

# The Complementary Role of Science, Spirituality and Ethics for a New World Order - The Golden Age

Radhakrishna Pillai\*

## Abstract

While science and technologies have contributed heavily for the social development, they have also been instrumental for several destructive activities causing discomfort to the mankind. Among other factors, this could also be attributed to the declining spiritual values of human beings for ethical and holistic decision making. The paper argues that the root cause of the environmental and sustainability challenges that are currently being faced is also due to erosion of ethical values. When the spirit or soul becomes body conscious instead of soul conscious it comes under the influence vices such as lust, anger, greed, attachment, and ego. This limits the ability of the soul for systemic thinking, ethical and holistic decision making. By developing spiritual powers, ethical and holistic decision making abilities of human beings improve. As a result, we will be able to use scientific and technological powers for social development wisely. The present time is calling for such a spiritual touch to science. It is suggested that the ancient Rajayoga technique can be used for renewing and sustaining spiritual powers. It is based on practicing soul (spirit) consciousness and reconnecting with the source of spiritual powers/values. If these two great powers, science and spirituality, join together and complement each other, a bright future - a Golden Age - awaits the human race.

**Keywords:** Spirituality in Management, Rajayoga, Golden Age, Higher Consciousness.

## INTRODUCTION

Twentieth century was an era of science and technology and scientists and engineers have convinced us of their nearly unlimited power for both creation and destruction. This has revolutionized travel and communication and redefined comfort. At the same time technologies have also been instrumental for several destructive activities causing discomfort to the mankind. Examples include several forms of nuclear technologies, information and communication technologies etc. This raises some fundamental questions like what should be the basis of developing and deploying technologies? One may argue that the technologies should bring benefit to the mankind in multiple dimensions without causing any disturbance to themselves and the environment. The ideal situation would

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\* Professor, IT and Systems, Indian Institute of Management Kozhikode, India.  
Email: krishna@iimk.ac.in

be to develop and deploy technologies in such a way that they can contribute to both the physical (e.g., wealth/prosperity, health) and spiritual welfare (e.g., peace, happiness) to mankind without disturbing the environmental balance. Though scientists/engineers and decision makers have been trying to meet these objectives, the reality is that humanity is drifting away from this ideal goal at a faster rate. Some of the ethical dilemmas encountered are on developing the right technologies and deploying them for the right use. The ethical challenges include taking the right decisions that impact the human kind and the environment in a positive manner. The degeneration in the ability of human beings to think systemically and to take holistic decisions could be attributed to the root cause of many present problems related to technologies.

Humanity has been seduced by the illusion that modern civilization is imperishable. The Y2K bug was a warning that we should be cautious of relying completely on our material facilities. However, like the boy who cried ‘wolf’ in the folklore of old, the warning has been dismissed as an inconsequential irritation. Yet global problems, such as overpopulation, depletion of the ozone layer, and the disappearance of forests and arable land, continue to sound the alert that these trends will converge at a point of no return in the not-too-distant future (Brundtland, 1987).

This article is organized as follows: Section 2 explains the environmental and sustainability challenges in detail and Section 3 discusses what ethical and holistic decision making is. The *silence* power (power of silence) of soul enables the human beings to see the larger picture. To clearly distinguish between the right and the wrong; the good and the bad; between what is useful and not useful; the correct and the incorrect; the beneficial or the detrimental are problematic. Such a view leads us to holistic decision making, that is, taking the right decision at the right time. Section 4 describes the power of science versus power of silence and Section 5 explains how the ethical and sustainability challenges can be addressed by integrating science and spirituality through Rajayoga and conclusions are drawn in Section 6.

The validity of the remark “Science without religion is lame, Religion without science is blind” by Albert Einstein, the father of modern science, has been proven during the 20th century. Despite all the progress made by science, human grief and suffering have not decreased. They may have,

in fact, increased. In many cases, the powers of science and technology have been misused. Environmental degradation, chemical and nuclear weapons and other scientific achievements capable of disastrous consequences are staring humanity in the face. While communication technology has closed the gap between people of all nations, the decline in moral and spiritual values has increased the sense of separation, isolation and confusion for many. Science deals with the knowledge of the physic (material), the visible, whereas spirituality deals with the knowledge of the spirit, the invisible. Both should support each other. Mahatma Gandhi, being a man of peace believed that the holy synthesis of the two are essential for development and can create heaven on earth. He has aptly said that “*the earth has enough to satisfy everybody’s need but not the greed*”(Wipro, 2013). This greed is a manifestation of lack of spiritual powers and he implored for its replacement of it by love which nothing but spiritual power. The ethical and sustainability challenges currently we face are the consequences of the imbalance between scientific and spiritual developments (Brundtland, 1987; R. Radhakrishna Pillai, 2014b).

### **ENVIRONMENTAL AND SUSTAINABILITY CHALLENGES**

Many individuals and organizations, including the United Nations, have been studying the deterioration of the natural world to determine the causes and propose viable solutions. Carson (1963) was one of the first to highlight the environmental crisis. Brundtland (1987) underscored the crisis dramatically. Since then, there has been increasing concern between the short term benefits of economic development or growth and the long term cost of depletion of non-renewable energy sources, coupled with the likelihood of an irreversible environmental catastrophe for future generations. The dramatic increase in the world’s population, the widening gap between diminishing numbers of privileged, wealthy individuals and the increase in the number of individuals living below poverty line is a serious challenge. For example, the world population increased from 2.5 billion in 1950 to 6.9 billion in 2010 (Ortiz-Ospina & Roser, 2016). The number of individuals with wealth equal to that of the poorest half of the population has gone down from 388 in 2010 to 62 in 2015 (Oxfam, 2016). The major environmental issues include the pollution of land, air, and water; the loss of trees; noise pollution; global warming including

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Greenhouse gases and Ozone depletion. The per capita consumption of energy and resources in developed countries is much higher than in developing countries due to the concentration of wealth and lifestyle demands. Developing countries like India and China with large populations have now access to the use of motor vehicles and other energy consuming technologies. Industrially caused environmental degradation such as widespread loss of forests has serious consequences for the rural or forest dwelling communities. In the modern world, advertising and fashion have woven a web of psychological need and encouraged people to quench their depleted spirits through material passions and expensive lifestyles. Willing consumers slide into a mentality of greed. Since credit is available in plenty people think that they can consume as much as they wish. This attitude has led to excessive amounts of waste and accelerated environmental degradation. A brief history of various initiatives is given below:

The United Nations Conference on the Human Environment held in Stockholm, Sweden in 1972 made a declaration for the environment which introduced the concept of “sustainable development”. The Conference attempted to reconcile people’s desire for a higher quality of life and more material goods with the high cost to the environment. In the report of Brundtland (1987) the term “sustainable development” to refer to the close relationship between the environment and development issues and it gives the most widely accepted definition of sustainability – *“Development that meets the needs of today without compromising the ability of future generations to meet their own needs”*. This definition was important because it put economic development and the environment on the same platform for the first time, to be discussed as an internationally imperative political issue. The report highlights six major global :

challenges facing humanity – population and human resources, food security, species and eco systems, energy, industry, and the urban challenge. In 1989, the Montreal Protocol on Substances that deplete the ozone layer was adopted and signed by over 200 countries. The First Assessment Report prepared by the Intergovernmental Panel on Climate Change (IPCC) became a source and foundation for the United Nations Framework Convention on Climate Change (UNFCCC) is an integral part of the UN’s environmental protection plan. The UN Conference on Environment and Development (UNCED) held in Rio in 1992 (Earth

Summit) was the first of its kind where policy and decision makers and environmentalists coming together to tackle a common threat to life on Earth – human activities. The Kyoto protocol in 1997 is an agreement that deals with greenhouse gas emissions and how that can be reduced. It manifests and executes a commitment by countries to stabilize emissions, setting limits for specific developed countries, based on the principles of the Rio Convention. In the Doha Climate talks (2012), it was agreed that the Kyoto protocol will be binding for 7 more years. In the Millennium Development Goals (MDGs, 2000), the UN made a list of 8 goals it wished to achieve by 2015 through the efforts of its 193 member states and other international organizations after it formulated and adopted the UN Millennium Declaration. Recognizing the indispensable need for education in the struggle for sustainability, the UN declared 2005-14 as the decade to educate all stakeholders towards achieving human development through 3 prongs: economic growth, social development, and environmental protection. At the United Nations *Sustainable Development Summit* on 25 September 2015, world leaders adopted the 2030 Agenda for *Sustainable Development*, which includes a set of 17 *Sustainable Development Goals* (SDGs) to end poverty, fight inequality and injustice, and tackle climate change by 2030 (UN, 2015). The Sustainable Development Goals (SDGs), officially known as **Transforming our World: The 2030 Agenda for Sustainable Development**. Efforts to pursue the MDGs with emphasis on SDGs have continued in view of the fact that the accomplishments so far have fallen short of expectations.

As said by Mahatma Gandhi (Wipro, 2013), “*the earth resources are enough for everyone’s needs but not for everyone’s greed*”. The greed is a manifestation of lack of spiritual powers (Spiritual Understanding of Mahatma Gandhi, n.d.). Therefore, in order to make the development sustainable, we need to develop or renew the spiritual powers and sustain it (R. Radhakrishna Pillai, 2014a).

## SYSTEMIC THINKING AND ETHICAL AND HOLISTIC DECISION MAKING

Every day we face a multitude of choices. This is true even when we take decisions in the field of science and technology such as what type of

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technology is most relevant for a particular environment or situation or time? Underlying all of our choices are two inner powers that are intrinsic features of human consciousness or spirit: the power of discernment (or discrimination) and the power of good judgment (“The Power of Discernment By Kiran Coyote,” n.d.). These two powers are closely connected. The power of discernment is the ability to detect the differences, to make distinctions, to realize the truth, to recognize falsehood or distortions. This power is like the eye of the soul: a “third eye”. Using the power of discernment, human beings are capable of discerning a flaw in the tiniest of diamonds; of perceiving subtle nuances in communication; of detecting emerging patterns in global economies—to mention only a few manifestations of its breadth and magnitude. It is the basis of our clarity, our morality and, to a large degree, the success or failure of our efforts. Material objects, and the atoms and molecules that comprise them, do not exhibit the amazing capabilities of this power. Focusing discernment power on one’s self enables great and lasting personal transformation and empowerment. Just as an expert jeweler can easily distinguish the false from the pure diamonds, one has to develop this power to distinguish between right and wrong or good and bad. With this power one can accurately discriminate between real truth and the apparent truth, between things of temporary value and those of eternal value and between the superficial and the subtle. This power helps in recognizing illusions even when they are sweetly decorated and enticing.

The Power to Judge allows us to make quick, clear, accurate and unbiased decisions (“The Power of Good Judgment - By Kiran Coyote,” n.d.). Accurate judgment comes after evaluation and is not influenced by the situation, emotions or the opinions of others. Real, authentic judgment has three dimensions; One assesses a situation to see what is the correct response needed. This does not mean judging people but judging their actions, according to rightness or quality, ethics or value. And then one may judge himself - not to punish but to ensure that his thoughts, words and actions are of the highest quality and add benefit to the scene he finds himself in. The Power of Good Judgment helps us know when an action is appropriate and relevant as well as how much or how often to perform it. It requires us to evaluate, to ‘weigh’ the options, and thus is often symbolized by the scales of justice. It is a power that relies heavily on the Power of Discernment. Only when we have clearly discerned the nature

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of something, can we render a correct judgment or decision about it. Yet, even in clear cut, ‘black and white’ cases, we may discern the right thing to do but still choose to do something else because of being:

- Swayed by the opinions of others
- Influenced by deeply ingrained tendencies or traditional beliefs
- Frightened by the possible consequences.

In other words, while everyone possesses the ability to judge (and are sometimes quick to do so), we frequently lack the power of good judgment. This explains why the decisions we take, or the choices we make, may not necessarily reflect our clarity of perception and discernment; they may not result in we following our truth, acting in our own best interests, or behaving according to our core values or highest principles. In a detached, impartial state of mind, one can judge one’s own thoughts, words and actions to see whether they are beneficial.

Decisions become much more complicated when the choices are not clear cut—when they are right versus right decisions rather than right versus wrong ones. For example, by being completely honest one may put his/her loved ones at risk while looking after them responsibly. Being law abiding and being compassionate are two values that can also oppose each other in some situations: Do we strictly enforce the rules in our family or our company or, when wrongdoing comes to light, do extenuating circumstances sometimes suggest the need for mercy and compassion? On a global scale, such dilemmas have enormous consequences: It is both right to focus on the immediate needs for housing and feeding our ever-increasing global population, and right to give equal attention to the impact that such efforts have on humanity’s long-term environmental sustainability. What if time pressures or economic realities do not permit doing both?

Rushworth M. Kidder, founder of the Institute for Global Ethics and author of has identified four broad categories of right versus right dilemmas that often carry a high degree of ambiguity and thus require the use of wise judgment (Kidder, 2005). They are:

- *Truth versus loyalty*: Do you always tell the truth? What about when you’re being pressured to disclose something that you promised not to reveal? Is it sometimes ok to compromise your
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honesty or integrity to uphold your commitments, fulfill your responsibility or keep your promises?

- *Long term versus short term*: Should you disrupt the lives of your family members in the short term and subject them to hardship and inconvenience in order to make a career move that will provide greater opportunities for your children in the long term?
- *Individual versus community*: Would you, in exceptional circumstances, choose to violate an individual's right to privacy in order to protect the community from, for example, terrorists?
- *Justice versus mercy*: Would you suspend from school a young offender and throw him or her behind bars, or arrange for counseling and electronic monitoring? What if you were inclined towards mercy but others were not?

In guiding our right versus wrong decisions there are a few, generally accepted, common core values, upheld by the world's great faith traditions:

- Don't kill or maim; respect life
- Don't lie or practise deception; be honest and fair-minded
- Don't cheat, steal or deprive; be giving and generous-hearted
- Don't engage in adultery or immoral behaviour; be faithful, loving and moral
- Obey the law, fulfill your responsibilities; be responsible, trustworthy and reliable

However, in the case of complex, right versus right dilemmas, how do we decide? Do we do what brings the greatest benefit to the greatest number? Or do we stick to principles regardless of outcome, reasoning that sticking to principles will ultimately result in the greatest good down the road. Or do we apply the Golden Rule, putting ourselves in the other's shoes, and deciding things on that basis? Even the basis of our decision-making requires wise judgment. Kidder (2005) identifies the basic principles of decision-making as follows:

1. Care-based: Doing only that which you would not mind someone doing to you.
2. Rule-based: Acting only in ways that you would want others to follow.

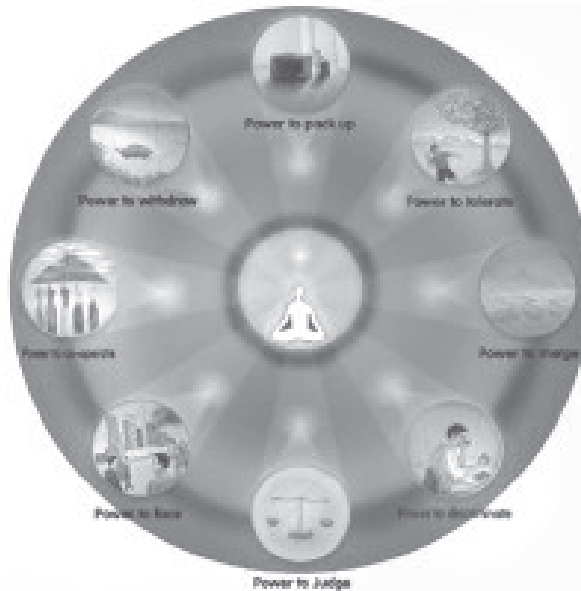


3. Ends-based: Doing whatever produces the greatest benefit for the greatest number.

These principles can help us think ahead to the consequences of our actions. In some cases (notably in the justice versus mercy dilemma), the motive, intention and circumstances surrounding a wrong-doing must be considered as well.

Applying the power of good judgment to oneself can ensure that one's thoughts, words, and actions are consistently of the highest quality and appropriate to each situation. Applying the power of good judgment can be used to judge others behaviour rather than individuals, for rightness or appropriateness or for ethical value. In such situations, one can emerge feeling of mercy and try to inspire him/her to change the behavior.

In this way, the scales of good judgment enable the balance of love and law: application of laws and disciplines that keep the self within appropriate boundaries or codes of conduct, and simultaneous application of spiritual love for all. As shown in Figure 1, along with other inner powers, the discernment and judgment power are enhanced through Rajayoga practice. These powers enable one to improve the holistic decision making capabilities.



*Figure 1: Inner Powers Developed Through Rajayoga Practice*

The environmental and sustainability challenges that we face today could also be attributed to lack of holistic decision making capabilities. For example, it is known that the Information and Communication Technologies (ICT) is a source of environmental degradation throughout its life cycle starting from design, manufacturing, use, and disposal (Murugesan & Gangadharan, 2012). Most important challenges are hazardous materials used for manufacturing, the carbon dioxide emission due to electrical energy consumed and the electronic waste disposal at the end of its life cycle. A holistic decision making in the use of this technology would involve a cost benefit analysis including the cost of environmental degradation. The Rajayoga practice would enable one to develop the holistic decision making capabilities as explained in Section 5.

### **THE POWER OF SCIENCE VERSUS THE POWER OF SILENCE**

Scientific power (Power of Science) is based on the knowledge of the matter and it is only a tool in the hands of human beings. Human souls are instrumental for discovering scientific knowledge. Peace of mind of the soul (Power of Silence) is essential for this creativity. Knowledge of both Science and the wisdom of the spirit (soul) are essential for sustainable development. In that sense both Science and Spirituality are two sides of a coin. The effectiveness of the use of scientific power depends on the wisdom of the user. That is the purpose for which it is used and how it is used by the user. When the scientific power is used by a soul under the influence of vices such as lust, anger, greed, ego and attachment, it becomes ineffective and destructive as in the case of wars. As a consequence of using scientific powers under the influence of these vices, ability of the soul to discriminate between right and wrong and the ability to take wise decisions get negatively affected as per the subtle laws of cause and effect. Therefore, the spiritual powers are required for creating and using the scientific powers for the right purpose. Once the spiritual powers of the soul are developed, its silence power increases leading to better creativity. This also leads to developing the power to discern and judge which are essential for using the scientific power for the right purpose in the right way at the right time. Therefore, the spiritual powers can not only create science and technology but also enable us to

use it more wisely. The spiritual powers enable the soul to resolve the ethical dilemmas in the use of technology. Thus, the power of silence will address many of the ethical and sustainability challenges that the mankind is facing today. When the man puts the scientific power into right use, as per the law of cause and effect (law of karma), man gets liberated from the bondage of karma. Examples include deploying technologies for addressing societal issues such as poverty, in a balanced manner by taking the environment also into consideration. The scientific power, can then transform the society into a value based, prosperous and sustainable society. The key issue, therefore, lies in developing the spiritual powers. Even though the inner powers are within the soul, why we are not able to experience and sustain this? How can we renew and sustain it? The ancient Rajayoga practice provides answers to these questions and is a science for renewing and sustaining the power of silence (spiritual powers) and leading a simple and contented life (R. R. Pillai, Anil Kumar G., & Krishnadas N., 2015; R. Radhakrishna Pillai, 2014a). The Rajayoga practice leads to development of divine virtues in the soul and removal of the vices.

### **RAJAYOGA: THE SCIENCE OF RENEWING AND SUSTAINING THE SPIRITUAL POWERS AND ETHICAL BEHAVIOUR**

Rajayoga is an ancient spiritual practice for self development and reviving the value system (Pillai, 2014a), and for renewing and sustaining spiritual and leading a simple and contented life, essential for sustainability. It is based on practicing soul (spirit) consciousness and reconnecting with the source of spiritual powers/values. During this process, the spirit regains its true and original virtues such as purity, peace, happiness, knowledge, power, love, and bliss. When actions performed are filled with these virtues, they get strengthened and this helps human beings to break the vicious cycle of performing unethical actions. The unethical actions are usually performed under the influence of vices such as lust, anger, attachment, greed, and ego which are essentially the lack of virtues. In this way, by addressing the root cause of performing unethical actions, values can be revived in our society. Thus, Rajayoga is a technique for renewing and sustaining spiritual powers that leads to systemic thinking and holistic decision making and address the ethical and sustainability

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challenges being faced today. The practice of Rajayoga enables one to develop clarity on purpose of life harmonious with the society and the environment, based on universal ethical values. Through Rajayoga practice, the silence power inherent in the soul can be developed leading to better scientific innovations. Rajayoga is a subtle practice of engineering the subtle faculties of human spirit such as the Mind, Intellect, and Impressions (subconscious mind). This unique technique is being taught and practiced in the spiritual organization - **Brahma Kumaris World Spiritual University** with Head Quarters in Mount Abu, India (Sareen, 2012). The uniqueness of this practice is self transformation through awareness of the self and re-connecting with Divine using the power of thought.

The advantages of practicing Rajayoga includes deep relaxation, behavioural transformation, experience the heavenly love (Godly love), gaining control over mind and economy of thoughts, living in harmony with the nature and with oneself, improved relationship with others etc. It is based on the belief that the three major powers in the world that interact and leads to various activities are the powers of the Soul, the Supreme Soul and the Nature.

### **THE SELF OR SOUL**

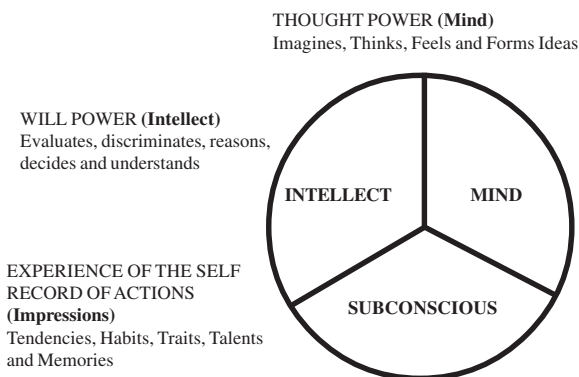
A human being is comprised of Soul and Body. The matter of the body is a form of physical energy and the soul is non-physical (Meta physical) conscious energy. It is *also called "self" or "consciousness" or "spirit"*. The soul is a living entity different from its instrument namely the body with various components like eyes, ears, nose etc. and is the master of the body. The body is mortal whereas the soul is eternal and immortal. When the soul leaves the body, the body is declared 'dead'. The soul is located in the middle of the forehead, in between the two eyebrows (In the area of the brain housing the thalamus, hypothalamus, pituitary glands, and pineal glands). This seat of the soul is also known as the "third-eye". The connection between the physical and non-physical is by means of thought energy. The brain is the "control-room". Just as a driver controls the car using a control panel, the soul employs the brain to control the body. Brain is a complex machine made of matter by means of which the soul receives messages from or gives directions to the sense-organs. The

brain is the meeting place of all nerves, which carry sensations from all parts of the body to brain which functions like a control-room and makes the body to work. The eternal nature of the soul is complete purity and it is perfect with *knowledge, purity, love, peace, happiness, bliss, and, power*. While living in a body, the soul always desire for experiences of these qualities. These are the qualities that naturally emerge when the soul is aware of it, or in other words, is *soul conscious*.

As shown in Figure 2, a soul has three faculties - *mind, intellect and impressions*. It is actually the same energy functioning on three different but closely connected levels.

**Mind:** Mind is the thinking faculty of the soul. It is the mind that imagines, thinks and forms ideas. The thought process is the basis of all emotions, desires and sensations. It is through this faculty that thought can be projected to a distant place, past experiences and emotions can be relieved or even the future can be anticipated. It is the mind that experiences the variations of moods like happiness or sadness.

**Intellect:** Intellect is used to process and interpret the thoughts. This is the faculty of understanding and decision-making, which stands out as the most crucial faculty of the three. With the deepening and broadening of the intellect, clear understanding and the realization of the knowledge become natural, and the power to decide and reason becomes clear. It is the intellect which remembers, discriminates, judges and exercises its power in the form of will.



*Figure 2: Faculties of a Soul*

Sanskaras in Hindi) or “subconsciousness” which is the record of all the soul’s past experiences and actions. Sanskaras can take the forms of habits, talents, emotional temperaments, personality traits, beliefs, values or instincts. Every action as an experience either creates a Sanskara (this is how a habit begins) or reinforces an old one. Whatever impression is etched in the soul remains within it, forming a complete archive of all the experiences that the soul has had. When we speak of defects, specialties or virtues, we are referring to the Sanskaras. These impressions in turn stimulate the mind and influence the quality of thought. And the most fundamental feature of a soul, the personality, is determined by its impressions, the reservoir which we draw upon, often sub-consciously, as a source of thoughts and actions.

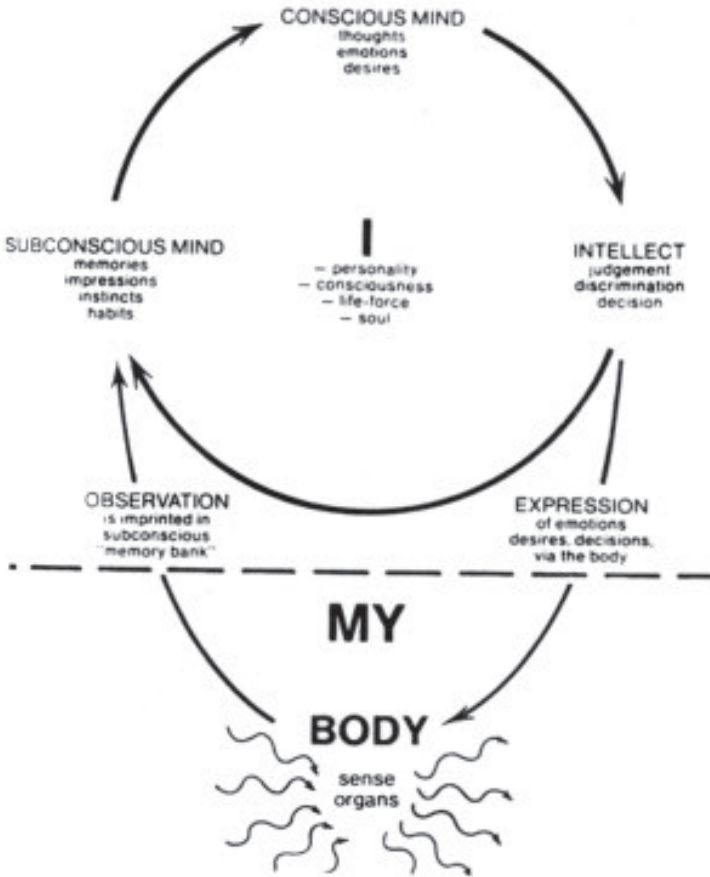
**Spiritual Powers:** There are powers or energies of various kinds. They may be bodily or subtle. The energy, that lies at the foundation of all other energies or powers, is the Spiritual energy/power. The essential powers include the power of tolerance, the power of judgment, the power to make right decisions, the power to face, the power to accommodate, the power to change, the power to cooperate, and the power to pack up (Usha, 2002).

**Self Realization:** Any action (Karma) performed by a soul begins with a thought in the mind (Donnel, 1996). The intellect weighs the thought and judges whether it should be transformed into action. Once the action is performed, it leaves a subtle impression on the soul, which shapes our impressions (sanskaras) (Figure 3). These impressions form the basis of and influence our future thoughts. Thus, if a person performs a wrong action, the impression it forms will impel him to perform more wrong actions in the future. Each time he does wrong, his impression will become stronger, and under its growing influence he will go on doing wrong. It is like a man digging a pit and sinking deeper into it as he digs.

A person is in body consciousness when he/she identifies himself or herself with the physical body or an attribute of the body, i.e., when the thinking, feeling, actions and behaviors are with the awareness that he or she is a body. The vices like lust, anger, greed, attachment and ego are all having their roots in body consciousness.

When a person is in the state of awareness that “I am a Soul and not this

physical body”, then he/she would be in soul consciousness. In other words, the person thinks, feels, acts, behaves, compares etc with the awareness that



*Figure 3: The Interaction Between Various Faculties of the Self*

*purity, love, peace, happiness, bliss, and, power* naturally emerge under soul consciousness. Karma performed under the influence of soul – consciousness form right Karma, and only such Karma can bring lasting peace and bliss.

All our Karmas are motivated by the desire for peace, comfort, and happiness. This aim drives all human actions, as no one deliberately wants to be miserable. Even wrong actions are motivated by the desire for some

gain, however short-lived or misguided it may be. This is where Karma reflects the character of each soul. Souls who have character flaws will even perform unrighteous actions in order to get happiness, whereas some other souls willingly sacrifice transitory gains if they are ill-gotten.

The soul consciousness can be realized through the understanding of the Supreme soul and a meditation practice based on it called Rajayoga. Regular practice of this enables the soul to experience lasting peace and bliss.

The term ‘Supreme Soul’ or God means He is supreme among all souls. It implies that, He is also ‘a soul’, though He is the Highest of all. He does not come into the cycle of birth and death and is ever pure. Like the soul, the Supreme Soul is also a subtle, infinitesimal point of Light and it is observed that all religions have images, idols or memorials bearing one name or another to represent His form of Light. He is not visible to the naked eye but it is very much possible to experience His presence and proximity in His loveful remembrance or yoga. He is the doer of good or benefactor to all and hence He is called ‘Shiva’. He is also remembered by other expressive names like Allah, Jehovah, and The Father etc. His home is the incorporeal world, an infinite expanse of golden-red light, which is beyond this physical world we live. It is the original abode of all souls as well. The incorporeal world is known as Paramdham or Brahmlok. Knowing where the Supreme Father is, the soul can establish connection with Him through thoughts during meditation. Since He is always in soul-consciousness state, the original qualities of a soul such as *knowledge, purity, love, peace, happiness, bliss, and, power* are always in fully emerged form. Any soul can develop these virtues through His loveful remembrance. This is called Rajayoga.

**Rajayoga Meditation Practice:** All actions of a soul are motivated by the desire to experience its original qualities. The consciousness that “I am a soul” automatically brings out these qualities. Actions are born from the seeds of thoughts. Since the seed of an action is a thought, one needs to check whether the seed or thought is filled with these virtues. Very often the seed may be filled with virtues but the action may not be the same one might have thought. This is because the thoughts arising from past impressions (sanskara) due to wrong way of doing the same action in the past might have over powered the thought. Therefore, to realize



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the thought filled with virtues, the thought must also be powerful. Determination or will power plays a key role in this.

Practice of Rajayoga Meditation help in empowering the self to create powerful thoughts filled up with virtues. Through love-full remembrance of the Supreme Soul in soul-consciousness, the soul can realize its original virtues. All actions performed under soul consciousness with remembrance of the Supreme Soul will be filled up with the original virtues and as per the law of Karma, the soul is also bound to experiences these virtues as return of such actions. This is a positive cycle of transformation. For this, the self has to continuously monitor its state and bring changes to the thought process. This is realized by practicing soul consciousness and through loveful remembrance of the Supreme Soul. A conscious repeated effort on creating thought on any attribute or quality leads to the realization and experience of that thought. Examples of such thoughts are: *“I am soul - master of this body, I am a pure soul, I am peaceful soul, I am a loveful soul, I am a happy soul, I am a powerful soul, I am knowledgeable soul, and I am a blissful soul”*. This process leads to attaining complete purity of the soul like the Supreme Soul and attains perfection in actions.

Once the Soul experiences its own pure perfect nature, the perception about everyone including himself begins to change. It gets affirmed that others are also pure souls like him and that the weaknesses are only temporary. He will be compassionate to others. The experience of the perfect nature also changes the attitude towards work as well as nature. Once the perception changes the attitude and outlook of the person changes and brings satisfaction (contentment) to the self and to the environment including others. Once the consciousness is transformed, it changes feelings, attitude, outlook, words, actions, relations and time. It finally settles itself into the soul as positive personality traits.

Through the meditation practice, the soul develops the power to discern/discriminate and judge based on the ethical principles. This development in the will power also helps the soul to practice ethical principles and face the challenges (both internal and external) challenges during the practice. Better control on the vices as a result of the practice helps the soul to preserve its inner powers.

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## CONCLUSION

Both science and spirituality are required to sustain a positive universal evolution. The following words of **Rabindranath Tagore** are relevant in this context:

*“Where the mind is without fear and the head is held high  
Where knowledge is free;  
Where the world has not been broken up into fragments by narrow  
domestic walls;  
Where the words come out from the depths of truth;  
Where tireless striving stretches its arms towards perfection;  
Where the clear stream of reason has not lost its way in the dreary desert  
sand of dead habit;  
Where the mind is led by thee into ever widening thought and action  
— Into that heaven of freedom, my Father, let my country awake”.*

Although science has freed the human mind from irrational thinking and superstitious fears, it has *“enslaved it within the confines of physical phenomena.”* In order to create a future world of peace, harmony and contentment, it is essential that the balance between material and technological development and moral and spiritual integrity is established. The present time is calling for spiritual empowerment of science. The integration of the power of science with spiritual power is the imperative need of our time. If these two great powers join together and complement each other, a bright future—a Golden Age awaits the human race. This could be called the heaven or paradise referred to in many religious scriptures.

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