Human Values | Need for Value Education | AKTU | UHVPE | KVE301 | KVE401

* UNIVARSAL HUMAN VALUES *

L-1

* **HUMAN VALUES / VALUE EDUCATION** — Character oriented education that instills basic values and ethnic value in one's mind is called Value based education. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Value education is important to help everyone in improving the value system that he/she holds and puts it to use.

* **NEED FOR VALUE EDUCATION** —

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* NEED FOR VALUE EDUCATION —

1. Correct Identification of Our aspirations — All humanbeings have aspirations. Value education enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfillment. It also helps to remove our confusions and contradictions and bring harmony at all levels.

2. Understanding Universal human values to fulfill our aspirations in continuity — Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values

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and contradictions and bring harmony at all levels.

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

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3. Complimentarily of Values and Skills — To fulfill our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as Value domain, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. Hence, there is an essential complementarily between values and skills for the success of any human endeavour.

For example, I want to lead a healthy life. Only

to actualize this goal to develop the ... this happen in real life, in various dimensions of human endeavour (struggle). This is known as domain of skills. Hence, there is an essential complementarily between values and skills for the success of any human endeavour.

For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

4. <u>Evaluation of our beliefs</u> — Each one of us believes in certain things and we base our values on these beliefs ...

meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

4. Evaluation of our beliefs — Each one of us believes in certain things and we base our values on these beliefs, are they false or true which may or may not be true in reality. These believes comes to us from what we read, see, hear, what our parents tells us, our friend talk about, what them magazines talk of, what we see from TV etc. Value education helps us to evaluate our beliefs and assumed values.

5. Technology and Human Values — The present education system has become largely skill based. The prime emphasis is on science

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be material reality. These beliefs comes to us from what we read, see, hear, what our parents tells us, our friend talk about, what them magazines talk of, what we see from TV etc. Value education helps us to evaluate our beliefs and assumed values.

5. Technology and Human Values — The present education system has become largely skill based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within

Ready 12:45 / 15:44 2 / 3 125% Size: [8.26 x 11.69]

the scope of science and technology to provide the competence of deciding what really is valuable. Value education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

L-2

* **BASIC GUIDELINES FOR VALUE EDUCATION** – Given below are broad guidelines to decide on what would qualify as an appropriate input in Value education.

1. **UNIVERSAL** – Whatever we study as Value education has to be universally applicable to all human beings and be true at all times and all places. In addition, it need not restrict itself to a certain sect, creed, gender or nationality etc. So it has to deal with universal human values.

2. **RATIONAL** — It has to be amenable to reasoning and not based on dogmas or blind beliefs. It cannot be a set of commandments, Do's and Don'ts.

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2. RATIONAL — It has to be amenable to reasoning and not based on dogmas or blind beliefs. It cannot be a set of sermons or Do's and Don'ts.

3. NATURAL AND VERIFIABLE — It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable

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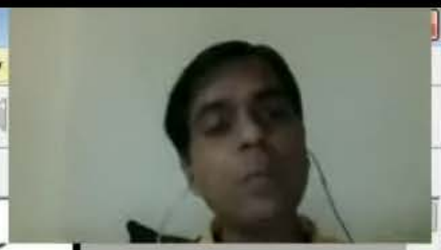

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4. ALL ENCOMPASSING — Value education is aimed at transforming

Ready 1 / 4 125% Size: [8.26 * 11.69 in]

our happiness. It needs to be experientially verifiable and not based on dogmas, beliefs and assumptions.

4. <u>ALL ENCOMPASSING</u> — Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.

5. <u>LEADING TO HARMONY</u> — Value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start understanding that it will lead to harmony in us, and harmony in our interactions with other humans and the rest of nature.

* **THE CONTENT OF VALUE EDUCATION** — The Value of any unit in this existence is its participation in the larger order of which it is a part.

E.g Value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present.

The value of a human being is the participation of human being in bigger order. The bigger order includes human beings, plants, air, water, soil, animals, birds etc. Hence, to understand human values, we need to study the human reality along with all that is there in the human existence constituting the larger order and the

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which pen, paper, human being, all are present.
The value of a human being is the participation of human being in bigger order. The bigger order includes human beings, plants, air, water, soil, animals, birds etc. Hence, to understand human values, we need to study the human reality along with all that is there in the existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence.

x <u>SCOPE OF STUDY</u> — Any course on Value education must include.

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* SCOPE OF STUDY — Any course on Value education must include.

1. All Dimensions — thought, behaviour, work and realization.

2. All Levels of Human Living — Individual, Family, Society, Nature/Existence of Human Living.

Accordingly, the content of Value education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively; understand the other entities in nature, the innate

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society, Nature/existence of human living.

Accordingly, the content of Value education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively; understand the other entities in nature, the innate inter-connectedness, the co-existence in the nature/existence and finally the role of human being in this nature/existence. Hence it has to encompass understanding of harmony at various levels, namely,

individual, family, society, nature and existence and finally, learning to live in accordance with this understanding by being vigilant to one's thought, behaviour and work.

* PROCESS OF VALUE EDUCATION -

In this course, various aspects of reality facilitating the understanding of human values will be presented as proposals. We need to verify these proposals. Let us see how we can verify these proposals.

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- We will verify these proposals through self-exploration. We shall investigate into these proposals and try to verify within us in our own right.
- Self-exploration will be done on the basis of whether the proposals are acceptable to us in a natural manner i.e they need to be naturally acceptable to us and not just imposed externally.

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- Self-exploration will be done on the basis of whether the proposals are acceptable to us in a natural manner- i.e they need to be naturally acceptable to us and not just imposed externally.
- Self-exploration will also include verifying the proposals through experiential validation, i.e by living according to them. Experiential Validation will ascertain that when we live our life on the basis of this

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the proposals are acceptable to us in a natural manner- i.e they need to be naturally acceptable to us and not just imposed externally.

- Self-exploration will also include verifying the proposals through experiential validation, i.e by living according to them. Experiential Validation will ascertain that when we live our life on the basis of this education, our living will be fulfilling to us as well as our surroundings.
- This process of self-exploration has to be in the form

well as our surroundings.

- This process of self-exploration has to be in the form of a dialogue, a dialogue between the presenter and the receivers to begin with and slowly to translate into a dialogue within the receiver himself.
- This process is expected to initiate a transformation in our understanding in our consciousness and our living.

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This process of self-verification needs to be applied to all the proposals. In this way, we will proceed forward, one proposal at a time.

Whatever is being said in this course is to be taken as proposal to be investigated and verified. This course is not about giving sermons or prescribing Do's and Don'ts, but input is aimed at facilitating the student to be able to become authentic about himself/herself, thus

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* **SELF- EXPLORATION** — Self-exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self-exploration we get the value of ourselves. We live with different entirety (family, friends, air, soil, water, trees etc) and we want to understand our relationship with all these. For this we need to start observing inside.

The main focus of self-exploration is myself - the

The main focus of self-exploration is myself - the human being. Content of self-exploration is just finding answers to the following fundamental questions of all human beings -

1. <u>The Desire/Goal</u> — What is my (human) Desire/Goal? What do I really want in life, or what is the goal of human life.

2. <u>Program</u> — What is my (human) program for fulfilling the desire? How to fulfill it? What is the program

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goal of human life.

2. Program — What is my (human) program for fulfilling the desire? How to fulfill it? What is the program to actualize the above?

Above two questions cover the whole domain of human aspirations and human endeavour. Thus, they form the content of self-exploration.

* PROCESS OF SELF-EXPLORATION — Following points are to be kept in mind regarding this process —

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aspirations and human endeavour. Thus, they form the content of self-exploration.

* PROCESS OF SELF-EXPLORATION — Following points are to be kept in mind regarding this process —

Whatever is stated is a PROPOSAL.

Dont start by assuming it to be true or false.

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Don't just accept or reject it.

- Not just on the basis of scriptures.
- Not on the basis of instruments/equipment.
- Not on the basis of others.

'Verify the proposal on the basis of your Natural acceptance'.

'Live according to the proposal to validate it experientially'.

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experientially:

If the proposal is true in behaviour with human leads to mutual happiness.

If the proposal is true in work with rest of the nature leads to mutual prosperity.

- IT IS A PROPOSAL
  - DON'T ASSUME IT TO BE TRUE
  - VERIFY IT IN YOUR OWN RIGHT
  - NOT ON THE BASIS OF SCRIPTURES
  - NOT ON THE BASIS OF READINGS

PROCESS OF SELF EXPLORATION

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  - NOT ON THE BASIS OF SCRIPTURES
  - NOT ON THE BASIS OF READINGS
  - NOT ON THE BASIS OF OTHERS
- SELF VERIFICATION

PROCESS OF SELF EXPLORATION

PROPOSAL

Verify on the

Live according to

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- DON'T ASSUME IT TO BE TRUE
- VERIFY IT IN YOUR OWN RIGHT
  - NOT ON THE BASIS OF SCRIPTURES
  - NOT ON THE BASIS OF READINGS
  - NOT ON THE BASIS OF OTHERS
- SELF VERIFICATION

PROPOSAL

Verify on the basis of your Natural Acceptance

PROCESS OF SELF EXPLORATION

Live according to

behaviour with human leads to mutual happiness.

Work with rest of the nature leads to mutual prosperity.

L-5

* **NATURAL ACCEPTANCE** – Characteristic which is innate to the human being. It is a way to accept the good things naturally. Some observations about natural acceptance are –

1. Natural acceptance does not change with time – It remains invariant with time. This can be easily verified. For example our acceptance for trust or respect does not change with age. People hundred years ago also had the same natural acceptance.

2. It does not depend on the place – Whether we are in New Delhi, New York, if we address our natural acceptance,

which is innate to the human being. It is a way to accept the good things naturally. Some observations about natural acceptance are –

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People hundred years ago also had the same natural acceptance.

2. It does not depend on the place – Whether we are in New Delhi, New York, if we address our natural acceptance, the answer would still be the same.

3. It does not depend on our beliefs or past conditionings – We may be told frequently not to trust people of other religions or castes, but is it naturally acceptable to us? No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we look deep within ourselves, the answer will always be the

3. It does not depend on our beliefs or past conditionings — We may be told frequently not to trust people of other religions or castes, but is it naturally acceptable to us? No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we peer deep within ourselves, the answer will always be the same.

4. Natural acceptance is constantly there, something we can peer to — Try this Yourself: think of cheating or exploiting someone. The moment you think of this, you sense a contradiction within and feel unhappy that very instant. It happens very quickly and we may not notice it but it does

sincerely, as if we reflect deep within ourselves, the answer will always be the same.

4. Natural acceptance is constantly there, something we can refer to — Try this Yourself: think of cheating or exploiting someone. The moment you think of this, you sense a contradiction within and feel unhappy that very instant. It happens very quickly and we may not notice it, but it does happen. Thus, this natural acceptance is always there and if we start paying attention to it, if we ask ourselves every time, for every thought and every desire we have, "Is this naturally acceptable to me?", we will get an answer.

natural acceptance is the same for all of us: it is

ask ourselves e

time, for every thought and every desire we have, "Is this naturally acceptable to me?", we will get an answer.

5. Natural acceptance is the same for all of us: it is part and parcel of every human being, it is a part of humanness. We will find that no human being finds disrespect acceptable in relationship. No matter who the person, however

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s a part of humanity.
We will find that no human being finds disrespect acceptable in relationship. No matter who the person, however

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bad or good, one always expects respect in relationship.
We can start checking and verifying this for ourselves. All of us have acceptance which are same,

pect in relati

We can start checking and verifying this for ourselves. All of us have acceptance which are same, at a very deep and basic level. Our assumptions and choices, our likes and dislikes may be different, but on some very basic and common issues like need for happiness, trust, respect, prosperity, we are all same, all of us have the same basic acceptance.

* CONINUOUS HAPPINESS AND PROSPERITY —

There are two basic aspirations of every human being - continuous happiness and prosperity. These are at the root of all our aspirations and the efforts that go towards achieving these.

* **HAPPINESS** — Happiness may be defined as being in harmony/synergy in the state/situation that I live in. A state or situation in which I live, if there is harmony in it then I like to be in that state/situation. The

* **HAPPINESS** — Happiness may be defined as being in harmony/synergy in the state/situation that I live in.

A state or situation in which I live, if there is harmony in it then I like to be in that state/situation. The state of liking is happiness. Happiness is a state of mind or feeling characterized by love, satisfaction, pleasure or joy. It may be described as consisting of positive emotions and positive activities. When we are in a state of happiness — we experience no struggle, no

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On the other hand when we experience feelings

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emotions and positive activities. When we are in a state of happiness – we experience no struggle, no contradiction or conflict within and we enjoy such a state of being and we wish to have its continuity.

On the other hand, when we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves or about others, we feel unhappy as they are states of conflict. These are the states when there is lack of harmony, either

a state of being and we wish to have its continuity.

On the other hand, when we experience feelings such as failure, disrespect, lack of confidence, being doubtful in ourselves or about others, we feel unhappy as they are states of conflict. These are the states when there is lack of harmony, either within us or between us and others.

"The state/Situation in which I live, if there is conflict/Contradiction in it, then I do not like to be in that

the states when there is lack of harmony, either within us or between us and others.

"The state/Situation in which I live, if there is conflict/contradiction in it, then I do not like to be in that state or situation."

"To be in a state of disliking is unhappiness".

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* **PROSPERITY** —

The feeling of having or making available more than required physical facilities is prosperity. Prosperity is related to material things or physical facilities. We need physical things to take care of our body and these need to be catered. When we are able to cater to the needs of the body adequately, we feel prosperous. To ascertain prosperity, two things are essential—

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The feeling of having or making available more than required physical facilities is prosperity.

Prosperity is related to material things or physical facilities. We need physical things to take care of our body and these need to be catered. When we are able to cater to the needs of the body adequately, we feel prosperous. To ascertain prosperity, two things are essential—

(a) Correct assessment of need for physical facilities.

(b) The competence of making available more than required physical facilities (through production).

two things are essential—

(a) Correct assessment of need for physical facilities.

(b) The competence of making available more than required physical facilities (through production).

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

* PROSPERITY

Prosperity is a feeling of having more than required physical facilities.

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

This is very important distinction. We mostly fail to make this distinction today. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a feeling of having enough.

Prosperity is more acceptable to us because wealth is just a part of prosperity. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is become anti-ecological and anti-people and threatening the human survival itself. A person has lot of money, but does not want to share even a bit of it. The person has wealth but feels deprived. If one felt prosperous he/she would have shared what one

and consumption of physical resources. It is become anti-ecological and anti-people and threatening the human survival itself. A person has lot of money, but does not want to share even a bit of it. The person has wealth but feels deprived. If one felt prosperous he/she would have shared what one has, since there is lot more than enough wealth anyway.

* PRESENT VISION - We are trying to achieve happiness and prosperity by maximizing accumulation and

* PRESENT VISION - We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. Some of the consequences of such trend are summarized below—

1. At the Level of Individual - Depression, Psychological disorders, sucides, stress, insecurity etc.
2. At the Level of family — Breaking of joint families, mistrust and conflict between older and younger generations, insecurity in relationships, divorce, domny tortures etc.
3. At the Level of Society - Growing incidence of terrorism, and naxalism, using communalism, spreading casteism

1. At the level of individual — Depression, psychological disorders, suicides, stress, insecurity etc.
2. At the level of family — Breaking of joint families, mistrust and conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures etc.
3. At the level of society — Growing incidence of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nation etc.
4. At the level of Nature — Global warming, Water, air, soil, noise pollution etc, Resource deplation, Deforestation etc.

All the problems are a direct outcome of an incorrect understanding our wrong notion about

3. At the Level of Society – Growing incidence of terrorism, and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nation etc.

4. At the Level of Nature – Global warming, Water, air, soil, noise pollution etc, Resource deplation, Deforestation etc.

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

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* BASIC REQUIREMENTS FOR FULFILLMENT OF HUMAN ASPIRATIONS *

The basic human aspirations are happiness and prosperity in continuity. Now we will explore how this happiness and prosperity can be ensured. Three things are needed in order to fulfill basic human aspirations – Right Understanding, Relationships and Physical Facilities.

* Physical Facilities – This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life.

Physical facilities are necessary for human beings.

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* Physical Facilities – This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life.

Physical facilities are necessary for human beings.

Physical facilities are necessary for animals.

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

When an animal has lack of physical facility it becomes uncomfortable, when it gets physical facility it becomes comfortable. For When a Cow gets a stomach-full or grass

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While they are necessary but not complete for humans.

When an animal has lack of physical facility it becomes uncomfortable, when it gets physical facility it becomes comfortable. Eg. When a Cow gets a stomach-full of grass, it becomes comfortable, sits and chew the grass.

When a human being has lack of physical facility, he becomes uncomfortable and unhappy. But once he gets the physical facility, he forgets about it and starts thinking about hundred other things.

* <u>Relationship</u> — This refers to the interpersonal relationships [illegible] in his or her life — at home, at the

* **Relationship** – This refers to the interpersonal relationships that a person builds in his or her life – at home, at the workshop and in society.

"Besides physical facilities, we want relationship".

By relationship, we mean the relationship we have with other people or human beings: father, mother, brothers and

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sisters, our friends, our teachers: we desire good relationships

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sisters, our friends, our teachers; we desire good relationships with all of them. When we have a problem in these relationships, it troubles us, we are bothered by it.

Relationship with humans

Physical facilities

Relationship with humans

Our Natural acceptance

Want mutual fulfillment

Physical facilities

HUMANS	ANIMALS
Necessary but not complete	Necessary and complete

Prosperity
Enrich Nature

* What is our State Today?

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* What is our State Today?

In Relationships – Ask yourself this question

"Am I able to have such fulfilling relationships all the time today"?

Answer – Sometimes I have good relationships, sometimes I don't. Or perhaps, mostly I have good relationships, and sometimes I don't," or vice versa.

We can see this in our interactions with our family and even outside the family. Sometimes it goes well, sometimes it does not. We can see this at the level of

Answer – Sometimes I have good relationships, sometimes I don't. Or perhaps, mostly I have good relationships, and sometimes I don't," or vice versa.

We can see this in our interactions with our family and even outside the family. Sometimes it goes well, sometimes it does not. We can see this at the level of society as well. There are also larger issues like wars, fights and killing, which are extreme forms of problems in relationships.

With Physical Facilities –

"Do I feel prosperous? Do I find that I have a feeling to share what I have?
Am I satisfied with my wealth today? Or do I want more? How much is this "more"?

* PROBLEMS

Relationship with humans – We are unable to have fulfilling relationships all the time; in family, outside family and as a society – in the world at large.

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* PROBLEMS

Relationship with humans — We are unable to have fulfilling relationships all the time; in family, outside family and as a society — in the world at large.

Physical Facilities —
We want to feel prosperous, but end up working only for accumulation of wealth.
We want to enrich nature, but are exploiting it, destroying it.

* SOLUTION — Need for RIGHT UNDERSTANDING.

In order to resolve the issues in human relationships,

We want to feel prosperous, but end up working on accumulation of wealth.

We want to enrich nature, but are exploiting it, destroying it.

* SOLUTION — Need for RIGHT UNDERSTANDING.

In order to resolve the issues in human relationships, we need to understand them first and this would come from right understanding of relationship.

In order to be prosperous and to enrich nature, we need to have the right understanding. The right understanding will enable us to work out requirements for physical facilities and hence

* SOLUTION — Need for RIGHT UNDERSTANDING.

In order to resolve the issues in human relationships, we need to understand them first and this would come from right understanding of relationship.

In order to be prosperous and to enrich nature, we need to have the right understanding. The right understanding will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand

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right understanding will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature.

There is need for us to have the right understanding so we can be sure of our ownselves, our relationships and our need for physical facilities.

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The three basic requirements to ensure happiness and prosperity for human beings are –

① Right Understanding

② Relationships → Relationship with other

③ Physical Facilities → Relationship with rest

① Right Understanding

② Relationships

Relationship with other humans/people leads to mutual fulfillment.

③ Physical Facilities

Relationship with rest of nature leads to mutual prosperity

ⓐ Decide requirements, ensure more than it' – leads prosperity in us.

Relationship with other humans/people leads to mutual fulfillment.

Relationship with rest of nature leads to mutual prosperity

(a) Decide requirements, ensure more than it' – leads prosperity in us.

(b) Work in a mutually fulfilling manner with nature – leads to prosperity/enriching of

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ensure more than it
– leads prosperity in us.

(b) Work in a mutually fulfilling manner with nature – leads to prosperity/enriching of nature.

To achieve our basic aspirations we need to work for right understanding as the base on which we can work for relationship and then physical facilities. Today

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

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

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2. Those that have physical facilities/wealth and feel

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

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

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Dukhi Daridra – Materially Affluent, Unhappy, Deprived.

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

3. Having physical facilities and feeling happy and prosperous i.e: SSSS: Sadhan Sampann Sukhi Samriddha-Materially Adequate, Happy and Prosperous.

To ensure that we are of the 3rd category as described above, we need the right understanding.

Thus we can conclude the following: We need to work

To ensure that we are of the 3rd category as described above, we need the right understanding.

Thus, we can conclude the following: We need to work for all three, and this is the order in which we have to work:

1. Right Understanding
2. Relationship
3. Physical Facilities

Working with this order, we are able to ensure mutual fulfillment with humanbeings and mutual

for all three, and this is the order in which we have to work:

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2. Relationship
3. Physical Facilities

Working with this order, we are able to ensure mutual fulfillment with humanbeings and mutual prosperity with the rest of nature.

Right Understanding + Relationship = Mutual Fulfilment

Right Understanding + Physical Facilities = Mutual Prosperity.

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* UNDERSTANDING AND LIVING IN HARMONY AT VARIOUS LEVELS *

The need for right understanding is tied to our need for happiness. In order to find out this right understanding is, we need to find out the various situations or states we live in, on which our happiness depends.

If we ignore any of these states or situations, if we have incomplete understanding of any state or situation we live in, then we become unhappy and uncertain in that state or level. In order to ensure happiness and its continuity, we need to make sure we cover all states and situations we live in.

... that our state of happiness

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live in, on which our happiness depends.

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It becomes clear to us that our state of happiness or unhappiness depends on the following three aspects i.e Right Understanding, Relationship and Physical Facilities. If we have the right understanding then we can be

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or unhappiness depends on the following three aspects
Right Understanding, Relationship and Physical Facilities.
If we have the right understanding then we can be happy in ourselves and work to have fulfilling relationships with humans and mutual prosperity with nature. If we do not have the right understanding, then we have problems. Thus, our happiness depends on the fulfillment of these three basic requirements.

We need Right Understanding in ourselves, hence we have to study ourselves.

In order to ensure relationship, we have to study

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have to study ourselves.

In order to ensure relationship, we have to study and understand people and our relationship with them, i.e we have to understand family and society.

In order to ensure right use of physical facilities, we have to study nature, and our relationship with it.

we live in all these 4 levels i.e myself, family, society and nature/existence. These can be called as the levels of our living.

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and nature/existence. These can be called as the levels of our living.

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In order to have happiness and ensure its continuity, we need to ensure harmony in all states/situations we live in, which means we need to understand all these 4 levels of our living. If we ignore any of these levels, the

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need to ensure harmony in all states/situations we live in, which means we need to understand all these 4 levels of our living. If we ignore any of these levels, the continuity of happiness at that level cannot be ensured.

Thus, Right Understanding means understanding the harmony at all four levels of our living.

Desire – Basic Aspiration

Continuous happiness and prosperity

Program: What is the process of fulfilling this basic aspirations?

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Thus, right understanding means understanding the harmony at all four levels of our living.

Desire – Basic Aspiration

Continuous happiness and prosperity

Program: What is the process of fulfilling this basic aspirations?

– Understanding and being in harmony at all levels of my living (myself, family, society, nature/existence).

* HUMAN AND ANIMAL CONSCIOUSNESS –

Giving priority to physical facilities

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* HUMAN AND ANIMAL CONSCIOUSNESS —

Giving priorities to physical facilities only, or to live solely on the basis of physical facilities may be termed as 'Animal Consciousness'.

Living with all three i.e. Right Understanding, Relationship and Physical facilities are called 'Human Consciousness'.

For animal, physical facility is necessary as well as complete — whereas for human beings it is necessary but not complete. Working only for physical facilities is living with Animal Consciousness

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are called 'Human Consciousness'.

For animal, physical facility is necessary as well as complete -whereas for human beings it is necessary but not complete. Working only for physical facilities is living with Animal Consciousness.

Working for right understanding as the first priority followed by relationship and physical facilities implies living with Human Consciousness. There is a need for transformation from Animal Consciousness to Human Consciousness. It

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-Whereas for human beings it is necessary but not complete. Working only for physical facilities is living with Animal Consciousness.

Working for right understanding as the first priority followed by relationship and physical facilities implies living with Human Consciousness. There is a need for transformation from Animal Consciousness to Human Consciousness. It

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can be accomplished only by working for right understanding as the first priority.

This transformation from Animal Consciousness to Human Consciousness forms the basis for human values and values based living.

The content of education is the understanding of harmony

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can be accomplished only by working for right understanding as the first priority.

This transformation from Animal Consciousness to Human Consciousness forms the basis for human values and values based living.

The content of education is the understanding of harmony at all the four levels of our existence - from myself to the entire existence. Right living or sanskar refers to the ability to live in harmony at all four levels of living. This dimension of society works to ensure

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as the first priority.

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The content of education is the understanding of harmony at all the four levels of our existence - from myself to the entire existence. Right living or sanskar refers to the ability to live in harmony at all four levels of living. This dimension of society works to ensure right understanding and right feelings in individual

Understanding Human Being As Co-existence of I and the Material Body

Self-exploration, Self-investigation

1. Content of Self Exploration:

   a. Desire (चाहना) - Aim, Purpose – Happiness, Prosperity → Continuity

   b. Program (करना) – Process of achieving the desire, action

   Happiness = To be in Harmony

   ↓

   To understand Harmony & to live in harmony at all 4 levels:

   1. **Harmony in the Human Being**
   2. Harmony in the Family
   3. Harmony in the Society
   4. Harmony in Nature/Existence

2. Process of Self Exploration

   Self-verification

- Human Being – Familiar Shape and Structure.
- Aliveness – Seeing, Talking, Listening, Walking, Eating etc.
- This Aliveness is called Jivana.

- I will say = I feel Tired, I am Happy.
- I don't say = My Body is Happy.

- This "I" is called Consciousness.

Human Being is the co-existence of Self(I) and Body.
Exchange of Information between the Self and Body.

Human Being	**= Self (I)**	← Co-existence →	**Body**
मानव	मैं	सहअस्तित्व	शरीर

Understanding the Needs of Self & Body | Sukh & Suvidha | UHVPE | KVE301 | KVE401 | AKTU

Professional Ethics (KVE-301/401)

Dr. Rajeev Rajput
Assistant Professor
Department of Applied Sciences & Humanities
ABES Institute of Technology
Ghaziabad.

Lecture 10

0:07 / 10:38

Understanding The Needs of Self(I) and Body – Sukh & Suvidha

मानव मैं सहअस्तित्व शरीर

Human Being is the Co-existence of Self(I) and Body.

Exchange of Information between the Self and Body.

- Sukh – Happiness, State of the mind that creates inner harmony.
- Suvidha – Physical Facilities.

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आवश्यकता	सुख (जैस सम्मान)	सुविधा (जैसे भोजन)
In Time काल में	**Continuous** निरन्तर	**Temporary** सामयिक
In Quantity मात्रा में	**Qualitative (is Feeling)** गुणात्मक (भाव है)	**Quantitative (Required in Limited Quantity)** मात्रात्मक (सीमित मात्रा में)
Fulfilled By पूर्ति के लिए	**Right Understanding & Right Feeling** सही समझ, सही भाव	**Physio-chemical Things** भौतिक–रासायनिक वस्तु

The needs of the Body can not be fulfilled by Right Understanding, Right Feelings.

The needs of the Self can not be fulfilled by Physio-Chemical Things.

Both type of needs have to be understood separately.
Both type of needs have to be fulfilled separately.

Understanding the Activities of Self(I) & Body | UHVPE | KVE301 | KVE401 | AKTU

Professional Ethics (KVE-301/401)

Dr. Rajeev Rajput
Assistant Professor
Department of Applied Sciences & Humanities
ABES Institute of Technology
Ghaziabad.

Lecture 11

0:05 / 13:15

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Understanding The Activities of Self(I) and Body

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Human Being is the co-existence of Self(I) and Body.

Exchange of Information between the Self and Body.

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- Activities in the Self – Thinking, Dreaming, Imaging, Analyzing, Understanding.
- Activities involving both Self and Body – Seeing, Talking, Listening, Eating, Walking.
- Activities in the Body – Breathing, Digesting, Blood Flow, Heart Beat.

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Activity क्रिया	**Desire, Thought, Expectation…** इच्छा, विचार, आशा...	**Eating, Walking…** खाना, चलना...
In Time काल में	**Continuous** निरन्तर	**Temporary** सामयिक
Type प्रकार	**Knowing, Assuming, Recognizing, Fulfilling** जानना, मानना, पहचानना, निर्वाह करना	**Recognising, Fulfilling** पहचानना, निर्वाह करना

Recognizing $\xrightarrow{\text{Leads to}}$ Fulfillment

(B) Activities of Knowing, Assuming, Recognizing and Fulfilling in the Self –

Knowing $\xrightarrow{\text{Leads to}}$ Assuming $\xrightarrow{\text{Leads to}}$ Recognizing $\xrightarrow{\text{Leads to}}$ Fulfillment

Janana $\rightarrow\rightarrow$ Manana $\rightarrow\rightarrow$ Pahachanana $\rightarrow\rightarrow$ Nirvaha Karna

If Assuming is based on knowledge which is correct, then Recognization will be correct and fulfilment will be correct.

If Assuming is not based on knowledge, then things may go wrong.

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L-12

* UNDERSTANDING THE BODY AS AN INSTRUMENT OF I *
(I Being the Seer, Doer and Enjoyer)

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

* I AM THE 'SEER' — When we are reading a book or listening, when someone, is explaining something to us, when we are

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* I AM THE 'SEER' — When we are reading a book or listening, when someone, is explaining something to us, when we are watching a scenery or when we are thinking or contemplating, we are engaged in the activities of seeing or understanding. Each one of us is constantly active in such activities pretty much the whole day.

Now when we see some nice scenery we say 'I am seeing' that means our self 'I' see via the eyes, the eyes don't see, they are just instruments, that unable me to see something outside. Different images are formed in the eyes every time, but it is I who is able to relate

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Now I am we see some nice scen

am seeing' that means our self 'I' see via the eyes, the eyes don't see, they are just instruments, that unable me to see something outside. Different images are formed in the eyes every time, but it is I who is able to relate it to the meaning of that image everytime. Similarly, I can see inside 'in me' also – without the eyes. For example I can see that I am getting angry. In this case I understand or know or am aware that I am getting angry. When I see outside the body works ~~an~~ as an instrument.

Understanding or believing happens in the 'I' I

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understand or know or am aware that I am getting angry. When I see outside the body works ~~an~~ as an instrument.

Understanding or believing happens in the 'I'. Every time you are the seer. 'Seer' also means the one that understand'. It is also called 'DRASTĀ'

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* I AM THE 'DOER' – Once I have seen/understand something, I am the one who decides what to do or not to do. I am the Doer. For example, I am the seer of the nice scenery. Then, I am the one that chooses to take a picture of the scenery. I take my hands into my pocket, and take out the camera and click a picture. In order to do so, I use the hands – the hands in the body are thus used as an instrument. In this way, I work with my hands and legs. I use the Body as an instrument

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camera and click a picture. In order to do so,
I use the hands - the hands in the body are thus
used as an instrument. In this way, I work with
my hands and legs. I use the Body as an instrument
to do work. I am the 'Doer' every time. I do even
without the aid of the Body. I make choices in
myself, I decide and it is only then that the Body
comes into the picture.

The 'doing' thus always starts with in me. 'Doer'

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without the aid of the Body. I make choices in
myself, I decide and it is only then that the Body
comes into the picture.

The 'doing' thus always starts with in me. 'Doer'
means the one that does, who takes decisions to
do. It is also called 'KARTA'

* I AM THE ENJOYER — I saw the scenery and I took
the picture. I was the seer and doer so far. When I

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* I AM THE ENJOYER — I saw the scener the picture. I was the seer and doer so far. When I see the picture, I like it. I am the one that enjoys it. Thus there is a continuity of being the seer, doer, and enjoyer. Similarly when I eat, I am the one that gets the taste - from the tongue. As the food enters the tongue/the body, the information is passed on to me and it is I who enjoys the food. I am the one that feels enthused or depressed. I am the one that feels angry or delighted. All the time, I am the enjoyer, the body is used as an instrument. 'Enjoyer means 'the one who enjoys'. It is called 'Bhoktā'.

* HARMONY IN THE SELF(I) – UNDERSTANDING MYSELF *

In our search for harmony in all the spheres of our life, the first entity we come across is ourselves. We are human beings and so it becomes our need to understand- What is the human being? What/Who am I?

Here are some questions you could ask yourself –
What am I like? What are the activities in me? What is my ultimate goal in life? Why do I get angry, frustrated or depressed? Why do I get scared? What is happiness and unhappiness and how is it caused?

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What is my ultimate goal in life? Why do I get angry, frustrated or depressed? Why do I get scared? What is happiness and unhappiness and how is it caused?

Knowing ourselves better helps us in the following ways-

1. The self (I) is the basis of everything we do. All the desires and expectations we have be it to be famous, get marks, get a great job, become a politician, having good relationships in our family, or wanting rasgulla, it is all there in 'I'. Hence it becomes important to understand these desires, thoughts

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important to understand these desires, thoughts and activities in 'I', so that we know whether they are right.

2. Happiness and Unhappiness are states in the self (I). Hence we need to study ourselves to understand happiness better and the cause for unhappiness.

3. Studying ourselves helps us have more clarity about how we are within. As we gain clarity about ourselves, it helps us become self-confident. It also helps in establishing proper synergy between the self and the

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establishing proper synergy between the self and the body.

4. Since we are in relationship with other people, the more we understand ourselves, the more be

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understand the other person as well, and our relationship with them.

5. It allows us to better understand our Program i.e. what is valuable to us or what do we ultimately

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understand the other person as well, and our relationship with them.

5. It allows us to better understand our Program i.e. what is valuable to us, or what do we ultimately want and how do we fulfill them.

* ACTIVITIES IN THE SELF ('I') — The self is conscious in nature while the body is physico-chemical in nature. The interaction between that I and the body is in the form of exchange of information. [illegible] in two categories of

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* **ACTIVITIES IN THE SELF ('I')** — The self is conscious in nature while the body is physico-chemical in nature. The interaction between that I and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the outcomes of these powers.

Activities in Self (I)

POWER	ACTIVITY

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Activities in Self (I)

POWER	ACTIVITY
1. _____	1. _____
2. _____	2. _____
3. Desire (Ichchha)	3. Imaging (Chitrana)
4. Thought (Vichara)	4. Analyzing (Vislesana)
5. Expectation (Ashā)	5. Selecting/Tasting (Chayana/Asvadana)

Natural Acceptance

SELF (I)

↑↓ Information exchange

BODY

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HARMONY WITH THE BODY :-

L-13

* UNDERSTANDING SANYAMA AND SVASTHYA *

The harmony of I with the body is in the form of Sanyama on the part of I and Svasthya on the part of the body.

Human Being = Self (I) $\xrightleftharpoons[\text{Information}]{\text{co-existence}}$ Body

Self (I) → Consciousness

Body → Material

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Sanyama on the part of I and Svasthya on the part of the body.

Human Being = Self (I) $\xrightleftharpoons[\text{Information}]{\text{co-existence}}$ Body

Self (I) → Consciousness → Sanyama (Self-Regulation)

Body → Material → Svasthya (Health)

* Sanyama (Self-Regulation) → The feeling of responsibility in the Self (I) for nurturing, protection and right utilization

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Sanyama (Self-Regulation) → the feeling of responsibility in the Self (I) for nurturing, protection and right utilization of the body.

As I come to realize that the body is my instrument, and that the body needs to be given nutrition, protected from the environment and utilized to work as an efficient and effective tool for the right purpose, I become responsible to the body. This sense of responsibility flows naturally and does not have to be imposed. Thus, there is no feeling of control or imposition, but a feeling of responsibility that is regulating the way we take care

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of the body.

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effective tool for the right purpose, I become responsible to the body. This sense of responsibility flows naturally and does not have to be imposed. Thus, there is no feeling of control or imposition, but a feeling of responsibility that is regulating the way we take care of and use our body.

When I live with Sanyama, there is harmony among the different parts of the body and the body acts according to me as a useful instrument. Thus, we define Sanyama as having two elements

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responsibility that is regulating the way we take care of and use our body.

When I live with Sanyama, there is harmony among the different parts of the body and the body acts according to me as a useful instrument. Thus, we define Svasthya as having two elements -

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* SVASTHYA (HEALTH) —

1. The body acts according to the needs of 'I'.
2. There is harmony among the parts of the Body.

So, svasthya is the condition of the body where every part of the body is performing its expected function. There is harmony within the body and it is fit for use by the self.

On the part of the body, its being in harmony with I is conducive to Svasthya – its fitness and readiness to serve I. In fact, the word 'Svastha' literally means being anchored to the Self, being in close harmony with

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fit for use by the self.

On the part of the body, its being in harmony with I is conducive to Svasthya – its fitness and readiness to serve I. In fact, the word 'Svastha' literally means being anchored to the self, being in close harmony with the self.

There is a strong coupling between I and the body. If I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely.

If there is Sanyama, health can be ensured and if Sanyama is not there, a good health can also be lost. So Sanyama is vital for the svasthya and

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On the part of the body, [illegible]
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If there is Sanyama, health can be ensured and if Sanyama is not there, a good health can also be lost. So, Sanyama is vital for the svasthya and needs to be given due priority.

* <u>Understanding and Living with Sanyama</u> — The Self has the responsibility for nurturing, protection and right utilization of the body. For this self has to follow

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and if sanyama is not made, a good [illegible] will be lost. So, Sanyama is vital for the svasthya and needs to be given due priority.

* <u>Understanding and Living with Sanyama</u> — The Self has the responsibility for nurturing, protection and right utilization of the body. For this self has to follow some programs. We need to work to understand the Self organization of the body and ensure health of the body.

(A) <u>Nurturing of the Body</u> —

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(A) Nurturing of the Body –

Proper Food, Air, Water etc = In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required

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nutrient and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be

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nutrient and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

(B) Protection of the Body –

The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The

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(B) Protection of the Body –

The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water and sun is required to ensure its proper functioning.

To ensure the health of the Body, we need to take care of the following (i) Ahar-Vihar (ii) Sham-Vyayam (iii) Asana-Pranayam (iv) Aushadhi-Chikitsa.

(i) Proper upkeep (Vihara) of the Body – When we work, the body gets tired. When we take rest, the body becomes fit

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(iii) Asana-Pranayam (iv) Aushadhi-Chikitsa.

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

(ii) Labour - Labour is another requirement. It means employing the body physically for production and maintenance. The labour we do helps each part of

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issues are included in the upkeep of the body.

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

(iii) Physical Excercises – We are aware of physical excercises. While doing labour, some parts of the Body may get stressed much while others may not get employed to that extent. With excercises, we can employ all the parts of the body in the desired way.

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(iv) Asan-Pranayam — This is another way to keep the Body function properly. In Asanas, we give the body proper postures by sitting or lying and in Pranayam, we ensure regulation of breathing.

(v) Treatment of the Body — When the body gets hurt, or is in disorder by either misuse or because of the adversities of the environment etc., there is a natural tendency of

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

With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by using the

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

With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for sometime, the body gets

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suppress it. Thus, when unpleasant sensations come from the body indicating disorder, they are to be properly interpreted and attended to.

With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food for sometime, the body gets cured. Right choice for food may also help. The treatment of the body can be done by proper exposures of the body to air, water or sun. Use of herbs or medicines may also serve the purpose. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the

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this. It may be that just by going without food for sometime, the body gets cured. Right choice for food may also help. The treatment of the body can be done by proper exposures of the body to air, water or sun. Use of herbs or medicines may also serve the purpose. Here one thing to understand is that, the system of the body works in a self-organized way and I only need to facilitate the self-organization of the body by arranging for material things. One to take care about is that while curing the body of one problem, we need to choose ways which do not give rise t

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things. One to take care about is that while curing the body of one problem, we need to choose ways which do not give rise to other problems.

(c) <u>Right Utilization of the Body (Sadupyog)</u> – Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct.

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We also happen to use our body to exploit other human beings or rest of the nature which is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

This is an important issue. I need to ensure that I use my body for right behaviour and work. When I do so, it has favourable effects on the Body. On

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right understanding and its actualization in life

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

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* UNIT- III *

* UNDERSTANDING HARMONY IN THE FAMILY FAMILY AS THE BASIC UNIT OF HUMAN INTERACTION *

Each one of us is naturally a part of a family that includes father, mother, brothers and sisters. Then there are other relations such as grandparents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our life for each one of us.

The family is the basic unit of human interaction. It is the anchor that roots us. It gives us both roots to hold and wings to fly. It is not

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cousins, nephews, nieces etc. These relationships are a reality of our life for each one of us.

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

1. Relationship IS and it exists between the Self (I) and the other self (I).
2. The Self (I) has feelings in a relationship. These feelings

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

1. Relationship IS and it exists between the Self (I) and the other self (I).
2. The Self (I) has Feelings in a relationship. These feelings are between I and I.
3. These feelings in the Self (I) are definite i.e they can be identified with definiteness.
4. Recognizing and Fulfilling these feelings leads to mutual happiness in relationship.

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* MEANING OF NYAYA AND PROGRAM FOR ITS FULFILLMENT TO ENSURE MUTUAL HAPPINESS (UBHAY-TRIPTI).

JUSTICE is the 'recognition of values' (the definite feelings) in relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness (Ubhay-Tripti). Justice concerns itself with the proper ordering of things and people within a society. There are four elements - Recognition of values, fulfillment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured.

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JUSTICE is the 'recognition of values' (the definite feelings) in relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness (Ubhay-Tripti). Justice concerns itself with the proper ordering of things and people within a society. There are four elements - Recognition of values, fulfillment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured.

Mutual fulfillment is the hallmark of justice and justice is essential in all relationships. Justice starts

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society. There are four elements - Recognition of values, fulfillment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured.

Mutual fulfillment is the hallmark of justice and justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

SELF (I) ← relationship → SELF (I)

SELF (I) ← relationship → SELF (I)

Recognize the VALUES (Feelings) in a relationship
(feelings are definite)

↓

Fulfillment of Values (Feelings)

↓

Evaluate the fulfillment of the Values

↓

Mutual Happiness

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VALUES IN HUMAN RELATIONSHIPS

9 FEELINGS

Relationship is between the Self (I) and the other Self (I). It is a need of the Self (I) to be in relationship with the other. Being in relationship, we have feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and these feelings are the values in a relationship. Feelings of one Self (I) with other (I) are definite, can be identified, understood

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other self (I). It is a need of the self (I) to have relationship with the other. Being in relationship, we have feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and these feelings are the values in a relationship. Feelings of one self (I) with other (I) are definite, can be identified, understood and fulfilled. If we do not understand them, then we have problems, we feel we are never able to satisfy the other and this leaves us with a grudge, even in our closet relations. Values that are important in any relationship are -

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any relationship are -

1. TRUST – Visvasa
2. RESPECT – Sammana
3. AFFECTION – Sneha
4. CARE – Mamta
5. GUIDANCE – Vatsalya
6. REVERENCE – Shraddha
7. GLORY – Guarava
8. GRATITUDE – Kritagyata
9. LOVE – Prema

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8. GRATITUDE – Kritagyata

9. LOVE – Prema

* TRUST – Trust or Visvasa is the foundational value in relationship. "To be assumed that each human being inherently wants oneself and the other to be happy and prosperous is known as TRUST.

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Mutual trust is a shared belief that we can depend on each other to achieve a common purpose. Trust is the expectation of people that they can rely on our word. It is built through integrity and consistency in relationships. There are two aspects in trust–

1. Intention (Wanting to-our natural acceptance)
2. Competence (being able to do).

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfill

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1. Intention (Wanting to-our natural acceptance)
2. Competence (being able to do).

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

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to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging oursely we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

We trust our own intention while we are not ready to trust the others intention. It is the same for other as well. We find that while we look at our intention

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the basis of his competence.

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

It is very important to differentiate between intention and competence. If we have trust on intention, we have a feeling we being related to the other and we

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

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

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* **RESPECT** – Respect means "Right Evaluation" to be evaluated as I am. Usually, we make mistakes in our evaluation in the following three ways –

1. Over Evaluation – To evaluate more than what it is.
2. Under Evaluation – To evaluate less than what it is.
3. Otherwise Evaluation – To evaluate otherwise than what it is.

Respect means to rightly evaluate. Can you think of the number of instances when you feel you have been wrongly evaluated, and the number of times you may have done the same to others?

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Suggested: Values in Human Relationships | 9 Feelings | Trust | K...

have done the same to others?

* THE BASIS FOR RESPECT – Human being is a co-existence of self (I) and Body. "Right Evaluation" of a human being is on the basis of acceptance of this co-existence and can be understood as follows –

When it comes to respect a human being, will you respect a human being on the basis of I or Body? What is your natural acceptance? If you respect a human being on the basis of I, following things are true for every human being –

human being on the basis of I, following things are true for every human being—

1. I want continuous happiness and prosperity.
   - The other too wants to be continuously happy and prosperous!
2. To be happy, I need to understand and live in harmony at all four levels of my living.
   - The other also needs to understand and live in harmony at all four levels of his/her living.
3. The activities in me (I) are continuous, we can check this for our desire, thought and expectation.

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2. To be happy, I need to understand and live in harmony at all four levels of my living.
   - The other also needs to understand and live in harmony at all four levels of his/her living.
3. The activities in me (I) are continuous, we can check this for our desire, thought and expectation.
   - It is the same for the other 'I' as well. The activities

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are continuous there as well, and the other too has continuous desires, thoughts and expectations.

From these points we can conclude that the other person also feels quite like me. There are so many similarities. These similarities are —

1. We both want to have continuous happiness and prosperity
   — Our basic aspiration is the same.

2. We both need to have the right understanding: which

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continuous desires, thoughts and expectations.

From these points we can conclude that the other person also feels quite like me. There are so many similarities. These similarities are –

1. We both want to have continuous happiness and prosperity
   – Our basic aspiration is the same.

2. We both need to have the right understanding: which is to understand and live in harmony at all four levels of our living.
   – Our Program of action is the same.

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— Our basic aspiration is the same.

2. We both need to have the right understanding: which is to understand and live in harmony at all four levels of our living.

— Our Program of action is the same.

3. The activities and powers of the self are continuous and the same in both of us - at the level of 'I'.

— Our Potential is the Same.

Based on these three evaluations we can conclude

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is to understand and live in harmony at all four levels of our living.

– Our Program of action is the same.

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– Our Potential is the Same.

Based on these three evaluations we can conclude that – THE OTHER IS SIMILAR TO ME.

When we are able to see that the other is

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- Our Potential is the same.

Based on these three evaluations we can conclude that – THE OTHER IS SIMILAR TO ME.

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

Thus, Respect is possible when, at the level of 'I', we can see that the other is similar to me.

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

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doing something special, because you are special or have something special or are in some special position. Thus all of us are running around seeking respect from one another by trying to become something special.

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

Differentiation

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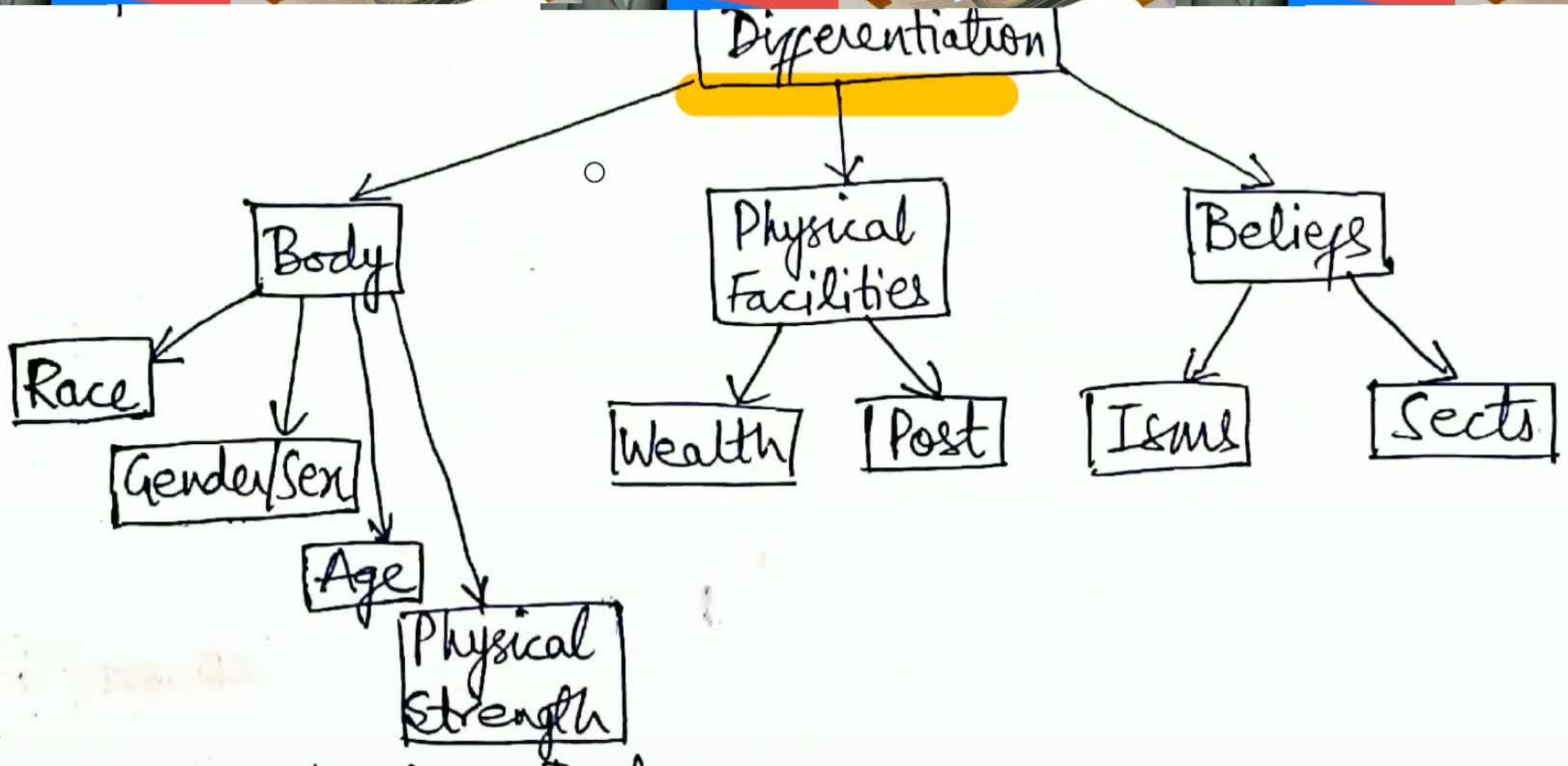

(A) On the basis of Body —

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Strength

(A) On the basis of Body –

(i) Race – If the person is of the same race as oneself, then we treat them differently. For example we differentiate on the basis of Skin colour - White, brown,

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black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of

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black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of I, but on the basis of the body.

(ii) <u>Gender/Sex</u> — We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I' and differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child

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(ii) Gender/Sex – We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I' and differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.

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

(iv) Physical Strength – If someone is stronger we again

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

(B) On the basis of physical facilities –

(i) Wealth – We differentiate people because some have wealth than others. What we term as a rich person gets idolized. We don't even bother to find out whether such people are feeling prosperous or if they just have wealth. This way,

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

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

(c) On the basis of beliefs –

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

(c) On the basis of beliefs –

(i) Isms – Ism means any belief in terms of a 'thought system' that we have, or that we have adopted. There

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(C) On the basis of beliefs –

(i) Isms – Ism means any belief in terms of a 'thought system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen

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

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

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* PROBLEMS DUE TO DIFFERENTIATION

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* PROBLEMS DUE TO DIFFERENTIATION

1. Differentiation based on race — There are many movements and demands for equality, racial attacks, movements against caste discri-mination has people in fear of such racism, racist attacks, casticism and discrimination.

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

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2. Differentiation based on sex — Women protesting and demanding for equality in education, in jobs and in people's representation. People are insecure and afraid of one another based on their gender.

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

4. Differentiation based on wealth — This is an area that is increasingly becoming a very big area of differentiation and is leading to all kinds of large scale problems. We are all aware of the whole debate around rich countries and

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gap.

4. Differentiation based on wealth – This is an area that is increasingly becoming a very big area of differentiation and is leading to all kinds of large scale problems. We are all aware of the whole debate around rich countries and poor countries. Not understanding the need for physical facilities and working for wealth to fetch respect has led to class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some committing suicide, when they feel they cannot accumulate enough wealth.

5. Differentiation based on Post – Protests against high handed

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5. Differentiation based on Task — [illegible] government officials, because people feel they are being taken advantage of. At the level of the individual, it also leads to depression.

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

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

* Difference between 'Attention' and 'Respect'

There is a whole lot of surplus activities that people are engaged in today, for the sake of respect. For examples

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* Difference between 'Attention' and 'Respect'

There is a whole lot of surplus activities that people are engaged in today, for the shake of respect. For examples people are climbing up mountains for the sake of fame, eating hot chillies and worms to be on TV, putting on all kinds of clothes, shaving their heads etc. If one understood the simple fact that what you can get from all this is only "Attention" and that you cannot ensure the feeling of being in relationship, the feeling of right evaluation

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people are climbing up mountains for the sake of money, eating hot chillies and worms to be on TV, putting on all kinds of clothes, shaving their heads etc. If one understood the simple fact that what you can get from all this is only "Attention" and that you cannot ensure the feeling of being in relationship, the feeling of right evaluation and respect in the other; then all these people will feel very much at ease. People are uncomfortable inside, since they are struggling for the sake of respect. If I see my relationship with you, I shall anyway respect you. I accept you for what you are, a human being like me.

[illegible] have to do something special to earn this

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and respect in the other; then all these people will feel very much at ease. People are uncomfortable inside, since they are struggling for the sake of respect. If I see my relationship with you, I shall anyway respect you. I accept you for what you are, a human being like me. You don't have to do something special to earn this respect from me. The fact that you are human is enough for me to respect you. This makes me happy and makes you happy.

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* **AFFECTION** — Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is relative of mine. This feeling is called Affection. Feeling of acceptance of the other, as one's relative is the feeling of affection or sneha in relationship.

The feeling of affection comes only if trust and respect are already ensured. Without trust

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of mine. This feeling is called Affection. Feeling of acceptance of the other, as one's relative is the feeling of affection or sneha in relationship.

The feeling of affection comes only if trust and respect are already ensured. Without trust and respect, we feel the other is trying to make us unhappy, does not wish well for us and hence we can never feel affection for him/her. We always see the other as being in opposition.

Today, there is a crisis in the state of our relationships. We are unable to accept the other as [illegible] or member of our family. When we examine

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relationships. We are unable to accept the other as
our relative, even members of our family. When we examine
this deeply, we find that we have started to doubt their
intentions. We wrongly feel that they are not for my
happiness and prosperity. As a result of this lack of
trust on intention, we are unable to rightly evaluate our's
and the other's competence and are hence not able to

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other as being in opposition.

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* COMPETITION – Competition results when there is lack of affection. When there is affection, I help the other grow. When I miss this feeling, I try to beat the other, act as an opponent.

It has been assumed by us generally, that in certain spheres of life, we do need to compete with the other

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grow. When I miss this feeling, I try to beat the other, act as an opponent.

It has been assumed by us generally, that in certain spheres of life, we do need to compete with the other,

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treating the other as an opponent. Is this true? Answer it to yourself. When you explore, you find that, if you are able to see the relationship with me, you will fulfil this relationship with me. If you are not able

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treating the other as an opponent. Is this true? Answer it to yourself. When you explore, you find that, if you are able to see the relationship with me, you will fulfil this relationship with me. If you are not able to see this relationship with me (because you have a wrong assumption, of wanting to oppose me), you end up denying me by competing with me. In competition, there is a feeling of opposition.

* CARE (MAMATA) — The feeling of Care (mamata) is the

me by competing with me. In competi

is a feeling of opposition.

* **CARE (MAMATA)** – The feeling of Care (mamata) is the feeling to nurture and protect the body of our relative.

We understand a human being as a co-existence of the Self (I) and the Body, and the Body is an instrument of I. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

* **GUIDANCE (VATSALYA)** – The feeling of ensuring right

instrument of I. Based on this understanding, we take the responsibility of nurturing and protecting the body of our relative.

* GUIDANCE (VATSALYA) – The feeling of ensuring right understanding and feelings in the other (any relative) is called Guidance or Vatsalya.

We understand the need of our Self (I) for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also

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the responsibility of nurturing and protecting of our relative.

* GUIDANCE (VATSALYA) – The feeling of ensuring right understanding and feelings in the other (any relative) is called Guidance or Vatsalya.

We understand the need of our Self (I) for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation.

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We understand the need of our self (I) for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation.

Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

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* **REVERENCE (SHRADDHA)** – The feeling of acceptance of excellence in the other is called Reverence (Shraddha).

We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living and live accordingly. When we see that the other has achieved this Excellence – which means to understand and to live in harmony at all levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

* **GLORY (GAURAVA)** – Each one of us wants to live with

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* GLORY (GAURAVA) — Each one of us wants to live [illegible] continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this.

Glory (Gaurava) is the feeling for someone who has made efforts for excellence.

We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring [illegible]

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find that there have been people in or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

* GRATITUDE (KRITAGYATA) — We understand that each one of us has the same goal of continuous happiness and prosperity. Each one of us has to work towards increasing our competence to realize our intention and in this process, we are helped and guided by others that have the right understanding.

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in ourselves, we feel gratitude in our relationship.

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

* **LOVE (PREMA)** – The feeling of being related to all is love (Prem). This feeling or value is also called the complete value, since this is the feeling of relatedness to all human beings.

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* **LOVE (PREMA)** – The feeling of being related to all is love (Prem). This feeling or value is also called the complete value, since this is the feeling of relatedness to all human beings.

It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings; The feeling of love leads to an Undivided Society, it starts from a family and slowly expands to the world family. Every ... relatedness up to the

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man being (the feeling of affection) and i
expands to the feeling of being related to all human beings;
The feeling of love leads to un Undivided Society, it starts
from a family and slowly expands to the world family. Every
human being has natural acceptance for relatedness up to the
world family in the form of love.

We start with trust, which becomes foundation for
being related to one (Affection) and we reach the state
of being related to everyone (Love).

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* Reaction and Response

Reaction	Response

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* Reaction and Response

Reaction

1. Doubt on Intention.
2. Irritation
3. Getting angry
4. Fights

Response

1. We are able to see that relationship IS at the level of 'I'.
2. We feel the relatedness with the other – at the level of 'I'.
3. We don't doubt the intention of the other 'I'.
4. We feel a sense of responsibility to improve our own competence and the other's competence.
5. We work for mutual fulfilment.

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L-20

* HARMONY IN THE SOCIETY- FROM FAMILY ORDER TO WORLD FAMILY ORDER

* Extending Relationship from Family to Society — As we begin to understand our relationships in the family and live harmoniously in these relationships, we become aware of our relatedness to all human beings. Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual happiness. Relationships are not limited in the family but extend to include all human beings.

Our natural acceptance is to feel related to everyone. In reality we not only want ourselves to be happy but also want to make others happy even beyond the confines of our family.

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understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual happiness. Relationships are not limited in the family but extend to include all human beings.

Our natural acceptance is to feel related to everyone. In reality we not only want ourselves to be happy but also want to make others happy, even beyond the confines of our family. Whoever we come in contact with, our natural acceptance is to be in harmony, to co-exist with them. Our competence might be limited at the moment and we might feel we are unable to do so but we spontaneously accept that we wish for their happiness as well, along with ours; this is our intention. We expect the same from the other. We feel relaxed when we are with people who we feel related to us and we enjoy a feeling of

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to include all human beings.

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Harmony in the family is the building block for harmony in the society. Harmony in society leads to an undivided

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the same from the other. We feel relaxed when we are with people who we feel related to us and we enjoy a feeling of assurance and trust when we live in the society.

Harmony in the family is the building block for harmony in the society. Harmony in society leads to an undivided society when we feel related with each and every human being. Today our feelings for our society have become very limited and each one of us lives in a very small web of relation-ships. Our natural acceptance however is for relatedness with all and we can very naturally expand into the world family. This is the basis of an undivided society (Akhanda Samaj), a feeling of relatedness with all.

FOR THE FULFILLMENT OF THE COMPREHENSIVE HUMAN GOAL – In order to

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limited and each one of us lives in a very small web of relation-ships. Our natural acceptance however is for relatedness with all and we can very naturally expand into the world family. This is the basis of an undivided society (Akhanda Samaj), a feeling of relatedness with all.

* **IDENTIFICATION OF THE COMPREHENSIVE HUMAN GOAL** – In order to facilitate the fulfillment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood. This is what will be conducive to the fulfillment at the individual level as well as sustainable prosperity, peace and harmony in the society.

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1. Right Understanding (Samadhana) → In every Individual

2. Prosperity (Samriddhi) → In every Family

3. Fearlessness (Trust) (Abhaya) → In Society

4. Co-existence (Sah-astitva) → In Nature

1. Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one

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In every Individual | In every Family | In Society | In Nature

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

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3. Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.
4. Co-existence in nature means there is a relationship and complementarity among all the entities in nature including human beings.

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This is the Comprehensive Human Goal. This is the basic need of human civilization. You will find the following when you look for the relation in the above.

1. The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
2. With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous.
3. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual

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family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous.

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

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

1. Right Understanding → 2. Prosperity → 3. Fearlessness (trust) → 4. Co-existence.

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* PROGRAMS NEEDED TO ACHIEVE THE COMPREHENSIVE HUMAN GOAL: THE FIVE DIMENSIONS OF HUMAN ENDEAVOUR

Comprehensive human goals are right understanding, prosperity, fearlessness and co-existence. Programs needed to achieve the comprehensive human goals or the five dimensions of human endeavour are –

1. Education – Right Living (Siksha-Sanskar).
2. Health – Self Regulation (Svasthya-Sanyam).
3. Justice – Preservation (Nyaya-Suraksha).
4. Production – Work (Utpadan-Kriya).

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3. Justice-Preservation (Nyaya-Suraksha).
4. Production-Work (Utpadan-Kriya).
5. Exchange-Storage (Vinimaya-Kosh).

These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society.

* Education-Right Living (Siksha-Sanskar) — Education refers to understand harmony at all four levels of living. Right living refers to commitment and preparedness to live in harmony at all four levels of living.

We have to ensure the availability and continuity of

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* Education-Right Living (Siksha-Sanskar) — Edu

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

We have to ensure the availability and continuity of Education-Right living in our society. This dimension of society works to ensure 'Right Understanding' and 'Right Feelings' or All-encompassing solution called Samadhana in every individual and ensures that our succeeding generations have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity. This is the goal and objective of education.

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All-encompassing solution called Samadhana in every individual and ensures that our succeeding generations have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity. This is the goal and objective of education.

* Health-Self Regulation (Svasthya-Sanyam) — Sanyama refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is fit to act according to the needs of the Self (I) and there is harmony among the parts of the body, it is referred to as health or Svasthya.

Sanyam (Self-Regulation) is the basis of Svasthya.

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* Justice-Preservation (Nyaya-Suraksha) — Justice (Nyaya) refers to harmony in the relationship between human beings, while Preservation (Suraksha) refers to harmony in the relationship between human being and the rest of nature.

Justice = 'Human-Human relation' - its recognition, fulfillment, evaluation - leading to mutual happiness.

Preservation = 'Human-Rest of nature relation' - its recognition, fulfillment, evaluation - leading to mutual prosperity.
- Enrichment, Protection, Right Utilization of Nature.

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fulfillment, evaluation – leading to

– Enrichment, Protection, Right Utilization of Nature.

* Production-Work (Utpadana-Karya) – Work refers to the physical efforts made by humans on the rest of nature, while production refers to the output/physical produce that is obtained through these efforts.

Work = Labour that human does on the rest of nature.

Production = Things obtained out of work.

There are two important questions that come to mind when we talk of production-work:

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Production = Things obtained out of work.

There are two important questions that come to mind when we talk of production-work:

1. WHAT TO PRODUCE? 2. HOW TO PRODUCE?

- <u>What to Produce?</u> – The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e. what is needed for the

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1. WHAT TO PRODUCE? 2. HOW TO PRODUCE?

- **What to Produce?** – The decision of what to produce depends on the right identification of needs. For this, we have to identify the physical needs of the body, i.e. what is needed for the nourishment, protection and right utilization of the body. ~~When we~~ There is a need for: food, clothing, shelter and various kinds of instruments (ex- means of transport, communication, remote viewing of images etc) for the right utilization of the body.

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kinds of instruments (ex- means of transport, communication, remote viewing of images etc) for the right utilization of the body.

- How to Produce ? – When we come to the question of how to produce, we are referring to the technology or

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systems we use for production. On understanding of the harmony at all levels of our living, it

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

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When we look at the way in which nature is organized, the following becomes apparent -

1. The systems in nature are cyclic i.e they are not open ended.
2. The systems in nature are mutually fulfilling or mutually enriching.

Thus the way to produce is - Through Cyclical Process, in harmony with nature.

1. It has to be Cyclic.
2. It has to ensure that every unit is enriched.

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ensure that every unit is

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* <u>Exchange-Storage (Vinimaya-Kosa)</u> — Exchange refers to the exchange of physical facilities between the members of the society, while Storage refers to the Storage of physical facilities that is left after fulfilling the needs of the family. It is important to note that exchange and storage is done for mutual fulfillment and not for madness of profit or exploitation or hoarding.

Exchange - Exchange of produce for mutual fulfilment. (With a view of mutual fulfillment, not Madness of profit).

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Exchange - Exchange of produce for mutual fulfilment. (With a view of mutual fulfillment, not Madness of profit).

Storage - Storing of produce after fulfillment of needs. (With a few of right utilization in future, not Hoarding).

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

Education-Right living —— leads to → Right Understanding.

Health-Self Regulation —— leads to → Prosperity.

Justice-Preservation —— leads to → Fearlessness and co-existence

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humanistic society are able to ensure the human goal-

Education-Right Living —— leads to → Right Understanding.

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Justice-Preservation —— leads to → Fearlessness and Co-existence

Production-Work —— leads to → Prosperity and Co-existence

Exchange-Storage —— leads to → Prosperity and Fearlessness.

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L-22

* Universal Harmonious Order in Society

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

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able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfillment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose fundamental unit is the family and the final destination is the world family. Thus a number of family units in the form of a village and a number

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unit is the family and destination is the world family. Thus a number of family units in the form of a village and a number of villages integrate to larger clusters of human society - expanding in this sequence finally to a universal human order on this planet. Living in this order, we are able to plan for the need of physical facilities, the availability of natural resources and the role of human beings in ensuring the need at the level of planet. We are able to work for inculcation of universally acceptable human

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planet. Living in this order, to plan for the need of physical facilities, the availability of natural resources and the role of human beings is ensuring the need at the level of planet. We are able to work for inculcation of universally acceptable human values through education, plan systems to ensure justice for all human beings, make policies for the well-being of all.

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Undivided Society (Akhanda Samaja) - feeling of being related to every human being.

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

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L-23 A

* UNIT-IV *

* UNDERSTANDING THE HARMONY IN THE NATURE *

The basic human aspiration of every human being is continuous happiness and prosperity. Exploring the meaning of happiness, we found that happiness is to understand and live in harmony at all levels of living. We discussed the harmony at the level of the human being, the family and the society. While discussing the harmony at the level of society, we came across the relationship of human being with the rest of

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continuous happiness and prosperity. Explo

meaning of happiness, we found that happiness is to understand and live in harmony at all levels of living. We discussed the harmony at the level of the human being, the family and the society. While discussing the harmony at the level of society, we came across the relationship of human being with the rest of nature. Now we will discuss the harmony in the nature and how the entities in nature are interconnected and mutually fulfilling.

* THE FOUR ORDERS IN NATURE –

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the relationship of human being with the rest of nature. Now we will discuss the harmony in the nature and how the entities in nature are interconnected and mutually fulfilling.

* THE FOUR ORDERS IN NATURE –

1. Material Order – Eg Soil, Water, air etc.
2. Plant/Bio Order – Eg Grass, plants, trees, flowers etc.
3. Animal Order – Eg Animals and Birds.
4. Human Order – Human beings.

* Material Order – The big land mass of the continents

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2 – E.g Grass, plants, trees, flower

3. Animal Order – E.g Animals and Birds.
4. Human Order – Human beings.

* Material Order – The big land mass of the continents, gigantic water bodies like Oceans and seas, mountains and rivers, the atmosphere, metals and minerals, the dense gases and fossil fuels deep below the surface of the earth – all fall into the material order or padartha avastha. If we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies.

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* Plant Order – Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants and trees form huge forest along with the flora in the ocean. All of this is the plant/bio order or prana avastha and it is the next big order on our planet.

* Animal Order – Animals and birds form the third largest order and we call them the animal order

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o order or prana avastha

the next big order on our planet.

* Animal Order – Animals and birds form the third largest order and we call them the animal order or jiva avastha. We see that the plant/bio order is far greater in quantity than the animal order.

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

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

* INTERCONNECTEDNESS AND MUTUAL FILFILMENT *

Each order is connected to each other order and the relationship between these orders is in such a way that they all fulfill each other and coexist with each other.

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each other and coexist with

- Material Order and Plant Order - The material order provides the nutrients to the plant order in the form of soil, minerals etc while the plant order decays and forms more nutrient, thus enriching the soil. The plant order also decays to sub-stances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun. Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil erosion. Plants

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from the earth. Plants help move the nutrients from various layers of the soil. The roots of the plants hold the soil together and prevent the soil erosion. Plants

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produce oxygen with the help of carbondioxide and thus help in the movement of the material order. Thus pranic order and material order naturally exist in a relationship of mutual fulfilment with each other. They also co-exit, they don't deny the other.

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produce oxygen with the help of carbondioxide and thus help in the movement of the material order. Thus pranic order and material order naturally exist in a relationship of mutual fulfilment with each other. They also co-exit, they don't deny the other. There is a mutual interdependency and co-existence.

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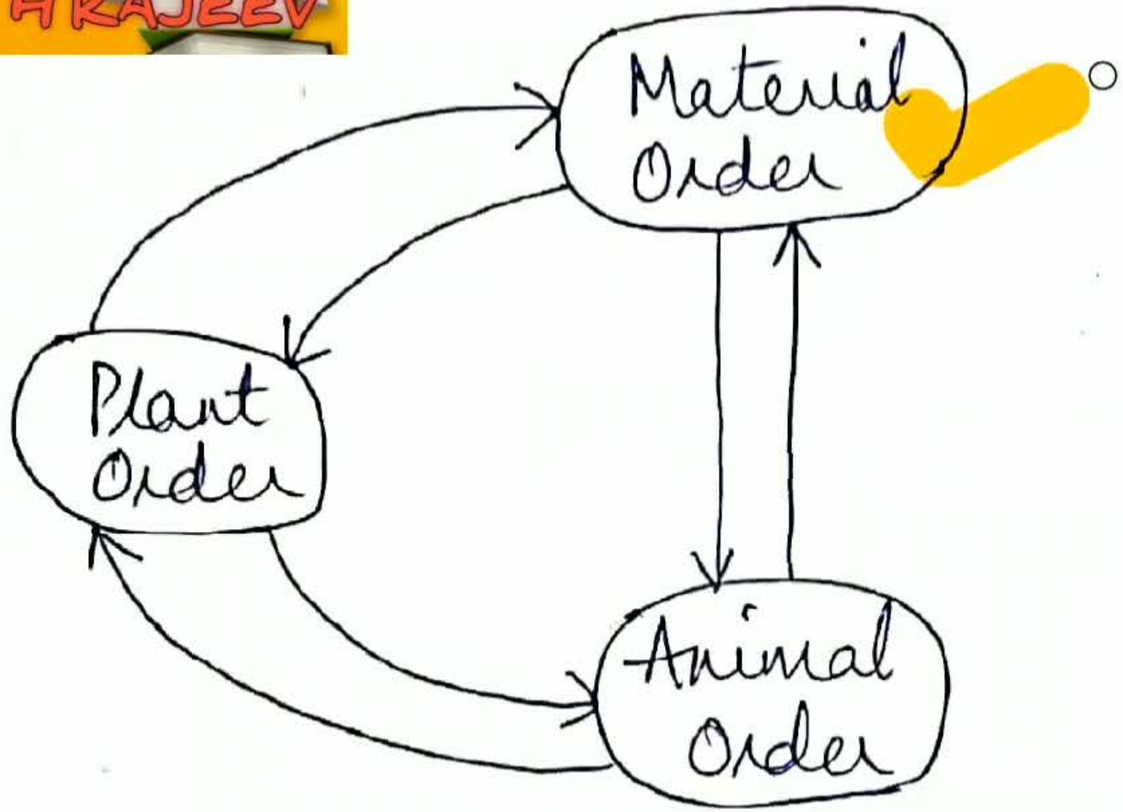

- Material Order, Plant Order and Animal Order – The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases

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, Plant Order and Animal Or

material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant order provides food for animals, birds and fishes. The animal order helps in pollination of the flowers of the pranic order. The relationship across all three orders is – naturally one of mutual fulfilment.

– Material order, Plant order, Animal order and Human Order –

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organic order. The relationship between animal orders is – naturally one of mutual fulfilment.

- Material order, Plant order, Animal order and Human Order – When we look at the connectedness with human beings, each of these orders is fulfiling to the human order. We humans also have a natural acceptance to be mutually fulfilling to these 3 orders. However, we are not able to ensure this mutual fulfilment. We are dependent on the material

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order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels, we are dependent on plants for food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct and are today known for our cruelty towards animals.

* Recyclability and Self-regulation in Nature - There are

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tion activities, but have made of animals extinct and are today known for our cruelty towards animals.

* Recyclability and Self-regulation in Nature - There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. Different cycles keep different materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. The appropriateness of conditions for growth of both plants and animals are

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* **Recyclability and Self-regulation in Nature** – There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. Different cycles keep different materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. The appropriateness of conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. The population of grass, deers

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in nature keeping the popula-

naturally maintained. The population of grass, deers and tigers remains such that all can continue. This phenomenon is termed as self-regulation.

Nature exhibits self-regulation in various ways across the plant, animal and human orders, but we humans have disturbed it due to lack of under-standing.

These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

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L-23 B

* UNDERSTANDING THE FOUR ORDERS *

ORDER	MATERIAL	PLANT/BIO	ANIMAL	HUMAN
Things (Vastu)	Soil, Air, Water	Plants, Animal Body, Human Body.	Animal Body + 'I'	Human Body + 'I'
Activity (Kriya)	Composition/ Decomposition	Composition/ Decomposition + Respiration	(Composition/ Decomposition, Respiration) in Body + Selection in 'I'.	(Composition/ Decomposition, Respiration) in Body + (Selection, thought, Desire) in I and need for Realization and

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Things (Vastu)	Soil, Air, Water	Plants, Animal Body, Human Body.	Animal Body + 'I'	Human Body + 'I'
Activity (Kriya)	Composition/ Decomposition	Composition/ Decomposition + Respiration	(Composition/ Decomposition, Respiration) in Body + Selection in 'I'.	(Composition/ Decomposition, Respiration) in Body + (Selection, thought, Desire) in I and need for Realization and Understanding.
Innateness (Dharana)	Existence	Existence + Growth	(Existence, Growth) in body + Will to live in 'I'.	(Existence, Growth) in body + Will to live with happi-ness in 'I'.
Natural	Composition/	Composition/	Composition/	Composition/

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Activity (Kriya)	Composition/ Decomposition	Composition/ Decomposition + Respiration	(Composition/ Decomposition, Respiration) in Body + Selection in 'I'.	(Composition/ Decomposition, Respiration) in Body + (Selection, thought, Desire) in I and need for Realization and Understanding.
Innateness (Dharana)	Existence	Existence + Growth	(Existence, Growth) in body + Will to live in 'I'.	(Existence, Growth) in body + Will to live with happi-ness in 'I'.
Natural Characteristic (Svabhava)	Composition/ Decomposition	Composition/ Decomposition + Nurture/ Worsen	Composition/ Decomposition + Nurture/Worsen in body + (Non-Cruelty, Cruelty) in	Composition/ Decomposition + Nurture/Worsen in body + (Perseverance,

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(Dharana)	Existence	Growth	in body + Will to live in 'I'.	in body + Will to live with happi-ness in 'I'.
Natural Characteristic (Svabhava)	Composition/ Decomposition	Composition/ Decomposition + Nurture/ Worsen	Composition/ Decomposition + Nurture/Worsen in body + (Non-Cruelty, Cruelty) in I	Composition/ Decomposition + Nurture/Worsen in body + (Perseverance, Bravery, Gener-osity in 'I'
Basic activity (Kriya)	Recognising, Fulfillment	Recognising, Fulfillment.	Recognising, Fulfillment in body + Assuming, Recognising, Fulfi-llment in 'I'	Recognising, Fulfillment in body + Knowing, Assuming, Recog-nising, Fulfill-ment in 'I'.
Conservance	Constitution	Seed	Breed	Right Value/

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		Worsen	in body + (Non-Cruelty, Cruelty) in I	in body + (Perseverance, Bravery, Generosity in 'I'
Basic activity (Kriya)	Recognising, Fulfillment	Recognising, Fulfillment.	Recognising, Fulfillment in body + Assuming, Recognising, Fulfillment in 'I'	Recognising, Fulfillment in body + Knowing, Assuming, Recognising, Fulfillment in 'I'.
Conformance (Anu-sangita	Constitution Conformance	Seed Conformance	Breed Conformance	Right Values/ Sanskara Conformance

The table above outlines the four orders and we will study the salient aspects in each of these orders. Time [illegible]

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(Kriya)			Body + Assuming, Recognising, Fulfillment in 'I'	Body + Knowing, Assuming, Recognising, Fulfillment in 'I'.
Conformance (Anu-sangita	Constitution Conformance	Seed Conformance	Breed Conformance	Right Values/ Sanskara Conformance

The table above outlines the four orders and we will study the salient aspects in each of these orders – Things, Activity, Innateness, Natural Characteristics, Basic Activity and Conformance.

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* THINGS (VASTU) - Each order is composed of a number of things. Each one of these things is also called a Unit.

1. Material Order - Material order is most abundant in nature and exists in the form of all the soil mixtures, metals and compounds, various gases, water and other liquids etc.

2. Plant/Bio Order - Pranic order exists as the smallest seeds to the plentiful grass, the various plants and trees and all the vegetation in the ocean. When we consider humans and animals, we can understand that they are as a coexistence of Self (I) and the body. Fundamental unit

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metals and compounds, various gases, water and other liquids etc.

2. Plant/Bio Order – Pranic order exists as the smallest seeds to the plentiful grass, the various plants and trees and all the vegetation in the ocean. When we consider humans and animals, we can understand that they are as a coexistence of Self (I) and the body. Fundamental unit of the body is cell. The Cell belongs to Pranic order. Thus, the body of both animals and humans is essentially made up of cells and this belongs to the pranic order.

3. Animal Order – The Animal Order is made of various

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of the body is cell. The cell belongs to pranic order. Thus, the body of both animals and humans is essentially made up of cells and this belongs to the pranic order.

3. <u>Animal Order</u> – The Animal Order is made of various kinds of animals and birds. These entities display both a body (physico-chemical activity) as well as a conscious activity (Self or 'I'). The animal order thus is the co-existence of the animal body and the Self (I).

4. <u>Human (Knowledge) Order</u> – The Human order is constituted of all the human beings. Each human being is co-existence

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body (physico-chemical activity) as well as a conscious activity (Self or 'I'). The animal order thus is the co-existence of the animal body and the Self (I).

4. Human (Knowledge) Order - The human order is constituted of all the human beings. Each human being is co-existence of the Self (I) and the Body (Pranic Order).

* ACTIVITY (KRIYA) → Each unit in the order can be understood as an activity (Kriya). An activity means something that has motion and/or has a result. All unit around us, including ourselves, are active, all the time. They are interacting

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* ACTIVITY (KRIYA) → Each unit in the order can be understood as an activity (Kriya). An activity means something that has motion and/or has a result. All unit around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state of configuration and motion simultaneously. This remains all the time.

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can be understood as "an activity of Composition/Decomposition.

2. Activity in the Plant/Bio Order – The plant order is structurally made up of the material order. An additional activity of respiration is exhibited by the plant order. Plants are made up of smaller cells that can breathe. So, when we look at all the units that make up the plant order we will find that they can be understood in terms of Composition/Decomposition and Respiration.

3. Activity in the Animal Order – In Animal order, there are two different set of activities. One set of activities is the physico-chemical or activity of the body and

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So, when we look at all the units that make up the plant order we will find that they can be understood in terms of Composition/Decomposition and Respiration.

3. Activity in the Animal Order – In Animal order, there are two different set of activities. One set of activities is the physico-chemical or activity of the body and the other is the 'conscious' activity of the self.

* Body in animals – Physico-Chemical activities – The body display the same activities as in the plants. The body displays respiration or breathing. The body of animal order is also decays. The activities in the body are the same as that in the [illegible]

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are two different set of activities. One set of activities is the physico-chemical or activity of the body and the other is the 'conscious' activity of the self.

* Body in animals - Physico-Chemical activities — The body display the same activities as in the plants. The body displays respiration or breathing. The body of animal order is also decays. The activities in the body are the same as that in the plant/bio order, which are composition/decomposition and respiration. Therefore we can say that body belongs to the plant/bio order.

* I in animals - Conscious activities — The activities in 'I' are different from the

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important to note that consciousness or faculty of assuming is not in the body. In animals, only the activity of selection/Taste is predominant. There is no thinking and desiring in animals.

4. Activity in Human Order — Human beings are co-existence of a physico-chemical body and a conscious self or 'I'. The activities in the human body are similar to that in the animal body. When it comes to consciousness or 'I', the human displays more than just an ability to select or make choices as animals

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4. Activity in Human Order — Human beings are co-existence of a physico-chemical body and a conscious Self or 'I'. The activities in the human body are similar to that in the animal body. When it comes to consciousness or 'I', the human displays more than just an ability to select or make choices as animals do. Each one of us has desires that we pursue, an ability to think and the ability to make choices. In human beings, 'I' has the activities of Desiring, Thinking and Selecting/Tasting with a possibility or need for understanding and Realization. Only humans have th

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similar to that in the animal body. When we come to consciousness or 'I', the human displays more than just an ability to select or make choices as animals do. Each one of us has desires that we pursue, an ability to think and the ability to make choices. In human beings, 'I' has the activities of Desiring, Thinking and Selecting/Tasting with a possibility or need for understanding and Realization. Only humans have the need to Know and that is why it is called Gyana Avastha- the Knowledge Order.

* INNATENESS (DHARANA) – Innateness means qualities which are innate to the unit. Each unit in existence

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do. Each one of us has desires that we pursue, an ability to think and the ability to make choices. In human beings, 'I' has the activities of Desiring, Thinking and Selecting/Tasting with a possibility or need for understanding and Realization. Only humans have the need to Know and that is why it is called Gyana Avastha- the Knowledge Order.

* INNATENESS (DHARANA) — Innateness means qualities which are innate to the unit. Each unit in existence exhibits an innateness, an intrinsic quality that cannot be seperated from it.

1. Material Order — When we burn coal, only ash is left

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1. <u>Material Order</u> — When we burn coal, only ash is left and smoke have gone out, it is not that the basic material in coal have cease to exist or disappeared from existence. They may not be visible to the eye at that moment, but they contine to exist, they still are in the form of other matter or in the form of gases etc. We cannot destroy matter, we can only convert it from one form to the other. Thus to exist or existence is intrinsic to all material, it is innate to it. We cannot separate the existence of a thing from the thing itself.

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2. <u>Plant/Bio order</u> — Because the pranic order is a development of the material order, it also has the inmateness of existence. In addition, it also exhibits the growth. The principle of growth cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead

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decays and then belongs to the material order. So, as long as you have a plant, it will grow.

3. <u>Animal Order</u> – The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely 'existence' and 'growth'. This is at the level of the body, which is physico-chemical in nature. In addition, all units in this order have the will to live in 'I'. Indeed no unit in this order can be seperated from this 'will to live'. It is intrinsic to every unit in this order.

4. <u>Human Order</u> – When we look at the human being, we find that 'existence and growth' are fundamentally present

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find that 'existence and growth' are fundamentally present in the body, just as in the animal body. At the level of 'I' however, in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'.

* NATURAL CHARACTERISTIC (SVABHAVA) – When we look at the different orders, we find that each order has a certain value. In a fundamental way, this is the usefulness or participation of the order in existence. This value of participation is

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also referred to as natural characteristic. The characteristic the order displays is natural to itself. This is the same as the value of the entity or its participation also called Svabhava.

1. <u>Material Order</u> — The fundamental characteristics or svabhava of Composition/Decomposition enables units or entities to come together and form a bigger unit. Bigger unit transform to smaller units. Particles of soil combine to form a brick. Bricks combine to form towers. This is a case of Composition. When the tower falls, it breaks down to small particles of soil. This is decomposition.

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soil. This is decomposition.

2. <u>Plant/Bio Order</u> – Pranic units nurture or worsen other pranic units. To nurture means to be supportive, to aid other pranic activities in the growth of pranic units. For example, vegetable is a pranic unit and our body is also a pranic unit. If I eat vegetable, it helps my body grow. Similarly, if I eat datura, the thorn apple, another pranic unit, it will worsen my body. Hence the svabhava or value or natural characteristic of the plant/bio order is to 'Nurture/Worsen'. This is the value of the pranic in existence for all the orders.

3. <u>Animal Order</u> – The body of the animal belongs to the

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3. <u>Animal Order</u> — The body of the animal belongs to the plant/bio or pranic order and hence has the same usefulness or value as the pranic order. Thus 'Nurture/Worsen' is the svabhava of the animal body. The svabhava of the self (I) of the animal order is non-cruelty (akrurata) and cruelty (krurata). Cruelty means the feeling that it can fulfil its needs through violence and forcefulness.

Example - Cows may largely be living with a feeling of non-cruelty while animals like tigers and lions may exhibit cruelty.

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4. Human Order – The human body belongs to the plant/bio order and hence has the same Svabhava or value/natural characteristic as the pranic order. It either nurtures or worsens other pranic units. The Svabhava of the self (I) in human beings is Perseverance (Dhirata), Bravery (Virata) and Generosity (Udarata)

- Perseverance – Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.

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Bravery (Virata) and Generosity (Udarata)

- Perseverance — Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.

- Bravery — Being assured that the all-encompassing solution is to understand and live in harmony at all levels and I am ready to help the other to have the right understanding. This is the commitment to help the other have the right understanding of the harmony

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solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.

- Bravery – Being assured that the all-encompassing solution is to understand and live in harmony at all levels and I am ready to help the other to have the right understanding. This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.

- Generosity – Being assured that the all-encompassing solution is to understand and live in harmony at all

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the right understanding. This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.

- Generosity – Being assured that the all-encompassing solution is to understand and live in harmony at all the four levels and I am ready to invest myself, my body and wealth to help the other have the right understanding.

* BASIC ACTIVITY – The activity in the different orders is different at the basic level. In the material and pranic order, there is only recognising and fulfillment. Such units do not have the activities of assuming

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understanding.

* **BASIC ACTIVITY** — The activity in the different orders is different at the basic level. In the material and pranic order, there is only recognising and fulfillment. Such units do not have the activities of assuming and Knowing. Example hydrogen and Oxygen recognise the relation to each other, and combine to form water. A plant recognises the relation with sun and water and fulfills it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved.

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In animal order, there is only recognising and fulfillment in body and in self(I) there is the basic activity of assuming, recognising and fulfillment. Human displays the same basic activity as that of animal body i.e Recognising, fulfilment but in Self(I) human have one more activity i.e Knowing.

* CONFORMANCE (ANU-SANGITA) –

1. Material Order – The continuity of the fundamental nature of the material unit is preserved through the physical and

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* CONFORMANCE (ANU-SANGITA) –

1. Material Order – The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Example Iron. Each atom of iron conforms to the constitutional structure of Iron. There is no atom of Iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this constitution conformance. The material order exhibits constitution conformance. We can verify this for all things in the material order. For eg. oxygen, nitrogen, other gases, gold, silver etc all of them conform to and are always according to the constitution of their kind. Hence, we say that any matter conforms to its constitution or has constitution conformance.

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We can verify this for all things in the material order. For e.g. oxygen, nitrogen, other gases, gold, silver etc all of them conform to and are always according to the constitution of their kind. Hence, we say that any matter conforms to its constitution or has Constitution Conformance.

2. <u>Plant/Bio order</u> — A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, as the seed thus the plant. Therefore a plant conforms to the seed or has seed conformance. This seed conformance method

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of their kind. Hence, we say that any matter conforms to its constitution or has constitution conformance.

2. Plant/Bio order — A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, as the seed thus the plant. Therefore a plant conforms to the seed or has seed conformance. This seed conformance method is the mechanism by means of which the continuity of a plant species is mentioned in nature/existence.

3. Animal Order — We see that a cow is always like a cow

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neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, as the seed thus the plant. Therefore a plant conforms to the seed or has seed conformance. This seed conformance method is the mechanism by means of which the continuity of a plant species is mentioned in nature/existence.

3. <u>Animal Order</u> – We see that a cow is always like a cow and a dog is always like a dog. Animals conform to their lineage.

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How animals are, their behaviour is according to their lineage they belong to, the lineage they come from. Hence we say that an animal conforms to its breed, or has breed conformance. This breed conformance method is the mechanism by means of which the continuity of an animal species is mentioned in nature/existence.

4. <u>Human Order</u> – We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up,

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an animal species is 'mentioned' in nature/existence.

4. Human Order – We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our imagination, desires, thoughts and selection in I. The desires, thoughts and selections we have in I can come from anywhere. It can come from past memories, it can come from our parents, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our drive, thoughts, [illegible]

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them. We humans are according to our imagination, desires, thoughts and selection in I. The desires, thoughts and selections we have in I can come from anywhere. It can come from past memories, it can come from our parents, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these 'Sanskara'. Therefore a human being conforms to his or her sanskar or has sanskar conformance.

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* UNDERSTANDING EXISTENCE AS CO-EXISTENCE * L-24

* **EXISTENCE** – All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. Existence is nothing but the nature in space.

Existence = Exist + Essence whatever exists

Exist → To be

Essence → Harmony

* **UNIT** – Unit is defined as something that is limited in size. Like a small blade of human hair to the biggest planets we know of. They are all limited in

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Existence = Exist + Essence Whatever exists

↓ To be ↓ Harmony

* UNIT – Unit is defined as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size i.e bounded on six sides. So, all the things we have been studying so far, the human beings, animals, lumps of matter as well as various atoms and molecules, are all units. We can recognize them as such, they are countable.

There is another reality called Space. We normally don't pay attention to this reality because its not a unit.

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have been studying so far, the human beings, animals, lumps of matter as well as various atoms and molecules, are all units. We can recognize them as such, they are countable.

There is another reality called Space. We normally don't pay attention to this reality because its not a unit. We can't touch it, smell it. We just normally see through it. It doesn't mean Space does not exist. Space exists everywhere.

* CO-EXISTENCE OF UNITS IN SPACE — Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways -

1. To exist together (in time or space) and to exist in

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* **CO-EXISTENCE OF UNITS IN SPACE** — Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways -

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

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* Units in Space – There are different units in space. Between every two units, there is space. As we saw in the example of book and the reader, the same holds true for every other unit, be it material, or plant, or animal or some human being. The units exist in space. There are two kind of realities in existence and these are – Space and Units.

Existence = Space + Units (in space).

Each Unit exist in space. They are submerged in space. Since nature consists of the four orders we can say –

Existence = Nature submerged in space.

Nature = Four orders / Material, Plant / Bio or Bionic order,

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true for every other unit, be it material, or plant, or animal or some human being. The units exist in space. There are two kind of realities in existence and these are – Space and Units.

Existence = Space + Units (in space).

Each Unit exist in space. They are submerged in space. Since nature consists of the four orders we can say –

Existence = Nature submerged in space.

Nature = Four orders (Material, Plant/Bio or Bionic order, Animal and Human order).

EXISTENCE

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EXISTENCE

UNITS (IKAI)	Submerged in	SPACE (SUNYA)
Limited		Unlimited
		All Pervading
Active		No-Activity
Energized		Energy in Equilibrium
		Constant Energy
Each Unit recognizes and fulfils its relation with other units		Reflecting, Transparent
Self-organized		Self-organization is available

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Each Unit recognizes and fulfils its relation with other units	Constant Energy Reflecting, Transparent
Self-organized	Self-organization is available

All nature is submerged in space. Space is not a unit but it exists as a reality.

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* Limited and Unlimited – Nature has four orders and there are units in each other. Each unit is limited in size. The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particles or the biggest galaxies. Space, on the other hand is unlimited. Space has no size, unlike units, it is not bounded. So, there is no beginning or end to space, as there is to units. For example when you take a book, you know that it starts and finishes. We say the book is limited in size. When we take space, there is no such thing. There is space behind us, inside us, between us and the book, between the book and the earth, in the book,

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size, unlike units, it is not bounded. So, there is no beginning or end to space, as there is to units. For example when you take a book, you know that it starts and finishes. We say the book is limited in size. When we take space, there is no such thing. There is space behind us, inside us, between us and the book, between the book and the earth, in the book, in every page of it, inside the page and beyond the earth... all the way till we can imagine.

We find that space pervades; it is all-pervading. Units on other hand are not all pervading. This is how we recognize them as units.

* <u>Active and No-activity</u> — Each unit is dynamic and active. Physical activity, physico-chemical activity or a sentient

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On other hand are not all pervading. This is how we recognize them as units.

* Active and No-activity — Each unit is dynamic and active. Be it a physical activity, physico-chemical activity or a sentient activity. Each unit or entity of all the four orders is active. For example we can ourself see that thinking is an activity we do, and so is desiring.

Space on the other hand has no activity. Only units are active or in other words, when something is active or has activity, we call it a Unit. There is a empty space between you and the book right now and it does not have any activity. The particles of gases and dust in between are active, but space is no-activity.

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you and the book right now and it does not have any activity. The particles of gases and dust in between are active, but space is no activity.

* Energized and Energy in Equilibrium — What we normally consider as energy today, is the transfer of energy. For example, when we place water in a vessel on the stove, we say the heat energy from the flame was transferred to the water in the vessel. Anything that is unit, has activity,

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anything that has activity is energized. All the particles in the water and the metal stove are active, very active,

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the heat energy from the flame was transferred to the water in the vessel. Anything that is unit, has activity,

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anything that has activity is energized. All the particles in the water and the metal stove are active, very active and energized. On the other hand, Space is not a unit, it has no activity. Hence Space is not energized but Space is energy in equilibrium or it is constant energy. This energy is available to all units. All units are in space, all units are energized and active being in space.

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* Each Unit Recognizes..... Space is Reflecting and Transparent

In the physical world, there is a relationship between all things around us. The air recognizes its relationship with the soil, the soil with the water, the water and soil with the tree, etc. There is relationship and we see all around us. This is the meaning of each unit recognizing its relationship and fulfilling it. As humans we recognize our relationship with the four orders and fulfill it.

Space is not a unit. Space is reflecting. It means, every unit is reflected in the other units in space. It is due to this reflection that there is a relationship, and all units are related to each other. We as humans also feel or are related to one another and this is the basis for our relationship with the four orders. All the units

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Space is not a unit. Space is reflecting. It means, every unit is reflected in the other units in space. It is due to this reflection that there is a relationship, and all units are related to each other. We as humans also feel or are related to one another and this is the basis for our relationship with the four orders. All the units are related to each other being in space.

Space is t[illegible] reflecting means that in space there is no obstruction. Hence all units are

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also feel on the related to the [illegible]
basis for our relationship with the four orders. All the units are related to each other being in space.

Space is transparent. It is reflecting means that in space there is no obstruction. Hence, all units are able to recognize each other in space, are related to each other being in space, since space is transparent.

* Self-Organized and Self-Organization is Available — Every unit is an organization. A unit recognizes other units and combines to form a bigger organization. Starting from the atom to the big galaxy, this organization goes on, as a self-organization. At every level, we get a self-organization. Sub atomic particles recognize each other and come together to form atoms. Atoms recognize each other and form organization like organ

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cell recognize each other and form organizations like organs

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and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. We are not organizing it. We are not supplying it organization from outside.

When we look at humans, we see that we are self-organized at the level of the body. We are not organizing the body. We are not doing anything for the coordination between the heart, Kidneys, lungs, eyes, brain, hands legs etc. All these are functioning together. Our input is

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When we look at humans, we see that we are self-organized at the level of the body. We are not organizing the body. We are not doing anything for the coordination between the heart, kidneys, lungs, eyes, brain, hands legs etc. All these are functioning together. Our input is needed only to provide the required nutrition and to assist the body when we fall sick/get injured. At the level of 'I', we are not self-organized, but being in space, self-organization is available to the self (I). That is why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony,

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self-organization is available to the self (I). That is why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we are unhappy.

All the units of four orders are self-organized. No one is organizing them from outside. This self-organization is available to units being in space. For space self-organization is available.

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L-25

* EXISTENCE IS CO-EXISTENCE

The existence is Units in space. The Units are of two types-
1. Material 2. Consciousness (Conscious-I). The material units are transformable and their composition keeps on changing. Hence they are called Gatharsheel.

The Self or I does not transform and are complete in composition, hence Gathanpurna.

The material units are changeful (with activities of recognizing and fulfillment only) while the other

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Existence
(= Co-existence = Units Submerged in Space)

UNITS (Nature)

- Limited in Size
- Active
- Self-Organized
- Energized
- Recognises relationships

Space (All-pervading)

- Unlimited
- No-activity
- Self-organization is available.
- Constant energy
- Reflecting
- Transparent

Material (Jada

I-Conscious (Chaitanya)

Ronic Order

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Limited in Size
Active
Self-Organized
Energized
Recognises relationships

Unlimited
No-activity
Self-organization is available
Constant energy
Reflecting
Transparent

Material (Jada

I- Conscious (Chaitanya)

Material Order

Pranic Order

Atom

Molecule

Plant cells

Plants

Animal Order
= 'I' + Body

Human Order

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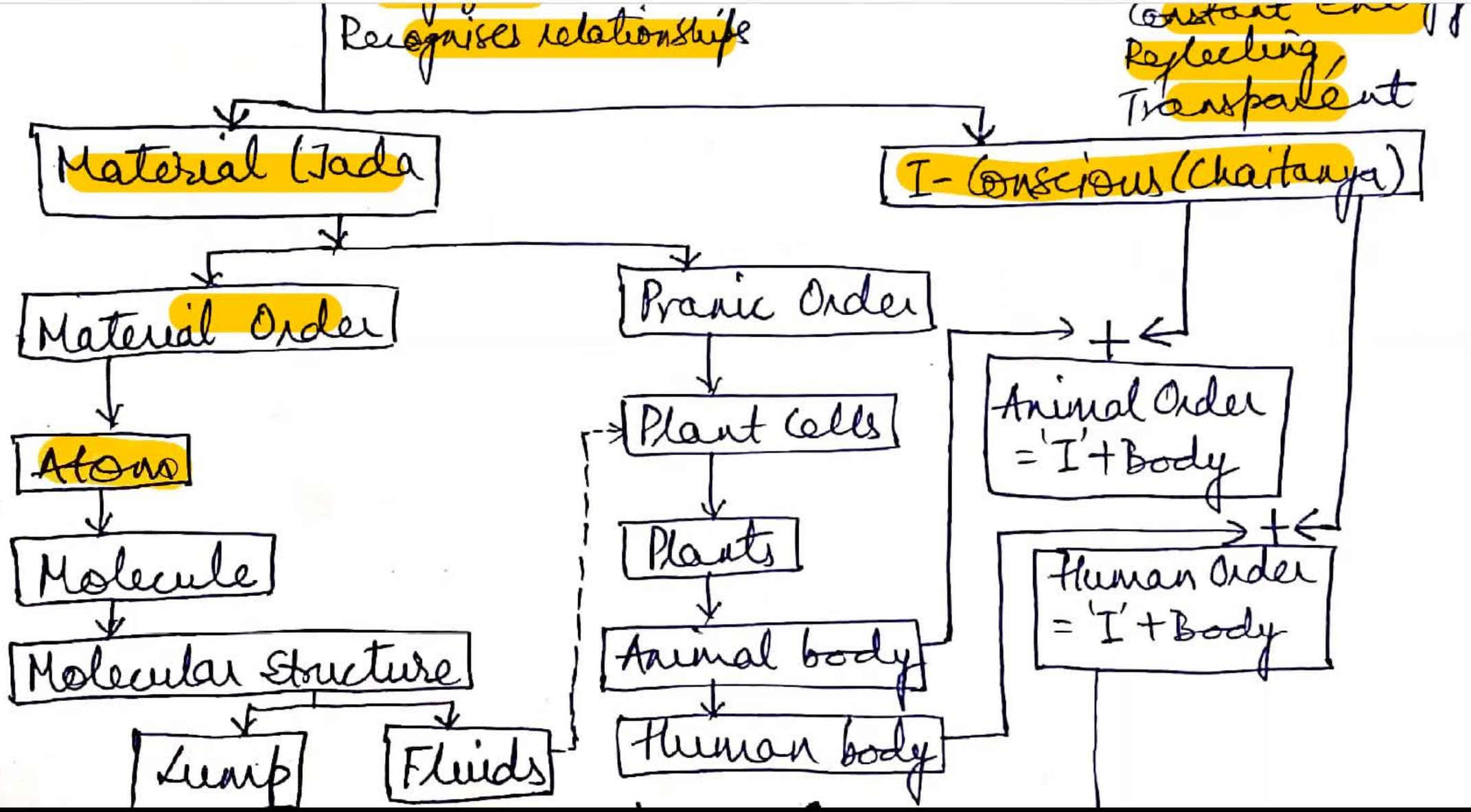

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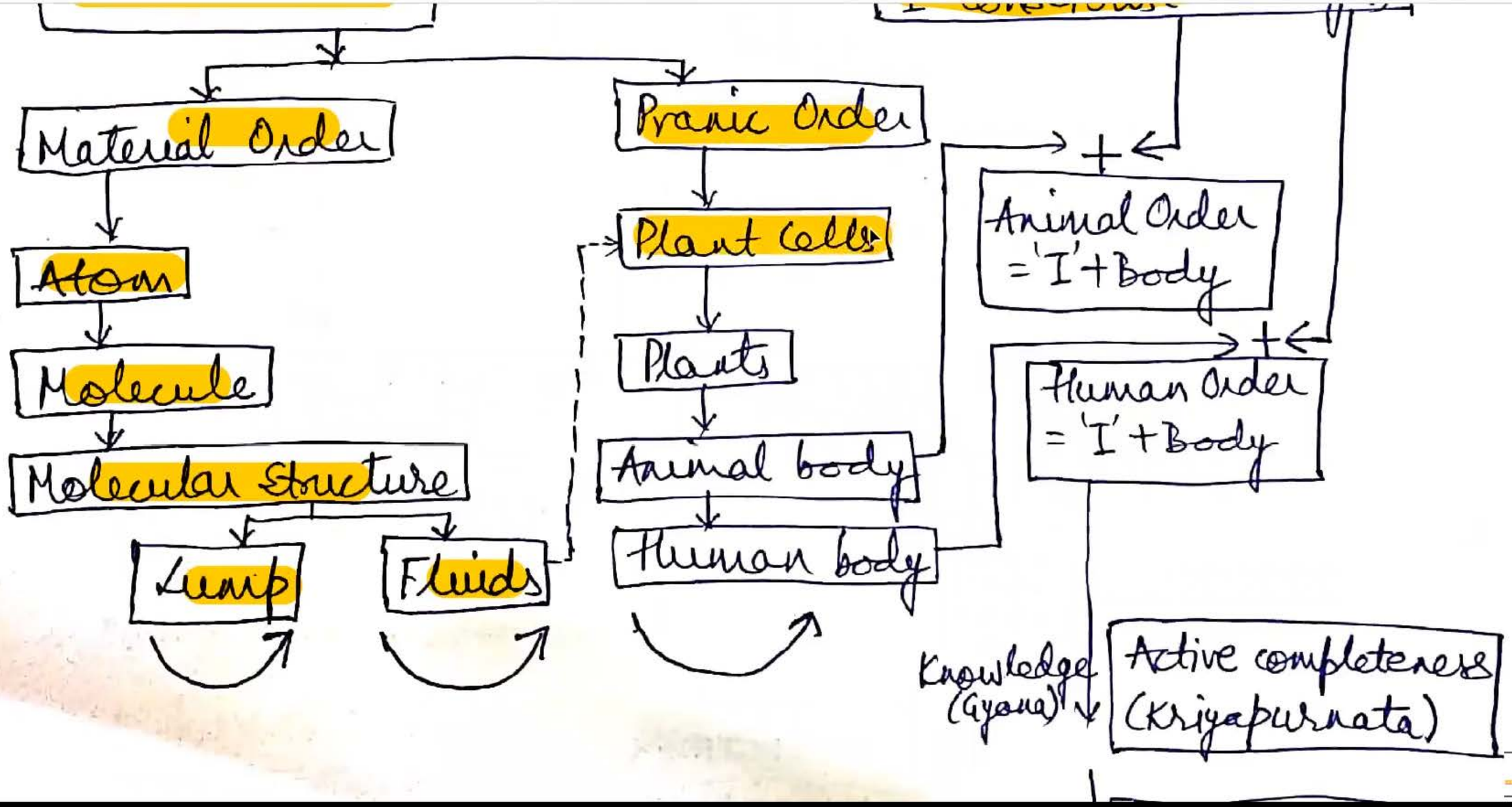

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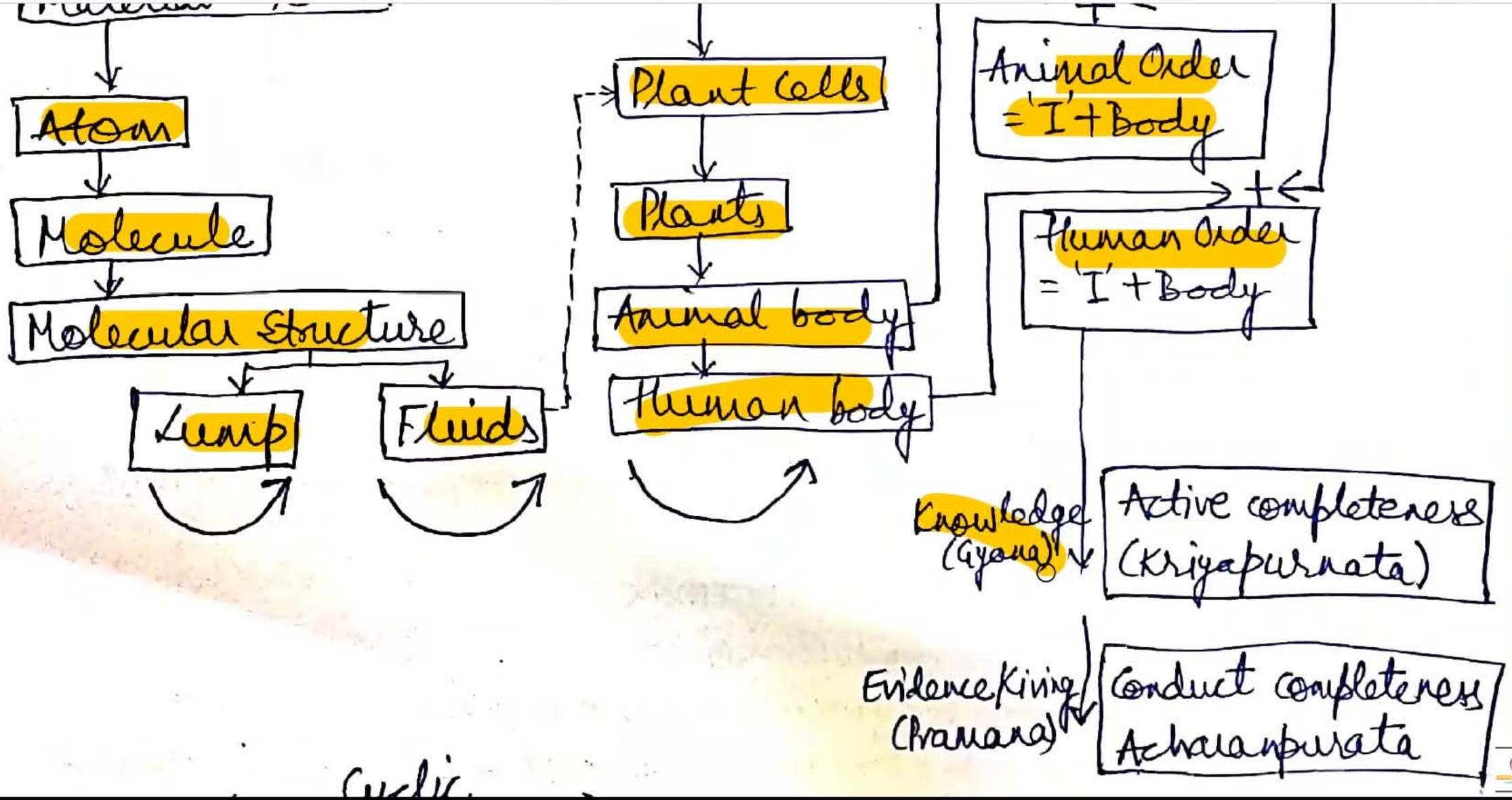

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Molecular Structure → Lump, Fluids

Animal body → Human body

= I + Body

Knowledge (Gyana) → Active completeness (Kriyapurnata)

Evidence/Living (Pramana) → Conduct completeness Acharanpurata

← Cyclic →

Keep going back, cannot develop.

Development – Not cyclic

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on changing. Hence they are called Gathanasheel.

The Self or I does not transform and are complete in composition, hence Gathanpurna.

The material units are changeful (with activities of recognizing and fulfillment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfillment.

The material units are available in two orders - material order and pranic order. In the material

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kinds of units are continuous with activities of knowing, assuming, recognizing and fulfillment.

The material units are available in two orders - material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure. Molecular structures are found in two forms - lumps and fluid. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form

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The Co-existence of 'I' with the animal bod

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pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies.

The Co-existence of 'I' with the animal body becomes the animal order and the Co-existence of 'I' with the human body becomes the human order. Completion of right understanding in human being is called Kriyapurnata and ability to live with

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Complete understanding is called Acharanpurnata.

Existence
(= Co-existence = Units submerged in Space)

UNITS (Nature)

Limited
Active

Space (All-pervading)

Unlimited
No-activity

159%

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* UNIT- V *

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* UNIVERSAL VALUES NATURALLY EMERGING FROM THE RIGHT UNDERSTANDING —

There is an innate harmony and orderliness in the existence. The human beings only need to understand it. The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the values which designate this

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KIGHT UNDERSTANDING —

There is an innate harmony and orderliness in the existence. The human beings only need to understand it. The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the parameters which designate this harmony at various levels and highlight the universal purpose in terms of understanding this harmony. The universal values are the truths of existence and are always there. These values cannot be enforced

There is an innate harmony and orderliness in the existence. The human beings only need to understand it. The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the parameters which designate this harmony at various levels and highlight the universal purpose in terms of understanding this harmony.

The universal values are the truths of existence and are always there. These values cannot be enforced through fear or greed or false beliefs.

The values are not to be enforced through fear.

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harmony at various levels and highlight the universal purpose in terms of understanding this harmony.

The universal values are the truths of existence and are always there. These values cannot be enforced through fear or greed or false beliefs.

* The values are not to be enforced through fear.
* The values are not to be enforced through greed.
* The values are not to be enforced through blind faith / belief.

The values are naturally acceptable and hence there is no need for imposition or

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The values are naturally acceptable and hence there is no need for imposition or enforcement. Only Right Understanding through the process of self-exploration will lead to harmony in the society or organization.

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* DEFINITIVENESS OF ETHICAL HUMAN CONDUCT

The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Each one of us wants to have a definite conduct but

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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 satis-
faction to us not to others. We are not able

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not in consonance with the truth or the right understanding. But this situation neither gives satis-faction to us not to others. We are not able to identify the definitiveness of ethical human conduct. It can be understood in terms of the following —

(A) VALUES (MULYA) — Competence of living in accordance with universal human values or the participation of a unit in the larger order. There are 30 values of human beings —

(i) Values of Self (Jivan Mulya) —

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Values of Human Beings

(i) Values of Self (Jivan Mulya) –

ⓐ Happiness (Sukh)

ⓑ Peace (Shanti)

ⓒ Satisfaction (Santosh)

ⓓ Bliss (Ananda)

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(ii) Values in Human-Human Relationship

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(ii) Values in Human-Human Relationship

Established Values	Expressed Values
1. Trust	Complementariness
2. Respect	Compliance
3. Affection	Commitment
4. Care	Generosity
5. Guidance	Spontaneity
6. Reverence	Obedience
7. Glory	Ease
8. Gratitude	Self-Restraint

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2. Respect	Compliance
3. Affection	Commitment
4. Care	Generosity
5. Guidance	Spontaneity
6. Reverence	Obedience
7. Glory	Ease
8. Gratitude	Self-Restraint
9. Love	Unanimity

(iii) Values of human being in its participation in

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7. Glory	Ease
8. Gratitude	Self-Restraint
9. Love	Unanimity

(iii) Values of 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.

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(3) Values of human being in its participation in Universal Human Order (Manav Mulya)

(a) Perseverance (Dhirata) – After understanding the system, patiently participating in it.

(b) Bravery (Veerta) – Helping other in understanding and participating in system.

(c) Generosity (Udarta) – Using our mind, body and wealth in system.

(d) Kindness (Daya) – To give opportunity or thing to a person who have ability.

(e) Benevolence (Kripa) – To give ability or knowledge or skill

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patiently participating in it.

(b) Bravery (Veerta) – Helping other in understanding and participating in system.

(c) Generosity (Udarta) – Using our mind, body and wealth in system.

(d) Kindness (Daya) – To give opportunity or thing to a person who have ability.

(e) Beneficence (Kripa) – To give ability to a person who have opportunity or thing.

(f) Compassion (Karuna) – Providing both ability and thing

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participating in system.

(c) Generosity (Udarta) – Using our mind, body and wealth in system.

(d) Kindness (Daya) – To give opportunity or thing to a person who have ability.

(e) Beneficence (Kripa) – To give ability to a person who have opportunity or thing.

(f) Compassion (Karuna) – Providing both ability and thing to a person.

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(iv) Values of Human being in the Interaction with the rest of the Nature (Vastu Mulya)

(a) Utility Value (Upyogita Mulya) – To prepare a physico-chemical object for nourish and protection.

(b) Artistic Value (Kala Mulya) – To ensure the long lasting utility of the object.

(B) POLICY (NITI) – The decision (plan, program, implementation, results, evaluation) about the enrichment, protection

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(b) Artistic Value (Kala Mulya) – To ensure the long lasting utility of the object.

(B) 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, dhana). It have 3 parts –

(i) Economic Value (Artha Niti) – Enrichment of self, body and wealth.

(ii) Political Value (Rajya Niti) – Protection of self, body and wealth.

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-ation, results, evaluation) about the enrichment, protection and right utilization of the resources (Self, body and wealth- mana, tana, dhana). It have 3 parts -

(i) Economic Value (Artha Niti) - Enrichment of self, body and wealth.

(ii) Political Value (Rajya Niti) - Protection of self, body and wealth.

(iii) Policy for Universal Human Order (Dharma Niti) - Right utilization of self, body and wealth.

(c) CHARACTER (CHARITRA) - The definiteness of my desire, though and selection gives definiteness to my living.

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Right utilization of self, body and wealth.

(c) CHARACTER (CHARITRA) — The definiteness of my desire, though and selection gives definiteness to my living.

(i) Sva Nari, Sva Purush — Chastity in conjugal relationship.

(ii) Sva Dhana — Rightful production, acquisition and utilization of wealth.

(iii) Dayapurna Vyavahar and Dayapurna Karya — Kindness in behaviour (people friendly) and work (eco-friendly).

Definitiveness of character is the outcome of the definiteness of my behaviour and work.

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L-27

* BASIS FOR HUMANISTIC EDUCATION AND HUMANISTIC CONSTITUTION —

Primary steps towards the holistic alternative

↓

To develop the right understanding
and
commitment to live accordingly.

↓

To develop the humanistic skills and know-how to

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CONSTITUTION —

Primary steps towards the holistic alternative

↓

To develop the right understanding

and

Commitment to live accordingly.

↓

To develop the requistic skills and Know-how to implement the right understanding in real life.

x Education means to imbibe the understanding

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and

Commitment to live accordingly.

↓

To develop the requistic skills and Know-how to implement the right understanding in real life.

* Education means to imbibe the understanding of harmony at all the levels of living.

* Humanistic Education – Inculcation of the right understanding at all 4 levels and development of

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* Humanistic Education – Sensitization of the self understanding at all 4 levels and development of the competence to live in accordance with it forms the core of humanistic education.

The humanistic education will facilitate the process of self exploration which will lead to continuous self evolution of human beings. It will also enable the realization of one's innateness as well as the universality and definitiveness of ethical human conduct. Adequate research effort is needed to evolve and

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* <u>Humanistic Constitution</u> - The right understanding provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It

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an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard the social justice in true sense.

* Universal Human Order — On the basis of the understanding of harmony, we get the notion of an undivided society and universal human order. The

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* Universal Human Order – On the basis of the understanding of harmony, we get the notion of an undivided society and universal human order. The Universal human order will comprise of –

1. The five dimensions of human endeavours (education, health etc) towards a fragmented society.

2. The steps of organization from family to world family, each anchored in right understanding will integrate in the following way –

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health etc) towards a fragmented society.

2. The steps of organization from family to world family, each anchored in right understanding will integrate in the following way –

Family → Family Cluster → Village/community → Village cluster

World Family ← ← ←

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PROFESSIONAL ETHICS

L-28

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 leaded towards participating in the larger order which

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of ethical competence in the professional [illegible] Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is meaningful participation for each one in one or more of the five domains of human endeavours 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 concerns the moral issues that arise

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needed for a [illegible]

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 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.

* <u>COMPETENCE IN PROFESSIONAL ETHICS</u> = Professional ethics means to develop professional competence with ethical human [illegible] in the individual

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governed when providing a service to the public.

* COMPETENCE IN PROFESSIONAL ETHICS = 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

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Value education. As profession is only a subset of the life activities the competence in profession will only

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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 the comprehensive human goal: Samadhana-Samriddhi-Abhaya-Sahastitva and its fulfillment through universal human order from family to world family.
2. Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation

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The salient features characterizing this competence can be summarized as follows–

1. Clarity about the comprehensive human goal: Samadhana–Samriddhi–Abhaya–Sahastitva and its fulfillment through universal human order from family to world family.
2. Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence based on the right understanding of oneself and the rest of existence.
3. Competence of mutually fulfilling behaviour and

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understanding of oneself and the rest of existence.

3. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.

4. Competence of mutually enriching interaction with nature, ability to assess the needs for physical facilities for the family and their fulfillment through production systems ensuring harmony in the nature.

5. Competence of actualizing one's understanding in real life.

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* Holistic Technologies, Production System and Management Models —

Right Understanding helps us to develop a vision for a holistic approach. By holistic approach we means the processes and the technologies adopted by us must be compatible with nature. A holistic model is inherently conducive to the comprehensive human goal. The three broad criteria to guide the development of such technologies and system are —

(a) In accordance to appropriate needs and lifestyle.
(b) People friendly
(c) Eco friendly.

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(b) People friendly
(c) Eco friendly.

* Evaluation Criteria for technologies – The technologies adopted must fulfill the following criteria.

1. It should satisfy the real human needs.
2. Compatible with nature
3. It must promote the use of renewable energy resources.

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(b) People friendly

(c) Eco friendly.

* Evaluation Criteria for technologies – The technologies adopted must fulfill the following criteria.

1. It should satisfy the real human needs.
2. Compatible with nature
3. It must promote the use of renewable sources of energy.
4. Low cost and energy efficient.
5. Safe and people friendly.
6. It must not harm health.
7. The products must be recyclable.
8. Effective utilization of human body, plants, animals and materials.

* Evaluation Criteria for Production Systems – In order to

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4. Low cost and energy efficient.
5. Safe and people friendly.
6. It must not harm health.
7. The products must be recyclable.
8. Effective utilization of human body, plants, animals and materials.

* Evaluation Criteria for Production Systems – In order to decide the type of production system to be adopted, we need to answer these simple questions –
- What to produce ?

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- How to produce ?
- For whom to produce ?

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decide the type of production system to be adopted, we need to answer these simple questions –

- What to produce ?

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- How to produce ?
- For whom to produce ?
- How much to produce ?

All these will be decided in the context of availability of local natural resources and the needs of the people for any given community. The needs are to be characterised in consonance with the comprehensive human goal. The specific criteria to judge the appropriateness of the production system may include the following –

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All these will be decided in the context of availability of local natural resources and the needs of the people for any given community. The needs are to be characterised in consonance with the comprehensive human goal. The specific criteria to judge the appropriateness of the production systems may include the following –

1. Optimal utilization of local resources and expertise.
2. Economic viability and sustainability.
3. Priority for local consumption.
4. Matching the pattern of production with the availability/productivity in the local environment and the pattern of consumption.

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1. Optimal utilization of local resources and expertise.
2. Economic viability and sustainability.
3. Priority for local consumption.
4. Matching the pattern of production with the availability/productivity in the local environment and the pattern of consumption.
5. Promoting individual creativity and sense of accomplishment.
6. Using people-friendly and eco-friendly technologies.
7. Ensuring requisite quality of production.
8. Safe and conducive to the health of persons involved in production as well as others.

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9. Decentralized systems capable of meaningful employment of people in the community.

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* FOR MANAGEMENT MODELS — The management needs to focus at the fulfilment of the people involved in the production system as well the users of the produce and not to profit-mania. The following criteria can be chosen for a humanistic management model:

a. whole unit working as a well-knit c...

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for a human resource management model.

1. The whole unit working as a well-knit family.
2. Cooperative and motivational.

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3. Ensuring correct appraisal of human labour.
4. Targeting employer-employee as well as consumer satisfaction and not-profit maximisation.
5. Sharing of responsibility and participative mode of management.
6. Continuous value addition of the persons involved.
7. Effectively integrating individual competencies and complementarity.

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Journey Towards The Holistic Alternative

To to able to fulfill the basic human aspirations- happiness and prosperity in continuity, it is essential to gain the right understanding - the understanding about human conduct and how it ensures continuous happiness and prosperity. This involves the realization that there is an innate harmony at all levels of existence. In fact, the whole existence is co-existence. It is the purpose of human beings to understand this harmony and co-existence and learn to live in accordance with it and be fulfilled.

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* Appreciating the Need for Self-exploration – Adequate realization of the need for self-exploration is the first

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accordance with it and be fulfilled.

* Appreciating the Need for Self-exploration — Adequate realization of the need for Self-exploration is the first necessary step towards transition. The need for analyzing 'what we presently are' and 'What we really want to be', the need to verify our beliefs and pre-conditionings, the need to understand what is motivating our actions presently and what its consequences are — has to be duly appreciated so that we may be able to put in the required effort and give due priority to make the transition possible.

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daily appl... required effort and give due priority to make the transition possible.

* Facilitating the Understanding of Harmony at Various Levels–

Having realized the need adequately, the next important step is to have access to the ways and means to facilitate the process of self-exploration towards right understanding. This implies that we need to have a proper framework of understanding so that we can discover the harmony at various levels starting from our own-self and spanning up to the entire nature/existence. So, it is important to make available appropriate methodology

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for value education which can effectively enable the process of transformation. Appropriate inputs in value education need to be made an integral part of all our education - both formal as well as informal. This needs a large scale effort to develop a rational and universally [illegible] preparation of

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for value education which can effectively enable the process of transformation. Appropriate inputs in Value education need to be made an integral part of all our education - both formal as well as informal. This needs a large scale effort to develop a rational and universally acceptable methodology for Value education, preparation of appropriate resource material and adequate orientation of teachers to carry out this task effectively and at a large scale.

* <u>Steps for Evolution at the Individual Level</u> — The change of ethos involves a long drawn effort for evolution at a

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appropriate resource material and adequate orientation of teachers to carry out this task effectively and at a large scale.

* Steps for Evolution at the Individual Level — The change of ethos involves a long drawn effort for evolution at a personal level among human beings. This begins with an exposure to the framework of right understanding to facilitate the process of self-exploration.

By focussing attention more frequently on the activities of the self and the body, it will be possible for us to clearly observe the distinction between these and correctly correlate our happiness

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exposure to the framework of right understanding to facilitate the process of self-exploration.

By focussing attention more frequently on the activities of the self and the body, it will be possible for us to clearly observe the distinction between these and correctly correlate our happiness to our natural acceptance. In the process, we will gradually move to make our behaviour more mutually fulfilling and our work with rest of nature more mutually enriching. In other words we shall move towards being more people friendly and eco-friendly.

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mutually enriching

being more people friendly and eco-friendly.

* **Steps for Transition at the level of Family, Society and Profession** — There is a strong interconnectedness and co-existence among human beings as well as in human being and rest of nature. The effort towards self-evolution by the individuals will always be through appropriate interaction at the level of family, society and nature.

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Mutual fulfilment is the guiding principle which ensures personal happiness as well as collective happiness and harmonious co-existence with nature. So it will be an integral part of one's evolutionary effort to participate in the larger order. The participation in this respect on the part of individuals will follow the following sequence -

1. Right Understanding (Samajhadari) — Effort to gain right understanding.

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the following sequence –

1. Right Understanding (Samajhadari) – Effort to gain right understanding.
2. Honesty (Imandari) – Sincerity to acknowledge what one has understood and be ready to work for complete understanding.
3. Accountability (Jimmedari) – Feelings one's responsibility to participate in the larger order in the light of right understanding.
4. Participation (Bhagidari) – Effort to actually participate

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2. Honesty (Imandari) – Sincerity to acknowledge what one has understood and be ready to work for complete understanding.

3. Accountability (Jimmedari) – Feeling one's responsibility to participate in the larger order in the light of right understanding.

4. Participation (Bhagidari) – Effort to actually participate in the larger order including the family, the society and the nature around according to one's competence, capacity and altitude.

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