

## SPIRITUALITY FOSTERS HUMANITY

S.Jagadambal, Assistant Professor,

Department of Human Excellence, N.G.M. College, Pollachi.

Guide: Dr. K. Perumal, Director, VISION Extention, Aliyar.

“Every idea has to become broad till it covers the whole of this world, every aspiration must go on increasing till it has engulfed the whole of humanity, nay, the whole of life, within its scope”- Swami Vivekananda

The word humanity is derived from the Latin word “humanitas”. meaning “human nature, kindness.” Humanity includes all the humans, but it can also refer to the kind feelings humans often have for each other. But when we talk about humanity, we should just talk about people as a whole. Humanity is a “good ethical behavior” of humans with respect to others beings.

To behave as humane is humanity. Our individual behavior should help the society we live in for constructive purposes. Any action opposing the community sentiments is harmful for self and the community. We should refrain from activities which are anti-social and create gap between individuals in society.<sup>1</sup> ‘The purpose of human life is to serve and to show compassion and the will to help others.’

In its wider meaning, the term refers to “everything that is human or peculiar” (in particular, what distinguishes humans from animals). In this sense, “human behavior” means “any empirically observable or possible behavior of humans”.

The term “human behavior” (with emphasis on the “human” attribute), on the other hand, has a normative content, i.e. assumes ideas about how man should be or supposed to be true nature or ideal. Under this presupposition, the word “humanity” in a narrower sense of the word means only those traits of man which are regarded

as right or good in the respective worldview - for example, in the worldview of humanism or that of what all religion preaches.

Humanity is a word referring to mankind as a whole, in fact, human qualities, accords strength to people’s goodness and making their belief firm in world’s unity inspires them to dedicate wholeheartedly for the common welfare. Thus, on the basis of active goodwill it continuously develops co-ordination, co-operation and harmony as an attitude for the welfare of one and all. In other words, the acid test of humanity is the reflection of active goodwill. Co-ordination, co-operation and harmony are the characteristics of humanity constructed upon the active goodwill.

The scope of humanity is, thus stupendous. Welfare of all remains the basic spirit of it, and spirituality is the foster-parent and protector of humanity. Taking humanity in high stream and accepting its significance in life, Mahatma Gandhi went to the extent of saying, “You must not lose faith in humanity. Humanity is like an ocean; (even) if a few drops of the ocean are dirty, the ocean does becoming dirty.”

The state of humanity in context of its origin, characteristics and significance is quite clear. It is also clear from the basic Indian scriptures, especially the Vedas, the Upanishads, or the Shrimad bhagavad-Gita, the Samhitas, and from discourses, sermons and precepts laid down for the welfare of the world, by those great men, Maharshis and saints of all the ages, from ancient to modern time, who were themselves the innovators of the truth – the Satya and who played the vital role in establishing India as a spiritual vishwa-Guru. They all almost unanimously

செம்மொழித் தமிழ் (பன்னாட்டுப் பன்முகத் தமிழ் காலாண்டு ஆய்விதழ்) ஜூலை, 2019 - சிறப்பிதழ் (ISSN: 2321-0737)

Classical Thamizh (A Quarterly International Multilateral Thamizh Journal) July, 2019- Special Issue (ISSN : 2321-0737)

தமிழ் இலக்கியத்தில் மனிதநேய மாண்புகள் - பன்னாட்டுக் கருத்தரங்கம்-2019

தமிழ்நூலகறை (சுயநிதி), நந்தமூர்த்துக் கவுண்டர் மகாலிங்கம் கல்லூரி (தன்னாட்சி), பொள்ளாச்சி - 642 001, தமிழ்நாடு, இந்தியா

connected the basic characteristics of humanity with spirituality. Firmly declaring possibility of development of humanity only by spiritual power they also confirmed that spirituality is the foremost – basic up-bringer of humanity. It is spirituality, we can repeat, which as an up-bringer and upholder of humanity.

The term ‘spirituality’ is derived from the word ‘spiritual’.. ‘Spiritual’ originates from spirit-soul. ‘Spiritual’ relates to accurate or righteous knowledge – ‘satyajnana’. It is, therefore, connected to the spirit – soul. It leads one to self-realization, to get awakened to the Satya – truth. This subject has been beautifully defined in the third verse – shloka of the chapter Eight of the Shrimadbhagavad-Gita. In this shloka, the Lord says:

“Spiritually, which envelops the broad aspect of self-realization, self-development-righteous knowledge stimulating one’s urge for making one’s life meaningful.”

What is self-realization? It is perfectly clear from the words of the Yogeshwara- the quoted couplet of the Shrimadbhagavad-Gita. “It is to recognize and acknowledge the infinite capabilities and divinity of the soul in its real and splendid nature. It is to have identification with soul’s eternity. Endorsing this fact, the great Greek philosopher Socrates says. “I know you won’t believe me, but the highest form of human excellence is to question oneself, and know thyself...”

Self-realization and development is a continuous process. In this, One realizes and the reality of absolute unity – invisible whole. The state of origin of everything – visible- invisible is the ‘Brahmam’ all source emerges from him. This state demands one to dedicate entire life for the cause of larger scale of welfare of mankind and salvation of all living beings firmly accepting the truth of universal unity. It is, in fact, the pathway to self-development – the way of making life

worthy and momentous. It is the method, to repeat, of unification of soul with God – union of Atman and paramatman. The realization of universal unity is a state of self-awakening. A self-awakened one remains fearless in all circumstances.

Humanity is a human divine virtue to ‘be compassionate’ and having ‘fellow feelings’ towards others. It constitutes the core of all human values broadly enshrined in the doctrine of human rights. This endeavor classify human beings above the rest of animals especially expressing in terms of mental growth. It enshrines the virtue of live and let others live. In other words humanity enables peaceful coexistence of not only human beings but also entire ecology.

A perfect HUMAN exists nowhere on the world? We have all small or major weaknesses. But, what is read as human behavior, also depending on the culture, circle in which one lives. It should be the same everywhere that we respect each other. When people do bad things; it tests your faith in humanity. When people ask for money to help feed starving children, they’re appealing to your sense of humanity.

To behave as humane is humanity. Our individual behavior should help the society we live in for constructive purposes. Any action opposing the community sentiments is harmful for self and the community. We should refrain from activities which are anti-social and create gap between individuals in society. Any religion guides its followers to confirm these basic requirements. With all our actions and behavior, attempt should be directed to protect our environment. God helps those who help themselves. One of the most outstanding examples of extra-ordinary humanity in a human being has been portrayed beautifully by Mother Teresa. “Always be obedient and eternally faithful to the cause of truth, humanity and your country, and you will move the world” Swami Vivekananda”, says Swami Vivekananda.

Religious preachers, philosophers, saints, sages, seers, prophets...of all ages had left various messages for the salvation of mankind. One such philosopher of 21<sup>st</sup> century was ThathuvaGhani Vethathri Maharishi who propagated world peace through individual peace and the founder of W.C.S.C.(World Community Service Centre).

Vethathri Maharishi has sacrificed his precious life in service to the mankind. Throughout his life he was preaching and practicing love, humanity and contentedness. He longed for the unity and cooperation among the people in this world. His ambition was to see a war free world flourishing in peace and prosperity. His speeches and writings highlight this aspects and he was working towards achieving this goals. Human life is a highly responsible and dignified one it is essential for men to have a perfect knowledge about his rights and duties everyone has acquired right to live on this planet as he was born on it.

WCSC which was established in 1958 is to bring peace in the society. Society is made up of individual human beings. Hence, peace must emanate from individuals, then permeate to the family, and then to the society at large. Ultimately world peace will blossom. The practice and teachings of the W.C.S.C. are made so as to combine and integrate these three aims.

For sensory enjoyments; proper training alone can curb the animalistic tendencies of aggression and selfishness. The human capacity to share the feelings of one's fellow beings and be helpful to all is not developed due to lack of sufficient training. A change in the world society cannot be brought about through political will, economic reforms or religious faith. The spiritual path and outlook is a basic requirement in order to bring about a change in the behavior of mankind.

The W.C.S.C. is the vehicle to teach the psychic and physical practices synthesized by

Vethathri Maharishi to achieve realization through introspection, purification and meditation Anyone who dedicates his will and sets aside some time on a daily basis can maintain good health, happiness, prosperity and peace to the maximum possible extent. The individual's peace brings harmony within the family, among relatives, friends and in the workplace. One can live a virtuous life of man

### Conclusion

Any living species leads its life only with the combined functioning excellences of the body and the consciousness. It had never experienced anything other than the sensing of pain and pleasure. "Collective Humanity" is the target of his ideal life, which can be achieved through one world government. The humankind has to attain this ideal goal, embracing the whole human race under a single institution for governance. The very first job to be undertaken is to elucidate the philosophy of life and inculcate in every human mind the necessity for the establishment of one world government on the basis of Democratic principles

"At the dawn of the 21<sup>st</sup> Century, we share a sense of hope and anticipation On the world community enjoying peace and harmony, "One Humanity" is the collective concept for all and it seems possible because of the many developments unfolding the international, national and local levels. This hope is accompanied by the growing need and aspiration to critically re-examine the economic, social, scientific, Political and cultural policies of people and governments"— These words of Vethathri Maharishi exhibits his ardent desire of "collective humanity", "one government" and "war free world". A worldwide friendship has to evolve naturally, only then, appropriate plans have to be made and executed. The world has to be mended only through the path of humanity, love, compassion and spiritual awakening, which

enables, the entire humankind to live in peace,prosperity and happiness.

**Books for references:**

1. Science of Divinity and Realization of Self. compiled by VISION for wisdom. Vethathri Publications, fourth edition.
2. World community life – Vethathrium,compiled by VISION for wisdom,Vethathri Publication, third edition.
3. Bhavan's journal,31<sup>st</sup> December 2017.
4. [www.shareyour essays .com](http://www.shareyour essays .com)
5. "The challenge of humanity" by Rohit Manilal Parikh, The Maharaja Sayajirao University of Baroda

