, Shri. Bhavik Lalan, Shrimati Purnima Gupta, Dr. Abhinav Pandya

This was a unique initiative and a first-of-its-kind conclave under the aegis of **Spiritual Sovereign Jainacharya Yugbhushansuri**. India has always had a rich tradition of seeking enlightened mentorship from spiritual leaders regarding statecraft, governance, foreign policy, and social and economic policy.

This conclave was a unique attempt to revive this tradition of interaction between India's diplomatic, military, and economic leadership and spiritual leadership. Along these lines, last year, in collaboration with **Usanas Foundation** and **Gitarth Ganga Research Institute**, Jyot organised a conclave titled '**Vasudhaiva Kutumbakam ki Oar, Samvaad 2022**' on the topic of '**Arya Niti and World Order**'.

The theme was especially appropriate at a time when the world is undergoing a tremendous shift wherein the previous world order of unipolarity is making way for multipolarity. This transition is being carefully studied to understand what potential the future holds. During the conclave, there were thought-provoking discussions between the spiritual leader and civil leaders on the historical factors that have shaped the current world order. It was acknowledged that Western colonisation had distorted the global order, leading to a unipolar system. The theme of '**Arya Niti and World Order**' was to discuss how Arya Niti can play a role in diplomacy, governance, and statecraft.



The esteemed panellists were experts from diverse domains such as the army, air force, diplomacy, journalism, economics, and national security. All speakers acknowledged that colonisation by the West had done severe harm, especially to the Global South, and that countries are still suffering from its fallout. Henry Kissinger's secret visit to China was viewed as a critical event that marked the transition from a unipolar world to a multipolar one.

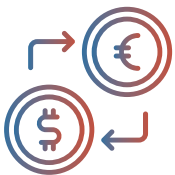
In addition, the speakers reflected on the opportunity that India has to leverage its soft and hard power and lead the world through this transition. This window of opportunity of about 10 years must be utilised to create a world order based on the principles of **Vasudhaiva Kutumbakam**. **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri** presented a 'saptapadi' or **seven-point plan** that India can follow to create a world that is free, fair, and just.



REFORM IN MULTILATERAL ORGANISATIONS

As the momentum for reforming multilateral institutions gains strength, India, in coordination with the Global South, should negotiate the fundamental principles of reformed multilateral institutions to be

- i. Equality
- ii. Democratic structure
- iii. Proportionate representation



GLOBAL TRADE

The multilateral format of trade treaties does not serve the interests of developing countries; bilateral agreements are more suitable. It was also noted that the World Trade Organization has been discriminatory in its approach.



HUMAN RESOURCE GLOBALISATION

Once despised, the growing population of nations can prove to be a valuable asset. If India harnesses its own human resource smartly, then it can play a pivotal role in shaping a better future world order.



CLIMATE CHANGE

The industrialisation and pollution caused by Western nations have had a significant impact on the global climate. To address this, the principle of 'polluter pays the price first' must be diligently implemented.



GLOBAL DISARMAMENT

A just, fair, and peaceful world order is only possible through global disarmament. To limit the advancement of nuclear, chemical, and biological weapons, it is essential to establish a ceiling on the research and development of these technologies and implement robust verification mechanisms.



INDIA'S SOFT POWER

India possesses a wealth of soft power, particularly through its religions. The common fundamental elements from various religions, such as the concepts of the soul, 'punya' (virtue), 'paap' (sin), the theory of karma, and basic morals and values, can be imparted to today's youth through modern media and innovative approaches.



VISHWAGURU BHARAT

To expand its soft power and regain the status of 'Vishwaguru' (the world teacher), India must promote the ancient scriptural mantras of the four 'Purusharthas' (objectives of human life), four 'Nitis' (governance principles), and four 'Vidyas' (knowledge systems).



Center Seated: H. H. Spiritual Sovereign Jainacharya Yugbhushansuriji (L - R) Shri. Himanshu Sheth, Shri. Siddharth Shah, Dr. Bhaskar Shah, Shri. Arvind Gupta, Amb. Ashok Sajjanhar, Lt. Gen. Satish Dua, Shri. Arun Anand, Shri. S Swaminathan, Amb. Anil Trigunayat



Thus, India must tap into its ancient traditional and spiritual heritage for solutions to modern problems and challenges. The profound wisdom of 'Arya dharma' has long been overlooked. In order to uncover the best of 'Arya dharma', regular dialogue between civil and spiritual leaders must be held. Last year's conclave concluded that India has the means, opportunity, and strength to make the future world order better and all encompassing.

Overall, the discussions raised important points that had never before been considered in the context of geopolitics, especially from a spiritual leader. The panellists and audience were wonderstruck by the in-depth knowledge, keen understanding, and foresight of **Spiritual Sovereign Jainacharya Yugbhushansuri**. His insights into world history and how certain events and countries shaped the present-day global order were considered unparalleled. They also emphasised that his ideas, outlook, and seamless understanding of international relations and Indian scriptures should be shared not only at the national government level but also internationally. They appreciated the fact that the conversations involved experts from diverse fields who possessed the experience to provide different perspectives regarding the topic of discussion. Most importantly, they recognised the growing need to understand and promote India's rich heritage and scriptural wisdom to solve global challenges and bring about a just, equitable, and safe world order.

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Center Seated: H. H. Spiritual Sovereign Jainacharya Yugbhushansuri
Podium: Dr. Abhinav Pandya | (L - R) Shri. Himanshu Sheth, Shri. Arvind Gupta, Amb. Ashok Sajjanhar, Lt. Gen. Satish Dua, Shri. Arun Anand, Shri. S Swaminathan, Amb. Anil Trigunayat

Scan to listen to the views from our panellists.





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VASUDHAIVA KUTUMBAKAM KI OAR 2.0



VASUDHAIVA KUTUMBAKAM KI OAR 2.0



Center Seated: H. H. Spiritual Sovereign Jainacharya Yugbhushansuriji
(L - R) Shri. Siddharth Shah, Dr. Abhinav Pandya, Air Cmde. Ranjan Mukherjee, Lt. Gen. R K Sawhney, Lt. Gen. Rakesh Sharma, Shri. Arvind Gupta, Capt. Alok Bansal, Shri. Rajiv Jain, Shri. Jaxay Shah, Vice Admiral Biswajit Dasgupta and Shri. Côme Carpentier

Following the success of the previous edition, which took place on 21st and 22nd October, 2022, under the theme of 'Arya Niti and World Order', Jyot, in association with Vivekananda International Foundation, India Foundation, and Gitarth Ganga, proudly organised the second edition of the conclave titled 'Vasudhaiva Kutumbakam ki Oar 2.0'.

In October, 2023 the second conclave, 'Vasudhaiva Kutumbakam ki Oar 2.0', presented a fresh theme of 'Future of the Western World and the Global South'. Considering global challenges posed by the pandemic, armed conflicts, revolutionary technological changes, the climate crisis, the current state of global upheaval, transition to multipolarity, and taking into account the rising voice of the Global South, the panellists discussed their impact on domains of economics, social systems, and politics and explored the trajectory and format of the new World Order. The panellists also contemplated the nuances to move towards a free, fair, and just world order.

India's role in shaping the emerging World Order, considering its hard and soft power, is widely anticipated. The world needs a robust philosophical framework to stabilise this transition. From the numerous pearls of Indian wisdom, the aphorism of 'Vasudhaiva Kutumbakam' is particularly suited to provide such a framework. This framework will be all-encompassing and inclusive, which will allow equal opportunities of development to all without being exploited. India has the potential to propagate, implement, troubleshoot, and help establish a New Order based on this guiding principle.

Thus, the conclave aptly retained the name 'Vasudhaiva Kutumbakam Ki Oar', thereby implying a futuristic connotation indicated by 'Ki Oar'. Hence, the panellists discussed what proactive measures India should plan to take.



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VISION DOCUMENT

AGENDA OF THE CONCLAVE



VISION DOCUMENT

To,

The Panellist

Sub: Agenda for Conclave

Dharmalaabh, May God bless you with spirituality.

In just a few hours, we'll kick off the second edition of the **Vasudhaiva Kutumbakam Ki Oar** conclave. Before diving in, I believe it's essential to share the overarching vision, objectives, and anticipated results of this event. This clarity will ensure we stay focussed on our primary goals.

The ancient concept of 'Vasudhaiva Kutumbakam' is currently at the forefront of discussions, especially given its prominence in India's G20 presidency. It's increasingly viewed as a potent philosophy to shape the blueprint for the upcoming global order. To truly harness its potential, we must delve deep into its implications during implementation. Therefore, our main focus is on comparing a West-driven global order with one shaped by the principles of Vasudhaiva Kutumbakam and then understanding the unique role the latter can play in shaping the world's future, especially in the context of the Western World and the Global South.

Around 8 decades back, a similar buzz was created for another Indian concept i.e., **Ahimsa** (non-violence). This was posed as the most powerful tool against the British in the freedom movement as endorsed by MK Gandhi. This way of receiving independence was exactly the antithesis to Bose's way of winning independence. Not touching on points of what was the reality. How effective a role did MK Gandhi and his version of Ahimsa literally play in the freedom movement? I would like to rather touch on how this concept was, in a way, weaponised by the British. Bose's goal was to fight and win independence by severing all ties with them. However, Gandhiji and his force stood for independence by non-violence, which aimed at persuading the British to give independence. They capitalised the cushion due to the soft approach and granted independence by keeping intact de-jure connection and severed only de-facto connection.

In essence, like the concept of Ahimsa, we should be careful that the concept of Vasudhaiva Kutumbakam is not subjected to manipulation and weaponisation by others. Though these concepts of Vasudhaiva Kutumbakam or Ahimsa are deeply compatible for global application, they have to be correctly and circumstantially placed. 30–40 years down the line, when political analysts would judge this policy of Vasudhaiva Kutumbakam, the responsibility that the policy doesn't look utopian, idealistic, and fragile and instead has a tangible benefit in the new order



is on today's policymakers and their think-tanks.

In one of his essays, Dr. Arvind Gupta had raised a point while implementing this concept. He said and I quote, "Thus, for Vasudhaiva Kutumbakam to be useful as a workable idea, it must be accepted by all and it should be based on reciprocity. One-sided implementation of Vasudhaiva Kutumbakam will not work. Vasudhaiva Kutumbakam is not a pacifist concept." Along this line, several pertinent issues emerge:

POLITICS

1. How can a country embrace the ethos of Vasudhaiva Kutumbakam nurturing the noble vision of Global Family, without compromising on its strategic autonomy and sovereign decision-making capabilities?
2. Is there a need for centralised leadership or an institution to oversee and regulate in the order based on Vasudhaiva Kutumbakam? If yes, then how should the global community work to avoid the risk of gravitating the world towards unipolar?
3. What transformations are imperative for global political institutions/structures to resonate with the ethos of Vasudhaiva Kutumbakam?
4. How should the system interact with the State or group of States, which do not accept the ethos of Vasudhaiva Kutumbakam? If after accepting, what if the States do not adhere to it?
5. How can the ethos of this philosophy be harnessed to reframe global defence strategies to promote global stability, security, and self-defence? Will it ensure pre-emptive measures?

ECONOMICS

6. What should be the nature of reserve currency to be in accordance with the ethos of Vasudhaiva Kutumbakam?
7. What should be the new just trade order that will be compatible with Vasudhaiva Kutumbakam?
8. How should global financial institutions be reformed to be free, fair, and equitable to all without any excessive influence of a few countries?
9. How to address a new trade war that would be based on weaponisation of chips and rare



earth minerals?

10. How do we adopt global living standards akin to equal living standards as practised in joint families?

SOCIAL

11. Rights-oriented approach or duty-oriented approach, what is beneficial for humanity?

12. What would supersede the other in the next social order - individual rights or collective interest?

13. According to the framework of a just social order based on Vasudhaiva Kutumbakam, how can the ideal lifestyle be, which protects all living beings?

14. How should we address the incessant imposition and interference in social structure, culture, tradition, etc. of other countries?

15. How can dialogues between spiritual and temporal powers contribute to the formation of an ethical and inclusive future political, economic, and social order?

These, among other nuanced questions, warrant exploration in our discussions.

If the discussion during the 3 closed-door sessions goes on within the boundaries, then we would be able to devise a deep pre-emptive solution for issues arising while implementing Vasudhaiva Kutumbakam. Resultantly, we would be able to innovate ways and means to establish the roadmap for the next world order based on this principle, a feat that would not only benefit Bharat and 'dharma' but the entire Vasudha in ages to come.

With such a profound and lofty objective, I hereby initiate this two-day conclave. Let's confront the tough questions and realities head-on, striving for solid solutions and their rigorous execution.

Dharmalaabh

Ga. Acharya Yugbhushansuri

(Ga. Acharya Yugbhushansuri)



VISION DOCUMENT

TRANSCRIBED VERSION WITH SOLUTIONS AS ENVISAGED BY HIS HOLINESS

POLITICS

1. How can a country embrace the ethos of Vasudhaiva Kutumbakam nurturing the noble vision of Global Family, without compromising on its strategic autonomy and sovereign decision-making capabilities?

A. In Vasudhaiva Kutumbakam philosophy, there is no interference with National Sovereignty and hence does not compromise on its strategic autonomy of taking sovereign decisions.

2. Is there a need for centralised leadership or an institution to oversee and regulate in the order based on Vasudhaiva Kutumbakam? If yes, then how should the global community work out to avoid the risk of gravitating the world towards unipolar?

A. The Vasudhaiva Kutumbakam philosophy is aligned to collective leadership in the current scenario, which mitigates the risk of moving towards a unipolar world order and, at the same time, gets benefits of centralised leadership.

3. What transformations are imperative for global political institutions/structures to resonate with the ethos of Vasudhaiva Kutumbakam?

A. In order to fully realise the ethos of 'Vasudhaiva Kutumbakam' at the global scale, it is essential to revisit and refine our existing political institutions and structures to ensure equitable representation with robust democratic structure.

4. How should the system interact with the State or group of States, which do not accept the ethos of Vasudhaiva Kutumbakam? If after accepting, what if the States do not adhere to it?

A. The system based on Vasudhaiva Kutumbakam is designed to reward and recognise those who willingly participate and adhere to its principles, offering them substantial incentives and benefits. Those who choose not to embrace it may not have access to these benefits. Additionally, nations are expected to consistently uphold the system's tenets, and any divergence would be addressed through the international jurisprudence system.

5. How can the ethos of this philosophy be harnessed to reframe global defence strategies to promote global stability, security, and self-defence? Will it ensure pre-emptive measures?

A. The key to global defence strategy for promoting global stability and security lies in the principle of 'Guarantee of Security for all'. This can be achieved by destruction of WMDs and



'No Use' policy in the interim. However, the right to self-defence is not infringed with the principle of 'Guarantee of Security for all'.

ECONOMICS

6. What should be the nature of reserve currency to be in accordance with the ethos of Vasudhaiva Kutumbakam?

A. The global reserve currency based on Purchasing Power Parity (PPP) and at least minimum backing should be introduced. All countries should have access to safe and easy international transactions, the hallmark benefit of reserve currency.

7. What should be the new just trade order that will be compatible with Vasudhaiva Kutumbakam?

A. Trade should be at the discretion of the respective countries. It should be based on mutual consent and respect between nations. If trade terms are not deemed equitable, countries should be encouraged to explore alternative arrangements.

8. How should global financial institutions be reformed to be free, fair, and equitable to all without any excessive influence of a few countries?

A. The global financial institutions should be reformed to reflect the voice and representation of all countries in an equitable way without the domination of few.

9. How to address a new trade war that would be based on the weaponisation of chips and rare earth minerals?

A. Trade decisions should remain within the purview of each sovereign nation, ensuring that terms are equitable and free from exploitation. Should there be challenges in accessing essential materials for advanced development, nations are encouraged to explore alternative research mechanisms for growth.

10. How do we adopt global living standards akin to equal living standards as practised in joint families?

A. To promote an equal living standard like that of a joint family, it would be prudent to consider a system that advocates for equal labour wages.



SOCIAL

11. Rights-oriented approach or duty-oriented approach, what is beneficial for humanity?

A. Adopting a duty-oriented approach will be a solid foundation for the future social order as the sense of reciprocation is ingrained in this.

12. What would supersede the other in the next social order - individual rights or collective interest?

A. In most situations, it's essential to strike a balance between collective interests and individual rights. Since birth, as human beings, we are deeply ingrained within society, drawing countless benefits and privileges from it. Therefore, it is our prime responsibility to reciprocate and prioritise collective interest. Also, there are times when, for the greater good of the community, collective interests might need to take precedence. This is similar to the principle that while every soldier's life is invaluable, the security and well-being of the entire nation remain paramount.

13. According to the framework of a just social order based on Vasudhaiva Kutumbakam, how can the ideal lifestyle be, which protects all living beings?

A. The structure of Vasudhaiva Kutumbakam encourages individuals to lead lives that positively impact as many living beings as possible and minimise harm to other living beings throughout their lifespan. This framework becomes a breeding ground for the development of empathetic and considerate individuals.

14. How should we address the incessant imposition and interference in social structure, culture, tradition, etc. of other countries?

A. The philosophy of Vasudhaiva Kutumbakam encourages all social structures, cultures, traditions, etc. to have equal freedom to share their narratives. It should be left to a neutral comparison, empowering individuals with the freedom to embrace the choices that resonate most with them.

15. How can dialogues between spiritual and temporal powers contribute to the formation of an ethical and inclusive future political, economic, and social order?

A. Ancient wisdom offers valuable insights that can inform and guide contemporary governance for a fair, equitable, and just global order. Therefore, ongoing dialogue between spiritual and temporal authorities is recommended to foster a future that resonates with the ethos of Vasudhaiva Kutumbakam (the world itself is one family).



Vivekananda
International
Foundation



ARYA DHARMANUSARI PARAMARSH

A BLUE PRINT FOR THE NEXT
WORLD ORDER BASED ON
VASUDHAIVA KUTUMBAKAM



ARYA DHARMANUSARI PARAMARSH

AS ENVISAGED BY HIS HOLINESS

GLOBAL HISTORY AND THE CONTRIBUTION OF THE WEST

As far as global history is concerned, it can be said that at least in the last 500 years, the role of the West has been phenomenal in shaping the world. Their innovations have left a footprint in each and every aspect of humanity. Multiple political, industrial, and technological revolutions are a testament to their influence. They had such an impact on the contemporary world that 'ages' have advanced and accelerated to transform in decades and years. The Machine Age, Industry Age, Science Age, Space Age, Information Age, Knowledge Age, Internet Age, Data Age, and upcoming AI Age are the outcomes of this rapid development.

This transformation can be attributed to the West's unfathomable far-sighted vision, long-term planning, enduring persistence, art of execution, and exceptional political acumen, which are all unprecedented. The immense potential of the West in fields of politics, economics, science, research, technology, etc. could have easily led to building a balanced and stable world order. They had everything at their disposal. They wielded indomitable power and had unlimited resources to do all possible global good and upliftment. With just one of their strengths—the reserve currency—they could have eradicated global poverty, hunger, etc. And with all their strengths channelised together, they could have made this world heaven on earth.

However, we observe that even under their powerful leadership, a world order with persistent disparities, inequities, and unresolved conflicts exists. Why? This question leads to another one: was there anything wrong with their strategies, or was their underlying goal different?

If we carefully observe geopolitics and history, we can discern that under the mask of a 'value-based world order', there has been a pursuit of global domination. This endeavour aimed to consolidate the world under one world government, driven by a fervent belief in one global religion-culture-tradition, all overseen by one race with a foundation in white supremacy.

The consequence of this endeavour has been the establishment of a world order wherein white supremacy permeates every field and facet of humanity. This, in turn, has shaped this world order with extreme power imbalances, burning political conflicts, and discriminatory resource allocation.



THE FALLACY OF THEIR THEME OF A SO-CALLED 'VALUE-BASED WORLD ORDER'

This theme was and is the core intent of each of the West's decisions and actions in the past and even today. To be very specific, this itself is the reason for their failure. Today, such a situation has been created that the world is on the path to doom and creating their dream world order is absolutely impossible.

Studying the history of their span of rise shows that they took the route and support of celebrated Western values. They term their vision for the world order as a 'value-based world order'. Their values include democracy, democratic order, rule of law, liberty, equality, secularism, human rights, freedom, right to self-determination, international cooperation, globalisation, free trade, etc. All these values are portrayed like a stream of blessings flowing from heaven for the upliftment of all humanity.

However, it is well recorded in history that over the last 500 years, the West did things contrary to those values and, at times, weaponised and imposed these values on others. Initially, they had free open ground with no one to monitor them, so they openly breached these values. They practised the discovery doctrine, a civilisational mission, terra nullius, and missionary work, and with this, they colonised nations, brutally exterminated races, cruelly imposed Christianity, erased cultures, illegally assumed sovereignty, induced slavery, destroyed kings and kingdoms, and much more.

As the age of enlightenment was ushered in, they got the global spotlight. Hence, they had to carry on these tasks with more shrewdness. To understand one of their shrewd ways of functioning, one must look at how they weaponised their strength of reserve currency.

To weaponise reserve currency, the US, in association with other Western nations, creates such a vicious trap that no poor country can escape from it and keeps on drowning more and more despite their efforts to come out. Initially, they introduced paper currency to open the scope for expansion. Then, with all efforts and promises, they made the US dollar a trustworthy reserve currency. Thereafter, to facilitate an unlimited expansion opportunity, the US Dollar was made fiat by removing its backing. With this favourable background in place, they went on to create such an order whereby they could weaponise the reserve currency and invisibly exploit nations. For this, they capitalised on the point that countries were made dependent on imports due to the destruction of indigenous industries during colonisation. Thus, import-dependent, poor countries had to import more, resulting in a huge trade deficit. To mitigate that, poor countries were shown the path of increasing exports, thereby leading to the **first vicious circle. By this, poor countries were made import and export dependent. Due to this, dependency on reserve currency initiated.**



To make it more vicious, the West resorted to overvaluing the reserve currency, making imports for poor countries expensive. Consequently, to ensure more exports, exporting countries went on a spree to devalue their own currency, making their export cheaper in the global market. **This is the second vicious circle, wherein due to manipulation in currency valuation, the poor countries' imports become expensive and cheaper exports lead to further drainage. This is weaponisation of reserve currency.**

In addition, to exploit further, they made poor countries import high-cost, valuable finished goods and technology. In turn, the poor countries were made to export raw materials of less value. This led to the continuous drainage of low-cost raw materials for high-cost finished and tech goods. **This is the third and most dangerous vicious circle as the poor countries have to keep exporting their low-cost raw materials for high-cost finished goods, thereby continuously widening the gap between rich countries and poor countries. This created unfathomable hunger for reserve currency, making the weapon sharper.**

Now, to make it even more vicious, internationally, the West keeps the prices of their finished goods artificially high and the prices of raw materials artificially low. **This is the fourth circle which leads to further drainage of wealth for the poor countries, more dependency, more demand, and more weaponisation of reserve currency.**

Due to these dangerous circles, the poor countries are made to sell their best-quality raw goods at the rate of water and purchase low-quality iron-made machines that are valued like gold. Such are the devastating vicious circles of the West that the world was subjected to in the last century. This is how the reserve currency was weaponised by the West to get the benefits of others' efforts and resources. During all these phases, they were careful to not subject their allies to exploitation by keeping their currency at par.

This is how they shrewdly weaponised reserve currency, and few could decipher this modus operandi meant to invisibly loot poor countries.





MISUTILISATION OF WESTERN VALUES BY THE WEST

Similarly, the values that the West shrewdly misused are described as follows:



1. DEMOCRACY

Democracy is so cherished a value that the West misses no chance to credit itself by associating with it. The United States has portrayed itself as the oldest democracy for over two centuries. The United Kingdom takes pride in incepting democratic ideas through its charter of the Magna Carta dating back to 1215. **The irony is that the West itself has never shown, never put forth, and never offered true democracy to humanity that would entail having equal representation at the global level. If that had been done, the world would have been different.** Instead, their systems are undemographically democratic based on exclusivity, inequity, and disparity, which marginalise vast segments that have equal entitlement. Their systems heeded only the voice of the chosen, privileged, or influential sections of society and subdued the voices of the rest, particularly those constituting economically downtrodden and racially and ethnically sidelined populations. Alternatively, their system sometimes gave equal voice to the tiny ones. This too creates a democratic imbalance as it gives more weight to those representing the few.

In fact, the West never bothered to implement true democracy even in their own countries. The US and UK are stark examples. In the US, till 1909, women had no suffrage rights, and till 1948, the black community had no legal voting rights. Even after a Supreme Court ruling in 1948, they were practically devoid of suffrage rights till the 1960s. Even today, US citizens only have two candidates to choose from in presidential elections. The constitutional system of winner-takes-all elections and tactics of gerrymandering in the US and Hereditary Peers in the UK are glaring examples of undemocratic democracy that have persisted since centuries. Even Aboriginal people in Australia and Canada (the Dominion of the Crown) are systematically marginalised and denied meaningful political participation.



2. DEMOCRATIC ORDER

The democratic order is a value that pertains to the framework of all institutional entities. This value was exemplified on a worldwide scale by the Western nations after World War II. In the aftermath of the war, the allied Western nations, wielding their strength, brought nearly all countries under the umbrella of the United Nations. However, **under the garb of giving a**



sovereign and equal status to all member states, the very structure of the UN was made fundamentally undemocratic, wherein the member states have an undemocratically equal and demographically unequal status. A 'democratically equal' status demands a 'demographically equal' status, which allows, in true spirit, equal (proportionate) representation from all the nations.

Today, in the UN, decision-making power is in the hands of a few influential member states that represent only one-tenth of the world's population, whereas the voices of the rest of the world, encompassing a huge demography, are subdued. Furthermore, the few powerful sit at the head of the UN in the form of the UNSC with a power to quash any resolution passed by the so-called democratic process using veto power.

None of today's global institutions, including the UN, truly have a democratic structure. They either lack or have limited voting rights for certain nations, confer privileges upon powerful elites, grant special rights to influential countries, and hold reservations for select entities. The WTO, IMF, World Bank, NPT, WHO, UNESCO, and others exemplify this undemocratic order. Consequently, as of now, no decision on the global stage, no matter how far-reaching its impact on large segments of populations, has been made in a genuinely democratic manner.



3. RULE OF LAW

Then, we have the rule of law in the international arena. Pre-World War II, the global framework for the rule of law was unwritten and customary in nature, but it was struck down and replaced by a new decorated framework of the rule of law. This new framework established numerous conventions founded upon this value and further engaged and mandated several second- and third-world nations to follow it. However, this was made to be effectively applicable only to the weaker nations.

At the same time, its very architects breached the rule of law without any hesitation, especially when it hampered their vested interests. The selective application of the rule of law only for the rest of the world raises questions about the integrity, sincerity, and jurisprudence of the international order and sets a dangerous precedent for the future of global governance.

It is not only a question of selective application but also of the camouflaging application of the rule of law. When it comes to Western objectives, the very rule of law is used by them as a pretext to violate international laws. The US waging war in Vietnam and Afghanistan, the US-led invasion of Iraq (unauthorised by the UNSC) and the UK's participation therein, the frequent use of NATO intervention by European nations, the UK's role in intervening in Libya, the US treating



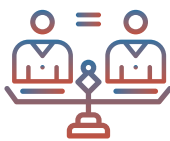
the International Criminal Court order for the Nicaragua trial as only a piece of paper, etc. exemplify the unjust actions of the West.



4. LIBERTY

Then is the value of liberty. Liberty in the context of 'world order lexicon' demands that every nation must respect the liberty of all, including that of the weaker and developing nations. However, **Western nations, who claim to support liberty, have consistently hegemonised their position using their veto power. UNSC records prove it all.**

Another glaring example of hegemony is NPT. Without providing a security umbrella, the less powerful 'have-not' nations were forced to sign the NPT in a biased manner. This benefitted only the have's and left other nations at the mercy of the West. They even tried to pressurise India into signing the treaty without looking at her genuine and valid concerns. With such an application of liberty, they prioritised their own interests over the autonomy and liberty of other nations.

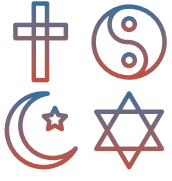


5. EQUALITY

Next is the value of equality, which is one of the most celebrated and propagated Western value. This value is incorporated in one or the other form in many international treaties to be adhered to by the nations. Countries are expected to implement this value uncompromisingly, and if not, stringent actions have been taken.

For example, when Whites faced threats and violence in Rhodesia, South Africa, etc., Western nations strongly criticised such violence from all sides. NATO countries intervened in Kosovo to stop ethnic cleansing. Western countries have strongly condemned the treatment meted out to the Rohingya minority in Myanmar. **However, the world at large is systematically but subtly divided by the West on the basis of race, colour, ethnicity, language, and region.**

The 'hostile environment' policy of the UK towards immigrants of other races, biased laws indirectly affecting racial minorities in the US, discriminative education standards for indigenous people or Asian-Americans in prestigious government educational institutes of all Western nations, and law enforcement targeting individuals based on their perceived race or ethnicity are only a few illustrative examples. A massive movement like Black Lives Matter, which is surviving after several decades of preaching this value, evidences the masked application of white supremacy.



6. SECULARISM

Next is secularism. It connotes ideas of separation of the Church and State, equal opportunity for all religions, State neutrality towards all religions, etc.

First, we will consider the idea of separation. This is propagated for all religions of the East, yet for the religion of the West, the temporal and spiritual seats are kept combined. In the UK, the monarch is still the Supreme Head of the Church of England. Even the seat of the Vatican combines temporal and spiritual powers. For the celebrated secular country, that is, the US, God or the Divine is mentioned at least once in each of the 50 state constitutions of the country and nearly 200 times overall. The US federal Supreme Court, in one of its judgements, states that the US is a Christian nation. In contrast, for the East, their religions are expected to be subjugated under the tight grip of the State under the premise of the Nation State Theory.

Second is equal opportunity for all religions. The religions of the West get all the opportunities, benefits, and facilities, whereas the others are deprived of even a basic status. A glaring example is that of Vatican City, which is the only one to have a permanent observer status in the United Nations; no other religion has been offered any such position on the global stage.

Third is state neutrality towards all religions. Under the garb of secularism, this is also mandated for the East. The West, however, has a different approach to Oriental religions. Blasphemy laws in the West only protect their religions. The reservation of seats in a secular parliament is another example of state being biased only for their religion.



7. HUMAN RIGHTS

In 1948, the West, self-proclaimed guardians of human rights, took a leading role in crafting the Universal Declaration of Human Rights (UDHR), proclaiming a worldwide dedication to individual dignity and rights. However, within its actions lay a contradiction. Following the UDHR, the UK's Windrush scandal witnessed Caribbean immigrants being wrongly detained and deported. Refugees faced tragic ends in detention centers just beyond the borders of influential Western nations after being denied sanctuary. Conversely, a red carpet was rolled out for affluent individuals with access to exclusive entry programs such as E1-B, Golden Visa, and Tier 1. This glaring double standard between how refugees and wealthy migrants are treated lays bare the prioritisation of economic interests over human rights.



The West's professed stance on human rights is tarnished by its nuclear tests in the Pacific Islands. The US and France conducted tests in the Marshall Islands and French Polynesia, respectively, posing risks to the health and environmental rights of native populations. This, along with persistent issues at Guantánamo Bay, casts a shadow on the West's alleged dedication to upholding human rights. The invocation of the 'responsibility to protect' was turned into a tool for intervening in Libya, inadvertently leading to a humanitarian crisis.

In the midst of the Covid-19 pandemic, the West hesitated to share vaccines from their ample reserves or relax restrictions on intellectual properties, despite the peril faced by millions in the Global South. Additionally, the imposition of economic sanctions further demonstrated the West's skewed approach to human rights. In essence, the aforementioned instances vividly illustrate how the West manipulated the value of human rights for their own dubious ends, turning it into a tool of coercion.



8. FREEDOM

Freedom, a pivotal value symbolising autonomy in Western democracies, has paradoxically been used as a veneer for various forms of colonisation and control since the 15th century upto the upcoming AI age. Historically, the West has meticulously orchestrated colonisation to establish global supremacy. Even after political colonisation ended, nations found themselves ensnared in a web of dependency, losing their traditional industries. The West subtly reincorporated these nations under Western supremacy marked by the inception of **industrial colonisation**. Countries striving for self-reliance either conformed to the new industrial norms set by the West or risked decline and isolation.

As these economies pursued self-reliance, Western entities maintained dominance through **technological colonisation**, whereby other economies became dependent on their advancements. Even as some economies began gaining some technological independence, a newer, subtler dominion arose: **digital colonisation**. The evolving digital landscape allowed Western tech giants to not only monopolise various digital platforms but also collect vast reservoirs of invaluable user data, thus accomplishing **data colonisation** as well.

When nations from the Global South tried to develop capabilities and impose restrictions on data handling, the West responded by turning to **artificial intelligence as a new instrument of colonisation**. **This trend demonstrates a consistent pattern of shifting dominance. With this latest tool at their disposal, it's possible to exert control over human beings remotely by bypassing the need for traditional political colonisation. Now, the threat of this new form of**



remote colonisation looms large on the horizon.

In conclusion, each era witnessed the adaptive strategies employed by the West to manipulate the ideal of freedom to mask diverse forms of control and influence.



9. RIGHT TO SELF-DETERMINATION

The right to self-determination is a principle acclaimed by Western nations. It symbolises the inherent right of every individual and group to freely determine their political status and pursue their economic, social, and cultural development. It is promoted as a fundamental right that allows people to choose their form of government and way of life.

However, in practice, the noble concept of self-determination has often been disregarded by the West. **Under the banner of humanitarianism and civilisation missions, the West has imposed on others foreign languages, culture, and governing systems, thereby undermining the principle of self-determination they claim to support.**

The imposition of English-medium education and Western curricula went on to reshape the cultural landscape of regions. During the era of colonisation, this was exemplified by the residential school system in Canada, stolen generations program in Australia, and the 'Kill the Indian, Save the Man' policy in the United States. After political colonisation, various tools, such as media, educational institutions, sports, lifestyle, food habits, and calendar, were used to subtly marginalise and degrade local languages, traditions, and customs, thereby elevating Western customs and traditions to a position of supremacy.

Additionally, the enforcement of Western governing systems has been the intended outcome of various covert and overt interventions of the West undermining this value. Conclusively, these actions reflect a pattern wherein the principle of self-determination is ostensibly upheld but undermined in reality.



10. INTERNATIONAL COOPERATION

International cooperation is pivotal in addressing global challenges that transcend national boundaries, such as public health crises, climate change, international security, and economic development. The West portray themselves as being cooperative and, at times, leaders for global issues. However, Western nations have a consistent pattern of not cooperating on global



issues and retreating from international commitments when their supremacy is challenged or their monopoly is undermined.

A few notable examples are the US's withdrawal from the Kyoto Protocol and Paris Agreement, the West defaulting on its promise of mobilising \$100 billion for climate and inducing failure into the system of carbon credits and trading, the US's withdrawal from the INF Treaty, dissociation of the US from the International Criminal Court (ICC), the UK's withdrawal from multiple international treaties, etc. Such behavior of the West, which is driven by the pursuit of supremacy and monopoly, avoiding commitments, etc., raises significant questions regarding the sincerity and reliability of their commitment to international cooperation. **The preference for conditions where they maintain supremacy, monopoly, and self-interest and the tendency to retract from commitments where these are challenged paint a picture of conditional and self-serving participation in global efforts and undermine sincere global cooperation.**

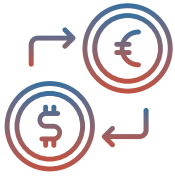


11. GLOBALISATION

Globalisation, a value promoted primarily by Western nations, ostensibly for equitable resource allocation and global development, is selective and predominantly self-serving. **Western countries have actively globalised goods and capital, bolstering their interests while undermining those of the Global South. Conversely, the globalisation of human resources and services, which are beneficial to developing nations, is restricted.** One example is restrictive and stringent immigration visa regimens in their countries.

In contrast, resources that should ideally fall within the purview of true globalisation, such as air, water, space, and earth, witness the imposition of commercial rights and reservations by the West. While the US National Aeronautics and Space Act (1958), Outer Space Treaty (1967), and Moon Agreement (1984) set the stage for the US to exploit and explore space resources, the US SPACE Act permitted the explicit commercial exploitation of space resources by US entities, thus contradicting the globalisation of shared resources. Furthermore, Western nations swiftly shift globalisation narratives when faced with potential risk to their interests, which is exemplified by the derisking and decoupling debates as seen during Brexit and Covid-19.

In conclusion, Western-led globalisation, masked as a beacon of unity and shared prosperity, subtly manifests exploitative and selective undercurrents through liberal policies on goods and capital, restrictive approaches to human resources and services, and paradoxical reserves on universally shared resources.



12. FREE TRADE, MARKETS, AND COMPETITION

The West has long propagated the virtues of free trade, open markets, and healthy competition as a universal panacea for fostering economic prosperity and growth. However, this often seems to manifest only after the creation of huge gaps in level playing fields. The West, having reached peaks of development and economic prosperity, has strategically propagated the principles of free trade and market competition and lured in nations still grappling with developmental challenges. The West's control over innovative technologies, intellectual property, skilled manpower, know-how, advanced machinery, infrastructure, and huge investments forms a nexus of exploitation. **The ideals of free trade and competition that are advocated by them are akin to a naive small fish being coerced to swim with a predatory shark, that is, being fraught with inherent risks and systematic exploitation.**

The unequal playing fields fostered by exploitative trade terms and agreements along with unequal currency exchanges have enabled the West to drain trillions of dollars from the Global South over just 25 years. The financial aid provided by the West during this time has been too miniscule to make up for the loss incurred. Consequently, this imbalance creates an inherent disadvantage for emerging economies. The irreversible ecological damage is another grim byproduct of this exploitation. In contrast, when the interests of the West are endangered, they come up with protectionist policies that restrict market access to the Global South.

To conclude, the systemic resource appropriation and financial drainage that the Global South is exposed to reveal the grand deception concealed behind the glittering ideals of free trade, healthy competition, and open markets.

Similarly, all other Western values were employed either selectively or as a tool or imposed on others without being adhered to, rendering those values counterproductive. The reason for this is the malintent behind creating an order wherein they get all the benefits at others' expense and their race and religion advance as others diminish. The present world order is the result of this counterproductive way of employing these values, which has yielded the breeding of envy, hatred, vengeance, anger, animosity, lack of trust, etc.

Over time, this has created and accumulated global dissatisfaction among the victims. Consequently, the global scenario is such that the voice of the Global South is rising and that of the West is being cut to size and the world order is undergoing a transition. **This is the most apt time to deliberate on what would be the 'Future of the Western World and Global South', who should drive the next world order, and what should be its philosophy and framework.**



IF THE NEXT WORLD ORDER IS DRIVEN BY THE WEST

Because the West has created an order by misusing values and misappropriating global faith, the world has always faced insecurity and threats. Countries have never felt safe and secure. Many of them have to continuously face and fight existential threats. They were imposed with western values, culture, tradition, languages, system of governance, etc., so they had to continuously strive to simply exist. In economics and trade, they have been placed in a position wherein even after realising that they were being drained of wealth in the name of development, they had no way out. Ultimately, in this world order, they had only two choices: adapt to them or perish. Moreover, multiple countries were forced to secure protection from a few strong countries, making them their vassals. In this setup, many even had to face broken promises of security. Such an insecure environment created an unstable world order.

This unstable world then gave rise to an incessant arms race, terrorism, vast economic disparity, climate and environmental issues, and many other destructive forces. The arms race alone has made the world a dangerous place. In the last 50 years, the world has seen the massive proliferation of weapons of mass destruction (WMDs). These WMDs have created the possibility of global annihilation at any point in time. Multiple other destructive forces are looming large and are highly uncontrolled and unregulated. This has pushed the world onto a path of devastation, whereby returning from it cannot only be aided by the same forces that facilitated it.

In this option of **the West continuing to drive the world order, we can easily visualise what the future will be because we have seen the past and are experiencing the present.** It is not expected much to change. Current flash points are bound to stay and may even ignite devastating wars. The same theme, goal, attitudes, and perceptions are bound to continue; hence, if the West is allowed to continue to drive the next world order on the same lines, **stability, fairness, justice, and equality would be impossible to achieve.**





IF THE NEXT WORLD ORDER IS DRIVEN BY VASUDHAIVA KUTUMBAKAM

The current situation is unfolding in such a way because the West has always had an attitude of 'Us vs Them' in mind. Others were considered complete outsiders, and the West had no consideration for them. They could never consider all as us or us as one. Consequently, their actions were guided by this mindset. They failed to realise that at higher levels, all are connected and inseparable. We have larger things in common, which require considering all before any actions or decisions are taken. Furthermore, they did not visualise that even if countries are geographically separated by strong borders, the shared and common aspects cannot be separated. Any action wielded for short-term gains by harming others or impacting their part of the global common will eventually have negative repercussions for all. **A blind run towards selfish betterment resulted in losing sight of the wisdom that self-development is only interlinked with the development and betterment of all.**

The West missed all these factors in their strategic calculations and went on a rampage with their narrow and 'tamsik' mindset towards self-centered goals. This series of miscalculations has depleted trust in international relations. Trust is crucial to sustain a stable global order, but today, we are facing a global trust deficit. These factors that were missing in the creation of the previous world order need to be nurtured in the development of the next order. Western values alone cannot solve this complex situation because they are fragmented and cannot work in coordination to ease the numerous issues arising out of this mess. Their individual values lack a holistic approach.

This is where the treasures of ancient Indian scriptures and their invaluable tradition, culture, and practices come into play. Even one gem is capable of giving life a vision, path, and end goal. Of these gems, the one selected by the Indian government as the G20 theme during its presidency, is 'Vasudhaiva Kutumbakam'. It is not that India has adopted this path only recently; she has a longstanding tradition of practising the principles of Vasudhaiva Kutumbakam at the global level. It is not just an idea or ism but a complete philosophy that can develop a whole framework for the next world order. It is not devoid of or against any Western values; rather, it synergises the best of multiple values and removes the excess. The essence of Vasudhaiva Kutumbakam can be reflected in the ancient Indian scripture of Maha Upanishad (Chapter 6, Verse 72):

अयं बन्धुरयं नेति गणना लघुचेतसां उदारचरितानां तु वसुधैव कुटुम्बकुम्

The world is one family

The narrow-minded people think,

"This person is mine, and this one is not."

For those with a generous outlook, the whole world is one family.



Vasudhaiva Kutumbakam is a philosophical breeding ground for values and ethics, which are required to fill the gaps in the previous world order. It provides the factors of unity and oneness of the world that are missing in Western strategic calculations. Furthermore, it can eliminate the 'us vs them' narrative by inducing consideration for all while sustaining self-development. Vasudhaiva Kutumbakam fosters the realisation that on a larger scale, we are interconnected and have many major commonalities. The corollaries of this interconnection are that one's security is connected to security for all, one grows when all grow, and one is healthy when all are healthy. Adhering to these rules matters more than petty and temporary economic and political gains. Practising the values of Vasudhaiva Kutumbakam can also generate trust among countries.

The next logical point is to answer the following: what is the modus operandi to practise Vasudhaiva Kutumbakam? From which aspect of Indian culture should these lessons be derived? How can these lessons be extrapolated to the global scale to devise a concrete action plan? From among the many Indian practices and systems, the ancient and powerful joint family system can be the best source to gain insights for the modus operandi needed to practise Vasudhaiva Kutumbakam at the global level. The ethics and functioning of an Indian joint family can be considered its germinous cell. The Indian joint family system has existed since time immemorial and is the foundation of India's strong social order. A family, as the basic organisation in a nation, is the key to a strong population and nation. It nurtures generations, teaches the youth, supports individuals, and protects the weak and vulnerable, thereby leading to a balanced social order. All these are required today in the community of nations to construct a stable order.

For this to happen, certain ethics must be followed in the family. Similarly, at the global scale, nations must adhere to certain ethics to create, sustain, and foster a family-like world and derive benefits from it.

The Jain scripture Shant Sudharas encapsulates this concept.

**सर्वत्र मैत्रीमुपकल्पयात्मन् , चिन्त्यो जगत्यत्र न कोऽपि शत्रुः।
कियद्विनस्थायिनि जीवितेऽस्मिन् , किं खिद्यते वैरिधिया परस्मिन् ॥ ४ ॥**

None is the enemy

*O soul! Kindle the spirit of Maitri Bhav towards all living beings
and perceive no one as an enemy in this world.*

*When life is so momentary,
why burden yourself with animosity towards others?*



ETHICS OF A JOINT FAMILY AS BLUEPRINT FOR THE NEXT GLOBAL ORDER

We will now look at the ethics of the joint family system and analogically discuss corresponding ethics and actionable plans for the community of nations.



1. GUARANTEE OF SECURITY

The topmost requirement of an individual or country is security. A family provides a sense of security and belonging to a person. Providing security to all members is the basic ethic of a family, which makes the person stay in the family and sustains the family system.

Similarly, to establish Vasudhaiva Kutumbakam at the global level, an environment of security should be established. **This has been lacking in the current world order because after World War II, there was a big lapse in this guarantee of security. In bipolar or unipolar worlds, the poles took this responsibility of security only for their allies and a select few. The rest of the world was rendered defenceless.** All the weak and vulnerable countries that were unable to afford development for self-defence felt unsafe. The few that were capable were made to feel vulnerable and pushed into an arms race, making them a market for obsolete Western defence technology. Some of them set out to indigenously develop WMDs. Today, these WMDs are a source of massive insecurity. These weapons are, by nature, unjustifiable and morally untenable. Their use is a crime against humanity, so their existence itself is unacceptable. It is necessary to note that biological and chemical WMDs are very affordable, easy to store, and easy to use. Even poor and weak nations can foray into such WMDs, resulting in uncontrolled proliferation. Global security in the presence of such WMDs is impossible. A huge risk of the extermination of humanity is continuously hanging from them. The inventor and first user considered themselves safe due to WMDs but missed the logic that you cannot be immune while making others vulnerable. The Covid-19 pandemic and terrorism have shown that no one is safe from global threats. An environment of security is the priority of all ethics to be established.

Verse 7 of the Buddhist Scripture of Metta Sutta suggests how a community of countries should provide security to member countries.

माता यथा नियम पुत्तम अयुसा एकपुत्तमनुरक्खे
एवं पसिब्बभुतेसु मनसं भावये अपरिमाणम्

Just as a mother would secure her only child with her own life,
similarly, one must cultivate boundless care and affection towards all beings.

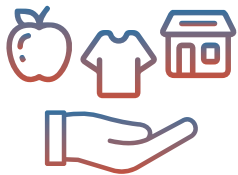


To create a family of nations by fostering security, the global leadership should work for the following duties:

- Total disarmament of WMDs, followed by
- Provision of a conventional security umbrella to all others by the numerous poles of the multipolar world and then
- Establishing a balance of power among the poles

Implementing the first step is crucial and path-breaking, but it needs to be precisely planned. **To set the right spirit of disarmament at the global level, it should start from the top and then flow to the bottom but in a phased manner and not risking any country's national security.** If the powerful nations start adhering to disarmament, the less powerful will follow. Initially, to stop expansion, a ceiling should be placed on R&D for WMDs and other double-use risky technologies. Also, the countries with nuclear weapons must declare 'no use policy' to establish instant relief from the fear of annihilation. After disarmament, a strong, transparent, neutral, and robust verification agency should be established to verify and restrain the future development of such weapons.

This will instil a sense of security among countries, free up a huge amount of resources, and lead to unprecedented developmental opportunities as the defence budget of countries reduces.



2. GUARANTEE OF BASIC NECESSITIES

A family is a unit that guarantees the provision of basic necessities to all equally. This is the second-most important ethic of a family that helps a person remain in the family life-long.

On an international level, too, this is required to be accorded to all countries equally and without differentiation. Such a guarantee would bind the community of nations into a family. Considering today's growth and development, resources, transport and communication, agricultural advancement, etc. are so advanced, no person on earth may starve of basic necessities. With advancements in agritech, production has increased exponentially, resulting in huge surplus. However, today, the global order is such that few have the issue of abundance and few face severe scarcity. Global economic and price concerns are so high that countries burn their excess produce to control demand and price instead of giving them to the needy. In fact, WTO provisions restrict countries from exporting (subsidised food grain) to needy countries even during crises. Another major reason for the lack of necessities to all is huge



wastage in the world. Statistics say that almost 40% of food is wasted worldwide. The vices of overconsumption, wastage, immoral international rules, and greed are restricting the abundant resources and basic necessities in the hands of a few rich nations. This breeds inequality in basic living standards.

As in a family, regardless of their capabilities and contributions, each member is guaranteed the equal fulfilment of their basic necessities and equal standard of living. Such should also be the case in the family of countries.

The following measures are the duties of global leadership to guarantee basic necessities at the global level. It should endeavour to:

- Plug global food wastage
- Create drought insulation in all the countries
- Bring global parity in labour wages, resulting in equality in the standard of living
- Create a global buffer of excess produce after fulfilling countries' national buffer
- Amend international trade rules to remove restrictions like trade with poor countries for basic necessities, etc
- Restrict overconsumption and immoral acts done to control prices and demand



3. GUARANTEE OF HEALTH AND EDUCATION OF CHOICE

Another ethic of a family is to provide equal access to health and education. It is during periods of health crises that the family is needed most, and even in these times, the family structure is tested. Similarly, **the family must provide equal opportunity for education and skill development. This function of the family contributes to building a strong and healthy society and, consequently, nation.**

Internationally, the community of countries will need to guarantee and allow all countries the choice of basic health and education systems to foster a family spirit. Since the last century, it has been observed that the colonising West has ruthlessly imposed their systems of medicine, health, and education on others. They worked to destroy, dismantle, and discredit the traditional and local systems of health, medicine, and education to establish their own expensive ones.

As a result, **their educational institutions and systems were established in other countries, giving them soft control and moral superiority. They controlled and moulded the young**



minds of other countries through education based on Western ideas and led to their detachment and disassociation from their own native ideas.

Even in health and medicine, popularising their institutions gave them extensive economic opportunities in terms of disproportionately profitable pharmaceuticals and health tech companies. Today, pharma companies are extensively exploiting the world with monopolistic patents and IPRs on life-saving drugs. They are trying to protect their patents so aggressively that even if lakhs of poor die due to the unaffordability of drugs, they are unwilling to forego their patents or make them economical. The poor have to compulsorily bear the huge cost of medicines levied by a few pharma companies. They even go on to deter and inhibit the free circulation of generic drugs in poor countries by frivolous allegations of breach of patent rights.

Such impositions and restrictive activities, along with discrediting and demeaning the indigenous health and education systems, has created resentment and disgust in the poor countries.

It is the duty of the global leadership to adopt the following solutions to restore the guarantee of health and education. It should endeavour:

- To stop such imposition
- To allow indigenous systems of health and education to revive and prosper
- To ensure pharma companies give up crippling and monopolistic patents on life-saving drugs
- As a stop gap, at least till the time a just system is in place, poor countries should get continued access to health and education, generic or otherwise.



4. GUARANTEE OF FREE GROWTH AND DEVELOPMENT

Family ethics require a family to contribute to and provide timely, adequate, and equal opportunities to all for growth and development. In the absence of such opportunities, members will become redundant, which, in turn, will make the society and nation redundant. Providing this guarantee will instil a sense of gratitude and make the person responsible to pass on the opportunity of growth and development to the next generation.

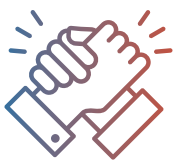
On an international level, today, this opportunity is not freely available to all countries, wherein the exploitative use of reserve currency is the biggest hurdle. The West has a history of using the reserve currency in a way that the poor countries get continuously drained. Trade is the next



hurdle because globally, the terms and conditions are such that the economic order is against weak countries. The West created structures that never allowed a level playing field for trade to the developing countries, resulting in their drainage and stunting. Further, the system of mergers and acquisitions at the global level has had a draconian impact on the companies and economy of weak countries. As soon as a company in such areas grew considerably, it was either acquired or forced to face extreme competition, whereby it perished. With such strategies, Western companies kept growing to be global giants. Similar to this is the Chinese strategy of dumping goods in other countries, which went on to destroy the manufacturing sectors of many countries. This has resulted in the overconcentration of manufacturing in one place, tech dominance in some other place, and digital dominance in yet another place in the absence of any anti-trust provisions at the global level. Another issue is the drain of wealth from emerging economies; tech giants conduct huge business by exploiting their markets yet evade tax liabilities by sheltering themselves in tax havens. These are anti-family actions, which breed selfish materialism and diminish goodwill.

It becomes the duty of global leadership to create a family-like environment at the global level to allow free growth and development to all for which it should do:

- Global legislation of anti-trust laws
- Global tax for multinationals
- Level playing field for all
- Share the benefits of the reserve currency with all countries equally



5. GUARANTEE OF SUPPORT AND GUIDANCE

This is an important family ethic when a member is confused or stuck in life. There are many milestones and critical phases in life when one needs to take major and crucial decisions. In these times, one requires timely guidance and support or else he may take wrong decisions. The elders of a family would be the best source of such guidance and would be in the best position to impart it due to their experience and the trust their family has in them. This ethic keeps the family structure lively and open.

Internationally, too, **this ethic is necessary for the family of countries because not all countries are at an equal level of development and maturity. They may face many developmental and universal issues and may not be able to navigate them,** thereby needing support and guidance



from mature members. Today, many countries are facing a deficit of guidance in many of their ongoing issues. The leaders of the present world order have been unsuccessful in solving these decades-old issues. In fact, the countries facing issues perceive these leaders to be benefitting from the sustenance of such hotspots. Deciphering such trends, arch-rivals India and Pakistan arrived at common ground to bilaterally resolve their bilateral issues without entertaining any third party. Issues regarding Israel–Palestine, Korea, etc. are hotspots that require a neutral and benevolent guide for solutions. Instead, they receive advice and support only to ignite and intensify. This has given the victim countries a state of confusion and helplessness. They were made to suffer a lot from these burning issues. A lack of timely guidance and support reduces faith in the global community. Providing this guarantee will be needed to restore the lost faith.

The key duties for the global leadership to guarantee support and guidance to family of countries are as follows, for which it should:

- **Establish a system through a neutral and decisive multilateral institution dedicated to this purpose at the global level.**
- **Ensure that the system provides guidance to all for their developmental or critical issues.**
- **Ensure that the institution provides neutral, timely, and robust solutions. Starting slowly, as trust in the system increases, it will be able to resolve other issues more amicably and swiftly.**



6. GUARANTEE OF EQUAL ACCESS TO COMMON RESOURCES

This ethic is a part of family virtues to assure this guarantee to all members equally for leading a normal life and for their growth and development. It is yet another element to sustain familial feelings and the family structure.

Similarly, on an international level, this guarantee of access to common resources should be available equally to all countries of the global family. There are many global commons like oceans, the environment, space, meteorites, asteroids, Antarctica, the (North and South) poles, etc. Today, the essence of international laws is such that persons who are capable of exploring, utilising, mining, and collecting these commons become their de-facto owners. This leaves the developing countries without any guarantee or reservation, and they are made to take a back seat and see their share of resources being exploited by powerful countries. Developed countries would always be in a better position to do this as they are equipped with advanced technology and know-how.



Moreover, today, it is observed that those who harm and pollute the common resources while relentlessly utilising them are shedding their responsibility and not working adequately to clean up the mess. They are strategically spreading this responsibility commonly over everyone. Today, we can see such unfairness with regards to environmental degradation and climate change. Historic polluters are evading their responsibility by shifting it to others and immorally pressurising everyone to contribute. Such monopolistic and irresponsible activities regarding common resources hamper the guarantee that commons should be provided to all equally, which further affects family-building.

To establish this guarantee, the developed countries should give up unfair and monopolistic activities over common resources. Also, the historic polluters should take mitigating responsibility as they have maligned common resources over which others too have rights.

To establish a guarantee of equal access to common resources, the following duties should be undertaken by global leadership:

- It should set in place just and fair treaties for utilising global commons.
- It should set in place appropriate mechanisms to enforce these treaties.
- It should endeavour to make countries responsible and make them pay reparations for using common resources unequally, irresponsibly, and relentlessly and for damaging the same while using them in the past and/or present.



7. GUARANTEE OF INDIVIDUALISM

The Indian family system does guarantee legitimate individual rights. Interference in areas of legitimate privacy would hamper the natural and unique personality development of the person. One's personality can only flourish when it is free of illegitimate imposition and deformation. This guarantee is also important for the persistence of the family structure.

Similarly, at the international level, countries must be granted privacy and individualism in their purely internal matters.

Today, the global order is such that the powerful nations, in their zeal to impose their values on others, interfere in the internal affairs of weak countries in numerous ways. **Interferences in even the economic and political sectors are rampant. They strive to create an economic order that developing countries have no choice but to adapt to.** Critical remarks, reports, and indices from the lens of their own values regarding the various aspects of the other countries



exert undue pressure on them. They adopt flawed measures and benchmarks to judge them and paint them as inferior. International law too has developed a pattern of intrusion in the domestic affairs of weak countries. Uninvited interference of international institutions in India for Kashmir in the name of human rights is the most apt example. It creates unnecessary pressure on the national government of such countries. Such interference generates frustration worldwide and hinders the feeling of oneness among nations.

Hence, this guarantee of individualism is to be equally afforded to all.

The duty of global leadership to reinstate individualism for all countries at the global level are that it should endeavour to:

- **Stop imposing culture, traditions, and governing systems on other countries**
- **Stop economic and political interference in other countries**
- **Apply international law to international issues only**
- **Stop critical remarks on the internal aspects of weak nations**



8. GUARANTEE OF FAMILY BOND AND FEELINGS

Regardless of one's power, everyone needs solidarity in their times of weakness. This would help sustain during adversity and emerge strong. Family bonding and feelings are the major source of this solidarity. This guarantee of family string from the family generates emotional connection and creates trust amongst themselves. **This is a soft but very strong force for a person to stay in a family and fulfil responsibilities.** This ethic is a catalyst to sustain the family spirit.

At the international level too, this guarantee is needed to strengthen the community of nations. However, today, the soft force of global solidarity is at its lowest, with some signs of selective invocation. In the context of the Ukraine war, the dependent countries are suffering, but they are getting only selective solidarity. They feel that some favouritism and help are only for geopolitical interests. Historically, many victim countries had received a security guarantee from the West and Russia in exchange for giving up nuclear weapons or for other favours. Yet, today, during critical security threats, they are left to their own fate. In fact, Europe, Japan, and Australia too have started feeling like orphans and turned suspicious about trusting the superpowers blindly for their security. As a result, they have started engaging in defence advancements. Such emotions of abandonment persisted even in CIS countries, who, post the



disintegration of USSR, were left to their own destiny. Russia failed to reciprocate their historic unqualified support to its communism mission. It did not give any support, emotional or otherwise, post disintegration. The perception that superpowers did not even assure solidarity to its allies, that too of the same race/region, raises a question about what would be in store for other countries in crisis. Such actions by global leaders deteriorate global trust and faith.

One more aspect of the current global structure, which is against establishing family bonds, is democratically unequal multilateral institutions. There is a lack of equal representation, a disregard for the voice of most of the population, existence of veto, dominance of select few in such institutions, etc. These all serve to suppress the voices of countries when it comes to making decisions that affect them. This has left them feeling rejected and worthless. It distanced them from other countries, thereby weakening the family string.

In his G20 address, PM Modi stated that the world is currently facing a 'trust deficit', and this deficit results in weak solidarity and bonding among nations. And **if the US continues to classify China as a strategic risk and challenge and if China keeps the agenda of toppling the US from its powerful status, the deficit will further exacerbate, thereby deteriorating the already weak family structure at the global level.**

Shant Sudharas, a Jain scripture, encompasses the wisdom for a solution in such a dire situation and for establishing a family bond globally:

**सर्वे पितृभ्रातृपितृव्यमातृ - पुत्राङ्गजास्त्रीभगिनीस्नुषात्वम् ।
जीवाः प्रपन्ना बहुशस्तदेतृत् , कुटुम्बमेवेति परो न कश्चित् ॥ ६ ॥**

The World is One Family

*The entire world is one family, with no stranger,
as in this infinite cycle of life and death, all living beings
have multiple times been your father, brother, uncle, mother,
son, daughter, wife, sister, and daughter-in-law before.*

To foster family strings, as per the insight drawn from the above Jain scripture, all must strive to strengthen global trust, solidarity, and bonding. Doing so will go on to motivate the global community similar to how this ethic motivates the family members to fulfil their responsibilities and make sacrifices for the family. It will increase trust and solidarity.

The duties of the global leadership to foster a family string by increasing trust and emotional bonding are as follows, for which it should:

- **Initiate confidence building measures (CBM) amongst rival parties**



- **Initiate bilateral, trilateral, and multilateral dialogues, as required, to find amicable solutions that generate trust amongst them**
- **Reform multilateral institutions, making them more representative and democratically equal**
- **Start reciprocating for the contribution of weak countries and fulfil historic promises**



9. GUARANTEE OF PROTECTION TO THE WEAK AND VULNERABLE

This is an important ethic by which the family structure has persisted till date. This ethic is very crucial for maintaining a stable social order. If the family fails to do this, the future of the entire population would be in danger. Children will not develop strong, and the elderly will not be secure. Eventually, the burden on the government of the country would increase and harm nation-building in the absence of a strong and virtuous generation. It is for this reason that society gives importance to the family system.

The same ethic is necessary at the global level too. The justification and need for strong countries to perform this ethic lies in the fact that now, the world is too interconnected and interdependent through various common factors. **If some are vulnerable due to some risk that others ignore, it will eventually risk them as well. Terrorism is an outcome of such ignored and induced vulnerability.** Terrorism was initially harming a region, making that region vulnerable, but because it was ignored for a long time, it came roaring towards other countries in the form of 9/11 and other attacks. Their fear of mass extinction due to imposition was ignored; otherwise, why would someone resort to suicide bombing-like activities to protect their community? Therefore, **by allowing some parts of humanity to be at risk or induced into risk, others can't be strong and powerful.** Hence, protection of the vulnerable is imperative for the family of nations.

Today, lethargy in this regard has made the world imbalanced and divided. The weaker countries are left to their own destiny. As an example in the purely geopolitical domain, Russia was not taken care of during and after the fall of the Soviet Union. This broke its trust in the West and in NATO and made Russia change its pro-West outlook to pro-Asia. The West lost its powerful ally and compelled Russia to get into an unlimited partnership with China. With the rising strength of China, this partnership made the world more vulnerable, especially the West.

This guarantee of protection at the global level should not be restricted to just humanity, but **the philosophy of Vasudhaiva Kutumbakam intends to encompass the entire bio world as part**



of one family. One part of humanity is inextricably linked to all parts; such is the case between all other living beings and humanity. Today, this perspective of interdependence is forgotten, and humans have wreaked havoc in the bio world. Climate change is the biggest indicator of such imbalance directly risking humanity. Indian wisdom says that imbalance in the ecosystem to even the smallest of creatures would impact all others. Additionally, practising this guarantee of protection for them would also make human personality virtuous by being compassionate.

Hence, not giving protection to the weak and vulnerable is self-destructive for all others. For global upliftment, this virtue is necessary because it will increase familial feelings at the global level and ensure everyone's safety.

This conclusion has been drawn in the Metta Sutta [verses 4 and 5], a scripture of Buddhism.

॥ ये केचि पनभूत' अत्थि तासा वा थवरा वा अनावसेसा
दीघा वा ये महंत वा माज्झिमा रस्साका अनुकाथुला
दित्थ-वा ये वा अदित्था ये सीए दुरे वसंति अविदुरे
भूत वा संभवेसि वा सब्बे सत्ता भवन्तु सुखित्त ॥

Whatever beings there are weak or strong, long or short, big, medium-sized or small, subtle or gross, those visible or invisible, residing near or far, those that have come to be or have yet to come, without any exceptions, may all beings be happy.

The duties of global leadership to assure protection to weak and vulnerable would be as under, for which it should:

- Initiate resource mobilisation via multilateral institutions for those who need them the most
- Set up a mechanism to channelise the resources to those who require them the most
- Spread the values of compassion and kindness globally



10. GUARANTEE OF GRIEVANCE REDRESSAL, PUNISHMENT, AND JUSTICE SYSTEM

This is necessary in families because when many people stay together, a clash of interests may occur. Differences in compatibility and the nature of members may lead to quarrels. At times, a member may break a rule or become rogue. Therefore, the family must have a robust, timely,



just, and fair grievance redressal, punishment, and justice system. This instils faith in the family's code of conduct, which is necessary to maintain order. Such a system will sustain the family structure and lead to long-term benefits. **Because the defaulting member is part of the family, the punishment must be proportionate to the crime and must leave scope for improvement and rule-abiding. The punishment must not be so severe that it breaks down any member.** The proportionate punishment is because family feelings for the defaulting members are sustained even during grievance redressal and while punishing.

The Jain scripture of Shant Sudharas provides insights into what should be the thought process while interacting with all living beings in this verse:

सर्वेऽप्यमी बन्धुतयानुभूताः, सहस्रशोऽस्मिन् भवता भवाब्धौ ।
जीवास्ततो बन्धव एव सर्वे, न कोऽपि ते शत्रुरिति प्रतीहि ॥ ५ ॥

All are brothers

*You should know that in the infinite cycle of life and death,
you have built relationships with all living beings thousands of times.
Therefore, all are your brothers, and no one is your enemy.*

At the international level, a robust, fair, neutral, and timely justice system should be established along these lines. The effective functioning of this system will yield benefits for all countries.

This system that exists today is very **weak, toothless, optional, and skewed**. It is **weak** because not all countries are under its jurisdiction; **toothless** because it cannot enforce its judgement on member countries; **optional** because any member country can withdraw from this system at any time and **skewed** because few powerful countries control its jurisprudence and systems. **Today, the situation of grievance redressal is such that even though it is an open secret that Pakistan breeds terrorism, no global action has been taken against them till date. So much so that its biggest victim, Bharat, who is capable of handling it, has to stand helpless and without remedy in front of such a threat to national security.**

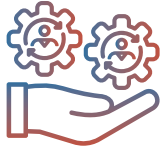
The UN's punishment system to enforce sanctions on defaulting countries is unjust as it hurts citizens the most and not the defaulters. The unilateral sanctions enforced by the US are extremely unjust and illegal. Sometimes, international law interferes with the national domain, which violates national sovereignty. Unfortunately, no country has any options to redress these grievances and get justice or at least stop these from continuing. This system exists solely to burden and pressurise the weak, which goes against this guarantee and weakens the faith in the family's strength. To ensure this guarantee, there is a high need for the global community to collectively work on this.



The duties of global leadership to ensure guarantee of grievance redressal, punishment, and justice system at the global level are as follows, for which it should:

- Ensure membership in a judicial institution is compulsory for all countries
- Ensure no qualification for membership and no withdrawal system from this institution
- Develop universal criteria for practices, relevant laws, institutions, and justice delivery and enforcement mechanisms
- Ensure no interference of international law in the internal matters of a country, and respect national sovereignty
- Ensure unity in the jurisdiction of one institution for all international issues
- Constitute a power pool to enforce rulings without partiality
- Develop systems for punishment targeting real defaulters and proportionate to the crime (not like the punishment meted out to Germany after World War I)

This will create a strong global justice system, restore faith in the community of nations, and instil a family-like spirit.



11. EQUAL BUT DIFFERENTIAL DUTY ACCORDING TO CAPABILITY

This is only possible in a family wherein one gets equal access to basic necessities but is not burdened with compulsory equal contribution. Family benefits are never proportionate to contribution. This is necessary because a family may have members with varying capacity and capabilities. If all are burdened with the responsibility of contributing equally, the system may become immoral. This ethic maintains members in a coordinated and interdependent manner, thus strengthening family values.

Similarly at the global level too, all countries are not equal. Their capabilities and capacities are shaped by their history, geography, demography, climate, resources, politics, economics, culture, etc. **Different factors contribute to the different strengths and weaknesses of a country. As a thumb rule, the rich and powerful are dutybound to fulfil more responsibilities and contribute more.** Some may be rich in minerals, some in oil, rare earth, skilled manpower, labour, ideas, economy, defence, etc. All of them are expected to contribute more to the world from their strengths. However, this virtue is lacking amongst the powerful poles of the current world. **They enjoy all the privileges of being powerful but do not fulfil their duties.** They



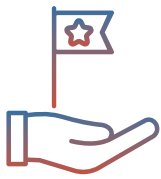
wielded their clout to make all countries sign the NPT. None of the Have Not's receive any security guarantee in return. There are many instances of the West not fulfilling its duties, which can be documented here. On the contrary, many a times, the rich and powerful weaponised and monopolised their unique capabilities. Today, such activities can be observed in case of microchips, rare earth, advance technologies, etc. Such an attitude of the rich and powerful has imposed a disproportionate burden on the weak and set an irresponsible environment on the global stage.

The key to inculcate this virtue globally lies in what EAM Dr. S Jaishankar said in his speech at the UNGA, *"When we aspire to be a leading power, this is not for self-aggrandising but to take on greater responsibility and make more contribution."*

Powerful countries should realise the same and fulfil their global responsibilities to instil this ethic on an international level. Doing so will even motivate weak countries to contribute their best according to their capabilities. **This will foster a duty-centric approach towards fulfilling responsibilities rather than a rights-accruing approach. Ultimately, this will create a family-like bond among countries.**

The following would be the duties for global leadership to establish the virtue of equal but differential duty within the global family for which, it should:

- Assume responsibility for distributing duties according to a nation's capability in international issues
- Ensure a strong and reliable system to deter the monopolising and weaponising of capabilities
- Ensure both of the above are done without compromising national sovereignty



12. A STRONG, MATURE, NEUTRAL, AND VISIONARY LEADERSHIP

This is the life and driving force for the family structure. **A leader is crucial to navigate and regulate family members. A leaderless family would push the family into a state of anarchy.** Leadership can be individual or in a group (with collective decision making). **If needed, leadership can be divided as per the various spheres of life, but able leadership completes the family structure.**

At the global level, a strong, mature, neutral, and visionary leadership is the life and driving force to maintain the global family structure based on Vasudhaiva Kutumbakam. It is responsible for leading the world towards upliftment, growth, and development. In times of global crises,



it navigates the world towards a solution and safety.

The leaders of the current world order are strong, but they lack **maturity, neutrality, and vision**. Their political blunders indicate a **lack of vision**. Their irresponsible, self-centered approach to foreign policy portrays **immaturity**, and protection granted only to a select few indicates a **lack of neutrality**. It seems that the West devised such policies, which have become the reason for the transition of the current world order.

For greater stability, the world will require virtuous leadership. This may be by a single country or a group of countries. This will create a complete family structure among the community of countries and instil the true spirit of Vasudhaiva Kutumbakam.

All these ethics emerge from the Indian family system and are treasures for global peace and stability. They are such that when they are extrapolated and employed at the global stage, they would go on to build the world as a family. The family system is based on these virtues, and in their absence, the performance of the system may be affected. These are complementary and supplementary and have inbuilt self-corrective measures. These ethics counterbalance extreme positions, leading to a harmonious equilibrium. With these ethics, the world will be unified as one family.

The concept of this unified family stands in contrast to the Western notion of one world government, which envisions one race's authority over the rest of the world, potentially erasing the unique identities of all other races. In contrast, the concept of one family adopts everyone as ours as they are. In a family, the concept of 'others' is alien.

Today, the world stands at a critical juncture, requiring leaders to seriously contemplate the way forward. **If the world continues down its current path, the dead end may not be far off.** They must acknowledge that they have exhausted other avenues for creating a stable world. Leaders must recognise the need for innovative solutions, depart from conventional thinking, and explore extraordinary approaches. They must consider the ever-changing geopolitical landscape and increasingly prominent voices of others. Global leadership cannot afford to disregard these voices and must consider a complete inclusive global order. To achieve this, all stakeholders must be included in the decision-making processes that affect them; they must be allowed to flourish, and their diversity, distinctiveness, and identity must be respected as they are.

To bring about this transformation and shape the next global order, world leaders must embrace the principles of Vasudhaiva Kutumbakam. The silver lining in this is that today, the principles can be easily adopted at the global level because tech has made the world a 'village'.



The speed and precision for adoption and implementation would be unprecedented. However, this transformation of the world into a village has also necessitated practising these principles more urgently than ever. This philosophy would also help achieve the goals of the UN like sustainable development goals, maintaining international peace and security, human rights and humanitarian assistance, climate change and environmental justice, promoting economic equality, global health, education and literacy, cultural heritage, emergency relief, nuclear non-proliferation. and disarmament. This endeavour will result in a world order that is free, just, and equitable, ultimately advancing global peace and stability.

Lastly, it is worth reiterating the fundamental principle of the global order based on Vasudhaiva Kutumbakam in Sanskrit:

सर्वेषाम् हिते आत्मनः हितम्

In the upliftment of all lies my own upliftment.

Note: Except for certain critical and strategic secrets, this document contains the ethics to be followed and action plan to be initiated to achieve the objectives. We are sure these treasures of Bharat's scriptures would bring peace and stability to the world.



APPENDIX

IDEAS OF CHINA AND RUSSIA RESONATING WITH VASUDHAIVA KUTUMBAKAM

CHINA

- To establish oneself, one must help others to establish themselves first; to succeed, one must help others to succeed first. It upholds the principle that 'do not do to others what you do not want done to yourself' and never imposes upon other nations.
- 'We are all one human family' in this integrated world. Living on the same planet, all countries are members of an emerging community of shared interests, responsibilities, and destiny whose wellbeing and security are interrelated and interdependent for the safety of this planet and future of humanity.
- The zero-sum game in which one wins by causing others to lose is doomed to fail.
- The strong preying on the weak is not a way for humans to coexist. If the law of the jungle is imposed on human society and the idea that 'might makes right' prevails, world peace and stability will be severely endangered.
- In this global village, all human beings are one big family. The future of the world is determined by all, international rules are written by all, global affairs are governed by all, and the fruits of development are shared by all so humanity can tide through crises and sail towards a better future.
- Planet Earth is not an arena for wrestling between countries but a stage for peaceful harmonious coexistence where despite their differences and diverse features, countries can develop together in harmony and unity, and it is precisely such diversity that gives strength to global development.
- Viewed from a 'country-first' perspective, the world is small and crowded and locked in 'fierce competition'; viewed from the perspective of a shared future, the world is vast and full of opportunities for cooperation.
- Big countries should treat small countries as friends and equals, respect all and treat each other as equals, and draw inspiration from each other to boost the creative development of human civilisation.
- Countries should respect each other's civilisations, sovereignty and territorial integrity, core interests and major concerns, and the development path and social system chosen by other people.



CHINA

- While we should make the pie of the global economy bigger, it is even more important to divide it well so that development achievements can benefit people of all countries more equitably and bring about true cooperation and win–win results.
- The Global Civilisation Initiative calls on all countries to respect the diversity of civilisations in the world.
- The global community of shared future as envisaged by China is a dynamic, open, and inclusive system of countries differing in geographical location, history, culture, social system, size of economy, and development stage, yet seeking common ground while shelving differences to achieve harmony in diversity, reinforce cooperation, and pursue win–win outcomes for their mutual development and the progress of human civilisation.

Source:

A global community of shared future: China's proposal and actions, dated September 2023



APPENDIX

IDEAS OF CHINA AND RUSSIA RESONATING WITH VASUDHAIVA KUTUMBAKAM

RUSSIA

The system of international relations should be multipolar and based on the following principles:

- Sovereign equality of states, respect for their right to choose models of development, and social, political, and economic order;
- Rejection of hegemony in international affairs;
- Cooperation based on a balance of interests and mutual benefit;
- Non-interference in internal affairs;
- Rule of international law in regulating international relations, with all states abandoning the policy of double standards;
- Indivisibility of security in global and regional aspects;
- Diversity of cultures, civilisations and models of social organisation, non-imposition on other countries by all states of their models of development, ideology, and values, and reliance on a spiritual and moral guideline that is common for all world traditional religions and secular ethical systems;
- Responsible leadership on the part of leading nations aimed at ensuring stable and favourable conditions of development, both for themselves and for all other countries and peoples;
- The primary role of sovereign states in decision-making regarding the maintenance of international peace and security.

Source:

The concept of the foreign policy of the Russian Federation, dated 31st March, 2023

In Russia, there is such an understanding:

- First, we (Russia) want to live in an open, interconnected world.
- Second, we (Russia) want the world's diversity to be preserved and serve as the foundation for universal development.
- Third, Russia stands for maximum representation.



RUSSIA

- Fourth, Russia stands for universal security and lasting peace built on respect for the interests of everyone, from large countries to small ones.
- Fifth, we stand for justice for all.
- Sixth, we stand for equality for the diverse potential of all countries.

Source:

Speech by Vladimir Putin at Valdai discussion club, dated 5th October, 2023

Note: Russian Chinese Joint declaration on Multi-Polar World and the establishment of New International Order dated 23rd April, 1997, is a testament to their ideas resonating with Vasudhaiva Kutumbakam.

ESTEEMED PANELLISTS



Shri. Arvind Gupta

Director, Vivekananda International Foundation (VIF),
Former Deputy National Security Adviser, and
Secretary, National Security Council, Govt. of India



Capt. Alok Bansal,
Director, India Foundation



Lt. General R K Sawhney

PVSM, AVSM, Retd. Deputy Chief of the Army Staff,
Centre Head and Senior Fellow, National Security and
Strategic Studies and Internal Security Studies, VIF



Lt. General Dr. Rakesh Sharma
Ex Adjutant General and GOC Ladakh,
Distinguished Fellow, VIF and CLAWS, Strategic Analyst



Vice Admiral Biswajit Dasgupta

PVSM, AVSM, YSM, VSM Commander-in-Chief,
Eastern Navy Command, Indian Navy



Air Cmde. Ranjan Mukherjee
VSM, Indian Air Force,
State Commissioner for PwD, NCT of Delhi

ESTEEMED PANELLISTS



Shri. Rajiv Jain
Former Director, Intelligence Bureau



Shri. Anshuman Tripathi
Member, National Security Advisory Board



Dr. Abhinav Pandya
Founder and CEO, Usanas Foundation,
Geopolitical Analyst and Author



Shri. Côme Carpentier de Gourdon
Convener, Editorial Board, World Affairs Journal



Shri. Jaxay Shah
Chairman, Quality Council of India, Ex-President, CREDAI,
and Chairman and Managing Director, Savvy Group



Shri. Siddharth Shah
Co-Founder and CEO, PharmEasy



Vivekananda
International
Foundation



|| BEST WISHES FOR THE CONCLAVE ||



SHRI. ARJUN RAM MEGHWAL
 MINISTER OF STATE FOR LAW & JUSTICE AND
 FOR PARLIAMENTARY AFFAIRS AND CULTURE, GOVT. OF INDIA

अर्जुन राम मेघवाल
 Arjun Ram Meghwal



विधि एवं न्याय राज्य मंत्री (स्वतंत्र प्रभार)
 व

संसदीय कार्य और संस्कृति राज्य मंत्री
 भारत सरकार, नई दिल्ली-110001

MINISTER OF STATE (I/C) FOR LAW & JUSTICE
 AND

MINISTER OF STATE FOR
 PARLIAMENTARY AFFAIRS AND CULTURE
 GOVERNMENT OF INDIA, NEW DELHI-110001

S/MOS/2356112, P/S/11/15/11058

Date:17/10/2023

Pujya Gurudev Shri,

I would like to express my sincere appreciation for your gracious invitation to the upcoming 'Vasudhaiva Kutumbakam ki Oar 2.0' conclave, scheduled for the 19th of October, 2023, at The Manilaxmi Tirth Temple Complex, Gujarat. While it would have been my honour to participate in this conference with esteemed delegates, I regret to inform you that I must decline due to prior commitments.

The conference's theme, 'Future of the Western World and the Global South,' holds special significance in the current global context. Consequently, India is emerging as major player towards promote a free, fair, and just global system to address the global challenges. The Government of India, under the leadership of the Honourable Prime Minister Shri Narendra Modi Ji, has demonstrated a deep commitment to the theme of India's G20 Presidency, 'One Earth, One Family, One Future' emphasizing that it is not just a slogan but a comprehensive philosophy deeply rooted in India's cultural heritage. I take great pride in knowing that JYOT, in collaboration with the Vivekananda International Foundation, India Foundation, and Gitarth Ganga, is actively contributing to furthering our vision to build Bharat as global leader of the 21st century.

I extend my heartfelt congratulations to H.H. Spiritual Sovereign Jainacharya Yugbhushansuriji Maharaj and the entire organizing team for their special endeavour and offer my best wishes for a highly successful and productive conclave.

With Warm Regards,

Yours,

(Arjun Ram Meghwal)

Gacchadhipati Jainacharya Shri Yugbhushansuriji Maharaj Saheb
 Mani Laxmi Tirth,
 Gujarat
 Email: info@jyot.in

Room No. 402, 'A' Wing, Shastri Bhawan, New Delhi-110 001 • Tel : 011-23387557, 23386974, 23386976 Fax : 011-23384241
 Parliament : 56, Parliament House, New Delhi-110 001 • Tel : 23010895 Fax : 011-23011824
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 Residence : Sansad Seva Kendra, C-66, Khaturia Colony, Bikaner, Rajasthan, Phone : 0151-2230260
 E-mail : mljoffice@gov.in/arjunrammeghwal@gmail.com



SHRI. DEVENDRA FADNAVIS
DEPUTY CHIEF MINISTER,
MAHARASHTRA

Devendra Fadnavis
Deputy Chief Minister
Maharashtra



Mantralaya
Mumbai 400 032

Date: 19th October, 2023

Respected Guruji,

I am thankful for being invited to the the “Conclave Vasudhaiv Kutumbakam” and the “Future of the Western World and the Global South,” scheduled on 18th and 19th October 2023 being held under your patronage, in association with the Vivekananda International Foundation and the India Foundation at Mani Laxmi Tirth, Vadodara, Gujarat.

It would have been a great pleasure for me to be personally present here and address you, however due to some other preoccupation and unavoidable schedule; this golden opportunity could not get fructified.

Vasudhaiva Kutumbakam is an ideal that speaks of a person who bears and forbears. It points towards an Vasudhaiva Kutumbakam is the ideal of that person who is udaracharita—one who is large-hearted and generous in nature; in other words, one who realizes the interconnectedness of the world. In the present scenario, what is needed is acceptance of differences with mutual respect.

On this backdrop, the theme of the conclave is very appropriate and I hope that it will surely help in promoting values of humanity, interdependence, support, mutually inclusive systems and will encourage society to actively participate in sustainable environment. I wish the conclave all the success.

Thank you once again for the gracious invitation.

Yours sincerely

(Devendra Fadnavis)

To.
Gacchadhipati Jainacharya
Shri Yugbhushansuriji Maharaj Saheb
Mani Laxmi Tirth, Vadodara,
Gujarat 388 150
Email: info@jyot.in



SHRI. HARSHVARDHAN SHRINGLA
G20 CHIEF COORDINATOR



मुख्य जी-20 समन्वयक
G20 Chief Coordinator



No.113234/G20CC/2023

5 October 2023

Dear *Dr. Shah,*

Thank you for inviting me to be the Chief Guest and Key Note Speaker to Conclave 2023 titled 'Vasudhaiva Kutumbakam ki Oar 2.0' to be held on 18th and 19th October 2023 in Mumbai.

2. I would have very much wanted to attend this important event. I would, however, have to regret my inability to do so since I will be out of station at that time.

3. I take this opportunity to extend my grateful thanks for the invitation and convey my best wishes for a successful event.

With regards,

Yours sincerely,

(Harsh Vardhan Shringla)

Dr. Bhaskar Shah,
Education Book Centre,
133 Gala Complex,
Din Dayal Upadhyay Road
Mulud, Mumbai



SHRI. VIKRAMJIT BANERJEE
ADDITIONAL SOLICITOR-GENERAL OF INDIA

VIKRAMJIT BANERJEE



अपर महा-सॉलिसिटर
भारत
**ADDITIONAL SOLICITOR-GENERAL
OF INDIA**

Room No.SE-123, East Block
Supreme Court Compound,
Bhagwan Das Road, New Delhi-110001.
Email: officeofvikramjitbanerjee@gmail.com
banerjee.vikramjit@gov.in
Tele: 011- 20818156

16th October, 2023

To,
Gacchadhipati Jainacharya
Shri Yugbhushansuriji Maharaj Saheb
Mani Laxmi Tirth, Gujarat
Email: info@jyot.in

Subject: Gratitude for the Invitation and Best Wishes for the Upcoming Conclave

Revered Guruji,

I am honored to have received an invitation via email on 6th October 2023 from the esteemed organization JYOT concerning the Conclave on "Vasudhaiv Kutumbakam" and the "Future of the Western World and the Global South," scheduled on 18th and 19th October 2023 being held under your patronage, in association with the Vivekananda International Foundation and the India Foundation at Mani Laxmi Tirth, Vadodara, Gujarat.


The initiative to convene such a meaningful gathering, bringing together religious and national thought leaders to contemplate the future of India and the profound principle of Vasudhaiv Kutumbakam, is commendable and inspiring.

Due to pre-existing commitments this year, I regretfully inform you that I will be unable to attend the Conclave. I understand that the loss is entirely mine to have missed attending such a significant event. Nevertheless, I extend my heartfelt best wishes to JYOT, Vivekananda International Foundation, and India Foundation for the success of this Conclave.

I would also take the opportunity to put forth my full-fledged support for the idea of organizing such conclaves more frequently. They serve as significant platforms for exchanging our rich traditional knowledge, aiming for the holistic well-being of the global community, embodying the essence of one large family.

Thank you once again for the gracious invitation. I look forward to being part of such enlightening initiatives in the near future and contributing to the meaningful dialogues that follow.

Yours sincerely,


[VIKRAMJIT BANERJEE]
Senior Advocate, Supreme Court of India
Addl. Solicitor General of India



SHRI. SURYAPRAKASH V RAJU
ADDITIONAL SOLICITOR-GENERAL OF INDIA

S. V. RAJU

अपर महा सॉलिसिटर, भारत
Additional Solicitor General of India



Chamber No. SE 124A
Supreme Court of India
New Delhi - 110001
Telephone: +91 11 23071014
E-mail: officoofasgvraju@gmail.com

16th October, 2023

Respected Sir,


Thank you for inviting me for participating at '*Vasudhaiva Kutumbakam Ki Oar 2.0*' at Manilaxmi Tirath on 19th October, 2023.

2. I congratulate you on the success of the first Vasundhaiva Kutumbakam ki Oar and hope for all the best and the widespread success in holding the '*Vasudhaiva Kutumbakam Ki Oar 2.0*' at Manilaxmi Tirath on 19th October, 2023.

3 Due to dealing with some important tasks, I am unable to attend the import event on 19th October, 2023. I missed a lot by heart this important event which is commonly organised by your organisation, JYOT, along with three other renowned organisations, namely, Gitarth Ganga, Vivekananda International Foundation and India Foundation.

4. I wish all the best to you in achieving the goals as per your vision.

With warm regard


(Suryaprakash V. Raju)

Gacchadhipati Jainacharya Shri Yugbhushansuriji Maharaj Saheb
Mani Laxmi Tirth, Gujarat
Email: info@jyot.in

12A Lodhi Estate, Opposite Kannada School, Near Khan Market, New Delhi - 110003
Telephone: +91 11 21420780



SHRI. DHANENDRA KUMAR
FORMER CHAIRMAN, COMPETITION COMMISSION OF INDIA
AND EXECUTIVE DIRECTOR, WORLD BANK

Dhanendra Kumar
IAS (Retd)
(Former Chairman, Competition Commission of India
& Executive Director, World Bank)

R-15, Hauz Khas Enclave
New Delhi-110016
Tel: +91-11-26962222
Cell: +91-9810600018
E-mail : dkumar1946@gmail.com

Date: 13-10-2023

Dear Sir,

Thank you very much for your kind invitation to attend your upcoming conclave 'Vasudhaiva Kutumbakam ki Oar 2.0', building on the fresh theme of 'Future of the Western World and the Global South'.

Firstly, I must compliment you on the initiative which is so timely and relevant in the context of current global challenges and uncertainties posed by the pandemic, ferocious armed conflicts arising in various parts of the world, threats to environment, supply chain disruptions, upheavals through revolutionary technological changes, climate concerns, turmoil on global financial order etc.

I must take this opportunity to warmly compliment Jyot, along with Vivekanand International Foundation, India Foundation and Gitarth Ganga, who have laudably come together for this historic initiative which will take place at the magnificent temple complex of Manilaxmi Tirth on the 19th October, 2023.

I regret so much that I will not be attend personally; I send you my greetings and best wishes in your laudable venture.

With kinds regards

Dhanendra Kumar, IAS (Retd)
(Formerly India's Executive Director in World Bank for India, Bangladesh,
Sri Lanka and Bhutan, Secretary to GOI & Chairperson CCI)
(Chairman, Competition Advisory Services (I) LLP)
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Cell: +91-98106 00018
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SHRI. DHRUVA JAISHANKAR
EXECUTIVE DIRECTOR, ORF AMERICA

“ This seems like an excellent event.
My best wishes to all of you for a successful conclave.”

SHRI. SAURABH CHANDRA
FORMER PETROLEUM SECRETARY



“ Best wishes for the grand success of the conclave.”



SHRI. NAVNEET SONI
FORMER CHIEF COMMISSIONER, INCOME TAX

“ I feel honoured to have been invited to such a meaningful conclave.”

SHRIMATI SUNDARAVALLI NARAYANASWAMI
PhD (IIT BOMBAY), ASSOCIATE PROFESSOR, AND
EX-CHAIRPERSON, PUBLIC SYSTEMS GROUP (PSG), PROF. AT IIM



“ Wishing the event all success.”



DR. NEHA TRIPATHI
ASSISTANT PROFESSOR,
HUMAN RESOURCES MANAGEMENT, IIM

“ All the best for this year's sonclave.”

SHRI. BARRY O'FARRELL
G20 SHERPA, AUSTRALIAN HIGH COMMISSION



“ Greetings from the Australian High Commission, New Delhi.
We wish you all the best for a successful event.”



SHRIMATI INA H. KRISNAMURTHI
G20 SHERPA,
EMBASSY OF THE REPUBLIC OF INDONESIA

“ Wishing you all the best for a successful event.”

SHRI. VIKRAM DORAISWAMI
OFFICE OF THE HIGH COMMISSIONER OF INDIA
TO THE UK



“ The High Commissioner has conveyed his best wishes for Conclave 2023 - '**Vasudhaiva Kutumbakam ki Oar 2.0**'.”



SHRIMATI K NANDINI SINGLA
OFFICE OF THE HIGH COMMISSIONER OF INDIA
TO MAURITIUS

“ I wish you a successful and outcome-oriented conclave.”

EMBASSY OF ITALY
NEW DELHI



“ ...while congratulating you on the excellent initiative...”



EMBASSY OF BELGIUM
NEW DELHI

“ Wishing you a successful event.”

EMBASSY OF AUSTRIA
NEW DELHI



“ H. E. Ms. Katharina Wieser was pleased and truly honoured to receive the invitation to Conclave 2023.”



EMBASSY OF MADAGASCAR
NEW DELHI

“ ...My congratulations as well for the organisation of this highly pertinent conclave which is timely and required in these circumstances...I believe this event will lead to useful deliberation and wish you a successful conclave.”

EMBASSY OF ZIMBABWE
NEW DELHI

“ We would like to take this opportunity to wish you a successful event.”





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VASUDHAIVA KUTUMBAKAM KI OAR 2.0

SESSION REPORTS



Vivekananda
International
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SESSION 1

NEXT

POLITICAL ORDER



SESSION 1

NEXT POLITICAL ORDER SHAPED ON THE VALUES EMPLOYED BY THE WEST V/S SHAPED ON THE VALUES OF VASUDHAIVA KUTUMBAKAM



The session began with **Dr. Abhinav Pandya** articulating the details of the topic. He narrated the five pertinent questions set as the agenda for the discussion by His Holiness.

Thereafter, **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuriji** initiated the session with an auspicious prayer. He elaborated on the nature of 'Arya dharma', which is intended for universal upliftment. The existing West-dominated world order is undergoing rising struggle, disputes, and discrimination. To make this system orderly, the theme of 'Vasudhaiva Kutumbakam', accepted by all 'Arya dharmas', is a complete philosophy and contains solutions to world problems, if analysed correctly.

His Holiness highlighted two global issues: Sovereignty and Security. Here, he explained that currently, although only the UK enjoys both, de jure sovereignty and de facto sovereignty, for all other nations, the source of their de jure sovereignty is unclear. Even their de facto sovereignty will be endangered if the current West-dominated trends continue. He further emphasised the need for a global political structure wherein the sovereignty of every nation is protected irrespective of their strength.

**स्वाम्यमात्यजनपददुर्गकोशदण्डमित्रव्यसनानां पूर्व पूर्व गरीय इत्याचार्याः।
कौटिल्य अर्थशास्त्र, अधिकरण ८, प्रकरण १२७**

Preceptors hold that among the vices like or due to the distress of the king (sovereign - sovereignty) minister, people in villages, fort, treasury (economy), army and ally- the seriousness of these consisting the earlier ones being serious than the later ones (in the order of enumeration).

On the security aspect, His Holiness said that with Weapons of Mass Destruction (WMDs) and the proliferation of bioweapons and chemical weapons, humanity is facing an imminent and unprecedented threat of annihilation. Thus, disarmament is imperative for providing a



guarantee of security to all nations.

Today, the emerging multipolar nature of the global order, wherein everyone is dispensable and vulnerable, naturally supports the discussion and action for disarmament. For a just and fair political order based on Vasudhaiva Kutumbakam, the sovereignty of nation states should be intact and security should be guaranteed.

Shri. Arvind Gupta gave the example of the West, which develops theories and then drafts policies. Similarly, the concept of Vasudhaiva Kutumbakam should be theorised as the basis for policy-making. To become a 'vishwa-mitra', India must first build her strengths and thereafter support others. 'Vaccine-Maitri' is the perfect example. He remarked that today, we have a fresh opportunity to re-energise the hesitant discussion on complete nuclear disarmament as the world shifts from bipolarity to multipolarity. This will be the first step towards global security to create a global order based on Vasudhaiva Kutumbakam.

Regarding WMDs, **Capt. Alok Bansal** agreed that a centralised system would be needed to eliminate them. To this end, it is imperative to instil confidence and build relations among countries, which India is undertaking. For sovereignty, he said that as we move towards multilateralism or a global structure based on Vasudhaiva Kutumbakam, every nation is bound to lose some sovereignty. His Holiness clarified that international laws would continue to be applicable for global issues, which would not encroach upon a nation's sovereignty.



Lt. Gen. Rakesh Sharma emphasised that the currency of military power is needed to propagate Vasudhaiva Kutumbakam worldwide. India primarily needs to nurture oneness and Vasudhaiva Kutumbakam internally to extrapolate it globally.

Lt. Gen. R K Sawhney shared that the ethos of 'dharma' is ingrained in the Indian populace. Even the Indian armed forces only eliminate antisocial elements, without hurting civilians. In contrast, the

West preaches human rights but has failed to practise them when it withdrew from Afghanistan.

Shri. Anshuman Tripathi spoke about the concept of antifragility, explaining how the rising problems in the world today necessitate the adoption of Vasudhaiva Kutumbakam. He added that there is a growing need for 'dharma' in current statecraft.

Agreeing with the idea that the 'spiritual path' is the 'actual right path', **Air Cmde. Ranjan Mukherjee** stated that the pragmatic implementation of Vasudhaiva Kutumbakam should



commence from the smallest unit of the 'self' and expand into the family, society, nation, and world.

Shri. Côme Carpentier elaborated on the increasing influence of woke ideology and its adverse impact on the structure of a 'kutumba'. He suggested nationalism as a way to counter woke culture, thus ensuring that the purity of Vasudhaiva Kutumbakam is maintained.

Shri. Siddharth Shah cited the example of Unified Payments Interface (UPI) overtaking the volume of transactions conducted via Visa and Mastercard to highlight the judicious use of power by the state. Such utilisation of power for the betterment of people intils more confidence in the concept of Vasudhaiva Kutumbakam.



Dr. Abhinav Pandya then inquired about the role of non-state actors in current geopolitical equations and the growing possibility of a multipolar world.

His Holiness promptly stated that non-state actors are created entities and ultimately backed and patronised by certain states. **He further added that while economic and military strength are unavoidable, faith and trust are the biggest strengths that India is currently enjoying. Unlike the West, India has never discriminated against or exploited others. Consequently, today, India is all aligned,**

and this is her top-most capital.

Session 1 thus ended on an optimistic note for the new political order.

Note: Views are personal.





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SESSION 2

NEXT

ECONOMIC ORDER



SESSION 2

NEXT ECONOMIC ORDER

CHANNELISED BY THE WEST V/S

CHANNELISED BY THE VALUES OF VASUDHAIVA KUTUMBAKAM

Dr. Abhinav Pandya commenced the second session by explaining the format of the discussion and narrating the five significant questions set as the agenda for the discussion by His Holiness.

Spiritual Sovereign Jainacharya Yugbushansuriji gave his opening remarks on the idea of equal financial facilities in a 'kutumba'. Iterating the philosophy of M K Gandhi, "The Earth provides for every man's need, but not every man's greed," His Holiness elaborated how the family bond ensures that the basic necessities of all members, weak and strong, are equally met, which leads to equal living standards.



His Holiness focussed on two key points: Currency and Trade Terms. Herein, he shared insights from Chanakya's Arthashastra, mentioning that a king cannot be a businessman; he should only regulate the business environment. Further, he explained how after World War II and after the US unilaterally reneged on the key terms of gold pegging to the US Dollar, the paper currency system, not backed by anything, has been the topmost tool for economic exploitation. The only strength of paper currency is people's confidence in it and demand for it in the market.

The US Dollar being made a reserve currency is unprecedented. With the weaponisation of this reserve currency, the gap between rich and poor countries increased and resulted in the drainage of wealth from poor countries.

His Holiness emphasised the use of purchasing power parity for the correct valuation of currencies as a way out from such exploitation.

Speaking on trade terms, he mentioned that with the rise in international trade, national boundaries are reducing. **Widening the scope of 'atmanirbharta' (self-sufficiency) and limiting transborder trade are the need of the hour.** The absence of a level playing field and the economic exploitation of second and third-world countries by purchasing their resources at undervalued prices has led to yearly losses worth trillions of dollars to the Global South.

Shri. Arvind Gupta expressed the four key points from the New International Economic Order



document of the 1970s and called for its revival, even though it failed then. He pointed out the need to bring back commodities-based trading. He also spoke about the dilemma of safeguarding the environment while increasing consumption to raise GDP.

Impressed by the simple lifestyle and zero carbon footprint of Jain monks, **Mrs. Gupta**, former Economic Adviser to the Government of India, shared her views on leading a less consumerist lifestyle. She highlighted the need for energy security and a shift towards renewable energy.

Air Cmde. Ranjan Mukherjee cited the example of resource mining, such as water mining around the Kaveri river, leading to ecological imbalance. To this, His Holiness added that the industrial sector in the country is majorly involved in the overutilisation of resources and that industrialisation was brought to India by the West. He further stated how equal services rendered anywhere in the world should have equal rate of returns, but the current economic order crafted by the West is imbalanced, leading to an artificial disparity in living standards due to gaps in the rate of return.

Capt. Alok Bansal stated the issue of currency rating and the possibility of a universal, global, and multilateral currency replacing the national currency. **His Holiness emphasised that purchasing power parity, undertaken by field experts, is the way to derive the correct value of a currency. He also stated that currency cannot be a commodity of trade.**

Referring to the unwarranted rates of inflation, specifically in Europe, **Shri. Anshuman Tripathi** highlighted that greed and supply rule the current economic order. **His Holiness shared an insight from Bharatiya Arthashastra, which prescribes the exceptional use of inflation as an invisible proxy tax to be levied only in times of crises.** Shri. Anshuman Tripathi also spoke about the trust deficit after the economic fall of 2008 and requested thoughts and ideas from His Holiness.

His Holiness elaborated on the workings of the current money market and illustrated how it is a means to invisibly subsidise industrialisation, which ultimately benefits the West at the cost of other nations' labour and raw materials.

Shri. Siddharth Shah suggested the root of the world economic problem to be the current fiat





currency. Additionally, stating the unprecedented pace of the printing of the US Dollar leading to unparalleled amounts of debt in just two months, he indicated self-sufficiency and economic independence as the way forward.



Lt. Gen. R K Sawhney shared his experience of serving in Sri Lanka post the Chinese debt trap fall-out and witnessing situations of the non-availability of food and milk. Thus, he indicated the importance of strengthening the economy to uphold national security.

In agreement, **Dr. Abhinav Pandya** said that industrialists should be a part of discussions on national security and economic development.

Citing Chanakya's Arthashastra, His Holiness emphasised that economics is part of politics. Thus, the 'Dharmaanusari Paramarsh' considers Vasudhaiva Kutumbakam to be the most applicable solution for the next economic order.

**मनुष्याणां वृत्तिरर्थः, मनुष्यवती भूमिरित्यर्थः तस्याः पृथिव्या
लाभपालनोपायः शास्त्रमर्थशास्त्रमिति ।
कौटिल्य अर्थशास्त्र, अधिकरण १५, प्रकरण १८०**

By Artha is meant the subsistence of mankind or the earth which contains the mankind; the science which treats of the means of acquiring and administering the earth is the Arthasastra, the science of polity.

Note: Views are personal.





SESSION 3

NEXT SOCIAL ORDER BASED ON WESTERN VALUES V/S BASED ON THE VALUES OF VASUDHAIVA KUTUMBAKAM

Dr. Abhinav Pandya opened the third session by giving a brief background of the topic and narrating the five questions set as the agenda for the discussion by His Holiness.



Spiritual Sovereign Jainacharya Yugbhushansuriji initiated the discussion with a pious aspiration of 'vishwa-kalyan' (spiritual welfare of the world). He added that 'vishwa-maitri' is a concept found in all 'Arya dharmas' (oriental religions) and can be sourced from multiple ancient Indian scriptures. It is an ideal and pragmatic philosophy.

Describing the significance of a 'kutumba' (family) in an individual's life, he highlighted that for a person to develop to their optimum potential, a 'kutumba' is required. Every individual has gained immensely from society. In particular, as a child and during our growing up years, we have all been dependent on the family and society. Our sustenance, growth, and personality development have been facilitated by every sphere of society. Thus, on maturing, it is every individual's responsibility to give back to the family, society, and nation. If he refuses to do so, he is committing a social crime and is considered a burden on the society as per the tenets of 'Nyaya' and 'Dharma'.

The 'performance of duty', contrary to the 'law of the jungle', marks the difference between a human and an animal. Those who talk solely about individual rights fail to realise that human life is duty-oriented, not enjoyment-oriented. Sensual enjoyment in human life is only a pain-relieving process, as described in various Indian scriptures like Patanjali's Yog Sutra, Jain scriptures, and Buddhist scriptures, among others. Materialistic pleasures are an illusion; they are not real enjoyment but are merely the relief obtained after accumulating pain.

Considering the flawed nature of materialistic pleasures, Indian households uphold the performance of duties over ephemeral enjoyment. Anguish and disputes tend to subside in a duty-oriented system. **His Holiness explained that in Indian culture, even if our rights are infringed upon, we cannot leave our duty. Our commitment is towards our duty, and we should not be bothered if others fulfil their duty towards us or not.** This develops the value



of letting go of others' faults while staying committed to our duties. Because we have gained the most from the 'kutumba', our responsibilities towards it are highest.

His Holiness expanded this idea to explain that humans have not only benefitted from society but also from the plant and animal kingdoms. As per Jain tenets, a human is 'Parop-Jeevi' (dependent on other living beings) and not 'Swaop-Jeevi' (self-reliant); therefore, for his life to be worthwhile, he must give back to the bioworld more than what he has taken. Thus, the duty-oriented approach includes the obligation of giving back to the entire bioworld.

Highlighting the contemporary scenario, His Holiness exclaimed that even today, the strongest family bondage can be witnessed in the Indian populace. However, a gradual shift from the joint family system towards nuclear families is occurring. Amidst this, we are losing the enormous benefits of the joint family system. For a nation to develop 'sanskari' citizens of great calibre and talent, the joint family system needs to remain intact.

This idea of a 'kutumba' needs to be propagated on a global level so that humanity can benefit at large. While many consider this to be a utopian idea, this system existed in the past. Today, with the growth of communication systems, the world has transformed into a global village, which makes this idea easy to cultivate.

The West has spread its culture and religion by oppressing, suppressing, and destroying others' civilisations and cultures. All continents have undergone conversions. In fact, millions of conversions happen annually in Africa even today. Many scholars have articulated with astonishment that India is the only civilisation that has survived an enormous onslaught of





oppression. They said that the Indian populace has undergone unparalleled hardships for millennia, and yet, they have overcome these struggles with tolerance and peace. However, today, the Indian youth is becoming delinquent and their mindsets corrupted. Rehabilitating a delinquent individual is possible, but reversing corrupt mindsets is very difficult. Nevertheless, the changing world order is a symbol of hope.

On sustainability and the preservation of the environment, His Holiness suggested that if Indians go back to living their ancient lifestyles, the issue of sustainability could be resolved. Due to the aggressive and blind acceptance of technology, current lifestyles have become harmful for the surroundings.

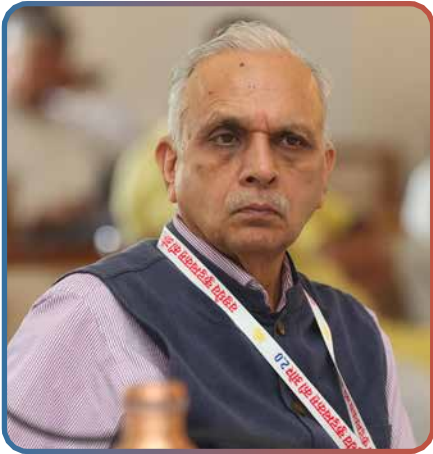
For personal comforts, people are harming and causing injustice to other living creatures. This has led to an increase in carbon footprint, and pollution is one of the results of humans' unjust behaviour. All 'Arya dharmas' accept harm to others as injustice. The nations that have harmed the environment the most are now asking for the equal distribution of responsibility to all nations, which is not only unjust and illegitimate but also uncultured and uncivilised. The justified principle of 'Polluter pays the price' must be administered holistically and historically.



The West created situations such that we criticise our culture and lifestyle. However, we do not wish to condemn or degrade other cultures. His Holiness expressed that the philosophy of Vasudhaiva Kutumbakam holds no malintention. However, while implementing it at the global level, it should be done without any fault lines. **A neutral comparison between the lifestyle propagated by the West and that based on the Vasudhaiva Kutumbakam philosophy should be depicted to the world. Also, the just and fair lifestyle that is a result of Vasudhaiva Kutumbakam should be illustrated.**

Today, we have an opportunity to revert to our Indian roots, India's biggest invisible asset. Where the West sees only materialistic growth, Indian culture believes in the idea of restraint, which has helped her stand strong. His Holiness concluded by blessing and wishing that India may achieve the propagation of Vasudhaiva Kutumbakam for a just and fair new social world order. The application of such ideas and concepts may seem unrealistic; however, it is possible if a correct blueprint is prepared and situations are created such that the world is compelled to accept them.

Shri. Arvind Gupta expressed that the thought process and ideas shared by His Holiness are extremely significant. Although woke academic theories emanating from Harvard and other esteemed institutions are powerful and go against Indian traditions and our intellectuals also



propagate them, India must not be deterred by these circumstances; instead, she should proceed with optimism. The idea that human duties are above human rights must first become a part of the diplomatic discourse and then be extended to general discourse. He further suggested His Holiness to convince policymakers with his powerful ideas. **Shri. Arvind Gupta** stated that imposing our lifestyle onto others may not work. Instead, he recommended that a new alliance could be formed with those who agree and accept the reformation of the social structure and revival of family values. If this could be initiated as an interreligious dialogue or amongst civil societies.

His Holiness asserted that here in India, we have a vast variety of philosophies and each of them holds a unique worldview. Unfortunately, today, they are all packaged and promoted under the blanket of Hinduism, leading to a loss of plurality and diverse perspectives.

In agreement with the core ideas proposed, **Shri. Rajiv Jain** commented that policymakers and intellectuals could build a narrative and incorporate it in diplomatic thoughts and policies.

Capt. Alok Bansal emphasised that in the case of individual capacity, individual freedom and rights can be enjoyed, provided that one is not infringing upon the rights of another. However, where collective interests are in question, individual rights and freedom become insignificant. He further shared that apart from a dialogue between religious and temporal powers, there is a dire need for inter-religion and inter-civilisational dialogue. This need has emerged due to the rise of absolutism in the world. Absolutism is a tendency of the Abrahamic faiths, which leads to heightened intolerance that is also increasing in India today.

Dr. Abhinav Pandya explained how a highly sophisticated system functions in Western academic institutions, where students are taught subjects like NGO management and the conversion begins at the university level. **Capt. Alok Bansal** further recommended investigating the scholarships on which the children of Indian bureaucrats study in the West.

Shri. Rajiv Jain expressed the interdependence of individual and collective rights. He also highlighted the significance of spiritual leaders and claimed that spiritual power legitimises temporal power by citing the coronation of the English monarch as the appropriate example.

Shri. Biswajit Dasgupta acknowledged that His Holiness has





provided the canvas for world cooperation. Agreeing with Capt. Bansal, he mentioned that the brainwashing ideologies of the West are at work and adversely affecting Indian traditions. He went on to say that **the elders in the family nurture the next generation; however, the UN has failed to play the role of a family elder, causing a vacuum of leadership and mentorship.**

His Holiness shared that in a multipolar world, leadership needs to be visionary, neutral, and mature, and for this the reformation of multilateral institutions is necessary.

On this note, **Shri. Biswajit Dasgupta** shared an analogy of His Holiness Dalai Lama at the World Peace Conference, where he was questioned when the world would be at peace. He answered that he did not know. This admission of ignorance by a spiritual world leader could be imbibed to accept our ignorance and search for better solutions with an open mind.



Lt. Gen. R K Sawhney elaborated on the rise and romanticisation of loneliness in the West, creating a need for ministers of loneliness. This loneliness has also caused an increase in psychological and psychiatric issues in the Western populace. A multitude of feelings are accepted within a family, and this system of family needs to be strengthened to curb the issues caused by loneliness. **He further shared that temporal leaders are selfish and lack empathy. Their methods are not palatable, and hence, they require the involvement of spiritual authorities who abound in empathy.** This may be difficult to achieve, but it is important to attempt.

Dr. Abhinav Pandya added that the lack of a family support system and loneliness are also considered important factors that encourage individuals to join radical organisations like ISIS.

Lt. Gen. Rakesh Sharma articulated that we live in an interconnected world and are a global family. The propagation of yoga by Hon. Prime Minister Modi and its acceptance worldwide is exemplary. Describing the increase in intolerance towards other cultures and the growth of absolutism, he cited the example of the US refusing to send humanitarian aid to Gaza amidst the ongoing conflict. This shallow behaviour towards other religions and cultures needs to change. He emphasised the need to strengthen the social contract between the individual and the family, society, and nation and that rights and responsibilities are a two-way street.

Shri. Anshuman Tripathi differentiated between the scope of individual rights and collective interest. He emphasised that secular denotes the separation of church and state, wherein church refers to religion. However, he stated the difference between religion and 'dharma' and



spirituality hold a significant place in matters of the state. He also shared that an entrepreneurial mindset is more duty oriented because one is responsible for their team and employees versus a job mindset, which is limited to the growth of the self. He included that the rise of technology has also given a boost to wokeism.



Shri. Siddharth Shah, representing the youth, communicated that the biggest difference between Western and Indian cultures is that of 'I' vis-a-vis 'Us' and 'Me' vis-a-vis 'We'. The West is individual-centric, whereas Indian culture is family-centric. Additionally, he pointed out the main conflict faced by the youth: until when must one fulfil their duty, and what happens in case other family members fail to fulfil their responsibilities. Drawing a comparison with the communist ideology, he questioned the lack of proportionate returns in the family system. He suggested spirituality and soft power as

the only means to inculcate a duty-oriented mindset in the Indian youth, adding that imposition or aggressive means would not be helpful. He also conveyed that this is the correct time to achieve the desired outcome and convert tolerance of others into acceptance and assimilation.

Shri. Côme Carpentier, in agreement with the ideas, quoted Mahatma Gandhi, "Individual rights can only be accepted in the framework of duties." He even narrated historical insights that the 'right' was predominant worldwide, whereas the 'left' rose as a revolution. While the 'right' is a natural order, the 'left' is rather sinister. The methods of the imposition of culture, religion, and philosophies used by the West must not be used to propagate the 'dharmik' concepts and philosophy of Vasudhaiva Kutumbakam. A system has to be developed to depict the wrongs in the current social order of the West



and concepts and philosophy of Vasudhaiva Kutumbakam. A system has to be developed to depict the wrongs in the current social order of the West and position the 'dharmik' concepts as better alternatives and solutions. **Gradually, spiritual powers have to moderate the excessive temporal powers in the existing world order.**

Air Cmde. Ranjan Mukherjee called on the need for the formulation of a Bhashya Saar, which would build on the crux of Vasudhaiva Kutumbakam. He recommended that like the propagation of yoga, this idea of reciprocating towards a 'kutumba' and society must be popularised at the global level. A mandate must be charted for the future steps and means of



achieving this goal.



Capt. Alok Bansal remarked that there exists philosophies aligned with Vasudhaiva Kutumbakam in other cultures, such as Mazdakism, an off-shoot of Zoroastrianism originating in Iran. Drawing such parallels would ease the process of the acceptance of Vasudhaiva Kutumbakam. He also added that whenever there is a compromise between temporal and spiritual powers, humanity suffers and cited the example of the original Salafi thought, which cannot accept monarchy. However, temporal and spiritual powers compromised in Saudi Arabia, thereby culminating in Wahhabism. Furthermore, he suggested the reinterpretation of many philosophical texts like Charvaka, for which only refutations exist today. He also noted that most geopolitical and national security analysts lack knowledge of theology, which is becoming increasingly necessary.

Lt. Gen. Rakesh Sharma articulated that radicalisation is not a result of what the texts state but a byproduct of the perception of the interpreters and absorption of that narrative by the people. Today, the texts are left to theologians, and radicalisation reflects the people's perception. The biggest casualty in this scenario is 'truth'.

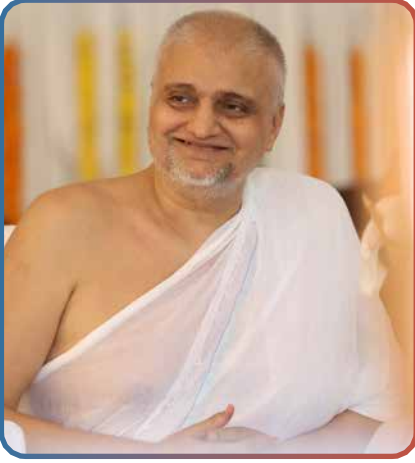
Lt. Gen. R K Sawhney optimistically shared that while all temporal powers are vested in certain individuals today, the possibility to change regimes and bring about corrections exists.



In his concluding remarks, His Holiness said that true 'dharma' will never advocate fanaticism. True 'dharma' is virtuous. He added that there is no absolutism in Jainism. It may exist in some philosophies, but it has to be interpreted in certain contexts. True 'dharma', as explained by Tirthankar Shri Mahavir Swami, is defensive and never offensive.

His Holiness summarised the ideas he shared in earlier sessions and enumerated the minimum policy requirements to implement the philosophy of Vasudhaiva Kutumbakam as follows:

1. Keep national sovereignty intact
2. Guarantee global security via disarmament
3. Correctly value currencies using purchasing power parity
4. Create a level playing field for trade terms
5. Develop a duty-oriented society with balanced rights



He also advocated that like a soldier sacrifices his life for the nation, collective interests will always remain higher than individual interest. Quoting from Vyasa Mahabharata, he validated the sacrifice of an individual's rights for the interest of the larger collective. He chronicled the hierarchy of values with supporting examples: 'Sabhyata' (civility), the lowest tier, followed by 'Nyay', 'Niti', 'Sadachar', 'Sadguna', 'Maryada', 'Sanskriti', 'Dharma', and the highest tier, 'Adhyatma'. He elaborated that the latter in the hierarchy are of higher strata than the former. Whenever circumstances arise, the latter must prevail, even if the former has to be compromised. The social order must be reformed keeping this philosophy in mind. For example, when contemplating the jurisprudence of the justice system, civility may have to be compromised to publicly convict criminals. Following this philosophy, all the mentioned values should be protected and appropriately employed to establish a balanced social order.

यथाहि गर्भिणि हित्वा स्वं प्रियं मनसोऽनुगम् ।
गर्भस्य हितमाधत्ते तथा राज्ञाप्यसंशयम् ॥ ४५ ॥

शान्तिपर्व, अध्याय ५६, श्लोक ४५

As the mother, even not caring for those objects which she likes the best, seeks the well-being of her child alone, so, forsooth, should king's treat their subjects.

वर्तितव्यं कुरुश्रेष्ठ नित्यं धर्मानुवर्तिना ।
स्वं प्रियं समभित्यज्य यदल्लोकहितं भवेत् ॥ ४६ ॥

शान्तिपर्व, अध्याय ५६, श्लोक ४६

A righteous king, O foremost one of Kuru's race should always act as such a manner, as to sacrifice what he loves most for the sake of securing the well-being of his people.

Session 3 thus ended with an all-encompassing perspective for the new social order.

Note: Views are personal.



Vivekananda
International
Foundation



OPEN SESSION

FUTURE OF THE WESTERN WORLD & GLOBAL SOUTH



OPEN SESSION

FUTURE OF THE WESTERN WORLD AND GLOBAL SOUTH UNDER THE LEADERSHIP OF THE WEST V/S BASED ON VASUDHAIVA KUTUMBAKAM

The final session of the two-day conclave commenced with the felicitation of the esteemed panellists, followed by an auspicious lighting of the lamp.



Thereafter, **Dr. Abhinav Pandya** read the congratulatory messages for the conclave from various eminent personalities. He then gave a brief history of the current world order to set the stage for the discussion. He narrated that the seeds for a multipolar world were sown when Henry Kissinger secretly met Chinese leader Mao during the presidency of Richard Nixon. This was claimed to be a watershed moment after the American Civil War.

He also noted that the US created the Mujahideen to counter Russia in Afghanistan and declared a unipolar world as the 'end of history'. However, the same Mujahideen returned to haunt America with the 9/11 attack. Post the Bretton Woods Agreement, the world has witnessed China's growth and expansion. Furthermore, the Covid-19 pandemic, followed by the Ukraine–Russia conflict and Israel–Palestine war, has evidently showcased the decline of the West and the need for a multipolar world.

The current conflicts and popularised ideologies in the world seem to be harming humanity. Amidst such circumstances, India has the opportunity to propose Vasudhaiva Kutumbakam as a complete philosophy for a positive transformation of geopolitics and geo-economics. This philosophy guarantees benefits to those who accept it.

Dr. Pandya concluded his opening remarks with a reading of the five political, five economic and five social questions raised along with the corresponding recommendations from the vision document shared by His Holiness to ensure a focussed and productive dialogue.

Spiritual Sovereign Jaincharya Yugbushansuriji initiated his remarks with reverence towards the infinitely benevolent and omniscient Tirthankars. He exclaimed that all 'Arya dharmas'



(oriental religions) uphold and believe in the idea of 'vishwa-maitri'. The philosophy of Vasudhaiva Kutumbakam is preached and accepted by all 'Arya dharmas'. It has been recommended by many former Indian leaders and even by the current Prime Minister at the United Nations General Assembly. **This philosophy encapsulates the entire living world and all the beings born out of the 84 lakh (8.4 million) possible birth points into one family. It is inclusive at the deepest level.**

Citing the observations of a Western scholar, His Holiness remarked that the Indian joint family system was so sophisticated that it astonished the scholar that multiple women from different generations resided together under a single roof as part of one family and were administered by the elderly female head of the family. In contrast, the possibility of even two women living cordially under a single roof in the European civilisation seemed next to impossible to the scholar.

His Holiness expressed that 'Arya dharmas' accept the existence of life or soul in plants and animals, thereby establishing their depth. Abrahamic religions limit the existence of a soul to humanity. Thus, the concept of 'jeev daya' (generosity towards all creatures) is found only in 'Arya dharmas'. Vasudhaiva Kutumbakam is based on the fundamental belief that in the infinite cycles of life and death, every soul has been in numerous different relationships with all other living beings several times. Thus, no one is a stranger, and the entire world is one family.

Since all religions accept the existence of the soul, afterlife, heaven, and hell and are based on this rationale that in these infinite life cycles, all souls are connected, the ideology of Vasudhaiva Kutumbakam and its intricacies must be propagated globally for wider understanding and



acceptance.

His Holiness explained that after World War II, third world countries were given independence. India recently celebrated her 75th year of independence, but the extent of exploitation after independence has only risen. The current world order is West-dominated. **They claim it to be a value-based world order, but the rising conflicts in the world prove otherwise.** The reason behind this paradox is explained in the blueprint envisaged by His Holiness, wherein he has highlighted the misuse of the values by the West and their double standards in application.

He reaffirmed the decline of the West and mentioned the series of tweets based on his observations, which describe the multiple acid tests the US would have to face due to its past commitments. One tweet indicated the Israel–Palestine conflict and the test of the US to broker peace. The insecure environment during the bipolar world order gave rise to Weapons of Mass Destruction (WMDs) in the form of nuclear, biological, and chemical weapons. Considering the nature of these WMDs, it is very difficult to regulate them. He said that the idea of a multipolar new world order was envisioned by Henry Kissinger, and today, the West cannot denounce its possibility.



The current world is witnessing a rising trust deficit. India is the only country enjoying a trust surplus. Everyone trusts India, and this is her asset. The current world scenario is in favour of India, as she has the youngest population with skilled manpower. India used to be the most developed civilisation, which peaked under the Gupta and Mauryan dynasty. Despite limited resources, she used to contribute 33 percent of the world's GDP back then. In fact, even after the Mughal invasion, she contributed 25 percent of the world's GDP. This contribution dropped to 3–4 percent under British rule. This depicts the extent of the loot of Indian wealth by the British.

Despite the lack of resources, the skills, talent, and wisdom found in rural India is unparalleled. Today, the population explosion is propagated as a burden on the country. Even former Prime Minister Jawaharlal Nehru promulgated the concept of family planning across India. Elite Indians blindly and widely adopted this concept. Despite such promotion, India is the most populated country with vastly skilled manpower, which is an asset in reality.

In such circumstances, if we revive ancient Indian philosophies and traditions, there will be global acceptance. China too has philosophies similar to the idea of Vasudhaiva Kutumbakam, and the US is also looking to India for solutions. In the affirmative words of Indian External Affairs Minister Dr. S Jaishankar, India's relations with the US today are beyond imagination. All



scenarios are favourable to India to propagate her 'dharmik' philosophies.

His Holiness also shared cosmic observations that the Bhasma Grah, which had set in 2,550 years ago during the 'nirvana' of 24th Tirthankar Shri Mahavir Swami, had departed precisely around the time of Henry Kissinger's meeting with Chairman Mao. This astrologically indicated the changing world order and ascent of India and Indic religions. The times call for India to progress with honesty and trustworthiness.

His Holiness clarified that as per Jain tenets, monks are forbidden from entering political discussions and dialogue except for the objective of 'vishwa-hit' and 'vishwa-kalyan' (spiritual welfare of the world). Committed under the guidance of his guru, **Spiritual Sovereign Jainacharya Shrimad Vijay Ramchandrasurishwarji Maharaja**, and vows made to his elder brother, **His Holiness Mohjitvijayji Maharaja**, he presided over the conclave, engaged in discussions, and provided directions for the way ahead. With the hope that the current world order would be free from exploitation, he ensured that he had dispensed the blueprint for a family-oriented and Vasudhaiva Kutumbakam-based action plan to the apex leadership of the country. By doing so, he has fulfilled his promises to his elder brother. Now, it will be for the leaders to take forward the ethics of Vasudhaiva Kutumbakam at the global level.

His Holiness also shared that India is looking at a bright future ahead of her not just economically and politically but also in terms of an enriched culture and ascending morality and virtues. He also suggested that the saints of this country are responsible for inspiring the youth with ancient Indian customs, traditions, and culture. Time is of the essence to mentor, guide, and uplift the Indian youth. Saints can logically, scientifically, and scripturally prove the existence





of the soul. Universal truths can be established and popularised with confidence. The rich culture, traditions, customs, religions, and spirituality are the heritage of this great nation. All 'Arya dharmas' are 'moksh-lakshi' (liberation-oriented). Materialism is subordinate and spirituality is prime according to 'Arya dharmas'. With the acceptance and adoption of these 'dharmik' philosophies, the life of the Indian populace will be better, happier, and more pleasurable.



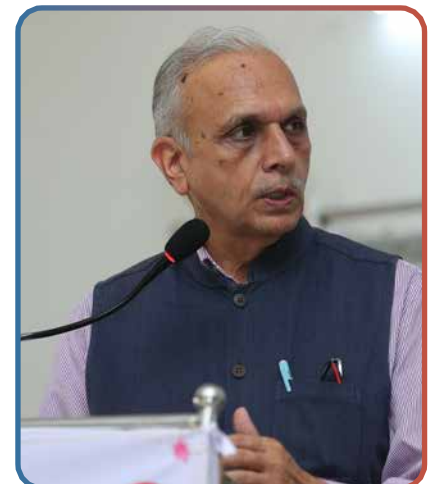
Citing the example of Bhishma Pitamah from the Mahabharata, who selflessly and vastly sacrificed for his father, brother, and entire family, what he took from society was more than what he gave back with his sacrifices. Idolising such legendary personalities, the youth of today must learn to reciprocate towards family and society at large. At the same time, they must bear in mind the obligations of the society and family, which are fulfilled and given without any expectations and patents.

His Holiness further guided that just as an individual expects security from their family, the intactness of sovereignty and guarantee of security are crucial in the new political world order. He also added that the correct valuation of a currency based on purchasing power parity and the development of a level playing field for trade terms are required for a just and fair economic world order. He advised that India should aim to do good for herself and others while staying alert and safeguarding her interests.

He concluded with 'Shubh Mangal Kaamna' (blessings and best wishes).

Subsequently, **Dr. Abhinav Pandya** read out the joint declaration derived from the deliberations on the philosophy of Vasudhaiva Kutumbakam and its implementation for the new world order. This declaration was signed by the officials of Jyot Organisation, Vivekananda International Foundation, India Foundation, and Gitarth Ganga Organisation.

Shri. Arvind Gupta expressed that His Holiness has shared very deep and enigmatic thoughts. He also stated that he has gained profound clarity through the two conclaves held under the theme of 'Vasudhaiva Kutumbakam Ki Oar'. He advocated that this ideology should be communicated in the form of a document with apex leaders globally. While His Holiness may have fulfilled his responsibilities towards the goal of 'vishwa-hit' and 'vishwa-kalyan' (spiritual welfare of the world), this journey towards 'vishwa-kalyan' under his aegis has just begun.





Initially, the philosophy of Vasudhaiva Kutumbakam seemed like a utopian solution to the problems of the Global South, but after this deliberation, he asserted that India is capable of implementing it under such a profound and able spiritual authority.

He also enumerated the next steps as follows:

1. This dialogue must move forward, adding that His Holiness's work has just begun;
2. Vasudhaiva Kutumbakam must be made a part of diplomatic discourse;
3. The discussion must advance in the media and amidst think tanks;
4. Like the work of Gitarth Ganga Research Institute, other such organisations must put in efforts to interpret the philosophy of Vasudhaiva Kutumbakam from multiple Indian scriptures.



Impressed by the expanse and depth of the meaning of Vasudhaiva Kutumbakam shared by His Holiness, **Shri. Rajiv Jain** jovially inquired why he wasn't invited for the first edition of the conclave. He elaborated that the current lexicon of diplomacy is Western in nature. **Diplomatic discourse needs to be decolonised, and diplomats should be brought on board to discuss and participate in the promotion of the Vasudhaiva Kutumbakam philosophy.** He included that like the ideology of 'Right to Life' found in Jainism, many more such concepts outside the scope of theology could also be derived to widen the dialogue.

He further suggested viewing the philosophy of Vasudhaiva Kutumbakam in alignment with the 'Right to Equality' and other fundamental rights and requested His Holiness's guidance for the same.

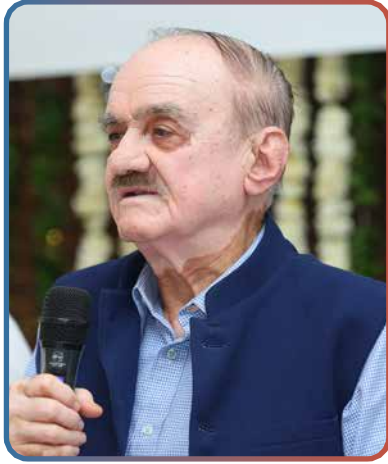
Capt. Alok Bansal acknowledged the depth of clarity and profound wisdom of His Holiness and remarked that saying anything further would be like showing light to the sun. He too insisted that His Holiness should advance the conversation on 'Vasudhaiva Kutumbakam Ki Oar'. He reasserted that world peace and a just and fair world order can only be possible with the acceptance and adoption of Vasudhaiva Kutumbakam. To eliminate the injustice and exploitation in the current geopolitical and geo-economic scenario, it is necessary for spiritual gurus to light the way.



Shri. Siddharth Shah shared his experience of changing perspectives through spirituality. Comparing the Western philosophy of 'I' and 'Me' with the Indian philosophy of 'Us' and 'We', he expressed that the popular contemporary narrative is to hustle and succeed for individual benefits. This can be contrasted with the ideas of fair trade and the equitable management of



resources for social impact and greater beneficiaries. Similarly, he shared that the wisdom of elders is being replaced by technological advancement to provide instant solutions. The benefits of a family system need to be propagated with a spiritual perspective at a global level to achieve the desired outcome.



Lt. Gen. R K Sawhney stated that the world has become cynical. Amidst this, the ideas and proposal of Vasudhaiva Kutumbakam may be juxtaposed with the romanticisation of loneliness for the world to understand and choose.

Ascertaining that collective force has more power, he conveyed that a family holds more power than an individual. Acknowledging that His Holiness's ideas bear wisdom and not selfishness, he remarked that Vasudhaiva Kutumbakam is the most attractive idea whose time has come.

Lt. Gen. Rakesh Sharma articulated that after the discussions, there is a growing curiosity about spirituality and its introduction into diplomatic discourse. He claimed that India is in a very favourable position today and is liked by the world unlike China, which is feared. India's history is proof that she has never attacked another, giving others no reason to fear her. Her demography is also advantageous. Citing the example of India's UPI success, he urged that India should work on her strengths and not be deterred by her weaknesses.

The session was then opened to questions from the audience. An Indian Revenue Officer from the audience took this opportunity to share an analogy with the gathering. He narrated the story of a king who wanted to pass on the rule of the kingdom to his son and renounce the material world. However, a spiritual master informed the king that the prince was not ready yet. He would have to pass the test to be crowned the new ruler of the kingdom. Thus, the prince was sent to the spiritual master's hermitage in the forest. On the first day, the master asked the prince to sweep the floor of the hut. Although the prince felt the task was beneath him, he wanted to pass the tests to be crowned king, so he swept the floor as he was told. This continued for a few days till he got tired and told the master that he had completed the required task and must return to the kingdom.

The master mentioned that he had still not passed the test and gave him a new errand of collecting and bringing sticks from the forest. The prince once again gulped his pride and did as he was told. This went on for a few more days. He again requested the master to allow him to return to the kingdom as he had accomplished the allotted task. The master reasserted that he is yet to pass the test and gave the prince a new chore of listening to the voices and sounds in the forest and sharing them with the master. The prince went to the forest to perform the duty.



He did this for a few days. One day, he decided to meditate in the forest. During his meditation, he heard voices and sounds that he had never heard before. So, he came running to the master and shared that he heard new sounds of fishes and insects and many little creatures.

The spiritual master then announced that the prince had succeeded in the test because he heard the voices of those creatures whom no one listens to. Thus, he was fit to be king. Citing the example of 'Vaccine-Maitri', the officer compared India with the prince. India heard the voices of those nations whom no one considered and helped and supported them during the pandemic by providing vaccines and medical aid.

A representative of the Global Peace Foundation, impressed by the discussion, exclaimed the universal nature and versatility of the philosophy of Vasudhaiva Kutumbakam. He offered to support any major research project around this topic and in relation with behavioural patterns and an ethical framework for the new political and economic world order.

Another audience member conveyed that the current world influenced by the West is dominated by science, whereas the proposed world order by India on the philosophy of Vasudhaiva Kutumbakam emerges from spirituality. There is a paradox between the infinite knowledge of the scriptures and the limited and transient information system of science.

Someone then asked His Holiness about the fundamental takeaway from this conclave for a lay individual. His Holiness responded that the adoption of the Indian joint family system is the most significant takeaway. **It is important to neutrally compare the Indian joint family system with the nuclear family system to comprehend the extent of loss one suffers by leaving the joint family. Today, individuals claim that there is freedom and the ability to do as per one's desires in a nuclear family. They forget the larger advantages of a joint family: the accessibility of grandparents to take care of children in time of need, the readily available guidance from elders in times of crisis, the acceptance and assimilation of feelings, and much more.**



The rise of loneliness that leads to increased mental health problems is the result of a broken family system. Citing an example of the diamond industry, His Holiness explained though the Jews were the most competent in the market, the Indian joint family system gave tough competition to the Jews because one family member would reside in Surat to manage manufacturing, another in Antwerp to manage sales, and a third in Mumbai to look after procurement and exports. In this way, trust within the family and in-house management helped create economic gains.



His Holiness also clarified that this idea that 'Family is Strength' is difficult to propagate, but with state patronage, it can be easily promoted.

An audience member then inquired about India–Pakistan relations under the proposed world order based on Vasudhaiva Kutumbakam. His Holiness promptly explained that in every big family, fights happen and issues erupt. However, justice is delivered by the elders; similarly, international jurisprudence can solve these issues with bilateral agreements. His Holiness further shared that as per Jain tenets, monks do not make predictions. However, given this question, he shared his observations that in the times to come, we will witness 'Akhand Bharat'.



Air Cmde. Ranjan Mukherjee mentioned that nowadays, greed is the predominant driving factor behind most activities. Vasudhaiva Kutumbakam provides the stance of anti-greed. He added that we must first set our own country in order by eliminating multiple forms of divide. He also remarked on Shri. Siddharth Shah's observations by saying that the difference between wisdom and foolishness is the application of common sense. This ability to apply common sense and experience by the elders in the family can never be replaced by technology.

Shri. Biswajit Dasgupta elaborated that Vasudhaiva Kutumbakam is an inclusive concept. The connotations of first world and second world or even the Global North and Global South coined by the West are all divisive. Accepting the proposed new world order, he remarked that being a naval officer, he sides with the oceans that unite unlike land borders that divide. **He also commented that India has a wonderful constitution, but while many are aware of their fundamental rights, very few are aware of their fundamental duties. So, the fundamental duties should also be popularised.**

He observed that the destructive potential of technological advancement is very high, especially in the field of artificial intelligence, neuroscience, genetics, and nuclear science. He concluded that it is the duty of spiritual gurus to influence and direct policymakers at the apex levels.



Dr. Abhinav Pandya consequently read out the congratulatory message and best wishes communicated by Deputy Chief Minister of Maharashtra Shri. Devendra Fadnavis.

Thereafter, from the audience, Dr. Gala inquired about the role of women, an important element of a 'kutumba', in the philosophy of Vasudhaiva Kutumbakam. She articulated that



even in institutions like G20 and W20, the narrative has transformed from the development of women to women-led development. She added that the government has also reserved 33 percent of the seats in the parliament for women, thereby enhancing their representation.

His Holiness explained that the 'Arya' tradition is not against the development of women. The tradition upholds the concept of development within 'maryada' (a certain code of conduct) for both genders. He elaborated that the increase in immoral behaviour is a result of overexposure to sexual content at a young age. Proximity with the opposite gender at the school and college level and developing intimate relationships at an early age leads to physical and mental drainage of energy. The 'Arya' tradition forbids the coeducation form of schooling. Due to the above mentioned dangers, the 'Arya' tradition ensures equal moral checks on both genders without any bias.



Shri. Jaxay Shah highlighted that Indian culture and traditions thrived globally in the ancient times, following which there was a period when survival was threatened. Today again, it is a period wherein the revival of Indian culture and traditions will guide the world. This depicts India's resilience. He asserted that India will move forward to become a Vishwaguru; all we must do is follow the guidance of spiritual leaders like His Holiness.

Another member from the audience questioned who would be the elder member in a world order based on the principles of Vasudhaiva Kutumbakam. Would it be India, China, or Russia?

His Holiness answered that a unipolar world has a single leader. We are moving towards a multipolar world, which will witness multiple leaders. Mature, capable, visionary, and neutral leadership in the world is the need of the hour. This responsibility of leadership can be fulfilled by a group of countries jointly taking decisions.

Lt. Gen. Rakesh Sharma asked that to transform the world order, power politics is important and that without adequate hard power, will our voice for the implementation of Vasudhaiva Kutumbakam be heard? His Holiness swiftly clarified that he hasn't advocated for India to not be powerful. Being powerful is not a crime, but the misuse of that power is incorrect. To be offensive is wrong, to be defensive is not.

Lt. Gen. Rakesh Sharma further inquired about the situation within the country wherein power flows from the centre to the





states and is, in a sense, unipolar, so without a multipolar power scenario within the nation, how would we propagate it globally? His Holiness then explained that the philosophy of Vasudhaiva Kutumbakam is applicable for the global community and not for the internal situation of a nation-state. He added that the word 'Vasudha' means the entire world and leads to the connotation of 'One Earth, One Family'.

Someone then questioned whether the Sustainable Development Goals (SDGs) of the World Economic Forum are aligned with the 12 values proposed under the philosophy of Vasudhaiva Kutumbakam and if they suggest the unification of the world, they may also be misused to increase the levels of disparity.

His Holiness clarified that Vasudhaiva Kutumbakam does not prescribe the unification of the world. Just like in a family, all the members do not assimilate into one, the members in the world will exist independently. As for the concern related to the new economic order, the core issues of the current economic order are the misvaluation of currencies and establishment of a reserve currency along with exploitative trade terms. These have been addressed in the proposed Paramarsh.



Another member of the audience directed questions towards **Shri. Arvind Gupta** and **Shri. Siddharth Shah**. He asked about incorporating ancient Indic languages such as 'Sanskrit' and 'Prakrit' in India's New Education Policy.

Shri. Arvind Gupta answered affirmatively that this is already happening. He added that research for missing manuscripts is underway, which is how Kautilya's Arthashastra was discovered. He also highlighted the preservation of regional languages and advocated that scholars should be nurtured to interpret these manuscripts.

Shri. Siddharth Shah took this opportunity to share the details of the work happening at Gitarth



Ganga Research Institute in Ahmedabad. It is a modest institute where research is undergoing on 2000+ scriptural manuscripts from multiple Indic religions. Each manuscript is decoded meticulously to provide the most appropriate interpretation in relation to the original text. The manuscripts are deeply analysed, and their content is digitally tagged along multiple data points for comprehensive understanding. The institute can provide accurate solutions to complex contemporary problems on the basis of scriptures. Set up 30 years ago, the sophistication and depth of its research practices remain relevant and unmatched.



The final question came from a media personnel representing The Times of India regarding the biggest challenge to Vasudhaiva Kutumbakam. His Holiness briefly explained that the guarantee of security to all nations through the process of disarmament and the creation of a just and equitable economic order are the biggest challenges to be overcome for the implementation of the principles of Vasudhaiva Kutumbakam.

The sole benefactor of the conclave, Shri. Lajesh Khona, then extended reverence and gratitude to all those who had made the event a grand success. Shri. Dinesh Shah, the managing trustee of Manilaxmi Tirth, where the conclave convened, also extended his support for such events in the future.



Thereafter, **Shri. Côme Carpentier** shared that this conclave was a great experience and has left a deep impact on him. He cautioned that the ideology of Vasudhaiva Kutumbakam is like a two-edged sword. He mentioned that Mahabharata, despite being a 'dharma yuddha', was a war in the family, so the path ahead must be tread cautiously.

His Holiness then shared his final remarks. He expressed that the idea of 'One World - One Family - One Future', which emanates from the philosophy of Vasudhaiva Kutumbakam, proposes a very beautiful new world order. The implementation of 'One World, One Family' will demand diminishing the divisions in the world. The Western ideology of Global South that refers to the backward or less economically able nations is an illegitimate divide. The term Global South is not appropriately defined, but its inference should also include many European nations that are currently considered a part of the Global North. **Vasudhaiva Kutumbakam principally offers the removal of division, not the removal of nations.** It advocates a family-like emotional bonding in the global community.

Responding to a question of division on the basis of 'Arya' and 'Anarya' countries and the possibility of their bonding, His Holiness enlightened the gathering that such divisions are unimaginable in Vasudhaiva Kutumbakam.

In a concept where the entire bioworld is considered family and the plant and animal kingdoms can be included, the unity of 'Arya' and 'Anarya' countries should not even be a question.





His Holiness highlighted that Jainism preaches ‘सवि जीव करुं शासन रसी’. The depth of inclusivity in this philosophy is enormous. Hence, the proposed new world order is also all-inclusive and excludes none. It advocates ‘vishwa-maitri’ (friendship with the entire world), which demands willpower. The scriptures state, ‘क्षमा वीरस्य भूषणम्’, that is, forgiveness requires greater strength than anger. To bypass global divides and eliminate animosity to propagate and implement this philosophy, great power and magnificent leadership are needed.

His Holiness concluded with blessings and an auspicious prayer.

Note: Views are personal.





Vasudhaiva Kutumbakam Ki Oar - 2.0 Manilaxmi Tirth Declaration 19th October, 2023

Under the guidance of Spiritual Sovereign His Holiness Jainacharya Yugbhushansuriji, Jyot, Vivekananda International Foundation (VIF), India Foundation (IF), and Gitarth Ganga came together in a Conclave to deliberate over the concept of Vasudhaiva Kutumbakam and discuss how it can contribute to the evolution of an inclusive, fair, and just new world order. The new world order is evolving, transitioning from a Western-dominated post-World War II structure to a multipolar world order. The current global structure steered by Western interests has numerous flashpoints, which has created a pervasive sense of insecurity. Given the current atmosphere of conflicts and instability, we recognise a pressing need for a holistic universal philosophy that can be a guide to the emerging new world order.

This was echoed in the words of the Honorable PM during the opening remarks of the G20 Summit, *"The 21st century is a time that has the potential to give a new direction to the entire world. It's a time when years old challenges demand new solutions from us. Therefore, we must move forward by fulfilling all our responsibilities with a human-centric approach."*

Embracing the ancient wisdom of India, we highlight the Indian joint family system, inspired by the principle of Vasudhaiva Kutumbakam (the world is one family). Under the guidance of Spiritual Sovereign H. H. Jainacharya Yugbhushansurishwarji, we propose twelve pivotal ethics derived from this philosophy to be considered at the global level for establishing a global order based on Vasudhaiva Kutumbakam:

1. Guarantee of Security
2. Guarantee of Basic Necessities
3. Guarantee of Health and Education of Choice
4. Guarantee of Free Growth and Development
5. Guarantee of Support and Guidance
6. Guarantee of Equal Access to Common Resources



7. Guarantee of Material and Spiritual Development of the Individual
8. Guarantee of Family String
9. Guarantee of Protection to Weak and Vulnerable
10. Guarantee of Grievance Redressal, Punishment, and Justice System
11. Equal but Differential Duty According to Capability
12. A Strong, Mature, Neutral, and Visionary leadership

1

Shant Sudharas: A Jain scripture that encompasses this concept

**सर्वे पितृभ्रातृपितृव्यमातृ - पुत्राङ्गजास्त्रीभगिनीस्नुषात्वम् ।
जीवाः प्रपन्ना बहुशस्तदेतृत् , कुटुम्बमेवेति परो न कश्चित् ॥ ६ ॥**

The World is One Family

*The entire world is one family, with no stranger,
as in this infinite cycle of life and death, all living beings
have multiple times been your father, brother, uncle, mother,
son, daughter, wife, sister, and daughter-in-law before.*

From the depth of our deliberations over the past two days, we have unearthed a central and invaluable tenet from Spiritual Sovereign H. H. Jainacharya Yugbhushansurishwarji, emphasising its foundational significance.

॥ सर्वेषाम् हिते आत्मनः हितम् ॥

॥ सबके हित में हमारा हित है ॥

In the upliftment of all lies my own upliftment.

We urge nations to embrace policies aligned with the philosophy of Vasudhaiva Kutumbakam. The more in-depth analysis, recommendations, and a plan for Vasudhaiva Kutumbakam for states to consider is provided. The following endorsing organisations are committed to aiding the crafting of policies for states across various domains, rooted in the philosophy of Vasudhaiva Kutumbakam. We



firmly believe in its transformative potential and pledge our readiness to deliberate as and when required for precious insights.

If Bharat wishes to emerge as a true 'Vishwa Mitra' (Global Friend), putting forward the Vasudhaiva Kutumbakam philosophy with thrust on the world stage is crucial. We wish all the success to the combined efforts of Indian leadership and the global community to architect a free, fair, just, equitable, and peaceful world order.

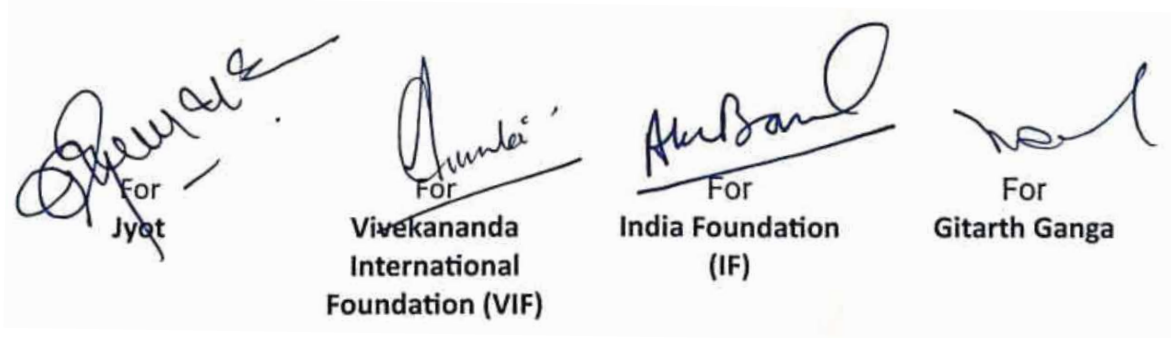
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This is captured by PM Modi's guiding principle:

“सबका साथ सबका विकास सबका विश्वास सबका प्रयास”

*Everyone's support, everyone's development,
everyone's faith, everyone's effort.*

By signing this declaration, we affirm our commitment to deepen collaboration between Jyot, Vivekananda International Foundation (VIF), India Foundation (IF), and Gitarth Ganga, upholding mutual transparency and respecting the autonomy and unique policy characteristics of each organisation.



SIGNING THE JOINT DECLARATION





Vivekananda
International
Foundation



ARYA DRASHTI: VISHWA KI OAR

AN EXHIBIT



ARYA DRASHTI: VISHWA KI OAR

AN EXHIBIT



Supplementing the conclave, there was an exhibition titled 'Arya Drashti: Vishwa Ki Oar', which, as the name suggests, offered a unique perspective on the global order through the lens of Arya philosophy. This exhibition showcased the wisdom of **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri** and reflected the current and future world order through a modest collection of his correspondences, tweets, and contemporary messages derived from scriptures.

The exhibition began with an auspicious 'deep-pragatya' ceremony, graced by distinguished individuals such as **Shri. Ravi Lochanan**, *Trustee of Indic Collective and People4Dharma*, **Shri. Rahul Eashwar**, *Kerala Youth Icon and Sabarimala Activist*, **Shri. B R Naidu**, *IAS (Retd.) and Chairperson IIIT Raichur*, **Shri. Sunil Chari**, *Director, Rossari Biotech Ltd*, **Shri. Jaxay Shah**, *Chairman, Quality Council of India, Ex-President, CREDAI, and Chairman and Managing Director, Savvy Group*, **Shri. Dinesh Shah**, *Managing Trustee, Manilaxmi Jain Tirth* and **Dr. Bhaskar Shah**, *Cardiologist, Jupiter Hospital*. Subsequently, visitors began exploring the exhibition.

The exhibition was split into two sections. The first half presented His Holiness's perspective on the historical and existing inequitable global order, whereas the latter half showcased the world order based on the scriptural theme of 'Vashudhaiva Kutumbakam'.



The exhibition was further divided into nine segments:



1. RAJNITI (POLITICS)

A. Weapons of Mass Destruction

On NPT



Jyot India
@IndiaJyot



The 1st ever treaty to ban nuclear weapons entered into force on Friday 22nd January 2021.

The treaty culminated a decades-long campaign aimed at preventing a repetition of the U.S. atomic bombings of Hiroshima and Nagasaki.

Having observed the trajectory & nature of the previous Non-Proliferation Treaty (NPT) India does not support this new Treaty.

India shall not be bound by any of the obligations that may arise from it.

Can the UN's new nuclear treaty really abolish atomic weapons?

#JainacharyaOnWorldOrder

27 January 2021

In the opening segment of the exhibition, a deep exploration of the global political landscape unfolded. His Holiness's perspectives on Weapons of Mass Destruction (WMDs), a pivotal component in the delicate equilibrium of power, took centre stage. In this part, a collection of tweets addressing issues such as the unfair Non-Proliferation Treaty (NPT), ever-escalating arms race, and imperative concept of disarmament were on vivid display.

The exhibition showcased letters that underscored His Holiness's relentless efforts in the pursuit of reform within the Biological Weapons Convention, thereby highlighting the weapons' threat to the world because of their ease of development and utilisation.

Responses were received from Germany and influential figures, such as the Pope, who acknowledged and endorsed this laudable initiative.

Germany Response to Save Humanity Campaign



The Covid-19 pandemic revealed the dangers the international community faces from biological risks and has shown the need for enhanced preparedness, coordination and cooperation in response to biological threats. Germany is a great **supporter of the Biological Weapons Convention (BTWC)** and will **continue to press for the strengthening of the Convention** in the ninth Review Conference in 2021. Our priorities include i.a. enabling the BTWC to adequately keep up with the rapid advances in life sciences & technology.

Furthermore, a profound message conveyed by His Holiness on war was based on the Mahabharata, thus adding a layer of ancient wisdom to the discourse on global politics.



ANCIENT WISDOM ON POLITICS

वर्जनीयं सदा युद्धं राज्यकामेन धीमता ।
उपायैस्त्रिभिरादानमर्थस्याह बृहस्पतिः ॥

महाभारत, शान्तिपर्व, अध्याय 69, श्लोक 23

सान्त्वेनानुप्रदानेन भेदेन च नराधिप ।
यदर्थं शक्नुयात्प्राप्तुं तेन तुष्येद्धि पण्डितः ॥

महाभारत, शान्तिपर्व, अध्याय 69, श्लोक 24

Brihaspati has said that an intelligent king should always avoid war for the acquisition of territory. The acquisition of territories should be made by the three well known means (of conciliation, gift and dissension).

The wise king should be satisfied with those acquisitions that are made by means of conciliation, gift and dissension.



“

**PM Narendra Modi says,
'This is not an era of war.'
But according to Brihaspati,
there are other options
(Saam, Daam and Bhed).**



B. Contemporary Issues

On Refugees



Jyot India
@India.Jyot



Today, globally, an unwritten rule does prevail in the name of Human Rights, that **neighbouring countries are disproportionately positioned and unjustly pressurised to bear the burden of refugees.** Here the champions of human rights- the **western countries should take lead** to create such international obligation that spreads this responsibility globally especially amongst them and establish just and fair 'Rule of Law' regime.

#JainacharyaOnWorldOrder

12 April 2021

Additionally, the exhibition accurately portrayed the expanding void in global leadership through a compelling series of tweets that explained the formidable challenges confronting U.S. leadership on the world stage. The Ukrainian acid test drew particular attention. His Holiness had foreseen the conflict in Ukraine months before it unfolded, which was admirably noted by Member of Parliament Dr. Shashi Tharoor.

Finally, the 'Rajniiti' section featured ancient scriptural texts that emphasised the paramount significance of sovereignty and just ways to attain it. Complementing these timeless scriptural references were concise yet powerful messages from His Holiness. Visitors were particularly intrigued by His Holiness's insightful messages regarding the crucial and complex topic of sovereignty.

The exhibition was a rich tapestry of His Holiness's wisdom on pressing contemporary issues that resonate worldwide. His insights covered a spectrum of topics, including the heavy burden of refugees on developing nations, ambiguity in definition surrounding the fight against terror, pervasive influence of tech giants who enjoy sovereign-like status, critical need for cyber security, and disproportionate responsibility being placed in the existential challenge of climate change. These displays offered visitors a deep and impactful understanding of the complexities of our modern world.

Ukrainian Acid Test



Jyot India
@India.Jyot



Under US guardianship and security, Ukraine lost Crimea, and now it is time for Ukraine itself. With the fall of the Soviet, **Ukraine was persuaded to denuclearise** with the promise of security.

Today it is **an acid test** of the US to fulfil that promise **as threat from Russia looms** and when **war sirens ring** frequently.

#JainacharyaOnWorldOrder

20 June 2021



Shashi Tharoor
@ShashiTharoor

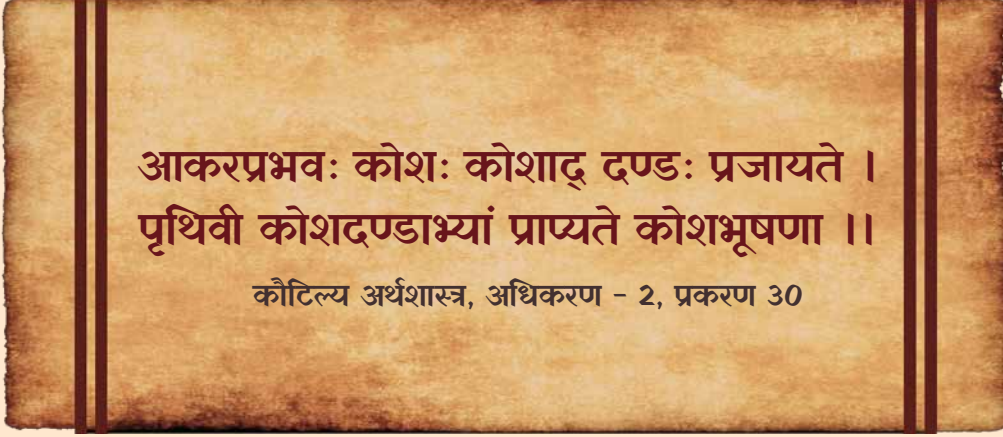


Extraordinary that a **Jain monk wrote this tweet** on June 20, 2021 -- **eight months before** the Russians actually did what he foretold.

21 April 2022



ANCIENT WISDOM ON SOVEREIGNTY



Mines are the source (of income) of treasury, from the treasury comes the power of the government; and the earth (land - country) for which the treasury forms an ornament is acquired by means of (the wealth from) the Kosh (treasury) and Dand (enforcement of the law by the army).



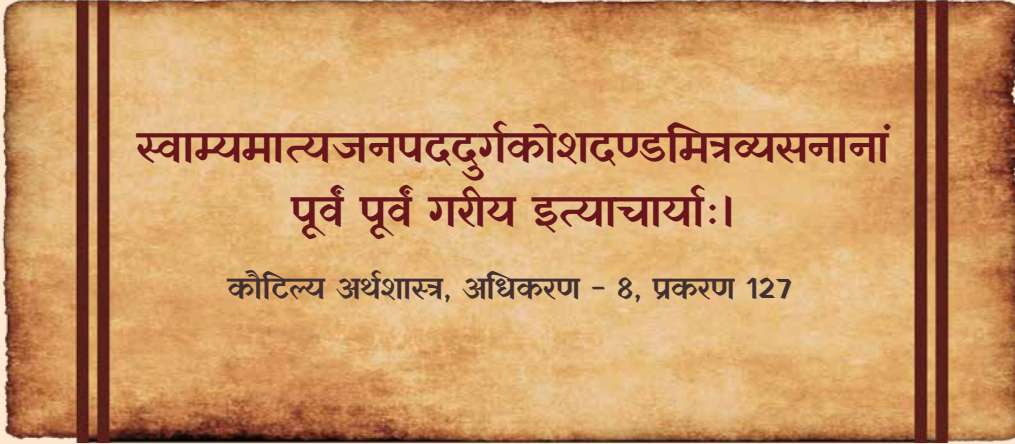
The only legitimate way to acquire sovereignty of territory is through 'Kosh' and 'Dand'.

***Whether discovery doctrine (US), Terra Nullis (Australia), independencizations (India, Pakistan, Burma, Srilanka, etc.) aren't all illegitimate ways of gaining sovereignty of lands?
Think over!***



These messages not only challenged the legitimacy of the approaches adopted by Western powers in their quest for sovereignty but also posed a thought-provoking question to decolonised nations: **what is the source of your sovereignty?**

ANCIENT WISDOM ON SOVEREIGNTY



Preceptors hold that among distress of the king (sovereign - sovereignty), minister, people in villages, fort, treasury (economy), army and ally – the seriousness of these consisting the former ones being serious than the later ones (in the order of enumeration).



To All Countries :
First and foremost is your Sovereignty.
To Powerful Countries :
Don't meddle with other's Sovereignty.
To Decolonized Countries :
Ponder over your de-jure Sovereignty,
What is your source of Sovereignty?



2. ARTHNITI (ECONOMICS)

The exhibition then transitioned to 'Arthniti'. Here, His Holiness's profound insights regarding the current exploitative, dollar-dominated currency system were logically portrayed. These insights were encapsulated in a letter addressed to Member of Parliament Shri. Piyush Goyal, shedding light on the intricacies of the global financial landscape.

EXTRACTS OF LETTERS TO PIYUSH GOYAL



|| NAMO TITTHASSA ||

**GACCHADHIPATI (SPIRITUAL SOVEREIGN)
JAINACHARYA SHRIMADVIJAY
YUGBHUSHANSURI
(PANDIT MAHARAJ SAHEB)**

31st December 2020
Mr Piyush Goyal
Minister of Commerce & Industry / Minister of Railways
Government of India



Sub: Global Economic and Financial Trajectory



Scan to view
the letter

In another letter to Member of Parliament Shri. Piyush Goyal, the adverse effects of globalisation on developing and underdeveloped nations were effectively communicated. It presented a compelling perspective regarding the consequences of globalisation, particularly in the context of countries striving to overcome economic challenges.

EXTRACTS OF LETTERS TO PIYUSH GOYAL



Scan to view
the letter



|| NAMO TITTHASSA ||

**GACCHADHIPATI (SPIRITUAL SOVEREIGN)
JAINACHARYA SHRIMADVIJAY
YUGBHUSHANSURI
(PANDIT MAHARAJ SAHEB)**

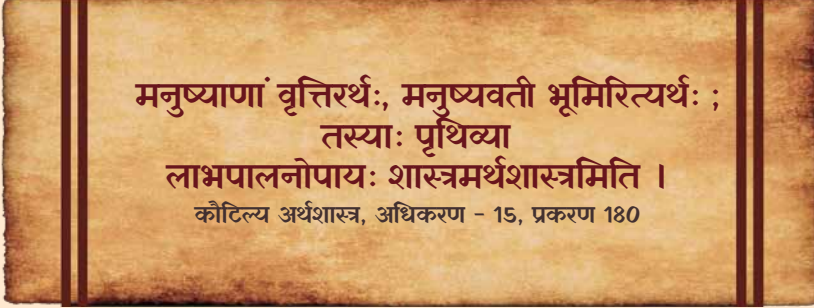
9th July, 2022
Piyush Goyal,
Union Minister of Commerce and Industry
India



Sub: New Economic Order



ANCIENT WISDOM ON ECONOMY



By Artha is meant the subsistence of mankind or the earth which contains the mankind; the science which treats the means of acquiring and administering the earth is the Arthashastra, the science of polity.

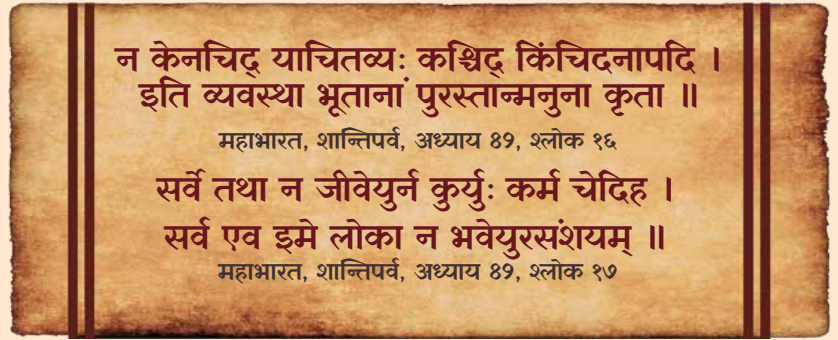
“



According to Indian scriptures, politics is part of economy!

Referring to Kautilya's Arthshastra, His Holiness offered a unique perspective on the interplay of politics and economics.

In this contemporary world, where freebies are frequently used as a form of social welfare for political gains, His Holiness drew a message from the Mahabharata to emphasise that a thriving economy with solid foundations does not have free lunch.



No one should ask anything of anyone unless distress prevails. Manu himself in days of yore has laid down this injunction regarding all men. If all men were to live on alms and abstain from work, the world would, foresooth, come to an end.

“



Economy sees no free lunch!



3. SAMAJNITI (SOCIAL ORDER)

A letter to EAM Dr. S Jaishankar was displayed in the third section. The letter focused on the use of soft power. His Holiness deeply examined how the West had weaponised soft power, leading to the widespread dissemination of Christianity and the erosion and destruction of civilisations. Nevertheless, it was also highlighted that the same soft power, if harnessed for good, could serve as a guiding force to lead the world towards embracing the values of Vasudhaiva Kutumbakam.

EXTRACTS OF LETTER TO EAM DR. JAISHANKAR



3rd September 2020
Dr. S. Jaishankar
External Affairs Minister

|| NAMO TITTHASSA ||
**GACCHADHIPATI (SPIRITUAL SOVEREIGN)
JAINACHARYA SHRIMADVIJAY
YUGBHUSHANSURI
(PANDIT MAHARAJ SAHEB)**



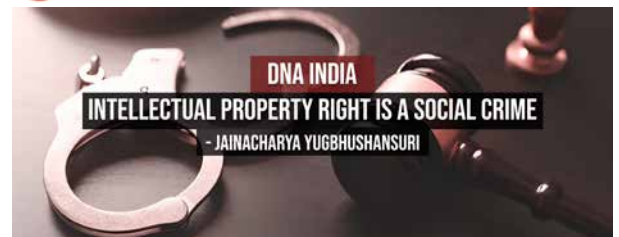
Sub: Indian Soft Power and Multilateralism



Scan to view
the letter

The tweets in this section regarding responsibilities in a marriage and the exploitative practice of intellectual property rights (IPR) delved into the core principles of the social order, placing a duty-based social structure over rights-based.

IPR – Tool for Social Exploitation



Ideas of Jain Acharya Yugbhushansuri on IPR are so relevant in today's context. There was a time when knowledge was imparted freely. Unfortunately, today, knowledge has become highly commercialised. **No intellectual property rights (IPR) or patent or royalty was demanded by the past generations for imparting traditional knowledge.** However, today, people demand patent and royalty for innovations which is not very different from traditional knowledge. **IPR is social exploitation**

#JainacharyaOnWorldOrder

15 May 2021



ANCIENT WISDOM ON SOCIAL ORDER

अभृतानां भवेद्भृतां चान्वेक्षकः
नृपतिः सुमुखश्च स्यात्स्मितपूर्वाभिभाषिता ॥

महाभारत, शान्तिपर्व, अध्याय 57, श्लोक 19

अमृतानां च भरणं भृतानां चान्वेक्षणम् ।
अर्थकाले प्रदानं च व्यसनेष्वप्रसङ्गिता ॥

महाभारत, शान्तिपर्व, अध्याय 59, श्लोक 54

He should feed those who have not been fed, and enquire of those who have been fed. Always sweet-speeched he should speak with a smiling face. Feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices... (is the responsibility of sovereign).



**“
Food security for all individuals on earth
is a must & shared responsibility for
all governing powers.**

Drawing wisdom from the Mahabharata, His Holiness conveyed a resounding message to all governing powers that ensuring the food security of all is everyone's shared responsibility.

Not stopping at just food security, the message challenged the prevailing notion of the West, which suggests that sovereignty is God-given and absolute.

His Holiness offered a perspective from the scriptures that sovereignty is not absolute; rather, public interest is paramount.

Thus, it becomes the responsibility of all governing states to ensure that basic humanitarian needs are met for all. This concept demanded a reconsideration of the West's prevailing understanding of authority and governance.

यथाहि गर्भिणि हित्वा स्वं प्रियं मनसोऽनुगम् ।
गर्भस्य हितमाधत्ते तथा राजाप्यसंशयम् ॥

महाभारत, शान्तिपर्व, अध्याय 56, श्लोक 45

वर्तितव्यं कुरुश्रेष्ठ नित्यं धर्मानुवर्तिना ।
स्वं प्रियं समभित्यज्य यदल्लोकहितं भवेत् ॥

महाभारत, शान्तिपर्व, अध्याय 56, श्लोक 46

As the mother, even not caring for those objects which she likes the best, seeks the well-being of her child alone, so, for sooth, should king's treat their subjects. A righteous king, O foremost one of Kuru's race should always act as such a manner, as to sacrifice what he loves most for the sake of securing the well-being of his people.



**“
For a mother, interest of child is supreme.
Similarly, for a sovereign,
interest of public is supreme.
Therefore, sovereignty can never be absolute.**



4. PURVA-AVALOKAN (SNEAK PEEK)

The exhibition featured His Holiness's messages written to Narendra Modi and his Cabinet nine years ago (in 2014), when the BJP had assumed power at the centre. One of the messages highlighted the now-evident diminishing influence of the unipolar world order.

It also talked about the creation of a South–South global co-operation model that we see today in the endeavour of the Indian government.

Another message elegantly portrayed the potential of India's soft power for global influence and emphasised the pivotal role of religion in laying the foundations for international peace and harmony.

The exhibition provided an insight into the 20th-century evolution of the global order. It charted the transition from a multipolar system in the early 1900s to a bipolar structure and eventually a unipolar world. This historical context underscored the depth of His Holiness's study and insights.

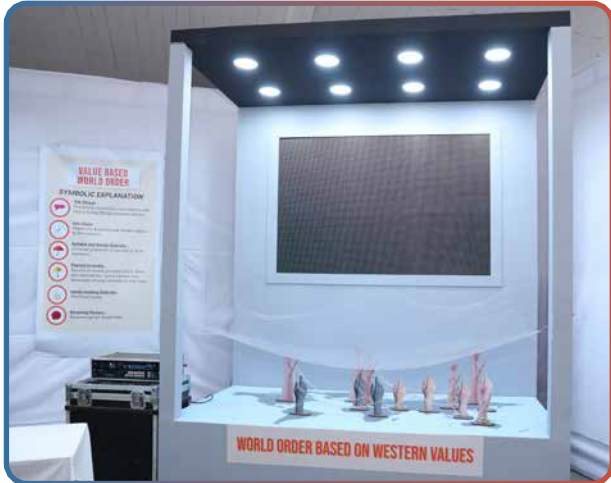
Further, it showcased the emerging leadership vacuum. This expanding vacuum signals a notable shift back towards a multipolar world and a chance for the world to be governed by the philosophy of Vasudhaiva Kutumbakam.



5. VAISHVIK TANTRA (WORLD ORDER)

In the fifth section, titled 'Vaishvik Tantra', the exhibition offered a comparative study of the prevailing world order, which is largely influenced by Western values, and an alternative world order rooted in the principles of Vasudhaiva Kutumbakam.

This comparison was presented through two distinct structures. Each model featured a world map with a defining red line that separated the Global North from the Global South. Additionally, the presence of an umbrella over both structures served as a symbol of security and protection offered to the nations covered under it. The hands holding the umbrella represented the power centres and poles of the world, thereby underscoring their influence in shaping the global order.



The Western model symbolised a world order where the security umbrella protected only the Global North. Countries like India and China had developed their own independent security umbrellas. However, the rest of the world had limited or inadequate protection, which was conveyed by the umbrella above them having holes.

The existing order was characterised by only five dominant power poles known as the P5. It had an iron chain held by the West to shackle the hands of the poor and developing countries, signifying dominance and control exerted by a few powerful nations over the weaker ones.

In contrast, the model portraying the world order based on Vasudhaiva Kutumbakam featured a single, shared umbrella that encompassed all nations equally. The envisioned new world order emphasised on just distribution of power poles throughout the world, including entities like the African Union. The blooming flowers symbolised a flourishing and fair world order, and a silk ribbon connecting all countries depicted peaceful and free co-existence akin to a strong family bond among individual free nations.



The visually striking representation of the current and alternative world order based on Vasudhaiva Kutumbakam effectively conveyed the contrasting nature of the two.

Visitors here were provided with individual cards, each bearing one of the 12 core values elaborated in the Paramarsh. As they placed these cards, one at a time, on the table fitted with a sensor in the centre, the screens behind the two structures portrayed the striking contrast by the same values if implemented by the West on one side and under the principles of Vasudhaiva Kutumbakam on the other.

The comprehensive presentation of all 12 values along with brief explanations by the dedicated volunteers engaged visitors and provided an eye-opening demonstration of the disparities between the two world orders. This section creatively indicated a noble transition from the old world order to the new world order, highlighting the potential for positive change in the global landscape.



6. VASUDHAIVA KUTUMBAKAM (WORLD IS ONE FAMILY)

After witnessing the contrast between the current value-based world order and the world order based on Vasudhaiva Kutumbakam, there was a detailed and dedicated section on Vasudhaiva Kutumbakam. The timeless wisdom of Vasudhaiva Kutumbakam, as preserved in oriental scriptures, originating from Jain, Buddhist, and Hindu religions, was on display.

JAINISM ON VASUDHAIVA KUTUMBAKAM

None is Enemy

सर्वत्र मैत्रीमुपकल्पयात्मन् !,
चिञ्च्यो जगत्यत्र न कोऽपि शत्रुः ।
कियद्दिनस्थायिनि जीवितेऽस्मिन्,
किं खिद्यते वैरिधिया परस्मिन् ॥
शांतसुधारस, अध्याय 13, श्लोक 4

O soul! Kindle the spirit of Maitri - Bhav towards all living beings and perceive no one as enemy in this world. When life is so momentary, why burden yourself with animosity towards others?

The next display presented the seven specific ideas conveyed by His Holiness for a free and fair world order. This was based on the first edition of the conclave held last year on the theme of Arya Niti and World Order. The seven key ideas were as follows:

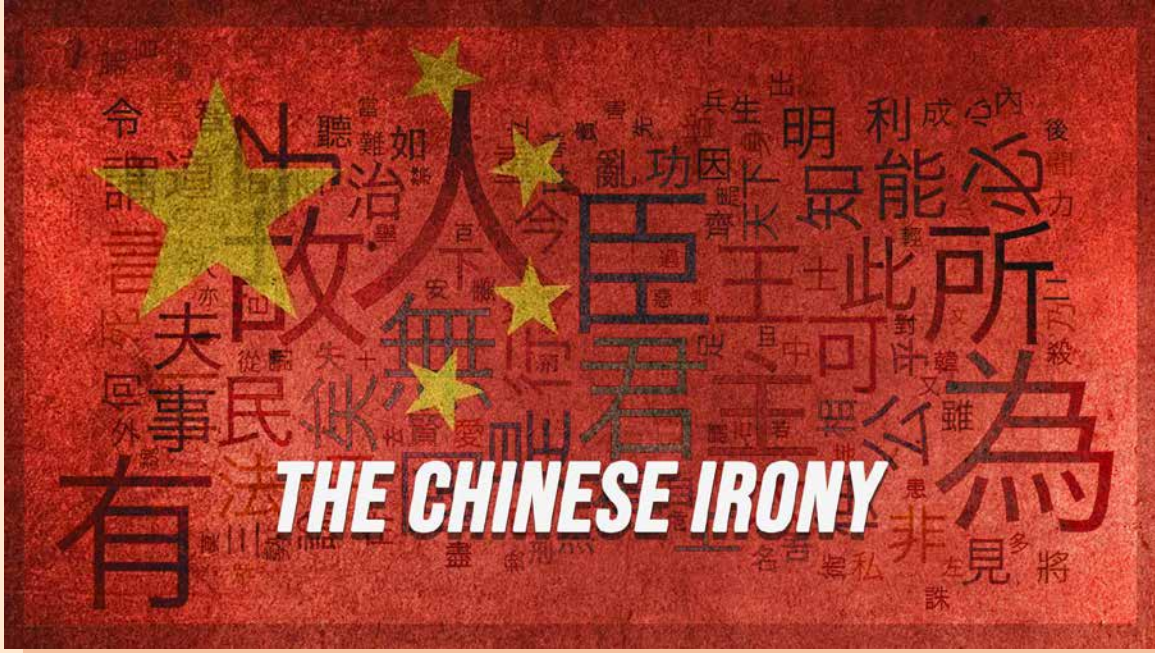
1. Reforming multilateral organisations on the principles of equality, democratic structures, and proportionate representation
2. Non-discriminatory terms in global trade
3. Globalisation of human resources
4. Polluters pay the price. A noteworthy point was that the lifestyle of Jain sadhus is deliberately designed to have zero carbon footprint.
5. India's role as a reservoir of soft power, highlighting how religious leaders have historically served as ambassadors of this soft power
6. Global disarmament
7. Framework of a global family and the ancient concept of four 'Purusharths', four 'Nitis', and four 'Vidyas' for restoring India to its historical position as a 'Vishwaguru'.



Recently, China objected to the use of Vasudhaiva Kutumbakam during India's G20 presidency because it is a Sanskrit phrase and Sanskrit is not recognised as an official language by the UN. A short and pointed reply by His Holiness to this objection was displayed.



NO LANGUAGE BARRIER - VASUDHAIVA KUTUMBAKAM



China brought up the issue of Sanskrit term '**Vasudhaiva Kutumbakam**' being used in G20 since Sanskrit is not one of the 6 official languages of UN.

Firstly, it should realize that **UN and G20 are two different independent groupings** with neither having any binding authority over the other. So **how can rules of UN be applied to G20?** Using this analogy will China agree to abiding BRICS rules inside SCO ?

Secondly, coming to Chinese language itself: Translation of a Chinese word 方言 or Fāngyán in English is 'dialect' whereas it's actual meaning is (distinct) 'local language'. So, for China who has vastly different geographic local languages, **does the English translation deem justice and accuracy to the Chinese word itself ?**

The poetic nuance, succinctness, semantics and the original essence always gets eroded and shrunk once translation happens.

Infact it's a persistent complain that the 'Chengyus' (ancient Chinese idioms) lose its message and peculiar nuances when translated into English, if it is such then objecting the phrase of Vasudhaiva Kutumbakam in its originality would not lead to a similar distortion ?

Thirdly, even Buddhism which has been China's ancient heritage has concepts similar to Vasudhaiva Kutumbakam (eg: in Karaniya Metta Sutta). By raising such trivial language issue against this Sanskrit aphorism, doesn't it inadvertently distort the essence of a similar concept and disregard its ancient Buddhist tradition ?



In a nutshell, Vasudhaiva Kutumbakam holds the key to Global issues and the one to unlock its subtleties would achieve the potential to pave the way towards a just, fair and equitable New World Order.



7. GYAN STROT (SOURCE OF SOFT POWER)

In the seventh section, three short videos were screened, one depicting His Holiness’s life and knowledge and the other two on partner organisations, Jyot and Gitarth Ganga. These videos portrayed them as potent sources of soft power with the ability to influence and inspire the youth, intellectuals, and policymakers alike. They provided an insight into the profound impact that these entities have on various segments of society.

Additionally, it featured an illustrative presentation on how Gitarth Ganga operates. The topic of sovereignty was taken as an example to see how Gitarth Ganga dives into the ocean of Indian scriptures. This offered a comprehensive view of the multisubject, multidimensional analysis conducted through the wisdom of ancient scriptures considering contemporary perspectives.



H. H. Spiritual Sovereign
Jainacharya Yugbhushansuriji



Jyot



Gitarth Ganga
Research Institute





8. DHARMO RAKSHATI RAKSHITAH (PROTECTED RELIGION PROTECTS)

In this section, His Holiness’s tireless efforts to safeguard the just rights of not one religion but all religions were presented. Observing the letters to former CJI Shri. Arvind Bobde and Finance Minister Shrimati Nirmala Sitharaman put up in this section, one discovers His Holiness’s extensive studies, which encompass the constitution of India, history, the status of religions in India, organisational structures of Western religions, and the 1000 years of transformation of temporal and spiritual governance by the West.

EXTRACTS OF

LETTER TO JUSTICE SHARAD ARVIND BOBDE



20th January 2020
Mr. Justice Sharad Arvind Bobde
Chief Justice of India

|| NAMO TITTHASSA ||

**GACCHADHIPATI (SPIRITUAL SOVEREIGN)
JAINACHARYA SHRIMADVIJAY
YUGBHUSHANSURI
(PANDIT MAHARAJ SAHEB)**



Sub: Pride of Religions



Scan to view
the letter

EXTRACTS OF

LETTER TO NIRMALA SITHARAMAN



Scan to view
the letter



15th April 2023
Nirmala Sitharaman
Union Minister of Finance
India

|| NAMO TITTHASSA ||

**GACCHADHIPATI (SPIRITUAL SOVEREIGN)
JAINACHARYA SHRIMADVIJAY
YUGBHUSHANSURI
(PANDIT MAHARAJ SAHEB)**



**Sub: Concerns Regarding Amendments in the
Financial Bill 2023 Impacting Religions in India**



The letters, tweets and thoughts displayed show how His Holiness's vision goes beyond merely disentangling religion from government control. The endeavours reflect the goal of restoring religion's pride in all its dimensions, resurrecting its glory and reclaiming its sovereignty.

In the end, a scriptural message was addressed to those who have the potential to instigate a transformative change regarding taxation on religious organisations.

ANCIENT WISDOM ON TAXATION

न चाददीत वित्तानि सतां हस्तात्कदाचन ।
असद्भ्यश्च समादद्यात्सद्भ्यः संप्रतिपादयेत् ॥

महाभारत, शान्तिपर्व, अध्याय 57, श्लोक 21

He (sovereign) should strictly follow the conduct of the righteous. He should never take money from the righteous, taking the wealth of those who are not righteous he should give it them who are righteous.

“



Don't take taxes from religious, charitable and philanthropic activities. Rather facilitate them from the fund accumulated by imposing taxes on criminals and law – violators.



9. VASUDHAIVA KUTUMBAKAM KI OAR 2.0

In the final section, a banner emphasising the historical significance of spiritual leaders in providing guidance to temporal leaders was showcased. It shed light on the pivotal role that spiritual and religious wisdom can play in the pursuit of a just world order.



SEEKING ENLIGHTENED MENTORSHIP



India has always had a rich tradition of seeking enlightened mentorship from spiritual leaders who are experts of Indian scriptures and traditions on worldly matters of statecraft, governance, foreign policy, social & economic policy.

Historically renowned spiritual leaders like Shri Hemchandracharya, Shukracharya, Kautilya, Maharshi Vyas, Yajnavalkya & Maharaj Bhartrhari contemplated upon worldly matters & imparted wisdom to maintain harmony, peace & prosperity in the temporal order.

So far, the International relations discourse in contemporary

Indian Academia has mostly been dominated by theories of International relations developed in the western world.

In this transitioning world order if India harnesses its potential then it may regain its status of #VishwaGuru as referred by DalaiLama.

To harness its potential India needs to explore its own rich heritage for sources of inspiration & knowledge to understand & shape the world order with the right kind of diplomacy guided by spiritual wisdom.

'Vasudhaiva Kutumbakam Ki Oar 2.0' is an attempt to revive the tradition of interaction between India's diplomatic, military & economic leadership with spiritual leadership.

॥ सर्वेषां हिते आत्मनः हितम् ॥



EPILOGUE

This remarkable exhibition, running over 250 feet of pathway, showcased a wealth of insights archived in the form of tweets and correspondences. It also served as a treasure trove of profound wisdom drawn from scriptures. It featured two impressive symbolic models representing different world orders, three introductory videos, and a short presentation on Githarth Ganga's work. QR codes were provided for all the exhibits for the visitors to access additional information, multimedia content, and resources related to each display.

A dedicated team of more than 15 enthusiastic, young individuals skilfully guided visitors through the exhibition, hence providing a seamless and insightful journey.

Over the course of five hours, the exhibition attracted an impressive footfall, with hundreds of visitors enjoying the journey. Near the exit, a feedback board reflected the visitors' enriching and delightful experience. The exhibition was a must-visit for anyone seeking knowledge and inspiration for a new world order based on the philosophy of Vasudhaiva Kutumbakam.





WEAPONS OF MASS DESTRUCTION

On NPT

Nuclear Arms Race

Universal Disarmament

#JainacharyaOnWorldOrder

NO LANGUAGE BARRIER - VASUDHAIVA KUTUMBAKAM

THE CHINESE IRONY

China brought up the issue of Sanskrit term 'Vasudhaiva Kutumbakam' being used in G20 since Sanskrit is not one of the 6 official languages of UN.

Firstly, it should realize that UN and G20 are two different independent groupings with neither having any binding authority over the other. So how can rules of UN be applied to G20? Using this analogy will China agree to abiding BSCS rules inside SCO?

Secondly, coming to Chinese language barrier: Translation of a Chinese word 万 or 万 in English is 'tens of thousands' whereas its actual meaning is 'divine' local language.

In a nutshell, Vasudhaiva Kutumbakam holds the key to Global issues and the one to unlock its subtleties would achieve the potential to pave the way towards a just, fair and equitable New World Order.

॥ वसुधैव कुटुम्बकम् की ओर 2.0 ॥

BUDDHISM ON VASUDHAIVA KUTUMBAKAM

May All Be Happy

Kindness Towards All

HINDUISM ON VASUDHAIVA KUTUMBAKAM

World is One Family





Vivekananda
International
Foundation



MEDIA COVERAGE



MEDIA COVERAGE

The open-door session of the conclave witnessed a massive audience of dignitaries, bureaucrats, industry experts, and media professionals who added to the spirit and strength of the discussion. The gathering concurred on the need for India to take the lead in inculcating the philosophy of Vasudhaiva Kutumbakam. Furthermore, while they recognised some challenges in achieving this noble ideal, the audience emerged with a roadmap and clarity. The highlights of the conclave were captured by various news outlets.

THE TIMES OF INDIA

THE ECONOMIC TIMES

 **The Indian EXPRESS**

BW BUSINESSWORLD

ThePrint

THEWEEK

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CHITRALEKHA.com





THE TIMES OF INDIA

At meet to discuss future of western world, panelists vouch for ‘One World’

Hemali Chhopia / TNN / Updated: Oct 20, 2023, 09:46 IST

A conference on the 'Future of the Western World and Global South' has focused on the idea of 'Vasudhaiva Kutumbakam', meaning 'the world is one family', and how it can contribute to a fair and inclusive new world order. Experts discussed the need to move away from divisive terms like 'first world' and 'third world' and embrace this inclusive concept. The conference also shared a compendium and a joint declaration based on Vasudhaiva Kutumbakam with Indian Prime Minister Narendra Modi and External Affairs Minister S Jaishankar.

MUMBAI: Amid the raging wars between Israel and Hamas, and Russia and Ukraine, a conference on the 'Future of the Western World and Global South' has drawn up an agenda on taking the idea of 'Vasudhaiva Kutumbakam'— a Sanskrit phrase which means 'the world is one family'— global.

Experts deliberated on the tenets of one unified world and discussed how Vasudhaiva Kutumbakam can contribute to the evolution of an inclusive, fair and just new world order. They added, for long the world used divisive terms like the first world and the third world, but Vasudhaiva Kutumbakam is an inclusive idea whose time has come.

Stating that India is the one country which is looked by the world as the only trustworthy nation, spiritual sovereign senior Jain monk Yugbhusan Suri Maharajsaheb said, "India ought to step up and declare the idea of 'one world' to make this planet a safe and secure place."

He further added, "The time has come for India and its active leadership to realise its soft power, derived from its rich religious, traditional and cultural history, and the way it has been with other nations of the world."

A compendium titled 'Arya Dharmanusaari Paramarsh — A blueprint for future Global Order' based on Vasudhaiva Kutumbakam (envisaged by Maharajsaheb) and a joint declaration titled 'Vasudhaiva Kutumbakam Ki Oar — 2.0 and Manilaxmi Tirth Declaration' were shared with Prime Minister Narendra Modi and external affairs minister S Jaishankar.



The document has 12 pivotal ethics, derived from this philosophy including guarantee of security (that of basic necessities), of health and education of choice, free growth and development, and equal access to common resources.

“Security for all, along with just and equitable economic order, is the biggest challenge in achieving Vasudhaiva Kutumbakam. India has 3.5% share of the land resource. Before British rule, we had a global GDP of 33%. The kind of growth this population has achieved is unimaginable. These people are what make up India. For long, we were told that our large population would be a burden and this has been our biggest asset. Our people have the skill, thought and aspiration to move forward,” said Maharaj saheb.

Former director of Intelligence Bureau Rajiv Jain said that for long the lexicon of diplomacy had been based on western language. “Vasudhaiva Kutumbakam is not just a utopian idea. It is possible to achieve this and we need to get more diplomats on board to understand this concept, realise its potency and implement it.” The conclave was held in Mumbai by Jyot in partnership with think tanks Vivekanand International Foundation, India Foundation and Gitarth Ganga.

Link:

<https://timesofindia.indiatimes.com/city/mumbai/at-meet-to-discuss-future-of-western-world-p-analists-vouch-for-one-world/articleshow/104568661.cms>



THE ECONOMIC TIMES | News

Multi-polar world gives opportunity to re-start nuclear disarmament discussion: Ex-Deputy NSA Arvind Gupta

PTI • Last Updated: Oct 20, 2023, 12:46:04 PM IST

Former Deputy National Security Advisor Arvind Gupta has said that a multi-polar world has presented a fresh opportunity to re-energise the hesitant discussion on complete nuclear disarmament. Addressing a conclave at the Manilaxmi Temple in Anand in Gujarat, Gupta said re-energising the debate on complete nuclear disarmament will be the first step towards global security on the path of creating a global order based on 'Vasudhaiva Kutumbakam'.

The conclave, on the theme 'Vasudhaiva Kutumbakam', was hosted by a Mumbai-based NGO Jot in collaboration with the Vivekananda International Foundation and the India Foundation with Gitarth Ganga as a research partner from October 18 to 19.

Participants at the conclave included politicians, bureaucrats and diplomats, and they explored ways and means of practically implementing the philosophy of 'Vasudhaiva Kutumbakam' to shape the emerging global order.

Director, India Foundation, Alok Bansal, said that as the world moved towards multilateralism or global structure based on Vasudhaiva Kutumbakam, every nation was bound to lose some sovereignty.

On disarmament of weapons of mass destruction, he said that a centralised system would be needed to eliminate them. "To this end, it is imperative to instill confidence and build relations among countries, which India is fostering," Bansal said.

Link:

<https://economictimes.indiatimes.com/news/india/multi-polar-world-gives-opportunity-to-re-start-nuclear-disarmament-discussion-ex-deputy-nsa-arvind-gupta/articleshow/104576019.cms>



ThePrint

Multi-polar world gives opportunity to re-start nuclear disarmament discussion: Ex-Deputy NSA

PTI 20 October, 2023 12:45 pm IST

New Delhi, Oct 20 (PTI) Former Deputy National Security Advisor Arvind Gupta has said that a multi-polar world has presented a fresh opportunity to re-energise the hesitant discussion on complete nuclear disarmament.

Addressing a conclave at the Manilaxmi Temple in Anand in Gujarat, Gupta said re-energising the debate on complete nuclear disarmament will be the first step towards global security on the path of creating a global order based on 'Vasudhaiva Kutumbakam'.

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Link:

<https://theprint.in/india/multi-polar-world-gives-opportunity-to-re-start-nuclear-disarmament-discussion-ex-deputy-nsa/1811808/>

**THEWEEK**MAGAZINE 

Multi-polar world gives opportunity to re-start nuclear disarmament discussion Ex-Deputy NSA

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Link:

<https://www.theweek.in/wire-updates/national/2023/10/20/des8-conclave-disarmament.html>



BW BUSINESSWORLD

December 13, 2023



A Just And Democratic New World Order? Vasudhaiva Kutumbakam Can Achieve It, Says Former IB Chief Rajiv Jain

He was talking at a two-day conclave in Gujarat on "Future of the Western World and Global South" organised by Jyot Foundation with Vivekananda International Foundation and India Foundation

In times of war such as the world has been witnessing for the past several months now and the one which threatens to spread like an inferno, Bharat is attempting to put its ancient concept of One World One Family on the global stage. Rajiv Jain, the former director of the country's Intelligence Bureau is of the view that although the world has followed the lexicon of diplomacy based on the ideas of the West for a long time now, India's idea of Vasudhaiva Kutumbakam can bring back the world peace and save it from the vagaries of war.

"Vasudhaiva Kutumbakam is not a utopian idea. It is possible to achieve this objective once more diplomats are made to understand the concept, its potency and the ways to implement it," he said. Jain was talking at a two-day conclave in Gujarat on "Future of the Western World and Global South" organised by the Jyot Foundation along with India's leading think tank's Vivekananda International Foundation, India Foundation and Gitarth Ganga. Vasudhaiva Kutumbakam was also a theme for the G20 that was hosted by India this year.

The think tanks have drawn up an agenda on taking the idea of Vasudhaiva Kutumbakam global at a time when the world is plagued with small wars like the one we see happening between Israel and the Palestinians and Russia.

Vasudhaiva Kutumbakam is a concept found in India's ancient Sanskrit cultural, political and also religious texts such as the Upanishads and Agamas. It simply means the "World Is One Family," an idea that should be more relevant today as it emphasizes a global perspective to prioritise



collective well-being over individual or family interests.

At the conclave, the experts deliberated on the tenets of one unified world and discussed how Vasudhaiva Kutumbakam can contribute to the evolution of an inclusive, fair and just new World order.

"The new world order is evolving from a western-dominated post-World War 2 structure to a multipolar world order and for long the world had used divisive terms like first world and third world. But Vasudhaiva Kutumbakam is an inclusive idea, whose time had come, said Yugbhusan Suriji, a Jain Acharya and the brainchild behind the conclave and Jyot Foundation.

In the view of Yugbhusan Suriji, India was the only country that was looked upon with trust when it came to blowing the bugle of peace. "India ought to step up and declare to the world as to how the idea of Vasudhaiva Kutumbakam can make this planet more safe and secure.

"There is an environment of trust deficit. None of the world's past and present superpower countries have been able to fill the gaps. Time has come for India and its active leadership to realise the country's soft power, which is derived from its rich religious texts, tradition, culture and history and especially the way it behaved with other nations of the world," Acharya Yugbhusan Suriji said.

A compendium titled – Arya Dharmanusaari Paramarsh - A blueprint for future Global Order based on Vasudhaiva Kutumbakam (envisaged by Acharya Yugbhusan Suriji) and Joint Declaration titled "Vasudhaiva Kutumbakam Ki Oar – 2.0 and Manilaxmi Tirth Declaration" was shared with PM Narendra Modi and External Affairs Minister S Jaishankar.

The document talks about 12 pivotal ethics and ideas that include guarantees to security, basic necessities, health and education of choice, free growth and development and equal access to common resources among others.

"Security for all and a Just and Equitable Economic Order are the biggest challenges that have to be tackled and streamlined to move towards Vasudhaiva Kutumbakam. India has a 3.5 per cent share in the global land resources. Before British rule, we had a global GDP share of 33 per cent. The kind of growth India had achieved (with its ancient belief in Vasudhaiva Kutumbakam and without wars) is unimaginable. It is the idea of growth without wars and prioritising peace is what makes India, Acharya Yugbhusan Suriji said.

Link:

<https://www.businessworld.in/article/A-Just-And-Democratic-New-World-Order-Vasudhaiva-Kutumbakam-Can-Achieve-It-Says-Former-IB-Chief-Rajiv-Jain/02-11-2023-497258/>



The Indian **EXPRESS**

JOURNALISM OF COURAGE

2-DAY MANILAXMI TIRTH CONCLAVE CONCLUDES

EXPRESS NEWS SERVICE

VADODARA, OCTOBER 19

The concluding session of the second edition of the two-day conclave themed 'Vasudhaiva Kutumbakam Ki Oar 2.0', focusing on 'the Future of the West and Global South' was held Thursday. The conclave was held by Jyot foundation of the Manilaxmi temple complex in collaboration with Vivekananda International Foundation and India Foundation, near Manej in Anand district.

"The philosophy of Vasudhaiva Kutumbakam is an ancient tenet deeply rooted in Indian traditions. A unified world is the bedrock for transforming the world into one family; without this a world order cannot truly embody freedom, fairness and justice," said spiritual head Jainacharya Yugbhusan Suri.

Link: <https://www.readwhere.com/read/c/73751336>



IMPRESSIONS OF THE CONCLAVE

“ The discussion was clear due to guruji's note. We could understand the concept of Vasudhaiva Kutumbakam in an improved manner. We can make 'Vasudhaiva Kutumbakam' a part of the academic circle as a social theory, and this conclave was helpful in doing so.”



SHRI. ARVIND GUPTA

DIRECTOR, VIVEKANANDA INTERNATIONAL FOUNDATION (VIF), FORMER DEPUTY NATIONAL SECURITY ADVISER AND SECRETARY, NATIONAL SECURITY COUNCIL, GOVT. OF INDIA

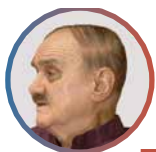
“ India has that soft power to educate the world and that will enable us to have tremendous influence over the world. This conclave actually tells us the concept of Vasudhaiva Kutumbakam and how we need to move forward, and the significant part is, it has rightly highlighted that there can be no lasting peace till the time the global community as a whole accepts the concept of Vasudhaiva Kutumbakam because everybody has to believe that the world is one family.”

CAPT. ALOK BANSAL

DIRECTOR, INDIA FOUNDATION



“ Guruji is deeply rooted into Indian traditions. That's an amazing quality, specially for a person who has forsaken the comforts of the world, but still, to remain connected with not only international politics but also the lives of ordinary people...that's commendable.”



LT. GEN. R. K. SAWHNEY

PVSM, AVSM, RETD. DEPUTY CHIEF OF THE ARMY STAFF, CENTRE HEAD AND SENIOR FELLOW, NATIONAL SECURITY AND STRATEGIC STUDIES AND INTERNAL SECURITY STUDIES, VIF

“ As per today's discussion on Vasudhaiva Kutumbakam and it's implementation, I think it's a great initiative. Slowly, the thought process will come to light, discussion about it will soon be widespread. and we'll be able to give it a world wide impetus, which is very much necessary. In this era of so much pain in the world, I think it's hatsoff to what's been done.”

LT. GEN. RAKESH SHARMA

EX ADJUTANT GENERAL AND GOC LADAKH, DISTINGUISHED FELLOW VIF AND CLAWS, STRATEGIC ANALYST





“It is a good thought that the Indian family system is being looked at as a model for the world to look after itself in these troubled times. Guruji, being the main force behind the conclave, did a wonderful job of laying out certain directives or guidelines available in our scriptures, which the world would do well if they understand them.”



VICE ADMIRAL BISWAJIT DASGUPTA

PVSM, AVSM, YSM, VSM COMMANDER-IN-CHIEF, EASTERN NAVY COMMAND, INDIAN NAVY

“The perspective and the thoughts of Guruji in creating a better world caught my eyes. On various aspects of governance and running of the world, he has in-depth knowledge and studies, and without this, one cannot come up with such solutions, and he's come out with several pragmatic solutions for the ills of the world today.”

AIR CMDR. RANJAN MUKHERJEE

VSM IINDIAN AIR FORCE, STATE COMMISSIONER FOR PWD, NCT OF DELHI



“The most fundamental issue is that hitherto, we used Western philosophical concepts to articulate our policies, domestic policies or international policies, despite the fact that our own philosophical, religious, and traditional heritage is so rich. So, Vasudhaiva Kutumbakam is one of the concepts which is there in our heritage, and we need to bring it into that lexicon, and it's not just a word, there is a philosophy behind it.”



SHRI. RAJIV JAIN

FORMER DIRECTOR, INTELLIGENCE BUREAU

“The alternative, the concept which the Hon'ble Prime Minister has put in place and India has to offer to the world, is Vasudhaiva Kutumbakam. And so, the more these destabilising factors get amplified, accentuated, the more the world would be looking at Vasudhaiva Kutumbakam as an alternative, as a solution, so it'll grow.”

SHRI. ANSHUMAN TRIPATHI

MEMBER, NATIONAL SECURITY ADVISORY BOARD





“The very idea that a Spiritual Sovereign is organising a conclave on foreign policy and international security, that itself is something very exciting. And I saw the observation today, and I could go through some of his tweets which were very prophetic. He spoke about the Ukraine–Russia war 8 months before the war.”



DR. ABHINAV PANDYA

FOUNDER AND CEO, USANAS FOUNDATION, GEOPOLITICAL ANALYST, AND AUTHOR

“I think what is new is that Guruji is the Spiritual leader who has expressed most clearly in modern language the necessity to subordinate all policies that have to be adopted for the next world order, from the shastras, from the traditions.”

SHRI. CÔME CARPENTIER DE GOURDON

CONVENER, EDITORIAL BOARD, WORLD AFFAIRS JOURNAL



“One earth, one family emphasises the idea of global unity but rooted in shared spiritual values. I think this is a very big chance and narrative. Sahebji foresaw and predicted it before the G20 summit.”



SHRI. JAXAY SHAH

CHAIRMAN, QUALITY COUNCIL OF INDIA, EX-PRESIDENT, CREDAI,
AND CHAIRMAN AND MANAGING DIRECTOR, SAVVY GROUP

“The Western philosophy is I, Me, Myself but our philosophy is Us, We, Together. And this is the prime example of what can happen today when the world comes together in the mindset of ‘Maitri’ where good leadership, strong leadership can play a very important role. To make the youth involved in the finest way, we require a guruji such as Yugbhushansuriji who can explain modern concepts in light of traditional wisdom. Marrying traditional wisdom with modern concepts is what is required to achieve Vasudhaiva Kutumbakam.”

SHRI. SIDDHARTH SHAH

CO-FOUNDER AND CEO, PHARMEASY





“Excellent, its just not a conclave, its a journey of spirituality. It’s just not managing the theory of Vasudhaiva Kutumbakam, but it’s moreover the journey of spirituality.”



DR. ANITA JAIN

DIRECTOR, USANAS FOUNDATION

“ I was apprehensive about how one will bring everyone under one roof, but the solutions, the suggestions, and the path shown by Maharaj Sahebji is quite insightful, and we can see there is a lot of hard work. The solutions are workable, and I think it is possible.”

SHRI. ANKIT ZAVERI

DIAMOND MERCHANT



“ The conclave that I attended was very good and topical. The discussions regarding the things happening around the world happened in a very simple manner. There were many experts and knowledgeable people. Guruji being the ocean of knowledge. He is very soft spoken. Every word and sentence of Guruji is a fact and with proof which is quite intriguing. Overall, I had a wonderful experience.”



SHRI. ARVIND JHA

RETD. PCCF, MAHARASHTRA

“ Sahebji's name ‘Yugbhushan’ defines "Aa yug na abhushan che aa (Jewel of this Era)" as he possesses a wealth of knowledge and the world needs to pay attention to him. For peace, the world must adhere to the teachings of religion. I express my gratitude to all the top authorities like India Foundation, Jyot, Gitarth Ganga who contributed to this conclave. Let us hope the world draws its attention towards this. The focus is on Ahinsa, Anekanta, and Aparigrah, which can be implemented through the knowledge house. In the future, Jyot has the potential to establish a significant precedent. ”

SHRI. ATUL SHAH

CHARTERED ACCOUNTANT





“The conclave was unbelievable, it was incredible. Before going inside, one would think that it would be a simple seminar on Vasudhaiva Kutumbakam. The idea or concept of joint family versus nuclear family was quite fabulous.”



SHRI. BHASKAR SHAH

PRACTICING CARDIOLOGIST, JUPITER HOSPITAL, MUMBAI

“Gurudev's idea of Vasudhaiva Kutumbakum is excellent. Focussing on doing good things, using resources wisely, and striving for excellence, if we follow these simple ideas, we can navigate challenges.”

DR. BIPIN DOSHI

PHYSICIAN AND FACULTY IN JAIN STUDIES, MUMBAI UNIVERSITY AND SUMANDEEP UNIVERSITY (BARODA)



“Wonderful and nice initiative by Jain monk His Holiness Shri Yugbhushansuri Maharaj Saheb. Generally, Jain monks are famous for leaving behind everything, but even after leaving everything, if you think of the benefit of all, you provide guidance where world requires, this is the best concept.”



SHRI. BRIJAL SHAH

JOURNALIST

“Yugbhushansuri Maharaj Saheb is an incredibly intelligent Maharaj Saheb with a profound understanding of scriptures, particularly in Jainism, and has extensive knowledge about other religions. His discussion today on ‘Vasudaiva Kutumbakam’ has made a profound impact, especially in a world torn by conflict and current challenges.”

MS. CHINMAY HIMANI

CLIMATE CHANGE CONSULTANT





“ I enjoyed it. I have to admit that the wide range of topics covered met my expectations, especially in the realms of spirituality and vocabulary expansion (thesaurism). ”



SHRI. DARSHAN GAJJAR

RESEARCH ANALYST, GEOSTRATA — AN INDEPENDENT YOUTH-LED THINK TANK

“ Conclaves like these are really important when it comes to setting narratives on a global platform. While India is taking a stage on the global front, we should start with sharing our spiritual values as well. The reason is that we have lost a lot of treasure when it comes to knowledge, and we should discover that in order to build the future.”

SHRI. DEVANSH SHAH

POLICY CONSULTANT TO THE HON'BLE MINISTER OF STATE OF COMMUNICATIONS, GOVT OF INDIA,
Y20 TRACK CHAIR, FUTURE OF WORK



“ It was a one-of-a-kind experience, very mesmerising. Having one of our spiritual leaders think of topics apart from religion, which has a global impact, and talk about bringing harmony and equality in every aspect of life, this really touched me. I feel lucky to be in the guidance and aura of His Holiness.”



SHRIMATI DHRUTI MEHTA

CORPORATE LAWYER, MUMBAI

“ The concept of the joint family system was the key takeaway because it is something which is taken for granted especially in our community, but now, you really know what impact it has, that is something that I want to double click on and believe in what impact it has.”

SHRI. HARDIK DEDHIA

CO-FOUNDER, PHARMEASY





“ Whole conclave was very nice. The concept of Vasudhaiva Kutumbakam on which Guruji is working is very important today and also for the youth, as the joint family tradition is converted into nuclear family due to media. It is our duty to create awareness among the youth and encourage Vasudhaiva Kutumbakam.”



SHRI. HIREN GUPTA
BUSINESSMAN

“ It was a unique conclave because everyone on the panel was selflessly thinking for the world's betterment. The discussion was in-depth and practical. This will mark the beginning of the world's transformation. And it will happen because there is power in truth and the scriptural principles, will have an effect. To implement this one requires the knowledge of scriptures and the modern world problems, and Sahebji is one of the unique personalities who can be the connecting link between these two realms.”

SHRI. ASHISH GOLCHA
MEMBER, ADHYATMA PARIVAR



“ We are all one family. There should be no boundaries in terms of bonding among humans, and also among animals and plants.”



SHRI. KETAN PATEL
CO-FOUNDER, LEO9 STUDIO

“ The theme was excellent for ensuring global peace, and it is a very good thinking process started under the auspicious guidance of Guruji. I am really proud that a Jainacharya is speaking on a subject beyond Jainism as an extension of whatever is good for all living beings.”

SHRI. KISHOR HEMANI
CHARTERED ACCOUNTANT





“The goal and vision I witnessed in this exhibition center around the transition from multiple orders to a unipolar world, then to a bipolar structure, to where the society is leading, the concept of Vasudhaiva Kutumbakam emerges as a compelling solution for attaining peace, unity, happiness, and harmony.”



SHRI. KUSHAL BHANSALI
VICE PRESIDENT, JITO APEX

“Guruji has a lot of ideas, and he is a power house of knowledge; this is very true. What he is doing about the books—reclaiming, documenting, preserving and further the translation—which is still going on, and this is being done since last 30 years, which I was not aware of. This is fantastic work.”

SHRI. MAHESHKUMAR P SHAH
DG CORPOATE AFFAIRS, GOVERNMENT OF INDIA



“One takeaway was about oneness. Whether it's life or family, its not about winning. It's about growing and connecting with people amidst all possible similarities and differences and moving forward and making sure that people around you are also moving at the same pace and same space.”



SHRI. NILAY SHAH
FOUNDER AND BUSINESS AUTOMATION ARCHITECT, 39IIFS

“I thoroughly enjoyed it. There were a couple of aspects that particularly stood out for me. Firstly, I appreciated the inclusive approach that was taken. The content encompassed a wide range of global aspects, from Indian politics and economics to spiritual facets.”

SHRIMATI NIYATI
CHARTERED ACCOUNTANT AND QUALIFIED-LICENSED, USCPA





“I had a wonderful time being here, and I sincerely hope that Sahebji's vision will flourish and be shared by everyone who attended this session. My only wish is that the next generation will embrace this vision and carry it forward.”



SHRI. NOVEL GOMES
FOUNDER, DIGITAL META WORKS

“I am very astonished and happy to be a part of this conclave because such a conclave, which talks about unity and sovereignty especially at the international level, is really needed.”

SHRI. PANKAJ BAFNA

PRACTISING LAWYER, BOMBAY HIGH COURT, SPECIAL PUBLIC PROSECUTOR, CYBER CRIME AND FACULTY TRAINER
- CYBER CRIME INVESTIGATIONS, MAHARASHTRA, GOA, TELANGANA, AND JAMMU KASHMIR POLICE



“Amazing concept, very beautifully designed, very well worked out. There are a lot of aspects that we were aware of but what we felt now was the actual insight and urge to continue with that and take it as the purpose of our life.”



SHRIMATI PINKY BHANSALI
ADVOCATE, BOMBAY HIGH COURT

“The exhibition and the volunteers were very good. Volunteers explained everything beautifully pointwise. The viewers gained knowledge and were listening with interest.”

SHRI. PRAKASH SHAH

SR. MANAGER, CHARTERED ACCOUNTANCY FIRM AND LIC AGENT



“I liked the exhibition, especially the shastra paath (scriptural references). The way things were expressed in a dharmic and spiritual manner was very unique.”



SHRI. PUKHRAJ SINGHVI
IRS, ASSISTANT COMMISSIONER CENTRAL GST, MUMBAI SOUTH



“ Self-development, coupled with the development of others along with the concept of Vasudhaiva Kutumbakam under the visionary guidance of Shri Yugbhushansuri, represents a remarkable concept. The event organised with this vision promises to uplift the spirits of our citizens, and its positive impact will resonate across the world, fostering global prosperity.”



SHRIMATI PRATIBHA JAIN

MAYOR, AHMEDABAD

“ Gitarth Ganga is doing very good work. They are doing a lot of research, and they are obviously supporting the entire work of Guruji and his team. I think you are all working together, so it's all for global good.”

SHRIMATI PURNIMA GUPTA

FMR. ECONOMIC ADVISER, GOVERNMENT OF INDIA



“The issues which were discussed today are so important in society as to 'how and where our world is heading' and 'how India is going to play a major part in times to come'. Guruji has knowledge about each and everything. His views are very enlightening and to the point about all sectors, all streams. He answers questions with so much wisdom. It's not easy to find such deep-rooted views. All of us are very lucky and grateful to listen to him.”



SHRI. RAJ SARAF

ADVOCATE, BOMBAY HIGH COURT AND GENERAL SECRETARY OF BJYM, SOUTH MUMBAI

“How the concept began from grassroots like living in a joint family and the values that we have in a joint family to be taken on the global and national level. The relation between the concept and the reality at the global stage was something really insightful.”

SHRI. RAVI SHAH

PARTNER, CYRIL AMARCHAND MANGALDAS





“ It was a blessing and a privilege for me to hear the teachings of Yugbhushansuruji. The depth of his knowledge was very inspiring for me because our Acharyas very rarely speak about social, political, regional, geo-political affairs. Jainacharya spoke with such authority, such depth that it was all inspiring.”



SHRI. RAHUL EASWAR

KERALA YOUTH ICON AND SABARIMALA ACTIVIST

“ I would like to say that all Indians and all the people on earth should join this idea of Vasudhaiva Kutumbakam and should contribute with body, heart, and money and should practise this in the real world. ”

SHRI. RAJU MOHANLAL THAKKAR

WALKMAN OF INDIA



“What Guruji said on Vasudhaiva Kutumbakam and the theme of the exhibition, to highlight and take forward India's culture and the world problems will be solved by this pattern only. This point was very well established in this conclave. We will get good results in the days to come.”



SHRI. SUNIL MEHTA

AKHIL BHARATIYA SAH BAUDHIK PRAMUKH, RSS

“ I am going back enriched, inspired and also as a fan and devotee of Sahebji... Each of the letters written by Sahebji and the research done by him - the depth and breadth is intense. I wish to derive strength, latitude and long term development. Every sentence that Sahebji had written is a separate project. He is the only spiritual guru who has spoken on these subjects with such breadth and depth and called out the soft terrorism approach of Western state actors as well as non-state actors. He is perhaps the first spiritual leader who has unveiled how much power Christianity has at the global as well as local stage.”

SHRI. RAGHAVAN

SUPREME COURT ADVOCATE





“ Not only people from elite cities but even villages should know about this because it involves unification of entire humanity. The system of Hindu joint family, scriptures, literature, etc. needs to be evolved and taken to international level so as to show how rich our heritage and culture is!”



SHRI. RAVINDRA ADSURE
SUPREME COURT LAWYER

“ I have a strong desire to participate in the upcoming conclave. For the longest time, I believed that strength and security stem from a defence-oriented background, that power is a prerequisite for peace. However, after attending today's meeting, my perspective has undergone a significant shift. I now realise that peaceful coexistence can indeed ensure survival. Even without overt displays of power, there is potential for peaceful and secure living.”

COLONEL SANJAY MORE
RETD. COLONEL, INDIAN ARMY



“ I've attended numerous conferences in the past, including ones organised by the United Nations, but after the first session from 7 am to 9:30 am, I couldn't help but discuss the key takeaways with my husband. I told him that this event provided something truly unique, a perspective I had been missing at other conferences such as the United Nations. I want to express my gratitude for the opportunity to be here today; it's a privilege I deeply appreciate.”



DR. SEEMA TARAL GALA
PHD, JAIN PHILOSOPHY AND VAPI MUNICIPAL COUNCILLOR, BJP

“ The conclave was extraordinary. Vasudhaiva Kutumbakam is related to family. but here it showcased a completely different aspect and new perspective. ”

SHRI. YOGENDRA RAJGOR
PRACTISING ADVOCATE, BOMBAY HIGH COURT AND PARTNER IN A LAW FIRM





“ I am Jain by religion, but I have never seen any spiritual guru going so much into depth. He clarified it so beautifully that it's not just for the soul or spiritual thing that he is doing it but it's more for a just world order where he is trying to bring significance to things which people have never focussed on. He clarified that it is not for his attainment but it is for our good, for Jainism, and for humanity, which is wonderful. ”



SHRI. TEJAS SANGHVI
FINANCE CONSULTANT

“ Sahebji's vision, 'Vasudaiva Kutumbakam', essentially translates to 'Savi Jeev Karu Shaasan Rasi'. This vision is rooted in the teachings of our Tirthankars and should indeed be our vision. We must begin with implementing it within our own families and then progressively extending to encompass the entire nation and world.”

SHRI. VIRAL JHAVERI
CHARTERED ACCOUNTANT



Scan to listen to
the impressions
of the conclave





Vivekananda
International
Foundation



ROAD AHEAD AND POST-CONCLAVE ENDEAVOURS



THE ROAD AHEAD



Concluding now that the world order based on the philosophy of Vasudhaiva Kutumbakam is the only option for world peace and justice, the road ahead is to walk the talk. For policymakers, the road ahead is to uplift their narrative of Vasudhaiva Kutumbakam as a probable and convincing solution to global problems and present it as a strong philosophy for the next world order. They will have to first strive to converge and amplify the voice of the Global South by making them concur on this philosophy. Once the Global South is converged, the rest—mainly the West—may be converged by inviting them to be a part of a collective leadership comprising the poles of the multipolar world order. They should be made to recognise the shifting trends, direction of the transition of the world order, convergences of the Global South, the looming threats and treasures of Vasudhaiva Kutumbakam with its blueprint of solutions. Ideas can be drawn from the "Paramarsh"—a blueprint for the next world order based on Vasudhaiva Kutumbakam—as envisaged by His Holiness.

Jyot and other partner organisations, as resolved in the joint declaration after the conclave, are all committed to aiding the states and deliberating with states for crafting policies based on Vasudhaiva Kutumbakam. In this direction, Jyot has already started an outreach mission to propagate the ideas of Vasudhaiva Kutumbakam to various countries. Till date, Jyot has been invited by embassies of different countries. The Jyot team members have visited and deliberated with officials in their embassies regarding the concept as envisaged by His Holiness.



On their part, VIF has reached out to 30+ top union ministers, politicians, bureaucrats and policymakers. They have even endorsed this concept to the UN by presenting it to the UNGA president.

At this point, Jyot envisages many opportunities to work in this direction. In the past half century, many issues were buried, which can now be unearthed and allowed to reach their logical ends, thereby leading to justice and fairness. The time is ripe to work on these potential issues. A few of them are as follows:

- 1) UNSC reform
- 2) A just global currency
- 3) Disarmament of weapons of mass destruction
- 4) Global institutions/platforms that provide a voice to all religions
- 5) True democratic order in multilateral institutions
- 6) Set up a just and fair system of resource allocation. The scenario of a few draining maximum global resources (which are within and of ownership of other countries) must be immediately stopped.

These issues, if resolved, would go on to be building blocks in a free and just order based on the philosophy of Vasudhaiva Kutumbakam.

(Note: As a guideline, the Paramarsh includes a list of 12 guarantees that the global community can provide to each nation and action points for each guarantee.)



POST-CONCLAVE ENDEAVOURS

Jyot received overwhelming support and positive feedback for the second conclave. Thereafter, the organisation decided to take the conclave’s ideas to the next level. Following the current Indian foreign policy, Jyot approached and was invited by the embassies of Global South countries to discuss the need to align their policies with Vasudhaiva Kutumbakam. The organisation believes that if Vasudhaiva Kutumbakam becomes the foundational philosophy for the next world order, it will be an exalted service to humanity.



Jyot Trustee Himanshu Shah and member Marmik Shah are welcomed by H. E. Counsellor Kim Kwang Woo of South Korea.



**EMBASSY OF THE
REPUBLIC OF KOREA**
10 NOVEMBER 2023

Commemorating the Korean embassy’s 50th year of diplomatic ties with India, a brief introduction about India–South Korea relations laid the foundation for the discussion. Korea on the Move is an initiative that explores possible avenues wherein India and South Korea can collaborate. The counsellor provided enriching insights about the potential of conclaves like the one by Jyot on Vasudhaiva Kutumbakam, especially during events like Vibrant Gujarat. He stated his willingness to meet **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri** and discuss the points raised in the compendium.



H. E. Secretary Kharlo Mario Quiñónez Quiñónez discusses global challenges with Jyot Trustee Himanshu Shah and member Marmik Shah.



EMBASSY OF MEXICO
10 NOVEMBER 2023

The conversation began with a brief explanation of Jainism and its followers. The secretary questioned the Jyot members about Jainism’s perspective on other religions, to which they explained that like the 12 guiding principles highlighted in the compendium, they believed that religion is an individual’s personal choice. Furthermore, on the world stage, all groups and communities should be given proportionate representation such that a few do not overpower the rest. He said he looked forward to analysing the material shared and conveying his opinions about the same.



H. E. Consulate General of Comoros K L Ganju welcomes Jyot Trustee Himanshu Shah and members Kinjal Shah, and Digant Shah.



COMOROS CONSULATE 22 NOVEMBER 2023

After talking about contemporary world challenges, the consulate general appreciated Jyot's efforts to convey their thoughts and solutions to different embassies. He shared that he had previously addressed a program on geopolitics under a Jain monk and spoken to an audience at Jain University. Furthermore, he was highly impressed by **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri's** thought leadership.



Himanshu Shah, Kinjal Shah, and Digant Shah met H. E. Ambassador Dr. Godfrey at the Embassy of Zimbabwe.



EMBASSY OF ZIMBABWE 22 NOVEMBER 2023

Beginning with a brief introduction of **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri**, Gitarth Ganga, Vivekananda International Foundation, and India Foundation, the Jyot members explained the joint declaration and today's world problems. In agreement, the ambassador explained how African countries have suffered interference in internal religious matters due to Western colonisation. He conveyed his willingness to discuss the compendium and meet **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri**. He also extended an invitation to Jyot to visit Zimbabwe for the next meeting.



H. E. Ambassador Dr. Shankar P Sharma warmly receives the compendium from Jyot Trustee Mukesh Doshi and Jyot members Marmik Shah and Rishabh Bagadia.



EMBASSY OF NEPAL 24 NOVEMBER 2023

The discussion conveyed mutual agreement, wherein the Ambassador mentioned that as part of a planning commission, he has facilitated policy decisions following the principles of Vasudhaiva Kutumbakam in Nepal. Implementing this philosophy on the global scale is a long-term goal, but the ambassador stated that India is respected and heard on the world stage.



Jyot Trustee Mukesh Doshi and Jyot members Marmik Shah and Rishabh Bagadia meet H. E. Iraqi Charge d'Affairs Oday Hatim Mohammed.



EMBASSY OF THE REPUBLIC OF IRAQ

24 NOVEMBER 2023

The conversation began with the counsellor appreciating India and its culture. Eager to understand the practical application of the concept of Vasudhaiva Kutumbakam, he was open to the idea of further dialogue. The discussion highlighted that Western values must not be imposed on all countries and their local customs must be given due consideration. Relating to **His Holiness Spiritual Sovereign Jainacharya Yugbushansuri** and the lifestyle of Jain monks, he explained that some Muslim sects walk barefoot for several kilometres to visit their holy shrines.



Jyot Trustee Mukesh Doshi and Jyot members Marmik Shah and Rishabh Bagadia present the compendium to H. E. High Commissioner Kamlesh S. Prakash.



HIGH COMMISSION OF THE REPUBLIC OF FIJI

24 NOVEMBER 2023

After a brief introduction of Jyot, Vivekananda International Foundation, and **His Holiness Spiritual Sovereign Jainacharya Yugbushansuri**, the conversation moved towards the pressing global challenges, including divisions based on race. The meeting ended on an optimistic note that there is scope for action to improve the global order.



Jyot Trustee Mukesh Doshi and Jyot members Marmik Shah and Rishabh Bagadia conclude the meeting with H. E. Mr. Tigran Grigoryan by presenting the compendium.



EMBASSY OF ARMENIA

24 NOVEMBER 2023

H. E. Political Counsellor Mr. Tigran Grigoryan, having studied theology, is well-versed with Indian religions, including Jainism. He found the joint declaration interesting and was eager to read it. He accepted and appreciated the points raised by the Jyot members regarding current world problems and potential ways forward. Proposing collaboration, he extended an invite to Jyot to participate in similar discussions conducted in Armenia.



Jyot members Kinjal Shah and Sumit Doshi present H. E. First Secretary Mr. Mahamed Najeel with the compendium.



HIGH COMMISSION OF THE REPUBLIC OF MALDIVES

1 DECEMBER 2023

Jyot members opened the conversation with H. E. First Secretary Mr. Mahamed Najeel by giving an introduction of His Holiness Spiritual Sovereign Jainacharya Yugbushansuri and Jyot's initiatives. After a discussion on the importance of India's joint family system as a solution to the world's problems, the First Secretary acknowledged the importance of the conclave on Vasudhaiva Kutumbakam ki Oar 2.0. He conveyed his interest in the topic and assured that he would review the materials presented to him.



H. E. Ambassador of Cuba Alijendro Simancas Marin welcomes Jyot members Sumit Doshi and Kinjal Shah and receives the compendium.



EMBASSY OF CUBA

1 DECEMBER 2023

The dialogue began with Jyot members giving an introduction of His Holiness Spiritual Sovereign Jainacharya Yugbushansuri and the conclave Vasudhaiva Kutumbakam ki Oar 2.0. The Ambassador quickly grasped the points raised in the joint declaration and highlighted Cuba's history of 50 years as a country standing up to Western hegemony and striving to be self-reliant. He appreciated Jyot's efforts and encouraged people-to-people connect with Cubans to further the shared goal of self-development.



Jyot members Kinjal Shah and Sumit Doshi present the compendium to H. E. First Secretary Kim Myong Chol.



EMBASSY OF DEMOCRATIC PEOPLE'S REPUBLIC OF KOREA

1 DECEMBER 2023

The discussion with First Secretary was one of mutual curiosity, wherein he asked about the founding of Jyot, its initiatives, and His Holiness Spiritual Sovereign Jainacharya Yugbushansuri's vision. The conversation delved into the Paramarsh shared by the Jyot team and the history of the West imposing its values on Eastern countries without due recognition to their native ideas. The discussion recognised that the current world order is



very insecure due to numerous global threats. The meeting concluded with an appreciation of Jyot's work and the potential for future deliberations on the topic.



Jyot members Kinjal Shah and Sumit Doshi meet with and present the compendium to H. E. Ambassador Dr. Ali Achoui.



OFFICE OF THE EMBASSY OF ALGERIA

1 DECEMBER 2023

A warm welcome by H. E. Algerian Ambassador Dr. Ali Achoui was followed by a discussion on the joint declaration that emerged from the conclave Vasudhaiva Kutumbakam ki Oar 2.0. Because the Ambassador was curious about Jainism, the Jyot team members explained some basic tenets and philosophies of Jainism, its emphasis on non-violence, and the zero carbon lifestyle of Jain monks. The conversation marked that the Mozambite culture of Algeria and Indian society emphasise the importance of the joint family system and values. Appreciative of Jyot's approach, perspectives, and initiatives, the Ambassador expressed his willingness to visit **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri**.



High Commissioner H. E. Mr. Haymandoyal Dillum, CSK receives the compendium from Jyot Trustee Himanshu Shah and Jyot member Priyanka Gada.



OFFICE OF THE HIGH COMMISSION OF MAURITIUS

8 DECEMBER 2023

After a brief introduction, the discussion on the joint declaration was met with immense curiosity from the High Commissioner. He explained that during the pandemic, India was the first country to provide them with vaccines. Mauritius later supplied the surplus vaccines to African nations, thereby symbolising Vasudhaiva Kutumbakam in practice. The G20 summit held by India was also a positive step in this direction, especially due to the inclusion of the African Union. The conversation also highlighted that climate change is a major challenge being faced by several countries. Appreciating Jyot's work, he stated his willingness to meet **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri**.



Jyot Trustee Himanshu Shah and members Kinjal Shah, and Priyanka Gada meet with and present the compendium to Israeli First Secretary H. E. Ms. Hagar Spiro-tal.



EMBASSY OF ISRAEL
8 DECEMBER 2023

Centred around the joint declaration and the challenges it addresses, the discussion was on the possible ways to achieve peace. She provided insights into the ongoing Israel–Palestine conflict. Furthermore, she cited the example of the India–Pakistan issue to suggest that consensus on contemporary world issues is difficult to achieve. The First Secretary was also intrigued by how spirituality can provide solutions to global challenges and welcomed the idea of meeting **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri**. She was keen to know more about Jyot’s activities and the detailed points raised in the compendium. Conveying her interest to collaborate, she encouraged the Jyot members to keep her updated on future events.

JAINACHARYA ON WORLD ORDER



ISRAEL-PALESTINE ACID TEST

The US has taken many diplomatic overtures and strategic steps towards the Israel-Palestine issue but to no major avail. Middle-Eastern peace is greatly dependent on this issue. Today this issue is burning and US will face an acid test in fulfilling their role of a global leader to mediate and broker peace between arch rivals of 70 years.

May 2021



ISRAEL-PALESTINE ACID TEST

Jainacharya cautioned months ago. Today it is on the path of coming true.

Oct 2023



BHARAT'S POSITION ON ISRAEL-PALESTINE

Bharat's position on the #Israel - #Palestine issue would be effective when:

1. Both sides of the conflict are considered victims. Without this basic consideration, a constructive solution would not be achieved and peace would remain unattainable.



BHARAT'S POSITION ON ISRAEL-PALESTINE

2. Since millennia, #Jews have continuously suffered #injustice. Even the #West oppressed them for centuries. Today, if they want to atone for their sins and compensate the Jews, apportioning a part of land from their vast lands (captured under the Discovery Doctrine) to Jews as their separate homeland would be real #justice that leads to #Peace.



BHARAT'S POSITION ON ISRAEL-PALESTINE

3. Alternatively, imposing Jews onto the #Arabs will never lead to #justice and #Peace for long. Rather, it would further complicate the matter. This position of #Bharat will truly be in line with its philosophy of #VasudhaivaKutumbakam and a way out for the #US to succeed in the #Israel #Palestine Acid Test.

Oct 2023



Jyot Trustee Himanshu Shah and member Priyanka Gada are welcomed by H. E. Political and Trade Counsellor Mr. Jared Ougut.



OFFICE OF THE HIGH COMMISSION OF KENYA
8 DECEMBER 2023

The Jyot team members initiated the discussion with an introduction of Jyot, the conclaves held by the organisation, and **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri**. On the changing world order, the counsellor stated that Kenya is on the right path. The discussion concluded on a positive note with the counsellor looking forward to delving into the points put forth in the compendium.



Jyot Trustees Himanshu Shah and Nishit S Zaveri discuss solutions to global problems with H. E. Counsellor Mr. Azamat Seidibaliyev of Kyrgyz.



EMBASSY OF THE KYRGYZ REPUBLIC
18 DECEMBER 2023

The engaging discussion focussed on the changing world order and the importance of Vasudhaiva Kutumbakam for global harmony. Jyot members also briefly touched upon the 12 guiding ethics and **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri's** mantra that our well-being is in the well-being of everyone. After the conversation, the counsellor conveyed his willingness to meet **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri**.



Jyot Trustees Himanshu Shah and Nishit S Zaveri present the compendium to H. E. High Commissioner Mr. Muzafar Shah Mustafa.



OFFICE OF THE HIGH COMMISSION OF MALAYSIA
18 DECEMBER 2023

A warm welcome by the commissioner was followed by his curiosity to know different aspects about Jainism, such as its principles and tenets, belief in reincarnation and karma, names of scriptures, and the lifestyle of Jain monks. Regarding the implementation of Vasudhaiva Kutumbakam and the 12 guiding principles, working with the Indian government as well due to the power and influence it wields was discussed.



H. E. Ambassador Mrs Bizunesh Meseret hosts Jyot Trustees Himanshu Shah and Nishit S Zaveri.



EMBASSY OF ETHIOPIA

18 DECEMBER 2023

The ambassador initiated the discussion appreciating India's success in the diamond industry and history of importing raw diamonds from African nations. Ethiopia is the only African country that was not colonised by Europe after they defeated Italy in a war in the 18th century. As a gateway to Africa due to its transport and connectivity, Ethiopia is crucial to the African Union. The ambassador acknowledged Jyot's efforts to meet with the member states and head of the African Union. She expressed her willingness to meet **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri** and assured conveying Jyot's ideas to the head of the Ethiopian mission to India and the head of the African Union.



Jyot members Marmik Shah and Rushabh Dharamshi present the compendium to H.E. Ambassador Alberto A Guani.



EMBASSY OF URUGUAY

16 JANUARY 2024

A brief introduction of **His Holiness Spiritual Sovereign Jainacharya Yugbhushansuri** and Jyot and its activities was followed by a conversation about pressing concerns of the current world order. The ambassador highlighted that the development of weapons of mass destruction should be stopped. Speaking on secularism, he explained how the concept differs among countries. Uruguay, despite being a Christian-majority nation, is not driven by religious beliefs. The detailed discussion ended on a positive note wherein the ambassador agreed with the 12 major points raised in the compendium.



VISITING MANILAXMI TIRTH

Set in the tranquillity of Manilaxmi Tirth, the panellists and speakers embraced the spirituality and peaceful aura of the temple complex. On the one hand, the speakers and audience engaged in invigorating discussions on the future of the Western world and Global South. On the other hand, they delved within their spiritual selves when praying at Manilaxmi Tirth and immersing themselves in its exquisite architecture, proximity to nature, and holy atmosphere. Here are some glimpses into their time at Manilaxmi Tirth.



