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INTRODUCTION AND RESEARCH METHODOLOGY

1.1 Introduction

The Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya is a spiritual university. The Ishwariya Vishwa Vidyalaya aims at reshaping or reconstructing human society through the reconstruction of individual character since the main problem with the present day society has been a crisis of character often called the 'Crisis of Spirit'. This is at the root of all our present day problems and the social evils that societies all over the world have come to suffer from. The Ishwariya Vishwa Vidyalaya was founded in 1937 by Dada Lekhraj to awaken human souls from the symbolic slumber of body-consciousness and the horrifying night-mare of infection by accompanying vices. The Ishwariya Vishwa Vidyalaya started classes in Godly Yoga and Godly Knowledge (I) so that soul consciousness becomes an accomplished fact in the lives of spiritual adherents or disciples (II) so that souls are absolved from the bondage of vices, (III) so that vices are totally eliminated from the lives of seekers (IV) so that life ultimately becomes virtuous and through an ideal way of living foundations for superior way of life with a superior society living in complete amity and perfect prosperity are well laid In short the history is that spiritual adherents or disciples coming to those classes formed an institution to become its inmates and the institution later on developed into this god Fatherly spiritual university Prajapita Brahma Kumaris Ishwariya
Vishwa Vidyalaya. The mission of the Ishwariya Vishwa Vidyalaya is related to a programme to.

- Rejuvenate the spirit of man
- Re-enlighten the intellect
- Sublimate the mind of the person

Recreate the nature so as to reform our norms and habits even there by to transform the individual into glorified uplifted personality from the previous fallen one\(^1\)

1.2 The Ishwariya Vishwa Vidyalaya and the Social Transformation

The goal of education imparted at the Brahma Kumaris Ishwariya Vishwa Vidyalaya is to lay the foundations of a new society where there is universal love, good will, harmony, co-operation, congenial environment and respect for the human individual. The human society is passing through a transition. In this society, dangers of elemental and environmental pollution, population explosion, atomic annihilation, urbanization, medication, moral and mental degradation and above all spiritual degeneration are all challenging its very existence and are growing more and more threatening its extinction. The Brahma Kumaris Ishwariya Vishwa Vidyalaya strives to create a new community of conscious souls and a new society of sisters and brothers. Faith in the future is the main guideline of this Ishwariya Vishwa Vidyalaya. It is working for the formation of a new society through human emancipation social reconstruction and world renewal.

1.3 Sociological significance of the University’s Manifesto

The Brahma Kumaris Ishwariya Vishwa Vidyalaya adopted “the universal peace manifesto” in 1984 which is a major psychological, sociological, economical, ethical, historical, theological, political, educational, juristical, cosmological and therapeutic importance.

The manifesto is of great sociological importance. It gives a retrospective and panoramic view of society and of original nature of man. It throws new light on the social institutional groups and problems of our day and suggests solutions hitherto not discussed or considered of no consequence. The manifesto underlies how suspicion and fear or the ‘insecurity syndrome’ and the ‘war hysteria’ have together caused among themselves a chain reaction worse than the one caused by nuclear fission or an atomic bomb’s explosion. The manifesto asks us to awaken to our social responsibilities and to give up the wrong notions about ‘national security through war-preparedness’ and also the wrong views about the state of society thousands of years ago. The manifesto gives a view of society different from Hobbes, Herbert Spencer, Rousseau, Hegel, Karl Marx or Frederick Nietzsche gave. It gives a sociological theory that seeks to eliminate gross social inequalities and disparities. The manifesto envisages a society in which there will be no class-conflict, no casteism, no wars and no disease. It will be a society in which every one will have a dignified existence in an atmosphere free of social turmoil, feudalistic bossism monarchial freedom dictatorial tyranny or democratic indecisiveness, division is curbed on Individual and
political confrontations. And yet the method it suggests for this realistic, utilitarian and utopian goal is so simple that at the outset it appears to be naïve but after deep thought appears to be very pragmatic (Jegadish Chandar)²

1.4 Political Value of the Manifesto of the Ishwariya Vishwa Vidyalaya

The Ishwariya Vishwa Vidyalaya manifesto emphasizes the fact that man's personality is multidimensional and it is integrated with political, social, economical, ethical and other dimensions. According to this view the metaphysical, the moral, the economic and the political have to be blended together to give greater and fuller meaning to life and to make the highest manifestation of human potential possible.

The statecraft or the political activity is undeniably meant to serve the joint interest of a country, state or city. In fulfilling this goal the questions of rights and duties or power privileges and obligations of persons in seats of power vis-à-vis- the people are demarcated. The main object of government is to serve the people and if the human agency through which the government functions is corrupt, callous, careless unfit or inefficient it defeats the very purpose of its existence.

It is of extreme importance to realize that if people have positive thinking and good will and cordial relations, there would be no crime and so no law and order machinery would be required nor would there

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2. Jagadish Chander - "Building a Value Based Peaceful and Prosperous Society", Literature Department, Brahma Kumaris Ishwariya Vishwa Vidyalaya, Shakti Nagar, Delhi, 2001, P-534.
be necessary any legislation to curb or regulate the rights and activities of the people.

1.5 Politics and Politicians

The role of politicians in a civilized society is crucial to the job of conducting the affairs of the state or for running the government and for ministering the policy. The Ishwariya Vishwa Vidhyalaya however stresses the importance of raising the moral standards of politicians. There is need for co-ordination, mutual consultation and team work. In this context the present political scenario is characterized by disunity, dishonesty, lack of sense of responsibility, poor management of resources, utter selfishness and utter lack of spirit of service to the nation that has led the country to its present plight.

There are two types of politicians. The first type of politicians includes those who are genuine, patriotic, self sacrificing or a saintly politician. They have an inner drive to plunge into politics because they are fired with a vision. They have great zeal to work for the poor, the down trodden, the exploited and the neglected brothers. They may take up and work for noble and higher causes such as freedom, human right, justice and dignity of women by wielding the power of governance or political leadership. They may feel highly energized to see a great potential in this country and people and may have dreams to take their country to a place of honour among the comity of nations.

The other type of politicians may be those who stealthily enter the portals of politics or gate- crash into it for power position, prestige and privileges or for amassing wealth without any moral scruples. This type of politicians is overambitious and makes all kinds of
attempts to capture power for self aggrandizement or for narrow interests of a class community, party or coterie. It is because of this latter kind of politicians that politics becomes dirty and politicians as a class get defamed. Many politicians are supposed to have links with mafia the underworld dons, criminals and musclemen. There has been an all-round degeneration of moral standards and the wrong doings of some have done a great damage to the whole party. Common people also begin to think of making money by short cuts.

If the politicians are persons of upright conduct all the publicity about them can do immense good to the people and can help mobilize public opinion in the right direction, but today we find that people are demoralized and disappointed and feel that they have been let down by their leaders (Jagdish Chander).³

Politicians are known for inciting squabbles, intraparty defections and manipulations for capturing seats of power, pandemonium’s in parliament cases in courts, constant infights and instability.

Little time and energy are left with the politicians to do solid and constructive work and to fulfill the promises made in their respective manifesto. Much of the time is lost in party conflicts.

The Ishwariya Vishwa Vidyalaya believes that it is time for the politicians as for any one else to have a change in outlook, attitudes, life style and work culture. This is possible through India’s powerful

system of Values and Yoga Meditation which is India’s unique contribution to the world culture.

1.6 Impact of Spirituality on Politics

Spirituality is universal spiritual love, nonviolence, compassion, virtue, simplicity honesty, detachment and attitude of humanity and service all in one. The Ishwariya Vishwa Vidyalaya believes that if spirituality is ensconced at the centre of politics all would be fine and the world would be a better place to live in. Further one can not have humility, detachment, compassion and freedom from hatred, jealousy and violence without spirituality. Spirituality brings simplicity, sincerity and attitude of service “It is spirituality that removes dirt of bias and prejudice demolishes the walls of casteism, cultism, and meaningless customs and gives all men a sound basis for a deep feeling of brotherhood of man, if politics is to serve the society rather than a party then “politics must have the content of spirituality”4.

1.7 Need for the Research and Statement of the Problem

The human society is passing through a transition. In this society the dangers of elemental and environmental pollution, population explosion atomic annihilation, urbanization, moral and mental degradation and above all spiritual degeneration are all challenging its very existence and are growing more and more threatening its extinction. The present political scenario is characterized by disunity, dishonesty lack of sense of responsibility

poor management of resources, utter selfishness and utter lack of spirit of service to the nation that has led the country to its present plight. The Ishwariya Vishwa Vidyalaya perceives that there is need for a change in the socio-political attitude of people and politicians, their life style and work culture. This Ishwariya Vishwa Vidyalaya believes that this change can be brought about through inducting a powerful system of values and Yoga meditation with its main approach in the direction of social and political transformation for a value based system, and raising the moral standard of politicians. Hence the present study aims at examining the extent to which this Brahma Kumaris Ishwariya Vishwa Vidyalaya could bring about such transformation of the social and political scenario in the country. Hence the present study is stated as "Role of Ishwariya Vishwa Vidyalaya in Socio Political Reconstruction in Karnataka – A Study"

1.8 Objectives of the Study

The research study is undertaken with the following objectives:

1. To study the impact of Ishwariya Vishwa Vidyalay's spiritual message on the social and political views and attitudes of the active disciples belonging to different occupational groups in the study area.

2. To analyze the different methods and practices of the Vishwa Vidyalaya in moulding the social and political approaches of the respondent disciples covered by the study.

3. To assess the extent of change in the social and political attitudes of the disciples of the Vishwa Vidyalaya after undergoing 'Yoga' and other practices of the Vishwa Vidalaya.
4. To suggest better spiritual practices for changing the social and political outlook of the disciples of the Ishwariya Vishwa Vidyalaya towards more rational, ethical and human approach.

5. To ascertain the opinion of the selected Brahma Kumaris about the impact of their spiritual practices on the disciples belonging to different occupational groups.

1.9 Hypotheses

The following hypotheses have been set forth for verification in the light of the research findings

1. The spiritual education imparted by the Brahma Kumaris Vishwa Vidyalaya has made a positive impact on the disciples outlook and life styles.

2. The spiritual programmes conducted by the Brahma Kumaris Ishwariya Vishwa Vidyalaya are inadequate for the social transformation in the present context.

3. Spiritual training and Yoga therapy of the Brahma Kumaris Ishwariya Vishwa Vidyalaya is useful in socio-political reconstruction.

1.10 Methodology

The research work conforms to a scientific methodology. The traditional methods include historical observation, survey, analytical, descriptive, random sampling of these, I have conducted the study with interview method for data collection. This has provided me with authentic and first hand information on the perceptions of the respondents and the information has inducted originality to the research findings.
The present research study is based on primary and secondary data. Primary data shall be collected through field survey covering two type of respondents viz.,

1. Committed disciples of the Ishwariya Vishwa Vidyalaya from the study area. A sample of 150 disciples has been selected on random sample basis from 8 sub-zonal head office of the Brahma Kumaris Ishwariya Vishwa Vidyalaya located in Karnataka. The eight centres selected are Gulbarga, Belgaum, Hubli, Mysore, Bangalore and Bidar.

2. Brahma Kumaris working actively for the Ishwariya Vishwa Vidyalaya in the study area. A sample of 100 Brahma Kumaris (Teachers) from the eight centres of the Vishwa Vidyalaya has been selected on random sample basis.

The response of the disciples and the Brahma Kumaris are obtained through personal interviews. Responses are obtained as per the pre-tested questionnaires prepared for the above two types of respondents. The questions are framed in keeping with the objectives set forth for the study.

Secondary data have been obtained from the publications of the Ishwariya Vishwa Vidyalaya and any other relevant sources relating to the research topic.

1.11 Choice of the Study Area

The study area is confined to Karnataka state. The centers of the Ishwariya Vishwa Vidyalaya are located in 6 cities in Karnataka state.
1.12 Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya Karnataka Zone (Sub-zones 7)

The Brahma Kumaris Ishwariya Vishwa Vidyalaya Karnataka Zone has 7 sub-zones viz., Gulbarga, Belgaum, Hubli, Mysore, Kumar Park Bangalore, City Centre Bangalore and V.V. Puram Bangalore.

**Gulbarga Sub-Zone**

Gulbarga sub-zone has 29 centres and 11 sub-centres. The sub-zone has 10 Geeta Pathashalas. There are 80 dedicated sisters, 20 sisters in trial and 3 dedicated brothers.

**Belgaum Sub-Zone**

There are 33 centres of the Ishwariya Vishwa Vidyalaya in Belgaum sub-zone in addition to 20 sub-centres. Belgaum sub-zone has 72 Geeta Pathashalas. There are 120 dedicated sisters and 17 sisters in trial in addition to 5 dedicated brothers.

**Hubli Sub-Zone**

Hubli sub-zone has 60 centres of the Brahma Kumaris Ishwariya Vishwa Vidyalaya. There are 80 sub-centres in the sub-zone. The Hubli sub-zone of the Ishwariya Vishwa Vidyalaya has second largest number of 200 dedicated sisters in the Karnataka zone and the Hubli sub-zone has the largest number of 85 sisters in trial in Karnataka Zone. Similarly the Hubli sub-zone has largest number of 25 dedicated brothers.

**Mysore Sub-Zone**

Mysore sub-zone has the maximum number of 75 centres of the Ishwariya Vishwa Vidyalaya in Karnataka zone with 8 sub-centres.
There are 20 Geeta Pathashalas in this sub-zone. There are 120 dedicated sisters and 30 sisters in trial in this sub-zone. The number of dedicated brothers is 16 in Mysore sub-zone.

**Kumar Park Bangalore Sub-Zone**

This sub-zone has 8 centres of the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya and 9 sub-centres. The zone has 20 Geeta Pathashalas. There are 20 dedicated sisters and 5 sisters in trial in this sub-zone of the Ishwariya Vishwa Vidyalaya. The sub-zone has 4 dedicated brothers.

**City Centre Bangalore Sub-Zone**

The sub-zone has 40 centres of the Ishwariya Vishwa Vidyalaya. There are 46 sub-centres in this sub-zone. There are large number of 195 Geeta Pathashalas in this sub-zone of Ishwariya Vishwa Vidyalaya in Karnataka. The sub-zone has the largest number of 283 dedicated sisters in the Karnataka zone of Ishwariya Vishwa Vidyalaya along with 70 sisters in trial and 10 dedicated brothers.

**V.V. Puram Bangalore Sub-Zone**

The sub-zone has the second largest number of 70 centres of the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya. The sub-zone has the largest number of 105 sub-centres. It has the largest number of 350 Geeta Pathashalas. There are 200 dedicated sisters and 30 sisters in trial. The sub-zone has 5 dedicated brothers.

**Bidar**

Bidar has 8 centres of the Ishwariya Vishwa Vidyalaya along with 4 sub-centres. There are 12 Geeta Pathashalas in Bidar. The
Independent centre has 15 dedicated sisters and 6 sisters in trial. There is one dedicated brother in this centre.

Karnataka zone with 7 sub-zones has a total number of 323 centres and 283 sub-centres of Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya. Karnataka zone has a total number of 775 Geeta Pathashalas in the 7 sub-zones. The total number of dedicated sisters of the Ishwariya Vishwa Vidyalaya in Karnataka zone was 1038. There are 263 sisters in trial and 70 dedicated brothers in Karnataka zone of the Ishwariya Vishwa Vidyalaya. Ishwariya Vishwa Vidyalaya with vast number of centres, sub-centres, Geeta Pathashalas, dedicated sisters

Table-1.1

Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya – Karnataka Zone

<table>
<thead>
<tr>
<th>Sub-Zone</th>
<th>Centres</th>
<th>Sub-centres</th>
<th>Geeta Pathashalas</th>
<th>Dedicated Sisters</th>
<th>Sisters in Trial</th>
<th>Dedicated Brothers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gulbarga</td>
<td>29</td>
<td>11</td>
<td>10</td>
<td>80</td>
<td>20</td>
<td>3</td>
</tr>
<tr>
<td>Belgaum</td>
<td>33</td>
<td>20</td>
<td>72</td>
<td>120</td>
<td>17</td>
<td>5</td>
</tr>
<tr>
<td>Hubli</td>
<td>60</td>
<td>80</td>
<td>96</td>
<td>200</td>
<td>85</td>
<td>25</td>
</tr>
<tr>
<td>Mysore</td>
<td>75</td>
<td>8</td>
<td>20</td>
<td>120</td>
<td>30</td>
<td>16</td>
</tr>
<tr>
<td>Kumar Park Bangalore</td>
<td>8</td>
<td>9</td>
<td>20</td>
<td>20</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>City Centre Bangalore</td>
<td>40</td>
<td>46</td>
<td>195</td>
<td>283</td>
<td>70</td>
<td>10</td>
</tr>
<tr>
<td>V.V. Puram Bangalore</td>
<td>70</td>
<td>105</td>
<td>350</td>
<td>200</td>
<td>30</td>
<td>5</td>
</tr>
<tr>
<td>Bidar Independent Centre</td>
<td>8</td>
<td>4</td>
<td>12</td>
<td>15</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>323</strong></td>
<td><strong>283</strong></td>
<td><strong>775</strong></td>
<td><strong>1038</strong></td>
<td><strong>263</strong></td>
<td><strong>70</strong></td>
</tr>
</tbody>
</table>

Source: Field Survey
and brothers has been doing a tremendous work for socio-political reconstruction of the society in Karnataka state. The above table provides the details.

1.13 Choice of Disciples and Brahma Kumaris

The study covers 150 disciples of the Ishwariya Vishwa Vidyalaya. They shall be selected from different occupational groups in each city. The selected Brahma Kumaris shall represent the 5 centers in each city covered by the study. The selection of the respondents is done on the basis of convenient random sampling.

1.14 Data Analysis

The responses obtained through personal interviews have been consolidated in suitable tables for drawing appropriate conclusions. Simple statistical tools like percentages and average are used for interpreting the data obtained through field survey.

1.15 Presentation of the Study

The study is presented in the following chapters:

Chapter 1 : Introduction and Research Methodology
Chapter 2 : History and Philosophy of Ishwariya Vishwa Vidyalaya
Chapter 3 : Political and Social Philosophy of Brahma Kumaris Ishwariya Vishwa Vidyalaya
Chapter 4 : Socio-Political Reconstruction in Karnataka – Role of Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya – Responses of Disciples of Ishwariya Vishwa Vidyalaya – An Analysis
1.16 Review of Literature

The present study is designed to examine the implications and impact of spiritual massages of the Brahma Kumari's Vishwa Vidyalay on the social and political reconstruction. A comprehensive review of the relevant literature in the area of research is essential as it places the research study in its proper perspective. It provides a background information to aid the researcher in designing and analyzing the research work. An attempt is made in this chapter to give a brief account of literature related to the topic of the present research work.

Jagdish Chander in his book "Building a Value - Based Peaceful and Prosperous Society" (Brahma Kumaris, Ishwariya Vishwa Vidyalaya, Delhi, 2001) has tried to establish the thesis that spirituality transforms society and solves personal and global problems. The author firmly believes that the way to usher in a new era to build a new society is to bring about moral regeneration and spiritual empowerment of all sections of society and to make individuals ready to take the responsibility for their own personal
moral development. He argues that the world will change when each individual will make sincere efforts for self transformation.

The author has comprehensively dealt on 'values as the foundation of a civilized society'. He attributes the present social problems to the absence of human or moral values. He asserts that man without moral values is the cause of all problems. He emphasizes that there is no problem outside of and apart from man. These problems whether they are personal, interpersonal, national and international they are all caused by man Hence the solution to the social problems according to the author is through inducting values and divine virtues. He is affirmative of achieving this through imparting true knowledge and practicing Raj Yoga meditation. Hence he commends the efforts made in this direction by the Brahma Kumaris Ishwariya Vishwa Vidyalaya towards reconstruction of a civilized society.

Writing about Religion, spirituality and Politics" Mr. Jagadish Chander contends that spirituality is different from religion. Spirituality is the treasure of values and virtue. It fills a person's mind with universal love and spirit of service and nonviolence and brings harmony to society. He refers to the historic fact that politicians who led the country in its historic march towards political freedom got strength from spiritual values. He affirms that spirituality is the only means of cleaning politics from the dross and dirt that has now accumulated in it. The author says spirituality is the universal core of all religions. It is the treasure of all that is the best in religions. The absence of spirituality leads to gross materialism which breeds cut-
throat competition and selfishness and leads to struggle for survival. Spirituality is Universal love, non-violence, compassion, and service all in one. The author argues that it should not be difficult to understand that if spirituality is ensconced at the centre of politics all would be fine and the world would be a better place to live in. For politics to be clean and politicians to be looked upon with heartfelt love and real respect by the people then politics has to take much from spirituality. It brings simplicity, sincerity and attitude of service if politics is to serve the society rather than a party. Then "politics must have the content of spirituality. The authors efforts in his writings have this basic idea of political reconstruction through spiritual orientation of the political system in the country.

B.K. Usha in her book "Self Managing Leadership" (Brahma Kumaris Ishwariya Vishwa Vidyalaya Pandava Bavan, Mount Abu, 2002) has identified self managing leadership with practical self development programme for people who are facing major challenges in their life. She has exhorted for the development of 'self management skill' for people passing through a period of chaos. Self management Leadership (SML) according to the author provides individuals with the personal skills and confidence necessary to master change and lead others through the present day chaos of transformational change. The SML will increase one's capacity, capability and ability to make more and even improve its quality
Self Management Leadership has a spiritual connotation according to B.K. Usha when she says that the aim of Self Managing Leadership is to learn how to better manage the inner organization as a means for more effective leadership of the external organization and develop a practical self management plan so that one can get the best out of oneself and others too. In the present competitive environment we need to have a great mental presence, an alert state of mind, a lot of creativity and also intuition to act at the right time. The author has referred to some aims of Self Managing Leadership like in (I) having control over one’s thoughts, feelings and behavior (II) better self understanding and practical application of spiritual knowledge and principles (III) taking more responsibility for one’s own life and stop blaming others (IV) taking more personal responsibility for one’s ‘state of mind’ and emotions (V) learning how to communicate better with people and (VI) help manage major life changes. The author’s suggestion that productivity efficiency is got when the body and the mind are in perfect co-ordination is very significant in SML. The author has described a leader as one who is cool, calm, without confusion, possessing clear vision, clear understanding, confidence, high level of commitment and highly creative. The author perceives that self management provides a personal planning model for self development. It includes the identical steps as the organizational planning model to develop a clear focus and recognize from within. The author argues that in order to play a leadership role we must be
Dr. Nityanand Nair in his book “Mysteries of the Universe” (Brahma Kumaris Ishwariya Vishwa Vidyalaya, Pandava Bavan, Mount Abu, 2008) has referred to the seven attributes of the soul bliss (balance), Knowledge (truth), peace, love, joy, purity and power. He has affirmed that the four steps of visualization, perception, reception and distribution involved in this seven ray meditation give us an indelible experience of the self and God. The author has tried to highlight the true knowledge about the one’s own self about the creation, about the eternal world drama, about the law karma or law of cause and effect and about the creator. The author has emphasized that knowledge is power when it is converted into wisdom and applied in day to day life. He concludes that Rajyoga is that practical wisdom. He considers Rajyoga as a way of life rather than merely a form of meditation. Rajyoga helps in applying spiritual knowledge in day to day life through positive thought, positive compassionate speech and positive action that give happiness to one and all. The discussion in chapter 9 of the book provides a good exposition of the benefits of Rajyaog while the discussion in chapter 4 provides the explanation on world transformation through self transformation while chapter 5 links spirit, mind and nature, while chapter 7 deals with evolution of human consciousness through the cycle. The book provides an in-
depth analysis of the Rajyoga and its spiritual and practical implications.

**K.L. Sharma** in his book "Indian Social Structure and Change" (Rawat Publications, Jawahar Nagar, Jaipur 2007) has focused on the analysis of social structure, processes of social change and social problems in the Indian context. He has tried to see the Indian social situation in terms of its historicity particularly in the context of the caste system, weaker section, women and social ethnicity the author has referred to the emergence of new forms of social and economic disparities in the post independent India due to lack of distributive justice. These disparities have led to social tensions and conflicts. Despite, various measures initiated by the government to solve the socio economic problems and promote social harmony. The Indian society is facing problems of social unrest in various ways. The ultimate solution to the present social issue is through spiritual orientation of the various sections of the society. The book provides good background about the social issues which could be tackled through spiritual approaches by institutions like the Brahma Kumaris Ishwariya Vishwa Vidyalaya.

**Dr. G.B. Nandan** in his book "the Political Philosophy of Swami Vivekananda" (Devi Prakashana Pavate Nagar, K.U. Dharwad 2002) has described Vivekananda as an 'individualist'. The author has observed that the spirit of overwhelming individualism together with
emphasis on self help self reliance, hard work devotion to duty. Vivekananda’s philosophy and programmes relate to a mould of dynamic and enlightened capitalism. However the author comprehends that Vivekananda’s concept of capitalism was enlightened capitalism which is aware of its strength and weaknesses and which is aware of its inescapable obligations to society. Further the author argues that the society becoming international in character is also perfectly in line with Vivekananda’s philosophy of Universalism, indeed it is in line with almost the routine creed of wider Hinduism (reflected by the Upanishads).

The author has also perceived Vivekananda as a champion of socialism. Vivekananda’s philosophy stands strong and well defended Vivekananda wanted socialism to restore to the individual his dignity and equality and the availability of the minimum goods and services to make decent life possible. The author contends that Vivekananda was never rigid or doctrinaire about socialism. His thinking and theory making was always experimental and dynamic. Under socialism too Vivekananda would recommend the attributes of creativity, imagination, experimentation and the basic virtues of honesty, hard work and the spirit of social reconstruction and humanism. In this context the philosophy of Vivekananda is closer to the spiritual approach of Brahma Kumaris Ishwariya Vishwa Vidyalaya towards social reconstruction. The author’s analysis of Vivekananda’s political philosophy provides a good insight into the
spiritual approach to social and political reconstruction and hence the literature provides a good backdrop for the present research work.

Sraddhalu Ranade in his book “the meeting of science and Spirituality” (Dipti Publications, Sri Aurobindo Ashram, Pondicherry, 1997) has observed that there is no fundamental difference between the method of science and the method of psychological and spiritual exploration. The difference is in the regions of exploration. The science explores matter, yoga explores the spirit. Yoga according to the author is nothing but science exploring the spirit. Explaining the limitations of science the author opines that until this fact is realized, the scientists dream of ultimate theory of every thing will remain just that a dream For the key to the cosmos is to be found in the spiritual realms and already material science is turning upwards in its search. The author has concluded that science and spirituality have already met. For the last few decades they have been merging into each other and today they are one. They only await our realization of their unity. Thus this exposition of the nexus between science and spirituality is quite useful in the direction of the present research study of spiritual approach to socio-political reconstruction of the society.

Ram Rishi Shukla in his article “Our Role in Reshaping Society” (The World Renewal Vol. 30, No. 7, Jan. 2000) has observed that the main problem with present mankind has been a crisis of character so often called the “crisis of Spirit” which is at the root of all
our present day problems and also social evils that societies all over
the world in general have come to suffer from.

Explaining the crisis of spirit the author perceives that the
human spirit today stands enslaved under the bondage of vices and that
is the true nature of mankind’s present day moral and spiritual crisis.
Describing the mission of the Brahma Kumaris world spiritual University
the author has observed that it has been a programme to rejuvenate
the intellect and to sublimate the mind of the person, to recreate the
nature so as to reform our norms and habits and thereby to transform
the individual into a glorified uplifted person a little from the previous
fallen one.

Lamenting over the sad state of present society the author has
referred to the dangers of elemental and environmental pollution,
population explosion atomic annihilation, urbanization, medication
moral and mental degradation and above all spiritual degeneration.
The author foresees the emergence of a better society in which there
will be new community of conscious souls and new society of sisters
and brothers who put celibacy in life above every thing else and who
are dedicated to live a vice less life. He has been optimistic about the
formation of the New Society through human emancipation social
reconstruction and world renewal. His faith in the role of the Brahma
Kumaris World spiritual University in this direction is commendable.

Dr. Satish K. Kapoor in his article “Education for a New
Society” (The world Renewal Vol. 28, No. 10, April 1998) has observed
that education as an instrument of social change should address the
issue to transformation of individuals for the transformation of the society. He has argued that in the process of material advancement during the last few centuries man has lost in moral and spiritual realms. Man has probed the mysteries of the universe but has ignored the mystery of his own self.

The author argues that the genuine scientific and technological power unwittingly released by man can be contained only by the right kind of education which combines science with spirituality. Reason with faith, prajna with Karuna, and keeps both progress and peace as its goal. He observes that the prevalent system of education is information oriented not character oriented. The author exhort that the education in the 21st century ought to be soul-conscious, not body conscious cosmo-centric not egocentric. The author has pleaded for value based education which can restrain one’s senses, mind, intellect and imagination from moving in wrong directions. It will provide a blueprint for the art of disciplined living and inculcate a sense of social responsibility. The author concludes that the renaissance of values through education would rid society of tensions and conflicts of crimes and warfare and of the mad race of humans for power and pelf.

**B.K. Ravindra Pal** in his article “Greatest Common Factor” (The world Renewal Vol. 28, No. 10, April 1998) has observed that despite the various forms of diversity in life there are the invaluable common factors among us. These common factors help us to move about in life to maintain a better relationship with others and also to solve our
problems. The author has referred to the following common factors among humans.

1) Every individual has a spiritual existence in the form of an eternal incorporeal being called the soul the form of which is common to all individuals. This common factor exists despite differences in colour and physical form.

2) Individuals have common feelings and emotions though they speak different languages.

3) Every individual has a parent in the physical form but all have a common parent in the subtle from – God the Supreme Being.

4) Because we share a common parent in God the whole world becomes a huge unlimited family. The concepts of Universal Brotherhood/fraternity becomes true because we have a common parenthood. Thus the common factor in this context is that we all belong to the same family under the parent hood of God.

5) Despite our anger and loosing peace of mind we have a tendency which makes us seek for peace. Thus we all have one common original nature-peace.

6) Our original nature is common and place of origin is also common. This original place is incorporeal world the author concludes “that when seen together, the above common factors yield the greatest common factor, so even though there may be differences in the gross field yet when we are always aware of these Common Factors then there is no scope for hatred, distrust, enmity, discrimination or misunderstanding.
Krishan K. Nijahawan in the article “Excellent Therapeutic Powers of Meditation Action” (The World Renewal. Vol. 29, No.1, July 1998) have maintained that transcendental Meditation is the sovereign remedy for the physical ailments of the body, the mental disorders of the mind and for the spiritual upliftment of the human soul.

The author has observed that deep meditation and relaxation is the ultimate immune system booster and a key to happiness, peace of mind and bliss. Meditation is absolutely wonderful and it gives unbeatable feelings of peace, happiness, bliss and supreme contentment, immunity from stress enables you to handle calmly the difficult situation in the present complex fast moving ultra-modern life. Meditation annihilates stress which is the main culprit responsible for all sorts of diseases.

B.K. Surendran in his article “Mind Management” (The World Renewal Vol. 30, No. 5, November 1999) has argued that mind management becomes natural process in which one is able to co-ordinate one’s inner forces of mind intellect and latencies in a most harmonious way and success in life. He has emphasized the need for satvik food, good company, avoiding random and haphazard thinking consistency in thought, words and deeds. He has suggested that one should replace hatred by love, gloom by cheerfulness. His other suggestions in the direction of mind management relate to increasing of concentration relaxation and observance of silence or ‘moun'.
The author has affirmed that meditation is the powerful tool to control and regulate the mind.

Brahma Kumaris Educational Society in "Values in Society" (Academy for Better World. Gyan Sarovar, Mount Abu, 2005) has brought out a monograph consisting of three units viz., women's empowerment, overcoming addiction and our responsibility to the environment. The three units examine significant social problems and the emotional, psychological and physical hardships that may endure today to archaic social attitudes poorly implemented social policies, lack of appropriate education and institutionalized gender inequities. The monograph mentions that the absence of values and spirituality is a crucial factor that allows these problems to persist and it further affirms that ignorance and denial of the problems also play an important role in hindering change.

The first unit focusing on women's empowerment traces the history of the government attempts to resolve issues of discrimination against women in social, economic and educational arenas and explains why they have failed. The monograph points out that various forms of institutionalized violence against women are identified and explored. Further the legal system, the media and patriarchy ensure that social conditions of women remain static. There is the appropriate mention in the first unit about the components of empowerment, such as self esteem, awareness and the power of informed choice which encourage women to make changes at the micro level.
In second unit of the monograph it is mentioned that addiction is prevalent in India through all castes, economic and social strata in the rural and urban areas and affects men, women and children. It considers the causes of addiction particularly alcoholism as largely a male phenomenon. The third unit of the monograph explains issues in the environment. The nature of environmental degradation in India in particular and the world in general has been described in this part of the monograph. The monograph has presented the concept of sustainable development as a solution to the non-sustainable consumption of energy and natural resources. There is a reference to remedial action and the introduction of non-polluting alternative technologies such as solar energy.

Om Prakash Dubey in his article "Usefulness of Yoga for School Children" (Usefulness of Yoga for School Children. Bhavan’s Journal, Vol. 57, No. 13, Feb. 15, 2011) has argued that body, mind, intelligence and soul these make an individual and they can not be separated from each other. The author considers that it is important to think of the integrated human being. Upanishads declare that body is truly the primary instrument to discharge the responsibilities that dharma enjoins. In the Hindu tradition human development holds the ideal of the fourfold responsibilities of catering for the needs of the body, mind, intellect and soul with a view to achieving the integrated progress of man. Dharma, Artha, Kama and Moksha are inborn in man and their satisfaction give him joy. The author argues that though Moksha has been considered the highest of these duties, its
efforts to achieve it alone are not considered to benefit the soul. He further contends that a person who engages in action while remaining unattached to its fruits is said to achieve Moksha inevitably. Yoga feels the author, is efficiency in implementation. He quotes Gita which says "Yogah Karmasu Kausalam", so Karma Yoga means the efficient way of carrying on our activities. Karma Yoga centres around disinterestedness unselfish action. It uses the word detachment in this notion. Detachment is non-attachment to the ephemeral and transient things of the world which include the entire universe our body and mind.

The author has emphasized the importance of teaching yoga for school children who are the future leaders of the society and the nation. It is necessary to develop their physical, mental, moral and spiritual development. Intellect and wisdom gained and sharpened by education are the real strength of school children. The goal of person's personality. The author says "If yoga is taught as part of education keeping in view the need for material and spiritual advancement and for performance of duties and responsibilities from the beginning the aim of education can be achieved. The author argues that teaching of yoga to school children can provide self control in reasoning wisdom, intelligence and power of justice. The author has suggested that there is need for introducing yoga courses for school children so that they acquire the ability to distinguish between strength and weakness. They develop a discerning intellect. Yoga plays a vital role in inculcating a sound personality. The aim of Yoga Sadhana is not only
self-elevation but also wellbeing of the entire humanity. Yoga can cure many mental and physical diseases and can help maintain equilibrium of body and mind.

The author has suggested that each education institution should be in the care of some Yoga organization. It can be only institution that is beyond the fold of religion. This ideal conforms with the Rajyog discipline exhorted by the Brahma Kumaris Ishwariya Vishwa Vidyalaya. The views of the author in this context are quite relevant for the present research study relating to “Role of Ishwariya Vishwa Vidyalaya in Socio-Political Reconstruction in Karnataka: A Study”.

Padma R. Jamakhandi in her thesis “Philosophy of Ishwariya Vishwa Vidyalaya – A Study” (an unpublished Ph.D. Thesis in Philosophy, Karnatak University, Dharwad, 2007) has observed that in the prevailing situation what is needed is the education or philosophy which promote love, good will, peace, self empowerment, harmony, etc. among the people. Ms. Padma has emphasized that the philosophy of Ishwariya Vishwa Vidyalaya is imparting the education of spiritual wisdom and Rajyoga meditation keeping in view the empowerment of the self and the establishment of beautiful society. She further refers to the techniques of Ishwariya Vishwa Vidyalaya which include the art of living and stress free life, science of behavioural change, inculcation of moral and human values, sublimation of emotions, etc., which are not only beneficial but also necessary for all. The institution is imparting this true knowledge to
all irrespective of religion, caste, creed or class. She contents that the Ishwariya Vishwa Vidyalaya is the only institution which is devoted to building a new society of purity, peace and prosperity all three together through spirituality. This institution according to the researcher enlightens a person about the consciousness and the cosmos and about his place and role in the scheme of things and an experience of bliss through Rajyoga Meditation.

V.J. Varadpande in his article “Concept of Freedom in the Context of Ram-Rajya” (The World Renewal, Vol. 30, No. 5. Nov, 1999) has perceived that the concept of freedom is multidimensional. It envisages not only political and administrative independence but also economic, social, religious and spiritual freedom. However the author argues that freedom never means freedom to behave in disorderly and indecent manner or freedom to indulge in slanderous talk or in mudslinging and brick batting or in obscenity or to commit acts or indulge in behaviour detrimental to the interest of society. This according to the author is the rationale of the concept of freedom. The author mentions that normally every human being wants freedom from poverty, stress, distress, sorrow, suffering, disorder, toil, turmoil or any other situation which causes peacelessness. Hence the author argues that it is therefore necessary to understand the concept of freedom in spiritual context. Spiritual freedom is the key according to the author, which opens the door to freedom from negative situations described above.
Spiritual freedom connotes freedom of human spirit or soul from demonic influence of vices, sex, lust, ego, anger, greed, attachment, hatred, jealousy and the like. The author conceptualizes Ram Rajya as contemplating that golden period where purity, peace and prosperity reigns supreme, where both ruler and the ruled enjoy complete bliss and happiness where every thing is plentiful and bountiful, where everything is easily accessible and available where there is mutual pure and selfless love and respect for fair sex. This according to the author is the vision of the ideal rule called Ram Rajya.

Heide Fittkau Garthe in her book "Spiritual Laws in Practical Application" (Brahma Kumaris World Spiritual University, Mount Abu, India, 2000) has provided thoughtful and practical approaches to spiritual aspirations. The book is a collection of articles and lectures of Ms. Heide which has been brought out by the Brahma Kumaris Ishwariya Vishwa Vidyalata. These writings are meant to serve principally as guidelines and food for thought in the development of spiritual-mental powers. These articles and lectures contain varied aspects of consciousness training and developing of mental powers. Writing about the consciousness training Ms. Heide stresses that when we think positively and transform weak thoughts into constructive ones we practice consciousness training. It is the basis of all leadership and communication training. In her speech on ‘power and effect of thoughts’ Ms. Heide argues that positive thoughts are those of silence, love and strength and have high vibrations. Negative thoughts are those of doubts, aggression and are full of problems.
Writing about soul consciousness Ms. Heide maintains that the actions that we carry will be recorded in our consciousness and through repeated actions we shape our character. She has stressed the need for high degree of power of concentration which leads to an integration of thoughts, words and actions. She perceives that no thought can be materialized without concentration. In her lectures and articles Ms. Heide has given very pragmatic solutions for overcoming obstacles negative thoughts and tendencies. The author has exhorted that only through the process of soul-consciousness training and the inculcation of all our perceptions do we become the embodiment of the knowledge and vibrate power and strength. Ms. Heide has suggested eight spiritual powers leading to success viz., (i) The power to tolerance, (ii) Power of assimilation, (iii) The power to tackle problems, (iv) The power to cooperate, (v) The power to differentiate, (vi) The power to judge, (vii) The power to withdraw.

Ms. Heide’s lectures and writings on other aspects relate to love devotion and faith in the perfection of the soul, kindness and clear perception, the process of purification, etc. The book containing these various aspects have great practical value for those pursuing spiritual aspirations and finding spiritual solutions to personal, social, political, corporate and other problems. Hence the views and thoughts of Ms. Heide expressed in this book are relevant for the present research work.

B.K. Surendran’s “Practical Guide to Applied Spirituality” (Brahma Kumaris Ishwariya Vishwa Vidyalaya, Mount Abu, India, 2002)
presents his various articles on spirituality published in various issues of "World Renewal" – a monthly magazine for the last 13 years.

Discussion of the applied spirituality has been provided in two parts in the book. The first part of the book is devoted to discuss "Spirituality – Orientation to Real Life". The author has tried to conceptualize the 'spirituality' and true knowledge and its dimensions. His analysis of knowledge and wisdom and consciousness and its different facets are quite enlightening. This part of the book contains Mr. Surendran’s views on youth as the hope of global harmony and women as the teacher of human kind.

The second part of Mr. Surendran’s book contains his thought provoking views on different aspects of spirituality in action in real life. He views that God orientation provides human beings the source of pleasure and power. He has dealt with practical issues like adult education, global relationship, emotional intelligence for success in life, social service, etc. His discussion of spiritual aspects like managing inner human resources, spiritual prosperity, karma and freedom are quite rewarding. He has stressed the role of purity in spirituality and importance of excellence in life and work, etc. His practical approach to management approach and meditation is quite useful for those involved in administration and business. His focus on thinking silently and living on thinking provides his intellectual approach to logical living. His thoughts on experiments on virtues, values and powers reflect his spiritual insight. His thoughts on Rajyoga as a successful life style in the modern age and human resource management in spiritual field are valuable for the present
generation facing stress and tension. He has provided a great insight into the mind management for persons in varied fields of activities.

The book has provided valuable ideas on varied aspects of applied spirituality and the spiritual oriented and others will find the book very useful in shaping their spiritual outlook.

**Thomas Pantham** in his book "Political Theories and Social Reconstruction" (Sage Publications, New Delhi, 1995) has made a critical survey of the ongoing and profile debate between the nationalist-Marxist and subaltern-Marxist schools of Indian historiography concerning the politics of social transformation in colonial and post colonial India. The authors another distinctive contribution in the book relates to the comparative analysis of the Gandhian and Hindutva conceptions of political order in a context of socio-religious pluralism and democratization. Mr. Pantham has also provided an extended examination of the different liberal models and democracy and social and economic development. The author suggests that in the present context of the liberalization and globalization of the economy and polity we need to strive to ensure the democratic rights and responsibilities of the people through a multi-faceted project of reconstructing democratic political institutions and norms. This must be essayed both at the local or national level and at the international level.

**Jagdish Chander** in his book "A Kaleidoscopic View of Issues, Ideas, Events, Intentions, Attitudes, Individuals and Institutions" Literature Department, Brahma Kumaris Ishwariya Vishwa Vidyalaya,
Delhi, 2000. has provided a plethora of his thoughts contributing to the wellbeing and the moral and spiritual health of the society. The volume is a collection of some editorials and articles of Mr. Jagdish Chander that appeared in various issues of the monthly magazine “Purity” published from New Delhi. The author claims that these articles and editorials have one thing that runs as an undercurrent of all these. That undercurrent stimulates thoughts about some moral, social or human values. The author argues that it motivates and bestirs one's mind to build attitudes. The articles have some hidden message in them and they stimulate and strengthen thoughts about some moral, social or human values.

Writing about politics, power and principles the author says in ancient times politics was not the game of power. But over a period of time, politics has descended down into the quagmire of lust for power. The whole society has deviated from principles and goals. The author has exhorted the politicians of today to imbibe spiritual attitudes in their personal and societal approaches.

The author has referred to some of the structural defects in the present day society viz., inter-party dissensions, inter-party cleavages, social rifts, ethnic bickerings and economic divides. The author has suggested evolving some values and promoting harmony and then having a structure that is built on those values. He has argued that for building up a new society, it is essential to have the awareness of the self and soul which will lead to spiritual kinship.
Describing traits of an ideal politician the authors has perceived that a genuine, patriotic, self sacrificing or a saintly politician has an inner drive to plunge into politics because he is fired with a vision. He has great zeal of work for the poor, the downtrodden, the unemployed and the neglected brethren or he may take up and work for noble and higher causes such as freedom, human rights, justice and dignity of women by wielding the power of governance or political leadership.

Mahalaxmi Krishnan in her article “Gandhian Concept of Non-Violence” (Bhavan’s Journal, Vol. 57, No. 7, November 15, 2010) has emphasized that non-violence can be both a political strategy and moral philosophy that rejects the use of violence in efforts to attain social or political change. The author observes that while frequently used as a synonym for pacifism since the mid 20th century the term non-violence has come to embody a diversity of techniques for social change without the use of force as well as the underlying political and philosophical rationale for the use of these techniques.

The author perceives that as a technique for social struggle non-violence has been described as “the politics of ordinary people”. Further the author mention's that struggles most often associated with non-violence are the non-cooperation campaign for Indian independence led by Gandhi, the struggle to attain civil rights for African Americans led by Martin Luther King Jr and people’s power in the Philippines.
The central tenants of non-violent philosophy exist in each of the major Abrahamic religious traditions (Islam, Judaism and Christianity) as well as in the major Dharmic religious traditions (Hinduism, Jainism and Sikhism). Proponents of non-violence, according to the author, reason that the actions taken in the present inevitably reshape the social order in like form. They argue that it is fundamentally irrational to use violence to achieve a peaceful society.

The author has mentioned in her article that the notion of satya and truth is central to the Gandhian idea of non-violence. Gandhi saw truth as something that multifaceted and unable to be grasped in its entirety by anyone individual. There is a growing awakening to the realization that non-violent campaigns usually produce democratic results which in turn contribute to lasting peace. The author has described Gandhi as an ardent fighter against inequality, oppression, injustice, violence and all other social evils. He regarded his political work as part of his ethical philosophy. He believed and propagated that the ultimate aim of political work should be social change and service to humanity.

The philosophy of Gandhi about non-violence as an instrument of social change and political solution for a peaceful social order is closer to the social and political ideals and philosophy of the Brahma Kumaris Ishwariya Vishwa Vidyalaya. Hence the analysis of Gandhi’s views on non-violence and truth are relevant for the present research study.

Maharaj Krishen Kaw in his article “Education in Human Values – Need for Universal Philosophy” (Purity, Vol. XIX, No. 9, June 2000, New Delhi) has observed that there is something febrile in
today's youth, a kind of bubbling enthusiasm, a wild euphoria and an impatience for results. In their single minded pursuit for a career, they loose sight of everything. And the biggest casualty is harmony, balance equilibrium. The author considers dynamic equilibrium to be the basic value in life. The author refers to five levels of human awareness viz. good conduct, non-violence, love, truth and peace. These levels of human awareness are further identified by the author with unconscious, the sub-conscious, the unconscious, the conscious and super conscious. The last according to the author is the highest level where we are in the spiritual state of awareness and pursue the aspect of being.

The science of spirituality will provide credible basis for the propagation of human values. The author believes that mere ethics cannot stand on its own feet without the foundation of spirituality. It is difficult to prove that it is good to be good rather than strong unless you first have proof that goodness is an attribute that helps up to proceed to a higher level of awareness in our evolution to the super conscious level. It will then be easier to teach values in the classroom especially in a multicultural country like India unanimity in what the fundamental human values are and how they are universally accepted to all the people of the world is according to the author, of critical significance if we have to teach values in the classroom.

Yogi Khem Jakhoo Trinidad in his article “The Benefits of Meditation for Students and Teachers” (The World Renewal, Vol. 37, No. 5, November 2006) has observed that meditation helps in
developing the ability to concentrate on a particular subject without being attracted and influenced by the five senses, vices and the five elements. Yoga is associated with meditation which means to have union with some object, subject, person or God. However yoga is usually associated with spirituality. Meditation is a prerequisite that assists spiritual seekers to have unbroken, undisturbed and continuous access with divinity and this experience is called yoga another form of prayer.

Meditation has the practical significance viz.,

➢ Meditation is very scientific in approach.
➢ Meditation increases attention span of students.
➢ Meditation increases the memory capabilities.
➢ Meditation increases the skills of teachers.
➢ Meditation skills manage peer pressure.

Meditation increases one's power to observe, listen and discern and one is able to predict and prevent possible abnormal situations even before they come into fruition. Students who possess the art of concentration and pay full attention to class teachers finish their homework and studies in half the time as compared to the students with shorter attention spans. These students also get highest grades and have plenty of extra time to get involved in extracurricular activities and community work because they are more focuses in the conduct and outlook.
V.R. Krishna Iyer in his article "Status of Women in Society" (Purity, Vol. XX, No. 2, November 2000, New Delhi) has expressed his disagreement with Manu’s ideology - "Na Stri Swathanthriyam Arhathi" (No women deserved freedom). Justice Krishna Ayer has observed that women is the light and manager of the house, caretaker of children, the budget maker, an all-in-all in the house. She is the Lakshmi of the house. Her status should be preserved. Her dignity should be safeguarded. We have to work together for this, we have to protect our children also. Justice Ayer says that we have to form world cultural order to help the present generation. He has commended the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya which aims at achieving this ultimate end. He has affirmed that the practice of Rajyoga helps elevate the human mind and achieve liberty.

B.K. Chaitali in the article “Relevance of Morality in Present Times” (The World Renewal, Vol. 39, No. 10, New Delhi) has viewed morality as an intrinsic quality. The author has suggested some elements which are necessary for growing and developing a healthy sense of morality viz. parents following some principles of ethics like honesty, sincerity, kindheartedness, etc. Parents education and discipline too count in developing morality among their progeny. A mother with good ‘Sanskar’ gives birth to a good child. The author stresses the importance of the influence of the teachers in the morality of the students. A leader is a friend, philosopher and guide to the devoted students. Today there is need for value based education, moral education and meditation to be included in curriculum.
This according to the author helps in inculcating morality, peace, happiness, concentration and devotion to God in the youth. A teacher should take his profession not only as a means of income but also as a service to the society. Students should develop the habit of reading healthy literature and develop a taste for inspiring books and biographies of great men and literature on culture, religion, spiritual writings, etc. The author has finally and aptly suggested meditation brings about a great change in our lives. Through meditation we can conquer greed, pride, anger, lust, etc. We should try to decorate ourselves with every divine quality and thus can reach the highest peak of purity and morality.

B.K. Prema in her article “Stitha Prajnah - the Essence of Srimad Bhagwat Gita” (The World Renewal, Vol. 41, No. 5, November 2010) has tried to elaborate the meaning of Sthita Prajna as explained in Bhagwat Gita. Prema perceives Sthita Prajna as transcendental consciousness or the most stable intellect. Characteristics of such a person relate to his strong focus, stable attention on the one supreme God alone always remaining satisfied in self realizing as being the eternal server of God and thus remaining happy. Such a soul the author maintains, with steady mind is neither disturbed in sorrow nor elated in happiness remains free from fear, attachment, worry, sorrow and anger. Quoting God (Krishna) from Bhagawat Gita “One who establishes his mind upon me alone, is known as a man of steady intellect”. Ms. Prema concludes that to consciously devote to the true personality of God is the aim of real yogi. The author interprets the
concept of Sthita Prajna as enunciated in Gita, Ms. Prema says a person who is not disturbed by the incessant flow of worldly desires can alone achieve peace. A true aspirant, who has the awareness of being a soul and not the body is not disturbed by desires because of his fullness and his deep connection with God the Almighty Authority. Such a person says the author will not even desire liberation, remain totally free from desire and gives up all sense of position, possessions, greed for name and fame and is devoid of false ego. The quality of his desires is transformed naturally to the selfless desire of serving and satisfying God. This is a spiritual and Godly life after attaining which man is not bewildered. The implication is very much close to the main philosophy of Ishwariya Vishwa Vidyalaya. Hence the views of Ms. Prema are quite relevant for the present research study.

Kaberi Kakati in the article “Awareness of Addictions” (The World Renewal, Vol. 40, No. 10, April 2010) has tried to trace the causes and consequences of addiction among many people in our present day society. The author has observed that majority of people in the society have one or the other form of addictions – drugs, alcohol, cigarette, betel nut, etc. The reasons for such addictions are varied – peer pressure, curiosity, family disharmony, depression, frustration, tension or simply for pleasure after a hard day’s work. A few people consider addictions as fashionable and as a status symbol. The author has estimated that around 80 percent of these addicts are in the age group of 11-13 years. This age group consists of persons
whose mind is very tender and flexible and with correct support and
guidance, they have a great potential to contribute to social
upliftment. However the current scenario suggests that they have
been moulded in the wrong direction. As a result the rate of crime is
on the rise and social morality has gone down.

There are some subtle forms of addiction which most of us
really do not acknowledge them to be our weaknesses. They include
addiction to TV, Newspapers, Internet, SMS, Tea, Coffee, Sweets to
name a few. The habit of always talking or answering back rudely or
always having a negative attitude to situations also come under these
subtle forms. Any habit sanskar of substance which slowly overpowers
us and which ultimately become irresistible for us is an addiction.
Today we create these addictions and become slaves to our creations.
The author argues that the basic reason for this social and moral
degradation is the lack of spirituality. Spirituality is the remedy to
overcome this malady. It helps us to know ourselves, gives us our true
identity, makes us realize our inner powers, gives us self confidence
and helps us to connect with God. We need to be aware of all our
major and subtle addictions, check and then change self and become
complete in original “Sanskriti” of peace, purity, love and happiness
before it is too late.

Ramesh Trimurti in his article “Personal Management through
Spirituality” (The World Renewal, Vol. 34, No. 8, February 2004) has
emphasized that in today’s context managers need to possess skills
and tools that can help them manage their own internal or personal
resources well and constantly re-energise themselves so as to handle
diverse and newer situations with ease and without creating internal
disturbance or imbalance for themselves. For the word 'Management'
itself exhorts managers to first 'manage-me', then 'management' and
then 'management'. Personal management is an essential skill, a
prerequisite for the ability to manage other resources well. The
awareness of one's personal or inner resources is the key to successful
personal management, lack of personal management, skills manifests
itself in the form of stress, lack of focus, sudden outbursts,
annoyance, aggravation improper priorities, absence of sense balance,
inability to cope with sudden and unexpected developments, inability
to inspire and bring about desires changes in people, strained
relations, fear of loosing power positions, etc.

The organization comprises of individuals at the bottom of the
pyramid. The organization hires an individual skill and experience. It
also hires his stock of attitudes, beliefs, feelings, emotions, outlook
and personality traits. These are his inner personal resources and are
inseparable from the individual. The author says that for maximizing
performance management has to deal, not with hands or minds but
also with hearts. Management has to focus on the spiritual aspects or
inner resource of the individuals. With constant awareness and focus
on the inner personal resources spiritual energy gets released and
starts flowing in the form of essential skills such as zeal and
enthusiasm better focus on the job better time management ability to
prioritize tasks properly, better accuracy and quality, enhanced self
esteem, removal of negative attitudes like jealousy, hatred, suspicion, etc. It develops understanding and ensures better communication and improved human relations.

Personal management involves learning and understanding the spiritual tools, techniques and principles and their application for

- Better thought management
- Better time management
- Better clarity of purpose
- Conservation of precious personal energy that helps in dealing with sudden upturn of events and
- Maintaining an inner state of balance in the face of challenges.

Spirituality inspires managers to become better leaders through improved self esteem, to develop a clear focus for the next stage in personal/professional life to take responsibility for one's state of mind and emotions and to learn how to improve the quality of communications and relationships as well as the overall quality of life.

The author's views have direct relevance for the present research study as the Brahma Kumaris Ishwariya Vishwa Vidyalaya has more than 6500 spiritual education centres all over the world which are imparting the knowledge of ancient Indian spirituality and the personal management techniques.

**Ranjit Fuliya** in his article “Divine Plan for Women Empowerment” (The World Renewal, Vol. 34, No. 11, May 2004) has referred to the causes of women’s problems in India. He has mentioned in his article that the problems of gender discrimination,
violence against women, abuse of women and deprivation of their basic human rights are rooted in the vices which are the direct offshoots of body consciousness. The author says that there is dire need to be aware of one’s spiritual identity. It allows the limitations of the body’s physical gender to break and frees the soul to express its own highest potential on all levels. A change of consciousness brings about the recognition of the inner worth. The author has mentioned the approach of Brahma Kumaris Ishwariya Vishwa Vidyalaya toward women empowerment. The Vishwa Vidyalaya has strived to make women folk understand their inherent worth and prepared a spiritual army which took upon itself to uplift the world particularly women of their ancient glory. The founder of the Vishwa Vidyalaya Dada Lekhraj who had high respect and reverence for sisters and mothers made them Shiva Shaktis embodiment of virtues and values. Through them he started the spiritual revolution which is unparalleled in human history. He took definite steps to allow women to be equal partners and take their rightful place in society. He has provided them all the opportunities to be spiritual leaders, teachers and administrators. Brahma Kumaris Ishwariya Vishwa Vidyalaya is a unique organization whereby practicing Raj Yoga Meditation both men and women empower themselves. The author says with the real understanding of spirituality comes the vision of society where there will be truth, justice and equality for all. The author concludes that the experience of Brahma Kumaris organization since its establishment in the year
1936 is a story of women's empowerment especially through spirituality.

Dr. Sanjeevani in her article "An Ever Healthy Society" (The World Renewal, Vol. 36, No. 6, December 2005) has given a vivid picture of enormous health problems facing the contemporary Indian society. The author has drawn attention to the researches in health which indicate that there is a greater number of people with mental tension, negative attitudes, impulsiveness and the lack of emotional stability. This has resulted in an increase in psychosomatic diseases, danger of AIDS, wrong life styles, excessive use of tobacco and other allied health problems. The author says medication alone cannot check these problems because mental tension arises from lack of values, such as tolerance, humility, patience, self confidence, self control, emotional stability, etc.

The author has tried to relate the socio-economic backwardness with the issue of ill health in the developing countries. She says that social service leaders in developing countries make us aware of the dire levels of poverty, widespread illiteracy, sickening dirt and destitution and shocking deprivation. She expresses her anguish with the dehumanizing conditions and sub-human existence of the masses which are affected by drug abuse and addiction to alcohol. Drug trade is a menace faced by police, parents, medical profession and the governments. The new situation created by large scale urbanization, mechanization, commercialization and materialism needs to be tackled because some
of these new trends, factors and features have created a culture that
has negatively influenced the attitude, judgement and values of the
people.

The author suggests that what seems necessary for doctors and
paramedical staff also is to practice meditation and receive a good
dose of education in human values and morality so hat their service
improves and their attitudes change. If doctors carry tension from
their home to the clinic – no smile on their face, no assuring and
gentle words for their patients and no sympathy as a whole – the
patients feel as good as guinea pigs. On the other hand a doctor's
carving demeanour is a healing touch and creates the feeling of
security within the patient. Health, wealth and happiness for all are
the goals of every society. The ultimate goals of every human being is
liberation from the vices which cause all kinds of sorrow. This can be
achieved when our thoughts, words and actions are charitable. Such
thoughts, words and actions are called moral or ethical. These
qualities enable the doer to achieve high and values goals and they are
valuable to them. The author concludes that these values enhance the
worth of a person because they build one's character and personality,
inspire one to performs righteous actions which in turn bring in many
valuable benefits and inner rewards. Spirituality and values go hand
in hand. Spirituality reveals knowledge of the life cycle. It is Rajyoga
meditation that gives spiritual support and strength.
Sucharita Dey in her article "Man and Social Ethics in Buddhism" (Bhavan's Journal, Vol. 57, No. 11, January 15, 2011) has observed that the most interesting and thought provoking consideration of the 21st century is human beings are more oriented with social globalization while there is need for social righteousness which is another word for social ethics. The author has emphasized that in addition to our individual moral life there is more demanding to practice social, corporate, ethical responsibility towards the environment, professional ethics, business ethics, etc. Social ethics comes from the collective experience of people and culture throughout life. Social ethics within society focus more on what is considered appropriate behaviour for people as a whole and not individual behaviour. Social ethics encompasses right conduct and good life. The author contends that the early Buddhist philosophy has the social ethics as its pivotal in our traditional, oriental, philosophical thinking. Central to Buddhist philosophy was an understanding of human nature and what caused human suffering. It preaches that suffering emerges on a larger scale from hostile social conditions such as poverty, war and social oppression. The author emphasizes that the Buddhist framework of human actions are to be judged depending both on intention or motive and the consequences of the action. Social ethics in Buddhist philosophy is prescribed by reasoning based on investigation as the means of determining Swadharma, one's ethical religion. The ideology of non-violence is the key word of social ethics as given by Buddha to man. Buddhist social ethics have pragmatic
value and significant positive secular impact. Ahimsa leads to nirvana, Ahimsa is positive strength. The author has elaborated it by saying that the strength of application of non-violence is possible only to that individual who has conquered violence in every aspect of life. The author concludes that moral values are meaningless unless applied in a social context.

Swami Sudarshanadanda in his article "True Religion is Union of Mind and Speech" (Bhavan's Journal, Vol. 57, No. 10, December 2010) has exhorted that living the life making our mind and speech is the core of religious life. True religion is entirely based on the union of speech and mind. The Swami has further mentioned that true religion stands on four main pillars. They are truthfulness, renunciation, purity and love. Truthfulness is the practice of speaking what is true. Renunciation is denial of all selfishness. Purity related to getting rid of the ego by cultivating a sense of oneness. The Swami has emphasized that the more you think of others as yourself the more loving your heart becomes. He has stressed that in order to unite one's speech and mind one will run into many temptations. The six passions like lust, etc. are ever awake. They can entrap and devour a person. One must be always awake and alert, must always discriminate between right and wrong and pray to God who helps those who are sincerely eager to lead a higher life.
Ramnath Narayanswamy in his article, "Why is Spirituality Integral to Management Education? My Experience of Integrating Management and Spirituality" (Journal of Human Values, 14:2, pp. 115-128, New Delhi) has argued in favour of linking spirituality to management education. The author has used his experiences as a teacher of management studies, as well as the knowledge that he has gathered as a seeker in search of self-revelation to locate the role and significance of spirituality in the managerial context. The author has expressed the view that the analytic-driven search for information and knowledge, the intellect-driven explanations of context and an exposure to life skills linked to emotional intelligence are traditional, albeit insufficient inputs to management education. Such an education is incapable of developing well-rounded individuals capable of handling paradoxes, conflicts and something that managers traditionally have low tolerance for ambiguity. This necessitates the inclusion of spiritual intelligence or a search for inner unfoldment, making the transition from self-consciousness to consciousness of the self. The author has indicated that he has drawn heavily on the Advaita Vedanta tradition of Sanatana Dharma to delineate the tools and processes that are integral to the craft of practicing manager. The act of managing is perceived as a battle where the three armours of analytical, emotional and spiritual intelligence are to be simultaneously deployed by global managers to negotiate the grey and ambiguous waters of global business. It is spiritual intelligence that enables the manager to awaken the firm to its true potential, address questions of philosophy
(including vision and mission) and awaken the firm to its larger role in terms of corporate social responsibility. The article is quite relevant to the research topic relating to the spiritual organization of the Brahma Kumaris Ishwariya Vishwa Vidyalaya preaching identical philosophy.

Brij Mohan in his editorial article "Prevalent Political Systems" (Editorial in "Purity", Vol. XXIII, No. 2, November 2003) has pleaded that it is time that social scientists, constitutional experts and concerned citizens together make an endeavour to create a system geared for universal welfare that has inbuilt incentives to promote cooperation between different sections of society and political groups. Mr. Brij Mohan contends that only such a system which also contains disincentives for factionalism, divisiveness and confrontation can put a nation on a harmonious path of development. The author has rightly pointed out the deficiencies and defects in the systems of democratic government where it does not represent the entire population and it is the rule of majority. Hence the rights of minority automatically get subsumed in this system. Rather than collaborate in the task of nation-building the political parties work to promote their narrow interests. Alternative system of a military rule has often turned out to be the rule of brute force. Theocratic rule is in someway similar to military rule. The author says while it imposes a certain kind of order and social norms based on one religion, it represses the religious and cultural rights of those professing other faiths. Equally repressive are one party dictatorship all whose energies are directed towards perpetuating the rule of those in power.
The author concludes “thus we find that all the political systems prevalent in the world either have in-built flaws or are abused by politicians for their narrow interests. This is in spite of the fact that the constitutions of most countries speak of upholding justice, equality and freedom”.

Pleading for creating a system geared for universal welfare has suggested the following spiritual remedy. “The architects of such a system would be citizens who are free from the vices of lust, anger, greed, attachment and ego. This would entail a mass spiritual awareness campaign to educate and empower the people so that they bring out the best values within them. Spiritually awakened citizen would select leaders who will lead by great values and principles”.

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