Chapter - VI

SOCIAL PHILOSOPHY
CHAPTER VI

SOCIAL PHILOSOPHY OF ISHWARIYA VISHWA VIDYALAYA

INTRODUCTION

The Social Philosophy studies the nature of society and the interaction of individual with society. It deals with the behaviour and personality of the people and tells us about one society-regulates the human behaviour. It decides the ends of the society, the ultimate values of the society and so on. There is need to go beyond sociology to choose values and fundamental principles on which we should base our society. The social philosophy of Ishwariya Vishwa Vidyala helps in this direction¹.

i) INDIVIDUAL AND SOCIETY

A society is a group of people where each individual is a unit of society. Social Philosophy focuses upon the social relations by which the individual gains experiences¹.

Sociolisation is the process of reciprocal interaction between the individual and the social situation, leading to the inculcation of values and skills of the society in the personality system.

The philosophy of Ishwariya Vishwa Vidyalaya encourages the development of individuality and also enables the individual to understand his social responsibility. This further includes working for the social progress.
Let us have a close look at the functioning of man’s temporal ties. We will find that if a man thinks that by having relationship with another person, say a neighbour, he can have some help in his hour of need or can have at least his sympathy, then only he allows a bond of relationship to develop or to take effect and then only he remembers him (the neighbour). Likewise, we see that the mind of a patient automatically goes to a doctor when he feels some pain. A man attacked by dacoits, naturally thinks of the police or of the help of his neighbours. When a house is on fire, the mind of the occupants or owners is full of the remembrance of the firebrigade. Thus, without any motive, purpose, concern or gain and without any relationship nobody remembers another.

In the same manner, if a man now gets the realization that he is constantly being attacked by the ‘dacoits’ in the form of five vices, namely sex-lust, anger, etc. or that he is suffering from the age-old ‘disease’ in the form of five evils or that he and his every asset is caught up in the ‘fire’ in the form of vices and ignoble tendencies, his mind would naturally go to God, the Almighty Being, who can liberate him from the grip of these vices and can rescue him from the ordeal of fire and can cure him of the chronic disease which afflicts the soul and can give him perfect health, wealth and happiness. If a man is convinced that by re-establishing the spiritual connection with God, his life would become thousand times happier than it is to-day and that it will end all his age-long sufferings and sorrows and would liberate him from the coil of painful birth and death in which he is caught up, there is no reason why his mind should not turn towards God.
The philosophy of Ishwariya Vishwa Vidyalaya brings awareness of self, God and the world through the knowledge. It leads one to the highest moral conduct and deepest spiritual insight. Through the practice of original qualities of self such as peace, love, truth, mercy, tolerance, bliss etc., one can develop the personality and reaches the perfection. As man or individual is an objective projection of society he should reflect the good of the society. The functions of the education of Ishwariya Vishwa Vidyalaya is to help and guide the people in the exploration of the ultimate universal values and bring the feelings of unity, universal brotherhood, peace, love, co-operation in the universe or world.

The main aim of philosophy of Ishwariya Vishwa Vidyalaya is to bring new world order or establish a peaceful and harmonious society on this earth. To exalt human personality which is based upon the concept of realisation of the highest potentialities of the self in a social and cultural environment. The divinity within man has to be unfolded and brought to his consciousness.

The feelings of 'universe as home' is based upon the concept of realisation of God and His teachings of universal truth, from standpoint of rationality of the universe. The realisation that world is one and the creator or Father of the world is one brings the feeling or emotion of National Integration.
The philosophy of Ishwariya Vishwa Vidyalaya emphasises top priority to the fundamental values of life. It also gives importance to character building and character formation. Everybody in society must cultivate inventive and creative powers.

The Ishwariya Vishwa Vidyalaya is transforming the society and making it a better place to live in by enriching the divine culture and lifestyle. It is enlarging the boundaries of spiritual realm and transmitting the established values of the past.

In the present day society, every individual is an eye-witnesses to the degeneration of morals and all are craving for values. The absence of right values is the cause of various ailments of society. We will notice that Extremism is of many kinds. Not only are Science and Technology rushing towards their extremes but also other things such as trade, commerce etc. The increasing use of computers, telecommunication, television, internet, films, print media, is also proceedings towards information explosion.

However, what causes serious concern is that anger, jealousy, hatred, violence, greed, sex-lust, are moving towards their extreme end. Families are splitting. Thus, the social and cultural unit is breaking up and there is lot of friction and tension.

It is often said that when there is unrighteousness to the extreme, then only is the time of their coming to an end due to some social, eco-
nomic pre natural catastrophe. The present trends are showing that symp-
toms and feelings.

The world is now in direct need of a philosophy, a science, an art or a technique that gives peace for which it has deep thirst.

It is necessary to give a universal code of conduct for all people to follow to establish a peaceful society. Such a comprehensive, all-inclusive, totally rational and absolutely correct world view is being given by God Himself through Ishwariya Vishwa-Vidyalaya. He alone is perfectly moral being truly knowledgefull, all virtuous and the parent of all souls. He gives the knowledge of the present, the past and future in its entirety and without any gaps. He is uniquely moral and spiritual.

So, the world-view formed on the basis of that revealed knowledge or divine wisdom is the only one that is capable of removing a person's flaws of character. It is that knowledge which brings right type of values and transformation in one's life.

The teachings of God enables a person to inculcate moral and spiritual values. Practice of Meditation or Yoga enables a person to be busy and easy to check and change self and to be lovefull and yet detached.

ii) EQUALITY, FRATERNITY AND UNIVERSAL BROTHERHOOD.

The main theme of philosophy of Ishwariya Vishwa Vidyalaya is
self realisation and God realisation.

By self realisation i.e., Identifying the self as a soul - a tiny point of light might and divinity. One becomes impartial to any discrimination of caste, colour, creed, gender language, class or religion. These differences are on the basis of body-consciousness. These awareness ends the conflicts in the society on the basis of discriminations. It liberates both male and female from gender bias and discrimination. There is constructive and positive participation of both in the society.

One experiences equality and empowerment and development of one's full potential. By having the awareness of the self as a soul only, one can have holistic development and have concern for the society by fraternity and Universal Brotherhoodness one’s vision changes. One sees the self as a soul and one visualises soul in every living body and one has the feeling of the world as a great family of nations under one Father of mankind in one universe. We all the souls are His children. So, we are all brothers. This creates the feeling of universal brotherhood among mankind which brings peace, love and co-operation in the society as well as in the world.

The practice of self as a soul and the visualisation of other souls as children of one God, ends hostility, antagonism, clashes and divisionism in the society. It brings integration, strength and solidarity, for it unites. It opens the third eye of wisdom and enables the person to reach the inner, inexhaustible source of power and purity that leads the strengthen-
A person practicing yoga looks at others as souls, he becomes a means of social good. He looks at others because he considers all souls to be the sons of one Supreme Father. Thus he rises above the barriers of caste, creed, colour class. His religion is the religion of the soul, i.e. the religion of peace and purity. So, a yogi has no bitterness towards any one on the basis of religious doctrines, cults, provincial boundaries and linguistic or racial differences. So, yoga is truly the means for bringing about national integration or international brotherhood.

Since a yogi, when looking at others gives attention to their souls that abide between the eyebrows and not to their gross bodies, his eyes do not get tainted with feeling of sex-lust or with attraction towards one body and aversion towards the other. Rather, his mind, in this state of soul-consciousness, remains unpolluted and the eyes remain civil. This enables him to lead a life of piety, continence or Brahmcharya. So, yoga alone is the efficacious, real and useful means for birth-control and for solving the problem of over-population.

Similarly, the problems of indiscipline, bribery, adulteration also can be solved by teaching yoga which, as a way of life, makes people honest and compassionate and develops their mind to have feeling of brotherhood towards all and injury and harm to none. The greed to grab other’s property or encroach on their rights leaves him. He is no longer tempted by the glitter of gold nor is he trapped by the enjoyments of flesh. He has now a character that is firm as a rock and does not yield to external pressure or internal thoughts. Yoga enables a man to lead a life of right action, self-discipline and duty towards humanity. It brings harmony between man’s own mind and intellect and there remain no gaps between his thoughts, words and deeds.
ing of will.

The universal philosophy of life enjoins on us to create and maintain an atmosphere of love, harmony, unity, co-operation and sympathy. If our identities are based on race, religion, language, nationality etc., there will be conflicts, struggles and strikes. The only factor that can unite us inspite of these differences is spiritual identity. If we all live in the belief that we are the beings of light, i.e., souls and are children of the practice of self as a soul and the visionalisation of other souls as children of one God, ends hostility, antagonism, clashes and divisionism in the society. It brings integration strength and solidarity, for it units.

Supreme Being of light, the Supreme Soul, then only will our attitude to an behaviour with others be based on a feeling of brotherhood and love based on that relationship. So, the utmost requirement of our times is a change in our world vision. We have to think, believe and act as members of one world family Vasudaiva Kutumbkam.

In a family, everyone feels security and protection. Everyone feels a kind a support, sustenance and encouragement. The values like affection and consideration or love andgemeive can make the world-family strong.

Today, the individual or small families are splitting up because these values are vanishing people are becoming selfish and the roots of the family are splitting. So, the philosophy of Ishwariya Vishwa Vidyalaya
lies in establishing one World Family through the awareness of self and God creating the feeling of equality and universal brotherhood among the people.

iii) RECONSTRUCTION OF HUMAN SOCIETY TOWARDS ESTABLISHMENT OF SATYAYUGA

In order to re-establish perfect society as that of ‘Satyayuga’ or “Golden Age” there is need for reconstruction of human values as all values have been deterioted.

In stayayuga, the society was homogeneous there were no sub-cultural religious groups, no racism etc. It is such a world where complete peace, prosperity and purity prevail. Every individual is free from tensions and is healthy and happy people are full of divinity. There is complete harmony with five elements of nature. It is emotionally integrated society in which life is worth living and there is no hatred, jealousy, wars and exploitation.

Now, to reconstruct human society to the standard of ‘Satyayuga’, one has to cultivate new kind of deviation in behaviour. There can be no social transformation without change in the behaviour of the individual from old, Iron Aged values to new Golden Aged divine values. These values are given through philosophy of Ishwariya Vishwa Vidyalaya.

At this very juncture, we are passing through a critical point,
so the re-establishment of well disciplined and well-integrated society is done only by Supreme Soul who is omniscient who descends from the incorporeal world in a very incognito way. He appears on this world scene, He now motivates and educates individuals and masses to adopt once again the highest standards of private and public morality and norms of conduct so that a society based on highest values as once existed comes into being.

Unless one realises that one is a soul and unless one stabilises in the consciousness of soul he can not be free from negative thoughts. By being soul-conscious, one can lead a life of purity and peace as he gets freedom from six evils.

In order to re-establish Satyayuga, one has to reconstruct society. This can be possible only by inner and outer harmony which can be achieved by spiritual wisdom and practice of meditation in correct manner which is being taught by God Himself; as He has taken contract of reconstructing the degraded society Kaliyuga of today into elevated society of health, wealth and happiness to all i. e. Satyayuga of tomorrow.

SOCIAL VALUES

1. HARMONY AND UNITY

One of the important social value needed in harmony. There should be peace, love and harmony between the relationships. Lack of harmony results in family and social breakups.
A gathering does not have unity until there is harmony within and among the individuals in the group. Looking inward helps to harmonize thoughts, words, and actions, and the individual can then adapt as needed.

The orchestra creates a resonance of sounds by combining the different rhythmic patterns of each of its instruments. In the same way, the gathering becomes sweetly harmonious when each individual adopts the power to accommodate the capacities and specialties of the other: modulates those with the self and then combines with the orchestra—the social fabric.

CAUSES OF DISUNITY OR DISHARMONY

One note of disrespect can break the unity and results in disharmony. Differences of opinion, interrupting others, giving unconstructive and prolonged criticism, keeping watch over some or control over others are all strident chords which strike harshly at connections and relationships; ego and inferiority produce disharmonious sounds. Such discord can be easily heard or quite subtle and can range from dwelling on weaknesses of others.

There is hunger for recognition to jealousy, insecurity, and doubt. Sometimes, even in little matters, people quickly get upset, aggressive, angry, or violent. They then isolate dissension and conflict.

People do not want to remain in isolation, oblivious to the world outside. A basic human need is to feel a sense of belonging, to be part
of unified whole. It is, therefore human instinct to want to be together and to form natural gatherings are structured meetings which provide a common platform to talk to each other. In such ways, people get to know, understand, or help each other. Consciously or unconsciously, we choose to be and act together.

Creating unity and establishing harmony in the world begins with a change in individual consciousness. This is possible only through self-awareness and God awareness. The attitude of universal brotherhood brings peace and harmony in the society as well, as in the nation. It brings the people closer to each other, and in that closeness, there is the collective strength to pioneer and sustain fundamental and constructive transformation⁸.

Unity is harmony within a among individuals in the group. Unity is sustained by concentrating energy and focusing thought, by accepting and appreciating the value of the rich in array of participants and the unique contribution each can make, and by remaining loyal not only to one another but also to the task.

"To unite is to stand, to divide is to fall".

2. CO-OPERATION

Co-operation ensures equanimity, empowerment, easiness and enthusiasm. The work, however big, will be successfull with the co-opera-
tion of all the people. One who co-operates receives co-operation. The method to give co-operation is to use the energy of the mind to create vibrations of good wishes and pure feelings for the others and for the task. By remaining detached, objections and influenced by inner-most values and not external circumstances, subtle co-operation in the form of wisdom emerges.

Co-operation is not a bargaining in which one person's success is achieved at the expense or exclusion of the success of others. The constant aim of co-operation is mutual benefit in human interactions it is governed by the principle of mutual respect, courage, consideration, caring and sharing provide a foundation from which co-operation as a process can be developed.

If the power of discrimination is sharp at the time, the people and the nation needs co-operation and the accurate method is applied, there will be success in human interactions. It is governed by the principle of mutual respect. Courage, consideration, caring and sharing, provide a foundation from which co-operation as process can be developed.

Co-operation is possible when there is easiness, not heaviness. Easiness means being sincere and generous of spirit. Such liberty make one worthy of receiving co-operation from everyone. If one has faith and confidence in others, that in turn, builds faith and confidence in others. Such feelings produce a comfortable environment of empowerment, respect, support and togetherness.
EVERYONE'S RESPONSIBILITY

Co-operation is everyone’s responsibility. Yet it takes courage and inner strength to facilitate the process. Sometimes those who take on the responsibility become the target for insult and criticism. Fundamental preparations required to create an internal support mechanism through which such individuals are able to protect themselves and maintain equanimity and poise. The necessary attitude is one of detachment, in which nothing is taken personally. By remaining detached, objective and influenced by innermost values and not external circumstances, subtle co-operation in the form of wisdom emerges. To look at another with the attitude of love and co-operation, even after having been defamed by the person is known as having mercifull vision. The outlook is infused with understanding, forgiveness, tolerance, patience and empathy. One with such a nature more easily facilitates the removal of any ‘grid-locks of non-co-operation which may have been stalling progress.

Co-operation requires recognizing the unique role of every individual while maintaining sincere and positive attitude. Positive thoughts within the self automatically and easily create the feeling of co-operation within the minds of others. The method to give co-operation is to use the energy of the mind to creat vibratioins of good wishes and pure feelings for the atmosphere in a positive and subtle way.

The collective vibrations of such pure and subtle effort prepare the ground for open and profound deliberations and a successfull round
of co-operation.

Co-operation with time and with the natural order of events brings patience. Time is valuable because it always offers unique opportunities to achieve what is best and what is necessary at the moment it is meant to be Time Co-operates with each person if one chooses to recognise its importance.

In the process of world transformation, the time is now for each person to lend a finger of co-operation— with mind or with body or with wealth, otherwise with encouraging or urging others to co-operate. If each were to lend one small finger, together the mountain would be lifted. And when the subtle ties which join is together in universal brotherhood are recognised as unbreakable then co-operation will become inevitable and together we will reach new and greater heights.

3. GENEROSITY

It is a social value. It is very necessary in the society for every human being. Generosity means more than just giving. The greatest act of generosity is to see beyond the weaknesses and mistakes of others, helping them to recognise their innate value. The truly generous are those who have made effort to master themselves. Such people have a capacity for generosity, because they understand the deep personal work required to achieve good. They empathise, because they understand the
difficulties faced by those who attempt the goal of self knowledge. The generous are also benevolent towards those who choose to ignore or even to criticise the good. Never having faced their shortcomings they can not respond to the short comings of others with understanding.

When we give or share with the wrong intention then whatever we do will never be satisfying. If there is selfish motivation, we will never get anything. It is when we unselfishly offer our personal resources, including time and virtues, that we receive Love and respect must be freely given and can not be demanded. Authentic goodness is measured by the capacity to be genuinely good with everyone. To share the good is the expression of a generous nature.

The greatest treasures of life are love, peace and happiness. The only way to increase these treasures is to give them away. Even if we have only a little bit of one of these treasures, if we give it, we will see it grow.10

Generosity of spirit increases everything we have and simultaneously gives us everything we need. If we are stingy, we lose; everything inside us decreases. When people stingy they try to accumulation, they have a passion for collecting as much as they can, both emotionally and materially. Some times they will go to unhealthy extremes but at the end of all the efforts and struggle, there is a great poverty of spirit.

As human beings, we have deep emotional needs. We can not sat-
isfy these through accremulation but only through authentic generosity.

By the virtue of generosity, one becomes great. In regard to being a great soul, be a great donor of peace, power and knowledge to others. Those who are great souls have the aim of giving happiness to others through their action and interaction. They give happiness and receive happiness. They will not give sorrow to anyone and they will not take sorrow from anyone. Generous souls by doing the act of charity, they will get blessings. If you give happiness to others, they will internally bless you. So generosity is the main virtue which is another form of non-violence.

Seeing the children’s generous hearts, God, the Bestower blessings, gives blessings to be constantly generous. He gives blessings for a generous heart, a broad intellect and unlimited service and sanskars of generosity. To be unlimited in every aspect means to be generous when there is a state of the unlimited renunciation can attract the soul towards itself.

4. RESPECT

The foundation of peace and harmony in any society is ‘to give respect and take respect’. Respect being a basic need, every soul has a desire to fulfill this need.

Respect begins within the individual. The original state of respect is based on awareness of the self as a unique entity a life force within a
spiritual being, a soul, with the such insight there is a faith in the self and wholeness and completeness within. With self realisation, one experiences true self respect.

The beginning of all weakness is the absence of the knowledge of self. As a result external negative influences rule over respect. There are variety of desires or expectations, each specifically designed to claim regard or respect from others, which depends upon external factors such as caste, colour, race, religion, sex, nationality etc. The greater the desire, the more one falls victim and loses respect for the self and from others. If individuals renounced the desire of receiving regard and stabilized themselves in the elevated stage of self-respect, then regard would follow like a shadow\(^2\).

The respect based on soul consciousness or inner power empowers and strengthens the soul. The soul is truly being appreciated, seen with an elevated vision and is enjoying pure feelings and good wishes. To have self-respect means to appreciate and value yourself, to know that you are worthy and great. A soul that gives true respect to others, eventually receives true respect from them.

So, the way to fulfill one’s need for true respect is to become a bestower of respect. When one does not receive true respect and there is no self-respect either, the soul easily experiences feelings of insult or hurt. That soul complains ‘I am not being respected’, It cries for respect and identify. It develops ego. A soul that has ego or arrogance
will consider itself to be able to have true respect for others. It will soon find itself defacing others.

RESPECTFULL ENVIRONMENT

The power of discernment establishes a respectfull environment in which attention is paid to the quality of intentions, attitude, behaviour, words and actions. The balance of humility and self-respect results in selfless service, an honourable act, moulding nature and broadmindedness. Arrogance damages the uniqueness of others and violates their fundamental rights.

To develop the value of respect within the self confidence is needed to deal with circumstances in an optimistic, hopeful and self assured manner. To know one's own worth and to honour the worth of others is the true way to earn respect. Spiritual awareness and sharing creates a sense of belonging, a feeling of family.

The sense of honour and worth can extend to nature's family. To show disrespect and to work against the laws of nature is to cause ecological imbalances and natural calamities. When respect and reverence are extended to the internal energy of matter. The elements will serve humanity with accuracy and abundance.

A humble soul has no desire for false respect from others and for name and fame. It will do good as a duty with no expectation for recognition. It will not be influenced by the opinion of others.
Respect is an acknowledgement of the inherent worth and innate rights of the individual and the collective. These must be recognised as the central focus to draw from people a commitment to a higher purpose in life. International respect and recognition for intellectual rights and originality of ideas must be observed without discrimination. The eminence of life is present in everyone and every human being has a right to the joy of living with respect and dignity.

5. UNDERSTANDING

The characteristics of a beautiful society are mutual respect, cooperation, peace, love, unity etc. This is possible when there is proper understanding or if there is no misunderstanding.

The problem of disrespect in mutual relations at the interpersonal, inter-religious or international relations is to man's bias, prejudices, wrong conditioning, belief in hearsay, rumours and wishful thinking. These mental states work as barriers to right understanding of the standpoint of others and create conflicts. Misunderstanding, misjudgement factors that have led the communities to clashes and individuals to intemperate language, unworthy behaviour and inimical attitude.

We wish that all should have the view and personality according to our likes and dislikes. How can this be possible at all? Everyone has been brought up differently, in a different cultural and different socio-economic and political environment and has had different exposure to
the prevalent situation. So we should overcome our habit of wishful thinking and be realistic and pragmatic.

Because of various kinds of prejudices bias and indoctrination in schools and colleges there is misunderstanding which is the feature of our present society. This leads to mutual disrespect and devours love.

Prejudice leads a person to make judgements before examining the evidence and applying one's mind properly prejudice parverts the mind of a person. It does not remain confined towards certain individuals who come into contact with us we make generalistions from our experience of individuals. A person may nourish ill-feelings in his mind and unwholesome attitudes towards a particular religion, race, class or creed and spread hatred about them. The reason is misunderstanding and prejudice and faulty generalisations.

So, what is needed is open mindedness and willingness to look at all kinds of beliefs, customs and communities with sympathy or empathy and to make sincere efforts to understand them. An open minded person adjusts with everybody and easily acknowledges his own error easily by the practice of soul consciousness this is possible.

PROTECTION FROM THE INFECTION OF MISUNDERSTANDING

Sometime, some might have misreported, misinterpreted, misinformed or misguided us because they have vested interests. Some create misunderstanding intentionally to create a rift. Therefore one must guard
his own peace, keep his mind clean prepare defences against attack on his goodwill and build immunity against those virus of infection of misunderstanding, being in the state of soul consciousness.

Misunderstanding is like a bug bitten by which men suffer from the fever of intolerance. Also it is like a cancer, it its growth reaches the third stage, it kills the goodwill of persons. Even a small understanding may make a person's attitude towards us hostile and may block his future report with us, his goodwill for us and correct understanding of us.

So, for having a better society or a world, it is essential that we have a better understanding. And in order to create proper conditions for it, we should always be cordial, clear, approachable and easy and should communicated and show concern for each other's well being and have humility and honesty. These are the qualities of soul that prevent, reduce and remove misunderstanding and sustain understanding. Also we must develop the feeling of universal brotherhood.

If our conscience is clear and expressions are courteous, polite and precise and our mind has ample goodwill, then there are very little chances of misunderstanding. Then our understanding of each other makes life smooth and happy and all these together make the world a better place to live in.
REFERENCES

1) See : Page 218, Philosophical and Sociological bases Education.
2) See : Page 386, Building a Valuebased Peaceful and Prosperous Society By B. K. Jagadishji
3) See : Godly Versions 3-2-02
4) See : Page 27, Spiritual Miscellany By B. K. Jagadishchandraji
5) See : Page 153, Building a Valuebased peaceful and Prosperous Society By B. K. Jagadishji
6) See : Godly Versions 6-1-81
7) See : Godly Versions 3-4-02
8) See : Page 223, Building a Valuebased, Peaceful and Prosperous Society
9) See : Godly Versions 6-4-01
11) See : The article - The spirit of Generosity Purity March 2004 Monthly - Published by PBIVV New Delhi Vol XXIII
12) See : Godly Versions 6-8-03
14) See : Iq Spirituality and Values

282