Chapter - V

PHILOSOPHY OF RELIGION
CHAPTER V

PHILOSOPHY OF RELIGION

INTRODUCTION

Today, the religions of the world are facing a complex situation. The tragic state of affairs is that although modern technology and scientific advancements have made the world close in terms of mass communication, they have also in turn strengthened religious fundamentalism and increased the frequency and quantum of religious hostility to spread as a tool of terrorism, disputing peaceful life and causing bloodshed everywhere. In this sense there has never been such a purging need for religious understanding as found today for the survival of humanity. The present concern is to stress the urgency for a new and constructive religious thinking in the light of confrontation of religions and this should stress the importance of tolerance in all thoughts and actions.

The philosophy of religion propounds the concept of Universal Religion to which all can subscribe. It forms the core of all religions. Peace based on non-violence and a world without arms should be the goal of all religions1.

The philosophy of Religion is not an organ of a religious teaching. It is a rational interpretation and a critical analysis of the religious experience. It should ensure one religion to the entire mankind as the universal purpose
of all religions is to promote human welfare and peace. A radical outlook within the philosophy of religion should ensure religious amity beyond national, social and sectarian boundaries. Devotion and purity, universal harmony and Peace should be the ultimate end of the philosophy of religion.

Thus, in this great pilgrimage of humanity, each religion should be a source of strength and perform the sacred role of providing wholeness to one's incomplete existence and help one to the attainment of the truth. Each religion should become inward and more universal a flame which cleanses our inward being and so cleanses the world. It serves as the basis of a new world order.

PHILOSOPHY OF RELIGION OF ISHWARIYA VISHWA VIDYALAYA.

The word 'Religion' is used as 'Dharma' in Sanskrit which means the original nature or 'inherent and intrinsic' quality or 'the qualities that ought to be included in the self'.

Ishwariya Vishwa Vidyalaya is preaching spirituality but not religion (in ordinary sense). In fact, 'Religion' and 'Spirituality' are two different things. Religions generally have a preponderating amount of faith which, often may or may not find any support from reason and which may even be opposed to facts known through proper enquiry, experimentation and
evidence. Also religions have rituals, ceremonies, traditions, acts and paraphernalia of worship, misbeliefs etc.

Spirituality, as compared to this, is without these trammels or has a very negligible amount of these. The main substance of spirituality is values, virtues and rational spiritual beliefs that enlighten a person about the self, God and the drama, the role and goal of life and the method of bringing purity and quietude to the mind in a simple, rational and experimental way. Spirituality is universal spiritual love, non-violence, compassion, virtue, simplicity, honesty, detachment and attitude of humanity and service – all in one. Spirituality removes the dirt of castism, cultism and bias and prejudice and gives a sound basis for a deep feeling of brotherhood.

The word 'religion' derives from the Latin word 'religere' which means 'to the fast' or 'to bind together'. Religion is defined as a set of beliefs, values and practices based on the teachings of a spiritual personality.

In the words of S.N. Goenka "Every religion has an outer form or shell and an inner essence or core". The outer shall consists of rites, rituals, ceremonies, beliefs, myths and doctrines. These vary from one religion to another. But there is an inner core common to all religions, the universal teachings of morality and charity of disciplines and pure mind full of love, compassion, good will and tolerance".
V. PHILOSOPHY OF RELIGION

i) NATURE, SCOPE AND NEED OF THE PHILOSOPHY OF RELIGION:

According to the philosophy of Ishwariya Vishwa Vidyalaya ‘Religion’ is having broad meaning like inculcation of divine virtues and practice of the original qualities of the self such as love, peace, mercy, bliss, purity, happiness etc.

Different world religions like Islam, Christian, Hindu, Sikh etc., are having some traditions, superstitions, misbeliefs etc. But Ishwariya Vishwa Vidyalaya is giving spiritual knowledge about soul and Supreme Soul which brings the light in the life of yogis. The awareness of soul and Supreme Soul enables them to come out of the tradition meaningless worships, misbeliefs etc.

NATURE OF TRUE RELIGION:

The religion will not be a matter of faith, but will rightly become the philosophy of life.

True knowledge of the soul and the Supreme Soul, the course of the world cycle, the form of the relationship between the Supreme Soul and souls these are the subjects of the philosophy of Ishwariya Vishwa Vidyalaya.
Loving and sweet relationship between the soul and Supreme Soul is yoga. The only aim of this yoga is that man should again inculcate the fundamental virtues e.g. love, peace and bliss and burn all his sins of the past and his vicious proclivities in the fire of yoga. Then he may lead his life as an active member of society and shine as the best model of man. It is this kind of spirituality that can truly serve humanity and the world needs it so badly. In order, therefore, to make it popular among all what is needed is a spiritual revolution which will give a new direction to present religious nations and conservative traditions so that the individual as well as the society become thoroughly and unshakably happy and bright all-round.

This spiritual revolution is as greatly needed as the present time is suited to make it useful and popular. The modern man of scientific age has learnt to understand things on the basis of his reason and his experiences of the secrets of nature. He hates conservative ideas, blind faith, hackened traditions and illogical opinions of various religions. Hence he wishes to bring a revolution in this respect also. The spiritual knowledge and easy Rajyoga of Ishwariyha Vishwa Vidyalaya has brought changes in the society.
NEED OF PHILOSOPHY OF RELIGION OF ISHWARIYA VISHWA VIDYALAYA.

Due to accelerated developments in science and technology, the face of the world is changing very quickly. High technology is influencing all aspects of our life and ways of living. Vast changes are taking place in political, economic, social and cultural climate at a very fast pace. One finds tremendous changes taking place in concepts, outlook and values also. So, when everything is changing, one has to change or adopt change. We have to become masters of change.

An important thing is that whereas the developments in science and technology and in other fields have been tremendous and fast, there have not been parallel developments in culture and values. On the contrary, man has rapidly lost power of control over his mind, his thoughts and emotions. The old religious dogmas, rituals and concepts also have not helped him in having self control and inner harmony and peace. So what is now required is change in knowledge or concepts that should lead to change in attitudes and outlook and further to change in values, behaviour, relations and life style.

For this, development of self is utterly necessary if we wish to save the world from a great catastrophe due to various kinds of imbalances created by great gaps between science and technology on the one hand and spirituality and culture on the other hand.
Self development is meant the inculcation of much needed values and the necessary improvement in our beliefs, principles, qualities and lifestyles with the help of spiritual knowledge and Rajyoga Meditation.

Values, original qualities or abilities required to be inculcated or enhanced:


The practice of these values and original qualities is the real religion which one should follow which leads anybody to happy and healthy life. Otherwise, the life becomes tragedy or sorrowful by the effect of vices, bad qualities of body consciousness.

There are some good old sayings - “Dharat Pariye Dharma Na Chodiye”. Meaning – You should not leave the original quality of soul at any condition or even this earth cracks. We should stick on our practice of original qualities such as peace, love, patience, forgiveness etc.
There is one shloka in Gita - “Swadharme Nidhanam Shreyaha Paradharmo Bhayavaha Aham tvam sarve kpaspebhyo mokshayish yaami maa shichah”

Meaning - It is better to die while practicing original qualities of soul, but it is dangerous to adopt the different religion which means the bad qualities of body consciousness such as anger, ego, greed, fear, hurry, attachment, jealousy, hatredness etc.

Today a moral degradation has set in, religion has become less a spiritual experience and more a ritual or a gross practice, of which too, people have little knowledge because of proliferation and because people are scattered in various directions due to some incidents.

According to philosophy of Ishwariya Vishwa Vidyalaya, the good character and conduct is the real safeguard of the person. If a person follows and practices Ishwariya rules and regulations, daivi manners and shrimat of God, he will be protected from vices, maya or asurimat, bad habits etc.

SCOPE OF PHILOSOPHY OF RELIGION OF ISHWARIYA VISHWA VIDYALAYA.

The philosophy of Ishwariya Vishwa Vidyalaya, is not concerned to any one ‘Religion’ which is commonly understood and used. It is an spiritual knowledge which has a universal application. It gives a deep experience of the soul and the supreme soul and of intense peace and
bliss. Any one from any religion may benefit from this treasure of wisdom.

One of the main teaching of Ishwariya Vishwa Vidyalaya. is practice of Rajayoga which is generally known as meditation. Rajayoga gives the people a philosophy of life, a personal, moral code, a work ethics, happy and healthy life style. Rajayoga is a system of study that builds up positive attitudes in us and leads and inspires us to live in harmony with the self, with the environment and with the Creator. It is thus a complete or holistic education that builds up all dimensions of our personality, leading us to our final goal, namely, attainment of perfection, excellence, beatitude, bliss, freedom from negativity and sufferings etc.

Even it uses certain terms which are used by some religions or cults, yet the meanings of those terms in Rajayoga are more or less different and there is no sectarianism involved in their use, but rather these terms, being broad in their implication and scope, take all religions into their embrace.

The spiritual knowledge of Ishwariya Vishwa Vidyalaya. gives man a wider vision. It takes the whole world in its embrace. Spirituality is the universal core of all religions.

Rajayoga philosophy of life and spiritual wisdom guide us to give importance to the wealth of virtues, blessings, earning of service, moral
code and conduct etc. These notions of wealth change our attitudes and outlook our behaviour, communication skills etc.

The essence of philosophy of Ishwariya Vishwa Vidyalaya. is that we are all souls, the children of one God Father and so, we are all 'spiritual brothers' This attitude and outlook changes one’s angle of vision. It brings a shift in the axis of behaviour. One’s love is no longer directed only to a few but to all man-kind. This awakens in man the attitudes or qualities of sympathy, service, love, and fellow feelings and puts his behaviour on a new and a higher pedestal.1

Again, the philosophy and the law of karma and reincarnation gives a person the essential awareness to avoid bad karma and to be good in ones behaviour, for otherwise, one will have to suffer for one’s bad behaviour in this or the next life. Thus, spiritual knowledges and yoga ask a person not to increase a debt of negative karma but to make efforts to rid himself free of the past karmic account.

ii) UNITY OF RELIGIONS AND WORLD ORDER

Religion is a major dimension of human life. In fact, it is a way of life. Religion is to learn and understand one’s duty towards self, family and the society. It lays down the principles and laws for one to live and let others live a life of dedication not only to one’s freedom but also for establishing holistic society. It is a common knowledge that personal, domestic and social life of majority of people, is largely governed by
rules of their religion. Each religion prescribes certain duties to its followers. It works as a guide, furnishing its followers daily duties in the round of common occupations, works as a lamp light along their road shows when and where to place their steps. It is also reuniting oneself with the Supreme.

All religions down from the very ancient vedic religion to the latest Bahaism, teach love, brotherhood, compassion and peace. Comparative study of world religions surprisingly reveals that they all favour peace.1

Let us now explore in brief how different religions speak about and promote peaceful co-existence.

**Vedic or Hindu Religion:**

Vedic or Hindu Religion states that the dharma is a uniting force of the society, not dividing one. It is basically the principle, the discipline, the way, which helps to sustain the life of individual and life of society.

Vedic religion proclaim that we are all children of one divine pure consciousness, the Supreme being, God (Amrtasya Putrah). God or Supreme Being is one; He is called by different names and worshipped in different names and forms.

**Ekam Satvipraha bahuda vadanti.1**

1. The Rigveda one of the oldest scriptures of the mankind gives great message to human beings in the following way:
“Meet together, Talk together, may your minds comprehend alike, common be your actions and achievements, common be your thoughts and intentions, common be wishes of your hearts, so may there be union amongst you.”

“Sangechadhvam samvadadhvam sam vo manasi janatam, samanivah akutih samana hrdyavivah, samana mastu vo mano yatha vah susahasti”

Golden rule taught by the Hinduism is “One should never do that to another which one considers undesirable for oneself”. “Atmanah pratikulani paresham na samacharet”

In Manusmriti, it is said that to the large hearted entire universe is one family (Udaracaritanam tu vasudhaiva kutumbakam)

To bring peace at individual as well as social level, Bhagavadgita tells us to cultivate and practice divine qualities such as purity, charity, compassion, fearlessness, truthfulness etc. These qualities are real characteristics of true religion.

In Hinduism, the word “shanty” is used for peace. In every auspicious occasion peace invocation is performed to maintain peace. One of the daily prayers of Hinduism is: Sarve Bhavantu Sukhinah, Sarve Santu Niramayah, Sarve Bhadrani Pasyantu, ma kaschid dukha bhagbhavet”

Meaning - Let all be happy, all be free from afflictions or sorrow, let all be auspicious things, let no one be unhappy.
Buddhism - Lord Buddha asks us to be compassionate towards all living beings of the universe. Development of knowledge with wisdom, compassion with love and moral character only will lead to the well being of the entire humanity. Buddha’s message is; Fat not others in ways that you yourself would find hurtful.

Buddhism’s Panchasheela is as follows:

1. abstaining from killing.
2. abstaining from lying.
3. abstaining from stealing.
4. abstaining from sensuality; and
5. abstaining from intoxication.

Through these five abstinence, Buddha wants to establish Global Peace.

Also Buddha preaches that greed is the main cause for sorrow. So leave greed or conquer greed. Then only any one will get peace and happiness in one’s life.

Jainism - emphasizes on non-violence (Ahimsa). The principle of Ahimsa implies respect for all living beings including all animals, birds, creatures etc. Ahimsa renouncing hatred, cultivating compassion towards all.
Ahimsa promotes an attitude of tolerance of live and let live. Jainism firmly believes that global peace can be established through non-violence, love, co-operation, equanimity and fraternity amongst all living beings of the universe. It is said in Jain religious text that we should regard all creatures as we regard ourselves.

Christianity - Love, peace and forgiveness are the main teachings of Jesus Christ. Christianity says always treat others as you would like them to treat you. That is the meaning of law.1 Jesus praises the promoters of peace by saying that "Happy the peace makers they shall be called sons of God".2

Jesus himself often gave his disciples the peace greetings: Peace be with you."3. Christianity also preaches to love our neighbour as ourselves.

Sikhism - It says we all are children of God. It gives importance to physical service of God and the mother land India. Guru Nanak said - "Na ko beri nahinn bigana Sagal sang hum ko baniyee"4 Meaning: I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all.

Islam - It means surrender to Almighty, surrender to peace. Quran says: 'No one of you is a believer until he loves for his brother what he loves for himself.' In Islam 'peace' i.e, salaam is one of the nineteen beautiful names of God. When Muslims greet one another at the time of
prayer in daily life, they offer the divine qualities by saying Al-salaam-alayakum i.e., peace be with you. Quran says, God summons people to the 'abode of peace', in this life and life hereafter⁵. Mercy, compassion and peace are familiar concepts in the Quran. Some fundamentalists are misinterpreting and misusing the term Jihad. The term originally means endeavour, striving and struggle. It is war against our own internal enemies, such as passions, anger, greed, jealousy etc. Islamic pious and mystic people put the emphasis on spiritual moral Jihad. So Islam is for peace.

Judaism - It states that 'what is hurtful to yourself, do not do to your fellow men. That is the entire law, all the rest is commentary⁶. go and learn it.

The Talmud declares that “the whole of orah i.e. the whole of Judaism is for the sake of ways of peace”⁷

Zoroastrianism - It says that ‘All men and women should mutually love one another and live in peace as brothers and sisters bound by the indestructible hand of humanity’. The nature is only good when it shall not do unto another whatever is not good for its own self⁸.

Confucianism - This preaches that seek to be in harmony with all your neighbours. Live in peace with your brethren. Do not do unto other what you would not have them do unto you.⁹
Taoism - This religion says ‘The good ruler seeks peace and not war and he rules by persuasion rather than by force’. Regard the neighbour’s gain as your own gain and regard your neighbours loss as your own loss. 10

Shintoism - This preaches ‘The earth shall be free from trouble and we shall live in peace under protection of the divine.”

Bahaism - It states “Today there is no greater glory for men and women than that of service in the cause of the most “Great Peace”. War is death while peace is life.

The brief survey of these sayings of all religions shows that the in aim is to live in peace and the golden rule is the common principle of all religions.

It can therefore be safely concluded that the various religions sincerely follow essence of their religion and live the golden rule. One of the major foundations for peace would be laid. The promotion of violence to an innocent person is the very opposite of any religion. No religion preaches or encourages violence. No religion is against the good conduct.

But today, on several occasions, unscrupulous politicians use religions for their own ends and create dissensions among the people of different communities so that political points can be made some times, conflicts caused by ethnic rivalry, racial tensions and quarrels over land and
economic reasons are dubbed as conflicts of religions, which is wrong malicious. Generally common people of different religious communities love peace and harmony and live peacefully with others.

This philosophy of Ishwariya Vishwa Vidyalaya also preaches the same principles of peace, love, mercy, co-operation, harmony etc., through creating the awareness of Universal Fatherhood and Universal Brotherhood.

Supreme soul, God Himself is establishing the new world order i.e., Satyayuga (Deity Kingdom) on this earth by uplifting the human beings morally, spiritually and socially. The followers of Ishwariya Vishwa Vidyalaya by the knowledge of self realization and God realization, practice love, co-operation, mercy, goodwill etc., towards others and give their contribution in bringing new world order on this planet. They do selfless service in various areas of social life, education, health, conflict resolution, social healing, helping the poor people etc.

Unity of all religions is necessary for it will unite the variegated and heterogeneous humanity in a spirit of fellowship which will make them better.¹ The religious unity that we pursue as necessary would cause people to recognize one God the Supreme Value, behind the different nomenclature and different paraphernalia of worship and bow down to Him what the Theists call God, the Vedantis calls Brahman, the scientists call the Truth and the ethicists call the Good or Great Power.
It is necessary that the unity of religions once established be conveyed to the common masses in a manner that it commends itself to their understanding and spirit of reason.

A new orientation is required to build a unity out of the divisions and rivalries of nations and conflicts of religions. This task is going on through Ishwariya Vishwa Vidyalaya by giving spiritual knowledge of soul and Supreme Soul to all without any discrimination. It is removing the abrasive causes of conflict and thereby giving a healing touch to the much suffering humanity.

Hence, through Unity of Religions i.e., establishment of one World Religion and one Deity Kingdom we can achieve spiritual Globalisation or World Order which is cry of humanity today.

iii) COMMON SPIRITUAL VALUES AND ESTABLISHMENT OF HARMONY IN THE WORLD

The moral content of all the religions is the same for perfection of life and good conduct as stressed upon by all of them. The oneness of religions lies in the fact that individuals must rise above the narrow and petty considerations of life and now by creating greater harmony among ourselves. Surely, devotion and purity, love and humility, selflessness and service, co-operation and goodwill, search for God and resignation
to the Divine Will are common values practiced and preached by all pious souls no matter what religious sect they belong to.

In Islam religion the solicitude shown by prophet Mohammed for the widows and the orphans is most touching and the Muslim who carries out all the moral injunctions of the Quran shows himself a gentleman in the highest sense of the term.

True Hinduism strives to illuminate the dark places of social life, and religious practices through the code of conduct of dharma and its concept of social concern. The Rigveda says, ekaive manusi jatih; human race is one; Bhrataro manavas sarve; All men are brothers. The main teachings of Hinduism are love, mercy, forgiveness and humanity.

The glory of a Buddhist is to be found in the spirit of gentleness and helpfulness that he brings to bear on his fellow men. The great words of Christ strike a truly spiritual note: For what shall it profit a man, if he shall gain the whole world and loss his own soul?”.

The important spiritual value of all the religions is love which is a binding force of the human society. The love of God becomes a matter of mere words unless it develops love for this creatures.

All religions teach that the human being is of infinite worth, created by God and hence deserves respect, love, kindness and mercy. To achieve world unity one must develop a global outlook.
Happiness, Truth, non-violence, peace, mercy, goodwill, faith etc., are very necessary to establish harmony in the society as well as in the globe.

Religions should place human co-operation at the center of all their schemes for the peaceful advancement of mankind. They should activate co-operation with one another for the attainment of equality, fraternity, peace and harmony. These values help in annihilating the barriers that divide them.

iii) COMMON SPIRITUAL VALUES AND ESTABLISHMENT OF HARMONY IN THE WORLD

In order to have unity among people of various religions and faiths the common code of conduct of certain spiritual values must be adopted and practiced by the preachers and followers of all religions. If this code of conduct is observed it will build up good will and will lead to religious harmony and emotional integration. All religions lay stress on values and insights that contribute to the harmony in the world.

COMMON CODE OF CONDUCT AND SPIRITUAL VALUES

1. Consider all human beings to whichever religion they might belong as souls and as such, our brothers and will, thus consider as a family. Maintain the relations on the basis of spiritual love, sympathy and co-operation.
2. Give importance to non-violence, tolerance and forgiveness in the inter-religious relationship and will respect other religions.

3. Religion provides strength to a person and society. Through varied ways they point to the universal human, moral and spiritual values of life compassion, love, spirit of service, tolerance, justice, peace and concern for the environment. Although these values are translated into life differently by different religions, recognition and sharing of common values contributes to generating the feeling of ‘Vasudhaiv Kutumbakam’ i.e., one universe family.

4. Openness, honest sharing and respect are essential for mature inter faith relations. Frequent meetings and inter faith get together build trust and mutual understanding. Sharing of ideals, teachings and principles of different religions in our own communities can help in developing more love, tolerance and acceptance of each other.

5. Working together towards the eradication of social evils like superstition, blind faiths, mis beliefs, sorcery, poverty, illiteracy etc., can be some of the areas where co-operation of consultation is needed. This will help to bring awareness among people.

   Love and respect are the foundation values for better relationships through which harmony can be established.

   Differences and division are due to wrong identity based on body consciousness. Instead, if people are made aware of their true identity
based of 'soul consciousness' approach then one can identify with the one big universal family. Universal brotherhood is possible only when the recognition of Supreme Father above is. If we did not forget this then our relationships would be of love and harmony with others.

Thus, we have seen that for establishing harmony, it is indeed necessary to observe moral and human values and to cultivate divine qualities in life and these require culture for their growth.

We can have spiritual love and can have concern for the well being of others. Harmony in human relations in the present day world is possible to a great extent if the basic components of harmony, namely love, goodwill proper communication, spirit of co-existence, tolerance, sweetness etc., are there.

Apart from the values we have to recognize and to understand the basic law of karma operative in this world and according to this, we reap as we sow. Karma philosophy is the important teaching of the philosophy of Ishwariya Vishwa Vidyalaya. Therefore we must be cautious about our actions, words and thoughts. The philosophy of Ishwariya Vishwa Vidyalaya teaches us not to behave in the manner in which we do not wish others to behave with us. On the other hand we must bear in mind that it is love which eliminates hate, it is kindness that kills cruelty, it is compassion which downs one's passion, it is co-operation that brings help and draws out love and when we bow, then only we bend others. These are the factors that create harmony.
The original stage was harmony:

The original stage of the cosmos and the society was of health and harmony. The population was very less and there was one religion, one language, one race, one community, one would etc. Man mainly used the clean solar energy. He lived close to nature. He was not exploiting the natural resources. There was a beautiful, peaceful and blissful deity world which is called ‘Satyayuga’ on this planet.

As humankind spread over different countries and continents, different religions, races, languages, cultures and creeds came into existence and there began disputes and conflicts. All these factors of disharmony are only later phenomena. The place of peace and harmony was captured by violence and war. Tolerance was pushed aside and the policy of tit for tat took its sect. Love and Tranquility gave place to hatred and anger. There was thus a coup-de-palace and the guards or captains of harmony gradually retreated into oblivion, giving place to the forces of disharmony. As a result we see global disharmony today where once ruled the universal harmony.

So in order to bring that universal harmony back we have to have a vision of the coming world order which will have perfect harmony of all kinds and we have to welcome or reinstate and re-install the set of values that are the harbingers or founders of Universal harmony. For re-invigorating those auspicious values, we must first re-establish ourselves firmly in our real identity, which is that we are souls, the eternal points of

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light and might and purity and peace. In order to be able to do this successfully, we must first establish our love link with God who is the being of Light Might that never loses His inner harmony. When we establish a mental link with Him by practicing constant awareness of Him as our Most Beloved Father, Mother and Infallible Guide, then our emotions become perfectly clean and balanced and perfect harmony between our mind and intellect gets established. The rhythm, the harmony and the tranquility thus attained are so powerful that they influence worldwide harmony or universal harmony.

One should constantly practise the internalization of values or divine qualities as love, humility, sweetness, compassion, service etc., for these are conducive to harmony. Positive thoughts of mind can establish harmony in the environment.

The religious leaders are considered as holy men. They should maintain their moral heights and guide their followers to lead a moral life or holy life.

The religious leaders should enable the religious followers to have the experience of their own faiths and to have satisfaction and solace that should hold them from getting intolerant and violent in their dealings with other religions. If all live in peace, there is no reason why there should be communal clashes and riots. All religions are varied flowers in the same garden of God on this earth. They can help considerably to
maintain religious harmony which would go to strengthen national integration and to have unity, based on ethics even if beliefs are different.

Religious leaders may therefore consider that their major service lies in raising the awareness of the people to enlightened soul-consciousness and they have to work towards the eradication of social evils.

If religious people can teach and encourage the practice of spiritual meditation that enables the practitioners to come closer to their real self to have freedom from the negativity of their mind to have communion with God and to have experience of peace and bliss that would perhaps be their greatest service, for it would eliminate tension and bring peace, happiness and happiness to the society as well as world.

If we are to establish the global harmony, we must have the realization of self and God so that one can easily inculcate the spiritual values such as love, peace, co-operation, goodwill, broad mindedness, forgiveness etc.

By practicing the original qualities of soul and having control over the sense organs and vices, it will be possible to live happily and peacefully with the others.

Ishwariya Vishwa Vidyalaya is preaching spiritual values and enlightening the people in this direction to practice those values. These teachings are free from rituals, superstitions, myths etc. The institution itself is a non-political, non-religious, non-profitable. But it is an
educational institution which gives knowledge and helps the people to blossom the good feelings in the mind and heart of the people.

The aim and object of Ishwariya Vishwa Vidyalaya is to establish a new world order or Satyayuga where there is peace, bliss, prosperity, purity, harmony in abundance. There is one universal religion – Adi Sanatan devi devata dharma, one language, one kingdom, one way of living etc. Therefore there is unity, co-operation, humility, humanity, peace, harmony etc., which are the features of Global Harmony.

The education of Ishwariya Vishwa Vidyalaya helps to form, motivate and concretize the followers on what to do or not to do, so that it promotes peace and not tension, violence or war. It guides the people work together to establish peace and harmony i.e., the ideals of the philosophy of Ishwariya Vishwa Vidyalaya are help and not fight, assimilations and not destruction, harmony and peace and not dissension. The students of Ishwariya Vishwa Vidyalaya or Brahmakumars and Brahmakumaris practise the spiritual values of peace, co-operation, love, non-violence and dismantle the prejudices, enmity, mean mentality etc.

All religions exhort their followers to be good and to do good. They instruct their adherents to abstain from acts tainted with covetousness, anger, arrogance, injustice, libidinousness or sex-lust, hypocrisy and dishonesty and not to drink alcohol and chew or smoke tobacco. The holy commandments for all religions are ‘thou shalt not kill. Thou shall not steal or speak what is untrue not shall thou give false witness. Thou
must be good unto thy neighbour and not commit violence or adultery.

Love your enemies. Do good to those who hate you. Pray for those who abuse you. Forgive and you will be forgiven. Have mercy and God will be merciful to you.

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