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## **APPENDIX I: TWO EXPRESSIONS OF VALIDATION**

29/7/10

Dear Brother Jeff Knaebel,

Jai Jagat with respect.

We have received the check of Rs 10,800 sent by you. Haryana Pradesh Sarvodaya Mandal is thankful to you. You have given considerable financial help to the Mandal. My request is that you should not take trouble to send money. We can pull on our work by asking donations from the people.

I am very much impressed with you and your thinking of world humanity. I hope the Governments of the world will understand it. Your personal life is full of renunciation and dedication. I congratulate you.

I regret that I am not writing this in your language, as I know little English [this translation was done by an English-fluent Indian friend]. I can understand but can't write or speak it.

My pranam to Aniruddhji.

Sometime do come to our place.

Receipt is attached herewith.

Yours sincerely,

Mahavir Tyagi

[Sri Mahavir Tyagiji served as the leader and guide for the passage of the Gandhi Swaraj Padyatra across Haryana Pradesh in August- September 2009. It is because of his leadership and courageous perseverance that we succeeded. He is President of the Haryana Sarvodaya Mandal and has a highly esteemed record of a whole lifetime of selfless service throughout India in the tradition of Mahatma Gandhi.]

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19-4-2010

Hon'ble Brother Jeffji,

Namaste.

I have full confidence that you will be fully busy with your activity and meditation of creating awareness among people against western civilization and so called directionless modernity in context of propaganda of non violence and village service to achieve happy Gram Swaraj in the abode of Mother India.

It is really unprecedented that whatever efforts you have done to solve our problems and to remove our ignorances while you stayed at my home and at my village. At present, people in villages look to the cities with expectations and good educated modern people migrate to cities. In this situation, you not only lived and loved our rural culture and traditions but also you mixed thoroughly with us and encouraged us. So you have become a source of inspiration for us.

It is really a unique message for traditional Himalayan Buddhist that you believe that study of Vipasana of Buddha and his education is very much useful in the present context and it should be implemented for family life.

Hon'ble Brother, again you have rightly shown to us at right time the thinking of Mahatma Gandhiji, our Father of Nation, that "Gram Swaraj and Future of Humanity is not with urban westernized culture, but it is only safe in rural life style." Now we will believe your this statement as our ideal.

You paid special attention to our problem of irrigation and made suggestions and then you explained that our traditional fruit CHULLI (apricot) is very much useful and beneficial to the world and you suggested us to establish small scale industries in the villages which will prove to be the best solution for village self reliance in our Kinnaur District. For this inspiration, we all villagers will ever remember you as first historical person. If you would have stayed further and implemented those small project, we would have achieved rapid success to foster and safeguard our ancient traditional culture and eating habits.

Wherever you stay, we pray for your happy and long life, so that you can contribute for the welfare of rural society. Persons like you are rare not only in western world but also in India. You are considering Mahatma Gandhi and Buddha as your ideals. It is really commendable. I again pray to Tathagath Buddha that you live happy and long life in the protected abode of Bharat Mata.

Your friend

Roshan Lal Negi

[Sri Roshan Lal Negi is a scholar-leader of District Kinnaur, Himachal Pradesh, Buddhist Acharya (teacher), and translator for the Dalai Lama.]

## **II. ABRIDGED PETITION-IN-PERSON TO THE SUPREME COURT**

**(Final hearing, order, and dismissal was on 12 July 2010, New Delhi. This Summary is excerpted from the original, which runs to about 300 pages. The format follows strict regulations of the Court.)**

This Petitioner (as party-in-person) seeks to put succinctly his case before this Apex Court in the form of :

1.) Manifestation of my religious faith and mission of human equality, brotherhood, peace among men and harmony with the Universal Order by cessation of war on man and nature, along with personal renunciation according to the Satyagraha (strong adherence to truth) and Ahimsa (nonviolence) precepts

of Mahatma Gandhi and the Buddha. The core of this work is to alleviate suffering.

2.) Points of law for determination by this Court in Constitutional terms and with respect to International Covenants and Treaties.

3.) Recognition of the human right to be a Stateless Person.

4.) Pleadings for basic relief and support to remain in India.

Synopsis (a form required by the Court, here abridged)

Petitioner never made a free and informed adult choice to be a citizen of the United States. He never entered a contract with the U.S. Government granting it any authority over his life whatsoever.

Out of love for life, humanity and India, I am working according to the precepts of Gandhiji and the Buddha to alleviate suffering and to preserve mother earth. I seek to restore a sense of meaning and wholeness to humanity. “Do no harm” is the first, middle and last step of my work.

I am an Eight Precept layman follower of the teachings of the Buddha, and it is by following these precepts and the example of Mahatma Gandhi that I have landed here before this highest pedestal of Justice in this ancient and venerable civilization. I believe that India must provide moral leadership to the world if the human species is to survive.

My Bio Data is attached as an Annexure. This recounts my renunciation and donation of my life savings to the point of living at bare subsistence level, presently in tent camps, occasionally in small huts in a “chop wood-carry water” lifestyle.

The purpose of this Petition is twofold. First is to raise basic questions of the right to exist of a human being as a creature of God rather than the controlled

subject of money and power-sponsored governments. Second purpose is to put forth some substantial questions of law for kind redress by this Apex Court of this spiritual and ancient civilization of the world – India.

The human race will survive only if it evolves in consciousness. Our awareness and sense of justice must therefore grow. We face two choices:

1. Continue the violence and barbarism of socio-economics based upon war and exploitation of the weak. Already we have nuclear armaments capable of the destruction of all life hundreds of times over. The fact of more than 200 million human beings killed in conflicts of the last century does not testify to an intelligent civilization.
2. We have another choice: to make this world a host of love and peace as a community of kindness and reason. At present it looks like a fairy tale, but it could become reality if we choose rightly. This is my mission, and I am moving forward, alone or with everybody, it makes no difference.

I have been deeply influenced by reading Christ, Gandhi, the Buddha, Vivekananda, Kabir, Tagore. Reading them led me to come to this land of Gandhi for the first time in 1989. Gandhiji taught, *“In order to see face to face the Universal and all-penetrating truth, we must be able to love even the least of creatures as we love ourselves.”*

I feel that the destitute of India – or any other part of this world – villagers, nomads and tribal, have the same right to a life of dignity – on their own terms – as the bosses of Wall Street in New York.

After an increasing devotion to nonviolence first brought me to this land of Gandhiji in 1989, I established long term residency in 1995 and have lived continuously in India since then.

I have been working in villages, doing various philanthropic, public spirited and

public awareness works as described in the (herein excerpted) List of Dates and Events. Excerpts of the affidavits (Annexures to the Petition) of several persons associated with Petitioner's activities are also provided herein.

I believe that I must not be coerced to be an involuntary contributory to an economy of wars – to a model that promotes weapons, promotes inequality, and designs methods to benefit the comforts of a few at the cost of the many.

My first step to remove myself from this system of structural violence was to quit paying tax to the United States. How? I sold all my businesses at a deliberate loss to generate a large Net Operating Loss Carry Forward, such that, by thereafter living simply and frugally on my tax-paid savings, I would never again be liable for tax. Since my departure from U.S. in 1995 I am not a U.S. taxpayer, and have no tax liability. I have also forfeited my paid up Social Security Fund. There is no non-political action pending against me.

Having been inspired by Gandhiji's action of publicly burning government registration documents in South Africa, I have renounced my U.S. citizenship. I have destroyed my passport at Rajghat as a mark of respect for Gandhiji who fought the war of nonviolence. I renounced my citizenship by destruction of its control documents, and today I seek asylum in the land of Mahatma Gandhi for the purpose of promoting my work of peace and kindness.

By destroying U.S. Government documents on the grounds of my ethical and religious beliefs, I have jumped to jeopardy. Without government I.D., I run constant risk of arrest and deportation. If I am deported, my work will remain incomplete and I would face severe persecution by the U.S. Government.

Pursuant to police instruction, I approached the NHRC. They have said my matter is pending with the PMO. The PMO has taken no decision. Police have threatened me and my host with FIR, so I was forced to depart and become homeless. Those who offer hospitality to me out of Indian Heart face risk of government harassment for hosting a foreigner without proper I.D.

So where do I go? The right choice was to come to this Court to seek an asylum, a refuge in this land of Mahatma Gandhi. I am resident of India since 15 years. I have given to her my fortune, my life energies and my heart. With

what country other than India could I best be associated?

On this account I raise various points of law for judicial determination against the backdrop of philosophy just explained and under moral considerations that are particularly put forth at Paragraph 22 of this Writ Petition.

The Vietnam War was a corporate and banker's profiteering racket, as all wars. There I came to see the brutalization of my own mind. Returned home, I worked to heal the broken minds of other vets. It is noteworthy that many more Vietnam vets have died of suicide than were killed in action.

I stand before you as an old man living on bare subsistence while following my heart and working for the ideals of brotherhood, peace, harmony, and wholeness of mankind. My concept of war includes the war on nature being conducted by the corporations which rule the world. As biological creatures, Nature is our mother-sustainer. As we destroy the natural environment we commit slow motion suicide.

In preparation for my Satyagraha at Rajghat, I gave away everything down to the clothes I was wearing and a hotel room prepaid for the following two days. In this way have I been working on my Experiments in Moral Sovereignty.

I chose Rajghat as a mark of respect for a saint who loved and availed freedom for 400 million Indians – Gandhiji. I read out my Declaration of Renunciation and Severance after I had circled the Samadhi tearing up my passport. Then I sat in a meditative posture until after closing time, when the police removed me and escorted me to Darya Ganj Thana.

The Superintending Officer read my Declaration and refused to arrest me. He declared that I am not a criminal and that "Bharat Mata will take care of you." Various documents affirming the incident are attached hereto. Subsequent actions of police authorities have been presented in the preceding Executive Summary.

Moral Considerations for Allowing this Petition (Abridged)

(Excerpted from Paragraph 22)

**[Personal Note Addendum: I was fortunate to have the pro bono assistance of a skilled attorney certified to practice before the Supreme Court. The following language has been edited from my drafts, altering “tone” but not core volition. He told me that the drafts which I had submitted to him would never get past the law clerk’s review and clearance for submission for hearing by the court, and that my petition would be dead on arrival and never put on the calendar. As has been said, this demonstrates how dealing with the enemy in their territory, in their court rooms misshapes one's mission.]**

This Honorable Apex Court of India ought to permit this petition on the following moral grounds:

- a.) To facilitate world peace through individual moral sovereignty.
- b.) To seed the concept of a new class of legal personhood with affirmation of individual moral agency: “A world citizen of planet earth.”
- c.) To facilitate a step forward in my efforts to halt mindless exploitation of man and nature by rotating consciousness toward generosity, kindness and love.
- d.) To promote “deinstitutionalized peace” in place of institutionalized structural violence. To substitute goodness and beauty as art of living for culture of death grounded in the science of killing.
- e.) To assist my work of ecological preservation and human survival.
- f.) To facilitate my endeavors toward preserving culture, preserving history, and safeguarding moral moorings to strengthen the fabric of human society.
- g.) To enable me to understand and promote the Eastern culture of love,

affection, sympathy and kindness to the Western counterpart for creating trust, courage, sympathy and real freedom of mind and spirit.

h.) To affirm my God-given right to deny the use of my labor for financing weapons production and accumulation of power for a few at detriment of the rest.

i.) To demonstrate the common inheritance of human genes for promotion of culture, language and tradition, bringing West closer to East through common moral connection of goodness, beauty and mercy toward life.

j.) To enable me to continue my mission of (1) stopping production of armaments and weapons of mass destruction; (2) availing real freedom to individuals to choose the purpose for which their taxes must be used, and to bring world-wide awareness on this; (3) bring equality to the undernourished; (4) bring education and awareness to those who are deprived; (5) restore world peace such as to eliminate the need for personal identification, surveillance, oppressive taxation and encroachments of personal liberty.

k.) To promote the ancient wisdom teachings and practices of India for mental health, clarity of mind and universal compassion – known to east and needing promotion in the west.

l.) To enable me to work toward finding and creating balance between Nature and artificial constructs.

m.) To help my mission of gaining recognition of Indian leadership on the bulwark of its cultural ethos for achieving the aforesaid.

n.) To help my goal to ignite spirit of optimism and fortitude among the underprivileged and to realize the true potential God gave them.

o.) To enable me to promote education in human values, create a system of learning ethics, create feelings of kindness and sympathy for the impoverished, and generate US and European exposure to their Indian counterparts.

p.) To enable my mission of inculcating human values, ethics of universal responsibility and love of freedom throughout the whole world's food supply chain, energy supply chain, water resources, communication, transportation and health systems via massive decentralization in order to promote self reliant self rule.

q.) To enable my purpose of creating social and economic structures that can feel the pain of others, and to provide compassionate solutions through bodies of natural constructs rather than arbitrary legal constructs.

r.) Natural law requires harmony with Nature. In terms of my endeavors for human uplift, my opposition to war and arms races, and western policies that exploit the most deprived of the world, I seek to raise the protection of Natural Law that Indian jurisprudence recognizes.

#### Legal Grounds Raised Hereunder (Abridged)

(Excerpted from numbered paragraphs of the Petition)

23.) Protection under Article 21 of the Constitution of India. Article 21 protects "any person" from deprivation of personal liberty except pursuant to substantive due process of law. In view of this, the act of the Moorang Police Chief in resorting to threats without judicial process or Executive Order was illegal, perverse, and wrong in law, particularly when I was pursuing my spiritual goals for the uplift of all.

24.) This Honorable Court has held that foreigners are equally entitled to the right against deprivation of life, bodily integrity and dignity (citations). By heart, spirit and service I am Indian and a staunch disciple of Mahatma Gandhi and ought to be granted protection under Article 21.

25.) This Honorable Court has held that the right against executive action sans procedural due process accrues to foreigners (citations). In view of this it was totally unfounded for the police to invoke threats without due process in order to force me to leave my peaceful domicile at Jangi.

26.) That India has signed a number of International Conventions that create obligations towards refugees. These include the Universal Declaration of

Human Rights, 1948 (UDHR); the International Convention on Civil and Political Rights, 1966 (ICCPR); the International Convention on Economic, Cultural and Social Rights, 1966 (ICESCR); the International Convention on the Elimination of All forms of racial Discrimination, 1966 (CERD); and the Convention Against Torture and Cruel, inhuman or degrading Treatment or Punishment, 1984 (CAT).

27.) In view of the above treaties, I respectfully submit that Article 14 (1) of the UDHR ought to be honored by India. It reads, “Everyone has the right to seek and enjoy in other countries asylum from persecution.”

[Despite the fact that the USG has for more than a year been intercepting the mail between me and my webmaster – opening it and sometimes removing contents or tearing address labels such that it was undeliverable and effectively impounded – the Attorney General of India opined that I did not face persecution in USA, my acts of sedition notwithstanding, and that I had no right of asylum.

The Judge immediately accepted this opinion without question or opportunity to rebut. I was never invited to testify. He began dictating his Order before I could speak. Actions of the Justice indicated that he was in a hurry to dispense with this case without further ado. The whole thing was very authoritarian. I could only state my plea “Extinguish my life, but do not deport me.”

I was given no opportunity to present the arguments following below. Further, under the rubric of the whole of the UDHR which I submitted, Article 13 (2) states, “*Everyone has the right to leave any country, including his own...*”

And Article 15 (2) states, “*No one shall be arbitrarily denied the right to change his nationality.*” It is herein stated as an unqualified right without restriction or limitation: no permission required. It is a fundamental right not to have to adopt a new nationality before renouncing a former one.

Article 18 states, “*Everyone has the right to freedom of thought, conscience and religion... this right includes freedom to manifest his religion or belief in teaching, practice, worship or observance.*” (emphasis added)

I maintain that the freedom to manifest my religion includes the freedom to subsist as a Stateless Person, free of State coercion to pay taxes that finance armaments. Further, freedom to manifest my religion includes the right to renounce and depart from subservience to a State whose practices I find repugnant to conscience.

Article 9 states, “*No one shall be subject to arbitrary arrest, detention or exile.*” As prior noted under the sections dealing with questions of Indian law, the police acted against me without due process or executive order.

These actions also contravene Article 6, “*Everyone has the right to recognition everywhere as a person before the law.*” (Although the admission of my Petition before the Supreme Court – albeit after Article 6 had been violated by the police – may satisfy this requirement of Article 6.

See also the Vienna Declaration and Programme of Action of the World Conference on Human Rights, 1993, *which was adopted by consensus*, and which reaffirmed the universality and inseparability of human rights:

*All human rights are universal, indivisible, interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing and with the same emphasis. While the significance of national and regional particularities, and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms.*

~ Sourced from Sulak Sivaraksa, 1999

In other words, according to Vitit Muntarbhorn (The Nation, 13 February 1996), “*if there is a conflict between universal human rights and regional particularities, the former must prevail over the latter.*”

That said, let me not leave the impression with you that I have the least iota of faith in any government’s commitment to international agreements. It is all political expediency. Human beings who are low on the property-money-power scale are expendable units of State property. Look at the trail of broken treaties left by the USG in its relations with the Indian Nations of North America.

28.) That Article 13 of ICCPR, 1966, should protect me from arbitrary police actions of threats and harassment.

29.) Article 1 of ICESCR, 1966 reads “*All peoples have the right of self determination. By virtue of that right they freely determine their political status...*” India is signatory to this covenant. Therefore, this Honorable Court must decide whether or not I have a right to determine my political status in India pursuant to this International Convention entered into by India.

30.) In view of the above, I raise the following substantial questions of law:

a.) Whether police authorities have unfettered right to threaten or extort foreigners without due process or Executive Order.

b.) Whether Respondents [Union of India and Ministries] are bound by the International Treaties they signed?

**[The Attorney General stated that India is not bound by Conventions on refugees. The Judge accepted this opinion without question. In view of Tibetan, Iranian and other refugees in India, I question its veracity.]**

c.) Now made irrelevant by the Court’s acceptance of my Petition for hearing.

d.) Ditto.

e.) Ditto.

#### PRAYERS (ABRIDGED)

This Petitioner prays respectfully as hereunder:

a.) For Order, Writ or Direction to respondents to consider my application for asylum on the merits of my case;

b.) For Order, Writ or Direction to grant me protection under Article 21 of the

Constitution of India.

c.) For Order, Writ or Direction for upholding enforceability by a foreigner resident in India of the International Conventions to which India is a signatory.

d.) For Order, Writ or Direction to the Union of India to expedite my application under Article 21.

e.) For Order, Writ or Direction upholding that a foreigner resident in India can raise Article 21 qua the referred treaties in enforcement of Part III of the Indian Constitution looking to the facts and circumstances of Petitioner's case.

f.) That this Honorable Court be pleased to pass such orders as it deems fit and proper under the circumstances of the case.

#### EXCERPTS OF SUPPORTING AFFIDAVITS

1.) Jeff Knaebel certifying identity and true copies of documents, etc.

2.) V.K. Desai, aged 68, Engineer-Industrialist, exporter of technology. From his book "Experiments in Moral Sovereignty" I became convinced that Jeff Knaebel is a real follower of Gandhiji. I contacted him, visited him and verified that he is real disciple of Gandhiji.

I believe his ideas are most important for world peace ending wars. He understands the futility of sucking wealth from the poor countries of the world. His heart was melted by killings of innocent women and children in Vietnam, Iraq and elsewhere by USA government, he was ashamed to be a USA citizen and he renounced his citizenship.

Because Supt of Police Jagbir Singh refused to arrest him, he rightly interpreted the spirit of the laws and not the black words of the laws, and thus saved India's reputation, as otherwise, arrest of Jeff Knaebel would have been tantamount to insult of Mahatma Gandhi, our Father of Nation.

His intent to work for rural people, for Indian culture, to uplift villages as per Gandhiji's thinking is real need of present India, and in no way is he threat to Indian government or any State government.

3.) Dr. Vimal Bhanot, Professor, Birla Institute of Technology and Science, Rajasthan. While walking on Gandhi Swaraj Padyatra to spread the message of Gandhiji's book "Hind Swaraj," Jeff Knaebel won the love and affection of all sections of people. He is a peace-loving man devoted to realization of Mahatma Gandhi's ideals of Truth, Ahimsa and Universal Brotherhood of mankind – a crying need of humanity in the present times of tribulation.

4.) Aniruddh Sinh Jadeja, activist and social worker, Rajkot. His affidavit lists my various social works and contributions to Gandhi Ashrams and Vipassana Meditation in India over past ten years... Jeff Knaebel's work and writings indicate soundness of mind.

The Rajkot police confirmed the Delhi police decision not to arrest him. During the Gandhi Swaraj Padyatra and at the Sarahan Conference he gave donations to social workers.

The Padyatra received large scale public and private support, and there was not a single incidence of violence. Both ordinary citizens and various officials expressed appreciation for Knaebel carrying the message of Gandhiji.

I was present with Knaebel and others when he presented himself to the DC and SP at Reckong Peo, Dist. Kinnaur. Knaebel volunteered himself for arrest and both officials declined. Both stated he was free to stay in private homes but not government guest houses.

Knaebel's host Sh. Roshan Lal Negi had informed me of the 12<sup>th</sup> March threat of Village Moorang Police Chief to file FIR on both himself and Knaebel unless Knaebel departed immediately. On 15<sup>th</sup> March I visited the Chief and he again stated his threat. Consequently Knaebel departed Jangi on 17<sup>th</sup> March.

5.) Roshan Lal Negi, Buddhist Acharya, Village Jangi. Jeff Knaebel is known to me since 2006 for his work in setting up reading rooms and delivering Buddhist

literature and books for District Kinnaur. He is known to me as an eight-precept layman follower of Buddhism. He volunteered himself for arrest by the DC and SP at Reckong Peo, and they declined to arrest. They stated that he could reside in private homes.

From 21 November 2009 to 17 March 2010 I hosted him as guest in my home. He employed his geologic knowledge to explore for water for our village and worked out the conceptual development of cottage industries based upon our native apricots, and he had planned a high altitude experimental garden.

He is a disciple of Mahatma Gandhi and lives his life on principles of Ahimsa. He made various educational donations while he was with us. On 12<sup>th</sup> March 2010

Sh. Rajesh Pathania, Police Chief of Village Moorang threatened me that he would file FIR on me and Jeff Knaebel unless he departed from Jangi immediately. As result of this threat Jeff Knaebel packed his things and left Jangi on 17<sup>th</sup> March.

6.) Kantilal P. Shah, Senior Vipassana Acharya, Chennai. Certifying Good Conduct of Mr. Jeff Knaebel and his humane and humble personality. I have known him since 1997 and am well aware of his activities, some of which are narrated below:

List of social work, Dhamma Work, community service, published author, devotion of life savings and energy to world peace and brotherhood, total dedication to Gandhian Philosophy and Ahimsa.

“I hereby would like to say that Jeff Knaebel is of sound mind and tremendous capabilities to serve and nurture mother India.”

7.) Mahabir Tyagi, President Haryana Sarvodaya Mandal, Pattikalyana, Haryana.

I was with Jeff Knaebel on his Gandhi Swaraj Padyatra (travelling on foot). In these days I found him a real Gandhian. He is a man of Gandhian approach. He organized several meetings per day where he discussed Satyagraha and urged return to the ancient values of Bharat Mata as taught by Gandhiji. Urged youth to turn off the TV and turn away from Western Model of wasteful consumerism.

Urged youth to imbibe India's teachings of Dhyana and Yog, and to plant trees.

Knaebel is of sound mind. His life savings and energy are devoted to realization of Mahatma Gandhi ideals of Truth, Ahimsa and Brotherhood of Man.

### OTHER EXHIBITS

1.) From perhaps dozens of newspaper articles (I lost count), the following were presented to the Court.

Phulchhab, Rajkot Daily, 7 July 2009. "Warpath to Gandhi Path"

Times of India, 29 July 2009. "Foreigner on 1,000 km Padyatra to spread Gandhi's message of Gram Swaraj and Self Reliance."

Dainik Bhaskar, Karnal, Haryana, 16 Sept. 2009. "Gandhi Message – American Jeff Knaebel Creating Awareness Among People Through Padyatra."

Divya Himachal, Shimla, Chandigarh, 21 Sept. 2009. "Message of Gandhiji Is Spread by An American."

Shimla Kesri, 16 October 2009. "Gandhi Swaraj Padyatra Reaches Rohru. Knaebel spreading brotherhood and nonviolence."

Himachal Plus, Shimla, 10 November 2009. "Swaraj of Father of Nation Will Be Built by Jeff Knaebel."

2.) More than 60 photographs selected from among the 600 published on website [www.gandhipadyatra.com](http://www.gandhipadyatra.com).

3.) Letter of V.K. Desai to Sh. Jagbir Singh, Superintendent of Police, Darya

Ganj, New Delhi.

Excerpts: Knaebel's heart is rebelling against atrocities and killings of innocent women and children by USA in wars like Iraq, Vietnam, etc. He is ashamed to be a citizen of such a cruel country. I write to convey my hearty congratulations for not arresting him. Really you have saved our Government from big blot of insulting Gandhiji.

You have really upheld the supremacy of conscience in interpreting the law over blind rigid rules acting against humanity by saying to Jeff Knaebel that "Jails are for criminals, not for a person like you." So you deserve thousands of congratulations from the people like me loving humanity.

#### 4.) PADYATRA CONCEPT – THEMES AND OFFERINGS (EXCERPT)

(Taken from the homepage of [www.gandhipadyatra.com](http://www.gandhipadyatra.com))

*"I believe that if India, and through India the world, is to achieve real freedom, then sooner or later we shall have to go and live in the villages – in huts, not in palaces. Millions of people can never live in cities and palaces in comfort and peace. Nor can they do so by killing one another, that is, by resorting to violence and untruth. I have not the slightest doubt that the pair, truth and nonviolence can arise only in the simplicity of the villages." ~ Mohandas Gandhi to Jawaharlal Nehru, 5 October 1945.*

We walk to raise awareness about the global disaster which is almost upon us, and closing fast. We are at risk of biological extinction of the human species.

To educate about how the corporations which rule the world control the mass mind through TV, false advertising, and corporate influence over education. To show the moral degradation fostered by this system.

To educate about how the merciless and for-money-only corporations and Central Bankers control the world food supply, its energy supply, its supply of drinking water, the communications system, the transportation system, the judicial system, the armaments and war system, and the education of the human

child.

To inspire the villagers that their way of life is the future of mankind – or else there is no future of mankind.

... more

5.) Declaration of Renunciation and Severance of US Citizenship by Jeff Knaebel, made at New Delhi on 19 June 2009...(published at [www.freeofstate.org](http://www.freeofstate.org) and [www.lewrockwell.com](http://www.lewrockwell.com), and in *The Voluntaryist* No. 147, 4<sup>th</sup> Quarter 2010)

6.) MY ADHERENCE TO GANDHI'S TEACHINGS: QUOTATIONS AND LIFE ACTIONS (deeply abridged from the petition).

The numbers which follow below are the page numbers from which quotes are taken from the book "*All Men Are Brothers – Mahatma Gandhi in His Own Words.*" Navajivan Trust, Ahmedabad, 1960. These excerpts are a sample of 19 pages of the Petition. Gandhiji's words are in italics, with my words following.

Gandhiji said:

(55) *A votary of Ahimsa would implore his enemy to put him to death rather than humiliate him or make him do things unbecoming of the dignity of a human being.*

My Adherence:

As to "unbecoming the dignity of a human being," knowing that my tax dollars have built the weapons, what do I tell the Iraqi widow, who also knows that the voters of a so-called democracy elected the politicians who ordered the death of her husband and children? How can I pretend to human dignity knowing myself as a willing-to-be American citizen?

*(67) I did not move a muscle when I first heard that an atom bomb had wiped out Hiroshima. On the contrary, I said to myself, 'unless now the world adopts nonviolence, it will spell certain suicide for mankind.'*

I say yes to the Mahatma, who was also a great prophet. And this suicide begins in the mind. If not now by hydrogen bomb, or nuclear spoliation of the human genome, it will be slow-motion suicide through ecological destruction and the plain stupidity of technological pollution and over consumption.

*"Civilization does not mean electric lights. It does not mean producing atomic bombs either. Civilization means not killing people."* Ven. Nichidatsu Fujii ~ Buddhist monk quoted in *Columbus and Other Cannibals* by Dr. J.D. Forbes, Prof. Emeritus, Univ. of California, 1992

*"The reason I came to espouse nonviolent resistance and the antiwar, antiarms position was not because I met with Mr. Gandhi. Rather, it was because the atomic bomb was dropped on Hiroshima and Nagasaki, killing hundreds of thousands of innocent women and children, burning and poisoning [the population], a tragedy without precedent in human history. In this we see the mad, stupid, barbaric nature of modern warfare.*

*"Religion becomes isolated from the happenings of the world because it tends to be occupied in seeking solutions to one's own spiritual matters. If we fail to prevent a nuclear holocaust one's desire for security is nothing but a dream. All must be awakened."*

*(108) I am more concerned in preventing the brutalization of human nature than in the prevention of sufferings of my own people. I also know that people who become brutalized in their desperate efforts to gain victory over their opponents or to exploit weaker nations or weaker men not only drag themselves down, but mankind also.*

Is there any brutalization of man greater than that policy of the U.S. Government known as "Full Spectrum Dominance" implemented through military operations known as "Shock and Awe," operating from over 700 military bases in foreign countries and nuclear submarines prowling the silent deep?

This awe – of the shock of death raining from the sky – is not civilization. It is

simply awesome brutalization. See Arundhati Roy “*The Algebra of Infinite Justice*” and Rabindranath Tagore “*Creative Unity*.”

**And is there a better way for me to renounce this suicidal brutalization of human consciousness than to destroy with harm to none the symbolic and actual representation of its control over my life?**

*(110) Man lives freely by his readiness to die, if need be, at the hands of his brother; never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.*

By the above definition of the Mahatma, the US Government is committing crimes against humanity – and indeed against all life – as part of its daily office routine. And it is escalating its capacity for violence by intensive, continuous, taxpayer financed research into the science of killing and the machinery of death.

Through its Corporate-State-Media propaganda machine it brutalizes the mass mind to accept this pathology. This I find to be worthy of renunciation – total renunciation.

*(115) When I refuse to do a thing that is repugnant to my conscience, I use soul force...It is therefore meet that I should not do that which I know to be wrong, and suffer the consequences, whatever they may be.*

*(117) I found that reason failed to produce an impression when the critical moment arrived in South Africa. It came to me that we should refuse to obey legislation that was degrading and let them put us in jail if they liked. Thus came into being the moral equivalent of war...*

With respect to 115 and 117 above, I ask, is it not degrading to be stamped and tracked like a farm animal, and to have one's freedom of movement and livelihood controlled by a dog's collar leashed to government men far away who do not even speak your language?

*(119) I have an unchangeable faith that it is beneath the dignity of man to resort to mutual slaughter.*

Are we not now engaged not only in mutual slaughter, but in the destruction of the physical base of life on earth? Are we not now – led by the United States – engaged in a form of cannibalism as we consume and destroy the very source of sustenance for our children?

*(122) I make no distinction, from the point of view of Ahimsa, between combatants and non-combatants. He who volunteers to serve a band of dacoits [thugs] by working as their carrier, their watchman, or their nurse when they are wounded is as much guilty of dacoity as the dacoits themselves.*

*(124) I can have nothing to do with the organized violence of the government.*

As to numbers (122) and (124) above, can you find a greater dacoit than the U.S. Government in its wars of aggression to capture resources and control trade? It wages financial and trade war as well as shooting war. See “[Confessions of an Economic Hit Man](#)” and “[The Secret History of the American Empire](#)” by John Perkins. Behind every MacDonald’s burger is a MacDonald-Douglas stealth bomber keeping the way “safe” for American domination.

Try to imagine the tremendous profits accruing to the corporate military-industrial-security-banking complex from the Global War on Terror. The Taliban and other terrorists were created by the USG, and Osama & company are in a symbiotic profiteering relationship with US financiers, industrialists and bankers. Through perception management and “patriotism” the sheep-like populace is kept in the dark. [It was the same in the two World Wars – read Gen. Smedley Butler]

As the Mahatma says, by working with them and paying the tribute to them known as taxes, I become an accomplice to their evil and just as guilty as they.

*(131) If nonviolence of thought is to be evolved in individuals or societies or nations, truth has to be told, however harsh or unpopular it may appear to be for the moment.*

If we are to come out of the psychological denial of self-inflicted degeneration and brutalization by our corporate culture, we must call things by their true name. “Collateral damage” is murder, period.

*(155) The golden way is to be friends with the world and to regard the whole human family as one.*

How then, can I finance the scorched earth practices of the U.S. Government while pretending to all humanity as one family?

*(156) There is no limit to extending our services to neighbors across State-made frontiers. God never made those frontiers.*

God has given us this earth to share with one and all, and we have earned human intelligence in order to love one another without condition, as each loves himself. The great Alexander Solzhenitsyn wrote, “Man is moral choice.” And moral choice can be exercised only by a moral agent, and the only moral agency possible is that of an individual acting without coercion.

No group of men calling themselves a “government” can possess moral agency. Majority rule is not moral agency – it is brute force.

*(175) All exploitation is based upon cooperation, willing or forced, of the exploited. However much we may detest admitting it, the fact remains that there would be no exploitation if people refused to obey the exploiter. But self comes in and we hug the chains that bind us. This must cease.*

For this devotee of Gandhiji, it has ceased. No more am I slave to the American Empire, and if India chooses to deport me – which I argue would not be sanctioned under international law – or to imprison me, then my spirit too will no longer remain as slave to this body of clay, and I will go free of this suffering earth.

7.) EXHIBIT: LETTER FROM PETITIONER’S KINNAURI HOST

19-4-2010

Hon'ble Brother Jeffji,  
Namaste.

I have full confidence that you will be fully busy with your activity and meditation of creating awareness among people against western civilization and so called directionless modernity in context of propaganda of non violence and village service to achieve happy Gram Swaraj in the abode of Mother India.

It is really unprecedented that whatever efforts you have done to solve our problems and to remove our ignorances while you stayed at my home and at my village. At present, people in villages look to the cities with expectations and good educated modern people migrate to cities. In this situation, you not only lived and loved our rural culture and traditions but also you mixed thoroughly with us and encouraged us. So you have become a source of inspiration for us.

It is really a unique message for traditional Himalayan Buddhist that you believe that study of Vipasana of Buddha and his education is very much useful in the present context and it should be implemented for family life.

Hon'ble Brother, again you have rightly shown to us at right time the thinking of Mahatma Gandhiji, our Father of Nation, that "Gram Swaraj and Future of Humanity is not with urban westernized culture, but it is only safe in rural life style." Now we will believe your this statement as our ideal.

You paid special attention to our problem of irrigation and made suggestions and then you explained that our traditional fruit CHULLI (apricot) is very much useful and beneficial to the world and you suggested us to establish small scale industries in the villages which will prove to be the best solution for village self reliance in our Kinnaur district. For this inspiration, we all villagers will ever remember you as first historical person. If you would have stayed further and implemented those small project, we would have achieved rapid success to foster and safeguard our ancient traditional culture and eating habits.

Wherever you stay, we pray for your happy and long life, so that you can contribute for the welfare of rural society. Persons like you are rare not only in western world but also in India. You are considering Mahatma Gandhi and Buddha as your ideals. It is really commendable. I again pray to Tathagath Buddha that you live happy and long life in the protected abode of Bharat Mata.

Your friend

Roshan Lal Negi

8.) EXHIBIT: COVER LETTER DELIVERING MY ASYLUM APPEAL TO PMO, EXCERPTED BELOW

*From: V.K. Desai, Rajkot*

*To: Hon. Dr. Manmohan Singhji, Prime Minister of India*

*Subject: Reputation of India at Stake – One Suggestion*

*I am 68 years Mechanical Engineer working for decentralization of agro based industries. I am writing this letter for one suggestion which is directly connected with the reputation of our Government and reputation of India as a whole in the world.*

*Jeff Knaebel...lives simple hard rural life, as he has implemented the preachings of Gandhiji in his life...*

*...Police Superintendent of Darya Ganj very rightly said to him, "Our jails are for criminals, you are not a criminal. You can move anywhere in India you like." Instead of sticking to blind words of law, Jagbir Singh upheld the dignity of Indian Government and he upheld Indian culture and also upheld Mahatma Gandhiji, Father of our nation...*

*Jeff Knaebel was very moved with this constructive attitude. He decided to do Pad Yatra from Jaipur to Himalaya and stay there for meditation. He walked 1,200 km and went to Himalaya, vowed not to use any vehicle and now is staying with his spiritual friend Roshanlal Negi.*

*But there, local police tells him to arrest him, as he is without passport. If he is arrested it will be tantamount to arrest of Mahatma Gandhi, it will be insult of Mahatma Gandhi...*

*Suppose Mahatma Gandhi comes back today, shall we arrest him on the basis of lack of some document or birth certificate or PAN number, Election Card or Passport? Or we greet him with highest honour and listen to him in the Parliament?*

*Hon. Sir, Jeff Knaebel gives total solution of world peace through village republics on the basis of purely Mahatma Gandhiji's thinking... he should be invited for speech in joint session of Parliament...*

*Jeff Knaebel is ever ready to be arrested. But if he is arrested (simply because he has destroyed his passport publicly), it will only prove that Government of India has forgotten Mahatma Gandhi forever and for every follower of Mahatma Gandhi, proper place is only jail.*

*Regards, Veljibhai Desai*

9.) EXHIBIT: JEFF KNAEBEL LETTER OF 6 DECEMBER 2009 TO NHRC REQUESTING GRANT OF INDIAN RESIDENCY AS STATELESS PERSON – EXCERPTED BELOW. (The full text is at Lew Rockwell and Free of State)

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My Vows

My Vows Versus Political Reality

Situation, Facts, Request

The Gandhi Swaraj Padyatra

Subsequent to Sarahan Conference

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No Safety in Any Other Country

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Dhamma Seva

Attachments (included the Bio Data following below)

In the manner of a Shanti Sainik as conceived and demonstrated by Mahatma Gandhi, I have pledged to strive for peace and be prepared to lay down my life in the attempt...

As Mahatma Gandhi is the Father of your nation, so he is the Father of my inspiration to come to India to learn and to carry on his work within my own capacity. I carry his teachings in my heart. I live to carry the essential message of love through my words and deeds.

Everything I have done or will do in India is inspired by Mahatma Gandhi and Lord Buddha. Only by the light of these two great Indians and their followers like Vinoba Bhave can humanity be saved from self destruction.

War, especially aggressive acquisitive war as engaged by the United States, is a total failure of the human spirit...Love is now more than a Virtue – it is a Necessity. Without love, we all perish. We must love our Earth and all her creatures as we would love ourselves...

I have vowed to strive for Satyagraha and Ahimsa in the sense of the Buddhist Precepts which operates on three levels:

- \* To abstain from violence
- \* To not support violence
- \* To not condone violence

In the Christian sense this is expressed as “Do unto others as you would be done by.”

Mahatma Gandhi taught that thought, word, and deed must be congruent, for otherwise one’s life becomes a lie...

After years of research, study, practice and writing, I concluded that the only way to be an apostle of Ahimsa at any level approaching the benchmark of Mahatma Gandhi was to renounce my U.S. citizenship...

By severance of all relations with the government of this rogue nation which is the most destructive terrorist in human history did I gain the personal freedom prerequisite to the clear conscience required for inner peace...

To the extent that I retain connection with the U.S. economy of tax-financed endless war, I abdicate my own moral conscience... No longer am I a material accomplice to murder, guilty acquiescence and economic involvement...

By renouncing my citizenship I have made a public statement that the American war machine does not act in my name, or with my tax payments, because I am no longer an American...

...The S.O. of Darya Ganj refused to arrest... "*Jail is for criminals and you are not a criminal...you are free to move about India...*"

...I took the police authorities at their word...meetings and public speeches...

By word and deed the police of both Delhi and Rajkot had made it very clear that an apostle of Mahatma Gandhi is free to live in India, that my actions were not an offense, that I was not a security risk, and that far from being a threat, I was here to carry on the sacred work of Gandhiji within my own capacity...

Living and moving among the devout Gandhians of Rajkot, I became inspired to give back to Bharat Mata whatever I could to express my gratitude and love...

...Gandhi Swaraj Padyatra...

If Hind Swaraj cannot be made a reality in India and Universal Swaraj a world reality, I believe we face extinction through destruction of the physical base of life.

As R.S. Negi (retired IAS) told me after the Sarahan Conference, “If we cannot arise and stop the cultural and ecological destruction, we are doomed.”

...My life and liberty are at risk in any other country because all will deem me an illegal human being who must be persecuted under their law. I would be most vulnerable to persecution in the U.S. for my acts of rebellion and sedition...

It is your moral choice. It is on you whether I be granted to live as a dignified human being dedicated to the cause of peace and brotherhood, or else to die in jail or as a hunted slave...

By whose ethical standards will I be judged? The blind laws of institutional structural violence on a scale so vast that can only show humanity as depraved and pathologically insane? Or the Law of God as heard within the human conscience – the still small voice within?

The Law of God is love and not war. One cannot achieve Self Realization while financing murder. Why should any human being have to beg from others his permission to exist?

...The Deciding Moment of my expatriation came when I was flying missions in Mexico for *Lighthawk – The Wings of Conservation*.

An Elder of the Tarahumara Tribe spoke to an international conference about the destruction of tribal forest envisioned for a World Bank and American industry financed paper pulp mill.

Holding aloft in his left hand a trashy paper magazine, he addressed the conference of suited industrialists, financiers and bureaucrats at the University of Chihuahua.

He said, *“You people are cutting our trees in order to make this – pointing to the pulp magazine. The forest is the life of my people. When you have cut the last of our trees, we will die, and you people will read this – pointing again to the magazine.”* My heart trembled with the arrow of this truth.

I have been telling Village India, **“We Are All Tarahumara Now.”**

That same day in Chihuahua City the TV was carrying images of American bombs proudly raining death from the sky upon Iraqi women and children and kittens and goats.

These two juxtaposed events pierced my heart. These were American operations. Both brought death to others. I was an American citizen. My tax money built the bombs, the missiles, the aircraft carriers. My own flying of an expensive aircraft – even if in resistance – made me a part of the blood-for-oil economy.

It was all too clear now. I was living a lie. My government – with my earnings – was destroying our Earth and all her creatures.

That very day I made my decision. I would sell out and move to India. I would seek wisdom and peace in the land of Mahatma Gandhi and the Buddha. I would seek the India of the Mahatma’s dreams – the India that is the repository of the ancient Dharma of all mankind.

Several years were required to unload my businesses – even at great loss. I moved permanently to India in 1995.

My apologies that this hand written letter is not more professional in appearance. It is my best effort by candle light with numb-cold fingers and the limited time imposed by the police.

Respectfully submitted, Jeff Knaebel, 6/12/09

### BIO DATA PROVIDED TO NHRC AND INCLUDED IN THE PETITION

Publications by Jeff Knaebel

Jeff Knaebel Curriculum Vitae Brief

Sold everything and came to live in India since 1995; tabulation of India work

Associations, Awards and Documentations

Media Coverage and Websites

References

(Personal Note: This is not professional level work. It is transcribed from the letter to NHRC, which was hand written in haste with numb fingers in a very cold room while under duress to meet police deadline. Except for the list of publications it was written from memory only –there was no access to personal records. This is a transcription of the submittal to both the NHRC and the Supreme Court via the NHRC Exhibit.)

## **APPENDIX III: INDIGENOUS ACTIVE GROUPS**

## **AND RESOURCES**

From *Paradigm Wars*, International Forum on  
Globalization, Sierra Club, 2006

Asian Indigenous Women's Network  
The Center for Economic and Political Research of  
Community Action  
The Civic Council of Popular and Indigenous  
Organizations of Honduras  
Confederation of Indigenous Nationalities of Ecuador  
Confederation of Indigenous People of Bolivia  
The Confederation of Nationalities Indigenous to the  
Amazon of Ecuador  
Continental Network of Indigenous Women  
Coordination of the Indigenous Organizations of the  
Amazon Basin  
Coordination of the Indigenous Organizations of the  
Brazilian Amazon  
Coordination of Mayan Peoples' Organizations of  
Guatemala  
Cordillera Peoples' Alliance  
Cultural Conservancy  
En'owkin Centre  
Environmental-Aboriginal Guardianship through Law and  
Education  
First nations Development Institute  
Gwich'in Steering Committee  
Honor the Earth  
Indian Law Resource Center  
Indigenous Environmental Network  
Indigenous Network on Economies and Trade  
Indigenous Peoples' Council on Biocolonialism  
International Alliance of Tribal and Indigenous Peoples of  
the Tropical Forests

International Indian Treaty Council  
Inuit Circumpolar Conference  
Mexican Indigenous, Economic, and Social Development  
Civil Association  
national Congress of American Indians  
national Indigenous and Campesino Coordination  
National Indigenous Organization of Columbia  
Permanent Coordination of Indigenous Peoples of Peru  
Russian Association of Indigenous Peoples of the North  
Saami Council  
Seventh Generation fund  
Tebtebba (Indigenous Peoples Global research and  
Education Network  
Ulew Che'Ja  
Union of Indigenous Communities in the Northern Zone of  
the Isthmus  
The Unrepresented nations and Peoples Organization  
U'wa Defense Project  
Western Shoshone Defense Project  
White Earth Land Recovery Project  
The Woodfish Institute

## **NONINDIGENOUS ORGANIZATIONS**

Amazon Alliance  
Amazon Watch  
Arctic Peoples Alert  
Center for Economic Justice  
Center for Native Lands  
Cultural Survival  
Earth Rights International  
Forest Peoples Programme  
International Development Exchange  
International Forum on Globalization  
International rivers Network

International Work Group for Indigenous Affairs  
KWIA Support Group for Indigenous Peoples  
Minority Rights Group International  
Netherlands Centre for Indigenous Peoples  
Pachamama Alliance  
Pacific Environment  
Rainforest Action Network  
Rainforest Foundation  
Research Foundation for Science, Technology, and Ecology  
Survival International  
Third World Network  
Via Campesina  
World Rainforest Movement

## **APPENDIX IV: GET-OUT-FROM-THE- SYSTEM** **EARLY STARTERS**

(Like me, this information is old. After having become an illegal human being constantly on the move, I have lost my archive, and my connections to the web are low grade and irregular)

International Society for Ecology and Culture, its magazine The Ecologist,  
and its Annotated Bibliography: All Highly Recommended  
Auroville, Tamil Nadu, India  
Commonground: Seymour, Vistoria 3660, Australia  
Crystal Waters Permaculture Village: Queensland 4552, Australia,  
[ecosol@peg.apc.org](mailto:ecosol@peg.apc.org)

The Eco-village Training Center, Summertown, TN, USA,  
[thefarm@gais.org](mailto:thefarm@gais.org)

Findhorn Foundation: Forres IV36 0RD, Scotland

Gaia Education Outreach Institute: Temple, NH 03084, USA

International Society for Ecology and Culture: Week, Dartington,  
Devon TQ9 6JP, England

Ladakh Farm Project: Apple Barn, Week, Dartington, Devon TQ9  
6JP, England

The Sarvodaya Movement: [ssmplan@sri.lanka.net](mailto:ssmplan@sri.lanka.net)

Centre for Alternative Technology: Machynlleth, Powys, Wales

Communities Directory: Fellowship for Intentional Community  
[www.ic.org](http://www.ic.org)

New Civilization Network: [www.newciv.org](http://www.newciv.org)

Permaculture Activist: P.O. Box 1209, Black Mountain, NC,  
28711, USA

Permanent Publications: [www.permaculture.co.uk](http://www.permaculture.co.uk)

Sustainable Communities Network: [www.cfn.cs.dal.ca](http://www.cfn.cs.dal.ca)

Global Eco-Village Network: [www.gaia.org](http://www.gaia.org)

The Sarvodaya Movement: [ssmplan@srilanka.net](mailto:ssmplan@srilanka.net)

International Institute for Sustainable Futures: [iisfb@gias.bm](mailto:iisfb@gias.bm)

EcoDesign Centre: [ecodesign@freenet.vancouver.bc.ca](mailto:ecodesign@freenet.vancouver.bc.ca)

Ecological Design Association: The British School, Stroud,  
Gloucestershire, England

Gaia Trust: Storkevaenget 8, 2840 Holte, Denmark

International Eco-village Design Society: [ecodesign@igc.apc.org](mailto:ecodesign@igc.apc.org)

## **APPENDIX V**

### **Major Crimes of the United States Government**

The structure of this abbreviated tabulation is attributed to Carl Watner's work, *I Must Speak Out*, for which I express my gratitude. His work is much more detailed and comprehensive. The internet hosts a large body of source material for the more recent and ongoing crimes. Recommended are *Confessions of an Economic Hit Man* (John Perkins), *When Corporations Rule the World* (David Korten), *Rogue State: Guide to the World's Only Superpower* (William Blum), and the works of Chalmers Johnson, Tom Englehardt, Howard Zinn, Juan Cole, Arundhati Roy, Naom Chomsky, Claude Alvares, William Rivers Pitt and the website [truthout.org](http://truthout.org), among others.

Facing myself, the question arises, What am I doing here, in this slave camp called citizenship, bending to the will

of a gang of criminals, sweat at “law” to finance mass murder and scorched earth destruction?

### **The Short List**

Creating and establishing the U.S. Constitution, 1786-1791. A small group of wealthy land owners and traders assume constituent powers, and delude the people that their liberties can be protected by using the Constitution to protect them from the powers that it alone possesses – an arrangement pursuant to which the wielders of power cannot be brought to account for their actions under the cloak of sovereign immunity written into the Constitution.

Alien and Sedition Acts, 1798. Made it a crime to arouse opposition to acts of the Congress or the President.

Andrew Jackson’s (seventh President) wars of expansion – The Indian Wars, 1814-1836. Hundreds of treaties made and broken, forced removal of Indians from their lands, savage massacres of a weaker people.

The Civil War. The politically incorrect fact (see writer Tom Woods among others) is that this war was fought to ensure continued domination by the northern moneyed ruling classes. During the Civil War the civil liberties supposedly protected by the Constitution were trashed, to wit: censorship; closure of anti-administration newspapers; civilians tried and punished by military

tribunals; confiscation of private property; suspension of habeas corpus; military conscription; the first income tax; suspension of species payments.

Military Expansion of Empire, 1846-1900. The “Manifest Destiny” of the Money Power. Mexican-American War; more than 125 armed actions without declaration of war between 1789-1967 (U.S. State Department publication); the Spanish-American war of 1898; the forcible annexation and occupation of Puerto Rico, Cuba, Wake Island, Guam, Hawaii, and the Philippines.

Use of Government Force to Quell Labor Unrest, 1870-1915. To protect the property of the wealthy, insulate them from competition, and insure inexpensive labor, Federal troops were deployed in 1877, 1895, 1914 (the Ludlow Massacre).

WWI – War is the Health of the State. A wide array of civil and economic liberties trampled. Employment of Espionage Act of 1917 and Sedition Act of 1918. Presidential seizure of all wireless establishments and censorship. Confiscation of private property.

WWII. Maneuvered the Japanese into attacking Pearl Harbor, with cover-up to hide its advance knowledge of the attack. Atomic bombing of Hiroshima and Nagasaki **after** the Japanese had delivered petition for surrender. Domestic concentration camps. Strict censorship of all media. Sedition Act of 1940. Expropriation of factories.

Post WWII and Korean War Era. McCarran Act, 1950 – created twelve detention camps for innocent civilians detained under Presidential emergency decrees.

Subversive Activities Control Board. Denial of passports to progressives. Federal Employees Loyalty Program. Expansion of FBI into nationwide secret police agency. Nuclear bomb testing without acknowledgement of danger to citizens.

1960-1990. The false flag Vietnam War. Federal Emergency Management Agency (FEMA) secret plan for Martial Law. Every federal intelligence agency spied on U.S. citizens. In 1976 the Congress reported that the democracy had been weakened by 41 consecutive years of emergency rule. Persecution by the IRS of dissident writers and protestors. Prosecution of homeschoolers. Eminent domain confiscations of private property. The War on Drugs with massive violations of civil liberties. Aggressive invasions of Nicaragua and Grenada. Bosnia.... on and on it goes.

This is a very short list, showing only the tip of the iceberg of Government control over our lives in thousands of ways.

This writer has insufficient time remaining to generate even a moderately comprehensive list of crimes since 1990. Some of the larger ones, recalled from memory without research: Nevada Atomic Testing; Desert Storm; Somalia; Shock and Awe; Homeland Security; The Patriot Acts; Abu Gharib; Guantanamo; The Military

Commissions Act of 2006; Afghanistan; Waterboarding;  
Global War on Terror....symptoms of a sick civilization.

The Trajectory of Evil on the road to extinction.

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## **APPENDIX VI**

### **JEFF KNAEBEL'S HOPE CHEST READING LIST**

Since our struggle is to overcome the disease of the human mind – our mind – it is my hope that people who come across my actions will find guidance and support among these writers more capable and skillful than me. My thinking is not original or new. I act on the information coming to me through others as well as my own direct observations.

This list is offered as a resource to help us wake up to what we are doing before we have completely destroyed the Earth. Some of these works have been instrumental in guiding my decisions and actions.

Let's make our world work – we need each other. May this list be helpful.

\*\*\*\*\*

Adams, Blair. Who Owns the Children?  
Adler, Alfred. Psychology of Personal Development;  
Social Interest: Adler's Key to the Meaning of Life  
Aggacitta Bhikku. Dying to Live  
Agricola. De Re Metallica  
Ainsworth, Mary D. Deprivation of Maternal Care: A  
Reassessment of Its Effects  
Aitken, Robert. Mind of Clover: Zen Ethics  
Akwesasne, Notes, ed. A Basic Call to Consciousness;  
The Great Law of Peace and the Longhouse People  
Alomes, Anna. Stepping Out of the River of Violence  
Ven. Ajahn Chah. Food for the Heart  
Ven. Ajahn Sumedho. The Way It Is; and The Four  
Noble Truths  
Albright, Madelaine. Interview by Leslie Stahl, 12 May  
1996  
Albom, Mitch. Tuesdays with Morrie  
Alvares. Dr. Claude. Multiversity; and Essays  
Ambedkar, B.R. The Buddha and His Dhamma; Notes  
on the Constitution of India  
Anand, Y.P., ed. Mahatma Gandhi on Lord Buddha and  
Buddhism  
Arendt, Hannah. The Human Condition  
Allen, Paula Gunn. The Sacred Hoop; The Psychological  
Landscape of Ceremony; Grandmothers of the Light; Red  
Roots of White Feminism  
Argelles, Jose. The Transformative Vision  
Arms, Suzanne. Immaculate Deception: A New Look at  
Women and Childbirth in America  
Armstrong, Karen. The Great Transformation

Armstrong, Jeannette. Community: Sharing One Skin;  
The Ones Who Are Dream and the Land  
Armstrong, Virginia. American History through the  
Voices of Indians  
Ariyaratne, A.T. A Buddhist Approach to Social and  
Economic Development  
Alcoholics Anonymous. The Big Book  
Abbey, Edward. A Voice Crying in the Wilderness;  
Desert Solitaire; others  
Ananthu, T.S. Essays  
Ackerman & Duvall. A Force More Powerful  
Arnold, Matthew. Culture and Anarchy  
Assange, Julian. Wikileaks  
Asoka. The Rock Edicts  
Aung San Suu Kyi. Freedom from Fear  
Ausubel, Kenny. Nature's Operating Instructions  
American Friends Service Committee. In Place of War:  
An Inquiry  
Amnesty International. Clouds of Injustice: Bhopal  
Disaster Twenty Years On  
The Anti Federalist. Essays and Papers  
Avrich, Paul,Ed. The Anarchists in the Russian  
Revolution  
Back, Joe. Horses, Hitches and Rocky Trails  
Bateson, Gregory. A Sacred Unity  
Bauman, Zygmunt. Modernity and the Holocaust  
Bellini, James. High Tech Holocaust  
Berger, Peter. Pyramids of Sacrifice  
Berger, Thomas R. A Long and Terrible Shadow: White  
Values, Native Rights in the Americas

Berrigan, Daniel, and Thich Nhat Hanh. The Raft Is Not the Shore: Conversations Toward a Buddhist-Christian Awareness

Berry, Fr. Thomas. The Dream of the Earth

Bizimana, N. White Man's Paradise: Hell for Africa

Bodley, John H. Victims of Progress

Buddhaghosa. The Path of Purification

Bhikku Bodhi. A Comprehensive Manual of Abhidhamma; The Noble Eightfold Path; A Buddhist Social Ethic for the Next Century

Batchelor, Martine and Brown, Kerry, eds. Buddhism and Ecology

Batchelor, Stephen. Buddhism Without Beliefs; The Practice of Generosity

Bhave, Vinoba. Moved by Love

Bernays, Edward. Propaganda

Bohm, David. Causality and Chance in Modern Physics

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**APPENDIX VII: THE EXPERIENTIAL  
EDUCATION OF A WESTERN MAN**

Presented below is an outline of the paying job experiences of Jeff Knaebel as he attempted to do all the things his twentieth century American acculturation led him to believe were expected. This list of paying jobs began at age 13-14. At age 72, it now appears as madness. As Henry David Thoreau said, most men lead lives of quiet desperation: the tension, the stress, the impossibility of proper discharge of family responsibilities because of the demands of business career. Seeing now the rapid approach of the final end that we all share in old age, sickness and death, better to have sought wisdom than wealth, peace than “success.”

- Pick and shovel laborer
- Assay Lab sample bucker
- Underground miner
- Surveyor's helper
- Core drill helper
- Geological field assistant
- Surveyor
- Oil rig roughneck
- Junior geologist

## Heavy equipment operator

- Naval officer
- Mine design engineer
- Mine supervisor
- State government engineer
- Mineral exploration field geologist
- Corporate CEO
- Aviator
- Congressional lobbyist-advocate
- Road and airfield construction contractor
- Founder-director of closely held corporations and public stock companies
- General Partner in mining ventures

## **APPENDIX VIII:**

Declaration of Renunciation and Severance of U.S.  
Citizenship

by Jeff Knaebel, Sovereign Individual of the Earth

This Declaration, made at New Delhi, India on 19 June  
2009, WITNESSETH:

To the people of this Earth, my fellow human beings,  
my brothers and sisters, in memory of Black Elk and  
Chief Joseph, and with special respect to the  
Grandmothers and Elders of all indigenous  
communities,

I, Jeff Knaebel, hereby make this Declaration of  
Severance and Dissolution of all bonds between myself  
and the Government of the United States of America. I  
renounce my birth certificate - I renounce my  
citizenship - and reject all claims of whatsoever nature  
made by the United States against me. I am not  
government property, and I am not a criminal. I am a  
peace-loving human being who is finished with being a  
slave to the Corporate Warfare State. I am not a  
citizen of any Government. I renounce all of them.

I hereby destroy my United States passport by which  
the United States government claims control of my  
movement upon this earth, and thus lays claim upon

my right to exist. I will place the shredded remains of my passport upon the monument of Mahatma Gandhi. I have chosen this monument because it is a symbol that all mankind can recognize: of nonviolent resistance to immoral, corrupt, and violent Governments.

By this deliberate act of rebellion and sedition, I hope to free myself and alert mankind to the dangers it has created by obeying Governments of the world. My refusal to remain a tax-compliant accomplice to State murder will be considered treason against the United States. The choice is this, or treason against human life itself. My life is not about supporting the cold blooded murder of women and children.

No permission is required to renounce that which I never sought in the first place, for which I never entered a contract, and which is imposed upon me against my will. Having declared myself not a citizen, I am therefore not a citizen. Citizenship is either voluntary, or it is forcible slavery.

The United States government is incomprehensibly malevolent and destructive. It takes our money, our identities, and our lives. It gives us back corruption, war, heinous crime, and lies. This government has no moral right to exist. It ought to be abolished without further human bloodshed.

The Nation State is a criminal organization which must be opposed in its very concept. It is impossible to reform a system that is built upon a foundation of lies and violence -- one whose health and continuance depends upon endless war. The system must be altogether abolished. It is irredeemably evil.

The State represents a terminal disease of human consciousness that is anti-life, anti-ethics, and suicidal for the human species. It is a sick addictive co-dependency between its citizens and parasitic lying murdering psychopathic politicians.

Blind obedience to incompetent, deceitful, violent and morally depraved authority is a clear case of mental disease. Eckhart Tolle, Gopi Krishna and other morally advanced beings have diagnosed the United States government as pathologically criminally insane.

All political authority is arbitrary: arbitrary as to the form it takes; arbitrary as to the boundaries it establishes; arbitrary as to the limits of its jurisdiction; and arbitrary as to the taxation it collects. If one refuses to bow, to obey, to pay one's taxes, to use Government travel documents, one will ultimately be placed in jail, or die resisting arrest.

Even in its most equitable form, it is impossible for government to disassociate itself from evil. The State

has been conceived in violence and is maintained by lies and violence. Its every act can only be criminal. Unless the right to ignore the State is recognized, its citizens become tainted accomplices in its deeds.

From the most democratic to the most totalitarian form of government there is ultimately no difference among the powers they exercise. The essence of the State is the threat and use of deadly force against those who choose not to comply with its edicts.

No Government rightfully owns the territory its monopolizes. It has stolen possession of whatever land it lays claims to. Everything it has, the State has stolen or plundered. It prevents peaceful people from establishing their own voluntary cooperative economic and social relationships. The purpose of assigning nationality is to control a mass of captive taxpayers in order to maintain the large military establishment required to keep a citizenry in a state of fearful submission to the Power Structure of money.

Why should a system of structurally compulsively violent political authority be preferred to a cooperative system in which human beings live according to the Natural Law of equal liberty? A coercive government has no legitimate authority over me. None. Its only authority comes through the barrel of a gun.

Is the arbitrary "legal" construct of the Corporate State more precious than life? Is this guns-and-steel lifeless structure more precious than living, breathing beings? This killing machine fabricated of cunning deceitful words of legally piggily on corporate parchment... Are we living beings or abstract symbols to be manipulated by the Money Power? What is the "National Interest," other than the transfer of wealth and influence to the power elite? What about humanity's interest?

I write against the oblivion of humanity. I act in quest of goodness, beauty and truth, that we may yet live.

I am not Government property. I bid farewell to the United States Government and to the citizenship it has imposed upon me against my will. I love life too much to be forced to participate in its murder.

The United States government is a stain upon humanity. It is a grotesque distortion of human relations and the human conscience. It is ugly beyond the power of words to describe. Only its end product speaks clearly for what it is and what it does. "Shock and Awe" death raining from the sky. Children's blood flowing in the streets. Body parts strewn across wedding festival grounds. A human genome corrupted by depleted uranium and agent orange. Hiroshima. Los Alamos Lab. The science of death versus the art of life. Torture. Rape. Ecocide. Endless heinous crime. The most terrible Merchant of Death in human history. Human species suicidal.

If you, people of the world, wish to support Government, then so be it. But leave me alone. As a peaceful individual I reject your authority imposed by violence. I reject all Government claims of legitimacy. You and your Government do not have the right to do the things that you do. Foremost among these tax-and-public debt financed activities are the waging of war; the conscription of soldiers; and the expenditure of citizens bread labor upon armaments which by now can destroy our earth many times over. I call for an end to these activities. I will not support such activities with my life, my money, or my energy.

The laws of our natural world, the laws of the Great Spirit, the five precepts of the Buddha, are morally and practically superior to political laws. You must not kill and I must not kill. We must not support killing. We must love our neighbors as we love ourselves. As the Hopi have said, "*>From this one commandment, to respect and revere life, come all the other commandments: to tell the truth, to share with others, to life together in mutual support, to take care of our children and old people, the sick and strangers, friends and enemies, to abstain from intoxicants and adultery, not to cheat, steal, or covet.*"

It is up to the individual to discern his duty to his fellowmen and to act accordingly. No other can know my moral conscience, let alone "represent" it in decisions of war and peace. How can another "represent" me in voting to murder children? The first

duty of love is to do no harm. Therefore my duty of love is to renounce the State, to withdraw from it, to quit it, to abandon it, to refuse to pay its taxes, to refuse participation in its charade of corporate money controlled elections, and to live my own life in search of truth and righteousness.

What do you do when you awaken to the awfulness of the lies of the State and the State of the lie? How does one negotiate with pathological liars? How does one come to peace with his tax payment hiring of cold blooded murder for oil and money?

Against whom, then, shall I commit treason? The brotherhood of man? My rational mind and common sense? My moral conscience? Or the United States government? I prefer treason against the arbitrarily imposed rule of an organized crime syndicate to treason against humanity. To suffer in tax compliant silence the heinous crimes against humanity perpetrated by the United States would be to negate whatever is within me that can be called human.

The shredding of my government permission-to-exist documents is offered as a prayer that the government of the United States -- perceived to be a criminal organization of incomprehensible scope -- may be without bloodshed dissolved and abolished from this earth forever.

I no longer have a Government name; I have no country, no travel papers, no passport, and no Government identification. Under the law of every Government, I am an illegal human being. Against this arbitrary "illegality" I claim my right to exist as a free and sovereign individual.

What man -- or group of men -- can declare another to be "illegal?" Such men, who cannot give life, would yet take it, as lying murderers in God's own temple. For Power, there is no tomorrow. There are no grandchildren. Of the good earth, there is none. There is only Power. Persons who aspire to this are degraded, deranged, diseased. We are insane to submit to rule by the depraved.

What shall be done with me?

If deported to the United States, the Government will subject me to draconian penalties. Having destroyed my passport, having renounced my citizenship, having made this Declaration, I have become a seditious rebel to the United States Government. The United States will have no choice but to harass, persecute, and ultimately jail me for speaking truth to power.

On the one hand, the natural wish to live, to grow, to move about, to be free, to act as a man. On the other hand, in order to live in this manner with the ordinary

amenities of livelihood, I am forced by taxation to finance the murder of children who have a sacred right to life -- innocent small children who cannot conceive of the wish to harm me.

There comes a time when the abuses are so great, the mindless destruction so wanton, the suffering so stupidly unnecessary, that one must resist the Power of rulership with his life. I love Life too much to participate in its murder.

I bid you farewell, those who would remain in voluntary bondage. Go about your life peacefully, respecting yourself, all others, and the earth upon which we live. Remember that means is to end as seed is to tree. A violent means can never produce a good end. The truth shall set us free. My efforts shall not have been in vain. Right always overcomes might, even though I may not live to see the day.

Whatever happens to me, may you remember my message: Awaken from your slumber. Realize that Government depends upon your consent. You control yourself. You can withdraw your consent.

We must recover Respect -- for life, and for each other. Civilizations that get off the Path of Respect do not last, because when a people get off the path, they also remove themselves from the circle of life.

My prayer is to love and to serve. From my heart I seek to act in a good way, in a sacred way, for the benefit of many, in support of life, that the seventh generation of children may yet live and be happy.

The "why" of what I do is put completely to rest by the statement, "I love." The final answer to any question about my actions is "I love." What is the value of human life -- this is the real question.

Executed at New Delhi this 19th day of June 2009

Jeff Knaebel

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I have been speaking and writing against the United States government in different countries for a number of years, trying to convince that patriotism is a mental disease. Inter alia, see Gandhi Marg; Aha Zindagi; my book published by Prakrit Bharti Academy; LewRockwell.com; freeofstate.org; gandhiserve.org; The Voluntaryist, and others. I will continue to speak out against the State until by its force it chokes my voice.

# **Appendix IX: Letter From World Service Authority to the Government of India**

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World Service Authority on behalf of  
Mr. Jeff Knaebel

20 October 2010

To Whom It May Concern:

The World Service Authority (WSA) hereby affirms Mr. Jeff Knaebel's fundamental rights to travel and reside in the territory of India.

The Government of India is required to uphold Mr. Knaebel's rights under Customary International Law, International Treaty Law and National Law, including the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the UN Charter and the Indian Constitution.

Notably, all Member-States of the United Nations are bound to "promote universal respect for, and observance of, human rights and fundamental freedoms [such as the right to travel and residence] for all without distinction as to race, sex, language, or religion" (Article 55, U.N. Charter, emphasis added). Furthermore, "All Member-States pledge themselves to take joint and separate action in cooperation with the Organization for the achievement of the purposes set forth in Article 55." (Article 56, U.N. Charter).

Specifically, the failure to recognize the Mr. Knaebel's right to freedom of movement is a violation of Article 13, Sections (1) and (2), of the Universal Declaration which state: "Everyone has the right to freedom of movement and residence within the borders of each state" and "Everyone has the right to leave any

country, including his own, and to return to his country” and Article 12(2) of the International Covenant on Civil and Political Rights which states: “Everyone shall be free to leave any country, including his own.” For an elaboration of these specific obligations, please refer to the addendum following this letter. We are confident that, as a government that desires to fulfill its obligations, you will ensure that Mr. Knaebel’s human rights will be upheld.

We thank you for your assistance in this matter. Please accept the assurances of our most respectful regards.

FOR THE WORLD SERVICE AUTHORITY,

Caroline Giraud

Associate General Counsel

WSA Legal Department

## **Addendum**

### **PART I**

The following is a list of the human rights obligations with regard to Mr. Jeff Knaebel.

### **India’s Obligations under International Law**

The following declarations and treaties obligate your Government to respect the fundamental human rights of Mr. Jeff Knaebel, such as the right to travel and the right to reside in India. The following list of multilateral treaties and international conventions are not exhaustive and are not the only sources of obligation for your Government to uphold those rights. Your Government must respect Mr. Knaebel’s right to travel and to reside in India, no matter the “national origin” status with which he may be associated.

#### **The Universal Declaration of Human Rights**

Articles 2, 6 and 13 of the Declaration require signatories to uphold fundamental human rights such as freedom of identification and travel.

- Article 2 states: “Everyone is entitled to all rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language religion, political, or other opinion, national or social origin, property, birth, or other status.”
- Article 6 states: “Everyone has the right to recognition

everywhere as a person before the law.”

- Article 13 (1) states: “Everyone has the right to freedom of movement and residence within the borders of each state.”

- Article 13 (2) states: “Everyone has the right to leave any country, including his own, and to return to his country.”

International Covenant on Civil and Political Rights

As a party to the International Covenant on Civil and Political Rights, ratified on 10 April 1979, the Indian government is obligated to respect the right of freedom of movement.

- Article 12 (1) states: “Everyone lawfully within the territory of a State, shall within that territory, have the right to liberty of movement and freedom to choose his residence.”

- Article 12 (2) states: “Everyone shall be free to leave any country, including his own.”

- Article 16 states: “Everyone shall have the right to recognition everywhere as a person before the law.”

Requirement as a Member-State of the United Nations  
Member-States are required to uphold all declarations or treaties promulgated by the United Nations, including the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights. Failure to uphold these declarations or treaties is illegal under international treaty law and customary international law. This requirement is outlined in the Charter of the United Nations:

- Article 55 states: Governmental Representatives are bound to “promote universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religion.”

- Article 56 states: “All Member-States pledge themselves to take joint and separate action in cooperation with the Organization for the achievement of the purposes set forth in Article 55.”

## Requirement as a Member of the Commonwealth of Nations

- *Declaration of Commonwealth Principles (issued 22 January 1971) reaffirms the belief “that international peace and order are essential to the security and prosperity of mankind,” a commitment to “the liberty of the individual, in equal rights for all citizens regardless of race, color, creed or political belief, and in their inalienable right to participate by means of free and democratic political processes in framing the society in which they live,” and a commitment “to foster human equality and dignity everywhere.”*
- Harare Declaration (issued 20 October 1991) reaffirms a commitment to “the liberty of the individual under the law, in equal rights for all citizens regardless of gender, race, color, creed or political belief, and in the individual's inalienable right to participate by means of free and democratic political processes in framing the society in which he or she lives.”
- **Coolum Declaration (issued 5 March 2002) asserts a “commitment to democracy, the rule of law, good governance, freedom of expression and the protection of human rights” as well as a “collective striving after international peace and security, the rule of international law.”**

## India's Obligations under Domestic Law

### The Constitution of India

- Article 14 (1) states: “The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.”
- Article 19 (1) (d) (e) states: “All citizens have the right - to move freely throughout the territory of India; to reside and settle in any part of India.”
- Article 51 affirms a commitment to “promote international peace and security” and “foster respect for international law and treaty obligations in the dealings of organized peoples with one another.”

## The Protection of Human Rights Act

Providing for the creation of a National Human Rights Commission on 12 October 1993, The Protection of Human Rights Act affirms India's responsibility to respect human rights.

- Article 12 (1) (b) asserts the obligation of the National Human Rights Commission to "intervene in any proceeding involving any allegation of violation of human rights pending before a court with the approval of such court."
- Article 12 (1) (j) extends the duties of the National Human Rights Commission to "such other functions as it may consider necessary for the protection of human rights," thereby giving the body an all-encompassing obligation.

## The Passports Act

Enacted 24 June 1967, The Passports Act obligates the Government of India to recognize the WSA passport as a legitimate category of passports and travel documents.

- Article 4 (2) (b) affirms the validity of the World Passport as a "certificate of identity for the purpose of establishing the identity of a person."

## Part II

Should your Government make a negative determination contravening the above-mentioned treaties, customary international law, and the national constitution and acts, we expect that your Government will provide written proof, based on the Government's national laws or statutes, that your Government neither recognizes the WSA Passport, nor is obliged to respect the right to travel and residence. Without reference to a specific law, please be advised that whatever a government does not expressly prohibit, it implicitly allows. With this in mind, the WSA requests that your Government support a failure to respect Mr. Knaebel's rights by providing legal proof that national statutes or national immigration laws prohibit your Government from recognizing specifically

those rights. Even if your Government could cite a national law to support its decision not to uphold Mr. Knaebel's rights, this Government must then be able to legally explain how that law conforms to the Government's duty to uphold fundamental human rights according to its domestic Law, the United Nations Charter, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the Declaration of Commonwealth Principles, the Harare Declaration, and the Coolum Declaration.

## **Appendix X: Bairat Document**

### Bairat Document

Bairat or ancient Viratnagar, the capital of Matsyadesa, is said to have been founded by King Virata in whose kingdom the five Pandavas spent the 13<sup>th</sup> year of their exile in disguise. The place is well known for two Ashokan inscriptions (3<sup>rd</sup> Century BC). Excavations carried out during the year 1935-36 on the hill known as Bijak-ki-Pahadi has yielded remains of a Mauryan circular stupa-shrine made of brick work alternating with 26 octagonal pillars of wood preceded by monastic remains with a double row of cells arranged around an open square courtyard. It is supposed to be the earliest shrine in India excavated so far.

~ Superintending Archeologist, Archeological Survey of India, Jaipur, 2010

Legend has it that Emperor Ashoka spent a rains retreat with the bhikkus of this monastery during which his consciousness was completely rotated to the teachings of the Buddha and his mind became firmly established in Ahimsa. He implemented these precepts throughout his empire partly through his Rock Edicts, two of the earliest of which are found near these monastic ruins.

Renowned [British](#) author and [social critic H. G. Wells](#) in his bestselling two-volume work, [The Outline of History](#) (1920), wrote of emperor Ashoka:

In the history of the world there have been thousands of kings and emperors who called themselves 'their highnesses,' 'their majesties,' and 'their exalted majesties' and so on. They shone for a brief moment, and as quickly disappeared. But Ashoka shines and shines brightly like a bright star, even unto this day.

Along with the [Edicts of Ashoka](#), his legend is related in the later 2nd century [Aśokāvadāna](#) ("Narrative of Asoka") and [Divyāvadāna](#) ("Divine narrative"), and in the [Sri Lankan](#) text [Mahavamsa](#) ("Great Chronicle").

- "Asoka, one of the great monarchs of history, whose dominions extended from Afghanistan to Madras... is the only military monarch on record who abandoned warfare after victory. He had invaded Kalinga (255 B.C.), a country along the east coast of Madras, perhaps with some intention of completing the conquest of the tip of the Indian peninsula. The expedition was successful, but he was disgusted by what he saw of the cruelties and horrors of war.
- As the legend goes, one day after the war was over, Ashoka ventured out to roam the city and all he could see were burnt houses and scattered corpses. This sight made him sick and he cried the famous monologue:
- *What have I done? If this is a victory, what's a defeat then? Is this a victory or a defeat? Is this justice or injustice? Is it gallantry or a rout? Is it valor to kill innocent children and women? Do I do it to widen the empire and for prosperity or to destroy the other's kingdom and splendor? One has lost her husband, someone else a father, someone a child, someone an unborn infant.... What's this debris of the corpses? Are these marks of victory or defeat?*

*Are these vultures, crows, eagles the messengers of death or evil?*

- **King Asoka's Conversion to Buddhism:** As King was standing near the window, he saw twelve year old samanera Nigrodha, walking in the road. The King was very impressed with the calm and quiet composure of the samanera and sent men to bring the Samanera to the palace.
- When Samanera Nigrodha came to the palace, King requested the samanera to sit in a fitting place. Samanera Nigrodha seeing no any other monks, sat on King's throne. At this time Samanera Nigrodha preached Appamadavagga.
- After listening to Samanera Nigrodha, King became an adherent of the conqueror.
- He declared, in certain inscriptions that still exist, that he would no longer seek conquest by war, but by religion, and the rest of his life was devoted to the spreading of Buddhism throughout the world. He seems to have ruled his vast empire in peace and with great ability. He was no mere religious fanatic. For eight and twenty years Asoka worked sanely for the real needs of men. Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines, almost alone, a star. From the Volga to Japan his name is still honored. China, Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory today than have ever heard the names of [Constantine](#) or [Charlemagne](#)." – [H.G. Wells](#) in [The Outline of History](#) (Being a Plain History of Life and Mankind) published in (1920) chapter no. 25.4

(Buddhism and Asoka) page no 365–366.

## **Buddhist Kingship**

*Main articles:* [History of Buddhism](#) and [History of Buddhism in India](#)

*Further information:* [Buddhism in Sri Lanka](#) and [Buddhism in Burma](#)

One of the more enduring legacies of Ashoka Maurya was the model that he provided for the relationship between Buddhism and the state. Throughout Theravada Southeastern Asia, the model of ruler ship embodied by Ashoka replaced the notion of divine kingship that had previously dominated (in the [Angkor](#) kingdom, for instance). Under this model of 'Buddhist kingship', the king sought to legitimize his rule not through descent from a divine source, but by supporting and earning the approval of the Buddhist [sangha](#). Following Ashoka's example, kings established monasteries, funded the construction of stupas, and supported the ordination of monks in their kingdom. Many rulers also took an active role in resolving disputes over the status and regulation of the sangha, as Ashoka had in calling a conclave to settle a number of contentious issues during his reign. This development ultimately lead to a close association in many Southeast Asian countries between the monarchy and the religious hierarchy, an association that can still be seen today in the state-supported [Buddhism of Thailand](#) and the traditional role of the Thai king as both a religious and secular leader. Ashoka also said that all his courtiers were true to their self and governed the people in a moral manner.

The brutality of the [earlier] conquest led him to adopt Buddhism and he used his position to propagate the relatively new religion to new heights, as far as ancient Rome and Egypt. He made Buddhism his state religion

around 260 BC, and propagated it and preached it within his domain and worldwide from about 250 BC. Emperor Ashoka undoubtedly has to be credited with the first serious attempt to develop a Buddhist policy.

Prominent in this cause were his son Venerable [Mahindra](#) and daughter [Sanghamitra](#) (whose name means "friend of the Sangha"), who established Buddhism in Ceylon (now [Sri Lanka](#)). He built thousands of Stupas and Viharas for Buddhist followers. The Stupas of Sanchi are world famous and the stupa named [Sanchi Stupa](#) was built by Emperor Ashoka. During the remaining portion of Ashoka's reign, he pursued an official policy of [nonviolence](#) ([ahimsa](#)). Even the unnecessary slaughter or mutilation of people was immediately abolished. Everyone became protected by the king's [law](#) against sport hunting and branding. Limited hunting was permitted for consumption reasons but Ashoka also promoted the concept of vegetarianism. Ashoka also showed mercy to those imprisoned, allowing them leave for the outside a day of the year. He attempted to raise the professional ambition of the common man by building universities for study, and water transit and irrigation systems for trade and agriculture. He treated his subjects as equals regardless of their religion, politics and caste. The kingdoms surrounding his, so easily overthrown, were instead made to be well-respected allies.

He is acclaimed for constructing hospitals for animals and renovating major roads throughout India. After this transformation, Ashoka came to be known as Dhammashoka (Sanskrit), meaning Ashoka, the follower of Dharma. Ashoka defined the main principles of dharma (dhamma) as nonviolence, tolerance of all sects and opinions, obedience to parents, respect for the Brahmins and other religious teachers and priests, liberality towards friends, humane treatment of servants, and generosity towards all. These principles suggest a general ethic of

behaviour to which no religious or social group could object.