Chapter - IV

ETHICS AND VALUES
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INTRODUCTION

Ethics means moral codes of conduct. It is the science of human nature habits and conduct. It teaches us what is right and what is wrong. Ethics is different from religion. The former comprises internal values such as speaking the truth respecting all people especially elders and teachers, abiding by the laws and civic codes of behaviour as well as displaying transparency and sincerity, equal respect for all religions etc.

Ethics is the science of morals or moral principles. It is very often used as synonym or even an interchangeable expression for terms like values, norms, standards, morality etc. In recent years, even the phrase social responsibility has been used for ethics.

No society can develop and progress without observing certain codes of conduct. A peaceful society can exist only if we care for others and have regard for them. If everyone is selfish or dishonest, there will be no normal growth of the economy. We find the societies develop certain codes of conduct like the Ten Commandments; Thou shall not steal, Thou shall not kill etc. As the society further develops, religion provides sanction apart from that of tradition. The Govt make laws which give, in addition to the tradition and religious sanction, the sanction of the law for conduct of every citizen and making a peaceful society.
The late of nation is made by its people. It social character of the people is not based on values like integrity discipline, love and co-operation, nations progressing even economically may ultimately stand to lose.

The experience of vibrant economics, visionary companies and successful educational institutions show that in the ultimate analysis, values do count ethics does matter. The bright students, who produce excellent results in academics or make records in games and excel in research and other extra curricular activities, certainly achieve those results without resorting to unethical practices.

Ethics is also conditioned by the culture of the society. In India, we have ancient culture where the ethics was summed up in the concept of Dharma.

Ethics behaviour is simply finding the balance between self interest and group responsibility. The history of ethical thought is a record of attempts to promote or to dictate, communal behaviour in order to ensure stability and harmony within the social group.

APPLICATIONS OF ETHICS

Application and operation of ethics in specific situations become evident so that people recognise it. In this context ethics is directly related to character of a person.

The word ‘Character’ has been derived from the Greek word ‘to mark’ or ‘To engrave’ people with good character habitually display good behaviour and such habits are made in their inner self philosophers and educators have been concerned about the inculcation of character traits and virtues such as honesty.
courage, perseverance, loyalty, caring etc.

When we look at the present state of the world, we find that despite physical advancement brought about by scientific and technological revolution, we have developed a materialistic and consumerist attitude which promotes materialistic values and overlooks moral, ethical and spiritual values. As a consequence of it, values on which stand democracy and culture, have been relegated to the background. The every-growing lust for power and domination, and greed for enjoyment have led to moral degeneration.

Man has grown in knowledge and material wealth, but spiritual dimension has greatly been ignored. He has forgotten the power of love, compassion and empathy can transcend all barriers and lay the foundation of an exalted world foundation. To achieve this goal, the complementary role of science and spirituality shall have to be blended.

Every great achievement or invention is a vision of the mind ideas could control the world and they are the basis of technical inventions.

It is the endeavour of all organisations to inculcate the concept of Quality in all spheres of their activities. It is because values or ethics play a major role in bringing quality into the life of individuals as well as that of an organisation.

Ethics means spiritual code and conduct in person of life. Ethics means following a code of conduct based on a system, which if applied accurately, promotes development of virtue and character. Ethics apply to personal life, in interaction with others and professionally. Ethics means to have a policy for the self.
Discipline makes everything accurate beautiful spiritual and simple. The first and foremost code & ethic is to have an open mind. This requires boldness Positive thought, the root of virtue, keeps the atmosphere clean and elder. Without an open mind there is distress. You can neither do what you want, nor communicate clearly, you cannot even co-operate. You feel you will runout so you do not give too much. An open broad mind is not a question of money and materials but a state being equal and friendly with everyone.

At the work place one would do well to be honest and mindful of ethical principles before speaking and thinking. The conscience indicates whether actions are right or wrong. Acting with wisdom and understanding beforehand never brings regret afterwards. A good code of conduct implies respect, noticing specialities without jealousy and being loving. There is the feeling of belonging. When working for an unethical company, do not be influenced by unethical activities or let go of ethics or the code of conduct. Be very cautious and careful not to get influenced. You need wisdom and cleverness.

One who works with a great deal of integrity will enable others also to gain respect.

People do have high morals but the atmosphere of the world undermines them, you need such power of spirituality that a person cannot pressurise you. If there is no pocr, there is no access to virtuel. Many people get confused and frightened by the defects of the other.

Understand peoples capabilities and limitations otherwise, you are not help-
ing them and they lose hope. Do not encourage jealousy, zeal and enthusiasm should also be filled with power.

A pure attitude is honourable, brings internal power and elevates character. Someone who wants to be an instrument to serve the world knows how to work with integrity. Those who are as example and inspiration to the world become highly respected.

Possibly even very high ranking, but also they have great humility. They do not alter their character of virtue according to who they are with. They have a pride in them selves. Integrity over a long period of time makes the soul powerful. Some speak the truth harshly and hurt the people. Some tell beautiful lies. You need caution. Truth does not need to be proved, it is revealed automatically when spoken with wisdom. Integrity means honesty and no selfishness, thinking of the benefit of the others.

Applying ethics accurately over a long period without being influenced by others, develops the power of discrimination and reveals the level of other’s ethics. If someone is absolutely truthful, no one can cheat him. If you have the slightest bit of falsehood, it is possible to be deceived you have to be guard with self respect and observe. Steady determination and activity promotes faith.

Cultivate a far-reaching intellect that is subtle and broad, not impulsive. Perform beautiful actions so that they influence your mind. The mind words and actions are deeply interconnected your actions should be a light showing a path to others. If your actions are right their impact can never be forgotten.
Codes of spiritual conduct. In Ishwariya Vishwa Vidyalaya we follow the following

1. CELIBACY

The most useful and the most essential rule is to observe chastity. Sex-lust is man's enemy and the worst enemy of a yoge. The lustens after sensual pleasures. But the yoge dissociates himself from his body. Sex-Lust is a gateway to Hell, and is as poison, even to think of Sex-lust is to him an act of impiety.

Now, there is very little time for world final destruction and we have our aim to enter the righteous world 'Satyayuga or Golden age' where Sex-lust does not exist at all. So, we have to give up sex-lust and lead a pious life.

So, God shiva, The supreme Rather, now says; Dear children, for my sake, remain pure in this last birth and become deity in the Satyayuga. My children, I have come to pull you got of the whirl pool of sensuality and to purify you and rescue you from the sea of sorrows.

I have come to take you out of this impious world, a veritable house of sins into a righteous deity world (satyayuga). You leave all these vices and diritiess along with your distressing habits, out look and impressions For this we have to develop soul-consciousness, and pure attitude of brotherhood towards other souls who are also children of the Supreme Father Shiva.

Now the whole world is passing through a period of great emergency, God Shiva orders to all of us that to follow celibacy and lead a pure lotus like life.
Since this is God’s command, we should carry it out unhesitatingly and follow God’s commands heartily as they are for our own good.

The success of life depends upon the observance of celibacy or purity. By observing celibacy one can live healthy and contented. He can get spiritual power so that it will be easy to conquer vices like Sex-lust anger, body consciousness, impure desires etc. Then he will be able to concentrate his mind on the supreme soul, God shiva easily. The desire of Sex-lust makes the inner self of man hollow and weak and it takes him to the path of destruction or death before he reaches the old age. He loses all his strength and becomes lazy and dull and loses interest in life.

It is necessary to win the sex-lust by the knowledge of self and God and meditation. Then only one wins the world and becomes the great in the world.

2. RIGHHEOUS FOOD

Besides maintaining chastity, it is very necessary for a yogi to take a righteous food, for it surely has its effect on one’s mind. There is a saying.

“As you eat, so shall you think” and “As the water you take, so will your speech be”

Yuktahar Viharaya
Yuktacheshtasya Karma
Yuktaswapnavabodhasya
Yogo Bhavati Dukhana

Meaning: Limited meals limited work, limited sleep, limited alertness etc will not
disturb the yogi's mind or Yogi can easily pass through these hurdles.

So the food should be righteous means sattwic which is with moderate salt, chillies, oil spiceles etc., prepared in the rememberance of God and offered to God, (Bhog). Then it becomes ‘Prasad’ which gives strength to both body and mind. It keeps the mind calm and quiet. The people taking ‘Sattvic’ food and plenty of fruits, milk, green vegetables in their meals are active alert and creative. But they are not overaction. They will not become.

The mind becomes fickle when the diet is exciting, intoxicating, and the character consequently decliness and sorrow and disquiet have to be endured and these depive the aspirant of the happiness there is in the spiritual communion.

When anyone takes wine or any other intoxicating thing, he becomes tipsy and loses his faculty of judgement. He becomes unwise and flies into a rage and is, as if it were, ready to pick, a quarel. Just as wine effects one’s mind, words and actions, so does every other things that we take produce its effect which may be slight, strong or very deep. The use of meal, eggs and other allied viands arouse a ferment which gives birth to vices. Hence man should be careful about what he eats. The eats under stress, tension, hurry, worry it will effect his physical health and he will suffer by the diseases like acidity, ulcer, constipation etc.
VALUES

INTRODUCTION

Values are the treasures of life, making us wealthy and rich. Values are friends bringing happiness. A life filled with values is a life of self-respect and dignity. The soul is able to come closer to God and life becomes real and meaningful. Values bring independence and freedom, expand our capacity to be self-sufficient and protect us from external influences. Values are the grace and beauty of life.

When values are cultivated together with spirituality, the seeds of knowledge about values fall on the ground of a nourished consciousness. Then spiritual values take root and flourish, produce the fruit of personal transformation and lead to a value-based society, when spirituality is developed, values emerge; and when values are developed, they increase spirituality.

Moral, ethical and spiritual values represent the aspirations of a society and act as a guide. Values are principles, self-imposed rules or the ethical policy we adopt in order to travel through life with a clear conscience. The values in a person’s life reveal their character and determine their moral and ethical choices. Values are integral parts of a well-adjusted holistic personality and are linked to our moral conscience. Sometimes values are confused with desires and that is a major cause of crises in values today. Lack of clear definitions creates contradictions, then something unethical gets cleverly described as a value to justify actions that are contrary to values.

Values bring empowerment and it becomes possible to remove weaknesses and defects. Values open the heart and transform human nature so that life is filled
with compassion and humility.

**SOURCES OF VALUES**

As the sun is the source of light, God the sun of knowledge is the source of virtues or values. He is the Ocean of peace, love, bliss, mercy, joy, purity etc. Though God is a point of light, He is having treasure of values in abundance. There is a saying that the glory of Supreme Soul in very vast and deep, no body can measure it in any physical parameters. The Karma or action of human beings is connected with the moral values as he is having power of thinking and judging and he is also having emotions, feelings and art of learning.

Values are fundamental universal principles of life. They are liked, accepted and practised by all human beings. Life with all its glorious settings, is built around these principles. These values measure up in different degrees in our personal life, family life, social life, professional life or public life.

The values are the bedrock for the fundamental universal principles of life. Fundamental universal principles are the natural guidelines for human conduct which are enduring and sustaining human life on earth. We can measure the validity of these principles when someone resorts to unfairness, deceit, falsehood, crookedness, dishonesty and so on. Therefore some of the important values are justice, fairness, freedom, responsibility, truth, peace, Non-violance, love, universal brotherhood, human rights, equality, solidarity and so on. These values are rooted into the core virtues or original qualities of human souls.

Material comforts, conveniences and physical prosperity are not the values in life; which sprout from ‘the core virtues of life’ but they are the consequential effects of living values on life.
INTERDEPENDENCE OF VALUES.

Values are interconnected and interdependent, they can not arise in isolation. They are integrated parts of a well adjusted holistic personality. They are also linked to our moral conscience. The effort to live according to our principles invokes challenges that force us to recognise and confront our weaknesses. Then we cultivate the values that allow us to act with moral strength. For example, the power of tolerance is acquired when we pass through difficulties, pain and hardship. These tests make us reach inside and find our strength and humality. They make us aware of our lack of particular values and prompt us to cultivate respect, patience, self control, non-voilence, unity, forgiveness, peace and harmony.

Any social context requires us to adjust and harmonize with others. Harmony in relationships is an important goal and requires inclusion of many values. To live harmoniously, we must be honest. Confessing our wrong doings may risk initial friction, but it will inevitably earn long term-trust. A house is a simply a place to eat and sleep, but a home is a place of harmony and mutual respect. Harmonious relations between different societies and nations are based on open communication, trust and generosity. They require respect, acceptance of difference and a willingness to negotiate.

Our interdependence with the environment also requires respect and love for the habitants of animals and plants. This ensures that the earth will continue to provide its bounty to future generations. Since values are interconnected; to recognize and explore the significance of one value is to experience the unlimited treasure store of underlying supporting values.
KINDS OF VALUES

We can classify the values as following:

i) Human Values

ii) Indian Constitutional Values.

iii) Spiritual Values

Now, we will discuss one by one in detail.

i) HUMAN VALUES:

Among all the God's creation, human beings are considered great because of the humanity i.e. practice of human values like peace, love, co-operation, tolerance, mercy etc., in behaviour with others. He is having the power of thinking, realisation and decision making which is not in any other animals, birds etc. So, there should be human values in all the human beings and they should behave like human beings but not as animal, devil or beast.

Now, let us see some important human values in detail.

a) LOVE:

"Love makes the world go round." Without love, our lives seem dry and empty without life, we cannot see the beauty of creation, we cannot find our inner beauty. We do not know how to catch and connect with the hearts of others. Though we have created the wonders of science, without love, we cannot experience the benefit of those creations. Our intellect can understand the secrets of nature, but without love, we destroy her.

The basis of our life is love of the family. Without the loving family we are unable to integrate our experiences properly. Nothing appears beautiful in total
isolation, it is only when it is seen in the context of its surroundings that it becomes beautiful. Friends and family are the nucleus of our existence.

b) BASIS OF TRUE LOVE:

When we realise that, we are souls and the original quality of soul is love, we develop the consciousness of unlimited love. When we learn to connect with our inner nature of love, that becomes an imperishable treasure that remains with us wherever we go. This unlimited love means that I have a connection with every living being. Even I can spread the vibrations of love to the five elements of nature.

When I have the understanding that God is Universal Father of all souls, there is a pure love of brotherhood when I realise that I become one of His unlimited family, I see everyone with the feelings of love, of acceptance and of belongingness.

It is the Supreme Love that is completely unconditional that endears us to Him. God’s pure love makes no judgement, it neither discriminates nor rejects, but is an all embracing, all accepting, powerful love that transforms and purifies the world. God’s love gently removes the traces of fear, loneliness, sorrow and grief and mends the heart of the soul. God’s love gives us a lease of life that is filled with power and happiness. This love makes our life magical and beautiful pure love turns the enemity into friendship. Love makes the impossible as possible.

When spiritual love prevails, neither internal nor external animosity, hatred, anger or jealousy are possible. Negative feelings are transformed into positive feelings with the coolness of love. In spiritual love, there is harmony, since love removes controlling or co-dependent tendencies and ensures kindness, caring and amicable understanding.
Spiritual love means not dwelling on the weaknesses of others. Instead, there is concern for removing one’s own defects. The method to do that is to “check one’s own pulse” regularly to monitor how much one has adopted the natural habit of giving happiness, not sorrow to others. However, true love from the heart also means one cannot bear to see weaknesses in another for whom there is love. There is pure desire to correct what is inaccurate. They make it correct with love and law. There is love, compassion and mercy towards others, they accept your teachings to their heart and try to change.

The spiritual love or God’s love emanates to all souls of all cultures, races and creeds. The fire of God’s love cleans the heart and soul. This eternal love frees the individuals from bondages of short lived gratifications. With the enlightenment of spiritual love, they are less disturbed by adverse circumstances. If others do not given them love, that does not extinguish their flame.

Love is the principle which creates and sustains human relations with dignity and depth. Spiritual love takes one into silence, and the silence has the power to unite, guide and free people. Love is the bedrock for the belief in equality of spirit and brotherhood. When love is combined with faith, that creates a strong foundation for initiative and action. Love is a catalyst for change, development and achievement. An entire world can be transformed through loving vision, loving attitude and loving actions. To create a better world a world of truth - spiritual love is primary. In a better world, the natural law is love.

c) PEACE:

Peace is a basic human value or original quality of the soul. Peace is energy, a qualitative energy which emanates constantly from the one imperishable source.
The self is a reservoir of vital resources, one of which is peace. Once we realise the truth the original quality of the human soul is peace, we stop searching outside for peace. Through connection with the One eternal and unlimited source of peace, our own reservoirs overflow with silent strength. In its purest form, peace is inner silence filled with the power of truth. The calm and quietness of mind is peace. Power of silence is greater than even wireless.

"Imagine all the people living in peace. You may say that I am a dreamer but I am not the only one, I hope someday you will join us and the world will live as one". These are the words from a famous song by John Lennon who sent out a clarion call to the present day humanity.

The process of establishing peace in the world starts within an individual's mind, as he looks first for peace in his own life. Peace is desired by not only the poor person or a deprived person or by a dismayed person; but today, most of the people who have been gifted with all kinds of material treasures and opportunities are in search of peace as they have a feeling of deep emptiness within. Clearly these materialistic pleasures are unable to fulfill the needs of the soul, peace, love and prosperity.

People say they want peace in the world, but what kind of peace do they desire? People ask for peace, but whose responsibility is that? Today, policymakers are dedicated to making, building and keeping peace. A tremendous amount of human resources and research is invested in establishing world peace. Even prizes are given to people for their work towards peace. Emphasis is placed on the value of peace precisely because of great peacelessness that exists and which has infil-
trated our lives far deeper than we care to admit.

d) EFFECTS OF PEACELESSNESS

Peacelessness can be felt as stress and pressure due to family, work, social and other obligations. It is manifested in breakdowns, addictions, abuse, crime, emotional imbalances and psychosomatic ailments. While medical science has helped to relieve symptoms of stress and psychology has contributed towards understanding the psyche; there continues a genuine search for a functional and empowering spirituality which can produce within the individual a calm and relaxed state of mind. Health is being examined from a holistic perspective, partnering both physical and spiritual energies in the process of healing.

Peace is the original state of being of the soul and we only have to go back to this state for experiencing and living peace. For this experience, we have to detach our thoughts from worldly details and merge it in the final essence. The essence lies in the knowledge and recognition of the seed i.e., the soul. This seed is a conscious and eternal energy which produces thoughts that then leads to words and actions.

If we view humanity as another giant tree with millions of human souls as its leaves and the different cultures and religions as its branches then the seed of this tree can be none other than the Incorporeal God. It is this eternal Supreme energy which is the final source of all virtues and powers that the tree possesses and it is only from this source that the leaves, fruits and flowers receive nourishment. Thus the first two steps towards a peaceful state are to recognise one’s ability as that of a soul and then connect to the Supreme Soul for all attainments.

205
There is however, one more aspect of eternity that a soul needs to know before claiming a perfect peaceful life. This aspect is about the eternal world drama, which explains the matrix of all that is there in our surroundings. An insight into the laws of this matrix assures you that no occurrence is an accident and that whatever is happening is aimed at a common good. A mind which is able to comprehend this law naturally remains free from any tension; as it is able to detach itself from its role without worrying about anything or anyone going the wrong way. Therefore, If we wish to enjoy un-interrupted inner stability while playing our role in normal life, then it is recommended that we daily take out sometimes to be with ourselves and introspect and meditate on this inner journey which will automatically help us develop and invoke our original powers.

Peace is the foundation, the major building block upon which a healthy, functional society stands. Peace is the prominent characteristic of what we call “a civilized society”, and the character of a society can be seen through the collective consciousness of its members. A civilization can be heaven or hell depending on the consciousness of its members. Consciousness creates culture, its norms, values and systems and consciousness can transform culture.

Ultimately, when all minds are focussed and stabilised on the One imperishable source of peace and synchronised throughout the world, the peace of mind and world peace is possible.

e) HONESTY:

Honest means to be faithful and to follow shrimat in each and every step. Honesty is the awareness of what is right and appropriate in one’s role, one’s
behaviour and one’s relationships. With honesty, there is no hypocrisy or artificiality which create confusion and mistrust in the minds and lives of others. Honesty makes for a life of integrity because the inner and outer selves are a mirror image.

Honesty is to speak that which is thought and to do that which is spoken. There are no contradictions or discrepancies in thoughts, words or actions. Such integration provides clarity and example to others. If we are not having truthfulness inside, it creates barriers in relationships. No body wants to be close with us. Honesty is as distinct as a flawless diamond which can never remain hidden. The worth is visible in one’s actions.

Inner honesty needs to be examined to provide wisdom and support and ensure strength and stability positive firmness within creates an oasis of spiritual resources, giving confidence to be grounded in one’s self-esteem. That is assertiveness. If internally there is attachment to a person, object or idea, Honest means to be faithful and to follow shrimat in each and every step. Honesty is the awareness of what is right and appropriate in one’s role, one’s behaviour and one’s relationships. With honesty, there is no hypocrisy or artificiality which create confusion and mistrust in the minds and lives of others. Honesty makes for a life of integrity because the inner and outer selves are a mirror image.

For self growth, there should be cleanliness in one’s efforts and truth in one’s heart. Cleanliness means exploring and changing consciousness and activity which blemish the self and raise doubts. There should be honesty of the heart and also the honesty of the head; otherwise, the will be self deception or a tendency to deceive others by clouding issues with excuses or long winded explanations. When
the mirror of self is clean, feelings, nature, motives and objectives are clearly visible and the individual reflects trust worthiness.

The courage of truth makes one worthy of trust. To be trusted and to trust provide the foundation and cohesion necessary for untarnished relationships. It is also necessary to share with honesty the feelings and motives of one another. There is also closeness. Without these principles, neither individuals nor societies can be functional. An honest person is one who aspires to follow the highest codes of conduct, who is loyal to the benevolent and universal principles of life.

The decisions of honest persons are based clearly on what is right and wrong. An honest person appreciates the inter-connectedness of the natural world and does not misuse, abuse or waste the wealth of resources provided for the well-being of humanity. An honest person does not take for granted his or her own resources such as mind, body, wealth, time, talents or knowledge. Honesty means never to misuse that which is given in trust.

Thos who are honest are loved by all and loved by God. The lord is pleased with those who are honest. There will be such firmness and strength in their drishti, words and actions that they will neither fluctuate nor will they make others fluctuate. Those who are honest and strong can not keep their identity hidden even if they are far away. But they are very close to everyone. So become honest.

The individual who is deeply committed to development and progress keeps honesty as a constant principle in building a world of peace and plenty, a world of less expenditure and greater splendor.
TOLERANCE

It is also a human value which is very necessary for a human being for personal life as well as social life. The embodiment of success is the virtue of tolerance. Tolerance and easy nature together bring success in any field of work. Tolerance improves our purity and conduct and increases our spiritual strength. So it is known as ‘Sahan Sheelta’ in Hindi which means ‘character of the human being.’

Tolerance increases happiness. The flames of anger are fanned by intolerance, landing man in more painful and more dreadful situations than before. The tolerant person is always calm and quiet. Even in situations caused by defeat, grief, difficulty or clash of habits not a trace of gloom appears in him. He will not be touched with worry, anxiety, sorrow, pain or confusion. His demeanour will show that nothing very serious has taken place. He is ready to face the situations or circumstances courageously.

Evidently, it seems to be very difficult to endure things in such a manner. But, assuredly, one can become tolerant to this extent though one needs yoga and spiritual strength to have this quality to a high degree. We should always remember the Almighty Authority God Shiva, so that we will get strength to tolerate in adverse situations then we will accept other person’s abuse, harsh words as flowers or gifts and remain unaffected. By this virtue, tolerance, we shall become worship worthy.

The aim of tolerance is peaceful co-existence. The seed of tolerance is love. It is sown with compassion and care. The more one becomes loving and shares
that love to others, he becomes powerful. When there is lack of love, there is lack of tolerance. For example the relationship of mother and child. If anything happens to a child like illhealth, she is prepared to face and has the power to tolerate anything as she has love for that child. At that time, she does not worry about her own well being but uses love to confront all circumstances. Love makes anything easier to tolerate.

Family is the first classroom to learn tolerance, as there is always some adjustment to be made to accommodate others. School is the second classroom. Through the understanding and open mindedness, a tolerant person attracts someone different, and by genuinely accepting and accommodating that person, demonstrates tolerance in practical form. However, tests of tolerance are taken each and every day of one’s life, those who pass most of them have the consciousness of appreciating the good in people and situations. And those who pass with honour use the power of tolerance as a shield of protection so that internal serenity remains untouched.

g) DISCRIMINATION IN DECISION MAKING.

Tolerance is inner strength which enables the individual to face and transform misunderstandings and difficulties. By using power of discrimination, one can determine what is right or wrong what will bring benefit or loss. In sightful decisions result. The power of decision-making eliminates upheaval in the mind and intellect as well as between emotion and reason. There is neither conflict within the self nor with others; since, tolerance cultivates the ability to cool the strong and heated feelings of others. Even if insults were thrown, there would not
be the slightest sign of wilting visible on the face.

Knowledge and insight automatically raise the protective shield of tolerance so that the individual stays full and content and not threatened by people or circumstances. A tolerant person is like a tree with an abundance of fruits. Even when pelted with sticks and stones; tree gives its fruits in return. Certain circumstances often demand tolerance. Extremities of seasons and varying levels of bodily pain need the power of tolerance; inspite of modern science and technology. However modern medical treatment has done wonders in helping individuals tolerate pain. Tolerance develops the ability to accommodate the problems of everyday living. To tolerate life’s inconveniences is let go, be light, make others light and move on. Mountains are made into molehills, and molehills into must and seeds.

(10 See Murali-Dated-)

Tolerance is not concession, not indifference. Tolerance is the knowledge of the other people, situations or circumstances. It is mutual respect through mutual understading. Let’s throw out the old myths and take up the new results of the current research. Man is not voilent by nature. Fear and ignorance are the root causes of intolerance.

The brothers and sisters who attend the classes regularly at this Godly University endured hard trials, problems or situations with courage and have come off with flying colours. Their knowledge and their experiences are firm and complete. Though they had to face cruelty, misfortune, opposition and obstacle, they waded across these dreadful forms by dint of inner strength, tolerance and unflinching
trust in God. Intellectual communion with God. The Supreme Soul not only reduces, as one may put it, the guillotine or the stake to just a thorn but also grants valuable boons to mass. Hence, we should always remember that by enduring difficulties, we shall become great.

h) HAPPINESS

Today, the aim of every human being is to be happy and to lead a happy life. No body wants grief or sorrow. Some choose certain professions, believing that they will give happiness. Others seek happiness through relationships. Some make efforts to earn wealth believing that will bring happiness. Some who have health, but not health are unhappy. Yet, however worldly happiness is temporary and limited. Different sources of the material world, in many instances, bring happiness and unhappiness. For example electrical appliances. Such inability to hold onto pure ever lasting happiness results from bankruptcy of spiritual values and powers.

Purity is the mother of peace and happiness. If there is not happiness there is definitely some kind of impurity. That is, thoughts or actions are not accurate, when we perform an elevated action, we receive happiness. Awareness and application of spiritual truths provide the true source of happiness. Like a tonic, spiritual knowledge makes the hopeless one’s hopeful. If you give happiness, you will receive happiness. Through the power of truth there is wealth, and through the power of peace there is health, together they give happiness.

The warmth and comfort of happiness is hidden within the self. When individuals turn within and take strength from the internal powers of peace and silence, they revive their virtues and allow the mercury of happiness to rise. True
actions bring strength and happiness to the self and pleasure to others. Spiritual treasures include guidelines on how to reform character and activity. For many, self-progress and personal transformation are keys that unlock the Gate of happiness.

Happiness of mind is a state of peace in which there is no upheaval or violence. Peace within the self creates faith in the intellect. The flute of happiness plays softly and constantly in the minds of those who have such faith. As the intellect becomes enlightened by spiritual wisdom, there are less mood swings and doubts in the heart.

Happiness is prosperity which comes from self-soverinity, i.e., being master over the mind, intellect, personality traits and being complete with all powers and virtues and attaining a perfect balance between masculine and feminine characteristics.

Happiness does not carry a price-tag. It cannot be bought, sold or bargained for happiness is earned by those who actions, attitudes and attributes are pure and selfless. If you give happiness, you will receive happiness. A soul who has this spiritual intoxication will be constantly full of happiness in every thought.

In essence, the first source of intoxicating happiness is that of the form of the bodiless soul. The one who has spiritual intoxication will not be able to hide the spiritual sparkle. The sparkle will be in clearly visible form and their vibrations will automatically attract others. Your attitude inspires others to experience an atmosphere of happiness. From your drishti, from the smile on your lips, the words, let there be the experience of spiritual intoxication. The road of happiness
is paved with golden opportunities. Each footstep taken on this journey is guaranteed a return of multi millions.

Hence, the most important pre-requisite of attaining happiness is that man should gain knowledge of his real self and realize that his physical body is not only mortal but it is transitory and short lived as well. The physical body, its health and satisfaction are no yard sticks to measure one’s real happiness. In the absence of true knowledge of the goal of the soul, man has failed to make any progress on to the path of peace and happiness. The true nature of soul can be attained only through the true path of knowledge-The Rajyoga Meditation.

Meditation of the self and a sincere attempt to purify the inner self of the worldly evils and sins are the true means of attaining happiness. Remembering the God is the source of wealth, knowledge, power and happiness. Real inner happiness is very personal and precious. Happiness will grow and flourish in a peaceful, positive and powerful mind and will definitely vanish in a negative arrogant and depressed mind.

Happiness can be spontaneous and natural but it also requires culturing and developing. Simply by sharing with a sense of pure love and perceiving everything with a positive attitude one can feel joy and happy. Greatest source of happiness is “Give and receive blessings”, Happiness comes when I learn to appreciate and respect. It is a state of inner well being that is the result of a loving and forgiving nature. Human rights and progress of society go hand in hand. Democracy means people’s majority rule coupled with human rights. When human rights are violated or suppressed the very foundations of
ii) CONSTITUTIONAL VALUES.

Human rights and progress of society go hand in hand. Democracy means people's majority rule coupled with human rights. When human rights are violated or suppressed the very foundations civilised society are shaken and the roots of power are thrown apart from the system. To avoid this, there should be proper education which brings awareness in the people about the human rights and constitutional rules and laws. It has been rightly said—"Education in its balanced and proper perspective can help to bring and inculcate the qualities suitable for achieving the desired results at individual, social, national and international level.

Constitutional values are mainly human rights, which refer to those rights possessed by human beings. Human Rights are the basic freedom that all people should have. They are inherently moral rights which every human being at all times ought to have simply because of the fact that he is rational and moral being. They are the pre-mordial rights necessary for the development of human personality. Human rights are the rights which are a constant reminder to the state that it can not violate them rather it must respect them.

They are the rights relating to life, liberty, equality and dignity of the individual guaranteed by the constitution.

The Human Rights Education has five dimensions, which are:

1) The strengthening of respect for human personality and the sense of dignity.
2) The full development of the human personality and the sense of its dignity.
3) The promotion of understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples, racial, national, ethnic, religious and linguistic groups.
4) The enabling of all persons to participate effectively in a free society.

5) The furtherance of the activities of the United Nations for the maintenance of peace.

The above dimensions of Human Rights Education are brought into practice only through the spiritual education of the Ishwariya Vishwa Vidyalaya given by God Himself.

By self realisation, one realises his real identity that he is a soul or a being of light and so are other beings; his outlook and his attitude towards all others undergoes a total change. He develops self-respect and self-esteem and the attitude of universal brotherhood towards other souls or human beings. This brings equity, love, peace, co-operation etc., among the people. The knowledge of self also eradicates the discrimination of class, colour, creed, caste, religion etc., among the people and they start respecting others without any prejudices.

By God realisation, one can understand that God is one and the is the father of all souls, and so, we are all brothers and sisters. This brings national integration and friendship among all nations, racial, linguistic and religious groups. Thus, the philosophy of Ishwariya Vishwa Vidyalaya enables the person to respect human rights and perform his duties towards his family society and nation accurately. It stops him from violating Human Rights by the knowledge of ‘Karma Philosophy’.

The follower of philosophy of Ishwariya Vishwa Vidyalaya follows the spiritual codes of conduct and Ishwariya Maryadas strictly which are stronger than constitutional values. The philosophy of Ishwariya Vishwa Vidyalaya or daily
teachings of God inspires him to do only good actions and abides him from doing wrong actions. Though the practice of the philosophy of Ishwariya Vishwa Vidyalaya it is possible to bring one religion, one culture and one Government on this planet, to bring Spiritual Globalisation. It strengthens the world view and better understanding among nations and motivates international co-operation and peacefull co-existence which is the embodiment of the constitution of India.

iii) SPIRITUAL VALUES

Spiritual values are the foundation for the human being for the allround development. They are listed as follows:

1) Brahmacharya  
2) Tapasya  
3) Non-Violence  
4) Introvertedness  
5) Humility  
6) Contentment  
7) Renunciation or Spirit of Sacrifice for the well-being of others  
8) Excellence.

1) BRAHMACHARYA

In the deity-world of the Golden and Silver Age, regeneration or reprodcution of human race was by Yoga Power and divine love and not by sex-indulgence or the vice called ‘sex-last’. Therefore God teaches to practices complete chastity or Brahmacharya here so that we will go to deity world and possesses deity status there. It is on account of their Brahmacharya and purity that Shri Laxmi and Shri Narayana and Shri Sita and Shri Rama are worshipped and adored even today. Because of vices such as sex-last, anger etc., from Dwaper yuga the highest deities have become asuras or ordinary human beings. From copper Age or dwaperyuga onwards, mankind has been indulging in sex-lust and other vices, but now the
God, the Supreme Father has incarnated, one must inherit one’s God Fatherly birth right of supreme Sanctity.

The present life of corporeal beings is the last one in the present world cycle. The forthcoming world destruction is just in sight. And everyone knows that, when one is on death bed, one ought to remember God and not sex-lust or relatives with whom one has had lustfull relationships. The forthcoming destruction will oblige even the unwilling persons also to renounce this vice. But if one gives up sex-lust in obedience to God’s command, one shall assuredly attain Supreme sanctity, peace and prosperity.

All this makes the truth plain that so long as man and woman regard themselves as soul and as God’s children and are brothers among themselves, no thought of criminal assault arises in them. So, unholy feelings do not arise in temple, or church or in gurudwara.

Therefore, it is as plain as a pikestaff that, as long as man does not look upon others in the house hold from the angle of the soul and does not deal with them on the lines of soul-consciousness, his outlook and habits will not only be civil, but will be positively criminal. So, we have to be soul consciousness and have to keep the inner eye of knowledge open if we want to get rid of this enemy. If, this eye of knowledge (Third eye) is open, sex-lust will certainly perish. But if we shut this eye of ours, surely what we see will deceive us. If we become body consciousness then only will our mind get polluted with thoughts of the views.

Think of the reality of this body. The physical body is like a cage of bones or a framework of flesh; it is hollow, diseased, and impure; in it is flowing, in
diverse channels, blood tainted with ugly tumours, where in innumerable germs are lodged. So, it is foolish to be fondly attached to this mass of flesh and bones. If man contemplates this, his mind remains free of the impure thoughts of sex-lust and he feels in him a great stamina and also deep peace of yoga and drinks freely from the stream of bliss.

2. TAPASYA

It means meditation or to remember God with concentration. Burning the pap-karmas through the power of yoga or meditation. Tapas means to achieve something great in the path of spirituality. Tapasvi experiences happiness and lightness as the burden of pap-karmas, old sanskaras and waste thoughts will vanish by Tapas. Tapas means complete purity. Tapasvi who has developed the personality of purity never wastes time, thoughts and energy. He does not listen to the impure or evil worlds. He always receives the gems of knowledge from the Ocean of knowledge-God. He becomes 100% perfect in all virtues, powers and all relations with God. Tapasvi is detached from the body consciousness, bodily things and bodily relationships. He surrenders his mind and intellect to God. There is only one thought - 'whatever I am, as I am-I am yours.

3) AMRITA VELA :

The special time to do Tapas is the early morning which is called ‘Amrit vela’. The hours of nectar. At this time, God sends out a search-light-the divine light of a variety of imperishable powers to the souls who remember him. He gives special power who are weak and fill each soul with whatever it is that they lack.

In the early morning hours, God is the Innocent Lord who fills the treasure
stores for the special children. He adopts the form of Bestower and fulfills completely the love of all relationships. At that time he is free to listen to their requests, to erase their weaknesses and to forgive numerous forms of sin. In the early morning, experience the loving meeting with God in form of child like form, I am a child'. Then the soul experiences all benefits from God-father, while studying remember in the form - 'I am a Godly student, so that soul fills it's intellect with treasures of knowledge. Afterwards while doing Karma or service remember in the form - 'I am helper in the service of God' - This is Karmayoga.

Tapas is like a laboratory in which one goes in deep silence and do the research on various status of mind. Then one must be able to do experiment of his attainments on nature and others.

In the fire of Tapas, the laziness, lethargy childishness, carelessness etc., will burn and the soul becomes pure and light. The inculcation of virtues is also possible through Tapas only. The Yogi will become pure both internally and externally. The face of yogi or Tapasvi lusters with Tapas and sattwic nature. The soul becomes like a pure gold. An introvert soul will experience himself to be the embodiment of tapasya in the cottage of the forehead.

3) NON-VIOLENCE:

Today we are living in a world where violence has become very common. Hundreds of wars or may be the innumerable violent incidents that occur everyday in cities and homes.

In the 20th century, violence was glorified in ingenious ways by the media, especially T.V. for entertainment. Even toys, cartoons and comics spread the vires
of violence in young minds.

To establish the new world, it is necessary to leave violence and practice non-violence in thought, word and deed. The new world will be completely non-violent and harmonious where no evil exists but goodness exists eternally. The main character is non-violence along with all virtues, 16 celestial arts, complete vicelessness and good moral code of conduct. To develop the spiritual value non-violence, we must leave negative tendencies such as hatred, jealousy, anger, selfishness, egoism etc.,

God is the Ocean of love, peace and joy. He is Merciful and Benevolent to all. But people blame that even God declared that violence is just for seeking righteous ends. The great epics like The Mahabharat, The Ramayan and The Quran also glorify the triumph of good over evil by means of violence.

There are ample incidents of shrewd scheming and manipulative tactics mentioned in these scriptures that were used to defeat the unholy ones by those who were fighting for God. As we see God, the Supreme the Father of Souls never forsakes and forget these values. How can He justify violence? He says, 'As a Father I direct to do good only.' If evil is done you punish yourself with your own evil actions.

The destruction of evil that has been mentioned in various scriptures is not a God-willed act but a natural process wherein evil destroys evil. The end of the evil world will pave the way for a happy world.

4) INTROVERTEDNESS
Introvertedness means inwardliness which implies that, we should have, in mind, the consciousness of our real self i.e., soul consciousness. Whatever we do through sense organs such as seeing, eating, hearing etc., we should remember that it is the self or the soul that is doing these actions. We should not regard ourselves as a body but as a soul residing in the forehead which is situated in the upper part of the face. So, introvertedness means detachment from the outward world, detachment from the body, relations and materials.

The introvert person does not waste his time in useless and long-winded talk or futile exercises of his mind. He does only what his duty is, and having done it he withdraws in his sense-organs as a tortoise does squeeze itself into its shell and, freeing himself from all cognition of the body and stay in the soul-conscious state. An interoverted person also checks his mind, analyse thought and reason out things in order to see if any vicious thought has crept in. He pays attention to the inner side of his life. He will not observe the external world and react with his sense organs.

While going through his daily routine, he considers himself to be a soul or self luminous point of light and considers others also brother souls or children of God. He does every work in soul consciousness only and therefore, all the worldly worries wiped off and man rests in the contemplation of only one.

I, the eye of knowledge which is called the third eye is open. We can maintain the state of purity and inwardliness. Through this eye we will be able to see spiritual home and spiritual father. The atmosphere today is vitiated very greatly. The whole of man's attention is drawn towards pomp and ornaments, so excessive, their demands are, whatever we go, we meet noise and crowds. Nowhere is
to be found the climate of peace and solitude. So, it is very difficult to be inward or introvert.

But, God has explained to us that the excessive artificiality, the outward show is called Maya. Excess, leads to decay. We should not get entangled in this quickly decaying and degrading show. We should detach from this show and experience peace and solitude in the silent, sweet rememberance of God. We can certainly have solitude when we have full knowledge of God and also have the realisation that the end of the world is approaching.

Besides this, God has given us the knowledge of heavenly happiness. In heaven or swarga, there are palaces, fountains, beautiful birds and animals, excellent fruits, food etc., Everything is Satoguni, God is re-establishing that heaven for us. If we keep this truth in mind, we will feel detached from the outward show and pomp and turn our face from outward to inward. Vices will not touch us and we will be looking inwards for everlasting peace and happiness.

5) HUMILITY

Among the spiritual values, humility is such that it helps man in assimilating more and more of God's instructions and saves him, who is rising from falling into the abyss of degradation. Hence, a yogi or Gyani must not be in vain but humble.

Humility is to accept natural principles which can not be controlled. Everything we have is inherited and we have to use those assets in a worth while and benevolent way. The consciousness of being a trustee of such unlimited and timeless resources awakens in us the realisation that at the time of death they will be left behind. The consciousness of trusteeship heightens one's self-esteem and en-
hances the many different relationships encountered throughout life. It draws one into a mode of silent reflection, inviting one to take time out and look at life from a different perspective. It is as if the recognition of trusteeship causes the individual to see renewal of the relationships to the self and to the world.

Removing ‘I’ and ‘Mine’. The stone of conflict lies in the consciousness of ‘I’, ‘Me’ and ‘Mine’ in possessiveness. Humility eliminates possessiveness and narrow vision which create physical, intellectual and emotional boundaries. Such limitations destroy self esteem and build walls of arrogance and pride which distance others. Humility gently works on the crevices to allow for breakthroughs. Humility enables the individual to become dependable, flexible and adaptable.

The greater the humility, the greater the achievement. There can not be no world benefit without humility. Success in Godly service comes from humility. Service is best done when one considers the self a trustee and accepts all without any discrimination. There would be humility in attitude, outlook, words and in connections and relationships.

The divine quality humility is deep rooted in him only who practises correctly the knowledge imparted by God, who is a true Rajyogi and who pays the full attention possible to acquirement of divine virtues. He who has spiritual knowledge of self as a luminous point of light and a child of the Supreme Soul does not have in him the desire for vanity, glory, display or thirst for name, fame etc.

The essence of Rajyoga is to remember God and to be free from vices. It eradicates pride which is born through the consciousness of the body. This also
teaches to learn that we should accept whatever we get as God-given fruit.

Divine knowledge yoga frees man from pride and makes him humble. Love and humility make one more dignified and one adopts divine way of dealing with people on the high tides of human interactions, humility is the light house which provides signals of what we expect in the distance. Humility gives the power to perceive situations, to discern causes of obstacles and difficulties and to remain silent. Humility embraces our relationship with nature and obliges us not to tamper with natural laws. Without humility, we can neither build civil society nor serve the world benevolently.

6) CONTENTMENT:

Among all the virtues, contentment is the crown of all virtues because a man who possesses contentment is happier than a rich person or great ruler. There are cases of rulers or rich people who, though possessed of immense wealth are bereft of real happiness. But the contented individual is very happy, because the source of his happiness never runs dry.

Even an ordinary man would pity a king in whom instability in happiness is evident. The treasures of wealth, money, materials may be meant to keep him happy but these may not make others happy. But, contentment is a treasure which gives happiness to the man who possesses it and also those who come into contact with him.

The virtue of contentment is the mirror which shows the inculcation of all other virtues. You have to claim a certificate of contentment for yourself and from others. This is a sign of those who pass with honour. To be content means to attain success. By being contented one can bring a wave of contentment in others.
The contented souls will get blessings of others.

There are three varieties of relationships first with the brahmin families, secondly with souls who are students and thirdly our lokik family. The sign of your contentment is that you, yourself will be light in mind and remain happy, and that others around you will also remain happy. The sign of discontentment is that you will be heavy in the mind with unnecessary waste thoughts, cleanliness in relationship means contentment. Wherever there is contentment, there will be blessings. Always remember one thing; I have to give blessings and receive blessings. Everything is included in this. The divine virtues and powers will come automatically.

To be a true yogi means to remain content and to make others content. No matter what happens, the children of the Bestower God are bestowers, and so we cannot become discontented in any situation. Contentment is the special quality of the brahmkumars or kumaris. To remain content with the self and with others. Keeping the determined thought that we must never let go of contentment, and then success will always stay with us. Contentment is the main of aim of those who have a yogi life.

7) RENUNCIATION

In order to be a yogi or an elevated soul, one has to have the spirit of renunciation. Renunciation has many forms. Renunciation is the highest among the virtues. He who has the spirit of renunciation is the greatest. That is why ordinary people bow to mahatmas.

True Renunciation. Sanyasis renunciate their home, kith and kins and also the material things and go to jungles. This is called limited sanyas. But, the true
renunciation is to remain free from attachment of home, relations and material things while living in a household and having to deal with individuals. One does his duties towards them, yet not caught in the net of attachment. There is the spirit of resignation and detachment. While living in this world, he remains like a lotus with his head lifted out of the surrounding mire.

Intellectual-Renunciation - The renunciation based on the true knowledge of self and understanding of God is not difficult. The Rajyogi does not entail hardships because he relinquishes things, persons and places by means of the intellect. It consists in abandonment of attachment and worldly desires. From this point of view, it is not difficult but because it is purely intellectual and hence, subtle, one has necessarily to work hard over it, while dealing with those to whom we are in related one way or the other, we should not let any feeling of attachment arise in us or employ our intellect over them.

Renunciation of reaction to praise and criticism - He, who has renounced every thing has discarded any reaction that criticism respect or disrespect, praise or dispraise would ordinarily arouse in man. There is no scope in his mind to retain their impressions because what he remembers is his own high ideal. This is the renunciation of high order.

Renunciation of Body-Consciousness. Real renunciation is to give up body consciousness that 'I am so and so i.e., man or woman, young or old, master or servant, rich or poor etc., But we are not bodies, we are souls, soul onlysees, hears, speaks and does all other things through the sense organs of the physical body. Considering oneself as soul, letting the body alone whenever one likes and

227
not hankering after gratification of one’s sense organs and thus getting stabilised in
the spiritual state is soul-consciousness. Giving up all attachment of the body that
the soul has adopted as its tenament leads us to the peak of renunciation. Abjuring
the sense or the awareness of life, position, tribe, colour etc., the soul.

That present themselves before anyone’s eyes when thinking of the body
and then be always established in soul consciousness and looking at others as
brother souls is the best imaginable kind of renunciation.

True Renunciation is total self-surrender to God. Renouncing all evil thoughts
and resolves, totally surrendering to God is real renunciation. This is same as
‘Find refuge in Me alone’.

8) EXCELLENCE

It is a spiritual value. It is the manifestation of the originality of the spiritual
self. To begin with, it is the organised thinking and practice in day to day life. On
should cultivate the value of neatness and tidiness in whatever one does. General
cleanliness should become a natural habit. One should create newliness in what­
ever one does. One should have a special liking to ensure everything is in its place.
One should practise accuracy and precision regularity and punctuality. One should
practise such a kind of innate house keeping. Organised thinking will avoid all
kinds of waste and negative thoughts.

A human being is a spiritual being. Excellence is a natural quality in each and
every human soul. The value of excellence instils a sense of dignity and sel-re­
spect. Excellence is the manifestation of life and more life in life. Those who have
the value of excellence live not only for themselves but for others also.
A person who has imbibed these virtues and grace of excellence in life does not need supervision of his work by somebody else. Excellence in work, excellence in human relationships and in everything will come in one’s life. Excellence will become the natural nature in those who meditate on God. The act of loving rememberance of the supreme soul is the unique catalytic agent, which replenishes the element of excellence in the human spirit.

The inner world will have everything in its place. Whatever one does will have the reflection of the inner perfection within him.
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