CHAPTER III

SOCIAL PROGRESS - HOW TO ASSESS ITS MAIN DETERMINANT
INTERMS OF MATERIAL WEALTH OR SPIRITUAL PROSPERITY - BOTH -
IN RIGHT - PROPORTIONS

I. Social Progress - An Explanation

Considering the past and evaluating the present as continuous improvement of the past is always a mental process. Progress is a process. It is a continuous improvement for the better.

"History is a continuously rising line on the graph of the cosmos. The future of every society must always be superior to the past." ¹

So, when there is an improvement or enrichment of life, it is called progress.

II. Historical beliefs

There are epochs in the history of civilization when golden ages existed, as for instance the age of Shah Jehan in the north, Cholas in the South of India. There were times when values of life were observed and life was happy in society. The Elizabethan age in England is called

Goden age in which literature has reached a height of excellence. No doubt, in these golden ages there were wars, famines, crimes etc., but along with these there were periods of peace also.

III. Progress in the Middle Ages

The middle ages gave importance to heaven. The other world was focussed. Religion and morals were emphasized. Life in society was to be religious.

IV. 19th Century

Science particularly emphasized progress. "The idea of progress had additional support from the biological theories of Charles Darwin"\textsuperscript{2} Society was perceived as a continuous development through successive stages.

V. Wealth necessary for progress in Society

One school of thought emphasizes wealth. Wealth helps population, stability and opportunities of society. These are evidences of social progress. Opportunities increases and self sufficiency is felt. Now USA and other developed countries have achieved progress in wealth. But is there contentment, absence of crime wars and diseases?

\textsuperscript{2} Ibid.
The answer is negative. Wealth no doubt, in such societies, has been used to eliminate poverty, to get the necessaries of life to live in comfort with good houses scientifically well equipped. Wealth has helped to get health care, decline in morality (Natural), and increase in the average span of life with comparatively higher standards of living.

"Increase in population means growth of productive citizens. There must be a certain level of security for the individual at home and outside. Greater opportunity means new occasion to do constructive things."^3

India is also aiming at growth along these lines. Unfortunately, the negative side of accumulation these wealth has outweighed the positive side. Why?

VI. **Defects of Societies**

Wealth increase in societies of the developed and developing countries have not given peace. Crimes, Addiction to liquor, sexuality, moral diseases like AIDS, terrorist mentalities, class fighting etc. are on the increase.

VII. **Three Stages of social progress**

Utilising wealth for welfare, equalization in the spread of welfare and appreciation of values like human relationship value appreciation, achieving excellence and significance in life. All these wealth can do.

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^3 Ibid., p.91.
"Three stages of social progress have been suggested by Clearance case. They are utilization, equalization and appreciation."\(^4\)

VIII. Progress a Necessity

All are convinced about the need for progress. The old order changes yielding place to new and God fulfils Himself in many ways, sang the poet Tennyson. Society is not static but dynamic changes are inevitable. Is the change for the good. That is the question of the hour.

The older generation of die hards want things as they were in the past. So they put hurdles to progress in modern direction and try to impose the prevailing system upon the young. The younger generation resists. The older generations insists. Due to this generations gap conflict of ideals crop up. But understanding men are convinced that progress is possible and inevitable in the changing environment today. Inventions and discoveries in science and technology have helped in the material prosperity of humanity. In property progress is the question prosperity without values, ethical and moral introduces viceousness in

\(^4\) Ibid., p.81.
world, people proclaim man has not progressed from his animality. The world affairs and particularly Indian conditions today are self evident to prove this hypothesis.

IX. Society has Evolved

Evolution is mark of progress. "Social evolution means change which is continuous from what it was."⁵ In peaceful progress, something good is improved and always carried over to the new state. The past lives in the present. Evolution is the orderly connected change. Sudden change and break with the past and existing order is revolution. Even in revolution ideas and ideals can exist. Evolution in a sense is a slow revolution when slowly total changes are brought about. Revolution is a very rapid evolution of order of the day. Evolution is an orderly connected change", "while evolution is change in any direction progress is change in a desired direction."⁶ Society has moved or evolved to the stage of material and monetary developments. But the material and monetary evolution has not resulted in contentment, improvement in

⁵ Ibid., p.81.
⁶ Ibid., p.82.
mental peace, spiritual life etc. In the change to a desired ethical standard is felt lacking. So material and monetary evolution alone is not the hallmark of social progress. Then what? Answer is Aram, translated in English as Righteousness and in Sanskrit as Dharma.

Dharma is defined as that which binds the society together. That is why, even religion, described as Dharma.

If wealth can separate individuals and create disparity among individuals, then that wealth has to discarded. Further, if wealth is acquired though unrighteous means, then also, wealth with have no use. That is why, in India, wealth is always associated with Dharma. Artha (material wealth) and Karma (enjoyment) should be within bounds. The bounds are Dharma and Moksha. It should be like a river. A river should however go beyond the bounds. So, too acquisition of wealth.

History has shown that wherever acquisition of wealth crossed the frontiers, then there was only destruction.
X. Lesson from History

Big empires have collapsed into nothing in spite of heights of material prosperity. The reason historically may be destruction by enemies or dismemberment brought about internally and externally. In the ultimate analysis, in all cases men have decayed due to luxury and societies lost the ethical standard of responsibility, justice, prudence etc. The result was the splendor was lost and their glory belongs now to the past. The past was lost when the ethical life was lost and new nations and empires were built up on changed values. Why go to outside? In India the golden empire of Guptas founded on Dharma perished when the ideal was sacrificed. The Moghul empire was lost when immortality and fanaticism prevailed. The Deccan Ulcer, it is said ruined Aurangazeb. The Maratha empire was lost when Sivaji's ideals of Dharma or justice and truth was discarded. The British empire in India was lost when the Britisher stooped to nefarious ways of colonial exploitation. Dharma protects when it is observed and protected. After Independence India
is facing several crises of character and confidence. India today evinces all marks of a disunited continent where society is suffering due to lack of ethical leadership and virtuous politics.

All these prove the assumption of the thesis that material prosperity alone is not social progress. Prosperity divorced of Dharma or Aram cannot give progress.

**Artha or Material Lust is dangerous**

The pursuit if wealth alone without faith in the injunctions of God, breeds Ill for man and society. Artha is Anartha says Adi Sankara. Repeat the name of the Lord and give up this greed and lust for unrighteous wealth. Tread the path of Virtue. "Greed has not left the society of individuals. Shaving the head and dressing in the garb of an anchorite man the hast not got rid of lust for self. You see it is wrong and false. Still you do not appear to see."

XI. **Non-Righteous Wealth**

Non-righteous wealth and wealth not used virtuously for Dharma is not for progress. All religious books the Gospel, The Vedas, The Koran, etc. proclaim this truth to the world from the past to the present days. Still the world is after the money illusion.

XII. **Wealth a Necessity**

Wealth or material prosperity is necessary for society and its progress. How it is got? How it is utilized? and What welfare comes out of it depends on the righteous way of getting preserving and utilising the wealth. This way wealth can pave the path to social and individual progress. Ill-begotten wealth breeds ills in society. Well begotten gives welfare.
XIII. **Business and Management - Modern norms**

Today societies are more and more industrialised societies. As a result of industrial revolution and technological development a big social change at all levels has come. New techniques of production and distribution has completely changed the old type of business. Business and management of business is given highest priority. Even the government has become a trader and business magnate. This factor can not be denied all over the world.

XIV. **The Goal of Business**

Profit is the motive for business. Profit is reckoned in terms of money values. The modern business ideal is said to be satisfaction of the consumer. Only if consumers are satisfied with products and services they will purchase and pay, Prices are fixed values for payments to be made for the producer and business man.

XV. **A Society of Business Institutions**

The world is always at work, Getting and spending. Alfred Marshall defining economics called it as a Science dealing with the ordinary business of life. Life today is business ridden. Society has developed for this business institutions. Business institutions came to depend on financial institutions. Money thus became the nerve and wherewve of social action.
"During the last fifty years society in every developed country has become a society of institutions. Every major social task, whether economic performance or health care, education or the protection of the environment, the pursuit of new knowledge or defence is today being entrusted to big organisations, designed for perpetuity or managed by their own managements. On the performance of these institutions the performance of modern society - if not the survival of each individual - increasingly depends."\(^7\)

The view expressed here categorically states that survival of society depends on the performance of the institutions and organisations.

XVI. Big Business

In the International and national field there are big magnets of business controlling everything.

Even in India developing country giantism is growing. It tries to monopolies the resources of the country to convert them in to products and sell them to get monetary profit. Making money or Porul is the biggest of big businesses. People are employed for this purpose as workers in institutions.

XVII. The Employee Society

The citizen of today is typically an employee. He works for one of the institutions. He gets education and a degree as a passport for getting this job. He works for one of this institutions and looks up to it for livelihood, for opportunities for fulfilling domestic duties and responsibilities and also to get a status and function for society. Thus the employee society has emerged. "The employers or management is the other wing of the society. The society is due to business expansion has pluralised. A pluralist society is a society where different institutions each having a sovereignty of its own is trying to manage, men, material and money. Man, material, money and Management are, to day the pillars of this pluralist society.

XVIII. Business Aims at Material Prosperity

This is the reality to day. Business goals are materialistic in nature. Making money is the pursuit of business. Without money it can not survive for long because business is a gamble in costs and profits. This aim of material prosperity has led to cut throat competition all over. Competition in practice is imperfect competition and men stoop to put in generally to various unethical practices
and policies which are sanctioned in their interests by the principles and practice of management and business administration. If you ask a business man what is the limit of profittering. His answer today will be "The sky is the limit." This is greed and greed is Unethical. But still the educated and the lay man in countries like India with traditional outlook critically view this. But they find it difficult to swim against the current.

"We have neither political nor social theory for the society of institutions and its new pluralism. It is indeed incompatible with the political and social theories which still dominate our view of society and our approach to political and social issues. We still use as political and social model what the great thinkers of the late sixteenth and seventeenth centuries Bodin Locke, Hume and Harrington codified; the society which knows no power centres and no autonomous institutions, save only one central government. Reality has long outgrown this model. But it is still the only one we have." 8

XIX. The Awakening

That business and management based only on materialistic considerations will lead to social depravity

8 Ibid., p.5.
and decline in ethical standards resulting not in progress but only in material abundance is realised now in business circles and management forums. It is felt that society of business including the white collar and the blue collar should have ethical education, spiritual development and sense of social values in industry and business.

XX. Management not to be Neglected

Even Religious Institutions like Church, Mosques, Temples feel that the business must be introduced and they must be ethically based management.

XXI. The Work of Non Profit Institutions

Non business institutions like the church, mosques and religious centres like the Tirupathy Devasthanam, the Kanchi Kamakoti religious complex, Universities where profit is not the motive or goal but service to society and its progress are all starting management courses and business administration studies. These establish special chairs for Philosophy, Ethics and Management studies.
"The venerable orders of the catholic church are engaged in organization studies and in management development with the Jesuits in the lead."\(^9\)

There is a serious concern now for the planned abandonment of evil and unethical practices in business life and management. Governments are also awkening to this ideal.

**XXII. Profitability - A changing View**

Profitability is not a perfect measurement for social progress. No one can give a social definition about it. Yet it was considered as a measurement and sporadically the idea has growth with the grown of economics and business management. It was an opinion which is hardly a sufficient foundation for a discipline in society. But management and business impressed.

"The most important reason for focussing on business management is that it is the successstory of this century."\(^10\) Thus served the lesson if not totally abolish poverty.

\(^9\) Ibid.

\(^10\) Ibid., p.7
"Today developed society, sans aristocracy sans large landowners even sans capitalists and tycoons, depends for leadership on the managers of its major institutions."

XXIII. Revised Opinion on Business and Management

Management of business is an objective function. It has now been recognised as a discipline determined by its tasks. Social responsibility of management is on the increase. It is being made culturally conditioned and subject to the values, the traditions and ethical standards of a given society.

XIV. Not Value free

There is a management boom for the modern world. International management has become a special study due to intercontinental expanse of business. The management boom owes a great deal of its force to the fact that management and business are not value free. Though management is western concept, eastern outlook also takes just management as contributing to social progress. Just management denotes and connotes management of business based eternal principles of Justice and equity. Righteousness is the english word for Dharma or Aram.

11 Ibid., p.10.
The Japanese writer Chic Nakane has seen this much more clearly than any western writer.  

XXV. **Technocracy is not enough**

Interpretation of business on ethical grounds of social values has made men realise that technology is not enough. "The management boom has proven that the manager must be more than a "technocrat." It says that manager can not live in an ivory tower of his own, confined to his discipline, content with mastery over his skills, his tools and techniques.

It is now realised as in the past norms of trade one should observe artha (Porul-money). Management is not culture free on supposed to be a social function.

"It is therefore both socially accountable and culturally embedded."  

All these prove that the wealth illusion or profit illusion of materialistic progress alone cannot lead to social progress. But at the same time Porul is necessary

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for betterment of society. The means of getting it and utilising it for individual and social progress has to follow just principles or justice. This justice is called Aram in Tamil literature. Certain values have to be considered in the light of this statement.

These discussions show that porul or wealth well earned and well utilised is a determinant of social progress and social good. Mere material prosperity without ethical values can not contribute to social good and social happiness. The present day world crisis in spite of abundance is positive proof of this stand taken by this thesis.

2. VALUES

I. Values Needed for betterment

In Tamil Literature all actions good and just are called Aram. Tolkappiam and Thiruvalluvar use Aram as an all embracing foundation for all activities in life. In the Kural chapters are headed as Illaram, Turavaram* etc. The word Aram in Tamil is more significant and has various applications. It denotes various concepts of ethical behaviour based on virtues and values of life. World thought has also enshrined in their pages of exposition

* Illaram - Family Life
  Turavaram - Renunciation
virtues and values. A consideration of these aspects can clearly shown that the basic characteristics of progressive society can be only through the practice of this value and morals.

II. Basic Values Essential

Material prosperity alone cannot contribute to an ideal and happy social order. Basic values like spirituality, respect for moral life, goodness, observation of Truth and adherence of the evil, avoidance of selfishness, spirit of service to the individual and society, kindness to all living beings etc. are necessary to place society on the pedestal of progress. All these basic values which the science of ethics and the art of good living give society a spiritual character or stamp. Spirituality makes society progressive. What is this spirituality and could it give happiness and progress to society? These questions call for a critical analysis of our actions and reactions practices and precepts and gains from life. Basic values are no doubt necessary. But these basic values have been insisted and practised in the past and much talked about in the present. But still there is misery in the world and a lack of self realisation, violation of Aram and religious practices. Something is rotten in the state of Denmark to use Shakespeare's phrase.
3. I. Has Religion Contributed to Spirituality of Men and Society?

The answer is both Yes and No. There is a remarkable evolution of religious idea and morals. From barbaric polytheism the world has come to believe in monotheism and began to act accordingly.

The omnipresence of God in religious today proves that he is THE Supreme Spirit as the Creator, Sustainer and Destroyer. Men swear by their religion. Religion says that all souls are alive. Due to sin men suffer and repentance will lead to attainment of salvation. Therefore, religious acts, rituals, prayers, psalms and other practices have evolved in society with the coming of Messiahts, Martyrs and Mahatmas. Every one is born in a society and ipso facto is born into a religion. Spiritual path is insisted by religions of the world. Spirituality is the basic ethical standard behind religions. None could deny the evolution of religious thoughts and today religion has become a way of life. One who does not practice religious
rituals and contribute to religious institutions is branded as an atheist i.e., a non believer and enemy of God and his men.

II. Religion - a means of Spiritual attainment

Religion started with belief in supernatural things in the days by gone. The elements of nature like Fire, Water, Thunder etc. were worshipped. In the final self enquiry led to the discovery of one spirit universally guarding the world. It was called the Supreme Spirit or God. The wise people called it or named it manifold ways. Its omnipotence led to worship of God. Further revelations and deep inquiries led to the discovery of the soul or Atma. It is called in India Atma Vichara. This again led to consider the relationship between the Supreme Spirit and the individual soul. Belief in the existence of Supreme Soul and Individual Soul became the belief. Love of Supreme Spirit (Bhakti), and notion of it and acceptance of it to answer for the prayers' released an emotional feeling. The rational inquiry yielded place to emotional attitudes towards God. To please Him and get His favour and blessings forms of worship developed. This intensified into sacrificialwa and rituals and rituals dominated this approach. Religion became the most
important factor guarding the actions of society. Religious societies came into power and got established. Religious thoughts developed ethics for a religious life. Religious life leads to Spiritual development and Spiritual development is necessary for reaching God and Heaven. This belief came to be rooted in society. That is a good society is one where spirituality dominates. Here in this thesis an attempt is made to put simply and generally a vast ocean of religious facts and figures which now exist in the world. Thus religion became an established social factor for spiritual progress.

III. A Definition

"Religion may be defined as the belief in a supernatural reality which affects the believer emotionally in such a way as to impel him to perform certain acts directed towards the supernatural Reality." 14

IV. Connection between Religion and Morals

Historically speaking there has been a close connection between morality and religion when the question arose on what principles religion should be framed. Spiritually developed religious men evolved moral and

ethical principles like Truth, Service to Society, abjuring hatred, love for humanity, kindlers right actions, right belief, total surrender to God and respect for the godly ones etc.

"In this way morality may be said to have developed from religion."\textsuperscript{15}

In the developed and higher religions there is an explicit commands to pursue the religious and spiritual path. eg. The ten commandments. The Sermon on the mount, etc. spiritual duties were enjoined as commandments of God. "The laws of morality takes a high place among religious duties. The Hebrew prophets taught this, when they maintained that God required instead of rites and sacrifices that men should do justly and love mercy."\textsuperscript{16} This Aram is insisted by social regenerators, Thiruvalluvar said, "The bliss that comes from such aram, in family and society of which family is a unit is real spiritual and eternal bliss."\textsuperscript{17}

\textsuperscript{15} Ibid.
\textsuperscript{16} Ibid.
\textsuperscript{17} Thiruvalluvar, \textit{Tirukkural}, Kural 39.
Arathan Varuvathay Inbam Matru Yellam
Puratha Pugalum Ila.

This tells that only those who observe the Aram or moral principle get real bliss here and hereafter. The argument advanced here is that morals and ethics make religion a way to progress.

V. Morality becomes a Religion

The centre of religion is god and of man is to please him, obey him and release him. God is pleased with goodness, love, kindness and obedience etc. in man. These are ethical and moral ideas. Morality has its centre in man. Morality makes a perfect and noble man. An honest man is the noblest work of God. Here we find spiritualism advocated by religion and God hinges on ethics and morals.

".... Spinoza in his Ethics found the highest level of morality in the intellectual love of God, a level where morality has been transformed into religion."18 This idea is affirmed by this thesis is that spiritualism, the centre of religion cannot be divorced from ethical and moral considerations. Society progresses when this kind of religion and spiritualism co-exist.

VI. The Reality Today

Religion and spiritualism has developed its ethical and moral principles to a great extent in the writings of saints and servants of society. One cannot deny the fact that religion, in whatever form it is given, presents certain universal and acceptable principle of life in society. For example in the bible it is said that it is not profitable for a man to gain the whole world if in the process he loses his soul. That's why bible says that it is easy for a camel to go through the eye of a needle but it is difficult for a richman to enter the gates of heaven. Here material wealth, is no criterion at all. The same view is annoyed by other religion also. But these religious also insist that in religion there is no place for superstition. But unfortunately, presently, in the name of religion so many superstitious practicing are practiced. "Religious experience with its emphasis on the supernatural and mysterious and its strong emotions is exceedingly liable to abnormal perversions and the religious attitude is apt to be exploited by the unscrupulous claimant of supernatural powers." 19 Mere insistence on spiritual

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19 Ibid., p.304.
growth and religion has turned millions of people away from the spiritual path. "Religion and its concomitant spiritual stipulations are very conservative and tend to preserve customs unsuited to modern society. These customs are felt no longer as socially advantageous. People come to think that religion has enjoined what ethics has condemned. So belief in religion or spiritual duty is declining. This decline will not be immediately followed by a decline in morals. In most cases this decline in morals and spiritualism has ment people feel that religion is nonsense. So, what is presently required is to rationalise religion.

VII. Religion Misused

The adherents of religious institutions have to live. If religion is lost their hold on society will be lost. So ethics of religion is given less important in and shiboleths and platitudes to adjust religion to the changing times of material civilisation has creptin. It has led to hypocrisy and exploitation. To religion which is universal and implies unity of God and oneness of humanity is applied as forces of disunion and disruption. In the
name of religion crimes mass scale, are driving out the teachings of true spiritual and religious leaders.

VIII. Intolerance

The other mans religious views are not tolerated by assertive religionists. Religion now has become a political force and self seeking leaders misuse religious beliefs of the masses to achieve their ends. Pseudo religious men add fire to the fuel. On the one hand, it has become exploitative. On the other end it has become violent. Society finds itself between two fires, the fire of exploitation and fire of violence and terrorism which goes by the name of a fight for 'isms'. The thesis here just points out in general and very briefly a fact about which volumes could be written. Suffice to say that spiritual progress and material progress (which are to be really based on the form of Truth, Justice, Goodness and Love, belief in the unity of God and the humanity) are unbalanced and in this material prosperity sinks down the scales.

IX. 'Hurry', 'Worry' and 'Curry'

The balance tilted towards material prosperity hurries the producers and distributors to speeden up their marketable goods. This has resulted in soaring prices, cut throat competition, profits by some means or other not considering ethical standards.
The rulers are worried about how to control this lopsided activity.

The majority of Indians who working for their daily food or curry are agitated and reckless to satisfy their hunger and save their family and children. One can easily see affluence and poverty living side by side in a state of worry and hurry to got their curry. Affluence is worried about preserving and protecting what it has got. The non-affluent is worried about how to get what preserves their life. In this hurry burry of life majority of people have no time for thinking about spirituality.

X Result

Epochs of religious and spiritual growth have lost ethical moorings or foundations. Materialistic pursuit has violated justice and morals. The result is the growth of society is at bay every where in the world. Too much emphasis on Aram is only on the paper, thus not practically led to progress. Too much of material grabbing or lust for material prosperity is in practice. One is in precepts. The other is in practice. The proper cure for this malady is to get a remedy for this. The remedy should not aggravate the malady. Society cannot progress without 'porul' and it
cannot continue to progress without 'Aram'. All are for bliss or happiness. Maximum happiness for the society has to be achieved. Great servants of society are moving heaven and earth to rectify the recent growth of this imbalance in society. When it is said moving heaven and earth it truly implies that heaven stands for spiritualism and blessings of God and Earth means materials yielded by earth to striking sustain society. Striking a balanced growth both in spirituality and material gains can save society. Spirituality true and moral guiding righteous material pursuit of society is the need of the hour. This way lies the solution and this balanced growth between the two can lead to social happiness (Inbam) or bliss.

Bliss and happiness cannot be the same. Happiness is always relative as it is always followed by unhappiness. But man wants unsullied, unalloyed happiness, a happiness which is not tainted by sorrow and unhappiness. That happiness is called Bliss a happiness which transcends the polarities of joy and sorrow.

XI. Further consideration to cure this conflict choosing the right pathway

Every one of us has a body and a SELF. The SELF that gives life to man's Frontlitilous soul which is unlimited, why this limitation for the unlimited?

Each religion gives its own answer. An offshoot of these theories is, does man enjoy Freewill if his birth is determine any God or by himself.

The answer is man has a Freewill but under certain conditions. In this connection, it needs to be natural that Freewill is not licence. It has to adjust with society without at the same time sacrificing individual freedom. Not understanding this nature of freedom men bend to stress the
cannot continue to progress without 'Aram'. All are for bliss or happiness. Maximum happiness for the society has to be achieved. Great servants of society are moving heaven and earth to rectify the recent growth of this imbalance in society. When it is said moving heaven and earth it truly implies that heaven stands for spiritualism and blessing of God and earth means materials yielded by earth to striking sustain society. Striking a balanced growth both in spirituality and material gains can save society. Spirituality, true and moral guiding righteous material pursuit of society is the need of the hour. This way lies the solution and this balanced growth between the two can lead to social happiness (Inbam) or bliss.

Further Consideration to cure this conflict choosing the right pathway

Every one of us has a body and spirit. The spirit on us is called soul, we have a freewill. Freewill is not license. It has to adjust with society without at the same time sacrificing individual freedom. Not understanding this nature of freedom men bend to stress the differences rather than unifying factors.
XII. A combination of two natures

There are two kinds of traits in men. One is the animal nature. The other is divinity. Swayed by evil qualities like lust, anger, greed, delusion, conceit and egoism, man degrades himself to the level of animal.

On the other side we have the good man. The goal of spirituality is to make man good. The good man makes use of the good qualities of life, liberty and the pursuit of happiness conferred by God such as intelligence, wisdom, and virtue. He follows the path of peace, love, Truth and righteousness. That is to say an ethical and moral path. This makes him engage himself in divine or spiritual activities and ultimately he realises the divine, man if he chooses the first path of animality will affect others who follow him and group with him and they become animals in nature. This no good turn to society.

If he chooses the second path of righteous being, he gains in spirituality and disseminates it to others around him in society. His essential therefore to choose the right path.

"It is essential to divert the mind on the right path and realise the true nobility of human existence. If you have a knife, you can use it for slicing vegetables and
preparing a good meal. The same knife can be used for taking away another person's life, behaving in a demonare man nor and ceasing to be human." 21

XII. Eschew Hatred and Jealousy

The poor hate and envy the rich. The rich despises and hates the poor. Mutual hatred leads to disharmony in society. Every one in society has to eschew hatred altogether. There is to be a fraternity between them. Even on a family among brothers if one is rich and another poor by circumstances hatred and jealousy comes. This is because one has money and the other not. Jealousy comes and thickens into hatred. Hatred breeds quarrels and quarrels to crime. Man has to develop equanimity i.e., equal mindedness and face all situations whether in the family or in society. This equanimity can come from spiritual development. In the Gita, Lord Krishna says Be without hatred to all, have friendship with all, be kind to all, eschew ego and pride-such a man is clear to come to me.' Anger, hatred ostentiation and pride are animal qualities Love, kindness, forbearance, compassion and sacrificing ones comforts for the sake of others are natural human qualities.

21 Sanathana Sarathy, Avataravani, Prasanthi Nilaya Publica-
tions, Puttaparthi, August, 1993.
"Spirituality does not consist merely in offering worships, doing bhajans, it calls for the elimination of animal qualities in man and striving for the realisation of oneness with the divine."\(^{22}\)

\(\chi\)\(\nu\). Spiritual development needed

In science and technology the world has made astonishing progress, man has set his foot on the moon. Satellites sent by man are competing with the Stars and planets. Nuclear energy and electronics make now men fly in the sky. But he is going down in the moral, social and spiritual spheres. Thus has, to be averted and spirituality has to be unculturated men are exploring the outside. They have to explore the inside also and see their real self.

\(\chi\)\(\nu\). Comprehension (Understanding of humanness)

"The jewel of divinity is being bartered away by man for petty carnal pleasures. This is totally wrong. If one recognises his Godliness, he will be engaged in godly actions. This transformation must be effected in human attitudes. Man should transcend the mind and reach the

\(^{22}\) Ibid., p.203.
stage of integral "chith" out of this comprehension comes Ananda (Bliss).

This view expressed here also emphasizes that Aram, Porul and Inbam or Dharma Artha, Kama should be equally given importance and should be present well balanced to support and sustain social life and prosperity. This way lies the path to harmoney and peace.

XVI. The Predicament of Man today - The need for re-assertion of culture and righteous conduct in Bharat

India is an advancing country. By 2000 A.D. it is expected to be a developed country or nation. But it should not inherit the evils of the western developed nations which hunger after power and self. India from ancient times preserved inspite of invasion and destruction wrought by aliens.

The influence of the western style of life and the alien language has eroded the glorious culture, civilization and righteous conduct of the people in Bharat. Westerners considered India as the land of spirituality and wisdom. Those who came to India for trade and commerce found in India that the treasures of wealth in India which they

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23 Ibid., p.154.
carried away were nothing when compared to the vast treasures of wisdom, culture, philosophy and sacred lore. Today Indian wisdom and philosophy have inspired Krishna consciousness and even Hindu temples as at Pittsburg (Sri Venkateswara temple).

Western influence is outshaping the Indian society. It has no doubt influenced our material prosperity. But it cannot be denied that it is replacing the age old and eternal dharma (Sanathana Dharma). His high time that Bharathiya wake up and make efforts to restore the wisdom and culture of the motherland to its own individual glory.

XVII. In Tamilnadu

One of the states in India, Tamilnadu has awakened its people to this effect. Its ancient literature, customs and culture are internationally made known by other State Governments efforts to hold Tamizh International Conferences. Its history is rewritten stressing the cultural heritage and Tirukkural an ethical text is translated into all western languages. Streets, Roads and universities are renamed after Tamil leaders in literature and life.
Primary requisites

For ensuring social progress security and peace of this great country tolerance, understanding and unity among its people are primary needs and conditions. The feeling of oneness is necessary for enjoying the bliss resulting from Righteousness (Aram), Artha (Porul).

Universal Love needed

Narrow parochialism in religion, politics, economic life etc. has to be in the future replaced by universal love for human life.

"In ancient times, the rishis enjoyed fullness of human life. They experienced this bliss (Inbam) of Universal Love within them and conveyed it to all mankind. They propounded the doctrine of love (premathathwa) which is the means to know one's Inner reality."

It could be proudly said that no other country has developed so clearly and convincingly the doctrine of inner reality of humans." According to this the body is unreal and perishes. The soul in man is divine and imperishable. It is this inner self that is the reality. In ancient time Socrates said know thyself. But the west did not take up his proposition of Truth. But Bharat exclusively developed and perfected the doctrine. When all vanishes it is this self

24 Ibid., p.43.
or soul that remains. Indian culture asserts it. Its religion solemnises it, Its tradition upholds it, and its literature supports proves and sustains it. It has become an irrevocable matter of fact and not fiction in the life of Indian Society.

**XX. Forces Working Against**

Today there is no security or safety for the people in the country and there is also disorder, dismemberment and diffusion of societies in the world. Europe which was already a continent is further continentalised. There is a dissident of dissent in the west. Hatred and political anger, economic cold war, diplomatic dissensions and diehard convictions are rampant among people. There is only one path to rectify this and that is the path of love of humanity, righteous approach to acquiring material wealth and strong determination to avert evil and avoid selfishness.

"With the rapid growth of Industrial development in the west humanness has deteriorated. Because of this man has moved away from his true inner self. Though man has advanced considerably in the field of science and technology and has reached higher levels in the development of secular and physical knowledge, he has strayed far away from
spiritual and moral goals. Every one is indulging in selfish pursuits only. In fact man has become a slave to selfishness."

Science and Technology are necessary to produce materials and wealth for the changing society. But the inner reality is eternal and changeless. Because of the scientific and technological advancement man is attaching importance to the physical body alone and considers it to be the real self and he is pampering it with all sorts of modern comforts and finally finds himself unhappy due side effects of alcohol, pills, and has to experience all the ills that modern life can give. However, the fact remains that unless man learns to recognise the spiritual element underlying himself and in all creations around him there is no hope for resumption.

Conclusion

Both spirituality and Material prosperity well balanced are necessary conditions for social prosperity and progress.

25 Ibid.