

## **Inspiring Role Models and Service-Oriented Initiatives**

Lists compiled by Stefan Pasti, Founder and Outreach Coordinator  
The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative  
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### Contact Information:

Stefan Pasti, Founder and Outreach Coordinator  
The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative  
P. O Box 163 Leesburg, VA 20178 (USA)  
[stefanpasti@ipcri.net](mailto:stefanpasti@ipcri.net) (703) 209-2093 [www.ipcri.net](http://www.ipcri.net)

## Introduction

There are many important initiatives which are critical to overcoming the challenges of our times, but which are not quite “coming through the mist as much as they should be”.

Arriving at the belief that a positive outcome is possible is an important step towards actually achieving a positive outcome, and a step which needs to be attended to with much care, to encourage practical and constructive public discourse. One way of attending to this step in our current circumstances would be to “... bring to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it”... or, in other words, increase our collective awareness of the significant numbers of people who are currently accumulating valuable experience and establishing constructive understandings relevant to overcoming the challenges of our times.

There are a number of core beliefs which have contributed to the development of The IPCR Initiative. Here are three examples:

- 1) As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives.
- 2) Even now, as you are reading this, truly inspiring contributions of genuine goodwill are being generated in a variety of ways—and in a variety of circumstances—by countless numbers of people in communities around the world.
- 3) There are countless numbers of ‘things people can do in the everyday circumstances of their lives’ which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.

**This document, “Inspiring Role Models and Service-Oriented Initiatives”**—considered together with the document “A Selection of Most Valuable Resources”, and the many other resources accessible at the IPCR website ([www.ipcri.net](http://www.ipcri.net))—provides evidence in support of the three above mentioned core beliefs of The IPCR Initiative... and this writer believes that such evidence is sufficient for the conclusion that “we have the resources necessary to overcome the challenges of our times”.

Note: This document is a collection of excerpts which includes

- 1) Excerpts from the section “We Have the Resources Necessary to Overcome the Challenges of Our Times” (from essay “Peacebuilding in its Most Compassionate Form”)..... 4
- 2) Section 12 “A List of 79 Inspiring Role Models” from the “The IPCR Workshop Primer”..... 6
- 3) Section 13 “A List of 76 Service-Oriented Initiatives” from the “The IPCR Workshop Primer”..... 23

**Additional Notes:**

1) For some of the inspiring role models listed here, this writer has included glimpses into their lives...statements they themselves have made, excerpts from books such people have written, excerpts from biographical information about them, etc. These “glimpses” are offered as examples of what this document could look like if similar contributions were received from people with comments to offer regarding inspiring role models.

The list of service-oriented initiatives could also contain useful information about the initiatives, and inspiring stories about the success of their efforts.

**People who wish to make contributions to this document are encouraged to visit the section of the IPCR website ([www.ipcri.net](http://www.ipcri.net)) titled “The IPCR Community Journal”.**

2) These lists of inspiring role models and service-oriented initiatives simply represent some of the people and initiatives this writer personally thinks of as especially inspiring, and as such represents only a small fraction of the many people or initiatives which might be recognized by the members of any particular faith community—or by residents of any diverse regional area. [Note: The inclusion of these people, and these initiatives, in the context of this proposal—and in the context of any material associated with The IPCR Initiative—does not suggest or imply any endorsement or support by these people—or by the initiatives-- for The IPCR Initiative.]

**Excerpts from the section “We Have the Resources Necessary to Overcome the Challenges of Our Times”** [from the essay “Peacebuilding in its Most Compassionate Form” (which is also by this writer, and which is also accessible through the IPCR website)]

And here—in the context of this essay “Peacebuilding in its Most Compassionate Form”—is a sample of evidence in support of the three above mentioned IPCR core beliefs:

a) A List of 105 Related Fields of Activity [which are in some way—or which are in many ways—related to the goals listed in The IPCR Mission Statement]

accountability indicators, alleviating hunger, alleviating poverty, alternative gifts, appropriate technology, barter networks, biodynamic agriculture, building civic skills, building community, car-free zones, character education, citizen participation, citizen peacebuilding, co-housing, community banks, community development, community economics, community gardens, community good news networks, community journals, community land trusts, community membership agreements, community revitalization, community revolving loans, community self-awareness, community service work, community supported agriculture, community supported manufacturing, community visioning initiatives, consensus decision making, cottage industries, creative commons, cultural diversity, development assistance, disease control, eco-classifieds, ecological architecture, ecological footprint analysis, ecological tipping points, economic conversion, edible schoolyards, emergency humanitarian aid, emergency medical assistance, energy conservation, energy descent pathways, energy farms, fair trade, faith-based educational institutions, faith mentoring, farmers markets, food co-ops, green living, green politics, green purchasing, green retrofitting, holistic health care, homesteading, identifying problems and solutions, inclusive decision-making processes, individual spiritual formation, inspiring role models, interfaith dialogue, interfaith peacebuilding, intergenerational projects, local community points of entry, local currency, locally based food processing, locally grown organic food, low impact transport systems, medical assistance, meditation, mentoring, neighborhood revitalization, non-profit human service organizations, non-violent conflict resolution, oil depletion protocol, peace studies programs, peak oil, permaculture, positive news, powerdown projects, preventative health care, questionnaire construction, recycling, relocalization, renewable resources, right livelihood, right livelihood employment listings, rural renaissance, socially engaged spirituality, socially responsible investing, solutions journalism, spiritual discipline, spiritual diversity, spiritual friendships, spiritually responsible investing, sustainable health care, vegetarian nutrition, village design, village industries, violence prevention, voluntary simplicity, water conservation, win-win conflict resolution, world population awareness, yoga, zero waste, etc.

c) “In the Greater Washington D.C. area (USA), there are

approximately 2,400 places of worship  
well over 1,200 non-profit human service organizations (with services ranging from food and clothing supplies for needy, homeless shelters, alcohol and drug abuse rehabilitation, healthcare, employment assistance, etc.)  
well over 1,000 civic associations and advisory neighborhood commissions  
over 1,000 public and private schools  
over 350 continuing care retirement communities, independent living retirement communities, assisted living/group homes, nursing care facilities and home health care agencies for elders

over 200 men's and women's service clubs  
over 125 fire departments and rescue squads  
over 50 hospitals  
over 50 central and district police stations  
over 50 universities, community colleges and theological seminaries  
over 30 boys and girls clubs  
a multitude of businesses large and small  
and many, many local, state, and federal government offices and agencies  
(from a database compiled in 1996 by this writer)

d) The cross country torch relay for the 1996 Summer Olympics in Atlanta, Georgia (USA) began April 27 in Los Angeles and ended July 19 in Atlanta. Of the approximately 10,000 torch-carriers, about 5,000 were "community heroes selected by local United Way panels based on nominating essays." Thirty-seven of the eighty-five torch-carriers in the Greater Washington D.C. area were "community heroes." A graphic—in the newspaper article referenced for this information—listed all thirty-seven "community heroes." (see the Washington Post on June 13, 1996) What follows are some of the brief descriptions, included in that graphic, of those "community heroes":

"who does volunteer work with the elderly"; "who is active in the Big Brother program in the District"; "who does volunteer work with AIDS patients and people infected with HIV"; "who does volunteer work at hospitals"; "who is active in literacy programs for children"; "who does a range of neighborhood volunteer work"; "who helps abandoned, orphaned and disabled children"; "who does volunteer work with children and elderly in poor neighborhoods"<sup>1</sup>

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### Notes and References

1. The brief descriptions of "community heroes"—and the information in the paragraph above these descriptions—are from an article titled "Blazing An Olympian Trail" by Paul Duggan in The District Weekly section of the Washington Post, on June 13, 1996. (The brief descriptions of "community heroes" are in a graphic titled "Olympic Torchbearers", see p. 2.) [This article can be accessed through most public library websites, using the "Washington Post" Archives provided in the "Research Tools" section, and searching for "Paul Duggan" on "June 13, 1996". Note: A valid library card would be needed to access such "Research Tools". (Confirmed October 14, 2007)]

## A List of 79 Inspiring Role Models

1) Mata Amritananda mayi (Amma) (1953-- )

For the past 30 years Amma has dedicated her life to the uplifting of suffering humanity through the simplest of gestures—an embrace. In this intimate manner Amma has blessed and consoled more than 21 million people throughout the world.

When someone asked Amma why she receives every person who comes to her in a loving embrace Amma replied, “If you ask the river ‘why do you flow?’ what can it say?”

(from the website of Mata Amritananda mayi, at [www.ammachi.org](http://www.ammachi.org))

2) St. Anthony (251-356)

3) St. Thomas Aquinas (1225-1274)

4) Dr. A.T. Ariaratne (1931-- )

Founder of the Sarvodaya Shramadana Movement in Sri Lanka

From the website of the Sarvodaya Shramadana Movement at [www.sarvodaya.org](http://www.sarvodaya.org)

a) Definitions

“Shramadana means ‘sharing work, knowledge, talents and time.’ The aim of the Movement is to use shared work, voluntary giving and sharing of resources to achieve the personal and social awakening of everyone—from the individual, to the village, and continuing up to the international level.

“(Sarvodaya) ‘Awakening’ means developing human potential, and is a comprehensive process taking place on the spiritual, moral, cultural, social, economic and political levels. Sarvodaya strives for a model of society in which there is neither poverty nor excessive affluence. The movement’s holistic approach is based on Buddhist principles (including goodness, sympathy, and tranquility) and on the Gandhian values of truthfulness, nonviolence, and self-sacrifice.”

(from p. 3 “Development Model” [www.sarvodaya.org](http://www.sarvodaya.org))

“Sarvodaya Shramadana”: “the sharing of labor, thought, and energy for the awakening of all.”  
(from p. 3 “Our Founder” [www.sarvodaya.org](http://www.sarvodaya.org))

#### b) How the Movement Works

“... the movement is working with a participatory approach in nearly 15,000 villages on the island. The program is adjusted to the specific social, cultural, and religious conditions in each region. At the same time, all the villages go through five states of evolution or awakening.

Stage 1—Inquiry from the village and organization of an introductory shramadana camp for the village, during which problems are analyzed together and needs identified

Stage 2—Establishment of various groups (children’s, youngsters, mothers’, farmers, etc.), construction of a child development center, and training of staff

Stage 3—Program for meeting the basic needs and setting up institutions (including the founding of the Sarvodaya Shramadana Society, which is responsible for the village’s development initiatives)

Stage 4—Measures to produce income and employment; establishment of complete self-reliance and self-financing

Stage 5—Support for other village communities

(from p. 3 “Development Model” [www.sarvodaya.org](http://www.sarvodaya.org))

#### c) Strengthening Community Cohesion

“... it is not a novel message; but a message people have heard for 2,500 years. Ariyaratne echoes it and its echo understandably finds its counterpart in the hearts of the rural folk. To them what Ariyaratne preaches had been a remarkable and harmonious way of life. Ariyaratnes’ genius lies in being able to identify this dormant philosophy and plan of action and give it new flesh and blood. He has been able to do it in a manner no other contemporary of his has been able to do, and the echo of his message would undoubtedly reverberate through decades into the future.”

(from p.8 “Introduction” [www.sarvodaya.org](http://www.sarvodaya.org))

“He divides what one could discern in tradition to main groups like: 1) the traditional aspects such as norms, folkways, mores, customs, beliefs, attitudes, etc. which are positive in character and which contribute to the strengthening of the cohesion in a given Community by underscoring the value of popular participation 2) those traditional aspects such as norms etc. which are either consciously or unconsciously contributing their share to divide man thus loosening the community cohesion, eroding man’s spirit and belief in self-reliance. These two groups have to be identified and the first encouraged and promoted, if necessary modified, to suit present contingencies. It is the second group that we have to be wary of, eschew and teach others to refrain from practicing. Tradition, if understood correctly, has a tremendous and dynamic role to play in development. Ariyaratne by far is the only thinker known to me in Sri Lanka working in the field of community development who has thus advanced a theory of this nature pin-pointing the value of tradition.” (from p.6 “Introduction” [www.sarvodaya.org](http://www.sarvodaya.org))

“... whatever the technology is, it should be introduced to strengthen man’s faith and reliance on himself and his fellow beings. Technology thus introduced should not in any way become an instrument capable of disintegrating the forces of cohesion existing in a community.”  
(from p. 8 “Introduction” [www.sarvodaya.org](http://www.sarvodaya.org))

5) Professor Hizkias Assefa

From Lesson 3-- “When we attempt to build peace without being embodiments of peace ourselves, we inflict violence without even knowing we are doing so. That might be why we professionals have not been very successful in our peacebuilding efforts, especially when it comes to going beyond stopping war and transforming relationships and society.”

From Lesson 4—“If indeed peacebuilding is about addressing and transforming root causes of conflicts, then there is a great deal of peacebuilding work that has to be done in those societies that are benefiting from the global system at the expense of generating injustice and crises in other societies.”

From Conclusion—“Working at the subsystem level without addressing the forces at the larger systemic level that undermine the work at the subsystem level will not lead to any durable outcome.”

[From essay “Embody Peace” (by Dr. Hizkias Assefa) in “The Handbook of International Peacebuilding: Into the Eye of the Storm” (John Paul Lederach, ed.) Jossey-Bass, San Francisco 2002]

6) St. Athanasius (296-373)

7) St. Augustine (354-430)

8) Clara Barton (1821-1912)

Clara Barton was instrumental in founding the American Red Cross, and was president of the American National Red Cross for 22 years.

9) Matsuo Basho (1644-1694)

“Basho infused a mystical quality into much of his verse, and attempted to express universal themes through simple natural images....”

[from biographical information on Basho at  
<http://www.geocities.com/Tokyo/Island/5022/bashobio.html>]

All day in grey rain  
hollyhocks follow the sun's  
invisible road

(from "Haiku Harvest")  
(trans. Peter Beilenson and Harry Behn)

10) Albert K. Bates (1947-- )

Albert Bates has been Director of The Farm's Ecovillage Training Center since 1994, and has written a book titled "The Post-Petroleum Survival Guide and Cookbook: Recipes for Changing Times) (New Society Publishers, 2006) Interviews of Albert Bates related to that book can be found at [http://newsoutherner.com/dog-eared\\_interview.htm](http://newsoutherner.com/dog-eared_interview.htm), and at [www.culturechange.org](http://www.culturechange.org) (see Culture Change Letter #157)]

11) St. Bernard (1090-1153)

12) Black Elk (1863-1950)

"Hey! Lean to hear my feeble voice.  
At the center of the sacred hoop  
You have said that I should make the tree to bloom  
  
With tears running, O Great Spirit, my Grandfather,  
With running eyes I must say  
The tree has never bloomed

Here I stand, and the tree is withered.  
Again, I recall the great vision you gave me.

It may be that some little root of the sacred tree still lives.  
Nourish it then  
That it may leaf  
And bloom  
And fill with singing birds!

Hear me, that the people may once again  
Find the good road  
And the shielding tree."

(from <http://www.indians.org/welker/blackelk.htm>)

13. St. Bonaventure (1218-1274)

14. Dr. E. H. Bronner (1908-1997)

Dr. Bronner's essential vision: "We are 'All-One!'"

15. Lester R. Brown (1934-- )

Founder of Worldwatch Institute

16. Buddha [possibly 563 B.C.E.--483 B.C.E. (approximate; sufficient evidence unavailable)]

17. St. Francis Cabrini (1850-1917)

First citizen of the United States to be canonized as a saint.

18. Rachel Louise Carson (1907-1964)

In "Silent Spring" (1962), she challenged the practices of agricultural scientists and the government.

19. Jimmy Carter (1924- )

"Mr. Carter received the 2002 Nobel Peace Prize for his decades of untiring effort to find peaceful solutions to international conflicts, to advance democracy and human rights, and to promote economic and social development."

(from the website of The Nobel Foundation, at [www.nobelprize.org](http://www.nobelprize.org))

20. Confucious [c. 551 B.C.E.--479 B.C.E. (approximate; conclusive evidence unavailable)]

21. St. Dunstan (909-988)

22. Thomas Edison (1847-1931)

23. St. Elizabeth of Hungary (1207-1231)

24. Mahatma Gandhi (1869-1948)

“In communities practicing swadeshi, economics would have a place, but would not dominate society. Beyond a certain limit, economic growth becomes detrimental to human well-being... (As) Gandhi said: ‘A certain degree of physical comfort is necessary, but above a certain level it becomes a hindrance instead of a help; therefore the ideal of creating an unlimited number of wants and satisfying them seems to be a delusion and a trap. The satisfaction of one’s physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.’” (from article “Gandhi’s Swadeshi” by Satish Kumar) (for full article, see <http://www.squat.net/caravan/ICC-en/Krrs-en/ghandi-econ-en.htm>)

25. St. Gregory (540-604)

26. Shaykh Nazim Adil Al Haqqani (1922-- )

“Every person from among mankind may attain divine stations. The Way is not barred to anyone: we are all candidates for the position of ‘Deputy of God on Earth.’ The holy verse is clear enough: ‘Oh man, verily you are striving towards your Lord, and you will meet Him.’ therefore, whoever makes a serious attempt to reach, must reach. But if we consistently take one step forward and two steps back-- and make ourselves fit Allah Almighty’s description: ‘They believed, then fell into disbelief, believed again, and once more fell’—then we will find ourselves lost.

“Steadfastness is the quality that will aid our progress, even if that progress is slow. Be steadfast and you may reach your goal; and even if you don’t, your Lord perceives your sincere intention and may convey you towards your goal, just when you have despaired. Our grandshaykh said that such perseverance in the face of immense odds is most difficult. Imagine that a person has been told: ‘There is a treasure waiting for you inside the earth, a fourth of the way to China—you must dig and take it. Here is a broken pick and a spade with a broken handle, now you may start digging.’ Imagine being ordered to such a task with such tools! You must start.... Don’t say: ‘It is impossible! Even an oil drill can’t reach down that far!’ No, you must say: ‘My Lord has ordered me to proceed and He has given me these instruments with which to proceed with my task, so I must start digging.’ Then you dig, and when you collapse from exhaustion your Lord may deliver that treasure up to you in the blink of an eye.

“Perhaps an ant with a broken leg may intend to travel from London to Mecca in order to perform the rites of pilgrimage. He may intend such a journey and start on his way, but do you think that there is any hope of him arriving? (Then) Allah Almighty sends a

pilgrim who sets down his handbag; (and) as the ant crawls in to see if there is any food to be found for the way, the pilgrim comes, picks up the bag and gets into the taxi to the airport. When the pilgrim arrives at Jeddah, he boards a bus to Mecca, then a taxi to his hotel. At the hotel he leaves his other bags, but takes this valuable one with him to the holy Mosque to make his Tawaf of the Kaba.... After his Tawaf he sits down to read Quran, and the terrified ant slowly emerges, only to find himself in front of the Kaba.

“Allah Almighty made a way for that ant because it firmly intended to reach that unattainable station, with its broken leg and all; and he helped it arrive quickly, too. So don’t lose hope! We are like that ant; we are directing our faces towards the Divine Presence and asking to attain to it. He may take us to that state, but we can never make it on our own.

“Question: Is keeping our way in the non-supportive surroundings of the West also like this?

Shaykh Nazim: “These surroundings are like a whetting stone that serves to make our faith sharper and stronger. Our grandshaykh used to say to me: ‘Oh, Nazim Effendi, if you can go to the downtown area of Damascus and return to this mountain without indulging your eyes, without casting your glance here and there, that is a greater feat and of more value than staying forty years in seclusion in a cave.’

“Yes, a man may go to Mecca and Medina for six months, fasting Ramadan there in the scorching heat and suffering thirst he never imagined when he fasted at home; he may stay through the Hajj season and experience overcrowded conditions unparalleled on the face of the earth. He may perform so many ritual prayers and rites with sincerity and may feel his faith renewed, but just as he is leaving the holy cities and their constraining atmosphere, and boards the plane at Jeddah, a seductive stewardess greets him, saying: ‘Welcome aboard....’ Then his ego catches him and wrestles him to the ground.

“Therefore, here in the West where conditions are difficult, you are offered the challenge of controlling your ego under conditions exactly contrary to those ends—but the reward is greater and of more lasting benefit. Here you may lose it all or you may reach your goal quickly. Yes, it is difficult to lead a chaste life under such circumstances, but you must not make excuses for yourself! You may live in surroundings that ensure that you are never for one moment allowed to forget sexuality, and you may feel that you will never be able to resist such an onslaught, but you must only intend sincerely to keep yourself and He will help you attain that goal—just remember the ant with the broken leg!”

(from “In the Mystic Footsteps of the Masters” Shaykh Nazim Adil Al Haqqani p.131-133)

27. Hui-neng (638-675)

28. St. Ignatius (1491-1556)

29. B.K.S. Iyengar (1918- )

“A wise person notices that inner harmony is disturbed when the mind lets itself be lured into indiscriminately sampling the world of phenomena.” (from “Light on the Yoga Sutras of Patanjali” by B.K.S. Iyengar p. 124 Thorsen edition)

30. Bawa Jain

31. Dadi Janki (1916-- )

32. Jesus Christ (between 8 and 4 B.C.E.--29 C.E.; conclusive evidence unavailable)

33. Helen Keller (1880-1968)

“Although the world is full of suffering, it is also full of the overcoming of it.”

“To know the thoughts and deeds that have marked man’s progress is to feel the great heartthrob of humanity through the centuries; and if one does not feel in these pulsations a heavenward striving, one must indeed be deaf to the harmonies of life.” (from “The Story of My Life” by Helen Keller paperback p. 79)

34. Dr. Martin Luther King, Jr. (1929-1968)

35. Krishna (possibly 3228 B.C.E.--3107 B.C.E.; sufficient evidence unavailable)

36. J.C. Kumarappa (1892-1960)

“In 1935, the India National Congress formed the All India Village Industries Association (AIVIA) for the development of (the) rural economy (in India), with Gandiji as President and Kumarappa as Secretary and Organiser. Between 1935-1939, Kumarappa established the AIVIA headquarters at maganwadi, developed various experiments of rural technologies, and helped others to reorganize village industries all over the country. (At Maganwadi), he edited a monthly journal, “Gram Udyog Patrika,” and wrote a book ‘Why the Village Movement?’ for AIVIA” [Note excerpted from “Brief Life Sketch of J.C. Kumarappa (1892-1960) at the website of the Kumarappa Institute of Gram Swaraj (KIGS) [www.kigs.org](http://www.kigs.org)]

Excerpts from “Why the Village Movement?” (the edition I have included the 1939 edition foreward by Mahatma Gandhi, and was printed on handmade paper in Rajchat, Kashi in 1960):

“In India, the system of education followed in the past was a training ground for life. A student chose his master and lived his everyday life under his masters watchful eye and imbibed the spirit of his guru. This was the case, not merely with spiritual training, but in every walk of life.” (p. 177)

“Work absorbs most of our waking hours, and many of the problems connected with work and our dealings with our fellow man are what determine the nature of our life. Therefore, it behooves us to sit up and take note of what our work makes of us.... The Village Industries Association, which seeks to restore work to its proper place in the life of the nation... (thus) has not only to change the present day ideology in regard to work—a matter which cannot be done in a day—but it also has to provide new methods of work.” (p. 65)

**“The function of work should be to practice our ideal of life.”** (p. 183)

“Duties of consumer: when buying an article of everyday use, one has to take into account the full repercussions of one’s transaction

- a) one should know where the article comes from
- b) who makes the article
- c) from what material
- d) under what conditions do the workers live and work
- e) what proportion of the final price do they get as wages
- f) how is the rest of the money distributed
- g) how is the article produced
- h) how does the industry fit into the national economy”

(p. 77)

“Village Industries:

- a) those that manufacture indispensable articles needed in villages and for villagers
- b) using processes within the easy reach of villagers
- c) with the help of tools and implements falling within the financial capacity of the villagers carrying on the industry
- d) utilizing local raw materials
- e) with the aid of human or animal power
- f) meeting the demand of local or nearby markets
- g) not causing displacement of labor or unemployment among wage earners

### Cottage Industries:

- a) whole time occupations that do not require factory buildings with elaborate or special equipment (Ex: shoemaking, tailoring, etc.)

### Home Industries:

- a) carried on by members of family (Ex: spinning, fruit preserving, canning, beekeeping, candlemaking, etc.)”

“... every article in the bazaar has moral and spiritual values attached to it... hence it behooves us to enquire into the antecedents of every article we buy.... (Yet this) is an arduous task, and it becomes almost impossible for ordinary persons to undertake it when the article comes from far off countries. Therefore, it is that we have to restrict our purchase to articles made within our cognizance. This is the moral basis of Swadeshi.”  
(p. 72-73)

“If the goods come from a source which may be tainted with exploitation (either of sweat labor or of the political, financial, or economic hold over other nations, or classes, or races) then the buyer of such goods will be party to such exploitation, just as the person who buys stolen articles... creates a market for stolen goods.... Therefore, anyone who buys good indiscriminately is not discharging his/her full responsibility.... We cannot absolve ourselves of all blame by merely pleading ignorance in regard to the source.”  
(p.78)

“Are we prepared to shoulder this grave responsibility and pander to our palate or shall we content ourselves with a cup of nutritious milk drawn from a well kept cow at our door? These considerations are not far-fetched but actual. Anyone who looks on life seriously and as a trustee cannot afford to ignore these far-reaching consequences of his/her actions.”  
(p. 78-79)

“If we feel it is beyond us to guarantee the concomitant results of all our transactions, it necessarily follows that we must limit our transactions to a circle well within our control. This is the bed rock of swadeshi... The smaller the circumference, the more accurately can we gauge the results of our actions, and (the) more conscientiously shall we be able to fulfill our obligations as trustees.”  
(p.79)

“A business transaction does not begin and end with the transfer of goods and payment of money; in addition, it involves the consideration of one’s duties to one’s fellow men.”  
(p.155)

“It is easy to profess to love God in the abstract, but it is difficult to show one’s love of God in one’s everyday dealing with one’s neighbors.”  
(p.59)

“We do not live unto ourselves, and the more we realize the repercussions of our actions on our neighbors and strive to act according to the highest we are capable of, the more shall we advance in our spiritual development.” (p.73)

37. Lao Tzu (possibly 6<sup>th</sup> Century B.C.E.; sufficient evidence unavailable)

“... the Way of Heaven is to benefit and not cause any harm...”  
(from Chpt. 81 “Te-Tao Ching” Robert G. Hendricks trans.)

“Once the whole is divided, the parts need names.  
There are already enough names.  
One must know when to stop.  
Knowing when to stop averts trouble.  
Tao is the world is like a river flowing home to the sea.”  
(from Chpt. 32 “Tao Te Ching” Gia-fu Feng and Jane English trans.)

“Therefore the sage says:  
I take no action and people are reformed.  
I enjoy peace and people become honest.  
I do nothing and people become rich.  
I have no desires and people return to the good and simple life.”  
(from Chpt. 57 “Tao Te Ching” Gia-fu Feng and Jane English trans.)

“The Way’s presence in the world  
is like the relationship of small valley streams to rivers and seas.”  
(from Chpt. 32 “Te-Tao Ching” Robert G. Hendricks trans.)

“The Tao is constantly nameless...  
Were marquises and kings able to maintain it,  
The ten thousand things would submit to them on their own,  
And Heaven and Earth would unite to send forth sweet dew.  
By nature it would fall equally on all things, with no one among the people  
ordering that it be so.”(from Chpt. 32 “Te-Tao Ching” Robert G. Hendricks trans.)

38. Abraham Lincoln (1809-1865)

39. Ramana Maharshi (1879-1950)

40. Mohammed (570-632)

41. Bill Mollison (1928- )

42. N. Scott Momaday (1934- )
43. Moses (possibly c. 13<sup>th</sup> Century B.C.E.; sufficient evidence unavailable)
44. Narayana Guru (1856-1928)
45. Florence Nightingale (1820-1910)
46. Nityananda (1896-1961)
47. Louis Pasteur (1822-1895)
48. Patanjali (possibly 4<sup>th</sup> Century B.C.E. or 2<sup>nd</sup> Century B.C.E.; sufficient evidence unavailable)
49. St. Paul (c. 1<sup>st</sup> Century C.E.; conclusive evidence unavailable)
50. Pope John Paul II (1920-2005)
 

“Over the later parts of his reign, John Paul II made several apologies (over 100) to various peoples that had been wronged by the Catholic Church through the years.... including:

  - a) the persecution of the Italian scientist and philosopher Galileo Galilei in the trial by the Roman Catholic Church in 1633
  - b) Catholic involvement with the African slave trade
  - c) The Church’s role in burnings at the stake and the religious wars that followed the Protestant Reformation
  - d) The injustices committed against women in the name of Christ, the violation of women’s rights and for the historical denigration of women
  - e) Inactivity and silence of some Roman Catholics during the Holocaust
  - f) For the execution of Jan Hus in 1415
  - g) For the sins of Catholics throughout the ages for violating “the rights of ethnic groups and peoples, and (for showing) contempt for their cultures and religious traditions
  - h) For the sins of the Crusader attack on Constantinople in 1204
  - i) For missionary abuses in the past against indigenous people of the South Pacific

j) For the massacre of Aztecs and other Mesoamericans by the Spanish in the name of the Church”

(from wikipedia biography of Pope John Paul II)

51. St. Vincent de Paul (1580-1660)

52. St. Peter (c. 1<sup>st</sup> Century C.E.; conclusive evidence unavailable)

53. Srila Prabhupada (1896-1977)

54. Harriet Pritchard

55. Rama

The Ramayana, the “oldest of the Sanskrit epic poems” (J. Dowson), was written by the sage Valmiki (possibly in the 5<sup>th</sup> Century B.C.E.) about the legendary god-man Rama. Tulasidasa, a major poet associated with the Bhakti movement in Hindu spiritual history, wrote his interpretation of the Ramayana—the *Ramacharitamanasa* (“The Holy Lake of the Acts of Rama”)—during the years 1574-1577.

Near the beginning of the *Ramacharitamanasa*, “the Supreme Being who knows the secrets of all hearts” assures a devotee that “whatever your heart desires, that I have granted; doubt not.” This is because “the Lord always manifests himself to man just exactly according to the measure of devotion and love he cherishes in his heart.” There can be no doubt that Tulasidasa was fully convinced of the truth in these divine axioms. The *Ramacharitamanasa* appears to have been his way of continuing to kindle—in himself and in others—the highest forms of spiritual wisdom, by living (and thus encouraging) a love for Rama that transcends all other desires.

In the *Ramacharitamanasa*, Tulasidasa, a master poet passionately devoted to Rama, offers to his readers—through the dramatic form of the epic story, and through dialogue that synthesizes and summarizes the spiritual wisdom of his culture—the purifying portrait of how truly beautiful love between a husband and wife, father and son, brother and brother, servant and master, and etc. can be, when such experiences are sanctified by the presence of God. And in Tulasidasa’s *Ramacharitamanasa*, all experiences are sanctified by the presence of God. Throughout the story, by the miracle of devotion and grace, all other participants (both human and divine) experience Rama, not as a man, or even as a god-man, but as God Himself in human form—who, as such, sanctifies everyone and everything around Him. As R.C. Prasad says: “From each and every action performed by Tulasi’s Rama, holy and never-ending evidence of unimaginable compassion appears, and out of every manifestation of his invincible power oceans of eternal light pour forth.”

Thus inspired, the way (almost) everyone in the story speaks and acts is so steeped with gratitude and devotion, and so convincingly heartfelt that, I believe, once a devoted reader becomes thoroughly familiar with the *Ramacharitamamasa*, his/her perceptions and relationships can—

also by the miracle of devotion and grace—become transformed into further episodes associated with the eternal doings of the all-pervading and indivisible Supreme Being... and thus can become as sanctified as those of the people who lived in the actual presence of Rama. “Let no one marvel at hearing this,” says Tulasidasa, “for the influence of good company is no secret.” Possibly it is this kind of faith, in the capacity of the *Ramacharitamanasa* to radiate “spiritual presence”, that explains why “the book is in everyone’s hands, from the court to the cottage, and is read, or heard, and appreciated alike by every class of the Hindu community, whether high or low, rich or poor, young or old” (F.S. Growse)<sup>1</sup> and “is acknowledged not merely as the greatest modern Indian epic, but as something like a living sum of Indian culture....” (R.C. Prasad)<sup>2</sup>. (from this writer’s introduction to an unpublished manuscript intended to be a study guide to the *Ramacharitamanasa*.)

1-2 From Tulasidasa’s “*Ramacharitamanasa*” (edited by R.C. Prasad) (from the “Introduction” by R.C. Prasad) (possibly from New Delhi Edition, 1994)

56. Ramakrishna (1836-1886)

57. Red Jacket (c.1750-1830)

“Brother! You say you have not come to get our land or our money, but to enlighten our minds. I will now tell you that I have been at your meetings and saw you collecting money from the meeting. I cannot tell what this money was intended for, but suppose it was for your minister; and if we should conform to your way of thinking, perhaps you may want some from us.... Brother! We are told that you have been preaching to the white people in this place. These people are our neighbors. We will wait a little while, and see what effect your preaching has on them. If we find it does them good and makes them honest and less disposed to cheat Indians, we will then consider again what you have said.....” (from “Indian Oratory” W.C. Vanderworth p.46-47)

58. Walter Reed (1851-1902)

59. St. Francis de Sales (1567-1622)

60. Sri Sathya Sai Baba (1926- )

[One of the core documents of The IPCR Initiative is “An Arrangement of Quotations from ‘Sathya Sai Speaks’ (Vol. 1-15)” (compiled by this writer) (most of the published discourses of Sri Sathya Sai Baba are accessible via the Internet at <http://www.sathyasai.org/search/default.htm>)

61. Albert Schweitzer (1875-1965)

62. St. Sergius of Radonezh (1314-1392)

63. St. Simeon the Stylite (c.390-459)

64. Swami Sivananda (1887-1963)

“... you have to develop a mental monitor; you have to train up a portion of your mind to act as a sort of ever vigilant guide. Immediately when forces come up to obstruct you—any bad thought, any anti-spiritual force—when any (such) thing crops up in your mental field, this mental monitor should be so trained that it should immediately strike and put down the adverse factor.” (“Sadhana” p. 28-29)

“We often hear beginning meditators say ‘This thought came to me in meditation! This must be guidance I have received from God or my Guru!’ Beware of such thoughts. Quite often people end up doing silly things thinking them to be guidance received from the Superconscious.” (“Meditation Know-how” p. 163)

“One of the master strokes of the mind’s artfulness is to make the aspirant feel and smugly imagine that he knows his mind perfectly well and cannot be led away by it—and at the same time delude him totally.” (“Sadhana” p. 34)

“Just as you will have to take back with care your cloth that is fallen on a thorny plant, by removing the thorns slowly one by one; so also, you will have to collect back with care and effort the dissipated rays of the mind that have been thrown over sensual objects for very many years. (“Meditation Know-How” p. 132)

“You must be systematic... You must chalk out a Dinacharya, a daily routine, and follow it strictly. Irregularity in Sadhana cannot produce the desired results. Leniency to the mind will upset the whole programme. You must be regular in your Sadhana with asinine patience, firm determination, and unshakeable faith. Then success is assured.” (“Meditation Know-How” p.127)

“In six months time you will feel peace and purity in the atmosphere of the meditation room. Whenever your mind is much disturbed by worldly influence, sit in the room and repeat the Name of the Lord for half an hour; then you will find an entire change in the mind immediately. Practice and feel the soothing spiritual influence yourself. Nothing is like spiritual Sadhana.” (“Meditation Know-How” p.73)

“During introspection you can clearly observe the shifting of the mind from one line of thought to another. Herein lies a chance for you to mould the mind properly and direct the thoughts and the mental energy into the divine channel. You can rearrange the thoughts and make new associations on a new Sattvic basis. You can throw out useless worldly ideas just as you remove weeds and throw them out. You can cultivate divine thoughts in the divine garden of your mind.... This is very patient work. But, for the

Yogi of self-determination who has the grace of the lord with him and an iron will, it is nothing.” (“Meditation Know-How” p.140)

“Therefore, with firm faith, practical application, careful attention to even small details, and fortitude in trials, set foot and proceed on the path of Sadhana.” (“Sadhana” p. 27)

65. Harriet Beecher Stowe (1811-1896)

66. Daisetz Teitaro Suzuki (1870-1966)

“For the soundness of ideas must be tested finally by their practical application. When they fail in this—that is, when they cannot be carried out in everyday life producing lasting harmony and satisfaction and giving real benefit to all concerned—to oneself as well as to others—no ideas can be said to be sound and practical.” (from “Essays in Zen Buddhism”, p.48)

“On being requested by the monks to deliver a sermon, Hyakujo Hehan told them to work on the farm, after which he would give them a talk on the great subject of Buddhism. They did as they were told, and came to the master for a sermon, when the latter, without saying a word, merely extended his open arms towards the monks.” (from “Essays in Zen Buddhism”, p.26)

67. St. Theodosius of the Caves (d.1074)

68. Mother Theresa (1910-1997)

69. St. Theresa of Lisieux (1873-1897)

70. Tukaram (?b.1568-1608 ?-1650; sufficient evidence unavailable)

71. Tulasidasa (1532-1623)

72. Desmond Tutu (1931-- )

73. Jakob von Uexkull

Founder of The Right Livelihood Award (1980)

74. Swami Vivekananda (1863-1902)

75. Vyasa

76. Wang Pi (226-249)

77. Booker T. Washington (1856-1915)

“We wanted to give them such an education as would fit a large proportion of them to be teachers, and at the same time cause them to return to the plantation districts and show the people there how to put new energy and new ideas into farming, as well as into the intellectual and moral and religious life of the people.” (from *Up From Slavery*, p. 127)

78. Paramahansa Yogananda (1893-1952)

79. Yogi BhaJan (1929-2004)

## **A List of 76 Service-Oriented Initiatives**

1. Alternative Gifts International
2. The Beyond Intractability Knowledge Base Project
3. Big Brothers, Big Sisters
4. Bread for the World
5. Calvert Group
6. Camphill Communities
7. Catholic Relief Services
8. Center for Disease Control and Prevention
9. Chelsea Green Publishers
10. Citizen Peacebuilding Program
11. Coexistence Initiative
12. Conflict, Development, and Peace Network (CODEP)
13. Co-op America
14. Council for a Parliament of World Religions
15. Countryside and Small Stock Journal
16. Crystal Waters Permaculture Village
17. Doctors without Borders
18. Eastern Mennonite University, Center for Justice and Peacebuilding
19. EcoVillage at Ithaca
20. EcoVillage Training Center at The Farm

21. EcoVillage Training through The Findhorn Foundation
22. Everyday Gandhis
23. Foundation for International Community Assistance
24. Global AIDS Interfaith Alliance
25. Global Ecovillage Network
26. Goodwork Canada
27. Greater DC Cares
28. Green Books
29. Habitat for Humanity
30. Heifer International
31. Human Rights Watch
32. The Hunger Site
33. The “I Have A Dream” Foundation
34. Institute for Community Economics
35. Interfaith Center on Corporate Responsibility
36. The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative
37. Interfaith Youth Core
38. International Federation of Red Cross and Red Crescent Societies
39. Joan B. Kroc Institute for International Peace Studies
40. Lehman’s (Products for Simple, Self-Sufficient Living)
41. Making Connections (Annie E. Casey Neighborhood Family Initiative)
42. The Millennium World Peace Summit of Religious and Spiritual Leaders

43. Mennonite Central Committee
44. New American Dream
45. New Society Publishers
46. New Village Press
47. Northeast Organic Farming Association
48. Oakhaven Permaculture Center
49. Oxfam International
50. PeaceWomen (Women's International League for Peace and Freedom)
51. PeaceWork
52. Peace Company
53. Peace Corps
54. The Permaculture Activist
55. Pluralism Project
56. Post Carbon Institute
57. Powerdown Projects (New College of California)
58. Public/Private Ventures
59. Religions for Peace
60. Right Livelihood Awards
61. Robin van En Center for Community Supported Agriculture Resources
62. Rural Renaissance Network
63. Sarvodaya Shramadana Movement
64. The Simple Living Network

65. Teachers without Borders
66. Transition Culture
67. Truth and Reconciliation Commission (South Africa)
68. Un-Habitat (UN Human Settlements Program)
69. United Religions Initiative
70. University of Bradford Department of Peace Studies
71. West African Network for Peacebuilding
72. Worldwatch Institute
73. World Food Programme
74. World Health Organization
75. World Vision International
76. Yes! A Journal of Positive Futures