

MORALITY, BIOLOGY AND COSMOS

In talking about morality the first thing comes into mind is the way it subjects the behavior of the individuals to a common social understanding of what is good and bad, or right and wrong. The concepts of right and wrong have very often a social function: It prohibits the actions (and the thoughts which inspire such actions) which are against the interests of security and survival of the community. The actions which may expose the society to dangers of being invaded by the enemies, or reduce the resources of productions on which the survival of the population depends, are termed wrong and bad actions. On the other hand any ideas, thoughts and actions which can promote the security and improve the conditions of living of the people, are termed right and good. So most moral are selfish moral, which serve the needs and necessities of the social group which attaches values to actions as good and bad to increase its defense against the competitors and the threatening forces of nature and the predators.

Morality gets institutionalized with the development of the society: Some takes the role of the authority, whose tasks are to implement and realize the practice of the morals in the society in an effective way, so that the intention of the moral are preserved. The moral authority in turn takes support of the people who can enforce the values with power, if needed. Rules, regulations, norms are established and institutionalized and protectors of the institutions are chosen. It gives birth to tradition and the way of policing the population against violations of norms and rules imposed by the moral authority.

Every society is a collection of individuals with varied capacity of brain and intelligence. Those, who are less informed and lacks stimulation and belief in one`s own capacity, become easy to rule and control in the society, once the basic security may be guaranteed. The more intelligent ones, who are more informed about the world and have wish to explore the world in their personal

way, may find the moral imposition critical to their desire for freedom. They often seek ways to increase their personal freedom at the cost of the benefit of the common good of the community. All societies have to deal with this tension between the smarter genes, and the common genes, who are happy to sacrifice freedom once the basic conditions of living and producing are in place. In societies, where the tension is sharper, the morality takes meaning relative to the way the society diversifies into different categories of human beings: An example is the Hindu caste system, which is essentially based on the nature of labour and activities in which the social members are involved. Brahmins, who lived on metaphysical speculations and conducting religious rituals had their own specific set of morals, different from the moral applied for the casteless who were the most insecure economic group living in ignorance and mental darkness. In such a society the definition of moral also became the preservation of these different sets of morals for different groups, instead of bulldozing a single set of rules for all. The moral became the actions that conformed with rules allotted to the caste, to which one belonged. By following caste rules one could gain merit of karma (actions) of this life, which would show its results in the next life.

Clever genes have clever ideas! More clever was the authority in imposing moral in the society, more abstruse and diffused became the foundations of moral. As most people had a curiosity to know who was controlling everything happening around them in nature -for example, driving the cycles of life and death, and were fearful of the natural forces, which threatened life, the idea of the existence of Heaven became the best way to control the society. In many societies the moral was tagged with religious views and ideas. The association of Heaven behind the social rules and norms became an effective tool for the authority to impose the constraints on personal freedom. Fear of Heaven also could be used in mobilizing the mass against the behavior the society did not condone.

In some societies with more material abundance and less insecurity of survival, where individual were more reflective and freedom seeking, metaphysical arguments were necessary to bring free thinker under an umbrella of belief. The moral ideas were substantiated with philosophical reasons and a views about the nature of the world, which people could not reject easily.

Once the economic necessities were no more precarious issues of life, and the fear of invasion from outside seemed remote, the societies developed a more evolved ground for moral, that called for an understanding of the nature of

existence of the world and life. One example is the Hindu metaphysics, which became the foundation of moral, which involved the ideas of compassion and universal altruism.

Less intellectual society, referred to faith in Heaven and God as the foundation of moral and reverted to methods of punishment and social sanctions as the ways to bring the nonbelievers into the moral fold.

History of religion has shown us how religions have been abused and manipulated in controlling and depriving human beings of their freedoms to explore the possibilities of life in many societies. Religion has also often been an instrument of the individuals willing to ascend to power and take control of resources of the society to the advantage of a few, and life in misery for the many. In feudal societies the religious leaders and the landowning class have worked hands in hands: The feudal landlords have provided economic resources and man powers to strengthen the religious foundations of the society, whereas the authority holding the keys to moral conduct in the name of heaven have allowed the men in power to trespass laws and rules and remained loyal to the social-order which needed each other for their own interests of keeping power and wealth in their hands.

The basis of this morality, revolving around which group and power interests have triumphed over the rest, has changed with new economic opportunities and changing conditions of society, often taking place under the time of invasion, or intrusion of other beliefs and faiths in the society.

One example is the rise of the scientific knowledge, which has changed the conception of the world and the role human beings may play in organizing their own destiny without appealing to heaven or any other-worldly power. The intelligent innovators and seafarers looking for wealth and opportunities outside the social boundaries confined by feudal-religious values, brought a fundamental change in our understanding of moral values.

The rise of the businessmen and bankers who expanded the economic activities to industrial production and the expansion of the traders to markets in far way countries, which became colonies, brought new aspects to moral that heightened the value of the individual freedom to achieve success. Many of the successful traders and businessmen were not willing to submit their rights and freedom to the traditional moral values of the religious-feudal origin. The arguments on heaven became less and less appealing to the smarter genes. In-

stead, the rights of the individuals to explore and seek the conditions of life appropriate for oneself, without coercion of state or any central institutions, took a more prominent place in deciding the moral platform of a market oriented individualistic society.

The grievances of the impoverished mass, who were exploited in the traditional oligarchical society, were exploited to arouse people in revolt against the existing social structure in order to replace it with new social values of freedom and rights of the individual human beings.

In this way too, the selfish genes again returned. In the new industrial world, where heaven receded at a distance and the power of the traditional ruling class based on landed properties was reduced, the banker and speculators rose to take the advantage of the new market mechanism based on money, interests and capital accumulation and exploitation of workers. Those who could create more money by taking interests on loans, or making profits by producing and selling products in the market became the new force to decide the moral premises of the society. By paying less for the labour and selling the products at higher value in the market they introduced a mechanism of exploitations of the workers, who had nothing but labor as their assets to sell for making a living. With this development there increased emphasis on the rights and freedom, which could uphold the greed for money and power of the rising class.

The freedom and power of the money making capitalists and their methods of exploitations brought the educated middle class, who was being informed about the knowledge of science and various philosophical and social thoughts from different cultures through the growth of educational systems, to react. The educated middle class, who hang between the workers and the capitalist owners, gave birth to radical groups who mobilized social forces for liberating the exploited workers from the hands of the new economic power elites. It brought socialist revolution, which emphasized on the freedom of the workers and their rights to control the economic production and distribution in the market in a morally viable way. In their view the morality was to curtail the freedom of the capitalists and increase the freedom and benefits for the workers instead.

So what is good and bad, or right and wrong in the society has often been decided by those who have controlled and decided over the economic resources in the society. Economy has been seen as the prime mover of morality. The metaphysical views and philosophical speculations were necessary to give the

different moral ideas their legitimacies. With changing economic opportunities these philosophies have also changed. Within this general dynamics of the changing moral in the society, based on economic benefits and security, the poles of tension in the society have remained more or less the same: On one side selfishness that inspires people to grab most for himself/herself at the expense of the misery and pain of others; and on the other side an altruism that motivates people to come to help of those who are suffering in the society. Altruism to do good to others by some are often hijacked by the smarter genes, who see opportunities for their personal gains in the new conditions which has emerged. Selfish genes again and again try to take control of the social goods and benefits. This freedom and greed of a few again and again create new conditions of suffering in the society, which implants discontent and give birth to altruistic ideas and actions. The changes that follow such altruism again give opening to the forces which may take advantage of the changed situations, which may wish to implant selfish motives in the society again.

Thus morality has no permanent ground. What is morally right today may turn out to be morally wrong tomorrow. It exists as a way to reduce suffering of the people, caught in a social condition where one must produce, reproduce and live while enjoying some degree of security. The acts which contribute in increasing security and reducing sufferings of people are often seen as good acts of life.

However, the constantly changing world can not bring a permanent state of security and happiness to people for all times. Every social condition sows the seeds of contradictions in the form of will and desire that inject selfish freedom into the social dynamics. Without this element of individual freedom the will can not adjust to the conditions of changes occurring in the world. The moving world outside oneself generates the contradictions that appear as the force of selfish will trying to take advantage over the weakness of the others in areas where the gene is functionally more adaptive and efficient. Thus new conditions of sufferings appear, which in turn bring forth the power of altruism and social change once again.

So good and evil go hand in hand. Without the presence of one the other has no ground to take place. By accepting this dialectics of good and evil, one should define morality, which prescribes the way one may free oneself from a particular state of bondage and at the same time create new grounds where freedom leads to a new form of bondage. One may say that it is the way through which all existence must pass in order to evolve in the world.

The tension between the opposite that bring good and evil as moral dictum of existence, can be easily illustrated by the conflicts between the Christian morality of sympathy for the weak and the meek and the idea of Nietzsche, which puts the freedom of the brave and the powerful as the highest moral essence of life. Christianity sees a way to accommodate the less successful people in the community as equal and guarantee them happiness and security as a moral path to follow, while the other sees it as a way of following a “herd-morality” which debase the higher-nature of man. For the Nietzschean thinkers the goal to achieve the highest possibilities of life by using will and motivation to fulfill higher nature of man is the path to moral ascendancy. For them the path prescribed by Christianity is a moral dungeon created by love for the poor and the weak.

The history has seen the rise and fall of both views of morality. The contradiction between the way to judge right and wrong has been the major force behind the success and failure of social evolution.

Both views have ideological supports from different philosophical camps: The philosophy that professes unity of all life as originating from the one, and proposes the way to improve one`s happiness by doing good to all, leads to altruistic thoughts. This view implants sentiments of compassion and love and inspires human beings to make sacrifices for the others, who may be suffering in life. The other camp squarely puts the blame of suffering on the human beings who lack the will to rise and free themselves from the conditions which may try to imprison and make a slave of them. Nietzsche will call them as lower human beings, who does not make use of the power of the will to ascend and reach the apex of the human mind, that can radiate power and energy to illumine and inspire humanity to see the super human power residing in the mind. For these philosophers the higher man is the one who trudges the paths of suffering in order to attain the highest summit of the mountain in oneself. The higher-man is the bearer of the power of evolution and growth, which the universe has endowed on us.

In the modern time the universal basis of morality has found expressions in the Declarations of Human Rights by the United Nations. One set of rights emphasizes on the rights of the individuals to express their freedom in choosing the systems of governance, political association and ideological groupings and liberty of free speech, individual opinions, choose religious belief and worship. The other set of universal rights involving social, economic and cultural rights

stress more on the rights of the groups and people and the common benefits the society may harness from cooperation and responsible enactment of individual freedom. The main tension between the individual and the group as regards what is right and wrong are expressed in a different form through these Declarations.

The successes of the forces that stand behind one set of rights, or the other depend on the economic and political powers which the proponents of individual or peoples' rights may have achieved in the society. The socialists stress on the rights of the people by curtailing the rights of the individual freedom; the capitalists in turn give emphasis on the rights of the individuals and less control by the state or the community.

However, the ideas of sharing and ameliorating suffering of the others have support from both. For the individualists the compassion is often a religiously motivated value. They see it as a way to gain benefits from heaven and increase happiness either in this life or in the next life. The atheist socialists, who believe in dialectical materialism instead of heaven and God, pursue it as solidarity with the exploited ones, in order to accelerate the class struggle that will establish socialism at the end and free the world from the "drug of religion".

Similarly the supporters of individual freedom fall across religious believers and the atheists. The smarter genes always look for opportunities of self-fulfillment and exploration outside what are socially imposed on the majority. They look for ways to evolve in new directions.

Thus both sentiments - sharing and compassion for the suffering people and the desire to freedom that may lead to self-realization without being a prisoner of established morality of the society - are universally operative behind the activities of the human beings in all ages and cultures. Religions and ideologies have paved paths for both the sentiments to shape the world and civilizations. They have acted as vehicles to express the fundamental dialectics of morality in life.

Some philosophical religions, like Hinduism and Buddhism, have accounted for both the elements of morality i.e. altruism and compassion and freedom for the realization of the self, by building views about how the world is created and how things are unified as One, and which responsibility one bears about self-realization. The idea of the unity and immortality of the soul is prevalent in these religious-philosophical views. Altruism and compassion follow as actions

benefiting the self by preserving and securing the well-beings of the others, who are parts of the same self. Doing harms to others are seen as inflicting pain on oneself.

In the same religious context one also talks about the acceptance of the reality of the world where people possessing different mental awareness live: Some are stooped in darkness and ignorance unaware of the possibilities of freedom, which one may gain through knowledge and insight, beyond the needs of securing the basic necessities of reproduction and survival. For others, who may have received some knowledge and information about the nature of the world where one may seek newer grounds for self-fulfillment, the desire for freedom expands outside the conditions decided by the environment and social morality. With it individualism grows. When knowledge reaches a higher level, and one gains wisdom about the functioning of the cosmos and our place in it as a part of a cosmic being manifesting through all, the freedom seeks to free all who live in the bandages of ignorance which steal the possibilities of self-realization as a part of the higher-man (note that I do not use the word “higher-man” to mean the same as what Nietzsche did).

In such a mixture of mental capabilities and awareness existing in a society, morality becomes an amalgam of diverse desires to act, that become the source of social conflicts and sufferings for oneself and others. However, it is an inevitable reality of any society as long as all, who live in the social arena, have not reached a wisdom that can remove conflicts of freedom from the world. Such conflict free state of existence has been described as the state of Buhdhahood and Nirvana in Buddhism, for example. In reality it means that such a state has no reality in the world, where living creatures have their home.

So, as the Buddhists say, suffering is the essence of life for the human beings, except those few who have learnt to reduce conflicts with the help of inner orientation to reality called wisdom. Suffering is therefore the foundation on the basis of which morality receives its meaning.

How to function in life believing in the idea that all others belong to the same self as oneself and united as a part of the cosmic being in One, and therefore refrain from doing harm to any other being, while at the same time one must live in a reality where conflicts and sufferings are inevitable aspects of existence? This most challenging contradiction put ideas of morality to test. It has been difficult to find a consistent rational argument without submitting to the contradiction. Less philosophical religions sees the futility of rational argu-

ments and prescribes religious scriptures as the only way to follow.

More philosophical religions instead try to deal with this question at length and find an intellectual exit from the philosophical tangle which may seem impossible to resolve. Best example is Bhagavat-Gita, the religious-philosophical book of the Hindus, which discusses how to choose the right path when life is full of war, conflicts, and competitions among human beings possessing diverse mental awareness about the world and the self.

In trying to resolve the moral problem without abandoning the view of oneness of all and the value of compassion for the suffering world, the Hindu philosophy puts the intentions behind the acts, than the acts committed in reality, as the basis of moral. If the intention behind killing and inflicting suffering to others can free the majority living in the world from greater suffering, then such actions can receive a moral sanction. Moral is also defined from mind's orientation and views, which prompt such actions. Here the concept of the ego, which arises from the ignorance and delusion, and deprives one of the truth that exist behind the world and the will, and the awareness of the higher nature of the will, which can free a person of ignorance and delusion, become essential in judging any moral meaning of actions. The intentions, which spring from a awareness of the existence of the higher cosmic man in oneself, receive important focus in moral judgement. When delusional ego makes place for the higher-being residing in oneself, intentions are no more seen as bound to the ego and the individual. Instead they originate from a cosmic power, which acts in the world to bring harmony and order in the universe. Thus the wisdom of the universe bear the responsibility of one's ego-less actions in life's war and struggle.

In such moral philosophy one is asked to act without claiming that the ego-bound man is the one who is acting: One is only an agent of the higher-will. Remembering that all actions are necessary for fulfilling the will, which springs from God, one is asked to remain detached from the results of the actions one may take. Thus one can change the focus of intentionality from the delusional ego to the cosmic necessity in preserving the order of existence. It professes: Act without believing that your are acting by submitting the ego to the meaning and purpose of the existence of all.

It is a way of self-negating and positing oneself as a part of a higher-being, who is not touched by conducts, which can be called right or wrong. In this thinking too, morality rests in fulfilling the will of God. It is only more complex and

abstract in its way of argumentation.

How does science support the moral standpoints which include both altruism and compassion for others, as well as the freedom of the individuals in pursuit of one's own happiness and development?

Biology, of course, confirms the unity of all living beings - starting from bacteria to the human race. All are made of the same elemental stuff forming amino acids and the nucleic acids. The different arrangement of base pair molecules in the DNA double helix strand make the variations of life forms. The differences of characters, traits and mental capacities can be traced to the genetic code.

Life supports each other and live on each other. We can not create all amino acids ourselves. We need to consume other plants and animals to get the some required amino acids for our existence. In the living world, all depend on all in order to maintain the spectrum of living species we observe on Earth. For example, by eradicating the bees, we may eradicate the whole of the animal world, who are dependent on flowers and fruits for survival. The deaths of the bees will bring the method of reproduction by pollination to a halt. Similarly to the insects, all life have definite roles to play in the ecological system on Earth. By harming a small part of it one may eradicate a large number of species. So respect and reverence to all life appear necessities for the existence of life of all.

Inflicting suffering can be interpreted as bringing disharmony in the relations between the living creatures and nature. By disturbing the ecological balance in which life hangs together one can destroy the fine equilibrium which life has established with the physical environment. A body flinches in pain when the holistic functioning of the organs, forming the body, can not create a balanced and harmonic adjustment with the surrounding conditions. Intentionally to inflict such pain on a living creature, biologically seen, can be an immoral act. When actions and motives promote harmony and balance in nature, conducive to thriving of life, one may call them biologically good acts.

It resonates much with the religious-philosophical idealism professed by many cultures. However, the living creatures also feed on each other in order to continue to survive. On the sacrifice of the species of lower intelligence the specie of higher intelligence evolve and thrive. One calls it the evolutionary struggle and fitness. So one may wonder how to define moral in this world of the predators and the preys.

By preying on the weaker ones the evolution eliminates the creatures of lesser intelligence and makes place for the species of higher mental capacity, who can express will and freedom at a higher level of consciousness, which is not constrained by the dictates of the physical world. The preying acts open room for the evolution of species of higher intelligence. In human sphere it inspires the desire for freedom to evolve towards a higher-man.

Life brings to everybody the challenges of making adjustments and compromise of freedom which can reduce conflicts so that an orderly functioning of the society can be sustained. Preying for finding means to live and survive become ethically allowed as long as one does it from the necessity of nature, and not as a project to destroy the rhythm of nature which maintains a fine balance of all living creatures with the physical environments. When taking life becomes nature's way of sustaining order, the questions of morality may need a different approach than the idea of not doing harm to any life in any circumstance.

Biologically one may discuss it as a question of transcendence - a natural path to give birth to life possessing higher intelligence, who can help the living world to transcend beyond the will which is bound to the physical events of the world. This will lead to the arguments of Nietzsche about the higher-man, which may appear repugnant to many. Why benevolence and compassion for the weak have such appeal to moral thinking if it is not the way the nature has ordained the existence of life? Is non-violence and reverence to all life anti-biological and contradictory to nature? Is it a false teaching that one should cast off, as Nietzsche has argued?

Many neurobiologist may argue that there are neurons in our brains which can mirror/simulate the experiences of sufferings as neural actions in the brain, though they are not caused by the physical events occurring in reality. They become activated by internal emotions and thoughts. They are purely mental: The psyche causes somatic experiences of suffering in a situation where causes of sufferings are not rooted in the world. One can argue this as the origin of altruism and compassion. It is the memory of the experiences of the specie which we carry in our neuronal reactions determined by the genes. By retrieving the experiences from memory, this could be a way to take guard of the dangers in nature and thus remain alert about the strategy to be used in case of necessity of flight from the undesirable conditions.

If one wishes to stretch this rational arguments to its end one may even call

it as a strategy of self-love. As long as the sentiment of compassion does not lead to endangering one's own life and making a sacrifice for the other, who is suffering, this sort of neuronal mirroring actions in the brain is only a reaction of the stipulated fear of danger that may occur in reality and affect oneself. It is a way to take guard mentally against the occurrence of such a situation. So one can see it as an issue of self-interest. The way of feeling aghast while seeing others suffer may have origin in this self-love and self-interest. Experiments have shown that monkeys, chimpanzees also mirror such compassion in the brain when they see other primates are suffering.

However, there exist universal love, which is not confined to this self-love. It inspires man to sacrifice life for the others without being moved by any interest that serves oneself. It is a sacrifice for the benefit of mankind and its progress and evolution towards a higher-man. In Christianity this is expressed in the sacrifice of Jesus Christ. He is depicted as the one, who has sacrificed his life on the cross in order to take on himself the sufferings of others on himself. It is an act of love, where no self-interest is involved.

How can this sort of love be foundation of moral in a world where dying for one can be the way of living for others? If the evolution is a competition of the living creatures to find a ground of survival at the cost of life of others, what is this love, and how does it bear any meaning in the context of the biological world?

It can be difficult to understand this love by using rational arguments and knowledge of science. One can, of course, see it a power to heighten awareness of the mind about the existence of the being, who is above self-love and self-interest. By this argument one again steps into the idea of the divinity, who can not be understood, and whose love could be the foundation of all existence.

Anyway, it is metaphysics and the truthfulness of such an idea can not be proved. Its existence can only be felt by looking into the inner experiences within oneself. It is a power that appears through the emergence of the higher-mind. The more evolved the mind, the more intensely this power manifests in human life. Unless one's awareness and consciousness has reached a stage of the higher-man, who is able to experience this power, there exists no other way to know that such love exists, and it has a meaning in the context of the living world.

From personal experience one may argue that it is a power that sees the neces-

sity of sacrifice as the way to keep the world existing. Without a sacrifice for the benefit of the others the world may have ceased to evolve and free itself from the bandages of the physical world. The sacrifice can be a way to attain the higher realm of consciousness, which may connect one to the experience of God. Those who claim that they have “seen” God “sees” the world as a realm of love where all beings are manifestation of God radiating the power of love in all. It can not be proved; it can not be known; it can be felt and touched. It can only be attained by attaining the consciousness of great love.

So religion returns again! One sees the end of the arguments, based on the reason and rational thoughts, which must refer to the physical world and its laws so that they can be comprehensible to the logically arguing mind. Love appeals; universal love brings the existence of divinity close to the mind; it consoles, soothes and acts as balm for the suffering soul. Though it can not be understood, known or grasped, it remains as the indicator of the existence of the power that can stir minds, who have attained higher-stage of evolution.

Those, who have no experience of this love, may consider it as a fanciful thought and do not find arguments how some mind may experience God and others can not? Why does the distaste about the existence of God arise in some mind? Can the experience of this great love be manipulated by manipulating the neuronal mechanism of the brain? In such case what is God?

Of course, many more difficult questions can be asked, which can not be resolved with one answer which can be understood and appreciated by everybody in the same way. All understanding are dependent on personal experiences, genetic makeup of the person, and environmental inputs. I believe that the experience of great love can be lost or gained by changing the brain structure, which is the site through which all experiences emerge bearing qualities and awareness of the mind. However, it is only a vehicle through which the power of love manifests in the world. Like an electric bulb it may glow and dim according to the input of power flowing through it. The capacity depends on the genes, environment and the way one may train the mind to evolve further from its present state.

Once again, the question if the above thoughts may represent only fanciful speculations of some brains, wired with the feelings of love, which in reality is illusory, may appear in the minds of the sceptics. How can one assure oneself of a firm ground on which the ideas of morality may be conceived and defended without falling victims of illusion and speculation.

Here comes my understanding of the universe. It is the universe of which all are parts. How we have found our place in this universe builds the fundament of values and meaning of existence of life.

I shall delve on the questions of morality from my understanding of the universe, which is different from the mainstream theory of the creation by a big-bang (A short description of my understanding of the universe is given in my book “Timelessness in Time”.)

The values and ethics, based on the new view of the universe, are discussed in another book “Vision of an Enlightened World: A Cosmic Perspective”. I shall briefly go through it once again here.

According to this view, the universe has a plan like a cosmic symphony, where from the tiniest to the largest structures all are tuned to play in synchronization to create the orchestra eternally being staged everywhere in all scales in an incredible perfection. Although every note being played is impermanent, everything must die to returns again and again creating infinite variations of forms and existence in time. The musical melody being played through births, evolutions and decays remain eternally the same. In an entangled micro and macro-cosmos every existence has a role to play in sustaining the existence of the whole while maintaining a design of the universe which reappears in similar way from the largest to the smallest structures. Inputs from large to small and feedback from small to large uphold the wonder of existence, which represents a harmony and order beyond comprehension of the human mind. Amidst life and death, through the process of annihilation and creation, going on at the same time, the universe emanates everywhere as an unfathomable wonder. It exists as a being above all beings who conducts every variations of the symphony of the whole.

Here meaning lies in the freedom of realizing the role of the self without being hindered and falling apart from the symphony of the whole, where all participate as parts. Thus there is a meaning in discovering an identity, who is seeking expression of freedom as part of the great love (the all encompassing power that unites all) that animates everything in

the universe. For the higher-man it lives outside the joy of hearing the drumbeats of the ego-bound ignorance. Instead he/she attunes the mind fully to the supreme consciousness which animates the creation. Thus the higher-man brings forward the evolution of the brain to a newer stage. With this mindfulness one can connect one's existence beyond the physical state of things in space and time, and forge a link with the cosmic dynamics which is churning a process of consciousness in the brain. The ethical and moral premise of life gets altered with the transcendence of the mind from the brain activities, tied to the world-bound environment and perceptions, to the consciousness empowering all, which is free from the physical bondage of the world.

In a social order, where human beings are free from the basic needs, and liberated from the cultural dogmas and prejudices, and enjoy opportunities of engaging in the pursuit of higher freedom, which may open richer dimensions of life, human beings are able to descry the next realm of freedom representing the higher stage of evolution of the society. This expanded freedom brings transcendence of the human life through the emergence of a higher form of consciousness, which may open the doors to explore beyond the limited understanding of life by using the knowledge and methods available to man. This is a way to move beyond the world of material bondage and enter into a union with all that exist in the cosmos i.e. God. The first step of realizing this freedom is the compassion, and respect and love for all. In realizing one's oneness and connectedness with all beings, who exist as wonders of the universe, the life may move forward to reach an enlightened stage of evolution. It is like moving out of darkness to light that opens the vision of existence, not ascertainable by knowledge and reason alone. This consciousness is the source of the true morality in life.

The above discussion of morality may appear tenuous for many readers to follow. Therefore here I give a simpler summary: *Good and evil arises from the existence of will that acts in the world in order to fulfil a goal and serve a purpose, which a person intends to accomplish. The definition of good and evil takes different meaning according to the perspectives from which one makes the ethical judgment. In the lowest sphere, where man behaves as an*

animal, the will to live and act in order to survive, reproduce and safeguard the progeny could be judged as sound ethical acts, though others may perish as results of these pursuits. Seen from a situation, where physical survival against the predators is not any longer any urgent necessity, the will to steal others of their freedom and the means of subsistence, which can create conflict and chaos in the society, can be called an evil act. The goodness may be defined as the aspect of the will which seeks to create order and harmony in a world, where others participate and strive in building a common ground of security of survival for all. The wilful acts aimed to exploit physical or mental weakness and ignorance of others in order to organize and lead a social process, which promotes the advantages of a few over the majority, are contrary to the development of harmony and peace in a society. The will, which sees the power of human organization in bringing forward the higher nature of man, creates the foundation of good in the society. It brings forth order and harmony through co-operation and sharing. Those, who promote the knowledge of the enlightened world, and act with the awareness of the unity of all, and inspire others to march towards realms outside the boundaries of ignorance, and thus draw humanity towards a larger world beyond the sphere of the instincts, could be considered as the bearer of the power of “good”.

Read more about good and evil in chapter 5, **SOURCES OF VALUES: UNDERSTANDING OF THE UNIVERSE AND OURSELVES** in my book “Vision of an Enlightened World”.