The Modern World is the world of science and technology. It has helped us in more food production, nutrition, cure and prevention of disease, healthier conditions of work and play, industrial production, rapid means of transportation and communication.

Science by itself has no barrier either of race, nationality, creed or colour and it promotes only one aim and that is the welfare of mankind. "Science has so far been used chiefly in fathoming the secrets of matter and motion technology chiefly in winning wars and making profits, changing the environment and improving man's material conditions".¹

Science has taught us how to conquer the environment we have brought down the death rate without affecting the birth rate. The rapid increase in population has itself become a problem with many more consequent problems like those of accommodation, supply of food, employment etc., which have in turn given rise to false competition. There is a persistent tension between widespread demands for improvements in living conditions on the one hand and limited scattered resources on the other. Human settlement started as a village, became a city, turned into a metropolis and then a megalopolis and is gradually turning into a univer-
Sal city or ecumenopolis. Within this universal city, living conditions are becoming completely inhuman.

The technological progress has threatened the environment in the form of pollution of air and water and the destruction of natural surroundings.

Science has brought to man the possibility of a new kind of life, and new ethical, spiritual, social and political values. We have not anticipated these changes and have not enough planned and are not ready for the new developments. The present-day atmosphere is surcharged with illwill and mistrust. The misuse of the scientific discoveries has created a world-wide fear and a sense of insecurity.

After we have known how to produce dynamite and what it will do, there remains the question "Shall we drop it from air planes to destroy and kill the living beings or shall we use it to build roads and bridges"? The technological advancement has almost reached an end. Now it has created a crisis. Even to-day we are developing more and more technical know-how but too few care for the ability to use it properly. All our industrial developments are increasing economic insecurity. With all the artificial methods of advanced agricultural production, there are countries unable to cope up to produce the bare minimum of food-grains demands, leave aside the nutrition and luxurious aspects of eating.
We have the fastest planes for our transport but we have no confidence in each other. There is an atmosphere of hate, suspicion and fear which causes disturbances among men and nations.

The science which has lessened our burdens, has increased the tensions which are more harmful and disturbing. Science to-day is successful in splitting the atom but it has hopelessly failed in uniting men together. The nuclear mastery may transform and incredibly perfect our whole civilization but it has the power and capacity to blow us all into pieces.

The concentration on the physical mechanism of existence has not enabled us to understand men's rational activities or the values of human experiences. Due to the possible misuse of nuclear power there is a sense of fear and tension. We are at peace with one another only in the sense that we are not actually at war. But we are always afraid of war which can come at any moment having some allegedly good reason for its commencement. There is a state of mistrust and mutual fear between the nations.

The political approaches alone cannot bring confidence and trust. It is the understanding of human values that can bring peace and safeguards against disastrous inventions. Present day scientific knowledge demands a new plan of social living and a new style of social life. This demands a new apprehension values and responsibilities. We have to
plan a structure of modern social institutions to cope up with the fundamental human needs. The invention and the application of scientific knowledge involves value judgements of some sort. We have to improve human relations and minimise the cultural and other differences by love and tolerance. There cannot be obliterated in the laboratories, but they may be adjusted only through social understanding. We are engulfed in difficulties with our fellowbeings and are threatened by our own inventions.

Science to-day has become a social force and is much more important than any other resource or agency. The scientists are now supposed to be more rational and are looked upon as persons who appreciate the human values. They are an asset to the society and can exert a useful influence. They and their inventions are instruments for furthering social purposes. Every new invention of science has brought new problems, has created a sense of pride. "Science no longer sounds a note of finality but rather a note of emancipation and imaginative inventiveness. All of its findings are open to revision, its latest word is never its last word. It grows by outgrowing and this change occurs so rapidly that before men can unpack their belongings and begin to occupy the premises, a new cosmos has been unfolded to view".  

Science has progressed with the mechanical and chemical aspects of life, but a challenging gap still remains between the physical world as it is interpreted and the inner world of sensations and feelings. Man is not an automaton or a
machine. He has his inner life, and aspires to finding or giving "meaning" to it and to all the events and values of the world in which he lives.

Man is primarily an individual and has the ability and means of judging for himself. He is ready to live a social life which he values most, but there should be conditions to enable him to reconcile individual initiative and impulse with social cohesion. The ways of living are based on the relations of human beings with one another. These relations are based on values, which determine the "overall life" or civilization. "Science is not able to tell us how to know the individual in a better manner or how to determine interpersonal relations".

Almost all the developments of science are random developments and hence they have created more problems than they have solved. "The sciences of inner matter have made immense progress while those of living beings remain in a rudimentary state. The slow advance of biology is due to the conditions of human existence, to the intricacy of the phenomena of life and to the form of our intelligence which delights in mechanical constructions mathematical abstractions. The applications of scientific discoveries have transformed the material and mental worlds. These transformations exert on us a profound influence. Their unfortunate
effect comes from the fact they have been made without consideration of our nature". 4

The upsurge of technology has decayed moral values. To-day the highly specialized nature of technology, which is mechanical, has no room for feelings and emotions. The cold calculations of technology have no place for love, devotion and understanding. We should not expect such aspects from computers and mechanical brains. A man's worth is estimated by his ability to construct a bridge, to devise some machine design, or to invent atomic weapons. We do not care for man, but provide all facilities for a good technician.

Man is rarely assessed on his merits. Reeled out statistics, lengths of roads, number of schools etc are considered the criteria of our achievement. Everybody knows that this is not true. We helplessly surrender to the agents and agencies who manage us. "Man has been thrown out from any definite place whence he can overlook and manage his life and life of society. He is driven faster and faster by the forces which originally were created by him. In this wild whirl he thinks, figures busy with abstractions, more and more remote from concrete life". 5

In the process of industrialization the individual is replaced by machines. Mass production and
specialization have reduced man who is now like a "cog" in a gigantic machine. This cog-man having no value in industrial society is rewarded and satisfied in terms of money. He is forced to accept and justify this system on economic grounds. This has created a rift in the society. There are artificial classes with very tense relations. The real and supposed material inequalities are also the source of unrest.

While pursuing economic plans we should seriously think about the social values. All growth should be related to the quality of human life, to saner, juster social relations. Our aim should be to create an environment of freedom and creativity. We have to plan on a realistic basis. We need today a courage to change. The material and economic crisis can be overcome by cultivating moral and spiritual values. We have to take note of man's inward nature to accept the values of spirit which help creative living.

Science is encouraging barbarization under the guise of technological development. The conflict breeding atmosphere is encouraged by science in an unconscious manner. Man is cleverly following the policy of the ostrich when helpless, he uses tranquillizers to disconnect the autonomic nervous system and the spinal nervous system. It has nothing to do with the ailing patients. It does not even touch the disease but gives an artificial or imposed relief which is strictly temporary.
The new developments have put in human hands a power which can prolong life, can interfere with the seat of personality. This raises some important ethical problems and expects responsible handling from the society which sanctions such values.

Science has explored the secrets of matter, has known how to win wars and change and control the environment, improve mass material conditions. But about the disharmony it has brought with its achievements. This demands something else than science. "The danger of great and growing disharmony between man and his environment can hardly be averted by deliberately altering the emotional constitution of mankind and deliberately constructing more sensible forms of social organization". 

Man is never studied as an integrated whole which actually he is. He is losing his initiative and personal character under the heavy pressure of social stresses and strains. He feels unsafe and is frustrated, living under an atmosphere of suspicion. He has been made a disspiritualized tool. He is unable to turn his attention to realise his dignity and potentialities. He is afraid of himself also. He is an enigma to himself. If he turns to inner life, then only he can solve the problem.

We have to establish our relations with ourselves and with our fellow beings. "Our age is, for good or ill,
immersed in the social problem. A technological civilization makes stability impossible. It changes the circumstances of life too rapidly to incline any one to a reverent acceptance of an ancestral order. It's rapid developments and its almost daily changes in the physical circumstances of life destroy physical symbols of stability and therefore make for restlessness, even if these movements were not in a direction which imperil the whole human enterprise. But the tendencies of an industrial era are in a definite direction. They tend to aggravate the injustice from which men have perennially suffered, and they tend to unite the whole of humanity in a system of economic-interdependence. They make us more conscious of the relations of human communities to each than of relations of individuals within their communities. They obsess us, therefore, with the brutal aspects of man's collective behaviour. They, furthermore, cumulate the evil consequences of these brutalities so rapidly that we feel under a tremendous urgency to solve problems before it is too late. As a generation, we are, therefore, bound to feel harassed as well as disillusioned.?

The science-civilization has made man a tool with no initiative. His 'person' is lost somewhere. The situation stresses are such that he has lost faith in his own self. He feels unsafe and frustrated. The atmosphere around is fully hate and suspicion. He needs an
integral approach to his problems and values. Science and technology have given a new base but we find conflict between the inventions and their application. The intention to promote science is not enough. It requires social decisions for its application to the advancement of humanity in men. We are in need of man to man communication and understanding. "The sciences of mankind like Psychology, Sociology pay attention to the outer and mass aspects of man. They conceal the selfhood of the individual Marxism, Psychoanalysis and ethnological theory are today the most widely diffused veilings of mankind".

There are no common bound to bind the family of man in service, in the shadow of history and have made a mechanized automaton. Everybody is a specialist in his own limited field and none with either the ability or the curiosity to learn how his special contribution fits into the full mosaic of life, for to understand his part in the entire design could very well commit him to personal responsibility, and for this, in his mad search for material gain, he has time. "The machine is an expression of the victory of mind over matter. It is a tool devised by man to give practical effect to his ideas. If our ideas are wrong, the fault is in ourselves not in the machines. There is nothing wrong with the machine as such. If they turn out to be evil, it is because we are evil".
This is man's predicament. There is neither the time nor the desire and courage on his part to realize his being as man. He has no interest in seeking and finding the answer to the question of his own identity. Spiritual balance can alone release him from this panic and tension.

Without special education modern industrial civilization in spite of its claims made on behalf of modern democracy, will merely accentuate the differences between man and man arising out of knowledge, talents, wealth and power. There is an increased sense of smallness in millions of men who already feel small by the side of gigantic machines created by science. The human nature is coarsened through these advancements and man is being enslaved by them. Advancement does not mean loss of sufferings, because wealth acquired with these advances in science only helps in changing the form of sufferings. It becomes subtle or is made invisible i.e. suppressed but not eradicated. Eradication is not possible by science alone. As a matter of fact the approach of science is very dangerous.

The crisis of values requires a new approach. We have sufficiently progressed in science and technology, have experimented with various political and economic systems, and find that no social system can create a really free and harmonious society, as long as man does
not look inwards and perfect himself. Over the past centuries and through many civilizations this blundering race of human beings has been dreaming always of projecting their environment by external agencies, may be machines, governments or even preachers. But it is a lesson of history that all these attempts have failed miserably. It is only by the perfection of his inner consciousness that the outer circumstances can be regulated and harmonized by man.

Our effort should be directed to discovering the infinite truth which was once explored by ancient seers. There is a store of infinite power behind the finite human personality, manifestation of a small part of these powers has made man achieve the scientific and technological culture. But the highest power that he is heir to, is the power of spirit which will take him above the gravitational pulls of his sensate nature and the sensory world around him, and make him moral and ethical. Spiritual knowledge alone can help him in realizing his goals.

Modern man has abandoned everything and followed science in the hope of finding life-fulfilment. His immense life-energy is dampened at the trivial sensate level at the behest of shallow materialistic life. His physical stamina has no limits, and intellectual sweep is vast, but morally he is a pigmy and his knowledge and powers have become his enemy and not friend, in spite of
a warning from Bertrand Russell, who has seen the development of science and also experienced wars. He says "Unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow".

Finally we have to determine and feel that "No development of science alone will solve our great problems. Even if we give man all the means of achieving whatever goals he chooses, the final choice still rests with him. Science can but hope to present him with the alternatives already outlined, free from emotional slogans, free from superstitions misrepresentations. But beyond this, science cannot tell you what is right and what is wrong. All the progress science can make throughout human history will be wasted, if man fails to answer the eternal questions correctly".

So it is wise to recognize and foolish to ignore the limitations of science, as modern age in the age of science, we are born in it, and cannot escape its effects. Primitive man was helpless before natural forces and modern man is helpless before social and economic forces which he has to overpower them.