

## ROLE OF RAJAYOGA MEDITATION AND VALUE-BASED EDUCATION FOR ESTABLISHMENT OF A BETTER WORLD

By

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### Abstract

*The prevailing deteriorating plight of human beings and present decadent state of society and the world have been ascribed, according to the researcher, to two plaguing problems, i.e., the identity crisis of human beings and their dogmatic divorce or isolation from God, the Supreme Soul – the Supreme Father of all souls who is the Supreme Source of all qualities, values, virtues, and powers. This study finds out whether the contributions of the Brahma Kumaris Movement (BKM), especially their technique of Rajayoga practice and Rajayoga Education System (RES) have an effective impact on the transformation of ‘human consciousness’, leading to self-and-societal transformation and thereby to the establishment of a better world. The study investigated the attitudinal responses of two groups of respondents - B. Ks Rajayoga Practitioners (RP) group and Non-B.Ks Rajayoga Non-Practitioners (RNP) group – towards the Rajayogic and value-based educational contributions of (BKM), which is engaged in bringing about holistic self-transformation, societal transformation, and world-transformation.*

**Keywords:** *rajayoga meditation, rajayoga education system, holistic self-and-societal transformation, heavenly world, mixed-methods study, soul, values-based-led life.*

### Introduction

“The world scenario today represents a gloomy picture of utter disharmony, discord, and disarray; it appears on the brink of insanity. Violence and violations have become the way of life. The disorder has become the order of the day. The cosmos is breaking up into chaos and tensions. Kidnapping and hijacking, rape, and murder are becoming popular arts. AIDS/HIVS is competing in all continents for No. 1 place among killer diseases with reckless sex as the seductive appeal. Genocide, mass murder and the massive violation of Human Rights continue. The war against Nature by Corporate Power is dragging the world to

the ecological holocaust, annihilation’s waste. The caption of a famed cartoon, “The world is neither flat nor round – it is crooked”, aptly reflects the world scenario” (Sahoo, 2002).

The root cause of all these above problems is ascribed to man’s identity crisis, his isolation from God, the Supreme Soul, and lack of complete knowledge of the World/Time Cycle. Identification of man, who is essentially an eternal and immortal spirit, with the ephemeral and mortal gross body, has resulted in the distortion of the human psyche causing body-consciousness.

Perceiving oneself as body and others as bodies has given rise to widespread differences, divisions, disunities, disharmonies and diversities in every sphere of human behaviours and activities. It is because of this wrong perception, the various differences and diversities, which ought to have been considered as the components of the symmetrical and aesthetic beauty of the Humanity and Creation like that of a bouquet, have instead become the root causes of the unholy divisions, discords, dissensions, disorganizations, discriminations, and discrepancies in the human psyche as well as a world society, and therefore morality, spirituality, and humanism, harmony, and happiness have been at stake leading to deterioration in quality and spiritual essence of human life.

These perceptible aforesaid facts sufficiently explain the omnipresent existential ennui and paradoxical state of modern human living. The paradox of our time, in fact, is that we have taller buildings but shorter tempers; wider freeways but narrower viewpoints; we have bigger houses but smaller homes (families); more conveniences but less time; more degrees but less decency; more knowledge but less wisdom; more experts but more problems; more leisure but less fun; we have learned how to make a living but not a life; we have added years to life but not life to years; we have fancier houses but broken homes; we have split the atom but not prejudices; we have cleaned up the surroundings but polluted the soul; we have conquered the outer space but not the inner space (soul).

This paradox of common human plight and meaningless living is really quite poignant which has been explicitly explained in modern poet T.S. Eliot's famous and appropriate poetic lines:

"Where is the life we have lost in living?  
Where is the wisdom we have lost in knowledge?  
Where is the knowledge we have lost in information?"

The most amazing of modern scientific and technological advances as well as unprecedented economic prosperity as a result of corporate growth and advancement, have not been able to bring lasting peace and 'holistic' happiness in our lives. The poetic lines of the famous Irish poet, W. B. Yeats, are quite appropriate in vividly depicting this present global human predicament and context:

"Things fall apart; the centre cannot hold,  
Mere anarchy is loosed upon the world.  
The blood-dimmed tide is loosed and everywhere  
The ceremony of innocence is drowned;  
The best lack all convictions, while the worst  
Are full of passionate intensity".

Given the poignantly sorrowful and wretched plight of the present world society in general, the ultimate question that haunts us all is: What or who can save the Sindhi society or/and our modern twenty-first century society from their steady 'deterioration'? The researcher feels that 'the mundane knowledge of the outer world' and the so-called material prosperity that we have today are simply quite inadequate

to fill up 'the inner void of the spirit' and also unable to answer these piercing questions. Only transcendental knowledge, 'the knowledge of the spirituality' and 'practice of Rajayoga' can give us 'true wisdom' and help in reaching out to some possible and practical solutions of our nagging problems, both immediate and ultimate or eternal.

A human being is a composition of, and coordination between, body and soul and is called a *Jeevatma* [Jeeva and soul] and life out of the *regulated gear* and also out of the *much-glorified values-led trodden track*.

and socio-spiritual dimensions and manifestations. *Human life* is, thus, a coordination between body, soul/spirit/self, mind, intellect, impressions/resolves and senses; and yoga is the key element for maintaining this coordination. Every human being has free will and a choice, either to uplift or degrade himself in his or her life by one's actions (*Karma*), and if he/she sincerely wants to uplift oneself, he/she has to follow and practise yoga. 'Yoga and youth' as well as 'yoga and life' need to be imperatively yoked for the sustainable health of the family, society, nation, and world.

### Rationale & Significance of the Study

Values and spirituality are inextricably linked with Rajayoga meditation, which links the soul/spirit to the Supreme Soul, the ultimate supreme source of values, virtues, powers, and spirituality. But, the irony at present is that modern man is the 'prodigal son' gone astray and insane in the wilderness of the value-free world of rank materialism, corrosive corruption, nasty sexism & sensualism, voluptuous consumerism, and fickle sentimentalism. Wilful segregation from values and

spirituality, blind indulgence in Seven Deadly Sins like - sex-lust, anger, greed, attachment, ego, indolence, and jealousy - due to his wrong identification with the body, his transient delights of futile sensual bodily pleasures, and his dogmatic divorce from God, the SPIRITUAL ROOT of sustenance for the whole mankind and the vast Cosmic Universe, have thrown human health and life out of the *regulated gear* and also out of the *much-glorified values-led trodden track*.

If we give a discerning look at the social, familial, economic, legal/judicial, educational, physical, moral, spiritual, national, and international spheres, the *general sickness of the soul* of individuals and that of the society is glaringly perceptible. Social disorganization and disintegrations, disjointed and broken family, male chauvinism, exploitation of fair sex, moral downfall, spiritual bankruptcy, lack of professional ethics in all spheres including education; fragile and unstable economy, delayed and denied justice, cross-border terrorism and extremism, religious fundamentalism, scams and corruption, nexus of politicians-police-bureaucrats-businessmen-and-goons, commercialization and vulgar misuse of mass media in this world of consumerism and materialism culture, unethical and value-free practices, etc. are not only the symptoms of the *general sickness of the soul* and society but also distort the 'international image,' of the nation, and its spiritual status as the 'lighthouse' of the world. These are not only the symptoms of India but also of the whole humanity at present as people of the

different parts of the world are also going through these same grim realities, and have started sending SOS (Save Our Souls) calls.

Martin Luther King Jr. expressed his feelings about the current state of humanity: "The means by which we live have outdistanced the ends for which we live. Our scientific power has outrun our spiritual power. We have guided missiles but misguided men."

People in general now live in material plenty and the spiritual scanty in a state of spiritual wasteland. This backward movement of spiritual discipline is in sharp contrast with the forward movement of scientific materialism which the English poet T. S. Eliot, like Ruskin, views as an advance to (spiritual) death because we are moving "farther from God and nearer to dust."

The researcher also raises apt questions about the purity and sanctity of the philosophy of life the modern generation proudly lives and in the end sorrowfully grieves at its unholy, unhealthy and unwholesome consequences: What is the value of prosperity of an individual or a group if one is poor in spirit? What is the value of maintaining mere material wealth and outward health if one loses the character?

The researcher also feels that 'the mundane knowledge of the outer world' and the so-called material prosperity that we have today are simply quite inadequate to fill up 'the inner void of the spirit' and unable to answer this piercing question. Only transcendental knowledge, 'the knowledge,

inculcation and practice of values and spirituality' and reunion of prodigal human soul with the Benevolent God, the Supreme Soul, through 'practice of Rajayoga Meditation' can create a *positive and quantum shift in human consciousness (soul/spirit/self)*, give us 'true wisdom' and help in achieving holistic health, happiness, and wellbeing; in attaining lasting peace, purity and prosperity; and in giving practical and proactive solutions to our most prevalent nagging problems and crises, both immediate and ultimate or eternal.

### ***Need for Education in Values and Spirituality, Yoga Education, & Holistic Healthy Lifestyle Education***

#### ***Values***

Values are defined as 'socially and personally shared conceptions of the good, *desirable*, and righteous. They are stabilized beliefs about personally or socially preferred modes of conduct or end-states of existence. They determine how one ought to or ought not to behave or act' (Suar & Khuntia, 2010, p. 443). "Value(s) refer to those standards of qualities, virtues, principles, ideas, self-imposed rules (whether moral, spiritual, ethical, etc.) which we maintain in life or which we adopt to live our lives righteously and successfully, and which we stick to with a clear conscience without any fear of outside threat or influence. Values are the noble aspirations of all religions, cultures, philosophies & nations, and espoused and respected. Values alert our moral conscience to remain free from temptations and give strength to resist human weaknesses and

guide us for better, happy, healthy, comfortable, peaceful and sociable existence in the world. Values are the beauty, grace and treasures of life, and determine our moral and ethical choices in life. Values give an indication of character because the nature and quality of human beings are determined much more by values held rather than by the amount of information one has gathered & mastered (Yudhisthir, B.K. 2016)."

### ***Spirituality***

*Spirituality* is a concept or principle which is innate in, and born and grown from, the inner soul/self/spirit or core of an individual. Guillory (2000, p. 33 cited in Krishnakumar & Neck, 2002) defines spirituality as 'our inner consciousness' and 'that which is spiritual comes from within - beyond our programmed beliefs and values'. This perspective of spirituality argues that spirituality is something, which is beyond the rules and rituals of religion(s).

### ***Dimensions of Holistic Healthy Lifestyle***

Physical health refers to physical fitness and good bodily health resulting from regular exercise, proper diet and nutrition, and needful rest for physical recovery. Mental health refers to an individual's emotional and psychological well-being. Merriam-Webster defines mental health as "a state of emotional and psychological well-being in which an individual is able to use his or her cognitive and emotional capabilities, function in society and meet the ordinary demands of everyday life." Spiritual health

refers to recognizing man himself and others as the inner essential spiritual entity - soul or spirit/self, the spiritual child of the Supreme Soul, God Father- in contrast to the outer physical body composed of five elements of Nature, and to perceiving and behaving others as souls or spirits as he himself wishes to be perceived and behaved by others. It also refers to accepting 'the otherness of others' and assimilating the multi-diversities with the realization of the 'uniformity of human consciousness' and of 'the similarities of essential and original nature of the spirit/soul', of the unity and integrity of one-world-family on the basis of universal Brotherhood of Man and Fatherhood of Incorporeal God. Human life is coordination between body, soul/spirit/self, mind, intellect, impressions/resolves, and senses; and yoga is the key element for maintaining this coordination.

### ***Rajayoga Meditation***

The term Rajayoga is the compound of two words 'Raja' and 'Yoga'; the latter 'Yoga' has been derived from the Sanskrit root '*yug*', meaning 'to yoke', 'to connect', 'to unite', 'to join'; and the former 'Raja' meaning the 'king' or 'royal' or 'regal' or the 'best'. Thus, Rajayoga meditation is the king of all yogas in the sense that it gives us a clear understanding and realization of our soul/spirit/self and God-realization by enabling the soul to reunite, reconnect and re-commune with the Supreme Soul in order to regain our lost Paradise and lost values, virtues, powers, qualities as our birthright from Him and also the passport to



holistically healthy and heavenly life. It also helps us to rediscover and utilize the potentialities already latent within us, to develop the strength of our character and create positive thought patterns, healthy attitudes, and responses to life by changing the wasteful and negative ones.

"Rajayoga meditation has tremendous *medicinal, psychotherapeutic and healing potentialities* in the sense that it cures many psychic disorders by creating *quantum shift in deep psychic layers within the human soul* and, also thereby with zero expense, brings psychosomatic order and harmony with its *holistic healing efficacy* and salubrious impact on the soul-mind-body matrix that every human being is essentially and originally moulded of (Yudhisthir, B.K., 2016)."

### **Physical and Spiritual Benefits of Rajayoga Meditation**

Practice of Rajayoga Meditation renders both *physical* and *spiritual* benefits for leading a sustainable, values-based, and healthy life. The physical benefits are: (i) Rajayoga Meditation decreases cholesterol, the workload on the heart and high blood pressure; (ii) improves airflow to lungs and helps asthma patients; (iii) prolongs life expectancy younger biological age; (iv) helps cure insomnia (sleeplessness); (v) lowers cortisol and lactate - two stress causing chemicals. The spiritual benefits are: (i) Rajayoga Meditation increases empathy; (ii) improves personal and professional relationships; (iii) increases power to face situations; (iv) increases

power to tolerate; (v) increases power to accommodate and accept; (vi) increases power to discriminate right from wrong; (vii) increases the power to withdraw from untoward events; (viii) increases power of judgment and decision making; (ix) increases power of unity and cooperation; (x) increases power to pack up and get ready.

### **Values are linked with Spirituality and Rajayoga Meditation**

All kinds of values - universal or temporal including human, social, ethical, moral, spiritual, economic, aesthetic values, etc. - are demonstrated by our actions (*Karma*). Our actions (*Karma*) begin as thoughts, feelings and emotions. Clear definitions, knowledge, education and research on different aspects of consciousness and spirituality are necessary to understand the origins and processes of thinking. It is also highly necessary to link between the state of human consciousness or self-awareness and the decline or rise of all values that are inextricably attuned and interspersed with various aspects of our life. Alternatively, in other words, it can well be said that the values - often the most essential and desired - are seeded in spirituality. It is also important and necessary to distinguish spirituality from the sectarian nature of religions that has resulted in prevalent religious intolerance.

Values and spirituality are to be developed together because their relationship is inextricably interrelated, interlinked and interdependent. Establishing oneself in the

state of soul-consciousness through the practice of Rajayoga meditation gives the much-needed power to develop values and spirituality and for their practical application in everyday lives. When spirituality is developed, values emerge; and when values are developed, they increase spirituality. Rajayoga meditation makes this development and emergence *practically possible*.

So education on, and practice of, Rajayoga meditation, values and spirituality - the inward nature and spirit of man - should add to the quality, dignity, divinity, originality of man in his essential spirit, thereby ameliorating the decadent plight of man and promoting his holistic health and wellbeing. Not only poets, philosophers, religious founders and fathers but also many modern scientists like Max Planck (1858–1947), Albert Einstein (1879–1955), Alexis Carrel (1873–1944) and Carl Gustav Jung (1875–1961) have stressed on the need of knowing and realizing the self or soul or spirit, emphasizing the concept “Know thyself” at first.

Max Planck, the German physicist and Nobel Laureate, the originator of the quantum theory, states in his article “Where is Science Going”: “There can never be real opposition between religion and science for the one is the complement of the other. Every serious and reflective person realizes, I think, that the religious element in his nature must be recognized and cultivated if all the powers of the human soul are to act together in perfect balance and harmony. And indeed it was not by any accident that the greatest

thinkers of all ages were also deeply religious souls, even though they made no public show of their religious feeling..... Every advance in knowledge brings us face to face with the *mystery of our own being*.”

Albert Einstein, the German-born American scientist and Nobel Laureate, maintained that “cosmic religious feeling is the strongest and noblest incitement to scientific research.”

Alex Carrel, the French surgeon and Nobel Laureate, writes in his book *Man the Unknown*: “The mind is hidden within living matter and completely neglected by psychologists and economists, almost unnoticed by physicists. And yet it is the most colossal power of this world.”

William Shakespeare said, “There is nothing good or bad; thinking makes it so”, thereby highlighting the thinking faculty (mind) of the soul. John Milton also stated, “Mind is in its own place; it can make a hell of heaven, and heaven of hell”, thereby stressing the thinking faculty of soul also.

These above observations by great minds tell us about the existence and continuity of the human soul/spirit and its incarnation and reincarnation into the material body, and also its importance and impact on the health and wellbeing of human life and affairs. The sustained efforts in education and practice of Rajayoga/meditation, values and spirituality will nurture the soul or spirit of man in order to eradicate his demoniac (*Danavata*) nature, to transcend the human (*Manavata*) limitations, and ascend

ultimately to the deity (*Devata*) stage, thereby establishing a heavenly world characterized by values, holistic health and wellbeing.

### **Value-based Education**

Various Commissions including the recent National Knowledge Commission, India (NKC), Policies and eminent persons have expressed deep concerns for the erosion of values and recommended value-based education. National Policy on Education, India (NPE, 1986) states, "A growing concern over the erosion of values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values."

An ideal educational programme based on values and spirituality must not only prepare us intellectually but also underlie our social and professional competency and participation in the wider world that need practice and application of values and spirituality. Therefore, the moral, ethical, values, spirituality and Rajayoga meditation components need to be implied and included throughout the programme and contextualized in the challenges of daily life affairs.

'Value education/value-based education' is the process of bringing about desirable changes in behaviour of the students and people in society for better understanding, association, assimilation and adjustment in a global society of multi-diverse world which

has almost become a global village at present. In present system of education, value education is utterly neglected & anti-values like social alienation, casteism, social and national disintegration, divisions and disunities born out of the ignorance of our inner spiritual unity and based on our outward physical, linguistic, religious, political, communal and cultural differences, deculturation and dehumanization, etc. have developed and become active.

### **Value-based Rajayoga Education System (RES)**

So, the need for a value-based Rajayoga Education System (RES) arises for laying the code of conduct for all five types of relationships – human, botanical, animal, human and divine – under One Creation. The goals of RES are commitment to universal and human values, holistic health and wellbeing, creativity, social justice, national cohesion, scientific temper, independence of mind and spirit, secularism, socialism, democracy, international understanding, the universal brotherhood of Man and Fatherhood of Incorporeal God, establishment of one-world-family and movement of the human soul from relative human state to ultimate divine one. RES is based on basic spiritual values/principles of all religions, which are the same, and thereby promotes essential unity of all religions, nationalities, cultures, philosophies, traditions and races. RES gives the realization of the true nature of the individual self and ultimately leads to God-realization. RES is a new educational philosophy, which is based on interfaith



understanding and structured on a creative, compassionate global or universal consciousness on which human survival, progress and development largely depend, as it checks the spread of anti-values through the shift of consciousness. RES intends to serve fully the humanity in its transition to a global society based on divine world order, thereby ultimately creating the heavenly world upon the planet Earth.

So, considering the widespread deterioration, disintegration, disorganizations in all affairs of life due to ethical, moral fall and spiritual bankruptcy, and the human soul in the tight grip of devilish sins and vices, value-based education promoted by Rajayoga Education System (RES) becomes inevitable as the crying need of the hour to educate students at school, college and university levels in Value Education, Yoga Education & Healthy Lifestyle Education for the holistic development of their personality, because Yoga is a compact multi-discipline since it is a Science, Philosophy, Education, Medicine and Psychotherapy rolled into an integrated one. Yoga tells about the end and how to achieve the end, thereby becoming simultaneously both the means and end. Yoga and Life are, in fact, inseparable and integral, justifying Sri Aurobindo's significant dictum: "Yoga is all life and all life is yoga."

The *present paper*, which focuses and highlights on the Meta-cognitive (Rajayogic) Contributions and Value-based Rajayoga Education System (RES), forms a part of the researcher's mixed-methods Ph.D. study

entitled "A Critical Study of the Meta-cognitive (Rajayogic), Value-based Educational and Socio-spiritual Contributions of Brahma Kumaris Movement for Transforming Society and Establishing Heavenly World" which had been submitted in May, 2014 to Rajiv Gandhi University, Itanagar, India, and the researcher was awarded the Degree of Doctor of Philosophy (Ph.D.) in March, 2016. It was conducted on a 500 sample consisting of 250 Rajayoga Practitioners (RP) of Brahma Kumaris Organization [known as Prajapiat Brahma Kumaris Ishawariya Vishwa Vidyalaya (PBKIVV) in India and as Brahma Kumaris World Spiritual University (BKWSU) abroad] who daily and regularly practise Rajayoga meditation and lead a pure value-based life and 250 Rajayoga-Non Practitioners (RNP) of the general populace who do not practise Rajayoga meditation and lead a common materialistic and value-free life.

### Objectives of the Study

The study aims to achieve the objectives which are as follows:

1. To study philosophy and Rajayoga Education System (RES) of the Brahma Kumaris Movement (BKM).
2. To interpret its philosophy in terms of education and give it academic form and shape for introducing in educational institutions.
3. To reconstruct the Indian education system incorporating and integrating values and spirituality on the basis of its philosophy and RES.

4. To promote *holistic health* of individuals and society and inspire to lead values-based life based on universal values & spirituality, on healthy lifestyles education and Rajayoga education.
5. To transform the present decadent selves and society and establish a better world order and the heavenly world on planet Earth.
6. To study the attitudes of B.Ks (Rajayoga Practitioners) and Non-B.Ks (Rajayoga Non-Practitioners) towards various contributions of the Brahma Kumaris Movement (BKM) such as Philosophical contributions, Meta-cognitive (Rajayogic) contributions, Value-based Educational contributions, Spiritual contributions, and Social contributions of the Brahma Kumaris Movement (BKM).

### Research Design/Methodology of the Study

(i). Mixed Methods (Qual→Quan) Design coupled with Descriptive Survey Method: The Exploratory sequential mixed methods (Qual→Quan) design has been chosen from amongst the following six mixed methods designs: (i). The convergent parallel design (ii). The explanatory sequential design (iii). The exploratory sequential design (iv). The embedded design (v). The transformative design (vi). The multi-phase design. This design first explores the central phenomenon and its related themes/variables by exploring the qualitative data, then builds a quantitative questionnaire on the basis of the explored themes/variables, and then tests, explains,

substantiates, corroborates the these qualitative themes/variables on the basis of the quantitative findings/results obtained from the analysis and interpretation of the questionnaire data/response scores of the respondents. Descriptive Survey Method has been used for obtaining pertinent and precise information (data collection process) concerning the status of phenomena and whenever possible drawing valid general conclusions from the facts discovered, and for description of data analysis, statistical analyses & inferences and results and findings of the study. The methodological approach to understanding behaviour in this study involves the nomothetic, cross-sectional (determining averages of groups or groups comparison) strategy of between-groups methodological approach which involves collecting data in order to test the hypothesis or to answer questions concerning the problem or issue studied, in contrast to the idiographic [intensive longitudinal (developmental) study of the single subject/individual] strategy.

### (ii). Population and Sample

#### Population

In the present study, the *target population* for B.Ks. [Rajayoga Practitioners (RP)] Group 1 & Non-B.Ks. Group 2 [Rajayoga Non-Practitioners (RNP)] comprises units/members, say, from a *cross-section* B.K. & Non-B.K. teachers, lawyers, doctors, social workers, transporters, engineers, and managers of the Warangal district of Andhra Pradesh, India, and Sirohi district of Rajasthan, India.

**Sample**

Out of a total finite target population of 6000 B.Ks and Non-B.Ks. in these districts, a sampling frame of 2000 units (33.33 %) was serially enlisted, and a required sample of 500 units (25 %) is selected from the sampling frame of 2000 by choosing every 3rd unit and following the simple random sampling method through the *selection of sample* procedure under the broad type of random probability.

**(iii) Data collection method/instrument**

For *qualitative and secondary data collection, observation method* by visiting Brahma Kumaris centres and observing and analyzing their programmes/functions/activities & *method of library study of various forms of related literature & 'documents' have been used*. For *quantitative and primary data collection, descriptive survey method, questionnaire tool and 3-point Likert's model continuous equal interval scale* with three response options/choices and values "Agree 2", "No Comments 1" and "Disagree 0" have been used.

A 146-item questionnaire, which is self-constructed and standardized, is used. In item analysis, *t*-values of retained & rejected items estimated through extreme groups method of *discriminability analysis* between 27% each of extreme high and low achiever groups of respondents: *obt. t(df 26)* value 1.81 of Item No. 1 exceeds *table* value 1.71 (one-tailed test at 0.10 level).

**(iv). Standardization of Test/Instrument (Questionnaire)**

In the present study, *reliability coefficient has been computed applying the Split-halves Method*: Split-halves Method, known as Internal Analysis Method - splitting the items into odd- and even-numbered forms, and then computing the Pearson's product moment *correlation* between the odd- and even-item scores. The computed correlation coefficient - 0.57 - is the coefficient of the half-length test of 73-items; so this correlation coefficient has been corrected by the Spearman-Brown correction or prophecy formula: :  $r_2 = \frac{2(r)}{r+1}$  to find out reliability coefficient (*r*<sub>2</sub>) of 0.73 from the whole test or full-length [2 halves combined 146 items (73+73)] test.

**Validity:** In the present study, the researcher has dealt with the face validity and content related validation evidence, internal structure related evidence, response processes related evidence, testing consequences related evidence, and adequate measurement scale related evidence in the test instrument, the questionnaire.

**(v) Analysis and Interpretation**

Since it is a mixed-methods study, both qualitative and quantitative analysis and interpretation have been made. In qualitative analysis and interpretation, thematic analysis and interpretation of various themes have been made. The study intends to explore how the 'independent variables' - Rajayoga meditation practice including other contributions of Brahma Kumaris Movement - are creating positive effect and impact upon the 'dependent

variable' – transformation of human self/consciousness and society leading to the establishment of the heavenly world with holistic health and wellbeing.

In order to test and evaluate the impact and influence of the *Independent Variable*, the difference between Rajayoga (meditation) Practice and Rajayoga (meditation) Non-Practice has been found out on the basis of attitudinal response scores of two sample groups. These groups are B.Ks ((Rajayoga Practitioners)) Group 1 who are a sample of daily, regular practitioners of Brahma Kumaris Rajayoga meditation & (Rajayoga Practitioners), Non-B.Ks (Rajayoga Non-Practitioners) Group 2.

In order to gauge the difference between Rajayoga (meditation) Practice and Rajayoga (meditation) Non-Practice, the attitudinal response scores of the respondents of both the groups have been collected through a 146-item questionnaire.

Then *descriptive & Inferential Analysis and interpretation* of the Response Data have been made:

Descriptive Analysis: *Descriptive Statistics of B.Ks ((Rajayoga Practitioners) Group 1:*

The mean of B.Ks ((Rajayoga Practitioners)) Group 1 = 276.1

The standard deviation (SD) of B.Ks ((Rajayoga Practitioners)) Group 1 = 27.5

The standard error of mean of B.Ks ((Rajayoga Practitioners)) Group 1 = 1.7

.95 Confidence Intervals of Mean of B.Ks =  $276.1 \pm (1.96 \times 1.7) = 276.1 \pm 3.3$  = Lower: 272.8 & Upper: 279.4

Descriptive Statistics of Non-B.Ks ((Rajayoga Non-Practitioners)) Group 2:

The mean of Non-B.Ks (Rajayoga Non-Practitioners) Group 2 = 246.5

The standard deviation (SD) of Non-B.Ks (Rajayoga Non-Practitioners) Group 2 = 42.6.

The standard error of mean of Non-B.Ks (Rajayoga Non-Practitioners) Group 2 = 2.7

.95 Confidence Intervals of Mean of Non-B.Ks =  $246.5 \pm (1.96 \times 2.7) = 246.5 \pm 5.3$  = Low: 241.2 & Up: 251.8

The combined or weighted mean:  $M_{comb.} = \frac{M_1 + M_2}{2} = \frac{276.1 + 246.5}{2} = \frac{522.6}{2} = 261.3$

The combined or weighted SD:  $S_{comb.} = \frac{S_1 + S_2}{2} = \frac{27.5 + 42.6}{2} = \frac{70.1}{2} = 35.05$

The difference between means of two B.Ks and Non-B.Ks groups:  $276.1 - 246.5 = 29.6$

Standard Error of Difference Between Means of Two Groups:  $\sigma D = \sigma \bar{X}_1 - \bar{X}_2 = \sqrt{\sigma^2 \bar{X}_1 + \sigma^2 \bar{X}_2}$

or  $\sigma D = \sqrt{\frac{\sigma_1^2}{N_1} + \frac{\sigma_2^2}{N_2}}$  or  $\sqrt{\frac{S_1^2}{n_1} + \frac{S_2^2}{n_2}} = 3.21$

Inferential Analysis: Inferential Analysis has been done through the estimation of *Inferential Statistics* by conducting a parametric *t*-test. A parametric *t*-test has been conducted to test the difference between the mean scores of the two groups

of respondents and to estimate and infer the unknown population *parameter* from the study of known sample *statistic(s)* as per the Sampling Theory (ST). The value of  $t$  (448  $df$ ) = 9.22 (29.6/3.21) gives a significant result with the rejection of the null hypothesis, indicating the significant difference between the two groups.

## Major Findings & Results of the Study

### (A). Quantitative Findings & Results

The researcher conducted a study on the impact/effect of "Rajayoga Practice and Other Contributions of BKM (Independent Variable)" on "Self and Societal Transformation for Establishing Heavenly World (Dependent Variable)" which is measured from the dependable variable values/attitudinal response scores of B.Ks [Rajayoga Practitioners (RP)] Group 1 respondents and Non-B.Ks. [Rajayoga Non-practitioners (RNP)] Group 2."

He collected attitudinal response/opinion of 250 B.Ks [Rajayoga Practitioners (RP)] Group 1 respondents and 250 Non-B.Ks. [Rajayoga Non-practitioners (RNP)] Group 2 towards the possible impact/effect of "Rajayoga Practice and Other Contributions of BKM (Independent Variable)" on "Self and Societal Transformation for Establishing Heavenly World (Dependent Variable)" on an instrument/questionnaire containing 146 attitudinal statements/items, that were scaled in a 3-point Likert's equal interval scale having three response options/choices with values such as 2 ('Agree'), 1 (No Comments) and 0 ('Disagree').

The mean attitudinal response scores of B.Ks [Rajayoga Practitioners (RP)] Group 1 respondents ( $n_1 = 250$ ) was computed to be 276.1 (with a standard error of mean = 1.7) and with a standard deviation of 27.5, whereas the mean attitudinal response scores of Non-B.Ks [Rajayoga Practitioners (RNP)] Group 2 respondents ( $n_2 = 250$ ) was computed to be 246.5 (with a standard error of mean = 2.7) and with a standard deviation of 42.6.

*The Null Hypothesis ( $H_0$ )* - There is no significant difference between the population means of attitudinal response scores of B.Ks (Rajayoga Practitioners) Group 1 and non-B.Ks (Rajayoga Non-Practitioners) Group 2 respondents regarding the effects/impacts of the overall contributions of the Brahma Kumaris Movement for the transformation of souls/selves and society leading to the establishment of the heavenly world - stands rejected.

A one-tailed  $t$ -test and a two-tailed  $t$ -test on the statistical hypotheses of difference between means of two groups ( $H_0: \mu_1 = \mu_2$  or equivalently  $H_0: \mu_1 - \mu_2 = 0$ ) and alternative hypothesis ( $H_1: \mu_1 \neq \mu_2$  or equivalently  $H_0: \mu_1 > \mu_2$ ) were found statistically significant with  $t$  (448  $df$ ) = 9.22,  $P \ll 0.05$ ;  $P \ll 0.01$ ;  $P \ll 0.001$  or  $P = 0.000$ . Thus, the null hypothesis ( $H_0: \mu_1 = \mu_2$  or  $H_0: \mu_1 - \mu_2 = 0$ ) stands rejected and the alternative hypothesis ( $H_1: \mu_1 \neq \mu_2$  or  $H_0: \mu_1 > \mu_2$ ) got accepted at ( $\alpha = 0.05, 0.01$  and  $0.001$ ) levels, thereby concluding that there is a difference between the means of populations of both groups from which our



observations were drawn, and thus the difference between the two group means seemed highly significant.

The statistical *t*-test of the empirical null hypothesis also asserted that this resulting mean difference of 29.6 (276.1 – 246.5) has *not occurred by chance* due to the *mere chance or random (sampling) fluctuations*, but rather has occurred due to the *effective impact and positive influence* of the "Rajayoga practice and other contributions of BKM" (the independent variable) upon the state of "self and societal transformation" (the dependent variable).

In terms of the test variables, the B.Ks [Rajayoga Practitioners (RP)] Group 1 has higher dependable variable values/attitudinal response scores than that of Non-B.Ks [Rajayoga Non-Practitioners (RNP)] Group 2, because the independent variable has positive and effective impact upon the dependent variable, thus producing the higher scores for Rajayoga Practitioners (RP) Group 1 than for Rajayoga Non-Practitioners (RNP)] Group 2.

The researcher, thus, unhesitatingly reached the conclusion that the direct involvement and association of B.Ks (RP) Group 1 with the "Rajayoga practice and other contributions of BKM" has produced higher dependent variable values/attitude scores for them than the dependent variable values/attitude scores of Non-B.Ks (RNP) Group 2 who had not at all any involvement and association with the "Rajayoga practice and other contributions of BKM." And as the mean difference is in the direction specified

by the hypothesis, the empirical hypothesis stands confirmed thereby suggesting that B.Ks (RP) Group 1 has a higher attitude towards, and opinion of, the positive effect of the contributions of BKM for individual and social transformation leading to the establishment of the heavenly world.

A 95% confidence interval on attitudinal means difference between the two groups was computed to be "lower limit  $24.3 \leq \mu_1 - \mu_2 \leq 34.9$  upper Limit (one-tail)" and "lower Limit  $23.3 \leq \mu_1 - \mu_2 \leq 35.9$  upper Limit (two-tail)."

The *magnitude of the attitudinal means difference* denoted as the *effect size* (Cohen's *d*) = 0.84 SD, which indicated that the mean attitudinal scores of B.Ks [Rajayoga Practitioners (RP)] Group 1 respondents is more than 4/5 (0.84 SD is more than 4/5 of 100) of a standard deviation higher than the mean attitudinal scores of the Non-B.Ks [Rajayoga-Non Practitioners (RNP)] Group 2 respondents. In other words, the B.Ks [Rajayoga Practitioners (RP)] Group 1 respondents have more than 4/5 of a standard deviation higher attitude/opinion (than the Non-B.Ks [Rajayoga-Non Practitioners (RNP)] Group 2 respondents) of the positive impact of the "Rajayoga Practice and Other Contributions of BKM (Independent Variable)" on "Self and Societal Transformation for Establishing Heavenly World (Dependent Variable)." From these observations, it is concluded that the "Rajayoga practice and other contributions of BKM" can make, nay, are making important, positive and effective "transformation of self and society, thereby

leading to the establishment of the heavenly world."

The *power of the test* of statistical null hypothesis = 0.99, which indicated that the test had a probability of 0.99 (or 99%) correctly rejecting the null hypothesis ( $H_0$ ) when it is false (and a very less probability of 0.1 (or 1%) making a Type II error (failing to reject  $H_0$  when it is false); this also further indicates that the test was successful in avoiding the Type I error (rejecting the null hypothesis when it is true).

### **(B). Qualitative Findings & Results**

(i). Man is essentially spiritual in his original nature and called *Jeevatma*, a combination of both body (*Jeev*) and spirit/soul (*Atma*): "We are spiritual beings having a human experience. We are not humans having a spiritual experience." (Pierre Teilhard de Chardin).

(ii). We need more spiritual development than material development: the erstwhile USA President Calvin Coolidge is more relevant: "We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more of things that are seen, we need more of things that are unseen. It is that side which is the foundation of all else. If the foundation is firm, the superstructure will stand."

(iii). Corruption including the scams and scandals is not really external; it has deep and hidden internal roots in the soul.

(iv). Karma is the psychic equivalent of Newton's theory of action and reaction as per the third law of motion. It is the psychic equivalent of Newtonian physics, for as far as you push in one direction, the pendulum is going to swing back an equal arc on the other side. Karma in essence is a principle that for every turn of the body-mind complex and every action in the external world, there must be an inevitable consequence. Every action has an inevitable consequence resulting an equal and opposite reaction.

(v). Apart from the physical and outer dimension, *holistic health* also embraces its mental, emotional, psychological, moral and socio-spiritual dimensions and manifestations. It is here Rajayoga meditation, which is linked to these inner dimensions and manifestations of health, comes to play its multi-dimensional and multi-faceted role.

(vi). Values and spirituality are inextricably linked with Rajayoga meditation, which links the soul/spirit to the Supreme Soul, the ultimate supreme source of values, virtues, powers and spirituality, through a platonic loving communion thereby leading to the long-cherished reunion of the soul, the spiritual child, and the Supreme Soul, the spiritual God Father.

(vii). Rajayoga is the integration of the characteristic features of Science,

Philosophy, Education, Medicine and Psychotherapy, religion (*Atmic Dharma*), spirituality, *Bhaktiyoga*, *Jnanayoga*, *Karmayoga* - all rolled into an integral one, which can lend to its devoted practitioner the elixir and nectar of celestial life and the lever of holistic progress and development here and hereafter.

(viii). The key to liberation (*Mukti*), liberation-in-life (*Jeevan Mukti*) and immortality is sheltering the soul in the Supreme Soul by remembering Him through Rajayoga meditation, by shunning all sorts of sins, vices and temptations, by not resorting to inaction but rather performing actions with renunciation of the fruits of actions with complete detachment, for the doer or performer has "the right to actions but not to the fruits thereof."

(ix). Balance between material and spiritual, body and spirit, activity/action and contemplation/meditation (*Karmayoga*) is the need of the hour in order to receive God's blessing, peace, purity and prosperity in life.

(x). The 'modern need' is to swing the whole body of spiritual doctrine into direct relation with the worldly life so that the light and power of the spirit will be available to people to help them walk wisely and alleviate their mortal distress and be empowered to solve their everyday problems.

(xi). Reconstruction of Education System with Adequate Appropriate Reforms: (a) *Reform of Degree-oriented education with*

*inbuilt System of Values and Spirituality*: (b) *Reform in Curriculum for infusing in it Universal Spirit*; (c). *Suggestion for Introducing Study of Value Education & Spirituality as Separate Subject* (d) *Reform in Examination & Evaluation System*: (e). *Novel Idea of Rajayoga Education System (RES)*: Based on the dictum - "We are not humans having spiritual experience; we are spiritual beings having a human experience (Pierre Teilhard de Chardin)." - *Rajayoga Education System (RES) aims at overhauling* the present system of education in which education in values and spirituality are utterly neglected.

### Discussion

The significant mean difference of 29.6 (276.1 – 246.5) between the RP and RNP groups respectively and the rejection of null hypothesis ( $\mu_1 \neq \mu_2$ ) with  $t$  obt. (448  $df$ ) = 9.22 at  $\alpha = 0.05$  level and acceptance of alternative hypothesis ( $\mu_1 > \mu_2$ ) indicating the higher mean attitude scores of RP group clearly affirm that the Rajayoga Education System (RES) and Rajayoga practice of Brahma Kumaris Movement (BKM) has positive, efficacious and effective impact for promotion and improvement of the holistic health of human selves and society, thereby effecting a metamorphosis of human consciousness and society leading to ushering in an ideal world with heavenly characteristics of *Shivalaya* or *Rama Rajya* and a better world order. The study with its 29.6 mean difference, 3.21 standard error of difference, 0.53 Pearson's product-moment correlation coefficient, 0.73 reliability, 0.84 effect size and 0.99 power of test validates that the RP respondents have higher attitude

towards, and opinion of, the effectiveness of Rajayoga practice and Rajayoga Education System (RES) for bringing about change in thought pattern and lifestyle pattern and promoting values-led life affair and holistic health care. It also emphatically recommends *inclusion* of 'Yoga Education' and 'Values-led Lifestyle Education' in curricula of school, college and university levels and their proper *evaluation*, because in the present Indian evaluation system *values* are nowhere and never evaluated at all.

The collected qualitative secondary data and the obtained quantitative primary data of the present study and its estimated statistical results out of the hypothesis testing by a *t*-test have very clearly and succinctly indicated that the philosophical, meta-cognitive (Rajayogic), value-based educational, spiritual and social contributions are quite efficacious and hence are very effective in bringing about the much-needed transformation of souls and society, thereby leading to the establishment of a holistically healthy, heavenly world and a better world order upon the planet earth in near future.

## Conclusion

At a time when the people, society, world and the whole cosmos have been passing through the darkest phase of existence in human history at the fag-end of the Iron Age (*Kaliyuga*); when man has been shamelessly involved in Seven Deadly Sins due to his willful disobedience to and disruptive divorce from God, the Supreme Soul; when

man is smitten by identity crisis in all spheres due to his body-consciousness; when the whole world and humanity have been plagued by unhealthy, immoral attitudes and crises of values, virtues and character; the emergence of Brahma Kumaris organization with its pioneering socio-spiritual and psycho-philosophical-cum-value-based educational movement has been an auspicious and salubrious sign of renaissance, resurgence and rejuvenation and also a significant symbol of spearheading the holistic change of souls and society by effecting a quantum shift of human consciousness (from body-consciousness to soul-consciousness) through its path-breaking spiritual, divine knowledge and practical training of Rajayoga. Not only its emergence was the most fitting and timely response to the Save Our Souls (SOS) calls of the souls of the world, but also its various useful contributions served as the soothing balms to the poignant psychosomatic ailments and pains of the souls, society and humanity at large. Rajayoga meditation, thus, is making a vital contribution to the modern medical system, as its practice brings changes in various hormonal and physio-chemical process in the human body by operating at the higher levels in the nervous system. As the best curative and preventive medicine, it helps in maintaining good health by providing resistance power, stamina, vitality and vigor to the body. It also helps in liberating the mind and spirit from various bondages and vices accumulated in the human souls both in the past and present.

So, the researcher, through this study, wants to appeal to one and all to spare some precious moments of their much wasted time for learning/acquisition of the most valuable spiritual knowledge and practice of

Rajayoga in order to lead a life of holistic health, happiness, peace, purity and prosperity based on values, spirituality and reformed patterns of thought and lifestyle.

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### To cite this article

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Brahma Kumar Yudhisthir. (2020). Role of Rajayoga Meditation and Value-Based Education for Establishment of a better World. *Sparkling International Journal of Multidisciplinary Research Studies*, 3(3), 28-47.

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