CHAPTER V

THE ROLE OF ARAM (RIGHTEOUSNESS) - THE PANACEA

I. Introduction

The thesis in the chapters hitherto, attempted to present a view about society, its origin, progress, its values like moral and ethical principles and how these values are interrelated. The determinants of social progress were dilated upon. The present state of Indian society, social progress at bay due to disregard of social values and virtues were explained. The big question is what is the panacea or cure for this state of affairs all over the world in societies. Social progress, civilization and culture seem to be at bay in a terrorist ridden earth. How is society to be cured of all this. An attempt is made to find a panacea for all these wrongs.

II. Dharma, Justice and Aram

These are so to say synonymous words. Dharma is a Sanskrit word. Justice is an English word derived from Greek Language. Aram is purely a Tamil word, used in the most ancient language spoken by South Indians. So though these words are commonly used by people in society, their significance and import is highly ethical and philosophical.
The concept of Dharma is explained by the Hindus in their philosophical writings in a wide variety of senses. Dharma refers to actions carried out or to be carried out according to principles laid down that do good and is acclaimed as righteous in society. The idea of Dharma like the greek word justice cannot be defined and understood easily as a particular definite thing. In Hindu society as in other societies the dharma practised is different. Thus there are Manava Dharma (Dharma of man) Stri Dharma, Dharma to be observed by women, Dharma of the sons and daughters, Dharma pertaining to father's actions and mothers action. Then the scriptures speak of caste dharma. There is a special dharma for rulers, soldiers, sanyasins, Fakirs etc. etc. Despite these differences it can be sensed all these Dharmas underline the main virtue of righteous conduct of society and individual. Every one has to observe this dharma. The way of Dharma is manifold, sometimes very vague and sometimes clear. The Hindus say "Dharmasya sookstima gathi" "Dharma acts in a subtle way." But in all these righteousness and goodness run as a common basis whatever the Dharma practised. The Bagavath Geeta starts saying "In this land of Dharma (Dharma Kshetra) at land of Kurus the war is going."
III. *Protects when protected* (Dharma Rakshati Rakishitah)

The Dharma should be protected from maltreatment. It must be observed and nourished and not neglected. It protects one who protects it. (Dharma Rakshati Rakishitah).

Swerving from this Dharmic path or universal all comprehensive virtue by individuals leads to ills and evils in social order which upsets society and its progress. Society without a dharma has not roots of progress.

The concept of Dharma has played and still continues to play an important role in the development of Indian ethical theory and practice.

"It is dharma alone that distinguishes man from the animal. These who are not governed by dharma may be looked upon as only beasts."\(^1\)

Dharma is a word derived from the root 'Dhr'. It means to uphold or support. When an act upholds a moral principle and people follow it in society is said to follow

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\(^1\) Prana Jeevana Sarma, (Ed.) *Manu-Smrithi*, (Sanskrit Text) Gujarathi Printers, Bombay, 1934, Ch.II, 7th Verse, p.35
Dharma. "Dharma is then the unconditional principle of morality. It is objective and universal in appeal and application, ... Dharma is the command which the pure self (At-man) dictates to the human will. It is Kant's categorical imperative, the moral worth of the action performed is to be judged not in terms of its result but by the motive with which it has been performed." From this one can say that Dharma has righteous motives or moral considerations. Its contrary is adharma.

IV. Svadharma

Each individual as per his station in life has a dharma to be followed. It is called svadharma. "The Bagavat Geeta is the first and the best exponent of the concept of Dharma. Arjuna due to compassion to elders and relatives wavers to fight. Then Lord Krishna explains to him his Dharma as a soldier. Ultimately towards the end Krishna asks Arjuna to surrender to God after leaving all his dharmas. Surrender to God is also a dharma thus the concept of Dharma is wide and all embracing. But in the ultimate analysis, it is based on moral and ethical consideration.

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IV. Yuga Dharma

According to Hinduism there are four time periods of world evolutions. One period is called yuga. There are four such yugas. Now the Kali yuga is going on. Each yuga has its own Dharma. That is Yuga Dharma. The word Dharma is not a modern word but idea of Dharma is there for several millions of years. This Dharma constitutes rights, duties and virtues for individuals and society. Without performing duties rights cannot be claimed and virtues do not follow. Dharma enjoins society to perform certain duties of Dharma and claim the rights from its practice. Thus this thesis affirms that a society observing Dharma enjoys rights, duties and responsibilities. So this thesis asserts that Dharma has to be taken as a supreme 'value' of society in general and the individual in society in particular.

VI. The Traditional Indian Conception

The Indian tradition has four distinct values all the four based on Dharma. They are Dharma, Artha, Kama and Moksha. It is the sanskrit tradition. In Tamil tradition these values are emphasised as Aram, Porul, Inbam and Veedu.

Dharma refers to discharging obligations at both the individual and social. It is Aram.
Artha means getting material prosperity like economic development and growth and social development and growth and social recognition through this and of this. This Porul.

Kama refers to fulfilment of noble desires i.e., desires worthy of men in society. e.g. Literature, Philosophy family life, good friendship, a place in society, social justice etc. Kama is not a base passion but a righteous desire. This 'Inbam' material inbam for family and society is called in Tamil 'citrinbam' (earthly pleasure). The desire after spiritual development, liberation of the soul and merging with the God is called "Perinbam" (Heavenly pleasure). This is Moksa a state of realisation on ones inner self as the supreme reality. All pain and suffering are not found here. "It is the state of perfection of the moral self. An enlightened person will act for the sake of the entire humanity. Sense of egoism leaves him for good. Nothing can therefore deter him. He is the embodiment of all auspicious qualities and values."^4 It is Aram that leads to all this. According to Tamilian philosophy Aram, i.e., Dharmam in practice is the fountain-head of life in society.

^4 Ibid., p.176.
2. Aram - a note on the concept in Tamil Writings

The word 'Aram' is depicted as nobler than the noblest of values in Tamil literature. Tamil literature is a vast ocean. One can dive deep into this ocean and come out with several pearls of wisdom and one such pearl is Aram, others are Porul, Inbam, Veedu.

Unlike other creations man is endowed with mind and rationality. Tamil divides creation into 'living beings' and life less beings." Material things are created for living beings. Of living beings, man alone has discriminating rationality and mind. He is able to distinguish between good and bad, moral and non moral, true and false. Mere pleasure alone is not valued. That which gives pleasure, must be righteously got. So Tamil thinkers said, happiness, wealth, righteousness are noble values leading to good life.

INBAMUM PORULUM ARANUM ENTRANGU
ANBORU PUNARNTHA AYANTHINAI. 5

II. Stable Values of Society

In society, all people consider as worthy ideals 'Aram, Porul, Inbam and Veedu'. All desire happiness or bliss that is bliss which is righteous. For realising it man try to get wealth (porul). Without harming others in any way if wealth is got then that action is 'Aram'.

Therefore, Tolkappiars says that it is the traditionally spoken as Aram, Porul, Inbam.

ANNILAI MARUNGIN ARAM MUTHA LAKI MUMMUTHAL PORUTKUM OORIYA ENBA

These are according to him first three values. Of these Aram comes first. Others follow according to Aram. Porul and Inbam should be based on Aram. They co-exist together for welfare.

III. The real import of Aram

With malice towards none and charity for all, love towards all, without hurting mentally and physically any one, even not desiring name and fame, if right actions are carried out then it is based on Aram. Thiruvalluvar emphasises this in Tirukkuial:

6 Dr.K.Krishna Moorthy, Research in History of Tholkappiyam 1990, p.115.
When family life is based on this principle it is called 'Illaram' (Family life). If abandoning all desires men take to renunciation it is called 'Thuravaram (Sanyasis). Thus the word Aram is wide in its scope of application. All actions righteous and ethical can be explained by this. In private life and in public life, in society Aram is a guiding principle or value and this is affirmed in Tamil literature. All the ideas expressed particularly in the Kural; in the section Arathupal are crystallised in the word 'Aram'.

IV. Thiruvalluvar's Belief

Valluvar has deep faith in Aram. One should not (even forgetting) do harm to others. One should not even think about harming others. If harm is done aram itself will destroy him.

MARANTHUM PIRANKEDU SULARKKA SULIN
ARAM SULUM SOOLNTHAVAN KEDU.

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8 Thiruvalluvar, Thirukkural, Kural 204, Parimel Alagar Notes, 1970, p.73.
V. Aram - Basic Principle and Value

All Tamil literature ancient and modern unanimously declare Aram as the fundamental and guiding principle of action. Just as it was pointed out in the case of the Dharma, there is family Aram (Private Aram), Social Aram (Public Aram), Aram in war, Aram of the King, Aram in trade and commerce etc. etc. Mere might is not right. It is Aram that rules and sustains a kingdom. It is not the spear that rules; it is the sceptre that governs". Sceptre is the sacred sign held by the king.

VELANTRU VETTRI THARUVATHU MANNAVAN
KOLATHUUNG KOTA THENIN.⁹

Here Valluvar says it is not the lance of the king that gives victory but his sceptre righteously employed. Aram is the link between individual and society. If it is followed the individual and the society in which he lives progresses well founded and there is a social bliss. Aram, in other words is a guardian spirit of the society and the nation. One who lives and dedicates his life to sustain and practice Aram is called an Aravazhi (the path of Aram). All are requested and advised to do Aram by the grand old lady of

tamil language namely 'Avvaiyar'. She says, in Aathichoodi, memorised even today by old and the young alike "Desire to do Aram" (ARAM SEYYA VIRUMBU).⁹

VI. What Aram gives

To one who practices Aram, comes purity of mind, love of the divine, good family life, respectable social position or status, a contented mind, a bliss that is divine, wealth wele begotten property and above all God loves him and gives him liberation ultimately i.e., beatitude. The research scholar makes bold to reiterate that attitude to Aram results in the beatitude of the individual. Such Atavazlis or followers of Aram are God's blessings to society. They shape and guide society to heights of prosperity in every field. Several virtues and values are included in the practice of Aram. Tamil literature is vast in its exposition on Aram. Suffice to say that the sum and substance of all exposition on Aram form a collection of virtues and values that direct society to a perfection of its own.

VII. Aram in Action or Practice

It is not enough if Aram is kept in the mind and tongue of people, Aram is to be implemented in action. Thiruvalluvar is the best exponent of Aram in Action. One should think and Cherish Aram in his thoughts and words no doubt, but it should be in action or practice. Therefore, practice of Aram in society is a cardinal factor or virtue. To put it concisely Aram should guide man's thoughts, words and deed. An aram which exists only in words and could not be practised to perfect society, even if that aram appears noble, is of no utility to individual and society. It is only when Aram which exists in belief and words is put to action good results come to individual and society. Then it is called as Aram in action.

"ARAVINAI ..... SELLM VAYELLAM SEYAL
ARAM SEYKA
NANTRU(ARAM) ATTRIN
SEYAR PALATHU ARAM^{10}

These are given in 'Aram Valiyuruthal' and men are enjoined to practice Aram without any blemishes in the thoughts and words.

VIII. Some important 'Aram' to be observed

Like the word Dharma and Justice Aram has vast applications in life. Unlike Dharma and Justice which have wide connotations, the Tamil Word Aram is specific in mentioning certain 'Aram' to be observed. Some of the most important Aram are given in Tamil literature. Thiruvalluvar in his Arathupal of Tirukkural lays down these as canons of Aram.

a. Household

In family life the rules laid down for following Aram makes it an ideal life. A husband's Aram is to live with his wife performing all responsibilities and following good conduct towards all relatives. Mere life with a wife is not Aram. Both husband and wife with a single mindedness and agreement should devote their life for the good of the world be society. Giving to the good people prosperity, entertaining the learned and wise, respecting the holymen and entertaining with food and drink those who come to them are laid down as canons of Aram. "Ilango Adigal speaks through Kannagi about these ethics. There is a bliss of Inbam in this kind of life. It has to be led with a feeling for love of humanity and with detachment to self-ultimately
it may lead to a contented and peaceful life and even renunciation of worldly desires. The mind gets tamed with noble thoughts of love and service.\textsuperscript{11}

The couple should like to do this happily with love and service to others, that is society. If they have love with Aram then family life is cultered and fruitful.

\begin{quote}
ANBUM ARANUM UDAITHTHAYIN ILVALKKAI PANBUM PAYANUM ATHU.\textsuperscript{12}
\end{quote}

For this a goodman should get a good wife and a good woman a good husband. They should desire good and ethically well behaving children. Good issues are the ornaments of an ethical family, says Vilambinaganar in his Nanmanikkatikai (Kaghakam Publications) Valluvar speaks about the mother who forgets the pains of bearing when she hears others saying her son is an idel and noble man.

\begin{quote}
EENTRA POLUTHIL PERITHUVAKKUM THANMAKANAI SANTRON ENAKKETTA THAI\textsuperscript{13}
\end{quote}

\textsuperscript{11} N.M. Venkatasami Nattar, \textit{Silappadikaram, Kolaikala Gathai 71-73}, Tamizh Kazhakam.


\textsuperscript{13} Thiruvalluvar, \textit{Thirukkural}, Kural 69. Ibid., p.29.
b. **Speaking and Telling**

Loving and humane words, entertaining guests with food and drink, remembering always good things done to them, helping those who deserve help etc., are considered as practice of Aram in society. This is thus briefly stated.

c. **Aram in Administration and rules**

Kings or rulers are to follow Aram and Justice (Neeti) in their administration. Rulers who do not observe Aram in their dealings are dangers to state and society. If they try to violate Aram; Aram destroys them. All literature not only in Tamil but also in other languages enjoin this Aram for rulers and administration. Rajaneeti is based on Aram. This is of great significance to progressive society. Rulers and administrators today find difficulties because Aram is violated.

IX. **Other Arams**

Aram is more ethical and moral in significance. Tamil Literature particularly and literature from other countries like the west though they differ in the language agree on the content. Briefly stated other Arams mentioned are:
a. Love for all created beings;

b. Charity for all;

c. Speaking the truth, lovingly;

d. Gratitude in life;

e. Useful to society and behaving well in society

   This is Oppuraium;

f. Giving alms and materials to the needy;

g. Cherishing law and justice;

h. Life without any blemishes (Ozhukkham);

i. Patience;

j. If people are living happily and satisfied, then one should feel happy about it (i.e.) No Jealousy and

k. Guarding the economic resources of society etc. etc.

virtues and morals like these and many others similar to these are mentioned as constituting Aram. Tamil literature and literature on Dharma in India abound in laying down gems of Aram for individual and society. Society progresses on the observance of these ethical values. If society today is not completely dissimilated it is because Dharma, Aram and Justice practices from the beginning of organized life in society still guides sensible and understanding individuals in society. It must be admitted that in modern material pursuit these values are at stake. If
they are preserved society is preserved and progress is assured. Aram is the panacea that cures all diseases in society.

X. How to cure

This thesis reiterates that following Dharma, Aram and Justice in thought word and deed is the panacea (cure all) for the present ills in society. Society is family writ large as was said Government or State is an organization of society. Government is the will of the people, expressed, formulated and realised. Today the state controls everything within its sovereignty. In Chapter 5 it was pointed out that the society individual and government have deteriorated in values and hence the present ills of society. An attempt is made in the following pages to suggest ways and means to cure the ills of society that deter its progress.

XI. Government

In democratic or republican or even monarchy social progress and welfare should be given top priority. Its action are to be based on Aram and Justice. It is called "Neri pirazhatha Muraimai". Neri refers to selfless path of pursuing virtuous ends with justice for all. In the
name of democracy, undemocratic, unethical and unjust acts are done. This is called 'Muraikedu'. Of course, we get good things also. But in general there is no peace. The English poet Goldsmith in his poem. The Deserted Village said, "Illfares the land to hastening ills a prey; where wealth accumulates but men decay". The State is more interested in accumulating only foreign exchange. Not accumulating and preserving the values of life. Those seated in the heights of political power, got through the votes of the people should self analyse themselves and find out whether their acts are based on values and virtues for society and the land. But in practice those entrusted with ruling powers degrade themselves to man, animal passions, greed and brutishforce.

The way in which affairs are conducted, the behaviour of people's representatives in assemblies from 28th December 1987 and to the present day sessions show how the principle of justice and Aram have been violated. These happenings are recorded, reviewed and viewed through televisions and other media of communication all over the world. Thinking men conclude that we are not mature enough to rule ourselves. So our sufferings dislocations and fears
in society. This is not happening only in this modern age in societies, but has happened even before.

XII. A puranic example

Dhritharashtra and the rulers' council of ministers have done heinous and unjust acts of violations. Dharmaputra, the elder Pandava, famous for his Dharma or Aram himself committed by force of circumstances an act of moral violations when he agreed to play the dice with Sakuni. It is this unjust act that led to very serious consequences like the violation of Panchali's modesty. A ruler should not at any time, stoop to any action unethical and bring miseries to others. Duryodhana and Dussasana need not alone get the blame. The Pandavas (Epic heroes) for their unethical conduct suffered. 'Panchali Sapatham' Mahakavi Bharathiyar says "through the voice of Panchali, "If the Devil rules, even 'Sastras' i.e., moral principles of action will eat corpses'"

PAI ARASU SEITHAL, PINAM THINNUM SASTRIRANGAL

Similarly the world is a chequer Board. Many nations are pawning their motherland in a game of foreign exchange and

get deeply indebted and to cancel the debt stoop to practices which burden the societies and upset their peaceful pursuits.

In governance the rulers by observing Aram like Truthfulness, simplicity, and consideration for the governed can really usher in a true democratic society and government. They can avoid arbitrary, dictatorial violence based on suppression of society which questions their misrule and misconduct in ruling.

XIII. Poormen's Tears

In democracy and republican from Government, if the ruler forgets his responsibilities and Aram and rides roughshod over the liberties and lives of people they are worse than murderers.

KOLAI MERKONDARIN
KODITHEY ANAL MERKONDU
AVVAI SEYTHOLUGUM VENTHU

What happened to Hitler, Mussolini, and the like is still green in our memories. An unjust and cruel leader cannot make people dance to his tune for long. Society and

individual who are weeping with woes inflicted on them are a powerful forces that will destroy him. The proverb says, "The tears of the poor are sharper than the sword."

EZHAI ALUM KANNIR KURIYA VAL OKKUM

These tears, says valluvar, destroy the wealth or Illth of the tyrant. These tears, each and everyone an army that destroys the wealth of the tyrannical government; if the Government avoids wealth getting or economy without peoples tears or cruelty and suffering to them, then Aram will sustain the ruler and the ruled. Tamil and other literature are also giving histories of great rulers who even laid down their lives to protect, preserve and propagate this Aram of good governance to society. So much so briefly is stated how government based on Aram can make progress for society and sustain it.

ALLAL PATTU ATTRATHU ALUTHA KANNEERANTRO
SELVATHTHAI THEIKUM PADAID.¹⁶

¹⁶ Thiruvalluvar, Thirukkural, Kural 555, Parimel Alagar Notes, p.212
3. I. Individuals and Society

Individuals can observe righteous and just morals in their dealings with others. Treating others with love and kindness, helping them to get what they rightly deserve can set matters right. Basically it is the absence of love in the heart and consideration of life and soul as matters spiritual that is the cause for murder, killings and terrorism. Terror to society is the result of the errors of perspection in the terrorist. Today appeals to the best sentiments of love and peace has made many terrorists to surrender their arms to authorities. Peace mission of Vinoba and his followers has made the powerful dacoits of Chambal Valley to take to the path of peace and live with others in harmony. Thus the bad and cruel can be converted to observe Aram by appeals to their best sentiments of sense and sensibility.

II. Education

Proper and sound education about the higher values in life to individuals in Society can rectify their errors of judgement. Mere education of material sciences alone cannot achieve this wealth getting education or
technological training for innovation if they are based on higher values of life like truth, love, kindness, charity, God fearing etc., can really improve society. Science and religion or spiritual life are not antithetic. The vedic religion is based on a science of living. It taught men that life is to be lived, and that too lived with enthusiasm, practicing the moral values ensalved therein. In this sense science and moral sailed together and should go together.

III. Scientific Education

Scientific education should be based on higher values of life for construction and not mere destruction. In colleges in higher education, higher values are not stressed. Science is given but the forces behind science are not understood. Students get and gather knowledge but the mind is not educated. The spirituality behind science is not known to them. In the past all scientists have been philosophers.

IV. An Example

In a divine discourse delivered at the Institute Auditorium in Prasanthi Nilayam on March 4, 1993, Bagavan Sri Sathya Sai Baba, a living religious prophet says:
"To the people of India, energy from the sun is of paramount importance. It embodies a super element of Sacredness. On account of the stupendous order of temperature in the core of the sun, enormous quantities of hydrogen several millions get transformed into Helium every second. By this process, which began with creation and will go on for aeons of time a tremendous quantity of energy is radiated by the sun.

.....using electronic devices and associated instruments and facilities, we should devise effective steps to concert part of the sun's energy that reaches us to electricity directly. I want this institute to devise ingenious ways of putting the energy from the sun to productive and humanitarian uses."\(^{17}\)

All in India know the sun as a symbol of spiritual activity daily. Sun God is adored and Gayatri is repeated by all. In the six systems of worships in Hinduism Sankara included Sun worship as Souram. The Rig Veda highlights the importance of the Sun when it says:

\(^{17}\) Sai Baba, Op.Cit., p.188.
"Let the world focus its constant attention at the centre of the Planetary septem, where the sun, the Supreme power of the universe resides."  

All Astronomers in India knew the sun as a planet. But at the same time they gave it a spiritual value. There science shakes hands with religion. In South America among the Aztecs it is well known, sun worship was preserved.

There are several other fields in which education to society can be based on Higher values of faith respect and divinity in the mysteries of the universe. Education about it based on Higher values can make the discoveries to be put to social and humanitarian ends. Thus, education based on Higher values of life can cure the maleducated mind of the educated men in society. Kalvi or education should be based on Aram or the Highest value of action.

V. The need for proper education in Society

Today neither students nor teachers are aware of the true meaning of education. Education should foster morality, righteousness and character. Today man gets only

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18 Ibid., p.388.
external knowledge about science and technology. Man is tied to machine and the machine man is in the offing or coming. Material civilisation is promoted, what man needs today is refinement of the heart. This can come only through education in internal culture. What does it gain if the whole world is got but the soul is lost says the Bible.

"The entire educational system should be changed. The true purpose of education should be understood." Reading degrees cannot make a man educated. Are those acquiring degrees scholars? Without right knowledge and proper conduct can one be deemed educated? If learning for earning is esteemed education are not birds and beasts able to live without learning (poem)."19

VI. Non-Development of the Heart

Man should recognise the need for a Man-Making education. Today it is merely mechanical in skill development. Students should strive for the blossoming of the heart together with the development of the intellect. Intellectual alone cannot suffice for the conduct of life on right lines. Mechanical knowledge is sometimes dangerous to society.

19 Ibid., pp.316-317.
"Two hundred years ago, scientists in other countries started exploring the powers of nature and experiments with the control of the five basic elements (ether, air, fire, water and earth). They invented dreadful bombs and envisaged terrible wars. This is wholly misguided effort." Now having invested and put to use in Japan, the Atom bomb, nations are putting their heads together how to control it. But still the Nuclear Menace to society continues. Education without thought about future results is no good education, Righteous education can save society and the world. So far so with regard to education as a cure for the society.

VII. Social Alienation of Education to be avoided

Education, as an Aram is meant to prepare man worthy for society and for righteous living. Today there is a knowledge explosions. The industrial society is the pattern in modern times.

Social democratisation is there. This has led to mass education making education accessible to every one and irrespective of castes, creed, race, religion or sex. Because of the problem of unemployment, poverty and

20 Ibid., p.317
educated unemployment courses out of have to be job oriented, mechanical and even to a great extent computerised. So university education has tended to steer clear of certain traditional values. In the process it has tended to lose its identity inherited from a rich store of past knowledge. There is a fast growing break with past values other forces interfere in this.

VIII. The Drift

"Large scale helpless drift to the faculty under the patronage of social and political elites and enmassed enrolment of un-intended students" are increasing. Education is manifesting strains and stresses even in meeting the short term expectations of the society."\textsuperscript{21} Social alenation in education is the result in contemporary society.

IX. Loss of Identity

Education as given in the Aram proclaimed by Tamil Literature is disappearing. It is slowly losing its identity at present.

"The manifest obsession for direct political control of education, even in the university system, has progressively eroded autonomy and has badly crippled the independence of enquiry the two very critical factors in the change function process, currently education itself appears to be in quest of its identity."^{22}

X. Family Life

In describing the state of contemporary society it was pointed out that greed for porul or wealth has led to the decadence of Aram in family life and this is reflected in society. The idea of Joint family where elders were respected particularly the father and mother have been abandoned because sons seek employment elsewhere to maintain their family and children. Parents are for saken and left to rot. Ideals and responsibilities are flouted. Tensions in the family between Husband and wife, sex and love it was seen result in murders and assassination with cosequent results, scanning the dailies (news) one comes across this almost daily. That is 'illaram' is lost. Thus norms are

^{22} Ibid., p.118.
flouted to get petty and poultry ends and mere physical satisfaction. It was pointed out that society is family writ large.

XI. Fast Changing Society

In the fast changing society due to scientific and technological development a severe tension is felt in family and society. A conflict in the family reflects itself on society. Family life has become normless. Morality is not observed as a virtue. Some, who have gathered porul find it a fashion to set up a 'small house' (Siru Veedu) though law forbids a second wife.

Aram can Cure

Lives of great men and women, like Rama and Sita. The pathni Kadavul Kannagi etc., are known to modern people. Education and training even from boyhood on the morals of self sacrifice for others, duty and devotion to husband, love to wives and children, respect to elders etc., alone are errors in family and social life. There is no use of just saying Valluvar Kattiya Vazhi, make men walk that path; Education and enforcement of 'Illaram' as pointed out by Valmiki, Thiruvalluvar or Elango can only cure the evils existing today in family life.
XII. Religion

It was said that religious practices have become merely rituals carried out without much belief in them. Religion, also became mere a commercial product. Men are superstitious and have deep faith in religion. In this superstition takes upper hand. Many pseudo Samyasins, priests and fakir's exploit this and gather wealth from the suffering people and some go to the extent of applying religion even for their sex satisfaction. (This was clearly stated in Chapter IV). Unless true religion based on Aram is propagated and instilled into the minds of men through the teachings or morally and ethically bound teachers religious life in society will be hypocritical.

XIII. Misleaders in Religion to be punished

Religion and religious life are the life blood of individuals in society. But conflict between religious groups become factions. Factions create fictions and religion becomes a fiction. This is due to lack of toleration and not knowing about the essential unity of all religions. Exploitation of religious life has become a trade today. In economies there is the Gresham's law. It says, "Bad money drives out good money. In the religious sphere
the law today, in the opinion of this thesist. Bad money drive out good money". The result is a new form of religious terrorism which is more dangerous than political terrorism. Misleaders in religion in holy garbs are to be identified and punished by state and society. But today these misleaders are the wire pullers in government and organizations.

They have men money and materials. True religious leaders even in the past were crucified or driven rit from their places. So creates who was educating the young about self realisation was given the cup of hemlock to be drunk. Even to day true religious leaders are not followed by the people who are in the darkness and could not recognise the worthy gem but only can worship the tinsel. There has to be strict laws protecting religious lives of people and these laws could not have anything other than Aram for all as the foundation for enforcement.

XIV. Aram in gathering porul

The importance of porul or wealth is dilated in the previous chapter wealth, material wealth, and wealth yielding materials are important in society. The means of
getting wealth by right endeavour is not observed. Wealth misbegotten is 'Illth' it is called wealth because it gives 'weal' or satisfaction to man. But wealth breeds not weal but 'ills' is not true wealth. It leads to greediness. Greediness leads to violations of practice. The Thirukkural, the Nannool in Tamil literature emphasise moral means of getting wealth. But to day the mercantilist idea of gold, more gold and more and more gold has made man forget the golden rules of wealth accumulation. By a proper understanding of Artha and how to get it by moral means can alone cure this mad rush for gold or wealth (Gold has become a killer to society, it has upset the balance of the society and nation).

XV. Economics founded on values and virtues

The deviation from ethical pursuit of wealth has created the economic man. The economic man lives only for wealth. Wealth is not a means to him but an end itself. This economic man is not good for society. If the man is set right, society will be alright, and also the world.

The teachings of Aram can cure him of this disease for mere wealth. The truth that wealth or porul should be a means to better society must be taught to all. That wealth
is to be utilised for welfare of all is the basic Aram or
rule of just action has to be instilled into the minds and
hearts of all. This way the economy can be morally
standardised. Then Bliss follows. Bliss leads to
satisfaction and liberation. Thus Aram practised in wealth
getting can be utilised for setting up welfare institutions,
educational, cultural and truly religious institutions.
Important fields in which Aram can cure social ills are
pointed out. If these major fields are set right then good
life in society follows in other aspects or fields also.
For all these Good life is emphasized. Aram can give good
life.

XVI. Good Life

To have a good life man has to live in a congenial
environment. It requires moral and ethical exertion, good
judgement, sustained purpose to do good considerateness,
good temper, good understanding and similar traits. These
have to be developed from the cradle to the grave.

"Every human being is born into a social order.
This order begins with the family or atleast with the parent
child relation but it is actually as extensive as the human
race."^{23}

^{23} D.W. Gothshalh, The Good Life, Reading in the Range of
Ethics, Affiliated East West Press Pvt. Ltd., New Delhi,
p.413.
XVII. **Society Complex**

Society is an all encompassing factor. It is a complex of domains with its own form, religion, government and character, whatever be its nature anywhere it must be based on the values, and virtues of Dharma, Aram and Justice.

"The good society, we say, is one whose aim is an inwardly, well developed people in a world as mechanically secure as possible. Morality in it, indeed the good life itself would be rooted in material being and cultminate in inner excellence."\(^2^4\) This can be got by spiritual and material pursuit of life through values based on Aram. With Aram porul is to be gathered and this porul is to be used for welfare and this way lives the path of happiness in society.

"Thus the good life, the congenial and effective life and the good society, as here conceived, sharing an equal concern for inner individual strength and outer public mastery would be two halves of the same whole."\(^2^5\)

\(^{24}\) Ibid., p.415.

\(^{25}\) Ibid.
XVIII. Conclusion to the Chapter

That if Aram in practice in every major field of human action can be a cure to the present ills in Indian and other societies in general, is stressed, India and the world have several problems unsolved. Solving the problems through due considerations of values of life, ethical and moral, can surely lead to a progressive society.
FINDINGS AND CONCLUSION

This thesis on social progress and its nexus with ethical values started with the problem of society and its progress. Having considered the origin and growth of society, its evolution and progress, it was found that ethical values shaped and progressed its growth. Whenever ethical values were violated it has resulted in chaos and stunted the social progress. Social progress does not depend merely on the growth of scientific inventions and discoveries, wealth or power. These dimensions have not in the full sense led to social progress but have resulted in utmost suffering and suffocation of social happiness and peace. It was found that this progress despite developments, was arrested due to society swerving from the path of righteousness thereby abusing the accepted values, ethical and moral.

Findings

1. That there exists today in society an ethical problem. This is evidenced by the growth of violence, cold war, terrorism, corruption, hatred among nations and people. This is due to lack of ethical understanding and observance.
2. In the beginning man was a savage hunting and being hunted. When reason dawned by an ethical consideration for living together and feeling together, society evolved. It shows that a rightous feeling for security and survival led to the growth of society.

3. Society is a contract to live and let live. As long as value persists, peace and progress are assured, violation of this, upsets social equilibrium and retards progress.

4. Social solidarity and social progress reaches perfection when the universally accepted ethical values are strongly embedded in society and every act of man is governed by them.

5. Today every man is born in a society and no man is an island. As such he is governed by social norms which are founded on ethical considerations.

6. Society is a family writ large. A good and ethical family contributes to the progress of society. Family and society thus cannot be seen divorced. Society is a macro circle made up of several micro family circles.
7. Religion which is truly based on ethical foundations and faith has ennobled society and its growth. When such a religion exists in society there is progress, peace and plenty. Whenever religion swerves from the path of love and charity, it has led to terrorism and violence. The history of the world stands evidence to this.

8. The Indian point of view that Dharma, Artha, Kama and Moksha or the Tamilian views of Aram, Porul, Inbam and Veedu are eternal ethical values for all times, and climes. When these values are enforced individually and severally in society, there is progress.

9. The present crisis in Indian Society as also in other societies is due to man's swerving from the path of ethical values and virtues.

10. There is a drift today, from the path of righteousness to the path of acquiring material wealth alone. This leads to hatred, exploitation, robbery and finally fall of man. Porul without proper Aram in getting it is not wealth but 'Illth'.

11. That Aram is practice, in every major field of social action can be a cure to the present ills not only in Indian society but also in other societies is stressed for the progress of society.
12. For all ethical activities education has to be given and this education has to be based even its material and scientific endeavours on ethical values and norms. This way lies the relief for the present ills in society that retard its progress.

Conclusion

The analysis of the problem stated has given the above stated major findings. The considerative analysis of the problem, from the origin of man to the present state of society gives and emphasises a theory of the meaning and justification of ethical-value judgements and their necessity to guide the progress of society. All these judgements point to the conclusion that progress of society or social progress depends on ethical values and judgements principled and practiced by the members who constitute the fabric of society. Whatever be the changes in society in the present or in the future its progress basically depends on ethical and moral values which guide or guard, society in its progress. There will be vast changes in society political, economic, scientific and even religious in characteristics, but if these changes negativate ethical considerations of value society cannot progress towards self
fulfilment of weal or welfare because the ultimate goal of progress is a resulting happiness, peace and security in life. Divorced of ethical considerations all individual and social actions become narrow and self seeking and therefore results in misery and discontent which are not symbols of social progress. So the hypothesis that social progress depends on ethical values practised stands emphasised.

Suggestions

On the basis of the findings and conclusions some suggestions are given in order to set the society right. It would be in the fitness of things that all individuals in society are constantly made aware of the fact that social life is a contract to observe and practice virtues. That means even from boyhood all are to be educated on ethical lines. This ethical education should be the zeal and zest of all universities, colleges, schools, churches, mosques and even temples. These institutions should never be clannish or breed hatred for others who do not come under its periphery.

The continued existence of society depends upon the transmission of ethical culture to the young. It is essential that every new generation must be given training in the ways of the group or society so that the ethical tradition will continue.
2. **Social Control and Harmony**

The aim of all authorities concerned whether we call it political or religious should be to establish the smooth functioning of society. The survival and smooth functioning of the society is possible only when there exists in its social order. This control has to be understood and enforced by agencies accepted by all. The usual controls generally accepted are control by law, control by education, control by public opinion, control by cohesion to observe ethical standards control by religion and morality.

These control which exist now in society need revamping since most of them have become narrow and self-seeking. Man must be made aware of the fact that one should pray to God and not try to purchase him by materials and money. It is something difficult to revamp. There will be resistance by vested interests but no construction is possible without destruction of the unethical and unwanted. The present ills in India are due to these agencies which have become corrupt and corrupting. Corruption does not mean illegal getting of money. Money is the medium corrupting the mind and soul of man can be achieved only by
those who conform to ethical judgements. Religion in India should spiritualise the values in society. The Indian constitutional concept of secularism may help administrative purpose but the more one speaks of secularism deeper and deeper are the religious conflicts. The emphasise should be on spiritual connection between man and man, society with society and religion with religion. That alone can save India which has become a cock pit of religions. The Indian has to be weaned from all superstititious, cult based upgodly practices that flourish in the name of religion. In other words any religion which divides and corrupts society is to be considered as a social disease and not as deliverance.

The existing evils of the political system need not be retabled here. Suffice to say that the growth of the parties and their mutual conflicts to grab power results in deaths and destruction of man and human utilities. Unless politics is given a secondary importance and social life prime importance the remedies administered will aggravate only the malady. The definition of man should be not as a political animal but only as a social being and that two an ethical being each letter comprising the word man should be interpreted as M for morals, A for affection, N for norms of ethics.
The realisation that man is not only a rational but also an ethical animal should be the objective value teaching. Love towards one's mother does not mean hate towards other men's mothers. It argues mother and motherland have to be loved and respected. This applies to all mothers and motherlands. Mutual recognition and respect should be the objective. This suggestion maintains in the first place that through the consciousness of this recognition, obligation under which all values may place a moral agent the problem (of this objectivity) becomes immediately related to that of ethical objectivities in all action and thoughts alone could be the panacea for the ills under which present society groans. Ethical values alone can usher in a society that will continuously progress.