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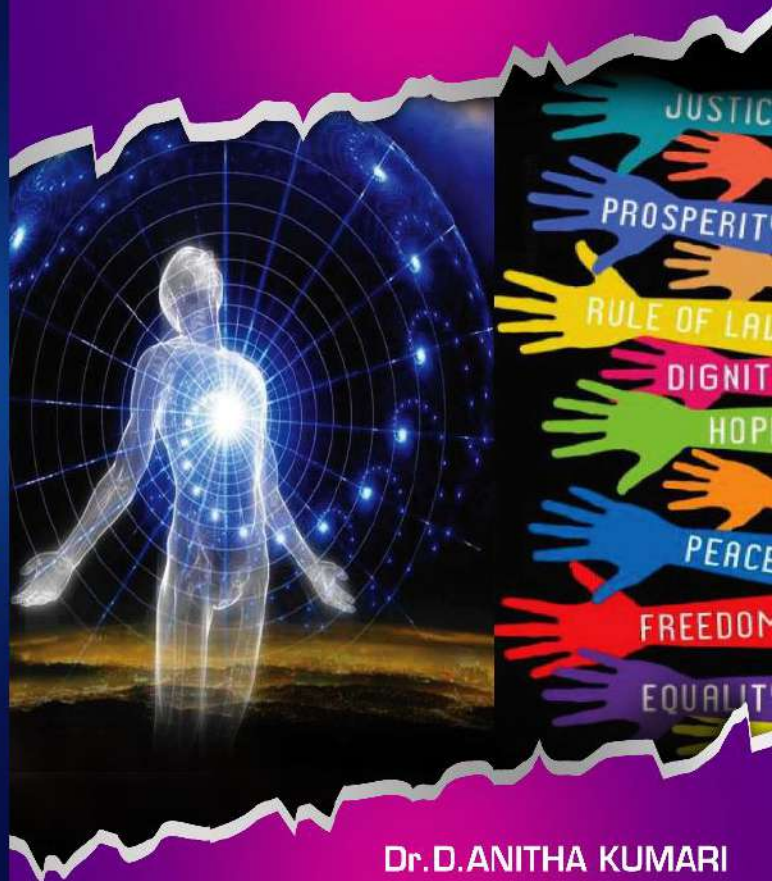
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UNIVERSAL HUMAN VALUES



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UNIVERSAL HUMAN VALUES

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UNIVERSAL HUMAN VALUES

SYLLABUS

Course Objectives:

1. To help students distinguish between values and skills, and understand the need, basic guidelines, content and process of value education.
2. To help students initiate a process of dialog within themselves to know what they 'really want to be' in their life and profession
3. To help students understand the meaning of happiness and prosperity for a human being.
4. To facilitate the students to understand harmony at all the levels of human living, and live accordingly.
5. To facilitate the students in applying the understanding of harmony in existence in their profession and lead an ethical life

UNIT I : NEED FOR VALUE

Understanding the need, basic guidelines, content and process for Value Education, Self-Exploration—what is it? - its content and process; 'Natural Acceptance' and Experiential Validation- as the mechanism for self-exploration, Continuous Happiness and Prosperity- A look at basic Human Aspirations, Right understanding, Relationship and Physical Facilities- the basic requirements for fulfilment of aspirations of every human being with their correct priority, Understanding Happiness and Prosperity correctly- A critical appraisal of the current scenario, Method to

fulfil the above human aspirations: understanding and living in harmony at various levels.

UNIT II : UNDERSTANDING SELF

Understanding human being as a co-existence of the sentient 'I' and the material 'Body', Understanding the needs of Self ('I') and 'Body' - Sukh and Suvidha, Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer), Understanding the characteristics and activities of 'I' and harmony in 'I', Understanding the harmony of I with the Body: Sanyam and Swasthya; correct appraisal of Physical needs, meaning of Prosperity in detail, Programs to ensure Sanyam and Swasthya.

UNIT III : UNDERSTANDING HARMONY, RELATIONSHIPS

Understanding harmony in the Family- the basic unit of human interaction , Understanding values in human-human relationship; meaning of Nyaya and program for its fulfilment to ensure Ubhay-tripti; Trust (Vishwas) and Respect (Samman) as the foundational values of relationship, Understanding the meaning of Vishwas; Difference between intention and competence, Understanding the meaning of Samman, Difference between respect and differentiation; the other salient values in relationship, Understanding the harmony in the society (society being an extension of family): Samadhan, Samridhi, Abhay, Sah-astitva as comprehensive Human Goals, Visualizing a universal harmonious order in society Undivided Society (AkhandSamaj), Universal Order (SarvabhumiVyavastha) - from family to world family!.

UNIT IV : PERCEPTION OF HARMONY

Understanding the harmony in the Nature, Interconnectedness and mutual fulfilment among the four orders of nature- recyclability and self-regulation in nature, Understanding Existence as Coexistence (Sah-astitva) of mutually interacting units in all-pervasive space, Holistic perception of harmony at all levels of existence.

UNIT V: ETHICS, UNIVERSAL ORDER

Implications of the above Holistic Understanding of Harmony on Professional Ethics, Natural acceptance of human values, Definitiveness of Ethical Human Conduct, Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order. Competence in Professional Ethics.

Course Outcome:

At the end of the course the students is able to

1. Understand the significance of value inputs in a classroom, distinguish between values and skills, understand the need, basic guidelines, content and process of value education, explore the meaning of happiness and prosperity and do a correct appraisal of the current scenario in the society
2. Differentiate between the Self and the Body, understand the meaning of Harmony in the Self the Coexistence of Self and Body.
3. Evaluate the value of harmonious relationship based on trust, respect and other naturally acceptable feelings in human-human relationships and explore their role in ensuring a harmonious society

4. Reflect the harmony in nature and existence, and work out their mutually fulfilling participation in nature.
5. Distinguish between ethical and unethical practices, and start working out the strategy to actualize a harmonious environment wherever they work.

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UNIVERSAL HUMAN VALUES

UNIT - I - NEED FOR VALUE

Understanding the need, basic guidelines, content and process for Value Education, Self-Exploration—what is it? - its content and process; ‘Natural Acceptance’ and Experiential Validation- as the mechanism for self-exploration, Continuous Happiness and Prosperity- A look at basic Human Aspirations, Right understanding, Relationship and Physical Facilities- the basic requirements for fulfilment of aspirations of every human being with their correct priority, Understanding Happiness and Prosperity correctly- A critical appraisal of the current scenario, Method to fulfil the above human aspirations: understanding and living in harmony at various levels.

1.0 VALUES

Value means importance or the participation. The value of any unit in this existence is its participation in the larger order of which it is a part. E.g. value of a pen is that it can write.

Values education refers to the aspect of the educational practice which entails that moral or political values as well as norms, dispositions and skills grounded in those values are mediated to or developed among students.

Values education can be referred to as explicit or implicit. Whereas explicit values education refers to schools’ official curriculum of what and how to teach values and morality, including teachers’ explicit intentions and practices of values education, implicit values education is associated with a hidden curriculum and implicit values influence, embedded in school and classroom practices.

1.1 HUMAN VALUES

The value of a human being is the participation of human being in this order. Hence to understand the human values, we need to understand the human reality along with all that is there in that existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence.

1.2 VALUE EDUCATION

Character oriented education that instils basic values and ethnic values in one's psyche are called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education.

1.2.1 NEED FOR VALUE EDUCATION TODAY'S SCENARIO

The subject that enables us to understand 'what is valuable' for human happiness is called value education.

- ❖ **Correct identification of our aspirations.** The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels.
- ❖ **Understanding universal human values to fulfil our aspirations in continuity.** Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values become the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.
- ❖ **Complementarity of values and skills.**
To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is

known as value domain, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavor (struggle). This is known as domain of skills. Hence, there is an essential complementarity between values and skills for the success of any human endeavor. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

❖ **Evaluation of our beliefs.**

Each one of us believes in certain things and we base our values on these beliefs, be they false or true which may or may not be true in reality. These beliefs come to us from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.

❖ **Technology and human values.**

The present education system has become largely skill based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

1.2.2 PROCESS OF VALUE EDUCATION

The process for value education has to be that of self-exploration, which includes two things: verification at the level of natural acceptance and experiential validation in living. Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. Various aspects of reality facilitating the

understanding of human values will be presented as proposals. We need to verify these proposals for our self and examine our living in this light.

There can be many ways to impart knowledge to students. The process should be easily understandable. There can be following four methods that can be adopted for value education:-

- ❖ **Individualized Learning:-** This is the highly interactive way of learning the values. This is very personal one to one interaction with the learner. The basic drawback of this type of this type of learning as we are the part of a society and we should develop all those values in student as well.
- ❖ **Group Learning:-** The group working is always different from individual working. Some students are lack behind from interpersonal skills. The group learning helps these students in overcoming these problems. This method teaches co-operation and coordination among the members of the group.
- ❖ **Project Learning:-** This is one of the best methods of learning. The projects are basically real life problems and students needs to find out the solutions on the basis of their value system. This teaches the concept of self- explanation and Self- verification to do best in their respective field.
- ❖ **Open Learning:-** Open learning is a teaching method i.e. among others, founded on the work of 'Maria Montessori'. Open learning is supplied to allow pupils self-determined, independent and interest-guided learning.

1.2.3 THE CONTENT OF VALUE EDUCATION

The subject that enables us to understand 'what is valuable' for human happiness is called value education. The scope of value education includes all dimensions (thoughts, behaviour, work and realization) and all levels (individual, family, society and nature – existence). Accordingly, the content of value education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively, understand the other entities in nature, the innate inter-

connectedness, the coexistence in the nature- existence and finally the role of human being in this nature/existence entirely. Hence, it has to encompass understanding of harmony at various levels and finally, learning to live in accordance with this understanding by being vigilant to one's thoughts, behaviour and work.

Value education is the understanding of fundamental values. It cover following types of values inlife. They are as follows:-

- ❖ **Love:-** The first of the most important values in life is love. It is an important personal value to open your mind to the concept of lone. Love is the bringer of compassion. Once we are led by compassion, we see the best in ourselves.
- ❖ **Understanding:-** This is the second important value in life. If we are ready to understand accept people and circumstances for what they are, we can gain control over it. One must understand and appreciate the efforts done by others rather than questioning them.
- ❖ **Respect:-** Respect is the only way we can adopt the best of all around us, making us a better person every day, every moment. A very important fact about respect is that the more we give, the more we earn. It is in fact the most important values in society.
- ❖ **Discipline:-** The fourth, of the important values in life is discipline. A disciplined and responsible person will respect his as well as other's time. As such, he will always be punctual.
- ❖ **Honesty:-** Honesty is admitting to ourself that we are not perfect. It means quidding to make a mistake. An honest person always try not to commit mistakes, but if he commits he not only admit it, but accept the consequences also. All the other values need to be accepted with honesty.
- ❖ Apart from this, the content of value education realize us our work, thought, behavior and obviously our self-realization. What is the procedure of our work, how can we estimate that,what will be our action on that and after completing each and every work we definitely realize what we get. It also covers the levels of unit.

There are four units in this world.

Individual

Family

Society

Rest of nature.

If one ask what is the value of the human being, or what is the participation of human being in this larger order? The larger order includes human beings, plants, air, water, soil, animals, birds etc. Here we need to concentrate over this, what is the role of human being in this existence to add a connection on this existing things and how can he maintain relationship with each and every unit in this existence. Therefore the content of value education always focus right understanding with harmony at various level which can reproduce by one's thought, activities, work and awareness.

1.2.4 BASIC GUIDELINES FOR VALUE EDUCATION

In order for any course to qualify for Value Education, the following guidelines for the content of the course are important:

- ❖ **Universal:** It needs to be applicable to all human beings irrespective of cast, creed, nationalities, religion, etc. for all times and space.
- ❖ **Rational:** It has to appeal to human reasoning.
- ❖ **Natural and verifiable:** It has to naturally acceptable to the human being who goes through the course and there needs to be every provision in nature for its fulfillment. It needs to be verifiable and experientially verifiable, and not based on dogmas, beliefs or assumptions.
- ❖ **All encompassing:** It needs to be cover all dimensions (realization, thought, behavior and work) & levels (individual, family, society, nature & existence) of human life and profession.
- ❖ **Leading to harmony:** The Value Education ultimately is targeted to promote harmony within the individual, harmony among human

beings and harmony with nature.

1.2.5 NEED FOR VALUE EDUCATION IN TECHNICAL AND OTHER PROFESSIONAL INSTITUTIONS

The subject that enables us to understand ‘what is valuable’ for human happiness is called value education. The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

1.2.6 DIFFERENT TYPES OF VALUE EDUCATION

National value or constitutional value:

Each country has its own independent constitution in which specific values are included. They are called national values or constitutional values, e.g. Following values are included in Indian Constitution.

Social value:

Each country preserves some values according to its culture and these values are preserved and protected. Dr. Chitambar has fixed the following values of Indian society viz. Pity, Self Control, Universal brotherhood, honesty, respect and faith.

Professional Value:

Many professionals are in existence and each profession has got its own independent values e.g. Following are the values of the teaching profession: Knowledge thrust, Sincerity in profession, Regularity and Faith.

Religious Value:

Each religion has got its independent status, principles and rules e.g. Following values are included in Buddhist religion. Wisdom, Character and Pity Some values are common to all religions, whereas some values are attached to a particular religion only and they are the specialties of that particular religion.

Aesthetic Value:

Literature and Arts (painting, carving, drawing etc.) have got their fixed criteria and rules. They are investigated and are fixed.

1.3 SELF EXPLORATION**MEANING, PURPOSE AND PROCESS**

Self exploration is knowing and then bridging the gap between ‘what you are’ and ‘what you really want to be’ i.e, what is naturally acceptable to you.

1.3.1 PURPOSE OF SELF EXPLORATION

Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. The purpose of self exploration is:

1.It is a process of dialogue between “what you are” and “what you really want to be”:

It is a process of focusing attention on ourself, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction this conflict within us. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.

2. It is a process of self evolution through self investigation:

It successively enables us to evolve by bridging the gap between ‘what we are’ and ‘what to be’. Hence, the self exploration leads to our own improvement, our self evolution – we will become qualitatively better.

3. It is a process of knowing oneself and through that, knowing the entire existence:

The exploration starts by asking simple questions about ourself, which

gives our clarity about our being, and then clarity about everything around us.

4. It is a process of recognizing one's relationship with every unit in existence and fulfilling it:

It is a process of becoming aware about our right relationship with other entities in existence and through that discovering the interconnectedness, co-existence and other in the entire existence, and living accordingly.

5. It is a process of knowing human conduct, human character and living accordingly:

It is a process of discovering the definitiveness of human conduct and human character and enabling one to be definite in thought, behaviour and work.

6. It is a process of being in harmony in oneself and in harmony with entire existence:

This process of self exploration helps us to be in harmony with ourself and with everything around.

7. It is a process of identifying our innateness and moving towards self organization and self expression:

This process of self exploration helps us to identify our swatva and through that acquiring swatantrata and swarajya.

Swatva: Innateness of self – the natural acceptance of harmony

Swatantrata: Being self- organized – being in harmony with oneself

Swarajya: Self-expression, self- extension – living in harmony with others

Swatva ----- Swatantrata ----- Swarajya

The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swatantrata enabling us to work for swarajya.

1.3.2 PROCESS OF SELF-EXPLORATION

Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. The process of self exploration is as follows:

First of all we have to keep in mind that,
Whatever is being presented is a PROPOSAL.

- Don't assume it to be true immediately, nor reject it without proper exploration.
- Verify it in your own right, on the basis of it being naturally acceptable to you,
- Not just on the basis of scriptures
- Not on the basis of equipment/instrument data
- Not on the basis of the assertion by other human beings.

Therefore, it is essential to carefully ponder over these on your own right. Neither accept these as true immediately nor reject them prematurely without proper exploration.

Don't just accept / reject these only on the basis of the following:

- Because something like this/ different from this, has been mentioned in scriptures,
- Or, because it has been preached/ denied by some great men,
- Or, a large number of people possess such a view / a different view,
- Or it is claimed to have been verified through some physical instrument or, claimed that this is beyond the domain of verifiability by physical instruments.

Then what to do

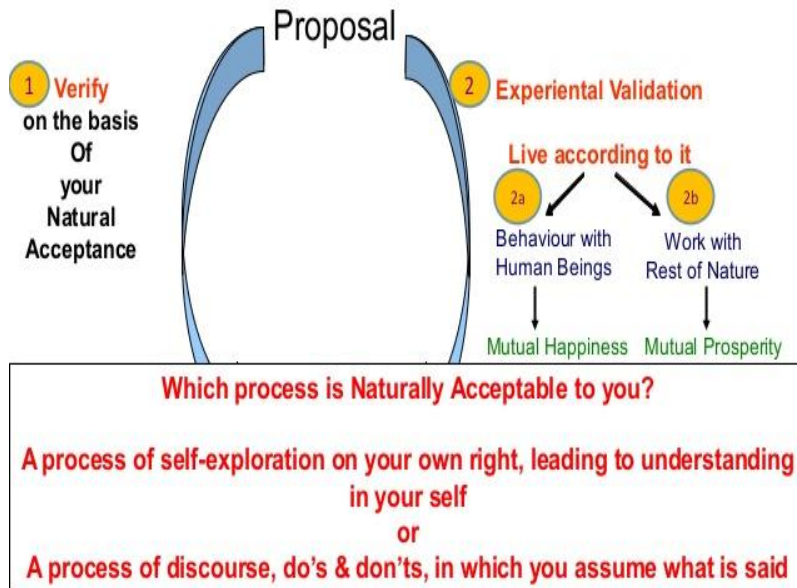
- Verify on the basis of your natural acceptance
- Live accordingly to validate it experientially
- If the proposal is true in behaviour with human leads to > mutual happiness
- If the proposal is true in work with rest of the nature leads to > mutual prosperity

Remember, it is a process of self- exploration, therefore, it has to be authenticated by us alone by means of verification at the level of natural acceptance and experiential validation. The process is shown in the diagram below:

Process of Self-verification

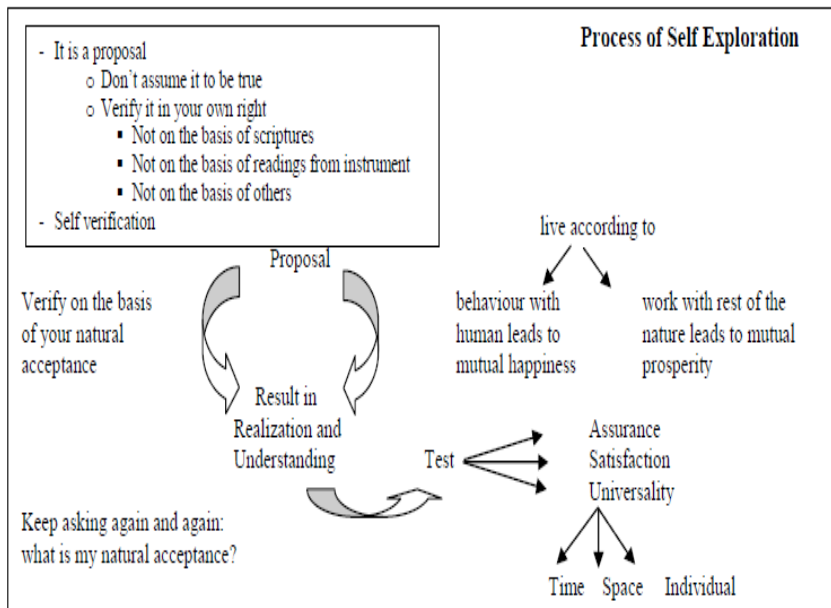
Whatever is said is a **Proposal** (**Do not accept it to be true**)

Verify it on your own right



But this process is not complete. It will be completed when on verification on the basis of natural acceptance and testing in our living ultimately results in 'realization' and 'understanding' in us.

- Verify on the basis of your natural acceptance
- Live accordingly to validate it experientially
- If the proposal is true in behaviour with human leads to > mutual happiness
- If the proposal is true in work with rest of the nature leads to > mutual prosperity
- Results in realization and understanding
- on having realization and understanding we get
 - Assurance
 - Satisfaction
 - Universality (Applies to all time, space and individual)



Take for example: a proposal- 'respect' is a value in human relation. When I verify at the level of natural acceptance, I find that it is naturally acceptable to me. Similarly, when I behave with respect, it is mutually fulfilling to me and to the other. Thus the proposal is 'True'. If it fails on any of the two tests, it is untrue. This verification leads to realization of the truthfulness of the proposal and it becomes part and parcel of my understanding. It is reflected in my thoughts and in my behaviour.

1.3.3 SELF EXPLORATION HELPS US TO BE IN HARMONY WITH OURSELF AND WITH ENTIRE EXISTENCE.

The main focus of self exploration is myself- the human being. Ask yourself the two questions that cover the whole domain of human aspirations and human endeavour, "What is the goal of human life?" and 'How to fulfill it?'

Self exploration has to be authenticated by you alone, by means of verification at the level of natural acceptance and experiential validation. Do not evaluate on basis of scriptures or equipment data or assertion by other human being.

Verification leads to realisation of the truth, and it becomes part and parcel of of your understanding, which is then reflected in your thoughts and behaviour. Ultimately it leads to mutual fulfillment and mutual prosperity. Thus, ‘natural acceptance’ and ‘experiential validation’ are two important mechanisms for self exploration.

It is a process of knowing oneself and through that, knowing the entire existence: The exploration starts by asking simple questions about our self, which gives our clarity about our

being, and then clarity about everything around us. It is a process of recognizing one’s relationship with every unit in existence and fulfilling it: It is a process of becoming aware about our right relationship with other entities in existence and through that discovering the interconnectedness, co-existence and other in the entire existence, and living accordingly. It is a process of knowing human conduct, human character and living accordingly: It is a process of discovering the definitiveness of human conduct and human character and enabling one to be definite in thought, behaviour and work. It is a process of being in harmony in oneself and in harmony with entire existence: This process of self exploration helps us to be in harmony with our self and with every thing around. It is a process of identifying our innateness and moving towards self organization and self expression:

This process of self exploration helps us to identify our swatva and through that acquiring swatantrata and swarajya.

Swatva: Innateness of self – the natural acceptance of harmony

Swatantrata: Being self- organized – being in harmony with oneself

Swarajya: Self-expression, self- extension – living in harmony with others **Swatva Swatantrata Swarajya**

The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swatantrata enabling us to work for swarajya.

1.3.4 SVATVA, SWATANTRATA AND SWARAJYA

Swatva means innateness of self – the natural acceptance of harmony.

Swatantrata means being self- organized – being in harmony with oneself Swarajya means self-expression, self- extension – living in harmony with others . The swatva is already there, intact in each one of us. By being in dialogue with it, we attain swatantrata enabling us to work for swarajya. Living in contradiction, means we are not self-organized and living with pre-conditionings where we have assumed certain things, have accumulated desires without having first evaluated them, then it means we are partantra. On the other hand, when we identify our innateness, what we really want to be and establish a dialogue with it, it enables us to start living with this harmony, it starts expressing itself through our harmonious behaviour and work, and it naturally extends to our participation with the surroundings. This is working towards swarajya.

1.3.5 SVDD, SSDD and SSSS

To achieve our basic aspirations we need to work for right understanding as the base on which we can work for relationship and then physical facilities. Today we are not working according to this that why we can see that there are two kind of people in the world:

Those that do not have physical facilities/ wealth and feel unhappy and deprived. i.e. SVDD: **Sadhan Viheen Dukhi Daridra** – Materially Deficient, Unhappy and Deprived.

Those that have physical facilities/ wealth and feel unhappy and deprived. i.e. SSDD: **Sadhan Sampann Dukhi Daridra** – Materially Affluent, Unhappy and Deprived.

But these are states we don't want to be in. We want to move from this to third category i.e.

Having physical facilities and feeling happy and prosperous i.e. SSSS: **Sadhan Sampann Sukhi Samriddha** – Materially Adequate, Happy and Prosperous. Presently, as we look around, we find most of the people in the above two categories called SVDD and SSDD, while the natural acceptance of all human beings is to be in the category of SSSS.

1.3.6 PRODUCTION SKILLS AND HUMAN VALUES ARE COMPLEMENTARY

Values means importance or participation and skills means qualities, training, and capabilities. To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom. Basically we must know what really is useful to achieve human happiness, the happiness to all and for all the time. And when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. Hence, there is an essential complementarity between values and skills for the success of any human endeavour. **For example**, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy. So i have to learn the skills to achieve the goal of good health i.e. food to be consumed, the physical workout to be designed. So without knowing the meaning of good health, health cannot be achieved and also it is necessary to make use of the goal to achieve the goal of the goal.

1.3.7 MECHANISM or NEED OF SELF EXPLORATION

Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. This self exploration will be done on the basis of whether the proposals (information) are acceptable to us in a natural manner – i.e. they need to be naturally acceptable to us and not just imposed externally. It also includes verifying the proposal through experiential validation, i.e. by living according to them. Experiential validation will ascertain that when we live our life on the basis of this education, our living will be fulfilling to us as well as our surroundings. The two mechanism of self exploration are:

1. **Natural acceptance:** Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also

refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquillity and fulfilment.

2. **Experiential validation:** Experiential validation is a process that infuses direct experience with the learning environment and content. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values.

1.4 NATURAL ACCEPTANCE

Natural acceptance implies unconditional and total acceptance of the self, people, and environment. Natural Acceptance also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquility, and fulfillment.

Actually, natural acceptance is a way to accept good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others.

In other words, natural acceptance is the process to understand ourselves first. Try to find out the ego stage. Try to reduce that. Open our eyes and look around. The world is full of good things. We need to accept the right naturally. Once it starts coming naturally, we will feel that we are actually upgraded ourselves and now we are above then the rest of the world. Problems are part of life and natural acceptance is the answer to that.

Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquillity and fulfilment. Actually natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others.

1.4.1 CHARACTERISTICS OF NATURAL ACCEPTANCE

a. **Natural acceptance does not change with time.** It remains invariant with time. For example our natural acceptance for trust and respect does not change with age.

b. **It does not depend on the place.** Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one.

c. **It does not depend on our beliefs or past conditionings.** No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.

d. **This natural acceptance is ‘constantly there’, something we can refer to.** Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.

e. **Natural acceptance is the same for all of us:** it is part and parcel of every human being, it is part of humanness. Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behaviour, efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.

| Natural Acceptance | Acceptance |
|--|--|
| Given a choice, what would I accept naturally? | Under the given circumstances, what would I accept? |
| Natural Acceptance | Preconditioning, Sensation |
| E.g. Relationship | E.g. Sometimes relationship, sometimes opposition |
| Food for health | Sometimes food for health, sometimes food for taste |
| Clothes for protection of Body | Sometimes for protection of body, sometimes for respect, show |

1.4.2 EXPERIENTIAL VALIDATION

Experiential validation is a process that infuses direct experience with the learning environment and content. Experiential validation may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values.

We are often told to accept ourselves for who are. Most of what we know about ourselves is not only through our own opinion of ourselves but also because of how others view us. When what we already believe to be true of us is validated by some situations, phenomena, or outcomes. We may term it experiential validation.

Why experiential validation is necessary part of self exploration?

To verify the proposals, i need to live accordingly in my interactions with the world around. This involves two things: behaviour and work. If the proposal is true,

(a). In behaviour with other humans, it will lead to mutual happiness.

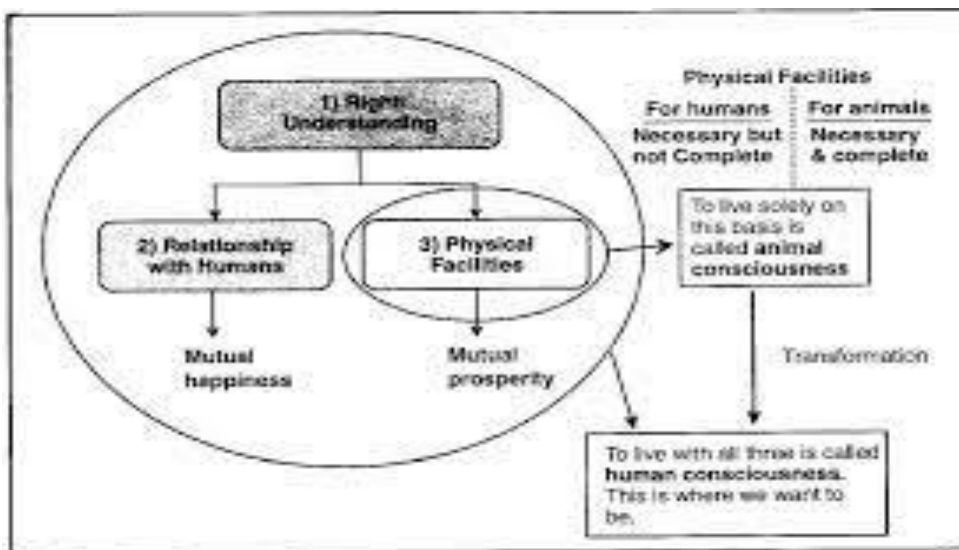
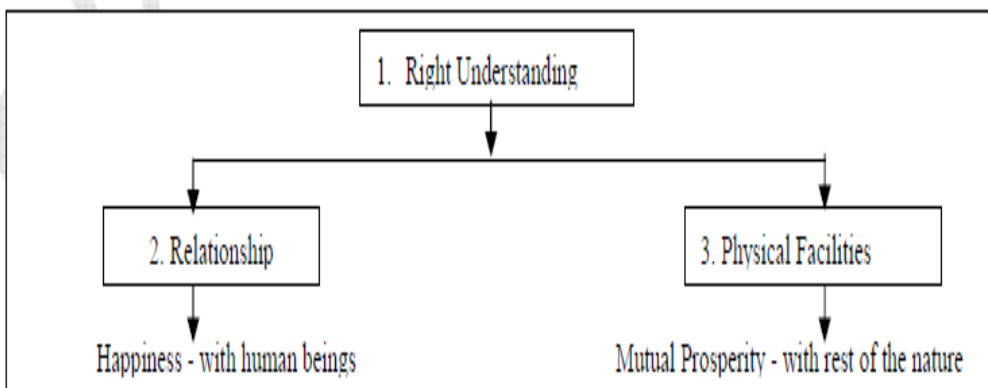
(b). In work with the rest of the nature, it will lead to mutual prosperity.

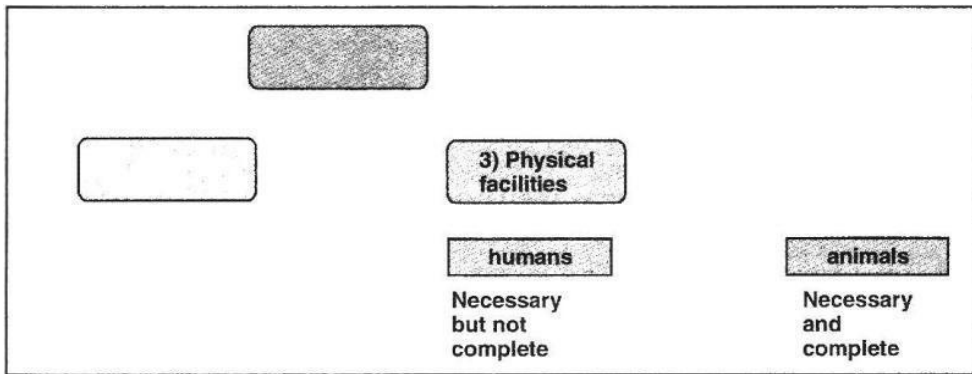
This process of verification of proposals is known as experiential validation i.e. validating on the basis of gaining experience. It is a necessary part of self exploration because if we are not verifying proposals in our living with people and with nature, we are not sure of what the results are. This will lead to conflict and contradictions and we will feel lack of confidence and lack of happiness. (Students have to elaborate this answer by giving suitable examples from their life)

1.4.3 HUMAN ASPIRATIONS

Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.

- **Right Understanding:** This refers to higher order human skills – the need to learn and utilize our intelligence most effectively.
- **Good Relationships:** This refers to the interpersonal relationships that a person builds in his or her life – at home, at the workplace and in society.
- **Physical Facilities:** This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.





In order to resolve the issues in human relationships, we need to understand them first, and this would come from ‘right understanding of relationship’. Similarly in order to be prosperous and to enrich nature, we need to have the ‘right understanding’. The ‘right understanding’ will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

Physical Facilities:

Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans. It is easy to verify.

For Animals: Animals need physical things to survive, mainly to take care of their body. For example; cow will look for food when it is hungry. Once it gets the grass or fodder. It eats it, sits around to chew at leisure. Hence, we can say that as long as animals have physical things, they are largely fine. They don’t desire other things like knowledge or a peaceful animal society or getting a good MBA.

For Humans: While physical facilities are necessary for human beings, they are not complete by themselves to fulfil our needs. Our needs are more than just physical facilities. We all have other needs, other plans, perhaps we think of going to a movie or reading a book, or go to college, or watch some TV, or spend time with family and friend. This

list is endless. Thus it is easy to see that while physical facilities are necessary for us human beings, they are not complete by themselves to fulfil our needs. Hence we can say that For Animals – “Physical facilities are necessary and complete.” For humans— “Physical facilities are necessary but not complete.”

1.4.4 EXPLORING HAPPINESS AND PROSPERITY

Happiness: Happiness may be defined as being in harmony/ synergy in the states/ situations that we live in. Happiness is being in a state of liking. Unhappiness is a lack of this synergy or harmony. To be in a state of disliking is unhappiness.

Happy situations comprise of feelings such as trust, respect, confidence etc. All these feelings carry an element of harmony in them. Hence they make us feel relaxed and happy.

On the other hand, feelings like failure, disrespect, lack of confidence, doubt etc. lack the element of harmony and hence make us unhappy.

Prosperity: It is the feeling of having more physical facilities than required. Prosperity creates a desire to share what one possesses. However, since the need for physical facilities is limitless, the feeling of prosperity cannot be assured.

Wealth: Wealth is a physical thing. It means having money, or having a lot of physical facilities, or having both.

Prosperity Vs Wealth: Wealth means possessing more number of physical things while Prosperity is a feeling of possessing more than required physical facilities.

Following are the possibilities:

- A person may not possess required physical facilities, so he may not feel prosperous.
- A person may accumulate more and more wealth but still he may be deprived of the feeling of prosperity.
- A person may have required wealth and feel prosperous.

❖ The feeling of having or making available more than required physical facilities is prosperity. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. **For prosperity, two things are required-**

1. Identification of the required quantity of physical facilities, and
2. Ensuring availability / production of more than required physical facilities.

We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured.

Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

Prevailing notions of Happiness and Prosperity: In the modern world, the desire for physical facilities has become unlimited. The physical facilities are no longer seen as objects fulfilling bodily needs but as a means of maximizing happiness. This unlimited desire for physical facilities has become anti-ecological and anti-people endangering human survival itself.

1.4.5 HAPPINESS AND PROSPERITY HAVE AFFECTED HUMAN LIVING AT ALL FOUR LEVELS:

At the level of Individual: Problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.

At the level of family: Breaking of Joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditures in family functions etc.

At the level of Society: Terrorism, naxalism, communism, casteism, racial, ethnic struggles, wars between nations, genocide, nuclear

genetic warfare.

At the level of Nature: Global Warming, pollution, depletion of mineral resources, deforestation, loss of soil fertility.

1.4.6 NATURAL ACCEPTANCE AND EXPERIENTIAL VALIDATION:

Natural Acceptance:

Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquillity and fulfilment. Actually natural acceptance is a way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others.

Natural acceptance is a mechanism of self exploration. Natural acceptance is a process to understand ourselves first. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. In other words, Natural acceptance is a way to accept the good things naturally. We can easily verify proposals on the basis of characteristics of natural acceptance mentioned below:

- **Natural acceptance does not change with time.** It remains invariant with time. For example our natural acceptance for trust and respect does not change with age.
- **It does not depend on the place.** Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one.
- **It does not depend on our beliefs or past conditioning.** No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.

- **This natural acceptance is ‘constantly there’, something we can refer to.** Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.
- **Natural acceptance is the same for all of us:** It is part and parcel of every human being, it is part of humanness. Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behaviour, efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.

Experimental Validation:

Experiential validation is a process that infuses direct experience with the learning environment and content. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values. Most of what we know about our self is not only through our own opinion of our self but also because of how others view us. When what we already believe to be true of us is validated by some situations, phenomena or outcomes. We may term it as experiential validation.

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Svatva: Swatva means innateness of self – the natural acceptance of harmony. When I identify my innateness, what I really want to be.

Swatantrata: Swatantrata means being self-organized – being in

harmony with oneself. When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become self-organised, i.e. I attain harmony in myself. This is swatantrata.

Swarajya: Swarajya means self-expression, self-extension – living in harmony with others. When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become self-organised, i.e. I attain harmony in myself. When I start living with this harmony, it starts expressing itself through my harmonious behaviour and work, and it naturally extends to my participation with the surroundings. This is working towards swarajya.

Happiness (Sukh): Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” It is a holistic and all encompassing state of the mind that creates inner harmony.

Prosperity: The feeling of having or making available more than required physical facilities is prosperity. For prosperity, two things are required- (1) Identification of the required quantity of physical facilities, and (2) Ensuring availability / production of more than required physical facilities.

We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit whatsoever be the availability the feeling of prosperity cannot be assured. Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

1.5 BASIC HUMAN ASPIRATIONS

Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” Whereas, prosperity is the “feeling of having or making available more than required physical facilities”.

In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption

of physical facilities. This is an attempt to achieve happiness through pleasant sensory interactions. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness.

This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarised below:

1 At the level of the individual – Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.

2 At the level of the family – Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.

3 At the level of the Society – Growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.

4 At the level of nature – Global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

It therefore, calls for an urgent need for human beings to correctly understand happiness and prosperity as well as the sustainable way to achieve these.

1.5.1 REQUIREMENTS TO FULFIL BASIC HUMAN ASPIRATIONS

Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.

- **Right Understanding:** This refers to higher order human skills – the need to learn and utilize our intelligence most effectively. Understanding the

harmony at four levels of living from self to existence. This refers to higher order human skills – the need to learn and utilize our intelligence most effectively.

- **Good Relationships:** This refers to the interpersonal relationships that a person builds in his or her life – at home, at the workplace and in society.
- **Physical Facilities:** This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.

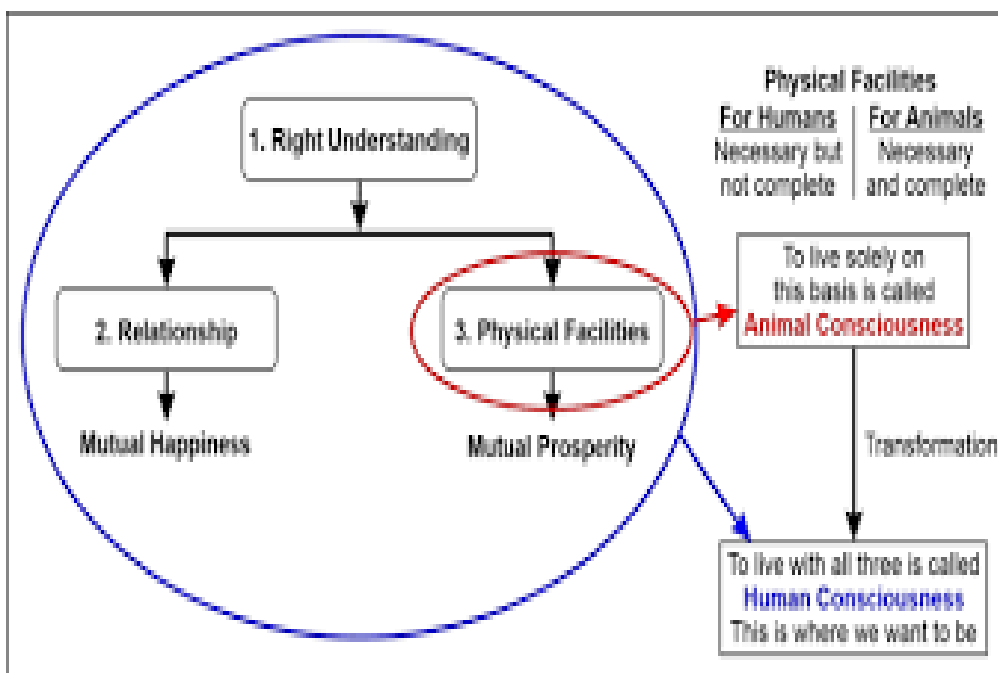
In order to resolve the issues in human relationships, we need to *understand* them first, and this would come from '*right understanding of relationship*'. Similarly in order to be prosperous and to enrich nature, we need to have the '*right understanding*'. The '*right understanding*' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

1.5.2 ANIMAL AND HUMAN CONSCIOUSNESS

Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, may be termed as '**Animal Consciousness**'. Living with all three: Right understanding, Relationship and Physical facilities is called '**Human Consciousness**'.

Animal Consciousness: (a) Living of human being only on the basis of physical facilities, and not with right understanding and relationship. Working only for physical facilities is living with Animal Consciousness. (b) living with assumption for oneself as body.

Human Consciousness: (a) Living with all three: right understanding, relationship, and physical facilities. Working for right understanding as the first priority followed by relationship and physical facilities implies living with Human Consciousness. (b) living with views of justice, resolution and truth. (c) understanding human being as coexistence of self (jivan, 'I') and body.



From the diagram we can say that:

- For animal, physical facility is necessary as well as complete – whereas for human beings it is necessary but not complete.
- Working only for physical facilities is living with **Animal Consciousness**.
- Working for right understanding as the first priority followed by relationship and physical facilities implies living with **Human Consciousness**.
- There is a need for transformation from **Animal Consciousness** to **Human Consciousness**. It can be accomplished only by working for right understanding as the first priority.
- This transformation from **Animal Consciousness** to **Human Consciousness** forms the basis for human values and values based living.

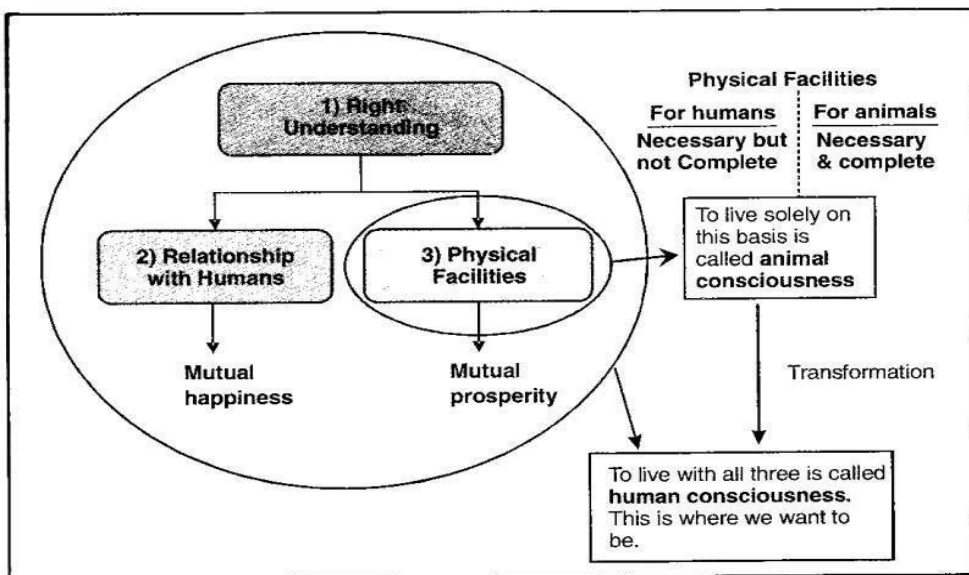
The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence. Right living or sanskar refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure ‘right understanding’ and ‘right feelings’ in individual. Or all encompassing solution called samadhan in every individual and ensures that our succeeding generation have both the content and the environment

available to work towards achieving their goal of continuous happiness and prosperity.

Value Domain: Value domain means the domain of wisdom, this helps us to identify and set the right goals and to proceed in the right direction.

Domain of Skills: Domain of skill means our competence or ability to learn methods and practice to actualize the goals, to develop the techniques to make this happen in real life in various dimensions of human endeavour.

Giving all priorities to physical facilities only, or to live solely on the basis of physical facilities, may be termed as ‘Animal Consciousness’. Living with all three: Right understanding, Relationship and Physical facilities is called ‘Human Consciousness’.



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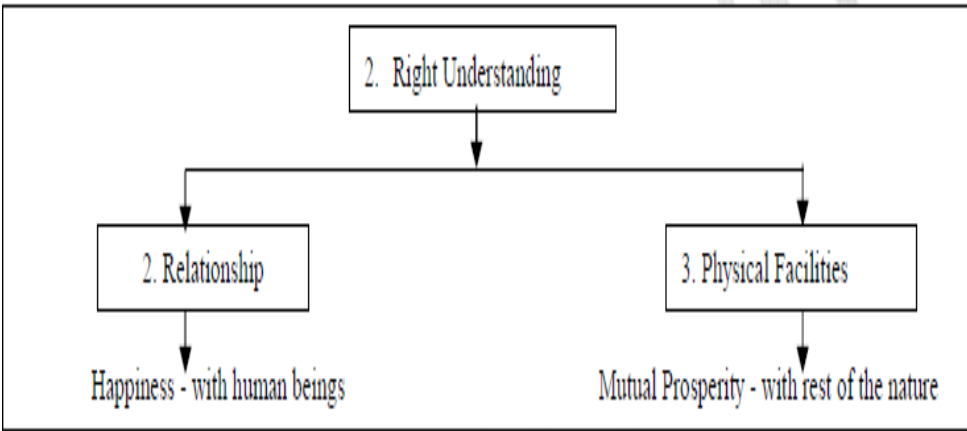
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1.6 RIGHT UNDERSTANDING AND RELATIONSHIP

Our basic aspirations are happiness (mutual fulfillment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities. Relationship refers to the interpersonal relationships that a person builds in his/her life – at home, at the workplace and in society. Physical Facilities includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed. Today we are unable to have fulfilling relationships all the time: in family, outside family, and as a society – in the world at large. If there is a problem in relationship, we feel uneasy, it bothers us. Even if we are interacting with someone, and something we said or did

offends them, it makes us uneasy; i.e. we want mutual fulfilment in relationship. Similarly, we want to feel prosperous, but end up working only for accumulation of wealth. We want to enrich nature, but are exploiting it, destroying it. But our natural acceptance is that we want to live in harmony with nature. The reason behind these problems is that we have to focus on one more aspect, i.e. right understanding.

Right Understanding refers to higher order human skills – the need to learn and utilize our intelligence most effectively. In order to resolve the issues in human relationships, we need to understand them first, and this would come from ‘right understanding of relationship’. Similarly in order to be prosperous and to enrich nature, we need to have the ‘right understanding’. The ‘right understanding’ will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.



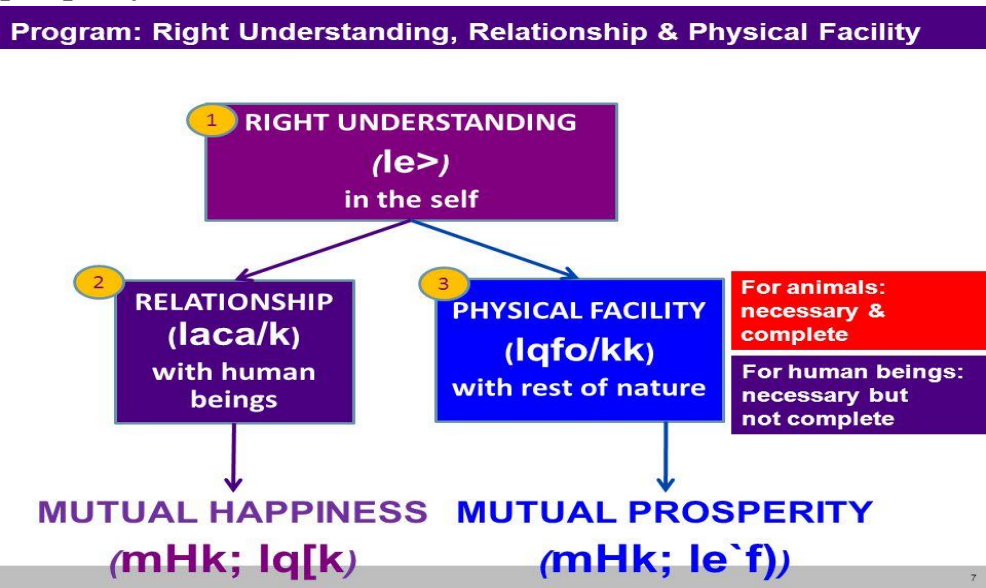
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- **Right understanding Relationship = Mutual fulfilment.**
- **Right understanding Physical facilities = Mutual prosperity.**



1.7 HAPPINESS AND PROSPERITY CORRECTLY

Happiness and Prosperity Correctly:

Happiness may be defined as being in harmony / synergy in the state / situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” Whereas, prosperity is the “feeling of having or making available more than required physical facilities”. In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This is an attempt to achieve happiness through pleasant sensory interactions. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness. This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarised below:

1. **At the level of the individual** – Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
2. **At the level of the family** – Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.
3. **At the level of the Society** – Growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.
4. **At the level of nature** – Global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils,

sizeable deforestations, loss of fertility of soil. It therefore, calls for an urgent need for human beings to correctly understand happiness and prosperity as well as the sustainable way to achieve these.

1.7.1 DIFFERENTIATE BETWEEN PROSPERITY AND WEALTH WITH EXAMPLES

Prosperity is a *feeling* of having more than required physical facilities, it is not just physical facilities. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. Wealth is a physical thing. It means having money, or having a lot of physical facilities or both. This is a very important distinction.

We mostly fail to make this distinction today. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a *feeling* of having enough. Prosperity is more acceptable to us because wealth is just a part of prosperity. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. A person have lot of money, but does not want to share even a bit of it. The person ‘has wealth’ but feels ‘deprived’.

For prosperity, two things are required-

1. Identification of the required quantity of physical facilities, and
2. Ensuring availability / production of more than required physical facilities.

If one felt prosperous he/she would have shared what one has, since there is lot more than enough wealth anyway.

“Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans.

Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans. It is easy to verify.

For Animals : Animals need physical things to survive, mainly to take care of their body. For example; cow will look for food when it is hungry.

Once it gets the grass or fodder. It eats it, sits around to chew at leisure. Hence, we can say that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge or a peaceful animal society or getting a good MBA.

For Humans : While physical facilities are necessary for human beings, they are not complete by themselves to fulfil our needs. Our needs are more than just physical facilities. We all have other needs, other plans, perhaps we think of going to a movie or reading a book, or go to college, or watch some TV, or spend time with family and friends..... this list is endless. Thus it is easy to see that while physical facilities are necessary for us human beings, they are not complete by themselves to fulfil our needs.

Hence we can say that for animals – “Physical facilities are necessary and complete.”

For humans “Physical facilities are necessary but not complete.

1.7.2 HAPPINESS IS THE STATE OF SYNERGY

Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy. Happiness may be described as consisting of positive emotions and positive activities. In other words, freedom from want and distress, consciousness of the good order of things, assurance of one's place in the universe or society, inner peace and so forth. Happiness is the state of mind, where we feel good in most of the walk of life. One important characteristic of this is feeling is that we like to continue this feeling. Or in other words,

“The state/situation in which I live, if there is harmony/ synergy in it, then I like to be in that state or situation.” i.e. “To be in a state of liking is happiness.”

If we explore our life we will find that respect is a state of harmony between two human beings. When I respect the other and the other respects me, I like to be in that situation. It gives me happiness. Take other example, when there is harmony in my thoughts and feelings, I feel relaxed and I want to be in that situation. This feeling is happiness.

(Students have to elaborate this answer by giving suitable examples from their life)

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1.7.4 HARMONY IS HAPPINESS

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Problems Humans Suffer

Today we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This effort is giving rise to many problems manifest today at the level of individual, family, society and the nature. These problems are:

At the level of individual– Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.

At the level of family– Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.

At the level of society– Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, sex-crimes exploitation, wars between nations, proliferation of lethal weapons etc.

At the level of nature– Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation etc.

All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity.

Living Harmony

Whatever may be the job or profession one should have conducive environment and working atmosphere to do his job and carry out his responsibilities? There should not be any tension or over pressure, unnecessary interference or disturbance from others though they are superiors/seniors. One cannot function effectively under a knife all the while hanging over his head. The workers should have peaceful atmosphere at office as well as at home. The rules and regulations must also be to a limited extent in order to make the atmosphere peaceful. For that, the layout of the business/ industries, security of the job and environment with safety are also required for any professionals to live peacefully. If the people are not carrying out their duties in a peaceful atmosphere, the unwarranted behaviors will naturally come into force.

Following are the basic Living Harmony which are given as:

Caring

Having or displaying warmth or affection.

Feeling and exhibiting concern and empathy for others.

Caring is a process and product which incorporates supports, sharing and respect. It encompasses the unity of mind, body and spirit of the holistic person with the broader content of one's environment.

As a normal human being when an individual is dealing or moving with neighbours, friends, colleagues, even with their family members, they must have some interests about the welfare of the other persons at least to some extent. These type of caring is essential in the work place too. Caring for others and having interest in the solution of their grievances will definitely bring in a good work environment.

This type of adjustment among the workers or between the executives and subordinates in the work spot is also necessary for the successful implementation of the workload assigned. This type of morality of care, leads to concentration rather than impartiality and justice. The individual with justice orientation and caring in any dispute will be interested only on the fair thing to do and then proceed to follow up the course of action without bothering about the impact on others. But the individual with care orientation will try to identify the best course of action that preserves the interest of all those people involved. Even actions taken by such care-orientated people will have least amount of damage to the relationships among the persons.

Sharing

Having in common.

Using or enjoying something jointly with others

Sharing equally with another or others.

Unselfishly willing to share with others.

Sharing is the joint use of a resource.

Honesty

Honesty is the human quality of communicating with a truthful, direct,

and complete intent, as best one is able. It is related to truth as a value. Honesty means simply, stating facts and views as best one truly believes them to be. It includes both honesty to others, and to oneself and about ones own motives and inner reality. Engineering profession resembles with the construction process of a structure or building; honest)' being its foundation. The value of the engineering services depends on honesty. Unreliable engineering judgment will be the worst. Rather it is better to be with none at all. Honesty also refers to the maintenance of truth or not to misuse the truth. Misuse of truth may indicate failing to communicate the truth also. Communicating the truth when actually they are not supposed to be informed and allowing the judgment with respect to the truth to be corrupted also an act of misuse of truth.

1. Lying: Honesty means to avoid lying also. Lying may be of any type, for instance, an engineer by mistake communicates some test results on a sample testing. Actually lying means a person happened to be intentionally with less knowledge or less awareness, communicating wrong or misguided information. But of course, even in such incidents complications may arise. To be honest, an individual should not give information that he believes to be false even though it is actually true. Even gestures and nodding and some other indirect statements may also bring false statement or meaning during conversation, even though the individual has not said any lie.

2. Deliberate deception: Sometimes an engineer may discuss some matters on technical aspects in such a way implying knowledge, which he does not have to impress an employer or a customer. In that case, that engineer is definitely engaging in deliberate deception though he is not lying.

3. Withholding the information: Sometimes people hide certain information in conversation. Although it is not a matter of lying, it is another type of deceptive behaviours. Suppose an engineer during the proposals to his executive, fails to indicate some behaviours.

Respect for Others

Respect is of great importance in everyday life. Respect is basically defined as a regard for or appreciation of the worth or value of someone or something. Respect is, most generally, a relation between a subject and an object, in which the subject responds to the object from a certain perspective in some appropriate way. Respect necessarily has an object: respect is always for, directed toward, paid to, felt about, shown for some object. While a very wide variety of things can be appropriate objects of one kind of respect or another, the subject of respect is always a person, that is, a conscious rational being capable of recognizing things, being self- consciously and intentionally responsive to them, and having and expressing values with regard to them. Respect is a responsive relation, and ordinary discourse about respect identifies four key elements of the response: attention, deference, valuing, and appropriate conduct. As per Kant's argument one should never treat people merely as things. However they should be treated as autonomous (self-directing) moral agents. Capitalism and advances in technology, forces to think of people merely as things. Moreover, people are not allowed to make their own decisions and respects are not at all given to the rights of the people.

1.8 HUMAN EDUCATION

Over the past decades since the inception of our modern school and collegiate system, educators, parents and students have realized there is an area of insufficiency in the system we have instituted. Although academic subjects may be thoughtfully planned and courses have been structured for the maximal suitability and benefit of our youth for career purposes, the topic of personal behavior and attitudes has not been given due importance or emphasis in the educational curriculum. The assumption has been that children imbibe all the values and ethics they need from their home lives, and that it is not the purview of the educational system to discuss these at all, especially since it was felt that such discussion may lead us into controversies among various communities. However, as a nation we now realize the error in this assumption and there is widespread recognition of the need to talk about values in our educational system as they pertain to every sphere

of life. We can all acknowledge that there is no need to worry about cultural sensitivities or controversy if the most basic values are taught to our youth, as there are many values, which are admitted to be universal. Certain community or culturally based values may be relative, but there are attitudes and behaviors based in universal values that unquestionably contribute to the health, happiness and wealth of each person and the society as a whole. The evidence is all round us that the lack of such education results in selfishness and an uncaring attitude toward one's fellowmen; at worst it results in violence, exploitation and utter disregard for life that no society can afford or it will forfeit its prosperity and peace, and be liable to descend into anarchy or fascism. Our wonderful country, simultaneously blessed and burdened with its extreme density of population and diversity of communal and religious sentiments, can only survive with a majority that is mentally and physically healthy, tolerant and liberal in outlook, as only such citizens will be able to care for and work for the prosperity of all.

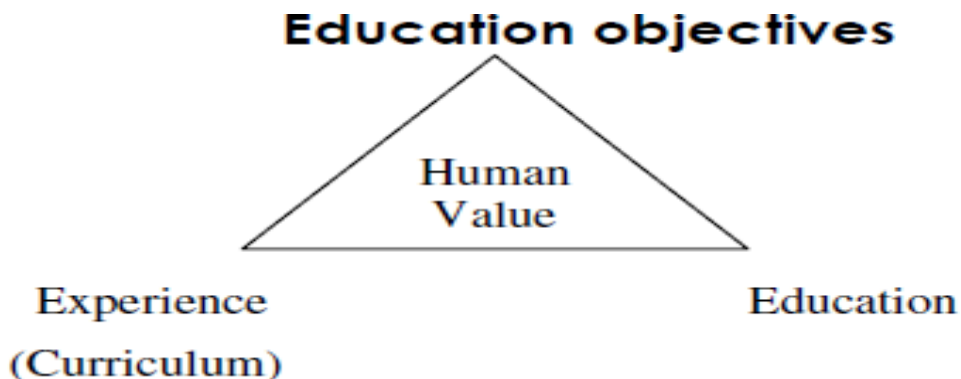
1.8.1 Aims of Education

All round development of individuals is possible through education. Among it intellectual, mental and functional development is expected. Though cognitive and conative domains are developed through today's educational system, affective domain cannot receive its proper place. That is the reason for paucity of national attitude, and social consciousness among students. If moral, social and spiritual values are exchanged through the media of subject content, emotional development will easily be possible. Following are the chief aims of education:

- 1. Knowledge**
- 2. Understanding**
- 3. Application**
- 4. Skill**
- 5. Interest and aptitude**
- 6. Appreciation**
- 7. Inculcation of human values**

NEP 1986 prepared value based curriculum. It also made clear and

fixed particular values along with objectives while teaching particular units.



The Purpose of Virtuous Life:

The question is why should we strive for a virtuous life. What is it that makes life virtuous? 'Virtue is knowledge' was the principle of Socrates. All knowledge should end in virtuous living was his interpretation. Knowledge without virtue is meaningless. Our forefathers focused their attention in leading a virtuous life. According to Socrates (470-399 B.C), greatest good of mankind lies in the virtues like courage, friendship, love and so on. Aristotle (384-322 B.C.) was the disciple of Plato. He said, "We strive for goodness of the things surrounded by us. What is important is not to live long but to live well."

Concept of Value:

Though meaning of value is originally related to economic value, philosophes like, Rudaulah lotse, Albrace Richel in nineteenth century attached more extensive meaning to value. It is in this broad sense, we today, use the term value as 'Literary value,' 'Democratic Value', 'Life Value' and 'Education value in our day to day speaking and writing. In life process man accepts good things and avoids bad things. It is not human living to act neutrally and in the light of witness only. Acceptable and non-acceptable, good and bad are the nature of values.

Values are established and they are practicable. They can be achieved. Chilana (1987) studied Indian culture and observed that Indian culture is based on the values, viz, kind heartedness, self control, universal brotherhood, honesty, respect to others and faith. Due to deterioration of these values, new values like indiscipline and destructive mentality came into existence. He suggested to include these values in curriculum and called it value-based curriculum.

1.8.2 HUMAN VALUE

Roketch: Value is defined as enduring belief, a specific mode of conduct or end state of existence along with continuum of importance.

Kluchhohn: Value is a conception of desirable and not something desired.

Shaver: Values are standards and principles for judging worth.

Gawande: It is an adjusted human behavior which is conducive to the development of him, society, nation and international understanding.

Human value is an academic behavior through which progress of individual, society; nation and international understanding are created. Education aims at all round development of human beings, therefore Cognitive, Conative and Affective domains are taken to task at learning levels for individual progress. By exchange of subject information, development in cognitive domain is easily possible. Application of skills is conative domain and is related to fixing of human values and its preservation. Until an emotional feeling does not exist, an individual cannot achieve wisdom. This important part is neglected through curriculum. Thus inculcation of value education is for emotional development. It is through this that we establish men of character, responsible citizens and sensitive personality of individuals. An individual so described discharges the responsibility of both rights and duties. It is in this sense that value education becomes indispensable for all round human development.

Definition:

When human values are inculcated through curriculum to transcend to

cognitive, affective and psychomotor level for conducive development of individual, society, national and international understanding, it is called value education. Value education claims a vast field for its coverage to mould the behaviour and transform the right ways of action in day-to-day life activities. It is not the property of one nation, one religion, one climate and one philosophy. It surpasses all these areas. Therefore it is universal in character in as much as it relates to the welfare of human beings scattered throughout the world. Socrates was right when he thought 'knowledge is virtue'. All knowledge must end in the creation of virtues. Knowledge without virtue is not only useless to society but it is disastrous to society also. Martin Luther King well thought of the glory of a nation in the following words:

“The prosperity of a country depends not on the abundance of its revenues, not on the strength of its fortifications, nor on the beauty of its public buildings; but on its cultivated citizens, in its men of education, enlightenment and character.”

Among various objectives of value education, to produce men of character is chief among them.

1.8.3 THE SALIENT FEATURES OF CHARACTERIZATION OF VALUE EDUCATION

Honesty

Adventure

Pleasantness

Controlled And Sensitive Nature.

According to **Chilan (1987)**, Indian culture is superior because it is based on pity, selfcontrol, honesty, honour, faith and universal brotherhood. If these values are included in the curriculum, emotional development can be achieved.

Dr. Kothari (1964-66) tried to emphasise the value viz., democracy, socialism, and equality of all religions. He attached great importance to achieve skills through science and technology and also balanced development of human values. National Education Policy (1986)

studied Indian background and came to the conclusion that religious education is not possible in India as India is a country with many religions. N.E.P. (1986) therefore advocated the concept of value education, giving extensive meaning to the term moral education. N.E.P. also tried to raise the levels cognitive, conative and affective domains. Conscious efforts to make changes through formal educational system should be done. Knowledge, skill and emotion developed through the curriculum media transforms the right attitudes, interests and liking among students. Afterwards the constituent becomes the integral part of personality and thus creates value-based personality. Value education system that aims to enrich the level of our understanding and respect for such values and aims to bring us maturity of mind is called value-based education. Only a value based education can give our youth the heart to understand the feelings of others and a constant awareness to take care not to hurt or insult the hearts of others by words and actions.

Parents, Teachers and Fellow Students:

All of us born and living in this world as the continuity of our parents. If we analyze how we have grown up in this world and who has helped us most to live and realize our potential, we would find our parents and teachers have been the most important personalities in that process. Mother takes on a great responsibility physically and mentally to nurture the child and tolerates much inconvenience and pain. In gratitude for her years of invaluable help and care, one should always give due respect to mother. One's father spends his time and labor, gives his knowledge and attention for years so as to develop his child into a great personality. Hence, remembering the proverb, "There is no temple greater than mother and there is no mantra greater than the words of father", one has to give respect to his parents and maintain good relations with them. Today, if we are able to read, write, think and act accordingly it has been made possible due to the education we had over about twenty years from various teachers, who took all efforts to teach us through their learning and experiences. Our education is due to our teachers who have labored patiently to explain various subjects in such a way that we can easily understand. Every one of us has to

always remember his teachers with gratitude and respect. A common problem for the newly admitted students in our educational institutions is the practice of “ragging” by senior students. Such merciless torture meted out to freshman students by the seniors is beneficial to none, but leaves all with unhappy memories. Both the seniors and the freshers they torture lose their peace of mind and the standard of education is corrupted and deteriorated. These painful incidents are stored in the inner depths of the heart and continue to influence one’s relationships throughout life. Some students are so drastically affected that they forfeit their careers, prospects and even their mental balance. Good companionship among students is to be nurtured, as the collegiate years can be the time where lifelong loyalties and friendships are formed. Parents, management of institutions government and students must gather and discuss the ways to eradicate this menace and ensure that students are able to study peacefully and happily and achieve success in life. In the long run the success and achievements of every student are an asset to society.

1.8.4 EVOLUTION OF VALUE-ORIENTED EDUCATION

Formation of character through education had its important place in Indian education system right from the Vedic period. Till at the end of Sixteenth century, the place of character formation through education was unquestionable. The medium of character formation through education was religious and therefore religious institutions tried to educate persons in character building during their period and sphere. Inclusively after the arrival of Britishers in India, the aim of Indian education was changed. The aim of education to them was thus very limited. Some functional literacy including knowledge of subjects was introduced. In the Education Commission of 1882 only, moral education was recommended. In pre-independence and after independence, several commissions and committees recommended character education, religious education and moral education. According to National Education policy of 1986, moral and religious education were broadly defined and coined into value education.

Progressive Outlook of Value Education:

Generally, society is fond of preserving customs and these customs are sometimes treated as culture of the society. Many customs and traditions are based on religion. Religion is originated in consideration with the prevalent situation. Though idea about emancipation in many religions is the same, the ways in each religion are different. Individual's behaviour according to each religion therefore differs. Individual tries to safeguard the behaviour. We call it culture. The sanskars (experiences) are transmitted from one generation to other generation. These are the ideal behaviour patterns of society. As there are so many religions and different sects within a religion, individuals are free to decide their ideal behaviour within religion and within sect of each religion. If we try to mould the public through religious and moral education, there is possibility of religious and cultural struggle in a secular country like India. Religious and moral education is possible in a country where only one religion is dominant. Society is dynamic and values that are created in political, economic and social fields are subject to changes in these fields. An individual and society exists by the assimilation of these values. Society thus becomes dynamic, e.g. the rising of twenty first century is the gift of science age. Society has to accept behaviour and thoughts in consonant with the age of science. This is the accepted behaviour of an individual. **Example,** the moon is not a God but a planet. We proved it by scientific existence. The said behaviour is favourable to science age and also expected for individual progress and progress of society. We call such behaviour as value oriented behaviour, **e.g.** Small pox is a disease and it does not exist due to divine anger. A patient becomes normal by medical treatment. We therefore take preventive measures or if there are symptoms of disease we approach the doctor for medical treatment. This behaviour is expected from society. It is based on scientific outlook and favourable to a nation. An individual therefore gets free from the disease and his individual progress becomes possible. In the aforesaid behaviour, four criteria are properly followed and therefore it is value-oriented behaviour.

1.8.6 VALUE EDUCATION HELPS IN FULFILLING ONE'S ASPIRATIONS?

Character oriented education that instils basic values and ethnic values in one's psyche is called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life. Value education enables us to understand our needs and visualize our goals correctly and also helps to remove our confusions and contradictions and bring harmony at all levels. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

VALUES AND SKILL COMPLEMENT EACH OTHER

Values means importance or participation and skills means qualities, training, and capabilities. To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom. Basically we must know what really is useful to achieve human happiness, the happiness to all and for all the time. And when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. Hence, there is an essential complementarity between values and skills for the success of any human endeavour.

For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy. So i have to learn the skills to achieve the goal of good health i.e. food to be consumed, the physical

workout to be designed. So without knowing the meaning of good health, health cannot be achieved and also it is necessary to make use of the goal to achieve the goal of the goal.

1.8.6 DISTINCTION BETWEEN VALUE EDUCATION AND MORAL EDUCATION

The concept of value education is more extensive in comparison with the concept of moral education. Moral education is a constituent of value education.

Value education is developmental and it is based on expected values. On the contrary moral education is static and it is based on the ideals of society.

In value education, all round development of human is considered, whereas in moral education only ideals of individuals with its relation to society are considered.

Value education is scientifically based but it cannot be said with determination whether moral education is so based scientifically. It is so because in moral education customs, faiths and traditions are reared and sometimes reflect the religion.

Value education consists all the component parts like individual, society, nation, environment and universe etc but in moral education only relation between individual and society is emphasized.

In moral education each society fixes its own ideals and it is the endeavour of the society to keep these ideals stable. Therefore individual's behavior is restricted to individual and society. It is a great impact of religion on society and therefore religion is reflected in individual's behavior. We preserve it in the name of customs and culture. But in value education the changes in human behavior are studied in its new perspective and propagated through various media.

1.9 SUMMARY

1. **Values:** Value means importance or the participation. The value of any

unit in this existence is its participation in the larger order of which it is a part. E.g. value of a pen is that it can write.

2. **Human Values:** The value of a human being is the participation of human being in this order. Hence to understand the human values, we need to understand the human reality along with all that is there in that existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence.
3. **Value Education:** Character oriented education that instils basic values and ethnic values in one's psyche are called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education.
4. **Self Exploration:** Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these. For this we need to start observing inside.
5. **Natural Acceptance:** Natural acceptance is a mechanism of self exploration. Natural acceptance is process to understand ourself first. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. In other words, Natural acceptance is way to accept the good things naturally.
6. **Experiential Validation:** Experiential validation is a process that infuses direct experience with the learning environment and content. When what we already believe to be true of us is validated by some situations, phenomena or outcomes. We may term it as experiential validation. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values. Most of what we know about our self is not only through our own opinion of our self but also because of how others view us.

7. **Svatva:** Swatva means innateness of self – the natural acceptance of harmony. When I identify my innateness, what I really want to be.
8. **Swatantrata:** Swatantrata means being self- organized – being in harmony with oneself. When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become self organised, i.e. I attain harmony in myself. This is swatantrata.
9. **Swarajya:** Swarajya means self-expression, self- extension – living in harmony with others. When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become self organised, i.e. I attain harmony in myself. When I start living with this harmony, it starts expressing itself through my harmonious behaviour and work, and it naturally extends to my participation with the surroundings. This is working towards swarajya.
10. **Happiness (Sukh):** Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” It is a holistic and all encompassing state of the mind that creates inner harmony.
11. **Prosperity:** The feeling of having or making available more than required physical facilities is prosperity. For prosperity, two things are required- (1) Identification of the required quantity of physical facilities, and (2) Ensuring availability / production of more than required physical facilities. We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit whatsoever be the availability the feeling of prosperity cannot be assured. Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.
12. **Right Understanding:** Understanding the harmony at four levels of living from self to existence. This refers to higher order human skills – the need to learn and utilize our intelligence most effectively.
13. **Physical Facilities (Savidha):** This includes the physiological needs of

individuals and indicates the necessities as well as the comforts of life. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts.

14. **Animal Consciousness:** (a) Living of human being only on the basis of physical facilities, and not with right understanding and relationship. Working only for physical facilities is living with Animal Consciousness. (b) living with assumption for oneself as body.
15. **Human Consciousness:** (a) Living with all three: right understanding, relationship, and physical facilities. Working for right understanding as the first priority followed by relationship and physical facilities implies living with Human Consciousness. (b) living with views of justice, resolution and truth. (c) understanding human being as coexistence of self (jivan, 'I') and body.
16. **Value Domain:** Value domain means the domain of wisdom, this helps us to identify and set the right goals and to proceed in the right direction.
17. **Domain of Skills:** Domain of skill means our competence or ability to learn methods and practice to actualize the goals, to develop the techniques to make this happen in real life in various dimensions of human endeavour.

1.10 DISCUSSION OF QUESTION

5 MARKS

| | |
|----|---|
| 1. | Define Value of Education. |
| 2. | What is happiness and prosperity? |
| 3. | Discuss the concept of skill development. |
| 4. | Build the role of education. |
| 5. | According to you physical facilities leads to happiness and prosperity - Comment. |
| 6. | Discuss about the term success. |

| | |
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| 7. | What according to you is the term sanskar ? |
| 8. | Discuss the term animal consciousness and human consciousness. |
| 9. | What is the term natural acceptance? |
| 10. | Illustrate the purpose of self exploration. |
| 11. | Is swaraj related to self exploration. |
| 12. | Discuss the components of human behaviour. |
| 13. | Why there is a need for value of education? |
| 14. | Discuss the content of self exploration. |
| 15. | List the ways to be continuous in happiness. |

10 MARKS

| | |
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| 16 | Discuss the guideline for value education. |
| 17 | For human beings physical facility is necessary, but relationships are also necessary - Comment. |
| 18 | Describe the basic requirement for fulfilling Human Aspirations. |
| 19 | Explain the development of human consciousness. |
| 20 | Discuss the comment the education is developing the right understanding |
| 21 | Describe the process of value of education. |
| 22 | Describe the process of self exploration. |
| 23 | Discuss above the natural acceptance. |
| 24 | Comment is that happiness is the same as unhappiness. |
| 25 | Describe the continuity of happiness . |
| 26 | Illustrate the content of value education. What should be the content of value education to make it complete? How do values relate to our day to day living? |
| 27 | What is the content of self – exploration? |
| 28 | What do you understand by the terms svatva, swatantrata and swarajya? |
| 29 | What is happiness? Mutual fulfilment in human relationships is something we want, we aspir for.” Explain |
| 30 | What is the meaning of prosperity? How can you say that you are prosperous? |
| 31 | What is value education? Why there is a need of value education? |

| | |
|----|---|
| | How does value education helps in fulfilling one's aspirations? |
| 32 | What are the basic guidelines for value education? |
| 33 | What is the need for value education? Write a short note on the need for value education in today's seenario. |
| 34 | What is the need for value education in technical and other professional institutions? I “Is our present education system in India has the deficiency of value education?’ If yes, why and if not then why not? Elaborate the answer. What would be the consequences if technology is used without taking human values into consideration? |
| 35 | Values and skill complement each other. Elaborate. For success in any Human Endeavour both values and skills are required.” Explain. What do you mean by values? How do they differ from skills? How are values and skills complementary? Explain how production skills and human values are complementary. Give two examples. Value and skills have to go hand in hand. Comment. |
| 36 | Explain the process of self-exploration with a diagram. “Process of self exploration leads to realization and understanding.” Explain with example. Anything that we come to know should be a proposal or final decision? Explain this with respect of our value education. How can we acquire assurance, satisfaction and universality through self-exploration? What is the role played by self-exploration in achieving our basic aspirations i.e. happiness and prosperity? |
| 37 | What do you mean by self-exploration? What is the need for self-exploration? What do you understand by self exploration? Where does it take place – self or body? Explain the concepts of natural acceptance and experiential validation as the mechanisms of self exploration. What is the mechanism of self exploration? And as a result what do we get in the end and how? |
| 38 | Illustrate the purpose of self exploration. |

| | |
|----|--|
| 39 | <p>What do you understand by the terms svatva, swatantrata and swarajya? What is innateness (svatva), self organization (swatantrata) and self expression (swarajya)? How are they related to each other?</p> <p>How can we get the value of our self? Explain it. How can we move towards self organization using it?</p> <p>How swaraj is related to self exploration?</p> |
| 40 | <p>How can we verify proposals on the basis of our natural acceptance? Explain with example.</p> <p>What do you mean by your natural acceptance? Is it innate, invariant and universal? Explain</p> <p>Natural acceptance is innate, invariant and universal.” Explain this statement with an example.</p> <p>Natural acceptance a faculty presents in each human being?</p> |
| 41 | <p>What are the requirements to fulfil basic human aspirations? What is the program to fulfil the basic human aspirations? Explain</p> <p>Explain the basic requirements to fulfil human aspirations. Give the correct priority among them.</p> <p>Three things are needed in order to fulfill basic human aspirations—right understanding, right relationships and physical facilities. Explain meaning of each one of these.</p> <p>What understanding has first priority to fulfill basic aspiration. How can you explain it?</p> |
| 42 | <p>What do you mean by animal and human consciousness? Explain with the help of a diagram.</p> <p>Distnguish between ‘human consciousness’ and ‘animal consciousness’.</p> <p>How “shiksha and sanskar” are helpful in raising man to “human consciousness” level.</p> <p>What is the difference between animal consciousness and human consciousness? How does the transformation take place in a human being?</p> |
| 43 | <p>Critically examine the prevailing notions of happiness in the society and their consequences.</p> <p>What is happiness and prosperity? Are they related to each other? Can happiness be obtained without prosperity? Explain.</p> <p>What is prosperity? Is it different from happiness?</p> <p>What are the basic human aspirations? Explain.</p> |

| | |
|----|--|
| | <p>What the outcome when we try to identify relationship based on the exchange of physical facilities?</p> <p>Money as a source of human aspiration can be a path to reach mutual fulfilment? Comment.</p> |
| 44 | <p>How do right understanding, relationships and physical facilities help in fulfilling the aspirations of human beings?</p> |
| 45 | <p>What is the difference between prosperity and wealth? What is more acceptable to us and why?</p> <p>What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?</p> <p>What is the meaning of prosperity? How does it differ from possession of wealth? Explain with examples.</p> <p>Diffrentiate between prosperity and wealth with examples.</p> |
| 46 | <p>“Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans.” Comment.</p> <p>Expain how physical facilities are necessary but not complete for humans while they are complete for animals.</p> <p>Pysical facilities are necessary but not complete for human being. Do you agree with this statement? Support your answer with reasons and examples.</p> <p>Doeshaving physical facilities ensure relationship & right understanding?</p> <p>Pankaj Kumar, Being financially stable and enjoying physical facilities is not enough for a happy life. We need some other elements too.</p> |

UNIT - II - UNDERSTANDING SELF

Understanding human being as a co-existence of the sentient ‘I’ and the material ‘Body’, Understanding the needs of Self (‘I’) and ‘Body’ - Sukh and Suvidha, Understanding the Body as an instrument of ‘I’ (I being the doer, seer and enjoyer), Understanding the characteristics and activities of ‘I’ and harmony in ‘I’, Understanding the harmony of I with the Body: Sanyam and Swasthya; correct appraisal of Physical needs, meaning of Prosperity in detail, Programs to ensure Sanyam and Swasthya.

2.0 HUMAN VALUES AND PROFESSIONAL ETHICS

Human values refer to the basic inherent moral inclinations towards kindness, honesty, loyalty, love, peace, sympathy, truth, etc. that enhance the fundamental goodness of human beings and society at large. They are the values that human beings cherish and hold in common, consciously and otherwise, in most places and times and practices. Human values help in understanding attitude, motivation, behavior, and also influence one’s perception of the world. They enable the interpretation of “right and wrong” and provide ways to understand humans and organizations.

Human values and professional ethics are complementary to each other. Whereas human values convey personal conviction, ethics describe the accepted principles and standards of conduct about moral duties and virtues as applied to an organization. Codes of professional ethics guide the stakeholders of an organization about the desirable and undesirable acts related to the profession.

The underlying philosophy of having professional ethics is to make people follow a sound uniform ethical conduct. The success of an institution’s mission and vision is driven by the value-based ethical

behavior of its committed faculty members, officers, staff, and students. Following are some of the vital components of professional ethics that professional organizations necessarily include in their code of conduct.

2.1.1 UNDERSTANDING THE HUMAN BEING AS CO-EXISTENCE OF SELF (“I”) AND BODY

Human being is more than just a Body. He is a co-existence of both the Self(I/ Jivana) and the Body. There is an exchange of information between the two. Our body acts according to the suggestions given by our “Jivana”.

All the human feelings of happiness, sorrow, pain, excitement etc. are all experienced by “I” and not the “Body”.

Having Physical Facilities ensures the fulfillment of the needs of the body, but it does not fulfill the needs of the “I”. Hence, for every human being, we need to fulfill the needs of both:

Of “I” = Happiness (Sukha)

Of “Body” = Physical Facilities (Suvidha) One of these cannot replace the other.

Understanding the Activities in the Self and the Activities in the Body:

All human activities can be put under three categories –

- Activities that are going on in the Self (**Sentient Activities**)
- Activities that are going on in the Body (**Material Activities**)
- Activities involving both the Self and the Body

Bodily functions / Activities in the Body:

The body is a set of “Self-organized activities” that occur

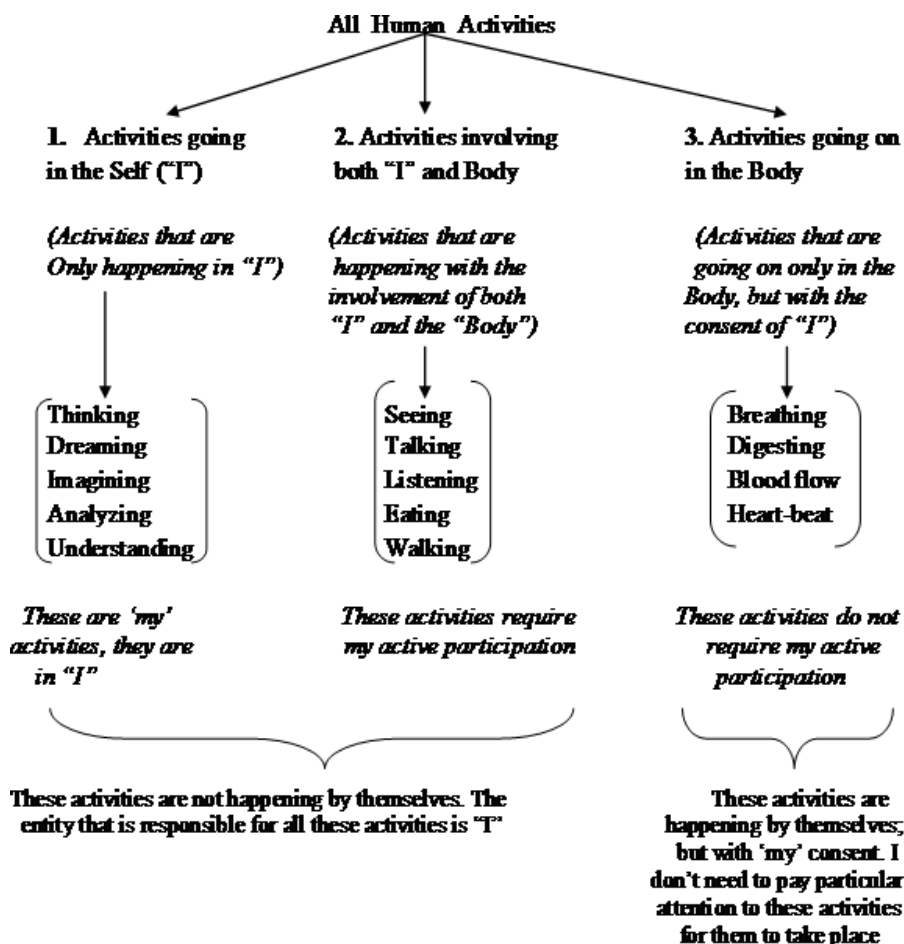
with my (I) consent but without my (I) participation.

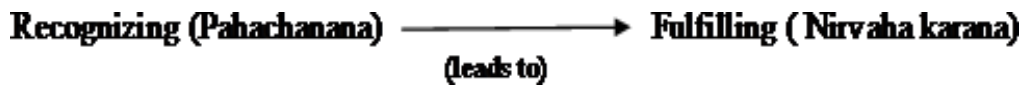
e.g.: the functions like breathing, digestion, organ functions However some of these activities can be stopped by me (I) if I want.

e.g.: breathing

· The activities in the body can also be understood as the mutual interaction between two material entities for “recognition” and “fulfillment” of their relationship.

e.g.: “Body” recognizes its relation with “Water” and fulfills it (by absorbing the water we drink, to the extent needed and uses it for the nourishment of various organs)

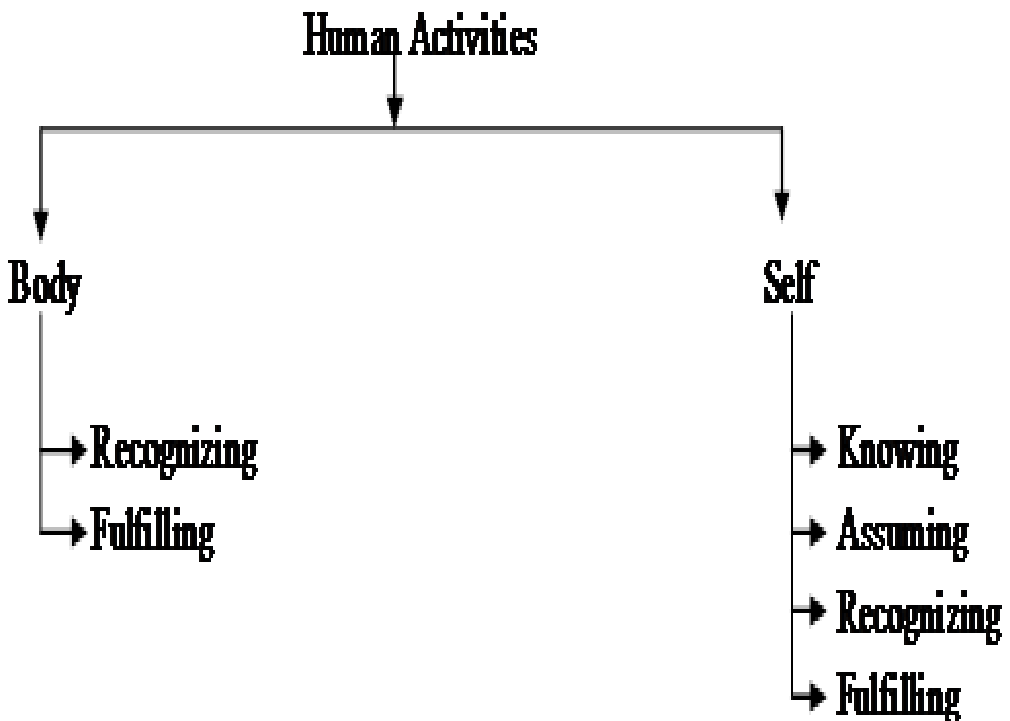
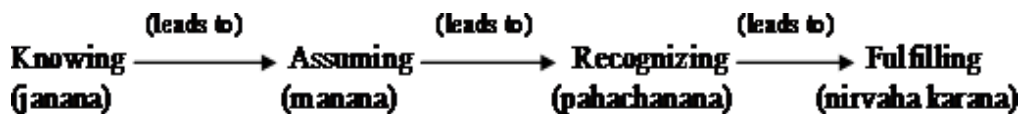




Activities in the Self / Jivana:

Since “Jivana” is a conscious entity, in addition to “recognizing” and “fulfilling”, it also carries out activities of “assuming” and “knowing”.

In “I”, the activities take place in the following order:



“Knowing” means we have the “Right Understanding”. As a result of

“knowing”, we understand the reality. When we lack “Right Understanding”, the faculty of “knowing” is dormant; and we only operate on the basis of assumptions. Wrong assumptions lead to wrong Recognition and wrong Fulfillment.

Examples of Activities of the Body Vs Activities of the Self:

Example 1:

Activity of the Body: If a needle is pricked into your body, the needle goes inside if it is sharp and does not go inside if it is blunt.

Activity of the Self: If you (I) see the needle being pricked into your body, you oppose it because you think that it is a needle and you assume that it is sharp. Your “Recognition” of this fact makes you avoid it (Fulfillment of your Recognition).

But if you “know” that it is a syringe with a needle, then you assume that it will cure you of your sickness. Then this “Recognition” makes you allow the needle to be pricked into your body (Fulfillment of your Recognition). Thus this different Recognition leads to a different fulfillment.

Example 2:

If you see a snake and assume it to be a rope or vice-versa, then these different assumptions will lead to different recognitions and different fulfillments.

Understanding the Body as an instrument of “I”:

(“I” being the Seer, Doer and Enjoyer)

“I” am. The “Body” is.

“I” knows I exist. I am a conscious / sentient entity.

The “Body” doesn’t know. It is a material entity.

“I” want to live. The “Body” is my instrument.

“I” and my “Body” co-exist with each other.

“I” takes decisions and the “Body” acts accordingly.

“I” want to live in Continuous Happiness. For my happiness, the Body needs Physical Facilities.

For the “I” to enjoy the feelings of Strength and Health, my body needs food.

To get the feeling of protection, my body needs clothing and shelter.

To utilize my Body (Right Utilization of the body), I need various instruments, equipments etc. With the help of these, my body can make me feel happy.

My (‘I’) program for Continuous Happiness is to understand and to live in harmony at all the four levels. To fulfill my(‘I’) program of achieving Continuous Happiness, the Body is provided with Physical Facilities.

Ensuring Physical Facilities to the body consists of Production, Protection and Right Utilization.

Example: Producing Wheat, Protecting the wheat from extreme climate and pests, Right Utilization through proper consumption like avoiding wastage etc.

Today, we have ignored the “I”, we know only of the existence of the “Body” and we are only aiming at having more and more Physical Facilities. These facilities do not ensure good health, happiness or the right understanding in “I”. Hence we should all pay urgent attention to include the program for “I”.

2.1.2 I AM THE SEER, DOER AND ENJOYER. THE BODY IS MY INSTRUMENT

There is a relation between the self and body that body act as an instrument of self. Whatever self thinks body performs it physically. Body does not decide itself. We can verify this by the following discussion.

I am the Seer, I am the Doer and I am the Enjoyer.

I am the Seer

When we are reading a book or listening, when someone is explaining something to us, when we are watching a scenery or when we are thinking – we are engaged in the activities of ‘seeing’ or understanding. Now when we see some nice scenery we say ‘I am

seeing' that means our self 'I' see via the eyes, the eyes don't see, they are just instruments, that unable me to see something outside.

Different images are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image every time. Similarly, I can see inside 'in me' also – without the eyes. For example I can see that I am getting angry. In this case I understand or know or am aware that I am getting angry. When I see outside the body works as an instrument.

Behind all our activities of our Seeing, Understanding, Doing and Enjoying is a feeling of “I- ness” with which we identify ourselves. Every human being actually participates in a number of such activities everyday. In all these activities, the body acts only as an instrument. It is the “I” that sees or understands something.

For e.g.: Our eyes and ears act as instruments which help us to see or listen anything. They do not convey any any information. It is the “I” that understands what it has seen or listened to.

“Seer” also means the one who understands. Hence I am the Seer (Drasta).

I am the Doer

Once I have seen and understood something, I decide what I should/ should not do. I take the help of my body parts to accomplish the task I want to do.

For example, when I see the scenery I am the one who decide to take a picture of the scenery. I use my hands to pick camera and click a picture. The hands in the body are thus used as an instrument. In this way I work with my hands and legs.

For e.g.: I use my hands to write, my legs to walk etc. My body works as per the instructions given by me. Hence I am the Doer and I express my actions via my body.

Doer means “one who does” or “the one who takes decisions to do something”. Hence I am the Doer (Karta).

I am the Enjoyer

I use my body as an instrument to perform various activities. It is I who enjoy the pleasure derived out of those activities.

I saw the scenery and I took the picture. I am the seer and doer so far. When I see the picture I like it. I am the one that enjoys it. Thus there is a continuity of being the seer, doer and enjoyer. Similarly when I eat, I am the one that gets the taste – from the tongue.

For e.g.: mouth helps to chew and the tongue to taste, but I enjoy the taste and flavour. I am the one feeling excited, angry, sad, happy etc. my body is only one instrument.

Enjoyer means “one who enjoys”. Hence I am the Enjoyer (Bhokta).

Understanding Human Being as Co-existence of Self and Body

Human being as a combination of the sentiment ‘I’ and material body

Human beings are complex creations of the elements of nature. Physically they are a composition of minerals and water. At the next level, human beings are capable of movement and the ability to respond to stimuli. At the third level, human beings are thinking beings who have intellect and emotions. At the highest level, human beings have a spiritual aspect. They aspire towards the transcendental (spiritual). Thus human being is co-existence of the body and the self ‘Jivan’.

There is a familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, the entity that keeps the body ‘alive’ and makes it operate in various ways. This aliveness is called Jivan or self.

A human being is co-existence of this body and self. This self is also called ‘I’ or consciousness. All the feelings that we feel or the decisions that we take are governed by the self only and not the body. Body only performs the activities decided by the self.

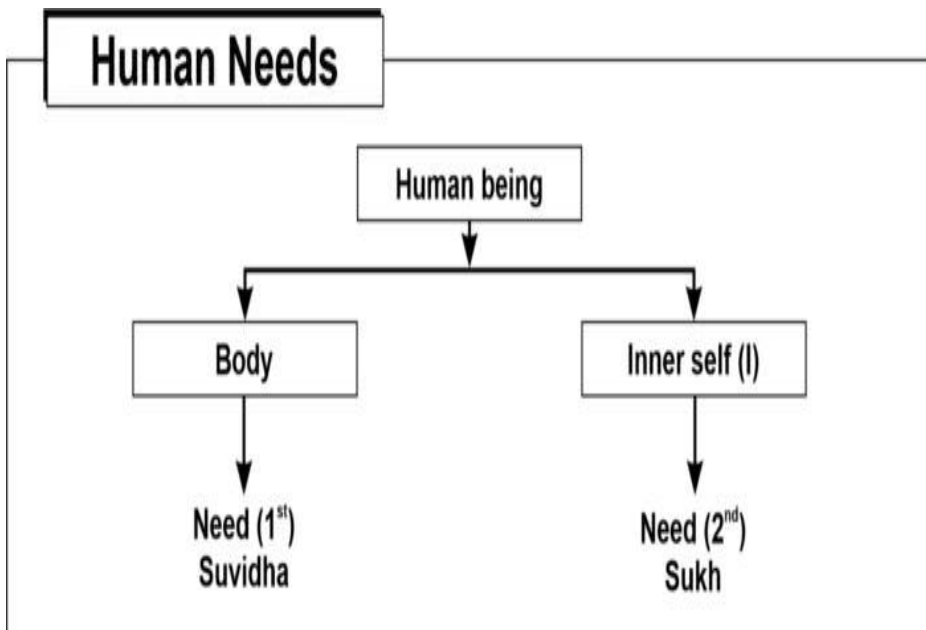
Human beings are a complex combination of the sentiment ‘I’ which relates to all the feelings and the material ‘body’ which refers to all the

physical facilities available to them. Often there is a clash between the needs of the body and the feelings. This may manifest itself in many ways. Ex. The state of depression or sadness. In this state, the body needs food and nourishment but the feelings over-ride the situation. Both these aspects of feelings and body needs and requirements form an essential part of 'what we are'. This co-existence must be harmonious.

2.1.3 HUMAN NEEDS

Suvidha

It implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level. Ex. comfort in fan, cooler, or air conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.

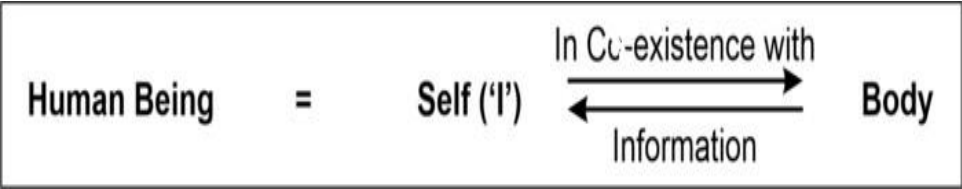


SUKH

The beauty of sukh is that **it is a holistic and all-encompassing state of the mind that creates Inner harmony.**

By nature, man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

2.1.4 UNDERSTANDING MYSELF AS CO-EXISTENCE OF SELF AND BODY



The human being is the co-existence of 'I' and the body, and there is exchange of information between the two. We can make this distinction between the self and the body in three ways in terms of the needs, activities, and the types of these two entities, as shown in the table below:

| Human Being मानव | Self मैं | Co-Existence सह-अस्तित्व | Body शरीर |
|-------------------------------|---|-----------------------------|---|
| Need आवश्यकता | Happiness (e.g. Respect) सुख (जैसे सम्मान) | | Physical Facilities (e.g. Food) सुविधा (जैसे भोजन) |
| In Time काल में | Continuous निरन्तर | | Temporary सामयिक |
| In Quantity मात्रा में | Qualitative (is Feeling) गुणात्मक (भाव है) | | Quantitative (Required in Limited Quantity) मात्रात्मक (सीमित मात्रा में) |
| Fulfilled By पूर्ति के लिए | Right Understanding & Right Feeling सही समझ, सही भाव | | Physico-chemical Things भौतिक-रासायनिक वस्तु |
| Activity क्रिया | Desire, Thought, Expectation... इच्छा, विचार, आशा... | | Eating, Walking... खाना, चलना... |
| In Time काल में | Continuous निरन्तर | | Temporary सामयिक |
| Response | Knowing, Assuming, Recognising, Fulfilling जानना, मानना, पहचानना, निर्वाह करना | | Recognising, Fulfilling पहचानना, निर्वाह करना |
| | ↓ Consciousness चैतन्य | | ↓ Material जड़ |

Understanding needs of the self and needs of the body

In the process of identifying the distinct characteristics of the self and the body, we will first focus on their distinct needs:

Needs are...

The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘physical facilities’ (suvidha) whereas the need of I is essential to living in a state of continuous happiness(sukh).

The needs of the body are physical in nature, whereas the needs of the self (‘I’) are not physical in nature – like trust, respect, happiness, etc.

In time, Needs are...

The needs of ‘I’ are continuous in time, unlike the need of the body, which is temporary in time.

We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in the relationship. We do not want to be unhappy even for a single moment or lose the feeling of respect for ourselves for a single moment.

In quantity, Needs are...

Physical facilities are needed for the body in a limited quantity.

When we try and exceed these limits, it becomes troublesome for us after some time. Let’s take the example of eating. As far as, physical facilities (say Rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time.

This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. When we try to perpetuate physical facilities, the following pattern results. Withtime it successively changes from:

Necessary and tasteful

U

Unnecessary but tasty

U

Unnecessary and tasteless

U

Intolerable

Whereas **the needs of ‘I’ are qualitative** (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.

Needs are fulfilled by...

The need of the self (‘I’), for happiness (sukh), is ensured by right understanding and right feelings, while the need of the body, for physical facilities (suvridha), is ensured by appropriate Physico-chemical things.

The confusion we are in today

A common mistake today is that we mix these two sets of needs: happiness (sukh) for I and physical facilities (suvridha) for the body. We assume that

“All we need is physical facilities (suvridha) and that it will automatically ensure happiness (sukh)”

Body =‘I’ X (wrong)

Clothes =Respect X (wrong)

Facilities =Happiness X (wrong)

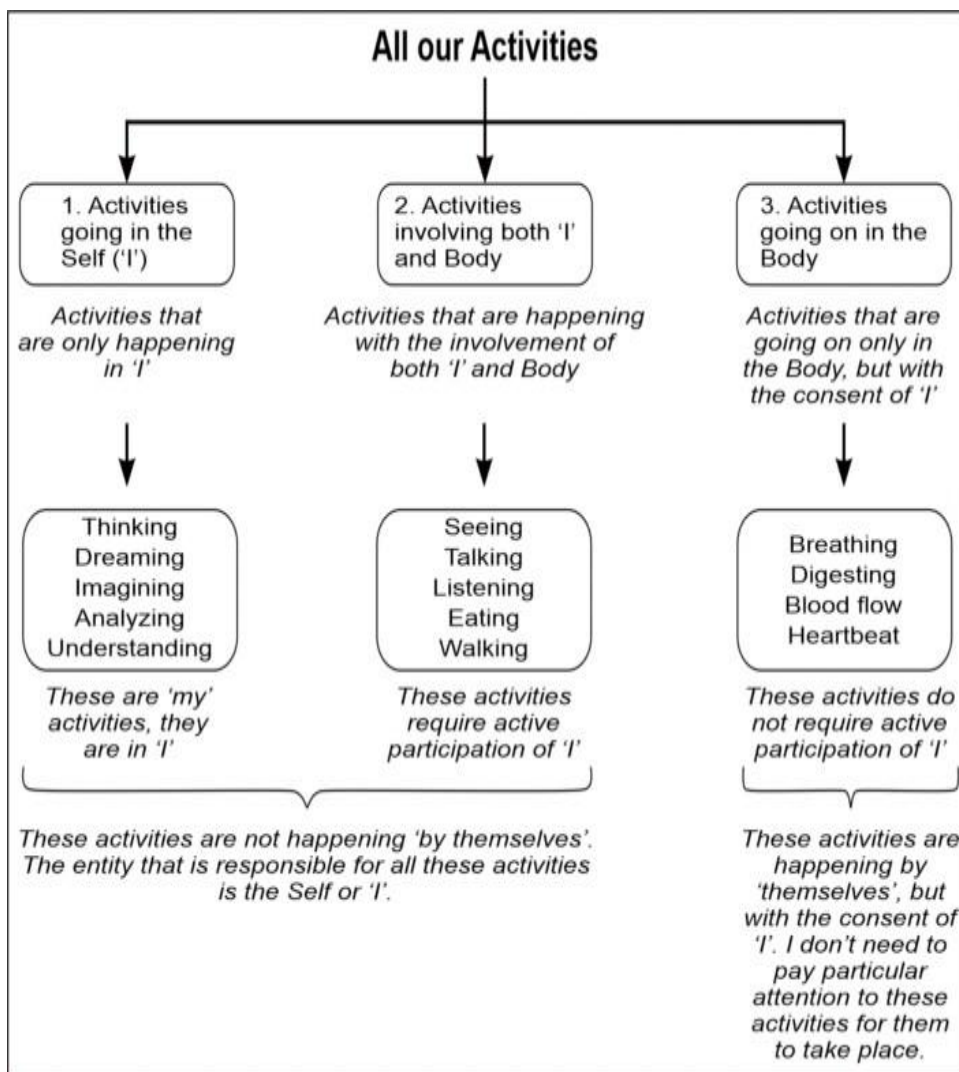
A. Understanding activities in the self and activities in the body

If we look at the variety of activities that we are engaged in commonly – we see that we can put them in three categories:

Activities that are going on in the self

Activities involving both the self and the body

Activities in the body – but only with the consent of 'I'



Activities that are going on in the self

Activities in self are:

⇒ Thinking

⇒ Desiring

⇒ Believing

⇒ Dreaming

⇒ Speaking

⇒ Imagining

⇒ Feeling

⇒ Analyzing

⇒ Understanding

These activities are going on in us all the time, and we are usually unaware of them. If we start paying attention to them, we can become aware of them. We can also see that these activities take place irrespective of the state of the body. Our capacity to imagine does not change even when we are engaged in some other work physically.

1. Activities involving both the self and the body

There are some activities that we do, in which both 'I' and body are involved. The decisions and choices are made in 'I', and these are carried out via the body. These activities are:

⇒ Walking

⇒ Seeing

⇒ Eating

⇒ Listening

⇒ Talking

Take the example of eating. Here, I first decide which food to eat, then make the choice to take the food inside the body, use my hands to carry the food to the mouth, use the mouth to chew the food, and then

swallow it. Thus, eating is an activity that involves both the self ('I'), where the choice is been made, and the body, with which the activity is carried out.

Recognition of body is definite but our (self) recognition depends on our assumptions. There is no assuming at the level of the body.

2. Activities in the body – but only with the consent of 'I'

The body is a set of 'self-organized activities' that are occurring with self ('I's) consent but without my ('I's) active participation. These are functions like:

⇒ Digesting

⇒ Breathing

⇒ Blood Flow

⇒ Nourishment

⇒ Heartbeat

2.1.5 KNOWING, ASSUMING, RECOGNIZING, AND FULFILLING IN 'I' AND RECOGNIZING AND FULFILLING IN BODY

Activities of recognizing and fulfilling in the body

All material entities interact with each other in a definite manner, in a well-defined manner – so we can say that all the material entities recognize and fulfill their relation with each other. We saw that Breathing, Heartbeat, Digestion, etc were activities in the body. The activities of the body can also be understood as recognition and fulfillment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfillment of their relationship. Any two material entities thus interact with each other in a definite way.

Activities of knowing, assuming, recognizing and fulfilling in the self ('I')

When it comes to self (Jivan or 'I'), which is a sentient entity; a conscious entity; we will see that in addition to 'recognizing and

fulfilling’, there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in the case of human beings will depend upon knowing and/or assuming. Let us write down about the activities in ‘I’:

We assume – We all make assumptions. We say “I assumed this was true, but I was wrong”. Ex. If I see a snake and assumed it to be a rope, I shall respond differently to it (recognition and fulfillment), then if I take it to be a snake itself. We call this activity ‘assuming or mannana’.

We recognize – We all recognize things today, we recognize a variety of things. Like, we recognize water, our parents, friends, etc. We call this activity ‘recognizing or pahchaanana’. The recognizing in ‘I’ depends on assuming.

We fulfill – Once we recognize water, we take it, when we recognize a friend, we greet him/her, when we see a wounded dog, we try and help it. This response that follows recognition is called the activity of ‘fulfilling or nirvaha karna’. The fulfillment depends on the recognition.

Taken together we can write it as (in I):

Assuming —————> Recognizing —————> Fulfilling

Knowing – There is another activity that exists in us (in ‘I’) that we are largely unaware of or have not explored properly. This activity is called ‘knowing’. Knowing means we have the right understanding – the understanding of harmony at all levels of our living. When we have the right understanding, when we have the knowledge of reality, it is definite, and then assuming becomes according to the knowing, and hence recognizing and fulfilling becomes definite, or according to knowing. Until then, it is subject to beliefs and assumptions, and this keeps changing.

When we list these down:

Knowing $\xrightarrow{\text{leads to}}$ Assuming $\xrightarrow{\text{leads to}}$ Recognizing $\xrightarrow{\text{leads to}}$ Fulfilling

| | | I | Body |
|-------------------|----------------|--|-----------------------------|
| Activities | Activities are | Desiring, thinking etc. | Breathing, heart-beat, etc. |
| | | Knowing, assuming, recognizing, fulfilling | Recognizing, fulfilling |

Understanding the self ('I') as the conscious entity, the body as the material body

Any entity that has the capacity of knowing, assuming, recognizing, and fulfilling can be called as conscious entity, or consciousness, or 'I' or Jivan. On the other hand, any entity that does not have the activity of knowing and assuming is not a conscious entity. Similarly, any entity that has the activity of recognizing and fulfilling only can be called a material body. According to the activities of self and body, we can say that while the self ('I') is the conscious entity, the body is a material entity or Physico-chemical in nature. The conscious entity (Jivan) desires, thinks, selects, studies. Thus we can write:

2.1.6 UNDERSTANDING HUMAN BEING AS CO-EXISTENCE OF SELF AND BODY AS AN INSTRUMENT OF SELF 'I'

Explore the following proposals:

| Self | Body |
|--|--|
| Consciousness | Material |
| <div style="display: flex; align-items: center; justify-content: center;"> <div style="border: 1px solid black; padding: 5px; text-align: center;"> INFORMATION Instruction Sensation </div> </div> | |
| I am I want to live I want to live with continuous happiness To understand and to live in harmony at all levels of being (from self to entire existence) is my program of action for continuous happiness I am the: Seer, Doer, Enjoyer (Experiencer) द्रष्टा, कर्ता, भोक्ता | My body is My body is used as an instrument Physical facility is required for nurturing, protection and right utilization of the body Production, protection and right utilization of physical facility is a part of my program (<1/4 th) I use the body as an instrument for fulfillment my program |

⇒ I am the conscious entity; the body is the material entity. The body is my instrument. I am the one who takes decisions, the body acts accordingly. The awareness of being alive is in me, in 'I'.

⇒ It is not just that I want to live, I want to live with continuous happiness. For the body, physical facilities are required in a limited quantity and temporarily. There are three requirements related to the body, nutrition, protection, and right utilization. For the nurture of the body, food is required. For protection, clothing is required. For right utilization, instruments are required.

⇒ My complete program is to understand and live in harmony at all four levels of my living. Ensuring physical facilities for the body is only a small part of the program. It consists of production, protection, and the right utilization of physical facilities.

⇒ **I am the seer.** I see through eyes, the eye don't see, they are just an instrument used by me. In the eyes, different images are formed every time – it is 'I' who is able to relate it to its meaning.

Seer also means the one that understands. **It is also called 'Drashta'.**

⇒ **I am the doer.** I select to do, and use the hands or feet or other parts of the body to do the things. 'Doer' means 'the one that does', who takes decisions to do. **It is also called 'Karta'.**

⇒ **I am the enjoyer.** When I eat, I get the taste. The body just gets in touch with the food and

sends the information to me, it is 'I' who enjoys the food. Enjoyer means 'the one who enjoys'. **It is also called 'Bhokta'.**

Activities in Self

Human being is the co-existence of self and body. The body is the instrument of self and self is the seer, doer, and enjoyer. Self is continuously active to fulfill its need for happiness.

HOW ACTIVITIES IN 'I' ARE CONTINUOUS

There are various activities in 'I'. These activities are imaging, analyzing and selecting/ tasting. If we observe these activities we will find that we

are imaging throughout the day, even at night. During the day, we keep having desires, and these desires don't stop even at night. The activity of analyzing, takes place all the time as well. What we analyze may keep changing, the activity of analyzing is continuous. Similarly, the activity of selecting/tasting is also continuous. The object of the taste may change but the activity of selecting/tasting is continuous. We are expecting something all the time. And do the selection on the basis of this expectation. These activities keep going on in us, irrespective of whether we want them or not.

E.g. my object of taste may change from rasgulla, to engineering or nice looking bike, etc. similarly I may analyze about my personal life at one moment and about my surrounding at the next moment and may start thinking about my relationships.

These activities keep going on in us irrespective of whether we want them or not. This is what happens when we say "I was going to the exam and that song kept repeating itself in me, it was so distracting".

2.1.6 THE NEEDS OF THE SELF ARE QUALITATIVE

Human beings are a complex combination of the sentiment 'I' which relates to all the feelings and the material 'body' which refers to all the physical facilities available to them. Need of self is sukh (happiness). Sukh is qualitative. Therefore the needs of 'I' are qualitative.

They are not quantifiable. We also want them continuously. We cannot talk of one kg of respect or one meter of happiness. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously. We can see this with the example of respect. We don't want the feeling of disrespect even for a single moment, since it is not naturally acceptable to us.

By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness

depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

2.1.7 DISTINGUISH BETWEEN THE NEEDS OF THE SELF AND THE NEEDS OF THE BODY

The human being is the co-existence of 'I' and the body, and there is exchange of information between the two. We can make this distinction between the self and the body in terms of the needs as shown in the table below:

| | | I | Body |
|--------------|-----------------------------|--|------------------------------------|
| Needs | Needs are | Trust, Respect.... | Food, Clothing... |
| | | Happiness (sukh) | Physical Facilities (suvidha) |
| | In time needs are..... | Continuous | Temporary |
| | In quantity, needs are... | Qualitative | Quantitative (limited in quantity) |
| | Needs are fulfilled by..... | Right understanding and right feelings | Food, clothing, etc. |

1. Needs are The needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being 'physical' in nature, or also called 'physical facilities' (suvidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). The needs of the body are physical in nature, whereas the needs of the self ('I') are not physical in nature - like trust, respect, happiness etc.

2. In time, needs are... The needs of 'I' are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous.

3. In quality, needs are..... Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let's take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. Whereas the needs of 'I' are qualitative (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.

4. Needs are fulfilled by.... The need of the self ('I'), for happiness (sukh) is ensured by right understanding and right feelings, while the need of the body, for physical facilities (suvridha), is ensured by appropriate physico-chemical things.

2.1.9 WHY SHOULD I STUDY MYSELF

Knowing ourselves better helps us in the following ways:

The self is the basis of everything we do. All the desires and expectations we have are all there in self. For example: to be famous, to get good marks, get great job, having good relationships in our family or wanting 'Rasgulla', etc. Hence, it becomes important to understand these desires, thoughts, and activities in self to know whether they are right.

To understand happiness better and the causes for unhappiness because happiness and unhappiness are states in self.

It helps us have more clarity about how we are within. This helps us become self-confident. It also helps in establishing proper synergy between the self and the body.

Study of self enables us to know our weaknesses and how to remove them.

The more we understand ourselves, the more we understand other people as well and our relationship with them.

It helps us to better understand our program, i.e. what is valuable to us, or what we ultimately want, and how we fulfill them.

Getting to know the Activities in Self ('I')

The self is conscious in nature while the body is Physico-chemical in nature. **The interaction between the 'I' and the body is in the form of exchange of information.** So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.

2.1.10 ACTIVITIES OF IMAGING, ANALYZING AND SELECTING/ TASTING

The self is conscious in nature while the body is physico-chemical in nature. The interaction between the 'I' and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.

Power: This means the basic capacity in the self ('I'). They are: desires, thoughts and expectations.

Activities: Activity is the process of utilizing this power. The activities are: imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to the activity of selecting/tasting is the basic level via which the self interacts with the body.

We can understand the activities by a simple example. We may have a desire to have respect by being the owner of a big house. This is in the form of imaging – we have an image in us of fulfilment of this need for respect via a house. Based on this image, we start working out the details of the house. The house will have rooms and a verandha, there will be a kitchen garden on the backside, it will have four rooms etc. Here the image of wanting respect from the house split into many parts –

this is called analyzing. Now that we have worked out the details of the house, we go about choosing the size, colour, etc. of the rooms and other details. This is called selecting/ tasting. They are related in the sense that without the activity of imaging, analyzing will not be possible and without analyzing, activity of selection/ tasting will not take place.

Power

This means **the basic capacity in the self ('I')**. They are desires, thoughts, and expectations.

| Activities of Self मैं की क्रियाएं | | |
|------------------------------------|-----------------------|--------------------------------------|
| | Power शक्ति | Activity क्रिया |
| Self मैं | 1. | |
| | 2. | |
| | 3. Desire इच्छा | Imaging चित्रण |
| | 4. Thought विचार | Analysing-Comparing विश्लेषण-तुलन |
| | 5. Expectation आशा | Selecting-Tasting चयन-आस्वादन |

} Natural Acceptance

↓ ↑ Information

Body शरीर

Activities

The activities are imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various

parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.

Activities in self are related

There are two possible flows of the activities and both keep taking place:

| Activities of Self मैं की क्रियाएं | | |
|--|---|--------------------------------------|
| | Power शक्ति | Activity क्रिया |
| Self मैं | 1. | |
| | 2. | |
| | 3. Desire इच्छा | Imaging चित्रण |
| | 4. Thought विचार | Analysing-Comparing विश्लेषण-तुलन |
| | 5. Expectation आशा | Selecting-Tasting चयन-आस्वादन |
| <div> <div>↑</div> <div>↓</div> <div>Information</div> </div> <div>Body शरीर</div> | <p>The flow today is from outside to inside, i.e. based on sensation, thoughts are set, and based on these thoughts, for these sensations, the desires are set. This means we are enslaved by the thoughts and sensation.</p> | |

From outside (the body) to inside (in 'I')

Selection $\xrightarrow{\text{leads to}}$ Thoughts $\xrightarrow{\text{leads to}}$ Desires

Self receives sensations from body tasted in 'I' e.g. our self see a car

through the information via 'eyes'. Based on taste, thought could be triggered e.g. we start thinking about the car. Based on these thoughts, desires may be set e.g. when we start thinking about the car it forms an image that we are leading a good life by using a car and this way a good life by having a car becomes a desire.

From inside (in 'I') to outside (the body)

Desires $\xrightarrow{\text{leads to}}$ Thoughts $\xrightarrow{\text{leads to}}$ Selection

When desire is set we start forming thoughts about fulfilling this desire. E.g. with the desire of a good life via the car, we start thinking about how to get the car, what is the cost of the car, how can I have that car, etc. Based on this we make selection to fulfill these thoughts e.g. we choose the car its shape color etc and then end up buying it.

Together we call these activities as imagination. Activities in self are continuous.

We make choices with the external world based on our imagination today.

| Activities of Self मैं की क्रियाएं | | |
|--|---|--------------------------------------|
| | Power शक्ति | Activity क्रिया |
| Self मैं | 1. | |
| | 2. | |
| | 3. Desire इच्छा | Imaging चित्रण |
| | 4. Thought विचार | Analysing-Comparing विश्लेषण-तुलन |
| | 5. Expectation आशा | Selecting-Tasting चयन-आस्वादन |
| <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;"> \updownarrow Information Body शरीर </div> <div style="text-align: center;"> </div> <div style="text-align: right;"> Imagination कल्पनाशीलता </div> </div> | | |
| | <div style="display: flex; justify-content: space-around;"> Behaviour व्यवहार Work कार्य </div> | |

Imagination = Desire + Thoughts + Expectation

The Activities in 'I' are Continuous

This activity of imagination in 'I' is continuous and not temporary.

The power may change but the activity is continuous. The object of the taste may change but the activity of selecting/tasting is continuous. Also what we analyze may keep changing the activity of analyzing is continuous.

E.g. my object of taste may change from Rasgulla, to engineering or nice looking bike, etc. similarly I may analyze about my personal life at one moment and about my surrounding at the next moment and may start thinking about my relationships.

These activities keep going on in us irrespective of whether we want them or not. This is what happens when we say “I was going to the exam and that song kept repeating itself in me, it was so distracting”.

2.2 HARMONY IN SELF – UNDERSTANDING MYSELF

Problem with activities

Desires, thoughts, and expectations are largely being set by pre-conditioning and sensations.

2.2.1 PRECONDITIONING

Preconditioning means we have assumed something about our desires on the basis of prevailing notions about them.

We have not verified the desires in our own right. As a result, we are not clear about what we will get out of the fulfillment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are ours! We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfill them!

2.2.2 SENSATIONS

A perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.

A term commonly used to refer to the subjective experience resulting

from stimulation of a sense organ, for instance, a sensation of warm, sour, or green.

Suppose we had seen the bike and not associated it with ‘greatness’; rather we only liked the way it ‘looked’ – then this is based on the sensation.

This is largely the case with us today: either we are operating on the basis of preconditioned desires (set from outside) or on the basis of sensation (coming from the body).

2.2.3 HOW CAN WE ENSURE HARMONY IN SELF (‘I’)

The way to ensure harmony in self is a four step process given below:

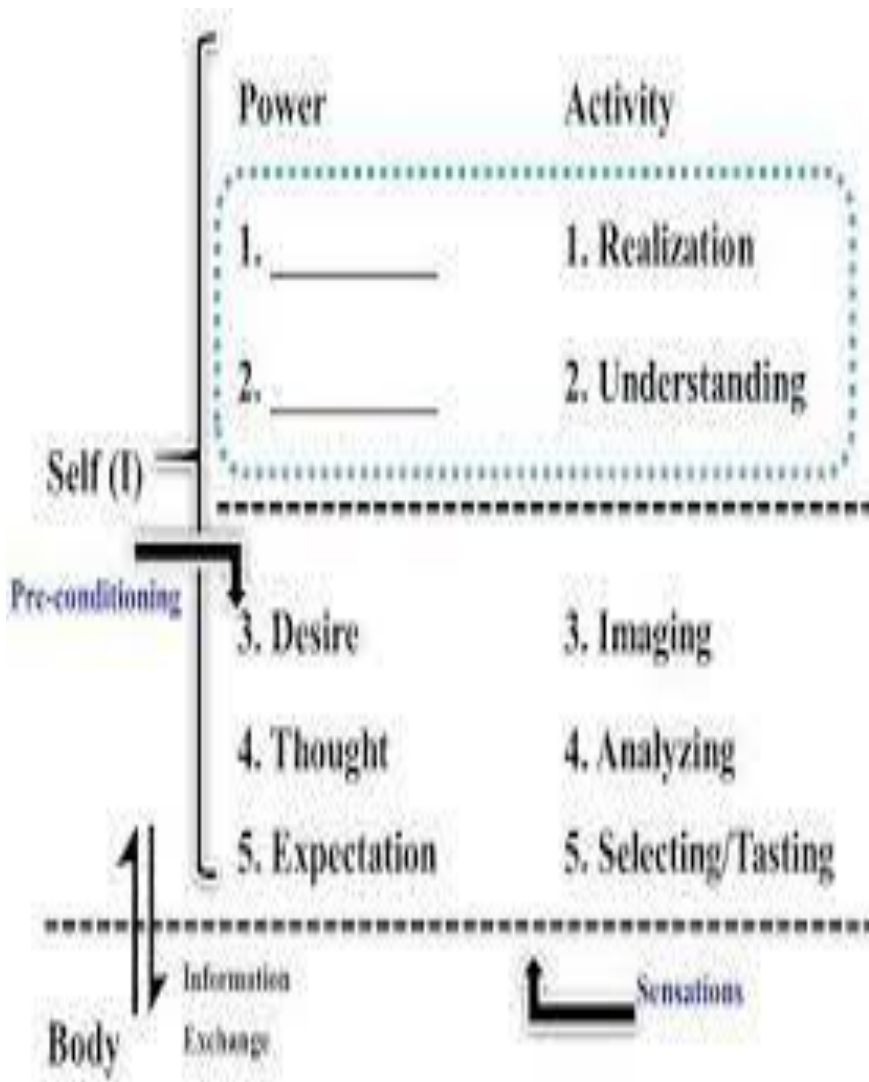
1. Becoming aware that human is the coexistence of self (‘I’) and the body.
2. Becoming aware that the body is only an instrument of ‘I’. ‘I’ is the seer, doer and enjoyer.
3. Becoming aware of the activities of desire, thoughts and expectation and pass each of these desires, thoughts and expectations, through our natural acceptance.
4. Understand harmony at the level of our existence- by verifying the proposals being placed at the level of our natural acceptance. This leads to realization and understanding, which in turn becomes the basis for desire, thoughts and expectations – this leads to harmony in ‘I’ in continuity.

2.2.4 PROBLEMS THAT WE ARE FACING TODAY BECAUSE OF OPERATING ON THE BASIS OF PRE-CONDITIONED DESIRES AND SENSATION

When our activities are not guided by our natural acceptance, then they are guided by preconditioning and sensations. Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. We have not verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. What is the issue with that? Unless we verify our desires, we may not even know whether they are our! We may end up

spending an entire lifetime accumulating desires that are not our, and in running about trying to fulfil them!

Sensation is a perception associated with stimulation of a sense organ or with a specific body condition: the sensation of heat; a visual sensation.



We go into conflicts when our activities are not guided by our natural acceptance:

A. Conflicts and contradictions in ‘I’ as a result of pre-conditioned desire

We have not verified the desires, thoughts and expectations in us on the basis of our own natural acceptance. As a result, these desires, thoughts and selections are in conflicts. Since the desires are in conflict, the thoughts they give rise to, are also in conflict and in turn, the selection from the thoughts are also in conflicts. This conflict affects us in different manners:

1. Wavering aspirations: Our goals keep shifting as the inputs from the outside also keep changing. Our desires thus keep shifting, because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society, etc. hence, we are always wavering in what we want; we are not able to be certain about it.

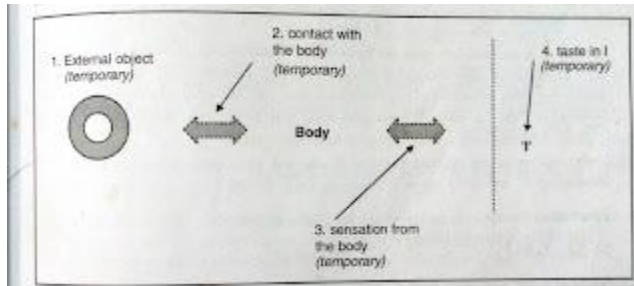
2. Lack of confidence: Since our desires are shaky, we are not sure about them. As a result, we lack self confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident.

3. Unhappiness/conflicts: Since our desires, thoughts and expectations are in conflict, it becomes the cause for our unhappiness, leading to stress and tension. Such desires will also be in conflict with our natural acceptance

4. Lack of qualitative improvement in us: We focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfilment. We are doing many things, accumulating a lot, progressing on paper, but we don’t feel that we have improved, that we have become better. It seems that only the things around us are changing!

a) **State of resignation:** Because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned (pleasant but mistaken beliefs). We feel that there are no solutions to these issues, and end up in a state of resignation.

B. Short lived nature of pleasure from sensations: The pleasure obtained from sensations is short-lived. We have so much dependent on sensations that instead of giving us some sensory pleasure, it becomes the source for our happiness. This can be understood as follows:



The external object is temporary in nature the contact of the external object with the body is temporary in nature. The sensation from the body to 'I' is temporary. And at last the taste of the sensation from the body in 'I' is also temporary. Therefore, if the source for our happiness is temporary by definition, then our need for continuous happiness will never be fulfilled. Hence, any sensation we have from the body can't be the source for our lasting happiness.

To sum up, if our desires, thoughts and expectations are based on pre-conditionings, we are generally in a state of great confusion. This leads to confusion, unhappiness, conflict and stress. We have lack of clarity about the self, relationships, society, nature and existence. We have lack of confidence. We have a feeling of being unfulfilled, unsettled. We operate largely on the basis of the environment, driven from the outside – either from sensations, or based on pre-conditionings.

2.2.5 HARMONY WITH BODY – UNDERSTANDING SANYAMA AND SVASTHYA

Our Body – A Self-Organized Unit:

The human body is a self-organized unit with a highly sophisticated mechanism. It is made up of several organs such as the heart, lungs etc. and various glands, all of which work in a close co-ordination.

The body is made up of cells and each cell of the body has a role to play in the overall working of the body. Each cell is Self-organized and participates in the Self- organization of the body as a whole.

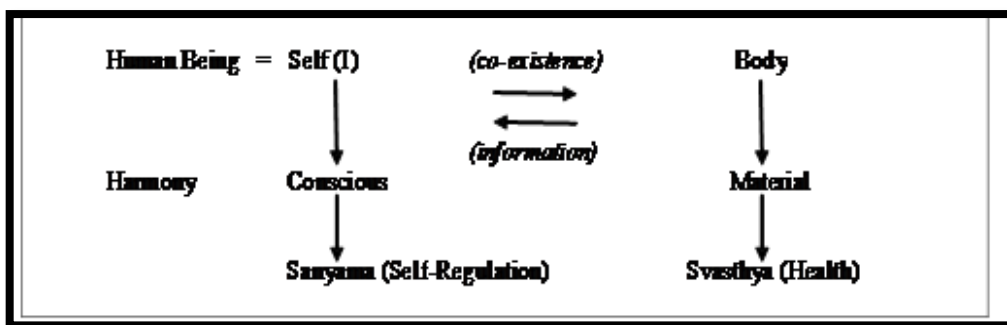
All the activities in the body keep the body fit for the use of “I”.

Harmony of the “I” with the Body:

The harmony of “I” with the body is:

In the form of Sanyama (Self-Regulation) on part of “I

In the form of Svasthya (Health) on part of the Body



Sanyama (Self-Regulation):

It is the feeling of responsibility in the Self (“I”) for nurturing, protection and right utilization of the Body.

Once I realize that the Body is my instrument and that the body needs nutrition, protection from the environment and proper utilization to work as an efficient tool for the right purpose, I naturally develop a feeling of responsibility towards my Body. This feeling of responsibility developed in “I” is Sanyama.

When I live with Sanyama, there is harmony among the different parts of the Body and the Body becomes my useful instrument.

Svasthya (Health):

It is the condition of the body where every part of the body is properly performing its expected function. This leads to harmony

within the body, and the body become perfectly fit for use by the “I”.

There is a strong coupling between “I” and the “Body”. Disharmony in any one of them adversely affects the other.

For example:

If I am in disharmony (anger/stress/despair etc.), it starts affecting the “Body” adversely leading to psychosomatic diseases like allergies, diabetes, hypertension etc.

Similarly, if there is any strong disturbance in the Body in the form of severe pain, illness etc., it distracts “I” from its normal functions.

Hence Sanyama is vital for Svasthya. If there is Sanyama, a good health can be ensured. If there is no Sanyama, a good health can be lost.

Our state today (due to lack of Sanyama):

Lack of responsibility towards body

Reasons: busy life styles, eating at odd hours, eating junk food, reduced physical work or labour, craving for pleasant body sensations like tasty food, drinks etc.

Result: falling sick repeatedly

Tendency for medication to suppress ailment

Reasons:

- Our sickness is a signal of some disorder in our body. But instead of attending to it, we try to suppress it through medication and then forget about it.
- Hospitals and sophisticated equipments are providing diagnosis and cure and are not concentrating on prevention of diseases. Instead of using simple, common medication, we are ending up consuming a lot of harmful substances in the name of medicines which are intoxicating our body.

Polluted air, water, food

Reasons: Air pollution is being caused by industries, vehicles etc. Water is being polluted by industrial effluents, sewage etc. Various industrial effluents, chemical fertilizers, pesticides etc. are polluting the soil and by consuming the yield of crops grown in such soil, all kinds of toxic contents are entering our body through our food.

The way out / Solution to our present state

Our present life style and our conditionings are not very conducive to keep our body fit and therefore it is important to understand Sanyama and Swasthya correctly.

2.2.6 PROGRAM TO TAKE CARE OF THE BODY

To understand and live with Sanyama:

It implies that the “Self” takes the responsibility for proper nurturing, protection and right utilization of the body.

It also implies that the “Self” should understand that the body is an instrument and has a limited life span and undergoes a pattern of growth and decay.

The “Self” should also understand the right purpose for which this instrument has to be used.

To understand the self-organization of the body and ensure overall health of the body in the following ways:

Nurturing of the Body (Posana / Poshan):

Posana / Poshan involves providing proper food (**Ahar**), air, water etc. to the body.

The selection of food (Ahar) should be such that it gives required nutrients and energy to the body following the program below:

Ingestion: This involves taking the food into the mouth and chewing it well for easy digestion.

· **Digestion:** Digestion starts after swallowing the food. Digestion also depends on proper rest and exercise of the body. Food consumed should be at proper intervals and with proper posture and right quantity.

· **Excretion:** After digestion, the necessary nutrients are absorbed by the body and the unnecessary or undigested part needs to be thrown out or excreted.

If any of the above three activities are not performed properly, it affects the body adversely and causes several health problems.

Protection of the Body (Sanrakshana):

This involves the selection of proper clothes and shelter for protecting the body from extreme climatic conditions and to provide the right amount of exposure of the body to air, water, sunlight etc. to ensure proper functioning of the body.

To ensure the health of the Body, we need to take care of the following:

i. Ahara – Vihara (Food – Upkeep)

The selection of food (Ahar) should be such that it gives required nutrients and energy to the body. For proper upkeep of the body, the body should be given rest from time to time. We must ensure proper time, posture and ways to work and to rest. And provide hygienic working conditions to upkeep our body.

Shrama – Vyayama (Physical labour – Exercise)

Requisite amounts of physical labour and exercise are essential to keep the body fit and healthy.

Asana – Pranayama (Yogasana – Pranayam)

Yogasanas are well designed exercises involving specific postures to keep the body healthy and Pranayama involves exercises involving regulation of breathing. Together they ensure the synergy between the Self and the Body.

Ausadhi – Chikitsa (Medicine – Treatment)

Whenever the body gets hurt or experiences any kind of disorder, we should remember that the body has a tendency to heal itself and come back to normal state. We can attend to such problems by simple ways like going without food for some time or having a restricted diet etc. if the body needs further treatment, then the ailment should be properly interpreted and attended to. The medicines used for treatment should not give rise to other complications in future.

Right Utilization of the Body (Sadupayoga)

It is normally believed that our body is an instrument for sensory enjoyment. This is a wrong notion. We also use our body to exploit others and to exploit Nature as well.

For e.g.: fighting, sealing, quarrelling etc.

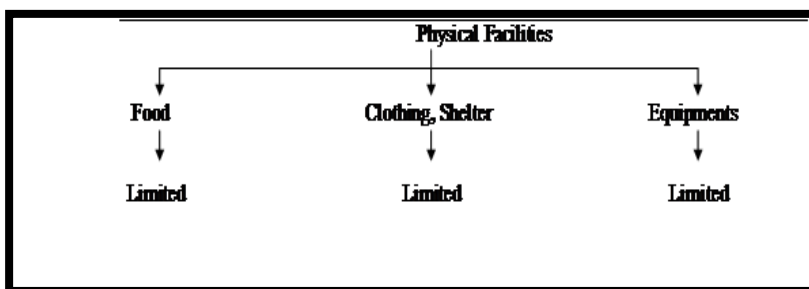
Human Body should be used only for the right behaviour and right work. Otherwise it leads to disharmony in the Self which has adverse affects on the Body.

We should arrange for appropriate equipments/ physical facilities which help the right utilization of the body and avoid excess physical labour.

Correct Appraisal of our Physical Needs

The correct appraisal of needs constitute the first step towards ensuring prosperity.

The following diagram shows that the Physical Facilities required for nurturing, protection and right utilization of the body are limited.



By understanding the need for Physical Facilities under the above three heads namely food, clothing, shelter and instruments, we can evaluate whether we have more than required. We have a common misconception today that “Our needs are unlimited”. We are getting confused between the needs of the Self and the needs of the Body and are assuming that the needs of the body are unlimited.

In Nature, the availability of facilities like water, oxygen etc. is more than our needs. Once we realize that the needs of our Body are limited and can be easily fulfilled, there emerges a possibility of prosperity in our minds.

Sanyam And Swasthya

The human body is a self composed system and made up of a few organs and organs which go on with working particle close with scheduled time. The body is comprised of cells and these cells are planned in such a way to give every organ and body in general clear shape. Every cell of body has its importance and is working in a different way. All exercises like breathing, course, processing is done in a self sort out way to keep body fit for working in as an instrument for 'I' (Jivana)

2.2.7 HARMONY OF 'I' WITH THE BODY: SANYAM AND SWASTHYA

The harmony of 'I' with the body is as 'sanyama' with respect to 'I' and *swasthya* with respect to the body.

Sanyam (*self regulation*) is the emotion of responsibility in 'I' towards the body for its support, declaration and right usage. When I care for the body at that point body likewise works for satisfaction of my needs. There is no response of disturbing each other however a response of duty is there. It implies that I am in charge of my body's prosperity and comfort. *Swasthya* (*Health*) has two components the body expression as indicate by 'I', and there is harmony in the pieces of body. We can say that it is the state of the body where is fit all movements which are to be performed

by body. Understand that these two **Sanyam** and **Swasthya** are recognized with one another. On the off chance that there is **Sanyam** on one's body just, at that point there can be **Swasthyas**. In the event that **Sanyam** is lost, great happiness is additionally lost.

Program To Ensure Sanyam Swasthya

Sanyam implies that self assume the of supporting, guarantee and right usage of body, we can pledge **Swasthya** of the body which go about as an instrument of self. It is critical here to understand the body has a forced life expectancy and experiences different changes in the middle of its range. It experiences an example of development and decay. The connection of self with the body must be in agreement with the body that can be skilled through **sanyam**.

Development of The Body (POSAN)

Sustaining implies furnishing of improving the body with its standard requirements. The fundamental requirement of body to do work is strength which the cells of body gain from the nourishment we eat. So strength of mind of nourishment have to to be with the end goal that it suppliers appropriate supplements and strength to the body. The way toward processing nourishment begins with:

Ingestion (Grahan)

The procedure of processing starts in mouth when we bite it. Some piece of nourishment is processed in the mouth itself with the support of salivary compounds to improve crafted by the organs.

Digestion (Pachan)

Once the small piece nourishment is started, the adjustment starts. Adaptation will be valid if the body is in harmony with self. For this rest and proper exercise of body is required. Nourishment should just when body feels hungry and not for taste reason. The support should be such which can satisfy body's needs. Nourishment should be taken with **sanyam** in a legal way of body and in right amount.

Excretion (Nishkasan)

This is similarly a serious piece of supporting the body. The throwing

away of undigested or useless piece of body is called discharge. In the event that not done legal, at that point part of poisons will collective in the body which can punctual different disorder of problem in the body.

Protection of The Body (Sanraksahan)

It includes clothing, cover and so onward. With the goal that body can be secured from different unmoved climatic conditions and its harms can be diminished. The body likewise needs appropriate presentation to perfect measure of air, daylight, water, soil and so onward as it is said to be framed of all these five components as it were. To guarantee the happiness and security of the body we have to deal with

Food (Ahar)

Proper upkeep of the body

Labour (Shram) and Physical Exercise (Vyayam)

Asan (Pranayam)

Treatment of the body (Upchar)

2.2.8 RIGHT UTILIZATION OF THE BODY (SADUPYOG)

It is vital to understand the reason for which the body should be utilized. For the most part we trust that it is the instrument to have enjoyment. Happiness or touchable enjoyment implies doing exercises which please the body self-regulating of self like eating low quality food for taste, sitting in front of the TV and so on. Additionally we neglect other people and nature for our happiness it is an instrument to encourage the correct understanding of self. I have to guarantee that I utilize my body for right conduct and work rather than exercises like battling, quarreling and taking. I should mastermind supplies for right usage of my body.

Swasthya mean the body is fit to act as indicated by oneself and there is friendliness among the different pieces of the body .When we follow the above advances and use the body instrument right way then the body stays in harmony with oneself. When we are clear about the necessities of the body, it makes us move towards guarantee prosperous.

2.2. 9 DISTINGUISH BETWEEN SUKH AND SUVIDHA

Sukh is a holistic and all encompassing state of the mind that creates inner harmony. Sukh is also called as happiness. Suvidha implies that it is looking for physical comforts and all the sources of attaining such comforts. When our body gets used to a certain level of comfort then we will only feel comfortable at that level eg. comfort in fan, cooler or air conditioner. Different people have a different perception of suvidha and will seek a corresponding level of suvidha according to their perceptions.

By nature man is fond of comfort and happiness so he goes on making desires and ambitions one after the other to enjoy more in life. To lead a comfortable life he also accumulates many facilities, so that his life may become full of comfort and happiness. Sukh depends upon our thinking, so many times we are surrounded by materialistic possessions but we feel unsatisfied. People think that their happiness depends upon suvidha (facilities) but is it not so; happiness depends upon our thinking or our mental satisfaction.

2.2.10 IMAGINATION

The activities of desire, thoughts and expectation at the level of self, are collectively called as imagination.

Imagination = Desires + Thoughts + Expectations

We all imagine, and most of our activities (in the self) today can be mostly clubbed into imagination. This activity of imagination in 'I' is continuous and not temporary. The power may change but the activity is continuous. The object of the taste may change but the activity of selecting/tasting is continuous. Also what we analyze may keep changing the activity of analyzing is continuous. We make choices with the external world based on our imagination today.

2.3 “HUMAN BEING IS MORE THAN JUST THE BODY”

There is the familiar shape and structure of a human being that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, there is also the

alive-ness of the person – the entity that keeps the body ‘alive’ and makes it operate in various ways.

We perceive this aliveness in the activities demonstrated by the person like their seeing, talking, listening, walking, and eating, etc. This aliveness is called Jivana. Thus, a human being is coexistence of the body and jivan. This jivan refers to itself as ‘I’ (self). Thus we say “I am so and so” or “I feel tired” or “I am happy” and not “my body is happy”. This I or self is also called ‘consciousness’ and is the sentient constitute of the human being.

The human being is the sum total of sentiments and physical aspect, the self (‘I’) and the body, and there is exchange of information between the two, i.e. ‘I’ and body exist together and are related. There is a flow of information from ‘I’ to the body and from body to the ‘I’. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities. All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

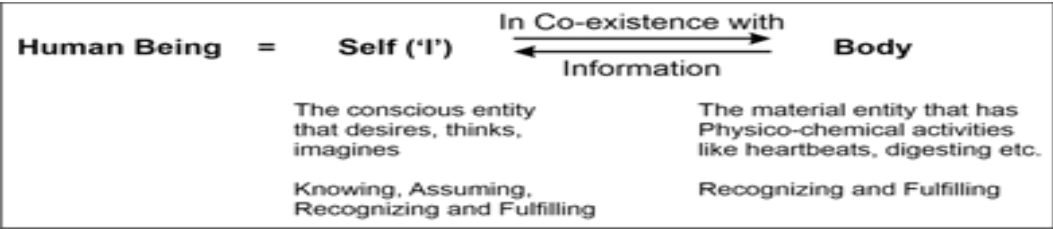
The activities of ‘I’ are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc. The mode of interaction of ‘I’ includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physic-chemical in nature.

To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient ‘I’ and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each others.

2.3.1 ‘HUMAN BEING IS CO-EXISTENCE OF THE SELF AND THE BODY’

The human being is the co-existence of ‘I’ and the body, and there is exchange of information between the two, i.e. ‘I’ and body exist together and are related. There is a flow of information from ‘I’ to the body and from body to the ‘I’. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities. All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

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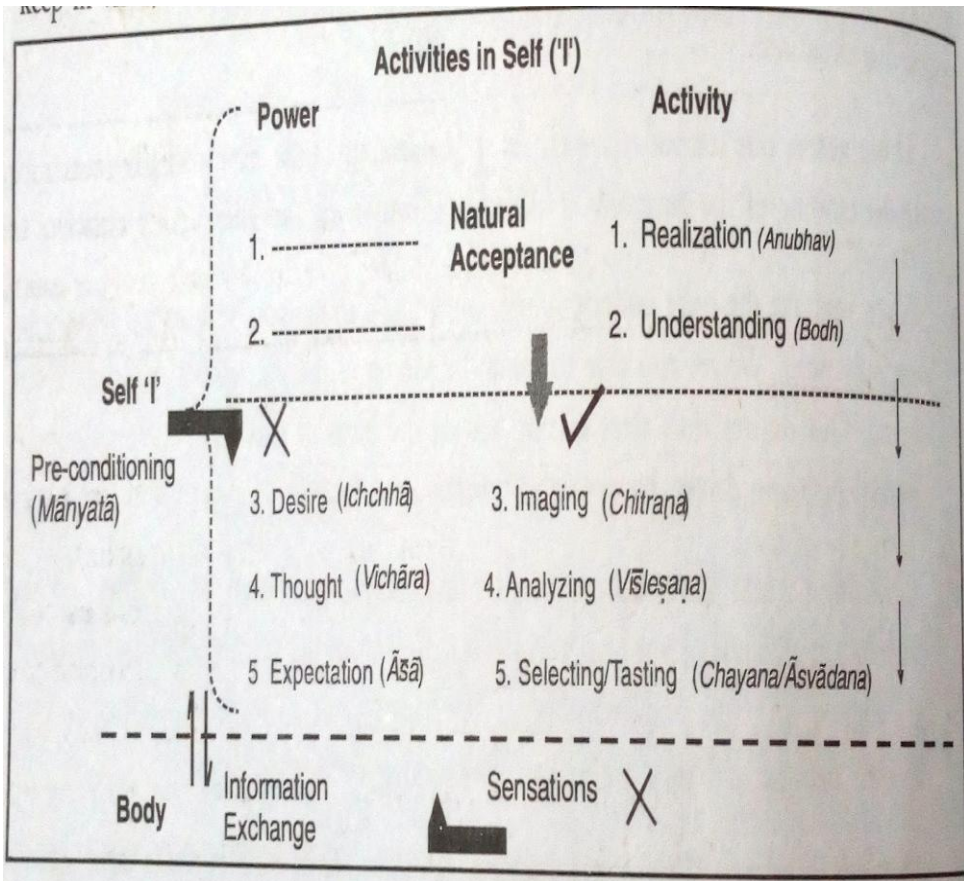
2.4 REALIZATION AND UNDERSTANDING ARE ESSENTIAL FOR HAPPINESS AND HARMONY.

Realization: Means to be able to see the reality as it is. In realization, we get the answer to “what is the reality?” This, for each one of us, translates into the answers to “what to do?” and “why to do?” when we operate on the basis of realization and gains understanding according to the realization then it give definiteness and certainty and makes us self organized.

Understanding: Means to be able to understand the self organization in all entities of nature/existence and their inter-connected organization “as it is”. We are able to see the harmonious interconnectedness at all the levels of our living. Understanding plays an important role in desire making. When we do not have the right understanding, our desire keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behaviour and work. On the other hand, when our understanding is based on realization and we use this understanding in desire making then our desire will be correct and thoughts and selection will be according to the understanding.

These are the two activities in the self (‘I’) (placed at point 1 and 2 in the figure). When we have (1) realization then (2) understanding becomes according to the realization. When this happens, then (3) imaging or desires get set according to this understanding. Consequently, (4) analysis or thoughts become according to the imaging/desires and hence, the (5) expectations or selection/taste are according to the thoughts/analysis. This is called self- organization or svantrata. This leads to happiness and its continuity.

In realization and understanding, we get the answer to “what is the reality?” This, for each one of us, translates into the answers to “what to do?” and “why to do?” Then what remains to find out is “how to do?”, which comes from imagination (activities 3, 4, and 5). Is we see today we are focusing on “how to do?”, without trying to first verify “what to do?” and “why to do?”! It is just like traveling in a comfortable AC vehicle on a smooth road without knowing where we have to go!



2.4.1 THE RESPONSIBILITY OF THE SELF TOWARDS THE BODY

The self has the responsibility for nurturing, protection and right utilization of the body. For this self has to follow some programs. We need to work to understand the self organization of the body and ensure health of the body.

Nurturing of the Body:

Proper Food, Air, Water, Etc.: In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be

taken with proper posture of the body and in right quantity.

Protection of the Body:

The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to ensure its proper functioning. To ensure the health of the Body, we need to take care of the following- i) Ahar-Vihar, ii) Shram- Vyayam, iii) Asana-Pranayam and iv) Aushadhi-Chikitsa. We have already discussed about Ahar (Food), let us now discuss about the others:

1. Proper upkeep (Vihar) of the Body: When we work, the Body gets tired. When we take rest, the Body becomes fit to work. But again, there is a limit to the amount of work and rest we need. We also need to ensure proper time, posture and ways to work and to rest. We need to provide hygienic conditions for proper functioning of the Body. These issues are included in the upkeep of the Body.

2. Labour: Labour is another requirement. It means employing the body physically for production and maintenance of physical facilities. The labour we do helps each part of the Body to function properly.

3. Physical Exercises: We are aware of physical exercises. While doing labour, some parts of the Body may get stressed much while others may not get employed to that extent. With exercises, we can employ all the parts of the Body in the desired way.

4. Asana-Pranayam: This is another way to keep the Body function properly. In Asanas, we give the body proper postures by sitting or lying, and in Pranayam, we ensure regulation of the breathing.

5. Treatment of the body: When the Body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of the Body to heal and come back to its desired state of health. We only need to facilitate this process, and not suppress it. Thus, when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to.

With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for some time, the Body gets cured. Right choice for food may also help. The treatment of the Body can be done by proper exposures

of the Body to air, water or sun too. Use of herbs or medicines may also serve the purpose. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One thing to take care about is that while curing the Body of one problem, we need to choose ways which do not give rise to other problems.

Right utilization of the body (Sadupyog): Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct. We also happen to use our Body to exploit other human beings or rest of the nature which is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

This is an important issue. I need to ensure that I use my Body for right behaviour and work. When I do so, it has favourable effects on the Body. On the other hand, if I use it for acting in opposition with other human beings or nature, like quarrelling, fighting, hitting, it has adverse effects on the Body. I also need to arrange for equipments/ instruments for right utilization of the body. They increase the efficiency and capacity of the body.

2.5 SUMMARY

1. **Sensations:** A perception associated with stimulation of a sense organ or with a specific body condition is known as sensation. For example, the sensation of heat. In other words, it is a term commonly used to refer to the subjective experience resulting from stimulation of a sense organ, for instance, a sensation of warm, sour, or green. Suppose we had seen the bike and not associated it with ‘greatness’; rather we only liked the way it ‘looked’ – then this is based on the sensation.
2. **Imagination:** The activities of desire, thoughts and expectation at the level of self, are collectively called as imagination.

Imagination = Desires + Thoughts + Expectations

We all imagine, and most of our activities (in the self) today can be mostly clubbed into imagination. This activity of imagination in ‘I’ is

continuous and not temporary.

3. **Pre-Conditioning:** Preconditioning means we have assumed something about our desires on the basis of prevailing notion about it. They comes from what we read, see hear, what our parents tell us, our friends talk about what the magazines talk of, what we see on the TV etc. We have not self-verified the desires in our own right. As a result, we are not clear about what we will get out of fulfilment of that desire. The problem with that is, unless we verify our desires, we may not even know whether they are our. We may end up spending an entire lifetime accumulating desires that are not ours, and in running about trying to fulfil them.
4. **Sanyama (self regulation):** the feeling of responsibility in the self ('I') for nurturing, protection and right utilization of the body.
5. **Svasthya (Health):** (a) the body act according to the needs of 'I'. (b) there is harmony among the parts of body. So, swasthya is the condition of the body where every part of the body is performing in expected function. There is harmony within the body and it is fit for use by the self. And also it is being anchored to the self, being in close harmony with the self.

2.6 DISCUSSION OF QUESTION

5 MARKS

| | |
|----|---|
| 1 | What is a human being? The proposal is that human being is co-existence of the Self and the Body. |
| 2 | Explain about Right understanding & Right Feeling. |
| 3 | What are the two different types of reality? |
| 4 | Describe Gross Misunderstanding. |
| 5 | Infer the activities of the Self. |
| 6 | Illustrate State of Imagination. |
| 7 | Discuss the harmony of the Self with the Body. |
| 8 | What are the indicators of a healthy body. |
| 9 | Explain the ways for protecting the body. |
| 10 | What is the importance of universal human values in day-to-day life? |
| 11 | What is the content of self-exploration? |

| | |
|----|---|
| 12 | Distinguish between ‘human consciousness’ and ‘animal consciousness’. |
| 13 | What is Happiness? |
| 14 | Enumerate the importance of body protection. |
| 15 | How do right understanding, relationships and physical facilities help in fulfilling the aspirations of human beings? |

10 MARKS

| | |
|----|---|
| 1 | Discuss your statements on Knowing, Assuming, Recognizing, Fulfilling. |
| 2 | State the Activities of the Self and the Body. |
| 3 | What are the problems of a human being are due to assumptions? |
| 4 | Discuss the sources of Motivation for imagination and its implications. |
| 5 | Outline the Consequences of Imagination |
| 6 | The ways to understand self-regulation and health, explain with example. |
| 7 | As a human, how we should nurture the body. |
| 8 | “Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans.” Comment |
| 9 | “To be in a state of harmony is happiness”. Explain this statement and illustrate with two examples from your day-to-day life. |
| 10 | “Right understanding + Relationship = Mutual fulfilment; Right understanding + Physical facilities = Mutual prosperity.” Illustrate the above with two examples for each. |
| 11 | ‘The need for physical facilities is temporary’ – explain the meaning of this statement with any two examples |
| 12 | Do you think that human beings are sum-total of sentiments and physical |

| | |
|----|---|
| | <p>aspects the ‘self’ and the ‘body’? Explain your answer using examples.</p> <p>‘I’ is a conscious unit while the body is a material unit. Examine this statement.</p> |
| 13 | <p>Can the activities of the self be distinctly understood from the activities of the body? Name any three activities and elaborate.</p> <p>What is the qualitative difference between the activities of the Self and those of the Body? Illustrate with one example.</p> <p>How can you say that the activities in ‘I’ are continuous?</p> |
| 14 | <p>“The problem today is that the desires, thoughts and expectations are largely set by preconditioning or sensations” – examine this statement.</p> <p>Explain how pre conditioning can lead to unhappiness.</p> |
| 15 | <p>In Today’s world, we are largely operating on the basis of assumptions, which may be right or wrong. How does this lead to uncertainty in ourselves? Illustrate with examples.</p> |
| 16 | <p>What do you mean by ‘Power’ and ‘Activity’ of self?</p> |
| 17 | <p>“The pleasures that we derive from sensations are short lived and the efforts to extend them lead to misery” – examine this statement.</p> <p>Elaborate how sensation from the body cannot be a source for continuous happiness.</p> |
| 18 | <p>Explain the activities of realization and understanding. How do they lead to harmony in the activities of ‘I’? Illustrate with an example.</p> <p>How does realization and understanding lead to definiteness of human conduct?</p> <p>Realization and understanding are essential for happiness and harmony. Explain.</p> |
| 19 | <p>Explain with examples the various activities in the self ‘I’.</p> <p>Briefly explain the activities of Desire, Thought and Expectation in the self with an example.</p> <p>With the help of one example each, explain how the activities of the self (selecting/ tasting, analysing, imaging) may be in harmony or disharmony?</p> |

| | |
|----|--|
| 20 | <p>What are the programs for ensuring the health of the body? Explain.</p> <p>What are the programs to take care of the body? Explain.</p> <p>Suggest programmes to ensure proper functioning of your body. Can we sustain them without right understanding?</p> |
| 21 | <p>What is the responsibility of the self towards the body? How is it fulfilled?</p> <p>How does the feeling of sanyama facilitate the correct appraisal of our physical needs?</p> <p>Suggest any two programs that you can undertake to improve the health of your body.</p> <p>How can we ensure the health of the body? Explain.</p> <p>In what way does self control help us?</p> <p>How does the feeling of sanyam ensure health of the body? List two programs of sanyam.</p> <p>Explain the relation between the self and the body. What is the responsibility of the self towards the body?</p> <p>What do you mean by Sanyam? How does it ensure harmony with the body? Explain.</p> |
| 22 | <p>What is our present attitude towards the body? What are its consequences?</p> <p>the state of harmony or lack of it in the self has a strong influence on the health of the body” – comment on this statement and illustrate with an example.</p> <p>In what way are we irresponsible towards our body? What are its consequences?</p> |
| 23 | <p>In what way can we say that the human body is a self organized unit?</p> |
| 24 | <p>The needs of the body are quantitative. Illustrate.</p> <p>Need of body are required in limited quantity. Illustrate with help of examples.</p> |

UNIT - III - UNDERSTANDING HARMONY, RELATIONSHIPS

Understanding harmony in the Family- the basic unit of human interaction , Understanding values in human-human relationship; meaning of Nyaya and program for its fulfilment to ensure Ubhay-tripti; Trust (Vishwas) and Respect (Samman) as the foundational values of relationship, Understanding the meaning of Vishwas; Difference between intention and competence, Understanding the meaning of Samman, Difference between respect and differentiation; the other salient values in relationship, Understanding the harmony in the society (society being an extension of family): Samadhan, Samridhi, Abhay, Sah-astitva as comprehensive Human Goals, Visualizing a universal harmonious order in society-Undivided Society (Akhand Samaj), Universal Order (Sarvabhumi Vyavastha) - from family to world family!.

3.0 HARMONY IN THE FAMILY – UNDERSTANDING VALUES IN HUMAN RELATIONSHIPS

Family is the Basic Unit of all Interaction: Each of us is born into a family which includes a number of relationships. These relationships are the reality of our life. We recognize and identify these individuals. We share our feelings, tastes, interests and understanding with these people and have an affinity for them.

Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighbourhood such as the shopkeepers, servants, classmates, teachers, colleagues etc. Thus we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

3.1.1 SET OF PROPOSALS TO VERIFY HARMONY IN THE FAMILY

Relationship IS and it exists between the Self ('I') and the other Self ('I'): In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.

The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I'): In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.

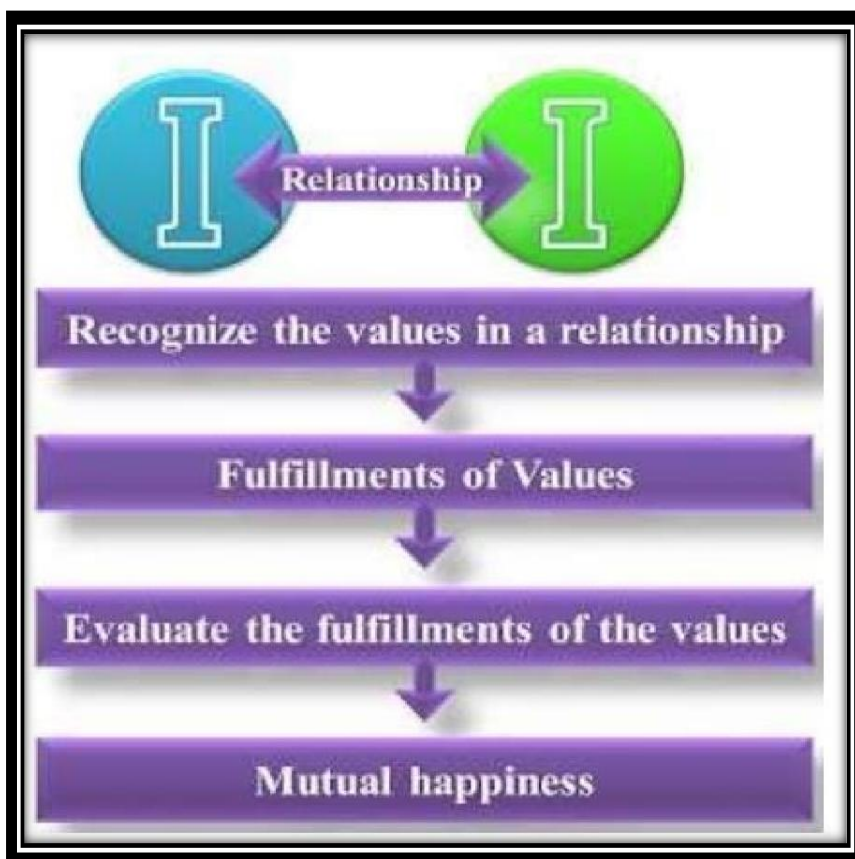
These feelings in the ('I') are definite. i.e. they can be identified with definiteness: The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.

Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship: Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

3.1.2 JUSTICE (NYAYA)

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

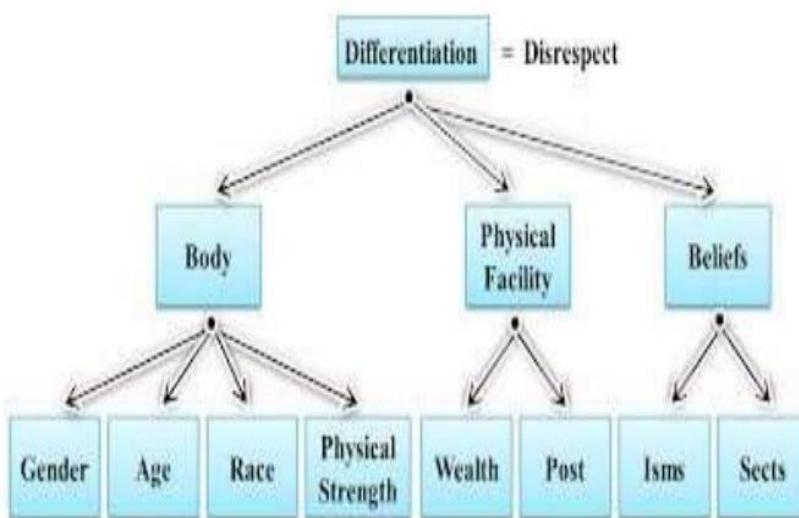
If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.



3.1.3 PRESENT SCENARIO: DIFFERENTIATION (DISRESPECT) IN RELATIONSHIPS ON THE BASIS OF BODY, PHYSICAL FACILITIES, OR BELIEFS

Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.



ON THE BASIS OF BODY

- **Sex/gender:** We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And

differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.

Race: If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body

Age: We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.

Physical strength: If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

ON THE BASIS OF PHYSICAL FACILITIES

Wealth: We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.

Post: We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

ON THE BASIS OF BELIEFS

'Isms': 'Ism' means any belief in terms of a 'thought-system' that we

have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.

Sects: People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

3.1.4 THE PROBLEMS FACED DUE TO DIFFERENTIATION IN RELATIONSHIPS

Differentiation based on sex/gender: Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.

Differentiation based on race: there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against cast discrimination has people living in fear of such racism, racist attacks, casteism and discrimination.

Differentiation based on age: Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap

Differentiation based on wealth: Class struggle and movements to do away with class- differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,

Differentiation based on post: Protests against high handed government officials. At the level of the individual, leads to depression, etc.

Differentiation based on 'isms: Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.

Differentiation based on sects: Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief and demands for special provisions in jobs and in education.

3.1.5 FOUNDATION VALUE AND COMPLETE VALUE IN HUMAN RELATIONSHIP

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are:

| Feelings / Values in Relationships | |
|---|------------------------|
| S.No. | Feeling |
| 1 | Trust / Visvasa |
| 2 | Respect / Sammana |
| 3 | Affection / Sneha |
| 4 | Care / Mamata |
| 5 | Guidance / Vatsalya |
| 6 | Reverence / Shraddha |
| 7 | Glory / Gaurava |
| 8 | Gratitude / Kritagyata |
| 9 | Love / Prema |

1. Trust: Trust or vishwas is the foundational value in relationship. **“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”** If we have trust in the other, we are able to see the other as a relative and not

as an adversary.

There are two aspects in trust:

Intention (wanting to – our natural acceptance)

Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

“ If you trust everybody, people will take undue advantage of you”. What is the basic error in this statement?

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming “stupid”! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

Respect: Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana).

Once we realized that we are individual then only we can see our self different from others. In other words, **respect means right evaluation, to be evaluated as I am.**

3.1.6 DIFFERENCE BETWEEN RESPECT AND DIFFERENTIATION / DISRESPECT

| Respect | Differentiation |
|---|---|
| 1. Respect is right evaluation. | 1. Differentiation is lack of understanding of respect. |
| 2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people | <p>This differentiation can take the form of:</p> <ul style="list-style-type: none"> Gender bias Generation gap Caste struggle Power play and domination Communal violence Clash of race, religion, etc. class struggle, |
| | 3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society. |

Affection: Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar.

Care: The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

Guidance: The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural

acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

Reverence: The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. **Glory is the feeling for someone who has made efforts for excellence.**

Gratitude: Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

Love: Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

3.2.1 THE BASIS OF UNDIVIDED SOCIETY (AKHANDA SAMAJA) – THE WORLD FAMILY

The feelings of being related to every human being leads to our participation in an undivided society. By living in relationship in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding and relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being- thus laying the foundation for an undivided society- from family to world family.

3.2.2 HARMONY IN THE SOCIETY

Extending Relationship from Family to Society

Right Understanding at the individual level leads to harmony in the family. This leads to harmony in the society.

Understanding relationships in family, recognizing the feelings in these relationships and living according to these feelings leads to mutual happiness and fulfilment.

Slowly we become aware of our relatedness to all the human beings beyond the confines of our family such as friends, colleagues, people in the neighbourhood and even strangers.

“Do I want to live in harmony only within a limited set of people or with everyone?”

Buddha, Mother Teresa, and Vivekananda etc. established their connectivity with a vast majority of people – It is because they did not remain confined to the harmony with a limited set of people. They developed a relatedness with all the human beings.

Trust -----> Fearlessness (Trust is the basis of Fearlessness, Peace and Harmony)

Identification of Comprehensive Human Goal:

The Comprehensive Human Goal comprises of four constituents namely:

Fearlessness / Trust (Abhaya/Vishwas) → **In**

Co-existence

(Sahstitwa) →

In Nature

All the above four constituents form the Comprehensive Human Goal in the same sequence as above

Where are we today?

- Right Understanding (in individuals) – We have only information and skills, no right understanding, no true happiness.
- Prosperity in Families – We forgot that the need for physical facilities is limited and are trying to generate only more and more wealth.

Our economy, education, market is all luring us to generate more wealth.

We are interested in the lists of millionaires and trillionaires in our society and not in the lists of prosperous people.

We give importance to sensory enjoyment and are forgetting that wealth is needed only for keeping our body healthy.

- **Fearlessness/Trust in Society** – We are working for strategic power and not fearlessness (In the name of defence, we are misusing the valuable resources of nature to make weapons and bullets). Thus, we are becoming more fearful (of wars, fights etc.). We have organizations like the UNO, but we don't have programs to ensure trust among people.
- **Co-existence (with Nature)** – We are not giving importance to co-existence with nature and are figuring out ways to exploit Nature.

(The goal of our technological development is to get victory over Nature, to overcome the entities in nature and to disrupt nature's cycles for our urges and dreams.

Conclusion: We have missed the core things in life and are unable to

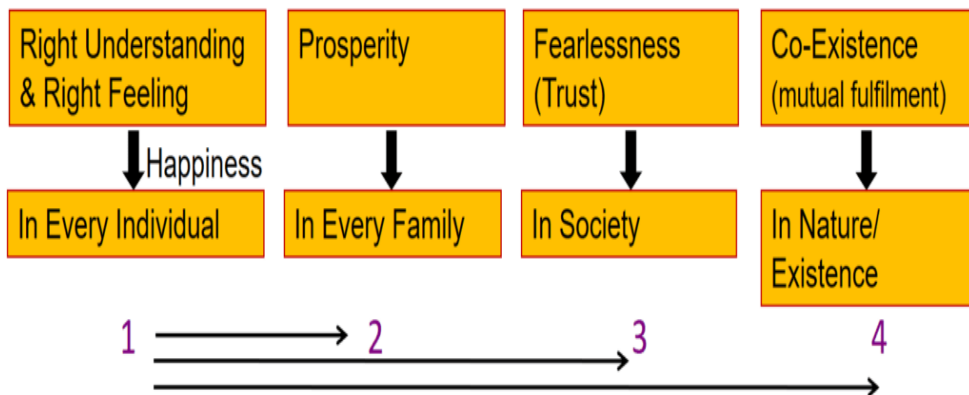
understand the harmony at all levels of our living.

3.2.3 HARMONY IN THE SOCIETY – FROM FAMILY TO WORLD FAMILY ORDER

Identification of the Comprehensive Human Goal

In order to facilitate the fulfillment of the basic aspirations of all human beings in society, the following comprehensive human goal needs to be understood.

Human Goal (मानव लक्ष्य)



Right understanding is necessary for human beings, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human beings as well as with the rest of nature.

Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/achieve more than its requirements.

Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.

Co-existence in nature means there is a relationship and

complementarity among all the entities in nature including human beings.

This is the **Comprehensive Human Goal**.

With a little exploration, we find that all four are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the minimum level that each one of us wants, and also the maximum we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race, and the human tradition. The moment we leave anyone of them out, there will be a loss of continuity, and the goal cannot be achieved.

Samadhan

We can solve society's problems when we see beyond the contradictions of life. When we live in higher consciousness, we obtain the higher knowledge that sees the higher harmonies which enable the resolution of every problem.

Samridhi (Prosperity)

Prosperity is the state of flourishing, thriving, success, or good fortune. Prosperity often encompasses wealth but also includes other factors which are independent of wealth to varying degrees, such as happiness and health.

Abhay

Man is eager to live and afraid to die. Most problems owe themselves to this fact. The fear of death might be reckoned as a prime fear but the most primeval and basic fear is that of expectation being defeated, or more specifically, that of losing what one delusively thinks one owns (the delusion "this is mine"). Fear of losing what one is attached to (the family, for example) gives birth to the fear of death and therefore the

former is the most basic fear because one is attached to the body and is afraid to lose it. Fear resides within and not outside us. External fear is mere fiction. If we succeed in cultivating fearlessness no incident, no external circumstances can strike fear in us.

Abhay is not associated with Bhay and Nirbhay, at all. Abhaya means fearlessness; it is a permanent state where there is no question of ever experiencing any fear. A person with Abhay is continuously aware of his own reality; for him to become subject to fear would be impossible. We should not consider this quality of Abhay as just the absence of fear.

Fear is only a delusion created by the mind; lack of fear is also a delusion created by the mind. Mistaking one thing for another leads to fear; recognizing the mistake and rectifying it, leads to the removal of fear. These two, Bhaya and Nirbhaya, are associated with fear and freedom from fear.

Sah-astitva (Co-existence)

The world is full of Diversity – there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of existence can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to harmony in the world. For peaceful co-existence to occur in a diverse society the following must happen:

People must recognize that traditional interpretations of peaceful co-existence are outdated.

Governments and individuals must recognize that society needn't be homogeneous or institutionalized to serve an important purpose for people.

Members of varying cultures, countries, and faiths must learn to respect the traditions, beliefs, and boundaries of one another.

Religion and politics must be separate.

People must agree to disagree regarding certain moral values and beliefs and come to recognize that others can be different from them and yet be equally capable in their own unique manner.

The above-mentioned goal is not only comprehensive but also universal i.e. equally applicable to all human beings and for all times. It includes all our aspirations and this is the goal for each one of us.

Thus it becomes the goal of human society or the basic need of human civilization.

Now how are the four related? We will find the following when we look for the relation in the above:

The harmony in society begins with the individual. We need to ensure the right understanding in the individual as the foundation of harmony in the society.

With the right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous.

Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in a relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.

When human beings with the right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

1. Right understanding ⇒ 2. Prosperity ⇒ 3. Fearlessness (trust) ⇒ 4. Co-existence

Harmony in the Society – from Family to World Family Order

3.2.4 PROGRAMS NEEDED TO ACHIEVE THE COMPREHENSIVE HUMAN GOAL: THE FIVE DIMENSIONS OF HUMAN ENDEAVOR

The five dimensions of human endeavor are:

Education – Right Living (Siksha – Sanskar)

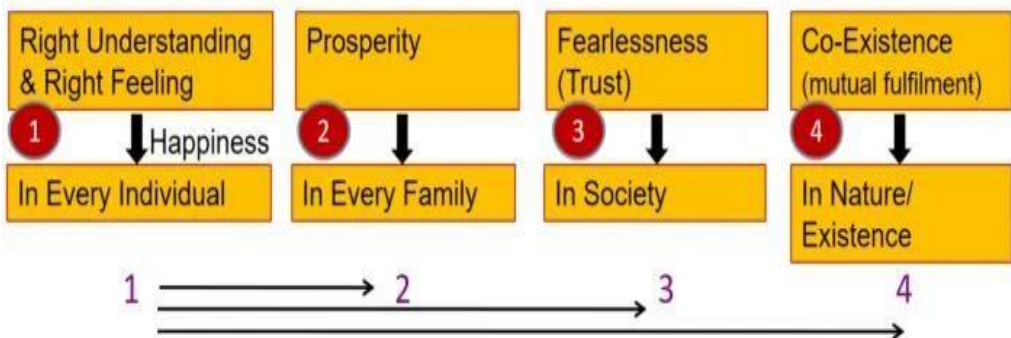
Health – Self Regulation (Swasthya – Sanyam)

Justice – Preservation (Nyay – Suraksha)

Production – Work (Utpadan – Kriya)

Exchange – Storage (Vinimaya – Kosh)

Human Goal (मानव लक्ष्य)



Human Order (मानवीय व्यवस्था)

Systems / Dimensions (आयाम)

1. Education – Sanskar (1)
2. Health – Self-regulation (2, 4)
3. Production – Work (3)
4. Justice (3) – Preservation (4)
5. Exchange – Storage (2, 3)

Education – Right Living (Siksha – Sanskar)

The content of education is the understanding of harmony at all the four levels of our existence – from myself to the entire existence.

Right living or Sanskar refers to the ability to live in harmony at all four levels of living. Thus,

Education: to understand harmony at all four levels of living.

Right living: commitment and preparedness to live in harmony at all four levels of living.

We have to ensure the availability and continuity of education – right living in our society. This dimension of society works to ensure ‘right understanding’ and ‘right feelings’.

Health – Self Regulation (Swasthya – Sanyam)

Sanyam refers to a feeling of responsibility for nurturing, protecting, and rightly utilizing the body.

When the body is fit to act according to the needs of the self (‘I’), and, there is harmony among the parts of the body, it is referred to as health or Swasthya.

Sanyam (or self-regulation) is the basis of Swasthya.

Justice – Preservation (Nyay – Suraksha)

Justice (Nyay) refers to harmony in the relationship between human beings, while preservation (Suraksha) refers to harmony in the relationship between human beings and the rest of nature.

Justice: ‘Human-Human relation’ – its recognition, fulfillment, evaluation – leading to mutual Happiness.

Preservation: ‘Human-Rest of nature relation’ – its recognition,

**fulfillment, evaluation – leading to mutual Prosperity. –
Enrichment, Protection, Right Utilization of nature.**

Justice

We say there is justice in a relationship when there is mutual fulfillment i.e. both individuals are satisfied: which means the values are rightly recognized, fulfilled, rightly evaluated, and mutual happiness is ensured. Mutual happiness is the goal in the relationship and each one of us has a responsibility in ensuring continuity of justice or Nyaya in our society.

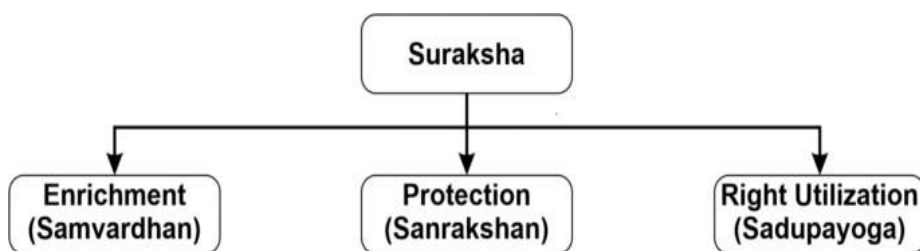
Preservation

Besides human-human relationships, we also have to work to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure ‘Suraksha’. This involves ensuring the following three aspects –

Enrichment (I cultivate wheat; this enriches wheat as the quantity grows)

Protection (I protect it so that it is fit to eat)

Right utilization (I use it for nurturing the body and do not let it get wasted).



Production – Work (Utpadan – Karya)

Work refers to the physical efforts made by humans on the rest of nature, while production refers to the output / physical product that is obtained through these efforts.

What to produce?

The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e.

what is needed for the nourishment, protection, and right utilization of the body. When we look into this, we can see that there is a need for food, clothing, shelter, and various kinds of instruments (ex: means of transport, communication, remote viewing of images, etc.) for the right utilization of the body.

How to produce?

When we come to the question of how to produce, we are referring to the technology or systems we use for production. On the understanding of harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate the framework/harmony in nature. When we look at the way in which nature is organized, the following becomes apparent:

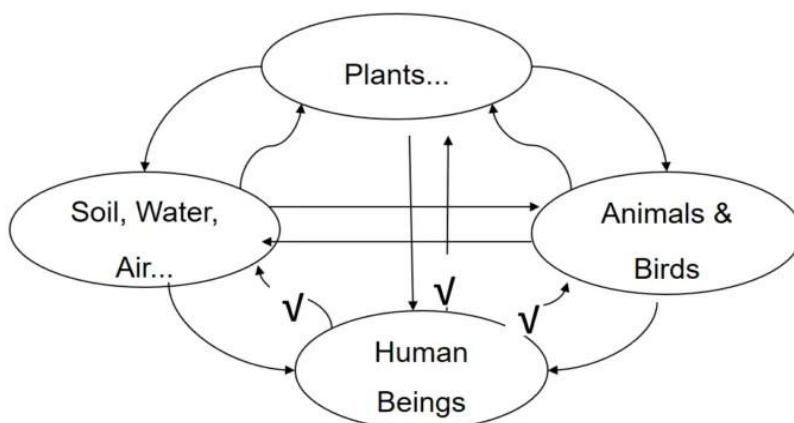
The systems in nature are cyclic i.e. they are not open-ended.

The systems in nature are mutually fulfilling or mutually enriching.

Thus the way to produce is: Through the cyclical (Avartansheel) process, in harmony with nature.

It has to be cyclic

It has to ensure that every unit is enriched



In nature, there are four different kinds of entities. One kind of entity includes materials such as air, water, soil, metals, and non-metals, etc. The other kind has plants, herbs, etc. The other kind of the third kind has animals and birds, and the fourth kind includes human beings. When you look at their interrelationship, you find that the materials, plants, and animals are enriching for the other entities including human beings.

If only we understand the process in nature, we can design our production systems through the application of science and technology in such a way that this mutual fulfillment is better ensured, rather than disturbing it.

Exchange – Storage (Vinimaya – Kosh)

Exchange (Vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (Kosh) refers to the storage of physical facilities that are left after fulfilling the needs of the family. It is important to note that exchange and storage are done for mutual fulfillment and not for the madness of profit or exploitation or hoarding.

Exchange

Exchanging of produce for mutual fulfillment. (With a view of mutual fulfillment, not MADNESS of profit)

Storage

Storing of produce after fulfillment of needs. (With a view of right utilization in future, not HOARDING)

We can now see how these five dimensions of humanistic society are able to ensure the human goal:

Having the process of education and right living leads to the right understanding in the individual.

Education – Right living leads to Right Understanding

Having the program for health and Sanyam leads to well being of the body, and identification of the need for physical facilities which along with production ensures the feeling of prosperity in the family.

Health – Self Regulation leads to Prosperity

Ensuring justice in the relationship, or mutual fulfillment in the relationship on the basis of values like Trust, Respect, etc. leads to fearlessness in society, while Suraksha of nature – via enrichment, protection, and right utilization leads to co-existence in nature.

Justice – Preservation leads to Fearlessness and Co-existence

Production and work are for physical facilities, and this leads to a feeling of prosperity in the family. Production is done in harmony with nature, and hence, this also leads to co-existence with nature.

Production – Work leads to Prosperity and Co-existence

When we store and exchange for mutual fulfillment and not for exploitation, then it leads to fearlessness (trust) in society.

3.2.5 HARMONY IN THE SOCIETY – FROM FAMILY TO WORLD FAMILY ORDER

What Is Our State Today?

Let us observe our programs today in these five dimensions and evaluate whether they are leading to the fulfillment of human goal.



Education – Right Living

On this account, we have progressed in terms of taking literacy to all corners of society. Information that was limited to a selected few has got spread to the masses. We have developed means of communication to reach out to every human being. Girls and boys, both are able to attain education. But, we need to relook at the content of education and the effect of this content on the living of human beings.

Certainly, we have progressed in terms of making education within reach to all, but the programs of education have become mere programs of literacy, training, and information transfer. The real mark of an educated human being, as we saw above, is that he/she is able to lead a happy and prosperous life in oneself, and be mutually fulfilling all around. But do we see this today? We find that the education programs of today are making individuals feel more dissatisfied and deprived. In the whole process, we just learn how to multiply physical facilities, without ever trying to make out how much is needed. Training and information transfer programs, including literacy programs, are of course required. But they are a small part of the whole education process; they are not the complete education. This needs to be understood by all of us.

As mentioned above, human education ensures understanding and living in harmony at all levels of human existence, from self to entire existence. We are missing in the very first level. Do we study about our own self in twenty years of our education and training?

Health – Self Regulation

In this dimension, we have made progress in terms of reducing infant death, increasing life expectancy through medication, removal of epidemics, implanting artificial parts in the body to support the functioning of the body, and so on.

These facilities are of course an asset. But as we understand, Sanyam is

basic to Swasthya. Lack of understanding of the body as an instrument of the self ('I') coupled with technological progress has led us to go for newer sources of sensual pleasures, irresponsible practices in living, etc. In place of being responsible for the body, we are relying more on medication. We are developing micro and nano-technologies to cure the smallest parts of the body, but we are producing new diseases day by day through irresponsible living.

Justice – Preservation

In terms of justice, we have progressed on account of bringing every act of crime to the court of law. Every issue related to relationship can now be debated in the court of law. But is the court of law the place to get justice? If we look at the situation today, we find that we have thousands of courts and lawyers and they are all trying to settle injustice in relations. Judgments are passed and punishments are given. This does not ensure justice. In justice, there is mutual fulfillment for both parties.

The fulfillment of relationship at the level of individual and family is deteriorating. TV serials depict in great detail the bad state of our affairs and are creating large viewership for such things. At the level of nations, we have rising fears of destructive wars with growing innovations in science and technology. The competition and enmity between nations or communities are on the hike, the feeling of mistrust and fear in villages and cities is slowly growing. The number of legal suits is increasing exponentially, families are breaking for trivial gains, communal violence, and conflicts between factions of society are multiplying.

Regarding **Suraksha**, we can see from history how we humans have fared well in developing new technologies which have a high degree of utilization for mankind. We have explored new dimensions of science to get information about every corner of nature. But due to lack of understanding, we have misused them more than rightly using them. We can see that in terms of:

Enrichment: We have largely disturbed nature via chemicals and

depletion of resources rather than enrich it. Urgent steps are needed to rectify this trend.

Protection: the natural resources have been depleted to a large extent, birds and animals are fast getting extinct, the forested areas are on the wane, pollution is on the rise, be it air pollution, water pollution, soil pollution, plastic pollution, and so on. We have produced bombs to destroy the earth multiple times while destroying even once is not desirable.

Right utilization: again, we have fared very poorly. Today is an era of consumerism and wastage. We produce many times more clothes, electronics, cars, watches, cell phones, etc. than we need. Managing all this production has become a major problem for us today. All we are interested in is having more and more of it (accumulation). Hence, instead of right utilization, we have ended up exploiting and disposing of vast amounts of natural resources.

Production – Work: We have seen that nature is cyclic and enriching. How do we, as human beings, fare when it comes to interacting with nature? On this account, we have done very well in terms of making our production systems efficient and automated, reducing the time, material, and energy requirement in production, ability to produce a variety of complicated parts and mechanisms, reducing the dependence on natural processes, and so on.

But all of us know how we have multiplied the environmental problems in the process and how we have increased consumerism today. We have disturbed the ecological balance and our production activities have upset the cycles in nature. Let us take into account some more facts here:

Cyclic – Acyclic: While nature's processes are all cyclic (close-ended) our processes are acyclic (open-ended). If nature functions in such a way that all resources are continuously renewed and replenished (like water, manure in the soil, etc), man's process depletes them.

For example, when we burn coal, it is a non-renewable resource. We can never again produce the coal we are burning today. This is what we

mean when we say ‘open-ended’. This is true for all fossil fuels: petrol, diesel, coal. All these are being pulled out from the bottom of the earth and being consumed by us. There are two problems with doing this:

The utility of all these fossil fuels at the bottom of the earth is to keep the temperature on the earth’s surface in a steady state – from the heat in its own core, and the heat from the sun. By depleting fossil fuels, we are tampering with the ability of the earth to maintain its temperature. This is irreparable damage we are doing.

When we burn fossil fuels in enormous quantities, it pollutes the atmosphere and poisons the air we breathe. And our basic need, to keep the body healthy, is affected.

Enriching – Not-enriching

Are we enriching nature, or are we not? Largely the answer is NO. Take the example of pesticides and fertilizers. It is common knowledge today that the land that has seen heavy use of chemical fertilizers becomes unfit for agriculture. And the pesticides are poisoning our own bodies and the animals and birds as well. In the process of moving towards a global economy, we have increased our technological capabilities and increased the production capacities of our industries and factories. In this process, we have managed to make extinct thousands of plant, animal, and insect species. The statistics on this are quite terrifying. We seem to be hurtling towards problems of great magnitude as we continue down the path of environmental destruction.

Exchange – Storage

In terms of exchange and storage, we have developed efficient ways of selling and buying, sending, or receiving money and investing them to multiply faster than nature could ever do. Sitting with the laptop, we can purchase commodities across the world and invest our capital in distant markets. Profits can multiply overnight, and we can enter the list of trillionaires without any physical work. We can also store hoards of currency within a digital map.

But with these rising modes of exchange and storage, the exploitation

of mankind and nature has shot up. The disparities have increased, and the madness for profit has become the general motivation.

The liquidity of money has of course helped us by providing a smooth mode of exchange. But it has created more problems than solutions. These problems are the outcome of our misperception in visualizing money which is a national entity to be the same as physical facilities which are tangible and are our real needs. It needs to be remembered that money is not a need in itself but only a mechanism to facilitate the exchange of physical facilities.

3.2.6 HARMONY FROM FAMILY ORDER TO WORLD FAMILY ORDER: UNIVERSAL HUMAN ORDER

The Sarvabhaum Vyawastha is the state of realizing the freedom of individuals in the context of this universe. Respect towards mankind and nature is a must to establish the universal order. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings but also with the rest of nature. We are able to see that we are related to every unit in nature and ensure mutual fulfillment in that relationship. Working on the five dimensions of human endeavor in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family.

Undivided Society: “The feeling of being related to every human being.” Universal Human Order: “The feeling of being related to every unit including human beings and other entities of nature.”

Undivided Society (Akhand Samaj)

An undivided human-centric society is one of the higher human goals. Akhand samaj is the state of the society where all people of different religions and thought processes live together and work towards the betterment of the society.

Three activities can be performed to send the message of a holistic

society:

Educating society through Workshops, Seminars and Street Plays

This is about organizing workshops, seminars, and street play at various levels in society. The activity may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include:

Knowing the self

Knowing the existence on basis of self

Knowing the definite human conduct which is the contribution of self in existence.

3.2.7 DIFFERENCE BETWEEN RESPECT AND DIFFERENTIATION

| <u>Respect</u> | <u>Differentiation</u> |
|---|--|
| Respect is right evaluation. | Differentiation is lack of understanding of respect. |
| Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people. | This differentiation can take the form of: Gender bias Generation gap Caste struggle Power play and domination Communal violence Clash of race, religion, etc. class struggle, his leads to the escalation in the problems of society which further lowers the respect shown to others in society. |

How can you say that love is the complete value?

Love is called the complete value since this is the feeling of relatedness to

all human beings. It is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

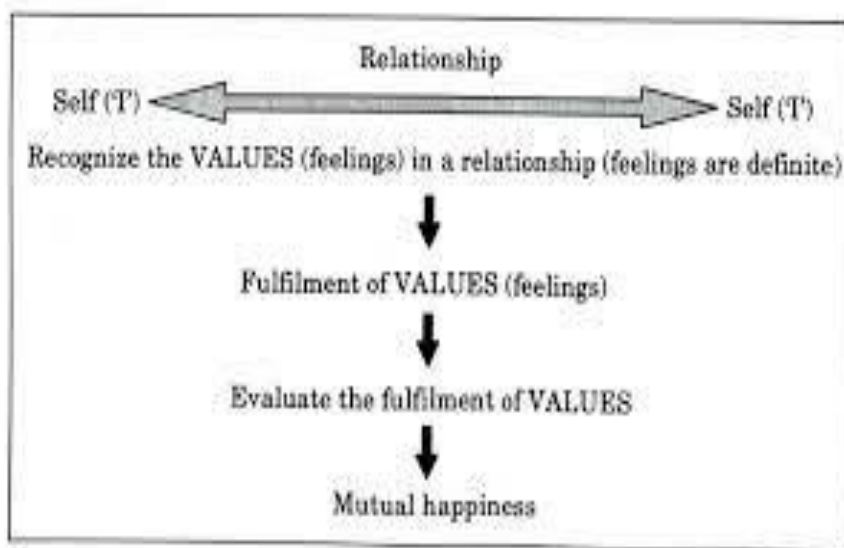
The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love.

3.3.1 JUSTICE IN HUMAN RELATIONSHIPS

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty

prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.



3.3.2 DIFFERENTIATE BETWEEN INTENTION AND COMPETENCE WITH EXAMPLES

Trust or vishwas is the foundational value in relationship. “To be assured that each human being inherently wants oneself and the other to be happy and prosperous” is known as trust. Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. There are two aspects in trust:

1. Intention (wanting to – our natural acceptance)

2. Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

We trust our own intention while we are not ready to trust the others intention. It is the same for other as well. We find that while we look at our intention, we are sure of it, we are not sure of the other's intention. We are actually seeing their competence, and making a conclusion on their intention. Hence, mistrust is born and we deny the relationship. We seldom look at our competence and other's intention.

It is very important to differentiate between intention and competence. If we have trust on intention, we have a feeling of being related to the other and we start helping the other to improve his competence, if he does not have enough.

3.3.3 IMPORTANT VALUES WHICH LIE AT THE BASE OF GOOD RELATIONSHIPS

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are

1. Trust: Trust or vishwas is the foundational value in relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous." If we have trust in the other, we are able to see the other as a relative and not as an adversary.

2. Respect: Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammāna). Once we realized that we are individual then only we can see ourself different

from others. In other words, respect means right evaluation, to be evaluated as I am.

3. Affection: Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar.

4. Care: The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. Guidance: The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

6. Reverence: The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. Glory is the feeling for someone who has made efforts for excellence.

8. Gratitude: Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

9. Love: Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and

implement. Without implementation, one cannot think of a strong family relation.

3.3.4 THE BASIS OF 'RESPECT' FOR A HUMAN BEING

Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammāna). Once we realized that we are individual then only we can see ourself different from others. In other words, respect means right evaluation, to be evaluated as I am. If we respect a human being on the basis of 'I', following things are true for every human being:

1. I want happiness and prosperity.
 - *The other too wants to be continuously happy and prosperous!
2. To be happy, I need to understand and live in harmony at all four levels of my living.
 - * The other also needs to understand and live in harmony at all four levels of his/ her living!
3. The activities in me ('I') are continuous, we can check this for our desires, thoughts and expectations.
 - *It is the same for the other 'I' as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations!

When we see the above, what can we conclude? The other person also feels quite like me! There are so many similarities! Let us put down these similarities, in order:

1. We both want to have continuous happiness and prosperity.
 - ***Our basic aspiration is the same.**
2. We both need to have the right understanding, which is to understand and live in harmony at all four levels of our living.
 - ***Our program of action is the same.**
3. The activities and powers of the self are continuous and the same in both of us – at the level of 'I'.
 - ***Our potential is the same.**

Based on these three evaluations we can conclude that

□ **The other is similar to me**

When we are able to see that the other is similar to me, we are able to recognize the feeling of respect in the relationship. If not, we either hold ourselves, more or less than the other and this only leads to differentiation.

3.3.5 THE ROLE OF VALUE SYSTEM IN FAMILY HARMONY

The family is the basic unit of human interaction... it is the anchor that roots us... it gives us both roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life.

There is a set of proposals about the families for us to verify:

1. Relationship IS and it exists between the self ('I') and the other self ('I')
2. The self ('I') has FEELINGS in a relationship. These feelings are between 'I' and 'I'.
3. These feelings in the self ('I') are DEFINITE. i.e. they can be identified with definiteness.
4. RECOGNIZING and FULFILLING these feelings leads to MUTUAL HAPPINESS in relationship.

Now, we will explore into each of the above in details.

1. **Relationship IS and it exists between the self ('I') and the other self ('I'):** Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognize them and understand.

2. **The self ('I') has feelings in a relationship. These feelings are between 'I' and 'I':** There are feelings in relations naturally. They do not have to be created, nor can we remove them. We may try to suppress them, or argue against them, or undermine them, but they are very much there. These feelings are fundamental to the relationship and can be recognized.

Let's ask some questions:

Question : Who has these feelings? 'I' or body?

Answer : 'I'

Question : With whom does 'I' have these feelings? With the other 'I' or the other body?

Answer : With the other 'I'.

Here's another question:

Question : Who want trust in relationship? Our Self or body?

Answer : Self want trust.

Question : From whom we want this trust? The other 'I' or Body?

Answer : From the other 'I'.

This is something we can easily verify ourself, that it is 'I' that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When we respect someone, we respect the person's 'I', and not their body organs. When we 'trust' someone, it is the person, and not the body. Trust is something to do with the person, the self ('I'). That is to say, the feelings in relationship are between 'I' and 'I'.

3. **These feelings in the self ('I') are definite. i.e. they can be identified with definiteness.:** With little exploration, we can see that feelings in relationships are actually definite, and not vague. These are the values characterizing relationships – e.g. Trust, Respect, Affection, etc. Living with these values, we are able to participate in the right way with other human beings.
4. **Recognizing and fulfilling these feelings leads to mutual happiness in relationship:** Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we are constantly evaluating ours' and the other's feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

To summarize – relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this

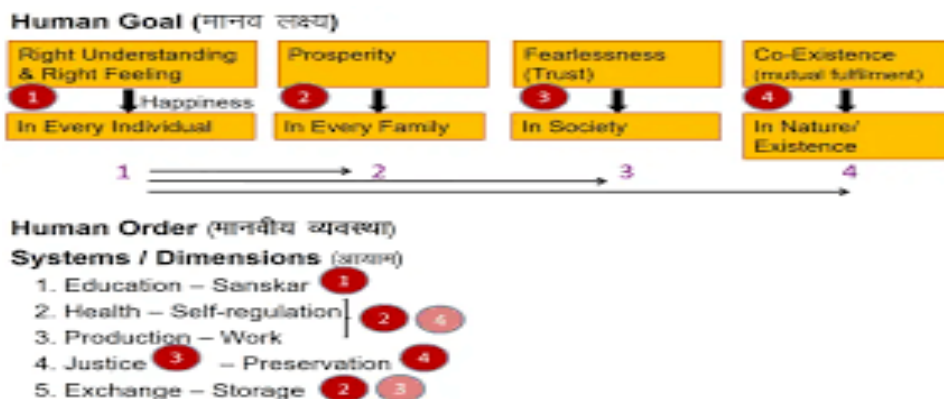
else and therefore there is trust and fearlessness.

4. Co-existence in nature means there is a relationship and complimentary among all the entities in nature including human beings.

Abhaya means fearlessness; it is a permanent state where there is no question of ever experiencing any fear. A person with abhaya is continuously aware of his own reality; for him to become subject to fear would be impossible. We should not consider this quality of abhaya as just the absence of fear. The fearlessness in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow. Thus the state of absence of fear at society level will only be achieved when we have right understanding at individual level and prosperity at the level of family.

3.3.7 THE STATE OF SOCIETY TODAY IN TERMS OF FULFILMENT OF COMPREHENSIVE HUMAN GOAL

In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood.



Today the state of society in terms of this comprehensive human goal is:

Right understanding in individual: We are talking about information and skills, but we are ignoring the need of right understanding, we are ignoring the need to understand happiness correctly. We are ignoring the need to understand and be in relationship.

Prosperity in families: We are not able to see that the needs of physical facilities is limited and that, we can have more than what we need. We are only talking about how to generate wealth. We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.

Fearlessness (trust) in society: In place of working for fearlessness, we are working for strategic power. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, so most of the countries in the world are busy preparing for war, in the hope that more and more competence for war will lead to peace.

Co-existence with nature: Instead of co-existing we are busy figuring out better ways to exploit nature. We have tended to assume that the goal of our technological development is to get victory over nature, to subjugate the entities in nature and to disrupt nature's cycle, in pursuance of our whims and fancies. We even have disregarded the truth that nature is our basic support systems and disturbing its balance will result in our own destruction.

3.3.8 THE CONCEPT OF AN UNDIVIDED SOCIETY AND THE UNIVERSAL ORDER

The sarvabhaum vyawastha (Universal Human Order) is the state of realizing the freedom of individual in context of this universe. The respect towards mankind and nature is must to establish the universal order. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship. Working on the five dimensions of

human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family.

Universal Human Order (Sarvabhauma Vyavastha) – feeling of being related to every unit including human beings and other entities of nature.

Undivided society (Akhand samaja) – feeling of being related to every human being.

An undivided human centric society is one of the higher human goals. Akhand samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society.

Three activities can be performed to send the message of a holistic society:

1. **Educating society through workshops, seminars and street plays:** this is about organizing workshops, seminars and street plays at various levels in society. The activity may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include
 - Knowing the self,
 - Knowing the existence on basis of self,
 - Knowing the definite human conduct which is contribution of self in existence.
2. **Value education in educational institutions:** value education should be introduced in current education system at all levels – primary school, secondary school, senior secondary school as well as college level.
3. **Helping to apply values to the real world:** organizations – both government and non-government should open up counselling centres which can help their employees or general public to apply values to real life situations. It is about realizing the alternatives in life. Various individuals are on the way of self-exploration, finding their natural acceptance towards holistic approach of life and realizing it at all levels starting from self (with knowledge) to family (with meaningful relationships), then to society (education – health – production – business – services). The idea is not to live in isolation or individualism but with expansion of SELF to higher levels in the social system.

3.3.9 THE BUILDING BLOCK FOR HARMONY IN THE SOCIETY

Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society.

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required the family can be prosperous.
3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

- | | | |
|-------------------------------|------------------------|------------------------|
| 1. Right understanding | 2. Prosperity | 3. Fearlessness |
| (trust) | 4. Co-existence | |

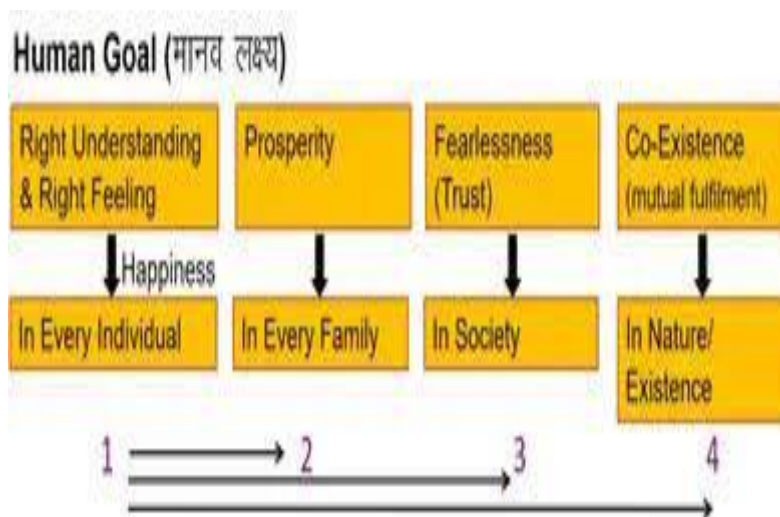
3.4.1 PRODUCTION ACTIVITIES CAN BE ENRICHING TO ALL THE ORDERS OF NATURE

In nature, there are four different kinds of entities. One of entity includes materials, the other kind is plants, herbs, etc., the third kind has animals and birds and the fourth kind includes human beings. When we look at their interrelationship, we find that the materials, plants and animals are enriching for the others including human beings. There is cyclic and enriching process in nature, and based on this process production is naturally taking place in the nature. Humans only have to understand this feature of nature. The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to the other entities. But we will find that human beings are neither enriching (fulfilling) for humans nor for the other three kinds of entities. If only we understand the processes in nature, we can design our production

systems through application of science and technology in such a way that this fulfilment is better ensured, rather than disturbing it.

3.4.2 HOW CAN THE COMPREHENSIVE HUMAN GOALS OF RIGHT UNDERSTANDING, PROSPERITY, FEARLESSNESS AND EXISTENCE CREATE HARMONY IN SOCIETY

In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood.



1. Right understanding is necessary for the human beings, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature.
2. Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/ achieve more than its requirements.
3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.
4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

This is the comprehensive human goal.

With little exploration, we find that all four are required for human society. We are not satisfied with anything less than this. This is the basic

minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the *minimum* level that each one of us wants, and also the *maximum* we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race and the human tradition. The moment we leave anyone of them out, there will be loss of continuity, and the goal cannot be achieved.

3.4.3 HOW CAN I TRUST A STRANGER

If we are able to see the relationship with the person at the level of 'I', we will see that the other person also is like us. The other person has natural acceptance for the same things as we have. He/she too wants to make himself / herself happy and wants to make us happy at the level of his intention, just as we. But he/she is unaware of this fact, just as we have been. Hence, he/she may be interacting with us based on our competence. The way out is to relate to the other person, to be able to see that at the level of natural acceptance, we are the same. We can then interact with the person based on their competence, and also help them improve their competence.

3.4.4 FEELING OF LOVE LAY DOWN THE BASIS OF UNDIVIDED SOCIETY

Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend.

This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings. The feeling of love leads to an undivided society, it starts from a family and slowly expands to the world family in the form of love.

The feeling of being related to every human being leads to our participation in an undivided society (Akhanda Samaja). With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfil it. When we understand the value in relationship with other units in nature too, we are able to recognize our connectedness with them too, and fulfil it. This

enables us to participate in the universal human order (sarvabhaum vyavastha).

3.4.5 THE FAMILY IS THE BASIC UNIT OF HUMAN INTERACTION

The family is the basic unit of human interaction... it is the anchor that roots us... it gives us both roots to hold and wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life.

Family relations can give us strength to face the world. How wonderful it feels to return to a happy home after a hard day at work? Our family can be our sounding board to bounce off creative ideas, our greatest supporter during adversity and the source of unconditional love. Now imagine a situation where there are very unpleasant relations at home... bitter fights, jealousies and the blame game being played out! A person would actually hate going home of such an oppressive atmosphere.

Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage. No one wants to live like that! Here are some simple rules for turning family feuds into family fun.

3.4.6 “RELATIONSHIP IS, AND IT EXISTS BETWEEN ONE ‘JEEVAN’ AND THE OTHER ‘JEEVAN’.”

Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships and we constantly evaluating ours’ and the other’s feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing. It is not possible to create the relationships that are existent in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognize them and understand.

3.5 SUMMARY

1. **Trust:** Trust or vishwas is the foundational value in relationship. “To be assured that each human being inherently wants oneself and the other to be happy and prosperous” is known as trust.
2. **Respect:** Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see ourself different from others. In other words, respect means right evaluation, to be evaluated as I am.
3. **Affection:** Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection.
4. **Care:** The feeling of care is the feeling to nurture and protect the body of our relative. Care is level of active concern, or lack of negligence, towards avoidance of possible dangers, mistakes, pitfalls, and risks, demanded of a party as a duty or legal obligation. We understand a human being as a coexistence of the self (‘I’) and the body, and the body is an instrument of ‘I’. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relatives.
5. **Guidance:** The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self (‘I’) for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of desire, thoughts and expectation.
6. **Reverence:** The feeling of acceptance of excellence in the other is called reverence. We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this

excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her. This feeling of accepting the excellence in the other is called reverence.

7. **Glory:** Glory is the feeling for someone who has made efforts for excellence. We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.
8. **Gratitude:** Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation. Specifically, gratitude is experienced if people perceive the help they receive as (a) valuable to them, (b) costly to their benefactor, and (c) given by the benefactor with benevolent intentions.
9. **Love:** Love is called the complete value since this is the feeling of relatedness to all human beings. It is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.
10. **Justice:** Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice.
11. **Differentiation (Disrespect):** differentiation means accepting other on the basis of body features, physical facilities or belief and not on the basis of

right evaluation.

12. **Intention:** Intention is what one aspires for (our natural acceptance). In intention every human being wants to do what is right.
13. **Competence:** Competence is the ability to fulfil the aspiration. The competence may be lacking which needs to be developed through proper understanding and practice.
14. **Fearlessness:** Mutual trust and complementariness. It means every member of society feels related to everyone else and therefore there is trust and fearlessness. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
15. **Co-existence:** Co-existence means to be related, to be in harmony. In other words there is a relationship and complementarity among all the entities in nature including human being. When human beings with right understanding interact with nature, it will be in consonance with the coexistence and will be mutually enriching.
16. **Education – Right living:** The content of education (shiksha) is the understanding of harmony at all the four levels of our existence – from myself to the entire existence. Right living (sanskaar) refers to the ability to live in harmony at all the four levels of living. This dimension of society works to ensure ‘Right understanding’ and ‘Right Feeling’ or all encompassing solution called *Samadhan* in every individual.
17. **Health – Self-regulation:** Sanyam (Self regulation) refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit to act according to the needs of the self (I) and there is harmony among the parts of the body, it is referred to as health or swasthya. Sanyam is basis of swasthya. This dimension of society works to ensure ‘Prosperity’.
18. **Justice – Preservation:** Nyaya (Justice) refers to harmony in the relationship between human beings, while preservation (suraksha) refers

to harmony in the relationship between human being and the rest of the nature (enrichment, protection and right utilization of the nature). This dimension of society works to ensure ‘Fearlessness’ and ‘Coexistence’.

19. Production – Work: Work refers to the physical efforts made by human on the rest of the nature, while production refers to the output / physical produce that is obtained through these efforts. This dimension of society works to ensure ‘Prosperity’ and ‘Coexistence’.

20. Exchange – Storage: Exchange refers to the exchange of physical facilities between the members of the society, while storage refers to the storage of physical facilities that is left after fulfilling the needs of the family. It is important to note that exchange and storage is done for mutual fulfilment and not for madness of profit or exploitation or hoarding. This dimension of society works to ensure ‘Prosperity’ and ‘Fearlessness’.

3.6 DISCUSSION OF QUESTION

5 MARKS

| | |
|----|---|
| 1 | Discuss the set of proposals to ensure Harmony within the family. |
| 2 | Differences between Intention and Competence. |
| 3 | How is ‘trust’ the foundation value of relationships |
| 4 | Differences between respect and differentiation. |
| 5 | Discrimination leads to acrimony in relationships’. Explain. What are the problems faced due to differentiation in relationship |
| 6 | Explain the comprehensive human goal. How does fearlessness follow from right understanding and prosperity |
| 7 | Critically examine the state of society today in terms of fulfilment of comprehensive human goal. |
| 8 | Describe the concept of an undivided society and the universal order and explain how both these can help to create a world family |
| 9 | How can the comprehensive human goals of Right understanding, prosperity, fearlessness and existence create harmony in society? |
| 10 | How does affection lead to harmony in the family? |

| | |
|----|--|
| 11 | Distinguish between reaction and response. |
| 12 | “When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition.” Explain. |
| 13 | Explain the role of value system in family harmony. |
| 14 | How can you maintain harmony in relationship? – Discuss. |
| 15 | Critically examine the state of society today in terms of fulfilment of comprehensive human goal. |

10 MARKS

| | |
|----|--|
| 1 | Enumerate the Nyaya and program for its fulfilment to ensure Ubhay – tripti. |
| 2 | What is meaning of justice in human relationships? How does it follow from family to world family? |
| 3 | What do you mean by differentiation in relationship? What are the issues on which differentiation in relationship is prevalent in the society? |
| 4 | What do you understand by trust? Differentiate between intention and competence with examples. |
| 5 | Enumerate some of the important values which lie at the base of good relationships. |
| 6 | What is the basis of ‘respect’ for a human being? Do you see that the other human being is also similar to you? Explain. |
| 7 | Describe the role of value system in family harmony and how can you maintain harmony in relationship? |
| 8 | Explain the Right understanding in the individuals is the basis for harmony in the family, which is the building block for harmony in the society. Give your comments. |
| 9 | There is a common saying; if you trust everybody, people will take undue advantage of you. What is the basic error in this statement? Explain |
| 10 | The family is the basic unit of human interaction. Do you agree with the statement? Explain your answer using examples |

UNIT - IV - PERCEPTION OF HARMONY

Understanding the harmony in the Nature, Interconnectedness and mutual fulfilment among the four orders of nature- recyclability and self-regulation in nature, Understanding Existence as Coexistence (Sah-astitva) of mutually interacting units in all-pervasive space, Holistic perception of harmony at all levels of existence.

4.0 HARMONY IN NATURE – UNDERSTANDING THE INTERCONNECTION AND MUTUAL FULFILLMENT

Our world today may be described as an age of confusion and tensions, both within and outside of us. A beautiful life is one that is 'in harmony' with the situations in life. In fact 'Harmony is a precious treasure of human life. Real success, satisfaction, and happiness are different facts of harmony. If one is to enjoy the benefit of life to the fullest, it is necessary to develop and maintain harmony.

The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things. Natural harmony is necessary for the following reasons:

Natural harmony is necessary to solve the problem of global warming and the depletion of non-renewable natural resources can be avoided.

Natural harmony with trees cures all problems like – reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat.

It is possible to achieve natural harmony in the establishment, maintenance, and management of educational institutions like schools, colleges, and universities.

One can understand the depths of harmony and alignment in nature by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing

chaos at the material plane.

Nature

“All the physical objects that are in solid, liquid, or gas states either living or nonliving, collectively termed as nature.”

In other words, the aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily

observe that there exists a dynamic balance, self-regulation among all these units. To facilitate understanding, we can categorize all these units into four distinct orders.

There are four orders of nature:

Material order

Pranic order

Animal order

Human order

Material Order

The big landmass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and minerals below, the dense gases and fossil fuels deep below the surface of the earth – all fall into the material order or “Padartha Avastha”. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons, and several astronomical bodies.

Pranic Order

Our landmass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants, and trees form huge forests along with the flora in the ocean. All of this is the plant/bio order or “Pran Avastha” and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)

Animal Order

Animals and birds form the third-largest order and we call them the animal order or “Jeev Avastha”. Here again, we see that the plant/bio order is far greater in quantity than the animal order.

Human Order

Human are the smallest order and they are referred to as human order or gyana avastha. Animals are far greater in quantity as compared to the human order.

Each one of us can recognize all these four orders around ourselves and see that together these four orders comprise all the units that we see and understand around us. The four orders as above should not be viewed in isolation. All these are part and parcel of nature and existence. these are really mutually complementary and supplementary. They are not independent but are mutually interdependent. Each one nurtures and nourishes the others.

4.1 INTERCONNECTEDNESS AND MUTUAL FULFILLMENT IN NATURE

Mutual fulfillment implies that each unit of the four orders is related to each other and enriching to each other. In nature, all the units are connected to each other and fulfilling each other. A human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. A human being is connected to all the material units in the existence and gets aware of it as he starts exploring it.

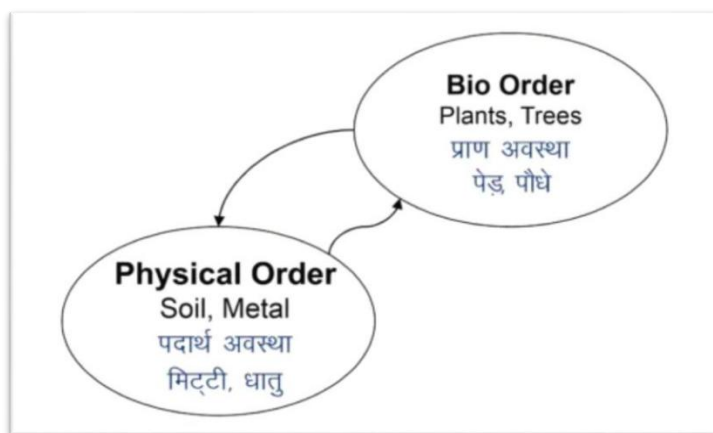
The four orders can be distinctly recognized in terms of their characteristics, participation with other units in a similar order, activities, the pattern of inheritance, etc.

Let us look at the first three orders namely the material, plant/bio (pranic), and animal order. We can easily see that they are interconnected. And the relationship between these orders is in such a way that they all fulfill each other and coexist with each other.

4.1.2 MUTUAL FULFILLMENT IN MATERIAL ORDER AND PRANIC ORDER

The material order provides the nutrients to the plant/bio order in the

form of soil, minerals, etc while the plant/ bio order decays and forms more nutrients, thus enriching the soil. The plant/ bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (today, this is the material we are removing and using as fuel). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence we can see here.



Mutual Fulfillment - Material order and Pranic order

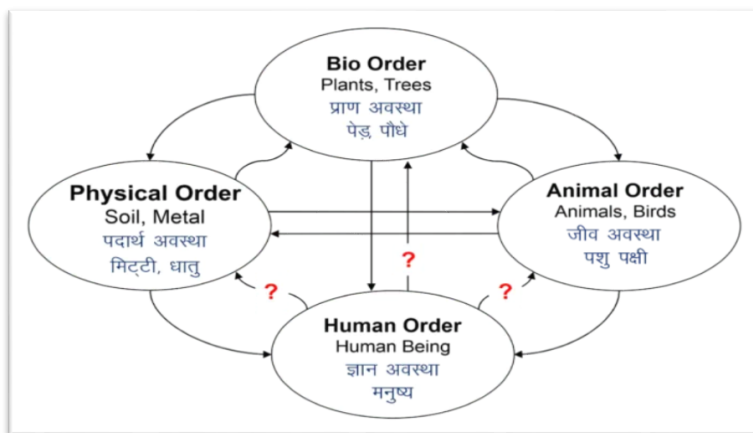
4.1.3 MUTUAL FULFILLMENT IN MATERIAL ORDER, PRANIC ORDER & ANIMAL ORDER

The material orders provide the basis for the movement of all animals, birds, and fishes. Water, oxygen, and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant/bio order provides food for animals, birds, and fishes. The animal Order helps in the pollination of the flowers of the pranic order.

Mutual Fulfillment - Material order, Pranic order & Animal order

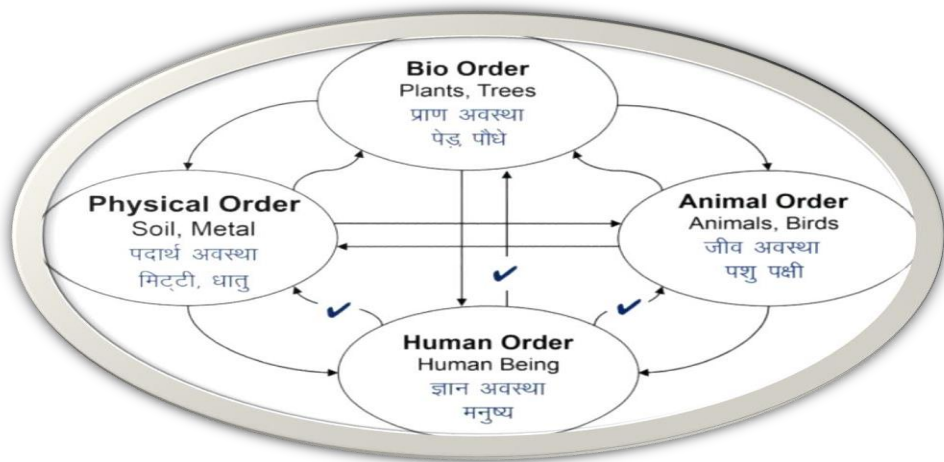
4.1.4 MUTUAL FULFILLMENT IN MATERIAL ORDER, PRANIC ORDER, ANIMAL ORDER & HUMAN ORDER

We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfillment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals.



Mutual Fulfillment - Failed for Human order

We thus see that the three orders besides the human order are in harmony and are fulfilling to the human order. We have not even understood our own needs properly, nor have we understand harmonious ways to fulfill our needs. Consequently, we have disturbed ourselves and also the balance amongst the other three orders. The effect of this disharmony is now affecting our lives in the form of diseases and maladies.



Mutual Fulfillment - Material order, Pranic order, Animal order & Human order

4.1.5 RECYCLABILITY AND SELF-REGULATION IN NATURE

There is self-regulation in nature. It does not need to be regulated by human beings to be in harmony. With the right understanding, human beings will also be self-organized, in harmony within, and participate in the harmony in the larger order.

There are several cyclical processes that we can see in nature. For example, the cycle of water, evaporating, condensing, and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants, and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for the growth of both plants and animals is self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed self-regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to

disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

With the right understanding, human beings can be the most fulfilling units in nature. We can take a few examples. We can use solar power and plant-based fuels in place of petroleum and coal. There are many efforts in this direction now. There are many examples of single individuals regenerating an entire forest! Each of us can plant a lot of trees in a lifetime, isn't it? By maintaining adequate forest and grassland, we can ensure a conducive environment for the birds and animals also. Like that, we can play the role of being fulfilling all orders. For that, we have to understand nature, understand the four orders which is what we intend to do next.

4.1.6 UNDERSTANDING THE FOUR ORDERS IN NATURE

Let us look at the four orders in more detail:

| 4 Order | Material order | Pranic order | Animal order | Human order |
|----------|---------------------------|--|---|---|
| Things | Soil, Water, Metals, etc. | Plants and Trees | Animals and Birds | Human beings |
| Activity | Formation /Deformation | Composition /Decomposition Respiration | Composition /Decomposition, Respiration (in | Composition /Decomposition, Respiration (in body) |
| | | | | Imaging, Analysing-Comparing, Selecting-Tasting |

| | | | | |
|-------------------------------------|-----------------------------|---|---|---|
| | | | Selecting-Tasting (in 'I') | (in 'I') Potential for Understanding D |
| Innateness* | Existence | Existence | Existence + | Existence + Gro with |
| | | Growth | Growth (in body) | (in body) Will to live happiness (in 'I') Right Feeling Right Understanding |
| Natural Characteristic | Formation/ Deformation | Composition /Decomposition Nurture/Worsen | Composition /Decomposition, Nurture/Worsen (in body) Non Cru Cruelty (in elty, 'I') | Composition/ Decomposition, Nurture/Worsen (in body) Perseverance, Bravery, Generosity (in 'I') |
| Basic Activity | Recognising, Fulfillment | Recognising, Fulfillment | Recognising, Fulfillment (in body) Assuming, Recognising, Fulfillment (in 'I') | Recognising, Fulfillment (in body) Knowing, As suming, Recognising, Fulfillment (in 'I') |
| Conformance /Inheritance | Constitution based | Seed based | Breed based | Education-Sanskar based |

*** Note:**

Innateness means “Self Organization; being in a definite order.”

Inheritance means “How conduct is decided/maintained generation after generation.”

THINGS (VASTU)

Each order is composed of a number of ‘things’. Each one of these ‘things’ is also called a ‘unit’.

Material Order

It is clear to us that the material order is the most abundant in nature and exists in the form of all the soil mixtures, metal and compounds, various gases, water, and other liquids, etc.

Pranic Order

Pranic order exists as the smallest seeds to the plentiful grass, the various plants and trees, and all the vegetation in the ocean. When we consider humans and animals, we can understand that they are as a coexistence of the self (‘I’) and the body. If we look at the body, we find that in its fundamental unit, there is a cell. The cell belongs to the pranic order. Thus, the body of both animals and humans is essentially made up of cells and this belongs to the pranic order.

Animal Order

The animal order is made of various kinds of animals and birds. These entities display both a body (Physico-chemical activity) as well as a conscious activity (self or ‘I’). The animal order thus is the coexistence of the animal body (pranic order) and the self (or ‘I’ = consciousness).

Human (Knowledge) Order

The human order is constituted of all human beings. Each human being is co-existence of the self (‘I’, conscious entity = consciousness) and the body (pranic order).

ACTIVITY (KRIYA)

An activity means something that ‘has motion’ and /or ‘has a result’. You are sitting in a room. But you are active. You are

thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The walls standing constantly also have activity. The chair in the room is also active. It may not be very visible to our eyes but the chair is still active. All units around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

Material Order

All material things (i.e. units in the material order) can be understood as an activity of ‘units’ coming together to form a bigger unit. We call this ‘formation’. For example, the chair is made of smaller pieces of wood. Bigger units can also separate from each other to form smaller units and we call this ‘deformation’. Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an activity of ‘formation/deformation’.

Pranic Order

When we look at all the units that make up the plant/bio order we will find that they can be understood in terms of composition/decomposition and respiration. Not only do plants compose (following new plants) and decompose (decaying), they are also breathing, or pulsating, which we call respiration.

Animal Order

Body In Animals – Physico-Chemical Activities: The body displays the same activities that we see the plant. The body displays respiration, or breathing, or pulsating, as we call it. The body is also formed at one point in time and keeps building cells as well, i.e. there is a composition in the body. Hence, the activities in the body are the same as those in the plant/bio order, which are: composition/decomposition and respiration. Hence, we say that the body belongs to the pranic order.

‘I’ In Animals – Conscious Activities: The activities in ‘I’ are fundamentally different from those in the body. **‘I’ is a unit that has the ability or capacity of assuming.** Animals make assumptions. If you have a dog and some strangers come into the

house, the dog may start barking at him. If this person stays at your house, the dog may stop barking at him but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which, the way in which it responds to the person has changed. We call this assuming. It is important to note that this consciousness or faculty of assuming is not in the body. The body belongs to the plant/bio order and is Physico-chemical in nature. It just responds to Physico-chemical inputs.

Human (Knowledge) Order

The activities in the human body are similar to that in the animal body, and we have seen this in detail as composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do.

Thus, in human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called Gyan Avastha – the knowledge order.

INNATENESS (DHARM)

Each unit in existence exhibits innateness, an intrinsic quality that cannot be separated from it.

Material Order

When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have 'cease to exist' or 'disappeared' from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is there with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, **"to exist", or 'existence' is intrinsic to all material, it is innate to it** . We cannot separate the 'existence' of a thing from the thing itself.

Pranic Order

Because the pranic order is a development of the material order, **it also**

has the innateness of ‘existence’. In addition, **it also exhibits ‘growth’.** This principle of ‘growth’ cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it will grow.

Animal Order

The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely **‘existence’ and ‘growth’.** This is at the level of the body, which is Physico-Chemical in nature. In addition, **all units in this order have the ‘will to live’ in ‘I’.** Indeed no unit in this order can be separated from this ‘will to live’. It is intrinsic to every unit in this order.

Human (Knowledge) Order

When we look at the human being, we find that **‘existence’ and ‘growth’ are fundamentally present in the body,** just as in the animal body. **At the level of ‘I’ however, in addition to the ‘will to live’, a human being’s innateness is the ‘will to live with happiness’.**

NATURAL CHARACTERISTICS (SVABHAV)

When we look at the different orders, we find that each order has a certain value. In a fundamental way, this is the ‘usefulness’ or ‘participation’ of the order in existence. **This ‘value’ or ‘participation’ is also referred to as “natural characteristic”.** The **‘characteristic’ the order displays are ‘natural to itself’.** This is the same as the value of the entity, or its participation also called ‘Svabhav’.

Material Order

The fundamental characteristic or ‘Svabhav’ of ‘formation / deformation’ enables units or entities to come together and form a

bigger unit. Bigger units transform into smaller units. Particles of the soil combine to form a brick. Bricks combine to form towers. This is a case of formation. When the tower falls, it breaks down to small particles of soil. This is deformation. This is the way material entities participate with other material units.

Pranic Order

We can see in this order that pranic units nurture or worsen other pranic units. To nurture means to be supportive, to aid other pranic activities in the growth of pranic units. For example, a vegetable is a pranic unit and our body is also a pranic unit. If I eat vegetables, it helps my body grow. Similarly, if I eat Dhatura, the thorn apple, another pranic unit, it will worsen my body. If I eat the same vegetable in a larger quantity than required, it will work to worsen my body. To worsen means to be a deterrent, repressive to the other pranic activity. Hence, we say that the Svabhava or 'value' or 'natural characteristic' of the plant/bio order is to 'nurture/worsen'. This is the 'value' of the pranic in existence for all the orders.

Animal Order

When we look at the animal order, the body of the animal belongs to the plant/bio or pranic order and hence has the same 'usefulness' or 'value' as the pranic order. Thus **'nurture/worsen' is the svabhav of the animal body.**

The svabhav of the self ('I') of the animal order is non-cruelty (akrurata) and cruelty (krurata). Cruelty (krurata) means the feeling that it can fulfill its needs through violence and forcefulness.

We can observe the above in animals and may find a more-or-less predominance of one of the above in certain kinds of animals. For example, cows may largely be living with a feeling of non-cruelty (akrurata); while animals like tigers and lions may exhibit cruelty (krurata).

Human (Knowledge) Order

Similar to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhav or value/natural

characteristic as the pranic order. **It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured.

4.2.1 THE SVABHAV/VALUE OF THE SELF ('I') IN HUMAN BEINGS IS PERSEVERANCE (DHIRATA), BRAVERY (VEERTA), AND GENEROSITY (UDARATA).

- **Perseverance (Dhirata):** Being assured that the all-encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.
- **Bravery (Veerta):** Being assured that the all-encompassing solution is to understand and live in harmony at all levels and **I am ready to help the other to have the right understanding.** This is the commitment to help the other have the right understanding of harmony and living at all levels of existence.
- **Generosity (Udarata):** Being assured that the all-encompassing solution is to understand and live in harmony at all four levels and **I am ready to invest myself, my body, and my wealth to help the other have the right understanding.**

Human beings are not living as per this natural characteristic; even though we have a svabhav, we are not living according to this. This is the basic reason for the contradiction and conflict that we see in human beings. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristics as mentioned above, we have definite character, otherwise, it is not definite, it is uncertain, unlike the other three orders as discussed above.

Basic Activity

Let us understand how the activity in the different orders is different at the basic level. In the material and pranic order, there is only recognition and fulfillment. Such units do not have the activities of

assuming and knowing. For example, hydrogen and oxygen recognize the relation to each other and combine to form water. Brick and the other brick have a definite relation, recognise it and get arranged to form a building. A plant recognizes the relation with sun and water and fulfills it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved here. A plant does not choose to turn or not to turn to the sun, absorb or not to absorb water. Similarly, the fan in your room does not choose to rotate clockwise or anti-clockwise. It turns as per the winding in the motor. No choice.

When we look at the animals and humans, we find selection taking place.

4.2.2 DIFFERENCES AND SIMILARITIES BETWEEN ANIMAL ORDER AND HUMAN ORDER

The two orders can be distinctly recognised in terms of their characteristics, participation with other units in similar order, activities, pattern of inheritance, etc. We can see this in the following diagram:

Things (Vastu)

Animal order: The animal order is made of various kinds of animals and birds. These entities display both a body (physico-chemical activity) as well as a conscious activity (self or 'I'). The animal order thus is the coexistence of the animal body (pranic order) and the self (or 'I' = consciousness).

Human (knowledge) order: The human order is constituted of all the human beings. Each human being is co-existence of the self ('I', conscious entity = consciousness) and the body (pranic order).

Activity (Kriya)

Animal Order: Body In Animals – Physico-Chemical Activities: The body displays respiration, or breathing, or pulsating also there is composition/decomposition in the body.

'I' In Animals – Conscious Activities: The activities in 'I' are fundamentally different from those in the body.

'I' is a unit that has the ability or capacity of assuming. Animals make

assumptions.

If we have a dog and some strangers come into the house, the dog may start barking at him. If this person stays at our house, the dog may stop barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which; the way in which it responds to the person has changed. We call this assuming.

Human Order: The activities in human body are similar to that in the animal body, i.e. composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do. In human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha – the knowledge order.

Innateness (dharana)

Animal Order: The animal body is a development of the pranic order and therefore this order inherits the innateness of **'existence' and 'growth'**. This is at the level of the body, which is physico-chemical in nature. In addition, **all units in this order have the 'will to live' in 'I'**. Indeed no unit in this order can be separated from this 'will to live'. It is intrinsic to every unit in this order.

Human Order: When we look at the human being, we find that **'existence' and 'growth' are fundamentally present in the body**, just as in the animal body. **At the level of 'I' however, in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'.**

Natural Characteristics (Svabhava)

Animal Order: The body of the animal belongs to the plant/bio or pranic order, and hence has the same 'usefulness' or 'value' as the pranic order. Thus **'nurture/worsen' is the svabhava of the animal body. The svabhava of the self ('I') of the animal order is non-cruelty (akrurata) and cruelty (krurata)**. Cruelty (krurata) means the feeling that it can fulfil its needs through violence and forcefulness. For ex., cows may largely be living with a feeling of non-cruelty (akrurata); while animals

like tigers and lions may exhibit cruelty (krurata).

Human Order: Similar as to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhava or value/natural characteristic as the pranic order. **It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured.

The svabhava/ value of the self ('I') in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).

1. Perseverance (dhirata): Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence.
2. Bravery (virata): I am ready to help the other to have the right understanding.
3. Generosity (udarata): I am ready to invest myself, my body and wealth to help the other have the right understanding.

Basic Activity:

Animal Order: there is only recognising, and fulfilment in body, and in self (I) there is the basic activity of assuming, recognising, fulfilment.

Human Order: human displays the same basic activity as that of animal body i.e. Recognising, fulfilment, but in self (I) human have one more activity i.e. knowing,

Conformance (Anu-Sangita)

Animal order: Animals conform to their lineage. How animals are, their behaviour is according to their lineage they belong to, the lineage they come from. *Hence, we say that an animal conforms to its breed, or has 'breed conformance'.* This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

Human (knowledge) order: We humans are not according to our lineage or race, as in animals. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. The desires, thoughts and selections we have in 'I' can come from past memories, our parents, the environment, and the media, anywhere. In the case of humans,

we can say ‘as the education, so the human’. Together, we call these ‘sanskara’. Hence, we say that a human being conforms to his or her sanskar or has ‘sanskaar conformance’.

4.2.3 DIFFERENCE AND SIMILARITIES BETWEEN PRANIC ORDER AND ANIMAL ORDER.

| Order | Things | Activity | Innate-ness | Natural Characteristic | Basic Activity | Conformance |
|--------------|-------------------|---|--|---|--|-------------------|
| Pranic order | Plants and trees | Composition / decomposition + respiration | Existence + growth | Composition / decomposition + nurture / worsen | Recognising, fulfillment | Seed conformance |
| Animal order | Animals and birds | (Composition / decomposition, respiration) in body + selection in ‘I’ | (Existence + growth) in body + will to live in ‘I’ | (Composition / decomposition, nurture / worsen) in body + (non-cruelty, cruelty) in ‘I’ | (Recognising, fulfillment) in body + (assuming, fulfilling) in ‘I’ | Breed conformance |

4.3.1 CONFORMANCE (ANU-SANGITA)

Material Order

The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of ‘Iron’. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this ‘constitution conformance’. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example, oxygen, nitrogen, other gasses, gold, silver, aluminum... all of them **conform to** and are **always according** to the **constitution** of their kind. Hence, we say that any matter conforms to its constitution or has ‘constitution conformance’.

Pranic Order

A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the color of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, ‘as the seed, thus the plant’. **Hence, we say that a plant conforms to the seed, or has ‘seed conformance’. This ‘seed conformance’ method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.**

Animal Order

We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage. How animals are, their behavior is according to their lineage they belong to, the lineage they come from. **Hence, we say that an animal conforms to its breed, or has ‘breed conformance’. This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.**

Human (Knowledge) Order

We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We, humans, are according to our imagination; according to our desires, thoughts, and selection in ‘I’. the desires, thoughts, and selections we have in ‘I’ can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say ‘as the education, so the human’. We are according to our desires, thoughts, and selections. Together, we call this ‘sanskar’. **Hence, we say that a human being conforms to his or her sanskar or has ‘sanskaar conformance’.**

4.3.2 THE CONFORMANCE IN THE FOUR ORDERS

Each unit conforms through the principle of conformance or anusangita. It means how the continuity of the fundamental nature of the unit is preserved.

| Order | Material order | Pranic order | Animal order | Human order |
|-------------|---------------------------|------------------|-------------------|-------------------------------------|
| Things | Soil, water, metals, etc. | Plants and trees | Animals and birds | Human beings |
| Conformance | Constitution conformance | Seed conformance | Breed conformance | Right values / sanskara conformance |

Material order The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of ‘Iron’. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this ‘constitution conformance’. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example, oxygen, nitrogen, other gasses, gold, silver, aluminium... all of them *conform to* and are *always according to* the *constitution* of their kind. *Hence, we say that any matter conforms to its constitution or has ‘constitution conformance’.*

Plant/bio order

A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, ‘as the seed, thus the plant’. *Hence, we say that a plant conforms to the seed, or has ‘seed conformance’.* This ‘seed conformance’ method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.

Animal order

We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage. How animals are, their behaviour, is according to their lineage they belong to, the lineage they come from. *Hence, we say that an animal conforms to its breed, or has ‘breed*

conformance. This breed conformance method is the mechanism by means of which the continuity of an animal species is mentained in nature/existence.

Human (knowledge) order We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. the desires, thoughts and selections we have in 'I' can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these '*sanskara*'. Hence, we say that a **human being conforms to his or her sanskar or has 'sanskaar conformance'**.

4.3.3 HUMAN BEING – OUR STATE TODAY

A critical appraisal of where we stand today shows that humans are largely living like animals. If we as human beings do not exercise our capacity to know we end up being more like animals and hence we get defined as social animals.

Just living is not enough for human beings. We want to know, and live with happiness. This is why human beings are said to be in knowledge order – Gyan Avastha. Today we don't know 'what to do' and are busy working out 'how to do'. Before producing something, we don't see if it is really needed, and what use it is for us, and what impact it will have on the environment ('what to do, why to do').

4.3.4 MY PARTICIPATION (VALUE) IN NATURE

(To Make Effort for Harmony in Nature)

Nature is the collection of units. These may be classified into four orders which are helpful in understanding the activity, innateness (self-

organization), natural characteristic, and inheritance of every unit. It provides us with a basic guideline for interacting with these. Thus, while interacting with any unit of nature, our participation (value) is ensuring mutual fulfillment by way of its right utilization in accordance with its natural characteristic so that it can continue with its innateness and inheritance.

Therefore, while interacting with the rest of nature, we have to ensure the right utilization, enrichment, and protection. It results in prosperity for human beings and preservation (preservation and enrichment) of the rest of nature.

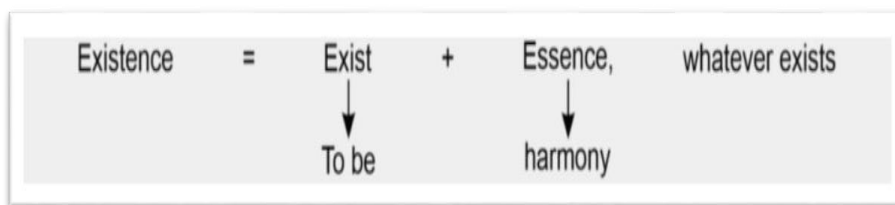
This human participation in ensuring mutual fulfillment between the four orders has been summarized in the chart below:

| Order | Human Participation for Mutual Fulfillment |
|--------------------------|---|
| Physical Order | Facilitate its existence by ensuring conducive environment and maintaining / ensuring its constitution (e.g. Constitution of earth) |
| Bio Order | Facilitate its growth by ensuring conducive environment and maintaining / ensuring its seed (e.g. seed of rice) |
| Animal Order | Facilitate care of the body by ensuring physical facility, environment for existence & growth of body. To ensure its will to live Maintaining / ensuring its breed (e.g. breed of cow) |
| Human Order | Facilitate care of the body by ensuring physical facility, environment for existence & growth of body Facilitate its will to live with continuous happiness by ensuring human education- sanskar , participating in developing / maintaining undivided society & universal human order |

4.4.1 HARMONY IN EXISTENCE – UNDERSTANDING EXISTENCE AS COEXISTENCE

Meaning of Existence

All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. Existence is nothing but nature in space (Shunya).



We define a unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the ‘things’ we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all ‘units’. We can recognize them as such, **they are countable.**

But there is another ‘reality’ called ‘space’. We normally don’t pay attention to this ‘reality’, because it’s not a ‘unit’. We can’t ‘touch it’, smell it. We normally just ‘see-through it’. But the fact is because we can’t ‘touch it’ or ‘see it’ as we would see a unit like our body, our friends, or a piece of rock, doesn’t mean it does not exist. **Space exists everywhere.**

4.4.2 CO EXISTENCE OF UNITS IN SPACE

Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways:

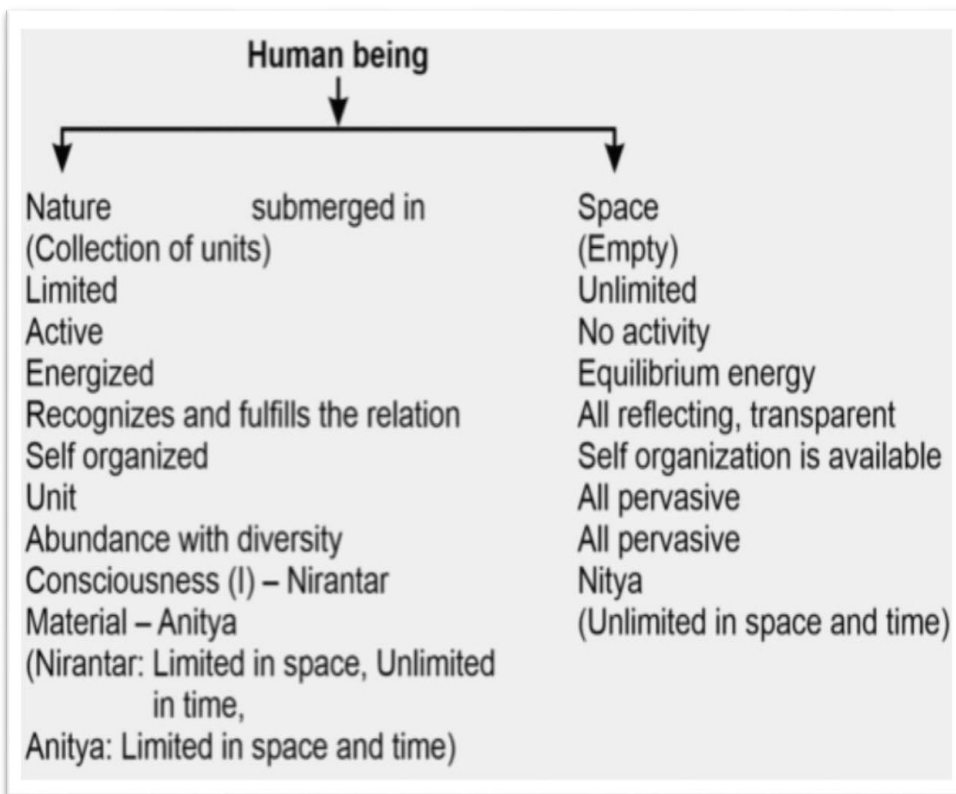
To exist together (in time or space) and to exist in mutual tolerance.

To learn to recognize and live with difference.

To have a relationship between persons or groups in which none of the

parties is trying to destroy the other.

To exist together (in time or place) and to exist in mutual tolerance.



Units In Space

When we look at the existence around, the first thing we see is space. And then we see the units in space. Between every two units, there is a space. **The units exist in space.** If we were to define this, we would say that there are two kinds of realities in existence and these are: space and units (in space). So we say,

Existence = Space + Units (in space)

Since nature consists of the four orders we have been discussing, we can say,

“Existence = Nature submerged in space”

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order)

Limited and Unlimited

Nature has four orders and there are units in each order. **Each unit is**

limited in size. The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies. Space, on the other hand, is unlimited. **Space has no ‘size’**, unlike units, it is not bounded. So, there is no beginning or end to space, as there are two units. For example, when you take a book, you know that it starts and finishes. We say the book is ‘limited’ in size. When we take space, there is no such thing. There is space behind us, inside us, between us and the book, between the book and the earth, in the book, in every page of it, inside the page, and beyond the earth... **all the way till we can imagine.**

We find that **space pervades; it is all-pervading.** Units, on the other hand, are not all-pervading. This is how we recognize them as units.

Active And No-Activity

We can understand each unit as **something that is dynamic and active.** Because there is a physical activity, Physico-chemical activity, or a sentient activity. **Each unit or entity of all four orders is active.** For example, we can see that ‘thinking’ is an activity we do, and so is ‘desiring’.

Space on the other hand has no activity. Only units are active or in other words, when ‘something’ is active or has activity, we call it a ‘unit’. There is empty space between you and the book right now and it does not have any activity. **The particles of gases and dust in between are active, but space has no activity. That’s how we come to know of it.**

4.4.3 ENERGIZED AND ENERGY IN EQUILIBRIUM

What we normally call or consider energy today, is the ‘transfer of energy’. For example, when you place water in a vessel on the stove, we say the heat energy from the flame was transferred to the water in the vessel. Anything that is a unit, has activity, **anything that has activity, is energized.** All the particles in the water and the metal stove are active, very active, and energized. Hence we don’t say that space is

energized but we say **‘space is energy in equilibrium’ or it is ‘constant energy’**. All units are energized in space.

This energy is available to all units. In other words, space is equilibrium energy, all units are in space; all units are energized and active being in space.

Each Unit Recognizes... Space is Reflecting and Transparent

When we look around, **we see that in the physical world, there is a relationship between all things around us**. The air recognizes its relationship with the soil, the soil with the water, the water and soil with the trees, etc. There is a relationship and we see it all around us. This is the meaning of each unit recognizing its relationship with the four orders and fulfill it.

Space is not a unit. Space is reflecting. It means, every unit is reflected in the other units in space. It is due to this reflection that there is a relationship, and this is why all units are related to each other. This is why we as humans also feel or are related to one another and this is the basis for our relationship with the four orders. All the units are related to each other being in space.

Space is transparent. It is the same as saying reflecting. What this means is that in space there is no obstruction. Hence, all these objects or units are able to recognize each other in space, are related to each other being in space, since space is transparent.

Self Organized and Self-Organization is Available

Every unit is an organization. A unit recognizes other units and combines with them to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as self- organization. At every level, we get self-organization. Subatomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. We are not organizing it. We are not supplying this organization from outside.

When we look at humans, we see that we are self-organized at the level of the body. We are not organizing the body. We are not doing anything for the coordination between the heart, kidneys, lungs, eyes, brain, hands, legs, etc. All these are functioning together. Our input is needed only to provide the required nutrition, and to assist the body when we fall sick/get injured. At the level of 'I', we are not self-organized, but being in space, self-organization is available to the self ('I'). That's why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we are unhappy.

All the units of four orders are self-organized. No one is organizing them from outside. No one is supplying this organization. This self-organization is available to units being in space. Hence, for space, we say 'self-organization is available'.

Existence Is Co-Existence

The existence is 'units in space'. We studied about space earlier. The units are of two types:

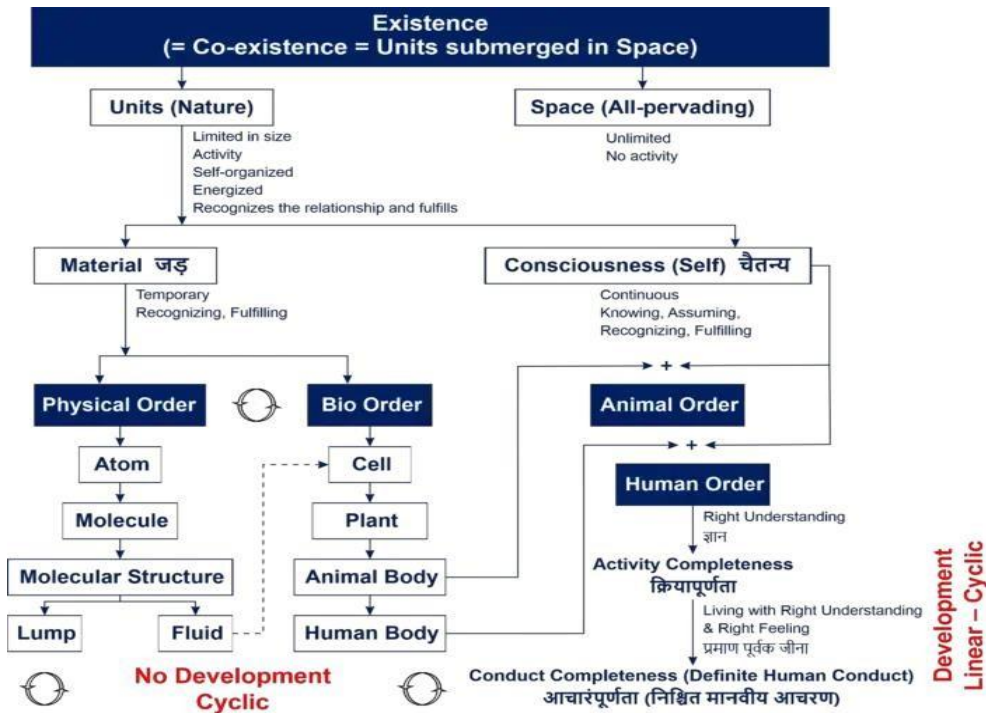
Material (insentient)

Consciousness (the sentient 'I')

The **material units are transformable, and their composition keeps on changing**, hence these are “**Gathansheel**“. The other category of units, **the sentient 'I', do not transform and are complete in composition**, hence “**Gathanpurna**“.

The material units are changeful (with activities of recognizing and fulfillment only), while the other kind of units are continuous (with activities of knowing, assuming, recognizing, and fulfillment). The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule, a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal

bodies, and human bodies. The co-existence of ‘I’ with the animal body becomes the animal order, and the co-existence of ‘I’ with the human body becomes the human order. Completion of the right understanding in human beings is called **“Kriyapurnata”** and the ability to live with complete understanding is called **“Acharanpurnata”**.

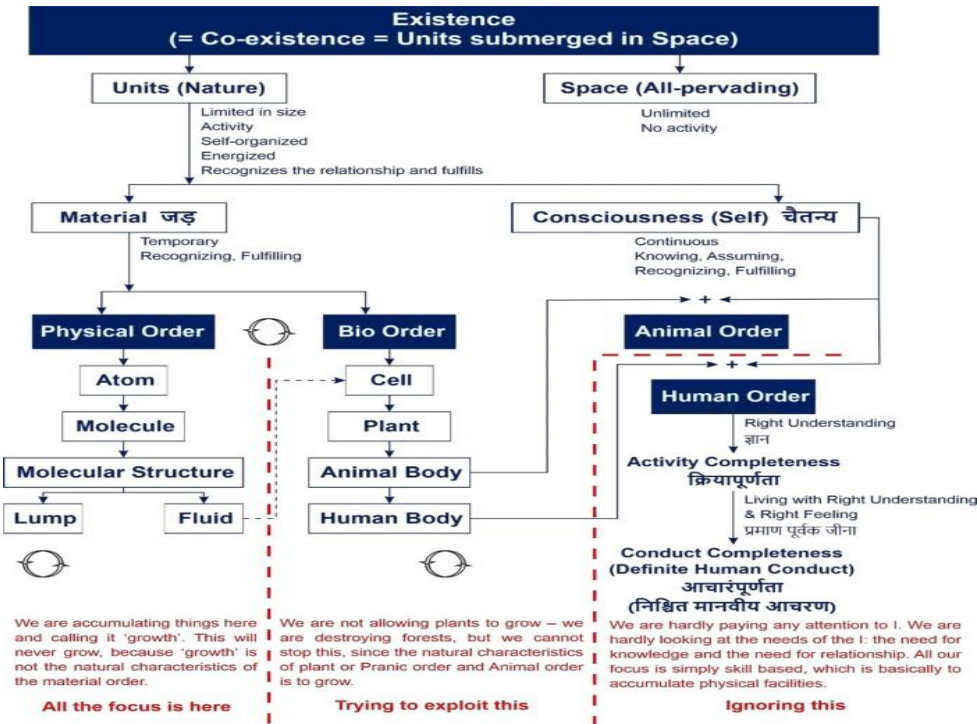


If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right-hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one direction. This is actually called development (Vikas).

So, Existence is in the form of co-existence. It is in Harmony. We don't have to create this harmony, it already exists. We only have to understand it to be in it. This means that having the knowledge of self ('I') gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct. This is the pending task we have to complete.

What we are doing today?

“Growing what does not grow”, and “stopping what anyway grows”



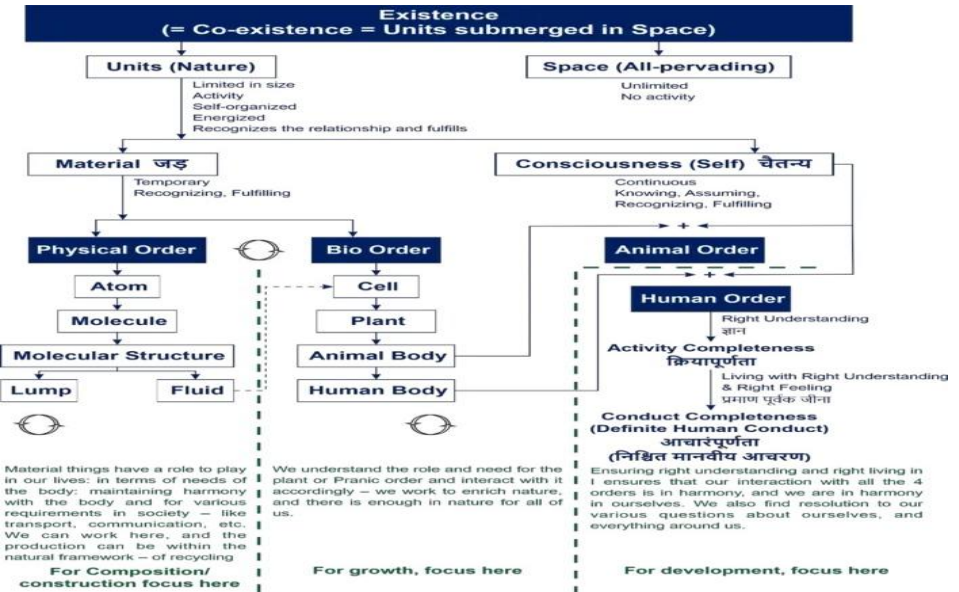
The Industrial Revolution took us away from our ability as Human beings to live in harmony with nature. We need to cultivate the resources that are available to us from nature more responsibly. We waste a great deal. This planet is the only one we have. The only thing to be done is to secure a safe future for ourselves and future descendants is to leave our current path of technocracy and leave the whole idea of the technocratic world behind...

When we take from nature, we should also plan to give back to it. This is possible. Renewable energy sources, such as solar power and wind, are perhaps the best methods to begin moving in this direction. There

can be harmony only if each subsystem of the entire creation can strike a mutually satisfying relationship with every subsystem without disturbing the other’s peaceful existence and without hindering its own growth.

Where do we want to be?

We want to interact with the material order with a view to make things that remain as constructed, like our houses, implements. We want to use them for composition. We want to use plant order where growth is required. And for ourselves, we want to develop as responsible human beings. This is depicted in the diagram below:



4.5.1 HARMONY IN NATURE

The aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. This self regulation is harmony or balance in nature. The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things.

Natural harmony is necessary for the following reasons:

1. Natural harmony is necessary to solve the problem of global warming and depletion of non-renewable natural resource can be avoided.
2. Natural harmony with trees cure all problems like – reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat.
3. It is possible to achieve natural harmony in the establishment, maintenance and management of educational institution like schools, colleges and universities.
4. One can understand the depths of harmony and alignment in natural by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos at the material plane.

4.5.2 FOUR ORDERS OF NATURE

All the physical objects that are in solid, liquid or gas state either living or non living, collectively termed as nature. In other words, the aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. There are four orders of nature:

Material order

The big land mass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and mineral below, the dense gases and fossil fuels deep below the surface of the earth – all fall into the material order or padartha avastha. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies.

Pranic order

Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants and trees form huge forest along with the flora in the ocean. All of this is the plant/bio order or prana avastha and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)

Animal order

Animals and birds form the third largest order and we call them the animal order or jiva avastha. Here again, we see that the plant/bio

order is far greater in quantity than the animal order.

Human order

Human are the smallest order and they are referred to as human order or gyana avastha. Animals are far greater in quantity as compared to the human order.

4.5.3 INNATENESS IN THE FOUR ORDERS

Innateness (dharana) :

Innateness means qualities which are innate to the unit. Each unit in existence exhibits an innateness, an intrinsic quality that cannot be seperated from it. We refer this priciple as innateness also called dharna of that unit. This is intrinsic to the unit.

Material order

When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have ‘cease to exist’ or ‘disappeared’ from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is there with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, “to exist”, or ‘existence’ is intrinsic to all material, it is innate to it. We cannot separate the ‘existence’ of a thing from the thing itself.

Plant/bio order

Because the pranic order is a development of the material order, it also has the innateness of ‘existence’. In addition, it also exhibits the ‘growth’. This priciple of ‘growth’ cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it will grow.

Animal order

The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely ‘existence’ and ‘growth’. This is at the level of the body, which is physico-chemical in

nature. In addition, all units in this order have the ‘will to live’ in ‘I’. Indeed no unit in this order can be separated from this ‘will to live’. It is intrinsic to every unit in this order.

Human (knowledge) order When we look at the human being, we find that ‘existence’ and ‘growth’ are fundamentally present in the body, just as in the animal body. At the level of ‘I’ however, in addition to the ‘will to live’, a human being’s innateness is the ‘will to live with happiness’.

| Order | Things | Innate-ness |
|----------------|---------------------------|---|
| Material order | Soil, water, metals, etc. | Existence |
| Pranic order | Plants and trees | Existence + growth |
| Animal order | Animals and birds | (Existence + growth) in body + will to live in ‘I’ |
| Human order | Human beings | (Existence + growth) in body + will to live with happiness in ‘I’ |

4.5.4 SVABHAVA OF A HUMAN ORDER

When we look at the different orders in nature, we find that each order has a certain value. In a fundamental way, this is the ‘usefulness’ or ‘participation’ of the order in existence. This ‘value’ or ‘participation’ is also referred to as “natural characteristic”. The ‘characteristic’ the order displays in ‘natural to itself’. This is the same as the value of the entity, or its participation also called ‘svabhava’. The svabhava of material order is ‘composition/decomposition’, of Plant/bio order is ‘composition/decomposition’ and to nurture or worsen other pranic units. The svabhava of animal order and human order can be understood in two aspects: body and self. The svabhava of animal order is Composition / decomposition, nurture / worsen in body and non cruelty, cruelty in ‘I’. The svabhava of human order is Composition / decomposition, nurture / worsen in body and perseverance, bravery, generosity in ‘I’.

Similar as to the case in animals, the human body also belongs to the plant/ bio order and hence has the same svabhava or value/natural characteristic as the pranic order. **It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured. **The svabhava/ value of the self ('I') in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).**

- **Perseverance (dhirata):** Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.
- **Bravery (virata):** Being assured that the all encompassing solution is to understand and live in harmony at all levels and *I am ready to help the other to have the right understanding.* This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.
- **Generosity (udarata):** Being assured that the all encompassing solution is to understand and live in harmony at all the four levels and *I am ready to invest myself, my body and wealth to help the other have the right understanding.*

Human beings are not living as per this natural characteristic; even though we have a svabhava, we are not living according to this. This is basic reason for the contradiction and conflict that we see in human being. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristics as mentioned above, we have definite character, otherwise, it is not definite, it is uncertain, unlike other three orders as discussed above.

| Order | Things | Natural Characteristic |
|----------------|---------------------------|---|
| Material order | Soil, water, metals, etc. | Composition / decomposition |
| Pranic | Plants and trees | Composition / decomposition + nurture / |

| | | |
|--------------|-------------------|--|
| order | | worsen |
| Animal order | Animals and birds | (Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'I' |
| Human order | Human beings | (Composition / decomposition, nurture / worsen) in body + (perceverance, bravery, generosity) in 'I' |

4.5.5 THE CONCEPT OF HOLISTIC PERCEPTION OF HARMONY IN EXISTENCE

The existence is units in space. Space is the empty area all around. The units are of two types: material (insentient) and conscious (the sentient 'I'). The **material units are transformable, and their composition keeps on changing**, hence these are **gathansheel**. The other category of units, **the sentient 'I', does not transform and are complete in composition**, hence **gathanpurna**. The material units are changeful (with activities of recognizing and fulfilment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfilment). The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies.

The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order. Completion of right understanding in human being is called **kriyapurnata** and ability to live with complete understanding is called **acharanpurnata**.

If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a

transition in one direction. This is actually called development (vikas).

So, Existence is in the form of co-existence. It is in Harmony. We don't have to *create* this harmony, it already exists. We only have to *understand* it to be in it. This means that having the knowledge of self ('I') gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct. This is the pending task we have to complete.

4.5.6 "NATURE IS LIMITED AND SPACE IS UNLIMITED."

Nature has four orders and there are units in each order. **Each unit is limited in size.** The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies. Space, on the other hand is unlimited. **Space has no 'size'**, unlike units, it is not bounded. So, there is no beginning or end to space, as there is to units. For example, when we take a book, we know that it starts and finishes. We say the book is 'limited' in size. When we take space, there is no such thing. There is space behind us, inside us, between us and the book, between the book and the earth, in the book, in every page of it, inside the page, and beyond the earth.... *all the way till we can imagine*. We find that **space pervades; it is all-pervading**. Units, on the other hand are not all-pervading. This is how we recognize them as units.

4.6 SUMMARY

1. according to our desires, thoughts and selections. Together, we call these '*sanskara*'.
2. **Conformance:** Each unit conforms through the principle of conformance or anusangita. It means how the continuity of the fundamental nature of the unit is preserved.
3. **Nature:** All the physical objects that are in solid, liquide or gas state either living or non living, collectively termed as nature. In other words, the aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in

number and we could easily observe that there exists a dynamic balance, self regulation among all these units. There are four orders of nature:

- Material order
- Animal order
- Pranic order
- Human order

4. **Gathansheel:** The material units are transformable, and their composition keeps on changing, hence these are gathansheel. The material units are transformable, and their composition keeps on changing, hence these are gathansheel.
5. **Gathanpurna:** The other category of units the sentient 'I', do not transform and are complete in composition, hence gathanpurna. The **sentient 'I' or consciousness, do not transform and are complete in composition**, hence are **gathanpurna**.
6. **Kriyapurnata:** Completion of right understanding in human being is called kriyapurnata. When we have right understanding (understanding of existence, understanding of self and understanding of human conduct), the activities of realization and understanding which are currently dormant in I get exposed, we call this activity completeness (kriyapurnata).
7. **Acharanpurnata:** Ability to live with complete understanding is called acharanpurnata. When there is completeness in the ability of I to live with right understanding at all the four levels leading to mutual fulfilment, it is called conduct completeness (acharanpurnata).
8. **Innateness:** Innateness means qualities which are innate to the unit. Each unit in existence exhibits an innateness, an intrinsic quality that cannot be seperated from it. We refer this principle as innateness also called dharna of that unit. This is intrinsic to the unit.
9. **Svabhava (Natural Characteristic):** When we look at the different orders in nature, we find that each order has a certain value. In a fundamental way, this is the 'usefulness' or 'participation' of the order in existence. This 'value' or 'participation' is also referred to as "natural characteristic". The 'characteristic' the order displays in 'natural to itself'. This is the same as the value of the entity, or its participation also called

‘svabhava’.

10. **Existence:** Existence means whatever exist it is in harmony with every other thing. There are two kind of realities in existence – units (nature) and space. The units are in coexistence being in space. It means nature submerged in space is existence.
11. **Manviyata prun aacharan gyan:** having understood I (Jeevan) and the entire existence, we understood our relationship with every unit in existence and fulfil it, leading to mutual happiness and prosperity is called knowledge of human conduct (Manviyata prun aacharan gyan).

12. What does ‘Knowledge of self (I)’ means?

Understanding the self (I), the activities in ‘I’ and their interrelation, understanding the reality of ‘I’ as being distinct from the body is called ‘knowledge of self (I)’.

13. What is sanskaar? Explain its effects or the conformance of the human order.

Sanskaar means the values that a person gets at the time of his upbringing. We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our *imagination*; according to our desires, thoughts and selection in ‘I’. the desires, thoughts and selections we have in ‘I’ can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say ‘as the education, so the human’. We are according to our desires, thoughts and selections. Together, we call these ‘sanskara’. Hence, we say that *a human being conforms to his or her sanskar or has ‘sanskaar conformance’*.

| Order | Things | Conformance |
|-------------|--------------|-------------------------------------|
| Human order | Human beings | Right values / sanskara conformance |

14. "As the seed, thus the plant"

As the seed, thus the plant, it means in plant order there is a seed conformance. The plant grown from a seed will have the same qualities that were present in the seed. A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, ‘as the seed, thus the plant’. *Hence, we say that a plant conforms to the seed, or has ‘seed conformance’.* **This ‘seed conformance’ method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.**

15. ‘Units’ and ‘Space’.

There are two kinds of realities in existence: units and space. Unit is something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size i.e. bounded on six sides. So all the things we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all units. We can recognize them as such, they are countable. Whereas, space is not a unit but it exists, as a reality. We can’t touch it, smell it. We normally just see through it. It exists everywhere. In other words the empty area all around the nature is space.

16. Co-existence

Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

The world is full of Diversity – there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of existence

can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to harmony in the world.

4.7 DISCUSSION OF QUESTION

5 MARKS

| | |
|----|--|
| 1 | Discuss the goals of human being living in a society. |
| 2 | Explain the harmony in the society. |
| 3 | How we understand our goal in the current state? |
| 4 | What are the five interconnected, complementary dimensions of human order required for the fulfilment of the human goal? |
| 5 | Why education is important to develop right understanding of the harmony? |
| 6 | Write a short note on production-work in universal human value. |
| 7 | Annotate on Resource depletion. |
| 8 | Infer the term preservation. |
| 9 | What do you understand by sharing? |
| 10 | Discuss the natural outcome of right understanding. |
| 11 | Write a note on recyclability and self-regulation in nature. |
| 12 | Write a short note on holistic perception of harmony at all levels of existence. |
| 13 | Compare trust and fearlessness. |
| 14 | List out the Programs needed to achieve the Comprehensive Human Goal: The five dimensions of Human Endeavour |
| 15 | Summarize the steps to reach your goal. |

10 MARKS

| | |
|---|--|
| 1 | Explain the role of self-regulation in nature. |
| 2 | Describe the guidelines to be taken to Understand the harmony in the Nature. |
| 3 | Explain the four orders of nature in Interconnectedness and mutual fulfilment. |

| | |
|----|--|
| 4 | Holistic perception of harmony at all levels of existence -Explain |
| 5 | Explain the process of development of a child in an environment of relationship. |
| 6 | Determine the factors in exchange-Storage in understanding. |
| 7 | Self regulation plays major role in body and health -discuss. |
| 8 | Education develops the right understanding of the harmony - Discuss. |
| 9 | Illustrate the Dimensions (Systems) of Human Order. |
| 10 | Discuss the harmony in the soceity with suitable example. |

UNIT - V - ETHICS, UNIVERSAL ORDER

Implications of the above Holistic Understanding of Harmony on Professional Ethics, Natural acceptance of human values, Definitiveness of Ethical Human Conduct, Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order. Competence in Professional Ethics.

5.0 PROVIDING THE BASIS FOR UNIVERSAL HUMAN VALUES AND ETHICAL HUMAN CONDUCT NATURAL ACCEPTANCE OF HUMAN VALUES

It is right to say that we naturally accept Human Values in the light of our understanding of Harmony and Co-Existence. Every Human being naturally expects to be purposeful and successful. Our wisdom is the true source for realizing these expectations. This source could never be obliterated - every person naturally accepts goodness, Every person naturally expects goodness to happen. We all are waiting for goodness to happen. The place where goodness would be realized will naturally be in our relationships with other entities in existence. Recognition of a relationship in existence is essentially recognizing of its innate purpose or value. This is study in existence. Commitment in a relationship is a natural outcome of this recognition. Thereafter perfection in Harmony in that relationship becomes inevitable. Perfection naturally results in fruitfulness or success. Omni-dimensional resolution emanating from Jeevan is always connected with all our relationships.

Human values need to be lived. What will it take to fulfil this need? Human values are realized by understanding of Jeevan, understanding of existence as co-existence, and by natural acceptance of humane conduct. Wisdom is nothing else but this. When we begin realizing human values only then we become capable of doing right, and become proficient in doing right. Till then we are trapped in one mania or the other - and there's no way for us to do right. Understanding Jeevan and understanding Existence are essential for becoming wise. Moreover, values are realized only upon recognition of the meaning or

purpose of relationships

Ethical Human Conduct

The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called ethical human conduct. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which aligns with universal human values. Accordingly, all debates and confusion such as what is ethical for one may not be ethical for others, also lose their base. Let us now understand the salient features of this definite human conduct i.e. the ethical human conduct.

Each one of us wants to have definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth or the right understanding. But, this situation neither gives satisfaction to us nor to others. We do see human beings struggling to find out what the right conduct is and in the process, exhibiting a wide variety of attributes. We also see people debating endlessly about what they consider to be ethical. But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world.

The harmony in the Self is naturally expressed and extended at all levels of our being as follows:

| <i>Definiteness in Living</i> | |
|--|------------------------------------|
| <i>Harmony at the level of Self</i> | <i>Happiness</i> |
| <i>Harmony of the Self with the Body</i> | <i>Health at the level of body</i> |

| | |
|--|--|
| <i>Harmony in the family, in human-human relationship</i> | <i>Mutual Happiness, Justice, Fearlessness</i> |
| <i>Harmony with the rest of nature</i> | <i>Mutual prosperity – prosperity in human being and preservation of the rest of nature</i> |
| <i>Harmony with the whole of nature/existence</i> | <i>Co-existence (mutual fulfillment)</i> |

It can be understood in terms of the following:

Values (Mulya)

Policy (Niti)

Character (Charitra)

Values (Mulya)

Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or Svabhav. Values are a part of our ethical conduct. They are the natural outcome of realization and right understanding, which are always definite. Values need not be imposed through fear, greed, or blind belief. The values of a human being can be enumerated as thirty, which are listed below:

Values in self (Jivan Mulya)

The values are:

Happiness (Sukha): Definiteness of expectation (selecting/ tasting) based on definiteness of thought manifests as happiness.

Peace (Shanti): The definiteness of thought based on the definiteness of desire manifests as peace.

Satisfaction (Santosh): The definiteness of desire based on understanding manifests as satisfaction.

Bliss (Ananda): Understanding based on realization manifests as bliss.

Values in Human – Human Relationship (Sambandh Mulya)

The values are:

Established Value (Sthapit Mulya): The established values are in self or I and manifest as expressed values in behavior with other humans. The established values are nine.

Expressed Value (Shisht Mulya): The way of expression of established values in behavior is called expressed value. For example, if we have the feeling of trust established in us, it gets expressed as complementariness in behavior with others. The expressed values are also nine.

We will show them in the table below:

| Established – Values | Expressed – Values |
|-------------------------------|------------------------------|
| Viswas (Trust) | Saujanya (Complementariness) |
| Samman (Respect) | Sauhadra (Compliance) |
| Sneh (Affection) | Nistha (Commitment) |
| Mamta (Care) | Udarata (Generosity) |
| Vatsalya (Guidance) | Sahajata (Spontaneity) |
| Shraddha (Reverence) | Pujyata (Obedience) |
| Gaurav (Glory) | Saralata (Ease) |
| Kritagyata (Gratitude) | Saumyata (Self-Restraint) |
| Prem (Love) | Ananyata (Unanimity) |

What we need to have is the established value; the expressed value is a natural outcome.

Values of a Human Being in its Participation in Universal Human Order (Manav Mulya)

The values are:

Perseverance (Dhirata): Being assured that the all-encompassing solution is to understand and live in harmony at all four levels.

Bravery (Veerta): Being assured that the all-encompassing solution is to understand and live in harmony at all four levels, and I am ready to help the other getting assured of it.

Generosity (Udarta): Being assured that the all-encompassing solution is to understand and live in harmony at all four levels and I am ready to help the other getting assured of it, and I am also ready to invest my self, body, and wealth to help the other getting assured of it.

Kindness (Daya): If a person has the ability but does not have the means to fulfill his or her needs, the participation in relation to making available the means to fulfill the needs is known as kindness.

Beneficence (Kripa): If a person has the means to fulfill his or her needs, but does not have the ability (competence) to utilize them, the participation in relation to imbibe the ability in him/ her, is beneficence.

Compassion (Karuna): If a person neither has the ability nor has the means to fulfill his/her needs, the participation in relation to making available the body is compassion.

Values of Human Being in the Interaction with the Rest of Nature (Vastu Mulya)

The Vastu Mulya is the participation of the human being with the rest of nature. It is further categorized as:

Utility Value (Upyogita Mulya): The participation of human beings in ensuring the role of the physical facility in nurture, protection, and providing means for the body.

Artistic value (Kala Mulya): The participation of a human being in

ensuring the role of the physical facility to help and preserve its utility. Proper preparation and presentation are the artistic value. We must note that if a thing has utility value then only we think about the artistic value.

Policy (Niti)

Having been convinced about the values and about the inherent harmony in the existence, I am able to develop an ethical sense in all my pursuits. I always think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare- conducive to enrichment, protection, and right utilization of mind, body, and wealth. This is an outcome of the definiteness of my desire, thought, and expectation (selection) as guided by the right understanding. In other words, the decision (plan, program, implementation, results, evaluation) about the enrichment, protection, and right utilization of the resources (self, body, and wealth – man, tan, and dhan). The policy has three parts:

- Economic Policy (Artha Niti):** The policy for the enrichment of wealth
- Political Policy (Rajya Niti):** The policy of protection of body and wealth
- Policy for Universal Human Order (Dharma Niti):** The policy for right utilization of mind, body and wealth.

Character (Charitra)

The definiteness of my desire, thought, and selection gives definiteness to my living. The definitiveness of character is the outcome of the definiteness of my behavior and work. This can be mainly characterized in terms of the following:

- Chastity in conjugal relationship i.e. chastity in husband-wife relationship (sva nari, sva purus).
- Rightful production, acquisition, and utilization of

wealth (sva dhan)

Kindness in behavior and work (dayapurna vyavahar and karya)

This definitiveness of human conduct in terms of values, policies, and character is termed as ethics. The ethics in the living of an individual can be imbibed only through the inculcation of values, policies, and character, and this is possible through the process of ensuring the right understanding through self-exploration.

In other words ethics (also known as moral philosophy) is a branch of philosophy that addresses questions about morality – that is, concepts such as good vs. bad, noble vs. ignoble, right vs. wrong, and matters of justice, love, peace, and virtue.

A human being with ethical human conduct coupled with requisite professional skills only can be a good professional, namely, a good engineer, a good manager, a good teacher and researcher, a good technocrat, etc.

Ethical conduct implies that it is naturally acceptable to me and does not give rise to conflict within.

Ethical conduct implies that it is in consonance with the right understanding of reality – the underlying harmony at all levels.

Ethical conduct implies that it leads to mutual fulfillment with other people and mutual enrichment with the rest of nature.

Thus, ethical conduct is self-satisfying, people-friendly, eco-friendly, and universal.

5.1.1 IDENTIFICATION OF SWATVA LEADING TO SWATANTRATA AND SVARAJYA

We are exploring our Swatva and in the process of self-verification and living accordingly, we are attaining Swatantrata and Swarajya. Having discussed the content of right understanding, we can see how we

explored our Swatva (our natural acceptance) at different levels of our living and how the dialogue that started in us helped us getting rid of our preconceived notions, our dilemmas, contradictions, and compulsions, either external or internal. Having explored our Swatva, we are able to live accordingly and this way, we become Swatantra. The more, we attain this self-organized state, we are able to live in harmony with others and also we are able to help others attain this state. This leads to our participation in Swarajya. It is a natural process. It leads by itself, without any external force.

From here we get an important message: the effort towards ensuring orderliness in the society is possible and is sustained by ensuring orderliness in ourselves. Every mechanism to bring order in society needs to be based on this. This is an important implication of right understanding when we go to make policies for nations and the world.

5.1.2 DEVELOPMENT OF HUMAN CONSCIOUSNESS

Having gone through self-exploration, we can see how it helps us to initiate the development process of our consciousness. Accordingly, it affects a change in one's goals, priorities and selection criteria. In animal consciousness, we give all the weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth. Our criteria of evolution are primarily body-centric, targeted towards maximization of comforts and sensory pleasures. As indicated earlier, this propensity proves to be a misery trap for human beings causing multifarious problems within us as well as in the outside world as we are experiencing nowadays. As we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give the relationship a higher priority than physical facilities, identifying our physical needs, and ensure it through Avartansheel production, enriching the rest of nature as well.

5.1.3 IMPLICATION OF VALUE BASED LIVING

Value-based living means to live on the basis of values. Why should we have a value-based living because it gives us the following

benefits:

At the level of the Individual

At the level of the individual happiness, peace, contentment, and bliss in the self, perseverance, bravery, and generosity in the living of the individual. This value-based living of the individual would reduce the feeling of financial insecurity which is caused by ill health.

At the level of the Family

At the level of the family mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.

At the level of the Society

At the level of the society when we start giving higher priority to relationships over physical facilities the society becomes fearless, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, the world growing as a family.

At the level of Nature

At the level of nature co-existence of all units in nature, earth getting more and more suited for the sustenance of all entities on the globe, balance of seasons, proper development. This will help to reduce the problems like pollution, overexploitation of resources, etc.

5.2.1 PROFESSIONAL ETHICS IN LIGHT OF RIGHT UNDERSTANDING

Professional ethics means developing professional competence with ethical human conduct. Ethical human conduct means the definitiveness of human conduct. Ethical human conduct is the

foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). The profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is meaningful participation for each one in one or more of the five domains of human endeavor needed for a harmonious society. Of this, one important domain happens to be in the form of production and production-related activities. It also makes available the necessary physical facilities (livelihood) for oneself and one's family. Here, one has to interact with other human beings as well as the living and non-living entities of the rest of nature. Through professional education, one acquires the specific skills and knowledge in order to make this contribution in the larger order. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfillment of comprehensive human goal and thus, meaningfully participate in the larger order.

Professional ethics can be seen as the code of ethical conduct of the profession. Ethical conduct of profession implies the right utilization of one's professional skills in the larger order towards the fulfillment of the comprehensive human goal. Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment.

Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.

However, to be able to achieve this, it is essential to develop the value competence or the ethical competence in human beings along with the requisite skills. It may be easily appreciated that a significant implication of the right understanding is to develop this ethical competence and thereby facilitate professional ethics.

5.2.2 PROFESSION – IN THE LIGHT OF THE COMPREHENSIVE HUMAN GOAL

As mentioned earlier, any profession is a mode of participation by

human beings in the larger order in the pursuance of comprehensive human goal. In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and nature around. All these activities do require a certain degree of skill and are expected to be performed in consonance with the comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society. The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of just wealth generation. Accordingly, the profession is not only a means of earning one's livelihood but a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby to interacts with other human beings and with the rest of nature in a mutually fulfilling manner. Thus, the profession is a 'service'.

5.2.3 ENSURING COMPETENCE IN PROFESSIONAL ETHICS

Why a person act unethically? It is primarily because of a lack of correct understanding about happiness and prosperity. If a person views happiness in terms of maximization of sensory enjoyment and prosperity in terms of accumulation of physical facilities, then the motivation naturally becomes that of wealth maximization. In this pursuit, all other considerations become secondary. Therefore, it leads to more and more unethical practices as these seem to cater well to the above tends to make people adhere to this wrong notion firmly. In this context, the ethical considerations are considered to be too idealistic to follow in real life.

The development of ethical competence is a long-term process to be achieved through appropriate value education. As the profession is only a subset of life activities, the competence in the profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

Clarity about the comprehensive human goal Samadhan – Samridhi – Abhay – Sah- Astitva, and its fulfillment through universal human

order i.e. right understanding and right feeling in the individual, prosperity in the family, trust in the society, and co-existence with nature. This implies that one is working for the comprehensive human goal and not just for the economic goal or for maximization of profits through one's profession. Any action has to be evaluated from the point of these four-fold objectives ingrained in the comprehensive human goal.

Confidence in oneself as well as confidence in the harmony, co-existence, and self-regulation prevailing in entire existence, based on the right understanding of oneself and the rest of existence. From it also arises the firm conviction that each human being, including myself, will be fulfilled only in the process of working in consonance with this existential order. As a consequence, we are not influenced by the divergent or conflicting opinions of others or by superficial impressions.

Competence of mutually fulfilling behavior, clarity, and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.

Competence of mutually enriching interaction with nature, ability to appropriately assess the needs for the physical facility for oneself, the family, and society as well as their sustainable fulfillment through production systems ensuring harmony with nature. As a result of the right understanding, one is able to assess one's own needs appropriately and is also sensitive enough to the needs of others. In addition, it is clear that all needs are to be fulfilled only through harmonious, sustainable, and mutually enriching interaction with nature.

Holistic vision about technologies, production systems, and management techniques. The development of a holistic vision about technologies and systems is another important domain contributing to the competence in professional ethics. This aspect is generally ignored and does not feature in the prevailing discourses on professional ethics. However, for want of such a vision, one could be inadvertently

propagating artifacts that are not really conducive to human welfare.

Adequate realization of one's social responsibility. As people advance in their profession and occupy positions of power, their decisions and actions affect a large number of persons in addition to the natural environment. Therefore, it is very important for them to be continuously aware of their social responsibility. On the other hand, society at large has to remain watchful towards the conduct of its constituent members.

5.2.4 ISSUES IN PROFESSIONAL ETHICS

Unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of a profession, twist the laws, and beat the system.

As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offenses, and kickbacks in large-scale purchases. Lapses on the part of big organizations in the ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to the environment.

This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations, and even national governments. We are also quite familiar with how misleading propaganda, advertisements using sex appeal, the influence of show business and celebrities are being employed to influence the public mind for promoting all types of products that are not quite conducive to human welfare. We may enlist some salient categories of these unethical practices as follows:

Corruption in multiple forms and at various levels.

Tax evasion, misappropriation, and misuse of public funds.
Misleading propaganda, unethical advertisements, and sale promotion.
Cut-throat competition.
Exploiting the weakness of consumers through various enticements.
Adulteration and spurious production.
Endangering the health and safety of the public at large. Hoarding and over-charging etc.

...the list could be much longer.

Prevailing Approaches towards Promotion of Professional Ethics – their Inadequacy

It is true that the adverse impact of this malaise is being widely felt and the concern for rectifying the situation is increasing in society. Many agencies such as government bodies, professional societies, NGOs, media and professional educators, etc. are all trying to devise ways and means to control the situation. However, most of the methods being adopted are either of symptomatic nature of punitive measures or crisis management techniques rather than real solutions to the whole problem. For example, the following methods are being increasingly proposed and implemented:

Promoting awareness about professional ethics by introducing new courses, refresher programs, and case studies.

Administering oaths and prescribing codes of ethical conduct for specific professional disciplines.

Setting up mechanisms for intensive audit inspection and monitoring the activities.

Framing more stringent laws and devising harder punishments for offenses.

Promoting transparency in working systems through mechanisms like RTI (Right to Information Act), etc.

Carrying out ‘string operations’ and widely publicizing serious lapses in the ethical conduct of profession through media.

Encouraging whistleblowing by individuals or groups.

Setting up Lokpals, vigilance commissions, ethics committees, tribunals, consumer protection forums, etc.

Filing public interest litigations, etc.

The focus in these methods is primarily towards curbing the ill effects rather than rectifying the root cause, namely the faulty worldview which continues to remain dominant. An effective way out is to work towards developing ethical competence by transforming the consciousness of people through the right understanding.

5.3.1 HOLISTIC ALTERNATIVE - BASIS FOR HUMANISTIC EDUCATION AND HUMANISTIC CONSTITUTION

The right understanding prepares us for moving towards the ‘holistic alternative’ (universal human order, Swarajya) which will be sustainable as well as conducive to fulfill the basic human aspirations for all human beings. It will be a mode of living that is self-satisfying, people- friendly, and eco-friendly. Then all human ingenuity, all the knowledge, and skills available can be harnessed to actualize such a model of living.

The primary step to move towards the holistic alternative is to develop the right understanding among human beings and the commitment to live accordingly and then to develop the requisite skills and know-how to implement the right understanding in real life.

Humanistic education: Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people-friendly manner.

Humanistic constitution: The right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard social justice in the true sense.

✓ **Humanistic Education**

Inculcation of the right understanding at all four levels (from self to entire existence) and development of the competence to live in accordance with it forms the core of humanistic education. One should be able to evaluate all the endeavors in the light of the right understanding. Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people-friendly manner.

An adequate research effort is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home. So every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he/she will need a formal system, in the form of some collective effort in society. To start with it is necessary to introduce the required inputs of value education. But in the longer run, the whole education system will need to be re-designed in the light of the right understanding.

✓ **Humanistic Constitution**

In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-

fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard the social justice in true sense.

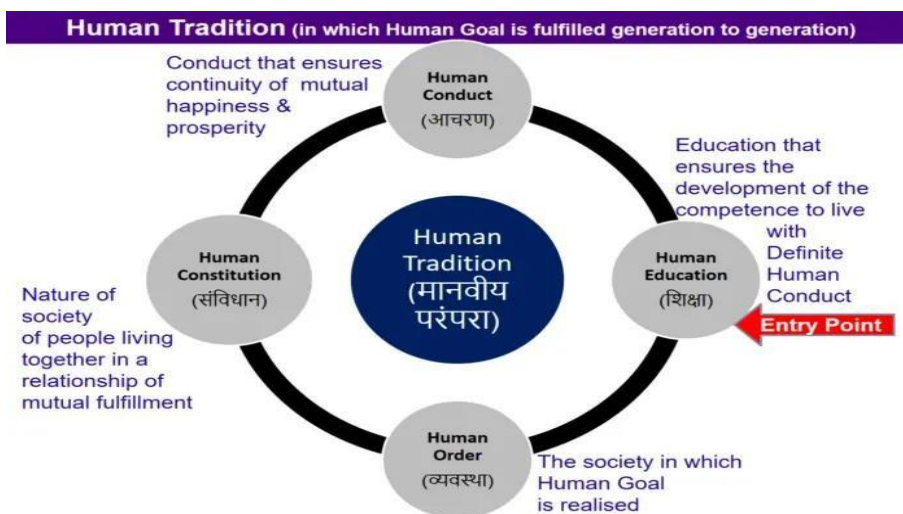
Presently, human society is divided into various castes, creeds, religions, and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavor is used in handling these conflicts and contradictions. Paradoxically, human beings are spending a substantial part of their energies and resources in preparing themselves for war, only to ensure peace!

This can only be there because of our ignorance, because of our incorrect assumptions/beliefs about happiness and about reality. Presently, our effort is directed towards trying to stop a wrong behavior by means of an equally or more wrong behavior – a crime by executing a bigger crime, violence by greater violence. This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrongdoings. Things can only be set right by developing human consciousness, by developing the right understanding and living among people and in no other way. Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.

To begin with, the family will be the smallest unit of order in society. Moving from family to the world family, the constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic way of life in the present scenario Humanistic education leads to human conduct, human constitution, universal human order, and in turn, universal human order ensures humanistic education for the next generation.

That is how the whole tradition would look like if it has to be a humanistic tradition. If all these have to be ensured, where do we start? Evidently, humanistic education is the entry point. That is why, we are

trying to draw your attention from all directions, that we, as educationists, as teachers, as education administrators and as policy makers, are responsible to bring about this transformation. We have to be the most active agents to start this transformation.



Humanistic education is the entry point. Once this wheel starts rolling, it would bring about a continuing humanistic tradition, that would be able to ensure the fulfillment of human goals for every human being, generation after generation. That is what human society aspires for.

5.3.2 UNIVERSAL HUMAN ORDER AND ITS IMPLICATIONS

So finally, it may be concluded that it is possible to move towards a universal human order with the help of suitable systems and policies evolved in the light of the right understanding. Such a development will naturally acceptable to all human beings. The whole existence except the human beings is already operating in harmony. It is for us, the human beings, to understand, to appreciate this harmony, and to play our role in this total order.

On the basis of the understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will comprise of:

The five dimensions of human endeavor (education, health, etc.)

towards a fragmented society.

The steps of the organization from family to world family, each anchored in the right understanding will integrate in the following way:

family ⇒ family cluster ⇒ village/community ⇒ village cluster ⇒⇒⇒ world family

We had listed the five dimensions in chapter nine. In each of the five dimensions, we can visualize a humane system, be it education, health, production, exchange, or justice, and conceptualize a harmoniously functioning society. The social organization can proceed from family to world family with representative bodies of persons endowed with the right understanding at each level.

5.3.3 VISION FOR HOLISTIC TECHNOLOGIES, PRODUCTION SYSTEMS AND MANAGEMENT MODELS

The holistic criteria for evaluation

Modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. There are three broad criteria to guide the development of such technologies and systems, they are:

Catering to appropriate needs of lifestyles

People friendly

Eco friendly

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise.

In accordance to the above general considerations, the specific criteria for judging the appropriateness of technologies, production systems

and management models may be identified as follows:

Criteria for Technologies

Catering to real human needs

Compatible with natural systems and cycles

Facilitating effective utilization of human body, animals, plants, and materials

Safe, user-friendly, and conducive to health

Promoting the use of renewable energy resources

Low cost and energy-efficient

Promoting decentralization

Enhancing human interaction and cooperation

Durability and life cycle recyclability of products etc.

For Production Systems

Optimal utilization of local resources and expertise

Economic viability and sustainability

Priority for local consumption

Decentralized systems capable of meaningful employment of people in the community

Facilitating production by masses and not mass-produced in a centralized mode

Ensuring requisite quality of production

Using people-friendly and eco-friendly technologies

Safe and conducive to the health of persons involved in production as well as others

Promoting individual creativity and a sense of accomplishment

For Management Models

The whole unit working as a well-knit family

Cooperative and motivational

Ensuring correct appraisal of human labor

Effectively integrating individual competencies and complementarity

Targeting employer – employee as well as consumer satisfaction and not profit maximization.

5.4.1 ETHICAL HUMAN CONDUCT IN TERMS OF VALUES, POLICIES AND CHARACTER WITH APPROPRIATE EXAMPLES

The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. It can be understood in terms of the following:

1. Values (Mulya):
2. Policy (Niti):
3. Character (Charitra):

1. Values (Mulya): Competence of living in accordance with universal

human values or the participation of a unit in the larger order- its natural characteristics or svabhava. The values of a human being can be enumerated as thirty, which are listed below:

A) Values in self (Jivan Mulya):

Happiness (Sukha): Definiteness of expectation (selecting/ tasting) based on definiteness of thought manifests as happiness.

Peace (Shanti): Definiteness of thought based on definiteness of desire manifests as peace.

Satisfaction (Santosh): Definiteness of desire based on understanding manifests as satisfaction.

Bliss (Ananda): Understanding based on realization manifests as bliss.

B) Values in Human – Human Relationship (Sambandh Mulya):

| | Established – Values | Expressed – Values | |
|---|-----------------------------|------------------------------|----|
| 1 | Visvasa (Trust) | Saujanya (Complementariness) | 10 |
| 2 | Sammana (Respect) | Sauhardra (Compliance) | 11 |
| 3 | Sneha (Affection) | Nistha (Commitment) | 12 |
| 4 | Mamta (Care) | Udarata (Generosity) | 13 |
| 5 | Vatsalya (Guidance) | Sahajata (Spontaneity) | 14 |
| 6 | Shraddha (Reverence) | Pujyata (Obedience) | 15 |
| 7 | Gaurava (Glory) | Saralata (Ease) | 16 |
| 8 | Kritagyata (Gratitude) | Saumyata (Self-Restraint) | 17 |
| 9 | Prema (Love) | Ananyata (Unanimity) | 18 |

What we need to have is the established value; the expressed value is a natural outcome.

C) Values of a Human Being in its Participation in Universal Human Order (Manav Mulya):

Perseverance (Dhirata): After understanding the system, patiently participating in it.

Bravery (Veerta): Helping other in understanding and participating in system.

Generosity (Udarta): Using our mind, body and wealth in system.

Kindness (Daya): To give opportunity or thing to a person who have

ability

Beneficence (Kripa): To give ability to a person who have opportunity or thing

Compassion (Karuna): Providing both ability and thing to a person.

D) Values of Human Being in the Interaction with the Rest of the Nature (Vastu Mulya):

Utility Value (Upyogita Mulya): To prepare a physico-chemical object for nourish and protection.

Artistic value (Kala Mulya): To ensure the long lasting utility of the object.

2. Policy (Niti): The decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth – mana, tana and dhana). Have three parts:

A) Economic Value (Artha Niti): enrichment of self, body and wealth

B) Political Value (Rajya Niti): protection of self, body and wealth

C) Policy for Universal Human Order (Dharma Niti): right utilization of self, body and wealth

3. Character (Charitra): The definiteness of my desire, thought and selection gives definiteness to my living.

A) Sva Nari, Sva Purush: Chastity in conjugal relationship

B) Sva Dhana: Rightful production, acquisition and utilization of wealth

C) Dayapurna Vyavahar and Dayapurna Karya: Kindness in behaviour (people friendly) and work (eco friendly)

5.4.2 HOW DO THE CURRENT WORLD VIEWS LEAD TO CONTRADICTIONS AND DILEMMAS IN PROFESSIONAL LIFE?

Contradictions and Dilemmas: We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. In such a paradigm, ‘your loss is my gain’. Thus

the other person's happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfilment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this. Let us analyse how such a world view affects the propensity of people in different professions. Take the example of business circles, whenever there is a scarcity of commodity due to say – monsoon failure or other natural disturbances or wars etc, the people in general are in distress and need succour; however in such a situation the businessmen endowed with materialistic world view will feel elated and look at it as an opportunity to make maximum profit. They feel that the market is 'improving' and they should take the maximum advantage of it, even accentuate it by hoarding and black marketing to serve their objective. Thus the interest of such businessmen and the consumers in general come in direct conflict. While in reality they are expected to be mutually complementary. In a similar way, ethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits- albeit at the cost of greatly endangering public health and safety. An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala etc. Where on one hand, the use of these products is highly glamorized to attract the consumers and in the end there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation the dilemma as to how much importance is to be given to one's profit and how much to the welfare always remains unresolved.

5.4.3 HOLISTIC TECHNOLOGY

The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. Accordingly, they have been designed and optimized to the objective functions best suited to this world view. In order to facilitate the development of holistic technologies and systems, it will be necessary to

visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal. Generally speaking, there are three broad criteria to guide the development of such technologies and systems, viz.,

- a) Catering to appropriate needs and lifestyles,
- b) People-friendly, and
- c) Eco-friendly.

Criteria for Technologies

The above mentioned general criteria can be itemized into more specific form as follows:

1. Catering to real human needs
2. Compatible with natural systems and cycles
3. Facilitating effective utilization of human body, animals, plants and materials
4. Safe, user-friendly and conducive to health
5. Producibile with local resources and expertise as far as possible
6. Promoting the use of renewable energy resources
7. Low cost and energy efficient
8. Enhancing human interaction and cooperation

5.4.4 THE CURRENT MANAGEMENT MODELS IN PROFESSION

Learning from the Systems in Nature and Traditional Practices: If we really wish to gain an insight into the holistic systems, we have a lot to learn from systems of nature and from traditional practices. With modern developments in science and technology, and their widespread application, an impression has grown that the nature is primarily for exploitation as per the whims and fancies of human beings, the nature has to be tamed/controlled and exploited for human enjoyment. Further, it is believed that the systems in nature are all primitive and have to be replaced by man-made systems. This is how one looks at 'development'. Similarly, it is also believed that the traditional practices are all obsolete and have to be rejected outright. This arrogant attitude towards nature and the traditional know-how has caused much damage to humanity in recent times. It is high time we critically examine these beliefs and rectify them in the light of right understanding.

In reality, nature is not only our nourisher but also a learning ground. The human beings are an integral part of this self-sustaining nature and it is essential to understand its functioning and systems to live in harmony with it. After all, it is only by diligent study of nature that all the laws and principles governing various processes have been discovered by human beings. In a similar way, the systems and cycles of nature also need to be understood and emulated as required in man-made designs. Then only, we can correctly visualize and evolve the holistic way of living.

As for the traditional practices, it is true that with increase in knowledge and skills, and with changing needs, it is necessary to make improvisations in technologies and systems of human use, however, in order to do that it is essential to critically evaluate their strengths and weaknesses. It is important to identify the characteristics which have enabled the traditional practices to serve humanity for long periods. The eco-friendly and people-friendly characteristics of many traditional practices are very much worthy of our recognition and retention. Then we will be in a better position to utilize our present day knowledge to augment the systems and make them more effective, efficient and more suited to current needs. For example, we can learn a lot from the traditional practices of eco-friendly agriculture techniques, watershed management, eco-restoration, herbal formulations, preservation techniques, and artisanal practices and so on. It does not amount to going backwards but rather enables us to avail from the vast storehouse of wisdom and experience so that we become better prepared to take the leap forward in the right direction.

5.4.5 ISSUES IN PROFESSIONAL ETHICS IN THE CURRENT SCENARIO

The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws

and to beat the system. As a result of this ‘epidemic’ of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to environment.

This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations and even national governments. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. We may enlist some salient categories of these unethical practices as follows:

- Corruption in multiple forms and at various levels.
 - Tax evasion, misappropriation and misuse of public funds.
 - Misleading propaganda, unethical advertisements and sale promotion.
 - Cut-throat competition.
 - Exploiting the weakness of consumers through various enticements
 - Adulteration and spurious production
 - Endangering the health and safety of public at large.
 - Hoarding and over-charging etc.
- the list could be much longer.

5.4.6 COMPETENCE IN PROFESSIONAL ETHICS

Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is a meaningful participation for each one in one or more of the five domains of human

endeavour needed for a harmonious society. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfilment of comprehensive human goal and thus, meaningfully participates in the larger order. Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.

The salient features characterizing this competence can be summarized as follows:

1. Clarity about comprehensive human goal: Samadhan – Samridhi – Abhay – Sah-astitva, and its fulfilment through universal human order.
2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.
3. Mutually fulfilling behaviour: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
4. Mutually enriching interaction with nature: Self-sufficiency in fulfilment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

5.5 SUMMARY

1. **Ethics:** The definitiveness of human conduct in terms of values, policies and character is termed as ethics. The ethics in the living of an individual can be imbibed only through inculcation of values, policies and character, and this is possible through the process of ensuring right understanding through self-exploration.
2. **Utility Value (Upyogita Mulya):** The participation of human being in ensuring the role of physical facility in nurture, protection and providing

means for the body.

3. **Artistic value (kala mulya):** The participation of a human being in ensuring the role of physical facility to help and preserve its utility.
4. **Policy (Niti):** Policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth – mana, tana and dhana). This is an outcome of my desires, thought and expectation (selection) as guided by right understanding.
5. **Character (Charitra):** The definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness of my behaviour and work.
6. **Professional Ethics:** Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics.
7. **Universal Human Order:** Universal human order (sarvabhauma vyavastha) is a feeling of being related to every unit including human beings and other entities of nature. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of the nature. We are able to see that we are related to every unit in nature and ensure mutual fulfilment in that relationship.
8. **Perseverance (Dhirata):** After understanding the system, patiently participating in it. Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.
9. **Bravery (Veerta):** Helping other in understanding and participating in system. (1) Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, and I am ready to help the other have the right understanding. (2) this is the commitment to help the other have the right understanding of and live in harmony at all

levels of existence.

10. **Generosity (Udarta):** Using our mind, body and wealth in system. Readiness to invest oneself, one's body and wealth to help the other have the right understanding and live accordingly.
11. **Kindness (Daya):** To give opportunity or thing to a person who have ability. If a person has abilities to rightly utilize the resource but lacks in resources then providing him resources is called Kindness.
12. **Beneficence (Kripa):** To give ability to a person who have opportunity or thing. If a person has resource but lacks in abilities to rightly utilize the resources then providing him ability is called Beneficence.
13. **Compassion (Karuna):** Providing both ability and thing to a person. If a person neither has resource not the abilities to rightly utilize the resources then providing him both ability and resource is called compassion.
14. **Economic Value (Artha Niti):** policy for enrichment of self, body and wealth
15. **Political Value (Rajya Niti):** policy for protection of self, body and wealth
16. **Policy For Universal Human Order (Dharma Niti):** policy for right utilization of self, body and wealth
17. **Samagra Vyavastha:** the whole existence is in coexistence i.e. nature is submerged in space and both exist in harmony, this is known as samagra vyavastha. It is definite and self organized system.
18. **Holistic Alternative:** A correct appraisal of the comprehensive human goal and human welfare and the realization of co existence at all levels enable us to visualize and gradually evolve a viable alternative to the prevailing pattern of human living. Thus the right understanding prepares us for moving towards the holistic alternative (universal human order, svarajya) which will be sustainable as well as conducive to fulfil the basic

human aspirations for all human beings.

19. Universal Human values: Universal human values are manifestation of the truth of existence (harmony, coexistence) in various dimensions of human interaction in terms of the participation in the universal order.

20. Humanistic Education: Humanistic education means appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco- friendly and people friendly manner.

21. Humanistic Constitution: Providing clear guidelines and policy frame work conducive to the development of an un-fragmented human society and a universal human order is humanistic constitution. It can be possible only by the help of right understanding.

22. Profession: (a) participation in the larger order, in the form of behaviour and work. (b) to profess what one knows – in human consciousness with the right understanding.

23. Ethical human conduct

The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct.

5.6 DISCUSSION OF QUESTION

5 MARKS

| | |
|---|--|
| 1 | Explain the role of self-regulation in nature. |
| 2 | Describe the guidelines to be taken to Understand the harmony in the Nature. |

| | |
|----|--|
| 3 | Explain the four orders of nature in Interconnectedness and mutual fulfilment. |
| 4 | Holistic perception of harmony at all levels of existence -Explain |
| 5 | Explain the process of development of a child in an environment of relationship. |
| 6 | Determine the factors in exchange-Storage in understanding. |
| 7 | Self regulation plays major role in body and health -discuss. |
| 8 | Education develops the right understanding of the harmony - Discuss. |
| 9 | Illustrate the Dimensions (Systems) of Human Order. |
| 10 | Discuss the harmony in the society with suitable example. |
| 11 | How does right understanding provide the basis for ethical human conduct? Give two examples. |
| 12 | What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples. |
| 13 | What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable? |
| 14 | How do the current world views lead to contradictions and dilemmas in professional life? – Explain. |
| 15 | What do you understand by holistic technology? Briefly explain. |

10 MARKS

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| 1 | How does right understanding provide the basis for ethical human conduct? Give two examples. |
| 2 | What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples. |
| 3 | What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable? |
| 4 | How do the current world views lead to contradictions and dilemmas in professional life? – Explain. |
| 5 | What do you understand by holistic technology? Briefly explain. |
| 6 | Give a critical review of the current management models in profession. |

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| 7 | Critically examine the issues in professional ethics in the current scenario. List any five unethical practices in profession today and the methods being tried to curb them. |
| 8 | Comment on Profession – in the light of comprehensive human goal |
| 9 | What are the implications of value based living at all four levels of living? Explain. |
| 10 | What are the values in interaction of human beings with the material things? Give one example of each |

CASE STUDIES

1. Take one physical facility (say for clothes) and explore into these questions: –

Do you think more about getting, collecting and accumulating or you think more about right utilization, sharing and nurturing others? – Have you identified how much your need, how much is required?

Can you find it out now or it is impossible? Why? –

Find out how much you have. – If you have less than required, what do you think about? – If you have more than required, do you feel prosperous? – When you have a feeling of prosperity, does it make you happy? What are some indicators of your feeling of prosperity? – What is your conclusion about the feeling of prosperity .

2. For success in any Human Endeavour both values and skills are required.” Explain.

What do you mean by values?

How do they differ from skills? How are values and skills complementary?

3. In a recent incident, a robber snatched a gold chain from a woman and pushed her out of a moving train. Luckily, she survived with a minor injury. That day she was forced to commute by train as her usual mode of transportation – buses – were shut down due to a city-wide bandh called by an organization. She was given free medical treatment by the Railways. It is a known fact that if unfortunately she had died, the government would have announced monetary compensation to her nearest relative.

Your friend who is aware of this incident is commenting that the woman should have stayed at home instead of going to work. He also tells you that the government should not compensate such victims as these are mere accidents and if the government goes on compensating in this way, it is an injustice to honest taxpayers like him.

Identify the ethical issues in the above case (including your friend's arguments) and critically comment on them.

4. You and your wife are travelling in a public bus. The bus is full. The conductor of the bus is making indecent gestures to a destitute girl sitting alone in the last seat. From their conversation it appears that the girl hasn't paid sufficient money to buy the bus ticket. The conductor is making an issue out of her helplessness. Emboldened by her silence, he starts making indecent comments against the girl and tries to touch her at inappropriate places. When an elderly person raises his voice against the conductor's behavior, he is silenced by the driver and cleaner. They argue that the girl has illegally boarded the bus and needs to be thrown out. They make indecent comments against the girl about her appearance and character. Many passengers nod in agreement. When you try to raise your voice against the bus staff's conduct, your wife pulls you down and asks you to sit silently. She tells you that the issue might get complicated and you might miss your next train if the issue gets out of control. You both get down at the next stop to catch the train. Next day you read in a local daily that the poor girl was molested and thrown out of the bus. The girl died.

Critically comment on the conduct of yours, your wife and co-passengers. Explain, ideally, what should have been done by you in this situation

5, 'Discrimination leads to acrimony in relationships'. Explain. What are the problems faced due to differentiation in relationship.

5. You are a traffic constable and while on duty you see 3 people riding a motorcycle without a helmet and jumping the red signal. On stopping them, you came to know that one of them met with an accident due to potholes and is severely bleeding and due to non-arrival of ambulance they are taking him to the hospital. On further enquiry, you came to know that the driver does not have a driving license and works as day wager. While on his way to work, he found the man lying injured on the road and in a rush to take him to hospital, he left his helmet on the site of an accident. The driver expresses his financial inability to pay increased fines. Recently, due to the enforcement of new Motor Vehicles Act, you are under severe pressure from your seniors for strict enforcement.

1. What are the ethical issues involved and the options available to you in

such a situation.

Also suggest a course of action you would like to follow.

6. One company that has made a conscious effort to embody universal human values is Patagonia, an outdoor clothing and gear company.

One of Patagonia's core values is environmental responsibility. This value is reflected in the company's commitment to using sustainable materials in their products and reducing their carbon footprint. Additionally, the company regularly donates 1% of their sales to environmental organizations and advocates for environmental policies that align with their values.

Another value that Patagonia upholds is fair labor practices. The company has a strict code of conduct for their suppliers, which includes requirements for fair wages and safe working conditions. They also have a program that supports worker-owned cooperatives, which empowers workers to have a say in their working conditions and earnings.

Patagonia also prioritizes transparency in their business practices. This value is reflected in the company's supply chain transparency initiatives, which allow customers to see exactly where their products come from and how they were made. Additionally, the company is open about their political activism and regularly advocates for issues they believe in, such as climate change and immigrant rights.

Overall, Patagonia's commitment to universal human values has not only improved working conditions for their employees and suppliers, but has also helped build trust with their customers. By embodying these values in all aspects of their business, Patagonia has differentiated themselves from other companies and established a strong brand identity based on social and environmental responsibility.

Universal Human Values refer to the fundamental principles and beliefs that are considered to be important and essential to the well-being of individuals and society as a whole. These values may include compassion, justice, equality, honesty, integrity, love, peace, respect, responsibility, and tolerance, among others.

What are the universal human values discussed in the case study?

How are these universal human values important in shaping our society and behavior as individuals?

7. Try to observe some most sought-after public figures. Also observe how famous personalities like Buddha, Mother Teresa, Vivekananda etc. established their connectivity with a vast majority of people – It is because they did not remain confined to the harmony with a limited set of people. They developed a relatedness with all the human beings.

The more you feel connected/ related to more and more number of people, the more you feel relaxed and satisfied. This helps to develop a feeling of assurance, trust and fearlessness in the social web.

“ Do I want to live in harmony only within a limited set of people or with everyone?” -Discuss.

8. Critically examine the role of ‘madness for profit’ in human being for the destruction of other three orders of nature.

9. Explain the term ‘holistic’ as it applies to technologies. Name any four holistic technologies that are worthy of deployment in cities.

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