7 Lessons lent from mm

Forgiveness makes us stronger

“The weak can never forgive. Forgiveness is the attribute of the strong.”

Forgiveness is a difficult choice to make. It can feel as if we are making ourselves more vulnerable if we choose to forgive, like making yourself more open to harm from those who have already harmed us. However, Gandhi reminds us that forgiveness makes us stronger.

It allows us to rise above the situation and find the power to move on. It frees us from the burden of an unresolved grudge.

Change begins with you

“You must be the change you wish to see in the world.”

There are some changes that we cannot make. We can’t, on our own, shift global matters. But this doesn’t mean that we do not have the power to make changes around us. If we wish the world was kinder, we can choose to be kinder and watch how it transforms not only our lives but ripples into the lives of others.

If we wish the world was better, we can begin a chain of positive change that can end up much bigger than we thought.

Loyalty and trust are worth giving

“The best way to find yourself is to lose yourself in the service of others.”

We often feel disappointed in our relationships because we feel that we are not being given enough. But Gandhi would like us to remember that we need to focus on giving as well as receiving. Offering our trust and loyalty to other people can bring unexpected rewards and make us feel empowered in our relationship.

When we offer our support and commitment to whatever we are engaged in, be it a relationship or an activity, it gives us power, confidence, and connection.

Mental strength matters

“A man is but the product of his thoughts. What he thinks, he becomes.”

We should constantly build our mental strength. It matters far more than our physical strength and allows us to achieve a lot more than we ever thought possible. Our mental strength comes from our thoughts. If we constantly focus on the negative or allow ourselves to believe that we won’t ever achieve anything, it makes us weaker, less resilient, less able to face obstacles.

Some of the biggest limitations we face are self-imposed, and mental strength gives us the power to deal with them and improve them significantly. We build mental strength by believing in ourselves, focusing on the positives, and working continuously towards our goals, no matter the pressure.

Make the most of each day

“Live as if you were to die tomorrow. Learn as if you were to live forever.”

Gandhi reminds us that life doesn’t last forever, but this doesn’t mean that we should despair. Instead, it should drive us to enjoy everything more and take advantage of every single opportunity. We should take any chance to learn, to be alive, to create, because that is what makes life worth living.

Be true to yourself

“Happiness is when what you think, what you say, and what you do are in harmony.”

You might be able to fool others, but you can’t fool yourself. When you are living a life that is not true to who you are, you won’t be truly happy or satisfied. It’s important to seek out harmony between your beliefs, values, actions, and choices. Allow yourself the chance to live authentically, that is the way to true satisfaction.

Stay optimistic

“When I despair, I remember that all through history the way of truth and love have always won.”

Remember that there is always hope. Even when things seem very bleak, whether in your life or the wider world, remember that goodness has always won out, in the end. Despair serves no purpose, because it keeps you from working on change.

Love matters

“Where there is love there is life.”

Even when pursuing other things, never lose sight of love. Love is the central value for any of us, and it matters a lot. It is what gives us life and what gives us meaning. If you are feeling empty or overwhelmed, center on the love you can find and draw strength from it.

Ends

5 Important Lessons To Learn From Mahatma Gandhi

Anagha Vallikat

Anagha Vallikat

ANAGHA VALLIKAT

1 OCT 2020 • 2 MIN READ

1.Non Violence

2.Truth and Honesty

3.Forgiveness

4.Perseverance

5.Mindfulness

“Live as if you were to die tomorrow. Learn as if you were to live forever.”- Mahatma Gandhi.

A great leader, a compassionate human, an exemplary visionary, an inspiration! One will fall short of words to describe Mahatma Gandhi. He said that, in a gentle way, you can shake the world and that’s exactly what he did. He stood true to his principles and shook the world with his methods and ideologies.

October 2nd, Gandhi Jayanti, is also celebrated as the International Day of Non-Violence. This is to spread the idea of nonviolence through education and other public awareness activities. His teachings have made an impact on society. This Gandhi Jayanti, let’s take a look at five things that all of us should learn from Mahatma Gandhi.

1.Non Violence

"Non-violence is the greatest force at the disposal of mankind.” These are the words of the man himself and this tells us why we should follow the path of non-violence.

2.Truth and Honesty

Gandhiji showed us that truth alone triumphs and this is evident from a lot of his real-life stories. He led a life of truth, seeking the truth. Truth and honesty is a lesson that people should learn from Mahatma Gandhi’s life.

3.Forgiveness

Forgiveness is a virtue and the very famous story of Mahatma Gandhi, showing his right cheek when someone slapped him on his left cheek, stands proof of how forgiving Gandhiji was. He said that “an eye for an eye only ends up making the whole world blind.” Such a simple yet powerful thought! Read more of his quotes here.

4.Perseverance

A river cuts through the mountains, not because of its strength, but because of its perseverance. Quite often, we give up when things get tough. Mahatma Gandhi was a living example of how perseverance can lead us towards winning. He never gave up on his dream of a free India.

5.Mindfulness

Gandhiji emphasized on the importance of mental well-being and mindfulness. Mindfulness is a process of being aware and non-judgmental. It was his mindfulness that helped him forgive and made him pursue his goals. He said that “You must be the change that you wish to see in the world.”

There are a lot more things that we can learn from this great man. His life itself is a lesson and looking at it more closely, shows what a splendid man he was. The glasses, the dhoti, the charka, one man and one emotion, Mahatma Gandhi! This Gandhi Jayanti, we salute him and all that he left us with!

Enddddddddddddddddddddddd

Vartues

18-Life-Changing-Lessons-to-Learn-from-Socrates

If I have learned something from Socrates is thatyou cannot teach people anything; you can only make them think. You can only draw out of them the wisdom which is latent within them. And by doing so, you help open their eyes, making them realize that they were born with wings and that they can fly, as high as they want to fly…

Anyway, I gathered what I thought to be some of Socrates best quotes and compiled them into 18 life changing lessons that you might want to learn. Here they are:

18 Life Changing Lessons to Learn from Socrates

1. True wisdom is in knowing you know nothing.

“I am the wisest man alive, for I know one thing, and that is that I know nothing.” ~ Socrates

“To know is to know that you know nothing. That is the meaning of true knowledge.”

“I know that I am intelligent because I know that I know nothing.” ~ Socrates

“True wisdom comes to each of us when we realize how little we understand about life, ourselves, and the world around us.” ~ Socrates

2. Be as you wish to seem.

18 Life Changing Lessons to Learn from Socrates

“The shortest and surest way to live with honor in the world, is to be in reality what we would appear to be; and if we observe, we shall find, that all human virtues increase and strengthen themselves by the practice of them.”

3. Nothing changes until you do.

“Let him that would move the world first move himself.” ~ Socrates

“Remember that there is nothing stable in human affairs; therefore avoid undue elation in prosperity or undue depression in adversity.”

4. Virtue is not given by money, but that from virtue comes money and every other good of man, public as well as private.

“I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money and every other good of man, public as well as private. This is my teaching, and if this is the doctrine which corrupts the youth, I am a mischievous person.” ~ Socrates

5. Employ your time in improving yourself by other men’s writings.

“Employ your time in improving yourself by other men’s writings so that you shall gain easily what others have labored hard for.”

6. Those who realize that they have enough, are truly rich.

“He is richest who is content with the least, for content is the wealth of nature.”

“Worthless people live only to eat and drink; people of worth eat and drink only to live.” ~ Socrates

8. Not life, but good life, is to be chiefly valued.

“The unexamined life is not worth living.” ~ Socrates

18 Life Changing Lessons to Learn from Socrates

“The really important thing is not to live but to live well. And to live well meant, along with more enjoyable things in life, to live according to your principles.”

9. Everything in life changes, nothing ever stays the same.

“If you don’t get what you want, you suffer; if you get what you don’t want, you suffer; even when you get exactly what you want, you still suffer because you can’t hold on to it forever. Your mind is your predicament. It wants to be free of change. Free of pain, free of the obligations of life and death. But change is law and no amount of pretending will alter that reality.”

10. Being busy is not enough. It’s what are you busy with that counts.

“Beware the barrenness of a busy life.”

11. God knows best what is good for us.

“Our prayers should be for blessings in general, for God knows best what is good for us.” ~ Socrates

12. Don’t confine yourself to certain parts of the world, explore it all.

“I am not an Athenian or a Greek, but a citizen of the world.” ~ Socrates

13. Don’t let other people do your thinking for you.

“To find yourself, think for yourself.” ~ Socrates

14. Don’t rush into friendships.

“Be slow to fall into friendship, but when you are in, continue firm and constant.”

15. Be impeccable with your word.

“False words are not only evil in themselves, but they infect the soul with evil.”

18 Life Changing Lessons to Learn from Socrates

16. Never return evil for evil. You will hurt yourself in the process.

“One who is injured ought not to return the injury, for on no account can it be right to do an injustice; and it is not right to return an injury, or to do evil to any man, however much we have suffered from him.” ~ Socrates

“The end of life is to be like God, and the soul following God will be like Him.” ~ Socrates

17. All men’s souls are immortal.

“All men’s souls are immortal, but the souls of the righteous are immortal and divine.” ~ Socrates

18. Never stop wondering.

“Wonder is the beginning of wisdom.”

BONUS 🙂

“The easiest and noblest way is not to be crushing others, but to be improving yourselves. ” ~ Socrates

“No man has the right to be an amateur in the matter of physical training. It is a shame for a man to grow old without seeing the beauty and strength of which his body is capable.” ~ Socrates

“If you want to be a good saddle, saddle the worst horse; for if you can tame one, you can take all.” ~ Socrates

“In all of us, even in good men, there is a lawless wild-beast nature, which peers out in sleep.” ~ Socrates

Do you have a favorite quote from Socrates? You can share your comment in the comment section below 🙂

~love, Luminita💫

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Luminita D. Saviuc

Luminita is the Founder and Editor in Chief of PurposeFairy.com and also the author of 15 Things You Should Give Up to Be Happy: An Inspiring Guide to Discovering Effortless Joy. For more details check out the 15 Things You Should Give Up To Be Happy Book Page.

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Sunday, 13 November, 00:00

Course event

Dear friends,

As you very well know, many of you came out the test sick. Meaning that many of you are likely to fail the test. But this does not mean that it is nullified, not at all. But I have devised the means of topping up your performance.

Read the attached article "Ethics and Values" chapters 1; 2; 6; 7 (Lesson from M; Ghandhi and society trusteeship only) and 8. Just make a summary of the major ideas of the author and in your words, should if you agree with the author. If you agree with the author support your position showing how the ideas are relevant. If you do not agree with author. Your paper should not exceed three typed pages.

Introduction to Ethics (August 2022)

Notes

DEFINITION OF ETHICS AND VALUES

The term 'Ethics' comes from the Greek word 'ethos', which means 'character'. Ethics

concerns with the moral behavior of humans and seeks to resolve questions dealing with human

morality/concepts such as good and evil, right and wrong, virtue and vice, justice and crime.

Tomas Paul and Linda Elder define ethics as "a set of concepts and principles that guide

us in determining what behavior helps or harms sentient creatures". The Cambridge Dictionary

of Philosophy states that the word 'ethics' is interchangeable with 'morality' and sometimes it is

used to mean the moral principles of a particular tradition, group or individual.

Ethics is an attempt to guide human conduct and it is also an attempt to help man in

leading good life by applying moral principles. Ethics refers to well based standards of right and

wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to

society, fairness, or specific virtues.

Ethics is related to issues of propriety, rightness and wrongness. What is right is ethical

and what is wrong is unethical. The words 'proper', 'fair' and 'just' are also used in place of 'right‟

and 'ethical'. If it is ethical, it is right, proper, fair and just. Ethics is a matter of practical concern.

It tries to determine the good and right thing to do; choices regarding right and wrong, good and

evil; questions of obligation and value.

Ethics is to consider the practice of doing right actions or what we may call the art of

living the good life. It is also defined as the science of the highest good. Mackenzie defines

ethics as "the study of what is right or good in human conduct" or the "science of the ideal

involved in human life". So, it is clear that ethics is the study which determines rightness or

wrongness of actions.

Values refer to a person's principles or standards of behavior; one's judgment of what is

important in life. Ethics is a set of rules, almost similar to values but tend to be codified into a

recognized system or set of rules which are clearly adopted by a group of people. To behave

ethically is to behave in a manner, acceptable to society.

A value denotes the importance of determining what action or ideal is best to do or live,

Value may be described as treating actions themselves by putting value to them. Value deals

with right conduct and good life, in the sense that a highly valuable action may be regarded as

ethically "good" and an action of low value may be regarded as "bad".

2

Ethical value denotes importance of a thing, with the aim of determining what action or

life is best to do, or at least attempt to describe the value of different actions. It may be described

as treating actions themselves as abstract objects, putting value to them. It deals with right

conduct and good life, in the sense that a highly, or at least relatively highly, valuable action or

may be regarded as good, and an action of low, or at least relatively low, value may be regarded

as bad.

Personal and cultural values are relative in the sense that they differ between people, and

on a larger scale, between people of different cultures. On the other hand, there are theories of

the existence of absolute values, which can also be termed noumenal values. An absolute value is

independent of individual and cultural views and also independent of whether it is known or not.

Relative value may be regarded as an 'experience' by subjects of the absolute value. Relative

value thus varies with individual and cultural interpretation, while absolute value remains

constant, regardless of individual or collective 'experience' of it.

Any decrease in the whole value, intensity or duration of an object decreases its total

value and vice versa. Alternatively described, the total value can be regarded as being the sum of

the total intrinsic value and total instrumental value. Still, it may be either relative or absolute, or

both. Ethics and values are important virtues since they develop to be roots of traditions of

various people around the world.

In other words values are those aspects of personality that are important to someone

while ethics is a system of moral values that govern the behavior of a person in a society. A few

good examples of ethical values are integrity, honesty, and responsibility. Leaders recognize the

importance of ethical behavior. The best leaders exhibit both their values and their ethics in their

leadership style and actions. Your leadership ethics and values should be visible because you live

them in your actions every single day.

II. CHARACTER AND CONDUCT

Character is an evaluation of a particular individual's durable moral qualities. The

concept of character can imply a variety of attributes including the existence or lack of virtues

such as integrity, courage, fortitude, honesty, and loyalty, or of good behaviors or habits.

Moral character primarily refers to the assemblage of qualities that distinguish one

individual from another. Moral character is defined as "a disposition to express behavior in

consistent patterns of functions across a range of situations."

The word "character" is derived from the Ancient Greek word "charaktêr", referring to a

mark impressed upon a coin. Later it came to mean a point by which one thing was told apart

from others.

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The major factors in influencing character and moral development: heredity, early

childhood experience, modeling by important adults and older youth, peer influence, the general

physical and social environment, the communications media, the teachings of schools and other

institutions, and specific situations and roles that elicit corresponding behavior.

Marx accepts Aristotle's insight that virtue and good character are based on a sense of

self-esteem and self-confidence.

Plato believed that the soul is divided into three parts of desire: Rational, Appetitive, or

Spirited. In order to have moral character, we must understand what contributes to our overall

good and have our spirited and appetitive desires educated properly, so that they can agree with

the guidance provided by the rational part of the soul.

In Aristotle's view, good character is based on two naturally occurring psychological

responses that most people experience without difficulty: our tendency to take pleasure from

self-realizing activity and our tendency to form friendly feelings toward others under specific

circumstances. Based on his view, virtually everyone is capable of becoming better and they are

the ones responsible for actions that express (or could express) their character.

Conduct is the result of character. Conduct is what one practices, where as character

reflects the inherent principles and attitudes of a person. Conduct is visible where as character is

invisible. Conduct refers to the actions or reactions of a person in relation to environment and

society. Behavior can be conscious or unconscious, overt or covert, and voluntary or involuntary,

but conduct is the sum total of characteristics expressed in actions and decisions.

Conduct is the base to know the norms that one inculcates and exhibits in the society and

environment. Behavior of animals is believed to be influenced by the endocrine system and the

nervous system, but human conduct is the sum total of norms and principles expressed in one's

life. The behavior of animals fall within a range- some behavior being common, some unusual,

some acceptable, and some outside acceptable limits. But human conduct refers to the behavior

exhibited in actions which is an outlet of attitudes, emotions, values, ethics, authority and

coercion.

Behavior of animals in the general sense should not be mistaken with human behavior

and conduct, which is a more advanced action, as human behavior is a behavior specifically

directed at other people. The acceptability of behavior and conduct depends heavily upon social

norms and is regulated by various means of social control.

Human conduct is evolved throughout one's entire lifetime starting from six months

onwards. It includes the way they act based on different factors such as genetics, senseperception, social norms, core faith, tradition, and attitude. Though the behavior is impacted by

certain traits each individual has; but the conduct of a person has certain bearings to one's reason,

tradition, learning and vision and needs of life. The traits vary from person to person and can

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produce different actions or behavior from each person, but social norms also impact behavior

and conduct. Due to the inherently character, persons are pressurized into follow certain rules

and display certain behaviors in society. Thus, conduct is greatly influenced by the character that

we inherit, cultivate and learn.

A moral character trait is a character trait for which the agent is morally responsible. If

moral responsibility is impossible, however, then agents cannot be held responsible for their

character traits or for the behaviors that they do as a result of those character traits.

Some total of norms and ideals that a person entertains in mind constitutes the character,

which is the basics thought of the person. Thought can refer to the ideas or arrangements of ideas

that result from thinking, the process of producing thoughts. Despite the fact that thought is a

fundamental human activity familiar to everyone, there is no generally accepted agreement as to

what thought is or how it is created.

Thoughts are the result or product of spontaneous act of thinking. Thinking allows

humans to make sense, interpret, represent or model the world they experience, and to make

predictions about that world. It is therefore helpful to regulate with needs, objectives, and desires

as it makes plans and attempts to accomplish those goals. Thoughts are the keys which determine

one's goal being expressed through conduct.

III. NATURE AND SCOPE OF ETHICS

Ethics deals with systematic explanation of rightness or wrongness in the light of the

highest Good of man. It means ethics deal with norms, and concerned with what ought to be

done rather than what is the case. Ethics is considered as normative science, because it is

concerned with judgments of value, standards or norms by which we can judge human actions to

be right or wrong. For example, logic and aesthetics are concerned with truth and beauty;

similarly ethics deals with norms or principles of life.

Ethics is not a practical science, like producing oxygen in the class room. For instance,

medical science is a practical science, concerns with the means to remove the causes of diseases.

Ethics does not teach us as to how to lead a moral life rather it helps us to justify rightness or

goodness which can lead to the supreme goal of human life that is to realize the summum bonum

of human life. Though ethics is neither a practical science nor an art, in case of morality ethics

directs the individual while choosing what is good and what is bad. As such Ethics deals with

motive, intention, purpose and choice which are considered right or wrong in the light of

goodness.

Ethics is a science of values as it discovers the forms of conduct or behavior, which have

the character of oughtness. Ethics deals with moral phenomena and it observes and classifies

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them and explains them by the moral ideal. It distinguishes moral judgments from logical

judgments and aesthetic judgments and reduced them to a system. Ethics is an art as it sets

guidelines for practical conduct and also for understanding the meaning of what it is to act in an

ethical manner. Ethics is concerned with Goodness as an ultimate value while some other

normative sciences like Aesthetics and Logic are oriented to the ideals of Beauty and Truth

respectively.

The subject matter of ethics indicates the scope of ethics. Ethics as a normative science

deals with moral ideal or the good in order to enquire the nature of our conduct. It enquires into

the origin of actions, motives, intentions, voluntary actions and so on. It determines rightness or

wrongness of human actions. As a science of morality ethics discusses the contents of moral

consciousness and the various problems of moral consciousness. Ethic is concerned with the

highest good or absolute good. It investigates the nature of its fundamental notions- right, duty

and good.

Moral judgments passed on our voluntary actions are also included within the scope of

ethics. In discussing the moral judgment it has also to concern with the nature, object, faculty

and standard of moral judgment. Moral sentiments and feelings are arising in our mind when we

contemplate about the moral judgment and therefore, ethics has to discuss the nature of moral

sentiments to moral judgment.

The scope of ethics includes whatever has reference to free human acts, whether as

principle or cause of action (law, conscience, virtue)', or as effect or circumstance of action

(merit, punishment, etc.) Ethics discusses the nature of human freedom. Ethics investigates what

constitutes good or bad, just or unjust. It also inquires into-what are virtue, law, conscience and

duty? What obligations are common to all? What is the good in all good acts? These questions

lie within the scope of ethics. The sense of duty, oughtness or moral obligation and the

responsibility for actions are also included within the range of ethics.

The particular aspect under which ethics considers free acts is that of their moral

goodness or the rectitude of order involved in them as human acts. A man may be a good artist or

orator and at the same time a morally bad man or, conversely, a morally good man may be a poor

artist or technician. Ethics has merely to do with the order which relates to man as man and

which makes of him a good man. Thus we find that although Ethics is not a guidebook of moral

rules as a branch of philosophy Ethics seeks clarification of terms used in moral language. The

'meta-ethical' problems fall within the scope of philosophical aspect of Ethics. There are other

meta-ethical discussions related to the nature of moral judgments, the logical basis of ethical

evaluation etc.

Ethics is essentially related to all other branches of knowledge like sociology, political

science, jurisprudence, law and legal study, psychology, anthropology, culture study, ecology

and environmental study, economics, religion, aesthetics and other similar areas. Ethics is

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concerned with political, sociological, cultural, psychical, economic, environmental, religious

problems in pursuit of highest good. So these problems have an additional place in the scope of

ethics. With the emergence of new technology there is scope for widening the scope of ethics to

address new issues.

IV. USES OF ETHICS

If ethical theories are to be useful in practice, they need to affect the way human beings

behave. Some philosophers think that ethics does do this. They argue that if a person realizes that

it would be morally good to do something then it would be irrational for that person not to do it.

But human beings often behave irrationally, they follow their 'gut instinct' even when their head

suggests a different course of action. However, ethics does provide good tools for thinking about

moral issues.

Ethics can provide a moral map. Most moral issues get us pretty worked up - think of

abortion and euthanasia for starters. Because these are such emotional issues we often let our

hearts do the arguing while our brains just go with the flow. But there's another way of tackling

these issues, and that's where philosophers can come in - they offer us ethical rules and principles

that enable us to take a cooler view of moral problems. So, ethics provides us with a moral map,

a frame work that we can use to find our way through difficult issues.

Ethics can pinpoint a disagreement. Using the framework of ethics, two people who are

arguing a moral issue can often find that what they disagree about is just one particular part of

the issue, and that they broadly agree on everything else. That can take a lot of heat out of the

argument, and sometimes even hint at a way for them to resolve their problem. But sometimes

ethics doesn't provide people with the sort of help that they really want.

Ethics doesn't always show the right answer to moral problems. Indeed more and more

people think that for many ethical issues there is not a single right answer - just a set of

principles that can be applied to particular cases to give those involved some clear choices. Some

philosophers go further and say that all ethics can do is eliminate confusion and clarify the

issues. After that it's up to each individual to come to their own conclusions. Ethics can give

several answers. Many people want there to be a single right answer to ethical questions.

They find moral ambiguity hard to live with because they genuinely want to do the 'right'

thing, and even if they can't work out what that right thing is, they like the idea that 'somewhere'

there is one right answer. But often there isn't one right answer - there may be several right

answers, or just some least bad answers - and the individual must choose between them. For

others moral ambiguity is difficult because it forces them to take responsibility for their own

choices and actions, rather than falling back on convenient rules and customs.

Two 222222222222222222222222

Chapter Two

SELF-REALIZATION AND HUMAN VALUES

I. SELF-REALIZATION AND HARMONY

Self-realization is said to be the maturity of the ego or personality, accepting one's own

evanescence by allowing a allow space for the true Self to reveal itself. The sun veiled by clouds

is an apt metaphor for the Self's apparent absence in our everyday lives. Self- realization is the

dissolution of the ego's internal pre-occupations; and directly experience reality of the world as it

is, free of any assumptions.

The term „harmony‟ derives from the Greek word 'harmonia', meaning "joint, agreement,

concord" from the verb 'harmozo', "to fit together, to join". In Ancient Greece, the term defined

the combination of contrasted elements: a higher and lower note. In the Middle Ages the term

was used to describe two pitches sounding in combination, and in the Renaissance the concept

was expanded to denote three pitches sounding together.

Socrates (469 BC - 399 BC) was one of the first Greek philosophers to encourage both

scholars and the common citizen to turn their attention from the outside world to the condition of

humankind. In this view, knowledge having a bearing on human life was placed highest, all other

knowledge being secondary.

Self-knowledge was considered necessary for success and inherently an essential good. A

self-aware person will act completely within his capabilities to his pinnacle; while an ignorant

person will flounder and encounter difficulty. To Socrates, a person must become aware of every

fact (and its context) relevant to his existence, if he wishes to attain self-knowledge. He posited

that people will naturally do what is good, if they know what is right. Evil or bad actions are the

result of ignorance.

If a criminal was truly aware of the mental and spiritual consequences of his actions, he

would neither commit nor even consider committing those actions. Any person who knows what

is truly right will automatically do it. While he correlated knowledge with virtue, he similarly

equated virtue with happiness. The truly wise man will know what is right, do what is good, and

therefore be happy.

Aristotle (384 BC - 322 BC) posited an ethical system that may be termed "selfrealization ism." In Aristotle's view, when a person acts in accordance with his nature and

realizes his full potential, he will do good and be content. At birth, a baby is not a person, but a

potential person. To become a "real" person, the child's inherent potential must be realized.

Unhappiness and frustration are caused by the unrealized potential of a person, leading to failed

goals and a poor life. Aristotle said, "Nature does nothing in vain." Therefore, it is imperative for

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persons to act in accordance with their nature and develop their latent talents in order to be

content and complete. Happiness was held to be the ultimate goal. All other things, such as civic

life or wealth, are merely means to the end. Self-realization, the awareness of one's nature and

the development of one's talents, is the surest path to happiness.

Aristotle asserted that man had three natures: vegetable (physical/metabolism), animal

(emotional/appetite) and rational (mental/conceptual). Physical nature can be assuaged through

exercise and care, emotional nature through indulgence of instinct and urges through human

reason. Rational development was considered the most important, as essential to philosophical

self-awareness and as uniquely human. Moderation was encouraged, with the extremes seen as

degraded and immoral. For example, courage is the moderate virtue between the extremes of

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in body, mind and soul—that we are one with the omnipresence of God; that we do not have to

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the interest of the society". Apparently rampant tax evasion was the motivation for these duties.

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Our Constitution as originally enacted did not expressly lay down any fundamental duties

to be performed by citizens. It was only in 1976 that a specific Chapter IV-A was incorporated in

the Constitution by a constitutional amendment and Article 51-A was enacted. Initially there

were misgivings because the constitutional amendment was made during the 1975 spurious

emergency. However on reflection the underlying philosophy of Article 51-A is that there should

be a co-relation between rights and duties.

Article 51-A in admirable language lists ten fundamental duties of every citizen one of

which is "to promote harmony and the spirit of common brotherhood amongst all the people of

India transcending religious, linguistic and regional or sectional diversities; to renounce practices

derogatory to the dignity of women".

Other duties which deserve emphasis are the duty "to develop the scientific temper,

humanism and the spirit of inquiry and reform" and "the duty to strive towards excellence in all

spheres of individual and collective activity..." To day, one duty which should be expressly listed

is the duty to practice tolerance because at present the rise of intolerance is alarming. We have

reached a stage where even a moderate expression of a different point of view is met with

hostility. The consequence is that dissent dries up. Healthy and vigorous debate is no longer

possible. And when that happens democracy is under siege.

It is a moot point whether fundamental duties are judicially enforceable. According to the

Supreme Court, fundamental duties, though not enforceable by a writ, provide a valuable guide

and aid to interpretation of constitutional and legal issues. The ideal state would be where these

duties are spontaneously performed by citizens without any judicial intervention.

IV. GOOD AND OBLIGATION

Good is a broad concept but it typically deals with an association with life, charity,

continuity, happiness, love and justice. The nature of being good has been given many

treatments; one is that the good is based on the natural love, bonding, and affection that begins at

the earliest stages of personal development; another is that goodness is a product of knowing

truth.

Differing views also exist as to why evil might arise. Many religious and philosophical

traditions claim that evil behavior is an aberration that results from the imperfect human

condition. Sometimes, evil is attributed to the existence of free will and human agency.

Philosophers inquire into what sorts of things are good, and what the word "good" really

means in the abstract. As a philosophical concept, goodness might represent a hope that natural

love be continuous, expansive, and all-inclusive. In a monotheistic- religious context, it is by this

hope that an important concept of God is derived -as an infinite projection of love, manifest as

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goodness in the lives of people. In other contexts, the good is viewed to be whatever produces

the best consequences upon the lives of people, especially with regard to their states of well

being.

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continuous, expansive, and all-inclusive. In religious context, it is by this hope that an important

concept of God is derived -as an infinite projection of love, manifest as goodness in the lives of

people. The belief in such hope is often translated as "faith", and wisdom itself is largely defined

within religious doctrine as a knowledge and understanding of innate goodness. The concepts of

innocence, spiritual purity, and salvation are likewise related to a concept of being in, or

returning to, a state of goodness—one that, according to various teachings of "enlightenment",

approaches a state of holiness, righteousness, (or Godliness).

GE Moore contended that goodness cannot be analyzed in terms of any other property. In

Principia Ethica, he writes: "It may be true that all things which are good are also something

else, just as it is true that all things which are yellow produce a certain kind of vibration in the

light. And it is a fact, that Ethics aims at discovering what are those other properties belonging to

all things which are good. But far too many philosophers have thought that when they named

those other properties they were actually defining good; that these properties, in fact, were

simply not "other," but absolutely and entirely the same with goodness". Therefore, we cannot

define "good" by explaining it in other words. We can only point to an action or a thing and say

"That is good." Similarly, we cannot describe to a blind person exactly what yellow is. We can

only show a sighted person a piece of yellow paper or a yellow scrap of cloth and say "That is

yellow." In addition to categorizing "good" as indefinable, Moore also emphasized that it is a

non-natural property.

Summum bonum is a Latin expression meaning "the highest good", which was introduced

by Cicero, to correspond to the Idea of the Good in Greek philosophy. The summum bonum is

generally thought of as being an end in itself, and at the same time as containing all other goods.

The term was used in medieval philosophy and in Kantianism, to describe the ultimate

importance, the singular and overriding end which human beings ought to pursue; while in the

Thomist synthesis of Aristotelianism and Christianity, the highest good is usually defined as the

life of the righteous and/or the life led in Communion with God and according to God's precepts.

Plato in Republic argued that "in the world of knowledge the idea of good appears last of

all, and is seen...to be the universal author of all things, beautiful and right". Silent contemplation

was the route to appreciation of the Idea of the Good. Aristotle in his Nichomachean Ethics

accepted that the target of human activity "must be the Good that is the supreme good", but

challenged Plato's Idea of the Good with the pragmatic question: "will one who has had a vision

of the Idea itself become thereby a better doctor or general?" However, arguably at least,

Aristotle's concept of the Unmoved mover owed much to Plato's Idea of the Good.

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Obligation is the condition of being morally or legally bound to do something. That

something may be which arises out Obligation is an act or course of action to which a person is

morally or legally bound; a duty or commitment, or of a sense of duty or results from custom,

law, etc., to fulfill one's obligations, a binding promise, contract, an agreement enforceable by

law, a document setting forth such an agreement, a bond, certificate, or the like, an indebtedness

or amount of indebtedness, a debt of gratitude.

An obligation is a course of action that someone is required to take, whether legal or

moral. There are also obligations in other normative contexts, such as obligations of etiquette,

social obligations, and possibly in terms of politics, where obligations are requirements which

must be fulfilled. These are generally legal obligations, which can incur a penalty for nonfulfillment, although certain people are obliged to carry out certain actions for other reasons as

well, whether as a tradition or for social reasons. Obligations vary from person to person: for

example, a person holding a political office will generally have far more obligations than an

average adult citizen, who themselves will have more obligations than a child. Obligations are

generally granted in return for an increase in an individual's rights or power. For example,

obligations for health and safety in a workplace from employer to employee maybe to ensure the

fire exit isn't blocked or ensure that the plugs are put in firmly.

The word "obligation" can also designate a written obligation, or such things as bank

notes, coins, checks, bonds, stamps, or securities. The term obligate can also be used in a

biological context, in reference to species which must occupy a certain niche or behave in a

certain way in order to survive. In biology, the opposite of obligate is facultative, meaning that a

species is able to behave in a certain way and may do so under certain circumstances, but that it

can also survive without having to behave this way.

V. INTEGRITY AND CONSCIENCE

Integrity:

Integrity means the quality of being honest and having strong morals. The phrase "a

gentleman of complete integrity" reflects the character of a person, which indicates the whole

personality. The other similar words we use for integrity are honesty, uprightness, probity,

rectitude, honorable, good character, ethics, morals, righteousness, morality, nobility, highmindedness, right-mindedness, virtue, decency, fairness, scrupulousness, sincerity, truthfulness,

trustworthiness.

The word "integrity" stems from the Latin adjective “integer” (whole, complete). In this

context, integrity is the inner sense of "wholeness" deriving from qualities such as honesty and

consistency of character. As such, one may judge that others "have integrity" to the extent that

they act according to the values, beliefs and principles they claim to hold.

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Integrity also means adherence to moral and ethical principles; soundness of moral

character; honesty. Integrity is a concept of consistency of actions, values, methods, measures,

principles, expectations, and outcomes. Barbara Killinger offers a traditional definition:

"Integrity is a personal choice, an uncompromising and predictably consistent commitment to

honor moral, ethical, spiritual and artistic values and principles."

In ethics, integrity is regarded as the honesty and truthfulness or accuracy of one's

actions. Integrity can stand in opposition to hypocrisy, in that judging with the standards of

integrity involves regarding internal consistency as a virtue, and suggests that parties holding

within themselves apparently, conflicting values should account for the discrepancy or alter their

beliefs.

The concept of integrity implies a comprehensive corpus of beliefs, often referred to as a

worldview. This concept of wholeness emphasizes honesty and authenticity, requiring that one

act at all times in accordance with the individual's chosen worldview. Ayn Rand considered that

integrity "does not consist of loyalty to one's subjective whims, but of loyalty to rational

principles".

In common public usage, people sometimes use the word "integrity" in reference to a

single "absolute" morality rather than in reference to the assumptions of the value system in

question. In an absolute context, the word "integrity" conveys no meaning between people with

differing definitions of absolute morality, and becomes nothing more than a vague assertion of

perceived political correctness or popularity, similar to using terms such as "good" or "ethical" in

a moralistic context.

Conscience:

Conscience is often described as leading to feelings of remorse when a human commits

actions that go against one's moral values and to feelings of rectitude or integrity when actions

conform to such norms. Conscience is an aptitude, faculty, intuition or judgment that assists in

distinguishing right from wrong.

The word "conscience" derives etymologically from the Latin 'conscientia,' meaning

"privacy of knowledge" or "with-knowledge". The English word implies internal awareness of a

moral standard in the mind concerning the quality of one's motives, as well as a consciousness of

our own actions. Thus conscience considered philosophically may be first, and perhaps most

commonly, a largely unexamined "gut feeling" or "vague sense of guilt" about what ought to be

or should have been done.

Ethically "conscience" has been defined as the "voice within," the voice of God, the voice

of the community, the internal voice reflecting one's upbringing. Sometimes it has been equated

with intuition, that almost indefinable experience of humans in which they "just know something

to be the case." Bishop Joseph Butler (1692-1752) wrote:

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"There is a superior principle of reflection or conscience in every man, which distinguishes

between the internal principle of his heart as well as his external actions; which passes judgments

upon himself and them; pronounces determinately some actions to be in themselves just, right,

good, others to be in themselves evil, wrong, unjust; which without being consulted, without

being advised with, magisterially exerts itself, and approves or condemns his, or the doer of

them, accordingly." (Sermon II)

Conscience could be a moral guide; it is a moral barometer within man. Conscience in

this sense is not necessarily the product of a process of rational consideration of the moral

features of a situation and can arise from parental, peer group, religious, state, which may or may

not be presently consciously acceptable to the person.

In the Zoroastrian faith, after death a soul must face judgment at the Bridge of the

Separator; there, evil people are tormented by prior denial of their own higher nature, or

conscience, and "to all time will they be guests for the House of the Lie." The Chinese concept of

Ren, indicates that conscience, along with social etiquette and correct relationships, assist

humans to follow The Way (Tao) a mode of life reflecting the implicit human capacity for

goodness and harmony.

In Buddhism, for example, Buddha links the positive aspect of conscience to a pure heart

and a calm, well-directed mind: "when the mind is face to face with the Truth, a self- luminous

spark of thought is revealed at the inner core of ourselves and, by analogy, all reality." The

Buddha also associated conscience with compassion for those who must endure cravings and

suffering in the world until right conduct culminates in right mindfulness and right

contemplation.

The Roman Emperor Marcus Aurelius wrote in his Meditations that conscience was the

human capacity to live by rational principles that were congruent with the true, tranquil and

harmonious nature of our mind and thereby that of the Universe: "To move from one unselfish

action to another with God in mind. Only there, delight and stillness ... the only rewards of our

existence here are an unstained character and unselfish acts."

Many Christians regard following one's conscience as important as, or even more

important than, obeying human authority. A fundamentalist Christian view of conscience might

be: 'God gave us our conscience so we would know when we break His Law; the guilt we feel

when we do something wrong tells us that we need to repent.'

Immanuel Kant, a central figure of the Age of Enlightenment, likewise claimed that two

things filled his mind with ever new and increasing admiration and awe, the oftener and more

steadily they were reflected on: "the starry heavens above me and the moral law within me ... the

latter begins from my invisible self, my personality, and exhibits me in a world which has true

infinity but which I recognize myself as existing in a universal and necessary (and not only, as in

the first case, contingent) connection."

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The 'universal connection' referred to here is Kant's Categorical Imperative: "act only

according to that maxim by which you can at the same time will that it should become a

universal law." Kant considered critical conscience to be an internal court in which our thoughts

accuse or excuse one another; he acknowledged that morally mature people do often describe

contentment or peace in the soul after following conscience to perform a duty, but argued that for

such acts to produce virtue their primary motivation should simply be duty, not expectation of

any such bliss or result.

Rousseau expressed a similar view that conscience somehow connected man to a greater

metaphysical unity. John Plamenatz in his critical examination of Rousseau's work considered

that conscience was a feeling that urges us, in spite of contrary passions, towards two harmonies:

the one within our minds and between our passions, and the other within society and between its

members:

"the weakest can appeal to it in the strongest, and the appeal, though often unsuccessful,

is always disturbing. However, corrupted by power or wealth we may be, either as

possessors of them or as victims, there is something in us serving to remind us that this

corruption is against nature." ( John Plamenatz. Man and Society. Vol 1. Longmans.

London. 1963, p. 383.)

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Chapter Two

SELF-REALIZATION AND HUMAN VALUES

I. SELF-REALIZATION AND HARMONY

Self-realization is said to be the maturity of the ego or personality, accepting one's own

evanescence by allowing a allow space for the true Self to reveal itself. The sun veiled by clouds

is an apt metaphor for the Self's apparent absence in our everyday lives. Self- realization is the

dissolution of the ego's internal pre-occupations; and directly experience reality of the world as it

is, free of any assumptions.

The term „harmony‟ derives from the Greek word 'harmonia', meaning "joint, agreement,

concord" from the verb 'harmozo', "to fit together, to join". In Ancient Greece, the term defined

the combination of contrasted elements: a higher and lower note. In the Middle Ages the term

was used to describe two pitches sounding in combination, and in the Renaissance the concept

was expanded to denote three pitches sounding together.

Socrates (469 BC - 399 BC) was one of the first Greek philosophers to encourage both

scholars and the common citizen to turn their attention from the outside world to the condition of

humankind. In this view, knowledge having a bearing on human life was placed highest, all other

knowledge being secondary.

Self-knowledge was considered necessary for success and inherently an essential good. A

self-aware person will act completely within his capabilities to his pinnacle; while an ignorant

person will flounder and encounter difficulty. To Socrates, a person must become aware of every

fact (and its context) relevant to his existence, if he wishes to attain self-knowledge. He posited

that people will naturally do what is good, if they know what is right. Evil or bad actions are the

result of ignorance.

If a criminal was truly aware of the mental and spiritual consequences of his actions, he

would neither commit nor even consider committing those actions. Any person who knows what

is truly right will automatically do it. While he correlated knowledge with virtue, he similarly

equated virtue with happiness. The truly wise man will know what is right, do what is good, and

therefore be happy.

Aristotle (384 BC - 322 BC) posited an ethical system that may be termed "selfrealization ism." In Aristotle's view, when a person acts in accordance with his nature and

realizes his full potential, he will do good and be content. At birth, a baby is not a person, but a

potential person. To become a "real" person, the child's inherent potential must be realized.

Unhappiness and frustration are caused by the unrealized potential of a person, leading to failed

goals and a poor life. Aristotle said, "Nature does nothing in vain." Therefore, it is imperative for

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persons to act in accordance with their nature and develop their latent talents in order to be

content and complete. Happiness was held to be the ultimate goal. All other things, such as civic

life or wealth, are merely means to the end. Self-realization, the awareness of one's nature and

the development of one's talents, is the surest path to happiness.

Aristotle asserted that man had three natures: vegetable (physical/metabolism), animal

(emotional/appetite) and rational (mental/conceptual). Physical nature can be assuaged through

exercise and care, emotional nature through indulgence of instinct and urges through human

reason. Rational development was considered the most important, as essential to philosophical

self-awareness and as uniquely human. Moderation was encouraged, with the extremes seen as

degraded and immoral. For example, courage is the moderate virtue between the extremes of

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1948 along with guaranteeing human rights prescribe certain duties one of which is "the duty to

pay taxes". Again the African Charter on Human and Peoples Rights of June 26, 1981 apart from

guaranteeing a broad range of human rights prescribes the duty "to pay taxes imposed by law in

the interest of the society". Apparently rampant tax evasion was the motivation for these duties.

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Our Constitution as originally enacted did not expressly lay down any fundamental duties

to be performed by citizens. It was only in 1976 that a specific Chapter IV-A was incorporated in

the Constitution by a constitutional amendment and Article 51-A was enacted. Initially there

were misgivings because the constitutional amendment was made during the 1975 spurious

emergency. However on reflection the underlying philosophy of Article 51-A is that there should

be a co-relation between rights and duties.

Article 51-A in admirable language lists ten fundamental duties of every citizen one of

which is "to promote harmony and the spirit of common brotherhood amongst all the people of

India transcending religious, linguistic and regional or sectional diversities; to renounce practices

derogatory to the dignity of women".

Other duties which deserve emphasis are the duty "to develop the scientific temper,

humanism and the spirit of inquiry and reform" and "the duty to strive towards excellence in all

spheres of individual and collective activity..." To day, one duty which should be expressly listed

is the duty to practice tolerance because at present the rise of intolerance is alarming. We have

reached a stage where even a moderate expression of a different point of view is met with

hostility. The consequence is that dissent dries up. Healthy and vigorous debate is no longer

possible. And when that happens democracy is under siege.

It is a moot point whether fundamental duties are judicially enforceable. According to the

Supreme Court, fundamental duties, though not enforceable by a writ, provide a valuable guide

and aid to interpretation of constitutional and legal issues. The ideal state would be where these

duties are spontaneously performed by citizens without any judicial intervention.

IV. GOOD AND OBLIGATION

Good is a broad concept but it typically deals with an association with life, charity,

continuity, happiness, love and justice. The nature of being good has been given many

treatments; one is that the good is based on the natural love, bonding, and affection that begins at

the earliest stages of personal development; another is that goodness is a product of knowing

truth.

Differing views also exist as to why evil might arise. Many religious and philosophical

traditions claim that evil behavior is an aberration that results from the imperfect human

condition. Sometimes, evil is attributed to the existence of free will and human agency.

Philosophers inquire into what sorts of things are good, and what the word "good" really

means in the abstract. As a philosophical concept, goodness might represent a hope that natural

love be continuous, expansive, and all-inclusive. In a monotheistic- religious context, it is by this

hope that an important concept of God is derived -as an infinite projection of love, manifest as

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goodness in the lives of people. In other contexts, the good is viewed to be whatever produces

the best consequences upon the lives of people, especially with regard to their states of well

being.

As a philosophical abstraction, goodness represents a hope that natural love be

continuous, expansive, and all-inclusive. In religious context, it is by this hope that an important

concept of God is derived -as an infinite projection of love, manifest as goodness in the lives of

people. The belief in such hope is often translated as "faith", and wisdom itself is largely defined

within religious doctrine as a knowledge and understanding of innate goodness. The concepts of

innocence, spiritual purity, and salvation are likewise related to a concept of being in, or

returning to, a state of goodness—one that, according to various teachings of "enlightenment",

approaches a state of holiness, righteousness, (or Godliness).

GE Moore contended that goodness cannot be analyzed in terms of any other property. In

Principia Ethica, he writes: "It may be true that all things which are good are also something

else, just as it is true that all things which are yellow produce a certain kind of vibration in the

light. And it is a fact, that Ethics aims at discovering what are those other properties belonging to

all things which are good. But far too many philosophers have thought that when they named

those other properties they were actually defining good; that these properties, in fact, were

simply not "other," but absolutely and entirely the same with goodness". Therefore, we cannot

define "good" by explaining it in other words. We can only point to an action or a thing and say

"That is good." Similarly, we cannot describe to a blind person exactly what yellow is. We can

only show a sighted person a piece of yellow paper or a yellow scrap of cloth and say "That is

yellow." In addition to categorizing "good" as indefinable, Moore also emphasized that it is a

non-natural property.

Summum bonum is a Latin expression meaning "the highest good", which was introduced

by Cicero, to correspond to the Idea of the Good in Greek philosophy. The summum bonum is

generally thought of as being an end in itself, and at the same time as containing all other goods.

The term was used in medieval philosophy and in Kantianism, to describe the ultimate

importance, the singular and overriding end which human beings ought to pursue; while in the

Thomist synthesis of Aristotelianism and Christianity, the highest good is usually defined as the

life of the righteous and/or the life led in Communion with God and according to God's precepts.

Plato in Republic argued that "in the world of knowledge the idea of good appears last of

all, and is seen...to be the universal author of all things, beautiful and right". Silent contemplation

was the route to appreciation of the Idea of the Good. Aristotle in his Nichomachean Ethics

accepted that the target of human activity "must be the Good that is the supreme good", but

challenged Plato's Idea of the Good with the pragmatic question: "will one who has had a vision

of the Idea itself become thereby a better doctor or general?" However, arguably at least,

Aristotle's concept of the Unmoved mover owed much to Plato's Idea of the Good.

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Obligation is the condition of being morally or legally bound to do something. That

something may be which arises out Obligation is an act or course of action to which a person is

morally or legally bound; a duty or commitment, or of a sense of duty or results from custom,

law, etc., to fulfill one's obligations, a binding promise, contract, an agreement enforceable by

law, a document setting forth such an agreement, a bond, certificate, or the like, an indebtedness

or amount of indebtedness, a debt of gratitude.

An obligation is a course of action that someone is required to take, whether legal or

moral. There are also obligations in other normative contexts, such as obligations of etiquette,

social obligations, and possibly in terms of politics, where obligations are requirements which

must be fulfilled. These are generally legal obligations, which can incur a penalty for nonfulfillment, although certain people are obliged to carry out certain actions for other reasons as

well, whether as a tradition or for social reasons. Obligations vary from person to person: for

example, a person holding a political office will generally have far more obligations than an

average adult citizen, who themselves will have more obligations than a child. Obligations are

generally granted in return for an increase in an individual's rights or power. For example,

obligations for health and safety in a workplace from employer to employee maybe to ensure the

fire exit isn't blocked or ensure that the plugs are put in firmly.

The word "obligation" can also designate a written obligation, or such things as bank

notes, coins, checks, bonds, stamps, or securities. The term obligate can also be used in a

biological context, in reference to species which must occupy a certain niche or behave in a

certain way in order to survive. In biology, the opposite of obligate is facultative, meaning that a

species is able to behave in a certain way and may do so under certain circumstances, but that it

can also survive without having to behave this way.

V. INTEGRITY AND CONSCIENCE

Integrity:

Integrity means the quality of being honest and having strong morals. The phrase "a

gentleman of complete integrity" reflects the character of a person, which indicates the whole

personality. The other similar words we use for integrity are honesty, uprightness, probity,

rectitude, honorable, good character, ethics, morals, righteousness, morality, nobility, highmindedness, right-mindedness, virtue, decency, fairness, scrupulousness, sincerity, truthfulness,

trustworthiness.

The word "integrity" stems from the Latin adjective “integer” (whole, complete). In this

context, integrity is the inner sense of "wholeness" deriving from qualities such as honesty and

consistency of character. As such, one may judge that others "have integrity" to the extent that

they act according to the values, beliefs and principles they claim to hold.

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Integrity also means adherence to moral and ethical principles; soundness of moral

character; honesty. Integrity is a concept of consistency of actions, values, methods, measures,

principles, expectations, and outcomes. Barbara Killinger offers a traditional definition:

"Integrity is a personal choice, an uncompromising and predictably consistent commitment to

honor moral, ethical, spiritual and artistic values and principles."

In ethics, integrity is regarded as the honesty and truthfulness or accuracy of one's

actions. Integrity can stand in opposition to hypocrisy, in that judging with the standards of

integrity involves regarding internal consistency as a virtue, and suggests that parties holding

within themselves apparently, conflicting values should account for the discrepancy or alter their

beliefs.

The concept of integrity implies a comprehensive corpus of beliefs, often referred to as a

worldview. This concept of wholeness emphasizes honesty and authenticity, requiring that one

act at all times in accordance with the individual's chosen worldview. Ayn Rand considered that

integrity "does not consist of loyalty to one's subjective whims, but of loyalty to rational

principles".

In common public usage, people sometimes use the word "integrity" in reference to a

single "absolute" morality rather than in reference to the assumptions of the value system in

question. In an absolute context, the word "integrity" conveys no meaning between people with

differing definitions of absolute morality, and becomes nothing more than a vague assertion of

perceived political correctness or popularity, similar to using terms such as "good" or "ethical" in

a moralistic context.

Conscience:

Conscience is often described as leading to feelings of remorse when a human commits

actions that go against one's moral values and to feelings of rectitude or integrity when actions

conform to such norms. Conscience is an aptitude, faculty, intuition or judgment that assists in

distinguishing right from wrong.

The word "conscience" derives etymologically from the Latin 'conscientia,' meaning

"privacy of knowledge" or "with-knowledge". The English word implies internal awareness of a

moral standard in the mind concerning the quality of one's motives, as well as a consciousness of

our own actions. Thus conscience considered philosophically may be first, and perhaps most

commonly, a largely unexamined "gut feeling" or "vague sense of guilt" about what ought to be

or should have been done.

Ethically "conscience" has been defined as the "voice within," the voice of God, the voice

of the community, the internal voice reflecting one's upbringing. Sometimes it has been equated

with intuition, that almost indefinable experience of humans in which they "just know something

to be the case." Bishop Joseph Butler (1692-1752) wrote:

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"There is a superior principle of reflection or conscience in every man, which distinguishes

between the internal principle of his heart as well as his external actions; which passes judgments

upon himself and them; pronounces determinately some actions to be in themselves just, right,

good, others to be in themselves evil, wrong, unjust; which without being consulted, without

being advised with, magisterially exerts itself, and approves or condemns his, or the doer of

them, accordingly." (Sermon II)

Conscience could be a moral guide; it is a moral barometer within man. Conscience in

this sense is not necessarily the product of a process of rational consideration of the moral

features of a situation and can arise from parental, peer group, religious, state, which may or may

not be presently consciously acceptable to the person.

In the Zoroastrian faith, after death a soul must face judgment at the Bridge of the

Separator; there, evil people are tormented by prior denial of their own higher nature, or

conscience, and "to all time will they be guests for the House of the Lie." The Chinese concept of

Ren, indicates that conscience, along with social etiquette and correct relationships, assist

humans to follow The Way (Tao) a mode of life reflecting the implicit human capacity for

goodness and harmony.

In Buddhism, for example, Buddha links the positive aspect of conscience to a pure heart

and a calm, well-directed mind: "when the mind is face to face with the Truth, a self- luminous

spark of thought is revealed at the inner core of ourselves and, by analogy, all reality." The

Buddha also associated conscience with compassion for those who must endure cravings and

suffering in the world until right conduct culminates in right mindfulness and right

contemplation.

The Roman Emperor Marcus Aurelius wrote in his Meditations that conscience was the

human capacity to live by rational principles that were congruent with the true, tranquil and

harmonious nature of our mind and thereby that of the Universe: "To move from one unselfish

action to another with God in mind. Only there, delight and stillness ... the only rewards of our

existence here are an unstained character and unselfish acts."

Many Christians regard following one's conscience as important as, or even more

important than, obeying human authority. A fundamentalist Christian view of conscience might

be: 'God gave us our conscience so we would know when we break His Law; the guilt we feel

when we do something wrong tells us that we need to repent.'

Immanuel Kant, a central figure of the Age of Enlightenment, likewise claimed that two

things filled his mind with ever new and increasing admiration and awe, the oftener and more

steadily they were reflected on: "the starry heavens above me and the moral law within me ... the

latter begins from my invisible self, my personality, and exhibits me in a world which has true

infinity but which I recognize myself as existing in a universal and necessary (and not only, as in

the first case, contingent) connection."

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The 'universal connection' referred to here is Kant's Categorical Imperative: "act only

according to that maxim by which you can at the same time will that it should become a

universal law." Kant considered critical conscience to be an internal court in which our thoughts

accuse or excuse one another; he acknowledged that morally mature people do often describe

contentment or peace in the soul after following conscience to perform a duty, but argued that for

such acts to produce virtue their primary motivation should simply be duty, not expectation of

any such bliss or result.

Rousseau expressed a similar view that conscience somehow connected man to a greater

metaphysical unity. John Plamenatz in his critical examination of Rousseau's work considered

that conscience was a feeling that urges us, in spite of contrary passions, towards two harmonies:

the one within our minds and between our passions, and the other within society and between its

members:

"the weakest can appeal to it in the strongest, and the appeal, though often unsuccessful,

is always disturbing. However, corrupted by power or wealth we may be, either as

possessors of them or as victims, there is something in us serving to remind us that this

corruption is against nature." ( John Plamenatz. Man and Society. Vol 1. Longmans.

London. 1963, p. 383.)