Man is gifted with capacities of the mind and intellect and it is mainly due to this that he rules over the rest of the animal world. Among the capacities of the intellect which man has come to possess exclusively, the capacity to "think" stands out as the foremost. It is, however, a strange thing to observe that his capacity of thinking which has made man the ruler of his world, has at the same time, been responsible for much of misery in human life. Human beings are given the capacity to think, but that does not mean that they always think in the right direction. On the contrary, most of human thinking emerges from false or incorrect beliefs. This is the conclusion drawn by the greatest of our thinkers and philosophers. Thus, the supreme ruler of the animal kingdom is not the happiest at all. Human life is full of conflicts, frustrations, war and miseries. It is, indeed, a great contradiction in human life, that in spite of all the necessary ingredients of happiness at his command, man has, through all the ages, remained thwartingly devoid of happiness. This contradiction has assumed new dimensions in recent years.
In the pre-advance technological days man lived in rather compact world. Religious beliefs had a profound influence on his way of life. He was far more helpless in the face of natural calamities and epidemics than we are today. With advent of science a new factor came into existence, namely the machine. With its use man acquired better control over the external world. Scientific knowledge has been progressing rapidly in all fields of life through physics, chemistry, engineering, biology, medicine and agriculture. But, it is doubtful whether these wonders of science have made us happier than our less knowledgeable and slow moving ancestors. Science while bringing about vast changes in our immediate external world has been able to do practically nothing to improve our inner world of desires, emotions and conflicts. The balance between our inner and outer being is lost. And it is this balance which is the most crucial factor in deciding whether or not one can have happiness in life. All our thoughts and activities are, in the ultimate analysis, directed to this goal of happiness. Human happiness is not merely a product of what things are handled in daily life. Our relationship with the things we use is, of course, important, but more important is our interaction with the people and with ideas. And in this field that science has had no influence so far.

The word holistic is derived from the Greek work holos which means entirety or completeness of a substance. In most
medical and psychological treatments, the spiritual dimension of life is discounted. Yoga applies the process of purification to all aspects of the human being. The ecological situation in which consciousness finds itself manifested includes the human being, his environment, his body and all its functions, the air, he breaths and the food he eats, his relationship with others and his manner of relating himself to others, his emotional states and habits, desires and thoughts. Yoga is truly a holistic science.

In the more orthodox western therapies, the mind, body and spirit are separated into three distinct areas, with specialists to deal with each of them independently. However, in the yogic model, medical, psychological and spiritual needs are dealt with synergistically. The yoga therapist treats the human being as a whole and seeks to understand how the various aspects of a person function together. Yoga as a holistic system does not consist of mere kriyas and treatment but lays great stress on control of diet, social attitudes and personal habits so as to bring about beneficial changes in the whole of the metabolic process. It is truly an integrated approach, treating man as a whole (Kuvalyananda and Vinekar, 1971). It is recommended that the practitioner of other systems of medicine may use yoga for prevention and cure of diseases.
MODERN CIVILIZATION AND ITS TRENDS:

The development of science and technology during the last two centuries and most particularly during the present one, have brought about revolutionary changes in living conditions of the modern man and their attitude towards life. The glaring achievements of modern science and technology can be easily evinced from the facts that the modern man has at his disposal:

(i) A good range of power driven machinery like air-conditioner, motors and compressors to avoid sweating and laboring.

(ii) A comfortable home-well designed concrete structure with aesthetic appeal, elegance and convenience.

(iii) The full protection from epidemics through powerful medicines of both preventive and curative nature.

(iv) A great range of automobile conveyances to make the far off places within a very easy approach in the shortest possible time.

(v) Improved electronics, tele-communication and computers which have made whole world look like a single family.

(vi) Electrical gadgets and equipments of domestic use like: automatic washing machines, kitchen electrical appliances,
vaccine- cleaner etc. have made the jobs of a house wife easy and time saving.

(vii) Radio, Television, vedio cassette player cum recorders as easy media of information and recreation are within the easy approach of common man.

(viii) Advanced technology has perfected transplant surgery (kidney, heart etc. for prolongation of the human life.

(ix) The technology of artificial insemination in women and animals have made the pregnancy possible for those who are childless

Better contraceptives techniques ( both surgical and pharmaceutical) which are being employed successfully fighting the menace of population explosion.

(x) Genetic engineering which is in advanced stage of breaking the genetic codes for even artificially grudging the evolution of plants, animals and the men in order to improve the existing breeds.

(xi) Atomic as well as solar energy which are being employed in a number of spheres for the benefit of the common man.
(xii) Exploration of other natural resources like coal, oil, gas and minerals which are being harnessed for economic growth and material welfare of the society.

(xiii) Advanced diagnostic and laboratory technologies which are being employed through most sophisticated equipments have revolutionized the medical world in its health care systems for man. Because of the same mortality rate has heavily come down and average age has gone up.

(xiv) Technological developments in various aspects of agriculture have boosted the food and dairy product to a great extent.

(xv) Developmental technology has helped electrification of villages, construction of high ways and raising of dames, storing facilities have improved the condition of rural folk.

(xvi) National security, protection and preservation of sovereignty are safe in latest inventions made in the fields of defense services.

(xvii) Inventions of various types of synthetic foods and artificial preservation of food-articles have proved to be valuable assets to human life.
With all the achievements of science and technology described above, can it be considered that modern man with all sorts of comforts and luxuries is happy. The answer seems to be a big "NO", not so far to seek, rather the hunt for happiness has turned into a wild goose and has found himself more and more miserable. How far the pains and agonies of modern man, as a consequence of development of science and technology, estimated from the experiences and observations of common people can be expressed as under:-

**Materialism:** The modern man has no definite and consistent philosophy of life and hence directionless. In the pursuit of illusive happiness he has no appropriate aim of life, and insight as he has no idea of the difference between the means and the end to be achieved.

**Atheism:** The development of science and technology has shattered his faith in religion. The so called civilized strata of society has lost meaning and purpose in life. He has almost become atheist in religion in the name of secularism losing religiosity and cultural heritage as untouchable entities.

**Pragmatism:** Since the people are living in the value neutral atmosphere of science and technology, their attitude towards life is standardless because they fail to see the importance of the
compatibility between end and means. In a way the man has become pragmatic in ethics.

**Ecological Imbalance**: The fast depletion of natural resources has resulted in ecological imbalances and atmospheric pollution. The environment has been increasingly polluted by industrial refuse, nuclear tests, insecticides, herbicides, fungicides, automobile and plane combustions and so on. In addition to air pollution through gases, the water pollution due to release of industrial and sewerage directly into the rivers is proved to be hazardous both for human beings and subhuman organisms. The metropolitan cities are today also threatened by increasing noise polluting the environment. Similarly inventions of various types of synthetic foods and artificial preservation of foods are responsible for producing various types of food pollution. In brief, environmental pathologies have posed a grave danger to the standards of health, fitness and even security of human beings.

Deforestation has not only resulted in the erosion of fertile soil but also in land-sliding in high altitudes and devastating floods in the plains. Rapid growth of industries on one hand and deforestation on the other, have upset the balance of nature and as such, the climate of entire globe is undergoing rapid changes which may likely prove to be disastrous in future.
Population Explosion: Marked decrease in mortality rate and increase of average age of people because of inventions of lifesaving and health care measures through modern technology are few of the major factors of population explosion and prevalent unemployment. This has affects the life of the people in the following ways:

(i) There is increased pressure on the availability of basic needs like water, food, land and building material for shelter. Health care and education facilities for large population have become additional implications.

(ii) Overcrowding and congestion in urban areas have depleted the play-areas for children, have eschewed privacy and thus have created new psychological and social problems of aggression, violence, crime and lawlessness leading to mental ill-health.

(iii) Perfection of the contraceptive techniques has encouraged for unbridled gratification of libidinous impulses which has robbed the man of his physical and mental health as also his intellectual and aesthetic creativity. The excessive indulgence in sex has made many people physical wrecks and mental perverts.

(iv) Picture houses, clubs, swimming pools, opras, bars, etc. are many of the major attractions of modern civilization where people
meet for recreation and to develop social relationship during their free time. Consequently the number of broken homes has increased and as such, tension-ridden members of families have become prey to mental, emotional and social mal-adjustment.

(v) **Rivalry and Exploitation:** There is no checks upon accelerating technological development within adequate foresight, most particularly, with regard to the inventions of atomic weapons, nerve gases, toxins, viruses, bacterial sprays and other chemical weapons that can be used during war between nations. Further, motivation for the acceleration of technological advancement seems to be aggrandizement of one community/race over others or one nation over others. This has been one of the predisposing causes of international rivalry, tension and wars. Modernization is not oriented towards the well-being and progress of the entire mankind but towards the welfare of a particular section of the population. In such cases the re-exploitation is of natural resources and poorer sections in the service of a privileged few.

(vi) **Depersonalization of Personality:** Technological mechanization has given rise to depersonalization of human personality. An individual is treated today as a cog in the machine,
and as such, is replaceable by another man when one ceases to function efficiently.

(vii) **Fast and too busy life** : The fast pace of and varied engagements in daily life have given birth to number of tension-breaded psychosomatic ailments. Functional disorders of chronic nature are also at spree. Further more, this has left no time for adequate rest, sleep, regular worship, meals, exercise and to keep an affectionate interaction at home.

(vii) **Consumerism** : Modern culture of consumerism and craving for the satisfaction of physical need has lead to a rivalry amongst individuals. As individuals complete amongst themselves for the possession of material goods mal-practice of corruption has become almost legal. There is exaggerated stress on extravagancy. The indiscriminate craze for enjoying material comforts at the cost of true health, happiness and financial limitations have resulted in our personality imbalances. People of modern civilization have lost their purity of consciousness, spontaneity. Creativity and interactivity vision due to prolonged association with material civilization and excessive attachment for their body and mind complex.

(vii) **Drug Culture** : Problems of internal restlessness have not only brought psychosomatic disorders but also the so-called drug.
culture. The drug menace has played havoc with the health and lives of modern youth tending to seriously damage the future generation. The increasing tendency of possessiveness or acquisition in any form has boosted criminal activities like kidnapping, terrorism, bribery, killings etc. which has become an easy source of social-conflicts.

(ix) Lack of Activity: Invention of machines for all sorts of manual works has created the problem of lack of activity in man which has adversely affected his status of health and fitness and has made him prone to a number of hypokinetic diseases.

(x) Mental Pollution. Rivalry and competitive spirit in every sphere have helped manifestation of negative feelings of self-centredness, jealousy, hatred, ill-will, etc. to the extent that one does not hesitate even in using foul means of achieving success in his endeavors. The cycles of such ill-thinking has left almost everybody mentally-polluted. Marked decrease in the resistance power of man because of numerous factors mentioned above has made him liable (weak on all fronts) to be easily overpowered by epidemics or any agent of disease, the boss or the mighty in the administration and his own misdeeds so as to be let down in each case.
The fundamental and important concepts and trends of modern civilization may be briefly summarized as following:-

**Materialism:** Modern civilization is based on the philosophical concepts of materialism, empiricism, pragmatism and utilitarianism. It fits into the well popular proverbial saying of the western Culture, “Eat, drink and be merry” and may be said to be supporting the idealism of Charavaks of ancient Indian Origin, “Lead a comfortable life till alive (at all costs) and go on enjoying even in that case you have to borrow money”. It can be further added that it lacks a clear and a consistent philosophy.

**Intellectualism:** It lays stress on logical analysis and verifiable scientific method for knowing the phenomena of external nature.

**Pragmatism:** It lays stress on the relativity of ethical value such as self-interest and hedonism.

**Consumerism:** Its economic approach to human problems consists in creating new human needs, and maximizing the satisfaction of needs through production of material goods for catering to the satisfaction of needs of the so called civilized population - the privileged section of the society. In a way, the economy of consumerism is at spree all around. It aims at the maximum possible exploitation of natural resources of earth and harnessing
them for the material welfare of the privileged section of the population. Industrialization and urbanization are its major attractions and attributes.

**Empiricism**: The entire attention of modern civilization is on the external world and the empirical aspects of human personality. It aims at complete transformation of the natural human environmental an artificial environment and thus transforming the natural human personality into a thoroughly artificial personality so that it may live comfortably in a sophisticated technological civilization

NATURE OF HEALTH HAPPINESS:

It is doubtful whether the wonders of science and modern civilization have made us happier than our less knowledgeable and slow moving ancestors. Science while bringing about vast changes in our immediate external world has been able to do practically nothing to improve our inner world of desires, emotions and conflicts. Our inner world has remained chaotic. The balance between our inner and outer being is lost. And it is this balance which is the most crucial factor in deciding whether or not one can have happiness in life. All our thoughts and activities are, in the ultimate analysis, directed to this goal of happiness. Human happiness is not merely a product of what things are handled in
daily life. Our relationship with the things we use, is of course, important, but more important is our interaction with people and with ideas. And it is in this field that science has had no influence so far. The instruments which are useful in our dealing with things have been wholly revolutionized by science but the instrument used in our relationship with the mind, remains unchanged. it needs training and Improvement which science, unfortunately, cannot provide. This is one of the greatest contradictions of the present scientific age.

The situation has been aggravated in recent years by technological advances which bestowed upon man a tremendous power not only of creation but also of destruction, together with an ever-increasing speed and an therefore unknown richness and variety of objects of enjoyment. When one becomes more resourceful and powerful, one also needs greater wisdom, in addition to knowledge to be able to exercise control over himself and not be swayed by objects of enjoyment. Science has given us lately a multitude of objects of enjoyment. But it has failed to give us, at the same time, the much needed self control. These two qualities namely, wisdom and self-control, which are the most essential factors in deciding whether or not there will be happiness, do not fall within the preview of science. The type of happiness which lasts permanently is known as transcendental and
When we go on seeking after worldly things and the means which give sensual pleasure is known as temporal one. Today man seeks happiness in money, property, riches, possession, wealth, bank account, a growing business and so on. Another seeks power, prestige, position of importance and leadership. Yet another takes to the path of knowledge, learning, study of religion, philosophy and the like. All this is temporal happiness. We may know the whole world, but unless we know ourselves first, our knowledge has no significance. Wisdom consists in knowing oneself i.e. one's mind and the living spirit and also in understanding why we seek it. And it is wisdom that is essential for happiness.

PHILOSOPHY AND GOALS OF LIFE:

Indian philosophy occupies an unique position. It has not only permeated the entire cultural life of India, but has even filtrated to the lowest strata of its society. Its origin is not in the thinking consideration of things but in the attempt at reaching the sumnum bonum of life. It is to be admitted that philosophy rationalizes truths gained in the form of experience belonging either to the sense plane or to the higher domain of spiritual vision. The task of philosophy in the widest sense, is undoubtedly the rationalization of experience. The Hindu term ‘darshna’ suggests this close connection between philosophy and experience. It indicates as prof. Radha Kishnan rightly remarks, ‘
a thought system is acquired by intuitive experience and sustained by logical thought. The truth that is acquired in the first instance by perception, sensuous or spiritual, when elaborated and conceptualized by means of logical categories, becomes fit for acceptance and use by all people.

Philosophy is the be-all and end-all of life; it relieves man of the three-fold miseries of life, bestows on him the richest wealth of salvation and thus emancipates him from fearful bondage. The intellectual discussions embodied in Indian philosophy are intended not merely to satisfy the need of the intellect alone, but to serve the more ultimate and fundamental need of the life of the individual, viz., the need of salvation. In India, philosophy originates when the need for emancipation is felt, when not merely the leisured intellect or reason wants something to be occupied with, but when the entire man with all his faculties seeks something other than the objects of ordinary interest for the realization of his true being. Hindu philosophy thus has its origin not merely in the love of wisdom or the desires to know (Jijnasa), but in the desire for emancipation (mumuksa). The highest end of philosophy, in the west, however, is generally to acquire wisdom for its own sake and not for any practical purpose. But in India the theoretical character of philosophy has been entirely subordinated to its practical aspect, and philosophy is of value not merely because it increases knowledge but only because it bestows
salvation. The aim of the Nyaya and Vaisesika, of the Samkhya and the yoga, of the Vedanta and the Mimamsa, of the Buddhist and the Jaina is the same, viz. the attainment of the highest end and complete emancipation from all types of misery.

Philosophy, in the West, is the thinking consideration of things; it is the rational explanation of the universal as a whole, or in the language of Herbert Spencer, "it's completely unified knowledge. Philosophy, in the west, is, therefore, something purely intellectual. As Prof. Radha Krishnan rightly observes, "In many other countries of the world reflection on the nature of existence is a luxury of life. In India, philosophy stood on its own legs and all other studies looked to it for inspiration and support".

**Role of Philosophy, Science and Religion in Life:**

It is because of this predominantly practical character of Indian philosophy that it has been able to retain always its close connection with religion. Even the Bhagavad Gita contains teachings which have been utilized by diametrically opposed religious sects and their corresponding philosophical systems with advantage. Mr. Havell correctly observes that in India 'religion is hardly a dogma but a working hypothesis of human conduct adopted to different stages of spiritual development and different conditions of life. In Hegel's words, we may say "Philosophy
only unfolds itself when it unfolds religion, and in unfolding itself in unfolds religion”.

It is very much unfortunate that ‘religion’ is not understood in right perspective. To be religious is today considered to commit a sin in the name of secularism but it should be considered one of the essentialities of life. Let us seek the origin of the term ‘religion’ itself. Religion is an English word. Etymologically, it is made up of two Latin words: R+ legare, R- means again and legare means “to unite or to integrate”. Therefore, religion is an original system or discipline that strives for the reunification or reintegration of the somehow once separated self with the universal self. Thus, religious discipline is nothing but the education of the spirit in consideration of divergent constitution, temperament and caliber in terms of progress made by an individual as envisaged in the Indian doctrine of class divisions (varna- vyavastha) of the aspirants (sadhaka). Its emphasis is upon minute and detailed regulation of life for the gradual education of the mind toward concentration for the evolution of higher states of consciousness.

It may be safely asserted that in India philosophy and religion are the theoretical and practical aspects of one and the same attempt at realizing (and not merely knowing) the highest end of life. We must have experience to start with and then to
build upon without the foundation of experience, philosophy cannot perform any fruitful task. The institution which belongs to the individual experience alone, when elaborated and justified by thought-concepts, is brought down to the level of the intellect (in the sense of spiritual intuition) or elevated to the same (in the case of sense of intuition) as the case may be and thus extended to the use of all human beings. In this sense, thinking is the resolution of private, individual-experience in terms of universal logical concepts, the de-individuation of the private intuitions into over-individual, common thought moulds whereby they become accessible to all minds and become the public property that we call by name of science. As Whitehead puts it “what is known is secret, must be enjoyed in common and must be verified in common”.

With the advent of science, which started with the findings of Galileo, some of the beliefs having the authority of religion were proved false. As scientific knowledge increased, many religious beliefs were brought into question. In the beginning the guardians of religion reacted vehemently to the findings of science. But the scientific ideas were backed by concrete evidence which could not be denied for long. The interaction of religion and science resulted in a completely changed attitude towards many of the earlier beliefs. The superiority of the scientific method was
established beyond doubt, and the influence of religion began to wane. This gave rise to a new situation. With many of earlier religious beliefs shattered, the power of religion to act as a break on the human mind was also gone. Unfortunately, science did not take up the task of training the human mind which religion had all along performed. It only removed the authority of religion from many finds. The checks and balances which religion exercised on the human mind were no longer available easily. This situation was aggravated in recent years by technological advances which bestowed upon man a tremendous power not only of creation but also of destruction, together with an ever increasing speed and an hitherto unknown richness and variety of objects of enjoyment.

Wisdom includes knowledge of the world as one of its components. But what is important is not so much knowledge of the world as knowledge of the self or self knowledge. Self knowledge or Atma-jnana was given the highest place in the religion and philosophy of the past. It involves enlightenment regarding the goals of life. Science does not include the aim or goal of human life in its inquiry.

To remove the imbalance created by science by destroying, on the one hand, the authority of religion and philosophy, and with it their power to give rise to self-knowledge and self control, and by making man's life so speedy and complex, on the other hand, it
would be necessary to establish a sort of harmony between science, religion and philosophy. This could be achieved by making science religious or by making religion scientific.