

SCIENCE OF LIVING

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ABSTRACT : *“The fundamentals of science of living may be defined as” the body of knowledge consisting of certain principles which define the style of life, show the problems and solutions and present the path for the betterment of way of life. The modern and contemporary culture is having an impact on education. Education is more understood to be a training for getting some skills to earn and live luxuriously than to improve knowledge and inculcate culture to have a journey for truth. When the education and training are endowed with the value s then the system becomes more a path for perfection. Such education backed by training can make the man to observe, analyse, synthesise and interpret the actions of his body-mind complex and make him potential enough to do a thing, pragmatic enough to be efficient and wise enough to have a hunt for peace and bliss. In his hunt for peace and bliss he finds out the first hurdle in his mind.*

KEYWORDS: Science of thinking, Humanities and Social sciences, Maneuvering six temperaments, Ecological balance, Modern Age in Education.

I. FUNDAMENTALS OF SCIENCE OF LIVING

Fundamentals literally mean, “basic rules or principles”. Science literally means, “knowledge about the structure and behaviour of the natural and physical world, based on facts that you can prove, for example by experiments. Science of living is a body of knowledge. It is a variant of social ecology but at the same time similar to the ecology. Science of Living is a systematic and scientific body of knowledge dealing with the living environment of an individual and different components of society. It is systematic because this is dealing with an environmental system where in the relationship is established through an equilibrium between the space, the volume and force over a period of time. The space is that part of the terrestrial or physical earth; the volume is the size of the population that is living over that particular tract and the force is the physical or biological force, social force and money force. Unless and until an equilibrium is established the relationship can be straining and will be very detrimental to the very existence of the mankind.

II. SCIENCE OF THINKING

“The science of thinking about or explaining the reason for something using formal methods”. In this context living is characterized by a logic of limit and method. Limit indicates the maximum level to which the biological organs make one to do or allow. Limit is the physical or psychological barrier. Within the limit one can be of strength and rejuvenate himself. If the limits are violated one has to reap the weakness, decay and downfall. Limit also speaks of the prevalence of social distance prevailing among different social groups. Even though all men are the by-products of nature and biologically one, the repulsive activity and the differences make them to keep segmented. Such segmentation creates a barrier called social distance. It is also a limit. In a sophisticated way it is called one is having an etiquette of not crossing his limits. The social and biological barriers are the limit. Method means a way of doing.

Every person is in the twist and charm of civilised life. It not only demands one to have his own personal well being but also commands that one must wish the well being of the others. As one is wishing the good and well being for his own self, let him also spend some time to wish to the well being of one and all in and around him; in family and working places; in societies and state; in institutions and organizations day in and day out. Such thought process echoes in the surroundings, it touches, dashes, clashes, spreads, penetrates and reacts. It is a cosmic play of the thought behind the blessings. Hence the education must teach one to bless the others or to wish the well being of the others.

III. THE ORIGIN OF THE HUMANITIES AND SOCIAL SCIENCES:

In this frame work there are three things, namely the self or man, calling as I and Self, representing a living mass with cognitive, locative and discriminative skills. The second is the society which is the sum total of the population of the living mass with same ethnic, physiological, psychological and behavioural traits having the same antiquity and cultural heritage. The society has a hoary experience from the past and it functions divergently. The third is the living an non-living mass constituting the background to human survival and intervening variable in the human life.

When the Self or I as living mass cultures himself, articulates himself, ventilates himself of his own inner self, consciousness, sub-consciousness, lateral consciousness, the sum total of personal culture is invented. It is modifying, modulating and articulating the personal and latent identities. They are infinite but finite and yet universal and not bound by terrestrial limits. Such a situation gave way for the origin of the humanities. The sound articulated as language and music, the reflections articulated as paintings, drawings, sculpture, the movements of the body articulated as symbolism and narrative as dance.. there emerged a set of disciplines all named the humanities.

When the personal life is articulated and oriented into the broad lines laid down by the society and social segments, and when the intra-personal relations are controlled by inter-personal relations there emerged what are called the social sciences. When the personal culture and social life are controlled by the material culture and more care has been taken to regulate, organize and utilize the material culture for the benefits of the human living.

IV. EPITOME OF CREATION IN THE ANIMAL WORLD

Man is belonging to the animal groups; himself being a primate and vertebrate. Man is an epitome of creation in the animal world. His method is decided by the nature very specifically, absolutely and orienting towards discrimination, knowledge and divinity. That is not found in the other living beings, particularly the animals. Even though the animal instincts dominate, the man is always a human being and there are many occasions when the individuals behave like men and men only. Method is the natural phenomenon and style of approach decided and dictated through the nature. Hence the limit and method form the logic of living. Both the limit and logic are inviolable in the practice of living.

V. MANEUVERING SIX TEMPERAMENTS

Here one has to distinguish the instinct and thought. Instinct literally means, “a natural tendency for people and animals to behave in a particular way using the knowledge and abilities that they were born with rather than thought or training”. Instinct is in born and it cannot be avoided. All instincts take the form of thoughts but all thoughts are not instincts. Desire is an instinct to have. Literally desire means “a strong wish to have or to do something”. If it is in the natural corollary of maintaining, preserving, protecting and promotion of natural potentialities and functions everything must be done. There is no exception. But when man is seduced due to hallucination or fascination for something new and artificial or man-made; but not nature-made then the desire is to be questioned. One must take care to translate such desires into action. The desire for five deeds is not prohibited. But when the limit and method are crossed they are also prohibited. Such instincts are desire, anger, greed, attachment, vanity, vehemence and vengeance. Desire can be maneuvered through satisfaction, anger can be maneuvered through tolerance; greed can be maneuvered through charity; attachment can be maneuvered through removing ignorance; vanity can be maneuvered through simplicity and vengeance can be maneuvered through forgiving. Maneuvering these six temperaments highlights the personality of the man towards human excellence.

One has to moralise the desire to provide a share in the natural resources to the others. It promotes personal and social ethics. Anger shall be curtailed for having family peace and removing personal unrest. Anger has always a chain reaction and that is why anger is called personal enemy. Tolerance, adjustment and sacrifice reduce the scope for anger and it can be neutralized.

One has to eradicate worry. Worry is filthy gap between the desire and attempt. Worry is literally defined as, “to keep thinking about unpleasant things that might happen or about the problems one individual has”. Worry increases in enormity in thought process and reduces the magnetic potential. Hence worry shall be eradicated.

VI. SCIENCE OF LIVING IS SOCIO-COSMIC

Man is inevitably and invariably has to become a part and parcel of some society or community or tribe or whatever name that is given as a morpheme. He cannot live isolated like some xerophytes. Man is the compendium of ethno-sociological ties and cultural construct. As such the ethnic or racial personality, the social identities, and network, the impact of the cultural aspects like ideas and ideologies, language, traditions and customs, religions and rituals and material products are very much seen. The human living can be allegorically told as a residue of culture and causative of another culture.

VII. ECOLOGICAL BALANCE

Prof. Hawking had drawn up a doomsday list of catastrophic events that could devastate the world. He had earlier posed an open question whether mankind could survive for another 100 years while many other scientists have warned of a potentially impending global disaster. According to a report of the United Nations. Environment Program, our environment is at a tipping point as the Earth’s ecological systems are being pushed towards their biophysical limits beyond which looms sudden, irreversible and potentially catastrophic changes.

The Truth is that the ecological imbalance caused by man's rapacious plunder of Nature causes irreversible changes to the character of the bio magnetic fields which are transmitted to the outer space through the Spreading Waves. The Eternal Space – the Divinity – which is all pervasive- inside, outside, up and down, all over, everywhere- is forced to make necessary course correction triggering natural calamities like floods, tsunami, earthquake, epidemics and fatal diseases to clean out the world and restore the functional order of structure and character through proper ecological balance.

VIII. MODERN AGE IN EDUCATION

The education in modern age has another role to play. There are man-made, and nature –made differences among the human beings. All are anatomically and biologically one; but sociologically and culturally varied. The race, language, colour, religion, territory, nationality, government and the like promote divisive tendencies among the mankind. Such divisive tendencies breed unrest and stand as hurdle to peace. The individuals must take care to remove or reduce the impact of differences so that peace can be assured and insured In the family, working spots and in other social and political organizations. Right is a good medium to establish a favourable condition of living. But the differences are also making the function of rights mute. One must reduce discrimination and try to promote integration. Human integration through the idioms like the global family and cultivated practices through training always help the human living blossomed with equality, sanctioned of security and being blessed with peace.

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