



**SREENIDHI**  
EDUCATIONAL GROUP

SREENIDHI  
INSTITUTE OF  
SCIENCE AND  
TECHNOLOGY

**ISNIST**  
Sreenidhi Institute of Science and Technology  
Institutes of Distinction MHRD Approved  
AUTONOMOUS

**B. TECH. II YEAR II SEMESTER**

**Mechanical Engineering**  
**UNIVERSAL HUMAN VALUES**  
**(Code: 8HC17 )**



# HUMAN VALUES COURSES

This course also discusses their **role in their family**. It, very briefly, touches issues related to their role in the **society** and the **nature**, which needs to be discussed at length in one more semester for which the foundation course named as “Universal Human Values”:

**Understanding Harmony** “ is designed which may be covered in their III or IV semester. During the Induction Program, students would get an initial exposure to human values through Universal Human Values .

This exposure is to be augmented by this compulsory full semester foundation course.

# OBJECTIVE

The objective of the course is **FOUR FOLD**:

1. Development of a **holistic perspective** based on **self-exploration** about themselves (human being), family, society and nature/existence.
2. Understanding (or developing clarity) of the **harmony** in the human being, family, society and nature/existence
3. Strengthening of **self-reflection**.
4. Development of **commitment** and **courage** to act.

# COURSE TOPICS

The course has

1. 28 lectures and
2. 14 practice sessions in
3. 6 modules

# MODULE 1: COURSE INTRODUCTION

## Need, Basic Guidelines, Content and Process for Value Education

1. Purpose and motivation for the course, recapitulation from Universal Human Values-I
2. Self-Exploration—what is it? - Its content and process; „Natural Acceptance“ and Experiential Validation- as the process for self-exploration
3. Continuous Happiness and Prosperity- A look at basic Human Aspirations
4. Right understanding, Relationship and Physical Facility- the basic requirements for fulfillment of aspirations of every human being with their correct priority
5. Understanding Happiness and Prosperity correctly- A critical appraisal of the current scenario
6. Method to fulfill the above human aspirations: understanding and living in harmony at various levels.

Include practice sessions to discuss natural acceptance in human being as the innate acceptance for living with responsibility (living in relationship, harmony and co-existence) rather than as arbitrariness in choice based on liking-disliking.

# MODULE 2: UNDERSTANDING HARMONY IN THE HUMAN BEING

## Harmony in Myself!

7. Understanding human being as a co-existence of the sentient „I“ and the material „Body“
8. Understanding the needs of Self („I“) and „Body“ - happiness and physical facility
9. Understanding the Body as an instrument of „I“ (I being the doer, seer and enjoyer)
10. Understanding the characteristics and activities of „I“ and harmony in „I“
11. Understanding the harmony of I with the Body: Sanyam and Health; correct appraisal of Physical needs, meaning of Prosperity in detail
12. Programs to ensure Sanyam and Health. Include practice sessions to discuss the role others have played in making material goods available to me. Identifying from one's own life.

Differentiate between prosperity and accumulation. Discuss program for ensuring health vs dealing with disease.

# **MODULE 3: UNDERSTANDING HARMONY IN THE FAMILY AND SOCIETY**

## **Harmony in Human-Human Relationship**

13. Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfillment to ensure mutual happiness; Trust and Respect as the foundational values of relationship
14. Understanding the meaning of Trust; Difference between intention and competence
15. Understanding the meaning of Respect, Difference between respect and differentiation; the other salient values in relationship
16. Understanding the harmony in the society (society being an extension of family): Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals
17. Visualizing a universal harmonious order in society- Undivided Society, Universal Order from family to world family.

Include practice sessions to reflect on relationships in family, hostel and institute as extended family, real life examples, teacher-student relationship, goal of education etc. Gratitude as a universal value in relationships. Discuss with scenarios. Elicit examples from students' lives.

# **MODULE 4: UNDERSTANDING HARMONY IN THE NATURE AND EXISTENCE**

## **Whole existence as Coexistence**

18. Understanding the harmony in the Nature
19. Interconnectedness and mutual fulfillment among the four orders of nature- recyclability and self-regulation in nature
20. Understanding Existence as Co-existence of mutually interacting units in all-pervasive space
21. Holistic perception of harmony at all levels of existence.

Include practice sessions to discuss human being as cause of imbalance in nature (film “Home” can be used), pollution, depletion of resources and role of technology etc.

# **MODULE 5: IMPLICATIONS OF THE ABOVE HOLISTIC UNDERSTANDING**

22. Natural acceptance of human values
23. Definitiveness of Ethical Human Conduct
24. Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order

# **MODULE 6:HARMONY ON PROFESSIONAL ETHICS**

25. Competence in professional ethics:

- a. Ability to utilize the professional competence for augmenting universal human order
- b. Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems,
- c. Ability to identify and develop appropriate technologies and management patterns for above production systems.

26. Case studies of typical holistic technologies, management models and production systems

27. Strategy for transition from the present state to Universal Human Order:

- a. At the level of individual: as socially and ecologically responsible engineers, technologists and managers
- b. At the level of society: as mutually enriching institutions and organizations

28. Sum up.  
Include practice Exercises and Case Studies will be taken up in Practice (tutorial) Sessions eg. to discuss the conduct as an engineer or scientist etc.

# **READINGS**

## **1 Text Book**

1.Human Values and Professional Ethics by R R Gaur, R Sangal, G P Bagaria, Excel Books, New Delhi, 2010 3.

## **2 Reference Books**

- 1.Jeevan Vidya: Ek Parichaya, A Nagaraj, Jeevan Vidya Prakashan, Amarkantak, 1999.
- 2.Human Values, A.N. Tripathi, New Age Intl. Publishers, New Delhi, 2004.
  - 3.The Story of Stuff (Book).
- 4.The Story of My Experiments with Truth - by Mohandas Karamchand Gandhi
- 5.Small is Beautiful - E. F Schumacher.
- 6.Slow is Beautiful - Cecile Andrews
- 7.Economy of Permanence - J C Kumarappa
- 8.Bharat Mein Angreji Raj - PanditSunderlal
- 9.Rediscovering India - by Dharampal
- 10.Hind Swaraj or Indian Home Rule - by Mohandas K. Gandhi
- 11.India Wins Freedom - Maulana Abdul Kalam Azad
- 12.Vivekananda - Romain Rolland (English)
- 13.Gandhi - Romain Rolland (English)

**MODULE 1:**

# **COURSE INTRODUCTION**

# **LECTURE-1**

**PURPOSE AND  
MOTIVATION  
FOR THE  
COURSE**

# MODULE 1: COURSE INTRODUCTION

Need, Basic Guidelines, Content and Process for Value Education

1. Purpose and motivation for the course, recapitulation from Universal Human Values-I
2. Self-Exploration—what is it? - Its content and process; „Natural Acceptance“ and Experiential Validation- as the process for self-exploration
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Include practice sessions to discuss natural acceptance in human being as the innate acceptance for living with responsibility (living in relationship, harmony and co-existence) rather than as arbitrariness in choice based on liking-disliking.

# INTRODUCTION OF STUDENTS

1. Name:
2. Place where he/she belongs (root):
3. Department he/she joined:
4. One hobby or interest:
5. Family background (parents ,siblings):
6. How he/she belongs to family and society:
7. Aspiration in life:
8. Expectation from education:

Please be specify(try not use adjectives)

# VALUE EDUCATION (मूल्य शिक्षा)

- Value education deals with **what is universally valuable to all of us**, what is conducive to our individual and collective happiness and prosperity in a sustainable way.
- It enables us to be **in harmony within ourselves, with other human beings and with rest of nature at large**. Such an understanding will be vital for the successful conduct of our profession as well

# DEFINITION

- A value is defined as a principle that promotes **well-being or prevents harm.**”
- Another definition is: Values are our guidelines for our success—our paradigm(pattern) about **what is acceptable.**”
- **Personal values** are defined as: “**Emotional beliefs** in principles regarded as particularly favorable or important for the individual.”
- Our values associate emotions to our experiences and guide our choices, decisions and actions.
- Values are the scales we use to weigh our choices for our actions, whether to move towards or away from something.”

# **NEED FOR VALUE EDUCATION**

All of us consider something or the other to be valuable. We set our goals, our aims on this basis, and then set out to work towards achieving them. While the need for determining what is valuable to us may seem evident, let us investigate into this a little more to understand the need for value education.

Let us look at the following aspects to appreciate the need for value education

1. Correct **identification** of our aspirations
2. **Understanding** universal human values to fulfill our aspirations in continuity
3. **Complementarily** of values and skills
4. **Evaluation** of our beliefs
5. **Technology** and Human Values

# **BASIC GUIDELINES FOR VALUE EDUCATION**

Now that we have identified the need for value education, let us also visualize certain effective and widely acceptable guidelines which will enable the introduction of value education in the present system.

Given below are broad guidelines to decide on what would qualify as an appropriate input in value education:

1. Universal
2. Rational
3. Natural and Verifiable
4. All Encompassing
5. Leading to Harmony

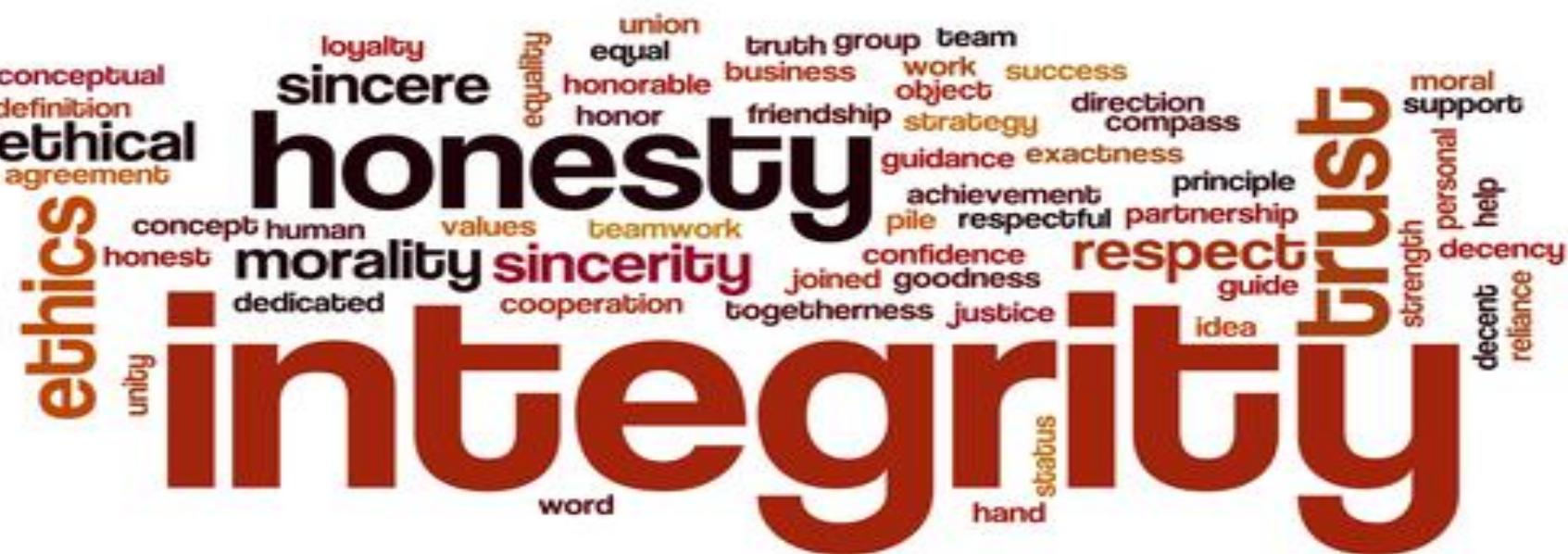
# GUIDELINES FOR VALUE EDUCATION

1. Universal individuals – all time, all place, all
2. Rational reasoning – logical, appeals to
3. **Natural nature** – **to human being & to**
4. **Verifiable experience** – **through one's own**
5. All Encompassing – covering all aspects of human existence
6. Leading to Harmony – among human beings and with nature

# **GRID OF HUMAN VALUES AND SUB VALUES**

<b>Right Conduct</b>	<b>Peace</b>	<b>Truth</b>	<b>Love</b>	<b>Non-Violence</b>
Manners	Patience	Truthfulness	Kindness	Consideration
Health Awareness	Concentration	Creativity	Friendship	Cooperation
Helpfulness	Positiveness	Honesty	Forgiveness	Global Stewardship
Responsibility	Self Acceptance	Determination	Generosity	Loyalty
Independence	Self Discipline	Fairness	Compassion	Active Citizenship
Perseverance	Thankfulness	Trust	Tolerance	Justice
Courage	Contentment	Reflection	Service	Respect

❖ Moral values are **the behavioral practices, goals, and habits** which are validated by the society we're part of it. Moral values concern themselves with **right and wrong**. They also define what is socially acceptable, good or evil. Moral values are ideas that **society considers important**.



## Value Education

Proposal, Self Verification



Understanding, Knowing



Self Motivated, Unconditional

- Self Discipline (स्व-अनुशासन)
- Swatantrata (स्वतंत्रता)

## Moral Education

Do's & Don'ts



Preconditioning, Assuming



Externally Motivated, Conditional

- Fear / Incentive
- Partantrata (परतंत्रता)

## **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.

## **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.

## **NATURAL AND VERIFIABLE**

We want to study something that is natural to us. Being natural means, it is acceptable in a natural manner to all human beings.

When we live on the basis of such values that are natural to us, it leads to fulfilment, leads to our happiness and also is conducive to other people we interact with, as well as with nature.

We also would like to verify these values ourselves, i.e. we don't want to assume something just because it is being stated here or written in a book, rather, each one of us will want to verify these to find out whether they are true for us.

This has to be done by both checking for validity within ourselves, as being naturally acceptable as well as something which we can implement in our living and observe its outcome to be fulfilling

## **ALL ENCOMPASSING**

Value education is not merely an academic exercise. It is aimed at transforming our consciousness and living. Hence, it has to permeate into all dimensions of our living, namely, thought, behaviour, work and understanding/realization; as well as all levels, namely, individual, family, society and nature.

## **LEADING TO HARMONY**

Finally, 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

# **Value Education and its Outcome**

Understanding  
(definite, universal, invariant...)  
Right World-view, Perspective

**Value Education**  
(proposals,  
self-exploration,  
knowing,  
Self-discipline)

Thinking  
(ideas, morals...)

Doing  
(behaviour, work)

**Natural Acceptance**

**Moral Education**

**Belief**

**Discipline, Instructions**  
(externally enforced  
fear, incentive...)

**Conduct is**  
**Indefinite**

**Conduct is**  
**Indefinite**

**Human Conduct**  
**(Definite)**

# Universal Human values

## Can Values be Taught?

One of the **misconceptions** has been that  
“values cannot be taught, they are caught” 

Of course, values are inspired and reinforced in institutions by people who are living models of human values

From the experiments in the last 15 years in mainstream education it is clear that:

### Human values can be taught!



- Youth, regardless of their background, find it interesting when it is shared as a proposal (rather than a set of instructions or do's and don'ts).
- They are able to explore into the proposals, discover the values intrinsic in them.
- Self-exploration is an effective means of self-evolution. There is significant perceptual transformation in those exploring seriously.

# 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. Value of an eye is that it can be used for seeing. Value of a vegetable plant is that it gives nutrition to animals and humans.

## What is the value of a human being?

This question implies - what is the participation of a human being in the bigger order? That bigger order includes *human beings, plants, air, water, soil, animals, birds etc.*

The value of a human being is the participation of human being in this order. 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

# SCOPE OF STUDY

Any course on value education must include

- ❖ All dimensions- thought, behaviour, work & and realization, and
- ❖ All levels of human living - individual, family, society, nature/existence of human living.

Accordingly, the content of Value Education will be to

1. understand myself, my aspirations, my happiness;
  2. understand the goal of human life comprehensively;
  3. understand the other entities in nature, the innate interconnectedness, the co-existence in the nature/existence and
- ❖ Finally the role of human being in this nature/existence entirety.
  - ❖ 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, behavior and work.

# THE PROCESS OF VALUE EDUCATION

- ❖ The process of value education has to be ascertained before we proceed.
- ❖ Let us now acquaint ourselves with the process of value education which we are going to adopt.
- ❖ In this course, various aspects of reality facilitating the understanding of human values will be presented as proposals.
- ❖ You need to verify these proposals for yourself and examine your living in this light

Let us see how we can verify these proposals.

- ❖ We will verify these proposals through **self-exploration**. We shall investigate into these proposals and try to verify within us in **our own right**.
- ❖ This 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**. We shall explore this concept further in the next chapter.
- ❖ 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.
- ❖ Since the process is of self-exploration, and **not of giving sermons or prescribing do's and don'ts**, you need not agree to all that is said, but only be ready to investigate into them sincerely. **We don't want to just theorize and impose stated truths.**

- ❖ This process of self-exploration has to be in the form of a dialogue, a dialogue between the presenter [teachers] and the receivers [students] to begin with; and slowly to translate into a dialogue within the receiver [students/the reader] himself/herself. Each one of us can conduct this verification within ourselves.
- ❖ This process is expected to initiate a transformation in our understanding in our consciousness and our living.

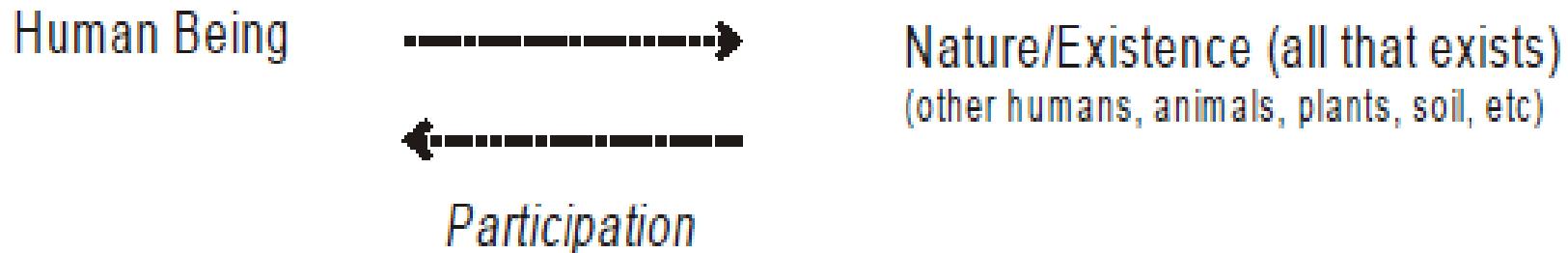
- ❖ This process of self-verification needs to be applied to all the proposals. In this way, we will proceed forward, one proposal at a time. **Life is a laboratory and we will work on the proposals and verify their truthfulness in ourselves and in our living.**
- ❖ Thus to conclude, whatever is being said in this Course is to be taken as a **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 through self-exploration**.

# **LECTURE-2**

## **SELF-EXPLORATION**

# **SELF-EXPLORATION AS THE PROCESS FOR VALUE EDUCATION**

- This is depicted below:



We live with this entirety – we live with our family, our friends, air, soil, water, trees -the nature around us and we want to understand our relationship with all these.

Understanding of all these is to be done by me - the ‘self’. To understand my relationship with all these, I need to start observing inside.

# STARTING TO OBSERVE INSIDE

- ❖ Normally, we are used to *exploring outside*. For example: we keep looking around, we observe trees, animals and other human beings. Seldom do we observe “what is going on in me while I am observing outside”. Thus, it remains only external observation.
- ❖ When we say we want to *self-explore*, it means we have to now start observing within ourselves too and not observing just outside.

❖ Let's take the example that we are seeing a tree. When I see a tree, here is what is happening: the image of the tree is available on my eyes. From there, the information is passed on to me, and then I say: "*I can see a big tree, and it is about 100 meters away and so on*". This is an example of *observing outside*. But when I start to observe what relation I have with the tree or, how does the tree relate to me, it is observing inside.

- ❖ Now let's take another example.  
When I get angry, I 'know' I am getting angry.
- ❖ In other words 'I', can 'see' the anger, in 'myself'. I am no longer using my 'eyes' to see the anger, but I am observing this anger inside my own self.

# **WHAT IS SELF-EXPLORATION? WHAT IS ITS PURPOSE?**

Let us ponder over the following points to appreciate self-exploration and its purpose.

1. It is a process of dialogue between “what you are” and “what you really want to be”.
2. It is a process of self-evolution through self-investigation.
3. It is a process of knowing oneself and *through that, knowing the entire existence*.
4. It is a process of recognizing one’s relationship with every unit in existence and fulfilling it.

5. It is a process of knowing human conduct, human character and living accordingly.
6. It is a process of being in harmony in oneself and in harmony with entire existence.
7. It is a process of identifying our Innateness (*Swatva*) and moving towards *Selforganization* (*Swatantratā*) and *Self-expression* (*Swarājya*).

# CONTENT OF SELF-EXPLORATION

In the light of what we have discussed so far, the content of Self-exploration can be visualized in terms of finding answers to the following fundamental questions of all human beings:

1. *Desire: What is my basic aspiration?*
2. *Program: What is the process to fulfil this basic aspiration?*

Do you find these two questions relevant?

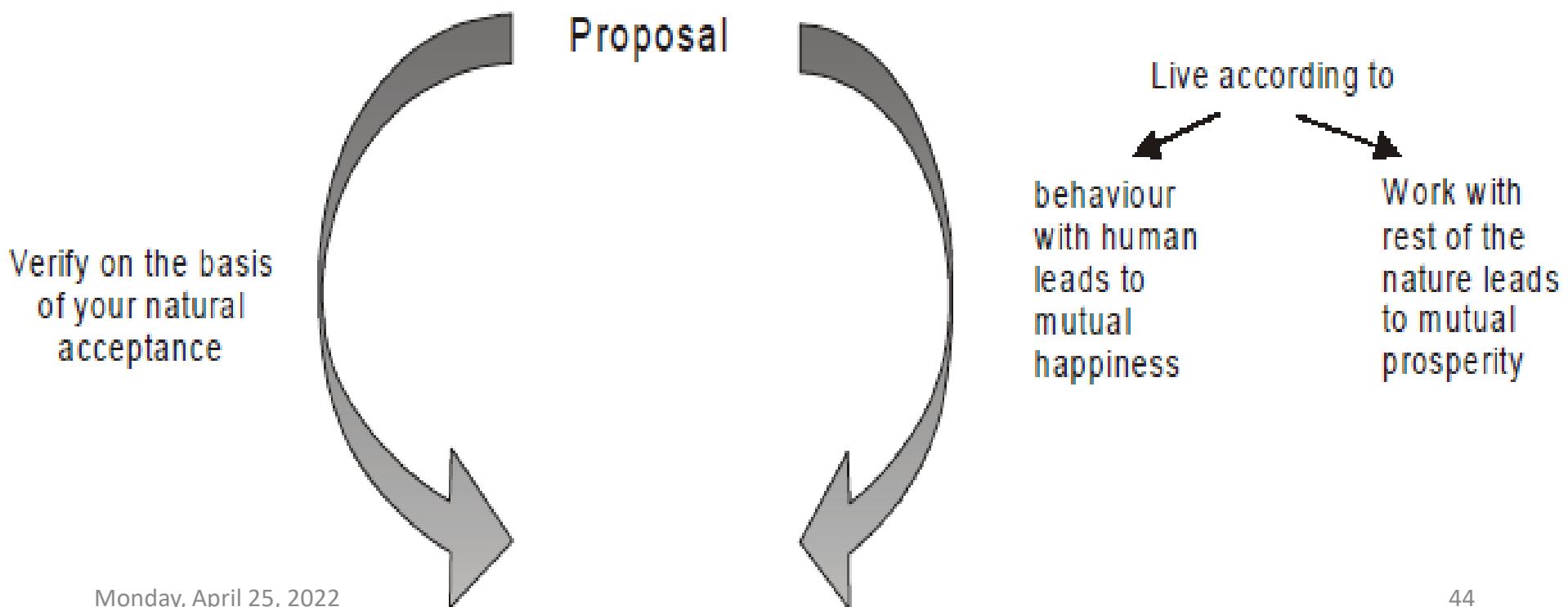
We will try to find answers to these questions by exploring within. These are very important questions since everything we do is related to some desire or the other we are trying to fulfil.

- ❖ This is what any human being would like to know and work towards its actualization in life.
- ❖ And if you have the answers to these two questions, is there any other question that remains to be answered?
- ❖ We are going to observe and explore ourselves, our lives, what we do, why we do and how we do.
- ❖ We will study what human beings want, we will study what we really want.
- ❖ We also want to know how to fulfill what we want.
- ❖ We want to explore into what is valuable for us. Each one of us can explore this within ourselves.

# Process of Self-exploration

- 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 from instrument
    - Not on the basis of others
- Self verification

## Process of Self Exploration



- Following points are to be kept in mind regarding this process of Self-exploration.
- ***“Whatever is stated is a proposal”.***
- ***Don’t start by assuming it to be true or false.  
“Verify it on your own right”***
- ***“Don’t just accept or reject it – on the basis of scriptures***
  - ***– on the basis of instruments***
  - ***– on the basis of others”***

- Let us understand these in more detail:
- ***“Don’t try to verify on the basis of scriptures/ what is written”:***
- ***“Not on the basis of instruments”:***
- ***“Not on the basis of others”:***
- ***“Firstly, verify the proposal on the basis of your natural acceptance”***
- ***“Secondly, live according to the proposal to validate it experientially.”***

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

- (a) In behaviour with other humans,
  - (i) it will lead to mutual fulfilment
- (b) In work with the rest of nature,
  - (ii) it will lead to mutual prosperity.

I desire mutual fulfilment in my relations with other humans and mutual prosperity with the rest of nature. This way, I validate the truthfulness of the proposal

# NATURAL ACCEPTANCE

At this point, we can make the following observations about natural acceptance:

- (a) *Natural acceptance does not change with time*:
- (b) *It does not depend on the place*:
- (c) *It does not depend on our beliefs or past conditionings*:
- (d) *This natural acceptance is ‘constantly there’, something we can refer to*:
- (e) *Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of human-ness*

- *Natural acceptance* is there in all of us. It is within us, all the time and we can refer to it, access it to know what is right for us. We only have to start referring to it. *Each proposal* in this course needs to be evaluated on the basis of your natural acceptance.

# WHAT IS THE STATE TODAY?

It shows that today:

- ❖ 1 Neither are we verifying our assumptions/ proposals put to us on the basis of our natural acceptance,
- ❖ Nor are we verifying what we *think we know, in our living!*

# **WHAT IS THE WAY OUT? WHAT DO WE NEED TO DO?**

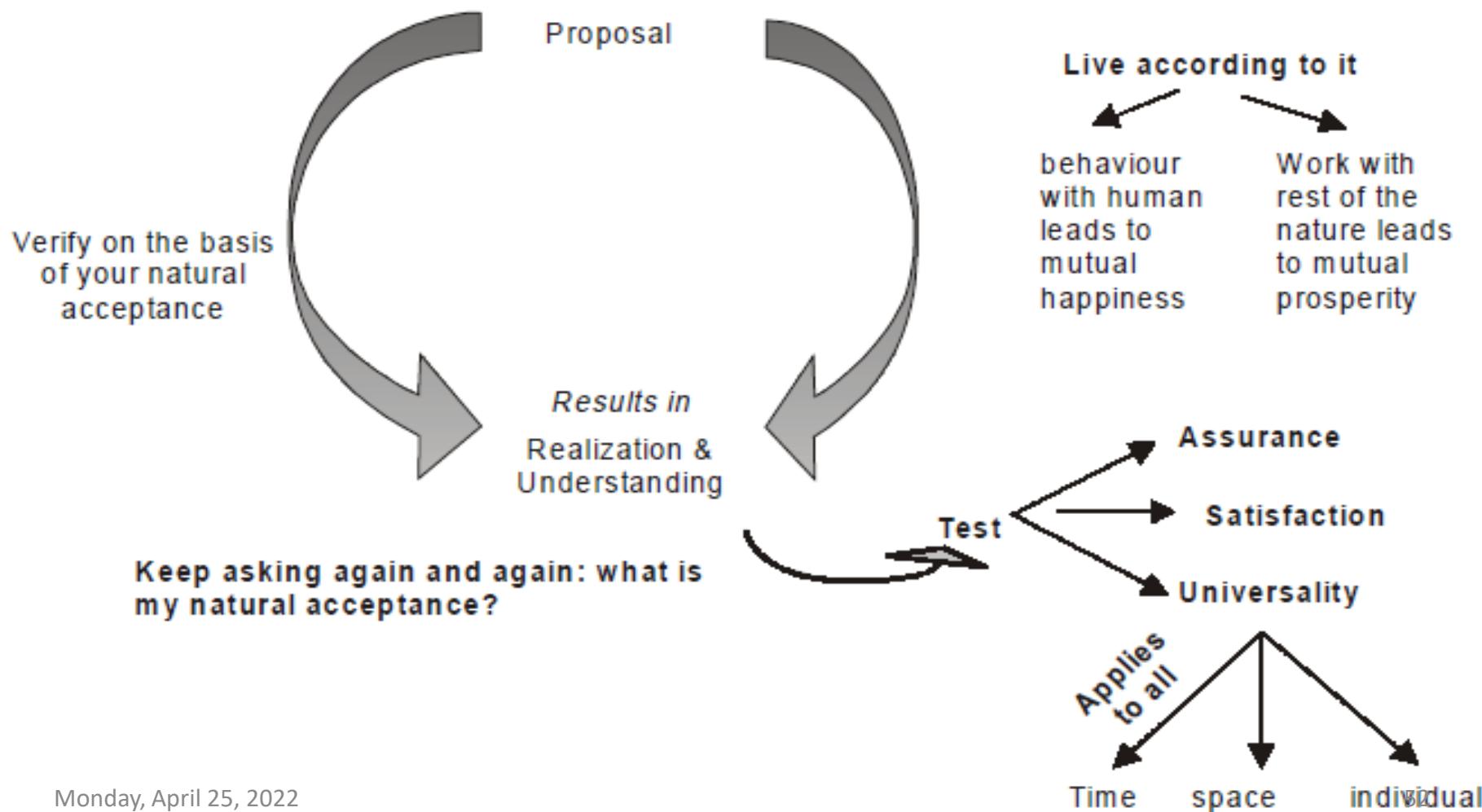
## **Realization and Understanding**

We saw earlier that the process of Self-exploration involves two steps:

1. Verification of the proposals on the basis of our natural acceptance
2. Experiential validation by living according to it.

- It is a proposal
  - Don't just assume it to be true
  - Verify it in your own right
    - Not on the basis of scriptures
    - Not on the basis of readings from instruments
    - Not on the basis of others
- Self-verification

Process of  
Self-exploration



The answers we get on having realization & understanding are:

- (a) *Assuring*: “*I am assured of the answer or understanding in myself*”
- (b) *Satisfying*: “*I am satisfied that the answers are fulfilling for me.*
- (c) *Universal*: “*I know or realize that the answers I have got are the same for everyone.*

They are invariant with respect to:

- (i) *Time*: *These answers are the same at all times: past, present and future*
- (ii) *Space*: *These answers are the same at all places or locations*
- (iii) *Individual*: *The answers are the same for every human being*

If the answers we get do not fulfil any of the criteria of being assuring, satisfying and universal; it means the answer is most likely coming from your past beliefs/conditioning and not from your natural acceptance. Hence, you need to re-verify the answer!

# LECTURE-3

CONTINUOUS  
HAPPINESS  
AND  
PROSPERITY/  
निरंतर सुख और समृद्धि/  
నిరంతర సంతోషకరమైన మరియు  
నెంపన్నమైన

# **CONTINUOUS HAPPINESS AND PROSPERITY :OUR BASIC ASPIRATIONS(ଓসোঁড়ল)**

Make a list of all that you want in your life and reasons for wanting them.

For example,

when you **start listing**, your list may comprise of things such as- to be an **engineer** or an **MBA professional**, to get the **highest grade**, to be the **first ranker** in the examination, to be the **smartest guy in the crowd**, to be the **master of all trades**, to earn **more wealth** than the wealthiest person in the world, etc. Once you have made the list, see if there is anything basic to all of them? Is there any basic aspiration of yours behind all your wants? This is an exercise worth doing to find out your basic aspiration?”

## **EXPLORING HAPPINESS**

We can thus understand Happiness as

- “**The state/situation in which I live, if there is harmony/synergy(નોમરસ્યો/સદ્ગ્રાવ/sadbhaav ) in it, then I like to be in that state or situation.**”

**i.e. “To be in a state of liking is happiness.”**

When we are in such 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 within us or between us and others. We do not wish for a continuation of these feelings within and want to try and change them – we can call this unhappiness.

We can thus state unhappiness as:

**“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.”**

**i.e. “To be in a state of disliking is unhappiness”**

Thus, we can define happiness and unhappiness as

**“To be in a state of harmony is happiness.”**

**“To be in a state of disharmony or contradiction is unhappiness”**

It is important to point out that we do get an impression of **happiness through our sensory interaction** also such as while eating tasty food, seeing a beautiful picture, smelling a sweet fragrance, etc.

However, these impressions of happiness are always **short-lived and their continuity can never be ensured**. In fact, all attempts to seek the continuity of happiness through sensory interaction only leads to more and more discomfort.

# PROSPERITY/ శ్రేయసు/ समृद्धि

We have spoken about happiness so far. Let us now look into prosperity and whether it is essential. It is easy to see that prosperity is related to material things or what we call as ‘**physical facilities**’. Think of all the things we need today. We use a brush to clean our teeth, clothes to wear, food to eat, vessels to cook and eat the food in, a pair of spectacles, a two wheeler or a four wheeler vehicle, a radio set, a mobile phone etc. So we need physical things to take care of our body and these need to be catered to. When we are able to cater to the needs of the body adequately, we feel prosperous.

Therefore,

***Prosperity: is the feeling of having or making available more than required physical facilities.***

To ascertain prosperity, two things are essential:

- (a) Correct assessment of need for physical facilities, and
- (b) The competence of making available more than required physical facilities (through production).

Prosperity can be clearly understood and evaluated. Evaluate it for yourself. See if there is a **limit to the need for physical facilities** that you have listed for yourself. See whether you feel prosperous at the moment. This is an important thing to understand!

While understanding prosperity, let us also look at another point - the difference between **wealth and prosperity**. Is there a difference? For example, let's assume I have a lot of wealth; a lot of money. You come to my house, but I get worried that you may stay back longer than expected and I might have to feed you, tea, snacks or even a meal. It is a funny situation, but it may happen. What would we call this state? A person has a lot of money, but does not want to share even a bit of it. **The person *has wealth, but feels “deprived”*; in other words the person does not have a feeling of being prosperous. If one *felt prosperous*, he/she would have shared what one has, since there is more than enough wealth anyway.**

On the other hand someone **who does not have a lot of wealth may welcome you into his/ her house and ask you to stay back for a few days and help you out**. This is an indication of feeling prosperous. Thus, we can see that:

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

**Prosperity** is a feeling of having more than required.  
**Prosperity** is a feeling of having more than required physical facilities; it is not just physical facilities.

This is a very important distinction. We mostly fail to make this distinction today. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a *feeling of having enough*. Let's ask ourselves, “**What is naturally acceptable to me?**”:

Accumulating more and more wealth while feeling deprived,

OR

Having requisite wealth and feeling prosperous.

It is also important to point out that since for all our physical facilities, we are directly or indirectly dependent on nature, the continuity of prosperity can be ensured only if our production systems are in harmony with the nature.

This implies that we use natural resources in a renewable manner and utilize appropriate technologies so that the human needs are satisfied and nature is also enriched.

For example, we need food for the body. We grow grains in our fields. If the farming method is such that it retains/enhances the fertility of the soil, we can continue growing grains on the same piece of land and keep feeding our body. Otherwise, the land may turn barren after sometime and we may have to go without food.

# Look at the current belief about Happiness and Prosperity

let us have a critical look at the prevailing notions of happiness and prosperity. In the current scenario, we are generally trying to achieve happiness and prosperity by **maximizing accumulation and consumption of physical facilities**. This is an attempt to achieve happiness through pleasant sensory interactions. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness.

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

# Some of the consequences of such a trend are summarized below:

At the level of the **individual** – rising problems of depression, psychological disorders, suicides, stress, insecurity, psychosomatic diseases, loneliness etc.

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

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

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

## Aspiration



1. Do we want to be happy?
2. Do we want to be prosperous?
3. Do we want the continuity of happiness and prosperity?

## Effort



1. Are we happy?
2. Are we prosperous?
3. Is there continuity of our happiness and prosperity?

### Why this gap?

- between our aspiration and our state of being
- between what we really want to be and what we are

What are we doing to fill this gap? Is it getting filled up or getting wider?

We will explore into this

## **Aspiration**

1. Do we want to be happy?
2. Do we want to be prosperous?
3. Do we want the continuity of happiness and prosperity?

## **Effort**

1. Is our effort (For continuity of happiness and prosperity?)
2. (Studying hard) only for earning money, ensuring physical facility and its accumulation ?

1. Have we assumed that happiness and prosperity will be ensured
2. When we have enough physical facility?
3. What effort are we making, other than accumulation of physical facility?

# SUMMARY

- ❖ Continuous happiness and prosperity are the basic human aspirations. This can be verified to be true by each one of us.
- ❖ Happiness may be defined as being in harmony/synergy in the states/situations that I live in. Unhappiness is a lack of this synergy or harmony.
- ❖ Prosperity is a *feeling of having or producing more than required physical facilities*. Prosperity is a *feeling; it is not just physical facility*. *It is to be distinguished from wealth*. In order to be prosperous, we need to (a) identify how much is required (b) have/produce more than the requirement.
- ❖ Lack of right understanding of happiness and prosperity has led us into a variety of problems at different levels of our living, be it at the level of individual, or family, or society or nature.
- ❖ We need to evaluate various questions and confusions that we are having on the issue of happiness.

# **LECTURE-4**

**RIGHT  
UNDERSTANDING**

# **BASIC REQUIREMENTS FOR FULFILMENT OF HUMAN ASPIRATIONS**

To find out what our happiness and prosperity are related to, let's start with a very simple exercise. Let's make a list of everything we want today and see what these wants or aspirations in turn depend on.

Below is a sample list. Now, you should go ahead and make your own list! Yours might be longer or shorter, it may have different things than the one we have below:

# LIST OF WANTS

<ul style="list-style-type: none"><li>• A big Car</li><li>• Happiness</li><li>• A great house</li><li>• Big Bike</li><li>• Lot of money</li><li>• Clean city</li><li>• Peaceful society</li><li>• Respect</li><li>• Better mobile</li><li>• Good friends</li><li>• A nice music system</li><li>• Peaceful life</li><li>• Be loved</li><li>• Peace of mind</li><li>• Be a good person</li><li>• Do social work</li><li>• Have respect</li><li>• Satisfaction</li></ul>	<ul style="list-style-type: none"><li>• Take care of my parents</li><li>• A good laptop</li><li>• Get a top MBA</li><li>• Own a big house</li><li>• Not get angry</li><li>• Knowledge</li><li>• To be a well known person</li><li>• Become a politician</li><li>• Roam the world</li><li>• Have great food</li><li>• Be healthy</li><li>• Protect Nature</li><li>• Get good marks</li><li>• A digital camera</li><li>• A good guitar</li><li>• Read a lot of books</li><li>• Understand the purpose of life</li><li>• Peace of mind</li></ul>
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Now let us underline the items that are to do with something physical. For example: a guitar is a physical thing, while happiness is not a physical thing.

Similarly, a big house is a physical thing, while the need to do social work is not something physical in nature

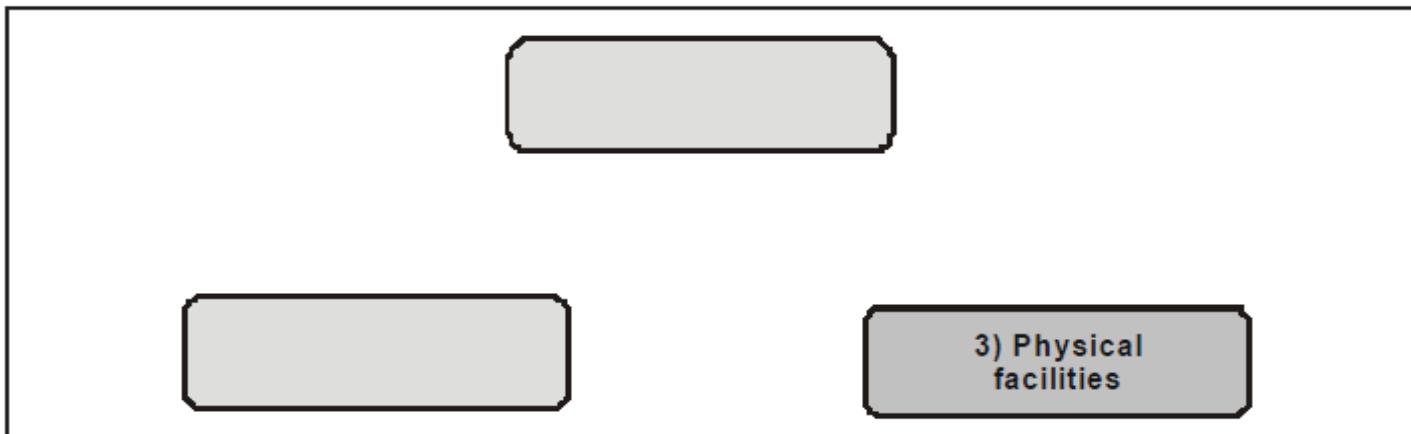
# LIST OF WANTS

- |   |  |
|---|--|
| <ul style="list-style-type: none"><li>• <u>A big Car</u></li><li>• Happiness</li><li>• <u>A great house</u></li><li>• <u>Big Bike</u></li><li>• <u>Lot of money</u></li><li>• Clean city</li><li>• Peaceful society</li><li>• Respect</li><li>• <u>Better mobile</u></li><li>• Good friends</li><li>• <u>A nice music system</u></li><li>• Peaceful life</li><li>• Be loved</li><li>• Peace of mind</li><li>• Be a good person</li><li>• Do social work</li><li>• Have respect</li><li>• Satisfaction</li></ul> | <ul style="list-style-type: none"><li>• Take care of my parents</li><li>• <u>A good laptop</u></li><li>• Get a top MBA</li><li>• <u>Own a big house</u></li><li>• Not get angry</li><li>• Knowledge</li><li>• To be a well known person</li><li>• Become a politician</li><li>• Roam the world</li><li>• <u>Have great food</u></li><li>• Be healthy</li><li>• Protect Nature</li><li>• Get good marks</li><li>• <u>A digital camera</u></li><li>• <u>A good guitar</u></li><li>• Read a lot of books</li><li>• Understand the purpose of life</li><li>• Peace of mind</li></ul> |
|---|--|

We see that some of our desires or wants are to do with physical things. We call these ‘physical facilities’. We have desires which are other than physical facilities too.

We will discuss about them subsequently and put them into other two categories

Let us look at the following:

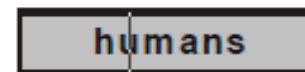


Now, here is a set of proposals:

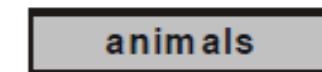
**“Physical facilities are necessary for human beings”**

**“Physical facilities are necessary for human beings and they are necessary for animals.”**

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



Necessary  
but not  
complete



Necessary  
and  
complete

It is easy to verify this:

***For animals: We see that animals need physical things to survive, mainly to take care of their body.***

Take a cow for example. A cow will look for food when it is hungry. Once it gets the grass or fodder, it eats it, sits around to chew at leisure. Hence, we can see that as long as animals have physical things, they are largely fine. They don't desire other things like knowledge, or a peaceful animal society or getting a good MBA! This is the case with humans, so let us look into how we humans fare.

**For humans: Now let's take the human being. Let's take you. Let's say you are hungry.**

What do you do? You would look for some food, perhaps, some tasty food. Once you have had your fill, do you just sit around and relax? The answer is an emphatic “No”! We all have other needs, other plans, perhaps we think of going to a movie, or reading a book, or go to college, or watch some TV, or spend time with family and friends... the list is endless.

Thus, it is easy to see that while physical facilities are necessary for us human beings, they are *not complete by themselves to fulfil our needs*. *Our needs are more than just physical facilities; we need physical facilities, but the need does not end there.*

Hence, we can say for animals – “Physical facilities are necessary and complete”;

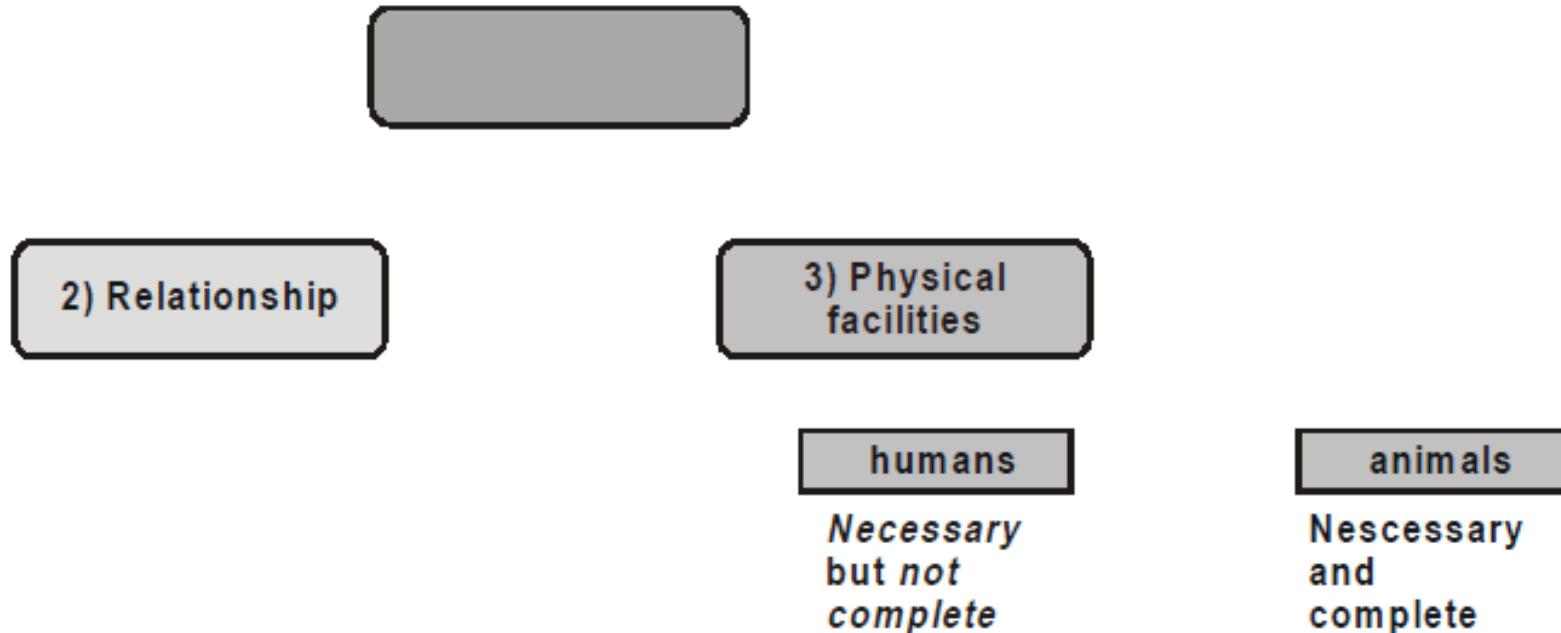
For humans – “Physical facilities are necessary but not complete”

Here is another proposal:

**“Besides physical facilities, we want relationship”.**

By relationship, we mean the relationship we have with other people, or human beings: father, mother, brothers and 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. So let's write down relationship as well:



So we have identified two categories of our needs so far:

- **Relationship and**
- **Physical facilities.**

Now let us see how we want to be in relationship and what we want from physical facilities.

## IN RELATIONSHIP

*Mutual fulfilment: We want to have mutually fulfilling relationships. [You can verify this for yourself ].*

If there is a problem in relationship, we feel uneasy, it bothers us. Even if we are interacting with someone, and something we said or did offends them, it makes us uneasy; i.e. we want mutual fulfilment in relationship. Both us and the person we interact with, need to feel fulfilled, need to feel satisfied from the interaction. You can check this in your daily life as well. For example, let's say you had an argument with a friend in the morning. You find that the uneasy feeling stays with you for a long time, even after you have stopped speaking to your friend and have physically moved away from him/her. You may keep thinking about it, may get angry or frustrated, perhaps you wonder what may have gone wrong and how it could have been avoided or perhaps you wonder how you should not commit the same mistake the next time, but, it *stays with you*.

*On the other hand*, had there been no such problem with your friend, you are fine, you don't have any issues, and if you had a great time with him, then too it stays with you, as a good feeling or a good memory. Thus, mutual fulfilment in human relationships is something we want, we aspire for.

## From Physical Facilities

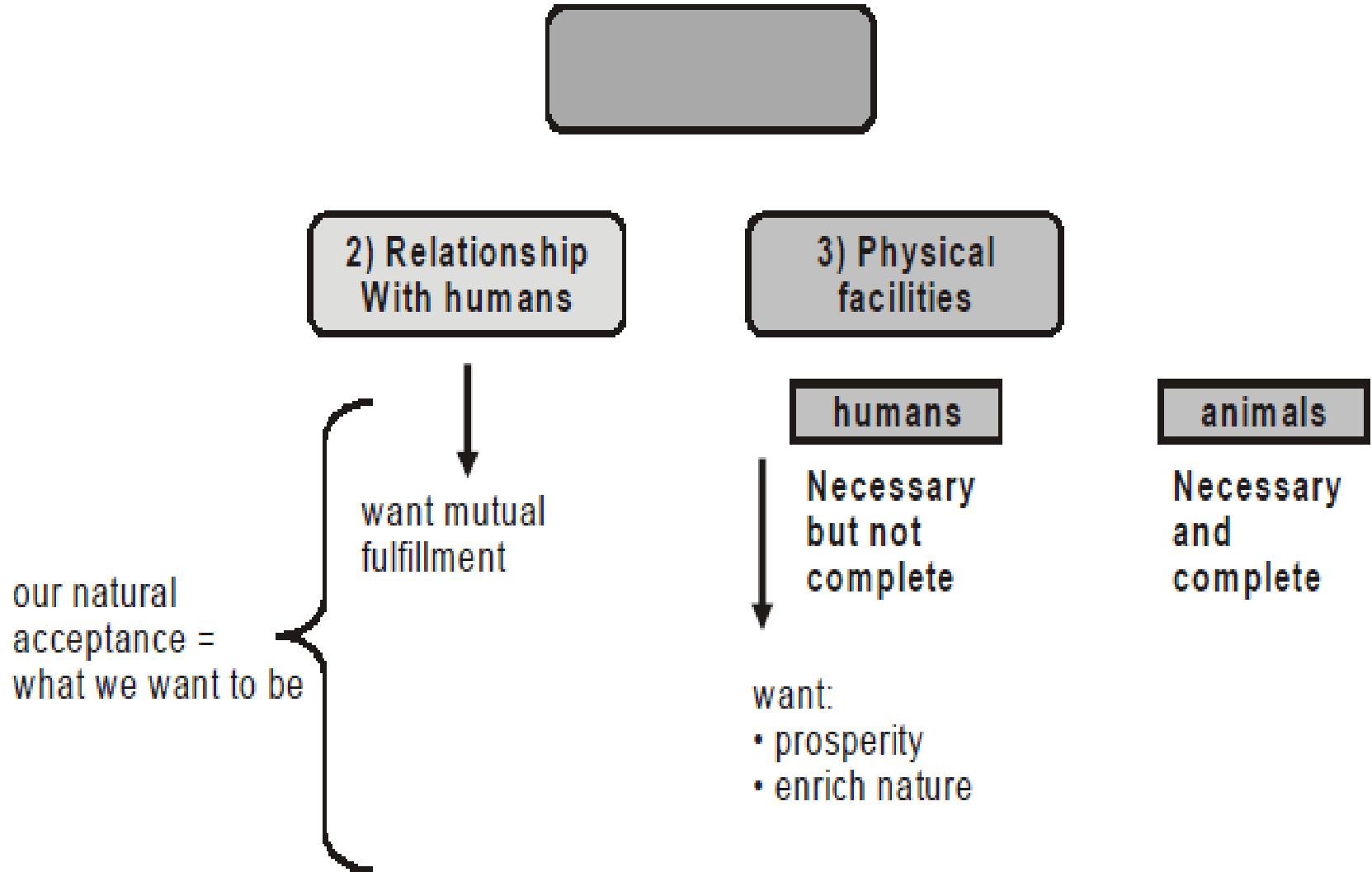
***Prosperity in us, enrichment in nature*** : Let's ask ourselves, "Do I want to live with a sense of prosperity or with a sense of deprivation?" The answer is, I want to live with a sense of prosperity. We studied prosperity in the previous chapter. Let us have a quick overview again. Prosperity means the feeling of having or being able to have more physical facilities than is needed.

As we interact with nature for our various physical needs, we can either exploit nature or enrich it.

Let us ask ourselves "What is naturally acceptable to me? Do I want to protect and enrich nature, or do I want to exploit it?"

The answer is the same for each one of us – we have a spontaneous expectation to enrich nature. We may not know how to go about it, but if we ask ourselves this question, if we ask it deep within, the answer is, given the choice, we want to live in harmony with nature.

# Let us put down what we have found out so far:



# **LECTURE-5**

**UNDERSTANDING  
HAPPINESS  
AND  
PROSPERITY**

# What is Our State Today?

Now that we have found out how we want to be in relationship, and what we want from physical facilities, let us explore into how we fare on these two fronts today; what is our state today?

## IN RELATIONSHIPS

Ask yourself this question:

*“Am I able to have such fulfilling relationships all the time today”?*

What is the answer? Our answer is

“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 human relationships.

**Have you wondered why this is so?**

## ***WITH PHYSICAL FACILITIES:***

Let us ask ourselves these questions:

**“Do I feel prosperous?**

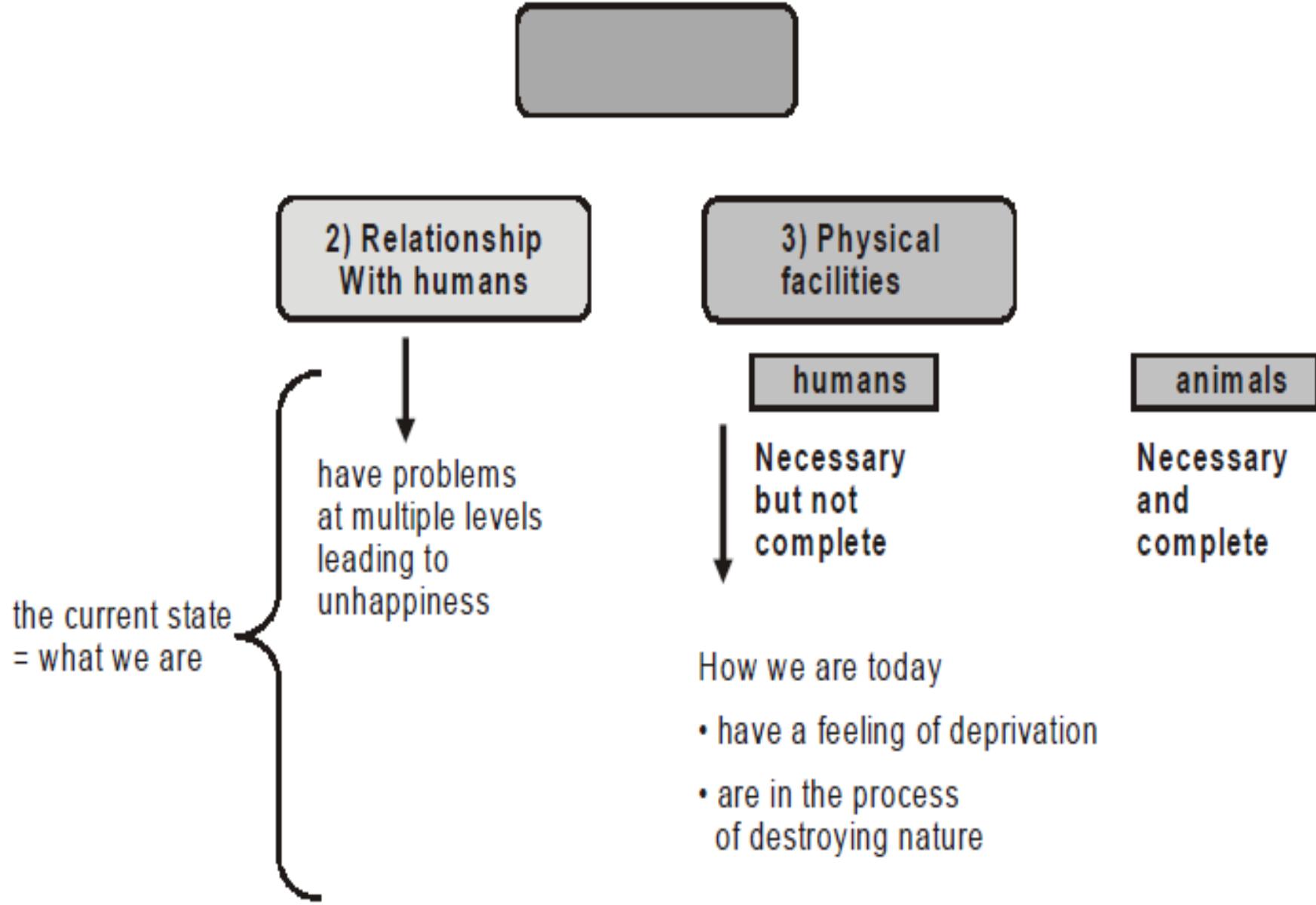
**Do I find that I have a feeling to share what I have?**

**Am I satisfied with my wealth today? Or**

**Do I want more?**

**How much is this “more”?**

From thinking over these questions and our response to them, it becomes clear, and increasingly so, that while we may have wealth, we are not able to feel prosperous.



We thus seem to have quite a problem in our hands on both these fronts:

### **1. *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

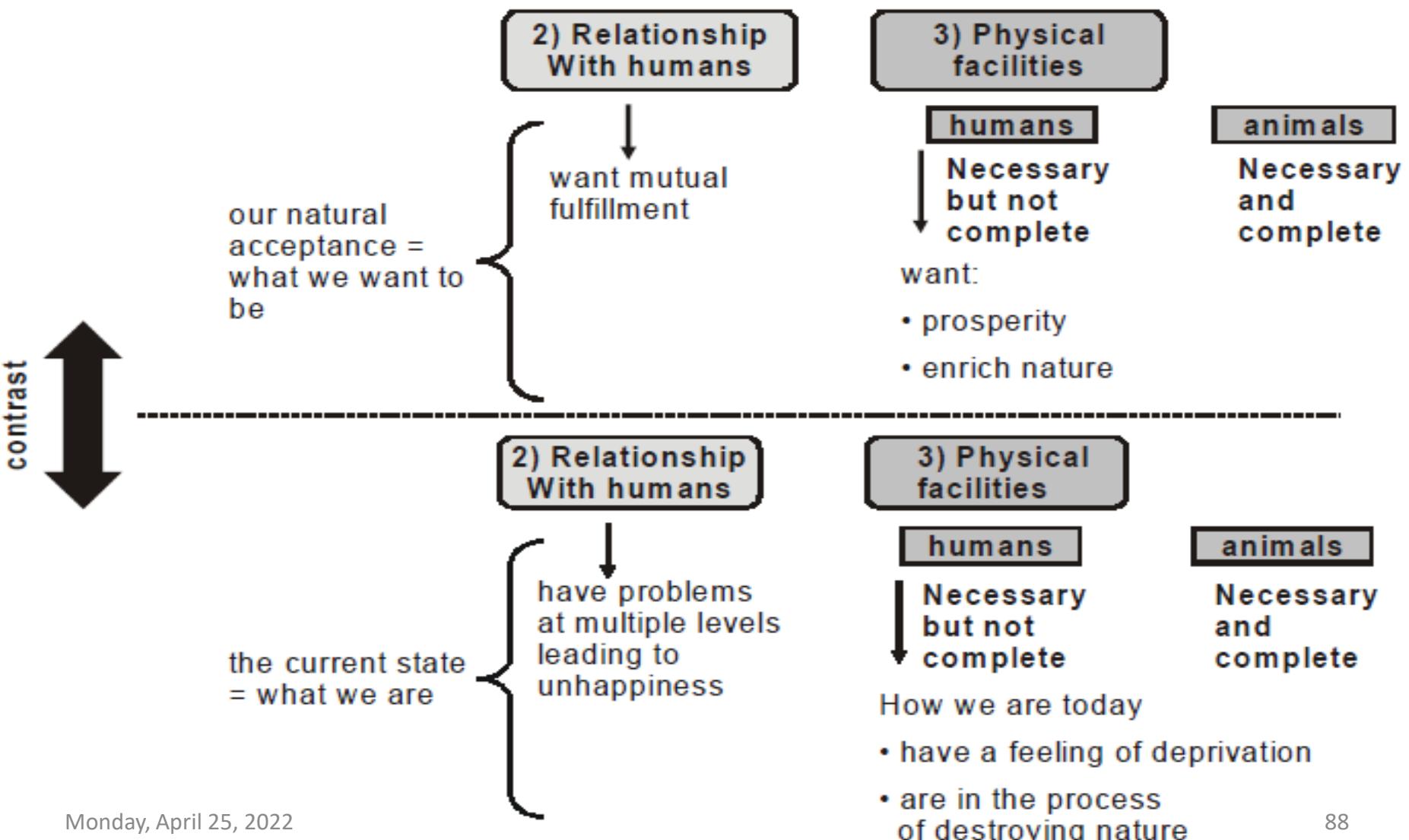
### **2. *Physical Facilities:***

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.

Let us look into the reasons for these problems we seem to have in the next section

# Why Are We in This State? . Living with Wrong Assumptions



## In Relationships

What could be the possible reason for the issues we have in relationships?

Let's ask the question in another way:

“Do I understand human relationships? Do I know what the other person’s expectations from me are”?

The answer is,

“*I mostly don’t*”, OR

‘*I am not sure about this*’ OR

“*It depends, It changes from time to time,*” etc.

## From Physical Facilities

Again, we can see here that we have *assumed that accumulation of wealth is the only thing* we need and the rest shall be taken care of. As we have seen, this is an incorrect assumption. Having wealth is *necessary, but not sufficient for prosperity.*

We have also made numerous assumptions about our interactions with nature, that we can exploit nature, that nature is present solely for our consumption and so on and so forth. It is easy to see today, with the widespread ,we are causing in nature, that this assumption is incorrect.

We can make some additional observations here:

**Question 1:** “Is the unhappiness in my family today more due to lack of [3] Physical facilities, or due to lack of [2] Relationship”?

**Question 2:** “How much time am I spending today working to ensure [2] Relationship, and how much time do I spend working for, or preparing to get [3] Physical facilities”?

# **What is the Solution?- The Need for Right Understanding**

We have made a significant observation in the previous discussion:

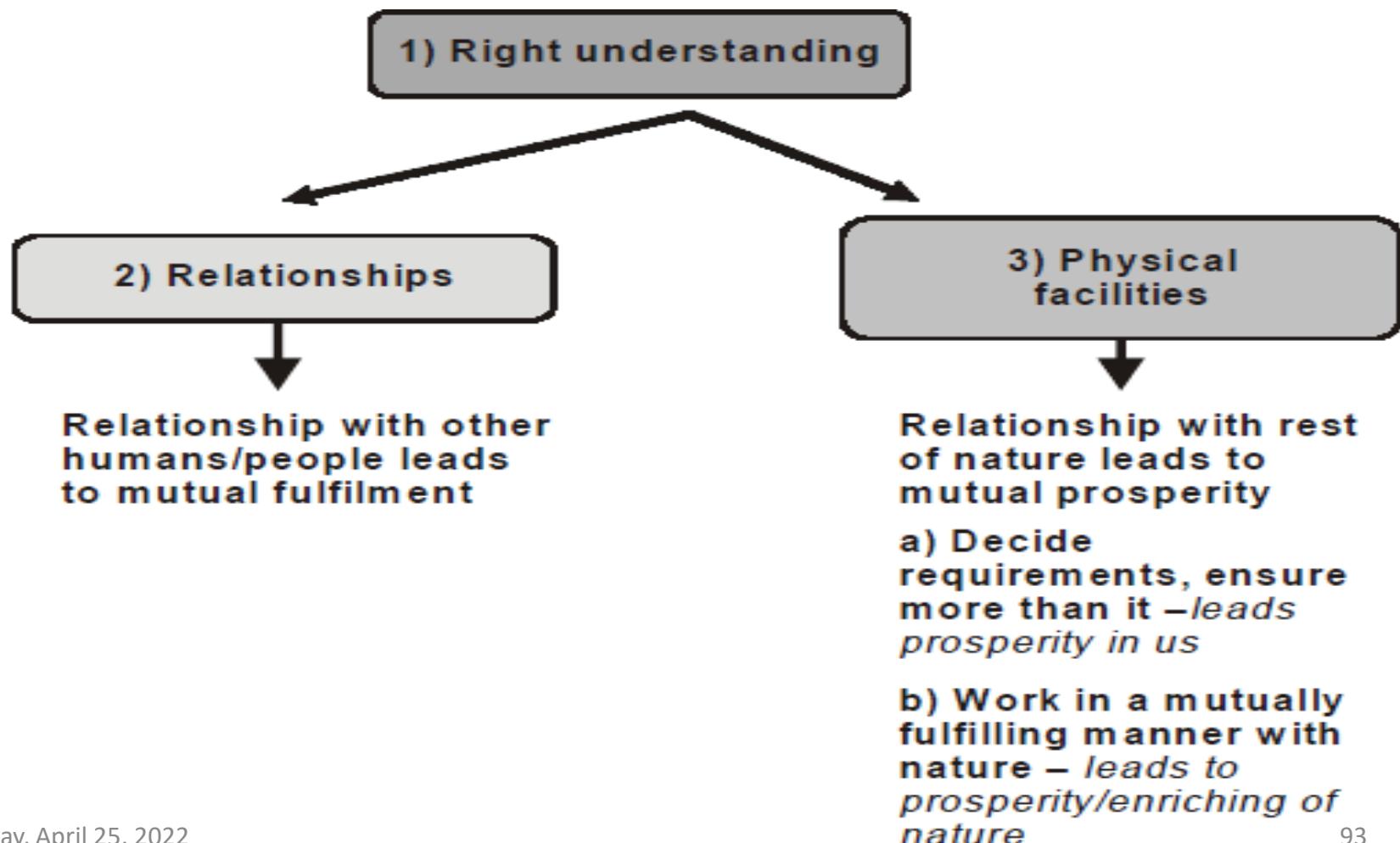
“As long as we live with wrong assumptions we shall continue to have the problems in ourselves and have problems in relationship, not feel happy or prosperous and will exploit nature”.

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

Similarly, in order to be prosperous and to enrich nature, we need to have the ‘right understanding’. *The ‘right understanding’ will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity.* With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

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

Thus, **the three basic requirements to ensure happiness and prosperity for human beings are:**



Here are a few questions:

**Question 1:** Does having [3] Physical facilities ensure [2] Relationship and [1] Right understanding?

**Answer:** No, (3) does not ensure (2) & (1)!

**Question 2:** Are all the three: Right Understanding, Relationship and Physical facilities required, or can we do away with one of them?

**Answer:** All three are needed. We can't do away with anyone of them. We can't say-

- “I need only Right Understanding, and there is no need for Relationships or Physical facilities” & neither can we say
- “Relationships are enough. No need for the other two!” nor can we say something such as “Physical facilities are sufficient. I can do without [1] & [2]”

It becomes clear that as human beings, all three are needed for us! 94

**Question 3:** Given that [1] Right Understanding and [2] Relationship are important to us, are we investigating into them?

**Likely Answer:** We are mostly not paying attention to [1] & [2] and seem to be focusing largely on [3] most of the time.

**Question 4:** If all three are needed, what is the priority?

**Answer:** We need to work for [1] Right understanding as the basis on which we can work for [2] Relationships, and then [3] Physical facilities!

Today, we can see that there are two kinds of people in the world:

1. Those that *do not have physical facilities/wealth and feel unhappy and deprived*
  - Thus, such people can be said to be ‘materially deficient, unhappy and deprived’ or ‘**Sādhan Viheen Dukhi Daridra**’
  - The short form for this can be written as: **SVDD!**
2. Those that *have physical facilities/wealth and feel unhappy and deprived!*
  - Thus, such people can be said to be ‘materially affluent, but unhappy and deprived’ or ‘**Sādhan Sampann Dukhi Daridra**’
  - The short form for this can be written as: **SSDD!**

Check, where do you stand- at (1) or (2)

Both these are states we don’t want to be in! We want to move from this to (verify this)

3. Having physical facilities and feeling happy and prosperous.
  - Such people can be said to be materially affluent, happy and prosperous or ‘**Sādhan Sampann Sukhi Samridh**’
  - The short form for this can be written as: **SSSS!**

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  
fulfilment with human beings and mutual prosperity with  
the rest of nature.

**Right understanding + Relationship = Mutual fulfilment**

**Right understanding + Physical facilities = Mutual prosperity**

# **LECTURE-6**

**METHOD  
TO  
FULFILL  
THE  
HUMAN  
ASPIRATIONS**

# **UNDERSTAND AND LIVE IN HARMONY AT ALL LEVELS OF LIVING**

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

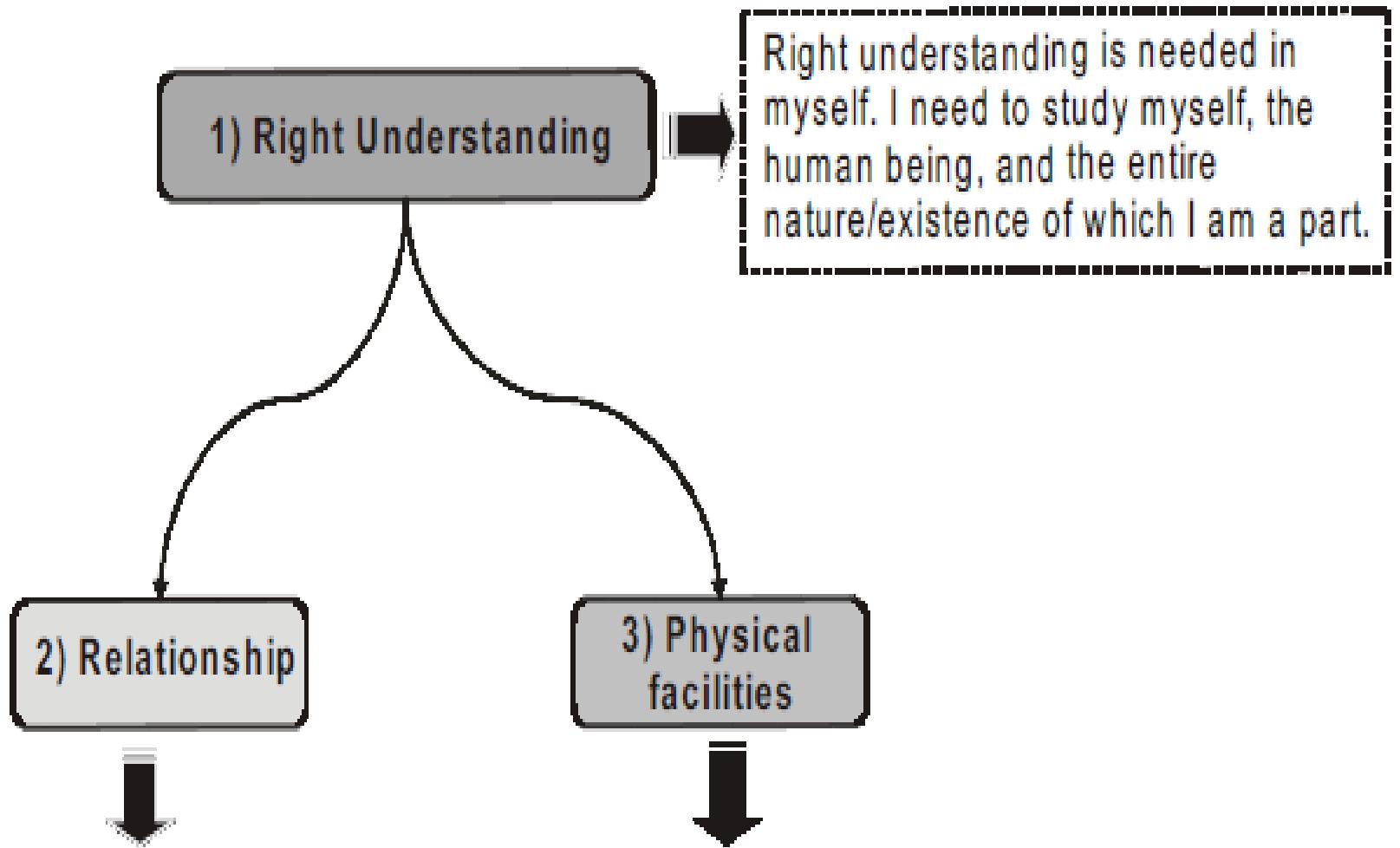
## **Why is this needed?**

The answer is simple. If we ignore any of these states or situations, if we have incomplete understanding of any state or situation we live in, then we risk becoming 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.

Let us see if we can find out the expanse of our living from the point we discussed earlier, which is, our need for

1. Right Understanding
2. Relationship
3. Physical Facilities

It becomes clear to us that our state of happiness or unhappiness depends on the above three aspects. 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 fulfilment of these three basic requirements.



We are in relationships with people, other human beings. These comprise of our family, and all other people, which we call as society

Physical facilities, the things we use, come from what we call as nature.

Thus, we can see from the chart that:

1. *Where do we need the Right Understanding? We need this in ourselves. Hence we have to study ourselves.*

**Conclusion: We have to study ourselves**

2. 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.

**Conclusion: We have to study Family, and we have to study Society**

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

**Conclusion: We have to study Nature/Existence**

These can be called as the ‘levels of our living’.

We live in all these ‘levels’. Let us list them down and explore them:

1. Living in myself
2. Living in family
3. Living in society
4. Living in nature/existence

Thus, we can see that there are four ‘levels’ in which we live. At this point, you can ask yourself this question:

- *“Do I live at all these levels, or can one of them be dismissed or ignored?”*

You can also ask yourself:

- *“Is there anything more than this that I live with?”*

We find that as humans we live at these four levels and none of them can be dismissed or taken away. Also, nothing more can be added to these and together they comprise of everything we live with.

**UNDERSTANDING AND LIVING  
IN  
HARMONY  
AT  
VARIOUS LEVELS**

## **1. *Living in Myself :***

***We all have desires, thoughts, beliefs, imaginations and choices.***

This is the first level of our living. Before expressing ourselves in relations, we think, and whatever we receive from the other, it again passes through our internal processes. We refer to this as (our) Self. This inner world (or ‘myself’) co-exists with the body and together we refer to this as a ‘human being’.

Most of the time, we see that we are busy in ourselves – making some plans, thinking about doing something, etc. We have to start with ourselves and study ourselves. This means to put effort to understand our own desires, our wants, and our behaviour. So far, we have ended up assuming things without really investigating into ourselves. We have read a lot of books, we have gone through years of silent and subtle conditioning about who we are, what we want and how we should behave, what work we should do, in short, ‘how to live!’ We have to begin ‘knowing’ ourselves and test our beliefs by passing them through our own natural acceptance.

## **2. Living in Family:**

*All of us are born to our parents and this is the family we are born to.*

This is the first web of relationships for each one of us and subsequently we live in more relationships that include our siblings, our friends and classmates, teachers and others. These are the people we live with on a daily basis, and we call this ‘family’.

How I see myself, decides how I see the other and my relationship with another human, another person. If I can understand myself better and clearer, I am able to see the other clearer and better. And this understanding becomes the basis of my relationship with the other. When we understand ourselves, we can understand the other and this forms the basis of the relationship, harmony with the other. In order to ensure harmony in family and society, we need to understand

### **3. *Living in Society*:**

*Our family is part of a larger group of people we live with where* there are interdependencies around food, clothing, housing, services, health, education, justice etc.

We live as a part of this human system. This is our society As we understand ourselves and our relationship with others in family, we also understand the other in society, and are able to fulfil our relationship with them.

#### **4. *Living in Nature/Existence:***

**We are on this earth: with the grass, plants and trees,** birds, animals and other humans surrounding us and we live in this large eco-system that we call nature. Regardless of where we are, our village, town or city, is within this eco-system or natural habitat.

Our planet is surrounded by a larger system of planetary bodies and that includes the moon, the sun and the infinite stars and planetary systems that surround us.

Our earth is a part of the solar system that co-exists with all that there is in this entire ‘existence’. And then there is space between planets, even between you and the book right now!

All these things present in space are together called as existence. ‘Existence’ means all that exists.

# **OUR STATE TODAY**

Today, if we look into it, we can see that these levels of living are full of conflicts, opposition and contradictions. We are unable to be at peace with ourselves.

Most of the time, we are under stress, unhappy about something or the other, and are worrying about things. We are increasingly having more diseases, are unable to live properly in relationships in the family and are disturbing and destroying the very planet we live on.

In short, we are unable to live harmoniously in every aspect of our living!

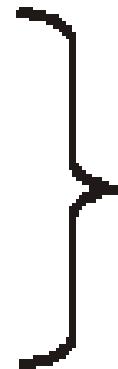
Thus, in order to have happiness and ensure its continuity, we need to ensure harmony in all states/situations we live in, which means we need to understand all these four levels of our living! If we ignore any of these levels, the continuity of happiness at that level cannot be ensured!!

**Thus, right understanding means understanding the harmony at all these four levels of our living!**

We can thus write down our program as:

*Our Program:*

To understand and  
To live in harmony



at all 4 levels of  
our living

### Levels of our Living

- (1) Myself
- (2) Family
- (3) Society
- (4) Nature/Existence

When we investigate into each of these levels, we shall find that there is a harmony, a synergy that exists between and at each one of these levels. There is a relationship between us and the totality and this needs to be understood – this leads to assurance in us.

*We will further see that this harmony already exists; we don't have to create it. We only have to understand it to be in harmony.*

We can now complete the information in the content of Self exploration as mentioned in previous chapter :

**Desire:** What is my basic aspiration?

- Continuous happiness and prosperity

**Program:** What is the process of fulfilling this basic aspiration?

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

# **Our Natural Acceptance for Harmony at All Levels of Our Living**

In order to understand the harmony at the various levels, we shall take aid of our own natural acceptance.

We shall investigate into ourselves. We shall pass the proposals being put forth here through ourselves, and when we look deep within ourselves, without referring to scriptures, instruments or others.

We shall find that our natural acceptance, our spontaneous acceptance is to live in harmony at all these levels of our living. We are not satisfied with anything less than this.

The various levels of living together describe our complete state/situation. Further, each one of us wants to live without conflicts or contradictions at all these levels. Ask yourself the following:

*Do I want conflict/contradiction within myself?*

*Do I want conflict or contradiction in family?*

*Do I want conflict or contradiction in society?*

*Do I want conflict or contradiction in nature/existence?*

The answer is an easy and instantaneous No!

Each and every one of us naturally accepts only to

*be in harmony within ourselves*

*live with harmony in family*

*live with harmony in society*

*live with harmony in nature/existence*

Harmony is what we all naturally and most easily accept. It is what we seek, deep within. We can note that in essence there are three choices before us:

1. Do I *desire conflict/contradiction in any aspect of my life?*  
*Or,*
2. Do I desire to only *avoid conflict/contradiction in any aspect of my life?* *Or,*
3. Do I *desire harmony/synergy in every aspect of my life?*

Which option is naturally acceptable to you? Our fundamental nature is to accept 3) harmony/synergy in all aspects of our lives and we will not settle for anything less. Merely *avoiding conflict is not sufficient for us* (*option 2 above*). *It is clear to us that we definitely do not want option 1 above!* This is a very important insight into ourselves!

***We do not accept conflict/contradiction.***

***We do not want to merely avoid conflict/contradiction.***

***We desire harmony/synergy at all levels of our living.***

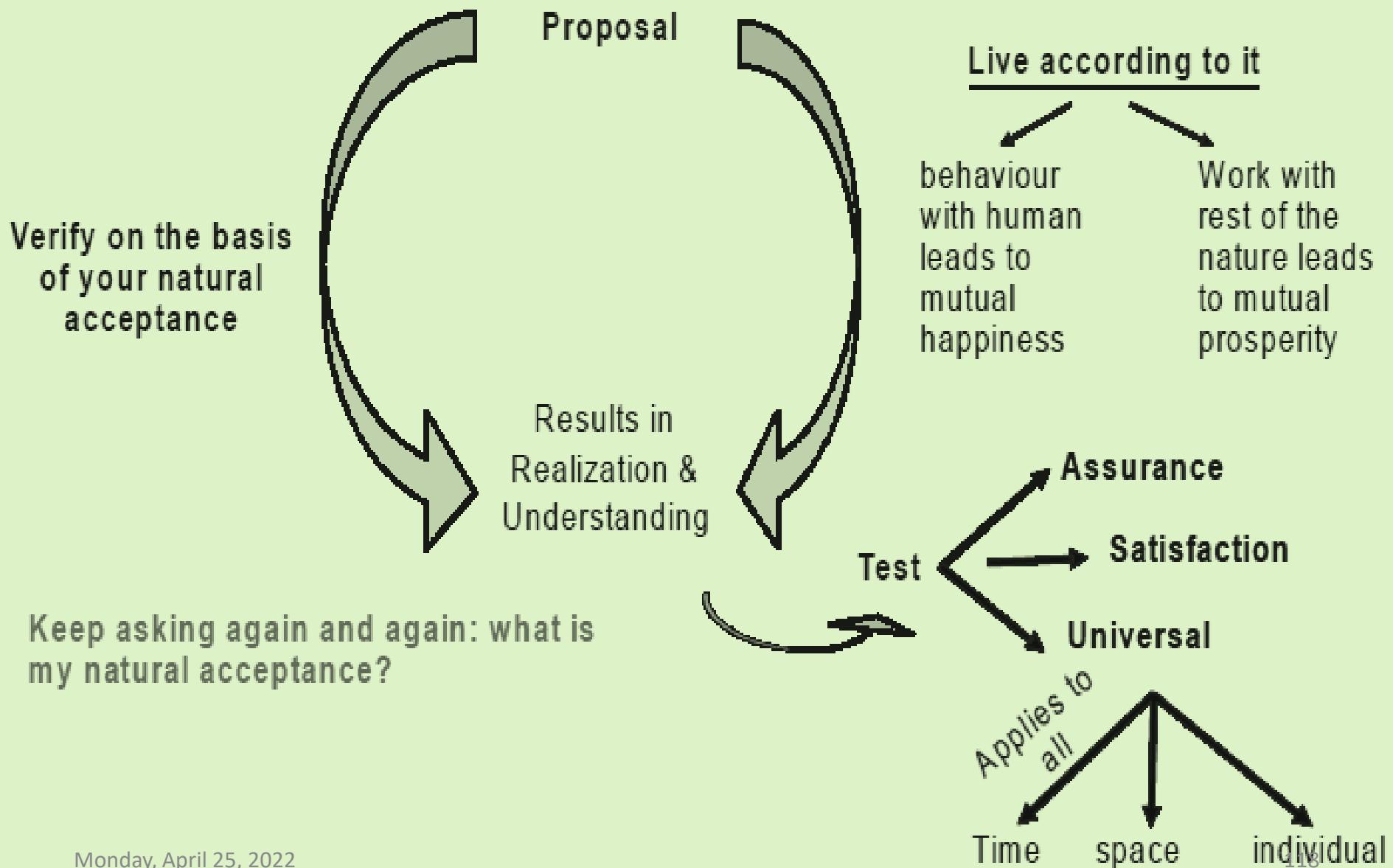
We can start exploring into this harmony in ourselves by seeing what is naturally acceptable to us. Natural Acceptance is a way for us to get in touch with what is *intrinsic in us*, what is *invariant in us*, what is *natural to us*.

*Our natural Acceptance is only for Harmony.*

*Or, in other words*

*We only like situations that are harmonious*

## Let us revisit the process of verifying on the basis of Natural Acceptance:



This natural acceptance is present in each one of us, regardless of what country or culture we come from, and is regardless of our age or our gender.

Natural Acceptance is a human trait and all humans have this. It is intact and invariant in each one of us. It is not disturbed by our pre-conditionings or beliefs, however strong they are – natural acceptance is always the same, unchanging.

Each one of us can thus see that we want to  
*understand and be in harmony within ourselves*  
*understand and live in harmony in family*  
*understand and live in harmony in society*  
*understand and live in harmony in nature/existence*

**This is our program; this is what we ultimately want.**

If I am able to “see” this harmony for myself, if I am able to understand it, then I am comfortable in myself. When I am able to see that nature/existence is in harmony, every unit in existence is in harmony with every other unit then, I realize that I can also be in harmony with every other unit.

All the contradiction around us today is because at some level or the other, we fail to see the harmony, and end up assuming something otherwise. This leads to problems for us. We mostly tend to think in terms of continuous strife, opposition, violence,... and thus tend to assume unacceptable things.

**Thus, on investigation, if we find that there is harmony in existence and we only need to understand it, then we too can be in harmony.**

Now that we have observed our program as “understanding and living in harmony at all levels of our living” we shall explore the harmony at each of these levels in the forthcoming chapters. This is our journey to ‘right understanding’, our happiness and prosperity! It is going to be a fascinating journey!

# HUMAN AND ANIMAL CONSCIOUSNESS

We can make one more observation here. Let us go back to our discussion on physical facilities, relationship and right understanding:

## 3) Physical facilities

humans

Necessary  
but not  
complete

To live solely on  
this basis is called  
animal  
consciousness

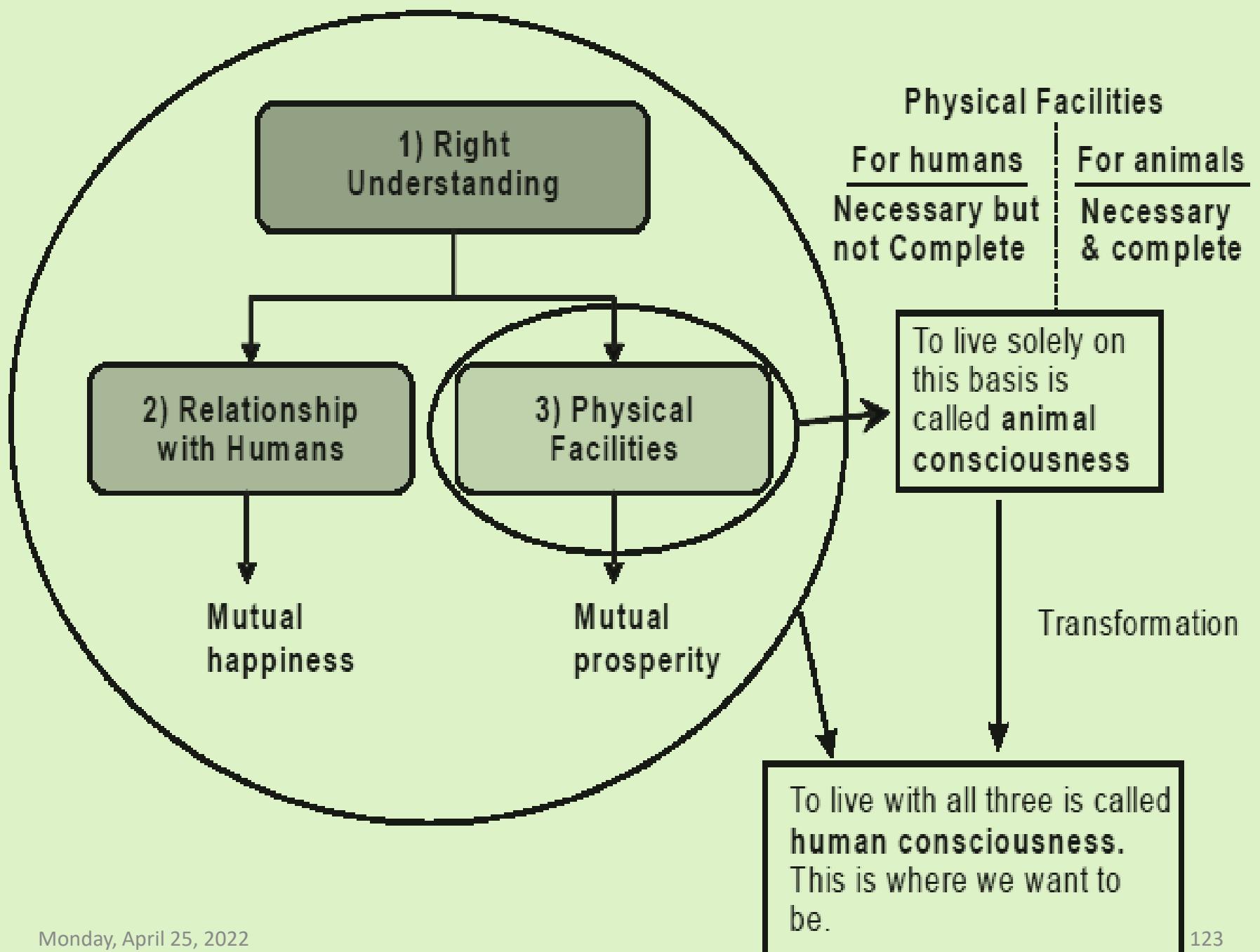
animals

Necessary  
and  
complete

To live solely(simply) on the basis of [3] Physical facilities can also be called as **living in animal consciousness**. We say this because, animals are anyway doing this. If we observe a cow or a goat, they are continuously occupied in getting some physical input from the environment.

If we see ourselves today, we are also more or less doing the same thing! The only difference is, we do it with more sophistication, i.e. we end up packaging our food, or make fancy gadgets but at the end of the day, physical facilities are all that we are working for.

However, we are not satisfied simply by living at this level and hence we need to work towards having the right understanding. **Living with all three:** [1] Right understanding, [2] Relationship and [3] Physical facilities is called human consciousness.



- To develop from animal consciousness to human consciousness is the transformation.
- It is a qualitative improvement in consciousness.
- Value education is about enabling this transformation in the human being.

# **MODULE-2**

**UNDERSTANDING  
HARMONY IN THE  
HUMAN BEING –  
*HARMONY IN  
MYSELF!***

# **LECTURE-7**

**UNDERSTANDING HUMAN BEING AS A  
CO-EXISTENCE  
OF THE SENTIENT  
SELF“I” AND THE MATERIAL “BODY”**

## HUMAN BEING IS MORE THAN JUST THE BODY

What do we visualize when we refer to someone as a Human Being?

There is the familiar shape and structure of a human body that is immediately apparent to us and we imagine someone with similar human body-like features. But in addition to the body, we are also aware of the '**alive-ness**' of the person - the entity that keeps the body 'alive' and makes it operate in various ways. We perceive this 'alive-ness' in the activities demonstrated by the person like their seeing, talking, listening, walking, eating, etc.

On a deeper examination of the '**alive-ness**', we sense the subtler(precise) activities of the person – the person's feelings, thinking, believing, etc. It is impossible to imagine a human being – a person that is alive – without these two aspects namely **the Body and the 'alive-ness'**. ***This 'alive-ness' is called 'Jivana'***

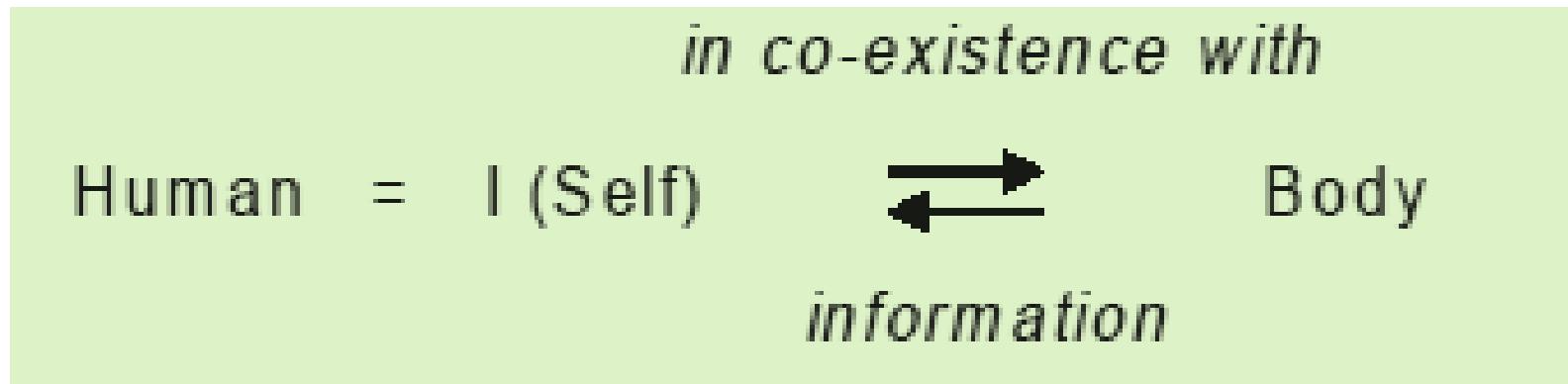
Thus a Human Being is co-existence of the Body and ‘*Jivana*.

*This ‘Jivana’ refers to itself as ‘I’ (Self ).* Thus we say - “I am so and so” or ‘I feel tired’ or ‘I am happy’. This ‘I’ or ‘Self ’ is also called ‘consciousness’ and is the sentient constituent of the human being. Each one of us can see that he/she has an awareness of ‘I’ (*Jivana*) and an *awareness of the Body*

We are busy through the day performing different activities. From brushing our teeth or taking a bath to studying or playing – we consciously choose, decide and perform an activity with the knowledge that it is ‘I’ who is performing these activities. It is not the body that chooses, decides and performs these activities – without *our consent or participation*. *We use our bodies to perform such activities – and the choice, the decision and the manner* in which to perform these activities – are all done by ‘*Jivana*’ identifying itself as ‘I’. For example, we don’t say my legs started walking by themselves! We say, “I decided to walk” i.e. the decision to walk is taken by ‘I’, and not the legs!

# **UNDERSTANDING MYSELF AS CO-EXISTENCE OF THE SELF AND THE BODY**

**Here is a proposal:**



The Human Being is the co-existence of 'I' and the Body, and there is exchange of information between the two.

We can make this distinction between the Self and the Body in three ways in terms of the needs, activities and the types of these two entities, as shown in the table below:

		I	Body
Needs	→	Trust, Respect...	Food, Clothing...
	→	Happiness ( <i>sukh</i> )	Physical Facilities ( <i>suvidhā</i> )
	→	Continuous	Temporary
	→	Qualitative (no quantity)	Quantitative (limited in quantity)
Activities	→	Right understanding and right feelings	Food, clothing, etc
	→	Desiring, Thinking, etc	Breathing, heart-beat, etc
Type	→	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
	→	Conscious (non-material)	Physico-Chemical (material)

# **LECTURE -8**

**UNDERSTANDING  
NEEDS OF THE  
SELF AND  
NEEDS OF THE  
BODY**

# **Understanding needs of the Self and needs of the Body**

In the process of identifying the distinct characteristics of the Self and the Body, we will first focus towards their distinct needs:

## **Needs are.**

All of us feel hungry! This happens because the body has a need for nourishment. In order to have nourishment, the body needs food and water. The body needs food for its functioning and each cell uses the energy from the digested food for its sustenance. This forms the basic need of the Body. Besides food, the body also needs protection from changing weather conditions and the ruggedness of the outdoors. The body can be damaged by continuous exposure to cold, rain or the sun. Hence, there is a need for some physical facilities to protect the body. Clothes and shelter are thus needed to keep our body protected and sheltered from the extremities of weather. We may also need “**instruments**” like a car to travel, or a mike to speak to a large audience. Else, we would have to walk distances, or perhaps shout at the top of our voice to a large audience, and that would only strain the body! Hence, instruments are needed for the right utilization of the body. This may seem like very obvious facts and all of us seem to know them, but you will very soon see the significance of these points we are discussing!

Now ask yourself this question: “Who takes care of the body?”

The answer is: “I do” or, “I take care of the Body”.

We can now ask, given that these are the needs of the Body; ‘what do ‘I’ want’ or ‘what is my need’? We have already identified a few such needs so far, so let us list them down: respect, trust, happiness....are some of the needs of ‘I’ , or *my need. Hence, we say “the need of the Self ('I') is: trust, respect, happiness, etc”*. Now ask yourself a couple of more questions to be sure of what these needs belong to I, or to the Body:

1. Who needs trust? Do I need trust, or is it the need of the Body?
2. Who needs respect? Do I need respect, or is it the need of the Body?
3. Who needs happiness? Do I need happiness, or is it a need of the Body?

The answers are: “**I need trust, respect, happiness, etc**”. Similarly, we can see that the earlier set of needs: like **nourishment, clothing**, etc are clearly the needs of the Body and not of ‘I’. I *ensure these for the body - but I can* clearly identify that these needs of nourishment, clothing, etc. are of the Body and not of ‘I’.

If we club them together, we see that the needs of the Body like food for nourishment, clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘*physical facilities*’ (*suvidhā*); whereas the need of *I* is essentially to live in a state of continuous happiness (*sukha*).

Thus, this is one *fundamental difference between the needs of ‘I’ and the needs of the Body*. The needs of the body are physical in nature, whereas the needs of the self ('I') are not physical in nature – like trust, respect, happiness, etc. This is one primary distinction we can make, between the Self ('I') and the Body, in terms of their needs: *these are fundamentally different*. Hence, it becomes clear that we need to work for both: to ensure happiness, respect, trust in 'I', and for physical facilities of the Body.

## In time, needs are.

Let's take the following situation. You meet a friend, and it's his birthday. He invites you to the canteen for a treat, so you follow him – expectantly. You have your fill. You meet him after one hour again, and he again invites you to join him at the canteen! You politely refuse, but he still takes you along...and starts giving you food, insisting that you eat and never stops. Your treat, has now turned into a punishment! It becomes quite clear to us, that the body needs food – but only periodically. We can take numerous such examples, and carry out experiments on ourselves, and we will find, and can conclude that food for the body is a *temporary need*.

Similarly, we need warm clothes during winter and lighter clothes during summer. Just because I have a good sweater, it does not mean that I will continue wearing it even in summer! Hence, it's apparent that we do not need clothes continuously! We tend to change our clothing based on the weather, i.e., the need for clothing for the body is *temporary in nature*. Similarly, I want to be in the house for only a limited time in a day. If I am retained in a room throughout my life, so as to be 'protected', it will be life imprisonment for me! The need for a house as well, turns out to be temporary.

If we take the example of instruments for the body, the same thing applies.

We want a vehicle to go from one place to the other. But think of what would happen if once you get into the vehicle, you are not allowed to get down ever!

We can hence see that be it food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the Body is **temporary in time** – it is *not continuous*.

So, the needs of the Body are temporary in time.

What about the needs of ‘I’? Ask yourself these questions:

Do I want to be happy only sometimes, or all the time?

Do I want respect in relationship only sometimes, or all the time?

Do I want acceptance in relationship all the time, or only sometimes?

We find that we want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. You do not want to be unhappy even for a single moment, or lose the feeling of respect for yourself for a single moment. It’s quite clear then, that the needs of ‘I’ are *continuous in time, unlike the need of the Body, which is temporary in time*.

When we explore the needs of the body, we find out there is *no need of the body that is* continuous. Not even the need for air! **You breathe but not continuously.** We inhale once and the next moment, we exhale. It is interrupted. On the other hand, there is no break in the need for happiness and feelings in ‘I’. We do not want respect one moment, and give it up to be disrespected the other moment! Rather, we want happiness and the feeling of respect ensured in us continuously.

Summarizing the points we have made so far, we can see that:

- 1 **The need of the Body is Food, Clothing, Shelter, or *physical facilities, and these are temporary in time.***
- 2 **The need of ‘I’ is happiness, trust, respect, etc. or *happiness and it is not physical in nature, and is continuous in time.***

# In quantity, needs are. For the Body: Quantitative

The needs of the Body are also *quantitative!* *You can quantify your requirements for food, clothes, books, shoes, slippers, rooms, bikes...* The numbers may be large or small. But they are *limited in quantity.* *For example, you may need to take only four chapattis a day,* while your friend may need ten chapattis a day! I may need a bicycle to travel, you may need a car. But the number of bicycles or cars that we are going to use is going to be limited again. It's not like we need unlimited quantity of bicycles or cars! Whatever physical facility

we need is going to be *limited in quantity.* *To verify this, you can make a list of things you use and see if there is anything that is needed for the body and that is unlimited in quantity.*

It is easy to verify this point, each one of us can do this. Fair enough. So physical facilities are required in limited quantity. What happens if we try to keep consuming physical facilities limitlessly?

Let's take eating for example:

You go to a party and find that you can eat as many *rasgullas as you want*. You are hungry, and you like this sweet very much. So, you start eating it with a lot of energy. In the beginning, it satisfies your hunger and you find it delicious. You have had four of them so far. It is “necessary and tasty” as of now. You continue counting five, six, seven...ten.. By the time you are at the tenth sweet, your stomach is full – you find it difficult to eat, but you still enjoy the taste. It has now turned “unnecessary but still tasty”. You, however, continue to eat - eleven, twelve...and now. you start losing the taste.... it has turned “unnecessary and tasteless”. You still persist on...and continue to eat- thirteen, fourteen...and if you still go on, it very soon becomes “intolerable” and you cant stand the sight of the *rasgullas anymore!* This is also something you can verify for yourself!

We can hence conclude that: "When we try to perpetuate physical facilities, the following pattern results. With time it successively changes from

Necessary and tasteful



Unnecessary but tasty =>



Unnecessary and tasteless =>



Intolerable!

It thus becomes clear that as far as physical facilities go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only *think* of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us! You can try imagining this: You like apples, that does not mean you end up having tons and tons of apples! You may like a specific type of car, but if I gift you a hundred such cars, it will only be a trouble for you!

We can thus conclude that physical facilities are needed for the Body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time.

# For the Self: Qualitative

On the other hand, the needs of the Self ('I') are *qualitative, not quantitative*. We *cannot* talk of one kg of respect, half a meter of love or two litres of affection! It even sounds simply ridiculous! Happiness is *qualitative*. *Either we are feeling happy or we are not.*

Our feelings are *qualitative*. *Either they are there or they are not.*

This is easy for us to verify, and is a very important point for reflection for each one of us – the fact that needs of the Self ('I') are *qualitative in nature* – *they are not quantitative*.

We can further see that if a feeling is *not naturally acceptable*; *we do not want it even for* a single moment. If acceptable, we want it continuously. We have already seen this with the example of respect. We don't want the feeling of disrespect even for a single instant, since it is not naturally acceptable to us; on the other hand, respect is naturally acceptable and we want it continuously.

Thus, to every need in the category of 'I', the following applies:

**If it is naturally acceptable, I want it continuously.**

**If not acceptable, I do not want it at any moment.**

Thus, not only are the needs of 'I' are qualitative (they are not quantifiable), but we also want them continuously.

On the other hand, when it comes to the Body, the needs are quantitative, and we can't have them continuously, or do not need them continuously!

# Needs are fulfilled by.

The need of the Self ('I'), for happiness (*sukha*), *is ensured by Right Understanding and Right Feelings*, while the need of the Body, for physical facilities (*suvidhā*), *is ensured by appropriate physico-chemical things*.

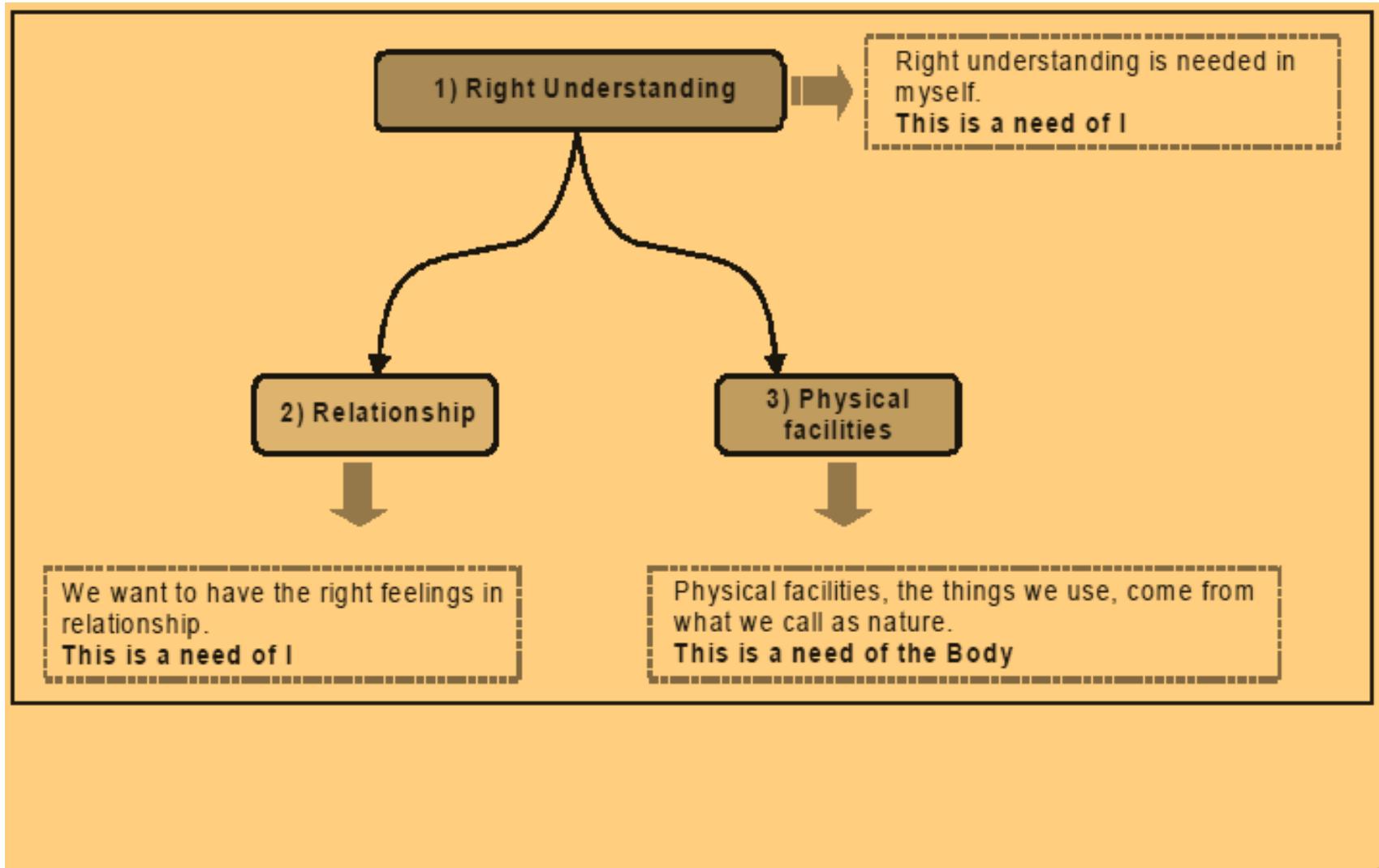
The way to ensure the two kinds of needs is completely different. I may have lots of physical facilities, but if I lack the right understanding, I will not be happy. Similarly, we may be living together amidst lots of wealth but if we do not have right feelings for each other, the happiness in living together is not ensured.

We can thus see that:

The need of the Self ('I') for happiness is fulfilled by *right understanding and right feelings, while the need of the Body is fulfilled by physical facilities*.

The need of the Self ('I') is *qualitative, and continuous in nature, while the need of* the Body is *quantitative and temporary in nature*.

# The ‘confusion’ we are in today.



We are studying the same issue now, only more closely. Based on the discussion in the previous sections, we are able to better see why physical facilities do not suffice for a human being. It is because a human being is the co-existence of the Self ('I') and the Body, and physical facilities are needed for the Body. Having physical facilities *ensures the fulfillment of the need of the Body – it does not address the need of 'I' – of happiness, trust, respect, etc.* It thus becomes clear, once again, that we need to ensure all three:

- 1) Right Understanding;
- 2) Relationship and
- 3) Physical facilities for the human being.

Hence, for human beings, we need to fulfil the need of both: of 'I' and of Body – happiness (*sukha*) and physical facilities (*suvidhā*). ***One cannot replace the other***

A common mistake today is that we mix these two sets of needs: happiness (*sukha*) for ‘I’ and physical facilities (*suvidhā*) for the Body. We ***assume that*** “All we need is physical facilities (*suvidhā*), and that it will automatically ensure happiness (*sukha*)”

While the reality is that we need *both*: *since one is the need of the Body , and the other is the need of ‘I’.*

***Ask yourself: Can wealth ever be unlimited? Whatsoever be the amount of physical*** facilities you may accumulate, it always has a limit! You can talk of 1 car, or 10 cars, or 100,000 cars, but it still has a limit!

Another issue we have today is that we have assumed that physical facilities will fetch appreciation from others, which in turn will fetch happiness for 'I'. This too is only an assumption. The same physical facility (let us say, an expensive car) may fetch appreciation from somebody, and contempt or even jealousy from somebody else. It cannot *ensure* respect for you, thus it is not true.

We can summarize these gross misunderstandings we have today as below:

Body = 'I'



Clothes = Respect

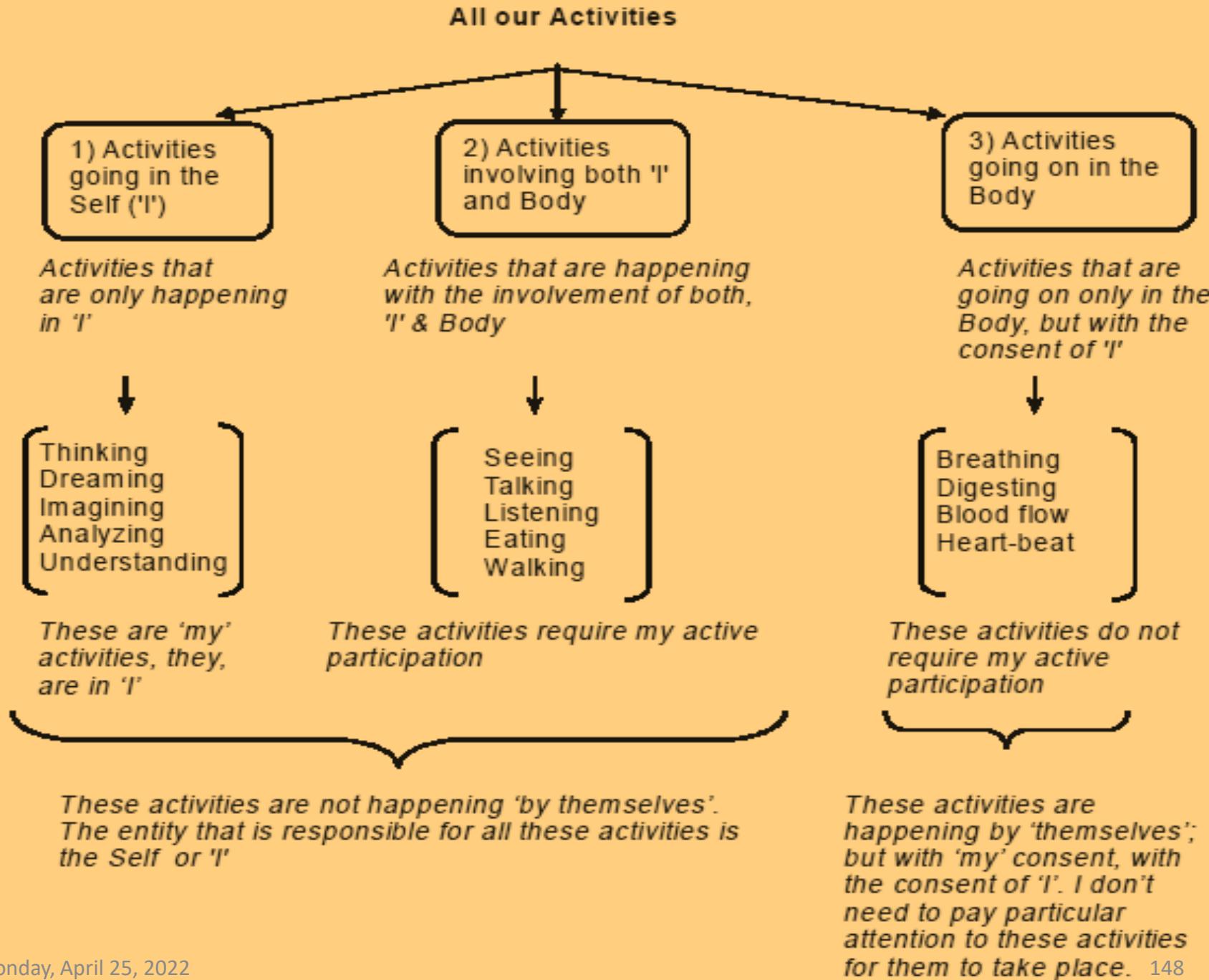


Facilities = Happiness



# UNDERSTANDING THE ACTIVITIES IN THE SELF AND THE ACTIVITIES IN THE BODY

		T	Body
Needs	→	Trust, Respect...	Food, Clothing...
	→	Happiness ( <i>sukh</i> )	Physical Facilities ( <i>suvidhā</i> )
	→	Continuous	Temporary
	→	Qualitative (no quantity)	Quantitative (limited in quantity)
	→	Right understanding and right feelings	Food, clothing, etc
Activities	→	Desiring, Thinking, etc	Breathing, heart -beat, etc
	→	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	→	Conscious (non-material)	Physico-Chemical (material)



Assuming → Recognizing → Fulfilling

leads to                            leads to

Or,

*mānanā* → *pahachānanā* → *nirvāha-karanā*

leads to                            leads to

Knowing or *jānanā* →

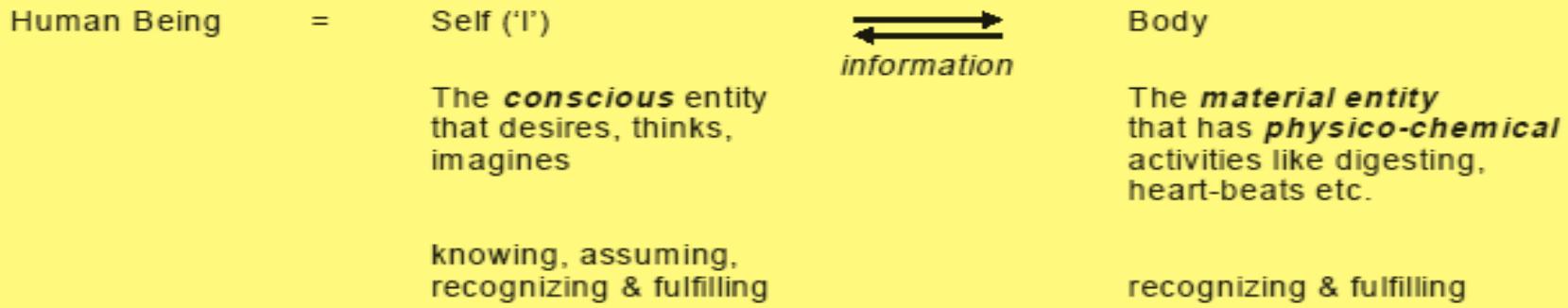
*leads to*

Assuming or *mānanā* → Recognizing or *pahachānanā* → Fulfilling or *nirvāha karana*

leads to                            leads to

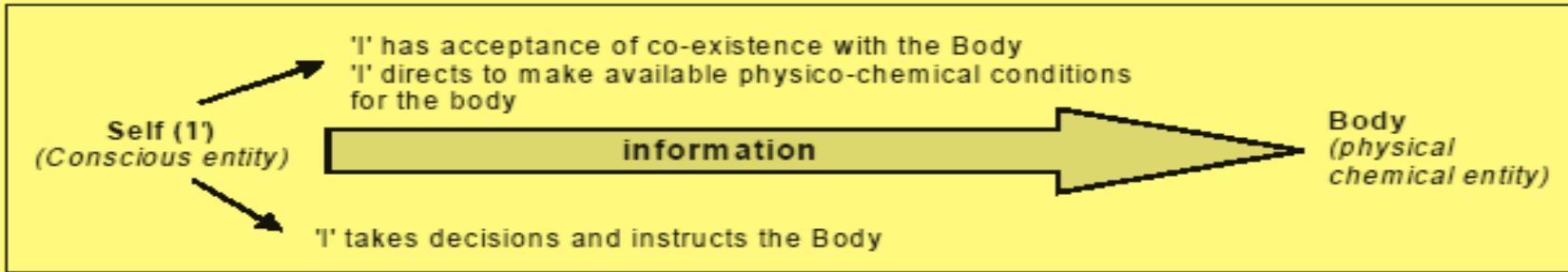
# Understanding the Self (.I.) as the Conscious Entity, the Body as the Material Entity

		'I'	Body
Needs	Needs are...	→ Trust, Respect...	Food, Clothing...
	In Time, needs are...	→ Happiness (sukh)	Physical Facilities (suvidhā)
	In Quantity, needs are...	→ Continuous	Temporary
	Needs are fulfilled by...	→ Qualitative (no quantity)	Quantitative (limited in quantity)
	Needs are fulfilled by...	→ Right understanding and right feelings	Food, clothing, etc
Activities	Activities are...	→ Desiring, Thinking, etc	Breathing, heart -beat, etc
	Activities are...	→ Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	It is of type...	→ Conscious (non-material)	Physico-Chemical (material)

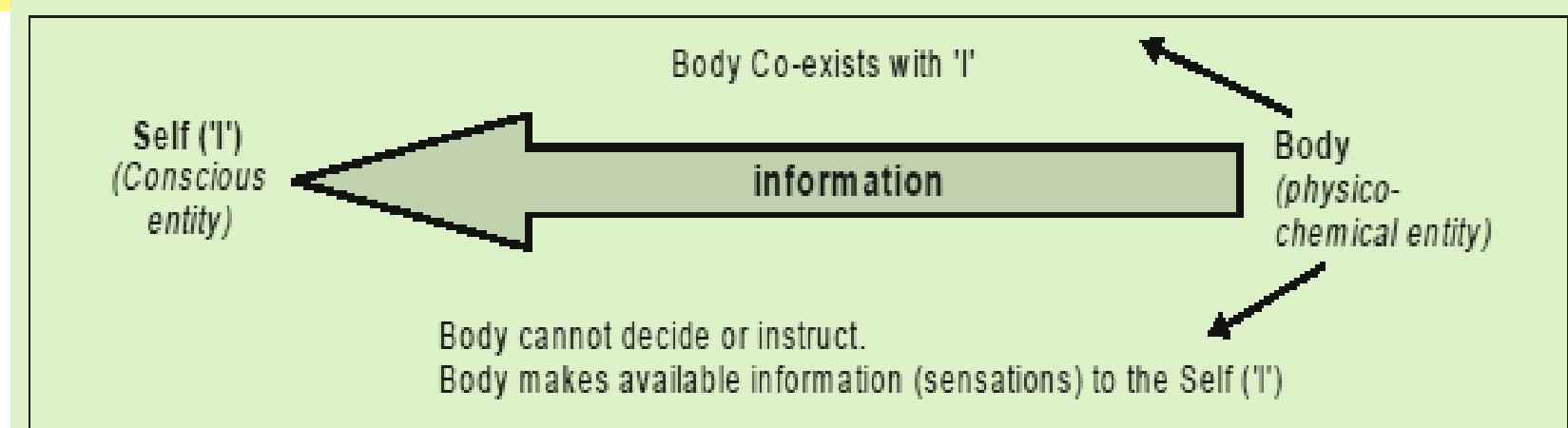


*The human being is thus a co-existence of a conscious Self ('I') and the material body.*

To make it more explicit, we can write:



I co-exist with the Body. 'I' and my Body keep exchanging information.



# Exercise on Distinguishing Needs of the Self ('I') and Body

We will now take up some exercises to distinguish the needs of the Self ('I') and the Body.

1. Firstly, fill in the answers in the table below. Do not see the right answers until you have completed yours!
2. Next, make your own list of needs, and find out which ones are related to the Self ('I') and which ones are related to the Body.
3. One thing to be noted here is that we are making a list of our wants here, which may or may not be a need (we have assumed it to be a need). That's why the two columns read as 'Related to Body?', and not of the body; and 'Related to 'I'?' , and not of the 'I'.

**Exercise: Needs of 'I' & Body**

<b>Need</b>	<b>Related to Body?</b>	<b>Related to 'I'?</b>
Ex: Nice looking Car		
Ex: Car for transport		
Ex: Food		
Ex: Tasty Food		
Ex: Trust		
Ex: Happiness		
Ex: Knowledge		
Ex: 50 Lac Rupees		
Ex: Love		
Ex: Good Health		
Ex: Prosperity		
Ex: MBA		

Need	Related to Body?	Related to 'I'?
Ex: Nice looking Car	What the body needs is protection. The nice part of the car is a need of 'I'	
Ex: Car for transport	Transport, is for right utilization of the Body & related to Body	
Ex: Food	Food, that nourishes the Body is related to Body only	
Ex: Tasty Food	Nourishment is for body, taste is for 'I'. Nourishing food can also be tasty	
Ex: Trust	Trust is a need of the 'I'. It can be expressed through the body	
Ex: Happiness	Happiness is basically a need of 'I'. We currently try for this via the body sensations	
Ex: Knowledge	Need to know is a need of 'I'. The body is used as an instrument	
Ex: 50 Lac Rupees	The amount 50 lacs is I's assumption. It could be for respect or sense of security. This money could also be used for nurturing & protecting the body	
Ex: Love	Love is a need of 'I'. It can be expressed through the body	
Ex: Good Health	Good health, is a need related to body	
Ex: Prosperity	The feeling of prosperity is for 'I'	
Ex: MBA Monday, April 25, 2022	MBA could be for learning, respect, etc. Then it is for 'I'. If it is ensure physical facilities, it is for Body.	153

# EXERCISE ON DISTINGUISHING ACTIVITIES OF THE SELF ('I') AND BODY

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body with consent of 'I'
Eating			
Walking			
Thinking			
Dreaming			
Breathing			
Heart-beat			
Dancing			
Chewing			
Scratching			
Batting eyelids			
Getting angry			
Shouting			
Monday April 25, 2022			154

The answers are given below:

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body, with consent of 'I'
Eating		✓	
Walking		✓	
Thinking	✓		
Dreaming	✓		
Breathing			✓
Heart-beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Getting angry	✓		
Shouting		✓	

Activity	Going on in 'I'	'I' & Body both are involved	Going on in Body, with consent of 'I'
Eating	<i>If we are only thinking about eating, only I is involved</i>		
Walking		✓	
Thinking	✓	<i>When we think and do something, both are involved</i>	
Dreaming	✓	<i>If we dream and sleep-walk, both are involved</i>	
Breathing			✓
Heart-beat			✓
Dancing		✓	
Chewing		✓	
Scratching		✓	
Batting eyelids			✓
Getting Angry	✓	<i>In getting angry and expressing it, both are involved</i>	
Shouting		✓	

# LECTURE-9

## UNDERSTANDING THE BODY AS AN INSTRUMENT OF ‘I’

(‘I’ BEING THE  
SEER-చూసేవాడు,  
DOER- చేసేవాడు AND  
ENJOYER-ఆనందించేవాడు)

	I	Body
1	I am	My body is
2	I Want to live	Body is used as an instrument (of 'I')
3	I want to live in continuous happiness	<p>For nurture of body → food</p> <p>For protection of body → clothing, shelter etc.</p> <p>For right utilization of body → instruments/ equipments etc.</p> <p>are needed as physical facilities.</p>
4	To understand & to live in harmony at all 4 levels (see section 4.5) is the program for my continuous happiness.	Production, protection and right utilization of physical facilities is just a part of my program.
5	I am the seer, doer and enjoyer.	Body is an instrument.

# To understand is that I am the seer, I am the doer and I am the enjoyer.

- (a) *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.
- (b) *I am the ‘doer’*: Once I have seen/understood something, I am the one who decides what to do or not to do. I am the doer.
- (c) *I am the ‘enjoyer’*: I ‘saw’ the scenery, and I ‘took’ 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*.

# LECTURE-10

UNDERSTANDING  
CHARACTERISTICS  
AND ACTIVITIES OF  
‘I’ AND HARMONY  
IN ‘I’

Have you ever attempted to know about yourself?

Here are some questions you could ask yourself:

1. What am ‘I’ like?
2. What are the activities in ‘me’?
3. What is my ultimate goal in life?
4. How can I achieve it?
5. Why do I have problems- whatever they are?
6. How can I resolve them?
7. Why do I get angry, frustrated or depressed?  
Why do I get scared?

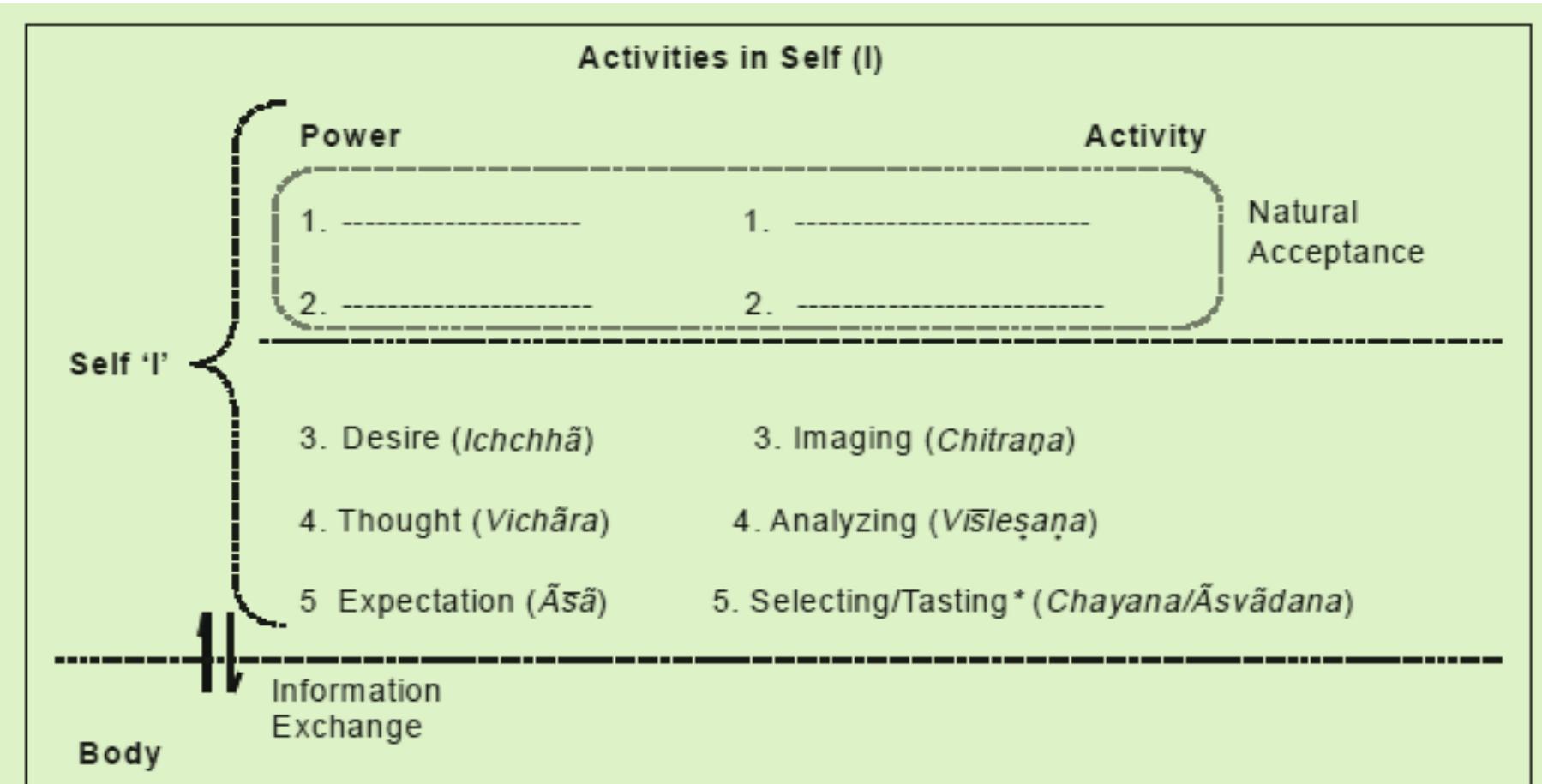
## What is happiness and unhappiness and how is it caused?

Would you like to find out the answers to these questions, and many more such questions? Would you like to know these answers in your own right?

If the answer is yes, then we can journey into an exciting domain i.e. ourselves! Knowing ourselves better helps us in the following ways:

- 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 and activities in 'I', so that we know whether they are right!
- Happiness and unhappiness are states in the Self ('I'). Hence, we need to study ourselves to understand happiness better, and the causes for unhappiness.

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



\* Please note that 'tasting' in all our discussion will be used in the general sense of distinguishing the pleasantness or unpleasantness of any thought or interaction and not restricted to the taste of the tongue, as is conventionally referred.

Let us look at the figure above:

- You can clearly see the Self ('I') and the Body, and that the interaction between the two is in the form of exchange of information.
- We will focus attention on two categories of attributes of the Self, namely, the powers (*Sakti*) of the Self and the corresponding activities (*Kriyā*) as the manifest outcome of these powers. Looking in more detail:
  - ❖ *Power*: This means the basic capacity in the Self ('I'). They are:
    - ◆ Desire (*Ichchhā*) (*can be spelt as 'Ichchha' for simplicity*)
    - ◆ Thought (*Vichāra*) (*can be spelt as 'Vichar' for simplicity*)
    - ◆ Expectation (*Āśā*) (*can be spelt as 'Asha' for simplicity*)
  - ❖ *Activity*: The activities listed above are:
    - ◆ Imaging (*Chitrana*) (*can be spelt as 'Chitran' for simplicity*)
    - ◆ Analyzing (*Vislesana*) (*can be spelt as 'Vishleshan' for simplicity*)
    - ◆ Selecting/Tasting (*Chayana/Asvādana*) (*can be spelt as 'Chayan/Asvadan' for simplicity*)

Now let us try to understand these activities and powers. When we do so, we will look at each pair of Power and Activity. i.e. we will look at Desire and Imaging together (Desire is a power, i.e. it is the *capacity of imaging*) and we will then look at Thought and Analyzing together and then Expectation and Selecting/Tasting together.

A simple example to understand these activities is as follows:

- We may have a desire to have respect by being the owner of a big house. This is in the form of imaging – we have an “image” in us of ‘fulfilment of this need for respect via a house’.
  - ❖ Here, the *power* is ‘desire’, and the *activity* is ‘imaging’.
- Based on this desire, this image, we start working out the details of the house. The house will have rooms and a verandah, it will have a porch in the front, there will be a kitchen garden on the backside, it will have storeys and you will stay on the topmost storey and keep renters on the ground floor, etc. Here the image of ‘wanting respect from the house’ is split into many parts - this is called analysing. When I have an image in me of myself being a house-owner, it is a single image, but after analysing, we can see its different parts. The activity of analyzing thus means breaking down the image into various parts, or, “to open it up”
  - ❖ Here, the *power* is ‘thought’, and the *activity* is ‘analyzing’.

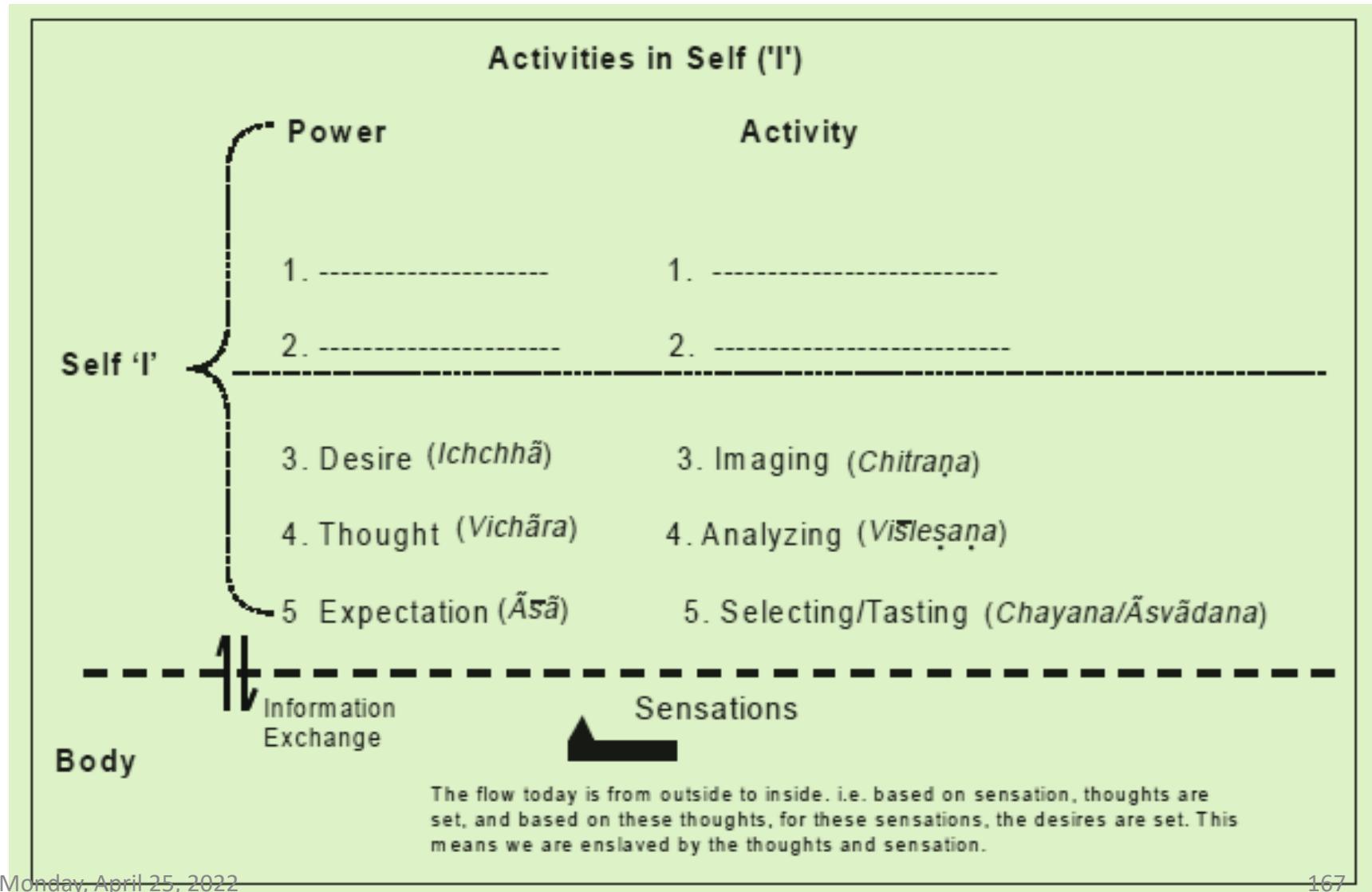
Now that we have worked out the details of the house, we go about choosing the size, colour etc, of the rooms: what the dimensions and layout of the rooms will be – will it be rectangular, oval or, square, what will the colour of the house will be- will it be

yellow, white or creamy colour, etc.– this is called selecting/tasting. The selecting/tasting is with the expectation of fulfilling our desire, with the expectation of happiness.

- ❖ Here, the *power* is ‘expectation’, and the *activity* is ‘selecting/ tasting’.

It is important to note here that when it comes to understanding the power and corresponding activity, it is the activity which we are able to see within ourselves and hence understand it. Therefore, as we go ahead, we may focus on activity only (we may relate it to power sometime).

# How are the Activities in ‘I’ Related?



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

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

- 'I' receives sensations from the Body and this is tasted in 'I' (*activity #5*).
- Based on this taste, thoughts could be triggered (*activity #4*), and
- Based on these thoughts, desires may be set (*activity #3*).

A desire may be set in me through the above process.

For example,

- we may see a car (Taste in 'I' from information obtained via 'eyes' in the Body); this is Selecting/Tasting or (*activity #5*),
- Based on this we start Thinking about the car (*activity #4*), and
- It slowly forms an image in us as we "leading a good life" by using a car, and in this way, "a good life by having a car" becomes a desire in us (*activity #3*).

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

In the scenario above, we saw that selecting/tasting can lead to thoughts, and thoughts could lead to desires. The flow is also possible the other way round: i.e. based on desires, thoughts are formed, and we then make selections/taste to fulfil these thoughts.

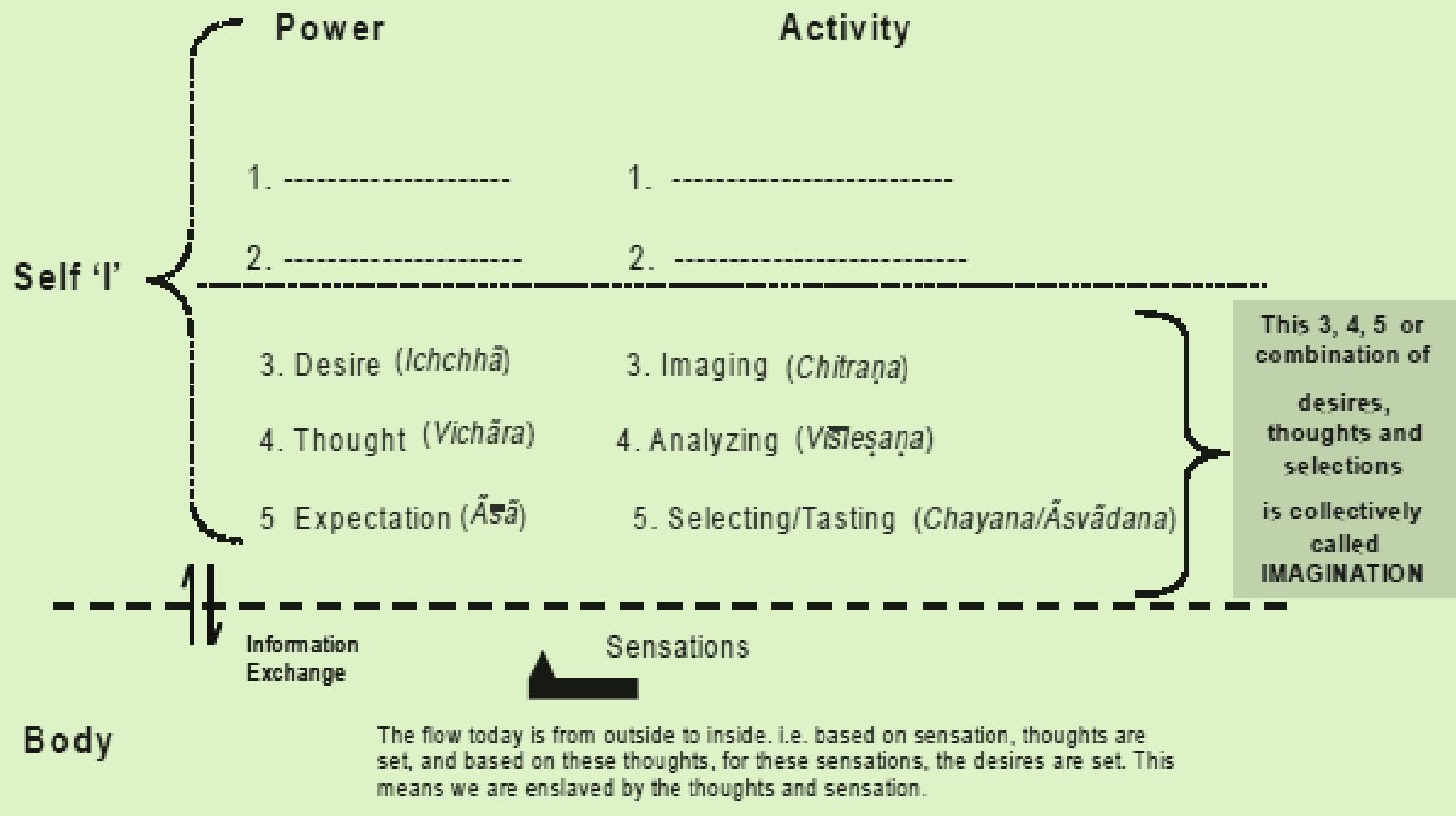
Going back to the example of the car:

- we now have the desire of “a good life via the car” in us (activity #3) and
- we go about fulfilling this desire for a good life, which means we start thinking about how to get the car, how much money it would take, how we can have that money, etc. (activity #4), and
- based on that we make selections (activity #5), and actually choose the car, its shape, colour etc. and then end up buying it.

This flow is from inside to outside.

In this way, our flow of operation is largely: outside – setting inside – in turn going outside; and this keeps happening.

## Activities in Self ('I')



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

Imagination = Desires + Thoughts + Expectations.

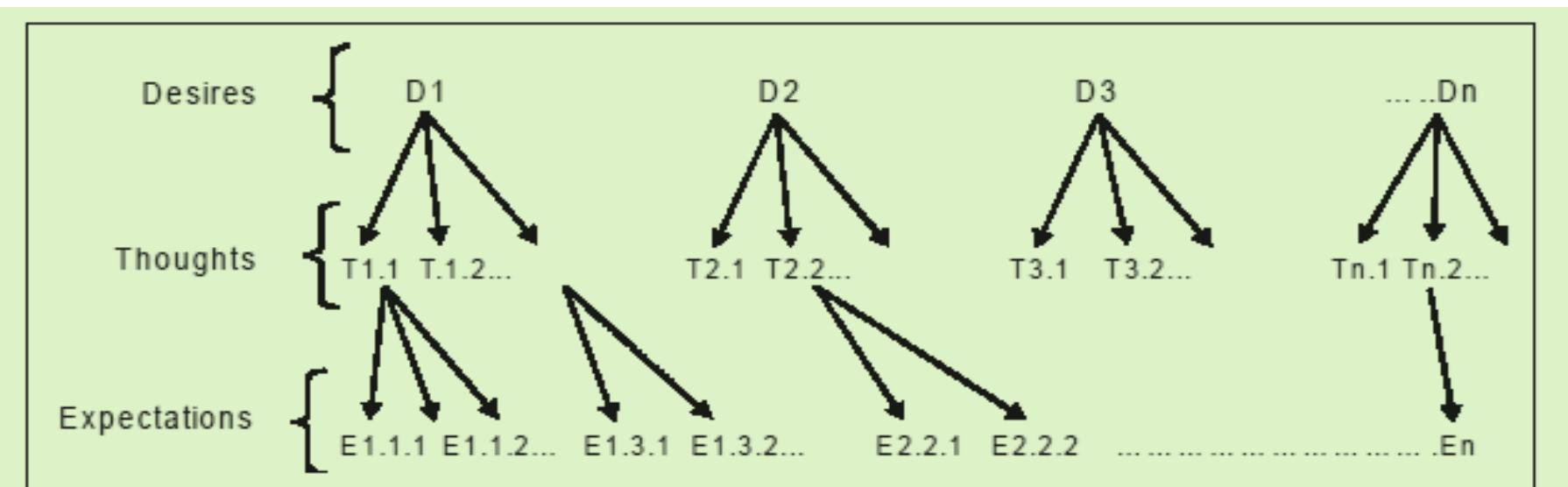
# WHAT IS THE PROBLEM TODAY?

*Scenario 1:* Desires set on the basis of pre-conditioning

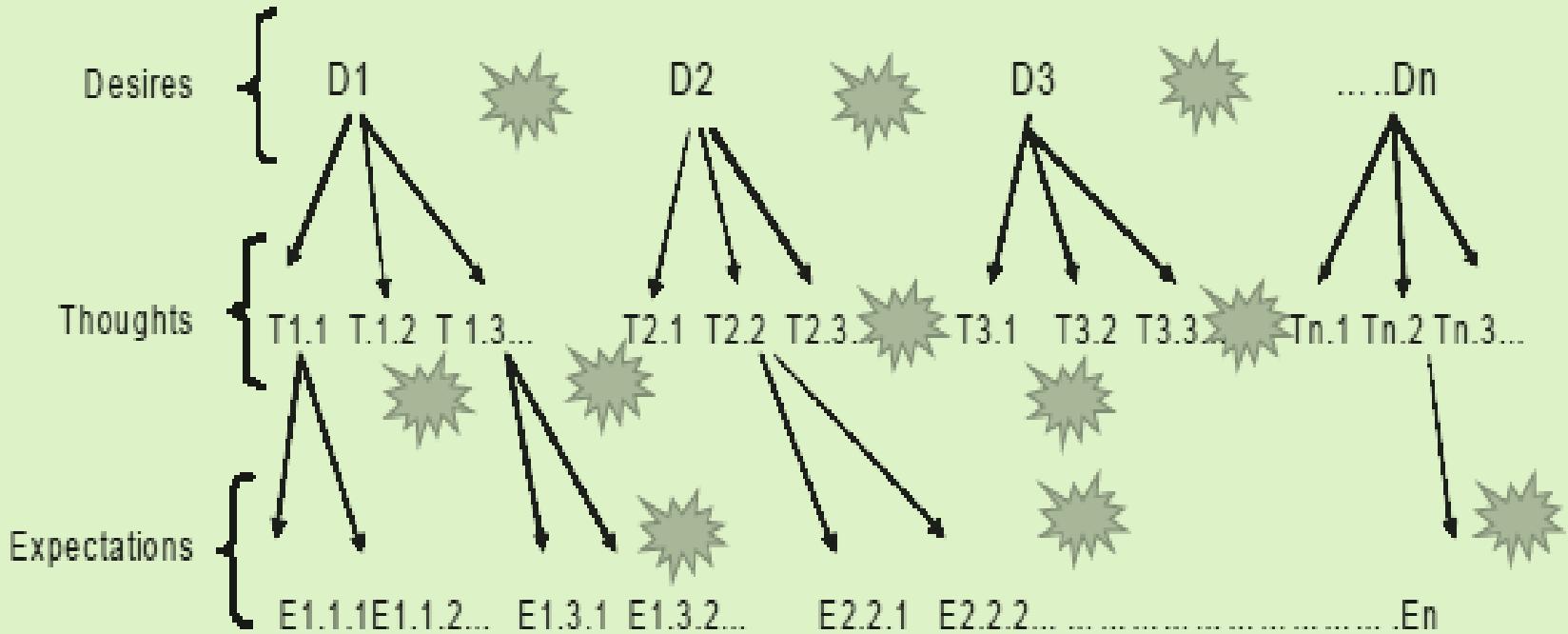
*Scenario 2:* Expectations set on the basis of sensation

# EFFECTS OF THE PROBLEM

- Conflicts or Contradictions in 'I' as a Result of Pre-conditioned Desire.



In the diagram above, prefix *D* is for Desires, prefix *T* is for Thoughts and prefix *E* is for Expectations. We have multiple desires. Each desire gives rise to multiple thoughts. Each thought gives rise to multiple expectations (expectation is a power in *T*, the activity is selection/taste). Hence, we can also say that each thought gives rise to multiple selections.



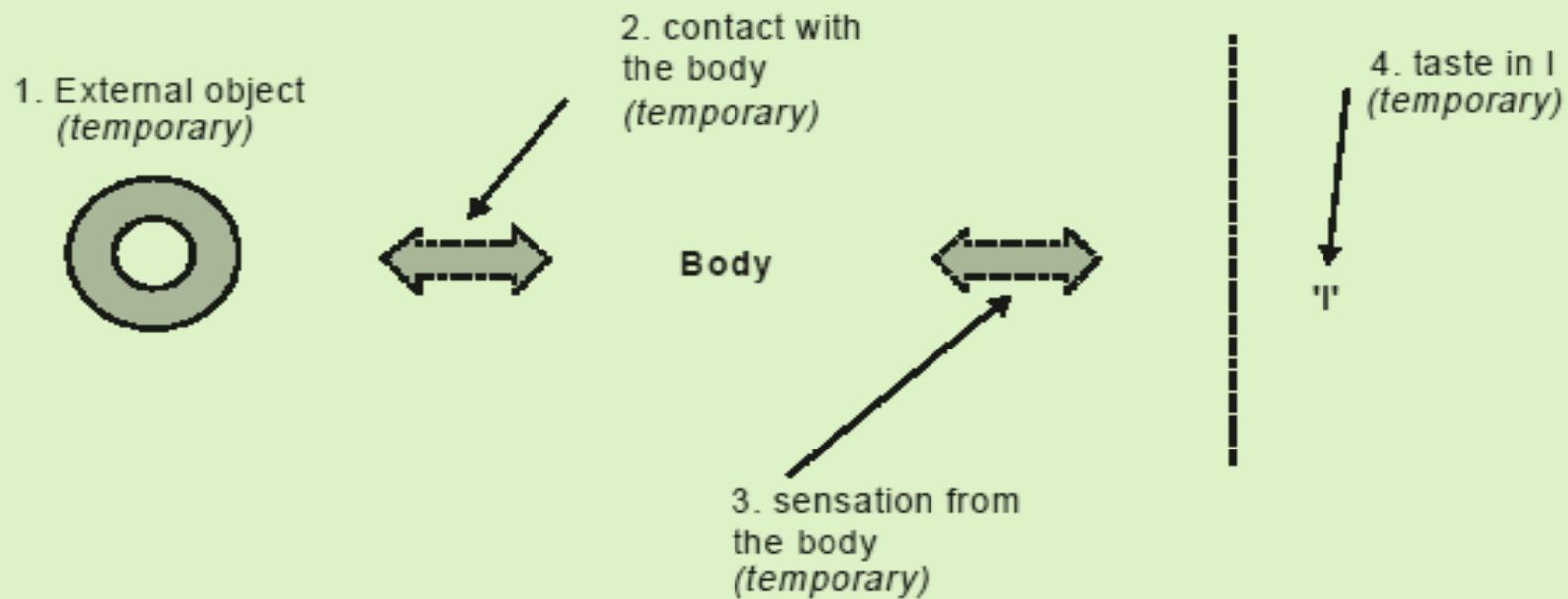
- Desires are in conflict with each other
- Each desire gives rise to thoughts which are in conflict with each other as well as with the thoughts from another desire.
- Similarly, thoughts give rise to expectations which are in conflict... for each thought, and between expectations from other thoughts. This leads to tension, confusion, unhappiness...

\* Prefix D is for Desires, prefix T is for Thoughts and prefix E is for Expectations.



#### Living with pre-conditionings:

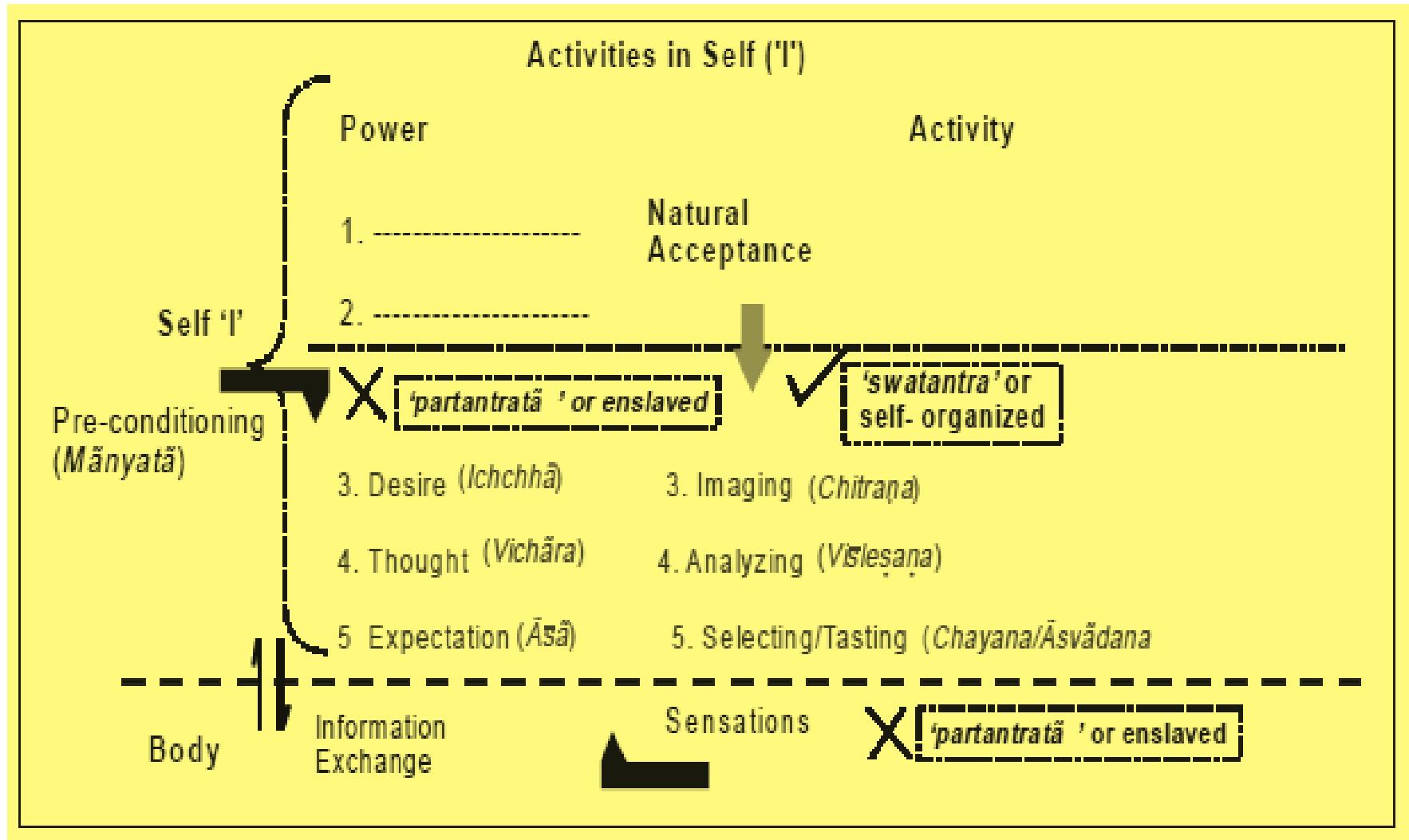
- Desires, thoughts and expectations keep changing as new inputs keep coming and the activities in 'I' take a zig-zag path as shown above.
- This leads to confusion, unhappiness, conflict and stress.
- We have lack of clarity about the self, relationships, society, nature and existence.
- We have a lack of self-confidence.
- We have a feeling of being unfulfilled, unsettled.
- We operate largely on the basis of the environment, driven from the 'outside' – either from sensations, or based on pre-conditionings!
- This is just an illustration. You can make the same diagram for yourself. Close your eyes, right now, and become aware of the thoughts in you – as you trace your desires, thoughts and expectations, you can see what pattern comes out!



In the figure above, there is an external object, the sweet, there is the body and there is the Self ('I'). The sweet comes in contact with the Body. There is sensation from the Body to 'I' and then there is tasting in 'I'. We can note that

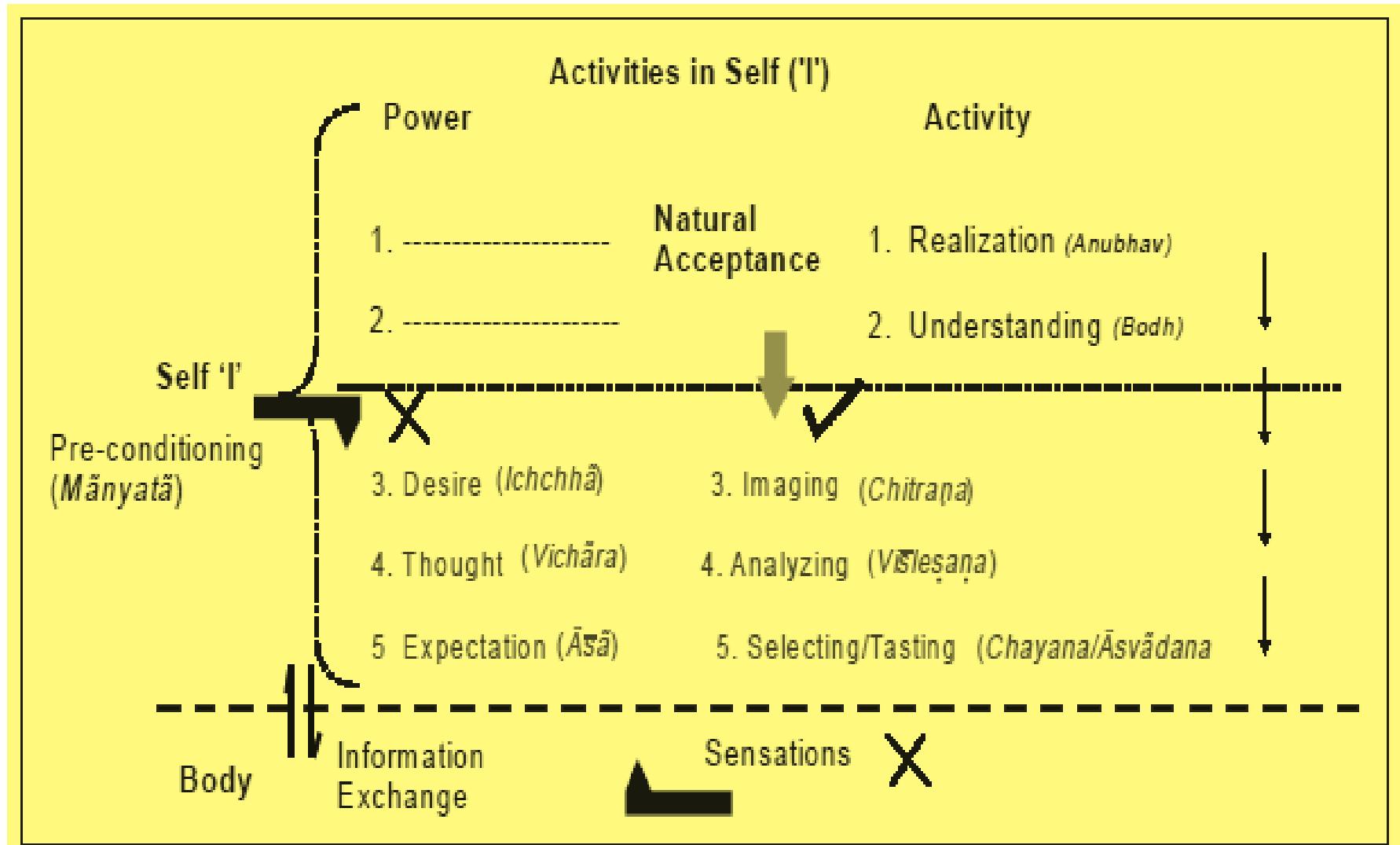
- [1] The sweet is *temporary* in nature, it does not last for ever
- [2] The *contact* of the sweet with the body is *temporary* in nature (you can't keep the sweet in your mouth for ever!)
- [3] The *sensation* from the Body to 'I' is *temporary* in nature
- [4] The *taste* of the sensation from the Body in 'I' is also *temporary*

# WHAT THEN IS THE SOLUTION?



Let us take the same example that we took earlier. Ask yourself this question. **Is trust acceptable to me in relationship, or mistrust?** Now observe yourself in daily life. You shall see that very often, we end up having a feeling of mistrust for people, and since this is not in alignment with our natural acceptance, *at that very instant, we become unhappy*. Similarly, we can find numerous such examples where our desires, thoughts and expectations are not in alignment with our natural acceptance, and cause us unhappiness.

# REALIZATION AND UNDERSTANDING



There are two activities in the Self ('I') [placed at point 1 & 2 in the figure above], that we have not discussed so far. These are:

1. **Realization**: Means to be able to 'see' the reality as it is.
2. **Understanding**: Means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization "**as it is**". We are able to see the harmonious interconnectedness at all the levels of our living.

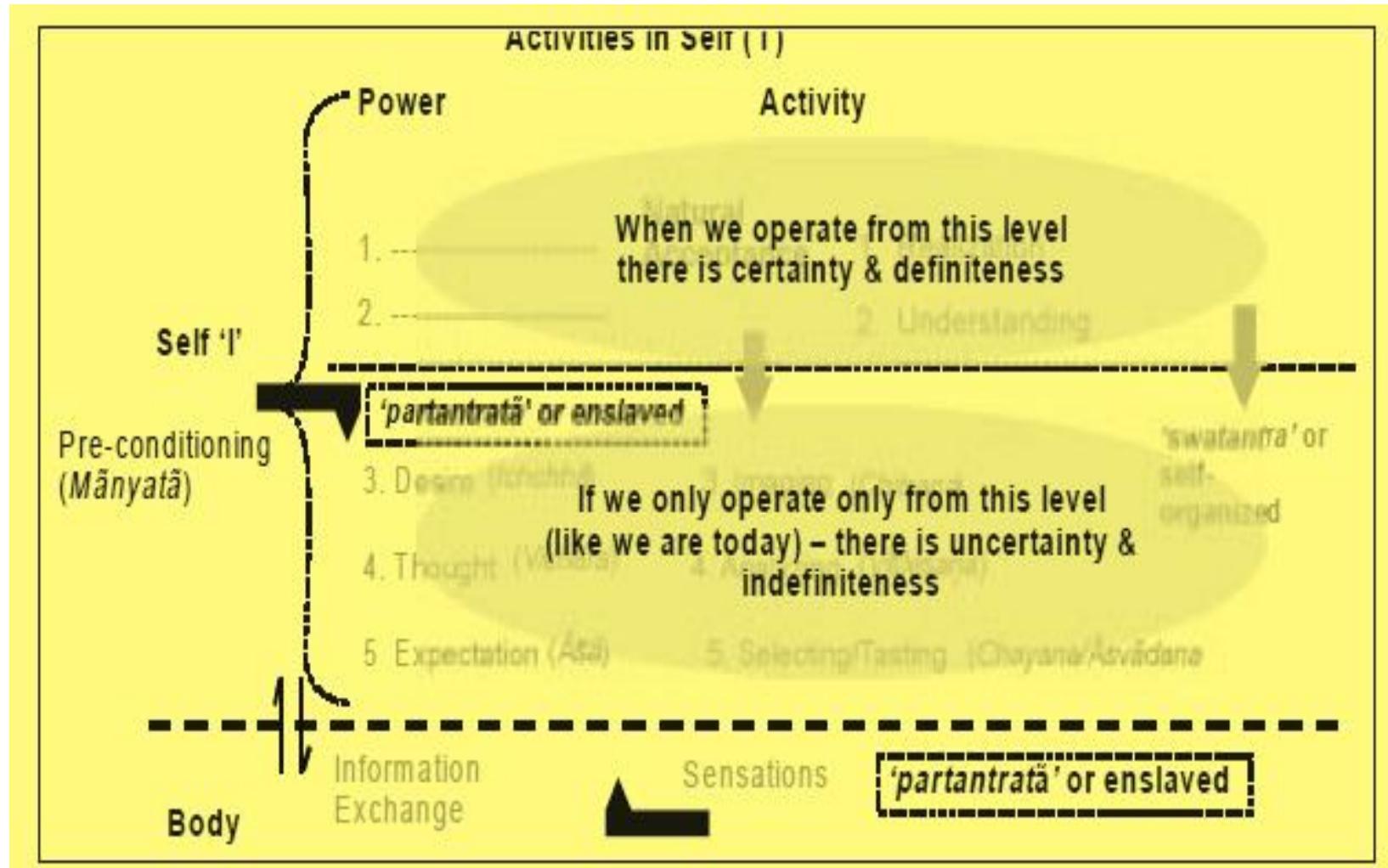
'Operating on the basis of our natural acceptance' thus *leads to 'operating on the basis* of our 'Realization' and 'Understanding'. So long as activities (1) and (2) are not activated, we have **conflicting** desires, thoughts and expectations and they are in conflict with our natural acceptance, and this results in what is called **unhappiness**.

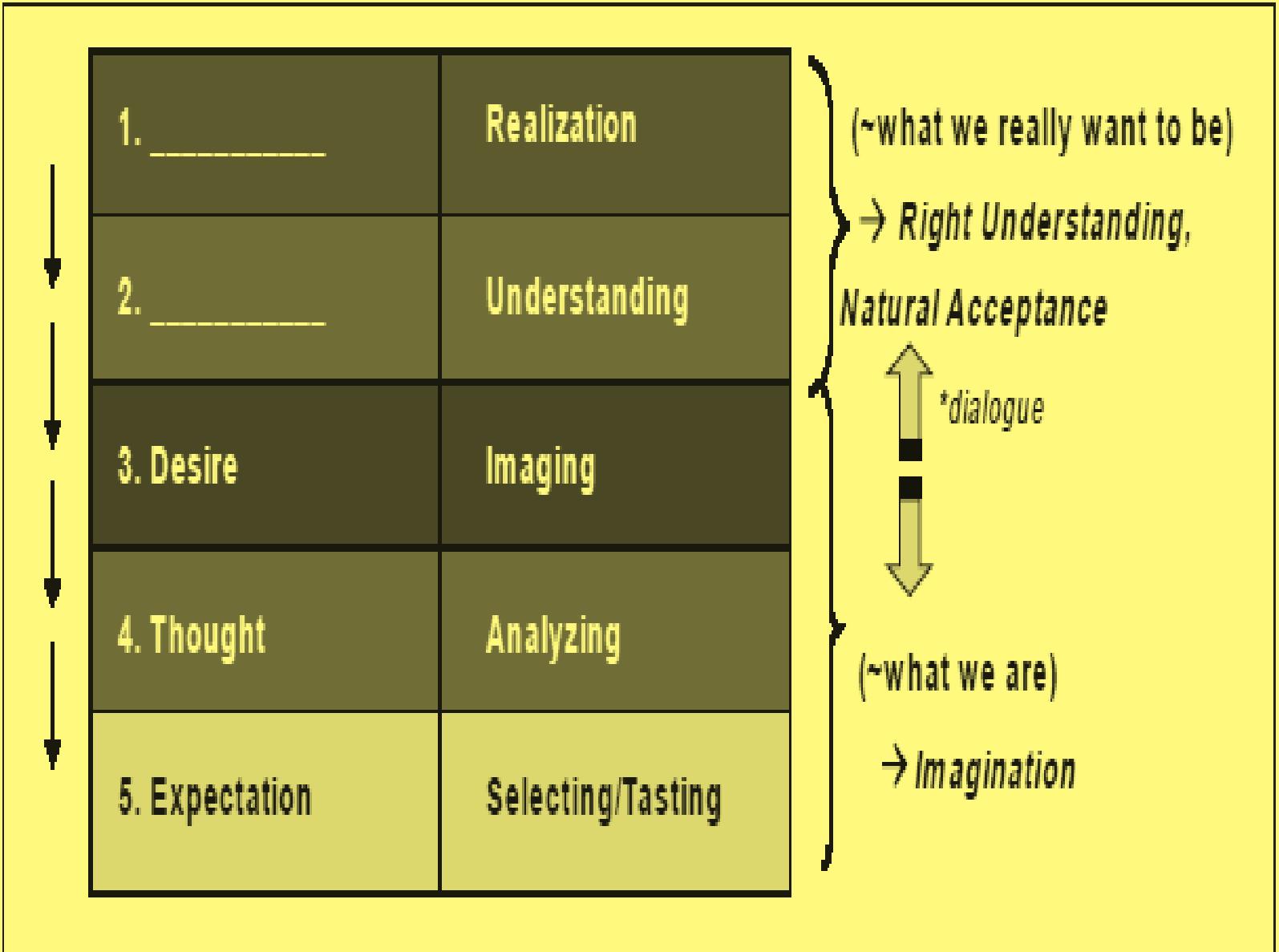
But constantly referring to **our natural acceptance** (using the proposals we are discussing in this course), leads to the activation of (1) and (2), and this is what we are working for in this course. Having said that, we should keep in mind that to activate (1) and (2), we have to keep on going through the process of self-exploration. It starts as something we have to '**keep in view**', and then slowly becomes a regular exercise for us

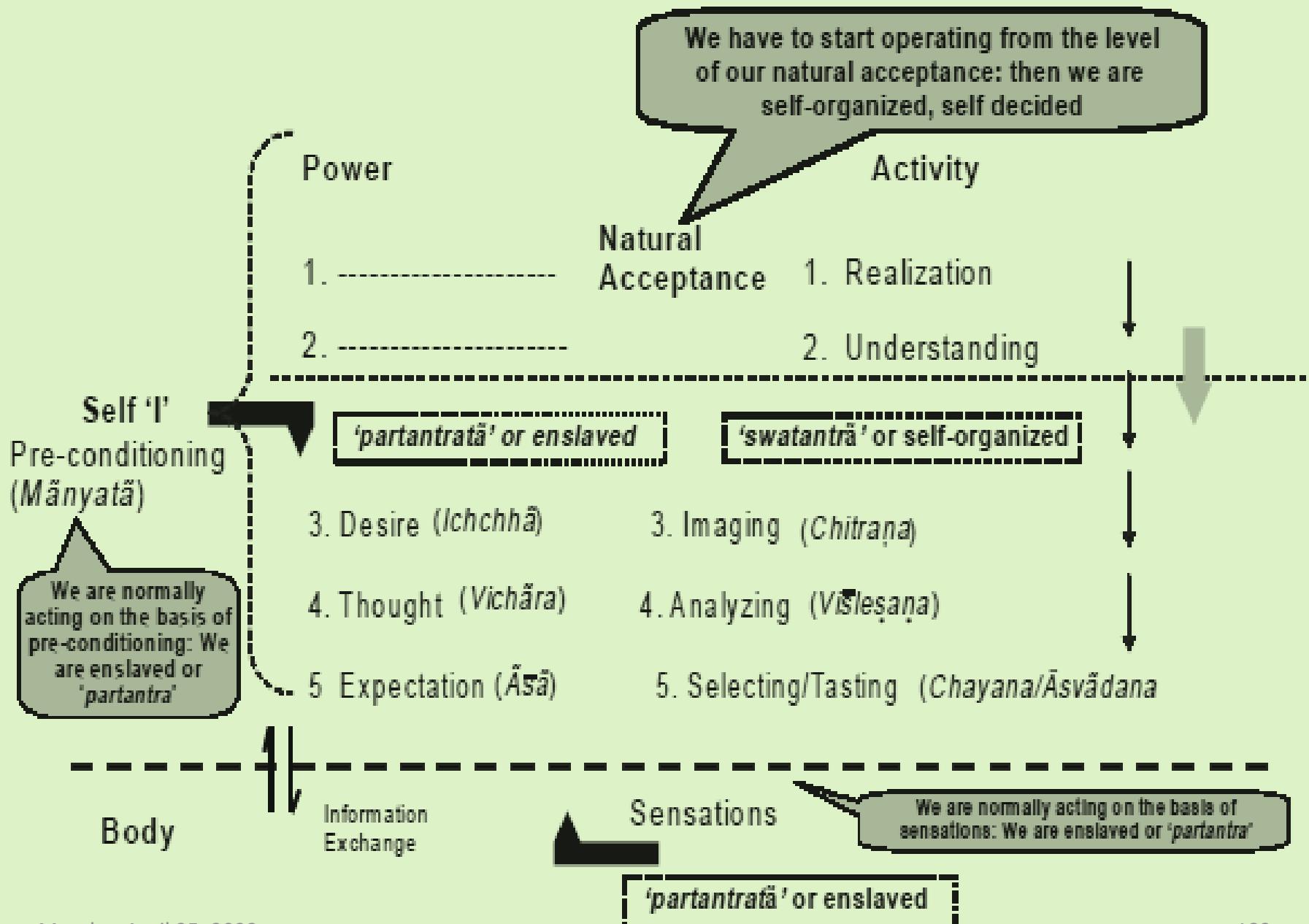
The **problem today** is that our activities of [1] Realization and [2] Understanding are **inactive**, we are unaware of them. As a result, we are not able to operate on our own right and keep operating on the basis of **pre-conditioning and sensations**. i.e. we are operating only at the levels of [3] Desire, [4] Thought and [5] Expectation today. This is not sufficient for us, as human beings.

We thus **need to operate** at the levels [1] Realization and [2] Understanding as the basis on which [3], [4] and [5] **get definite**.

# Result of Realization and Understanding - Living with Definiteness.







If we ask ourselves, **we see that we all desire definiteness in our conduct**. For example, whenever I meet you, you expect that I treat you with a **feeling of respect**. Disrespect is something you don't find acceptable. However, if I treat you with respect sometimes and with disrespect on other occasions, then you would consider my behavior to be unpredictable and would be wary of me!

Similarly, if i greet you by saying a warm ‘hello’ sometimes, and then completely ignore you on other occasions, you would not find it acceptable. The same applies for me, in that I have the same expectation of you. All of us have this expectation from each other.

This is our desire for definiteness. We don't find unpredictability acceptable – in ourselves, and in others. How then, do we have definiteness?

When we **operate with realization and understanding**, there is *certainty in our behavior* and our conduct. If we continue to operate only on the basis of our pre-conditioned desires, thoughts and expectations (activities 3, 4, 5 in Self ('I')), there is uncertainty in our behavior and conduct, i.e. we are one person in the morning, and have changed into another person by the evening!

When we do not have the right understanding, our desires keep shifting, and this indefiniteness is reflected in our thoughts, and selections we make, and finally in our behavior and work.

Thus, while on the one hand, we talk of **protecting nature**, and on the other, we have a way of life that depletes natural resources and **pollutes nature**.

While on one hand, we talk of **world peace**, on the other we keep **preparing for war**. You can take numerous such examples to see the problems we are facing on account of this indefiniteness in human conduct or behavior. Such examples of contradicting desires, thoughts and actions can be seen at the level of Self ('I'), in our relationships in family, general issues in society and in our interaction with nature.

**Note: There is a difference between having definite behaviour and same behaviour.**

We are talking about the former and not of making everyone express the feelings in the same way! For example, two people may understand that trust is acceptable in relationship and always behave with a feeling of trust, but that does not mean they say the same things, or express the feeling in the same way!

Similarly, some people with 'definite conduct' might want to enrich nature by planting trees and others may want to do this by practicing natural farming. It does not mean that all of them will only do one activity, plant trees, and they would plant the same trees and in the same way!

The underlying intention or feeling is definite, its expression and its details could be different. This is what we mean by definiteness, i.e. when we have the right understanding and definite desires there is room for creativity in thoughts and selections and finally in its expression in behaviour and work . For example: we know that our technologies have to be environment friendly. There are numerous creative ways to go about this. Similarly, having known that trust is acceptable in relationship, there are numerous ways to express this feeling of trust.

Today we largely operate on the basis of

- Sensations from the Body, or
- Pre-conditioning (*Mānyatā*)

This is the cause for our conflicts and contradictions, i.e. our being enslaved or ‘*partantra*’ – is because we operate solely at the level of 3, 4, 5 (Desires, Thoughts & Expectations) which are based on sensations or pre-conditionings (*Mānyatā*).

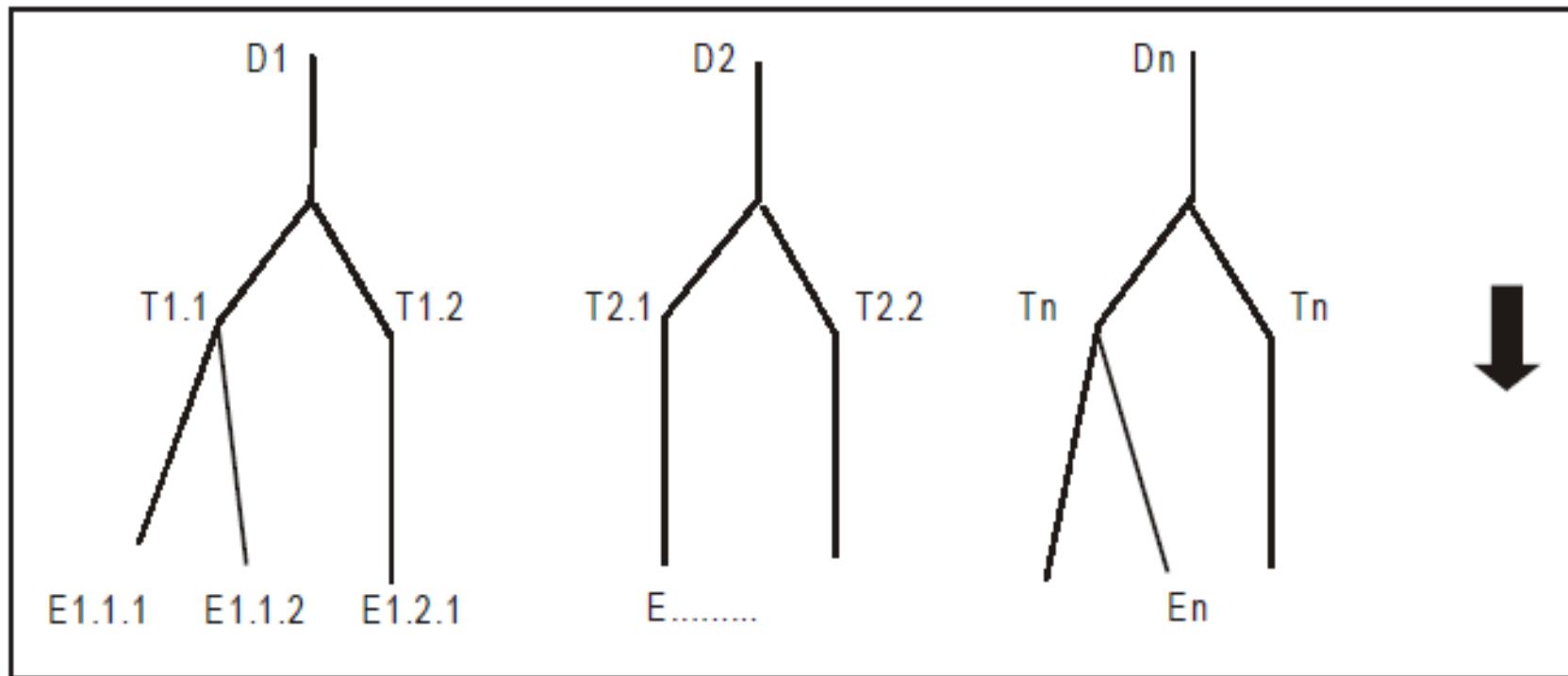
We have to start referring to our Natural Acceptance, i.e. we have to start operating on the basis of Realization & Understanding at levels 1 & 2. Then we get self-organized, or become ‘*svatantra*’, *which is what we basically aspire to be*.

## **The way to ensure Harmony in the Self ('I')**

**Therefore is a four step process given below:**

1. Becoming aware that human is the **co-existence** of 'I' and the Body.
2. Becoming aware that the **Body** is only an **instrument** of 'I'.  
**'I' is the seer, doer and enjoyer.**
3. Becoming **aware of the activities** of Desire, Thoughts and Expectation and pass each of these desires, thoughts and expectations, through your natural acceptance.
4. Understand **the harmony at all levels** of our existence – by verifying the proposals being placed at the level of our **natural acceptance**. This leads to realization and understanding, which in turn becomes the basis for Desire, Thoughts and Expectationthis leads to harmony in 'I' in continuity.

When we have the right understanding, i.e. when we operate on the basis of our natural acceptance, our desires, thoughts and expectations are streamlined (as depicted below) and not confused, or in a zig zag fashion (as we saw in the previous diagram).



# The outcome of this process is thus

1. Desires, thoughts and expectations are **definite**, and have a clear flow, and thus there is **no contradiction**.
2. We have **clarity** about ourselves, our basic aspiration and the way to **fulfill the basic aspiration**.
3. We have **understanding** about all the levels of our living and we **live accordingly**.
4. We live in a state of ***svatantratā***, *we are self-organized in our imagination, behaviour and work.* This results **in continuous happiness and prosperity**.

Some important points to keep in mind:

As we start observing ourselves and start becoming aware of our desires, thoughts and expectations, we may not ‘like’ or find acceptable what we see within. It is important that we do not try to ‘fight’ with these contradictory desires, thoughts and expectations. We need to keep being aware of them and passing them through our natural acceptance. As we do this and have the right understanding, these contradictory desires, thoughts and selections would start dropping off by themselves, since one can see that they are no longer meaningful, purposeful, no longer important.

We have to start paying attention to the various aspects of the reality around us including ourselves – at all 4 levels of our living (in ourselves, in the family, in society and in nature/existence) - as put forth by the proposals. As we do so, we begin to equip ourselves with the ability to understand this reality, verify it in our own right and live accordingly.

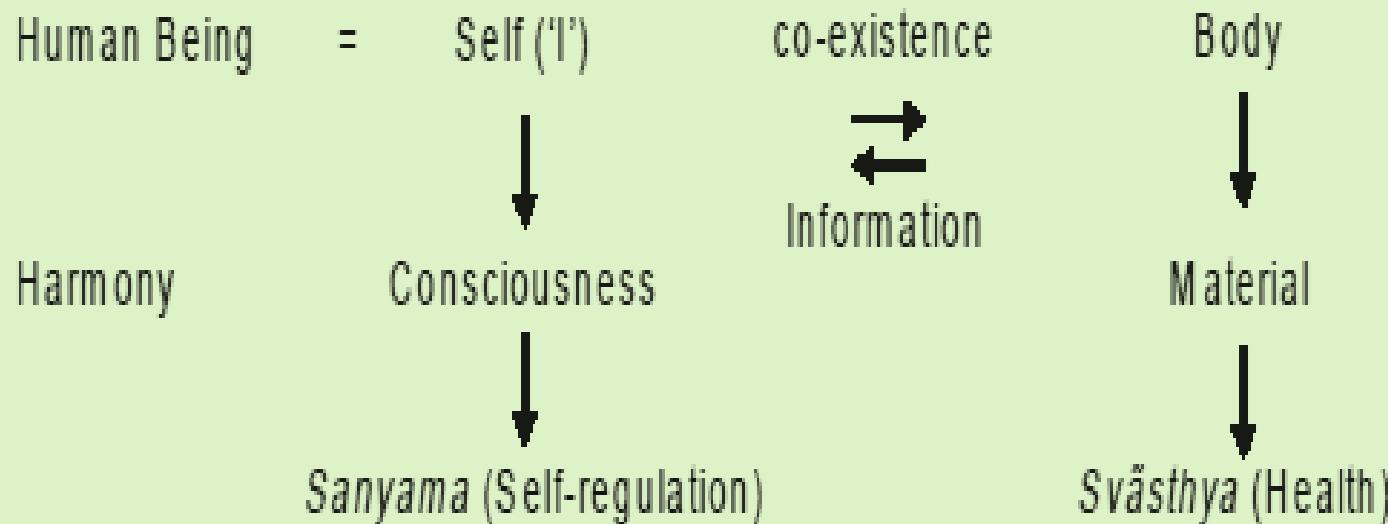
# **LECTURE-11 & 12**

Understanding  
Harmony of ‘I’ with  
the ‘Body’.

Sanyama (Self-  
regulation)and  
Svāsthya (Health)

# Harmony of ‘I’ with the Body: Sanyama and Svāsthya

The harmony of ‘I’ with the Body is in the form of *Sanyama* on the part of ‘I’ and *Svāsthya* on the part of the Body.



# **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 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 Svāsthya as having two elements:

***Svāsthya (Health) =***

1. The Body acts according to the needs of ‘I’,
2. There is harmony among the parts of the Body.

So, Svāsthya 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 Svāsthya- 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.

# WHAT IS OUR STATE TODAY?

1. Lack of Responsibility Towards the Body
2. Tendency for Medication to Suppress the Ailment (illness)
3. Polluted Air, Water, Food.

# WHAT IS THE WAY OUT?

You may find out that our present life style and conditionings are not very conducive to keep the body fit and therefore it is important to understand *Sanyama* and *Swāsthya correctly* and maintain proper harmony with the body. We would not like to continue with this state and that means we need to find the way out.

As a proposal, we need to work for the following two things:

- (a) To understand and live with *Sanyama*
- (b) To understand the self-organisation of the Body and ensure health of the body..

# **UNDERSTANDING AND LIVING WITH SANYAMA**

As indicated earlier *Sanyama implies that the Self takes the responsibility for proper nurturing, protection and right utilization of the Body*. For this it is essential to understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. Further, it is most crucial to understand the right purpose for which this instrument has to be used. The interaction of the Self with the Body has to be in harmony with the above objectives which are achieved through *Sanyama*.

- **Nurturing of the Body (पोसना)**

## **Proper Food, Air, Water etc. (Āhār)**

While selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. The process of taking food, digesting it and throwing out the unnecessary part are all important. Thus the following also become a part of our program:

**Ingestion:** *The first thing we do after taking the food in the mouth is that we chew it.*

There are certain elements in food that get digested only after it is chewed well. This also helps to simplify the work of the organs further down in the digestive system.

**Digestion:** *Once swallowed, the digestion of the food starts. For this, proper rest and* the exercise of the Body is also essential. On the basis of understanding of the harmony of the Self with the Body, we can see that the food needs to be eaten only when we feel hungry. The choice of 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 the right quantity.

**Excretion:** *Once the food is taken and the nutrients are absorbed, the unnecessary or* undigested part needs to be thrown out. This is also very important. If not done properly, it starts to adversely affect the body and causes multiple problems in the Body.

## **PROTECTION OF THE BODY (SANRAKSHANA)**

The second issue is the protection of the Body. The clothes and shelter 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) *Āhāra- Vihāra,*
- (ii) *Shrama- Vyāyāma,*
- (iii) *Asana-Pranāyāma and*
- (iv) *Ausadhi-Chikitsā.*

We have already discussed about *Āhāra (Food)*, let us now discuss about others.

**Proper upkeep (*Vihāra*) 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.

**Physical Labour (*Shrama*) and Exercise (*Vyāyāma*): Requisite amount of physical labour** and exercise are essential to keep the body healthy. Labour means employing the body physically for production and maintenance of physical facilities.

**Asan-Pranāyām:** *Yogāsana* and *Pranāyāma* are well-designed exercises to keep the body healthy and to ensure the synergy between Self and the Body. These are exercises involving specific postures and regulation of breathing.

**Treatment of the body (Ausadhi-Chikitsā): 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 are required 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.

## **RIGHT UTILIZATION OF THE BODY (SADUPAYOGA)**

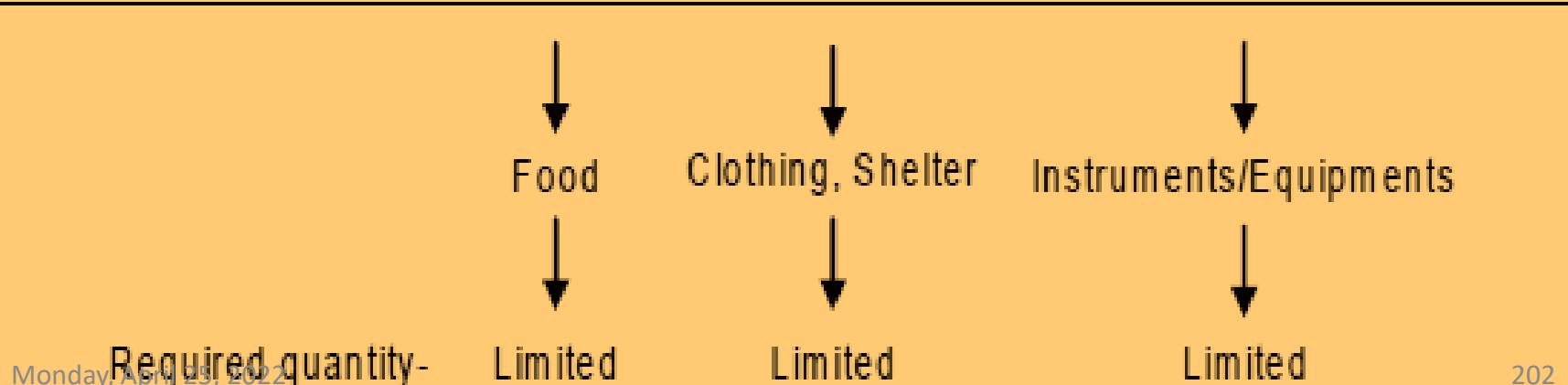
Right utilization of the Body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally we tend to believe that the Body is an instrument for sensory enjoyment, which is not correct. We also happen to use our Body to exploit other human beings or rest of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

This is an important issue. I need to ensure that I use my Body for right behaviour and work. When I do so, there is harmony in the Self and 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, stealing etc., there is disharmony in the Self which has adverse effects on the Body.

# CORRECT APPRAISAL OF OUR PHYSICAL NEEDS

There it was proposed that prosperity is the feeling of having more than required physical facilities. Having discussed about *Sanyama* and *Svāsthya*, we now understand that physical facilities are meant only for the nurturing, protection and right utilization of the Body. Understanding the harmony between the Self and the Body also enables us to adopt an appropriate lifestyle. The quantity of physical facilities required to fulfil these needs can be determined appropriately in the light of *Sanyama* and *Svāsthya*. *The correct appraisal of needs constitutes the first step towards ensuring prosperity.*

We can see that: Physical Facilities required for nurturing, protection & right utilization of Body are-



It can be seen that required quantity of Physical Facilities for the above purpose are limited and can be assessed. Then, ensuring the availability in excess of the required quantity leads to the feeling of prosperity. With the understanding of the need for physical facilities under the above three heads (as given in the diagram), you can evaluate whether you have more than required. It is quite likely that most of you already have the physical facilities, more than required.

*Do this exercise for yourself. Do you feel prosperous now?*

*You will note that just by understanding the need for physical facilities for your body, you can be prosperous in a moment, if you already have more than the limit you have assessed. On the other hand, if one doesn't explore the need for physical facilities, he/she can never be prosperous, whatsoever be the amount of the possessions! Try to internalize this and understand its implications.*

# MODULE 3

UNDERSTANDING  
HARMONY IN THE  
FAMILY AND  
SOCIETY –  
HARMONY IN  
HUMAN – HUMAN  
RELATIONSHIP

# **LECTURE -13**



**UNDERSTANDING  
VALUES  
IN  
HUMAN-HUMAN  
REALTIONSHIP**



# **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 grand parents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our life for each one of us. We are born in these relationships. Then we also have friends and colleagues with whom we frequently interact. Be it in our school, our neighbourhood or our college – friends are a significant part of our lives for all of us. We have teachers who enables us to learn and understand various things in life. We have recognised and identified these individuals, that we feel, understand us, have similar interests or tastes and we have an affinity for them.

Besides our home, schools or colleges, we live in a bigger social order, where a whole range of relationships support the existence of our family. The corner grocery shopkeeper, the milkman, the washer man, the maid or the helper in the house, each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency. Such relationships are abundant and again a reality in each of our lives.

So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is an indivisible part of our living.

Let us look deeper into the subject of relationships and the values characterizing them.

# HARMONY IN THE FAMILY

Here is a set of proposals for you to verify:

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

# Now let's ask some questions

**Question :** Who has these feelings? ‘I’ or Body?

**Answer :** ‘I’.

**Question :** With whom does ‘I’ have these feelings? With the other ‘I’ or the other Body?

**Answer :** With the other ‘I’.

Here’s **another question**: Who wants trust in relationship? You or the Body?

The **answer** is, I want trust.

**Again**, from whom do you want this trust? The other ‘I’ or Body?

**Answer** is, from the other I.

This is something you can easily verify yourself, that it is ‘I’ that wants trust. There is no part of the body that wants trust, no part of the body that wants respect. When you respect someone, you respect the person, ‘I’, and not their body organs! When you ‘trust’ someone, it is the person, and not the body. Trust is something to do with the person, the Self (‘I’).

**That is to say, the feelings in relationship are between ‘I’ and ‘I’.**

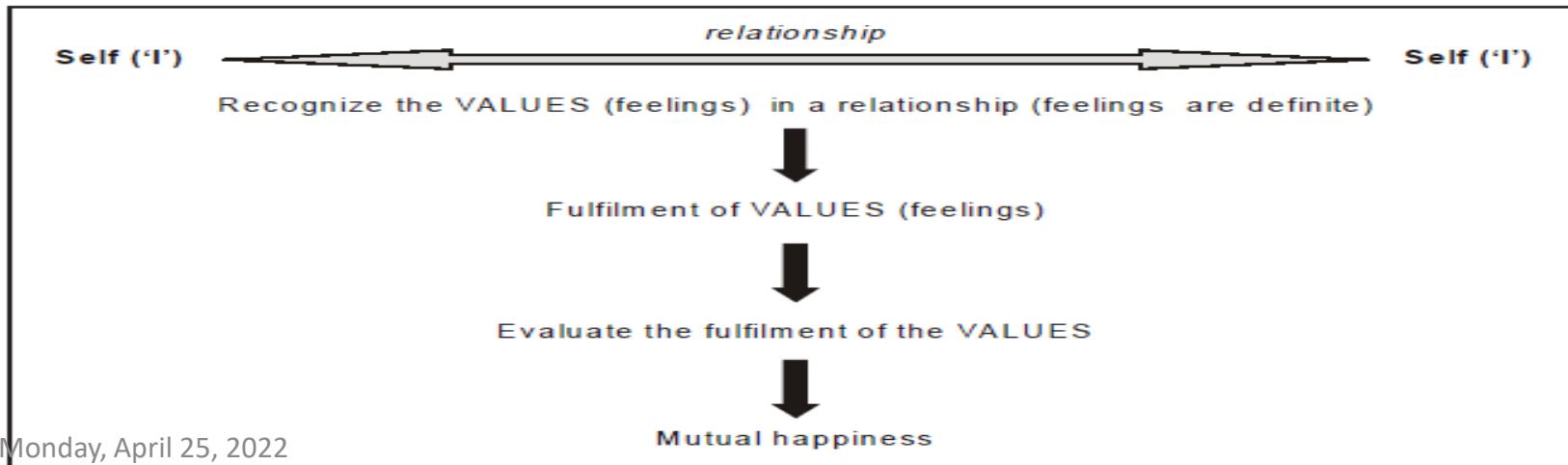
# Justice (Nyāya)

Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness (*Ubhay-tripti*).

Thus there are four elements of justice: 1.recognition of values, 2.fulfilment,3. evaluation and 4.mutual happiness ensured.

When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships, be it with the small kid in your house, your old grandpa, the maid in the house, your fast friends or your distant relations. We need to grow up in relationships to ensure continuity of justice in all our relationships.

The process of ensuring justice has been outlined in the diagram below:



# WHAT IS THE STATE TODAY?

We need to evaluate for ourselves whether we are able to ensure justice in relationships.

Let us answer a few questions listed below:

- Do we want justice only on few occasions or every moment?
- Will the justice get ensured in the family or in courts of law?
- In how many relationships and on how many occasions, are we presently able to ensure justice?

These are quite relevant questions in our daily life. We tend to feel that we are being subjected to injustice. But, we seldom evaluate how just we are in our interactions. We see partition of houses, family feuds, enmity in relations so often... All these are the outcome of the injustice that starts in the relations at some point of time.

# Recognizing Relationships with others based only on the Body

We are unable to see ourselves as co-existence of the Self ('I') and the Body. As a result, we see ourselves as a body and we also see the other as a body and we *subsequently reduce our relationships and the feelings in the relationship to the level of our body*. We tend to assume that we have relationship with our blood-related family members only. However, this wrong evaluation does not mean that the relationship with others is no more there. Consequently, when we are faced with stranger, it makes us uncomfortable. However, if we are able to see the relationship, then it puts us at ease.

*Struggling against relationships only increases the problem for us, it increases the contradiction in us. We are at ease only when we are in accordance with our natural acceptance, which is to recognize and fulfil our relationship with one, many and in fact, every human being.*

When we see the relationship, we accept it. When we are not able to see it, we have a sense of opposition or lack of belongingness. We can see evidence of this today in our families and neighbourhoods. Try to observe how you see the relationship when a fresh student enters your institute, or a newly-wed bride enters the in-laws' house. Our ability to see relationships with other human beings depends on whether we are able to see the relationship at the level of 'I'.

At this level, slowly you will find that nobody is a stranger. The feelings in relationship are the same with every human being, only that we are not aware of them. This is something we are going to explore in detail as we proceed further.

# Relationships largely based on the Exchange of Physical Goods

As a result of mistaken assumption of us being only the body and the relationship with others being only at the level of body, we have reduced our expectations in relationships to the mere fulfilment of physical facilities. We evaluate all our relationships in terms of material things like money, property etc. In short, the purpose of relationship has been reduced to physical and material needs and its exchange. Hence, we feel that working for physical facilities alone is enough or, we assume that as long as we are accumulating physical facilities and providing the same to the other, the relationship is automatically fulfilled.

Let's take an example of this: suppose your father earns enough money and ensures that your physical needs are being taken care of, but does not spend time with you, does not care for you, or instead, behaves badly with you, would you feel satisfied? The answer is NO. This is something we can easily verify in our daily lives. Nowadays, we also get to hear of youngsters earning a lot of money. Instead of taking care of their parents, and fulfilling their needs of feelings at the level of 'I' (such as, trust, respect, affection, etc), they just put their parents in some old age home. The parents have plenty to eat, good clothes, a big TV, a servants, etc. Do you think this is fulfilling for the parents? The answer is 'NO', since the needs of the 'I', the feelings in 'I' have been totally ignored, and we are working only at the level of the body, or at the level of physical facilities.

*The fact is, what we need first is the right understanding and this right understanding is not ensured by having money. Secondly, we need the feelings in relationships to be fulfilled, which is also not ensured by having money!*

# VALUES IN HUMAN RELATIONSHIPS

The proposal above outlines very clearly that 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 the 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 closest relations.

Let us list the salient values in relationships and try to verify the acceptance for them within us. As mentioned earlier, we need to verify them at the level of our natural acceptance and then try to live accordingly to realize mutual fulfillment.

## **Feelings (Values) in Relationships :**

- |               |  |
|---------------|--|
| (1) Trust     | <i>(Visvāsa ) (can be spelt as 'Vishvas' too)</i>        |
| (2) Respect   | <i>(Sammāna) (can be spelt as 'Samman' too)</i>          |
| (3) Affection | <i>(Sneha)</i>   |
| (4) Care      | <i>(Mamatā) (can be spelt as 'Mamata' too)</i>           |
| (5) Guidance  | <i>(Vātsalya) (can be spelt as 'Vatsalya' too)</i>       |
| (6) Reverence | <i>(Shraddhā) (can be spelt as 'Shraddha' too)</i>       |
| (7) Glory     | <i>(Guarava)</i>   |
| (8) Gratitude | <i>( Kritagyatā ) (can be spelt as 'Kritagyata' too)</i> |
| (9) Love      | <i>(Prema) (can be spelt as 'Prem' too)</i>              |

# **LECTURE-14**

## **UNDERSTANDING MEANING OF TRUST**



# TRUST (VISVĀSA)

Trust or *vishwās* is the foundational value in relationship.

The feeling of Trust (*Visvāsa*) in relationship is defined as:

**“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.**

To understand this, let us examine the following proposals:

1. I want to make myself happy
2. I want to make the other happy
3. The other wants to be happy
4. The other wants to make me happy

Is this true for you?

Ask yourself this question: “*When do you feel afraid of somebody, and when do you feel assured?*

The Answer is:

- We feel assured of the other person when we are sure that the other wants to work for my happiness and prosperity.
- Whenever I feel the other will deny my happiness and/or prosperity, I am afraid of the person.

When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lack the trust and it becomes the source of fear.

Let us explore further the following:

1. Do I want to make myself happy?
2. Do I want to make the other happy?
3. Does the other want to make himself happy?
4. Does the other want to make me happy?

You may give an easy ‘Yes’ to the first question. In the third question, you give a small thought and say ‘Yes’ again. In the second question, you hesitate to answer first, then you become choosy and tend to say that there are a few whom I want to make happy, and I am not concerned about the rest. Or, you may also say that I want to make some people unhappy, or, you may say that I want to make only those happy from whom I derive happiness, and other such things. But you are not able to give an easy ‘Yes’ in the beginning.

Now re-explore question 2. You will feel like saying ‘Yes’ for all. This may take some time for you to explore, but certainly since you do not want to make anybody unhappy, you are able to answer this question in the affirmative.

What about question 4? A big problem posed to you all of a sudden! For some people in your relations, you feel like saying ‘no’, for some you have a doubt, and for a selected few, you tend to say ‘Yes’. But explore into it further. Is it that the other wants to make you unhappy? Or it is only that he/she is not able to make you happy every time (as you also do) though he/she intends to make you happy.

Answering question 4 with deep exploration is the basis of gaining trust in the other. When you are able to answer this question in the affirmative, you have trust in the other, otherwise doubt continues. Nevertheless, it is not being said that you have to say ‘Yes’ to this question. The elaboration given here is only meant to help you out, to let you have a dialogue with your natural acceptance a little more. What is being said here is only a proposal for you to verify, and not assume it to be true

When you examine, you find that there are two parts in this exploration:

1. Intention (*wanting to-our natural acceptance*) &
2. Competence (*being able to do*)

**Intention** is what one aspires for (*our natural acceptance*), **competence** is the ability to fulfill the aspiration.

Let us extend the exercise a little further. In the table below, ask yourself the questions that are given to the left, under ‘Intention’, and if your answer is ‘Yes’, put a tick mark next to it. Then, repeat the same thing for the questions to the right side, under ‘Competence’.

Wherever your answer is no, or you have a doubt and are not sure of your answer, put a question mark.

**Intention (Natural acceptance)****Competence (Ability to fulfill)**

1a) I want to be happy

1b) I am always happy

2a) I want to make the other happy

2b) I make the other always happy

3a) The other wants to be happy

3b) The other is always happy

4a) The other wants to make me happy

4b) The other makes me always happy

**What we really want to be****What we are**

We have populated the questions with answers below with tentative answers.

**Intention (Natural acceptance)****Competence (Ability to fulfill)** 1a) I want to be happy ? 1b) I am always happy 2a) I want to make the other happy ? 2b) I always make the other happy 3a) The other wants to be happy ? 3b) The other is always happy ? 4a) The other wants to make me happy ? 4b) The other always makes me happy**What we really want to be****What we are**

# Do we have Trust Today?

*What we mean by trust today?/How do we use this term 'trust' today?*

Now, you may say,

1. ‘How can I trust a stranger?’ Or,
2. ‘How can I trust someone who has bad intentions?’ Or,
3. ‘I know someone’s character is not good. How can I trust someone like that?’ Or,
4. ‘If I trust everyone, wouldn’t people take undue advantage of me?’ Or
5. ‘This person can never be trusted. Be careful of that person’ Or,
6. ‘Never trust anyone blindly’

Let us take each of 6 statements and clarify the point we are trying to make:

1. ‘How can I trust a stranger’?
2. ‘How can I trust someone who has bad intentions?’
3. ‘I know someone’s character is not good. How can I trust someone like that’?
4. ‘If I trust everyone, wouldn’t people take undue advantage of me?’
5. ‘This person can never be trusted. Be careful of that person’
6. ‘Never trust anyone blindly’

# **LECTURE-15**

## **UNDERSTANDING THE RESPECT**

# **RESPECT (SAMMĀNA)**

Verify the following on the basis of your natural acceptance:

1. What is naturally acceptable to you-feeling of respect or disrespect for yourself?
2. What is naturally acceptable to you-feeling of respect or disrespect for the other?

You will find that each one of us has an acceptance for feeling of respect. Just as we desire this, the other also expects the same. Every human being wants to respect and be respected.

# **RESPECT MEANS “RIGHT EVALUATION”**

Respect means “Right Evaluation”, to be evaluated as I am.

Usually however, we make mistakes in our evaluation in the following three ways.

**1. *Over Evaluation (adhi-mülyana)* – To evaluate more than what it is.**

e.g if you are wrongly flattered you feel uncomfortable.

**2. *Under Evaluation (ava-mülyana)* – To evaluate less than what it is.**

e.g if you are condemned, you feel uncomfortable.

**3. *Otherwise Evaluation (a-mülyana)* – To evaluate otherwise than what it is.**

e.g if you are evaluated as something else , you feel uncomfortable.

*Example of over evaluation: You are sitting at home and there are guests around. Your* father says ‘my son is the greatest scholar in India!’ Check for yourself: do you feel comfortable, or do you feel uncomfortable?

*Example of under evaluation: You are still at home, but this time your father says ‘My* son is a good for nothing. He must be the laziest person in all of India! You obviously feel uncomfortable, you don’t find this acceptable.

*Example of ‘otherwise’ evaluation: You are at home, and there are guests around, and* your father says, ‘You donkey! Can’t you even understand this much?’ You feel offended by this. This is evaluating you otherwise, as you are a human being and not something else.

# THE BASIS FOR RESPECT

We have seen that 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-

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.
  - It is the same for the other 'I' as well. The activities are continuous there as well, and the other too has continuous desires, thoughts and expectations.

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

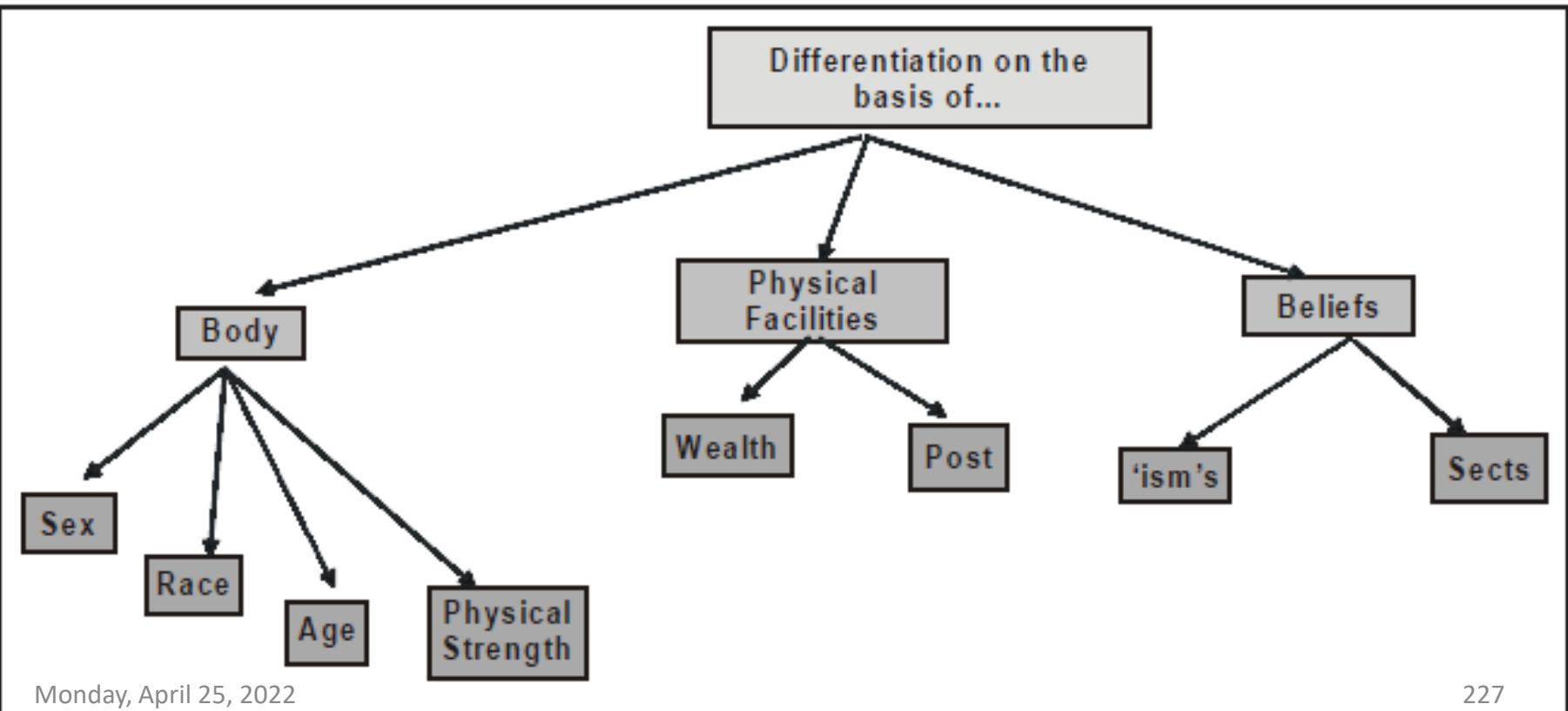
1. We both want to have continuous happiness and prosperity
  - **Our basic aspiration is the same.**
2. We both need to have the right understanding: which is to understand and live in harmony at all four levels of our living.
  - **Our program of action is the same.**
3. The Activities and Powers of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

Based on these three evaluations we can conclude that

- **The other is similar to me**

# ASSUMED BASES FOR RESPECT TODAY

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*.



# **THE PROBLEMS DUE TO DIFFERENTIATION**

We will now see that most of the problems in relationships manifest/have manifested due to this kind of differentiation.

We know that these problems have led to mass demonstrations and protests and social/ other kinds of ‘movements’ by people around the world, since this kind of differentiation, discrimination is not acceptable to them.

1. *Differentiation based on Sex/Gender*
2. *Differentiation based on Race*
3. *Differentiation based on Age*
4. *Differentiation based on Wealth*
5. *Differentiation based on Post*
6. *Differentiation based on ‘isms*
7. *Differentiation based on Sects*

**Differentiation based on Sex/Gender:** *There are many movements in the world around* this. For example, we have the issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. Growing feminine movement is an example of this. As discussed earlier, this problem is acute in some areas, with people not wanting a girl child and preferring male children instead, while in some other societies, it could be the other way round! At the level of the individual, people are insecure and afraid of one another based on their gender.

**Differentiation based on Race:** *There are many movements and protests against racial* discrimination, and demands for equality. We hear of racial attacks, which are basically to do with this issue of respect. The movements against cast discrimination has been growing in India for over decades. Such discrimination leads to people living in fear of such racism, racist attacks, casteism and discrimination.

**Differentiation based on Age:** *We hear of protests and movements demanding for equal* rights for children on the one hand and for rights for elderly people on the other. The problem of generation gap is talked about quite often. One generation talks about being ignored by the other generation, and this has become the source of tension in many families.

**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. If the need for physical facilities is understood properly, we do not identify it with happiness. Otherwise we find a large problem at the level of individuals, with many people suffering from a lack of self-esteem and some even committing suicide, when they feel they cannot accumulate enough wealth so as to get the respect that is due to them!

**Differentiation based on Post:** We see protests against high handed government officials, because people feel they are being taken advantage of. This is due to the tremendous differentiation we make on the basis of position. At the level of the individual, it also leads to depression, etc. since if someone does not get or qualify for a post, they end up feeling that they will not get the respect in the society!

**Differentiation based on ‘isms’:** We are all quite aware of this differentiation on the basis of different thought-systems. Communism for example always seems to be at war with Capitalism and Feudalism. We hear of fights, turmoil, terrorism and war, most of them to do with these Isms. We even hear of people converting from one Ism to another in order to be able to get more respect!

**Differentiation based on Sects:** We are all well aware of this. We have ended up making countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief! There are demands for special provisions in jobs and in education based on religions and sects. Some of these protests and clashes between people of different beliefs even turn violent.

## **DIFFERENCE BETWEEN ‘ATTENTION’ AND ‘RESPECT’**

There is a whole lot of surplus activity that people are engaged in today, for the sake of respect. It can be actually funny if you start observing: 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, letting their hair grow long, letting their finger nails grow long, earning a lot of money (even trying to become the richest person on the earth), working very hard to be on the magazine cover, this list is simply endless! 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 (ask yourself-when you wear an exclusive dress, does it create a feeling of respect in the other or a feeling of jealousy?), then all these people will feel very much at ease! Just think about it: all the while, 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. *It makes both of us comfortable; it puts both of us at ease.*

# WHAT IS THE WAY OUT?

To move beyond differentiation, we have to begin to understand the human being as the co-existence of Self ('I') and the Body and then base our evaluation on the basis of the Self ('I'), where we will find that we are similar to the other (in terms of our natural acceptance, program of action and potential). In what way then can the person be different than me?

We have seen so far that while we may be different at the level of:

## The Body

- (different height, gender, race, age, size, colour, and varying degrees of physical strength)

## Physical facilities

- (varying amounts of wealth, in different posts or positions)

## Beliefs

- (different thought-systems, religions and sects)

## At the level of 'I', we are all similar, in terms of

- Our basic purpose (need and natural acceptance for happiness)
- Our program of action – which is to understand and live in harmony at all four levels of our being
- Our capability/potential in terms of the activities in 'I'.

## AFFECTION (SNEHA)

Affection is the feeling of being related to the other.

Affection comes when I recognize that we both want to make each other happy and both of us are similar. Then for the first time, I feel that I am related to the other that the other is a relative of mine. This feeling is called affection

**Question: Do you want to be related to the other or be against the other? What is your natural acceptance?**

When I have affection, it means I have come to realize that I am related to you and you are related to me.

**“This feeling of acceptance of the other, as one’s relative is the feeling of affection or sneha in relationship”**

This feeling of affection comes only if Trust and Respect are already ensured. Without Trust and Respect, you feel the other is trying to make you unhappy, does not wish well for you and hence you can never feel Affection for him/her. You always see the other as being in opposition. And that is why today in the family, you find that people have been living together for years and years and still don’t feel related to each other, because that basic Trust and Respect are missing. Today, there is a crisis in the state of our 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 ours’ and the other’s competence and are hence not able to work towards improving competence in ourselves and in our family. Instead we bring an attitude of blame and try and rest the responsibility on the other. When our relationships suffer, we suffer and the other suffers. No one feels happy when he/she has to struggle, to fight or live with a feeling of opposition. You can verify this for yourself.

**Question: Do you have the continuity of the feeling of being related to the other? With how many do you feel continuously related to?**

**Answer:** If we have doubted the intention of someone if we have had a fight, a feeling of opposition with the person, it means we did not have trust and hence, there can be no affection. We can see that the way we are today, we don't even have this affection continuously, because, we don't have trust continuously. We tend to have a feeling of opposition for the other at times, be it somebody with whom we have been living for years (it can be verified that if you have trust on intention of someone, you can't get irritated, angry or have a feeling of opposition with him, let alone having a fight). And this is a serious issue, since I want to be related to others. By looking at someone's competence, I have come to decide that the person's intentions are wrong. So trust is not there, respect is not there, and hence affection is not there. This makes me unhappy, because it is not what I want. And not having affection makes me feel frustrated, depressed, I feel alone and alienated – you can check this for yourself. For example after a fight, we don't feel good, we feel alone.

# CARE (MAMATĀ)

**The feeling of Care (*mamatā*) 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 (VĀTSALYA)**

**The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance or *vātsalya*.**

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.

# **REVERENCE (SHRADDHĀ)**

**The feeling of acceptance of excellence in the other is called reverence (*shradhhā*)**

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.

This feeling of accepting the excellence in the other is called reverence or *shradhhā*.

# GLORY (GAURAVA)

Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this.

***Glory (gaurav) is the feeling for someone who has made efforts for Excellence.***

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

This gives us a feeling of glory for them.

# **GRATITUDE (KRITAGYATĀ)**

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. When we understand this and begin to recognize the feeling in ourselves, we feel gratitude in our relationship.

**Gratitude is the feeling of acceptance for those who have made effort for my excellence.**

Today, we find that generally what we call as ‘gratitude’ is a feeling coming out of assistance at the level of physical facilities. This feeling is short lived since the physical facility and the sensation we get from it, is also short lived. But gratitude coming out of someone doing something for my right understanding is permanent since the happiness we get from the right understanding is permanent.

We see a common complaint today that people are not having gratitude. It is incorrect to say this. Since we are not able to give them something permanent, something lasting to the other, the feeling of gratitude for our help does not continue. When we have the right understanding ourselves and are able to enable others also to have it, then this gratitude is natural, it just comes by itself, since we have helped the person make a qualitative improvement in themselves, which is lasting. Whenever you see any help extended to you for your excellence, gratitude is a natural outcome.

# **LOVE (PREMA)**

**The feeling of being related to all is love (or *prema*).**

This feeling or value is also called the complete value (*Pürna mülya*), *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 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.

It is this feeling of Love, which lays down the basis of an Undivided Society. Let us explore into some details of this.

# **LECTURE -16**

**UNDERSTANDING  
HARMONY  
IN  
THE  
SOCIETY**

# Extending Relationship from Family to Society

Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings and attain mutual happiness. As we begin to understand that relationship exists between my Self ('I') and the other's Self ('I'), we begin to see that relationships are not limited in the family but extend to include all human beings.

Ask yourself the following-

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

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 relationships. Even these simple relationships in a family may appear burdensome to a lot of us, not to talk of the world family! 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 (*Akhand'a Samāja\**), *a feeling of relatedness with all*. As we begin to understand and become aware of the harmony at this level in our living, we begin to see our responsibility and participation in it.

## **IDENTIFICATION OF THE COMPREHENSIVE HUMAN GOAL**

In order to facilitate the fulfilment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood. This is what will be conducive to the fulfilment at the individual level as well as sustainable prosperity, peace and harmony in the society:



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

This is the **Comprehensive Human Goal**.

**Now ask yourself the following questions:**

**Are all the four constituents required, or can we do away with any one of them?**

**If the above is ensured, what else would we need in the society? What else do you desire living in a society?**

Let us revisit the above to verify them. Ask yourself these questions and you will be able to explore each of the above goals in detail:

1. Do I want right understanding for every human being or do I want that some should have this right understanding and others may follow them?
2. Do I want every family to be prosperous or do I want only some families, or only my family to be prosperous and the rest to live in a state of deprivation?
3. Do I want to work for a society in which I can be assured, in which there is trust or fearlessness or am I okay with a society in which we have mistrust, suspicion and fear all around? Am I comfortable living with a sense of fear?
4. Do I want to live in co-existence with all of nature or do I want to be in opposition with nature? Do I want to exploit nature or do I want to enrich it? Do I want prosperity for both myself and nature?

These are quite relevant questions pertaining to our well-being. We need to explore and answer these to ourselves, before we go to make any program for the society.

**Thus, this becomes the goal of human society, or the basic need of human civilization.**

Now, how are these related?

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 is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
4. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching.

We may also understand it in the following sequence.

## 1. Right Understanding



## 2. Prosperity



## 3. Fearlessness (trust)



## 4. Co-existence

# **WHERE ARE WE TODAY?**

Now let us evaluate the current situation in this context. Where are we with respect to the above goal? How do we fare presently?

**Right understanding in individuals? - Are we really working for this? You will find that** we are talking so much about information and skills, but we are ignoring the need for right understanding, we are ignoring the need to understand happiness correctly. We are ignoring the need to understand and be in relationship.

**Prosperity in families? - We are not able to see that the need for physical facilities** is limited and that, we can have more than what we need! We are only talking about how to generate more wealth. All our economy, education, market is luring individuals to generate as much wealth as possible. We feel proud in declaring the number of billionaires and trillionaires in our society, without ever evaluating whether this is taking us to the state of prosperity! We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.

**Fearlessness (trust) in society? - In place of working for fearlessness, we are working for strategic powers.** In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, paranoid that the other human being is out to get me, finish me. So, most of the countries in the world are busy preparing for war, in the hope that more and more competence for war will lead to peace! We have organizations like United Nations, but here too, we do not have programs to ensure mutual trust among people, which is the basis of fearlessness, peace and harmony.

**Co-existence with nature? - Instead of co-existing, we are busy figuring out better ways** to exploit nature. The results are there for all of us to see today. We have tended to assume that the goal of our technological development is to get victory over nature, to subjugate the entities in nature and to disrupt nature's cycles, in pursuance of our whims and fancies. We even have disregarded the obvious truth that nature is our basic support system and disturbing its balance will result in our own destruction.

**Thus, we have missed out on the core things, and there is need for us to re-align our focus towards ensuring the right understanding and relationship. For this, we have to understand the harmony at all levels of our living. We have to move from living with assumptions to living with right understanding. Each one of us needs to start this journey within to be able to contribute towards rectification of this dangerous situation.**

The problem with us today is that the program to ensure the first step, i.e. right understanding in the individual, is missing. The route to prosperity and social harmony is through right understanding only.

# **LECTURE -17**

**VISUALIZING  
A  
UNIVERSAL  
HARMONIOUS  
ORDER  
IN  
SOCIETY**

## **PROGRAMS NEEDED TO ACHIEVE THE COMPREHENSIVE HUMAN GOAL**

In the light of the comprehensive human goal, let us visualize how the following five salient dimensions of human endeavour are to be shaped and implemented in society. It will be necessary to develop appropriate systems and programs to cater to the above goal in order to ensure human welfare.

The five dimensions of human endeavour are:

1. Education – Right Living (*Sikshā - Sanskāra*) (or ‘*Shiksha-Sanskar*’ for simplicity)
2. Health – Self-regulation (*Svāsthya-Sanyama*) (or ‘*Svasthya-Sanyam*’ for simplicity)
3. Justice – Preservation (*Nyāya-Surakshā*) (or ‘*Nyaya-Suraksha*’ for simplicity)
4. Production – Work (*Utpādana-Kārya*) (or ‘*Utpadan-Karya*’ for simplicity)
5. Exchange – Storage (*Vinimaya – Kos.a*) (or ‘*Vinimaya-Kosh*’ for simplicity)

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

## **EDUCATION-RIGHT LIVING ( SIKSHĀ-SANSKĀRA )**

‘Education – Right Living’ is made up of two words – Education & Right 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 *Sanskāra* refers to the ability to live in harmony at all the four levels of living.

Thus,

**Education** = To understand harmony at all four levels of living.

**Right Living** = Commitment and preparedness to live in harmony at all four levels of living.

## **HEALTH-SELF-REGULATION (SVĀSTHYA-SANYAMA)**

We have already discussed about *sanyama* and *health* in *previous sessions*. We will just recall a few points.

*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 *Svāsthya*.

*Sanyama (or self-regulation) is the basis of Svāsthya.*

## **JUSTICE-PRESERVATION (NYĀYA-SURAKSHĀ)**

We had discussed about justice in the previous chapter.

*Justice (Nyāya) refers to harmony in the relationship between human beings, while*

*Preservation (Surakshā) refers to harmony in the relationship between human being and the rest of nature.*

**Justice** = ‘Human-Human relation’ – its recognition, fulfilment,

evaluation– leading to mutual Happiness.

**Preservation** = ‘Human – Rest of nature’ relation - its recognition, fulfilment,

evaluation - leading to mutual Prosperity.

= Enrichment, Protection, Right Utilization of nature.

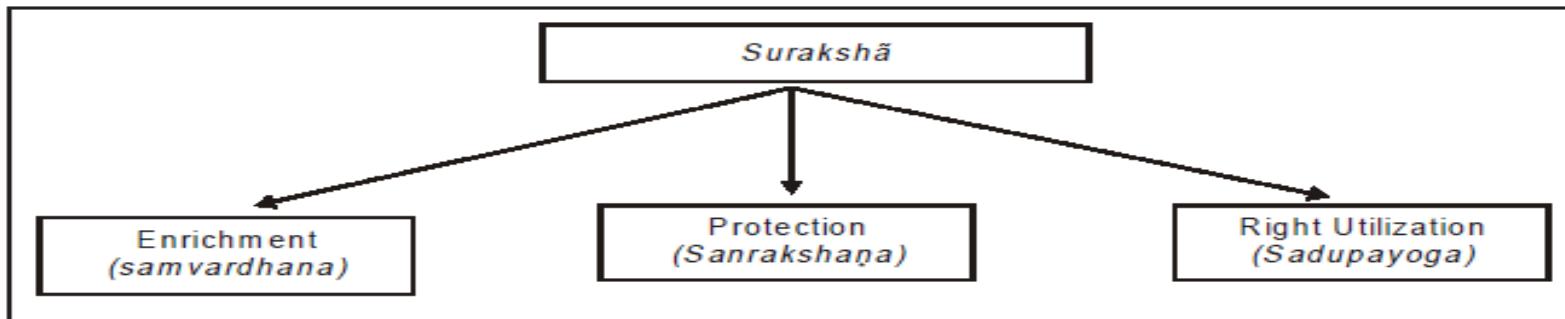
## **Justice**

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

## **Preservation**

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

1. Enrichment ( I cultivate wheat; this enriches wheat as the quantity grows)
2. Protection (I protect it so that it is fit to eat)
3. Right Utilization (I use it for nurturing of the body and do not let it get wasted).



# PRODUCTION-WORK (UTPĀDANA-KĀRYA)

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 productionwork:

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

**How to produce**

When we come to the question of how to produce, we are referring to the technology or systems we use for production.

On understanding of the harmony at all the levels of our living, it becomes evident that there is an inherent balance, a harmony in nature. So, it is only natural that any production system we design or implement is within the framework that is present in nature, i.e. it does not violate the framework/harmony in nature.

Whenwe 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 (*Āvartans īla*) Process, in harmony with nature.

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

## **EXCHANGE-STORAGE (VINIMAYA-KOSA )**

*Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kos.a) refers to the storage of physical facilities that is left after fulfilling the needs of the family.*

It is important to note that exchange and storage is done for mutual fulfilment and not for madness of profit or exploitation or hoarding.

**Exchange-** Exchanging of produce for mutual fulfilment.  
(With a view of mutual fulfilment, not MADNESS of profit)

**Storage –** Storing of produce after fulfilment of needs.  
(With a view of right utilization in future, not HOARDING)

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

1. Education – Right living —— leads to —— > Right understanding
2. Health – Self-regulation —— leads to —— > Prosperity
3. Justice – Preservation —— leads to —> Fearlessness and Co-existence
4. Production – Work — leads to ——> Prosperity and Co-existence
5. Exchange – Storage —— leads to ——> Prosperity and Fearlessness

We can summarize it as follows:

<i>Śikshā - Sanskāra</i>	—————>	<i>samadhāana</i>
<i>Svāsthya-sanyama</i>	—————>	<i>saṃṛiddhi</i>
<i>Nyāya-Surakshā</i>	—————>	<i>abhaya &amp; saha-astitva</i>
<i>Utpādana-Kārya</i>	—————>	<i>saṃṛiddhi &amp; saha-astitva</i>
<i>Vinimaya-kosa</i>	—————>	<i>saṃṛiddhi &amp; abhaya</i>

# **Harmony from Family Order to World Family Order: Universal Human Order**

Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family. 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 values through education, plan systems to ensure justice for all human beings, make policies for the well-being of all.

**Undivided Society (*Akhand'a Samāja*) - *feeling of being related to every human being.***

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