

Universal Human Values

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Chapter 1: Understanding Value Education

The topic of human values is normally discussed informally at various levels – in the family, in the society, in public lectures and now-a-days also through social media. To provide a comprehensive understanding of Human Values, there is a need to make Value Education an essential part of our formal education curriculum.

Living a Fulfilling Life

Each one of us aspires to live a fulfilling life. For that, we make our roadmaps for a bright future which might include earning a lot of money, gaining power, attaining recognition, touring the world, having a loving family, ensuring harmonious relationships inside and outside the family, maintaining a healthy body, and so on. At the same time, we expect the environment to be pollution free, society to be free of crimes, nature to have abundance for all and peace everywhere. In fact, we want the life to be full of joy every moment.

In order to find satisfactory answers to all these concerns, let us begin with understanding what a fulfilling life means. As a proposal, just see if the following cater to a fulfilling life for you:

- There is a feeling of happiness within you, all the time.
- Your body is in good health.
- You are able to have what you require in terms of physical facility and you have a feeling of prosperity, all the time.
- You have good relations with everyone connected to you.
- There is peace and harmony in the society around you.
- You are able to co-exist with the nature and make effort for an environment in which there is no pollution or depletion of resources, and
- You are able to understand the salient aspects of your own reality as well as the rest of existence as it is

Education for a Fulfilling Life

Education is expected to be a process which prepares us to lead such a life. And only with such an expectation, a human being invests nearly one-fourth to one-third of one's lifetime in the process of being educated.

It is needful to gain clarity about what we really want to be, and to acquire competence to actualize it in life, visualizing clearly how one would like to see oneself, say, twenty years hence and further.

Take the case of relationship. Harmonious relationship is one important aspect of a happy life. Today, with fast life and changing social structure, sustaining harmonious relationships has become a challenge. Another important aspect is physical well-being and wealth.

Further, all of us live in a society. We are anyway related to the society. In fact, we are related to the whole world around us. We want fulfilling relations with all.

Our society is of prime concern to us as our job or career or family are strongly connected to the society. When we get to know about negativity in day-to-day incidents around through the newspaper, news channels or social media, we start feeling more and more insecure and fearful. Next comes the Nature around. We do feel agonized when we hear that pollution is rising, Earth's atmosphere is becoming warmer and warmer day by day, water table is going down, sea level is rising and coastal areas are sinking, food is getting contaminated.

Value Education

Looking at the list of aspirations for a fulfilling life which we discussed earlier, one can make out that ensuring such a life necessitates that we understand ourselves and everything around us, clearly identifying our relationship with everything around.

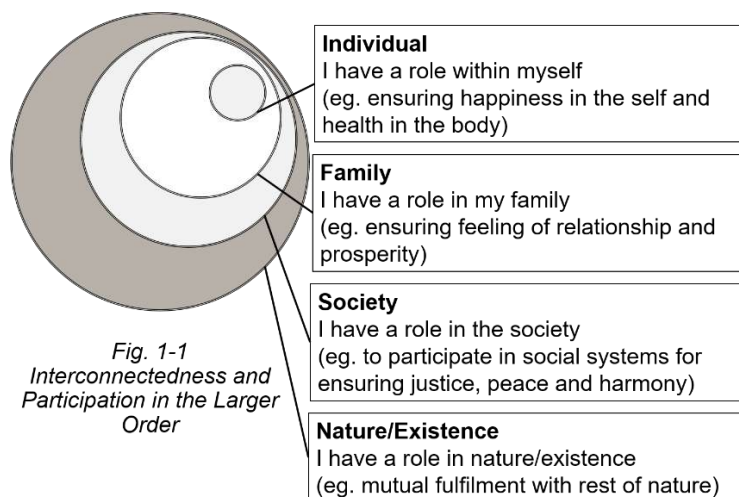
The value of a human being is its natural or expected participation in the larger order – at the level of the individual, at the level of family, at the level of society and ultimately, at the level of nature/existence. It is interesting to note that you feel happy in the process of fulfilling your participation in the larger order. In this

example, if you understand what has been taught, you feel happy. The teacher also feels happy when you participate in understanding what is being taught.

We need to explore and understand things as they are; so that we are able to fulfill our participation with them. **The part of education that deals with the understanding of one's participation in the larger order, and thus ensuring it in living, is called as Value Education.**

Development of a Holistic Perspective

The outcome of value education is a holistic perspective with the clarity about human being (the one who understands), about the nature/existence of which we are an integral part as well as our participation in this nature/existence.



We are interconnected, interrelated in this existence – from the smallest level to the whole cosmos. There is a chain of connectedness with mutual fulfilment at every level. With a holistic perspective we are able to see every little part of it. We can also see that our own existence is by virtue of this mutual fulfilment. It is the same for other human beings as well as all the units in nature, like air, water, plants and animals.

Chapter 2: Self-exploration as the Process for Value Education

What is Self-exploration?

Let us begin by understanding what is meant by self-exploration. It is a process of seeing the truth about a reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it, which we are calling values.

The first step is to verify the given proposal on your own right by referring it to your 'natural acceptance'. If the proposal is naturally acceptable to you, it is right for you. If it is not naturally acceptable to you, it is not right for you.

For example, if you ask yourself, what is naturally acceptable to you – 'to be in relationship with your family members?' or 'to be in opposition with them?' The answer may be obvious and quite spontaneous.

Further, self-exploration is a process of dialogue. To begin with, it is initiated as a dialogue between us and you. These class notes systematically presents a series of proposals for your exploration. As you explore, you try to verify the proposals and start asking these questions to yourself. Then, it turns into a dialogue within your own Self.

The Dialogue Within

Let us look at the dialogue within. It is a dialogue between “what I am” and “what is naturally acceptable to me” (refer to fig. 2-1).

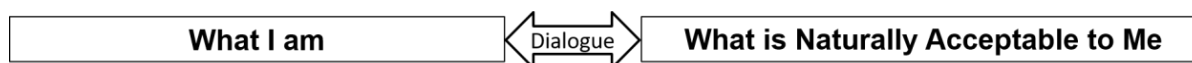


Fig. 2-1. The Dialogue Within

Try to see your present state. Find out if,

– you are clear about your natural acceptance and whether that is guiding you or,
you are not very clear about your natural acceptance and you are deciding on some other basis.

“What I am” has to do with my desires, my thoughts, my expectations, my imagination and all that is going on within me (refer to fig. 2-2). It includes the way I feel, the way I think, how I make decisions, what I expect from others and all that. It is my current competence on the basis of which I live.

“What is naturally acceptable to me” is my natural acceptance. It is my intention. It is “what I really want to be”. It is a basic reference which is a part and parcel of every human being.

We may be largely unaware of ourselves, i.e. own desires, assumptions, beliefs and pre-conditionings etc. Now, if you have to look at “what you are”, if you have to look at your own desires, thoughts and expectations, if you have to see your imagination, where do you have to look – within yourself or outside yourself?

This dialogue within yourself is in terms of first finding out, “what is naturally acceptable to you” and then finding out “what you are”. After that it is about finding out whether “what you are” is in line with your natural acceptance or it is in contradiction with your natural acceptance. This is the meaning of dialogue within oneself. We are trying to initiate and facilitate the process of dialogue within you. We are trying to give the right proposals which you can verify and find out whether these are naturally acceptable to you or not.

However, much of the time, we may not be aware of ourselves – of “what is naturally acceptable to me” or of “what I am”. Also, the internal dialogue between these two may or may not be taking place. Now, if you pay attention, you can:

- ❑ Become aware of “what is naturally acceptable to you”
- ❑ Become aware of “what you are”, what you are feeling, what you are thinking (of your desires, thoughts and expectations)
- ❑ Start/strengthen the dialogue between the two by asking “is ‘what I am’ in harmony with ‘what is naturally acceptable to me’”?

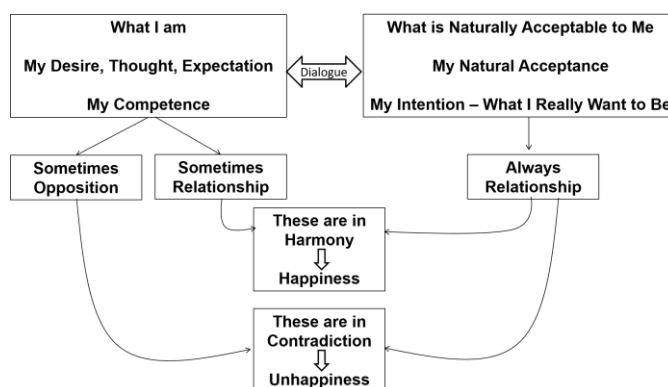


Fig. 2-2. 'What I Am' and 'What I Really Want to Be'

When we are in harmony within, we are in state of happiness. When we are in a state of contradiction within, we are in the state of unhappiness. Therefore
Happiness is to be in a state of harmony.

Unhappiness is to be forced to be in a state of contradiction.

We don't want to be in contradiction, so whenever there is contradiction, we want to run away from it; but if we cannot run away, and if we are forced to be in that state, we call it unhappiness,

The Content for Self-exploration

What should be the content for self-exploration?

Whatever is essential for us to understand for moving towards a fulfilling life should naturally form the content for self-exploration. Isn't it?

Thus, the content for self-exploration basically has the following two sub-parts:

- a) Desire: What is our basic aspiration?
- b) Programme: What is the way to fulfil this basic aspiration?

First, we want to explore into our desire as a human being, and second, we want to explore into the programme to ensure the fulfilment of that desire. The desire is essentially the basic aspiration, the aim, the objective, the purpose, what we want to achieve – what is our goal. The programme is the process of achieving the desire, the action to achieve our goal.

The Process of Self-exploration

As mentioned earlier, whatever is stated here is a proposal, do not assume it to be true or false, right or wrong. Verify it – verify it on your own right, on the basis of your natural acceptance.

However, verifying it on the basis of natural acceptance is only a part of the process. What more is needed will now be presented. Look at fig. 2-3. It represents the complete process of self-exploration.

Whatever is stated is a **Proposal (Do not assume it to be true/ false)**

Verify it on your own right

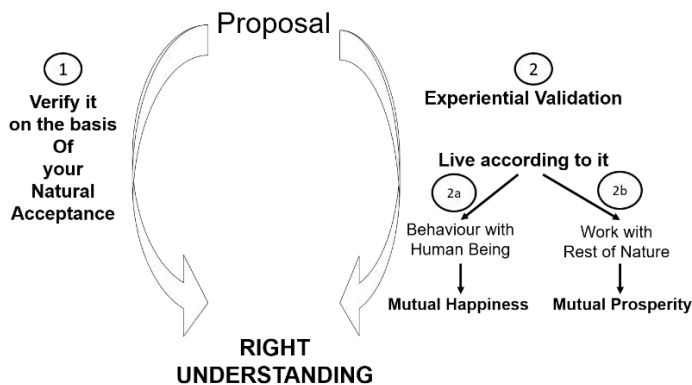


Fig. 2-3. Process of Self-exploration

The first part of self-exploration is to verify the proposal on the basis of our natural acceptance. Once we have verified that a proposal is naturally acceptable to us, we are sure that it is something which we would like to live with.

The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living there are two parts – one is the behaviour with other human beings and the second is work with rest of nature.

I can see that this feeling of respect is naturally acceptable to me, therefore, it leads to my happiness. Similarly, this feeling of respect is naturally acceptable to you, therefore, it leads to your happiness as well, i.e. it leads to mutual happiness

What we are verifying for any proposal in the second part is, “does it lead to mutual fulfilment in our living”? Mutual fulfilment means that:

Understanding Natural Acceptance – the basis for Right Understanding

(Distinguishing between acceptance and natural acceptance)

Where does the answer come from? Let us explore these possibilities:

1. It is coming from your likes and dislikes, assumptions, pre-conditionings, beliefs, world-view, perspective, etc.
2. It is coming from your natural acceptance.

Let us distinguish between our natural acceptance and our acceptance (likes and dislikes etc.).

Natural acceptance has to do with something fundamental, something related to our purpose, something related to our basic desires. When we ask a question related to these, we get a definite answer from our natural acceptance. For example,

- ☐ Is happiness naturally acceptable or is unhappiness naturally acceptable?
- ☐ Is it naturally acceptable to live in relationship or in opposition?
- ☐ What is naturally acceptable – to nurture your Body or to exploit it?

- **Natural acceptance does not change with time:** What is naturally acceptable to you today is the same as what was naturally acceptable to you yesterday
- **Natural acceptance does not change with place:** Naturally acceptable feelings, like trust, respect, affection, etc. remain invariant with place
- **Natural acceptance does not change with the individual:** Natural acceptance is the same for all of us; it is a part and parcel of every human being; it is part of our human-ness
- **Natural acceptance is uncorrupted by likes and dislikes or assumptions or beliefs:** We have taken the examples of this above also
- **Natural acceptance is innate; we don't need to create it:** Whatever be the background of a person, this faculty is very much there
- **Natural acceptance is definite:** It is for relationship, harmony and co-existence which is universal

Important Implications of Self-exploration

It will be quite educative to learn that the process of self-exploration can result in the following important implications, which will be conducive to a fulfilling life.

1. It is a process of knowing oneself and through that, knowing the entire existence.
2. It is a process of recognizing one's relationship with every unit in existence and fulfilling it.
3. It is a process of knowing human conduct and living accordingly.
4. It is a process of being in harmony within and in harmony with the entire existence.
5. It is a process of identifying our innateness and moving towards self-organization and self-expression.
6. It is a process of self-evolution (evolving as a human being) through self-exploration.

In fig. 2-4, the self-evolution and self-expression is shown.

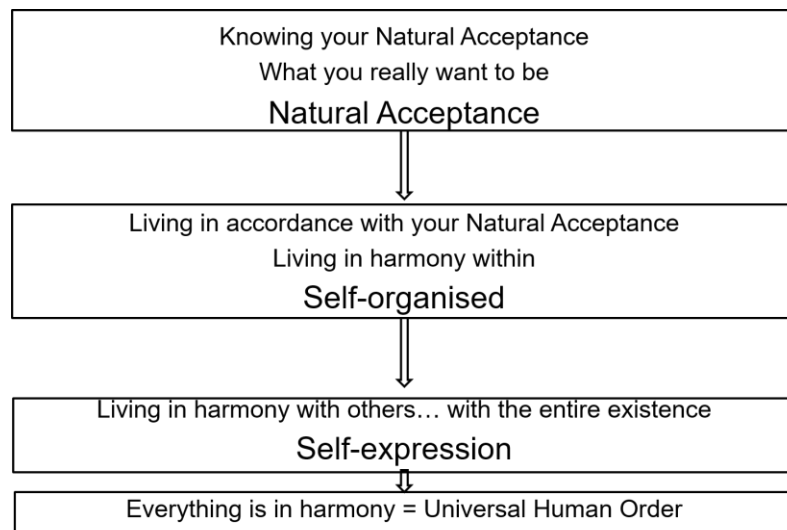


Fig. 2-4. Self-evolution and Self-expression

To conclude, the complete process of self-exploration which is depicted below (fig. 2-5) yields right understanding as the tangible outcome. Right understanding can be recognised as follows:

- a. **It is assuring:** We feel assured, we have no doubt about it. This is because it is based on our natural acceptance, which is intrinsic to us, inseparable from us. We only have to become aware of it. Once we are aware of it, once we know it, it remains obvious. No amount of input or preconditioning otherwise can influence or change understanding based on natural acceptance.
- b. **It is satisfying:** We all have the need to know, to understand. When we understand something, it is satisfying, it is fulfilling for us.
- c. **It is universal:** We are able to see that right understanding is definite and invariant with respect to:
 - i. Time: It holds good in all time – past, present and future
 - ii. Space: It is the same at all places or locations
 - iii. Individual: It is the same for every human being

- The process of understanding human values is self-exploration, i.e. by exploring within, on the basis of natural acceptance; and with that, experiential validation, i.e. by exploring outside.
- Natural acceptance is the innate capacity of every human being to see the intrinsic purpose, to see what is natural, what is right and thereby conclude what is not right (wrong). It is not the same as the likes-dislikes or assumptions and beliefs but something definite that does not change with time, place or person. It is innate, invariant and universal. There is a natural acceptance for relationship, harmony and co-existence in each one of us.
- Self-exploration is a process of dialogue within us – between “what I am” (my desire-thought-expectation) and “what is naturally acceptable to me” (my natural acceptance). Once we start referring to our natural acceptance for questions relating to feeling and purpose, we get the right answers from within.
- When “what I am” (my desire-thought-expectation) is in harmony with my natural acceptance, I am in a state of happiness. When there is a contradiction between these two, I am in a state of disharmony and unhappiness.
- The content of self-exploration is:
 - Desire or basic aspiration of human being, which is for continuity of happiness and prosperity and
 - Programme to fulfil the basic aspiration.
- The process of self-exploration is self-verification. Whatever is stated is a proposal. Do not assume it to be true or false, right or wrong. First, verify it on the basis of your natural acceptance. Next, verify it experientially – if the behaviour with human being results in mutual happiness and the work with rest of

nature leads to mutual prosperity, only then the given proposal is right for you, otherwise it is not right for you.

- One evolves through self-exploration – by knowing oneself, knowing the entire nature/existence and the inter-relationship with every entity in nature. Through self-
- Exploration, one is able to know human conduct; and live in harmony within oneself, in family, in society and in nature/existence.
- The outcome of self-exploration is development of right understanding. Right understanding is the understanding of the harmony from the Self to the entire existence, i.e. realisation of co- existence, understanding of harmony and contemplation of relationship; and on that basis, understanding human conduct. Right understanding is definite; it is assuring, it is satisfying and it is universal.
- Living on the basis of right understanding (living with right understanding as our internal guide), one is in a state of harmony within, i.e. one is self-organised. With the state of harmony within, one is able to live in harmony with the outside world – the behaviour with human being leads to mutual happiness and work with rest of nature leads to mutual prosperity. This is referred to as self-extension, extending the harmony within to the world outside. Being in harmony within and being in harmony with the outside world is living with continuous happiness which is the basic aspiration of human being. For this, self-exploration is the essential starting point

Basic Human Aspirations and their Fulfillment

Basic Requirements for Fulfilment of Human Aspirations

Let us explore further by asking ourselves the following questions:

- Are we happy?
- Are we prosperous?
- Is there continuity of the two?

Desire, Basic Aspiration	State of Being, What We Are
Do we want to be happy?	Are we happy?
Do we want to be prosperous?	Are we prosperous?
Do we want the continuity of happiness and prosperity?	Is there continuity of our happiness and prosperity?
Why this gap? - between our desire and our state of being - between what we really want to be and what we are What are we doing to fill this gap? Is it getting filled up or getting wider? We will explore into this	

Fig. 3-1. Basic Human Aspiration and State of Being

The problems are more due to lack of fulfilment in relationship, and we are investing major part of our time and effort for physical facility. We are so careful about investing money and other material resources. But when it comes to investing ourselves, our time and effort for relationship, we are not very aware about it. This is certainly not a right kind of investment.

Can you see that:

The unhappiness in your family is more due to lack of fulfilment in relationship, but the major part of time, or most of the time and effort, is spent for physical facility?

With all this discussion, the conclusion that we want to draw out of this is a very simple one:

For human being physical facility is necessary, but relationship is also necessary.

In fact, by seeing this, we can understand the difference between animals and human beings. Physical facility is necessary for animals as well as for human beings. For animals, it is necessary as well as adequate (which means that animals can be satisfied with physical facility alone). But when it comes to human beings, that is not the case – physical facility is a necessity, but physical facility alone is not going to suffice for the fulfilment of human being.

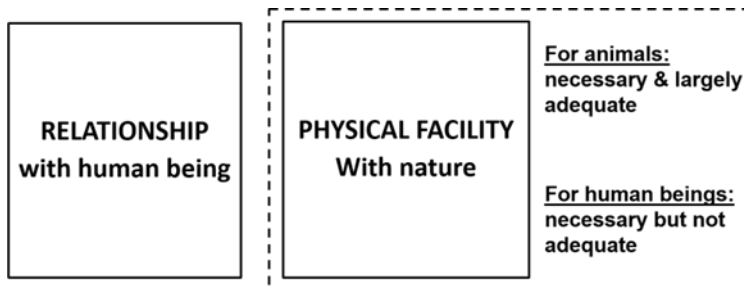


Fig. 3-2. For Human Being, Physical Facility is Necessary but Relationship is also Necessary

When it comes to human being, the lack of physical facility makes him/her uncomfortable and unhappy, but availability of physical facility alone does not ensure the feeling of happiness or prosperity

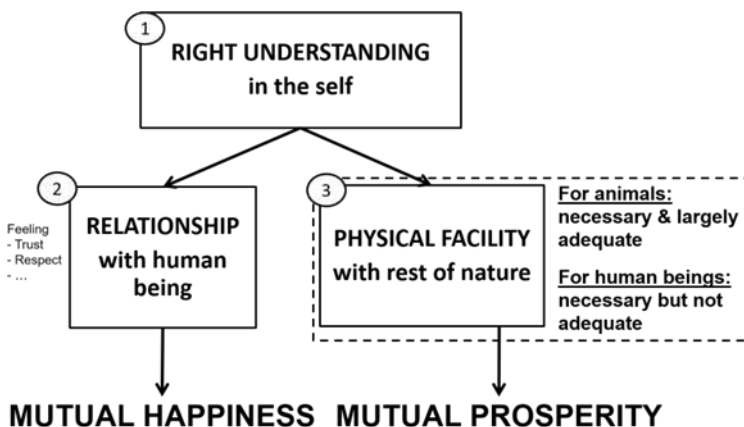


Fig. 3-5. Human Being Living with Right Understanding, Relationship and Physical Facility in Priority Order

We can see that physical facility, relationship and right understanding are three distinct realities. When we look them in more detail, we can see that:

- Right understanding (in the Self) is understanding myself, understanding all that I live with (the entire existence) and understanding my role with respect to all that I live with, i.e. myself, my family, society, nature/existence.
- Relationship is essentially the feeling I have for other human beings (in the family, in the society).
- Physical facility includes all things physical.

All three are required for fulfilment of human being. One cannot be substituted for the other.

Development of Human Consciousness

The basic aspirations of human being, i.e. happiness, prosperity and its continuity, are fulfilled by right understanding, relationship and physical facility, in that priority order.

A human being working for all three of them can be fulfilled. Therefore, a human being living with all three is living with '**human consciousnesses**'.

On the other hand, if one is living for physical facility alone, one is living with '**animal consciousness**'. While physical facility may suffice for animals, it is not adequate for human being to be fulfilled.

Now you can find out if development would basically mean development of human consciousness in the human being, or just the development of physical facility is sufficient

Education is developing the right understanding (holistic perspective).

Sanskar is the commitment, preparation and practice of living with right understanding. The preparation includes learning appropriate skills and technology.

We will build on the details as we go along.

The role of education is to facilitate the development of the competence to live with human consciousness, with definite human conduct. For this, the education-sanskar has to ensure:

1. Right understanding in every child,
2. The capacity to live in relationship with other human beings, and
3. The capacity to identify the need for physical facility, the skills and practice for sustainable production of more than what is required, leading to the feeling of prosperity.

These are the three components of education-sanskar, if it has to ensure development of human consciousness.

Chapter 4: Understanding Happiness and Prosperity – Their Continuity and Programme for Fulfillment

Programme for Continuity of Happiness

We live at several levels, starting with ourselves. Then, we live with other people in our family, in the larger society and we are embedded in the nature. Whether we are aware of it or not, the expanse of our living is at four levels:

1. As an Individual human being
2. As a member of a family
3. As a member of society
4. As a unit in nature/existence

Let us take a look at these different levels of our being.

As an individual human being: Each one of us is engaged in ourselves much of the time – in our desires, thoughts, beliefs, imaginations, memories, future plans, etc. No one else is involved.

As a member of a family: We are born in a family, we are nurtured and educated in the family. We live with our brothers and sisters, parents and grandparents, uncles and aunts, cousins and so many people. The family tries to ensure mutual happiness among the members, it takes care of their physical needs, it takes care of the young children, the old and all members in between.

As a member of the Society. Our family, together with other families is part of a larger group of people. We interact with many people outside of our family. In the society we produce, use and exchange things like food, clothing, housing, etc. There are systems for education, health, justice, production and order in society. Our village, town or city is a part of a larger society.

As a unit in Nature/Existence: We are a part and parcel of a large interconnected, interdependent eco-system along with the air, water, soil, plants, trees, birds and animals which we call nature. We are inhaling the oxygen rich air and exhaling carbon di-oxide laden air, which the trees consume. Our Earth is one of the many planets in our solar system. Our galaxy is one of the many galaxies. Then there is the all-pervading space. All that exists, units of nature in space, is called existence. We, human beings, are also units embedded in nature/existence.

Prosperity is the feeling of having more than required physical facility.

There are two basic requirements:

1. Right assessment of the need for physical facility, along with its required quantity.
2. Ensuring the availability/production of more than required physical facility.

Do you think it is possible to quantify the need for physical facility? Can you quantify how much food is required? How many clothes are required? Like that how much physical facility is required? Explore into it. At this point, what we can clearly see is that we can have a feeling of prosperity only if we are able to do the right assessment of our physical needs.

Observations on Various Efforts for Happiness

Since methods of getting happiness from outside do not necessarily ensure harmony within, the underlying disharmony continues, the frustration keeps building up. When the unhappiness continues, we try to escape from it. People try all sorts of ways,

Salient Points

- Happiness is something definite; it can be defined and understood.
- To be in a state / situation in which there is harmony / synergy, that state / situation is naturally acceptable to me. To be in a state of harmony / synergy is happiness.
- To be in a state / situation in which there is disharmony / contradiction is not naturally acceptable to me. To be forced to in a state of disharmony / contradiction is unhappiness.
- We live as an individual, we live as a member of the family, we live as a member of the society and ultimately, we live as a unit in nature / existence. That is the expanse of our being.
- The programme for ensuring the continuity of happiness is To understand the harmony and at all levels

To live in harmony 1. At the level of human being

2. At the level of family
3. At the level of society
4. At the level of nature/existence

- Prosperity is the feeling of having or producing more than required physical facility.
- To have a feeling of prosperity, two things are required:
 - Right assessment of physical needs, along with their required quantity
 - Ensuring the availability / production of more than required physical facility

A prosperous person thinks of right utilisation and nurturing the other, while a deprived person thinks of accumulation and exploiting the other.

- The prevailing notions of happiness and prosperity can be summarised as follows:

- Happiness is assumed to be excitement arising out of favourable sensation through the Body and favourable feeling from the other.
- Prosperity is assumed to be accumulation of physical facility.
- When these do not fulfil, and the unhappiness is still there, people try to escape from unhappiness by way of taking to alcohol, drugs, etc.

These notions have led to exploitation of human being as well as the rest of nature. There are visible impacts in the form of struggle and war with human being and resource depletion and environmental pollution with rest of nature.

Other Prevailing Notions about Happiness

There are many other assumptions, questions and confusions about happiness. Let us see a few of them here. Try to explore if they are valid:

“I will be bored of happiness if I am always happy”.

Of course, one will be bored of the excitement arising out of favourable sensation. If happiness is assumed to be excitement, we do get bored of it (excitement). Now, if we understand that happiness is to be in harmony, we can evaluate this assumption to be false.

“Happiness and unhappiness are two sides of the same coin” or “Happiness and unhappiness go together, they cannot be separated” or “Happiness and unhappiness are the two banks of a river and one is doomed to travel back and forth between the two”.

It is simpler to refer to our natural acceptance. “Do I want to be happy or unhappy”? And to further ask “do I want continuity of happiness”? The answers you get from within are authentic for you.

“Don’t bother me with vague things like happiness. I have to live and deal with other more important things in my life”.

Again, it is simpler to ask yourself what you are expecting to achieve out of the effort you are making – is it happiness or something else. Of course, the clarity of happiness is essential.

“If we become happy, progress will stop”.

Ask yourself what is the purpose of all this progress - is it for sustained human happiness or something else?

“I need to be unhappy to recognize that I am happy”.

The recognition of happiness is there in human beings innately, so comparing is not necessary. Like there is no need to be sick to appreciate health. However, if this assumption is very strong, keep exploring.

“We think of others only when we are unhappy. Thus, it is important / useful to be unhappy so that one can help others”.

When you are unhappy, find out whom you remember and for what reason – to help you to get out of unhappiness or for something else? Similarly, when you are happy, do you want to share it with other people? Whom do you remember then? When we are in harmony within, we can relate to other people in a more meaningful manner.

“Yes, I want happiness. But my desiring does not guarantee it. Why talk of that desire”?

Just desiring happiness is certainly not enough, one has to make the effort also. Ask yourself, in what direction would you like to make effort in – for happiness or for unhappiness?

“My happiness depends on the others. What can I do about it”?

If we can see that happiness is harmony, it is our property, and does not depend on the other. If we are expecting feeling from the other for our happiness, it certainly can’t be guaranteed, nor can it be

continuous.

“We do not want happiness for ourselves, but we want to make others happy (while we may stay unhappy)”.

Find out if you can give what you don't have. If you don't have harmony (happiness) within, can you give it to the other?

“Happiness is a small thing. We have higher aspirations, such as contentment, peace, bliss, etc.”.

True, we do have higher aspirations. However, ask yourself if you can get to contentment without harmony within?

Observations on Various Efforts for Happiness

Since methods of getting happiness from outside do not necessarily ensure harmony within, the underlying disharmony continues, the frustration keeps building up. When the unhappiness continues, we try to escape from it. People try all sorts of ways, some of which are mentioned in fig. 4-2.

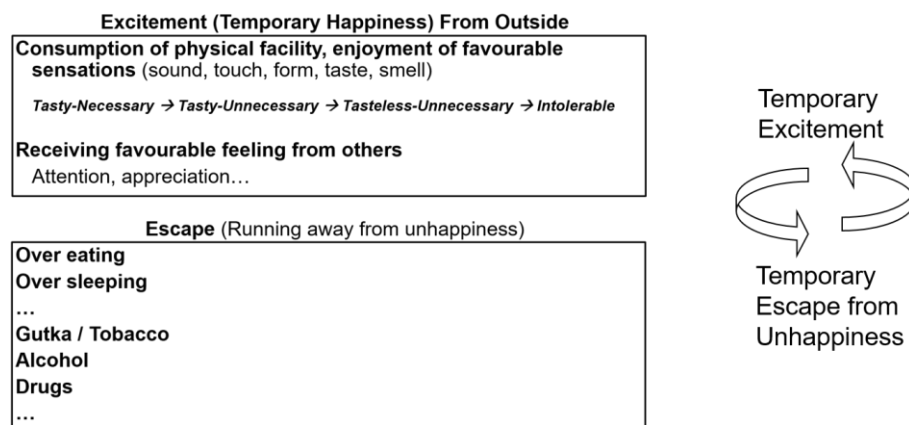


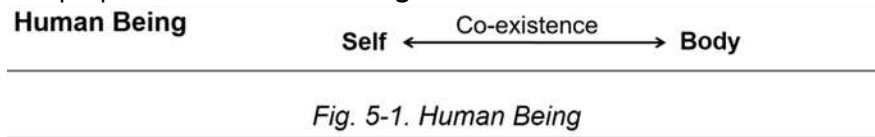
Fig. 4-2. Excitement and Escape

You can find out if these ways of escaping from unhappiness work or not. Take for example, people who smoke. Does their intake of cigarettes go up or does it go down when they are in more tension? Generally, the more the tension, the more is the intake of cigarettes. Needless to say, there are adverse side effects on the health of the Body. Is it a permanent solution to the unhappiness? We can easily see that cigarettes or any of the other means used for escape (such as alcohol, drugs, over eating, etc. as listed above) is not a permanent solution.

Understanding the Human Being as Co-existence of the Self and the Body

Human Being as Co-existence of the Self and the Body

The proposal is that **human being is the co-existence of the Self and the Body**



The Needs of the Self and the Body

If you try to understand Self and Body separately, it could be understood on the basis of need (see fig. 5-2). The need of the Self is happiness. If someone expresses a feeling of respect for us, we feel happy about it. Respect is one of the needs of the Self. Now, if you look at the need of the Body, it is physical facility. One example of it is food.

Needs – Are they Temporary or Continuous?

To clarify the difference between the two types of needs, let us look at them in terms of time. The food is required continuously or you need it only when you feel hungry? When your stomach is full, do you still require food? It is easy to see that food is needed only when we are hungry. What about respect? Is it desired continuously or only for a certain time? It is also easy to see that we desire respect all the time.

Needs – Quantity and Quality

The other way to see the difference between the two; is in terms of quantity and quality. The need for food is quantitative in nature. We can identify the quantity of the food needed to nurture our body. On the other hand, the feeling of respect, trust, etc. is not quantitative. We don't say, 'today I got half kg of respect' or 'two metres of trust'

Fulfilment of the Needs of the Self and the Body

Now, let us see how these two different types of needs are fulfilled. Refer to fig. 5-3. The need for food is fulfilled by something physical – like rice and vegetables or a sandwich. You may say that is obvious – because it really is! But when it comes to the need for respect.

Human Being	Self ← Co-existence → Body	
Need	Happiness (e.g. Respect)	Physical Facility (e.g. Food)
Fulfilled By	Right Understanding & Right Feeling	Physio-chemical Things

Fig. 5-3. Fulfilment of Human Needs

All the needs related to the Body, which are in terms of physical facility, are fulfilled by some physio-chemical things. All the needs related to the Self are in terms of feeling, and they are fulfilled by right understanding and right feeling.

We discussed this in chapter 3 also, while talking about the basic human aspiration. We saw that three things are required for a human being to be fulfilled:

1. Right understanding in the Self
2. Fulfilment in relationship with human being
3. Physical facility with rest of the nature

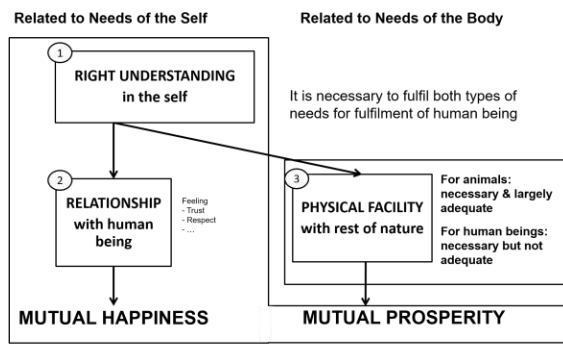


Fig. 5-4. Needs related to the Self and Needs related to the Body

The Response of the Self and the Body

The response of the Body is based on recognizing and fulfilling whereas the response of the Self is based on knowing, assuming, recognizing and fulfilling (see fig. 5-6).

Human Being	Self	Body
	Co-existence	
Response	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling

Fig. 5-6. Response of the Self and the Body

Let's take an example to clarify it. If someone is piercing a needle in your body, the Body has a definite recognition and fulfilment. If the needle is harder than the skin of the Body, it will go inside; if it is softer than the skin, it will not go inside. This recognition and fulfilment of the Body with the needle is definite.

This has been elaborated in the fig. 5-7. As long as we are just operating in the smaller block (assuming, recognizing, fulfilling), we are in problem. Our conduct is indefinite as our assumptions keep changing. The solution is to operate in the bigger block (knowing, assuming, recognizing, fulfilling). The shift from operating only on the basis of assuming without knowing to operating on the basis of knowing is facilitated by human education-sanskar.

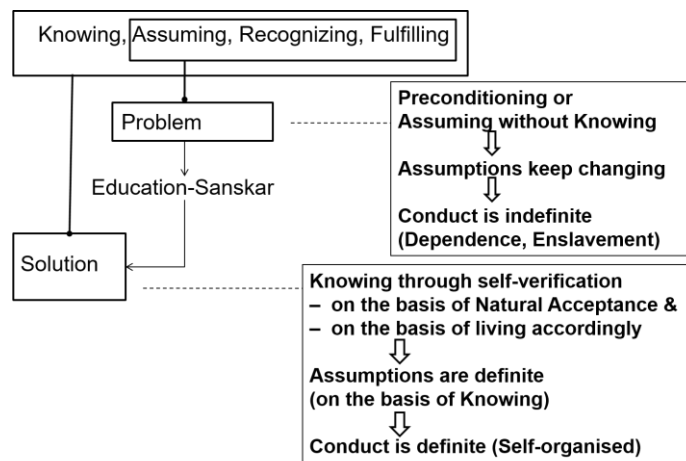


Fig. 5-7. Response Based on Knowing and Response Based on Assuming Without Knowing

Knowing means understanding the reality as it is, in its completeness. Since the reality is definite, knowing is also definite. With right understanding, our assumptions, basically our acceptance is set right, our recognition of relationship is set right, and therefore, we make effort to fulfil the relationship. In this way, our conduct becomes definite. It becomes humane; so, we are calling it definite human conduct.

The Self as the Consciousness Entity, the Body as the Material Entity

We saw that the need, fulfilment, activity and the response of Self and Body are completely different. They are two different types of reality – the Self (which is also called as Jeevan) is the domain of consciousness [A Nagaraj 2003], while the Body is the domain of material.

Human Being	Self ← Co-existence → Body	
Need	Happiness (e.g. Respect)	Physical Facility (e.g. Food)
In Time	Continuous	Temporary
In Quantity	Qualitative (is Feeling)	Quantitative (Required in Limited Quantity)
Fulfilled By	Right Understanding & Right Feeling	Physio-chemical Things
Activity	Desire, Thought, Expectation...	Eating, Walking...
In Time	Continuous	Temporary
Response	Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling
	↓	↓
	Consciousness	Material

Fig. 5-8. Human Being = Co-existence of the Self (Domain of Consciousness) and the Body (Domain of Material)

Gross Misunderstanding – Assuming Human Being to be only the Body

A gross misunderstanding is to assume the human being to be just the Body.

As far as the needs of human being are concerned, they are in terms of happiness and physical facility. The need for happiness is continuous because it is actually the need of the Self. With the assumption that ‘the human being is just the Body’, all the efforts for fulfilment of human needs have to take place through physical facility

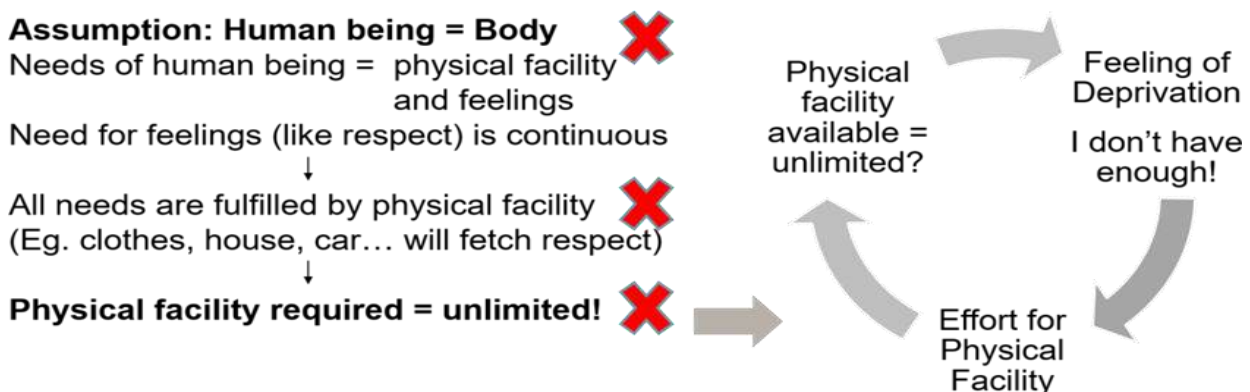


Fig. 5-9. Gross Misunderstanding

Salient Points

- ❑ Human being is the co-existence of the Self, a consciousness unit and the Body, a material unit. The two are in co-existence with each other.
- ❑ The needs of the Self and the Body are of two different types – fulfilling one cannot fulfil the other. The need of the Self is happiness and this need is continuous and qualitative. The need of the Body is physical facility and this need is temporary and quantitative.
- ❑ The need of the Self is fulfilled by right understanding and right feeling, while the need of the Body is fulfilled by physio-chemical things.
- ❑ The need of consciousness (Self) is fulfilled by the activities of consciousness only, while the need of material Body is fulfilled by material things. Consciousness cannot be fulfilled by material and vice versa.
- ❑ The activities of the Self, like desire, thought, expectation, etc. are continuous in time. The activities of the Body, like eating, walking, etc. are temporary in time.
- ❑ The response of the Body is definite, and in terms of recognizing and fulfilling. The response of the Self is in terms of knowing, assuming, recognizing and fulfilling. Knowing is to see the reality as it is. The response of the Self is indefinite if it is based on assuming, recognising and fulfilling. It is definite and humane if it is based on knowing, assuming, recognising and fulfilling.
- ❑ The indefinite response and indefinite conduct are a source of problem. With knowing, the response becomes definite and leads to definite human conduct. This is a state of solution. This transformation from a state of problem to a state of solution is facilitated by human education-sanskar.
- ❑ Harmony in the human being means ensuring the fulfilment of the need of the Self, fulfilment of the need of the Body and ensuring harmony between the Self and the Body.

Chapter 6: Harmony in the Self – Understanding Myself

Activities of the Self

We can easily see that we are involved in various activities all the time. Activities like eating, sleeping, playing, studying, etc. are going on. In chapter 5, we tried to distinguish between the activities of the Body, the activities of the Self and the activities where both, the Self as well as the Body are involved. three sets of the activities of the Self are mentioned. These are the initial activities that we will study. It is not just a matter of reading about these activities, but it is rather important to see these activities going on in you.

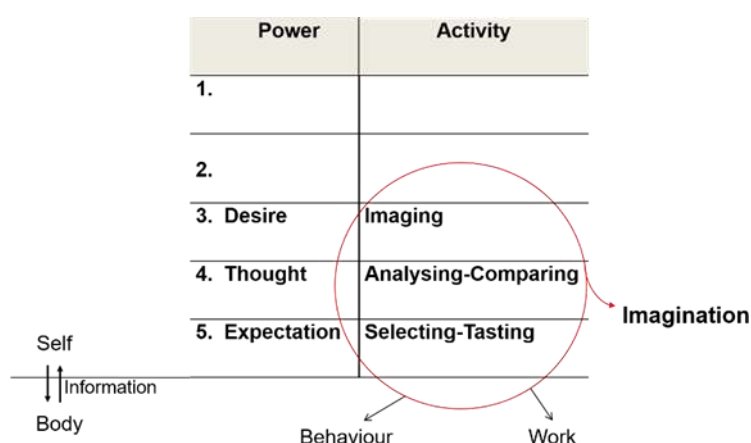


Fig. 6-1. Activities of the Self

Desire is about what you want to be. It is the name given to the activity of imaging. desire is the power for the activity of imaging. You are making an image in the Self. When we say desire, it is in the form of an image which you have created within. Thought is the power for the activity of analysing, trying to work out the details of 'how to fulfil your desire'. Expectation is the power for the activity of selecting based on tasting. For example, when you are desiring for a big house, you have an image of it, you are analysing that image, trying to work out the details of it, and now you are trying to fill the finer details.

Activities of the Self are Continuous

We have the power of desire, i.e. we have the capacity for the activity of imaging, so we are able to image. We have the power of thought, The activities of imaging, analysing-comparing and selecting-tasting are always going on; whether we are aware of them or we are not aware of them; they are continuous.

Activities Together Constitute Imagination

Now, if you put these activities together, it is called imagination. We may not immediately be able to observe our desire, thought and expectation distinctly, but it may be easier to see that something is going on within. One imagination or the other is going on in us all the time.

Imagination gets Expressed in Behaviour and Work

All the decisions are made in our imagination. The decision regarding behaviour with human being is taken at the level of the imagination. Similarly, for any work we do with rest of nature, the decisions are taken at the level of imagination.

When your imagination is in harmony with your natural acceptance, it leads to harmony within and therefore, a state of happiness. If this imagination is in contradiction with your natural acceptance, it leads to disharmony and unhappiness.

State of Imagination

We may find it difficult, at first, to observe our imaginations. We may then be able to see some of them, maybe with gaps in between. We may remember some imaginations and not others. Some imaginations may be connected to each other; some may be disconnected and even very contrary to each other.

Possible Sources of Imagination – Preconditioning, Sensation and Natural Acceptance

The seed or root of the imagination is the desire. As we have seen, a small desire expands in thought and further expands in expectation. if we can be aware of our desire, we can check if it is in line with our natural acceptance or not before expanding it further in our imagination

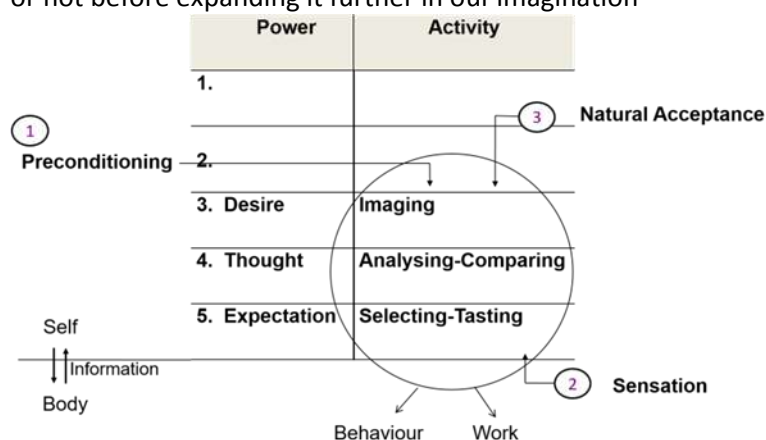


Fig. 6-4. Three Sources of Imagination

If you look into it (refer to fig. 6-4), you will find that there are three possible sources of motivation for imagination:

1. Preconditioning
2. Sensation
3. Natural Acceptance

Preconditioning as a Source of Motivation for Imagination

A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination.

The Way Ahead – Ensuring Harmony in the Self by way of Self-exploration

The state of harmony within is 'harmony in the Self'; and it is desirable. Once we are in harmony within, we are self-organised, in a state of continuous happiness. To reach to this state, we need to:

- Know our natural acceptance. We have mentioned before that our natural acceptance is for relationship, not for opposition; for harmony, not for disharmony; and for co-existence, not for conflict, struggle. In chapter 2, we had referred to natural acceptance as "what I really want to be", "what is naturally acceptable to me".
- Be aware of our imagination, i.e. our desire, thought and expectation or the activities of imaging, analysing-comparing and selecting-tasting. In chapter 2, we had referred to our imagination in terms of "what I am".
- Find out how much of our accumulated imagination is motivated by preconditioning, sensation and natural acceptance. This is essentially analysing "what I am".
- Work out a way to sort out our imagination till it is fully in line with our natural acceptance, i.e. our desires, thoughts and expectations are in line with relationship, harmony and co-existence; and free of opposition, exploitation and conflict. This is basically working out a way to line up "what I am" with my natural acceptance, through the process of dialogue within, i.e. The process of self-exploration.

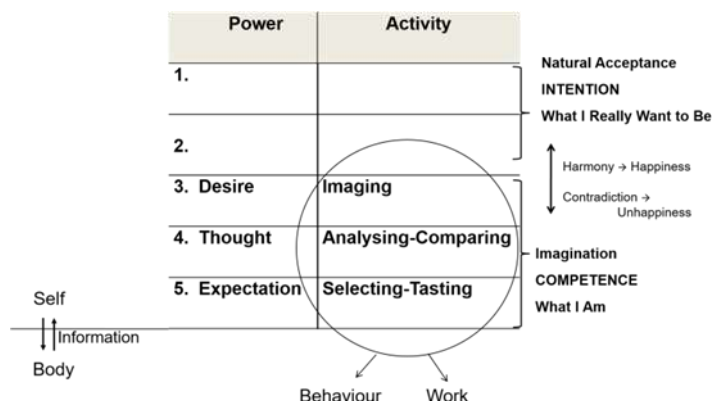


Fig. 6-6. Happiness is to Be in Harmony between 'What I Am' and 'My Natural Acceptance'

Salient Points

- The Self is central to human existence. Every decision is made by the Self and if required, it is expressed outside using the Body as an instrument.
- The Self is continuously active in imaging, analysing-comparing and selecting-tasting.
- The Self has the continuous power to desire, so the activity of imaging is always taking place. It has the continuous power of thought, so the activity of analysing based on comparing is always taking place. It has the continuous power of expectation, so the activity of selecting based on tasting is always taking place.
- Together all these activities are called imagination. Imagination is continuously taking place in the Self.
- All the desires, all the decisions, all the selections are made in the imagination. They may be expressed outside in the form of behaviour with human being or work with rest of nature, as and when required, using the Body as an instrument. Imagination connects to the behaviour and work. In that sense, the imagination (the accumulated imaginations and sanskar) is central to the Self.
- Sanskar is the 'acceptances' derived from the summation of all our imaginations from all time.
Sanskar = 'Acceptances derived out of $\sum$ [Desire (from all time) + Thought (from all time) + Expectation (from all time)]

It is being updated over time. We have some sanskar at one moment t . At the next moment $(t+1)$, our sanskar can be articulated as:

$$\text{Sanskar } (t+1) = \text{Sanskar } (t) + \text{Environment } (t) + \text{Self-exploration } (t)$$

These acceptances (sanskar) may or may not be in line with our natural acceptance. If we are doing the self-exploration based on our natural acceptance, sanskar generated out of this will be

harmonious.

- ② The happiness or unhappiness depends on the content of imagination (and sanskar). If it is in line with the natural acceptance, there is harmony in the Self – it is in a state of happiness. If it is not in line with the natural acceptance, there is contradiction in the Self – it is in a state of unhappiness.
- ② There are three possible sources of motivation for imagination – preconditioning, sensation and natural acceptance. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. prevailing in the family, in the society which may influence the imagination. Sensation is the information the Self reads from the Body through the five sense organs – of sound, touch, sight, taste and smell. Self-verification on the basis of natural acceptance leading to right understanding is the third source of imagination.
- ② When the imagination is motivated by preconditioning or sensation, it is enslaved by some external source. This is enslavement. When the imagination is guided by natural acceptance, it is the state of self-organization.
- ② When imagination is in line with natural acceptance, only then it is definite to be in harmony, leading to a state of happiness within. When it is motivated by preconditioning or sensation, it is not definite whether it will be in harmony or in disharmony.

Since the natural acceptance is for relationship, harmony and co-existence, when imagination (i.e. desire, thought, expectation) is guided by these three – relationship, harmony and co-existence, there is harmony in the Self. The Self is in a state of happiness. If we can ensure that all our imaginations are guided by relationship, harmony and co-existence, there is harmony in the Self in continuity and the Self is in a state of happiness continuously.

Harmony of the Self with the Body– Understanding Self-regulation and Health

The Self as the Seer-Doer-Enjoyer (Body as an Instrument)

Now that we have seen the human being as co-existence of Self and the Body, we can go into the details of the co-existence between the two. Refer to fig. 7-1. The Self is a unit of consciousness and it is in co-existence with the material Body. It is the Self that makes all the decisions and uses the Body to execute them, as and when required.



Fig. 7-1. Interaction between Self and Body – Only of Information

I am the Seer

It is the Self that sees the reality; that understands the reality.

You can observe that while reading These class notes at this moment, you are seeing the words with the help of your eyes.

I am the Doer

Self is the doer. Doer means, one who decides, one who takes the decision to do or not to do.

Whom you would like to call doer, one who takes the decision or one who just follows it? For example, you are reading These class notes right now with the help of your eyes

I am the Enjoyer (Experiencer)

It is the Self that feels enthused or depressed or angry or delighted – the feelings are in the Self and not in the Body.

Self is the Seer-Doer-Enjoyer

We can see that I (Self) am the seer, doer and enjoyer while the Body is used as an instrument as and when required. Try to verify this in yourself.

**Feeling of self-regulation = the feeling of responsibility toward the Body
– for nurturing, protection and right utilization of the Body.**

This self-regulation is not restraining or controlling, but rather it is identifying the responsibility and having

commitment towards the Body. With this feeling of self-regulation in me, I make a programme to nurture, protect and rightly utilize the Body, thus ensure the health of the Body. When I am able to execute this programme, the Body remains in good health.

Health of the Body =

- 1. The Body acts according to the instructions of the Self**
- 2. The parts of the Body are in harmony (in order)**

The Body is healthy if it is able to perform the instructions of the Self. When you ask the Body to get up at 5:00AM, it is able to spring out of bed refreshed

My Participation (Value) regarding my Self and my Body

(To Make effort for Harmony in the Self and the Body)

Human being is the co-existence of the Self (consciousness) and the Body (material). The Self is continuously active. My participation (value) is to make effort for excellence – for understanding harmony and living in

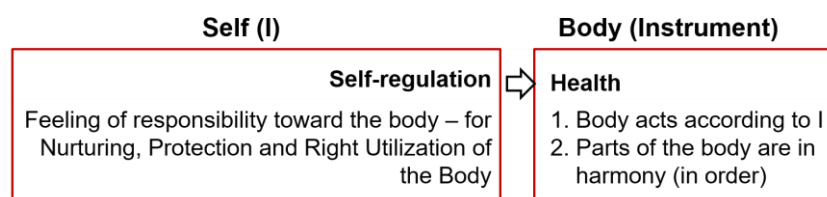


Fig. 7-3. Self-regulation in the Self and Health in the Body

harmony at all levels of being.

My participation (value) vis-à-vis my Self is to ensure harmony in the Self by way of:

- ② Ensuring right understanding and right feeling in the Self. It means ensuring the understanding and feeling of relationship, harmony and co-existence. In this way, right understanding and right feeling becomes the guide for my imagination.
- ② Ensuring that my imagination is guided by right understanding and right feeling which is based on my natural acceptance. In this way, inputs from the other sources of imagination, i.e. preconditioning and sensation, are rightly evaluated. My sanskar is gradually evaluated till only that sanskar which is in harmony with my natural acceptance remains.

By ensuring these two, the Self is in harmony; “what I am” is in harmony with “what is naturally acceptable to me”. The Self is in a state of continuous happiness. This is my participation (value) vis-à-vis my Self

Salient Points

- ② Self is central to human existence. It is the seer – the one who understands; the doer – the one who takes decisions; and the enjoyer or experiencer – the one who feels happy or unhappy. Continuous happiness is the need of the Self and this is fulfilled by understanding the harmony and living in harmony at all levels of being – individual, family, society, nature/existence.
- ② The Body is a self-organised material unit, used as an instrument or equipment in the process. With this clarity, the Self takes the responsibility for the nurturing, protection and right utilisation of the Body – this feeling of responsibility is called the feeling of self-regulation.
- ② With a feeling of self-regulation, the Self is able to ensure harmony with the Body, so there is health in the Body, i.e. 1. Body acts according to the Self, and 2. Parts of the Body are in harmony (in order)
- ② The programme for self-regulation and health of the Body includes:

1a. Intake	1b. Routine
2a. Labour	2b. Exercise
3a. Balancing internal and external organs of body	3b. Regulating breathing of body
4a. Medicine	4b. Treatment
- ② Physical facility is required for the Body, so the production, protection and right utilisation (for the purpose of the Self) of physical facility is a part of the programme of human being.
- ② Physical facility for nurturing, protection and right utilisation of the Body (for the purpose of the Self)

is required in a limited quantity. With this clarity, we can understand the meaning of prosperity: Prosperity is the feeling of having or producing more than the required physical facility (for nurturing, protecting and rightly utilizing the Body).

We can also understand that prosperity calls for:

1. Identification of required physical facility, along with the required quantity – through right understanding
2. Ensuring the availability or production of more than required physical facility – through right skills

Global food production data indicates that we are already producing many times more than what is really required for all the people on Earth. Therefore, prosperity, at least as far as food is concerned, seems to be possible for all. All that is required is the right understanding and a feeling of relationship.

Harmony in the Family– Understanding Values in Human-Human Relationships

Family as the Basic Unit of Human Interaction

Every human being is born in a family and is part of a family, in which there are parents, grandparents, children, youth, uncles and aunts, cousins, so many relatives and friends. It is the family where we are nurtured and developed from childhood, cared for in sickness and in old age. It is where we start learning to interact with other human beings, to share and to care.

Feeling of Relationship as the Basis for Harmony in the Family

The harmony in the family has primarily to do with the fulfilment of relationship between one human being and the other human being. In order to fulfil relationship, it is necessary to understand relationship.

Understanding Relationship

We will now explore into the four important aspects of relationship:

1. Relationship is – between one Self (I₁) and another Self (I₂)
2. There are feelings in relationship – in one Self (I₁) for the other Self (I₂)
3. These feelings can be recognized – they are definite
4. The fulfilment of these feelings and their right evaluation lead to mutual happiness Let us explore these four aspects one by one.

Relationship is – between one Self (I₁) and another Self (I₂)

When we talk about relationship, we can make two important observations.

The first is that the relationship is already there, we are in fact embedded in relationship. We are already related to each other – whether we recognize it or not. We do not have to construct or create relationship. All we need to do is to understand relationship

1. There are feelings in relationship – in one Self (I₁) for the other Self (I₂)

The important issue in human relationship is that of the feelings. We can see that feelings are in the Self, not in the Body. It is the Self which has the feelings and which recognises the feelings. To understand relationship, one has to understand the Self and the feelings in the Self.

Feelings like respect and affection are more important rather than merely the exchange of physical facility. For example, you are happy with your mother's cooking even if it is very simple, because of the feelings in that relationship. You may complain about very similar hostel mess food, if you haven't realised the feelings in the relationship with the mess staff.

2. These feelings can be recognized – they are definite

The third important issue is that these feelings can be recognised, they are definite. There are nine feelings in relationship. These are the feelings which we can understand which we can ensure within ourselves which we can share with others and thus ensure mutual fulfilment in relationship. These are the feelings which are naturally acceptable to us in the relationship with the other human being.

- Trust (foundation value)
- Respect
- Affection
- Care
- Guidance
- Reverence
- Glory
- Gratitude
- Love (complete value)

Fulfilment of feelings in relationship and their evaluation leads to mutual happiness

When we have naturally acceptable feelings in the Self, we share them with the other and when we are both able to evaluate the feelings rightly, it leads to mutual happiness, i.e. the happiness of oneself as well as the happiness of the other.

Salient Points regarding Relationship

- The family is the basic unit of human organisation for living in relationship and harmony (order).
- To live with fulfilment in relationship, it is essential to understand relationship. Assuming relationship without understanding does not work.
- Relationship is, it is already there. In human-human relationship, it exists between one Self (I_1) and the other Self (I_2). We are embedded in relationship – whether we recognize it or not. When we recognize the relationship, we think in terms of accepting it and fulfilling it. When we don't understand relationship, the relationship is still there but we are not able to see it, we are not able to accept it and therefore, we don't think in terms of ensuring the fulfilment in the relationship.
- The unhappiness in the family is more due to lack of fulfilment in the relationship, but also due to lack of physical facility. The major issue is that of fulfilment of feelings in relationship; and with that, the minor issue is lack of physical facility. By itself, physical facility cannot compensate for lack of feelings.
- The base of relationship is feelings – in one Self (I_1) for other Self (I_2). Feelings are in the Self, not in the Body. Feelings are fundamental to fulfilment in relationship.
- These feelings are definite, so they can be understood. There are nine naturally acceptable feelings in relationship – from trust (foundation value) to love (complete value).

When we ensure these naturally acceptable feelings in ourselves, we share them with the other and when we are both able to evaluate the feelings rightly, it leads to mutual happiness.

Trust as the Foundation Value

We can see that the fulfilment of the relationship calls for the understanding and expressing these nine feelings so, let us begin with the feeling of trust. Trust is “to be assured”.

Trust is to be assured that the other intends to make me happy and prosperous.

Do you feel assured when you have the clarity that the other wants to make you happy and prosperous? Since our basic aspiration is happiness, prosperity and its continuity

In order to evaluate trust between two individuals, we will examine eight statements. While you are reading this, think of yourself as the first person and someone close to you as the second person – like your mother, father, brother, sister, etc.

Let's evaluate the first set of four statements:

- 1a. I want to make myself happy.
- 2a. I want to make the other happy.
- 3a. The other wants to make herself/himself happy. 4a.
- The other wants to make me happy.

Distinguishing between Intention and Competence

Now if you try to analyse this set of responses, many things will get clarified. Look at the whole situation. Look at your response to these statements, about your intention (natural acceptance) and about your competence (ability). You'll find that while evaluating yourself, you evaluate on the basis of your intention (natural acceptance). You think that you are a good person as your intentions are good.

Trust on Intention

Trust is to have the clarity that the other intends to make me happy.

Salient Points regarding Trust

- Trust is to be assured that the other intends (has a natural acceptance) to make me happy and prosperous. When I can clearly see that my intention (natural acceptance) is to make myself happy and to make the other also happy and prosperous, I can conclude that the other, who is like me at the level of Self, also has the same intention (natural acceptance).
- I am able to accept the other. (S)he is like me – we have the same intention and, like me, (s)he may also be lacking in competence.
- With trust on intention, I feel related to the other, and with that at the base, I make a programme based on our current mutual competence. I make effort to assure the other. Trust is the starting point of relationship, of mutual development.
- Relationship is founded on trust. In the absence of it, we do not feel related to the other and the relationship keeps shaking. A common mistake in relationship is to evaluate myself based on intention and evaluate the other based on competence. If we go by this, we assume ourselves to be good and the other to be the problem
 - Harmony in the family has to do with acceptance of the other human being and ensuring the fulfilment of the naturally acceptable feelings in relationship. To live with fulfilment in relationship, it is essential to understand relationship. Assuming relationship without understanding does not work.
 - Relationship is – it already exists between one Self (I_1) and the other Self (I_2).
 - The base of relationship is feelings – in one Self (I_1) for other Self (I_2). Feelings are fundamental to harmony in the family, i.e. in human-human relationship.
 - Except for the feeling of care, physical facility has a symbolic role in expressing the feelings (majority of complaints in relationship are due to lack of fulfilment of these feelings and no amount of physical facility can compensate for it).
 - These feelings are definite, so they can be understood. There are nine naturally acceptable feelings in relationship – trust, respect, affection, care, guidance, reverence, glory, gratitude and love. Having these feelings in me ensures my happiness. Since they are naturally acceptable to the other also, sharing these feelings with the other leads to their happiness, thus to mutual happiness.
 - Feelings born out of the understanding of relationship are unconditional and continuous. Feelings or emotions based on incidents / happenings are conditional and temporary. Negative emotions are basically the absence of right (naturally acceptable) feelings.
 - Justice in relationship is understanding relationship, acceptance of relationship, having the right feelings, fulfilling these feelings followed by the right evaluation of these feelings, leading to mutual happiness:
 - Having the right feeling in myself leads to my happiness
 - Expressing (sharing) these feelings to the other and its right evaluation leads to his/her happiness
 - Expecting to get these feelings from the other (instead of ensuring these feelings in oneself) cannot be ensured in continuity.
 - Trust = to be assured = to be assured that the other intends (has a natural acceptance) to make me happy and prosperous. It is the foundational feeling (value) in relationship. In the absence of it, we do not feel related to the other and the relationship keeps shaking.
 - Trust (on intention) means that:
 - I am able to see that as far as the intention (natural acceptance) is concerned, it is to make the other happy and prosperous. This is true for me and true for the other. We are similar, we are related to each other and we have a common

intention.

I am able to see that as far as competence is concerned, I am lacking in some areas and that is true for the other also. I make a programme based on my evaluation of our mutual competence (I do not assume that our competence is perfect, same as the intention)

Harmony in the Society – Understanding Universal Human Order

Understanding Human Goal

The goals of human being living in a society can be articulated as shown in fig. 9-1.

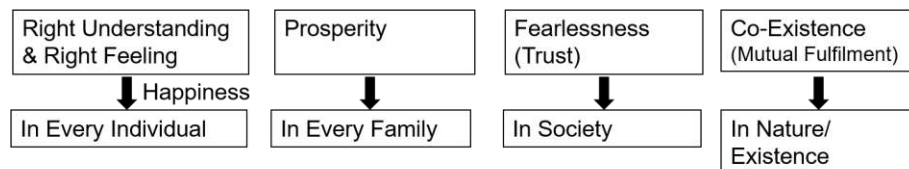


Fig. 9-1. Human Goal

Check, if this is also your aspiration. What is naturally acceptable to you?

- Right understanding in every human being or only a few to have right understanding and others to follow them?
- Prosperity in every family or few families to have accumulation, and others to be deprived and dependent on the few?
- Fearlessness, based on trust and affection, in the society or a state of fear, based on mistrust and jealousy in the society?
- Co-existence (mutual fulfilment) in nature or exploitation and domination of nature?

With these as the driving assumptions in the society, it has led to people living with three kinds of obsessions:

1. Obsession for consumption
2. Obsession for profit
3. Obsession for sensual pleasure

Obsession with something implies over-evaluation of that thing; considering it to be the ultimate aim of life and that thing itself becoming the value. Obsession for consumption means to consume more and more for happiness, be it food, clothes, house, gadgets and so on. Obsession for profit means to take as much as possible from the other and give as little as possible with the assumption that more profit means more happiness and prosperity. Obsession for sensual pleasure means trying to get happiness from the sensation through the Body. For example, obesity is largely due to an obsession for taste. Similar is the case for any other sensation. Many of the crimes in society today are due to the pursuit of these obsessions, be it corruption, rapes or murders. It is these that we are trying to deal with at the level of society, when their roots are in the family and individual assumptions.

Human Goal and Systems for its Fulfilment – Human Order

We have already seen that all these four goals are important and that we cannot do away with any one of them. We have to realise all four of them.

Now, if we have to realise all four, where do we start? What is the sequence in which these four goals can be fulfilled?

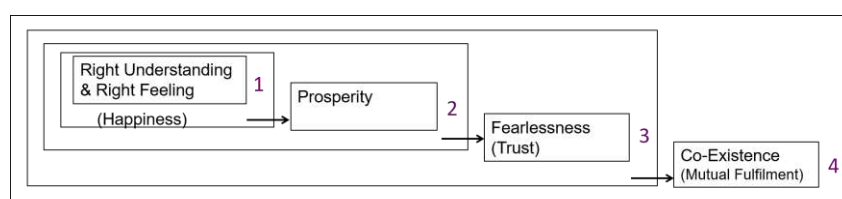


Fig. 9-3. Sequence and Priority Order of Human Goals

Refer to fig. 9-3. The first and foremost is right understanding and right feeling, because it ensures happiness

in the individual and also prepares the base for other three. Without right understanding and right feeling, it is not possible to identify the need for physical facility, therefore, right understanding and right feeling has to come before prosperity. Similarly, fearlessness can take place only with the acceptance of relationship, with right feeling in relationship and prosperity in every family. The fourth goal is a natural outcome of the first three. Only with right understanding can mutual fulfilment be realised.

The next question is what would be the programme to fulfil this human goal? What social systems would be required? The social order that is fulfilling for all human beings as well as the rest of nature, is the subject of our exploration. That is what we are calling as human order or universal human order.

Dimensions (Systems) of Human Order

With this clarity we can discuss five interconnected, complementary dimensions of human order required for the fulfilment of all human goals. These are five basic systems of a human society:

- 1. Education-Sanskar**
- 2. Health-Self regulation**
- 3. Production-Work**
- 4. Justice-Preservation**
- 5. Exchange-Storage**

Education-Sanskar

Education is to develop the right understanding of the harmony at all levels of being – from self to the entire existence (individual, family, society, nature/existence).

Sanskar is to develop the basic acceptances of the harmony at various levels.

These acceptances give rise to commitment to live with them. It also provides the foundation for preparation and practice of living in harmony at all levels. Preparation includes learning the skills and technology for living in harmony.

Our living is an expression of our sanskar. Our world-view, attitude, tendency, etc. are all part of the expressions of our sanskar

, the role of education and sanskar is to facilitate the development of the competence to live with definite human conduct by ensuring all three:

1. Right understanding, i.e. understanding the harmony in the human being, in the family, society, nature/existence, thus understanding what to do as a human being at all these levels
2. Right feeling – the capacity to live in relationship with the other human beings – in family and in the society
3. Right skills for prosperity, i.e.
 - The capacity to identify the need for physical facility
 - The skills and practice for sustainable production of more than what is required (by way of labour using cyclic, mutually enriching process)
 - The feeling of prosperity

Health and Self-regulation

We had discussed this at length in Chapter 7. We may recall a few things from there before discussing the related societal systems.

Self-regulation is the feeling of responsibility toward the Body, for nurturing, protection and right utilization of the Body.

Health of the Body is indicated by the fact that it is able to act according to the instruction of the Self and the different parts of the Body are in harmony.

The feeling of self-regulation is not restraining or controlling, but rather it is identifying the responsibility and

having this feeling of commitment towards the Body for:

- Nurturing the Body
- Protection of the Body
- Right utilisation of the Body

At the level of society, we can look at the societal systems required to support, protect and enrich family and social efforts. Some of these are outlined below.

1. **Education system** – It is necessary to prepare the child in all dimensions of health, so that (s)he develops the feeling of self-regulation and has appropriate practice to keep the Body healthy.
2. **Family system** – It plays an important role. Harmony in the family provides a conducive environment. A system of appropriate intake, routine and labour / exercise, etc. is a natural part of the family system. It will also have the skills and means to deal with minor ailments with home remedies. It would participate meaningfully in these areas in the neighbourhood, in the family cluster and beyond.
3. **Health system at the societal level** – A core part of the societal system is mainstream education. This has been highlighted in point 1. Further, the health system would be focused on ensuring health and on prevention of disease, rather than on treatment of disease alone. It would promote labour, exercise and various means to keep the Body and breathing in balance. It would help to proliferate at all levels the good lifestyle practices, particularly of intake, routine and labour, as well as home remedies for minor ailments.

Medicine and treatment system at the societal level – An evolved holistic system of medicine and treatment which is based on the essence of different systems prevailing today. It would be run as a service with a feeling of mutual fulfilment, rather than merely as a for-profit business

Production-Work

Work is the effort a human being does on the rest of nature and Production is the physical facility derived from work.

The production of a mobile phone includes the mining of hematite (iron ore), chalcopryite (copper ore), crude petroleum oil, etc. and refining it for use in the mobile phone manufacture. Human effort is required to design the phone, make the components, assemble them, test the assembly and in so many other steps.

In the production of wheat, a field with fertile soil, water, air and wheat seeds are required. All these are units in the rest of nature. In addition to these, human effort is required to till the soil, to sow the seeds, to water the field, to remove the weeds, to harvest the wheat, to thrash it, to remove the husk, to clean it and so on. All this work is required.

Regarding how to produce there are two criteria:

1. The process must be cyclic and mutually enriching – it must be eco-friendly
2. Justice must be ensured in relationship with human being – it must be people-friendly

A process is cyclic when it is in accordance with the cycle in nature. In such a process, the resources utilised can return to their original state in due course of their lifecycle. In such a process, there is no waste – everything produced is either in the form of a finished product, a by-product or co-product which is used in some other process.

Justice-Preservation

Justice is recognition of human-human relationship, its fulfilment and evaluation leading to mutual happiness.

We had discussed earlier that in human-human relationship, the feeling is the core issue. These feelings are definite, can be recognised. Trust is the foundation feeling in relationship. Trust is followed by respect, affection, care, guidance, reverence, glory, gratitude and love. Love is the complete value; this is the feeling of being

related in a mutually fulfilling manner to all human-beings as well as all units in existence. Love is expressed as compassion in behavior and work.

Justice = Recognition, Fulfillment and Evaluation of Human-Human Relationship leading to Mutual Happiness

Now when you look at preservation, it has to do with relationship of human being with the rest of nature.

Preservation is the recognition of relationship of human being with the rest of nature, its fulfillment and evaluation leading to mutual fulfillment.

Precisely, preservation would mean enrichment, protection and right utilization of the entire nature.

Preservation =>

1. Prosperity in human being
2. Enrichment, protection and right utilization of nature

Exchange-Storage

Exchange means sharing or exchanging of physical facility with a view of mutual fulfilment.

The sharing is within the family, or to the extent one has been able to accept relationship. Beyond that is exchange. Through sharing and exchange of physical facility, each family can have all that it needs, i.e. there is mutual fulfilment. When we are exchanging physical facility with a family, with a community, the important aspect is the feeling or view with which the exchange is done.

Storage is keeping physical facility with a view of mutual fulfilment and not with the obsession for profit or for accumulation or exploitation.

It is for protecting physical facility, so that it is available, when required, for the purpose of mutual fulfilment.

Harmony from Family Order to World Family Order – Universal Human Order

A society is composed of families living together with a common goal. At each level, the harmony contributes to the harmony at the next higher level. Human beings individually in harmony contribute to a family order that is in harmony. And families in harmony contribute to a harmonious societal order; and all the way to a world family order which is what universal human order is.

If you try to look at the details, it starts with the family order because that is the smallest unit where all these dimensions can start taking shape, can be worked about. You must be taking some responsibility at home, like sharing views on various topics, production of food grain, shopping for food, cooking food, washing clothes and so on. Like that in a family.

Salient Points

- A society is composed of families living together for the common human goal. The base of a harmonious society is harmony in the family, for which the base is harmony in the human being.
- The goals of human being living in society are:
 1. Right understanding and right feeling (happiness) in every individual
 2. Prosperity in every family
 3. Fearlessness (trust) in the society
 4. Co-existence (mutual fulfilment) in nature/existence

The priority and order in which these four goals can be fulfilled are 1-4. Without right understanding and right feeling, it is not possible to identify the need for physical facility, therefore, right understanding and right feeling has to come before prosperity. Similarly, fearlessness can take place only with the acceptance of relationship and prosperity in every family. The fourth goal is then a natural outcome of the first three.

- The systems or dimensions required for the fulfilment of the four human goals are:
 1. Education-Sanskar

2. Health-Self regulation
3. Production-Work
4. Justice-Preservation
5. Exchange-Storage

If there is effort for these goals in the family, the family is in harmony. In other words, there is a family order. The society is many families living together in a relationship of mutual fulfilment. The scope of harmony in the society starts with the family order and extends all the way to world family order in steps, from family order, family cluster order and so on to nation family order and ultimately world family order. This extension of harmony, from family order to world family order, is universal human order.

Harmony in Nature – Understanding the Interconnectedness, Self-regulation and Mutual Fulfilment

Nature as Collection of Units

When you hear the word 'nature', perhaps you think of mountains and forests, oceans and plains.

Nature is the collection of all the units – the air, soil, water, plants, trees, animals, birds, other human beings and even things that are a little distant from us like the sun, the moon, the other planets, etc. When we look around, we see all kinds of units. For example, in a classroom there may be units like chairs, tables, copies, pens, blackboard, projector, laptop, etc. Outside the classroom, in a garden or forest, we may see other kinds of units like trees, shrubs, butterflies, flies, birds, animals, pond, stones, etc. If we look further, we see the sun, moon, stars, the Earth itself – all of these are units.

Classification of Units into Four Orders

Although the units are innumerable, they can all be classified into just four groups or four orders

1. Physical order – this includes units like air, water, metal and so on.
2. Bio order – this includes grass, plants, trees, etc.
3. Animal order – this includes animals and birds.
4. Human order – this includes human being.

It is relevant to classify the units based on their common intrinsic properties. These innumerable units can all be classified into just four definite orders. This is a very important point, because if we can understand the basic properties of each of these four orders, we can understand the properties of all the units in nature. Similarly, if we can understand the interaction between few units of each order, we can understand the interconnectedness amongst all the units. This is what we intend to do.

Interconnectedness and Mutual Fulfilment among the Four Orders

We have explored the cyclic and mutually fulfilling process in nature while discussing production-work in the chapter on society. That was from the point of view of articulating a nature-friendly production process. While the content is almost the same here, the focus is on understanding the inherent interconnectedness and mutual fulfilment amongst the four orders.

From this, two observations can be made:

1. The process is cyclic (soil is getting converted into plants and plants are getting converted back into soil).
2. The process is mutually enriching, mutually fulfilling (in the process, the plants are getting enriched by the soil and the soil is also getting enriched by the plants).

In a forest we can observe that these three orders exist together – soil, ponds, rivers, air, rocks and metals (units of the physical order), varieties of lush green shrubs, plants and trees (units of the bio order) as well as

different types of healthy animals and birds (units of the animal order). They are together, they are interdependent and interconnected. They are related to each other in a mutually fulfilling manner – they enrich and fulfil each other. That is how a forest is.

Some of the indicators of human activity that is disturbing the harmony in nature are:

- Atmospheric CO₂ level, that was stable at 250-350PPM in the last few thousand years, has increased tremendously in the last hundred years.
- The drying up of rivers, lakes and underground aquifers.
- Rapid melting of polar and glacial ice and potential of rising sea levels.
- Depletion of forest cover.
- Farmland being taken up for human habitation / industrialisation.
- Rapid species loss and sharp reduction in bio-diversity.

However, when we refer to our natural acceptance, we want to fulfil all the four orders. Ask yourself this question, “what is naturally acceptable to you – to enrich these four orders or to exploit them”?

Self-regulation in Nature

There is self-regulation in nature. It does not need to be regulated by human being to be in harmony. With right understanding, human being will also be self-organised, in harmony within and participate in the harmony in the larger order.

Even now, we can observe that water evaporates from the sea, clouds form, they are dispersed far and wide over the surface of the Earth, there is rain, streams, over-ground rivers, under-ground aquifers... all participating in a water cycle. Year after year definite seasons can be observed, the distribution of water can be observed. Does it need any human intervention? We can see this cyclic and mutually enriching process is self-regulated by way of nature.

Activity in the Four Orders

Each order is characterised by certain activities. The units of the **physical order** are characterised by the activity of formation and deformation.

In the **bio order**, in addition to formation and deformation, the activity of respiration is also taking place. In a plant, for example, the activities of formation and deformation keep happening; many chemical reactions keep taking place leading to various changes – new molecules and cells are formed; while others are degenerated.

The **animal order** is a co-existence of the Self and the Body. What is the indication of the presence of the Self in animals or birds? While discussing the human being as being a co-existence of Self and Body, we saw that the response of a body (a material unit) is only in terms of recognizing and fulfilling, whereas the response of the Self is in terms of at least assuming, recognizing and fulfilling.

Innateness of the Four Orders

The third column describes the innateness of each order. **Innateness is the definite self- organisation of a unit.** By virtue of its definite self-organisation, the unit exhibits a definite conduct/property. A unit and its innateness are inseparable. Each order has a definite innateness which is the distinguishing property of that order. In other words, every unit is bound to have the innateness specific to the order that it belongs to.

The innateness of the **physical order** is ‘existence’. This means that it exists – exists in a definite order. It is a reality and has a definite order. It exists and continues to exist. At most, it is converted into another unit of the physical or bio order, but it does not get destroyed.

Significance of Education-Sanskar for Human Order

With this clarity, we can observe that units of physical, bio and animal orders are maintaining their definite conduct – they are already in harmony within and are exhibiting their natural characteristic. It is only the human being who is in disharmony within, that it has indefinite, inhuman conduct; it is not yet able to realise

living with its natural characteristic.

In order to ensure definite human conduct, human education-sanskar is required. That is what was said in the beginning of These class notes –the role of education is to facilitate the transformation from animal consciousness to human consciousness, thereby developing the competence to live with definite human conduct.

Abundance in Nature

Nature is organized in such a manner that the physical facility required for any order is available in abundance. Whatever is required for any order to exist is already available in abundance for that order. For example, the bio order is dependent on the physical order. A plant (bio order) requires soil, water, air, etc. (physical order) to grow. We can observe that first there is soil, moss is formed, grass appears followed by small plants, shrubs and then trees. We can easily see that more than enough soil, water and air are available for plants to exist and to thrive. The quantity of soil is far more than that of plants and trees.

Human beings require all these three orders to survive, and the quantity of all these three orders together is far more than the quantity of human beings. By its very being, nature is organized in a manner where quantity of all four orders is in a sequence: Physical order >> Bio order >> Animal order >> Human order (see fig. 10-8). Therefore, the requirement of any order is already available in abundance

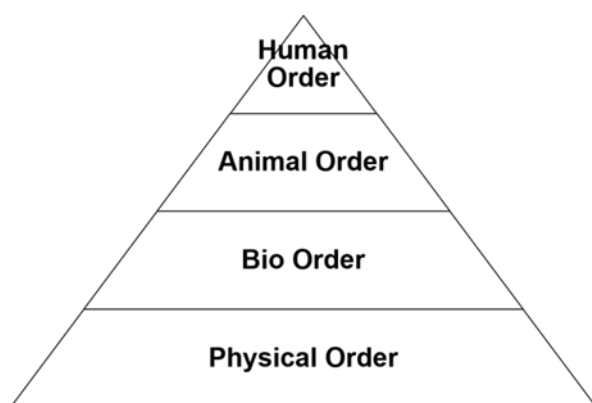


Fig. 10-8. Abundance in Nature

Dependence of the Human Being on the Other Three Orders

Another important observation we can make from the description of the organization of nature given above is related to the dependence of an order over the others. One can see that the physical order can exist and sustain itself without any support from the other orders. The air, water, soil, etc. do not depend on the units of any other order for their existence. The units of the bio order, however, are dependent on the units of the physical order for their existence. Without the presence of the soil, air, water, the units of the bio order cannot survive and cannot maintain their continuity.

Mutually Fulfilling Interaction of Human Order in Nature

With this background, we can see the role of human being when interacting with other human beings as well as with the rest of nature. Since all the four orders of nature have a definite innateness (self- organization), definite natural characteristic and definite inheritance, understanding the harmony in nature helps us to develop clarity about our participation in nature and how to go about fulfilling that participation:

- Facilitate a conducive environment for the activities of all the four orders in nature (or at least not violate them)
- Facilitate the innateness of all the four orders in nature (or at least not violate it)
- Participate with our natural characteristic and facilitate the natural characteristic of all the four orders in nature (or at least not violate it)
- Ensure the inheritance of all the four orders of nature (or at least not violate it)

Order	Human Participation for Mutual Fulfilment
Physical Order	Facilitating the existence of the unit by ensuring a conducive environment and maintaining / ensuring its constitution
Bio Order	Facilitating the unit's growth by ensuring a conducive environment and maintaining / ensuring its seed
Animal Order	Facilitating nurturing and caring of the animal body by ensuring physical facility and suitable environment for its existence and growth. Facilitating the fulfilment of the will of the animal Self to live . Facilitating the maintenance of its tradition, by maintaining its breed
Human Order	Facilitating nurturing and caring of the human body by ensuring physical facility and suitable environment for existence and growth. Facilitating the fulfilment of the will of the Self to live with continuous happiness by providing human education-sanskar to every individual, and participating in developing / maintaining an undivided society and universal human order

Salient Points

- Nature is the collection of units – consciousness units as well as material units.
- Though innumerable, units can be classified into four orders
 1. Physical order
 2. Bio order
 3. Animal order
 4. Human order

These orders can be understood on the basis of their activity, innateness, natural characteristic and inheritance. They have definite activity through which they self-organise in accordance with their innateness. They interact with other units in a mutually fulfilling manner which is their natural characteristic. Their innateness and natural characteristic is maintained.

generation after generation, by way of their inheritance. In this way, nature is self-regulated and in harmony. In this manner, they have a definite conduct.

- The relationship of mutual fulfilment can be observed amongst the first three orders (other than the human order). The first three orders are enriching for the human being. While human being has a natural acceptance to be fulfilling for all four orders, without right understanding, it is unable to be fulfilling for any of the four orders. Rather, it is exploiting all the four orders, including itself.
- The human being needs to awaken to the activities of realisation, understanding and contemplation in the Self to actualize its natural characteristic, innateness and inheritance. Once this happens, the human being will also exhibit definite human conduct, i.e. conduct in accordance with its natural characteristic (perseverance, kindness... compassion). The process of education-sanskar is the key to awakening these activities, thus enabling the transformation. Therefore, human education-sanskar is one of the most important activities for human society. Human education-sanskar enables a child to develop right understanding and right feeling within and also to develop the necessary competence to live accordingly. Further, these children go on to become individuals who are a source of human education and sanskar for the next generation.
- Understanding the activity, innateness, natural characteristic and inheritance of the four orders provides us with a basic guideline for interacting with them. Thus, while interacting with any unit of nature, we need to keep in mind, its right utilization by understanding its natural characteristic and, at the same time, facilitate (or at least not violate) it so that it can ensure its innateness and inheritance.
- There is abundance in nature – whatever is required by any order is available in nature. By its very being, nature is organized in such a manner that the quantities of each of these four orders is in a

decreasing sequence i.e. Physical order >> Bio order >> Animal order >> Human order. This gives an assurance of the possibility of prosperity for human being.

- The natural process of production is cyclic and mutually enriching. All the physical facility that we use is produced by working with the three orders of nature. To be mutually fulfilling, our production processes have to also be cyclic and mutually fulfilling. In this way, the entire nature, all orders in nature can be in harmony, since the first three orders are already in harmony.
- Harmony is inherent in nature. It is already there. We do not have to create it. There is every provision in nature for the human being (who is also a unit of nature), to live in harmony. All that we human beings need to do is to understand this existential harmony and live accordingly, ensuring mutual fulfilment with other human beings as well as with the other orders.

Harmony in Existence – Understanding Co-existence at Various Levels

Existence as Units in Space

Existence is whatever exists.

The essence of whatever exists is harmony or mutual fulfilment. The essence of whatever is/whatever is to be, is to be in harmony or mutual fulfilment. That is how the existence is.

When we look around, what do we see? We see so many things – the sun, the moon, the stars and galaxies, people, roads, buildings, farms, mountains, rivers, oceans, birds, animals, trees and so many things; right? When we observe more carefully, we see more subtle units like air and water vapour. All these are units and they occupy a definite volume. Existence is in the form of co-existence which is in the form of units submerged in space. We will explore this in more detail as we go further into this chapter.

Existence is in the form of co-existence which is in the form of units submerged in space. We will explore this in more detail as we go further into this chapter

Units are Limited in Size; Space is Unlimited

We can observe units all around – they are limited in size. A unit may be small or large, but it is limited in size. For example, a pencil is a unit which is small in size. A human being is also a unit but it is relatively bigger in size. The Earth is much larger compared to human being, but still limited in size. The sun is even larger than the Earth, but again, it is limited in size. Thus, all the units, small or big, are limited in size.

Units are Activity, they are Active; Space is “No-Activity”

Every unit is an activity and it is active. In itself, one or the other kind of activity is always taking place in the unit. Further, the unit is interacting with other units, i.e. it is active in relation to other units.

We can observe a whole lot of activity in ourselves – we are imaging, analysing, comparing, selecting, tasting and so on. There is a whole lot of activity in the Body also – it is breathing, eating, walking, talking and so on. In the environment of Earth, air and water are constantly in motion, trees are growing, animals and birds are seen to be moving from place to place in search of food and so on. The sun is also full of activity. Now if we see between the Earth and the sun where there is no unit, where only space exists, there is no activity. Space is no activity

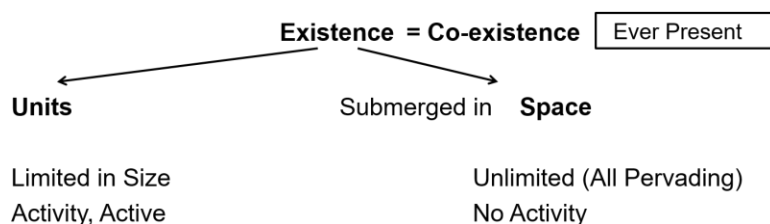


Fig. 11-1. Existence = Units Submerged in Space

Understanding Submergence

Where are units – are they inside space or outside space? Tricky question, isn't it? Units are in space – they are submerged in space.

When we say, units are submerged in the space, it means units are in space, they are inseparable from space. Where a unit is, space is also there. No matter where a unit is, or it is moved from one place to the other, it is always in space. There is no way a unit can be taken out of the space or separated from the space. **Existence is co-existence.**

Submergence implies three things:

1. Units are energized in space
2. Units are self-organized in space

Units recognize their relationship and fulfil it with every other unit in space

Units are Energised in Space

Being in co-existence with space, every unit is energized.

The Earth, for example, is in space. It is submerged in space. The Earth is an activity. It is rotating around its own axis and revolving around the sun. Are we supplying energy to the Earth? Obviously, we human beings are not supplying the energy to Earth. Is the energy coming from the sun or is it happening just by being in co-existence with space? The Earth is energised being in co-existence with space.

Units are Self-organized in Space

Being in co-existence with space, every unit is self-organised. It is in a definite order. By being in a definite order, it exhibits a definite conduct – that is how one can identify or recognise and study that unit.

Units Recognize their Relationship and Fulfil it with Every Other Unit in Space Being in co-existence with space, every unit recognises its relationship with every other unit in space and fulfils that relationship.

An atom is in co-existence with space. It is energized in space as many activities are going on in it. These activities are self-organized, are in order and the atom exhibits a definite conduct. It recognizes and fulfils its relationship with other atoms and forms molecules. These molecules are an expression of atoms being in co-existence. These molecules are also in space, they are energized in space, they are self-organized, exhibit a definite conduct and they recognize their relationship with other molecules and form molecular structures. Similarly, larger structures like planets are also exhibiting the same characteristic in space.

Existence as Co-existence – Units Submerged in Space

In the light of above discussion on existence as co-existence, we can now visualise the overall picture of the whole existence

Material and Consciousness Units

Units are of two types – material units and consciousness units.

Material units are temporary in time, while consciousness units (Self) seem to be continuous (as we saw that their needs and activities are continuous in time in contrast to the needs and activities of material units which are temporary in time).

Material units recognise and fulfil their relationship – their conduct is definite. Consciousness units recognise and fulfil their relationship on the basis of assuming without knowing or assuming based on knowing – the conduct of the human being is definite if it is operating on the basis of assuming based on knowing, and it is indefinite if it is operating on the basis of assuming without knowing. This was discussed in chapter 5 in the context of the Body (a material unit) and the Self (a consciousness unit). Knowing and assuming distinguishes

consciousness units from material units, as knowing and assuming is seen only in consciousness units, but not in material units

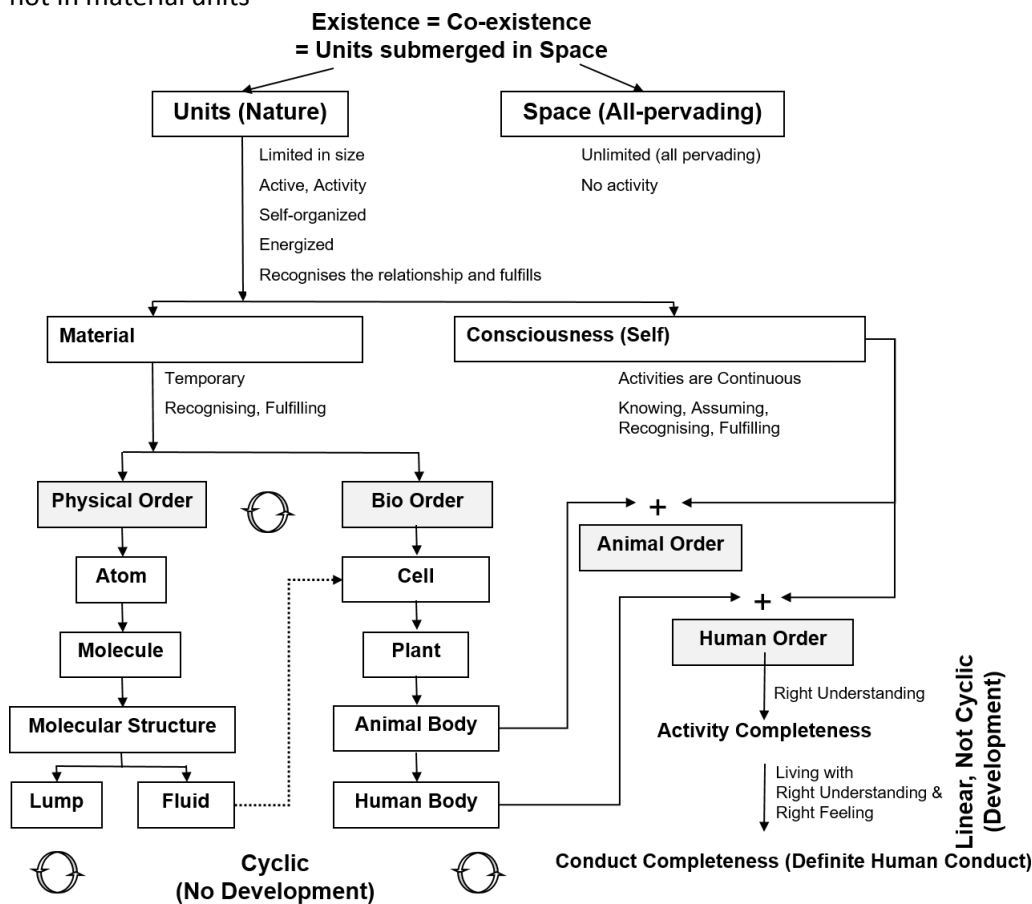


Fig. 11-3. Unfolding of Co-existence

Classification of Material Units

Material units can be classified into two orders – physical order and bio order.

In the physical order, the smallest self-organised unit (in harmony) is the atom. Hydrogen, oxygen, iron and uranium are some examples. These atoms combine in a definite manner to form molecules. These molecules are also self-organised and exhibit definite conduct. There are hydrogen molecules, oxygen molecules, nitrogen molecules in the atmosphere. Similarly, there are innumerable molecules. Molecules, in turn, combine to make molecular structures.

Coming to the bio order, the smallest self-organised unit is the cell. In addition to the activity of formation-deformation, it has the activity of respiration. It is also recognising its relationship with every other unit in space and fulfilling it. Cells combine to form plants and trees. Cells combine to form tissues and organs, in turn, these combine to form the animal body and human body.

Classification of Consciousness Units in Association with Material Units

The animal order is the co-existence of consciousness (Self) and the animal body (material). There are numerous types of animals and birds. For example, a goat is the co-existence of a Self (consciousness) with a goat's Body (material). This Self assumes that it is a goat and it has a will to live. It has a definite 'goatness' in its conduct. All its selections are based on this. It selects specific set of plants that are conducive for its body on the basis of tasting. It is non-cruel. Similarly, a tiger is also the co-existence of a Self (consciousness) with a tiger's Body (material). This Self has the assumption that it is a tiger and it has a will to live. It has a definite 'tigerness' in its conduct. It is cruel by nature and selects flesh as food to nurture its body. It is like that for every animal and every bird.

Development in the Existential Sense

Now, we can see that everything is in co-existence. Everything that exists is basically the expression of this ever-present co-existence. It is expressing itself in the form of harmony and relationship. This unfolding is something which is happening and has to be completed through human being.

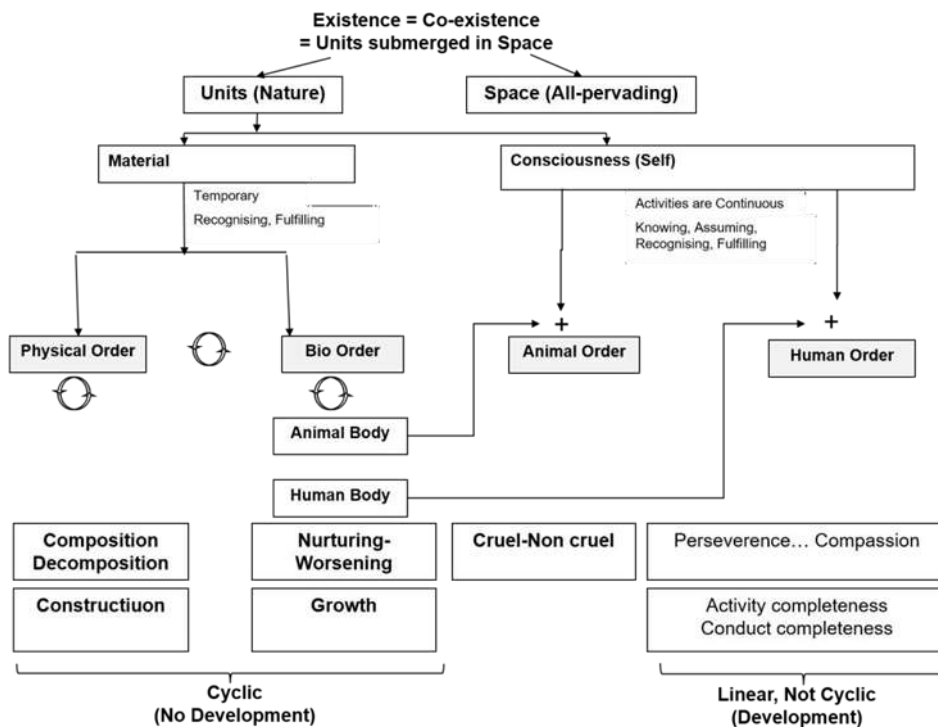


Fig. 11-4. Cyclic and Non Cyclic Domains

Expression of Co-existence at Different Levels

With this background, we can see that all that we discussed about harmony at the level of individual, family, society and nature are basically the systematic reflection (the expressions) of existence as co-existence. The existence is in the form of units submerged in space. Units are energised, self-organized, recognizing their relationship with every other unit in space and fulfilling it. Recognizing the relationship and fulfilling it with other units is basically the relationship of mutual fulfilment.

At the level of nature, this co-existence is expressed in the form of mutual fulfilment among all the units. Since the units are self-organized and recognise their relationship with other units in a mutually fulfilling manner; all the units put together are bound to be in harmony, i.e. nature, as a whole, is in harmony.

At the level of society, the four human goals (happiness, prosperity, fearlessness and co-existence) are an expression of co-existence at various levels:

- Happiness (right understanding, right feeling) is basically understanding co-existence, and ensuring the feeling and thought of co-existence at the level of the Self.
- Prosperity is essentially an outcome of ensuring co-existence of human being with rest of the nature which results into prosperity of human being and preservation of the rest of the nature. Prosperity is a natural outcome of living in co-existence with rest of the nature by human being.
- Fearlessness (trust) is ensuring the co-existence with other human beings at the level of family, society.
- Co-existence is ensuring mutual fulfilment at the level of entire nature.

The right feeling and right thought now becomes the basis for our behaviour with other human being, work with the rest of the nature and participation in the larger order. Now,

- The behaviour based on justice with human being results into mutual happiness. Expansion of such behaviour from family to world family leads to undivided society.
- The work based on natural laws with the rest of nature results into mutual prosperity.

The participation in the larger order, in the entire nature results into fulfilment of human goal. Expansion of such work and participation in the larger order, from family order to world family order leads to universal human order.

Salient Points

- Existence is – whatever exists, whatever is or whatever is to be, is in harmony.
- Existence is co-existence which is in the form of units submerged in space.
- Units are of two types – material units and consciousness units. All units are limited in size. They are activity and they are active by way of participating with other units.
- Space is unlimited, all-pervading. It is no activity.
- Units are submerged in space. This Submergence implies three things:
 1. Units are energized in space.
 2. Units are self-organized in space – Units maintain their self-organisation (innateness).
 3. Units recognize their relationship and fulfil it with every other unit in space – Units interacts with other units in accordance with their definite natural characteristic, so they are able to participate in the larger order, and in the entire order, in a mutually fulfilling manner.
- Co-existence is ever-present. The four orders of nature are a natural expression or unfolding of co-existence, ultimately resulting in universal order. This universal order is to be completed by human being, through human being.
- This co-existence expresses itself at different levels as follows:
 - Mutual fulfilment among all units is basically an expression of co-existence. At the level of nature, this co-existence is expressed in the form of mutual fulfilment.
 - At the level of society, the four human goals (happiness, prosperity, fearlessness and co-existence) are an expression of co-existence at various levels.
 - At the level of family, relationship is basically the expression of co-existence of one human being with another human being. the nine feelings (trust, respect... love) are an expression of understanding co-existence and acceptance of co-existence in human-human relationship.
 - At the level of human being, it expresses itself in the form of co-existence between the Self and the Body. Acceptance of co-existence in the Self for the Body is the feeling of self-regulation. At the level of Self, our basic desire for continuity of happiness is ensured by realisation of co-existence, understanding of harmony in the nature, contemplation of participation in the larger order leading to the feeling of co-existence (love) and thought of co-existence (compassion).
- The role of human being in existence is:
 1. To understand co-existence
 2. To live in co-existence

In this way, the universal order can be completed

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.

UNIT 5

Q 1. What is ethical human conduct?

OR

How does right understanding provide the basis for ethical human conduct? Give two examples.

Ans. 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.**

Q 2. What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.

Ans. 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)	113
3. Sneha (Affection) Nistha (Commitment)	124
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) **1. 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)

Q 3. What are the values in interaction of human beings with the material things? Give one example of each.

OR

What is utility value and artistic value? How are both important in human life? Explain with example.

OR

'When there is no utility there is no scope for art too'. Explain.

Ans. Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. 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 to be imposed through fear, greed or blind belief. The vastu mulya (values of Human Being in the Interaction with the Rest of the Nature) is the participation of the human being with the rest of the nature. It is further categorized as:

i. **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.

ii. **Artistic value (kala mulya):** The participation of a human being in ensuring the role of physical facility to help and preserve its utility. For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value.

Q 4. What do you understand by definitiveness of ethical human conduct? Why is this

definitiveness desirable?

OR

What do you mean by definitiveness of ethical human conduct? How can it be ensured?

Ans. 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. Each one of us wants to have a 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 the 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**. It can be understood in terms of the following:

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 is known as values. Values are a part of our ethical conduct.
2. 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).
3. 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.

Q 5. Comment on Profession - in the light of comprehensive human goal

Ans. Any profession is a channel for participation by human beings in the larger order in 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 the 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 interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.

Q 6. Define ethics. Or what do you mean by ethics?

Ans. 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 inculcation of values,

policies and character, and this is possible through the process of ensuring 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

Q 7. What do you mean by professional ethics?

Ans. 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 fulfillment 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.

Q 8. What do you mean by competence in professional ethics? Elaborate with examples.

OR

What do you understand by competence in professional ethics? Give two examples of its implications in industry.

Ans. Professional ethics means to develop professional competence with ethical human conduct. Developing ethical competence in the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding. 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.

Q 9. What do you mean by 'universal human order'? What is your vision of a universal human order? Write in your own words.

OR

What do you mean by universal human order? What are its implications?

Ans. 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.

On the bases of understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will comprise of:

1. The five dimensions of human endeavour (education, health etc) towards a fragmented society.
2. The steps of organization from family to world family, each anchored in right understanding will integrated in the following way:
Family => family cluster => village / community => village cluster => => => world family

Q 10. What are the implications of value based living at all four levels of living? Explain.

Ans. The implications of value-based living can be studied in the following terms:

1. **At the level of the individual** - Transition towards happiness and prosperity will take place at the individual level. It will instil self confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.
2. **At the level of the family** - Mutual fulfilment 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.
3. **At the level of the society** - Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family.
4. **At the level of nature** - Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development

Q 11. What would be the pragmatic implications of value-based living at the four levels? Briefly

explain.

Ans. The implications of value based living can be understood in the following terms:

1. **At the level of the individual** - Achieve happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. The individual get rid of the tensions, frustrations, depression, and other such situations
2. **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.
3. **At the level of the society** - Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family. Differentiations on the basis of body, physical facilities and beliefs will be reduced.
4. **At the level of nature** - Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development. The problems of pollution and resource depletion can be solved.

Q 12. How do the current world views lead to contradictions and dilemmas in professional life? - Explain.

Ans. 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 fulfillment 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.

Q 13. What do you understand by holistic technology? Briefly explain.

OR

What is a holistic technology? Take any two such examples from the Indian tradition and elaborate on them.

OR

Describe briefly the criteria for evaluation of holistic technology. Support your answer with an example.

Ans. 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. Producing 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

Q 14. Give a critical review of the current management models in profession.

Ans. 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.

Q 15. Critically examine the issues in professional ethics in the current scenario.

OR

List any five unethical practices in profession today and the methods being tried to curb them.

OR

What are the reasons of unethical practices in profession today? What is the real solution to the above problems? Give your opinion.

OR

Elaborate on any two practices that are unethical but still quite prevalent in profession today. Suggest few measures to solve the problems in a sustainable way.

OR

Mention some of the unethical practices in society today. How do the prevailing world views lead to such unethical practices?

Ans. 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

Note: Gather information of Case studies of any two

1. Bhopal gas tragedy
2. Chernobyl disaster
3. Space shuttle challenger disaster 1986
4. Columbia space shuttle disaster
5. Chandrayan 2

Universal Human Values

QUESTION BANK

UNIT I

1. What is the need for Value Education in technical and other professional institutions?
2. What is the difference between belief and understanding?
3. Justify the role of self exploration as in the process of Value Education?
4. What is Self Exploration? What is its purpose?
5. Self exploration is a process of dialogue between ‘what you are’ and ‘what you really want to be’ - Explain and illustrate.
6. What are pre conditions? What is their source?
7. Do you feel that you have some pre-conditions? How do you evaluate them?
8. Critically examine the prevailing notion of happiness and prosperity and their consequences?
9. What is the true essence of happiness and prosperity?
10. Does having physical facilities ensure relationship and right understanding? Justify your answer.
11. Write a note on Human and Animal consciousness?
12. Illustrate Human and Animal Consciousness with a diagram?

UNIT-II.

1. Elucidate the self (I) as the conscious entity, the body as the material entity?
2. What are the consequences of confusion between Sukh and Suvidha?
3. “Human being is more than just the Body” - explain?
4. Why are the Physical facilities required? What do you mean by right utilization of Body?
5. Are the activities in ‘I’ continuous or temporary? Justify your answer.
6. How does realization and understanding lead to definiteness of human conduct?
7. In what way can we say that the human body is a self organized unit?
8. How is the correct appraisal of our physical needs done?
9. Suggest any two programs that you can undertake to improve the health of your body?

UNIT-III

1. The major crisis in today's society is that of Trust and Respect. Elucidate?
2. What is 'Justice' what are its four elements? Is it a continuous or a temporary need?
3. How is 'Trust' the foundation values of relationship?
4. What can be the basis of an undivided society- the 'World family'?
5. Explain the dimensions of human Endeavour in society conducive to manaviya Vyavastha?
6. Indicate a few feasible steps to promote harmony in the society and co-existence with nature.
7. What is the Svabhava (Natural Characteristic) of animal order?
8. What is the meaning of Education and Sanskara? How does Sanskara follow education?
9. Write a note on "Recyclability and Self – regulation in nature.

UNIT – IV

1. Differentiate between units and space. How are units self – organized in space?
2. Draw a chart showing in detail, the different categories of units of nature in co-existence in space.
3. 'Nature submerged in space' – explain the term with reference to existence.
4. What do you mean by holistic alternatives? What is the vision for the holistic alternative?

UNIT – V

1. Mention a few steps you may take to promote ethics among your colleagues among whom unethical practices prevail?
2. What do you mean by Holistic alternative
3. Give a critical review of the current management models in profession.
4. What do you mean by competence in professional ethics? Elaborate with examples
5. Comment on Profession - in the light of comprehensive human goal
6. How do the current world views lead to contradictions and dilemmas in professional life? - Explain.
7. What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.

ASSIGNMENTS

UNIT 1

1. What are the basic guidelines for value education?
2. What is the content of self-explorations?
3. What do you understand by prosperity? What is the difference between prosperity and wealth? How are the two related?
4. What is the program to fulfill the basic human aspirations? Name the different levels of human living?

UNIT 2

- Q1. Distinguish between the needs of the self and the needs of the body.
- Q.2. Define sanyama and svasthya. How are the two related?
- Q. 3 Elucidate the self (I) as the conscious entity, the body as the material entity? Q.4 “Human being is more than just the Body” - explain?
- Q.4 Are the activities in ‘I’ continuous or temporary? Justify your answer.

UNIT 3

- Q. 1 List down the values in human relationship.
- Q 2 List down the foundation values in human relationship.
- Q. 3. Explain the feelings of care and guidance, glory, reverence and gratitude?
- Q. 4 What is the Svabhava (Natural Characteristic) of animal order?
- Q.5 What is the meaning of Education and Sanskara? How does Sanskara follow education?

UNIT 4

- Q. 1 Write a note on “Recyclability and Self – regulation in nature
- Q. 2 Existence= nature submerged in space. Elaborate this point.
- Q. 3 Differentiate between units and space. How are units self – organized in space?
- Q. 4 Draw a chart showing in detail, the different categories of units of nature in co-existence in space.
- Q. 5 ‘Nature submerged in space’ – explain the term with reference to existence.

UNIT 5

- Q. 1 What do you mean by Holistic alternative
- Q. 2. What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.
- Q 3 What do you mean by competence in professional ethics? Elaborate with examples
- Q 4 Mention a few steps you may take to promote ethics among your colleagues among

DISCUSSION TOPICS

1. It is imperative to learn and understand human values. Discuss
2. 'Child is the father of man'. Justify the statement to discuss the role of an individual in maintaining harmony in family, society and in human relationship.
3. What are the different models of professional roles an engineer has to play to channelize towards the achievement of his objectives? Discuss
4. Human values and professional ethics should be imbibed and not to be taught. Do you agree or disagree. Justify.
5. Excess of knowledge and power, without Values make human beings devils- Swami Vivekananda. Explain
6. Human values and Professional Ethics has become a compulsory subject at present. What according to you are the reasons for making it compulsory?
7. Engineers are Ethical Managers. Explain
8. Adaptability is a major ingredient for a happy life. Discuss with appropriate examples.
9. Give and take is applicable to an important value like respect. Justify with examples.
10. Society is an extension of family. Trace instances from real life to substantiate.
11. Human Values and Ethics are intangible. How can you measure? Is there a measuring yard? If Yes or No, Justify
12. True awareness of any religion is the main source for developing human values and professional ethics. Explain
13. Who according to you is more happy? A rich man/woman, a knowledgeable man/woman, an old man/woman or a man/woman with right belief, right thought and right action. Justify.
14. What kind of transformation is expected in you by the end of this course? Enumerate with appropriate examples wherever necessary.
15. Your existence is Co-existence with harmonial relationship with nature at all levels. Justify
16. 'Educating the mind without educating the heart is no education at all' – Aristotle. Discuss in relation to the need for human values in context of globalization
17. India is the land of great philosophers and scientists. Bust a course like Human Values and Professional ethics are introduced for Indian students. How do you look at it?
18. Nature is the true teacher to teach values and ethics. It is the true example for humility. Explain

UNIT WISE QUIZ QUESTIONS

FILL IN THE BLANKS

(Text in bracket is the answer of the blank)

- (Value)_____ is our participation at different levels in the larger order.
- When we participate in the larger order, this participation at different levels is our (Value)_____
- The participation of the human being is seen in two forms: (Behaviour)_____ and (work)_____.
- (Values)_____ are the outcome of (Realization)_____ and (understanding)_____, which are always definite.
- By exploring our svatva and living accordingly, we become Svatantra)_____.
- Giving weight age to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth is called (Animal consciousness)_____.
- (Right understanding)_____ helps the human being to transform from (Animal consciousness)_____ to (human consciousness)_____
- There can only be a (Qualitative)_____ change in conscious units.
- (Society)_____ is the third level of living
- (Individual)_____ is the first level of living.
- (Family)_____ is the second level of living.
- (Nature)_____ is the fourth level of living.
- Self exploration uses two mechanisms– (natural acceptance)_____ and (experiential validation)_____.
- Mechanisms of self exploration are (natural acceptance)_____ and (experiential validation)_____
- _____
- Samridhi means (prosperity) _____
- Process of value education has to be that of (self investigation)_____ and (self exploration)_____
- _____
- Prosperity means (health)_____, (wealth)_____ and (wisdom) _____
- Developed nations are the live example of (prosperity) _____
- Happiness, pleasure or joy is the (emotional)_____ state of being happy.
- Without truth, caring, concern or love and justice,(conflicts)_____ arise and peace is endangered.
- Self introspection plays important role to create (harmony)_____ within oneself
- Self study helps us to know our (weaknesses) _____
- (Prosperity)_____ is the state to flourishing, thriving, success or good fortune.

- (Natural acceptance)_____ of (values)_____ will develop (self respect)_____.
- Universal, rational and verifiable are (guidelines)_____ of (value education) _____
- The four levels of human living are (self)_____, (family)_____, (society)_____ and (nature) _____
- To be in a state of (liking)_____ is (happiness)_____.
- To be in a state of (disliking)_____ is (unhappiness)_____.
- The (value)_____ of entity is its participation in larger order.
- (Self exploration)_____ is a process of (self evolution)_____ through (self investigation)_____.
- (Program)_____ and (desire)_____ are the content of (self exploration).
- (Value education)_____ helps us to correctly identify our (aspirations)_____.
- (Technology)_____ is only a means to achieve what is considered valuable for a human being in an effective and efficient manner.
- Value education leads a human being to (harmony)_____.
- The content of Value education is expected to include all (dimensions)_____ and (levels)_____ of a human being.
- The process to understand human (value)_____ is self exploration.
- Prosperity means (health)_____, (wealth)_____ and (wisdom)
- Developed nations are the live example of (prosperity) _____
- Happiness, pleasure or joy is the (emotional)_____ state of being happy.
- 20. Without truth, caring, concern or love and justice, (conflicts)_____ arise and peace is endangered
- Self introspection plays important role to create (harmony)_____ within oneself
- Self study helps us to know our (weaknesses)_____ and how to remove
- (Prosperity)_____ is the state to flourishing, thriving, success or good fortune.
- (Natural acceptance)_____ of (values)_____ will develop (self respect)_____.
- Universal, rational and verifiable are (guidelines)_____ of (value education) _____
- The four levels of human living are (self)_____,
- (family)_____, (society)_____ and (nature)_____.
- To be in a state of (liking)_____ is (happiness)_____.
- To be in a state of (disliking)_____ is (unhappiness)_____.
- The (value)_____ of entity is its participation in larger order.
- (Self exploration)_____ is a process of (self evolution)_____ through (self investigation)_____.
- (Program)_____ and (desire)_____ are the content of (self exploration).
- (Value education)_____ helps us to correctly indentify our (aspirations)_____.
- (Technology)_____ is only a means to achieve what is considered valuable for a human being in an effective and efficient manner.
- Value education leads a human being to (harmony)_____.
- The content of Value education is expected to include all (dimensions)_____ and (levels)_____ of a human being.

Unit 2: Harmony in Self

- 'Knowing' means having the (Right understanding)_____.
- Each human being is co-existence of the (Self (I))_____and the body)_____.
- The (body)_____does not 'assume' things.
- (Sanyam)_____is the feeling of responsibility for nurturing, protecting and right utilizing the body.
- Where there is harmony among the parts of the body,it is known as (Swasthya)_____.
- (Sanyama)_____is the basis of (Swasthya)_____
- (Sanyam)_____is vital for the (Swasthya)_____
- With the help of the (Body)_____, self explores and interact with rest of the nature.
- The system of the body works in a (Self organized) _____ way.
- Human body is an instrument to facilitate (Right understanding) _____.
- The self is (Conscious)_____in nature while body is (Physico-chemical)_____in nature.
- The basic capacity of self is known as (Power)_____.
- The power/capacity for selecting/tasting is (Expectation)_____.
- (Expectation)_____is the capacity of (Selecting/tasting)_____.
- The self and body interacts with each other via the activity of (Selecting/tasting)_____.
- The flow of activity of (Selecting/tasting)_____can leads to (thoughts)_____.
- The capacity of (thoughts)_____could lead to (desires)_____.
- The activity of desires, thoughts and expecting, together is called as (imagination)_____.
- We make choices with external world, based on our (imagination)_____today.
- Imaging is_____ (continuous) with time.
- The activity of Selecting/tasting is (continuous) _____
- What we analyze may keep changing, the activity of analyzing is (continuous) _____
- When we assume something about on the prevailing notion it is called (preconditioning)_____
- (realization)_____means to be able to see the reality as it is.
- What we really want to be is our (natural acceptance) _____
- We can have (right understanding)_____through the process of (realization) _____
- Behaviour on the basis of (realization and understanding)_____is called (self organized behaviour) _____
- Human being is co-existence of (self and body)_____.
- The self or I is also called (consciousness) _____
- Clothing, nourishment etc are the needs of (body) _____
- Trust, respect, happiness etc are the needs of (self) _____
- The needs of the self are (continuous)_____ in time and needs of body are (temporary) _____
- Needs of the body are temporary while the needs of the self are_____.
- Physical facilities are required in (limited)_____quantity.
- If the needs are naturally acceptable I want them (continuously) _____
- The needs of (self)_____ are (qualitative)_____ in nature and we want them continuously
- The needs of the body are ensured by (physico-chemical)_____things.
- The needs of the self are ensured by (right understanding)_____and (right feeling) _____

- By (right understanding)_____ we become responsible to ourselves.
- Choosing and imaging are the activities of (self) _____.
- Recognition and fulfillment between (material entities)_____ is always (definite)_____.
- In I (self), recognizing and fulfillment depends on (assuming)_____.
- The activity of fulfillment depends on the (recognition) _____
- Knowing means we have the (right understanding) _____
- Any entity that has the activity of recognizing and fulfillment only can be called as (material entity)_____.
- The feeling of prosperity is the need of (self)_____.
- Physical facilities are the need of the (body) _____
- Selecting and desiring are the activities of (self)_____.
- I am the (seer)_____, (doer)_____ and (enjoyer) _____
- The (Body)_____ is an (instrument)_____ of (I - self)_____.
- The requirements of body are (nutrition)_____, (protection)_____ and (right utilization) _____
- _____ (Seer)_____ means the one that understands.
- The awareness of being is in (I)_____
- Seer is also called (drashta)_____ or Drishta refers to (seer) _____
- Doer is also called (karta)_____ or Karta refers to (doer) _____
- Enjoyer is also called (bhokta)_____ or Bhokta refers to (enjoyer) _____
- In relationship we want (mutual fulfillment) _____
- From physical facilities we want (prosperity) _____
- Swasthya leads to (sukh) _____
- Sanyam represent (self control) _____
- Swastya refers to (health) _____

Unit 3: Harmony in Family and Society

- Education- right living leads to (Right understanding)_____.
- The process of education and right living leads to (Right understanding)_____ in the individual.
- The program for health and sanyam leads to feeling of (Prosperity)_____ in family.
- Ensuring justice in relationship, on the basis of values leads to (Fearlessness)_____ in society.
- Suraksha of nature via enrichment protection and right utilization leads to (Co-existence)_____ in nature.
- Production and work for physical facilities leads to (Prosperity)_____ in family and (co-existence)_____ with nature.
- (Trust)_____ is the foundational value in relationship
- The foundational value in relationship is (Trust)_____.
- The ability to fulfill the aspirations is called (Competence)_____.
- To be assured of others at all the time is the feeling of (Trust)_____.
- (Respect)_____ means (Right evaluation) _____

- Any belief in terms of ‘thought system’ that we have or that we have adopted is called (Ism’s)_____.
- The feeling that other is related to me is called (Affection)_____.
- The feeling to nurture and protect the body of our relative is called (Care)_____.
- Ensuring right understanding and feelings in the other is called (Guidance)_____.
- Acceptance of excellence in others is called (Reverence)_____.
- (Glory)_____is the feeling for someone who has made efforts for excellence.
- (Gratitude)_____is the feeling of acceptance for those who have made efforts for my excellence.
- (Love)_____is a complete value.
- The feeling of relatedness to all human beings is called (Affection)_____.
- Society is an extension of (Family)_____.
- (Family)_____is the basic unit of human interaction.
- We are all similar at the level of our (Intension)_____but differ in our (Competence)_____.
- Employing the body physically for production and maintenance of physical facilities is called (Labour)_____.
- There is justice in relationship when there is (Mutual fulfillment)_____.
- The four gems of trust are (effective listening)_____, (empathy)_____, (justice)_____and (honesty)_____.
- She-astitva means (co-existence) _____
- Abhay means (fearlessness) _____
- (Competence)_____is the ability to perform a specific task action or function successfully
- In healthy relationship, I learn to (respect)_____and (trust)_____important people in our life
- The commitment is the only aspect that actually strengthens the (relationship)_____
- (Education)_____means the (vision) _____
- The problems in our relationship with various entities are due to our (assumptions)_____.
- Comprehensive human goal is right understanding, prosperity, fearlessness and_____.

Unit 4: Harmony in Nature and Existence

- The participation of the human being in ensuring the role of physical facility in nurture, protection and providing means for the body is called its (Utility value)_____.
- The participation of the human being in ensuring the role of physical facility to help and preserve its utility is called its (Artistic value)_____.
- Between every two units there is (Space)_____.
- When nature is submerged in space we call it (Existence)_____.
- Nature is (Limited)_____and while space is (unlimited)_____in size.
- When something is active or has activity, we call it a (Unit)_____.
- Space is constant or (Equilibrium)_____energy.
- There are two kinds of realities in existence: (Space)_____and (units)_____.
- Material units have the activities of (Recognizing)_____and (fulfilling)_____.
- Material units are (Temporary)_____in nature.

- Co-existence is when (Nature)_____is submerged in (space)_____.
- The first order of nature is (Material order)_____.
- The second order of nature is (Plant order)_____.
- The third order of nature is (Animal order)_____.
- The fourth order of nature is (Human order)_____.
- Parsaparta means (Interconnectedness)_____.
- Paraspar purakta means (Mutually fulfilling)_____.
- Human beings are dependent on the (Material order)_____for soil, minerals and metals.
- The natural characteristic of material order (Composition/ decomposition)_____.
- The basic activities of plant order are (Recognizing and fulfillment)_____.
- Conformance of material order is named as (Constitution conformance)_____.
- Conformance of plant/ bio order is called (Seed conformance)_____.
- Conformance of animal order is (Breed conformance)_____.
- Conformance of human order is (Right value or sanskara conformance)_____.
- The cell belongs to (Pranic order)_____order.
- In animals only the activity of (Selection/taste)_____ is predominant.
- The activities in human body are (Composition/decomposition)_____and (respiration)_____.
- (Existence)_____and (growth)_____together are the innateness of the pranic order.
- The value or participation of different orders in existence is also referred to as their (Natural characteristics)_____.
- The fundamental characteristic of material order is(Composition/decomposition)_____.
- The body of animals and humans belongs to the (Pranic)_____order.
- The natural characteristics/svabhava of a human being are (Perseverance)_____, (bravery)_____and (generosity)_____.
- The continuity of a plant species is maintained in nature by (Seed conformance)_____method.
- Human being has (Sanskara)_____conformance.
- The systems in nature are (Cyclic)_____and (mutually fulfilling)_____.
- (Nature)_____is equivalent to the natural world, physical world or material world.
- There is mutual_____among the four orders of nature.
- The four orders of nature are material order, plant order, _____order and human order.

Unit 5: Professional Ethics

- The definitiveness of human conduct in terms of values, policies and character is termed as (Ethics)_____.
- Developing ethical competence in the profession is the only effective way to ensure (Professional ethics)_____.
- The term ethics has been taken from the Greek word (ethos)_____which means character.
- (Ethics)_____are considered the moral standards by which people judge behaviour.
- (Professional ethics)_____ is the implication of(right understanding)_____in (profession)_____.

- Comprehensive human goal consists of (samadhan)_____, (samridhi)_____, (abhay)_____, and (seh-astitva)_____.
- Holistic production systems are eco-friendly and (people - friendly)_____.

Multiple choice questions

1. The purpose of value education is to:
a. Foster universal core values. b. Make the syllabus easy.
c. Develop values in individuals. d. Both (a) and (c) ANS : d
2. Self exploration uses two mechanisms – natural acceptance and:
a. Experiential validation. b. Reason. c. Logical thinking. d. Theoretical concepts. ANS: a
3. Harmony should be maintained in:
a. Between body and life. b. Between self and society.
c. Between life and environment. d. All the above.
ANS : d
4. Sah-astitva means:
a. Co-existence. b. Co-operation. c. Cooption. d. Corporate identity. ANS : a
5. A harmonious world is created by values at 4 levels.. These are:
a. Home, family, society, country. b. Individual, family, society, universe.
c. School, home, office, temple. c. None of the above. ANS : b
6. Many human values seem good or right due to:
a. Positive feelings. b. Internal happiness. c. Natural acceptance. d. All the above. ANS : d
7. Competence in professional ethics refers to:
a. Ability to utilize power effectively. b. Ability to augment the universal human order.
c. Ability to make profit. d. Both b and c. ANS : d
8. An individual people aspiring for the universal human order will be:
a. More responsible socially and ecologically. b. More rich.
c. More powerful. d. More well travelled. ANS : a
9. A country which has transited to the universal human order is likely to have:
a. More global trade. b. Mutually enriching institutions and organizations.
c. More say in the UNO. d. None of the above. ANS: a
10. As individual people aspiring for the universal human order will be:
a. More rich. b. More responsible socially and ecologically.
c. More powerful. d. More well travelled. ANS : b
11. Harmony should be maintained in:

- a. Between body and life. b. Between self and society.
c. Between life and environment. d. All the above. ANS : d

12. Values important for relationship are many they may include:

- a. Aggression. b. Competition. c. Integrity and character. d. Arrogance. ANS : c

True or False:

- 1 Harmony of 'I' with 'body' is not possible as they have different needs. False
- 2 The body is an instrument of 'I'. True
- 3 The 'I' is the doer, seer and enjoyer. True
- 4 Sanyam leads to swasthya and swasthya leads to sukh. True
- 5 Value education cannot be rational and has to be based on assumptions. False
- 6 The self is an instrument of the body. False
- 7 Prosperity in the family is one of the comprehensive human goals. True
- 8 Nature has self – regulation. True
- 9 Human conduct is definite. True False
- 11 The self is the doer, not the body. True
- 12 Undersatanding human relationships leads to undivided society. True
- 13 There is an inherent struggle and chaos in nature. False
- 14 Competence in professional ethics implies the ability to be fulfilling with human being as well as rest of the nature in profession. True
- 15 We may differ on many things, but what we respect is free enquiry open mindness, and their pursuit of ideas for their own sake. True
- 16 There is an inherent inter connectedness, self regulation and harmony at all levels of existence and this needs to be discovered by each individual.
The whole existence is coexistence. Humans are only a constituent part. True
- 17 Humans are scarcely being governed by their preconditioning and sensory experiences and one is generally very eager to relook at them. True
- 18 We generally evaluate ourselves on the basis of our intentions and others on the basis of their competence. True
- 19 Sanyam is the lack of responsibility in 'I' towards the body for its nurture, protection and right utilization. False
- 20 Living of human being on the basis of physical facilities is called human consciousness. False
- 21 To be in harmony is happiness. True
- 22 Under evaluation is naturally acceptable in relationship. False
- 23 Body is a material unit while the self is a conscious unit. True
- 24 Working for unlimited wealth lead to a happy life. False
- 25 A human being is nothing but a material body. False
- 26 Existence is co-existence. True
- 27 Existence in the family is a barrier to harmony in the society. False
- 28 Every human being wants to live with definite conduct. True
- 29 Value education can be ensured through self-exploration in the human being. True

- 30 Imagination includes Desire, Thought and Expectation.
True 31 Respect is the need of the body. False
32 Fearlessness is one of the comprehensive human goals. True
33 The plant order is a co-existence of the self and body too. False
34 Corruption is an unethical practice. True
35 Prosperity and wealth are equivalent. False
36 Right understanding forms the basis of definitiveness of human conduct. True
37 The process of self evolution is self exploration. True
38 Imaging is the activity of body False
39 'Knowing' in 'Self' means having the 'Right understanding' True
40 Affection is the foundational value in relationship False
41 Ensuring right understanding and feelings in the other is called Guidance. True
42 The feeling of relatedness to all human beings is called Love False
43 Where there is harmony among the parts of the body, it is known as sanyam. False
44 Activities of body are continuous False
45 Sukh is ensured by appropriate physico-chemical things False
46 The feeling of acceptance of excellence in the other is called reverence True
47 Akhand samaj is the feeling of being related to every human being. True
48 Justice in family means recognizing and working on nine values of relationship. True
49 Education – right living leads to fearlessness False
50 Society is the second level of living. False
51 Selecting and desiring are the activities of self True
52 Clothing, nourishment are the needs of body True
53 'Bhokta' means 'doer' False
54 Conformance of plant/ bio order is called 'seed conformance' True

Match the following:

- | | |
|----------------------------------|------------------|
| a. Prosperity | Recyclability |
| b. Eco friendly technology | Basic aspiration |
| c. Organic farming | Temporary need |
| d. Food | Relationship |
| e. Guidance | Ethics |
| 2.a. Recognition and fulfillment | Justice |
| b. Continuous | Material order |
| c. Mutual happiness | Participation |
| d. Holistic technology | Eco-friendly |
| e. Value | Consciousness |

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