


Universal Human Values (UHV-2)

		Student Name:				Register No:		
		Branch:				Section:		
Code	Category	L	T	P	C	I.M	E.M	Exam
B20HS-----	HS	3	--	--	3	30	70	3 Hrs.
UNIVERSAL HUMAN VALUES (UHV)-2 : UNDERSTANDING HARMONY								
Course Code : B20 HS3202 For 3/2 Civil, ECE, EEE								
Course Code : B20 HS4102 For 4/1 CSE, IT, Mech.								
Course Objectives: The objectives of this course are to make the student aware of								
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 Outcomes:								
S. No	Course Outcomes							K. Level
1	Students are expected to become more aware of themselves, and their surroundings (family, society, nature)							K2
2	They would become more responsible in life, and in handling problems with sustainable solutions, while keeping human relationships and human nature in mind.							K2
3	They would have better critical ability.							K2
4	They would also become sensitive to their commitment towards what they have understood (human values, human relationship and human society).							K2
5	It is hoped that they would be able to apply what they have learnt to their ownself in different day-to-day settings in real life, at least a beginning would be made in this direction.							K3
SYLLABUS								
UNIT-I (10Hrs)	Course Introduction - Need, Basic Guidelines, Content and Process for Value Education Purpose and motivation for the course, recapitulation from Universal Human Values-I Self-Exploration-what is it? - Its content and process; 'Natural Acceptance' and Experiential Validation- as the process for self-exploration Continuous Happiness and Prosperity- A look at basic Human Aspirations Right understanding, Relationship and Physical Facility- the basic requirements for fulfillment of aspirations of every human being with their correct priority Understanding Happiness and Prosperity correctly- A critical appraisal of the							

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	current scenario Method to fulfil the above human aspirations: understanding and living in harmony at various levels.
UNIT-II (8Hrs)	Understanding Harmony in the Human Being - Harmony in Myself! Understanding human being as a co-existence of the sentient 'I' and the material 'Body' Understanding the needs of Self ('I') and 'Body' - happiness and physical facility Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer) Understanding the characteristics and activities of 'I' and harmony in 'I' Understanding the harmony of I with the Body: Sanyam and Health; correct appraisal of Physical needs, meaning of Prosperity in detail; Programs to ensure Sanyam and Health.
UNIT-III (8Hrs)	Understanding Harmony in the Family and Society- Harmony in Human- Human Relationship Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfilment to ensure mutual happiness. Trust and Respect as the foundational values of relationship Understanding the meaning of Trust; Difference between intention and competence Understanding the meaning of Respect, Difference between respect and differentiation; the other salient values in relationship Understanding the harmony in the society (society being an extension of family): Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals Visualizing a universal harmonious order in society- Undivided Society, Universal Order- from family to world family.
UNIT-IV (8Hrs)	Understanding Harmony in the Nature and Existence - Whole existence as Coexistence Understanding the harmony in the Nature Interconnectedness and mutual fulfillment among the four orders of nature recyclability and self regulation in nature Understanding Existence as Co-existence of mutually interacting units in all pervasive space Holistic perception of harmony at all levels of existence.
UNIT-V (8Hrs)	Implications of the above Holistic Understanding of Harmony on Professional Ethics: Natural acceptance of human values, Definitiveness of Ethical Human Conduct Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order; Competence in professional ethics: 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.

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	<p>Strategy for transition from the present state to Universal Human Order:</p> <ol style="list-style-type: none"> 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. <p>Case studies of typical holistic technologies, management models and production systems</p>
Text Books	
1	Human Values and Professional Ethics by R R Gaur, R Sangal, G P Bagaria, Excel Books, New Delhi, 2010
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 – Pandit Sunderlal
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)

Unit-III

Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship

1. Understanding the Harmony in the Society **(Society being an extension of Family)**

Extending Relationship from Family to Society: Right Understanding at the individual level leads to harmony in the family. This leads to harmony in the society. Understanding relationships in family, recognizing the feelings in these relationships and living according to these feelings leads to mutual happiness and fulfillment. Slowly we become aware of our relatedness to all the human beings beyond the confines of our family such as friends, colleagues, people in the neighborhood and even strangers.

Try to answer this question:

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

Try to observe some most sought-after public figures. Also observe how famous personalities like Buddha, Mother Teresa, Vivekananda etc. established their connectivity with a vast majority of people – It is because they did not remain confined to the harmony with a limited set of people. They developed a relatedness with all the human beings.

The more you feel connected/ related to more and more number of people, the more you feel relaxed and satisfied. This helps to develop a feeling of assurance, trust and fearlessness in the social web.

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

Our Natural Acceptance extends from the level of Individual to the levels of Family and then Society and finally into a feeling of World Family. This forms the basis of an undivided society (*Akhanda Samaj*) a feeling of relatedness for all (**we are all one family**).

Thus, when we expand into a world family, we realize our responsibility in the society and participate in it.

2. Identification of Comprehensive Human Goal:

For the fulfilment of the basic human aspirations of all human beings, the following Comprehensive Human Goal should be understood. It comprises of four constituents namely:

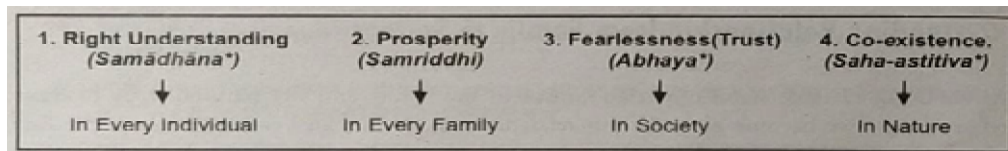
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|---|---------------------|
| 1. Right Understanding (<i>Samadhana</i>) | In every individual |
| 2. Prosperity (<i>Samriddhi</i>) | In every Family |
| 3. Fearlessness / Trust (<i>Abhaya/Vishwas</i>) | In Society |
| 4. Co-existence (<i>Sah-astitwa</i>) | In Nature |

1. **Right Understanding (or Resolution)** is necessary for all the 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 the 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 of them?

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

We find that all four are required for human society. We are not satisfied with anything less than this. This is the basic minimum requirement to ensure sustainable happiness and prosperity. We can't cut down any of them. This is the minimum level that each one of us wants and also the maximum we can think of. This is the target for each one of us, the whole human race and the human tradition.

The moment we leave anyone of them out, there will be loss of continuity and the goal cannot be achieved.

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

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

We may also understand it in the following sequence.

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

3. Programs needed to achieve the Comprehensive Human Goal: **The five dimensions of Human Endeavour**

In order to achieve the Comprehensive Human Goal, the following five dimensions of human endeavor are to be shaped and implemented in the society:

1. Education – Right Living (*Siksha – Sanskar*)
2. Health – Self Regulation (*Swasthya – Sanyama*)
3. Justice – Preservation (*Nyaya – Suraksha*)
4. Production – Work (*Utpadana – Karya*)
5. Exchange – Storage (*Vinimaya – Kosa/ Kosh*)

1. Education – Right Living: is made up of two words; education and right living. The content of education is the understanding of harmony at all the four levels of our existence. Right living 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.

2. Health – Self Regulation: we have already discussed *Sanyama* and *Swasthya* earlier.

Health refers to the harmony among the parts of the body and having a fit body which acts according to the needs of the Self “I”

Self-Regulation refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. Thus, **Self-regulation is the basis of Health.**

3. Justice – Preservation: We have already discussed about this in earlier classes.

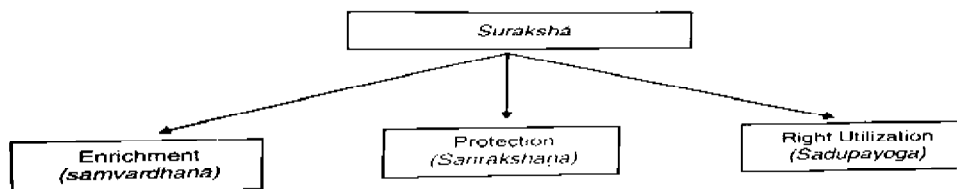
Justice = 'Human-Human Relation'– its recognition, fulfillment, evaluation – leading to mutual happiness.

Preservation = 'Human – Rest of the Nature' relation – its recognition, fulfillment, evaluation – leading to mutual Prosperity.

Justice: We say there is justice in a relationship when there is mutual fulfillment i.e, both individuals are satisfied. Mutual happiness is the goal in relationship and each one of us has a responsibility in ensuring a continuity of **justice** in our society.

Preservation: Besides human-human relationships, we also have to work to ensure that our relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure **Suraksha**. It 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 the nurturing of the body and do not let it get wasted)



4. Production – Work: 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

Production = Things obtained out of work

Work = Labour that a human being does on the rest of the Nature

Two important questions come to our mind when we talk of Production – Work :

- i. What to produce?
- ii. How to produce?

i) We should decide what to produce depending on the right identification of needs for the right utilization of the body.

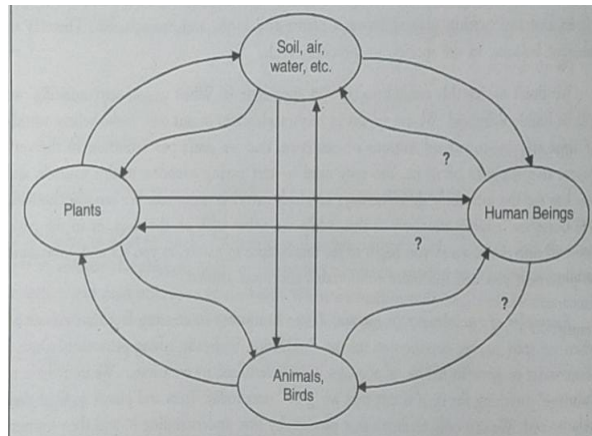
ii) How to produce refers to the technology or systems we use for production. So, it is only natural that any production system we design or implement is within the framework that is present in nature. When we look at the way in which nature is organized, the following becomes apparent:

- a) The systems in nature are cyclic.
- b) The systems in nature are mutually fulfilling and mutually enriching

Example for cyclic in nature: When a seed is planted in soil and water is added it grows to be a tree and in turn it produces fruits and leaves. Later, fruits and dried leaves fall to the ground and enrich the soil forming manure by decaying. This is the nature's way of enriching the soil. This process is also cyclic. It is not that the seed grows once and then the whole process is over. This process continues.

Example for enrichment in nature: Once a plant starts to grow in nature, it manages its own fertilizer, its own water. We don't have to "manage" anything for it. Trees and plants grow of their own accord. Similarly, in agriculture, most of our effort is in sowing, collecting and storing the grains/food. Rest of the work is being done by **nature**.

Trees and plants are anyway growing in nature. The amount of wood one person would require in his life time can be obtained from four full grown trees. 'how many trees can a person plant in his life time? Certainly more than four, it can even be ten, twenty or hundred. So, if aware. A human being can be enriching for nature in a much more effective manner than an animal can do. Let us study a little about nature here. (We will study this in next chapter in detail)



In nature, there are four different kinds of entities. One kind of entity includes materials such as air, water, soil, metals and non-metals, etc., The other kind has plants, herbs, etc., The third kind has animals and birds. The fourth kind includes human beings. When you look at their interrelationship, you find that the materials, plants and animals are enriching for the other entities including human beings. But, human beings neither enriching for humans nor for the other entities.

5. Exchange – Storage: Exchange refers to the exchange of physical facilities between the members of the society, while storage refers to the storage of physical facilities that is left after fulfilling the needs of the family. It is important to note that exchange and storage is done for **mutual fulfillment** and **not for madness of profit**.

Exchange = Exchanging of produce for mutual fulfillment (with a view of mutual fulfillment, not MADNESS of profit)

Storage = Storing of produce after the fulfillment of needs (with a view of right utilization in future and not for HOARDING)

Some farmers produce wheat/rice; some farmers produce cotton or any other. Then we can exchange things through currency, whenever required. When we produce more than required, we exchange for our current needs and store for future needs. This storage is to be used when the production is not taking place.

One thing to be observed in the two activities is that we are exchanging so that all of us are able to fulfill our needs together. It is meant for mutual fulfillment, not for madness of profit. This is what is naturally acceptable to us. Similarly, we are storing for proper utilization of the physical facility in the future. We are not doing it with a view to hoard.

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

Education – Right living ——— leads to —————> Right Understanding

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

Health – Self Regulation ——— leads to —————> Prosperity

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

Justice – Preservation ——— leads to —————> Fearlessness and Co-existence

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

Production – Work ——— leads to —————> Prosperity and Co-existence

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

Exchange – Storage ——— leads to —————> Prosperity and Fearlessness

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

4. Universal Order- from family to world family

Having understood the comprehensive human goal, we are able to do in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfillment in that relationship.

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

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

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

Unit-IV

Understanding Harmony in the Nature and Existence- Whole existence as Coexistence

1. Understanding the Harmony in the Nature: Interconnectedness & Mutual fulfillment among the four orders of nature

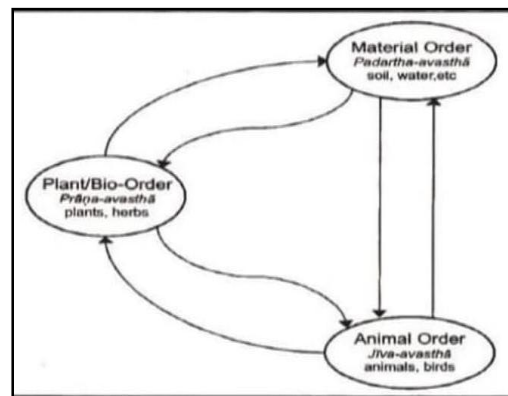
Four orders in Nature: Everything around us can be placed under the following four orders –

1. **Material order** – (*Padartha avastha*): It includes the soil, metals, compounds, liquids, gases etc (on earth) and the stars, planets, moon etc(beyond earth).
2. **Plant/ Bio order** – (*Prana avastha*): It includes all flora such as grass, trees, seeds, fruits, flowers, parasitic plants, carnivorous plants.
3. **Animal order** – (*Jiva avastha*): It includes all the animals, birds and insects (from unicellular to complex animals).
4. **Human/ Knowledge order** – (*Gyana avastha*): It includes all the human beings (Body + I).

Interconnectedness and Mutual fulfillment: Let us look at the first three orders namely material, plant and animal order. We can easily say that they are interconnected. Each order is connected to each other order. And the relationship between these orders is in such a way that they all fulfill each other coexist with each other.

Material order and Plant/ bio order: The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc., while the plant/ bio order decays and forms more nutrients, thus enriching the soil.

The plant/bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (today, this is the material we are removing and using as fuel).



Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order.

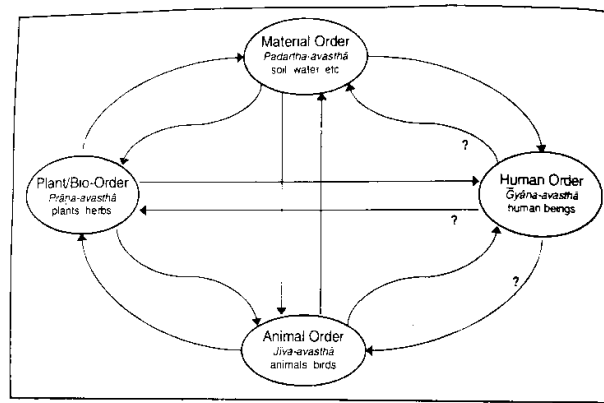
Material order and Plant/ bio order and Animal order: The material orders provide the basis for the movement of all animals, birds, and fishes. Water, oxygen, and other gases are necessities for both plants and animals.

At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal order helps in the pollination of the flowers of the pranic order.

Material order and Plant/ bio order, Animal order and Human order:

We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfillment.

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



Thus, we see that the three orders besides the human order are in harmony and are fulfilling to the human order. However, we as humans have not yet understood and learnt to live in relationship of mutual fulfillment with these three other orders. The air we breathe has become polluted, the food we grow has become chemically affected. The effect of this disharmony is now effecting our lives in the form of diseases and maladies. It is the time that the human beings learn to live in harmony with the other three orders.

2. Recyclability and Self regulation in Nature

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

There are several cyclical processes that we can see in nature. For example, the cycle of water, evaporating, condensing, and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes

place in a way so that the amount of soil, plants, and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees.

The appropriateness of the conditions for the growth of both plants and animals is self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed self-regulation.

In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women.

These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature. These are visible signs we can see with our eyes and understand. But, there is also more to nature than meets the 'eye'. This is something we shall explore next. Let us look at the four orders in more detail:

ORDER	MATERIAL	PLANT/BIO	ANIMAL	HUMAN
Things (vastu)	Soil, Air, Water	Plants, Animal Body, Human Body	Animal Body + 'I'	Human Body + 'I'
Activity (kriya)	Composition/Decomposition	Composition/Decomposition + Respiration	(Composition/Decomposition, Respiration) in Body + Selection in 'I'	(Composition/Decomposition, Respiration) in Body + Selection, Thought, Desire) in 'I' & need for Realization & Understanding
Innateness (dharna)	Existence	Existence + Growth	(Existence + Growth) in Body + Will to live in 'I'	(Existence + Growth) in Body + Will to live with happiness in 'I'
Natural Characteristic (svabhava)	Composition/Decomposition	Composition/Decomposition + Nurture/Worsen	(Composition/Decomposition + Nurture/Worsen) in Body + (Non-cruelty, Cruelty) in 'I'	(Composition/Decomposition + Nurture/Worsen) in Body + (Perseverance, Bravery, Generosity) in 'I'
Basic Activity (kriya)	Recognizing, Fulfillment	Recognizing, Fulfillment	(Recognizing, Fulfillment) in Body + Assuming, Recognizing, Fulfillment in 'I'	(Recognizing, Fulfillment) in Body + Knowing, Assuming, Recognizing, Fulfillment in 'I'
Conformance (anu-sangita)	Constitution conformance (parinama anu sangita)	Seed conformance (bija anu sangita)	Breed Conformance (vansa anu sangita)	Right values/sanskara conformance (sanskara anu sangita)

The above table outlines the four orders and we will study the salient aspects in each of these orders:

- Things (*Vastu*)
- Activity (*Kriya*)
- Innateness (*Dharana*)
- Natural characteristics (*Svabhava*)
- Basic activity (*Aadharbhut Kriya*)
- Conformance (*Anu-sangita*)

1.Things: Each order is composed of a number of ‘things’. Each one of these ‘things’ is also called a ‘unit’.

Material Order: It is clear to us that the material order is the most abundant in nature and exists in the form of all the soil mixtures, metal and compounds, various gases, water, and other liquids, etc.,

Pranic Order: Pranic order exists as the smallest seeds to the plentiful grass, the various plants and trees, and all the vegetation in the ocean. When we consider humans and animals, we can understand that they are as a coexistence of the self (‘I’) and the body. If we look at the body, we find that in its fundamental unit, there is a cell. The cell belongs to the pranic order. Thus, the body of both animals and humans is essentially made up of cells and this belongs to the pranic order.

Animal Order: The animal order is made of various kinds of animals and birds. These entities display both a body (Physico-chemical activity) as well as a conscious activity (self or ‘I’). The animal order thus is the coexistence of the animal body (pranic order) and the self (or ‘I’ = consciousness).

Human (Knowledge) Order: The human order is constituted of all human beings. Each human being is co-existence of the self (‘I’, conscious entity = consciousness) and the body (pranic order).

2.Activity: An activity means something that ‘has motion’ and /or ‘has a result’. You are sitting in a room. But you are active. You are thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The walls standing constantly also have activity. The chair in the room is also active. It may not be very visible to our eyes but the chair is still active.

All units around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

Material Order: All material things (i.e. units in the material order) can be understood as an activity of ‘units’ coming together to form a bigger unit. We call this ‘formation’. For example, the chair is made of smaller pieces of wood. Bigger units can also separate from each other to form smaller units and we call this ‘deformation’.

Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an activity of 'formation/deformation'.

Pranic Order: When we look at all the units that make up the plant/bio order we will find that they can be understood in terms of composition/decomposition and respiration. Not only do plants compose (following new plants) and decompose (decaying), they are also breathing, or pulsating, which we call respiration.

Animal Order:

- **Body In Animals – Physico-Chemical Activities:** The body displays the same activities that we see the plant. The body displays respiration, or breathing, or pulsating, as we call it. The body is also formed at one point in time and keeps building cells as well, i.e. there is a composition in the body. Hence, the activities in the body are the same as those in the plant/bio order, which are: composition/decomposition and respiration. Hence, we say that the body belongs to the pranic order.
- **'I' In Animals – Conscious Activities:** The activities in 'I' are fundamentally different from those in the body. **'I' is a unit that has the ability or capacity of assuming.** Animals make assumptions. If you have a dog and some strangers come into the house, the dog may start barking at him. If this person stays at your house, the dog may stop barking at him but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which, the way in which it responds to the person has changed. We call this assuming.

It is important to note that this consciousness or faculty of assuming is not in the body. The body belongs to the plant/bio order and is Physico-chemical in nature. It just responds to Physico-chemical inputs.

Human (Knowledge) Order: The activities in the human body are similar to that in the animal body, and we have seen this in detail as composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do.

Thus, in human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called *Gyana Avastha* – the knowledge order.

3. Innateness: Each unit in existence exhibits innateness, an intrinsic quality that cannot be separated from it.

Material Order: When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have 'cease to exist' or 'disappeared' from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is there with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, "to exist", or 'existence' is intrinsic to all material, it is innate to it. We cannot separate the 'existence' of a thing from the thing itself.

Pranic Order: Because the pranic order is a development of the material order, **it also has the innateness of ‘existence’**. In addition, **it also exhibits ‘growth’**. This principle of ‘growth’ cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it will grow.

Animal Order: The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely **‘existence’ and ‘growth’**. This is at the level of the body, which is Physico-Chemical in nature. In addition, **all units in this order have the ‘will to live’ in ‘I’**. Indeed no unit in this order can be separated from this ‘will to live’. It is intrinsic to every unit in this order.

Human (Knowledge) Order: When we look at the human being, we find that **‘existence’ and ‘growth’ are fundamentally present in the body**, just as in the animal body. **At the level of ‘I’ however, in addition to the ‘will to live’, a human being’s innateness is the ‘will to live with happiness’**.

4.Natural Characteristics: When we look at the different orders, we find that each order has a certain value. In a fundamental way, this is the ‘usefulness’ or ‘participation’ of the order in existence. **This ‘value’ or ‘participation’ is also referred to as “natural characteristic”**. **The ‘characteristic’ the order displays are ‘natural to itself’**. This is the same as the value of the entity, or its participation also called ‘*Svabhav*’.

Material Order: The fundamental characteristic or ‘*Svabhav*’ of ‘formation/deformation’ enables units or entities to come together and form a bigger unit. Bigger units transform into smaller units. Particles of the soil combine to form a brick. Bricks combine to form towers. This is a case of formation. When the tower falls, it breaks down to small particles of soil. This is deformation. This is the way material entities participate with other material units.

Pranic Order: We can see in this order that pranic units nurture or worsen other pranic units. To nurture means to be supportive, to aid other pranic activities in the growth of pranic units. For example, a vegetable is a pranic unit and our body is also a pranic unit. If I eat vegetables, it helps my body grow. Similarly, if I eat *Dhatura*, the thorn apple, another pranic unit, it will worsen my body. If I eat the same vegetable in a larger quantity than required, it will work to worsen my body. To worsen means to be a deterrent, repressive to the other pranic activity. Hence, we say that the *Svabhava* or ‘value’ or ‘natural characteristic’ of the plant/bio order is to ‘nurture/worsen’. This is the ‘value’ of the pranic in existence for all the orders.

Animal Order: When we look at the animal order, the body of the animal belongs to the plant/bio or pranic order and hence has the same ‘usefulness’ or ‘value’ as the pranic order. Thus **‘nurture/worsen’ is the *svabhav* of the animal body.**

The *svabhav* of the self (‘I’) of the animal order is non-cruelty (*akrurata*) and cruelty (*krurata*). Cruelty (*krurata*) means the feeling that it can fulfill its needs through violence and forcefulness.

We can observe the above in animals and may find a more-or-less predominance of one of the above in certain kinds of animals. For example, cows may largely be living with a feeling of non-cruelty (*akrurata*); while animals like tigers and lions may exhibit cruelty (*krurata*).

Human Order: Similar to the case in animals, the human body also belongs to the plant/ bio order and hence has the same *svabhav* or value/natural characteristic as the pranic order. **It either nurtures or worsens other pranic units.** As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured.

The *svabhav*/value of the self (‘I’) in human beings is perseverance (*Dhirata*), bravery (*Veerta*), and generosity (*Udarata*).

- **Perseverance (*Dhirata*):** Being assured that the all-encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.
- **Bravery (*Veerta*):** Being assured that the all-encompassing solution is to understand and live in harmony at all levels and **I am ready to help the other to have the right understanding.** This is the commitment to help the other have the right understanding of harmony and living at all levels of existence.
- **Generosity (*Udarata*):** Being assured that the all-encompassing solution is to understand and live in harmony at all four levels and **I am ready to invest myself, my body, and my wealth to help the other have the right understanding.**

Human beings are not living as per this natural characteristic; even though we have a *svabhav*, we are not living according to this. This is the basic reason for the contradiction and conflict that we see in human beings. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristics as mentioned above, we have definite character, otherwise, it is not definite, it is uncertain, unlike the other three orders as discussed above.

5.Basic Activity: Let us understand how the activity in the different orders is different at the basic level. In the material and pranic order, there is only recognition and fulfillment. Such units do not have the activities of assuming and knowing.

For example, hydrogen and oxygen recognize the relation to each other and combine to form water. Brick and the other brick have a definite relation, recognize it and get arranged to form a building. A plant recognizes the relation with sun and water and fulfills it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved here. A plant does not choose to turn or not to turn to the sun, absorb or not to absorb water.

Similarly, the fan in your room does not choose to rotate clockwise or anti-clockwise. It turns as per the winding in the motor. No choice. **When we look at the animals and humans, we find selection taking place.**

6.Conformance

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

Pranic Order: A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the color of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed or we can say, 'as the seed, thus the plant'. **Hence, we say that a plant conforms to the seed or has 'seed conformance'. This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.**

Animal Order: We see that a cow is always like a cow and a dog is always like a dog. Animals conform to their lineage. How animals are, their behavior is according to their lineage they belong to, the lineage they come from. **Hence, we say that an animal conforms to its breed or has 'breed conformance'. This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.**

Human Order: We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We, humans, are according to our imagination; according to our desires, thoughts, and selection in 'I'. The desires, thoughts, and selections we have in 'I' can come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts, and selections. Together, we call this '*Sanskar*'. Hence, we say that a human being conforms to his or her Sanskar or has 'Sanskar conformance'.

3. Harmony In Existence:

Understanding Existence as Co-existence

Till now we have been studying about units, be it a human being or animal or plant or any material entity. All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. Existence is nothing but the nature in space.

Now, we will explore the harmony in existence in the form of co-existence of all the units in space.

Introduction to Space (Sunya): If I ask you a question 'What is between you and the book?' The answer may be 'Nothing'. If I now ask what is between the earth and the sun, you answer may still be nothing or may be some of you may say 'empty space'. If I ask you where is the earth? Where is the sun? What is the answer? That's space.

We normally don't pay attention to this 'reality' because it's not a unit. You can't touch it, smell it. We will see a unit like your body, your friend, rock, etc., doesn't mean it does not exist! But the fact is Space exists everywhere. It is between you and book; it's around you. When you start paying attention to it then we can observe space everywhere. We don't really bother about space, because it does not seem to play any role in our daily life. We may think that space has no role in our life, but let us ascertain this impression of ours. Let's find out.

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

Meaning of Co-existence: Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently.

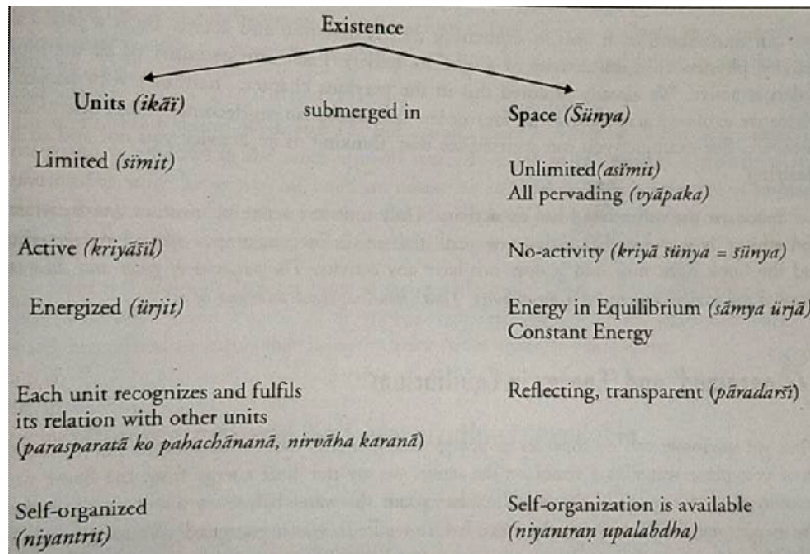
Units of Space: When we look at the existence around, the first thing we see is space. And then we see the units in space. Between every two units, there is a space. The units exist in space. If we were to define this, we would say that there are two kinds of realities in existence and these are: space and units (in space). So we say, **Existence = Space + Units** (in space)

Since nature consists of the four orders we have been discussing, we can say,

“Existence = Nature submerged in space”

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order)

We can understand this reality from the smallest particle to the largest galaxies. Let us explore this:



All nature is submerged in space. Space is not a 'unit' but it exists as a reality. Let us look into the various attributes of units and space:

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

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

2. Active And No-Activity: We can understand each unit as something that is dynamic and active. **Because there is a physical activity, Physico-chemical activity, or a sentient activity.** Each unit or entity of all four orders is active. **For example, we can see that 'thinking' is an activity we do, and so is 'desiring'.**

Space on the other hand has no activity. Only units are active or in other words, when 'something' is active or has activity, we call it a 'unit'. There is empty space between you and the book right now and it does not have any activity. **The particles of gases and dust in between are active, but space has no activity. That's how we come to know of it.**

3. Energized And Energy In Equilibrium: What we normally call or consider energy today, is the 'transfer of energy'. **For example, when you place water in a vessel on the stove, we say the heat energy from the flame was transferred to the water in the vessel. Anything that is a unit, has activity, anything that has activity, is energized. All the particles in the water and the metal stove are active, very active and energized. Hence we don't say that space is energized but we say 'space is energy in equilibrium' or it is 'constant energy'. All units are energized in space.**

This energy is available to all units. In other words, space is equilibrium energy, all units are in space; all units are energized and active being in space.

4. Each Unit Recognizes... Space is Reflecting and Transparent: When we look around, we see that in the physical world, there is a relationship between all things around us. **The air recognizes its relationship with the soil, the soil with the water, the water and soil with the trees, etc. There is a relationship and we see it all around us. This is the meaning of each unit recognizing its relationship with the four orders and fulfill it.**

Space is not a unit. Space is reflecting. It means, every unit is reflected in the other units in space. It is due to this reflection that there is a relationship, and this is why all units are related to each other. This is why we as humans also feel or are related to one another and

this is the basis for our relationship with the four orders. All the units are related to each other being in space.

Space is transparent. It is the same as saying reflecting. What this means is that in space there is no obstruction. Hence, all these objects or units are able to recognize each other in space, are related to each other being in space, since space is transparent.

5. Self organized and Self-organization is available: Every unit is an organization. A unit recognizes other units and combines with them to form a bigger organization. **Starting from the atom, to the big galaxy, this organization goes on, as self-organization.** At every level, we get self-organization. **Subatomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. We are not organizing it. We are not supplying this organization from outside.**

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

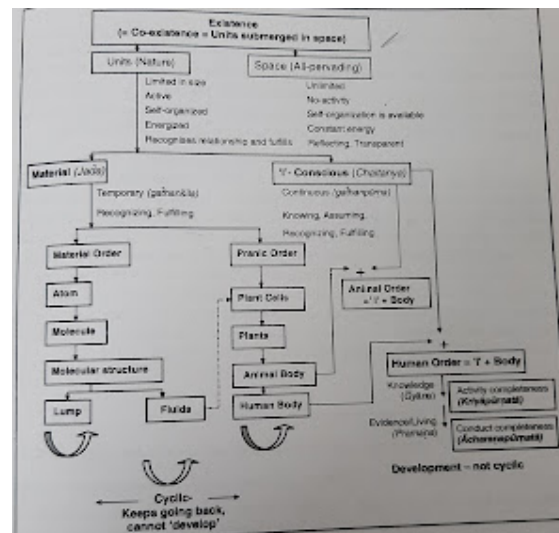
All the units of four orders are self-organized. No one is organizing them from outside. No one is supplying this organization. This self-organization is available to units being in space. Hence, for space, we say 'self-organization is available'.

4. Existence is Co-existence

Holistic perception of Harmony at all levels of existence

Till now we have studied ourselves, our family, society, nature and space. Let us see the interconnectedness between all these units and space. We find that being in space, the units are mutually fulfilling to other units. This is being in **co-existence**.

The following figure depicts how all the four orders co-exist in space. The units are of two kinds – Material and Conscious(I). Material units are the ones that are recognizing and fulfilling while the Conscious units also have the activities of knowing and assuming along with recognizing and fulfilling.



Realization and understanding ensure harmony in desires, thoughts, expectations.

Understanding the Self(I), the activities in the I and their interrelation, understanding the reality of 'I' as distinct from the body is called **knowledge of self** (*Jivana Gyana*)

Understanding the harmony at all the levels of Existence is called **knowledge of existence** (*Astitva Darshana Gyana*)

Understanding our relationship with every unit in Existence and fulfill it is called **knowledge of human(e) conduct** (*Manaviyata Purna Acharana Gyana*)

The knowledge of all the above three is called right understanding. With this right understanding, we develop realization and understanding, and we call this as **activity completeness** or *Kriya Purnata*.

When there is completeness in the ability of 'I' to live with right understanding at the four levels, leading to mutual fulfillment, it is called, **conduct completeness** or *Acharana Purnata*.

Our role in this existence is to understand the co-existence to reach the state of *Kriya Purnata* and live accordingly to attain *Acharana Purnata*.

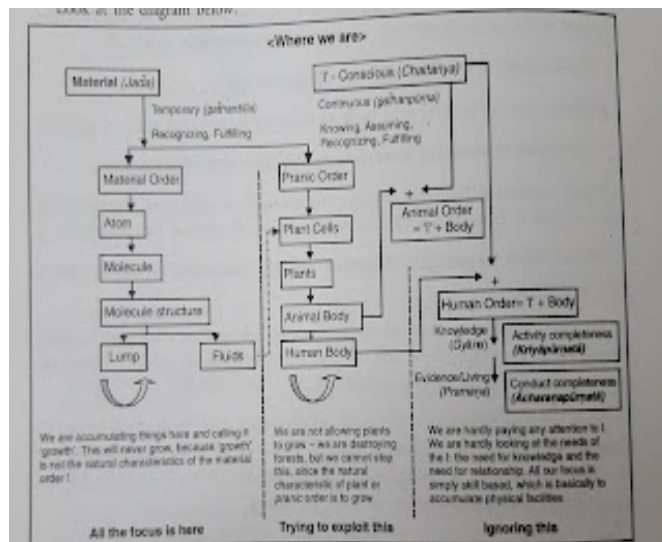
Right Understanding = Understanding of Existence + Understanding of Self + Understanding of Human(e) conduct = same as Harmony at 4 levels

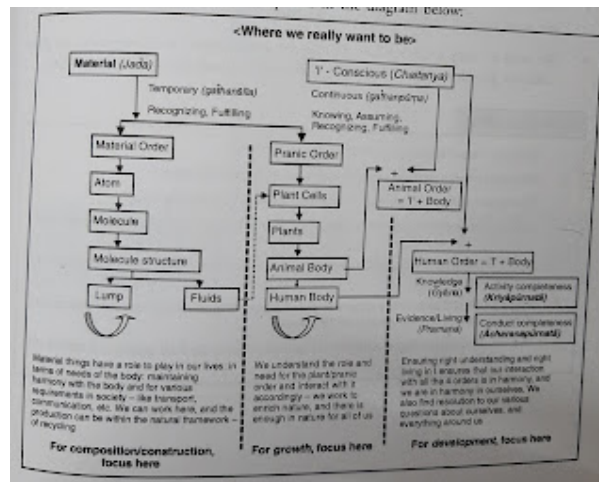
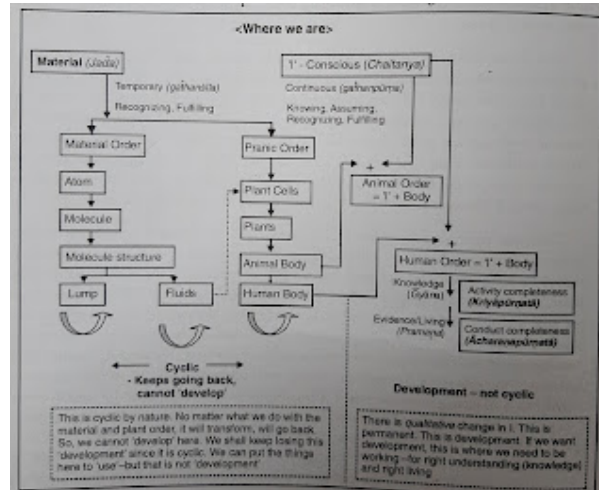
The following diagrams help us to understand the three questions:

What are we doing today?

Where we are?

Where we really want to be?





With lack of understanding, we are investing ourselves in growing things that do not grow and trying to stop what anyways grows. We are trying to develop what is already cyclical in nature and not trying to develop what is not cyclic.

We need to work on the material order for composition and construction, on plant order for growth and development. We need to work for right understanding. This is where we really want to be.

Unit-V

Implications of the above Holistic Understanding of Harmony on Professional Ethics

1. Natural Acceptance of Human Values

Every human being values his own existence beyond most other things. While living thus, he continues to attach personal values to other objects, thoughts and beings, with the parameters of his acceptance, likes and dislikes. If only one human existed on this entire planet, the one-sided evaluation as above could be acceptable as there would be no one else to challenge it. However, as the entire existence wherein humans live is a coexistence, one-sided evaluation does not work because every evaluation is met with multiple cross-evaluations.

In present days when one speaks of value, the first thought that hits his mind is the monetary value. So, let us see cross-evaluation in terms of monetary transactions. When you went to a shop to buy some utility item, say a shirt, you first evaluate it in terms of looks, size and quality and then, of course, its price. As usual, you like everything about the shirt except the price tag and you evaluate it is at 20 % less than its tagged price and make your offer to the shopkeeper accordingly. While you are congratulating yourself on your evaluation and negotiation skills, the shopkeeper without your knowledge is busy evaluating you.

Are you a regular customer making payments promptly? How good you are to him in terms of your buying power and recommending more customers to him and finally is it worth losing half his profit in order to please you? Only if he finds you worthy enough in his evaluation, have you struck a deal, otherwise not.

So, within this entire coexistence, if one has the right to evaluate others, he must also accept the right of others to evaluate him within their own parameters of evaluation criteria.

As soon as someone accepts the right of others to evaluate him, he immediately starts looking for values within himself in order to know what values he carries for others. This automatically triggers a healthy process of self-exploration which not only enables one to know his true worth; it triggers a spontaneous process of self improvement in order to prove one's true worth to others. **Whereas looking for values in others is a selfish motivation, the true human value expresses itself with a sincere desire to be of value to others.**

In being evaluated by others is a must, one must as well aspire to succeed in such a critical examination by presenting one's true intrinsic values. **If expecting values in others is one's right, being of value to others is one's responsibility.** Though everyone is aware that rights are always commensurate with responsibilities, one is more particular about defending his rights rather than fulfilling his responsibilities. Such a selfish attitude not only prohibits one from enriching his behavior with values but also deprives him of success in life. Quite often,

we come across people who appear to us as 'values personified' when they talk and express their views, but at a later stage we realize that all such value-laden talk was merely lip service and the person never meant what he said.

Values expressed in this manner certainly sound very pleasing to our ears but they carry no utility value. However, a sincere realization of the need to reciprocate values with values helps a human develop a natural acceptance of human values. All of us are taught values, sometimes with love and other times with force during our formative years by our parents, teachers or friends and at a later stage by circumstances, but they fail to carry as much conviction as the values we learn through self-realization.

The values implanted in one's behavior through fear, lust or blind faith do not last long and even if they do, they do not prove as effective as values inculcated through self-realization. Self-realization is the best form of natural acceptance. The values we learn and naturally accept in our lives remain active in all our transactions without friends, family and society in large. Depending upon their quality and intensity, we enjoy good or better results in our lives. The values we carry with conviction also affects us internally while we transact with our own selves.

2. Definitiveness of ethical human conduct

Once certain values are implanted in the human mind, they remain implanted and spontaneously manifest their effects in human behavior. **The foremost of all values is the realization that every other living being has a fundamental right to live happily as I do and that his basic needs for enjoying a happy life are the same as mine.**

With the sincere realization of oneness and equality with others, a human starts equating his pains and pleasures with everyone around him. If I do not like to be disrespected, how would I ever think of behaving disrespectfully with someone I consider at par with me? This conforms with the scriptural norm of ethical conduct which says " never do unto other what you consider as unacceptable to yourself".

In the same spirit, if I enjoy my freedom of thoughts and actions, I must respect and freedom is also applicable to violent behavior. If I do not like anyone to be violent with me, I also must not be violent with others. When such realization of equality, not only for human beings but for each and every living being establishes firmly in one's belief, every action and behavior of such a person becomes a definitive ethical conduct.

When someone naturally accepts true values, the tussle between the physical and conscientious minds comes to an end and in that situation, a human acts solely under the guidance of his conscience. Though many people read books of deeper knowledge and also listen to various discourses teaching them the way of life, most of them fail to attain the real depth of true knowledge.

The definitiveness of Ethical Human Conduct is in terms of simple principles of ethics, truthfulness and quality of ethical conduct.

- i. **Simple principles of ethics** - A simple rule is that **treat others the way you would like to be treated by others**. The most common cause of disagreement in a family or society is that everyone accepts his behavior as perfect and expects others to improve their behavior and habits.
- ii. **Truthfulness** - We see most people teaching the virtue of truthfulness to others while they are not truthful with their own selves. When one speaks, he must tell the truth but it is not necessary to tell every truth. We often see some people speak or not to speak a truth at a given place or time. Therefore, even while speaking the truth, one must be careful.
- iii. **Quality of ethical conduct** - Human beings perform every act, ethical or unethical in three ways: Direct and active; Indirect and passive; silent appreciation. If someone, while apparently engaged in an ethical conduct, indirectly causes someone else to do an unethical act or silently sympathizes with someone doing an unethical act. Such kind of dual behavior is widely seen amongst politicians these days. During communal riots, many political leaders, while openly preaching communal harmony, indirectly inspire and support one of the warring groups. Some other leaders, though not directly or indirectly involved but silently sympathize with one of the groups by attempting to justify their cause.

The four way test: The rotary international, a philanthropic community service organization, functions in the form of rotary clubs all over the world with the intention of setting high ethical standards in business and profession. The organization recommends its members to test everything they think, say or do before committing to them, in the light of a four way test:

- i. Is it truth?
 - ii. Is it fair to all concerned?
 - iii. Will it build goodwill and better friendship?
 - iv. Will it be beneficial to all concerned?
- Any intended act passing all the above four tests would definitely prove to be ethical.

3. Basis for humanistic education

The primary step to move towards the holistic alternative is to develop the right understanding among human beings and the commitment to live accordingly and then to develop the requisite skills and know-how to implement the right understanding in real life.

In the first place, it calls for a change in the education system towards humanistic education. The right understanding provides us with the version of such a humanistic education. As we discussed earlier, education means to imbibe the understanding of harmony at all the levels of living. It is not just reading, writing and arithmetic but rather a process to enable the human being to live in accordance to the natural acceptance. It calls for a major shift in vision and emphasis as comparison to the existing system.

Humanistic Education: Inculcation of the right understanding at all four levels and development of the competence to live in accordance with it forms the core of humanistic education. One should be able to evaluate all the endeavors in the light of right understanding. Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people friendly manner.

The humanistic education will facilitate the process of self exploration which will lead to continuous self evolution of human beings. It will also enable the realization of one's innateness as well as the universality and definitiveness of ethical human conduct. It will also develop the conviction that only value based living can be conducive to continuous happiness and prosperity for one and all.

Adequate research efforts is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home. The child learns and understand things living in close relations at home. So every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he/she will need a formal system, in the form of some collective effort in the society. To start with it is necessary to introduce the required inputs of value education.

But in the longer run, the whole education system will need to be re-designed in the light of right understanding. It is a useful exercise for us to learn how a child can be facilitated to have the right understanding since childhood, how it will learn languages, reading, writing and arithmetic skills and skills that form a part of higher education.

4. Humanistic constitution

In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard the social justice in true sense.

Presently, the human society is divided into various castes, religions and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavor is used in handling these conflicts and contradictions. Paradoxically, the human beings are spending a substantial part of their energies and resources in preparing themselves for war, only to ensure peace.

As we can understand, when the parameters of human welfare are universal, i.e., commonly applicable to all human beings, why should human endeavor in pursuit of these common objectives be conflicting to the interests of each other? This can only be there because of our ignorance, because of our incorrect assumptions about happiness and about reality. Presently, our effort is directed towards trying to stop a wrong behavior by means of an equally or more wrong behavior- a crime by executing a bigger crime, a violence by greater violence.

This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrong doings. This can only be set right by developing human consciousness, by developing right understanding and living among people and in no other way. Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.

The humanistic constitution will provide the basis of harmonious living. It provides knowledge on

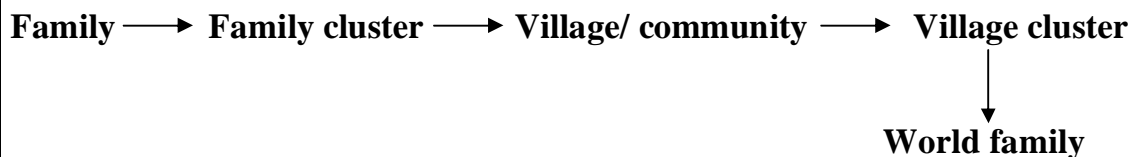
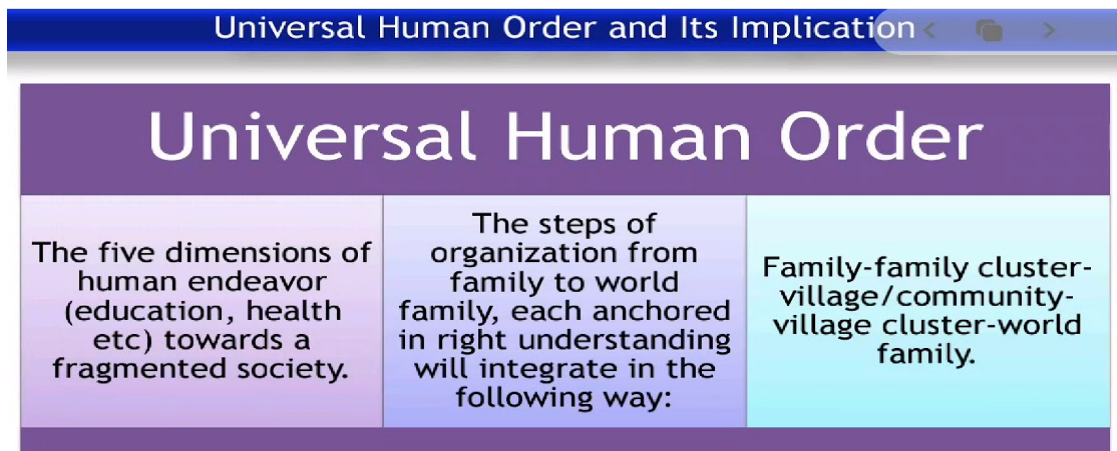
- What will the fundamental rights and duties;
- What will the way be to ensure justice and protection in the society;
- What will the format be of working for universal human order;
- How will people connect to the world family;
- How will the representation of people be ensured in maintaining order in the society.

5. Humanistic Universal Order

So, finally, it may be concluded that it is possible to move towards a universal human order with the help of suitable systems and policies evolved in the light of right understanding. Such a development will be naturally acceptable to all human beings. The whole existence except the human beings is already operating in harmony. It is for us, the human beings, to understand, to appreciate this harmony and to play our role in this total order.

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

1. The five dimensions of human endeavor (education, health, etc..) towards a fragmented society.
2. The steps of organization from family to world family, each anchored in right understanding will integrate in the following way



The five dimensions were a)education, b)health, c)production, d)justice and e)exchange are conceptualize a harmoniously functioning society. The social organization can proceed from family to world family with representative bodies of persons endowed with the right understanding at each level.

In contrast, one can also study the functioning of nations and states today and evaluate their working in the light of a universal human order. We definitely need to avail from the tremendous store house of know-how and skills available at present times and use these in the above mentioned humane way.

6. Competence in Professional Ethics

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

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

1. **Clarity about comprehensive human goal: *Samadhan - Samridhi - Abhay - Sahastitva*** and its fulfillment through universal human order.
2. **Confidence in oneself:** Based on the right understanding of oneself and the rest of existence.
3. **Mutually fulfilling behavior:** Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
4. **Mutually enriching interaction with nature:** Self-sufficiency in fulfillment of physical needs; ability to assess the needs for physical facilities for the family and their fulfillment through production systems ensuring harmony in the nature.
5. Competence of actualizing one's understanding in real life.

a) Ability to utilize the professional competence for augmenting universal human order:

Human living conditions have improved since independence of India. Some 60 years ago, there used to be a very few bicycles and radios in villages, but now, one can see even a daily wage earner also having refrigerator, smart TV, bike etc., in their small houses. The material prosperity is slowly though definitely percolating down to the lower human strata. However, this prosperity that we see today is not because of the growth in human values, it is due to cut-throat competition adopted by people in general.

All the material growth we see around the urban areas is put to shame by the news of small children being sold for a few hundred rupees from backward areas like Orissa, Chhattisgarh, Jharkhand, etc., Industries and corporate business houses spend billions of rupees annually on deceitful, unrealistic and misleading advertisements every year. Even if a tiny portion of this expenditure is diverted to the upliftment of the downtrodden for their rehabilitation on regular basis a lot could be achieved. If all the industrialists and corporate managements adopt a similar law willingly, it will be the first indication of holistic values being realized in those quarters.

They really need not spend anything from their profits, if they unanimously agree to save from their advertising expenditure, they can save as well as maintain a status quo on their advertising war front. Such amounts saved can be deposited in a common fund and then jointly spent for humanitarian cause. Let us first augment the human order in our own country and then think of augmenting universal human order.

b) Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems: Whatever damage to the eco-system that has taken place till date is irreversible yet the new generation of technicians charged with holistic values and humanitarian concepts can do a lot in arresting further damage. One must make sure that the production item to be manufactured is recyclable. If the gaseous or liquid effluents from the production system are harmful to people and ecology, they must be treated and neutralized before they are discharged from the production units.

Any product that cannot be manufactured within the above parameters of production units must be abandoned. Modern technology should concentrate more on producing items that are necessary for prolonging healthy life and spreading education rather than introducing newer concepts of luxury.

c) Ability to identify and develop appropriate technologies and management patterns for above production systems: Technologies are only the means to fulfill human needs and wants. Technologies do not know what holistic perceptive is and hence have nothing to do with it.

We have already seen above that the primary concern of corporate management is to earn profit followed by more profit. Unless the management principles bow down to the universal human values by compromising with the '**profit only**' attitude, there seems to be no chance of either the management patterns or the technologies for moving in the directions of holistic principles.

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

When the transition of an individual human from selfish to holistic values itself takes a lifetime, the transition of the entire human race to universal human order could easily take millenniums. However, it does not mean that humans should abandon the thought of working in that direction. If a young man plants a tree now, he may get to eat its fruits in his old age. In the same manner, if humanity starts working towards the goal of establishing a universal human order, future generations will surely enjoy the results.

a) At the level of individual (As socially and ecologically responsible engineers, technologies and managers): Transition at the personal level is a slow process and need individual commitment. In the same manner, an individual in the role of a responsible engineer needs to undergo transition by becoming more conscious socially and ecologically. We have already seen that holistic understanding is the key to such transition. Once a person starts equating himself with every other living entity, he starts caring for every tree, every animal and every insect. This naturally makes him conscious and also tolerant towards the entire existence.

b) At the level of society (As mutually and enriching institutions and organizations): We know that inevitable interaction between humans and nature, individuals and society, society

and country etc., that there exists an unavoidable complementarity between all entities. Thus, for any evolution or transition from the current state, be it personal or collective, there must exist a mutual collaboration and agreement between every participant. We are all aware of our responsibility towards the collective existence and must accept mutual fulfillment as our first priority. In order to achieve this, we must strive to uphold the following principles:

- i. **Right understanding:** Universal understanding is the first step that initiated right understanding in human mind which in turn, spontaneously sets the process of evolution and transition towards harmonious behavior.
- ii. **Integrity and Honesty:** Integrity and Honesty put together establish a perfect balance and harmony in one's thoughts, words and action. In short, one must think rightly and express his thoughts truthfully without hurting others feelings and then rightfully deploy such thoughts and words into action.
- iii. **Responsibility and Accountability:** Let us take a very common example, every day we see people breaking traffic rules with such ease as if such rules were made for the other person we sincerely dislike the disobedience of traffic rules.

Generally, people display an attitude of doing wrong just because others are doing so. This is the most dangerous attitude which prohibits everyone from improving on his identified bad traits. If everyone takes responsibility and remains accountable for his individual right and wrong deeds, it will be a clear indication of an evolved society.

- iv. **Commitment to Action:** If everyone remains aware of them and contributes his values to his family, society and the humanity as a whole as well as nature and the entire collective existence, whatever he does would be construed as right action.

8. Case studies

a) Typical Holistic Technologies

b) Management models and Production Systems

******End of Syllabus******

All the best for your examinations

Question bank

Unit-III

1. What is comprehensive human goal? Explain how this is conducive to sustainable happiness and prosperity for all.
2. What are five dimensions of human endeavor in society conducive to '*maanaviya vyavastha*'?
3. Society being an extension of Family. Justify.
4. What do you mean by '**Universal Human Order**'? What could be your role in moving towards it?

Unit-IV

1. What are the four orders in nature? Briefly explain them.
2. What is the role of material order and bio-order in the fulfillment of human needs? How does understanding of existence help in right identification of the above?
3. What do you mean by mutual fulfillment in nature? Cite few examples.
4. 'Other than the human order, all the three orders are mutually fulfilling to each other.' Explain with suitable examples.
5. Write a note on the recyclability and self-regulation in nature.
6. What do you mean by co-existence? How are units in co-existence being in space?

Unit-V

1. What do you understand by competence in professional ethics? Elaborate.
2. What is the vision for *maanaviya vyavastha*? Explain.
3. What are the broad holistic criteria for evaluation of technologies, production systems and management models? How do they map with the comprehensive human goal?
4. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?
5. What is ethical human conduct? Explain it in terms of values, policies and character.
