

## **Lecture 21: Human Conduct**

In this module, we are trying to explore the knowledge of human conduct. There are different ways to formulate human conduct. In fact, if you look at the block B1 where this coexistence, harmony, and relationship is being explored, that part is definite, continuous, universal. So there is not much of an issue of angle. When it comes to your imagination (Block B2), there is some possibility of variety. When it comes to behaving with the world outside or working with the world outside, or the participating with the world outside there are still more variations possible. So, in that sense we are saying depending upon our angle of perception, we may have different formulations. For example, if I am focusing on my own self as a human being, I try to look at human conduct differently. But if I consider the society at the center, probably our formulation about the human conduct would be different. The basis of right understanding will remain same.

So what we will do is, we will look into two possible formulations calling them human conduct model 1 and human conduct model 2 but there can be many more formulations. In fact this clarity that there are many formulations possible regarding human conduct has to be clear to us because so much of variety of thought, systems, practice and traditions prevail in the society. Different set of people can be understood only in the light of the clarity of relationship, harmony and coexistence. That does not mean that different people are in opposition to each other. The formulation of human conduct depending upon different angles are passed on to the next generation and the next generation with understanding or many times without understanding assumes it correct. So when it is passed on without understanding, it starts becoming rigid and we keep thinking that this is the only way of human conduct and then we are in opposition to others.

So this clarity that human conduct can be formulated in different manner depending upon the angle that we are taking and depending upon the situations, circumstances in which we are in the society. So let us look at this model 1 of human conduct and then next session will talk about this model 2 also. In Model 1 we will look into what we have been saying as role of human being. As we tried to understand the role of human being in this existence, and if we can understand the role of human being, that essentially will be the human conduct. And if you can see your role in the existence, you have to perform that is human conduct. So we will look into this in the form of human conduct. It must be mentioned again that there are two possibilities (i) we are moving towards the higher activities of the self (ii) we have reached to the highest activity of the self and from there moving down

So if you look at the activity of self we might start with selecting and tasting and then we move up to the analyzing and comparing and so on. So that will be one model, when I am moving up to my higher activities of the self how will I perform, right, in my behavior, in my work, in my participation. And the other is that if I am coming down from realization that I had the realization, the highest activity of the self, from there I am coming down to understanding, contemplation, to comparing, to tasting and so on. Then how do I perform? And if you look at the formation that we have been taking, right from the beginning, is connected to the possibility 2 of the model 1. So we will start with that second possibility of model 1 that is conduct when we are moving downwards from the highest activity of the self that is realization and this is what represents the complete human conduct that is the best of human conduct that we can have so we will try to understand that, begin with that and at the end of the session will briefly mention about the first possibility of model 1 that is how do we perform when we are moving

towards higher activities of the self. That is our condition basically we are at the step of lower activity or we are slowly moving toward the higher activities.

In fact, if you look at the practice sessions exercise 1 and exercise 2 that is basically trying to describe the first possibility of model 1, where we are slowly trying to see this relationship, harmony and coexistence and then we are trying to set our imagination, our desire, thoughts in line with this relationship, harmony and coexistence and then we are trying to behave in accordance with that. So that we will mention briefly in the last part of the session. But, in first part we will talk about this model 1, the second possibility, that is the conduct of human being when we are moving downwards from the highest activity of the self that is realization. We have purposely done this because this will provide us the standard, the highest possibility of human conduct and once we have this highest possibility of human conduct then from there we can get back, you know, to where we are and then work out how we reach, you know, the highest possibility. So we have now fixed up the goal and way back we are now trying to find out our own state of human conduct and then we are trying to work out how we can move from this point to that targeted point, to the complete human conduct or highest possibility of human conduct. So that will give us a feel to where we have to reach and how to reach. So it is important to decide where we have to reach, that clarity is necessary, the highest possibility of human conduct has to be clear to us. So that we know where we have to reach and by evaluating our present condition and this highest possibility we can work out the steps through which we can move. So let's look at this, the second possibility of model 1.

We will try to investigate into each step of expression of human conduct starting from activity of realization. So we have this realization and with this realization now we are moving down. So, we will try to investigate into each step of this expression of human conduct starting from the activity of realization. So let's do that. I will briefly mention about each of steps because it is important to understand what is happening there ? So, we have the realization of coexistence and we are beginning to come down from there to perform in the world outside. So at the level of realization, we have the realization of space, and we have the realization of the coexistence. We have the realization that every unit in existence is in space and submerged in space. And that way the whole existence, the whole nature is in the form of units being submerged in space. So I have the realization of space and realization of coexistence. This realization I take the decision in favor of living with this coexistence. And this decision is what is called as authentication. Now when I have taken this decision and now when I am working for it, in the process I will try to understand every unit in existence because I have to live with those units, right ? So I have to understand every unit, ultimately I have to understand all the units in the nature. So, I have to understand the units and in that unit I have to understand the self organization of units. So I have to understand my own self organization, my innateness, my harmony and I have to understand the harmony, the self organization, innateness of the every other unit in nature.

Ultimately I have to understand the harmony in nature as a whole, the self organization of the nature as a whole and that is what we are calling as a understanding. With this understanding, I take the decision in favor of living with this harmony living with this fellow organization at my own level and at the level of every unit in existence that is what is called as determination. So if I have the realization, and authentication is a natural outcome of this. If I have this authentication, I will work for understanding, the harmony of each of the units self-organization of each of the units, self-organization of nature as a whole.

When I have the understanding of harmony I will naturally take the decision in favor of living with that harmony with that self-organization so determination is a natural outcome of this,

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with this determination when I am trying to ensure living with harmony in myself and with every unit, I have to see my relationship, I have to understand my relationship with every unit in existence and that is contemplation. So I contemplation over seeing my relationship with every unit in existence, it might start with being my relationship with other human being because they are the nearest to us with whom we are interacting regularly, then we have to see our relationship with the rest of nature, including the body. So if I want to live in harmony with every unit in existence, in myself and with every unit in existence then I have to understand the relationship, my relationship with every unit in existence. I also have to understand what is my participation in this whole order of nature, in this harmony of nature. So these two things my participation in the larger order of nature and my responsibility in the relationship that is the point of contemplation, that is the issue of contemplation. So when I have this contemplation, I have this clarity of relationship of natural characteristic of my participation in the larger order. This all put together is block B1, that is what we are calling as right understanding, that is what we are saying definite, universal, continuous. This is the foundation of human conduct. So realization of coexistence, realization of submergence, understanding of harmony in nature, the self-organisation, the innateness of every unit in nature and contemplation of clarity of relationship, natural characteristic, participation in the larger order.

These are the three clarity that we obtain, in this block, in this violet block B1 and this clarity, this understanding is something very definite, something continuous, something universal in natural and this provides the foundation of human conduct. So depending upon whatever, whatever be the model that you are taking for human conduct, whatever formulation that you are taking this is there at the base. If this is not there in the base, then there is no way to formulate human conduct in a correct manner. So we have to see whether we are able to ensure this or not.

We can see that this is something which will be there whenever we are trying to understand human conduct, whenever we are trying to formulate / articulate human conduct in any particular situation. Any particular situation of the existence, any particular situation of the society we have to have this clarity in us we have to have clarity in us and this is what I have been saying these two things you know the truth and love and as an expression of love compassion three things have been there at the basis of all the thought processes, all the philosophies, all the systems of, you know, exploration that we had in the past. So whomever we have called as, you know, a great person, a realised person, right, and which has given us different systems, traditions in the world, these three things are common : (i) the understanding of truth, realization of the truth, realization of the coexistence number (ii) the feeling of being related to all, the feeling of love and (iii) the responsibility towards the fulfillment of that relationship, that is compassion. So this truth, love and compassion has been something very common to all system of thoughts, all system of practice, all traditions. So this is something very common, right, which is there at the base of human conduct.

With this base, now we can see how it expresses itself at level of imagination? So when we are talking about human conduct, it is important to see not only the basis, the basic foundation but also to see how it expresses at the level of my imagination, at the level of my feeling, at the level of my thought and finally how it expresses itself at level of my behavior, at the level of my work, at level of my participation in the larger order. So we have talked about the what is happening at the level of B1, at the level of right understanding which provides the basis of human conduct. Now let's look at what is happening at the level of imagination, what is happening at the level of desire and thought and expectation. So now we can see once we have this clarity of the relationship of natural characteristic of participation in the larger order; Once we have the clarity of harmony, the self organisation, the innateness of every unit and once I

have clarity of coexistence, then my desire is guided by this. So that small red arrow is essentially indicating that whatever clarity I had in block B1, the block of right understanding, that is guiding my desire. So now my desire is to live in relationship, in harmony, in coexistence. That comes with my desire then that desire is definite, that desire is definite and this is the crux that without this clarity, without this understanding our desires are not definite, our desires are not definite, they keep changing, they keep fluctuating, they keep expanding and contracting. But with this understanding in B1, now, my desire has become definite and there is a desire to live in relationship, harmony and coexistence. There is a desire now to live with, to be in harmony, in relationship, in coexistence. Which essentially means that at the level of desire now we have the feeling of relationship, harmony and coexistence and of course not otherwise. So even when you are moving from down to up this is the point where we have to start settle at the level of desire, at the level of feeling. What is my feeling? feeling of relationship, harmony, coexistence or feeling of opposition, contradiction and struggle. This is the crucial place, you know, this desire is a crucial place where we have to start evaluating ourselves whether we are moving from up to down or we are trying to move from down to up. So even when we are moving from down to up this desire is there and there I can ask myself what is my desire for? Is it for relationship or opposition what is my feeling with the relationship or **feeling of opposition** similarly feeling of harmony or feeling of disharmony, feeling of coexistence or feeling of struggle. So if understanding has taken place then it will guide the desire, and the desire will be definite. If understanding has not taken place, right, there are innumerable possibilities. But we can start asking this even now, even when we are moving up and we don't have the understanding? we can prima-facie see that it is the relationship, harmony and coexistence which is naturally acceptable to us and not otherwise.

In that case we can evaluate whether we have the desire, the feeling which is in line with this relationship harmony and coexistence or it is otherwise. So we will come back to this. We are discussing moving from down to up. But I just mentioned this because this is a very crucial connection, that desire is the crucial point which is guiding the imagination. And this desire now has to be guided. So if we will have the right understanding. This desire is guided by right understanding, right, if we do not have right understanding this desire is guided by assumptions, which we have been talking about. So I am not going back to that. But when we will discuss about moving from down to up then probably we can go back to that. So presently we are saying we have the understanding of relationship, harmony and coexistence and this is guiding our desire. So this desire is definite, continuous and universal in nature. Now with his desire, you know, with this feeling of relationship, harmony and coexistence now I am trying to think, think on about how to fulfill this desire? how to fulfill this feeling of relationship harmony and coexistence. So that is the content of thought, that is the content of comparing and analyzing and now if you see this look at this basis of comparing, basis of thinking. That basis will also become the coexistence, the harmony the relationship. So this is important that now while I am thinking how to live with relationship, harmony and coexistence. **The very basis of comparing, thinking is now becoming coexistence, harmony and relationship.** And if that happens, this basis will start guiding our basis which we had previously which we don't have the right understanding. So we had the basis of senses, something is appealing to the sense we will go for it, if it is not appealing to senses then do not go for it. Or the basis was health or profit, we were trying to maximize our profit that was our basis of thinking. So before the basis was either senses, health or profit now the basis becomes the coexistence, the harmony and the relationship and under the guidance of this, now, I will place this basis of senses, health and profit and we have talked about this. That now, I will think in terms of right utilization of the body, I will think in terms of right utilization of the physical facility, I will think in terms of

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right utilization of the sensation also. And this right utilization will be guided or evaluated on the basis of coexistence, harmony and relationship that is whether it contributes to coexistence or not, to harmony and relationship or not. If it contributes then this basis of senses, health and profit it also put to good use, right, to fulfill this desire, this feeling of relationship, harmony and coexistence. But then it has to be guided by coexistence, harmony and relationship that has to be basis for our comparing, and keeping that as the basis then we can use the senses, the health, the profit, you know, under the guidance of this and that will be the right utilisation of all this. So we did to talk about it, we said that, Senses now will be used for ensuring the health of the body and ensuring or at least helping the process of sharing our knowledge and all this. So now senses are put to right use, they are rightly utilised, they are not utilised now for getting continuity of happiness because that does not happen. So my thought, analyzing and comparing is done on the basis of the coexistence, harmonious and relationship. And the thinking is for ensuring this desire, this feeling of relationship, harmony and coexistence. So when I am doing this comparing on the basis of this my analysis, my decision, you know, will be to live with this in this manner. And that will, you know, guide my tasting and selecting. So now when I am interacting with the world outside my tasting and selecting is guided by my comparing and analyzing which is on the basis of coexistence, harmony and relationship. So now my testing and selecting, you know, my interaction with the world outside is going to be guided by coexistence, harmony and relationship. And I will put my sensation also under the guidance of this so my sensation will be rightly utilized to ensure harmony, coexistence, harmony and relationship.

So we have been taking this example that when a mother is cooking food for the child, of course, is taking care of, she is taking care of the taste of the food through senses, she is taking care of the health of the child and she is personally taking care of physical facility of food she is preparing. But all this she is doing for the relationship, for fulfillment of relationship, fulfillment of feeling of care for the child, fulfillment of the feeling of affection of the child. So now all this cooking food is guided by the feeling in relationship, guided by affection, by care. That is why you can see that she will cook food with all devotion and feed the child first. So it is not trying to get this happiness out of the food, out of the taste of the food but it is for the fulfillment of relationship, fulfillment of the feeling of relationship. So both at the level of thinking and at the level of selecting and tasting you can see that this mother cooking the food is guided by the desire, the feeling of relationship with the child. So this coexistence, harmony and relationship is guiding my desire and this desire is guiding my thought and comparing and analyzing and this thought which is now guided by coexistence, harmony and relationship is guiding my selecting and tasting which has to do with my interaction with the world outside. So my interaction with the world outside is also guided by coexistence, harmony and relationship. And sensation is rightly utilized for this purpose. Still take this, you know, help of the sensation because it is a something important which can be put to right use. But this is put to right use under the guidance of coexistence, harmony and relationship. With this when I do the selecting and tasting, right, what I do with the world outside so if you see till now we were talking about the self and what is happening in the self now we are interacting with the world outside through the body. So there is an interaction between the self and the body in the next step. And then in the next step interaction with the body of the world outside and as a result something will happen at the level of world outside. So look at this interaction with the self and the body. So this is a small red arrow below that just above the body, below the selecting. So having selected how to interact with the world outside now I am giving some instruction to the body, right, I am expressing my decision at the level of imagination through the body. So if you look at this, at the level of body I express in terms of behaviour or work or

participation. So what we are responding with the world outside through the body is that at the level of body we are expressing it as behavior and this behaviour is with other human being. Or I am expressing in terms of some work with rest of nature, or I am expressing in terms of my participation in larger order, may be starting from the family or the village or the nation. When I am interacting through the body, I am interacting with the world outside so we have mentioned that we have behavior through the body with human being, work through the body with rest of nature and participation in the larger order starting from family to world family. So this is how it will express itself and if this behavior, this work and participation is guided by coexistence, harmony and relationship and the sensation is rightly utilised for this purpose then it will result into mutual happiness, mutual prosperity and fulfillment of the human goal. So first we have discuss about, what will happen at the level of self ?, the self has the realization of coexistence and is coming down up to the selecting and testing what will happen at the level of self that we have discussed. Then we said what will happen at the level of body is expression in terms of behavior, work and participation. And with this what will happen at the world outside? when I am interacting with the human being that is what I'm calling behavior, the outcome will be mutual happiness, my happiness as well happiness of the other. Similarly when I am working with the rest of nature and the outcome of this will be mutual prosperity that is my prosperity as well as the prosperity of the rest of the nature. And when I am interacting/participating in the larger order, starting from the family, village and so on, then outcome of this is fulfillment of the human goal. So this is going to be the outcome in the world outside and what we said in addition is that if I expand this participation up to the whole existence, the whole nature and whole world then it will result into undivided society and universal human order. So this undivided human society is an expression of my living with the feeling of the relationship, feeling of affection, the feeling of love, showing itself in the form of behaving in a manner which leads to mutual fulfillment and if I do that other feels related to me at least I feels related to the others and if I expand this right up to the world family we will have an undivided society. Similarly, when we are participating in the larger order starting from the family to village and so on it will give rise to the universal human order. So this will be my conduct outside and this will be the result of my conduct outside with all my expansion the human society and we are saying if we have continuity of this generation after generation then we will have this human tradition. So at this level of world outside there are 3 achievements, the undivided society, the universal order and the human tradition. This is the widest possibility through my human conduct.

So if you look at the whole expression of human conduct of human being it starts with realization of coexistence and it is completed with authentication of Universal human order, human tradition. So this is the total expression of human conduct, this is the complete human conduct, this is the standard human conduct that becomes we can understand and we can work for it. This is what we have been trying to understand, trying to explain, trying to be with it, trying to practice for it and all that. Now, if you look at the whole course UHV 1 and now UHV 2, The Ultimately the idea has been to be able to identify this human conduct, this living of human being in this whole existence in a manner which is fulfilling for human being and which is fulfilling for the whole nature. With all our expression, exploration, investigation in UHV 1 and now UHV 2, we are able to see, what is the form of human conduct? and once we have this clarity then how to go about ensuring this human conduct, complete human conduct in my self, starting from where I am. This is a brief description that is placed here. Let me also place that if I have this human conduct, at the level of self I will have the bliss, the satisfaction, the peace, the happiness and ultimately the super bliss. This is already briefly mentioned in last two sessions but to connect with, you know, what is the achievement of the human conduct we can repeat saying that the achievement of human conduct at the level of self is in the form of

continuous happiness which is in the form of bliss, satisfaction, peace and happiness and the expression of this human conduct, complete human conduct outside is that I am able to live with mutual happiness with human beings through my behavior; I am able to work with rest of nature ensuring mutual prosperity; and I am able to participate in the larger order ensuring the fulfilment of human goal and ultimately with expansion this behaviour, this work, this participation in the large order of myself with the world outside in an expanding manner will result into undivided society, universal human order which will result into the human tradition. So this is what is going to happen if I work for this human conduct, complete human conduct and that is what we have been trying to do all through. We have been trying to understand the human being, understand the existence, understand the role of human being in this existence. All that is done in this perspective that ultimately I am able to understand the human conduct and be with it and if I understand it and be with human conduct, it is fulfilling for me at the level of self. It is also fulfilling for every human being around and it is ultimately fulfilling for every unit in nature, every unit in whole existence.

Only thing we said that B1 is identified as Right Understanding block. B2 is identified with the block of imagination, thought block. This B3 is identified as the block of behavior and B4 is identified as the block of work and participation in the larger order. So there is nothing new, just the kind of block, you know, putting into the form of blocks which we may use later. So this is where we are, you know, starting from the realization of coexistence we are coming down at the level of selecting and tasting from there coming down to expressing it through the body **getting some result** through world outside and finally to the expansion. So if we look at this human conduct, all we have talking about this clarity about resolution in the first few class we talked about in this UHV 2. We can now place them in this context and they look like this. So this 3.1 is having the right understanding, you know, the whole block clarity of coexistence, harmony in a relationship. So 3.1 is about the whole block of B1 clarity of coexistence, harmony and relationship that is what is right understanding. 3.2 is about having the clarity of human goal. So basically having the clarity about my participation in the larger order. 3.3 is about the science that is working out how to fulfill the human goal, so my imagination now has to do with this how to fulfill the human goal which is decided at the level of 3.2, at the level of contemplation. With this I will behave with human being in a mutually fulfilling manner that is 3.4. I will work with rest of nature ensuring mutual prosperity that is 3.5. Then I participate in the larger order that is 3.6. So now I can place all that in my framework of complete human conduct. Similarly, this universal undivided human society, universal human order and human tradition in which human goal is fulfilled generation after generation. So this is 3.4, 3.5 and 3.6. with this it results into undivided human society, universal human order and human tradition that is 3.7, 3.8 and 3.9 and then we have this 1, you know, 1.0, this is about fixing the goal, the target, the basic desire. So basic desire is for the happiness, prosperity for continuous happiness so this goal is what is 1. So that is how we can see all the clarity we call for or require regarding this 9 aspects of human existence can be fulfilled through the human conduct, through the complete human conduct and that is their placement. So this 9 aspect of human conduct or, you know, human existence can be placed in this human conduct complete expression of human conduct and we have this. And we also said that now this conduct, you know, can be placed in the overall scheme of the existence. And if you do that this is how it looks. So we said that existence has anyway unfolded self upto this human order. Now human being has to work through the right understanding number, and to have the right feeling and right thought that is B2. With that to ensure this behavior work and participation in the larger order which has been just discussed so if that is happening, we will ultimately have the universal human order, right, which is the completion point of human existence as well as the completion of the existence as a whole. So this Universal human order, this human tradition

is a completion point of the human existence but we can see that this is also the completion point of the whole existence because this existence as coexistence is unfolding itself and it has already unfolded itself upto the existence of human order. The further expression of this coexistence has to take place through the human being, right? It has to take place through human being and there it starts with the realisation of this coexistence in existence and then it goes down to understanding of harmony and relationship and so on. And ultimately it results into universal human order which is the completion point of the universal human order, major part of which has already taken place but it has to be completed by the human will. So with this human conduct will be able to complete the process of unfolding of coexistence and of course will complete our own unfolding of human existence as human being. So this is the meaning of the human conduct model 1 with complete human conduct.



## Lecture 22: Human conduct: Model 2

In this lecture, we will articulate the human conduct in terms of values, policy and character which is different from the articulation of the last lecture.

### Values:

So, the human values mean the understanding of “what to do as human being” and “what not to do as human being. In previous lectures, we studied the role/participation of human being in existence. My participations are actually my values. The participation is what we are calling as human values, and if we are participating otherwise, it is not human values, it is inhuman values.

### Policy:

Once we know what to do, the second issue is how to go about it, how to do it. So, details, the thought of how to do is policy. What to do that clarity gives us human values, how to do, what we have to do, the thought of it, details of it, what we have called it policy that includes plan, program, implementation, result and evaluation. So, all these aspects are included in policy in detail. The policy can be seen in terms of policy for enrichment, protection and right utilization of whatever means we have available for implementation of human values. There are three things which are available to us: (i) our own self (ii) our body, and (iii) the rest of nature, physical facilities around which we have with us to invest. So, how do we invest it. How do we invest these resources? Therefore, we have to ensure enrichment, protection and right utilization of the three things - the self, body and rest of Nature.

### Character

The third thing is the character, the character is what we are performing in the world outside with our clarity of values and policy in the form of implementation in the world outside, in our behavior, in our work, and in our participation in the larger order. So, how does it look there that is character. So, if you look at the character, there are the following major parts;

- (i) **Behavior:** The first and most important part of the character is compassionate behavior with human being ensuring mutual happiness, justice. It is important to note that we have to ensure compassionate behavior while also filling the gaps created in ignorance. What it says is, when I am behaving with human being, I have to understand the feeling; I have to ensure that feeling in myself, and I have to share this feeling with the other, ensuring justice, ensuring mutual fulfillment with the other human being. This is what about I have to do at present. But many times, we will find that when you are performing this, the other is not receiving it, at that sense. One of the reasons could be that he has complain from my behavior in the past and is carrying on this. In that case not only I have to ensure the fulfilment of relationship at this point of time, with understanding and with my feeling, but I have to do something to compensate for what I have not done in the past, what has created lack of trust, lack of affection, so it is written ‘while also filling the gaps created in ignorance’.
- (ii) **Work:** Ensuring preservation and mutual prosperity with rest of nature while also filling the gaps created in ignorance. When I am interacting with rest of nature, I have to take care the work done in the past due to ignorance. If there is already some problem created in the past, we will have to compensate for it. So if I decide to do the organic forming, if my soil is spoiled because of use of the inorganic fertilizers and so on. So not only that I have to do for organic forming, by giving organic manure and all that, but I also have to do something to take care of the thing or inorganic material which has been accumulated because of past work. Similarly, when I am interacting with the forest, if lots of trees already have been cut, not only that I have

to protect the forest but I have to plant trees in the forest, that is to compensate with planting more trees.

- (iii) **The rightfully acquired wealth/ Chastity in conjugal relationship:** The next important point of the character is right fully acquired wealth. The meaning of rightfully acquired wealth is that whatever I have acquired is earned in a right-full manner that will be described later in this lecture. The last is that we have the relationship in the family between husband and wife where I maintain the chastity in my conjugal relationship.

We will see the above in details.

Let us start with human values

During UHV1 we talked about nine values (trust, respect, affection, care, guidance, reverence, glory, gratitude and love) in human-human relationship. So, that is one set of values. In previous sessions, we talked about the self and discussed the state of bliss, satisfaction, peace and happiness which together we called as continuous happiness in details. Therefore, this continuous happiness is a value which can be described further in bliss, satisfaction, peace, and continuous happiness. Then, we talked about perseverance, brevity, generosity etc. in the context of participating in the larger order starting from family order to village to nation and so on. So, these are values which relates to my participation in the larger order. When we look our participation with rest of the nature, the basic value would be ensuring the nurturing, protection and right utilization of rest of nature. The feeling of ensuring enrichment, protection and right utilization of rest of nature is expressed in terms of utility value and the artistic value. Now, we can evaluate ourselves whether we are aware of these values and taking care of them.

### **Slide 7-8 Fulfilment (*tripti*) of being self-organised**

So this is just the description about the four things about the harmony, about the peace, about the satisfaction about the bliss.

These are important to understand because we can evaluate our status. Are we in state of harmony at the level of selecting and testing, at the level of expectation? Are we in state of harmony at the level of analysing and comparing at the level of thought? Are we in harmony at the level of desire, at the level of contemplation and imaging? And similarly, are we in harmony at the level of understanding and at the level of determination?

And we can see this all will can happen when I have realisation of existence, and this realisation of co-existence is guiding my understanding, which is guiding my contemplation, which is guiding my comparing, which is guiding my testing. So that is what we have said in the last session. Complete human conduct, peace insured on the basis of having realisation of co-existence and not otherwise, so unless we have realisation within of co-existence, there is no-way for us to insure, at harmony at the level of understanding, determination, but the feeling of bliss, harmony at the level of contemplation and imaging and so on. All this harmony at the lower level is ensured only when the lower level activities are taking place under the guidance of realisation of co-existence, otherwise there will be some disharmony, some contradiction to one of this place and there will have lack of fulfilment or we will not have the continuity of happiness.

When I participate in the universal order as a human being, the perseverance is commitment for living in harmony at all four level with patience. When I am trying to work on it, it is not necessary that I will get the co-operation from the environment particularly from other human beings. At sometimes there is likely hold the opposition also because, if the other person is not able to see the harmony in the nature, in the existence, then he is not able to see his participation, so he does not have acceptance for it. If he

is perceiving otherwise he might even be having opposition for it, so when I understand the harmony in nature at all four level and if I am feeling committed to work for it. So, when I am working for it, I may or may not get the co-operation from others, or I might be having opposition from others. But in all these conditions, I have the patience, I have this realization that it will take time for others to accept unless he understand this, unless he has acceptance for this. His competence is missing to understand what I am doing. So, this is about commitment for living with harmony in all four levels with the patience, that is what is perseverance.

The Brevity has to do with helping the other, so, not only that I want to understand and live in harmony with patience, but I have this commitment of helping the other to understand harmony and to live in harmony. So, Brevity is feeling not only related to right understanding and harmony, but feeling to help others, because this is the need of other as well. I have to have this commitment for helping others to understand the harmony, to live in harmony, and off-course this is a feeling which is very naturally acceptable to us.

I am able to see that ultimately the purpose is to ensure to understand and to live in harmony to all levels, I will invest myself, my body, physical facility. This commitment is called generosity one of the values of my participation in the universal order, in the larger order.

Another three values relating to the participation in the universal order are the kindness, beneficence and compassion. So, kindness is providing means to one who has the ability but not the means. On the other hand, if the other person has these means but does not have the competence, this commitment to develop the competence in the other is called beneficence. There are many people who has this piece of information regarding any knowledge, but they don't see the importance of it, or they don't have time to work for it. In other words, the competence part is missing, even though the information is there. To help the other, develop the competence for others to utilise the means they already have, what we are calling it beneficence.

And lastly is compassion- I have commitment for others to improve them unconditionally. If the other does not have the competence, I will develop the competence; if he does not have the means, I will help him to get the means. I have commitment to help them to develop both the mean and the competence.

So this is about the six values regarding the participation in the human order, universal order.

In human-human relationships, we talked about nine established values (trust, respect .... Love). These values are expressed in the behaviour by way of expressed values. For example, If I have feeling of trust (established value) in relationship, I will show complementariness in my expression. I will be trying to become complimentary to him. So, this complementariness is the expressed value of the value of trust, so as a result we are able to work together. So, we can work together only when we have this feeling of being complimentary to each other. And we can have this feeling of being complimentary to each other, only when we have in the base feeling of trust for each other, so trust is expressed through this complementariness and as an indicator, we can see, that we are able to work together.

Similarly, if we have the feeling of affection, it will be expressed in terms of my commitment, and when I am living with somebody with commitment, we can see this indicator that we are self-motivated for fulfilling our responsibility in relationship. You can see that if we have feeling of care, it will be expressed in terms of generosity where I will invest whatever I have myself, my body, my physical

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facility, for taking care of those for whom I have feeling of care. Similarly, we have defined nine expressed values. The last one is the feeling of love that is expressed in terms of treating the other as myself, therefore, there is no other. I am treating the other as myself that is called unanimity. So, if I am identifying myself completely with the other, one of the indicators will be I am living with the feeling of co-existence, living with feeling of relationship with every unit in existence. So, if I am able to do that it is an expression of feeling of love, expression of feeling of being related to everyone. If am having feeling of related to everyone, I will live in relationship of mutual fulfilment with every unit, with every unit in nature, in existence.

We have two values related to my participation with the rest of nature - (i) utility values and (ii) artistic value. Utility value is described in terms of what is require for nurturing the body, protecting the body. So, if I look at the thing, this thing, this physical thing can be used for purpose of nurturing the body, for the purpose of protecting the body and it can also be used for some purpose of the self, and that would be in terms of, body for use in societal development, so enriching the capacity of the body for use in societal development that is what called as right utilization of the physical facility. For example, if we communicate to each other something for right education, right sanskar, we are using this internet facility, and by using this internet facility what we are doing, we are enhancing the capacity of the body. So, my voice cannot reach you directly over the distance but through this internet facility my voice is able to reach to you, and what is the use of this voice, ultimately it is for the purpose of societal development, for the purpose of developing in my relationship, for a purpose of working for a system for a society, so the utility value of any physical facility, any unit is in terms of this, in nurturing the body, in protecting the body, or enriching the capacity of the body for the use in societal development.

The second one is the artistic value- facilitating, enrichment, protection and right utilization. So whatever we described up that is being facilitated through artistic value. Three things we have to understand regarding this artistic value (i) protecting the physical facility. We are using certain physical facility so we have to protect it rightly. For example, if we use paint on any machines which is made of iron, it protects it from environment and protect it from getting rust. (ii)The second aspects of artistic value is making it people friendly. The thing we were utilizing it can be made people friendly, that is facilitating behaviour. Making it convenient for sharing, expressing and receiving knowledge, feeling and thought. So this is also important that when we are interacting with other human being and using the physical facilities for that purpose, this artistic value will help to facilitate this transaction, this sharing. (iii) And third is ease in use, facilitating work (making it convenient for usage). For example, when I am holding something with my hand and moving it for a distance, and if it is sharp edged, then you will create inconvenient for a body. If I am making it round edge, it will be convenient to hold, this is regarding the values, related to my relationship with rest of nature. So, all these put together is those values we are talking about. Values related to the self, related to the universal human order, related to human-human relationship and related to human-rest of nature relationship and off-course we need to take care of all of them.

With the above values, now we can talk about the policy. So, this policy has to do with the details, with the thought about how to do. We will expand this what appears as human constitution, so we have policy of enrichment, protection and right utilization of self, body and physical facility.

The right utilization is the first priority over enrichment and protection. If you look at the right utilization of self, we have to have the policy for the investing self for study and the practice authenticating in living. So, the right utilization of self would mean that self is able to reach the state of right understanding, right feeling and right thought. Therefore, living with continuous happiness. So, if I am making a policy for right utilization of the self, I have to have the way by which self can explore, investigate, starting for his activity of selecting and tasting and move up to realization and authentication. And once it is able to realize the coexistence, providing the opportunity, conduciveness

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so that we can line up all his activity according to utilization of coexistence and finally expressed in terms of his behaviour, work and so on. Therefore, all that has to be supported by the policy, so policy for the right utilization of the self will mean policy for investing the self, self-study, practice and ultimately authenticating in living through providing the facility of education to the self. So, providing such facility that helps self to move from lowest activity to the highest activity, and then line up all the lower activity in terms of higher activity so that it remain in state of harmony within and state of continuous happiness which is the right utilization of the self.

The right utilization in the body is first to facilitate the self for its self-realization. And once, that realization has taken place, facilitate the self to express it in-terms of behaviour, work and participation in the larger order. If that is happening with the body, it is the right utilization of the body. The next point is the right utilization of the physical facility; Policy to ensure the use of physical facility for nurturing, protection and right utilization of the body; Policy for right utilization of physical facility for relationship and societal order. So, right utilization of the physical facility will be of three things (i) one is for the health of the body (ii) second is use of physical facility for fulfilment in relationship, and (iii) for the fulfilment and participation in larger order. So physical facility is rightly utilized when it is ensuring nurturing the body, protecting the body, when it is used for fulfilment of relationship, when it is used for ensuring participation in societal order.

Similarly, we have policy for protection, policy for conducive environment and protecting from unfavourable environment. So, in right utilization of self we are ensuring the policy for providing the right environment so that self can evolve itself. When it comes to protection, we are protecting it from any otherwise environment, so we have to have the policy for that. Then policy for protection of the body is policy for ensuring shelter, cloths etc, so that body is protected. And the policy for the protection of physical facility, is policy for proper storage and things like that.

Then, the policy for enrichment which is the third priority. So for enrichment of the self, we have to have policy for education-sanskar, we have to have adult education, other efforts for development of sanskar in society through music, dance drama and so on.

All these policies will be for enriching self, enriching the understanding in the self, feeling in the self. Enrichment of the body would mean, policy for intake and lifestyle, to ensure health of the body. And policy for enrichment of physical facility will be policy for production with right process, and right skills. So when we are saying enrichment of the physical facility, we have to involve production, but this production has to be with right process and right skill. So that on the one hand it takes care of the prosperity of the human being and on the other hand it is able to preserve the rest of nature. So, this is regarding the policy.

And now finally regarding with the character, we have to have this compassionate behaviour, work and participation in larger order on the basis of human values.

So we have to have this behaviour which is ensuring justice, mutual fulfilment, and we have to have this work which is ensuring preservation and mutual prosperity which I just mentioned. It is important to mention that not only we have to ensure the mutual fulfilment in behaviour, mutual fulfilment in work, but if there has been any gap created in the past because of lack of such behaviour and work, that also to be compensated. The next point is rightfully acquired wealth. There are three possibilities for rightfully acquired wealth (i) one is production through labour on rest of nature or physical facility obtained in exchange of service. That is physical facility endowed with utility value and artistic value. So this is what is called as rightfully acquired wealth. (ii) Gift, the wealth which is shared willingly, happily on various occasions like festivals. So, the gift is which we have ourselves produced and we

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are sharing it with others willingly in our relationships. Not that it is taken away, if it is taken away by force, by manipulation, it is an exploitation. (iii) Award - physical facility, the wealth given with joy in a function to recognise one's contribution to society and for motivating others. So, if it comes as an award, also will come under the category, rightfully acquired wealth.

## **Lecture 23:**

### **3.1 All Encompassing Resolution - 3.1.2 Wisdom**

In first few lectures we talked about human desire and its fulfillment and there were three important conclusions that were drawn:

1. Human being is desiring for continuous happiness and it is related to the need of the self.
2. The continuous happiness in the self is ensured by right understanding, by right feeling and right thought which are the activities of the self.
3. The right feeling and thought in the self is called as resolution.

So we are resolved within in terms of what we have to do in relationship with other human being, with rest of nature. This resolution comes when we have the right feeling and right thought. And then we are trying to explore, to investigate this resolution in detail which essentially mean that I have the clarity about all aspects of my living. So, whatever is the extension of my living starting from self to body to the world outside I must have the clarity of all that. So, in that sense we have recognized and identified these nine aspects starting from right understanding i.e. having the clarity of existence as a whole; seeing the reality as it is; then the wisdom i.e. identification of human goal what I have to do as human being in this existence; then we have science i.e. how we have to fulfill the human goal that we have identified in the wisdom; and so the behaviour, the work, the participation in the larger order and undivided human society, universal human order and ultimately the human tradition.

All these are of concern to us because our existence, our living is related to all these. So we said that all this clarity has to be there in the self. And then only we will be in the state of harmony within and happiness within. We will be able to fulfill our basic human desire which is for continuous happiness. So, with this background we said that we will try to investigate into each of these aspects for living one by one. So till now we are trying to understand what is right understanding? Trying to get the clarity about the right understanding and one of the important conclusion that we made about what right understanding is? This right understanding has to do with seeing the reality as it is and when we look into the details of this we see that it is the self who is the Knower - the one who understand; and the things to be known ultimately is the whole existence because our living is connected with the whole existence directly or indirectly. Therefore, we need to understand the whole existence and when you look at this whole existence this can be approached in a sequence starting with the knowledge of human being, then knowledge of existence and on the basis of these two knowledge of human conduct.

So, in module 2 we have tried to investigate into harmony in human being, into understanding human being, knowledge of human being. In module 4 we tried to understand the existence and in module 5 we have tried to understand the human conduct. In module 3 we covered understanding of human being, in module 4 we have covered understanding the existence and in 5 first two lectures we have covered understanding the human conduct. So with this clarity about right understanding now we want to move down to the other aspects of our living.

### **WISDOM**

Wisdom means basically identifying what we have to do as a human being and what we do not have to do as a human being. So, what to do and what not to do as a human being this identification is wisdom. So basically wisdom means identification of human goal. We have

added one statement in the bracket which is in alignment with existential order. So, this is very important that we are embedded in this existence that we have understood in module 4, and we are in individual part of this existence, this nature and therefore our living has to be in line with accordance with this existential order, this existential harmony. So, when we are identifying the human goal we have to make sure that this goal that we are working out is in fact in alignment with existential order, existential harmony and not otherwise. So, this is the writing clause added here that we want to identify the human goal which is or which has to be in line with the existential order, the existential harmony, the existential order, the existential law.

So, this has to be kept at the back of mind whenever we are talking about the human goal.

Once we have the right understanding about the existence and about the human being in it, we can visualize the human goal. If I can understand the existence and I can understand the human being in this existence then it is possible for me to visualize what is the human goal which is in line with the existential harmony, the existential reality.

Now one important point which has to be brought into here is that when we are trying to visualize this human goal with the background of understanding of existence and human being then depending upon our angle of perception this visualization can be different. So we can have different formulations depending upon our different angle of perception. This is important to note that if I am looking at the existence and the human being in existence and trying to identify the goal of human being this identification, this visualization will depend upon my angle of perception. So from different angles of perception I may come to different conclusions about the human goal or at least seemingly looking at different conclusions. So that is what we have said however this difference will be only at the level of expression not in an essence. So whatever we visualize about the human conduct may look different at the level of expression depending upon our angle of perception, our way of looking at it, but in essence it will be the same; in essence all these different expressions of human conduct will be the same; different formulations of human conduct will be the same that we will see also. As we go on, we will see, we will try to mainly focus on the formulation that we have taken in UHV1 and which we have continued in UHV2 also. So mainly we will discuss about that formulation, that visualization; but we will also bring in some other formulation just to draw our attention that depending upon our angle, our concerns of perception, we may have different formulations but this formulations will be different in details in expression and not in essence. In essence they will be the same, because the essence is formulated on the basis of understanding of human being and understanding of existence which is definite, certain.

So we will look into those things we have taken one such formulation in UHV1 which we will discuss here in detail, but we will also introduce another such formulation which has been taken in Indian tradition for a long time. This will help us to see the possibility of different formulations and also helps to see certain aspects of human goal more clearly. This is important that when we have different angle certain things come out very well as compared to formulations which have different angle of perceptions. For example, if I have the basic angle of perception that there should be order in the society so that it provides conducive environment for the growth of all, my formulation of human goal would be one thing; but if I have perception that I have to come out of this misery of my existence, probably the visualization of human goal will be different and the emphasis in the two cases is going to be very different.

So the first one will be more conducive for the ensuring the social order; the second one will be more conducive getting out of this misery that at a personal level, so depending upon that we will be these possibilities are there and if we can see this example to such formulations it



will help us to see that the formulations do depend upon this angle of perception for our concern and depending upon that concern once formulation may be helpful in certain things as compared to the other formulation, so let us look at this:

So if we look at the at the level of self the human goal is of continuous happiness which we have now formulated as happiness, peace, satisfaction and bliss. But at the level of society we have identified this 4 goals;

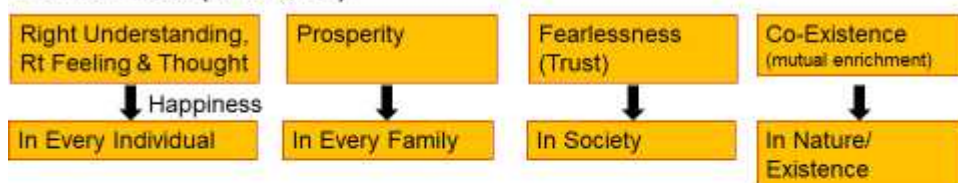
1. The right understanding, the right feeling and right thought at the level of self in every individual, so if we have the right understanding, right feeling and right thought this leads to a state of happiness which we have been talking about time and again. So this is the first human goal.
2. Then we have prosperity in every family as a second human goal.
3. Then the fearlessness, trust in the society.
4. And then coexistence, mutual fulfillment in nature, in existence.

So these are the four human goals which we can identify on the basis of what we have understood about human being, about the existence and each one of these can be discussed in quite detail like we have been discussing about this right understanding, right feeling and right thought in the whole course of UHV2. Similarly, we talked about fearlessness or trust, talk about this relationship quite extensively in UHV3. Similarly, we will talk about this mutual fulfillment in nature, in quite detail in the course UHV3. So this can be discussed in quite detail but we are not going into that detail now, anyway we are going through this in the next course, but here we have briefly bringing it or recalling it for our further discussions. So, these are four human goals.

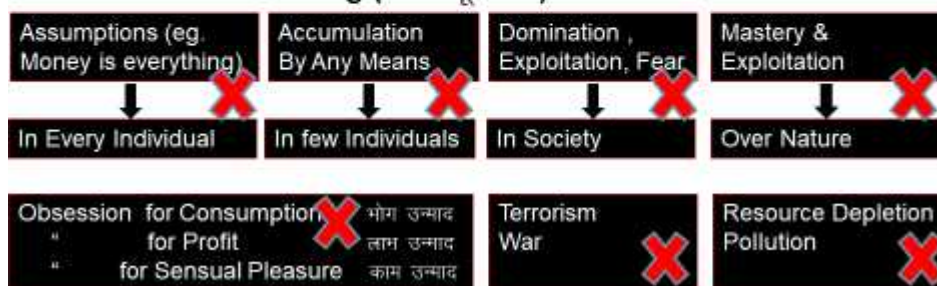
So, we as human being living in society do aspire for all these four things and we have said that you all can verify whether you do aspire for all of them or anything is unnecessary. So this verification we have done that these are the goals and each one of them is important. We cannot do without any one of them. So if you look at that then let us ask ourselves as to whether today:

## "What to Do" and "What NOT to Do" as a Human Being

### Human Goal (मानव लक्ष्य)



### Gross Misunderstanding (आधारभूत भ्रम)



we identify this as human goal, this 4 goal mentioned in the yellow block or we are somehow busy with this four blocks with black colour. Now we can really look into this that are we going by the human goals as we mentioned in yellow block; are we going with the identification of human goal as this black one.

So, each of this question is very important now that are we able to see that at the level of self, at the level of individual the basic goal is right understanding in the self, right feeling and right thought in the self. At the level of individual somehow we have some assumptions which are either coming from the society, from the teachers, from the parents or coming from the sensation. We have assumptions and most of the time we are busy working with those assumptions. They provide the motivation for our desire and with that desire we are busy with the imagination, and then expressions in terms of work and behavior and so on. For example, one of the assumption could be that money is everything. Now this is something which is very commonly now said in the society that nothing else will work, only money is going to be with you. So your relatives, your parents, siblings they can all ditch you. It is the money only which will be there with you and therefore accumulate more and more money. So what do you think? What is your state? What is your assumption? Are you working for right understanding, right feeling and right thought or deep down you have these assumptions like that money is everything and you are busy with those assumptions? You have been thinking with those assumptions, you are working with those assumptions. So today if you see good education, the education in IIT's which would mean good job; which would mean good salary; which would mean more physical facility, more money. So, are you seeing like that? Are we able to see as far as the self is concerned, individual is concerned; the goal is right understanding, right feeling and right thought in the self.

Similarly, we have this prosperity in every family as the goal or we have this accumulation by any means at least for myself or utmost for few individuals. So the train in the society is that at least few individuals should become rich, should have enough as much as they can because this enough is not defined because without right understanding what is enough is never defined;

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so you want more and more. So more and more accumulation by any means at least for myself; if it is for more people then it is OK but at least for myself I have to accumulate more and more and this some more does not include all. So there is somewhere at this believe that prosperity is not there for everyone, enough cannot be there for everyone. Let us see at least for some we should be able to do it and that is what we are doing in the society.

So what is the goal for you: prosperity in the family or accumulation by any means of unlimited physical facility, unlimited money. So now you can see that if we are working for right understanding, right feeling and right thought in the self and we are working for the prosperity in the family then this is realizable, this can be realised but if you are going by the assumption that money is everything and we have to accumulate money, physical facility by any means then the outcome of this we can see in terms of obsession and consumption, obsession for profit, obsession for sensual pleasure. And you can see in this society today these are the symptoms which have become very predominate: obsession for consumption for example leads to over intelligence, overeating, obese therefore there is problem of pollution and problem of resource depletion and of course exploitation in the society and similarly obsession for profit leads to so much of manipulation and exploitation in the society and it also leads to social problems like corruption so the corruption is founded on this obsession for profit which is founded on the strong assumption that which we have just discussed.

And similarly obsession for sensual pleasure is quite obvious now it is becoming one of the very burning issue for the society and now it has come to the extent that government has to take the decision the person who is involved in such cases forceful involvement then he should be even hanged, sentenced to death; but deep down if you see the problem was this sexual harassment or more acute form of it is because of obsession for sensual pleasure which is because of our wrong assumption about the self, about the human being and about the existence. Then if you look at the level of society; is there a feeling of trust, feeling of fearlessness or there is a feeling of fearless society. Feeling of fear because there is domination, there is exploitation, therefore there is fear in the society. So, is there the trust, the fearlessness or is there the fear, the exploitation, the domination in the society and if we have this one below the dark thing it will results into the things like terrorism and war. So this lack of trust, this lack of environment of fearlessness, lack of relationship in the society is ultimately resulting into serious things like war and as we all know many of the big countries are investing more than 50% of their resources preparing for war. The majority of nations including India is spending more than 50% of their resource preparing for war and if you analyse this reason for it; it is because of lack of relationship and even now if you look at how much budget we are allocating for preparing for war and how much budget we are allocating for fulfillment of relationship; you will understand what is our perception, what is our way of looking at the things?

The fourth goal coexistence, mutual fulfillment in nature, in existence: are we working for this or we are working for mastery of nature, exploitation of nature and can we see that if we are working for mastery over the nature and exploitation of nature rather than ensuring mutual fulfillment with nature then it leads to resource depletion and it leads to pollution.

So now ask yourself are you working for these four goals which are mentioned here with yellow blocks or because of our misunderstanding, because of our wrong assumption we are working for these goals which we have defined and written down in this black blocks; what is it? Ask for yourself what is it for you as an individual; of course then we ask is it for the whole society today; predominantly for the whole society today and now can we see that majority of the problem that we see in the society today be it the problem of resource depletion or pollution; be it the problem of terrorism and war; be it the problem of corruption they all related to our

wrong identification of the human goals and the wrong identification of human goal is taking place because of lack of right understanding of the human being, lack of right understanding of existence of nature. Can we see this? So very important point because we have gone wrong at the level of understanding, at the level of assumption which is resulting into wrong identification of human goal, which is resulting into to all kind of actions which are creating these problems therefore if you want to solve them we have to go back.

First we have to identify our goals correctly then at the base of that we have to identify our understanding of human being, our understanding of existence as a whole, nature as a whole and ultimately the participation of human being in this nature, in this existence, that we have to understand properly. Only with that understanding we will set our goals right and therefore our actions, our social behavior, performance of the system will be corrected accordingly, will be taken care of accordingly in a very natural manner. So look at that I think there will be many questions on this.

Similarly, if you look at the whole society today; the whole society is working for the human goal mentioned above or human goal mentioned below; the one with the yellow block and the one with the black block and what is it that we have identified as human goal at the individual level and at the collective level.

So if we have wisdom we will be able to identify the human goal correctly and therefore we will be able to work for them.

So, we have to check whether we have rightly identified the goal or not.

If you are able to identify the human goal properly, correctly, then of course you will try for work for it in a very natural manner. So, what do we want to do now? Look into some detail about these four human goals that we have identified. So let us look at some details in this sessions and then we will also introduce another alternative models to give a feel. There are possible alternative formulations as well. Let us look at the details of this goal. So here we want to have some detailing about this human goal that we have just discussed. So human goal at the level of society as a collective. Now when we are trying to detail out, we are just asking how to recognize our real goals? So, one of the simple suggestion is that if the absence of something leads to our unhappiness, we can deduce that it is our real goal otherwise it is not. So, we can define both way: The absence of something leads to our unhappiness then it is the real goal or otherwise if the presence of something leads to our happiness then this is our real goal. So let's look at that.

So we have looked into this that we want to live. And if this is all then that is the conclusion is living with physical facilities the survival becomes important but we don't stop there as a human being we want to live and we want to live with fulfillment. Now if bring out in this fulfillment then you realize that physical facility alone is not going to work. Something more is required that is fulfillment in a relationship. And when you realize that even living with fulfillment is not enough, we want continuous fulfillment. So we want to live with continuous fulfillment, if we can identify this, physical facility and relationship is not enough, something more is required. Then this state of being in continuous happiness has been called by different names such as bliss, peace, satisfaction, happiness, fulfillment, celebration, containment, enlightenment, liberation, independence, self actualization, ecstasy, divinity, wellbeing of all. So many things in the words have been used in the past in the traditions but ultimately what they mean is that we are able to live with the continuous happiness. This living with continuous happiness is fulfilled through right understanding in the self that we have discussed.

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- ❖ Right understanding in the self means understanding the truth, understanding of the reality, understanding of the existence.
- ❖ Second is fulfillment in relationship, this fulfillment in relationship expands right up to the feeling of relationship with everyone that is love and compassion and
- ❖ Third is ensuring more than the required physical facility, that is prosperity.

So this living with continuous fulfilment is equivalent to now having right understanding in the self, right feeling in the self and ensuring more than the required physical facility which means understanding the truth, having the feeling of love and compassion and the feeling of prosperity. This is what seems to be our goal, our aspiration and this aspiration can be fulfilled through right understanding, through understanding of truth, feeling of love and compassion and feeling of prosperity. So if this is the case, the third one that we want to ensure then we can expand this human goal at different level.

For example, human goal at the level of individual would look like this. The five points that we have mentioned:

- ) In the self we want to ensure right understanding, right feeling and right thought.
- ) In the body we want to ensure health,

So you can look at each one of them and verify whether we really want this or we can do a way without it. So, do we want right understanding, right feeling and right thought at the level of self or not. Do we want the right health in the body or not. Similarly

- ) Recognition of required physical facility, competence for right utilization and preservation of mind, body and physical facility.

So I should have the competence to take care of my body, my mind and the physical facilities. And when it comes to physical facility I should have the capacity to identify my need of physical facility and I must have the competence for the right utilization and production of these physical facility.

- ) Then we have the ability to live in the community with right behavior and work with collaboration.
- ) Fifth is the mindset of the participation in large order at least in the family order. So the ability to recognize responsibility in the family system and competence to fulfill that responsibility.

So are these our needs? Does our happiness or complaints have to do with lack of competence in these areas? If the absence of this competence makes us unhappy, this competence are the need of us. So, at the level of an individual we need to ensure these five things, so look at each one of them and verify whether they are really needed for you or not needed for you. And if there is absence of it does it leads to unhappiness. So, when I don't have the right understanding, right feeling and right thought then there is a problem that at least leads to unhappiness. Like that if you don't have the good health in the body then we feel trouble.

Similarly, we have listed down this human goal at the level of family, at the level of society and at the level of nature. So, I can briefly mention at the level of family:-

- ) I have to have the ability to recognize the relationship in the family and fulfill it. This is necessary at the level of family.
- ) Similarly, it is necessary to recognize the need for physical facility at the level of family,
- ) Ensure its production at the level of family, ensure its right utilization. And if all this is done this means ensuring the feeling of prosperity in the family.

So, we have to have the relationship of mutual fulfillment in the family, we have to have the feeling of prosperity in the family and of course in the family we have to have the ability to look after the next generation and when we are saying next generation then we have to take care of both their self and their body.

Fourth is acceptance of responsibilities that the family is expected to fulfill in the society; its fulfillment with the collaboration with the other family. Every family which is embedded in a society have definite role to play. If I can see that role and accept the responsibility which are required to be fulfilled in that role. Then we are able to meaningfully participate in the society as a family. That is the fourth requirement of human goal within the family.

) Then preservation of family tradition from generation to generation related to meaningful family and societal achievement. This is also very important.

When we are talking about the family and the society not only that we have to take care of the things right now but also we have to take care of the traditions. There are many things which develop over hundreds of years. So those things which have been developed by different families, different societies over thousands of years or hundreds of years they have to be identified and it is the responsibility of the family and responsibility of the society to ensure the continuity of it and the development of it further. Many of the practices in the society for example you can see that they have been developed by the families and by the societies over a long period of time. So, these have to be carried out by the family, by the society here. Because we are talking about the family it has to be carried out by the family. Lot of production systems, lot of this medicinal things they have been developed by specific families or specific societies over hundreds of years. So, Ayurveda for example is a practice which has been developed over the thousands of years and certain specific aspects of it is carried out by the specific family. So, even that is very important to contribute to society, certain systems of knowledge, certain practices, the family develops these things and they are identified as the family tradition. So it is important to understand the importance of these traditions that the family has developed and to ensure its continuity and the further development. So like that we can see at the level of individual the goals can be detailed out; at the level of family it can be detailed out.

Similarly, at the level of society it can be detailed out.

- ❖ Fulfillment at the level of society or the goals seems to be fulfillment in relationship with relatives, friends and all those who come in contact, at least feeling of trust and environment of fearlessness. This is a must whether we are travelling in the train or we are working in any system. This environment of trust, environment of fearlessness is very necessary and is very basic. This has to be there in the society and then
- ❖ Fulfillment of collective responsibilities - those responsibilities that are required for the societal systems to work smoothly and effectively. So we have the society and the societal system to run the society smoothly. The system has to be functioning and we as individuals, as part of the family will have specific responsibilities to perform. So we should be able to perform this responsibility that is what is required at the level of society.
- ❖ Development of a conducive social environment. So that the family can feel assured and be able to participate joyously. So that the family can live in a self-organized manner while preserving the family and societal culture and traditions.
- ❖ Similarly, the development of a humanistic constitution. So the society has to ensure the development of the humanistic constitution. On the basis of which the system can be run and developed.

- ❖ Similarly, the relationship of mutual fulfillment between all including various countries. So when we look up to the society and expand to the whole family then we have to ensure this relationship of mutual fulfillment between all including various countries that we have.

At the level of nature, it is very simple ensuring mutual enrichment with every unit in nature. At the level of individual family, village, national and international levels we have to ensure mutual enrichment with every unit in nature. In order to do that we have to ensure the cyclic and mutually enriching production processes. This is of course mentioned very briefly but you can expand it on your own, that when you say mutual enrichment with every unit a lot of details are possible and similarly when you are doing it at the level of individual, family, society, village, nation it will mean very different things in terms of details. So this is what we have been talking about as human goals in our first formulations that we have taken in UHV1 and we are expanding it here. But as I said there are other possibilities. There can be other formulations about human conduct depending upon our angle of perceptions, depending upon our concerns. So, let us look at one such possibilities and as I said that looking into the possibilities would help us:

1. to see that there can be alternative visualization, alternative formulation about the human goal though the essence will remain the same. So we can see this and
2. Second we can also see that depending upon the concern of the angle different identifications of human goal will help in giving more emphasis to that particular concern of that particular angle. Probably we will get some better view of the things through that identification or that model of human goal. Let's look at this another formulation of human goal.

Here we will present another possible formulation of human goal at the level of society as a collective. This is one formulation which has been taken as I mentioned in the Indian tradition for a very long time. So, we have arranged it a little differently but we will rearrange it for your convenience.

- So wealth is one requirement.
- For fulfillment of wishes is another requirement, another goal.
- Right understanding of natural law is another goal and
- Ultimately liberation is the goal.

So you can check for yourself whether this is what you want or not. Do you want wealth? Whether you want fulfillment of wishes or non-fulfillment of wishes? You want the right understanding of natural laws or you want to go with confusion with doubts. And ultimately you want to be liberated or you want to be bonded and in other words in Hindi it says 'arth', 'kaam', 'dharma' and 'moksha'. These are the four basic human desires, human goals. You can verify for yourself whether all these four are required for you or not. Then we are saying the right order in which effort is to be made is:

1. Ensuring right understanding of natural laws at least ensuring the thought of it. If it is not understanding at least I have the thought of natural laws. I have learnt from someone else that through some book but I have some clarity about the natural laws at least at the level of thought if it is not at the level of understanding but it is better that it is at the level of understanding. So dharma come first.
2. Then ensuring rightfully earned wealth i.e. arth.
3. Fulfillment of wishes - our desire i.e. kaam and
4. ultimately effort for liberation i.e. moksha.

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So when we implement it with the physical world, we have the wealth; when we have implemented it with our own self, we have fulfillment of wishes; and through this we finally prepared for ourselves to be living in the state of swatantrata in the state of freedom - which in other words mean that I am liberated from all bondages. So these are 4 human goals. And then once we identified these four human goals we can work out some details that how these goals can be fulfilled.

So wealth for example the physical facilities; the wealth can be ensured by natural laws, natural resources plus the mind and body; the self and the body of human being. So when we invest our labour on the natural resource we have the production, we have the physical facilities. So for example if I plant the three guava trees, the three guava plant on the soil and provide the water and another thing then it will grow, it will be nurtured, it will grow and it will give fruits. That fruit coming out of it is the outcome of the natural resource, the soil, the water and all this. And I putting my thought as well as my effort at the level of my body. And that is how the physical facilities are ensured through production. This production is done by the way of having the natural resources and we as human being working on it. So this wealth rightfully earned in accordance with right understanding of natural laws leads to achievement of production which is in line with the physical natural laws and this results in physical facilities which is used for the fulfillment of one's physical needs as well as fulfillment of physical needs of others. This is the meaning of wealth, the process of ensuring wealth and ultimately the right utilization of the wealth. So, I am able to see that this wealth has to do with physical facilities and I am able to see this wealth has to be generated by way of putting labor, our mind and body into this natural resource which is already available and it is rightly utilized in terms of ensuring fulfillment of my own need and the need of others in the society. Similarly wishes can be identified. When we have the understanding of the natural laws and we have this wealth created out of our labor that we have just mentioned; now we can think of the fulfillment of wishes of oneself, fulfillment of the society, of the family, the whole humanity. And the fulfillment of the wishes related to the societal order. So, three types of wishes are important

- A. One relates to our own self
- B. Second relates to the society in relationship and
- C. Third relates to the social order, the social system.

The third one this living with understanding of natural laws that is the dharma. So, it is the laws of living in relationship and order, the laws related to the order in society and the entire nature. So when we are talking about the natural laws and the understanding of it and the living with it; there are two angles from where you can see

- 1) one you can see from the angle of the human being. For human being what are its purpose? What does it mean?
- 2) The other you can see from the perspective of the nature and the existence.

So when we look at the perspective of the human being this is the issue the laws of the living in relationship and order. How I can live in relationship and order? What are the laws that is dharma? In other words, the laws related to the order in the society and entire nature. If you look at the details it is living in relationship and order with understanding of natural laws which means I have to understand the natural laws, the existential laws which essentially means the understanding of relationship and harmony and then living in accordance with the behavioral, the societal laws and the physical laws. So, now this existential laws are divided into two parts:-

- 1. One is physical laws
- 2. The other is behavioral or society laws

So, these laws have to be understood and lived it.



It is noted that these behavioral / societal laws and the physical laws are existential in nature, not developed in any arbitrary manner by human being. This is important to know that these laws are not the man-made, but these are the laws which are there in existence and we have to understand them whether it is physical laws or the behavioral laws. They are there in the existence, in the nature, in the being of human being and we have to understand this. So, if you remember what we are doing in UHV1 course so we are trying to understand this underline harmony which is there by the very design of nature, very design of existence and what we can do as human beings is to understand this basic law and live with that. So the existence is governed by the existential laws, nature by natural laws and this natural laws can be seen in terms of the physical as well as the behavior laws. Depending upon how much these laws have been understood, these laws may be articulated in words, in a specific language, in a certain manner by human being. So, this formulation of this natural laws can be from different angles, in different language, in different word, in different manners, but at the base of this is existential reality, the existential laws which are there which we can understand that is the meaning of dharma

Fourth one is liberation that is to see the existence clearly, to see reality as it is, to be rid of all type of bondages which are essentially as a result of misunderstanding, confusions. Which essentially means living with understanding of natural laws + wealth + fulfillment of wishes and working for the possibility of liberation from all bondages that we are facing today whether it is outside or it is inside and of course when we made investigation we find that these bondages are more from the inside than from the outside. We have to work with ourselves what we are trying to do through Exercise 1 & Exercise 2.

### **Lecture 24: 3. All encompassing Resolution- 3.3 Science, Science of behaviour**

We have been talking about the human desire and its fulfillment through right understanding, right feeling and right thought, and calling it as resolution. Then we are trying to unfold this resolution, trying to understand the details of this resolution and we said that resolution means, I have to have the clarity of right understanding, the wisdom the science. I have to have the clarity of behaviour, work and participation in larger order, and I have to have the clarity of undivided human society, in the universal human order, in the human tradition.

Which in a sense means I have to have the clarity of all aspects of human existence? And these are the nine aspects which we can recognize, an important aspect of human existence. So, this is where we have started, in our course on UHV-2. And then we said we tried to unfold this, we try to get in to the details of each one of them, and try to get the clarity of each of these aspects.

We began with this trying to understand “what right understanding is?” then we look into the understanding of the human being, understanding of existence and then understanding of human conduct which is born out of this understanding of human being and the existence, with that understanding with that clarity about the right understanding about the knowledge. Then in last session we talked about the wisdom, how we are able to identify the human goal, on the basis of this right understanding, existence human being and roll of human being in nature and existence.

Now in this session what we intend to do, is to talk about the science, about how to fulfill the human goal. So, once this goal is fixed, you have been to identify the human goal at the level of wisdom, now I will certainly like to work out the details of how to ensure the fulfilment of human goal, and this detail I am going to workout at the level of my imagination, at the level of my desire, thought and expectation. This in general we are calling is dimension of the thought. Now we have to work at the level of our imagination, which is basically trying to work out the detail of how to fulfill this human goal, which we have identified in our contemplation, as wisdom, on the basis of right understanding, so that is the issue. That is what we are going to talk about, when we are saying science. So science is trying to work out the detail of how to fulfill human goal. So that’s what we have written in the title, so all-encompassing resolution we talk about we are talking about science. Science of how to fulfill human goal, which we have the clarity of in our last session that is wisdom.

So when with this now we look at science, you can see that science has to do with how to ensure the fulfilment of human goal. The science is to work out how to insure fulfilment of human goals, thought, expectation, its detailing and this detailing will include off course the plan, how to insure the fulfilment of human goal, program for it, the implementation of it, the result of it, and the evaluation of it. So science will include all these. The plan for fulfilment of human goal, the program, the implementation, the result, the evaluation, now you can see this is going to happen at the level of first our thought, at the level of our imagination, so whatever we work out at the level of our imagination, for fulfilment of human goal, which we have identified at the level of our contemplation, this we must be clear what is placement of science, or what is science as a reality, as a phenomenon which is taking place in the self of human being.

When I am trying to work out this details of how to fulfil the human goal, there are values, feelings which are definite. But when it comes to applying it in the world outside, situations and conditions can be difference, and there can be variety in world outside at the level of selecting and testing. So look at the thought as a whole. The one end is definite, that is end of

value, desire, feeling is definite, the other end may be vary. So there is variation in thought, because of the conditions outside. If you don't have that wisdom then you are stuck, then everything starts coming from outside, then you will have no base, you are lost. So, through human thought, through human imagination, I am able to see how to fulfil the human goal, and that is what we are calling it as science. So this science, this thought is what leads to a culture. So when I say culture what does it mean. It means, this science, this thought of the collectivity, so this is taking place in individual have thoughts, have their own way of going about the plans, for reaching the human goals, the program and all those things. But collectively also we all have something in common and that something common collectively is what we are calling is culture. If I have to evaluate a culture, I have to evaluate the human goal that they have identified, and there general program for fulfilment that human goal, what is there common plan, program to, implementation and so on, so that relate to the culture, science relates the culture and this character, behaviour, work, that relates to the civilization so this is the definition of culture and civilization or meaning of culture and civilization that we are going to use. But don't take that only definition, that have been many other concepts related with this culture and civilization in the past, but at least we should have the clarity with there is one reality, we have some thought as individual, and we have some thought as collective. That thought as collectivity what we are calling as culture, and this behaviour, work and participations, character as collectivity, what we are calling as civilization. This is one thing placement of science, in connection with this again, if we look at this science, it is essentially trying to work out as details of expression of coexistence, expression of living in coexistence, so that is the another thing. And if you look at this science as details of expression in living in coexistence, we can see the placement of this. Basically we can see existence as coexistence which is unit submerged in space, and with this realization we have understanding with the nature in harmony, and every unit in nature is self-organized in space, it is participating in the larger order, at the level of contemplation. We are able to see that every unit is participating in the larger order, so we have participation in larger order, when we come down to units, we can see that there are units in nature which are in relationships, relationship of mutual fulfilment, and there we have this human-human relationship and there is human-rest of nature relationship, so this human-human relationship what we calling as behaviour, and human-rest of relationship what we calling as work. So, now if you look at science, which is trying to work out how to fulfilment, how to ensure the fulfilment of human goal, then it is related on the one hand to the coexistence and harmony and its relationships as its motivation. And it is also related to this behaviour work and the participation in the larger order, which we are doing the world outside, and therefore this world outside, the situation there the state there is also important, so science has to take care of both, because it is basically trying to take care of details of expression in living in coexistence, I have to work-out the details of how to live in this coexistence. I have to take care of all these and I have to have the clarity of coexistence, harmony and relationship at the background of thought, and we have to have this clarity about foreground that is situation outside, so that, on the basis of these two, I can work-out my process, details of how to go about. So, science includes both, motivation from understanding, and the expression in the world outside, it will take relevant understanding and information from both sides, on the basis of this we will complete the process of thought thinking to workout these details. Details of these plans, these program. So with this, if this is the way we define science, that is the detailing of how to ensure the fulfilment of human goal, we will have different aspects of science, so these are three of them, the science of behaviour, the science of work and science of participation in the larger order. So, when we are trying to work-out how to fulfill the human goal, we have to take care of three things (i) what we are going to do outside behavior (ii) work and (iii) participation in the Larger order, that we have just explained. Therefore when I am talking about science, I have to talk about the details of each one of them,

I have to talk about the science of behaviour, I have to talk about the science of work and I have to talk about the science of participation in the larger order, so how do I behave, so that it help in fulfilment of human goal, how do I work, and what work do I do, to fulfill the human goals, and how do I participate in the larger order, so that the human goal is fulfilled. You have to keep asking whether all these three aspects of science are important or only we have to pay attention to science of work. If we look into what we are doing today in the name of science, we are at the most focusing on science of work, and that to not in very comprehensive manner. You can keep evaluating this as we go along, as to whether we are taking care of science of behaviour, work and participation or major focus is only on science of work. So this one thing, so let us define little bit each one of them, so this science of behaviour would mean how to ensure justice, mutual happiness in human-human relationship starting from family to world family, how to ensure justice, mutual happiness in human-human relationship, and this must be do at-least level of family, and off course we would like to go forward, to ensure it in my village, in my city, in my district, in my nation, ultimately in whole world family. So when we are talking about relationship in the family or harmony in the family, if you remember in UHV 1, we talked about it in quiet detail, so there we were essentially talking about, the science of behaviour, we will recall that for our ready reference, and putting it into right placement, but you can reflect back and see, when we are talking about the harmony in the family, we are essentially taking about science of behaviour. Then we have science of work, and the science of work means how to ensure mutual enrichment in human-rest of nature relationship, that is ensuring prosperity in human being, and preservation of rest of nature, so this is important, that we are interacting with human being, that comes under the category of behaviour. We are also interacting with rest of nature, that comes under category of work, and when we are interacting with rest of nature, we have to take care of two things, first we have to ensure that it results in to prosperity in human being, human being out of this work, out of this production, and out of this interaction with rest of nature, is able to feel that prosperity, so through this interaction with rest of nature, human being are been able to produce what is more than required. And off course at the background, there is an understanding, what is required? So this more than what is required give feeling of prosperity, so this is one outcome of my interaction with rest of nature, other outcome. Important outcome is it also leads to preservation of the nature, and not exploitation of the nature. Because, If it leads to exploitation of the nature, it will be contradictory to human goal. If it exploit other human being in the behaviour, it go against the fulfilment of human goal. So this is about science of work. We will go in little more details as we go forward. But I am placing these definitions for more clarity so you can clearly look at what is the reality that indicated by science of behaviour and science of work.

Similarly this science of participation in the larger order, has to do with how to participate with larger order in the societal systems in the dimensions of human order, in order to ensure fulfilment of human goal, starting from family order to world family order, so, when we are talking about harmony in the society, if you recall, in UHV-1, you are essentially trying to work on your participation in the larger order, science of participation in the larger order, so we identified the human goal, and then we identified the systems through which this human goal can be fulfilled. We identified those five systems through which this human goal can be fulfilled. So, that is what we have been talking about, how the human goal can be fulfilled, through the participation in the societal system of human order. The participation in the larger order leads to fulfilment of human goal. And there we said that at least at the level of family, we start this, ensuring the participation in larger order, leading to fulfilment of human goal, but we will could not like to stop there.

## **Science of work**

When we are talking about harmony in nature, one of the important aspects that we have discussed was, what is our mutual fulfilment with rest of nature, and in that light we talked about mutually enriching cyclic process, that is going on in the nature, and we also said that we as human being, we understand this harmony in nature and mutual fulfillment with the rest of the order. Then we will evolve the system of production and work with ensure the cyclic and mutually enriching process of production. So if you recall we did talk about this mutually enriching cyclic process of production, which is going on in the nature and that we have to understand and we also have to ensure that any process of production in work that we want has to be in line with this. There we were talking about the science of work

### **Some detailing of science of behaviour, work and participation in larger order**

We are saying that science of behaviour is human being leading to Mutual happiness i.e. Justice from family to world families which ultimately leads to undivided Society. So science of behaviour has to do with our relationship with human being. You know, Recognition and fulfilment of relationships lead to mutual happiness which we are calling justice and we should start it from family and go right up to your family leading to undivided Society. There are the four important aspects of Justice. The first aspect is that relationship is there between oneself and the other self. we have not to make relationship. We have to understand the relationship and recognize that relationship. When we recognize the relationship, understand that relationship, we are able to see that there are feelings in the relationship. These feeling are in one self for the other self. We also see that these feelings are definite and we can recognize them. Their fulfilment and evaluation leads to Mutual happiness. So this is the important observation about the relationship that now we can look back and make this direct observation. The feelings in relationships are definite and we can identify them like trust, respect, affection right up to love. So we identified this feelings. We can express and share these feelings with others irrespective whether the other is able to ensure this or not which we detailed in UHV-1. If I express the feelings to the other, and if the other is also able to make a right evaluation of this, it leads to his or her happiness. If both these conditions are satisfied it leads to mutual happiness. Therefore, when I see it from my side, you know, my responsibility is to ensure the right understanding about relationships. Then having the right feeling in relationship. Now, with the state of harmony I express these feelings in the world outside. I I also have to make sure that other person is able to rightly evaluate this feeling because if that competence is not there in the other, then it will not lead to happiness. It might lead to un-happiness. So it is part of my responsibility to make sure that the other person is able to receive the feeling and also rightly evaluate the feeling. And if missing competence for this. It is my responsibility to help him to increase his competence. I may not be able to do anything immediately. But if I take this responsibility, I will slowly work out the way. We can help others to develop their competence through education so that they can receive our feeling. If they evaluate the feeling correctly and derive happiness out of it, It will continue this process of multiplication will continue. So in a sense we have been saying ultimately it is the feeling of love which has to develop. This love is the realization of coexistence, and therefore the acceptance of being related to all. One has to know the understanding that existence is in this form of co-existence. The form of Harmony is in the form of relatedness. And then on the basis of this understanding, the acceptance that I am related to all that is the feeling of love. But as we said this acceptance of being related to all is based on my understanding of co-existence, my realization of co-existence. So this is the ultimate value. This is the ultimate feeling in relationship. Therefore, we can see that the science of behaviour is founded on two things (i) understanding of co-existence and (ii) the feeling of being related to all i.e. we are calling as love. If we can understand the feeling of love, we'll be able to see that all other feelings that we have been

talking about are basically the application of this feeling of love in different states in different situations in specific cases of our relationship. So the feeling of love starts with identifying that one is in coexistence with other human beings i.e. what we have called as affection. And, it slowly expands to the feeling of coexistence with all human beings. And, then to all each and every unit in nature human being as well as the other units. So that is the feeling of love being related to all. If you are coming from top i.e. the realization of coexistence, you can start with this feeling of being related to all. But when you are working for it from below, we will start with identifying our relationship with other human being what is called as affection. Then, it will slowly expand to see the relationship with other human being and ultimately all human being. And then it will extend further of having relationships with other units of nature and ultimately all the units of nature whether the human being or any other unit. So that is what we are calling as love. This feeling of love is expressed in the form of kindness, beneficence and compassion. And one important thing is that this feeling is there for all, but it is expressed to those who come in contact with you. You express it to the other whoever comes in contact. When we have this feeling of love, it will be expressed in the form of compassion which means that I am ready to express to fulfil this relationship with the other unit unconditionally. If you recall this, definitions of this will come back together. the definition that we said about this kindness, beneficence, and compassion. Compassion essentially means that when I am able to see my relationship with the other, I must fulfil this relationship with everyone. So all the details that I think in terms of fulfilling this relationship with the other is called compassion. And one important aspect of this compassion is that I am having this responsibility unconditionally. So I'm not putting any condition on the other. Whether it's competent or incompetent. We have been talking about the essence that the understanding of coexistence is truth. Then on the basis of understanding of this truth this existence having the feeling of love. And as an outcome of this, as an expression of this, we have the feeling of compassion. All great people in the history have been talking about or realizing this. Even, at the base of the most of the religion you will find that it is this understanding of the coexistence/ the truth. Having the feeling of being related to all is love, and willingness to share this experience, this feeling of being related with everyone unconditionally is compassion. And of course this leads to this state of undivided Society. if we have this feeling of being related to all that is the complete value, we can see that it expresses itself in different forms depending upon the state upon the situation. For example, trust, it is just the ability see that the other is related to me and I am related to the other. Keeping this at the base, now I am assured that the other wants to make me happy and prosperous the other is in the relationship and not in opposition. This is trust. When we talk about respect, It is basically evaluating the other person rightly. But at the base is that we are related to each other. And we have to be complementary to each other. If you look at affection, it is basically the acceptance of other as one's relative. When I accepted the other relative to me. It is called affection and this affection expands to love finally. Similarly care, guidance all these are basically expression of this feeling of love at different levels in different situations/conditions.

### **Lecture 25: 3. All Encompassing Resolution - 3.3 Science of Work & Participation**

In the last lecture we had started discussing about this all-encompassing resolution and a subpart of this all-encompassing resolution what we called as science. So, we talked about science in general and we identified that this science has to do with science of behavior, science of work and science of participation in the larger order. Then we discussed in little detail about this science of behavior. In continuation with that today we want to discuss in some detail about the science of work and science of participation in the larger order. So, this is what we intend to look into today. So if you look at the overall scheme that we have been working on we have been talking about the human desire which is continuous happiness which is the need of the self and this continuous happiness is fulfilled by right understanding, right feeling and right thought that what we are calling as resolution which are the activity of the self and then we have said that this right feeling and right thought which we are calling as resolution essentially calls for having the clarity of all aspects of human existence. We need to have the clarity of all these 9 aspects. If we have the right feeling and right thought based on the right understanding, we will have the clarity about all this. So, we were trying to look into this in detail regarding the clarity of each of this. So, we talked about right understanding we talked about wisdom as identification of human goals and now we are talking about science which has to do with how to fulfill the human goals. So, if you look at science this is the detail about the expression of living in coexistence and if you look at this coexistence it is in the form of units submerged in space. And the unfolding of this existence in the form of nature where we can see the harmony, where every unit is self-organized every unit is participating in larger order. So this participation in larger order what we are talking about the participation in larger order and this relationship this coexistence this existence is expressing itself in the form of nature which is expressing itself in the form of relationship between units in nature so, this relationship can be seen at the level of human to human relationship and human rest of nature relationship. So this human-human relationship is what we are calling behavior and this human rest of nature relationship is what we are calling as work and this what we are trying to understand under this science. So, we are trying to understand how we will express ourself in the existence in the coexistence in the nature and in the relationships in terms of our behavior, our work and our participation in larger order. Therefore we said that the science has to do with this three things. So essentially how to ensure fulfillment of human goal include all these things:- the plan, the program, the implementation, the results, the science of behavior, science of work and science of participation in larger order. So, this we discussed in the last class. And we discussed about the science of behavior in some detail. Now we want to work on the science of work and science of participation in larger order.

So, let's look at that. The science of work has to do with our work with rest of nature leading to mutual prosperity. So basically when we are trying to understand ourself with rest of nature and our relationship with rest of nature then understanding this relationship of human being with rest of nature and interacting with rest of nature in a manner that it leads to mutual enrichment, mutual prosperity. So working out the detail of how to ensure fulfillment of my relationship with rest of nature is what we are calling as science of work. If that is clear, we can see that this understanding of relationship of human being with rest of nature and working out with details how to fulfil this relationship with rest of nature leads to mutual enrichment, mutual prosperity. So if I have this clarity the details of how to go about ensuring my relationship with rest of nature and If I work on the basis of this it must result to mutual enrichment mutual prosperity that means if I look at the details about how to go about to ensure this relationship that is what is calling as science working in details then we can see that we have to ensure these two things (i) we have to ensure prosperity in human being and (ii) we have to ensure preservation of nature. And if you have to take care of these two, there are some details which we have to be take care of while ensuring the prosperity in human being. The first and foremost thing requires

is able to identify my need of physical facility. So, the identification of required physical facility with required quantity is the first and foremost things in ensuring prosperity in human being. Once I am able to identify my need of the physical facility in required quantity, the next point is the production of it by way of labor or by way of work with rest of nature. And while I am doing production and work, I have to ensure that I am using cyclic and mutually enriching process then only it leads to mutual enrichment with rest of nature. If I don't ensure, this need for mutually enrichment will be violated. And while I am ensuring this mutual enrichment with rest of nature, I must ensure justice for the people involved in the process which we have talking in science of behavior. So, there we have to ensure justice with other human being with each and every condition and this is one such condition when I am working with rest of nature and where we involve the people for the production. So that science of behavior which we have been discussing that has to be included and to be ensured even when we are talking about science of work. So this behavior part also be taken care of in the process of production in fact the whole production process has should be such design that it facilitates the science of work. At least it does not hamper it. Now we have this physical facility with us, we have identifying our need, we have to ensure physical facility more than what is required. Now there is importance of right utilization and as we have talked about it in UHV1 that this right utilization of physical facility is something very important because unless we see the right utilization of it; unless we are able to working on it and we are able to insure it we are never able to define the our need for physical facility. So in the very process of defining our need of the physical facility we have bring this issue of right utilization of physical facility only when you go about ensuring the right utilization. You can find that here are many things accumulated with you which are not being used at all that you can verified in your own house, in your own family that how much you have accumulated and all they are put to right use. Are they are just accumulated because of some wrong assumptions some wrong influences? So when it comes to right utilization one important outcome of this is that I am able to identify my need of physical facility, the other important thing is that I am able to rightly utilized the physical facility therefor I do not over-consume, I do not indulge that idea of getting happiness through sensation does not coming I am using the physical facility ensuring its right utilization means I am using it for the purpose of nurturing of the body, protection of the body ensuring health of the body and right utilization of the body. For the purpose of fulfilment of some goals of the self that is sharing my knowledge sharing my feeling so that is the purpose for the physical facility that will be the right utilization. If I do that, I can see it is possible to me to ensure the identification of the required physical facility and it is also possible to ensure to fulfilment of that requirement and still have enough to share with others and when we are not doing right utilization and we over consumed and over indulgence, then we face two problems (i) we deprived others from having those physical facilities (ii) we start exploiting the nature. And the last thing is that we have to ensure the exchange and storage of whatever is being produced excess for the purpose of mutual fulfillment. So these are the issues of importance while insuring mutual enrichment and prosperity. In human being similarly while ensuring the preservation of nature the important issues are enrichment of rest of nature, protection of rest of nature and right utilization of rest of nature. So we have to ensure that the enrichment takes place of the rest of the nature while interacting with rest of nature ,protection takes place with the rest of the nature while interacting with it and this rest of nature is being rightly utilized not mutualized. So not only physical facility that I have to right utilize it, but I also have the responsibility to rightly utilized whatever rest of nature I see around and particularly those which I am interacting with it in my work in my production So if you remember in UHV1 when we are talking about Harmony in society, we did talk about this work and production. we define this work as the labor human being does on rest of nature and this production as the physical facility obtained out of this works. And we also saw that when we are talking about production and work, there are two important issues (i)



what to produce and (ii) how to produce. So, these are two very important issues, so let us recall them. Let us have some discussion so that we can get a better feel about the science and work. So, when you look at what to produce, the answer is required physical facility. Required physical facility is necessary for nurturing protection and right utilization of the body. So, three things we are using it for the physical quantity (i) nurturing and protection of the body i.e. ensuring the health of the body (ii) using the body for the purpose of fulfillment of the need of the self or goal of this self in terms of sharing my knowledge sharing my feeling with other human being (iii) participating in this societal order. So this is what we have to produce and not otherwise. The next point is how to produce we said it has to be produced through mutually enriching and cyclic processes. We'll see into the detail so that is what we are saying in other terms it is eco-friendly and second condition is that it has to ensure Justice at least ensure Justice with the people who are involved in this process of production and process of work. That means it has to be people friendly. So, these are the two issues relating to production and work what to produce and how to produce and we have talked about it in some detail in UHV1 so if you look at this mutually enriching and cyclic process there are two requirements one is it is cyclic the other is that every unit in the process is enriched. So, if you look at the interaction between the soil and the plants you can see that soil enriches the plants because the plants grow on seeds and when the leaves of plants fall down the fruits the flowers decompose in this soil. The soil tends to get more fertile. So, you can see that the soil is enriching the plant and plant is enriching this seed. So, this we have seen it. We've also seen that this mutually enriching cyclic process is already going on in the nature. I don't have to create this process. Right. I only have to understand it and be with it. So, we can see this. That the processes are already going on. I do not have to really try to create this processes in nature. This processes are already going on in nature. We just have to understand this processes and live accordingly. It means whenever we are developing any process from our side we have to make sure that this is also mutually enriching and cyclic process as going on in the nature and not otherwise. So, this is our contribution. So, if you look at this all the four orders in nature the physical order the bio order the animal order and the human order. This interaction between the first three order is mutually enriching among themselves and they are also mutually enriching, they are also enriching for the human being but when it comes to the question of whether human being is mutually enriching with rest of these three orders or not there is question mark. So that is where we are. So, when we are saying that we will develop the processes of production which are mutually enriching and cyclic and it is natural processes, we'll be able to take care of this mutual fulfillment or my mutual fulfillment with of nature. So, we'll be able to put the right mark there in place of the question of putting a question mark there. So, we have to either develop such processes or we have some processes which are not satisfying this let's update those processes. So, this is one important thing relating to this science of work. Now with this background if you look at the issues of concern with the science of work then these are the issues that we have just mentioned. So, when we are saying let us look at the issues of concern and the science of work and also evaluate whether these issues are taken care of today or not. So, the science of work has to do with work with rest of nature leading to mutual prosperity, which essentially means the prosperity in human being and preservation of nature. And this prosperity human being calls for this 1.1 to 1.5 and its preservation of Nature calls for 2.1 to 2.3. Therefore, science of work has to deal with all these issues even if we limit the science to physical worlds and not take care of the world of consciousness. So, this is interesting, you know. This we saw that science now in general will call for science of behavior, science of work and participation in the larger order. So, if you look at the science that we are talking about today, it is not really able to take care of this science of behavior and science of participation in larger order. The science is talking about science of work only and there also it is talking about science of work in a very limited sense. So that we will see as we go along. So, we are saying that even if science is limiting itself to the

physical world. That is, it is talking about science or work only. Even there it has to take care of all these issues 1.5 to 1.5, 1.1 to 1.5, 2.1 to 2.3. So in the light of this we can evaluate the present times. If you look at the present state of science of work and production, we have identified the issues of concern for science of work. Let us now evaluate whether these issues of concern are taken care of by science of work today or not. let us do a little bit of investigation. So, we will evaluate them one by one whether these issues of concern are taken care of by science of work today or not. First is the prosperity in human being i.e. identification of required physical facility with required quantity, this is not taken care of. If you ask yourself and you will get this answer that this identification of required physical facility in required quantity is not taken care of today in the study of science, which is limited to science of work. In the whole process of education, there is no content dealing with identification of need of physical facility that you can see it 20-30 years of education. There seems to be no content, of course, no process. where identification of need of physical facilities is addressed. It is implicitly assumed that this need is infinite and what is promoted is more and more consumption. So, if you go through this present system of education and particularly when you are going to professional education staying in a hostel. The identification of need of physical facility and the right utilization of it or consumption more and more consumption more and more indulgence and we can see that the same is the case at the level of society. Instead of helping the individuals to identify their needs of physical facility what is promoted is consumption, Indulgence. The next is the production by way of labor. The mentality of production by putting in labor is not promoted in education or in society. That we can see verify for yourself. Everybody going through education is looking for a white-collar job that is a job with which it does not call for labor only management. So, are we also doing the same thing? Third is using cyclic and mutually enriching process ensuring Justice for people involved in the process. Now if you look at the production process that we are using today, most of our production processes today are not cyclic and mutually enriching and this leads to problems of pollution and resource depletion and that we will see that because of lack of this cyclic and mutually enriching process. In the process, we don't seem to be very concerned about it rather most of our systems of management are focused on maximization of profits and they are willing to work with the principle of opposition in place of that of relationships. So, they don't even accept that. This you know relationship is something very fundamental and we have to ensure relationship in the process of production with other human being that is we have to ensure Justice. What is of concern for most of these management principles is maximization of profit but don't take this statement as a statement of truth just take it as an you know observation and try to verify it for yourself whether this is the case or not. Then we have this 1.4 the right utilization of physical facility. This again is not taken care of because in the whole process of education, there is no content in dealing with right utilization of physical facility. Rather consumption to the extent of indulgence is implicitly promoted so that you can see. Let's take an example of celebrating birthday in this. engineering colleges So at 12 o'clock in the night they will have to pick two cake. Take the First cake. They will you know put on the face of this person whose birthday has been celebrated it. On the face and all over the body and then give bumps and then the remaining cake they will eat all together. Now the first part is by no means right utilization in fact What is promoted? You know misutilization and indulgence. I mean quite futile thing to do, but we are doing it because that is how is not things environment is created is what is you know kind of assumption created around? So, when the students come fresh, they find it very funny very kind of unexplainable. But after one semester, they also start doing it and they think that they are doing something very meaningful. so, the same is seen at the level of society where consumption is defined by the status and is placed for. So, this is still worst, that not only that you are allowing misutilization for creating environment for misutilization or overindulgence in this Society this is what is being placed for this is what is defined as status. So, if you are consuming more and more, you are more

developed. So, this is the standard for the individuals in this society set up by the society and it is also the standard now of measuring how developed a nation. Don't take them as even to as I said. But do analyze them, Observe them and make your own judgment? I am mentioning this not to condemn this system now present but I am mentioning them with a view that if it comes to your notice then at least you can start doing something or setting it, right and what is right is what we have already discussed right with that framework. We are talking about this. So, what we have to do we have already talked about it what we are doing now. We are trying to analyze in the light of that. So, we have talked about the resolution and in the light of that solution now, we are evaluating the present status and trying to identify the problem. And our suggestion would certainly be that what we have to do is not just keep criticizing these problems but work for the solution and what is the solution is what we have already talked about. So, your attention may go for this solution. with that view we are looking at this status today and seeing that the present status is that to full of problems but the emphasis is not on problems in talking about problems. The emphasis is on understanding the solution and working for it. So, the fifth point is that exchange and storage for mutual fulfillment. This issue also is not dealt properly it seems the exchange and storage of things produced is of course done. So, you are doing exchange you are doing it storage. But if you look at the motivation behind it, it is not mutual fulfillment, but profit maximizes. or even exploitation so in majority of the case. The motivation behind this exchange and storage seems to be not that of mutual fulfillment but a profit maximization and even exploitation. In fact, many times holding is done in the name of storage for the purpose of creating shortage and for getting more and more profit this year. Then, 2.1 the enrichment of rest of nature. Are we taking care of it? To enrichment of rest of nature is not at our focus in the present day right. Rather we are willing to exploit the natural resources used in the process and even the natural environments. So, we are willing to exploit the natural resources that we are using in the process and we are even willing to exploit the whole environment, the natural environment. That is quite clear. So, we are digging out mines without ensuring their protection without ensuring their enrichment and when we have to dig mines we have to cut trees, we have to dig mountains so; in the process we are destroying the forest we are destroying the mountain and so many things. The simple example of farming that we do today that the inorganic farming where we have a willing to produce the cost of fertility and other quality of this soil. The quality of this soil is deteriorating day by day. But we are busy trying to get more and more production. Similarly, if we look at this protection of rest of nature the protection seems to be of concern only to the extent that is very necessary for immediate production. For example, putting fertilizer in this soil to get the immediate production and many times it is even at the cost of other quantities of design. For example, see the case of cancer in Bhatinda District of Punjab. So, protection is not our concern it seems. We only want to do that much of protection, which is necessary for immediate production. So, for example, if the fertility of the soil is going down, we will not get the production. So, let us do something for the fertility. And what we do is put in some chemical fertilizer but you know insecticide and pesticides to give protection to the crop but in the process many qualities of the soil is going down and in fact, it is becoming very harming. So, if you look at this case of Bhatinda District where the first Agriculture University came up in 60s today's situation is the condition of this soil the condition of the water and the condition of air is so deteriorated so bad that it is causing cancer to the people there. In fact, it seemed that almost every family has at least one member who is suffering from cancer. The third thing is 2.3. i.e. right utilization of the rest of nature as discussed in the case of physical facility. Right utilization does not seem to be of concern either at the level of education or at the level of society. Rather over consumption is what is promoted? So, these are some of the kind of analysis or observation about the present status of science of work, the production but look at them observe them yourself and make your own analysis about all these 1.1 to 1.5. And, 2.1 to 2.3 of course this leads to resource depletion and pollution that this you can look through so

it can be seen that both these problems are due to the involvement of process which are either not cyclic or not mutually enriching and this problem can be solved if we start using the process is cyclic and mutually enriching. So, with this you know kind of observation about the science of work. Now we can move on to this science of participation in the larger order. So, if you look at this science of participation in the larger order which is in terms of five dimensions of human order. Let's look at that. So, if you recall when we talk about Harmony in society, we did talk about this four human goals and its fulfilment by these five dimensions of the system. So now we can see that when we talk about the science of participation in the larger order we have to talk about how we can participate in these five systems to ensure the fulfillment of these four human goals. So, this is the scope of Science of participation in the larger order. So we have to work out how these five systems of five dimensions of human order can ensure the fulfillment of these four human goals. We can see that this to be done not only at the level of family or a village but it has to be done at the level of nation and ultimately the level of whole world. So, that is what we are saying that we have to understand talk about the details of these five dimensions of social order and also how it has to be fulfilled starting from family orders to the nation order and ultimately to the world order. At least we have to talk about it at the level of family order and the level of village order. Because that village seems to be the minimum unit of this social order. So, if you look at this a little detail which we have talked about in UHV 1, but I will recall this without going into much detail. If you look at the whole nature and if you look at the placement of human being in this nature this existence, we can see what human being has to ensure in terms of its participation in the human order its participation in the order of nature. So, if you recall, we said in a sense this participation would mean to understand the inherent Harmony in nature and to live accordingly. That is to facilitate a conducive environment for the activity of all orders. So we facilitate the conducive environment for the activity of physical order and so on. At least we do not violate it. So, this is one important thing. Second is to facilitate the innateness. Or at least not violate it for all orders. To facilitate the inheritance of all orders or at least not violate it for all orders, So, in other words, we have to ensure mutual fulfillment with all orders and for that mutual fulfillment for providing conducive environment for all four orders. If you can do this, you can ensure the mutual fulfillment with all orders in nature. So, some of the details are given below for example facilitating the physical order with facilitating its existence that is the innerness by ensuring conducting environment and maintaining its constitution. For example, constitution of Earth. While we are interacting with the Earth, we have to take care of the constitution of the earth. We have to make sure that we don't disturb it. So, we ensure its existence by ensuring conditions in terms of ensuring its constitution not disturbing it. Similarly, when we are interacting with the pranic order, we have to facilitate its growth by ensuring conducive environment and maintaining its seeds. So, the seeds have to continue. If you want to preserve any pranic order any bio order and we have to facilitate its growth. So, like that when it comes to human order, we have to facilitate care of the body by ensuring physical facility and the environment for existence and growth of the body and facilitates its self to live with continuous Happiness by ensuring right understanding and right feeling in it through human education and sanskar. So like that we have talked about this some detail in UHV1 so we can recall some of this for daily reference. If you remember we talked about six feeling which are essential for participating in the human order like the perseverance, bravery and the generosity. When we understand the harmony in nature, we have the commitment for living in harmony with patience, then we have the commitment for helping the others to understand this harmony and to live in this harmony in nature and generosity is my commitment to invest myself body and physical facility for understanding and living in harmony in this nature to helping others. I have to have this feeling of perseverance, the bravery and the generosity and more than that. I have to have this feeling of kindness beneficence and compassion. And this compassion is what we were talking about helping the other

unconditionally. To develop the competence as well as the means to fulfill needs when he neither has the capability nor the means. So, I have this feeling of being related to all and I have this feeling of responsibility towards all and the feeling of responsibility towards all is what we are calling as compassion. And if we have this feeling we will be willing to help the other unconditionally. If he has the competence and he you know not having the means, you will provide the means if he has a means and not competence then provide the competence help him to develop his competence. And if it does not have both competence and the means will like to help him to develop his competence and develop these means so that he can ensure the fulfillment of his own needs So this is helping the other unconditionally that is the feeling of compassion. All these feelings have to be there at the base to ensure this participation in the larger order, and if you do not have this feeling and it's only have trying to provide any structure by law and by the regulations it is not going to worth. That we have seen amply talking about this.

We are talking about this participation of human being in different dimensions of human order. So, we'll make every presentation of it just to draw your attention towards them. So as to so that you can start exploring. Some of the dimensions which we can identify of human order for our participation are Education, Health, Justice, production, service, exchange and distribution etc. These are the dimensions which can be immediately identified in which we need to work inside. We are already working on these dimensions whether they are complete or not; whether they are proper or not. But we are working on all these dimensions that we have mentioned right here. The role of human being in this existence is the participation of human being in this existence. Then you can see what we need to do at the level of each of the dimensions. We have this dimension of education and health. Education plays an important role in ensuring human order. Education builds the ability the competence for right understanding right thoughts and right behavior in every person. It enables one to behave properly with other human being and work with mutual fulfillment with rest of Nature and thereby contribute to the human order or human system. So, this is what education dimension of education has to ensure? similarly dimension of Health has to take care of health of the human body. When this dimension is functioning well, people lead a life which is conducive to good health. So, all these details we can see in dimension of education, health, Justice, production and service. So, we have to take care of both the production and the services. The activities which involves the production of physical facility and activities which are not involving the production of physical facilities, but it has to be taken care of when it relates to human being and the human body. So, for example cutting hair is not producing something. But it is essential service that has to be taken care of. So, all this details we can see. These dimensions of systems can be evaluated on the basis of whether they are able to achieve this human objective. Now we can make an overall evaluation of the present system, you know present state of science. We can just make a brief evaluation of this. So, let's look at that. We have seen that science in this broader term is defined as how to ensure the fulfillment of human goal through its thoughts, expectation and its detailing. this detailing includes plan, program and implementation. In that sense we said science take care of all three kinds of science i.e. science of behavior, science of work and science of participation in the larger order. So, this is science has to take care of. So, now if you look at the science today. We can see what it is doing and what it is not doing. However, we look at the present-day science, It is not paying much attention to science of behavior and science of participation in the larger order. This is more or less clear, but you can look into this and see whether this statement true are not true. In fact, if you look at the effort today. There are some scattered efforts to include this science of behavior. So, we are not talking about the science of psychology and social science in things like that. But it does not seem to be very well. Investigated into you know and not put in in the process of Education with that seriousness. So, for example, if you

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ask yourself 20 years of education in science and engineering and such professional discipline how much you have been exposed to this science of behavior and science of participation in the larger order. We find that even the whole dealing is with science of work. Its approach is quite limited. As we have already discussed that the science is not taking care of all aspects of even science of work. Therefore, we need to broaden this scope of science. And how do we do it? We can broaden the scope of science that we are doing today by including consciousness and space along with the materials. So today our major concern seems to be the material reality. But of course there is a reality of Consciousness, and there is reality of space. So we need to include those as our consent when we are talking about science. And second is including the study of relationship, harmony and coexistence. So when we are looking at the material reality, we have to study about the relationship, about the Harmony and about the coexistence right. Then we'll be able to understand the existence better, the nature better, the relationship better. Then only we can deal with this science in general in broader terms including science of behavior, science of work and science of participation in the larger order. So this is in essence what I wanted to present in this session before I open for question. Let me just draw your attention to us. some points of self-reflection, remember the last session, we had put this point, but now you can recall this we have seen that science can be expanded as science of behavior work and participation in the present day science. Are we taking care of all three? the designs of behavior work and participation or we are only taking care of the science of work. That you not aspect of it. or we are only taking care of the science of work only some limited aspect of It so this you have to explore yourself the from our side we have already made some observations but you have to explore it for yourself. In the science of participation what do you see as your role in The In different levels from family order to nation to world family order? So, this participation of human being at different levels of human order family order to nation to world family order we have just talked about. Now you have to find out what do you see as your role in different levels? And also, you can ask yourself does the present education system prepare you for these roles? So, there will be many roles which you can identify. Right in terms of their participation and the level of family order level of village order and the level of nation order and so on. Then we have to ask does our present education system preparing us for these goals right and if it is not preparing then what changes is required the present education system. broad points for yourself reflection So with this I will.

## Lecture 26: Behavior, Work and Participation in larger order

Today we will talk about the behavior, work, participation in larger order, undivided human society, universal human order and human tradition as shown in the diagram, from 3.4 – 3.9, given below .



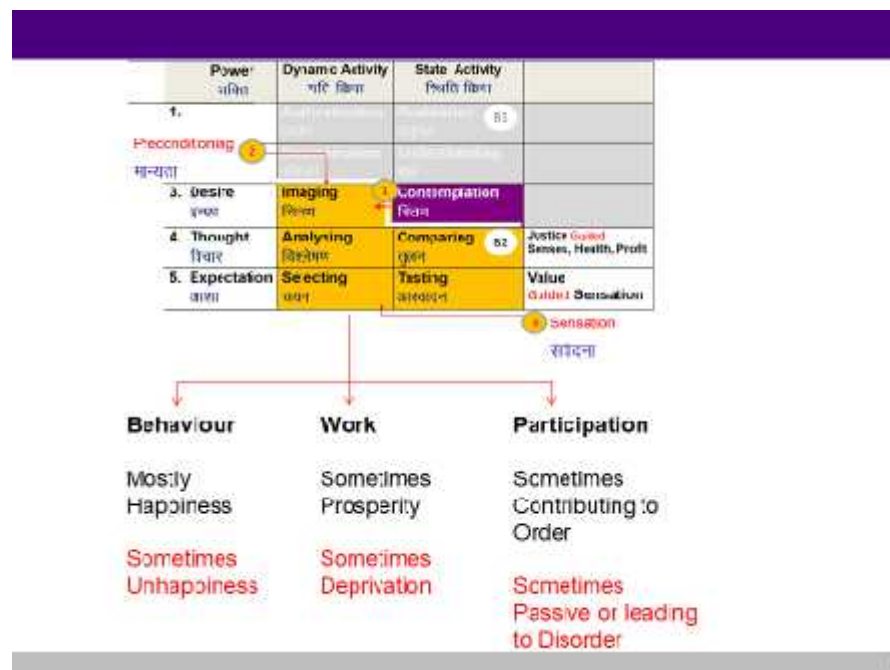
We have already talked about the first three aspects: right understanding, wisdom and the Science. We also studied science of behavior, science of work and science of participation in larger order. In this session we will explore outcome of the behaviour, work and participation in larger order in the world outside in terms of undivided human society, the universal human order and human tradition in which human goal is fulfilled generation after generation. So, we will try to look into this.

### SLIDE: Behaviour, Work & Participation

We talked about behaviour, work and participation in UHV1 with different emphasis than UHV2.

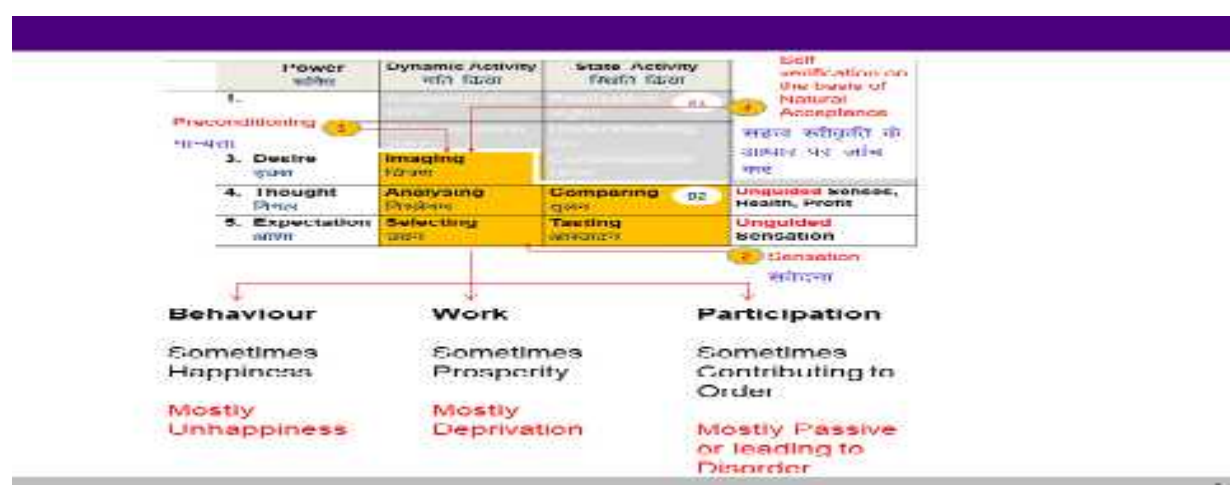
Let explore the difference of emphasis during UHV1 and UHV2. During UHV1, we started looking at these realities (work, behavior and participation) from the point of an individual; then, we expanded expanded it to the context of a family; then, context of a society and finally to the context of nature and existence. Now, in UHV2, we have moved up to the realisation of coexistence through contemplation and understanding. Now we are looking at these realities (work, behavior and participation) from the realization of coexistence. Now we are starting from the existence and coming down to the nature, society, family and lastly to the individual. So this is the change of perspective that we started from the individual and moved up to the existence and now we are going to start with the existence and move down to the society, family and to the individual, and this matters a lot. So, that we want to bring to your notice for your investigation. So, if I have evolved myself, my emphasis will be changed even when I am seeing the same reality of behavior, work and participation. My emphasis will be changed

depending upon where I am? Where I am in this process of self-evolution. So, we have already talked about this. We are now going to talk about the realities in different stages of the self.



When we are active at the level of contemplation; we can see feelings in relationship, my participation in relationships and then my desires are getting guided by the contemplation what we are calling as wisdom. So my desire now is guided by this wisdom, and with this identification of human goal, human values the situation is different. That is the place where the transformation starts taking place from animal consciousness to human consciousness. Once this transformation is started, and if I am working on myself, I will be able to move to understanding, and then to realization of coexistence. So, this is the process of self-evolution. Once we are evolved up to the realization of coexistence, what will be our perspective about behavior, work, participation in the larger order that is what we want to see briefly.

If I am working only at the level of imagination and being guided by preconditioning and sensation - my situation of behavior, work and participation will look like mentioned in the below diagram.



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So, in my behaviour, sometimes I am in a state of happiness and giving happiness to the other but mostly I am in a state of unhappiness and causing unhappiness to the others. My work is such that sometimes I am able to ensure prosperity for myself and prosperity for the rest of nature. But mostly I feel deprived and deprived nature and other human being. Similarly, when it comes to my participation sometimes I am contributing to human order and mostly either I am passive or I am the cause of disorder.

With contemplation, my behavior has changed, has improved. So now at the level of behavior, I am better now. So mostly happiness but sometimes unhappiness. If I am able to see the relationship at the level of contemplation with human being this is what will happen at the level of behavior. At the level of work if I have not seen my participation, my relationship with the rest of nature then I am still continue with that sometime prosperity and most of the time deprivation, but if I have this clarity about the my relationship with rest of nature then I will tend to ensure prosperity most of the time but still there may be some time when I am contributing to deprivation. But it comes to the participation sometime I am contributing to the order and most of the time I might be passive or leading to disorder.



But when I am having this understanding, understanding of harmony in nature, these three things will happen as shown in the above diagram- (i) I am mostly in a state of happiness and contributing in happiness; we are mostly prosperous, feeling prosperity and working for the prosperity of the other. I am mostly contributing to order but still there are traces: sometimes traces of unhappiness and deprivation and sometimes I am passive.



But when I have the realization of coexistence as shown in the above diagram, I can see the whole existence in the form of coexistence and as a result the whole nature - every unit in nature is in harmony and as a result every unit is related to every other unit in a mutually fulfilling manner. Now, I have the behavior in which there is a mutual happiness- I am in a state of continuous happiness within myself and I am working for the happiness of the other. My work is such that I have always this feeling of prosperity and I am willing to help others for prosperity. Of course I am willing to take care of nature and my participation is such that I am always contributing to order. So this is the way I will look at the behavior, the work, the participation in the larger order.

## Behaviour

We defined behavior as recognition of human-human relationship, its fulfillment and evaluation leading to mutual happiness – Justice from family to world family leading to undivided society. When we look at behavior from the realization of coexistence, we will see the behavior in the context of undivided society i.e. in the context of world family and from there we will come down to society and finally the family. As a result, we start from feeling of love for all, each and every unit in nature and then come down to affection for any particular member of the family and for any particular unit in nature. So this is very important that now I have feeling of affection for any particular individual, any particular member of the family with the feeling of love, feeling of being related to all- each and every unit in nature. And this is going to make all the difference. Therefore, we will see the feelings in relationship in the context of undivided society. It means when I see relationship with one individual, it cannot violate relationship with any other individual. So, if we are starting with behavior in the family and trying to expand up to the world family, it is likely that we might violate our relationship with other human being, and this we can see that today in the name of facilitating our family member, nurturing our family member we are willing to exploit others. So much of corruption is because we have over evaluation of our family members and under evaluation for the other members of the society. So we are willing to exploit the other members of the society for the purpose of serving the fulfilling the commitment of my affection to the family member. So this is the shift that the reality of the behavior is the same but my perception has become different.

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## **Work**

We defined work as recognition of human - rest of nature relationship, its fulfillment and evaluation leading to mutual enrichment. When I can identify my relationship with rest of nature, I work for the fulfillment of it and evaluate it and as a result mutual enrichment in the nature is achieved that is what we are calling as work. So now what we are saying is with this realization of coexistence and from there we are looking down at work. Now, I am able to see the work in the context of nature as a whole and from there we will come down to village and finally around the family. When I work with nature keeping only family in mind, I may be concerned only about the immediate nature and immediate surrounding without the realization of coexistence, without the understanding of harmony, contemplation of relationship; but when I have this background of realization of coexistence, we will talk about the work in the context of entire nature, the context of nature as a whole. So, when we are interacting with any particular unit in nature we have all the way come down from our responsibility in work towards the nature as a whole. And therefore when I am interacting with any particular unit and ensuring this fulfillment, mutual enrichment in my work I will at least not violate my relationship of mutual fulfillment with other units. At least I will not violate this basic relationship.

## **PARTICIPATION IN LARGER ORDER**

With the realization of coexistence, when we participate in the family order, it will be in the context of participation in the five dimensions of universal human order for the fulfillment of four human goals that we studied during UHV1. Thus, when I look at my participation in my family order or in village order, I am not looking only at my participation at my family order or in the village order only. I am participating at family order keeping clarity of my participation in the five dimensions of universal human order to ensure the fulfillment of four human goals.

## **Undivided Society, Universal Human Order, Human Tradition**

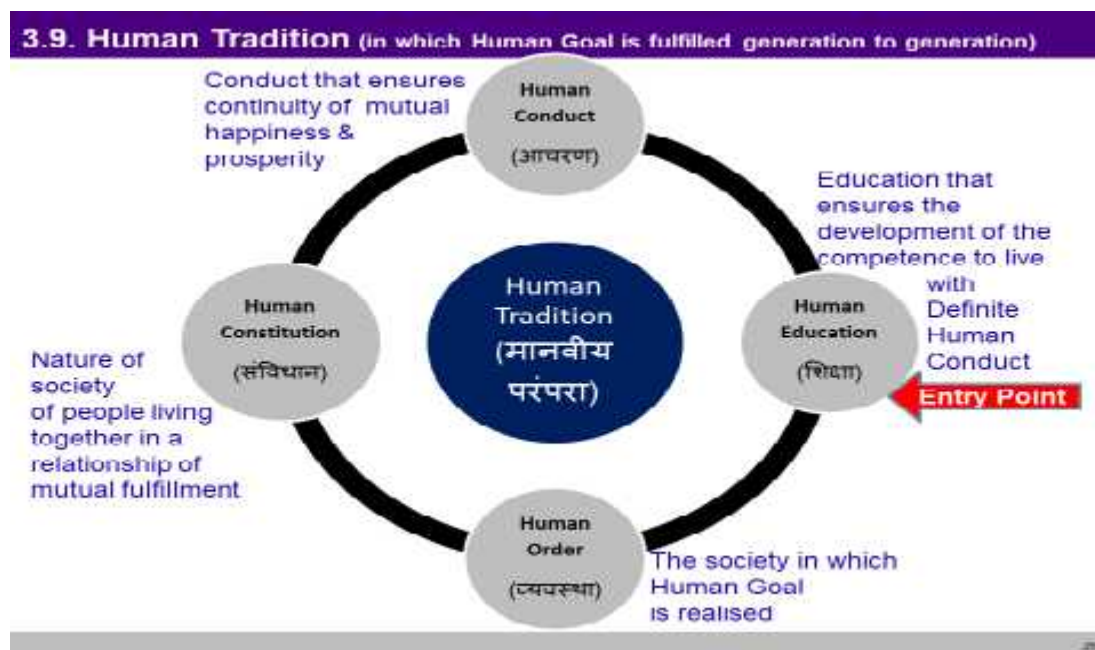
When we have the realization of coexistence, understanding of harmony and contemplation of relationship, course we will start seeing things with that wider perspective. With that wider perspective, I can see the undivided human society, the universal human order and ultimately the human tradition. So, this undivided human society is basically the expansion of human-human relationship to the whole nature, existence. Therefore, the outcome of this relationship is justice- mutual fulfilment from family to world family. So we have to expand right up to the world family and that is what we are calling as undivided human society. We had also said that the feeling of love is what is at the base of the undivided human society which means realization of coexistence is at the base of the undivided human society. So with realization of coexistence, understanding of harmony, contemplation of relationship I can have the feeling of love. With that feeling of love when I am working in the society, it will give rise to undivided human society. So this undivided human society is a natural outcome of understanding of realization of coexistence it is showing in the self in the form of feeling of love, love and compassion. This feeling of love for other human being results into fulfillment of a relationship with the human being with one, with many and all which gives rise to the undivided human society. The outcome of living in harmony in nature (in harmony with human being as well as with the rest of nature) - is what ensures the universal human order. So I have to ensure this harmony at the level of nature, starting from family order to world family order. What I have to do is to identify my participation in the five dimensions of human order which ensures the fulfillment of human

goal. So I will start with one unit, with one human being but I have to have this expansion of my perception right up to the world family order, right up to the nature, right up to the existence.

## Human Tradition

Human tradition is in which the human goal is fulfilled generation after generation. The human tradition is the outcome of undivided human society, the universal human order with its continuity. But let us now talk about some aspect of this human tradition:

So, we are saying undivided human society & universal human order - it's continuity from generation to generation that is what human tradition is. And this is what we ensure the fulfillment of the need of human being for continuous happiness. What will be the sequence in which the human tradition can be materialized? One possible sequence to materialize the human tradition is human education leading to human conduct, human conduct leading to human constitution and human constitution leading to human order, and this human order ensures the human education from the next generation. It is important to note that this is not the only sequence, there can be other sequence also.



This diagram shows that if we have human education, it gives rise to human conduct, and this human conduct will help us to see, to understand what will be the basic guidelines or basic form of people living together with right conduct. We are calling such basic principles as humane constitution and then this form of human constitution contributes significantly in terms of human order, and it can also be seen that if there is human order we will be able to provide human education and sanskar. That is how the whole cycle will be completed. So, we have the human education that ensures the development of the competence to live with definite human conduct. The definite human conduct leads continuity of mutual fulfillment of happiness and prosperity; and this human conduct will help us to see the interrelation between the human being and how it can be fulfilled? You can understand the participation of human being in the larger context and how we can fulfill it? So that will be the constitution, the basic guidelines for our living in, for our behaviour, work, our participation starting from family order to world family order. If I am working with such constitution, it will give rise to human order, it will give rise to the society in which human goal is fulfilled generation after generation. So this is the cycle of human tradition and this is the direction in which things are moving or going to

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move. If this condition is not there, is not prevailing, how do you go about? Where do we start? So if you look at that, most convenient and most effective entry point could be the human education. Therefore, human education is the most important activity of human being. If we have the right education, we will have the right conduct, the right constitution and the right order. So the entry point is the education. Through education we can make the desirable changes, desirable development in our family, in our institution and finally in the society, in the world family.