Chapter - I:

Introduction
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1. INTRODUCTION
1. THE NEED AND SCOPE OF THE PHILOSOPHY OF
ISHWARIYA VISHWA VIDYALAYA

PICTURE OF THE PRESENT DAY WORLD:

Every age is different by certain distinct actions and characteristics of the people who live during that period. The present human civilisation prides itself on being the most informed, technologically advanced and intellectually superior race.

Man has made great strides in almost every field of development over the past two millenia. Today we have achieved a standard of living and scientific development unimaginable even half a century ago. In the present age those who wield power over scientific information, material resources and weapons of mass destruction are considered to be civilised or advanced. But if development concerns the betterment of the human being and his relationship with other human beings then we find that we have come down the wrong path in our quest for material fulfillment only.

The lifestyle today is highly materialistic and consumeristic. People yearn, earn, live and die for obtaining and developing their assets. Consequently, they have adopted an artificial, vulgar, exploitative and self destructive lifestyle on a macro level. This has resulted in more sickness, pollution, social injustice, poverty, economic disparity, crime and violence.
A) Today, the greatest power on earth is Money.

Money makes the world go round. Money can make the impossible possible and the unimaginable real. Money can make people change their moods and colours in a jiffy. It can shut one's eyes and mouth of those who may expose the guilty. In the world of business, money is the prime force behind the movers and shakers of mega deals, mergers and break-ups. Money works like a magic key that can open the doors to almost all material treasures. It can also change the colour of faith and shift the loyalties of the believers or followers. In short, money can buy anything and everything under the sun. But, money cannot buy happy home, good health, sound sleep, true love, true devotion and wisdom. Rather money has widened the distances between hearts and made us apathetic to each other's sufferings.

So, money does make the world go round, but at the end of all going round we reach nowhere and get nothing substantial and real. For a spiritually empowered soul, money becomes a tool to create good karma and a good destiny for self and others. An enlightened person is able to use money for the maximum good of the maximum number of people.

On the other hand, people have perverted their ethics and morality. Instead of being led by high spiritual values, people are goaded and guided by lust, greed and ego. Every noble ideal, feeling and value has been reduced to the gratification of some physical and material desire. Love, bliss, freedom,
power and joy have been equated with some gratification or mental pleasure that has no link with the morale or spiritual aspects.

In the present society governance and business are not seen as avenues of public service and human welfare but as a means of exploiting and expanding domination over others. Consequently, a powerful nation in this world is one that has more destructive power and control over global markets.

Similarly, aggressive marketing, economic dominance and consumerism have led to ecological terrorism. The excessively materialistic and power-hungry policies of evil powers have played havoc with environment. Poor nations have become dumping ground for toxic products and waste produced by developed nations. Natural resources and intellectual property of poor communities are being appropriated and controlled by multinational firms through manipulative tactics.

B) Media - The most powerful and covert weapon used by vicious intellects to assert their supremacy over the globe has been the cultural invasion propagated through satellite T.V., Internet and other media. The filth and sleaze churned out through these channels have destroyed whatever little was left of moral values and traditional wisdom. This cultural pollution has resulted in extreme moral decay in personal and social life. Science and technology has brought about the development happened in several fields. Mind-boggling technological advancement and materialistic culture have ushered in a new hope for humanity.

Science seems to hold the key to unlock all our problems. But, despite
scientific advancement and the concurrent economic boom, human suffering has compounded over the years. We stand on the threshold of for a better tomorrow. and fear of losing everything.

In essence, the knowledge of science and technology is used by the exterimists to destroy and damage others and themselves. Their intellect is locked and they have all knowledge except the wisdom to create a new world order. Their knowledge is taking the world to the brink of destruction. The clouds of nuclear war and natural calamities are looming large over the world.

We realise that materialistic progress is a transient solution and hence the effort to establish lasting peace and prosperity for all has to come from an imperisheable source. The seed of lasting peace and happiness lies in human values and wisdom which are eternal and universal. This is not to demoralise the important achievements that have been made so far. However, we have to look at our development from a broader perspective than the one we have been adopting so far.

Our narrow concept of development can find its roots in a narrow concept of the self that neglects the larger reality of the heart and soul and overlooks the essential unity of the human family. In this time of chaos and conflict, mankind needs knowledge which is strengthened and supported by science and religion, philosophy and common sense.

It needs something which has Science, Religion and Philosophy integrated into one undifferentiated whole. It should be pragmatic but should also have an idealism.
It should give man a scientific temper but should also have an element of ‘faith’ and should also have transcendental source of its origin. It should give a comprehensive and clear world view which should inspire and unit mankind to a higher level of consciousness and a way of life that is characterised by love, kindness, compassion, co-operation, humanism, and ethical values.

The spiritual knowledge of the Ishwariya Vishwa Vidyalaya is fulfilling all these needs of the mankind. Because it is free from any prejudices and it provides an insight into the nature of consciousness. It serves as uniting force which brings about syntheses in the truths of various other branches of knowledge. It does not accept meaning less rituals and traditions. It explains the relationship between man and his Creator. It explains the concepts and laws of metaphysics and gives such code of conduct and such practices as gives man high character so that man’s life becomes happy.

The spiritual knowledge as distinguished from religion has a universal appeal and has a strong and fully developed ethical core. It has all that or best in religion, philosophy and science. It has appeal even for the atheists and non-believers of God and its message of love, kindness and purity.

In breif, we can sketch the picture of the present-day-world in the following manner.

1. World is growing very fast. This growth is not spiritual, but only physical or material.

2. Due to this fast development the ‘Global village’ conception has been evolved. The entire globe is compressed and quick communication is estab-
lished through different medias. Physically a sort of unity is being established
and diversity is gradually being ignored.

Oneness is seen.

A fresh thinking is required in this background in spiritual direction also.
There is a unique spiritual experience all over the globe by all the saints and
sages of different ages. A thinking is required to realise spiritual Globalisation
which leads to harmony and peace on earth. The conception of one mankind,
one God and a set of spiritual code of conduct for entire world is the need of the
honour. Otherwise chaos in the spiritual domain will continue. In
order to eradicate this chaos, to abolish religious wars, to extenguish fanaticism,
casteism and all kinds of walls between the individuals and to establish peace
and harmony in the universe. The philosophy of Ishwariya Vishwa Vidyalaya is
absolutely essential.

What is the Philosophy?

We need to move from an overly materialistic approach to the realistic
truth of the inner world of human life which we get from the philosophy of
Ishwariya Vishwa Vidyalaya. The philosophy of Ishwariya Vishwa Vidyalaya or
spirituality offers us a methodology to deepen our awareness of our inner being.
From this awareness, one may follow steps to develop or change the self in
ways that are conclusive to the kind of world we want. The philosophy of
Ishwariya Vishwa Vidyalaya guides us to face political, social, economic and
environmental problems which we are facing today. This philosophy inspires
human beings to adopt the highest divine codes for a pure lifestyle, diet, rela-
tionships and management. It offers to people of all walks of life around the world a very simple accessible and effective education in self awareness, spiritual principles and values.

The philosophy of Ishwariya Vishwa Vidyalaya is a direct intuitive experimental thinking which aims at establishing harmony and peace within the human being and then in the world. Self transformation leads to world transformation. It encompasses all the three aspects of time and hence actions based on such wisdom will bring the best fruits for doer. It inspires to act in accordance with the highest spiritual values and overcome all the vicious influences of the present world. It teaches us to share with others rather than grab from others to hoard them.

This philosophy does not speak about God. But God Himself speaks through the mortal source. This may be amazing to the one who is outside the domain of spiritual sphere, but if one practices spiritualism deeply, it will become the very breath of his life. How can one ignore the indwelling inner voice which roars always in the meditative transe. This is what the philosophy of Ishwariya Vishwa Vidyalaya said in God's version.

The philosophy of Ishwariya Vishwa Vidyalaya is a different thinking of Indian Philosophy. There is freshness. Along with self realisation and God realisation. It intends to bring peace, prosperity and harmony in the society as well as world. It includes social service. It gives much importance to the upliftment of mankind and to release all the souls from bondage.

The philosophy of Ishwariya Vishwa Vidyalaya gives us a proper under-
standing of the present degenerated condition of the animate and inanimate world and it creates in us high hopes for a coming Golden Age as a result of our righteous Karma.

Therefore, one finds a useful role for the self in the task of self-transformation and world transformation with the high expectation of rising high on the spiritual and moral ladder. This gives one, a feeling of deep satisfaction and fulfillment and a great scope for expansion. It gives one a sense of relaxation as well as responsibility.

The study aims at through investigation of (Epistemology), cosmology, metaphysics, moral philosophy, socio-religious and philosophy. It contributes towards the establishment of global harmony and peace. The reputation of Ishwariya Vishwa Vidyalaya rests in the practice of Sahaj Rajyoga which is the practical aspect of this philosophy. An aspirant is an effort maker i.e. He gets a first hand experience of this spiritual path and becomes ‘siddha’. Direct communication with the Divine is possible only if one practises Rajyoga. Once such a communication is obtained; the mortal will become immortal. The distorted will become integrated and harmony and peace will be spontaneously achieved. Thus an indepth study of the philosophy of Ishwariya Vishwa Vidyalaya is a must to find solutions to the present day havoc.

ABOUT THE INSTITUTION

The Prajapita Brahmakumaris Ishwariya Vishwa Vidyalaya has been started in 1937 as a family institution to impart moral based education to uplift the mankind. Now, it has grown up into a University having more than 9000
branches in about 130 countries without any discrimination of caste, colour, religion, creed, sex etc. It is an institution of international repute to spread spiritual wisdom and value education to masses for moral upliftment. It has a distinctive character because of the following reasons.

* Education for all.

* Education for peace and moral well being.

* Education for promoting public welfare.

* Education in that corrects imbalance in human personality.

* Holistic education relative to the present crises.

The philosophy of Ishwariya Vishwa Vidyalaya eradicates blind faiths, superstition, myths, misbeliefs among the people through awareness of self and God. It also eliminates the violence in thought, word and deed of the entire mass and establishes harmony within and without.

This is a university which imparts such knowledge that enables a person to face the facts of life in a calm, composed and confident manner and to stand like a granite rock of character in the midst of strong storms of circumstances, for only such a person can lead life of inner satisfaction and enkindle, in others, a stable faith in goodness and only such a man brings honour to his nation.

The main thrust of teachings of Brahma Kumaris Ishwariya Vishwa Vidyalaya is to promote in man the qualities of fellow feeling, emotional stability, humility, tolerance and thoughtfulness, reasonability and observance of one's commitments. This education is for liberation from anger, hatred, sexual impulses, emotional imbalances and other negative traits.

The teachings of Ishwariya Vishwa Vidyalaya and daily practice of
Rajayoga make our behaviour nice, add sweetness, strength and stability to our relationships. Also, we learn ethics of life and put it into practice. It gives the strength to face the difficult situations in life and to make adjustment with the circumstances and relations. One can give up one's 'habits' and change 'nature' easily by practice of Rajayoga. Spiritual knowledge enables the follower to earn his bread sincerely and eat it in a state of happiness which brings peace to him. This university imparts such knowledge as can enable him to feel that life is not a misfortune and misery but can be changed into an opportunity for making a worthy contribution to the society and can be made worth living. The education of Ishwariya Vishwa Vidyalaya includes the education in Art and Science of living a noble and happy life.

By the development and use of positive potentialities and abilities and constructive intelligence, one can make the world a better place to live in and can make one's life an experience of joy. The education of Brahmakumari Institution inspires any person to help, co-operate, serve sacrifice love and do thousand and one good things in millions of ways. Our positive outlook and attitudes can turn our enemies into friends and turn our problems into great catastrophes or opportunities. The power of Rajayoga makes us to consider those problems as a chance for preparing for promotion or for taking higher responsibilities.

In short, it may be said that, this university imparts such education as enables man to use his body and energies to positive, better and constructive purposes and in a manner that gives his life the content of happiness.
2. THE THINKERS OF THE PHILOSOPHY OF ISHWARIYA VISHWA VIDYALAYA

The World Almighty Authority God Father Himself has established this institution through the corporeal medium of Dada Lekhraj. This institution is having the aim to eradicate all kinds of disorders of the human society to establish peace and harmony. In fact it is apt to quote Bhagwad Gita’s wordings.

"Yadaa yadaa hi dharmasya glaanirbhavati Bharata
abhyaathaaanaam adharmasya tadaatmaanam srutraaanmyaham.

Paritraanaya sadhunaam vinaashaaya dushkrutaam
dharmasanthaapanaarthaaya sambhavaami yuge yuge.

Infact it is the firm experience of all the Rajyoginis of Ishwariya Vishwa Vidhyalaya that God Himself is Guru who teaches this immortal philosophy. Who else can be Guru, the Destroyer of all our ingorance and bestower of wisdom in us, if not God? Man can become a guide but not guru. only Ishwar is Guru. God is the knower of everything. He guides us to imbibe all virtues and human values to uplift the entire mankind. Here Ishwar is the Teacher and Brahmakumars and Brahmakumaris are the students. Hence, this institution is called as Ishwariya Vishwa Vidyalaya.

"CORPOREAL MEDIUM - DADA LEKHRAJ"

During his life time he had inspired through his ‘Muralis’ They are the Srutis of Ishwariya Vishwa Vidyalaya). The Muralis are recorded during his lifetime(sakar).

Murali means Mahavakyas i.e. the Divine versions of God, the Supreme Soul
'Shiv'. These Mahakavyas are innumerable. The amazing point is this yogi through his subtle body (sukshma sharir) enters the body of Gulzar Dadiji and continues to give divine versions (avyakt muralis) even now. This appears to be somewhat irrational. But it is a fact. If sound wave can enter the radio or sound and form waves can enter television, why not a yogi enter the other body? It is quite scientific and it is not a miracle. Hence, these muralis are infact the sources of the philosophy of Ishwariya Vishwa Vidyalaya.

Ishwar Himself preaches, teaches and enlightens us continuously in the form of muralis (Godly versions). To hear words of 'Murali' it is so melodious which utters to manifest with love and affection. It resembles muraligan which attracts cows and Gopikas. This makes them forget their miseries and float in the everlasting joy and happiness. There are secondary sources of the philosophy of Ishwariya Vishwa Vidyalaya in the form of books written by Rajyogi Brahmakumar Jagadishji in English and Hindi as well as by Rajyogi Brahmakumar Dr. Basavaraj Rajrushi in Kannada. Books are available in other languages also like Marathi, Gujarathi, Tamil, Telugu etc. These books are listed in bibliography.
3. METHODOLOGY OF THE STUDY

In the normal sense, methodology denotes the methods and techniques used in the study undertaken by a researcher. Without proper methodology, the results are likely to be undependable and defective; it is a way to present the thesis in an appropriate manner or systematically. Research is an academic activity and it is an art of scientific investigation. The Advanced Learner's Dictionary of current English gives the meaning of research as "A careful investigation or inquiry specially through search for new facts in any branch of knowledge". Redman and Mory define research as a "A systematized effort to gain new knowledge".

According to Clifford Woody, research comprises defining, formulating the subject, collecting, organising and evaluating data. It is a voyage of discovery of new things. Research is thus an original contribution to the existing stock of knowledge making for its advancement.

In Research Methodology, we study the various steps that are generally adopted by a researcher in studying his research theme along with the logic behind them. He must know the methodology. It is necessary for the researcher to design the methodology for his problem and it differs from problem to problem.

So, we can say that research methodology has many dimensions and research methods do constitute a part of the research methodology. Here we not only talk about the research methods, but also about the logic behind the meth-
ods. Also we explain why we are using a particular method or technique and why we are not using others; so that research results are capable of being evaluated either by the researcher himself or by others. It is more than a mere exposition of methods and techniques. We believe that it implies the clear exposition of the theoretical description and the conceptual framework visualised in the study.

I have used the following methods contextually while doing my research work.

LIST OF METHODS:

1) Analytical Method
2) Comparative Method
3) Mystical Method
4) Intuitive Method
5) Descriptive Method

The intention of research is to expand the horizon of knowledge to discover the new dimensions of knowledge and to take us to a new path of realisation.

Analytical method though not very popular but still I have used this methodology is chap II metaphysics relating to self and God.

Since time immemorial, man’s quest has been to discover or unfold the mystery about self as well as realise the Supreme in the true sense. That is why there have been so many philosophers, religious leaders ancient saints, scien-
tists, atheists, naturalists, intellectuals etc., have been discussing, reasoning and analysing about self with God, comparing self with God, even to the extent of equating self with God. So analytical method is more appropriate to analyse the theories and phylasophies propounded by them.

i) ANALYTICAL METHOD:

Here an attempt is made to analyse the self in which I have explained the nature of self, the original qualities and the functions of self. I have also explained about the Supreme power, God and Monotheism. This helps in justifying why we should eradicate the anti social evils of discriminations of caste, colour, creed, religion, class, language etc. Thus the philosophy of Ishwariya Vishwa Vidyalaya throws light on bringing peace, justice and equality in society through self-realisation and God-realisation.

It is possible to establish universal Brotherhood through Universal fatherhood. By inculcation of divine qualities and awareness of Karma Philosophy one can become more useful and precious or an asset to the society.

In other chapters also, I have used this method while explaining about the ethics, spiritual codes and conduct and different values and philosophy of education. In the IXth chapter, while explaining the relevancy of philosophy of Ishwariya Vishwa Vidyalaya to the modern world, somewhere I have used this method. In the modern age of Science, technology and computer Schience, man gets everything but not peace, satisfaction and comfort. The human life is becoming worthless without morals. The society does not have any cherished
values, noble traditions and worthy customs. There is politics without principles, business without honesty, Science without scruples.

All are searching for peace and comfort everywhere and have become disappointed. Now, the Ishwariya Vishwa Vidyalaya is bringing hopes in their life through the knowledge of self, God and the world by teaching the method of Rajayoga to get mental peace and happiness. It teaches art of living to the individuals and making the society beautiful with love, peace kindness and harmony.

ii) COMPARATIVE METHOD:

Comparative method is an important method used extensively in research studies now a days. This method is particularly useful in chapters dealing with Philosophy of religions, God and the Eternal Drama, Philosophy of Education and Supremacy of the Philosophy of Ishwariya Vishwa Vidyalaya. Further it is throws light on finding the root cause of the problems of individual, family and social life of the people and giving a realistic solution acceptable to one and all.

Comparative method of study enables the individual researcher also to come closer to God, i.e. the ultimate truth because the different relationships with One are based on affinity and intensity of togetherness.

In chapter V, I have used this method to compare the values of different religions. Through the common spiritual values of all religions, It will be possible to establish a new world order and harmony in the new world. The essence of all the religious as to live and let live.
All religions exhort their followers to be good and do good. They instruct their adherants to abstain from acts tainted with covetousness, anger, arrogance, injustice or sex lust, hypocrisy and dishonesty and bad habits. The holy commandments for all religions are; Thou shall not kill, you shall not steal or speak lie ,you must be good with your neighbour, love your enemies. Do good to those who hate you. Have mercy and God will be merciful to you^{11}.

In this chapter it as explained the spiritual values are common in all the different religions and through the practice of these values, it is very useful in identifying and understanding the multi dimensional problems faced by the individual. So it is possible to bring new world order stayayuga where there is complete peace, prosperity and universal harmony on this planet.

iii) MYSTICAL METHOD :

Mystical method involves the cult of the supernatural and a spiritual exploitation of the individual researcher himself or herself in the research study process. It is the self experience of God-human intercourse (Creator-creation) inter relationship and dialogue.

In the words of Professor R. D. Ranade a great Indian mystic of modern times,“Mysticism means the philosophy of God Realisation which implies and involves the faculty of intuition. In the context of mysticism, he points out that it is the faculty of supersensus experience which is used in spiritual intiation and practice\textsuperscript{12}.  

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According to Dean Inge, the great Christian mystic, mysticison is an attempt to realise the presence of the living God (godliness) in nature. The attempt to realize in thought and feeling the immense of the temporal in the external and of the external in the temporal.

The researcher in philosophy ineribly has to experience, feel and dwell deep in the experience of the self. In other words he / she makes self as an instrument of experience to experiment godly knowledge and wisdom.

In Sahaja Raja Yoga Meditation, the meditator has to study everything connected with the physical, the metaphysical and the subtle body as well as, the spiritual self. The dialectics of the feelings and mystical experience play an important role in the totality of the supersensational experience that is eternal peace and bliss. The individual quenches his / her thirst for personal communion with God through facts and relationships. So mystical method forms a very strong base for making an in-depth study in metaphysics and relationship with God and inter-relationships and intra-relationships.

Ishawariya Vishwa Vidyalya provides a very good soil for the growth universal brotherhood among humankind. It also gives an opportunity to all family members coming from different, religions, caste, creed, colour to come together, live together, dine together and sing together the glory of one Supreme Father Almighty Authority. In fact God ceases to be a mystery, unknown entity but becomes an entity to relate with as father child relation, to dialogue and live with God. The philosophy of Vasudhaiv Kutumba, God is One who has created
his family in this globe.

A brahmahakumari or a brahmakumari can go deep into the ocean bed of Ultimate Truth and Peace to enjoy illuminations, revelations full of significance and experience unique with every soul.

iv. INTUITIVE METHOD:

The spiritual experiences of the spiritual effortmaker becomes continuous. So life is a journey of spiritual experiences and remembrances in the company of God. So they are God's companions.

Psychologists have distinguished two essentially different modes of perception; the intuitive and the intellectual. Intuitive method applies where the domain is outside the realm of the five senses. In this method, the practitioner is in tune with supernatural phenomena or God.

In Rajayoga practice, one would experience as if detached from the body and would feel very light. The practitioner would be full of might and extraordinary supersensous joy and would feel intoxicated with the divine drink of God’s remembrance and just like a moving pillar of light. Heart will brim with compassion and sympathy for and love for others. Blissful state of lightness is experienced while one is in the climax of yoga. They would feel as if the feet are above the ground and consciousness has an upward trend. Onee will find a fountain of enthusiasm within you. He is drawing near and near to Brahmloka and to heaven which are the ultimate goals and he would be happy to notice that the old evil tendencies or habits have almost left them and that their place has been captured
by the divine virtues and purity. One would possess then an unending treasure of contentment and an inexhaustible store of power and toleration.

By means of the practice of meditation and thought purification, one is able of Intuition, Insight, Divine sight or Trance vision gets opened and one as able to get knowledge of the cosmos and consciousness which physics astronomy and other sciences cannot get.

While doing practice of Rajayoga, Yogi is able to peep into the depth of mind and research the farthest part of cosmos and know the ultimate Reality by means of the third eye and by means supersensous or extra sensory faculties. This knowledge enables a person to have ecstasy and profound peace. This is the divine wisdom. It is not peace as a layman understands it, but divine peace. It is a very special experience. It is peace which soul, and originally extraterrestrial being experiences when it is perfectly stabilised in the self. an unending treasure of contentment and an inexhaustible store of power and toleration.

By means of the practice of Meditation and thought purification, one is able to develop one's power of perception and knowing. One can detach oneself from the body and focus one's mind on God. Then third eye of Intuition, insight, divine sight or trance vision gets opened and one is able to get knowledge of the cosmos and consciousness which Physics, Astronomy and other sciences cannot achieve.

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v. DESCRIPTIVE METHOD

Descriptive method is a recent phenomenon in the research studies. It deals with knowing facts, information in detail and in a descriptive manner. Rather the discriptive method helps the researcher to present facts and information as they are. It can also throw hight in identifying areas that may expose new opportunities and venues of research for future.

This method I have used extensively in my research study because it is an indepth study of Ishwariya Vishwa Vidyalaya right from its day one to date.

While writing the chapters IV, VI, IX and X. I have used this descriptive method. In this discrptive method in the IVth chapter I have explained about the ethics and values of spiritual life. The spiritual codes of conduct such as Amritvela Meditation. sattwic food. satsang or good company and inclusion of divine values and arts.

The most important thing, in this context also, is to bring about such transformation in the individual as would improve his relations with others, improve his power of judgement and concentration, enable him to understand others better and to have easy communication with them, to adapt himself to the
changed situations and to the people with whom, he has to work, to have better innovative ability and better intuition. Feeling of brotherhood, love and goodwill, sincerity, self-control, spiritual outlook, self respect, honesty, contentment etc., are the some of the important spiritual values to be practised in daily life.

In the sixth chapter there is description about social philosophy, social consciousness and social values, through which we can build a better society. The society must be a viable, vibrant and happy society which has a high degree of personal, intellectual, social, economic, cultural, moral, spiritual, aesthetic and environmental wellbeing.

It is a society in which people do not pull in different directions creating conflicts and leading to disintegration, but they lead a life of harmony, unity and peace. The philosophy of Ishwariya Vishwa Vidyalaya assures the dignity of the individual, imparts practical moral sense to the citizens and teaches them to lead a life of self discipline, creativity and social justice. It’s teachings promote harmony as the basic primary value.

There is description about the relevancy of Ishwariya Vishwa Vidyalaya to the modern world in the ninth chapter.

The spiritual knowledge given by Ishwariya Vishwa Vidyalaya refers particularly to only those universal principles and practices relating to the spirit, that enhance its moral, ethical and spiritual quality. The value education and meditation is the way to give to the youth a better way of living and enable them to maintain equanimity, human dignity, humility, honesty, obedience and attitude of
service. It trains the youth give up bad tendencies such as injustice, hypocrisy, intolerance, anxiety, anger, agitation, laziness, negative traits, bad habits or drug addiction etc.

The youth constitute the nerve centre of the nation and the heart of a society and blood of a country or a community. So it is of utmost importance to make provision for their exposure to what is good. The practice of Rajayoga Meditation, can equip them for a peaceful, happy and characterful life and enable them to face the challenges of life.

The spiritual knowledge about the self and God, clear understanding of their spiritual link with God and the practice of meditation, enable the industrialists, administrators, media persons, politicians to observe moral values, to become stress free and to lead a peaceful life and develop a harmonious relationship with others. The principle of trusteeship is based on the belief that all the souls are members of one family and it is nourished and prospered through meditation. Sahaj Rajyoga meditation enables the practitioners to understand their social obligations and to have a spirit of co-operation, help, sacrifice and establish industrial peace, social peace and family peace.

In the Xth chapter there is explanation about spirituality that ends hostility, the contribution of philosophy of Ishwariya Vishwa Vidyalaya is towards establishing peace and harmony in the world and to end antagonism, clash of interests and division in the society. It brings integration, strength and solidarity, for it unites people by love, peace, purity and compassion—the common living val-
ues. It eradicates social evils and brings harmony and peace and establishes a peaceful world.

The philosophy of Ishwariya Vishwa Vidyalaya is to motivate every one to make the world a better place by changing the attitudes and to adopt moral, human, social and spiritual values. These values enhance the worth of human actions because these enable him to earn rich inner rewards. By observance of values, there will be a beautiful society or world which is full of peace, purity and prosperity.
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