

2nd
Revised Edition

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a foundation course in
HUMAN VALUES and
professional ethics

Presenting a universal approach to value education
– through self-exploration



R R Gaur R Asthana G P Bagaria

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R. R. GAUR

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Dedicated with Gratitude

To

Revered A. Nagaraj

Propounder of

Madhyasth Darshan, Sah-astitvavād

*Understanding of which provided the foundation
of the core content of this book.*

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PREFACE

Dear reader, we are happy that you have chosen to read this book. It is about exploring, understanding and living a fulfilling life. You do aspire for a fulfilling life, isn't it? The same holds true for each one of us. A fulfilling life seems to be possible through discovering the humanness that is potentially there in each one of us; and expressing that humanness in every aspect of our living – from the family to the workplace, in the society as well as in Nature/Existence. This needs to be investigated and that is what we intend to do in this book.

Are we clear what a fulfilling life means? Do we have a clear programme for it? Can education help us understand all the dimensions of a fulfilling life? Most of us spend about one-fourth to one-third of our lifetime going through education. The hope is that after going through this process, we develop the competence to ensure a life which is fulfilling in all aspects. As we enter the process of education, we start looking for some source that may help us address our personal concerns and find out answers to the basic questions related to our life. For this, we need at least some basic orientation so that we get the opportunity and guidance to explore and examine the reality of human existence in our own right, and learn to live by it.

Such an explorative course needs to talk about oneself first of all to understand one's needs, like the need for happiness and peace within. Then, it needs to talk about relationships – fulfilling relations with parents, friends, siblings, spouse, children, teachers, and ultimately with all. Next comes the society – a harmonious society where families can co-exist peacefully. Finally comes nature and the whole existence. All of us are an integral part of this nature/existence. The proposed foundation course opens up the scope for discussing, self-exploring and gaining clarity on all these various fundamental issues concerning our life.

In this context, if we ask – "am I living a fulfilling life today – as an individual, as a family, as a society, as a nation and as the whole world"? What is the answer? Despite all the advances that have taken place, the answer does not seem to be an affirmative yes!

What exactly is missing? This is an important question intriguing the human mind today. To find a satisfactory answer to this question:

- We have to double-check our aspirations. If we find that we had set wrong aspirations in the first place, we have to correct them.
- We have to decide our programme to fulfil the basic aspirations. In this process, we may need to drastically revise our present programs and policies to make them conducive to our true aspirations.

The discussion in this book begins by exploring this fundamental question: What are human aspirations? Once decided, the next issue is to decide the programme to meet these aspirations.

The satisfactory answers to both these questions require a clear understanding about the human being vis-à-vis the rest of existence. Based on this understanding, we shall be able to decide the role of the human being in the entire existence. On the cover page of the book, you can see a person looking into the cosmos, and seeking to understand his role in the existence. Deep within, each one of us is trying to understand our role in the existence! Some of us may be seeking for the answers actively, while others, rather passively. But none of us can afford to ignore the issue, if one wants to live a fulfilling life. Such an understanding results in the development of a holistic perspective as it is duly taking care of the ‘whole’. In the light of this, we will also be able to see that many of the problems that we are presently facing are because of the lack of this holistic perspective.

One significant aspect about the content presented in the book is that it is in the form of a set of proposals. It opens a dialogue with the reader where the reader is expected to take the proposal and verify it within oneself as well as validate it in one’s living. The more one goes through this process, the inputs become a part of one’s understanding and basis for one’s living.

Secondly, the content is universal, rational, verifiable and leading to harmony. Thirdly, the book also highlights the essential complementarity of values and skills for a fulfilling life. The value competence enables us to know ‘what to do?’ and then appropriate skill competence enables us to respond to ‘How to do it?’ The neglect of any one of these in favour of the other proves counterproductive. Unfortunately, the present education system has become highly skill-centric and rather value-deficient which is a very precarious situation for all of us and therefore, needs to be urgently rectified.

The authors have always felt that the solution to the present-day problems will come from education. Educational institutions are not meant to be just the mirrors of society. In fact, these are expected to be the thought leaders of the society. Therefore, when the young minds come to us, we need to shape them properly. In addition to imparting technical skills, we need to help them discover the humanity in themselves. Every commission and expert committee on education has, in its own way, emphasised that the central role of education is man-making i.e. the development of a wholesome personality. This hope needs to be appropriately fulfilled.

As teachers and researchers in the area of technical education, we have been able to experience very strongly the need for bridging this gap and introducing appropriate inputs of value education in the current system. For several years, we have been trying to develop our own understanding and vision as well as performing experiments in order to evolve suitable inputs in value education which may be effectively integrated in the current curricula. This book is an outcome of our long-drawn search in this direction. In this process, we have been benefitted by various sources of wisdom both occidental and oriental. We have also had consultations and close interactions with a number of stalwarts and experts in the country in this regard.

In formulating and experimenting with the methodology described in this book, we have been greatly inspired by the fundamental work of Sh. A. Nagaraj of Amarkantak who propounded Madhyasth Darshan, Sah-astitvavād (Existence based Human-centric

Contemplation) as the philosophy to understand the human reality vis-á-vis the rest of existence with the prime focus on discovering the inherent co-existence and harmony at all levels of existence. It gave the clarity that human values can be properly understood and articulated in the light of human consciousness. This provided the content of Consciousness Development based Value Education. Keeping in mind the current state of society, and present education system, it has been presented in the form of Value Education. This has been experimented with various spectra of people in the society, in the form of workshops, generally called as Jivan Vidya Shivir, in various formats with different contents, by many persons. The first such shivir was conducted by Sh. A. Nagaraj in 1988 and subsequently followed up by Dr. Yashpal Satya and others. In fact, Dr. Satya was instrumental in conducting initial experiments to introduce some of these contents in academic courses at IIT Delhi. This philosophy strengthened much of our previous understanding based on traditional wisdom and contemporary science; and at the same time, filled the remaining gaps for us.

In the academic domain, we have successfully experimented for several years with the course inputs designed on the basis of above-mentioned research efforts primarily in two modes – one, in the form of an eight-day full-time residential workshop and second, in terms of a regular one-semester classroom interaction course. In the first mode, this input has been experimented mainly with the teachers in the institutional framework through Teacher Orientation Programs or Faculty Development Programs for the past fifteen years.

The other mode also has been successfully experimented in a large number of professional institutions. The spadework for formulation of the contents for a regular course was carried out at NRCVEE (National Resource Center for Value Education in Engineering) in IIT Delhi since 2001 involving extensive consultations with various stalwarts. From 2005, IIIT Hyderabad started conducting full-scale implementational experiments to introduce a two-semester course on human values for the engineering students which was very well received.

In 2009, UP Technical University (now called AKTU), Lucknow decided to launch the foundation course in ‘Human Values and Professional Ethics’ in all its affiliated (about 550 in number) professional institutions which provided a sort of break-through in implementation of Human Values in Higher Technical Education. The first edition of this book was brought out at this juncture.

It was followed by Punjab Technical University (PTU), Jalandhar in 2010. The foundation course was initiated in about 300 professional institutions after extensive teacher training. The work at PTU subsequently also included development of a post-graduate diploma and an M. Tech. Programme in this domain.

Since 2012, an annual International Conference on ‘Human Values in Higher Education’ is being held mainly inviting the Vice-chancellors, Heads of Institutions and other Educational Administrators to promote wider consultation, sharing of experiences and implementation possibilities. In this process, The Royal University of Bhutan showed very keen interest in this course and found it very conducive to their ongoing efforts towards promoting the concept of Gross National Happiness. This was also taken up by Khesar Gyalpo University of Medical Sciences of Bhutan. In fact, these universities have been

instrumental in implementing this programme at a wide scale in their country, since 2013. A few other SAARC Nations have shown keen interest towards introducing Human Values in Education. These experiments have showed encouraging results. By now, more than 40 universities, with more than 4000 institutions, across 10 states in India, are offering this foundation course as a core part of their academic curricula. Recently, the All India Council for Technical Education (AICTE) included Universal Human Values as an essential component of the model curriculum for technical education throughout India. It is included as a mandatory 3-credit full-semester course in the 3rd/4th semester and also as a core part of the student induction programme.

Therefore, we now feel that we have one such universal content and methodology which can effectively be implemented for introducing Universal Human Values (UHV) in higher education.

The experience of more than a decade of the focussed effort as mentioned above has brought us significant insight in this domain. We have been typically receiving the following feedback about this course:

- It covers the entire expanse of human living: from self to family, society, nature and existence and covers all dimensions of human life: thought, behaviour, work and realisation.
- Addresses the ‘Self’ – discusses the human being, particularly the Self and does not just focus on external realities. This turns out to be self-empowering since each individual is able to make decisions and find out what is of value to them in their own right.
- It relates to one’s life and living – establishes relevance in a person’s life and does not just deal with information and skills. One can see the results of this understanding in human living at all levels:
 - The wisdom (understanding, clarity, purpose) has increased. There is more thought about higher human goals. This clarity about direction and purpose of life has resulted in increased self-discipline, greater sense of responsibility and reduced need for external enforcement.
 - The attention to relationship (in the family, with colleagues, with teachers, etc.) has increased leading to increased sense of commitment towards family and society.
 - There is deep sense of gratitude for efforts made by elders, culture and tradition.
 - Students tend to be more responsible towards academics. This has also had a positive impact on employability, self-employment and commitment toward higher studies and teaching.
 - It has become clearer that material needs are limited and when appropriately determined, these can be fulfilled without much difficulty, thus providing the feeling of prosperity.

- The methodology of self-exploration facilitates understanding rather than simply some information transfer.

Value-based education is essential to bring about the desired transformation – individual transformation towards the development of human consciousness and societal transformation towards an un-fragmented, humane society.

Of course, the introduction of the foundation course in the present mainstream education system is only the starting point. From there, the journey has to go a long way. The next step is making transition towards value-based education, in which the whole content of education is designed on the basis of universal human values, i.e. education for the well-being of all. This would result into value-based living in the family, and ultimately in the whole human society.

It may be mentioned that this book only presents the material for a foundation course which is aimed at providing the basic orientation for the change of ethos mentioned above. Deeper self-study of the proposals in their entirety about the reality leading to understanding of oneself, the existence and the ethical human conduct as well as its inculcation will be necessary to carry this exploration further and consolidate one's understanding and realisation. Some of the references (1 to 5 in particular) provided at the end of the book will be helpful in this pursuit. This extensive self-exploration is expected to lead to the development of human consciousness which naturally results in inculcation of human values and its expression in human living. The reader is encouraged to do so.

We are happy to bring out this second edition of the book which is a thoroughly revised and upgraded version. The contents have been substantially enriched based on the experience of last ten years during which the first edition of this book was extensively used in different universities and institutions. The style of presentation adopted has been further improvised to facilitate self-exploration among the students on the key proposals rather than packing up a lot of information. A teacher's manual and website for facilitating the teaching and learning of the value inputs have also been made available.

It is our earnest hope that the learning material presented in this book will enable the introduction of this important course in professional institutions, degree colleges and universities. This book is also expected to provide a comprehensive orientational material and food for thought to the general reader.

We encourage you to read, explore the proposals and experiment with them in your life. We trust that this will help you in development of your full human potential for living a fulfilling life and the ability to contribute meaningfully to your family, society and humanity at large.

We wish you a happy exploration!

R. R. GAUR

R. ASTHANA

G. P. BAGARIA

ACKNOWLEDGEMENTS

In the context of understanding Human Values, one learns significantly from the available knowledge and wisdom developed by the great seekers of truth in the long human tradition and therefore, gratefulness is due to all of them. The development of the course material which forms the subject matter of this book has involved long years of learning, contemplation, consultation and experimentation in effectively presenting this input. In this process, we have received inspiration and guidance from a number of stalwarts and experts and it is our pleasant duty to express our sincere gratitude to all of them. In particular, we wish to express our indebtedness to Revered A. Nagaraj of Amarkantak who provided us an intensive guidance regarding a universal vision for value education which is aimed at bringing about a transformation towards human consciousness through self-exploration. While expressing our deep gratefulness to him, we also consider it appropriate to give a brief introduction of his life and work. Born on 14th January 1920, he became inquisitive about the fundamental questions about human happiness and the nature of existence in his early age and invested around 20 years in deep investigation within to find the answers. As an outcome, he realized the whole existence as co-existence. Based on this realisation, he propounded Madhyasth Darshan, Sah-astitvavād (Existence based Human Centric Contemplation) which gives a clear formulation of human conduct, human education, human constitution and human order; and is thus conducive to evolve a human tradition of happiness and prosperity in continuity through mutually fulfilling behaviour, work and participation in the larger order at every level of being. With a view to universalize the above, he dedicated his life and made incessant efforts for the same till his last breath on 5th March 2016.

We are also very grateful to all the colleagues with whom we collaborated in experimenting with various iterations of this learning material, in the form of workshops and courses, with a wide spectrum of people, both within the institutional framework as well as outside it, in the society.

We are grateful to Prof. Prem Vrat, the erstwhile Vice Chancellor of UP Technical University (presently known as AKTU), who in 2009 took the bold initiative of introducing this foundation course in ‘Human Values and Professional Ethics’ in all the affiliated professional institutions of the university and thus provided the immediate motivation to bring out this textbook.

We would like to reiterate our appreciation and express gratefulness to all our friends and colleagues who had provided help during the preparation of the first edition of this book. Specifically, we wish to express our deep gratitude to Prof. Rajeev Sangal, erstwhile Director, IIIT Hyderabad whose participation and support in conducting extensive experiments to integrate Value Education in the engineering curriculum at his institution proved very helpful in formulating the contents of the first edition of the book.

This book, by now, has been used extensively in various technical and other institutions of higher education. While it found a widespread acceptance by the teachers as well as the

students, valuable feedback has also become available during this period which has helped us substantially in the preparation of the second edition. We are grateful to the teachers and students for providing their valuable feedback.

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The Authors

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AN INTRODUCTORY OVERVIEW OF THE BOOK AND A NOTE TO THE READER

This book is an outcome of the long-drawn search, consultation and experimentation with a view to evolve an effective and universally acceptable methodology and content for integrating value education in the curricula of technical/professional education. The first crucial step in this direction is to introduce a Foundation Course in Human Values and Professional Ethics for which this is proposed to be the textbook.

It may be emphasized that a unique approach of exploring the human reality vis-à-vis the rest of existence through a systematic process of self-exploration is proposed which naturally leads to the understanding of universal human values and ethical human conduct. Self-exploration on one hand enables the individual to gain right understanding in one's own right, and on the other hand, helps in self-evolution and life-long learning. It may be viewed as an effective process of value education.

Accordingly, the book is written in a way that it initiates a dialogue within the reader by systematically presenting proposals for exploration and facilitating the reader in the process of self-exploration. The whole discussion revolves around the central theme – **How to live a fulfilling life?** This exploration is a process of successively discovering and understanding the innate harmony at all levels in existence, living by which forms the basis for a fulfilling life.

This book has been divided into following four sections:

Section-I Introduction to Value Education

It comprises of chapters 1-4 which introduce the subject by explaining what is implied by Human Values and Value Education, highlighting the need, content, process and basic guidelines for education in human values. Then it elaborates on 'self-exploration' as the process for Value Education. In Chapter 3, the discussion begins with identification of basic human aspirations, as continuous happiness and prosperity; along with the basic requirement to fulfill these. The emphasis is on gaining correct perception about happiness and prosperity. The importance of 'right understanding' and the 'right programme' of living is highlighted which essentially involves understanding of harmony at various levels of living starting from the individual and spanning up to the whole existence. This becomes the real basis of understanding and assimilating universal human values in our day-to-day life.

Section-II Understanding the Harmony at Various Levels

It comprises of chapters 5-11, and forms the core section of the book, systematically facilitating the 'Understanding of Harmony at Various Levels' starting from Understanding Harmony in the Human Being and going over to Understanding the Harmony in the

Family and in the Society which involves elaboration on human relationships and values; visualization of comprehensive human goal and its actualization in multiple domains of human activity. Next, the salient aspects of Harmony in Nature and finally in entire Existence are discussed. Thus, this section presents the crux of 'right understanding'.

Section-III Implications of the Right Understanding

It comprises of chapters 12-16 presenting the salient implications of the Right Understanding in life and profession. It is elaborated how the right understanding forms the basis of universal human values and definitiveness of ethical human conduct. The salient aspects of professional ethics are highlighted in the light of right understanding. It provides the vision for a holistic way of living – development of the holistic perception. Finally, the book is concluded with the indication of a few practical steps to facilitate transition from the present state towards the holistic way of living.

Towards the end of every chapter, a list of salient points is provided. The reader can go through the list and assure that one is now clear about all the important points. Also, an elaborate probing section on 'Test Your Understanding' has been appended with each chapter in order to evaluate your grasp of the subject matter.

Section-IV Appendices

At the end of the book, there are a few appendices which provide additional material supplementing the content discussed in the chapters.

A Note to the Reader

As mentioned above, the main purpose of this book is to highlight the fact that to ensure 'living with fulfilment', it is essential to explore and understand the human reality vis-à-vis the rest of existence.

Therefore, the content of the book is a set of proposals which are neither meant to be memorised and reproduced, nor outrightly accepted or rejected, but rather gradually explored based on your natural acceptance. This will develop a dialogue within you – a dialogue between 'what you are' and 'what is naturally acceptable to you'. As you read the book, you may try to explore in this manner. As you proceed to explore, there may be a number of questions, most of which will gradually get resolved from within you in the course of self-exploration. It is important to realize that one feels assured only when the answer comes from within rather than being imposed from outside.

Our role is to draw your attention towards the proposals and help in initiating this process of self-exploration, self-verification in you. This process of self-exploration will lead to discovery of the values that are potentially there in you, i.e. it will lead to your self-evolution. With that, fulfilment of your basic aspirations is a natural outcome. This calls for sincere and focused effort on your part. For this, the following suggestions may be kept in mind as you go through the book.

Read with Awareness

Read with awareness, with a view to understand. Merely memorising something is not understanding. We have seen some reality; we have associated some meaning to it and we have represented that meaning with some words. These words are presented in the book as proposals. When you read a word, you associate some meaning to it. Is it the same meaning as intended by us? Further, you try to find the associated reality for yourself. If you are able to find the same reality as intended, the communication is successful. This may be understood as follows:

From authors: Reality $R_1 \rightarrow$ associating meaning to it $M_1 \rightarrow$ word W

To Readers: Reading the word $W \rightarrow$ associating meaning to it $M_2 ? \rightarrow$ seeing the reality $R_2 ?$

What is expected here is that $R_1 = R_2$ for which M_1 has to be the same as M_2 . If you associate a different meaning or connect that meaning to a different reality, communication is not successful. Let us take an example to illustrate this.

We want to convey a reality, which is represented by the word ‘cat’ in English. But suppose we are using the French word ‘chat’ (W) for the reality ‘cat’ (R_1), just to make the point clear about word, meaning and reality.

If you are acquainted with this word ‘chat’ (W) and you connect the reality ‘cat’ (R_1) with it, then, the word itself conveys the reality. The communication is successful.

On the other hand, if you do not know that the word ‘chat’ (W) is being used to represent the reality ‘cat’ (R_1), then the following may happen. You may already have some associated meaning for that word. It may be something like ‘chat is a way to keep in touch with friends online’ (M_2). You may, therefore, associate the word ‘chat’ (W) with the reality ‘chatting’ (R_2). In this case the reality you inferred with the word is different from the intended reality, so the communication failed.

Now we further add some more description, like ‘chat is an animal. It is also a pet animal’. With this description you may associate many realities, such as cow, dog etc. In that case, there is a miscommunication again, because the reality you associated with the word is different from the intended reality.

Now we further add ‘chat is a carnivorous animal which is fond of catching and eating rats’. With this additional description, if you are able to associate the reality ‘cat’ (R_1) with the word ‘chat’ (W), then the communication is successful.

Of course, we continue to provide more and more description till you are able to identify the intended reality by your direct observation or your past acquaintance with it. If we stop anywhere before this happens, you may miss the reality, i.e. there will be loss of communication.

We are essentially describing some aspect of reality which you may already be acquainted with, i.e. we are helping you to get some idea as to what it may mean. So, we are helping to create some meaning associated with the word in you. We go on building up these different

aspects of reality, till you are able to identify the reality being conveyed. Then you say to yourself, 'yes, now I know what you are talking about'. That is an 'aha!' moment for you.

This book describes about the reality 'harmony' – the harmony in existence. You may or may not connected the word harmony with the existential harmony, so how do we communicate this reality to you? And how do you see this reality yourself? We will do that by successively building the meaning of various aspects of the reality, just as we developed the description of the word 'chat' in the example above. We will describe various aspects (meanings) of harmony in successive chapters, and you can see those meanings in yourself first and grasp the reality yourself. All of us human beings have the innate potential to see, to know and that is what we are trying to address to. Chapters 5-7 are about the meaning of harmony that can be seen in human being, chapter 8 is about the meaning of harmony at the level of family, chapter 9 is about the meaning of harmony in society, chapter 10 is about the meaning of harmony at the level of nature and ultimately chapter 11 is about the meaning of harmony in existence. We are suggesting that you read with awareness and look at the proposals carefully to grasp the meaning being explained presently, and try to connect with the intended reality – the existential harmony. If you are able to see the existential reality, our joint effort to communicate it through this book is successful.

Avoid Jumps to Readymade Solutions

We sometimes tend to derive readymade solutions in different situations, trying to fit in some formula that will lead to a solution. What is being presented in the book is the basic understanding which underlies the solution in any situation. If the individual is able to get the understanding, one can design a life devoid of problems. As the problems vary from time to time, place to place, individual to individual; it is the responsibility of the person to work out one's own solutions. Understanding of values will help us in developing solutions which are mutually fulfilling in continuity. To facilitate this, a few examples have been given at appropriate places to enable you to relate the proposals to your life.

Avoid Comparing with Existing Beliefs/Notions

As such, all of us have long-held notions and beliefs of our own. They may be right or wrong, but we do believe them. If we are not cautiously aware, then we just tend to compare what is presented with our existing notions or beliefs. You may have one notion, but there may be something else intended here. Then how do you decide which one is true? Will you insist that only your present belief is right? Or, will you try to grasp what is being proposed here and explore it? And at the same time, will you also explore your present belief? What we are suggesting is to explore the proposals as well as to explore your own beliefs/notions. This will help you to check the validity of your own beliefs and assumptions as well.

Verify the Proposals (rather than agreeing or disagreeing)

On the basis of the comparison with our present beliefs/assumptions, we may agree or disagree with the proposal, but we will not be able to see the reality in this process. Hence, it has to be avoided.



Rather than agreeing or disagreeing, we are asking you to verify it.

We have placed a ‘pause and think’ symbol at several critical points in the book. Do try to spend some time to self-reflect, particularly at these points.

At the end of each chapter there is a portion called ‘Test Your Understanding’. It has three parts. Section I is a set of questions to help you check how much you have grasped the concept presented in the chapter. Section II has practice exercises to help you connect the proposals with your day-to-day life. In section III, projects and modeling exercises are mentioned in which you can give a creative expression to your understanding. It will be desirable that you try as many of these exercises as you can before moving to the next chapter. When you have questions, write them down. It is possible that you are able to get a satisfactory answer from within as you explore further. In that case, mark the questions as answered. For the remaining questions further, self-exploration is required – you may like to re-read that particular topic, discuss with your teacher, visit the website, participate in a webinar or participate in a workshop. Definitely, it is more fulfilling to get answers to our fundamental questions from within.

You may notice that some statements, concepts and diagrams have been repeated in the book – this is to call attention to them time and again. They are meant to help you recap what has been already said and, in some cases, help you evaluate your beliefs which may be very sticky and obstructing you to see things as they really are!

To draw your attention to some points, we have mentioned certain problems such as the problem of domination in the family and society. These are not meant to be disruptive or to bring about in you a frustrating criticism of yourself or of others around, but rather, to draw your attention toward the root causes, i.e. living without awareness of some part of the reality.

To exemplify the proposals, we have used some examples and stories. These are meant to help you to connect the proposals to your living. They are not meant to be some ready-made solutions or do’s and don’ts. Be aware not to get attached to the examples and miss the point!

In the book, the proposals are presented in a sequence. It will be desirable to go through them in the same sequence, simply because one set of proposals leads to the next. In a way, the whole book is a ‘sentence’ from the first page to the last page. Needless to say, reading the whole sentence in continuity will help in getting the meaning correctly.

Experientially Validate the Proposals

This self-exploration is an ongoing process. In the workshops, we usually say that “the workshop starts, but never ends”, because once you start exploring on your own right, it continues. It continues to be a tool for self-evolution. These proposals are not restricted to the book or the classroom! That is to say, the process of analysing, self-verification and mulling over the proposals can take place in our daily life. The good thing about value education is that you do not need a special lab for it – our whole life is the laboratory!

This exploration is for understanding which is for living with fulfilment. It must be clear that our ultimate aim is only this – living a life of mutual fulfilment – my fulfilment, the fulfilment of the other, and ultimately, the fulfilment of all. Living is the ultimate test of how much we have understood!

Now, we are ready to start exploring.

SECTION I

Introduction to Value Education

This Section Contains

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The topic of human values is normally discussed informally at various levels – in the family, in the society, in public lectures and now-a-days also through social media. Generally, it is found that in educational institutions, in schools and colleges, there are extra-curricular activities which tend to provide some value related inputs in bits and pieces. To provide a comprehensive understanding of Human Values, there is a need to make Value Education an essential part of our formal education curriculum. This book presents the subject matter for a foundation course in value education which can become a regular part of the academic curriculum.

In this course, we shall be discussing certain fundamental issues which are important to all of us in our life – issues which directly relate to our happiness, our well-being and welfare, our goals, aspirations and our relationships. In a way, value education deals with something that is universally valuable to all of us, that is conducive to our individual and collective happiness and prosperity.

Let us first start with appreciating the need, the expanse and implications of such a subject.

Living a Fulfilling Life

Each one of us aspires to live a fulfilling life. For that, we make our roadmaps for a bright future which might include earning a lot of money, gaining power, attaining recognition, touring the world, having a loving family, ensuring harmonious relationships inside and outside the family, maintaining a healthy body, and so on. At the same time, we expect the environment to be pollution free, society to be free of crimes, nature to have abundance for all and peace everywhere. In fact, we want the life to be full of joy every moment.



It will be interesting to make a list of what all you require to live a fulfilling life!

Student life is expected to be the preparation for such a life. Now, it remains to be seen whether we really understand what a fulfilling life is. Can it be understood with definitiveness? Or, we will always have to plan just the next phase of life in an ad hoc manner, without being clear what we really want to be? Can it be understood through education? Can a formal course be a help on such issues? Or, will these always have to be

dealt with at a personal level in bits and pieces? In order to find satisfactory answers to all these concerns, let us begin with understanding what a fulfilling life means.

As a proposal, just see if the following cater to a fulfilling life for you:

- There is a feeling of happiness within you, all the time.
- Your body is in good health.
- You are able to have what you require in terms of physical facility and you have a feeling of prosperity, all the time.
- You have good relations with everyone connected to you.
- There is peace and harmony in the society around you.
- You are able to co-exist with the nature and make effort for an environment in which there is no pollution or depletion of resources, and
- You are able to understand the salient aspects of your own reality as well as the rest of existence as it is.



See if all your desires fit in the above scheme or, is there something more that you require for fulfilment? Also check if every complaint that you may have is to do with the lack of fulfilment of one or more of these. Of course, if something is redundant above, it can be dropped.

This is essentially what you have been aspiring for, regardless of whether you have been successful in achieving it or not. Similarly, look back into your own actions and check whether you have been making effort to achieve this or not. Reflect on this at the individual as well as at the collective levels – at the level of your family, your neighbourhood, your village/city, your country and so on. Thus, you will see that this basic aspiration is common to all. You are not the only one who aspires for a fulfilling life, but everyone else too. Now, if this happens to be a universal need for all human beings, would there not be a common programme for its fulfilment? Think over it.

Education for a Fulfilling Life

To understand what a fulfilling life means and to understand the programme to ensure it, there is need for appropriate education. Education is expected to be a process which prepares us to lead such a life. And only with such an expectation, a human being invests nearly one-fourth to one-third of one's lifetime in the process of being educated. While going through education, if we have the opportunity to get a holistic perspective about life and existence, the decisions taken by us will open channels for a happy and prosperous life. At this stage of life, while completing one's education, it is needful to gain clarity about what we really want to be, and to acquire competence to actualize it in life, visualizing clearly how one would like to see oneself, say, twenty years hence and further.

Take the case of relationship. Harmonious relationship is one important aspect of a happy life. Today, with fast life and changing social structure, sustaining harmonious relationships has become a challenge. Another important aspect is physical well-being and wealth. As

you enter higher education, you may have two major milestones in front of you: career and marriage. Can there be some programme which can help you choose your career and spouse prudently? These are issues which may be of concern to each one of you.

Further, all of us live in a society. We are anyway related to the society. In fact, we are related to the whole world around us. We want fulfilling relations with all.

Even if there is a single relationship in which we find it difficult to ensure mutual happiness or mutual fulfilment, there appear to be only two options before us: either to ignore and forget the other or to feel stressed. Both of these options do not provide a mutually fulfilling solution. Can our education address such issues? Most of the time, it is found that youth read various books, discuss with friends, listen to talks and discourses to seek solutions to such issues which, at times, start appearing unsolvable. As a result, many of us are compelled to adopt piecemeal solutions, but that too has its own limitations.

Our society is of prime concern to us as our job or career or family are strongly connected to the society. When we get to know about negativity in day-to-day incidents around through the newspaper, news channels or social media, we start feeling more and more insecure and fearful. But this is not what we desire. Just ask yourself – do you want a fearful society or a fearless society? What is naturally acceptable to you? What is it that you aspire for?

Next comes the Nature around. We do feel agonized when we hear that pollution is rising, Earth's atmosphere is becoming warmer and warmer day by day, water table is going down, sea level is rising and coastal areas are sinking, food is getting contaminated, etc. Nowadays, we keep getting such messages on our gadgets every day. Certainly, this is neither good for us, the human beings, nor for the rest of the nature.

It may also be observed that on this Earth it is only the human being which goes through a long process of education, in the family, in the formal educational system and in the society. Formal education has been accepted as a basic human right; parents are motivated to send their children to schools and colleges; there is adequate institutional and learning infrastructure; teachers have been appointed and students are coming in fair numbers. All this effort has resulted in significant development of skills and information. Yet, it is the human being only who is creating so many problems on this planet. If one does not feel fulfilled within oneself, (s)he cannot be fulfilling for others too. What remains to be addressed adequately in the present education system is this important aspect, i.e. fulfilment in human being.

As a human being, we have two important questions to resolve:

1. What to do?
2. How to do it?

A holistic education basically has to address both these aspects adequately. The domain of education which addresses the issues related to 'What to do?' is called Value Education. It gives us the clarity of our goal, our basic aspiration and the programme to fulfil the basic aspiration. The second domain which addresses the issues related to 'How to do?' is called Skill Education. It helps us learn skills, methods and techniques to implement the

programme. Both are essential and complementary components of education, and need to be addressed properly.

Value Education

Looking at the list of aspirations for a fulfilling life which we discussed earlier, one can make out that ensuring such a life necessitates that we understand ourselves and everything around us, clearly identifying our relationship with everything around. When we try to fulfil our relationship with other human beings or any entity in the rest of nature, that defines my participation with the larger order. This participation constitutes the domain of human values.

The value of an entity is its participation in the larger order of which it is a part.

For example, the value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which it is present along with paper and human being.

The value of an eye is that it can be used for seeing. The value of a vegetable plant is that it provides nutrition to animals and humans.

What is the value of a human being then? This question implies – what is the participation of a human being in the bigger order? For example, if your participation in the process of education is to understand what is being taught, your value is to make effort to understand.

The value of a human being is its natural or expected participation in the larger order – at the level of the individual, at the level of family, at the level of society and ultimately, at the level of nature/existence. It is interesting to note that **you feel happy in the process of fulfilling your participation in the larger order.** In this example, if you understand what has been taught, you feel happy. The teacher also feels happy when you participate in understanding what is being taught.

For human being, this bigger order includes other human beings, plants, air, water, soil, animals, birds, etc., i.e. the entire nature/existence. The value of a human being is its participation in this entire nature/existence. Hence, to understand human values, we need to study the human reality along with all that is there in the entire nature/existence which constitutes the larger order. The role of human being is to understand and fulfil its relationship with each and every unit in the existence.

To understand human values, there is need for value education. We need to explore and understand things as they are; so that we are able to fulfil our participation with them. **The part of education that deals with the understanding of one's participation in the larger order, and thus ensuring it in living, is called as Value Education.** It forms the basis of the rest of education as well. Ultimately, the whole education needs to be value based. If it is not value based, it will not serve to fulfil the basic aspiration of the human being, i.e. a life of fulfilment. It can at most provide skills to a person to fulfil the need for physical facility, or so to say, make money, but the basic desire will remain untouched. A simple appraisal of the current state of the affairs shows that our life has become more focused on making money rather than ensuring a fulfilling life. This deficiency needs to be rectified by making education wholesome and conducive to a fulfilling life.

Skill Education

Skills (technology, management, medicine, etc.) are necessary in our life. Skills have been developed to such a fine extent in every area – in medicine, in production, in construction of bridges and buildings, in all kinds of transportation from bicycles to aeroplanes, in telecommunication and television, to name a few. The list is very large. Skills are definitely required. However, along with skills, it is essential to decide the purpose for which they are to be used. Can you see that?

Complementarity of Values and Skills

Let us reflect upon a few questions to understand the complementarity of values and skills: Will you use your communication and management skills for dominating over others or for mutual fulfilment, making friends? Will you use your medical skills for profiting from disease or for ensuring long-term health? Will you use your finance skills for ensuring equitable distribution of wealth or for profit-maximisation for a few? Will you use skills for nurturing others or for exploiting others and exploiting nature? Will you use the communication facilities that have been developed, particularly the mobile phones with extensive options, for providing human education to the people or for promoting consumerism and indulgence? We can see that skill is important, but it is more important to see the purpose the skill is used for.

We can see that skills are only a means to achieve a given purpose. While skills are required to achieve a particular purpose in an effective and efficient manner, it is not within the scope of technology, management, medicine, etc. to decide the purpose. This decision lies outside its scope. It thus becomes important to identify our purpose as human beings. Without this decision, skills can be aimless, directionless and can therefore, be put to any use – for constructive or destructive purposes.

For instance, students of technology will be studying, creating and implementing technologies. If they are getting trained on technology without deciding the purpose of human being, their technical skills could even prove counterproductive when used to dominate, exploit or harm others. We developed technology for harnessing atomic energy or nuclear energy. Now, how much of it has been used for welfare purpose and how much of it has been used for destructive purposes? It seems that we have generated enough nuclear weapons to destroy this Earth 30 times (needless to say that one cannot destroy the Earth more than once).

Taking another example – supposing we get convinced that for a happy life, the health of the Body is the basic requirement, we will learn skills to keep the Body healthy. Skills such as learning which food will keep the Body healthy which physical practices will keep the Body functioning properly, what would be the possible ways to do certain kinds of work with the Body? All these fall under the domain of skills. But along with it, it is crucial to understand for what purpose we shall be using our body; and this comes under the value domain.

As explained above, values and skills have to go hand in hand. There is an essential complementarity between the two for the success of any human endeavour towards the goal of living a fulfilling life.

Priority of Values over Skills

As elaborated above, values are required to decide “what to do”, while skills are required for “how to do”. Now, when we ask ourselves what would be the priority order, it is easy to see that “what to do” has to be decided first and then only we can think of “how to do” rather than the other way around. Can you see that?

For example, if you were to go to a railway station and ask for a ticket, the clerk would ask you where you want to go. But if you keep telling the clerk that you want the fastest train, the most comfortable train, the best air-conditioned train and all that, will it work? That is how many of the things we are doing today are happening! We are working out ways and means to go fast, to travel at supersonic speeds, but are we clear about where we want to go and what we will do when we reach there; and if that will lead to our fulfilment or not? This is an important question that must be kept in the forefront of whatever we think and do.

Thus, can you see that values have a higher priority over skills even though both of these are essential for human welfare?

Appreciating the Need and Important Implications of Value Education

Having explored the complementarity and higher priority of value education in tandem with the skill education, we shall now highlight some of the important implications of value education to further substantiate its need. These include the following:

Correct Identification of Our Goals

Value education helps us to identify our goals appropriately. The questions such as the following need an authentic answer which can only come through Value Education.

Can the goal of a human being be to accumulate as much wealth as possible or to ensure a prosperous life? Are accumulation of wealth and prosperity the same thing or different? Can the goal of a human being be to work just for sensual pleasures, and that too in continuity? Is the sensual pleasure and happiness the same thing or is it something different? Is our goal decided within oneself or by looking at others?

There are so many issues such as the ones mentioned above that we are struggling with. This leads to a state of dilemma. Deciding our goals with definiteness becomes a difficult task. In the successive chapters, we will start exploring into all these issues one by one systematically. It will help to develop the basis for you to decide your goals by yourself, and not under the influence of others. Just think that if your goal is also not your own but borrowed from others, will its achievement be fulfilling to you? Hence, it is important that at this stage of your life, you are able to correctly make out your goals with confidence.

As we proceed further, we will see that with the understanding of the human being, the nature and the harmony in relationship, it will be possible for us to know our participation as human being in every sphere of our living and therefore, understand our purpose, our goal appropriately. This calls for developing a holistic perspective.

Development of a Holistic Perspective

The outcome of value education is a holistic perspective with the clarity about human being (the one who understands), about the nature/existence of which we are an integral part as well as our participation in this nature/existence. This participation is our role, it is our purpose, it is our right, it is our responsibility and it is our value. In terms of day-to-day living, it means that we are able to see our role with respect to ourselves, with respect to the family, with respect to the society and with respect to nature/existence (fig. 1-1). We can also see that we feel happy when we fulfil our participation at any level.

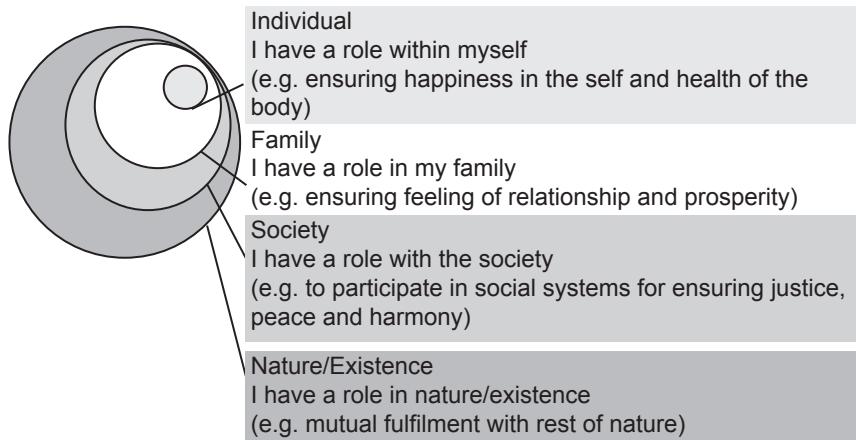


Fig. 1-1 Interconnectedness and Participation in Larger Order

We are interconnected, interrelated in this existence – from the smallest level to the whole cosmos. There is a chain of connectedness with mutual fulfilment at every level. With a holistic perspective, we are able to see every little part of it. We can also see that our own existence is by virtue of this mutual fulfilment. It is the same for other human beings as well as all the units in nature, like air, water, plants and animals. The rich bio-diversity is fulfilling for us and is readily available to us without any effort from our side. It is like a gift of mutual fulfilment. All the wisdom, information and skills which the long human tradition has developed are also readily available to us without any effort from our side. This also develops a deep sense of gratitude for the society and ultimately for the whole existence.

In the light of the holistic perspective, we can understand that the nature or the existence is in harmony and there is relationship among all the units of nature, including human beings. We can now perceive that the harmony, the relationship is the running thread across all that exists, across all the units in nature – from a single atom to the whole cosmos. We can now see that, in fact, all these units, from atoms to cosmos, are the expressions of this harmony and relationship at different levels.

Clarity of Programme to Live with Holistic Perspective

We are all faced with many questions regarding our program of living, such as: what thoughts are naturally acceptable to me with which I would like to continue, what food will keep my body healthy which clothes will fulfil the need of my body better, what behaviour

with my friends will sustain our relationship, how I can be a help to the other in my family, how I can participate in the college or neighbourhood or the society at large so that there is mutual fulfilment, what my role can be in maintaining the harmony of the environment which includes trees, air, water, etc. We all have such concerns and we keep struggling with confusion about all these aspects and the notions vary from person to person. Can we get a vision, a programme that can be holistic as well as universal? This will give us the clarity to work out the day-to-day programs.

Value Education provides us the vision which will help us to get answers to get answers to all these questions. We can see that this clarity of programme is necessary for our own state of happiness.

Evaluation of our Beliefs

Our conduct depends on what we understand or believe about ourselves, our family, the society and the nature around. Value education also helps us become aware of our own beliefs. Much of our behaviour or working is based on beliefs about which we are ourselves quite unaware of. These somehow become the guiding factors of the decisions of our life. Hence, it is important to evaluate our own beliefs sincerely. Of course, all beliefs are not wrong, but there may be many that are.

For example, if we believe that earning money is the ultimate goal of life and sensual pleasures are the only source of happiness, we make effort for accumulating money and indulging in sensual pleasures as much as possible. Like that, there may be many different beliefs and based on these beliefs, different programs for fulfilment.

One of these beliefs could be that the very design of nature is such that there is struggle for survival and the ‘survival of the fittest’; and that human beings have to struggle their way through life. With this belief, invariably we think in terms of competition, instead of cooperation with human beings; we may even think of domination which may ultimately lead to fighting and even war. We may think in terms of accumulating more and more physical facility. For this, we think of exploitation and mastery over rest of nature, instead of ensuring mutual enrichment. This may ultimately lead to resource depletion and environment pollution. We can see that the major problems that we see today in the society, have their seeds in the wrong beliefs that we have in us about ourselves and about the rest of nature.

Do you know for sure what exactly your beliefs are – about human being and about this nature/existence? Is there struggle for survival and survival of the fittest in nature? Is the cosmos in harmony or heading toward chaos? A belief is an assumption which we are not sure of, but since it has been reinforced over and over again, we also tend to hold it and repeat it. Inside, we also don’t know, we are also not sure! On the other hand, understanding means knowing without doubt what it actually is.

At the collective level, the culture and civilization are characterized by the understanding or belief about these two entities: one about the human being, and the other about the

nature/existence. The society propagates its understanding or beliefs through education to the next generation. Of course, here education means all the inputs that an individual absorbs from the family, the school/college as well as the larger society – through people, practices, festivals, media, etc.



Find out if you are getting these inputs. Find out if you are drawing some conclusions out of these inputs. Find out if you are setting your goals with these inputs.

Solution of Existing Problems

If we understand our participation (human values) and live by them in the complete expanse of our being (from ourselves to family, to society and to the entire nature), it will lead to a fulfilling life for ourselves and fulfilling for all around. The problems, including wrong beliefs, are mainly because we do not have understanding and we are not making enough effort for it.

Once we have a holistic perspective and the clarity of the programme to live by it, we are able to realise that most of the existing problems are actually symptoms and consequences of our wrong beliefs. Then, in due course of time, we will be able to root them out, not only at the personal level, but also at the family level, in our workplace, at societal level and in our interaction with the rest of nature. With right understanding of things, we are better able to define our role in different phases of life and work accordingly. One thing that happens with such inputs is that we do not create problems for ourselves or others; secondly, we are able to resolve the existing problems at different levels of our living; and thirdly, we are able to lay down a programme, whatever be the scale which does ensure fulfilment for all. Thus, we are able to participate in the collective fulfilment of the society around.

Development of Ethical Competence

Ethics is the expression of definite human conduct in one's behaviour, work or participation in the larger order. It is easy to appreciate that the core purpose of value education is to develop ethical competence among human beings which will reflect in all their pursuits. The problem of unethical conduct in various professions which is becoming a grave menace almost everywhere, can also be tackled effectively by focussing attention on development of ethical competence through human value education. We shall discuss in detail about the salient implications of value education in context with professional ethics in the third section of the book.

Guidelines for Value Education

Now that we have identified the need and implications of value education, let us visualize certain effective and widely acceptable guidelines which will enable the introduction of value education in the present academic system. Given below are the broad guidelines:

Universal

Whatever we study as value education has to be universally applicable to all human beings and be true at all times and all places. This implies that it should not change depending upon sect, creed, nationality and gender, etc. It has to deal with universal human values.

For example, the feeling of respect in relationship is something universal, so it can be a part of value education.

Rational

It has to be amenable to reasoning and not based on dogmas or blind beliefs. It should be open to address the related questions. It cannot be a set of sermons or do's and don'ts.

Natural and Verifiable

We want to study something that is natural to us. Being natural means, it has to be acceptable in a natural manner. When we live on the basis of such values that are natural to us, it leads to mutual fulfilment. It leads to our happiness and it is also conducive to the happiness of other people we interact with, as well as enriching for other units in nature. We also want to verify these values ourselves, i.e. we don't want to assume something just because it is being stated here; rather, each one of us wants to verify these to find out whether they are true for us. This can be done by both checking for validity within ourselves, as well as something which we can implement in our living and observe its outcome.

All Encompassing

The content of value education has to cover all dimensions of our being (thought, behaviour, work and understanding) as well as all levels of our living (individual, family, society and nature/existence). It is not merely an intellectual exercise or information transfer.

Leading to Harmony

Finally, value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start observing that it leads to harmony in us and harmony in our interactions with other humans and the rest of nature.

Content of Value Education

We have seen that the value of a human being is the participation of the human being in the larger existential order. Hence, to understand human values, we need to study human being along with all that is there in the existence. The role of human being is the relationship with each and every unit in the existence. That means the scope of study has to be all encompassing, i.e.

- It covers all dimensions of human being – thought, behaviour, work and realisation.
- It covers all levels of human living – individual, family, society, nature and existence.

Accordingly, the content of Value Education has to be to understand human being, human aspirations, happiness; understand the goal of human life comprehensively; understand

the other entities in nature, the innate interconnectedness, the harmony in the nature/existence and finally the role of human being in this nature/existence. Hence, it has to encompass understanding of harmony at various levels, namely, individual, family, society, nature and existence, and finally, learning to live in accordance with this understanding by being aware of one's thought, behaviour and work.

Process of Value Education – Self-exploration

Human Values can be understood by an appropriate process of self-discovery, because they are potentially there in each and every human being. There is already a natural acceptance for values in a human being. It is only that we have to discover them or become aware of them. For example, if you are asked, what is naturally acceptable to you: the feeling of relationship or feeling of opposition with other members of your family? Just observe within for the answer. The natural response is feeling of relationship. This feeling of relationship is a value for us. In this discussion, this feeling was not created in you. You already had the acceptance for it. It was only uncovered by drawing your attention within through the question for exploration. Hence, to study human values, the process has to be such that it develops a process of self-exploration in you. Taking every statement as a proposal, you are able to investigate the reality by yourself. Value education is not a set of do's and don'ts or a set of sermons. It rather is a process of self-exploration and self-investigation. This will be further elaborated in the next chapter.

Salient Points

- *We are all seeking and working for a fulfilling, harmonious life. It is something we consider valuable, something of value.*
- *The value of any entity is its participation in the larger order of which it is a part. With a holistic perspective, we can see that a human being participates at the level of individual as well as at the levels of family, society and nature/existence. The value of a human being is its participation that leads to harmony at all these levels.*
- *Value education is that part of education which deals with understanding one's participation in the larger order, and thus ensuring it in living.*
- *It is essential that any content on value education be universal, rational, natural, verifiable, all-encompassing and leading to harmony.*
- *The content of value education must be all encompassing, i.e. it must include all dimensions of a human being as well as all levels of human living.*
- *The process of value education is essentially a process of self-exploration (self-reflection and self-discovery). Self-exploration includes self-verification at the level of natural acceptance and experiential validation in living.*
- *Ethics is the expression of definite human conduct in one's behaviour, work or participation in the larger order which is a result of right understanding about ourselves vis-à-vis rest of nature.*
- *Development of ethical competence in the individual is the way to ensure professional ethics.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Define Value. Explain the Value of a Human Being with a few examples.
2. Define Skill. Elaborate on it with a few examples. Highlight the differences between Values and Skills.
3. As mentioned in the chapter, as a human being, we have two important questions to resolve:
 - a. What to do?
 - b. How to do?
 Elaborate on the meaning of these two questions with a few examples.
4. Describe the two domains of education. How are they complementary? How do they assist in living a fulfilling life?
5. What is the content of Value Education? Discuss the need for it in technical and other professional institutions.
6. Explain the basic guidelines for Value Education. What is the need for these guidelines?
7. List any three implications of Value Education. Explain how they are related to your life.
8. Describe the process of Value Education.
9. Define ethics. How are values and ethics related?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. What does a fulfilling life mean for you? List out the top five points that occur to you when you think of a fulfilling life. While making the list, please consider your entire life, not just the present stage of your life (youth, middle age, old age, etc.).
2. Choose any five things that you consider as human values. Now write all the basic guidelines, and check if they satisfy the basic guidelines.
 (Hint: Someone may say Trust is a human value. Now check if it satisfies the basic guidelines).

Contd...

3. Is it important for you to know about the value of a human being? Can you see that skill development and value education are both essential for you? Write about the kind of education you feel is essential for you. What outcome do you expect from it?

(Hint: Education includes all the inputs you get from family, school/college and society. You understand something or learn something from these inputs).

4. Make a list of your desires – we will keep referring to this.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“When I fulfil my participation in even the smallest of ways, I feel happy! It is as simple as that. I just have to figure out my natural participation in every aspect of my life, develop my competence to fulfil my participation and just do it! That is my ultimate autonomy, freedom and happiness”!

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Recap

In chapter 1, we discussed the need, basic guidelines, content and process of value education. We saw that the value of any entity is its participation in the larger order. As a human being, we feel happy when we are fulfilling our participation, our role i.e. we feel happy when we are living in accordance with our value (i.e. living in harmony within, living in harmony with other human being as well as with every unit in nature/existence). Value education is about understanding our values and living accordingly. We also mentioned that the process for value education is self-exploration.

In this chapter, we will elaborate on the process of self-exploration with the help of some examples.

What is Self-exploration?

Let us begin by understanding what is meant by self-exploration. It is a process of seeing the truth about a reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it, which we are calling values. It is for you to decide what is valuable for you and what is not. Whatever is given in the book is just a proposal for you for your self-verification.

Now, how do we verify a proposal? Do we compare it with our existing notions, existing beliefs? Do we compare it with what we have heard or read? Is such a process assuring for us?

The first step is to verify the given proposal on your own right by referring it to your 'natural acceptance'. If the proposal is naturally acceptable to you, it is right for you. If it is not naturally acceptable to you, it is not right for you.

For example, if you ask yourself, what is naturally acceptable to you – 'to be in relationship with your family members?' or 'to be in opposition with them?' The answer may be obvious and quite spontaneous. How did you get this answer? You see, we have such answers within. We don't have to learn them or get them from outside or refer to some instrument! We are calling this faculty as natural acceptance. It is naturally a part and parcel of our being. We only need to start referring to it. Each one of us i.e. every human being has this faculty of natural acceptance and therefore, the potential for self-exploration. We do not need any special qualification for it. We only have to start exercising this capacity to convert our potential into competence.

Naturally, we want to be in relationship with our family members, regardless of the way they are living or we are living. It is something that each one of us can easily verify. Many a time, we might be living with a feeling of opposition, even with our family members, but that is not naturally acceptable to us. With a feeling of opposition, we feel uncomfortable within and want to resolve the situation. It is the feeling of relationship only that we always aspire for.

Further, self-exploration is a process of dialogue. To begin with, it is initiated as a dialogue between us and you. This book systematically presents a series of proposals for your exploration. As you explore, you try to verify the proposals and start asking these questions to yourself. Then, it turns into a dialogue within your own Self.

The Dialogue Within

Let us look at the dialogue within. It is a dialogue between “what I am” and “what is naturally acceptable to me” (refer to fig. 2-1).



Fig. 2-1. The Dialogue Within

Try to see your present state. Find out if,

- you are clear about your natural acceptance and whether that is guiding you or,
- you are not very clear about your natural acceptance and you are deciding on some other basis.

Many a time, there is a gap between what you really want to do and what you actually do. Find out if there are occasions when you end up saying “I did not mean to say...” or thinking “Oh! How could I have done something like this? I really did not mean to do it”. This kind of dichotomy is uncomfortable to us because there is some basic issue that needs to be resolved. Normally, we may not be able to do anything to address these contradictions. Here we are trying to get to the basic issues, so they can be resolved.

“What I am” has to do with my desires, my thoughts, my expectations, my imagination and all that is going on within me (refer to fig. 2-2). It includes the way I feel, the way I think, how I make decisions, what I expect from others and all that. It is my current competence on the basis of which I live.

“What is naturally acceptable to me” is my natural acceptance. It is my intention. It is “what I really want to be”. It is a basic reference which is a part and parcel of every human being. We may or may not be referring to it at present, but it is always there. I may or may not be living according to it, but I can see “what I really want to be”. For example, we can easily see that we want to live in relationship, we want our bodies to be healthy and so on. That is our natural acceptance.

We may be largely unaware of ourselves, i.e. own desires, assumptions, beliefs and pre-conditionings etc. Now, if you have to look at “what you are”, if you have to look at your

own desires, thoughts and expectations, if you have to see your imagination, where do you have to look – within yourself or outside yourself? Of course, you have to look within. Similarly, to see “what is naturally acceptable to you”, you have to look within. These are two realities within each one of us.

Earlier in this chapter, we asked what is naturally acceptable to you – “to be in relationship with your family members” or “to be in opposition with them”? You can see what is naturally acceptable to you. Also, when you look at “what you are”, what do you find? Do you think of relationship all the time? Or sometime you think of relationship and sometime you think of opposition? Or you think of opposition all the time? Only you can see what you are, what is going on within you.

When you are able to see both these realities, you can find out if they are same or they are different, whether they are in harmony or they are in contradiction. This is the dialogue within. You may well ask as to why this is important.

Let us take an example to find out. Let us say that you are thinking of taking revenge from someone. After two hours of thinking how to take revenge, you drop the idea. Now, during these two hours, were you comfortable within or uncomfortable within?

Not at all comfortable, isn't it? You dropped the idea, so nothing was expressed to the other person, but what about you? You made yourself uncomfortable for two hours! We can see, when we are thinking of taking revenge from someone, we have a feeling of opposition in us. Since this feeling of opposition is not naturally acceptable to us; what we are feeling and thinking is in contradiction with our natural acceptance. We are uncomfortable because of this contradiction. Like that any contradiction, between “what you are” and “what is naturally acceptable to you”, will be a source of discomfort for you.

This dialogue within yourself is in terms of first finding out, “what is naturally acceptable to you” and then finding out “what you are”. After that it is about finding out whether “what you are” is in line with your natural acceptance or it is in contradiction with your natural acceptance. This is the meaning of dialogue within oneself. We are trying to initiate and facilitate the process of dialogue within you. We are trying to give the right proposals which you can verify and find out whether these are naturally acceptable to you or not.

Once that dialogue starts in you, you will yourself start asking the question whether your desires, thoughts are in line with your natural acceptance or are they not in line with your natural acceptance, whether they are in harmony or in contradiction. We have already seen that when they are in contradiction, we are uncomfortable within. We will further see that when they are in harmony, we are comfortable within. Once this dialogue within ourselves has been established, we start to be in harmony within. The very process of being in this dialogue starts facilitating one's self-evolution and we start becoming more and more comfortable within.

Now let us see what happens when you are in harmony within. Let us say, you have a feeling of relationship and you are thinking of relationship. Since your natural acceptance is also for relationship, you are in harmony within – “what you are” is in line with “what is naturally

acceptable to you". Like this, when you are in harmony within, you are comfortable within. Try to observe whether you feel happy or unhappy.

Every time we do something that is not naturally acceptable to us, there is a contradiction in us. We don't even have to carry out the action – just thinking of something that is not naturally acceptable is enough to create that state of conflict within us. Let us recall the example of thinking about revenge for two hours. We saw that we were uncomfortable within. That is because "what I am" was in contradiction with "what is naturally acceptable to me". This contradiction within is leading to a state of unhappiness.

However, much of the time, we may not be aware of ourselves – of "what is naturally acceptable to me" or of "what I am". Also, the internal dialogue between these two may or may not be taking place. Now, if you pay attention, you can:

- Become aware of "what is naturally acceptable to you"
- Become aware of "what you are", what you are feeling, what you are thinking (of your desires, thoughts and expectations)
- Start/strengthen the dialogue between the two by asking "is 'what I am' in harmony with 'what is naturally acceptable to me'"?

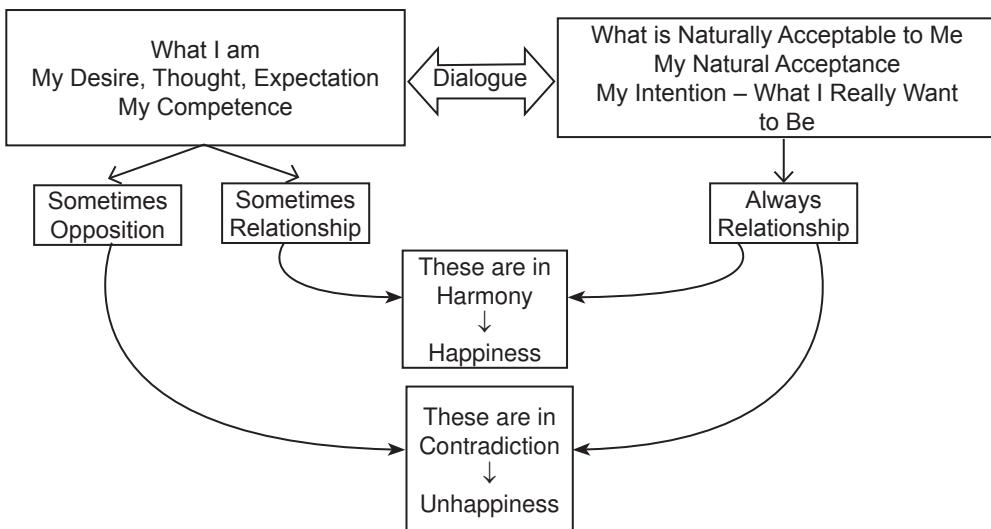


Fig. 2-2. 'What I Am' and 'What I Really Want to Be'

When we are in harmony within, we are in state of happiness. When we are in a state of contradiction within, we are in the state of unhappiness. Therefore:

Happiness is to be in a state of harmony.

Unhappiness is to be forced to be in a state of contradiction.

We don't want to be in contradiction, so whenever there is contradiction, we want to run away from it; but if we cannot run away, and if we are forced to be in that state, we call it unhappiness.

It is possible for each one of us to do this self-exploration. The dialogue within constitutes the major part of it.

Let us now identify the content of self-exploration and also look at the process in more detail.

The Content for Self-exploration

What should be the content for self-exploration?

Whatever is essential for us to understand for moving towards a fulfilling life should naturally form the content for self-exploration. Isn't it?

Thus, the content for self-exploration basically has the following two sub-parts:

- a) Desire: What is our basic aspiration?
- b) Programme: What is the way to fulfil this basic aspiration?

First, we want to explore into our desire as a human being, and second, we want to explore into the programme to ensure the fulfilment of that desire. The desire is essentially the basic aspiration, the aim, the objective, the purpose, what we want to achieve – what is our goal. The programme is the process of achieving the desire, the action to achieve our goal.

Are both these questions important for you? Is it important for you to find out what your basic aspiration is? Is it important to find out the programme for the fulfilment of your basic aspiration?

These are two important questions for any human being. Now let us see, if we have answers to both these questions, are there any more questions that we are left with? That is to say, if we know our basic aspiration and we know the programme of fulfilment of our basic aspiration, what other questions are we left with?

If we can get the answer to these two questions, practically all our questions are answered! In fact, most of the questions that we have generated are because of the lack of clarity of these two. If we get the answers to these two questions, we only have to act!

The Process of Self-exploration

We have already started identifying the process of self-exploration. Now we can look at it in more detail.

As mentioned earlier, whatever is stated here is a proposal, do not assume it to be true or false, right or wrong. Verify it – verify it on your own right, on the basis of your natural acceptance.

However, verifying it on the basis of natural acceptance is only a part of the process. What more is needed will now be presented? Look at fig. 2-3. It represents the complete process of self-exploration.

Whatever is stated is a **Proposal** (Do not assume it to be true/false)

Verify it on your own right

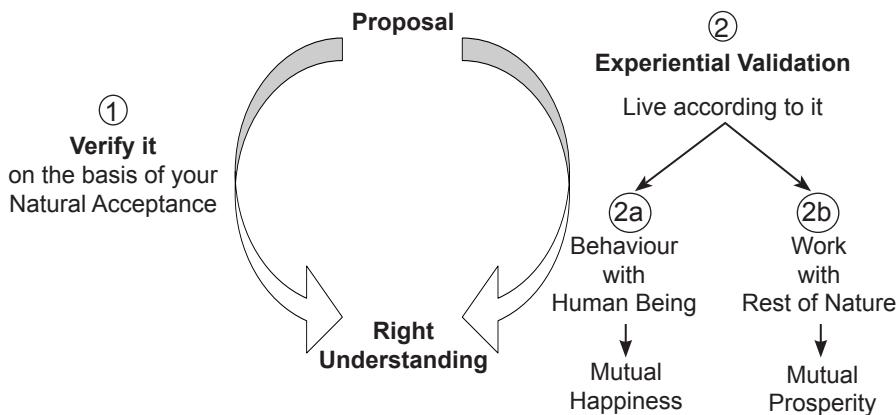


Fig. 2-3. Process of Self-exploration

The first part of self-exploration is to verify the proposal on the basis of our natural acceptance. Once we have verified that a proposal is naturally acceptable to us, we are sure that it is something which we would like to live with.

The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living, there are two parts – one is the behaviour with other human beings and the second is work with rest of nature. When we are behaving with human being on the basis of this proposal, we want to verify whether it leads to mutual happiness or not. If it leads to mutual happiness, it is a right proposal; if it does not lead to mutual happiness, it is not a right proposal. Similarly, when we are working with rest of nature, on the basis of this proposal, we want to verify whether it leads to mutual prosperity or not. If it leads to mutual prosperity, it is a right proposal; if it does not lead to mutual prosperity, it is not a right proposal.

As an example, let us explore the proposal, “the feeling of respect is natural in relationship”. As a first part of the exploration, you can verify, whether feeling of respect is naturally acceptable to you or feeling of disrespect is naturally acceptable to you. This is part one of the self-exploration. The second part is living according to the proposal. That is, you have the feeling of respect in you, and now, you are expressing this feeling of respect in your behaviour with the other human being. Let us find out whether it leads to mutual happiness or not. If it does, the proposal is a right proposal, otherwise it is not.

I can see that this feeling of respect is naturally acceptable to me, therefore, it leads to my happiness. Similarly, this feeling of respect is naturally acceptable to you, therefore, it leads to your happiness as well, i.e. it leads to mutual happiness, and hence the second part of the self-verification also holds true. Putting these two parts of self-verification together, now we can say that the given proposal “the feeling of respect is natural in relationship” is a right proposal.

We can also verify this in case of our interaction with rest of nature. Let us check whether ‘the feeling of nurturing (enrichment) in our interaction with the environment is natural’. You can verify whether feeling of nurturing is naturally acceptable to you or feeling of exploiting is naturally acceptable to you. This is part one of the self-verification. Further, we can proceed to the second part of self-exploration – living according to it. By nurturing and enriching the environment, does it lead to mutual prosperity? If we can see that the enriched environment facilitates better food production, leading to our prosperity and it also leads to prosperity of the environment in terms of its enrichment, we can conclude that it leads to mutual prosperity. Thus, this proposal passes both parts of self-verification. Therefore, this proposal ‘the feeling of nurturing the environment is natural’ is a right proposal.

What we are verifying for any proposal in the second part is, “does it lead to mutual fulfilment in our living”? Mutual fulfilment means that:

- a. Our behaviour with other human beings leads to mutual happiness.
- b. Our work with the rest of nature leads to mutual prosperity.

At this point, there may be a question, “is it necessary to experientially validate a proposal if it is not naturally acceptable”? It is an important question. What is being said here is that both parts of self-exploration are essential. We may not be very sure of our natural acceptance or we may not have the confidence that we really have the right answers within (that we can really be self-referential). So, we propose that you experientially validate the proposals. Of course, if you are very sure that a proposal does not pass the first test, you need not go to the second test.

When we are able to verify a proposal, both by way of verifying through natural acceptance and by way of verifying through experiential validation, the ultimate outcome is “right understanding”. We will explore into the details of right understanding in the chapters to follow.

Understanding Natural Acceptance – The Basis for Right Understanding

(Distinguishing between acceptance and natural acceptance)

When you try to find the answer to the question “what is naturally acceptable to you – to be happy or unhappy”, you get the answer quite spontaneously, isn’t it? The answer is coming from somewhere deep within. It may appear to be a simplistic or subjective way of finding out, but we will see that it is a powerful way to know what is right for us.

Where does the answer come from? Let us explore these possibilities:

1. It is coming from your likes and dislikes, assumptions, preconditionings, beliefs, world-view, perspective, etc.
2. It is coming from your natural acceptance.

Let us distinguish between our natural acceptance and our acceptance (likes and dislikes etc.).

Natural acceptance has to do with something fundamental, something related to our purpose, something related to our basic desires. When we ask a question related to these, we get a definite answer from our natural acceptance. For example,

- Is happiness naturally acceptable or is unhappiness naturally acceptable?
- Is it naturally acceptable to live in relationship or in opposition?
- What is naturally acceptable – to nurture your Body or to exploit it?

For all these questions, we get a definite answer when we refer to our natural acceptance.

On the other hand, if we are asking questions relating to the details of how to fulfil these basic desires, if we are asking questions relating to our expectations from outside; the answers are not definite. For example,

- Is eating rice naturally acceptable or eating wheat is naturally acceptable?

This question cannot be resolved by referring to our natural acceptance. We need to relate it to the basic desire i.e. ‘to nurture the Body’ which we have already verified through our natural acceptance, and then check for the detail under consideration. In this case, if rice is going to nurture the Body, it is acceptable to eat rice, if it is going to harm the Body, it is not acceptable to eat rice.

To see if a specific choice is in line with our natural acceptance or not, we have to see its compatibility with naturally acceptable feelings or natural purposes. Then we can find the answer.

Specific choice → feeling/purpose → natural acceptance Can evaluate on basis of our natural acceptance

Specific choice → natural acceptance Can't evaluate on the basis of our natural acceptance, so we need to reformulate the question to check the associated feeling/purpose

With this at the background, now we can evaluate cases of natural acceptance and the cases of acceptance based on likes and dislikes, assumptions, preconditionings, beliefs, world-view, perspective, etc.

For example, we may have a liking for some specific type of tasty food, say a particular type of chocolate. We have an acceptance for it, but is that acceptance in line with our natural acceptance or not? We have to refer to something more fundamental, something more basic, something related to the feeling or purpose to find the answer. If we have asked ourselves “do we want to nurture the Body or exploit it?” and found the answer that we want to nurture the Body, we can ask ourselves if that specific tasty food will nurture the Body or exploit the Body. If we find that the given chocolate,

will not really nurture the Body or harm the Body, we can conclude that the choice of that chocolate is not in line with our natural acceptance. While we have a liking for the taste of that particular chocolate, we have an acceptance for it, but it is not in line with our natural acceptance. You see, acceptance and natural acceptance are two different things, and we shall explore this as we go along.

To take another example. We may have been influenced by our friends to use foul language while speaking to each other on the grounds that it is indicating that we have grown up, we are independent or we are close friends. We may have adopted such a way of speaking also. We may even fit-in with our friends by doing so. While we may have an acceptance for using foul language, is it naturally acceptable to us? Once again, we have to find out if this choice is in line with our purpose or naturally acceptable feeling. Ask yourself, again, if the feeling of relationship is naturally acceptable or a feeling of opposition. Now, when you ask yourself “does the use of foul language always used to express relationship or is it sometimes used to express opposition”, you may find that it is not necessarily fostering relationship. You can easily see that you have an acceptance for this assumption, but it is not in line with your natural acceptance.

Of course, all acceptances are not wrong. Passing them through our natural acceptance will validate them and contribute to our self-confidence.

We do develop an acceptance for many things which are not naturally acceptable to us. However, given an open choice, we would not choose them. We may have accepted competition but is our natural acceptance for collaboration and cooperation or for competition? Similarly, we may have accepted ‘struggle for survival, survival of the fittest’. Now check if your natural acceptance is for mutual fulfilment or to struggle for survival? We may have accepted opposition but our natural acceptance is for relationship. When we think of opposition, or we live in opposition, we are not comfortable within; it is not comfortable for the other too and yet we keep living that way because we are made to believe that there is no other way out and we have developed an acceptance for it. However, given an open choice, given a possibility that we can live in relationship leading to mutual happiness as well, we would immediately opt for relationship. When we think of relationship or we live by it, we are comfortable within and it is comfortable for the other as well, therefore, it is in line with our natural acceptance.

Then, how can we be sure that the answer we are getting is coming from our natural acceptance? Some of the characteristics of natural acceptance are:

- (a) **Natural acceptance does not change with time:** What is naturally acceptable to you today is the same as what was naturally acceptable to you yesterday, and what will be naturally acceptable to you tomorrow. For example, our natural acceptance for the feeling of trust, for the feeling of respect in relationship remains invariant with time: a child naturally accepts having the feeling of trust. Twenty years later, when (s)he becomes a youth, she still has a natural acceptance for trust; and when she grows into an old person, (s)he continues to have a natural acceptance for the feeling of trust – there is no change in the natural acceptance with time for any given person.

- (b) **Natural acceptance does not change with place:** Naturally acceptable feelings, like trust, respect, affection, etc. remain invariant with place. These feelings are naturally acceptable to me when I am in India, in America, in Africa, in Europe or in any other place. Like that, my natural acceptance to keep the Body healthy does not change with place. No matter where we are, we have the same natural acceptance at all the places.
- (c) **Natural acceptance does not change with the individual:** Natural acceptance is the same for all of us; it is a part and parcel of every human being; it is part of our human-ness. We can check with the naturally acceptable feelings once again and find out if they are naturally acceptable to Indians, to Americans and to any and every human being. Our assumptions, our likes and dislikes, our views on issues may vary; but the feelings that are naturally acceptable to one are also naturally acceptable to every human being. In that sense, natural acceptance is universal. That is why by understanding our own natural acceptance; we can also understand the natural acceptance of others.
- (d) **Natural acceptance is uncorrupted by likes and dislikes or assumptions or beliefs:** We have taken the examples of this above also. When we ask the right questions, we can see our natural acceptance and it is there. Natural acceptance remains unaffected by our likes and dislikes, our belief systems and our preconditioning even if they are very deep and influence our thoughts day and night. For example, even if we are preconditioned for years 'not to trust anyone', if we ask the question as to what is naturally acceptable 'trust or mistrust', the answer is in favour of trust.
- (e) **Natural acceptance is innate; we don't need to create it:** Whatever be the background of a person, this faculty is very much there. For example, the moment we think of disrespecting someone, how does it feel within? Comfortable or uncomfortable? Similarly, the moment we think of opposing anyone, how does it feel? Are we at ease or we feel uneasy? Of course, uneasy. Why is this happening? Because we have the faculty of natural acceptance as a part and parcel of our being and it keeps hinting that what we are feeling, thinking or doing is in harmony with our own natural acceptance or not. We can start referring to it at any time, it is always there.
- (f) **Natural acceptance is definite:** It is for relationship, harmony and co-existence which is universal. This we can directly verify by asking, what is naturally acceptable to us – relationship or opposition, harmony or disharmony, co-existence or struggle? When we look into the details of relationship, harmony and co-existence, in chapters to follow, we will ask these questions again regarding each and see that these three – relationship, harmony and co-existence, ultimately provide the guidance for our living in harmony, happiness.

This natural acceptance is innate in each of us; it is uncorrupted and it is universal, i.e. it is invariant with respect to time, place and person. It may seem very simple to begin with, but we shall see that this becomes a very powerful way for us to know what is ultimately true for us on our own right. All we have to do is to start referring to it and validating it

in our living. Since we have so many strongly held beliefs, we may confuse them with our natural acceptance. The experiential validation gives us another opportunity to examine the proposal. That is why both the parts of self-verification are essential.

Let us not assume even this to be true. Let us explore and find it out for ourselves.

Appraisal of the Current Status

Today, we have so many inputs available to us – from family members, friends, teachers in school/college and from the society through social media, newspapers and so on. We are told what we should do, what we should think, what is valuable and what is not. We do not evaluate our beliefs or assumptions as we treat them as our personal domain. This ‘my way’ is treated as our personal domain. Living on the basis of it is assumed to be freedom which is very dear to us. When it comes in conflict, we try hard to search out justifications and make all efforts to defend our own assumptions. Since we do not have a readily available means to verify, we continue with a life, which is sometimes happy and sometimes unhappy. If we really look into ourselves, we will find that we are all looking for a way to discriminate all the inputs as well as to verify what we have already assumed on some definite basis.

Now, if you observe a child, (s)he wants to understand what is right, to learn right skills and to do what is right. Initially it goes by what is given, learns by observation and practice. The child learns language like this, for example. However, as the child grows, it wants to be assured of its assumptions, assured that living accordingly will indeed lead to happiness and prosperity.

It is true that we can understand from those who have understood life and are living a happy life. The parents, friends, teachers and role models in society are all essential as a help in the process of learning. Their conclusions are useful as proposals for us. But, to internalize something, to make it a part of our understanding, it is necessary to explore within. Only after we are able to see or know the reality as it is, we become self-assured, self-confident.

We will discuss this in detail when we elaborate on the system of education in chapters to come. However, let us now see what happens, if we go by exploring within; and what happens if we go otherwise, by assuming without exploring.

If we can see things clearly for ourselves through self-exploration and if these are reinforced by observation and practice, it becomes part of our understanding. Once we have understood something, we are sure, we are self-assured, we are self-confident that living like this will lead to mutual fulfilment. In living, when we are able to validate this understanding and it gets further reinforced. Such a state may be called self-organised. We are able to make decisions that are right, i.e. decisions in the interest of mutual fulfilment, i.e. mutual happiness and mutual prosperity. We are able to take the inputs from outside without being over-powered by others, by peer pressure, by our own whims and fancies, etc., but rather we are able to see things clearly ourselves; and help others also to see the possibilities of living in a mutually fulfilling, self-organised manner.

On the other hand, if we are unable to see the things for ourselves and the assumptions remain unverified, the feeling of assurance is absent; and we are not self-confident. Rather, in adverse conditions, we may become reactive and try out various, even arbitrary options. In this process, we are susceptible to outside influences and pressures as our own unverified assumptions are not stable. In this case, generally, we tend to live by prescriptions, do's and don'ts; i.e. our living is largely dictated by others (human beings or prevailing conditions). This is a state of enslavement (enslaved by our own wrong assumptions)!

One can take many examples like:

- We believe that it is a good thing to respect elders. However, when it comes to living with it in our day-to-day practice, are we able to ensure it? 100% of the time?
- We think it is good to eat food that is nutritious. But, is that a part of our living always? Or we tend to eat food that is tasty even if it is not good for health, or we eat junk food because our friends keep talking about it.
- The choice of clothes; is it our own choice based on our natural acceptance to protect the Body or it is a choice influenced by the advertisement or by the wish to fit into our peer group?

By and large, we tend to reinforce what we already believe. It is comforting for us. We tend to go with prevailing notions, so as not to be an odd man out. By and large, we have been trained to take the word of some authority and not think for ourselves; so, we generally tend to doubt ourselves. However, somewhere deep within, we are all seekers; we want to know things as they really are and live accordingly.

We are seeking to look within, at our natural acceptance so that we may be able to find out what we really want to be; and living accordingly leads to mutual happiness and mutual prosperity. For that this book is a set of proposals to help us see the reality. When we explore into them and find the meaning in them, only then it becomes our thought; and potentially, our understanding.

Let us see how we are going in the colleges and universities today, where we are dealing with youth. Are these inputs going by:

1. **Self-exploration:** Inputs are in the form of proposals, there is space for self-verification, asking questions, discussion and we are able to draw our own conclusions or
2. **Accepting assumptions:** Inputs are in the form of do's and don'ts, given statements and we are led to go by what is given.

Reflect which of the above methods is naturally acceptable to you. In this book, we are taking the first approach of self-exploration. Thus, all that has been written in this book is to be taken as a proposal. Do not assume it to be true or false, but verify it on your own right!

The Way Ahead

In any child, the basic process of understanding starts with imitation. (S)he imitates and learns the language, mannerisms and so many things. Further, (s)he obeys what (s)he is asked to do; (s)he works with basic discipline provided; (s)he is i.e. obedient. But as (s)he grows, (s)he wants to verify things and decide on its own right. That is the time when (s)he needs both, the right content in the form of proposals and the right process in the form of self-exploration. Also, (s)he needs encouragement to verify things through the process of self-exploration, so that (s)he develops a holistic vision/perspective of human existence (as discussed in chapter 1). It includes understanding of harmony at all levels of human existence – from individual to family, society, nature and existence; and then, the competence to live in harmony at all these levels, leading to a fulfilling life, a life full of happiness and prosperity. This is expected to be the main emphasis of education and sanskar in future.

Important Implications of Self-exploration

It will be quite educative to learn that the process of self-exploration can result in the following important implications, which will be conducive to a fulfilling life.

1. It is a process of knowing oneself and through that, knowing the entire existence.
2. It is a process of recognizing one's relationship with every unit in existence and fulfilling it.
3. It is a process of knowing human conduct and living accordingly.
4. It is a process of being in harmony within and in harmony with the entire existence.
5. It is a process of identifying our innateness and moving towards self-organization and self-expression.
6. It is a process of self-evolution (evolving as a human being) through self-exploration.

Now, let us elaborate at bit on each point.

1. **It is a process of knowing oneself and through that, knowing the entire existence.**

Going through this process of self-exploration, we are able to know about ourselves; we are able to see our natural acceptance, we are able to see 'what we are' in terms of our desires, thoughts and expectations; we are able to see whether things are in harmony or disharmony within. It is a process of knowing oneself.

The Self is the knower. When we know the Self, through the Self we can know about the other: the other human being, the rest of the nature and ultimately the entire nature and existence.

It is important to know oneself first. When we are sure about ourselves, only then we can know about other things properly, we can be sure that we are not looking at the world through our coloured perception.

On the other hand, when we try to understand things around us without first being sure of ourselves, all the preconditionings we have within, the contradictions we have within, reflect in our perception of the world. With that, when we interact with the things around us, we end up with mixed results – sometimes happy and other times unhappy.

2. It is a process of recognizing one's relationship with every unit in existence and fulfilling that relationship.

Through self-exploration, when I know about myself and I know about the other, I know about the nature and the whole existence; then I am able to recognise my relationship with other units in nature and also, I am able to see how to fulfil that relationship. It is a process of recognizing one's relationship with every unit in nature, in existence and fulfilling it.

3. It is a process of knowing human conduct and living accordingly.

Definite human conduct is living in a manner that we are able to fulfil our definite relationship with other units in nature/existence. When we know what definite human conduct is, we express it in our living. It is mutually fulfilling conduct.

Therefore, first we know the Self and through the Self we know the other units in nature, in existence. Second, we are able to identify our relationship with the other units in nature, in existence; and third, we know what our conduct as a human being needs to be, and then we live accordingly. This is how we can develop this competence to live with definite human conduct. The major role of education is to facilitate the development of the competence to live with definite human conduct.

4. It is a process of being in harmony – within oneself and with the entire existence.

When we know what definite human conduct is, we can live accordingly. In this way, we are able to live in harmony within and with others and ultimately, we are able to live in harmony with the entire existence; it is desirable and also naturally acceptable to all of us.

5. It is a process of identifying our innateness and moving towards self-organization and self-expression.

Now, we can see that through self-exploration – first we know our natural acceptance, what we really want to be, what is our essence, our innateness. Once we know what is naturally acceptable to us, we are able to live in accordance with it. Then we are in harmony within. When we are in harmony within, our behaviour and work is going to be naturally acceptable to the others also, therefore, we will be living in harmony with others too. And when we expand this to every unit in nature, in existence then we will be able to live in harmony with the entire existence.

6. It is a process of self-evolution through self-exploration.

When we do this self-exploration, we discover what is naturally acceptable to us and also become aware of 'what we are'. The very process of being in a dialogue within

facilitates self-improvement. We are basically aligning ‘what we are’ and ‘what we really want to be’. We are lining up our desires, thoughts and expectations with our natural acceptance. By doing this, gradually we are more in harmony within and therefore, more in a state of happiness within. Thus, this process leads to our evolution.

In fig. 2-4, the self-evolution and self-expression is shown.

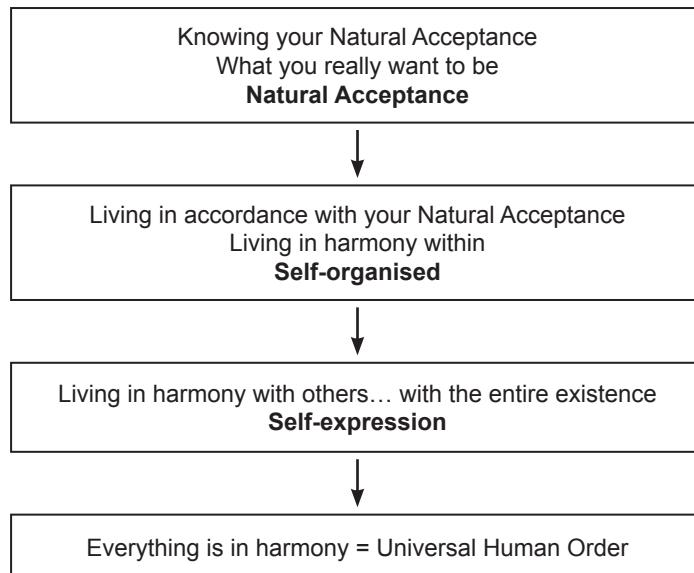


Fig. 2-4. Self-evolution and Self-expression

The purpose of this book is to initiate or augment a process of self-exploration in the reader. You can check for yourself, whether this is desirable for you or not.

We are placing this up-front so that you have a full view of where we aim to reach. It is this exploration that will help us develop a holistic perspective that was mentioned in chapter 1. As we go into further chapters, these points will be detailed and clarified.

To conclude, the complete process of self-exploration which is depicted below (fig. 2-5) yields right understanding as the tangible outcome. Right understanding can be recognised as follows:

- It is assuring:** We feel assured, we have no doubt about it. This is because it is based on our natural acceptance, which is intrinsic to us, inseparable from us. We only have to become aware of it. Once we are aware of it, once we know it, it remains obvious. No amount of input or preconditioning otherwise can influence or change understanding based on natural acceptance.
- It is satisfying:** We all have the need to know, to understand. When we understand something, it is satisfying, it is fulfilling for us.

- c. **It is universal:** We are able to see that right understanding is definite and invariant with respect to:
- Time:* It holds good in all time – past, present and future
 - Space:* It is the same at all places or locations
 - Individual:* It is the same for every human being

To take an example, let us examine the proposal ‘the feeling of respect is natural in human-human relationship’. We can verify that the feeling of respect is naturally acceptable to us. We can validate that when we behave with other human being with a feeling of respect, it is naturally acceptable to the other. We can conclude that having a feeling of respect leads to mutual happiness. When we understand this by way of self-exploration, we can see that it is very assuring. Assuring in the sense that we have no doubt anymore; whether feeling of respect is natural or feeling of disrespect is natural; whether we need to have a feeling of respect or disrespect in our relationship. This will remain certain in us, even if we may have feeling of disrespect from time to time, due to our preconditioning. It is satisfying, as it fulfils our basic need to know. Further, we can see that it is universal: as this is true in all time – today and tomorrow; in all places; and for every human being. Do keep exploring it.

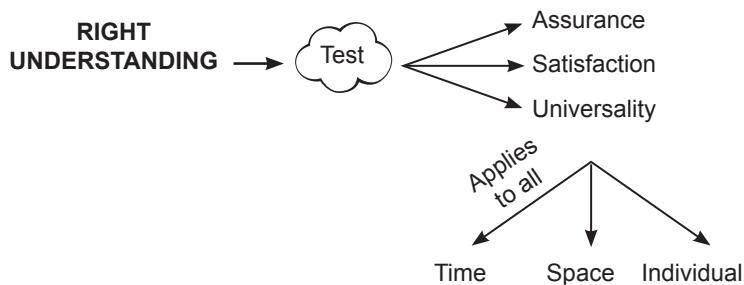


Fig. 2-5. Characteristics of Right Understanding

In case the outcome of self-exploration does not fulfil any of the above three criteria, it means that it is not the right understanding. It could be a preconditioning or we have made a mistake in looking into our natural acceptance and so, we need to continue exploring.

Self-exploration ultimately results in right understanding of the entire existence, i.e. “realisation of co-existence”, “understanding of harmony” and “contemplation of relationship”. Once we have this right understanding and when our imagination is fully guided by it, we reach to a state of continuous harmony and happiness within. This is expressed in our behaviour, our work and in our participation with every unit in nature in a harmonious manner. It ultimately becomes the foundation for an undivided society and a universal human order. Further, when this is passed down from one generation to the next in continuity, generation after generation, it forms a human tradition of happiness and prosperity for every human being. This is the coveted outcome of value education.

The process by which we try to understand is very important. What we intend to do through this book, is to initiate, facilitate and support a process of self-exploration in you which is starting as this dialogue between us and you.

Salient Points

- *The process of understanding human values is self-exploration, i.e. by exploring within, on the basis of natural acceptance; and with that, experiential validation, i.e. by exploring outside.*
- *Natural acceptance is the innate capacity of every human being to see the intrinsic purpose, to see what is natural, what is right and thereby conclude what is not right (wrong). It is not the same as the likes-dislikes or assumptions and beliefs but something definite that does not change with time, place or person. It is innate, invariant and universal. There is a natural acceptance for relationship, harmony and co-existence in each one of us.*
- *Self-exploration is a process of dialogue within us – between “what I am” (my desire-thought-expectation) and “what is naturally acceptable to me” (my natural acceptance). Once we start referring to our natural acceptance for questions relating to feeling and purpose, we get the right answers from within.*
- *When “what I am” (my desire-thought-expectation) is in harmony with my natural acceptance, I am in a state of happiness. When there is a contradiction between these two, I am in a state of disharmony and unhappiness.*
- *The content of self-exploration is:*
 - a) *Desire or basic aspiration of human being, which is for continuity of happiness and prosperity and*
 - b) *Programme to fulfil the basic aspiration.*
- *The process of self-exploration is self-verification. Whatever is stated is a proposal. Do not assume it to be true or false, right or wrong. First, verify it on the basis of your natural acceptance. Next, verify it experientially – if the behaviour with human being results in mutual happiness and the work with rest of nature leads to mutual prosperity, only then the given proposal is right for you, otherwise it is not right for you.*
- *One evolves through self-exploration – by knowing oneself, knowing the entire nature/existence and the inter-relationship with every entity in nature. Through self-exploration, one is able to know human conduct; and live in harmony within oneself, in family, in society and in nature/existence.*
- *The outcome of self-exploration is development of right understanding. Right understanding is the understanding of the harmony from the Self to the entire existence, i.e. realisation of co-existence, understanding of harmony and contemplation of relationship; and on that basis, understanding human conduct. Right understanding is definite; it is assuring, it is satisfying and it is universal.*
- *Living on the basis of right understanding (living with right understanding as our internal guide), one is in a state of harmony within, i.e. one is self-organised. With the state of harmony within, one is able to live in harmony with the outside world – the behaviour with human being leads to mutual happiness and work with rest of nature leads to*

mutual prosperity. This is referred to as self-extension, extending the harmony within to the world outside. Being in harmony within and being in harmony with the outside world is living with continuous happiness which is the basic aspiration of human being. For this, self-exploration is the essential starting point.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. The process of value education has been proposed as ‘self-exploration’. What could be some other possibilities for the process of value education?
2. Explain the process of self-exploration. What is the expected result of self-exploration? Please explain the process, content and natural outcome of self-exploration with a neat diagram and two examples from your life.
3. What exactly are the following realities:
 - a. “What I am”
 - b. “What is naturally acceptable to me”
 - c. The dialogue between “what I am” and “what is naturally acceptable to me”
 Explain each with any three examples.
4. Describe the term ‘Natural Acceptance’. How do you make out if it is your natural acceptance or not? Describe the characteristics of Natural Acceptance. Explain with examples from your own life.
5. Distinguish between Natural Acceptance and Acceptance with a few examples.
6. Given any proposal, if one is not doing self-exploration, what are the other possibilities? Give two examples to explain.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one’s life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Find out if the following are naturally acceptable to you

Statement	My present thinking (beliefs) about the statement	Naturally Acceptable?
I want to be happy		
I want to make others happy		
I want to be healthy		
I want to live in relationship		
I want to have more than others		

I want to have more than what I really need		
Feeling of respect in relationship	Only if you have money, people respect you	Feeling of respect is naturally acceptable in relationship
Respect elders		
Respect all		
This is just a sample list. Please make your own list		

Can you observe that when you really try, you can refer to your natural acceptance?

Note any five things that appear naturally acceptable to you. Now, verify for yourself that your ‘natural acceptance’ does not change with time or place. It does not depend on your beliefs and past conditionings and that it is always there. If not, would you still call it your natural acceptance? And if not, what can it be termed as in place of natural acceptance?

e.g. eating sweets. It may appear naturally acceptable. Now explore, whether it changes with time, place and individual or not. You will see that sometimes you like eating sweets, while sometimes, you do not feel like eating sweets. Same thing happens with place. And not everyone wants to eat sweets. Thus, it does not fulfil the criterion. It is not your ‘natural acceptance’. Then what is your natural acceptance? Find it out (here, while eating sweets is your liking, nurturing your Body is the natural acceptance).

- Look into yourself, into ‘what I am’ and into ‘what is naturally acceptable to me’. Make a list of at least ten things you can observe in your thought, behaviour or work. Now note these down (a sample table is given below):

What I am (My thoughts, behaviour or work)	What is Naturally Acceptable to me	Are these two in Harmony or Contradiction?	Do I feel Comfortable or Uncomfortable?	Dialogue
I make my parents happy	I want to make my parents happy all the time	Harmony	Comfortable	
But I get angry with them sometimes	Getting angry is not naturally acceptable to me. I really want to stay calm all the time	Contradiction	Uncomfortable	See example (b), below
Write down other thoughts you have	Write down your natural acceptance here	Harmony or Contradiction?	Comfortable or Uncomfortable?	

Contd...

(a) Can you see that “what I am” and “what is naturally acceptable to me” are two realities within you? Who else can see these two realities, other than you? Are you able to see that all those things that are naturally acceptable to you are really valuable for you? Write down the conclusions you have arrived at from seeing these two realities.

(b) Can you see that self-exploration only means that you become aware of your natural acceptance, become aware of “what I am” and start the internal dialogue? You are basically asking the question “is it naturally acceptable to me” to yourself?

e.g. if I do not want to get angry ever, why do I then get angry? Find out if you have assumed that on some occasions, it is a must to get angry otherwise the situation will become worse, thus anger is required at times. But when I am angry, I feel uncomfortable within as it is not naturally acceptable to me to get angry! Then what to do? Can there be some other solution?

Observe how the dialogue is taking place in you and note it down. What did you learn from observing the dialogue?

3. Look into what you really want to be and prepare a document (like a resume) as you see yourself three years from now. We can call it “future resume”. Please include the following five sub-sections:

(a) About you:

- i. Your academic scholastic and professional qualifications
- ii. Your qualities as a human being (what kind of person you will be)
- iii. Your ability to live in relationship with people
- iv. Your health
- v. Your work skills (what you will be able to do independently, without any help)
- vi. Your hobbies, co-curricular and extra-curricular interests

(b) About your role in your family (what responsibility you will take in your family and also what you will expect from your family)

(c) About your participation in the workplace (what responsibility you will take in your workplace and also what you will expect from the workplace)

(d) About your participation in the neighbourhood / institution / larger society (what responsibility you will take in society and also what you will expect from society)

(e) About your interaction with the rest of nature (what you will take from nature and also what you will do for nature)

Can you see that you already have the commitment and potential for it? And you can make a program to use your next three years productively.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“It is just a proposal. I only have to explore and decide on my own right. Nobody is going to preach to me about what to do and what not to do”.

1. Articulate the process of self-exploration. Show the dialogue between “what I am” and “what is naturally acceptable to me”. Share some outcomes from your self-exploration – what exactly you understood.
2. What is Freedom (deciding things “My Way”) and what is self-organisation (deciding on the basis of natural acceptance)?

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter

3

Basic Human Aspirations and their Fulfilment

Recap

In the previous chapters, we explored into the need, guidelines, content and process of value education, followed by the details of self-exploration. Self-exploration is a process of understanding human values, first by exploring within, on the basis of our natural acceptance; and then by validating it experientially, by exploring outside (by living accordingly and observing the outcomes). We have also discussed about natural acceptance, and how it forms the basis of self-exploration.

While discussing self-exploration, we mentioned that there are two issues to be explored: first, what is the basic aspiration of a human being, and second, what is the process to fulfil this basic aspiration. In this chapter, we will discuss these two issues further.

What is Meant by Basic Aspiration?

Whatever we think, whatever we do is with some end in mind. We may be going to school to learn and be eligible for college. We may be doing engineering in order to get a job. We may be working in a job for the salary. We may be shopping with that salary. Like that there is a chain of thoughts and actions.

You can observe that when we achieve one of these, we tend to move on to something else. After school is completed, we start preparing for entrance exams. When we get admission into a college, we become concerned about the assignments, grades and the rank. Once that is done, placement becomes our target. Like that we keep doing something which we consider to be important at a given point in time.

Out of these which is our basic aspiration? Is it learning what is taught in school or getting that engineering degree or the job or the salary from the job or the shopping? Let us ask ourselves: what will make us fulfilled? Let us find out, if there is an end goal which we want to achieve through all this. Is there an end state that we want to reach and then we want the continuity of that state? That end state is our basic aspiration.

Continuous Happiness and Prosperity as Basic Human Aspirations

To explore into the question of basic aspiration, ask yourself the following questions:

- Do you want to be happy?
- Do you want to be prosperous?
- Do you want the continuity of happiness and prosperity?

The answers are in affirmative yes. Right? We have a natural acceptance to be happy all the time. We have a natural acceptance to be always prosperous.

The basic human aspirations are happiness, prosperity and its continuity. We may, of course, have different notions of happiness and prosperity, but we do want to be happy and prosperous. We may, at times, even feel that their continuity is not possible, but still we want to be always happy and always prosperous. There is no moment when we want to be unhappy or when we want to be deprived. This is what we are trying to confirm here by referring to our natural acceptance.

Basic Requirements for Fulfilment of Human Aspirations

Let us explore further by asking ourselves the following questions:

- Are we happy?
- Are we prosperous?
- Is there continuity of the two?

What answer do you get? Is it an affirmative yes? As far as the basic aspiration or desire is concerned, there is very much an affirmative yes; but when it comes to our state of being, it is not always so affirmative, isn't it? There is quite a gap between our basic aspiration and our state of being (see fig. 3-1); and this is not naturally acceptable to us. Is it?

Desire, Basic Aspiration	State of Being, What We Are
Do we want to be happy?	Are we happy?
Do we want to be prosperous?	Are we prosperous?
Do we want the continuity of happiness and prosperity?	Is there continuity of our happiness and prosperity?

Why this gap?
– between our desire and our state of being
– between what we really want to be and what we are

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

We will explore into this

Fig. 3-1. Basic Human Aspiration and State of Being

Let us continue the exploration further. Let us find out, if our effort is for:

- Continuity of happiness and prosperity?
- or
- Just for accumulation of physical facility?



When we reflect on all the effort we are making, we can easily see that we are generally working for accumulation of physical facility! We are expecting happiness and prosperity, but the effort is for physical things. We don't even find out if we have enough physical facility or not; will it actually ensure happiness and prosperity or not; but we go on accumulating more and more.

We are making this effort with the assumption that we will get happiness and prosperity out of the physical things. Find out if you have assumed that happiness and prosperity will automatically come when you have enough physical facility?

This may be one underlying assumption. We might be thinking that money is everything – once we have enough of it, everything will be all right – we will have happiness and prosperity. We may not even be aware that we have such an assumption driving our effort! So, go ahead and check if this is the case.

We can explore further by asking ourselves:

What effort are we making for continuity of happiness and prosperity, other than accumulation of physical facility?

If we have not assumed that physical facility is all that is required; then what else are we doing apart from that? This is something we need to explore in our own life. Where are we putting in our effort? We spend time in eating, sleeping, developing skills, working, watching TV and so on. We are putting in most of our effort for physical facility. This may be because most of the time, we have been trained to study for it, work for it and achieve it as much as possible. With all that effort, even if we are missing on account of happiness, we tend to keep working harder and harder for more and more physical facility.

If continuity of happiness and prosperity is not achieved by just accumulating physical facility then what else is essential to do? Let's try to find out by asking this question to ourselves:

- Is the unhappiness in my family
- More due to lack of physical facility or
- More due to lack of fulfilment in relationship?

Whenever there is any unhappiness in your family, what is the major reason for it? When you explore into it, you will find that the major reason for the unhappiness in the family is the lack of fulfilment in relationship. Don't just accept this conclusion, but check it yourself.

Now to look at the investment of your effort, find out:

- How much time and effort you are investing for physical facility, and
- How much time and effort you are investing for fulfilment in relationship?

What is, roughly, the percentage of your total time and effort spent for physical facility? Eating, sleeping, working, studying and so on are all related to physical facility. You can find out for yourself how your time is spent.

Generally, most of the time and effort is being invested for physical facility, assuming that everything is going to be fine when there is enough physical facility; then there will be no problem; there will be no unhappiness in the family.

In the meanwhile, if any issue of relationship has cropped up, we try to invest some time to patch it up or somehow manage it. Many times, we again invest physical facility to compensate for the dissatisfactions or complaints in relationship. If we are not able to give time to the family in day-to-day life, we then try to spend time with them on weekends, on dining out, by watching movies together or giving some gift, and so on. All this is possible only by investing physical facility, so we work even harder. But, does it work?

The problems are more due to lack of fulfilment in relationship, and we are investing major part of our time and effort for physical facility. We are so careful about investing money and other material resources. But when it comes to investing ourselves, our time and effort for relationship, we are not very aware about it. This is certainly not a right kind of investment.

Can you see that:

The unhappiness in your family is more due to lack of fulfilment in relationship, but the major part of time, or most of the time and effort, is spent for physical facility?

With all this discussion, the conclusion that we want to draw out of this is a very simple one:

For human being physical facility is necessary, but relationship is also necessary.

Does it make sense? Is it true for you?

Now we can see that as far as human being is concerned, physical facility is a necessity, but relationship is also necessary. Both are important.

In fact, by seeing this, we can understand the difference between animals and human beings. Physical facility is necessary for animals as well as for human beings. For animals, it is necessary as well as adequate (which means that animals can be satisfied with physical facility alone). But when it comes to human beings, that is not the case – physical facility is a necessity, but physical facility alone is not going to suffice for the fulfilment of human being.

To take an example, when an animal has lack of physical facility, it becomes uncomfortable. When it has the physical facility, it becomes comfortable. When a cow gets a stomach full of grass, it becomes comfortable, sits and chews the cud. With enough grass to fill the stomach, the cow is comfortable. But, what about a human being?

When a human being has lack of physical facility, (s)he becomes uncomfortable and unhappy. Once (s)he gets the physical facility, (s)he forgets about it and starts thinking about many other things.

Does it happen with you? Once you do not have a facility that you need, you keep thinking about how to get it.

If one does not have enough to eat, (s)he will feel low. But once (s)he has enough food, it is simply ignored, forgotten. If we don't get enough to eat, we are uncomfortable and unhappy. If we have enough to eat, we tend to forget about food and start thinking of many other things.

If you do not have a house of your own, it occupies your thought much of the time. But once you have a house of your own, you simply forget about it and start thinking about so many other things, like furniture in the house, your career, your social connections, etc. And if they are not up to your expectations, you start feeling anxious. Seldom you feel happy that you have a house of your own. Can you see that?

We keep asking participants of our human value workshops, "Do you know how many pairs of clothes you have"? Generally, not more than 10% of the people even know how many pairs of clothes they have. That means if we did not have clothes, we would have been unhappy and uncomfortable, but now that we have clothes, most of us tend to forget about it. And of course, we have many other things to think about.

So, we can conclude that physical facility is necessary for animals; it is necessary for human beings also; However:

- For animals, physical facility is necessary as well as adequate.
- For human beings, physical facility is necessary but physical facility alone is not adequate.

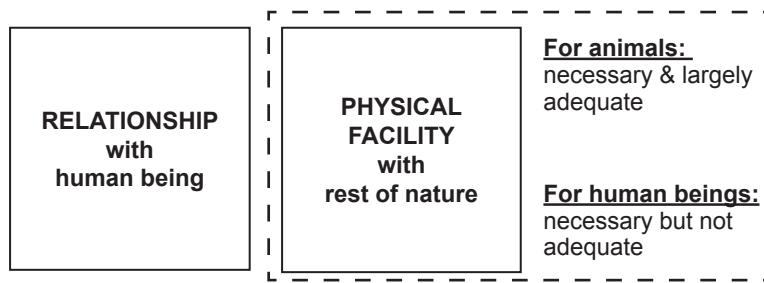


Fig. 3-2. For Human Being, Physical Facility is Necessary but Relationship is also Necessary

When it comes to human being, the lack of physical facility makes him/her uncomfortable and unhappy, but availability of physical facility alone does not ensure the feeling of happiness or prosperity. Something more is required. And if you look at what more is required, fulfilment in relationship is also required (see fig. 3-2).

Can you see this? Imagine being in a five-star hotel for a month with every facility – except that you have no one to talk to!

While we do have a natural acceptance to live in relationship, are we actually living in relationship? Have we understood this or just assumed it? To explore this further, find out if:

1. You want to live in relationship (harmony) with others or
2. You want to live in opposition with others or

3. You believe, living has to be necessarily in opposition with others, i.e. there is 'struggle for survival', 'survival of the fittest' and if you feel happy living this way?

A little introspection will show that out of these three, what is naturally acceptable is the first one. Isn't it? You certainly do not want to live in opposition with others. But you may be conditioned to think in a manner as mentioned in the third option, because this is mostly what we are teaching today in the schools and colleges. Relationship is naturally acceptable to us but what we are trying to teach the children is opposition and struggle. If we adopt the third option, it has significant negative implications in our life, in the family and in the society. And we can see this all around today.

In relationship, what is generally happening today is something like this:

Every time when there is fight, we want to resolve it. We start the next day with the thought that we don't want to fight today; but a fight takes place again (sometimes by the end of the same day).

Does this happen with you, with your brother, sister, father, mother, spouse, children, with your friends, co-workers, etc.? Getting irritated, angry, not speaking for days on end, dragging each other to court, divorces, etc. are indicators of the situation in relationship. While there is a willingness to live in relationship, the right understanding about relationship is lacking; the competence to fulfil the relationship is lacking. That is why this fight and all these other problems in relationship happen again and again. We think it is the fault of the other person – we want them to improve; they think its our fault and they want us to improve; neither improves and we somehow try to manage relationship.

For ensuring fulfilment in relationship, it is necessary to have right understanding about relationship. Can you see this? Further, right understanding about oneself vis-à-vis rest of nature is also necessary in order to correctly assess our need for physical facility and the correct method for making it available.

Right Understanding, Relationship and Physical Facility – All Three are Required for Fulfilment of Human Being

From the preceding discussion, it may be concluded that for fulfilment of human being – physical facility, relationship and right understanding – all three are necessary. It is indicated in fig. 3-3.

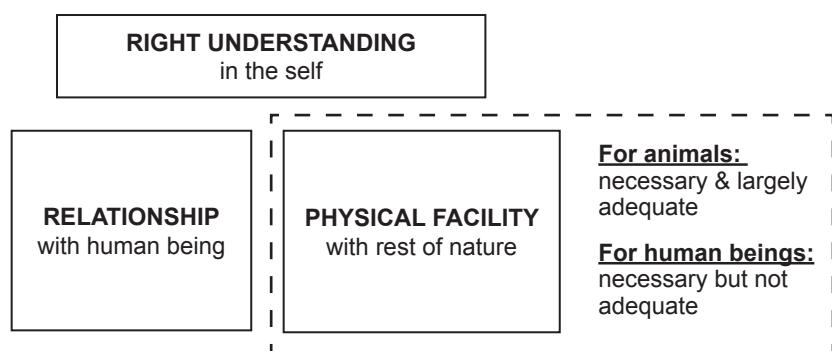


Fig. 3-3. For Human Being, Physical Facility, Fulfilment in Relationship as well as Right Understanding are Necessary

Now you can find out if all three of them are required or you can do away with any of them. Do you need physical facility? Do you need fulfilment in relationship? Do you need right understanding? Is there anything unnecessary, superfluous? We can easily make out that all three are required.

These three are of different types. To explore this further, let us look at these situations:

- It is hot and humid and you are sweating. If you switch on an air conditioner, does the cool air from it help? You can see that it makes the environment more conducive, and your body is no longer sweating. The air conditioner and cool air are physical facility. It is useful for protecting the Body from excessive heat.
- Now, you are sitting in that air-conditioned room. A person, with whom you have a feeling of opposition walks into the room. Your body is comfortable with the cool air, but how do you feel within? Comfortable or uncomfortable? With a little exploration, you will be able to see that you would feel uncomfortable. It is due to the feeling of opposition that is within you. Check if it will make any difference if you made the room cooler (or warmer)?
- After this person has left the room, you are sitting alone but you are still thinking of that person. You have contradictions in your thought. You are thinking about how to resolve these contradictions but you are unable to. Will you feel comfortable within or uncomfortable within? Once again, you can see that you will be uncomfortable within, regardless of the temperature of the air conditioner. Without the requisite knowledge, the right understanding (of relationship and the feelings in relationship) can you resolve these contradictions? Can any amount of physical facility resolve these contradictions in you?

We can see that physical facility, relationship and right understanding are three distinct realities. When we look them in more detail, we can see that:

- Right understanding (in the Self) is understanding myself, understanding all that I live with (the entire existence) and understanding my role with respect to all that I live with, i.e. myself, my family, society, nature/existence.
- Relationship is essentially the feeling I have for other human beings (in the family, in the society).
- Physical facility includes all things physical.

All three are required for fulfilment of human being. One cannot be substituted for the other.

Next, let us find out, if we are taking care of all three of them or we are largely focusing on physical facility? You can see that we need all three of them, but today the major focus is on physical facility. Now, you can verify if this prevalent belief that physical facility can take care of everything is true or not. Can we take care of relationship with physical facility alone? Can we take care of right understanding with physical facility alone?

Priority – Right Understanding, Relationship and Physical Facility

Now, the next question is that if all three of them are required, what is going to be the priority?

Priority indicates what is fundamental, what is the relative importance. Working on the higher priority facilitates the fulfilment of the lower priority. It does not mean that we can do away with the lower priority. To identify the priority order, find out what is fundamental, what is going to facilitate the other.

We can ask this question about priority directly to ourselves to get the answer. Take some time and think it over.

All three of them are required. Right understanding in the Self is a priority because only with right understanding we can ensure fulfilment in relationship; and we are able to make out how much physical facility is required. Therefore, right understanding is the first priority.

As we discussed, the problems in the family are more due to lack of fulfilment in relationship, rather than the lack of physical facility. It indicates that relationship is more important than physical facility.

To take an example, a lady teacher was attending one of the evening human values workshops. Two days after the topic on relationship and its priority was discussed, she shared her experience. She was in the kitchen, while her two sons, aged about five and eight, were playing cricket inside the house. Hearing the sound of a shattered windowpane, she rushed out of the kitchen. But before she reached the children, she recollected the priority. Now this is just in her assumption, yet she was able to see that relationship is certainly a higher priority over physical facility. "I can get the window pane repaired for a few rupees, but it would take much more if I were to lose the affection from my children", she thought. She asked the boys, "I hope you are not hurt", while she collected the broken glass pieces and put them in the dustbin. "We are OK" said the older one. And as she was going back to the kitchen, the younger one said, "won't you beat us"? Because he had a good idea of his mother – who, in a state of unawareness, valued physical facility more than the children's feelings!

Now, if you look at this overall priority, right understanding is the first priority, fulfilment in relationship with human being is the second priority and ensuring physical facility with rest of nature is the third priority.

Regarding priority, we will keep it open as to whether this is the right priority for you or not – feel free to experiment with the priority order and come to your own conclusion. One thing is very clear that all three of them are required – the right understanding in the Self is required, the fulfilment in relationship with human being is required and physical facility (with rest of nature) is required; and all three have to be ensured separately (one cannot be substituted by the other).

It is interesting that out of these three, today, generally we are not taking care of the first priority; we are not taking care of the second priority; the major focus is on the third priority.

Can you see this? Can you see that our major focus is not on right understanding in the Self, not on fulfilment in relationship, but the major focus is on physical facility? And now you can see that if we are not focusing on the first two priorities and we are only trying to work with physical facility, where will we end up? Similarly, if we take care of all three of them, what is the result? What is the outcome? We would like to investigate this next.

If we are only working for physical facility, the outcome is depicted in fig. 3-4. At the level of physical facility, we are feeling deprived and we are making others deprived or exploiting others. When we don't have right understanding (about relationship) in the Self, we are not able to ensure fulfilment in relationship, therefore, we are unhappy within. When we are unhappy within, we are going to make others unhappy, isn't it?

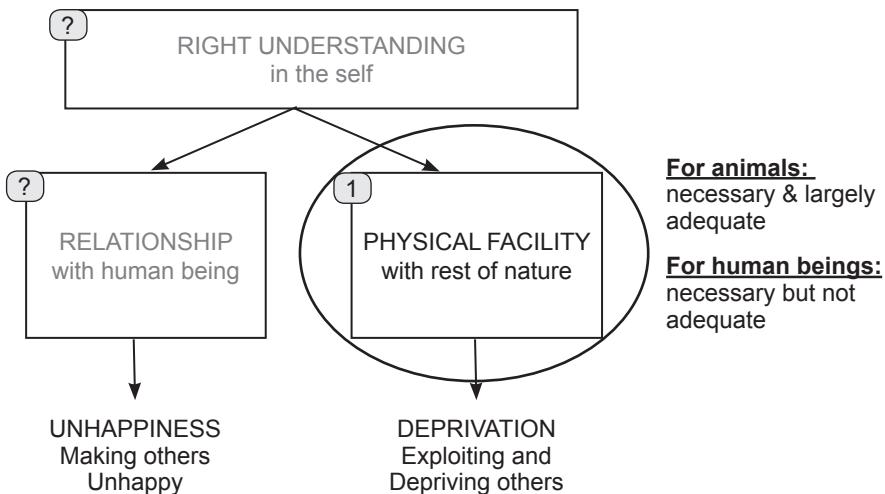


Fig. 3-4. Human Being Living with Physical Facility as the First Priority

To exemplify this point, we particularly ask mothers, “when do you shout or beat the child? When you are comfortable within or uncomfortable within”? The answer is simple – uncomfortable within.

When you are unhappy within, you make the other unhappy. You can find this out for yourself, in the interactions with family members and friends. If we don't have right understanding about relationship, we don't know about the feelings in relationship. If we have not ensured those feelings in us, we are unhappy within. In that state of unhappiness, we are not able to ensure fulfilment in relationship – we make others unhappy. This is one outcome.

The other outcome is that if the right understanding is missing, we are not able to identify our need for physical facility. Now, if we are not able to identify our need for physical facility then regardless of how much physical facility we accumulate, we never feel that we have enough. We keep wanting more. This feeling of not having enough is the feeling of deprivation. Now, if we have a feeling of deprivation, will we think of nurturing others or exploiting others? Find it out. Again, the answer is simple – we will think of exploiting others to get more and more physical facility.

Once, while taking tea with students, we asked them a funny question, “come, let’s find out how much tea will be needed to fill this cup – if it does not have a bottom?” Naturally, they were amused and smilingly replied, “sir, are you joking? It is so obvious that if this cup doesn’t have a bottom there is no question of it getting filled; no amount of tea will be sufficient to fill it up. But why are you asking us such a trivial question”? Then the discussion continued, “so, you can see that if this cup has no bottom, there is no question of ensuring its filling. That’s good, you all appreciate this so easily. Now let us look at the cup of our aspiration for physical facility, for money. Does it have a bottom? Do you know how much physical facility you require? If you don’t know how much is required, can you ever feel prosperous, regardless of how much you earn”?



Isn’t this obvious enough? It gives a clue to the assumptions driving so many of us who are engaged in pursuing more and more physical facility. Ponder over this.

If we do not know how much physical facility we require, we will never have a feeling of prosperity, regardless of how much we accumulate. The accumulation of physical facility may go on increasing, but our feeling of deprivation will continue; and, if we feel deprived, we think of depriving others, exploiting others and accumulating more and more.

If you look around, there are generally two kinds of people today:

1. Those lacking physical facility, unhappy and deprived
2. Those having physical facility, unhappy and deprived

Do you see these two types of people? Do you see people who don’t have enough physical facility, and they are deprived and also unhappy? Do you see people who have lots of physical facility, but still they don’t feel that they have enough (and they need more and more)? Such people do not have the right understanding of their need for physical facility, so they keep feeling deprived and unhappy.

Try to find out where you are – at 1 or at 2?

You see, the whole concept of what is called development today, largely takes us from ‘1’ to ‘2’. While working for development, we are focusing on a good outside environment, lavish infrastructure, etc. – is it sufficient for your happiness and prosperity? The nice apartment, 24-hour electricity, running water, laptop, mobile, a big car, wide roads, trains, planes and all this may be required. However, is it sufficient to ensure continuity of your happiness and prosperity? Through education, if we are focused on that good job just for a high salary and more and more physical facility, without having clarity on how much is required, it can only take us from ‘1’ to ‘2’; and it can never ensure happiness, prosperity, and continuity of the two.

Whereas we really want to be is in the following state, i.e.

3. Having physical facility, happy and prosperous.

Find out what is naturally acceptable to you – to be in 1, 2 or 3? It is easy to see that we naturally want to be in the state 3, of having more than enough physical facility, happy and prosperous, isn't it?

However, where are we today – at 1, 2 or 3? And even more importantly, what is our effort for – 1, 2 or 3?

Now, if we are able to ensure all three, i.e. right understanding, relationship and physical facility, in that order of priority, let us see the outcome (refer to fig. 3-5).

- Through right feeling in relationship, based on right understanding, we can ensure mutual happiness – happiness for ourselves as well as happiness for others.
- With right understanding, we can identify the need for physical facility. We can also learn how to produce using a mutually enriching production process. Once we are able to ensure the availability of more than required physical facility, we have a feeling of prosperity; isn't it?

Now ask yourself, when you have a feeling of prosperity within you, will you think of nurturing others or exploiting others? Think about it. When you can see that you have more than what is required, i.e. you have a feeling of prosperity, you will naturally think of nurturing others and not exploiting them. You will think of helping others in their effort for prosperity. If someone is thinking of exploiting others, it simply indicates that (s)he has a feeling of deprivation, not of prosperity.

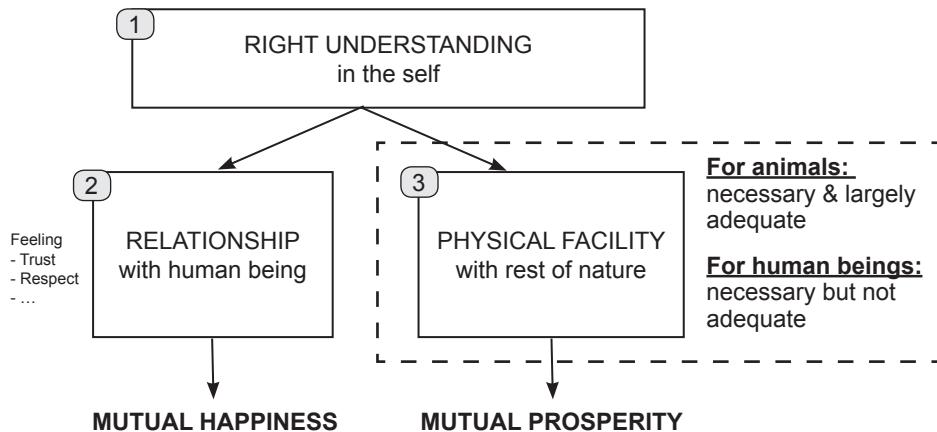


Fig. 3-5. Human Being Living with Right Understanding, Relationship and Physical Facility in Priority Order

Right understanding + Relationship → Mutual happiness

Right understanding + Physical facility → Mutual prosperity

In this way, with right understanding and fulfilment in relationship, we can ensure mutual happiness. With right understanding and enough physical facility (working with rest of

nature), we can ensure mutual prosperity, mutual enrichment. Therefore, by ensuring right understanding, relationship and physical facility, we can ensure happiness and prosperity for ourselves and work for happiness and prosperity for others. Can you see that?

Development of Human Consciousness

The basic aspirations of human being, i.e. happiness, prosperity and its continuity, are fulfilled by right understanding, relationship and physical facility, in that priority order.

A human being working for all three of them can be fulfilled. Therefore, a human being living with all three is living with 'human consciousnesses'.

On the other hand, if one is living for physical facility alone, one is living with 'animal consciousness'. While physical facility may suffice for animals, it is not adequate for human being to be fulfilled.

Now you can find out if development would basically mean development of human consciousness in the human being, or just the development of physical facility is sufficient.

A word of caution here. By using the word 'animal consciousness', we are not trying to demean animals.

Animals living with animal consciousness	they are in harmony	this is fine
Human being living with human consciousness	they are in harmony	this is fine
Human being living with animal consciousness	they are in disharmony	this is the problem

Animals living with animal consciousness, living for physical facility alone, living for food, shelter, etc., are just fine – they are in harmony with the rest of nature! Only when human beings try to fulfil themselves on the basis of physical facility alone, they tend to be in disharmony within and in disharmony with others. The problem is with human being living in animal consciousness. You can see that opposition, struggle, war, etc. is on account of such human beings. You may call this as inhuman-consciousness or something else, if animal consciousness gives a sense of demeaning the animals.

Holistic Development

(Transformation from Animal Consciousness to Human Consciousness)

With this background refer to fig. 3-6 and ask yourself:

1. What is naturally acceptable to you – to live with animal consciousness (inhuman consciousness) or to live with human consciousness?
2. Where are we now? Living with animal consciousness or human consciousness?
3. Whether this transformation from animal consciousness to human consciousness is desirable or not desirable?

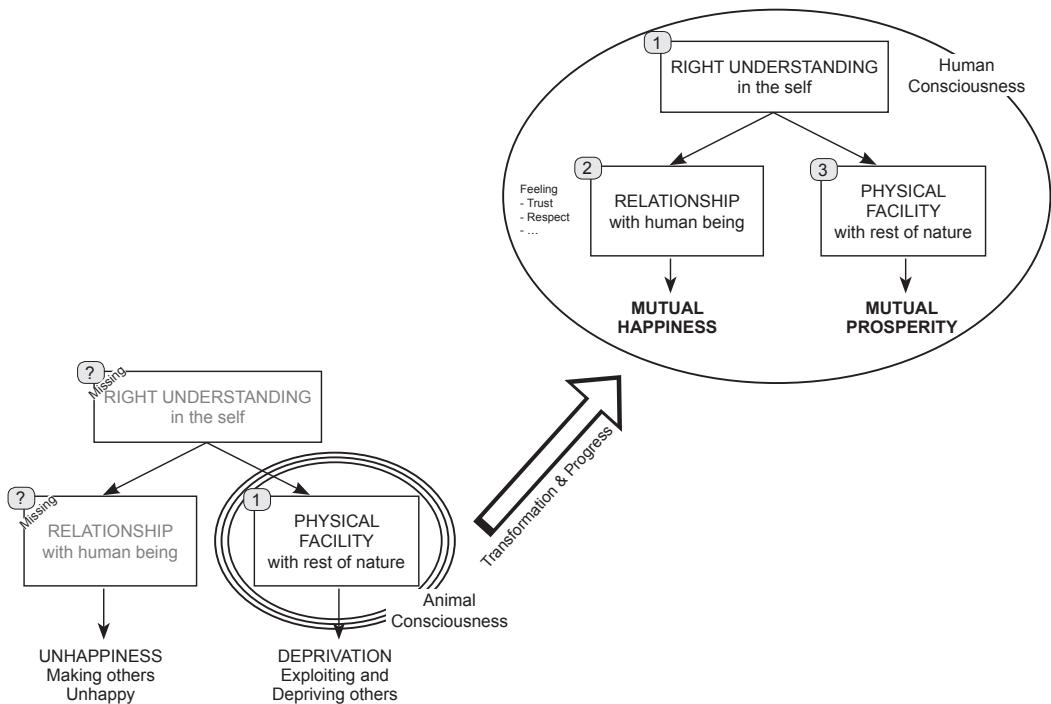


Fig. 3-6. Transformation, Progress, Development

Keep exploring these questions.

If we see today, the world is largely focused on physical facility as the sole or primary measure of progress and development. Nations measure Gross Domestic Product (GDP) and its growth rate as the key indicators for development. Families and individuals also have a similar notion of their own well-being – they use job position, net-worth, bank balance, the house, the cars and other physical facility as indicators of progress, development and success.

The predominant perception regarding development, success and prosperity is largely to do with accumulation of physical facility – more and more physical facility. This perception is there in the society, in the education system and even in the family. Find out if you are also only trying to make this circle of physical facility bigger and bigger? Like making effort for a salary of ten thousand rupees, fifty thousand, one lakh and so on? Find out if all this is taking you to human consciousness? Is just making the circle of physical facility bigger sufficient for the continuity of happiness and prosperity? Find out if just increasing the quantity and variety of physical facility alone is enough for development.

With right understanding, we can clearly envisage holistic development as the transformation of consciousness – from animal consciousness to human consciousness. Of course, it will necessitate working on all three – right understanding, fulfilment in relationship as well as physical facility; and in that order of priority.

Role of Education-Sanskar

(Enabling the Transformation to Human Consciousness)

We are providing inputs to the children in many ways. Starting from the family, the parents and other family members are providing inputs right from day one. The formal education system, i.e. schools, colleges, universities, etc. are also providing inputs. And the society is giving inputs through the role models, through the media and so many other means. All these put together shape the perspective and feelings of a child. Can you see that?

All these inputs put together is what we are calling education-sanskar.

Education is developing the right understanding (holistic perspective).

Sanskars is the commitment, preparation and practice of living with right understanding. The preparation includes learning appropriate skills and technology.

We will build on the details as we go along.

The role of education is to facilitate the development of the competence to live with human consciousness, with definite human conduct. For this, the education-sanskar has to ensure:

1. Right understanding in every child,
2. The capacity to live in relationship with other human beings, and
3. The capacity to identify the need for physical facility, the skills and practice for sustainable production of more than what is required, leading to the feeling of prosperity.

These are the three components of education-sanskar, if it has to ensure development of human consciousness.

With this, let us see whether we are ensuring all three of them or not in the present-day education-sanskar. We can see that today, in our programs of education,

1. The first one is largely missing (are we teaching the students to explore and know (have right understanding) or to assume and reproduce the content?)
2. The second one is largely missing (are we teaching relationship and cooperation or opposition and competition?)
3. And in the third one, you will see that identification of need for physical facility is missing. The willingness to produce by way of labour is also missing. The core feeling that is being generated is to accumulate more and more, to consume more and more, rather than to produce as per need.

One of our colleagues shared this incident. He said, "I was having a discussion with the final year students of a well-known institute. I asked the students about their expectation when they graduate. One of the students very articulately said, 'No. 1, good job i.e. good salary, No. 2, job satisfaction'; and then slowly he added 'No. 3, if possible, no work'! Present-day education is setting such expectations in students".

Is that happening? You can reflect on your expectations and experience from the present-day education.

Education provides thought leadership and direction to the society through the preparation of individuals. These long-term potential of human education-sanskar is:

1. Right understanding in every child – by facilitating the development of right understanding, it will lead to living in human consciousness.
2. The capacity to live in relationship – by facilitating the capacity to live with mutual happiness or justice in relationship with other human being it will ensure harmony in the family; and that harmony will extend to the larger family, and ultimately go up to the world family, leading to an undivided society.
3. The capacity to identify the need for physical facility, developing the skills and practice for sustainable production of more than what is required leading to the feeling of prosperity; a mindset of production through labour and of right utilisation of the physical facility. This will ensure harmonious family order and extend beyond the family order through participation by the family members in the larger societal systems; ultimately to universal human order.

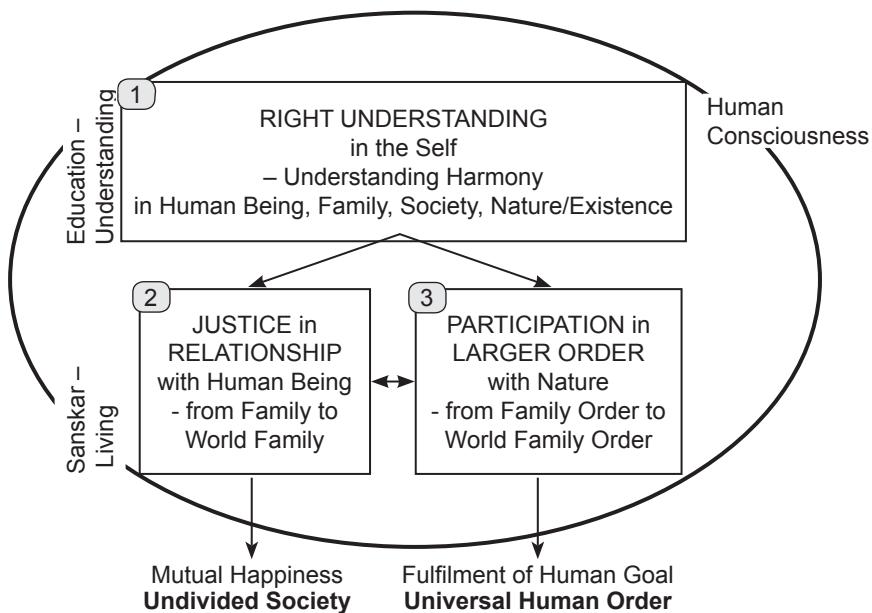


Fig. 3-7. Living with Human Consciousness

The outcomes of human beings living with human consciousness are depicted in fig. 3-7.

This is the proposal about the role of education. If you can see this, you will see that the role of education is essentially to facilitate holistic development, i.e. the individual transformation to human consciousness as well as the societal transformation to universal human order. We will discuss both these transformations in chapters to follow.

To sum up, our basic aspiration of continuity of happiness and prosperity is fulfilled by right understanding, relationship and physical facility, in that priority order. The most significant human activity towards this end is human education-sanskar.

Salient Points

- *The basic human aspiration is to be in a state of continuous happiness and prosperity. It is something we want to be and continue to be, without any break.*
- *For fulfilment of human aspiration, three things are necessary: right understanding in the Self, fulfilment in relationship with human being and physical facility with rest of nature, in that order of priority.*
- *Fulfilment of relationship (with human being) leads to mutual happiness, and fulfilment of physical facility (with rest of nature) leads to mutual prosperity.*
- *Living with all three, right understanding, relationship and physical facility, in that order of priority, is fulfilling for human being. Seeking and ensuring fulfilment in this manner is living with human consciousness.*
- *Living solely on the basis of physical facility is not fulfilling for human being – for human being, physical facility is necessary but it does not suffice. It may be adequate for the fulfilment of animal. If one is seeking fulfilment solely out of physical facility, ignorant of the need for right understanding and relationship, (s)he is living with animal consciousness or inhuman consciousness. Animals living with animal consciousness are fine, they are in harmony; only human beings, living on the basis of physical facility alone tend to be in disharmony; so, human being living with animal consciousness is a problem.*
- *The transformation from animal consciousness to human consciousness is the essential core of holistic development. With human consciousness at the base, holistic development includes development of relationship as well as required physical facility.*
- *Education-Sanskar has the pivotal role in the development of human consciousness. It has to ensure right understanding in the Self of every child, capacity to live in relationship with other human beings as well as the capacity to identify the need for physical facility, the skills and practice for sustainable production of more than what is required, leading to the feeling of prosperity. Such an education will eventually be able to prepare the child with the competence to be in harmony within, to live with definite human conduct and to be in harmony with the world outside for actualising an undivided society and universal human order.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. What are the basic human aspirations and what are the requirements to fulfil them? Indicate their correct priority. Support your answer with two examples.
2. Why is right understanding required in relationship for mutual happiness? Illustrate with the help of two examples from your life.
3. Why is right understanding required for ensuring physical facility? How does it result in mutual prosperity? Illustrate with the help of two personal examples.
4. Distinguish between 'animal consciousness' and 'human consciousness'.
5. Describe the societal impact of living with human consciousness.
6. When do you say that the development is holistic? What is the role of education in it? Explain briefly.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Take the list of your desires (from chapter 1). Update it, if you feel that is necessary. Now for each item on the list, find out what would be necessary to fulfil it, i.e. will it require:
 - a. Right understanding?
 - b. Relationship (right feeling)?
 - c. Physical facility?

Desire	Fulfilled by		
	Right understanding	Fulfilment in relationship	Physical facility
Good health	?	?	Yes (food etc.)
Lots of friends	?	Yes	?
Other desires...			
Your priority	1, 2 or 3?	1, 2 or 3?	1, 2 or 3?

If it requires more than one of these, mark which one is the higher priority. Explain your conclusion from this exercise.

- Can all your aspirations be fulfilled just by physical facility?
- Is right understanding required for the fulfilment of none, some or all of your aspirations?

Contd...

- Is relationship required for the fulfilment of none, some or all of your aspirations?
- Can one be substituted for the other (e.g. can right understanding be substituted by physical facility). If they are distinct things, what are their key characteristics (or what are the key differences between right understanding, relationship and physical facility)?
- What is the priority order of these three?

Keep this list handy, because we intend to use the same list in future chapters as well.

2. List your activities throughout a typical day in your life. Categorise these activities as activity for developing right understanding, activity for fulfilment in relationship and activity for physical facility (see table, below).

Activity	This activity has time & effort for		
	Right understanding	Fulfilment in relationship	Physical facility
Exercise, playing games (2 hrs/day)	?	?	2 hrs (for health of body)
Talking with friends	?	3 hrs (for relationship)	?
Studying	1 hr (studying for values)	?	6 hrs (studying for skills)
Sleeping			
This is just a sample list. Please make your own list			
Total Time & Effort	Max 24 hrs		

Find out what percentage of your time and effort is being spent for each of these three. What do you conclude from this exercise?

3. Refer to your natural acceptance and find out if
 - a. You want to live in relationship (harmony) with others or
 - b. You want to live in opposition with others or
 - c. You believe living has to be necessarily in opposition with others, i.e. there is 'struggle for survival', 'survival of the fittest' and check if you feel happy living this way?

Now conduct the same exercise for at least 20 occasions in your life and note the observation. Then draw your conclusions and write them down.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“Day after day, week after week, year after year I have been running for happiness. Now I know exactly where to put in effort. I can imagine my life (after few years) – it will be wonderful”.

1. Personal transformation to ‘human consciousness’ by focusing on right understanding, fulfilment in relationship and on physical facility.
2. Societal transformation from inhuman society to humane society.
3. For both, human education has to be the foundation.

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Recap

In the previous chapters, we saw that the basic aspiration of a human being is continuity of happiness and prosperity. We also saw that there are three basic requirements to fulfil this aspiration are: right understanding, relationship and physical facility, and that too in the correct order of priority.

In this chapter, we will learn in more detail about happiness and prosperity. We will investigate the common perspectives on these basic aspirations, evaluate them and try to acquire right understanding about these, through self-exploration. We will also investigate in more detail about how the basic human aspiration can be fulfilled. What is going to be the method, what is going to be the process?

Exploring the Meaning of Happiness

Happiness is something we are all interested in. All our efforts are for being in a state of happiness. However, there is generally no single notion for it! Is it something subjective which can't be defined or is it something real which can be objectively defined? This is what we have been trying to explore.

In chapter 2, we had proposed that when we are in harmony within (between 'what I am' and 'what is naturally acceptable to me'), we are in a state of happiness (refer to fig. 4-1). We had asked you to explore whether this holds good for you or not. Could you recollect the times when you felt happy and verify this proposal?

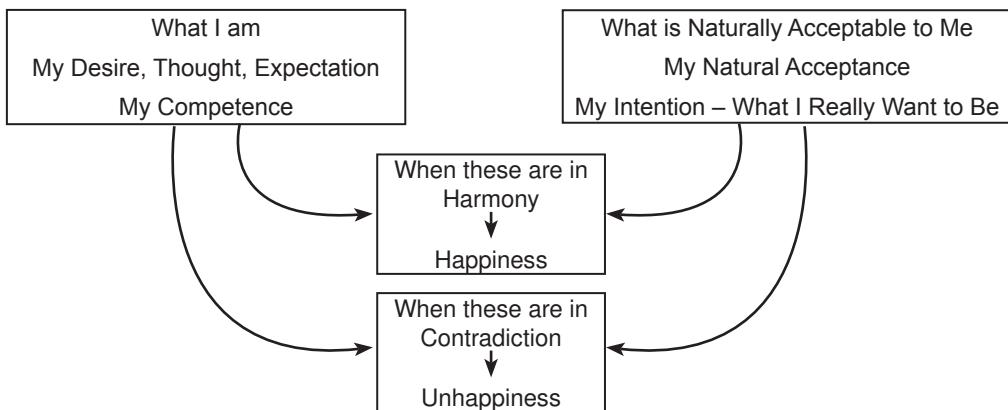


Fig. 4-1. Happiness and Unhappiness is Within

We had also indicated that if these two are not in harmony, we are in a state of contradiction. We want to get out of that contradiction and if we are forced to continue, we feel unhappy. Could you explore into this by recollecting the times when you felt unhappy?

Let us now delve deeper into the meaning of happiness. What is being said here is that happiness is something real, something definite. Therefore, it can be defined, it can be understood and we can make effort to achieve it. The detailed proposal for happiness is:

“The state or situation, in which I live, if there is harmony / synergy in it, it is Naturally Acceptable to me to be in that state / situation”.

“To be in a state / situation which is Naturally Acceptable is Happiness”.

i.e. “To be in a state of Harmony / Synergy is Happiness”.

i.e. Happiness = Harmony.

To explore this proposal, let us take some specific examples.

Try to remember the time when you found the solution to a problem that you had been struggling with for a long time. Did you feel happy the moment you found a solution? Even now, when you recollect that moment, you might feel happy! Whenever there is harmony in our thoughts, we feel happy. If this harmony is discontinued, we feel uncomfortable. Whenever there is a contradiction in thought, we feel unhappy. This way, you can explore into the state of your being and try to verify that when you are in harmony within, you are happy and vice versa.

Now, let us explore some situations in which you are interacting with the outside world. In addition to you, there is another person. There is a feeling of affection in you for your family members. They also have a feeling of affection for you. There is harmony in the family. In such a situation, you will feel happy being in family, isn't it? Similarly, if someone is dominating, there is a disharmony in the family and you feel uncomfortable about it. You want to get away from the domination, but you don't know what you can do about it. In this type of situation, you feel unhappy. Find it out for yourself.

Some exploration will show that when we are in a state of harmony within, we feel happy because that state is naturally acceptable to us. When we are in a situation with the outside world in which there is harmony, we feel happy as the feeling of being in that situation is naturally acceptable to us. This state or situation of natural acceptance is happiness.

Now, find out when you are in a state or situation of harmony, and therefore happiness, do you want that feeling to continue or do you want to discontinue it? As an example, let's take a situation. Say you met a dear friend for whom you have a feeling of respect. He also reciprocates with respect for you. When you meet you shake hands – this is the expression of the feeling of respect. The question is – do you want the feeling of respect to continue? It is easy to see that we want the feeling of respect to continue. Of course, we are not referring to continuing the situation – you certainly would not like the handshake to continue for a very long time! It is the continuity of harmony that we are seeking. In this case, it is the feeling of respect that we want to continue to have.

Further, we can see that not only do we want to continue to be in a state of harmony, we would like to share it with others, and to extend it as far as possible. For example, when we have a feeling of affection for someone in the family, it leads to a state of harmony within and we want to continue with it. We also want to extend it to the others in the family. Ultimately, we want to ensure this feeling of harmony with everyone.

It may be easier to see that you do not want to continue in states or situations in which there is contradiction or disharmony. For example, if you are thinking about someone that you had an argument with, you feel opposed to that other person. Then, for the time duration you are thinking about this person, you are uncomfortable, isn't it? Similarly, if there is a conflict in your family on some issue and you don't know how to resolve it, you are uncomfortable and you want to come out of it.

These are the states where there is lack of harmony within or there is lack of harmony between us and the outside world. We do not want to continue in such states or situations and we want to come out of them as soon as possible. In case we are unable to come out of them, we are in a state of unhappiness. We can thus infer about unhappiness as:

“The state or situation, in which I live, if there is disharmony / contradiction in it, it is not Naturally Acceptable to me to be in that state / situation”.

“To be forced to be in a state / situation which is not Naturally Acceptable is Unhappiness”.

i.e. “To be forced to be in a state of Disharmony / Contradiction is Unhappiness”.

i.e. Unhappiness = Disharmony.

Let us take an example to illustrate these definitions of happiness and unhappiness. You are sitting in the lawn with a close friend, a friend with whom you have feeling of affection, unconditional affection. You are sitting together for hours without much exchange of words. Will you be in a state of happiness within or unhappiness within? Similarly, when you are sitting in the office of your boss with whom you have feeling of opposition, waiting for taking instructions from him. He is looking into something and you are waiting, sitting together for even a few minutes without any transaction of words. Will you be in a state of happiness within or unhappiness within? Obviously, in case one, you are in a state of happiness, as you are having a feeling of affection, which is naturally acceptable to you; whereas, in case two, you are in a state of unhappiness as you are having a feeling of opposition which is not naturally acceptable to you.

Programme for Continuity of Happiness

Now, for the continuity of happiness, we have to look into the total possibility of our being. Ensuring harmony in every aspect of living would lead to continuity of happiness. Let us find out – as a human being what is the total expanse of our living?

We live at several levels, starting with ourselves. Then, we live with other people in our family, in the larger society and we are embedded in the nature. Whether we are aware of it or not, the expanse of our living is at four levels:

1. As an individual human being
2. As a member of a family

3. As a member of society
4. As a unit in nature/existence

Let us take a look at these different levels of our being.

As an individual human being: Each one of us is engaged in ourselves much of the time – in our desires, thoughts, beliefs, imaginations, memories, future plans, etc. No one else is involved.

As a member of a family: We are born in a family, we are nurtured and educated in the family. We live with our brothers and sisters, parents and grandparents, uncles and aunts, cousins and so many people. The family tries to ensure mutual happiness among the members, it takes care of their physical needs, it takes care of the young children, the old and all members in between.

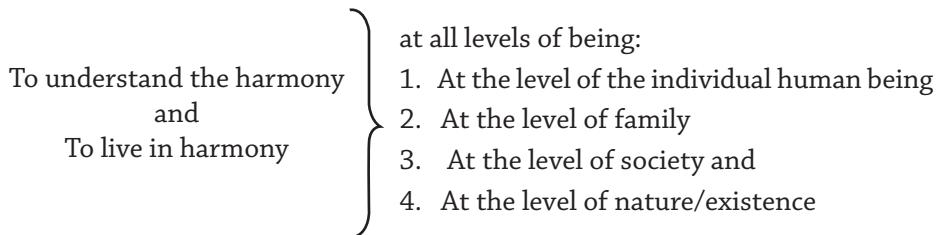
As a member of the Society: Our family, together with other families is part of a larger group of people. We interact with many people outside of our family. In the society, we produce, use and exchange things like food, clothing, housing, etc. There are systems for education, health, justice, production and order in society. Our village, town or city is a part of a larger society.

As a unit in Nature/Existence: We are a part and parcel of a large interconnected, interdependent eco-system along with the air, water, soil, plants, trees, birds and animals which we call nature. We are inhaling the oxygen rich air and exhaling carbon dioxide laden air, which the trees consume. Our Earth is one of the many planets in our solar system. Our galaxy is one of the many galaxies. Then there is the all-pervading space. All that exists, units of nature in space, is called existence. We, human beings, are also units embedded in nature/existence.

We are living with all this expanse of our being, at these four levels; of course, we may or may not be aware of it. Find out if you are living at all these four levels.

We have explored that happiness is to be in harmony. We have also seen that the expanse of our being is these four levels. We can now see that for continuity of happiness, it is essential to ensure harmony at all these levels. To ensure harmony, it is essential to understand harmony.

The programme for ensuring the continuity of happiness is:



The scope of understanding extends from understanding the harmony in the human being, to understanding the harmony in the family, understanding the harmony in the society and finally, understanding the harmony in the nature and existence. The scope of

living also encompasses these four levels – living in harmony as an individual, living in harmony in the family, living in harmony in the society and living in harmony in nature/existence. Can you see that?

Is it necessary to ensure harmony within, at the level of the individual? Is it essential to ensure living in harmony in family? Is it essential to ensure living in harmony in society? Is it essential to ensure living in harmony in nature, in existence?

If there is disharmony in our living anywhere anytime, it will lead to unhappiness, it will disturb the continuity of our happiness. *Prima facie*, all four are necessary, but you may keep on exploring.

Now, our effort, through this book, is to facilitate your self-exploration about the harmony at all these levels. We will place the proposals about each of these levels of harmony. Chapters 5-7 have the proposals about harmony in the human being, chapter 8 has the proposals about harmony in the family. In chapter 9, proposals about harmony in the society have been discussed and finally chapters 10-11 contain the proposals about harmony in nature/existence.

We trust that you will do your part, i.e. to explore each proposal on the basis of your natural acceptance and validate it experientially. If that happens in you, it will start or augment your self-evolution.

Exploring the Meaning of Prosperity

Prosperity is related to material things or what we have been referring to as physical facility. If you list out all the things that you use, it will probably be a long list. It will include food to eat, clothes to wear, shelter for protection, a mobile phone, a two-wheeler and so many other things. These things are required. When we are able to see that we have more than adequate physical facility, we feel prosperous.

Over and above physical facility, prosperity has to do with our feeling. The proposal is:

Prosperity is the feeling of having more than required physical facility.

There are two basic requirements:

1. Right assessment of the need for physical facility, along with its required quantity.
2. Ensuring the availability/production of more than required physical facility.

Do you think it is possible to quantify the need for physical facility? Can you quantify how much food is required? How many clothes are required? Like that how much physical facility is required? Explore into it. At this point, what we can clearly see is that we can have a feeling of prosperity only if we are able to do the right assessment of our physical needs. The right assessment of physical needs, along with their required quantity, will come through right understanding. Without that right assessment, the feeling of prosperity cannot be assured, regardless of the availability or accumulation of physical facility that we may have been able to do.

Just assessing the need is not enough. We need to ensure the availability or production of more than the required quantity. This requires skills, technology and production. With both of these, right assessment and availability, we have more than required physical facility. Over and above that, it is a matter of feeling that we have more than enough.

Let us take an example. When we look into our need of food for nurturing our body, we find that it is required in a limited quantity. No one can eat in unlimited quantity; can you see that? Once we are able to identify the need for food along with the required quantity, we can check whether we already have more than what is required. If we have more than required food or if we can ensure more than required food by way of production, we will have the feeling of prosperity as far as food is concerned. If we neither have the availability nor the ability to produce more than required quantity of food, we will feel deprived (as far as food is concerned). Find out if you are feeling prosperous or deprived (as far as food is concerned). Similarly, you can find out for clothes, mobile phones, etc.

When you have a feeling of prosperity, you will naturally think of nurturing and enriching others, isn't it? On the other hand, if we feel deprived then we think of exploiting and depriving others.

By and large, there is a confusion between accumulation of physical facility and the feeling of prosperity. It is generally assumed that the richer you are, the more prosperous you are; the more you have accumulated, the more prosperous you are. With this sort of assumption, we pursue prosperity with an obsession for profit, for accumulation. That is happening all around. The major focus in the society today is on accumulation of physical facility. In particular, there is a major focus on accumulating money.

Today, most of the wealth (money) in the world is owned by a very tiny percentage of people. Many such people are seen exploiting others, and exploiting the Earth, in an effort to accumulate even more. Without clarity about how much is required, the effort is for an unlimited quantity of physical facility, and by almost any means. First the efforts may be by legal means, and then slip to even illegal means. This is all because the quantity required is undefined and there is a feeling of deprivation!

Try to find out, if you are feeling prosperous or you are feeling deprived.

We will revisit prosperity in chapter 7, after the discussion about harmony in the human being.

A Look at the Prevailing Notions of Happiness

In the light of the preceding discussion on happiness, let us take a critical look at the prevailing notions of happiness. One of them is that the continuity of happiness is possible through consumption of physical facility and enjoyment of favourable sensations. People may go to almost any extent to get the taste of their favourite sensation! It could be some particular type of touch, sound, sight, taste or smell.

Continuity of Happiness from Physical Facility?

Is it possible to ensure continuity of happiness by the consumption of physical facility, and the enjoyment of favourable sensation? Let us study this phenomenon and see what is taking place.

Physical thing → Contact with Body → Sensation (from Body) → Tasted by Self

- If taste is favourable → Happiness (Temporary)
- If taste is unfavourable → Unhappiness (Temporary)

We get happiness, or what appears to be happiness, when we eat our favourite sweet. What is happening is that a physical thing, this sweet, is coming in contact with our tongue. At that point, we can taste the sweet. Taste is a sensation. In case we find the sensation to be favourable, we feel happy. If we find the sensation to be unfavourable, we feel unhappy. You can observe this for any sensation – sound, touch, sight, taste or smell. But can it ensure happiness in continuity?

To take the sweet example further, let us say a particular chocolate is your favourite sweet – you like its taste. You get a lot, say 100 of them. Now you start eating these sweet savouries. You put the first chocolate in your mouth. If you like the taste, you feel happy about it but if you don't like the taste, you feel unhappy about it. Let us say you like the taste and continue to eat. So now you have eaten 10 of them and your stomach is full. Do they still remain tasty? Go for another one, and another one... If you observe carefully, it can be seen that:

- When you start eating the sweet, it seems tasty (for you) and necessary (for the Body). You are eating for happiness (for you) as well as for nurturing your body.
- Once your stomach is full, it still seems tasty (to you), but it is now unnecessary (for your Body). Now you are still eating for happiness from the taste of it (for you), but you know it is no longer necessary for nurturing your Body.
- If you continue to eat some more and you are full up to the neck, what is your state? The sweet is no more a source of happiness for you. At the same time, it remains unnecessary for nurturing the Body. It is still your same favourite sweet, but now it is neither tasty to you nor necessary for your Body. Now you want to stop eating it.
- But if someone forces you to eat further; eating the same sweets becomes intolerable. Now, it turns into a source of unhappiness for you; and you have to deal with the stomach ache on top of it!

The conclusion is that you do get some sort of happiness from the sensation. However, this happiness is momentary, very short lived and it seems to pass through the following stages:

Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary → Intolerable

Firstly, continuity of happiness is not possible from eating chocolates, nor from any other food or any other sensation for that matter; be it sound, touch, sight, taste or smell.

Secondly, you become bored of the taste after indulging into it for some time. Even if one wants to get happiness out of taste, one has to keep changing from one sensation to another to another. Thirdly, the little temporary happiness you got from the taste is dependent on something outside, i.e. the chocolate in this example. There is no guarantee that you will get chocolate as and when you want to derive happiness out of its taste. This applies to any sensation from which one is trying to derive happiness.

[A point of caution: We are not saying that physical facility is not required. It is required for the Body. However, it cannot ensure continuity of happiness. Similarly, sensation has its definite role for the Body, but it cannot ensure continuous happiness.]

Continuity of Happiness from Favourable Feeling from Others?

The second prevailing notion is that we can be happy by getting favourable feelings from others. We tend to feel happy when others pay attention to us, when others praise us, when others respect us, care for us or express any favourable feeling to us.

For that, we keep doing all kinds of things. Wearing clothes of the latest fashion, going to college on that borrowed motorcycle and so many other things like that. Similarly, we may be pretending to be more than what we really are or agreeing with people just to be in their good books and to get their attention. All these are examples of our effort for getting feeling from others. We have a deeply held belief that we will get happiness like this.

Is it possible to ensure continuity of happiness by receiving favourable feeling from others? Let us study this phenomenon.

Other Human Being → Expression of Feeling → Feeling Received and Evaluated by Self

- If feeling is favourable → Happiness (Temporary)
- If feeling is unfavourable → Unhappiness (Temporary)

When someone is expressing a right feeling, like respect, that is naturally acceptable for you, you like to receive that feeling – you feel happy. Of course, if the other is expressing emotions that are not naturally acceptable for you, e.g. disrespect, you feel unhappy.

To take an example, you wear an exclusive dress while going for a party. Your expectation is that you will be noticed in the party, people will complement you and this will make you happy. You enter the door and the host appreciates your dress – you feel happy. Next minute another person points out that this dress is now out of fashion; he saw it in the neighbourhood goodwill store – your happiness is replaced by unhappiness.

The conclusion is that you do get some sort of happiness from the attention and feeling you get from others. However, this happiness is momentary, very short lived. So firstly, continuity of happiness is not possible through getting feeling from the other. Secondly, the little temporary happiness you got from the compliments is not your own property. You are not deciding the feeling – it is being decided by the other person. There is no certainty that they will notice you again or if they will even be around next time!

Happiness is not the same as Excitement

The question is whether the feeling that we got is happiness or something else.

- Was what we got from the favourable sensation = happiness?
- Was the favourable feeling we got from the other = happiness?

What we got in both cases is a sort of momentary happiness. We are calling it excitement. There is a confusion between excitement and happiness (a harmonious state within). Excitement is short lived, not sustainable, while a harmonious state within is something which can be continuous and sustainable. You have an expectation, say for a particular sweet, and if that expectation is fulfilled, you feel happy. However, since you are looking for continuity of happiness, you try to continue, in this case eating the sweet. But sooner or later you see that it cannot be continued indefinitely, so that happiness from eating the sweet dies out. In fact, there is no possibility to continue this happiness from eating the sweet. Somewhere you are able to see this. You are able to see that you have a deeper desire for continuity of happiness which this sweet is not able to fulfil.

This temporary happiness we are getting out of favourable sensation or out of the feeling we receive from the other is not really happiness (harmony). It is just a temporary state of excitement. If you look at it in a deeper sense, you would realize that this excitement is actually creating a disharmonious state within. That is why you feel uncomfortable within when you are in a state of excitement, so much so that it starts reflecting on your body in terms of disturbed pace of breathing, high blood pressure, etc.

Other Prevailing Notions about Happiness

There are many other assumptions, questions and confusions about happiness. Let us see a few of them here. Try to explore if they are valid:

“I will be bored of happiness if I am always happy”.

Of course, one will be bored of the excitement arising out of favourable sensation. If happiness is assumed to be excitement, we do get bored of it (excitement). Now, if we understand that happiness is to be in harmony, we can evaluate this assumption to be false.

“Happiness and unhappiness are two sides of the same coin” or “Happiness and unhappiness go together, they cannot be separated” or “Happiness and unhappiness are the two banks of a river and one is doomed to travel back and forth between the two”.

It is simpler to refer to our natural acceptance. “Do I want to be happy or unhappy”? And to further ask “do I want continuity of happiness”? The answers you get from within are authentic for you.

“Don’t bother me with vague things like happiness. I have to live and deal with other more important things in my life”.

Again, it is simpler to ask yourself what you are expecting to achieve out of the effort you are making – is it happiness or something else. Of course, the clarity of happiness is essential.

“If we become happy, progress will stop”.

Ask yourself what is the purpose of all this progress - is it for sustained human happiness or something else?

“I need to be unhappy to recognize that I am happy”.

The recognition of happiness is there in human beings innately, so comparing is not necessary. Like there is no need to be sick to appreciate health. However, if this assumption is very strong, keep exploring.

“We think of others only when we are unhappy. Thus, it is important / useful to be unhappy so that one can help others”.

When you are unhappy, find out whom you remember and for what reason – to help you to get out of unhappiness or for something else? Similarly, when you are happy, do you want to share it with other people? Whom do you remember then? When we are in harmony within, we can relate to other people in a more meaningful manner.

“Yes, I want happiness. But my desiring does not guarantee it. Why talk of that desire”?

Just desiring happiness is certainly not enough, one has to make the effort also. Ask yourself, in what direction would you like to make effort in – for happiness or for unhappiness?

“My happiness depends on the others. What can I do about it”?

If we can see that happiness is harmony, it is our property, and does not depend on the other. If we are expecting feeling from the other for our happiness, it certainly can't be guaranteed, nor can it be continuous.

“We do not want happiness for ourselves, but we want to make others happy (while we may stay unhappy)”.

Find out if you can give what you don't have. If you don't have harmony (happiness) within, can you give it to the other?

“Happiness is a small thing. We have higher aspirations, such as contentment, peace, bliss, etc.”.

True, we do have higher aspirations. However, ask yourself if you can get to contentment without harmony within?

Observations on Various Efforts for Happiness

Since methods of getting happiness from outside do not necessarily ensure harmony within, the underlying disharmony continues, the frustration keeps building up. When the unhappiness continues, we try to escape from it. People try all sorts of ways, some of which are mentioned in fig. 4-2.

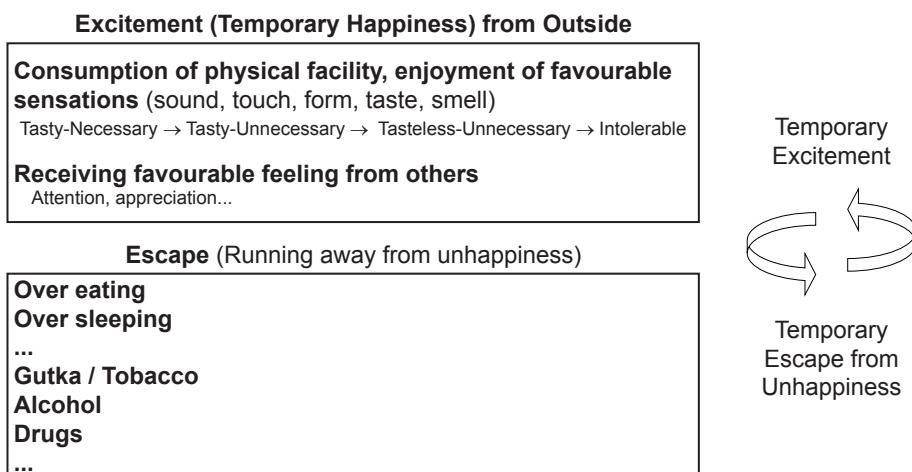


Fig. 4-2. Excitement and Escape

You can find out if these ways of escaping from unhappiness work or not. Take for example, people who smoke. Does their intake of cigarettes go up or does it go down when they are in more tension? Generally, the more the tension, the more is the intake of cigarettes. Needless to say, there are adverse side effects on the health of the Body. Is it a permanent solution to the unhappiness? We can easily see that cigarettes or any of the other means used for escape (such as alcohol, drugs, over eating, etc. as listed above) is not a permanent solution.

Another observation is that people with such assumptions about happiness tend to keep moving between excitement and escape. If we observe people working under unfavourable conditions they are under a lot of pressure. Such people tend to take to one escape route or the other, in the name of relaxing, chilling out, etc., so much so that it may even become an addiction. We can observe many well-meaning people caught up in this cycle.

Of course, such methods of trying to get happiness from outside, or the efforts for escaping from unhappiness in this manner are futile. Not only do these methods not work, but they also have many undesirable side effects. For example, rates of obesity, depression and suicide are increasing globally, particularly in high income societies, due to this confusion. Like that the side effects can be observed at every level – exploitation of human being as well as exploitation of nature, as indicated in fig. 4-3.

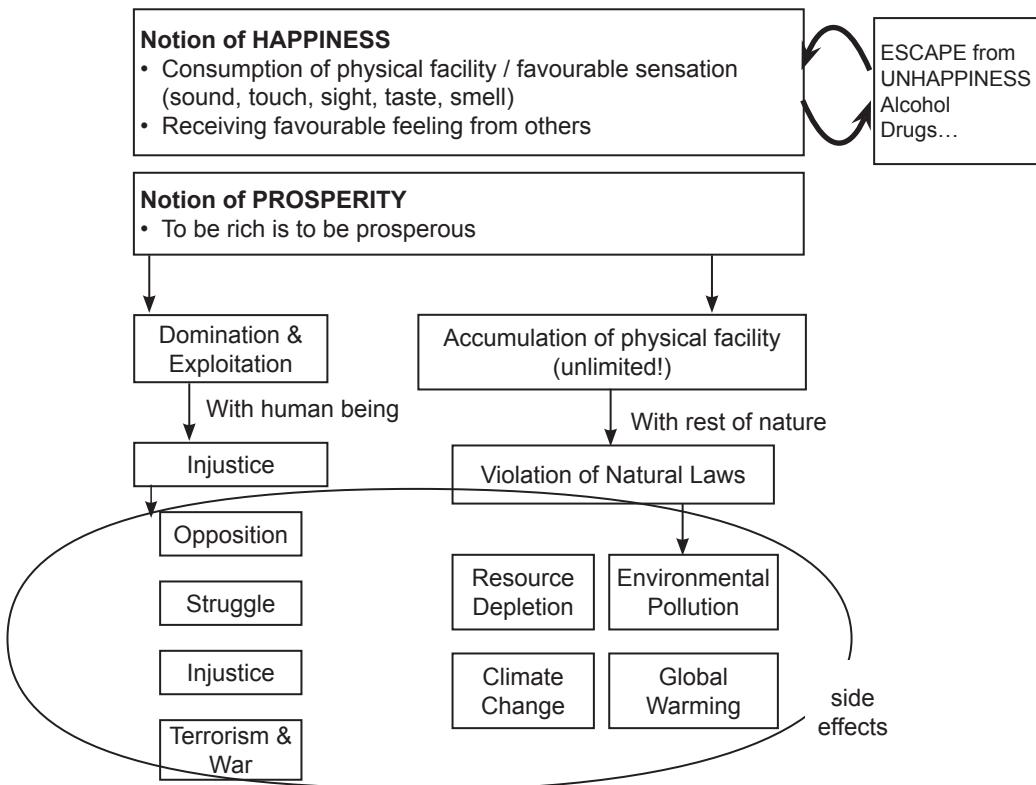


Fig. 4-3. A Critical Appraisal of the Current Scenario

The problems mentioned above have to do with one's notion of happiness and the programme for its fulfilment.



By now, you would have appreciated that in order to move towards a fulfilling life, it is of utmost importance to have clarity about happiness and prosperity. After going through the above discussion on these, it will be fruitful for you to pause and explore what has been discussed as well as your own present beliefs and experiences in this regard.

The Programme for Happiness

We have seen that happiness is to be in a state of harmony. The expanse of our living encompasses four levels – individual, family, society and nature/existence. The programme for harmony is to make the necessary effort to understand harmony and to live in harmony at all levels of our being. This is articulated in figs. 4-4 and 4-5.

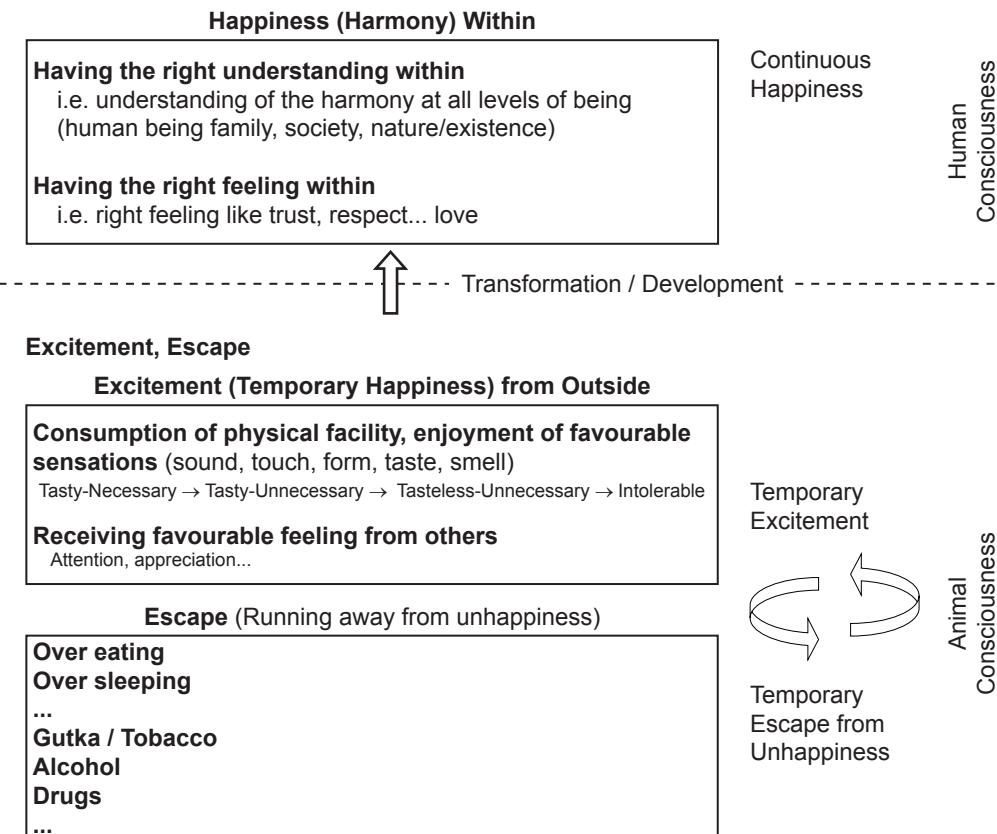


Fig. 4-4. Happiness, Excitement and Escape from Unhappiness

We have earlier proposed that the basic human aspiration for continuity of happiness and prosperity is fulfilled by right understanding in the Self, fulfilment in relationship and physical facility.

Right understanding is essentially the understanding of harmony in the entire expanse of our being, i.e. harmony in the human being, in the family, in the society and in nature/existence. If we are able to see the harmony at all these levels, there is a possibility of living in harmony at all these levels.

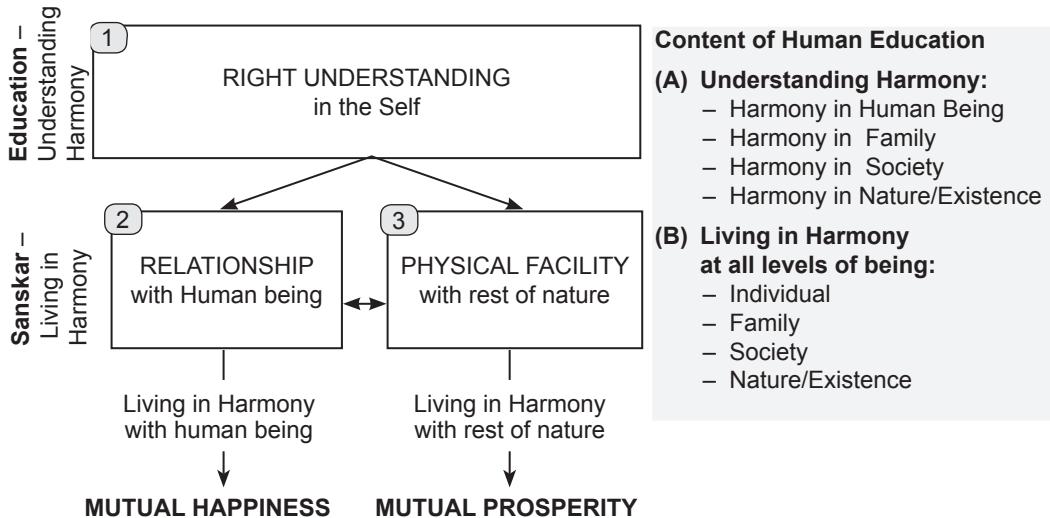


Fig. 4-5. Content of Human Education

In chapter 3, we had discussed the same with the orientation given in fig. 4-5. Understanding harmony is having right understanding in the Self. Living in harmony has two parts, i.e. living in harmony with human being, leading to mutual happiness and living in harmony with the rest of nature, leading to mutual prosperity. Physical facility comes from the rest of nature. When we are able to ensure adequate physical facility by a mutually enriching process, it leads to mutual prosperity.

We can now put it precisely. The programme to fulfil basic human aspiration is:

To understand the harmony and To live in harmony	In the individual human being In the family In the society In nature/existence
--------------------------------------------------------	-----------------------------------------------------------------------------------------------------

Natural Outcome of the Programme

As we understand happiness and prosperity as our basic aspirations, we would naturally put in our efforts to:

1. Understand the harmony
2. Live in harmony

The natural outcome of understanding harmony will be to first be in harmony within, i.e. to be in a state of happiness within. When we are in harmony within, we will naturally make effort to share and extend that harmony in every action – from the smallest thing to the biggest thing that we do. Recall from chapter 1, we had discussed that the value of

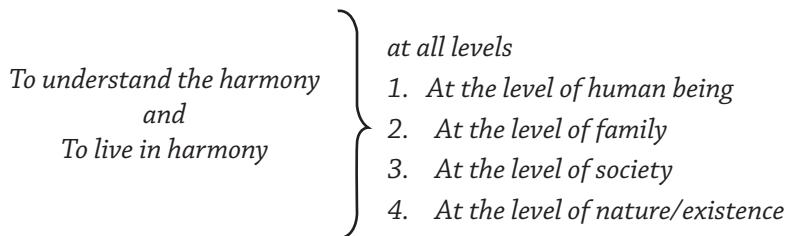
a human being is its participation in this nature/existence and fulfilling our participation leads to our happiness. This participation is something natural, rather than something forced upon us. Now if we can see that happiness is to be in harmony:

- Our participation with ourselves will be – to be in harmony as an individual human being.
- Our participation in the family will be – to ensure harmony with the other members of the family.
- Our participation in the society will be – to make effort for harmony in the society.
- Our participation in the nature will be – to work to maintain harmony with every unit in nature.

For this, it is essential to understand harmony. That is what we propose to do in chapters 5-11.

Salient Points

- *Happiness is something definite; it can be defined and understood.*
- *To be in a state / situation in which there is harmony / synergy, that state / situation is naturally acceptable to me. To be in a state of harmony / synergy is happiness.*
- *To be in a state / situation in which there is disharmony / contradiction is not naturally acceptable to me. To be forced to in a state of disharmony / contradiction is unhappiness.*
- *We live as an individual, we live as a member of the family, we live as a member of the society and ultimately, we live as a unit in nature / existence. That is the expanse of our being.*
- *The programme for ensuring the continuity of happiness is*



- *Prosperity is the feeling of having or producing more than required physical facility.*
- *To have a feeling of prosperity, two things are required:*
 - ❖ *Right assessment of physical needs, along with their required quantity*
 - ❖ *Ensuring the availability / production of more than required physical facility*

A prosperous person thinks of right utilisation and nurturing the other, while a deprived person thinks of accumulation and exploiting the other.

- The prevailing notions of happiness and prosperity can be summarised as follows:
 - ❖ Happiness is assumed to be excitement arising out of favourable sensation through the Body and favourable feeling from the other.
 - ❖ Prosperity is assumed to be accumulation of physical facility.
 - ❖ When these do not fulfil, and the unhappiness is still there, people try to escape from unhappiness by way of taking to alcohol, drugs, etc.

These notions have led to exploitation of human being as well as the rest of nature. There are visible impacts in the form of struggle and war with human being and resource depletion and environmental pollution with rest of nature.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Define happiness as proposed in the chapter. Explain with two examples from your day-to-day life to support your answer.
2. Four levels of living have been proposed in this chapter. What are these levels? Can you see that you are living at all these levels? Explain with examples from your life.
3. Discuss the programme for continuity of happiness.
4. Define prosperity as proposed in the chapter. Explain with two examples from your day-to-day life to support your answer.
5. Is there any difference between prosperity and accumulation of wealth? Explain with few examples of both, preferably from your own experience.
6. Is excitement and happiness the same thing or different? Explain with few examples of both, preferably from your own experience.
7. Critically examine the prevailing notions of happiness and prosperity in the society. What are the consequences of these notions?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. It was mentioned that for any physical facility, the following sequence applies:
Tasty-Necessary → Tasty-Unnecessary → Tasteless-Unnecessary → Intolerable

Contd...

Observe this sequence for at least five types of physical facility, say a tasty food, TV programs, your favourite music, etc. and note your conclusions. What are the other options for continuity of happiness?

2. Take your list of desires. Revise it if you need to. Now, if a desire is fulfilled, find out what it will result into – harmony (happiness), prosperity or something else (see table, below). If it is something else, try to identify exactly what it will result into. It may be excitement; it may be a temporary relief from unhappiness.

Desire	When this desire is fulfilled, I expect that it will result in		
	Harmony	Prosperity	Other
Good health			I will look good
Lots of friends			I like to be with friends
Tasty food			I like the taste of it
Lots of money		This should lead to prosperity	But I don't know how much money
Understanding my natural acceptance	This may lead to harmony		
This is just a sample list. Please make your own list			

Articulate the key conclusions that you draw from this exercise.

3. Observe yourself for a day.
 - a. Find two examples when you can notice that you are living as an individual, as a member of the family, as a member of society and as a unit in nature. Write down what you are taking or giving in each of these examples. Are there any other levels at which you live? What do you conclude from this exploration?
 - b. List three instances when you are happy and three instances when you are unhappy. Are the happy instances related to harmony at some level? Are the unhappy instances related to disharmony at some level? What was the reason for continuing to be in disharmony (even for a moment)? What do you conclude from this exploration?

Do this exercise in a group too, and share your observations with each other.

4. In the analysis of your list of desires (question 1, above), find out which desires or what part of each desire are continuous (that you want to continue every moment). E.g. you may want to continue to have lots of good friends. If you really look into it, you want to have a feeling of acceptance all the time. You may not want your friends to be physically around you 24x7, so the desire for lots of good friends can be split into 2 desires:

Contd...

Original Desire	New Desire(s) – Original desire has been split into many sub-desires
Lots of good friends	
	Feeling of acceptance for me in my friends – continuous
	Being physically in the company of my friends – temporary (not continuous)

Desire	Continuous	Temporary
Good health	Always	
Feeling of acceptance for me in my friends	Always	
Being physically in the company of my friends		Whenever I want
Tasty food		Whenever I want
Lots of money		Whenever I want
Understanding my natural acceptance	Continuous	
This is just a sample list. Please make your own list		

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“Happiness is to be in a state of harmony. Unhappiness is to be forced to be in a state of disharmony”.

1. My state – making effort for excitement or happiness?
2. State of the society – making effort for excitement-escape or happiness?
3. Ultimately, I want happiness, regardless of the profession etc.

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

SECTION II

Understanding the Harmony at Various Levels

This Section Contains

Chapter 5:	Understanding the Human Being as Co-existence of the Self and the Body	79
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Chapter

5

Understanding the Human Being as Co-existence of the Self and the Body

Basic Human Aspiration

Continuous Happiness and Prosperity

Happiness is to be in Harmony

Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at All Levels of Being



Harmony in the Human Being

Harmony in the Family

Harmony in the Society

Harmony in Nature/Existence

Chapter 5-7

Chapter 8

Chapter 9

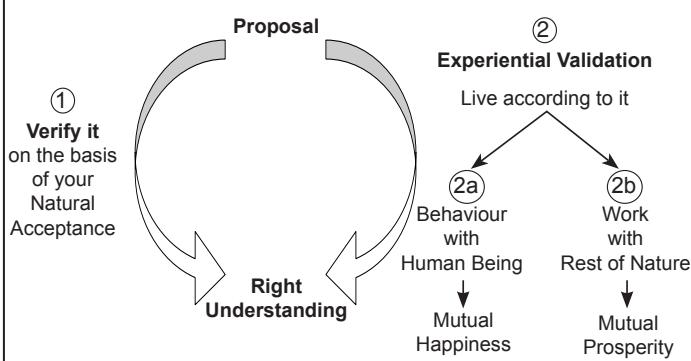
Chapter 10-11

Process of Understanding

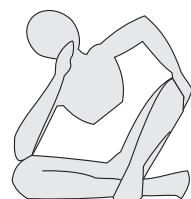
Self Exploration

Whatever is stated is a **Proposal** (Do not assume it to be true/false)

Verify it on your own right



Who am I?



Recap

In previous chapters, we have discussed the basic aspiration of human being, i.e. happiness, prosperity and its continuity. Happiness is to be in harmony and the programme for continuous happiness is to live in harmony at all levels of being – from individual human being, to family, to society and to nature/existence. It is essential to understand the harmony at all these levels of being in order to live in harmony, to be in harmony or to be in a state of continuous happiness.

As we go ahead, we want you to explore the nature of harmony at all these levels one by one. Proposals will be put forward to you about the harmony at each of these levels. You are requested to verify them one by one, on your own right. First to verify them on the basis of your own natural acceptance; and then validate them further in your living (experiential validation) to see if it leads to mutual happiness and mutual prosperity or not. Our role is to draw your attention towards the proposals and help in initiating this process of self-verification in you. Hence, the main responsibility is yours.

In this chapter, we will begin to explore the harmony in human being.

Human Being as Co-existence of the Self and the Body

What do you visualize when you read the words human being? You may imagine a human body with its familiar form and features. Have you also thought about who is visualising the human being? Who is appreciating the form and features? Is a human being just the Body or something more than that? We want to explore exactly what a human being is.

The proposal is that **human being is the co-existence of the Self and the Body**.

Let us try to observe it in ourselves now (refer to fig. 5-1).



Fig 5-1. Human Being

Who is interested in understanding what is written in this book? Who makes sense of the words? We keep saying things like 'I am happy', 'I feel bored', 'this is my friend', 'that is a stranger', 'I like this music', 'I want to eat delicious food' and so on. Like that, we have an idea that I am there and my body is also there. We can see that it is the Body that is tall or short, fat or thin, healthy or sick and so on. We also have an idea about ourselves. This 'I' is referring to the Self, not the Body. You (Self) are the one that recognises the relationships, that decides what to do and that feels happy or sad. When we say, "I ate delicious food", we can see that the food was consumed by the Body and I enjoyed the taste of the food.

The Needs of the Self and the Body

If you try to understand Self and Body separately, it could be understood on the basis of need (see fig. 5-2). The need of the Self is happiness. If someone expresses a feeling of respect for us, we feel happy about it. Respect is one of the needs of the Self. Now, if you look at the need of the Body, it is physical facility. One example of it is food. You may

observe it in yourself that food is required, and respect is also required. Both of these are required for human being.

Human Being	Self	Co-existence	Body
Need	Happiness (e.g. Respect)		Physical Facility (e.g. Food)
In Time	Continuous		Temporary
In Quantity	Qualitative (is Feeling)		Quantitative (Required in Limited Quantity)

Fig. 5-2. Needs of Human Being

Do you think, one can be replaced by the other? For example, if you are given well prepared tasty food, but it is given to you with a push and a sharp, “here, take it and eat”! Will it work for you? Providing tasty food may fulfil the Boy, but the disrespect will not be satisfying for the Self!

Similarly, if you are given respect, but no food, you may tolerate it for a day or two. However, you certainly need food also. Isn’t it?

Thus, both of these are required. By giving food only, you can’t ensure respect. Same way, just by giving respect, food is not ensured. Thus, these are two different types of needs. Both of these are essential and therefore, both of them have to be fulfilled separately for human being.

Needs – Are they Temporary or Continuous?

To clarify the difference between the two types of needs, let us look at them in terms of time. The food is required continuously or you need it only when you feel hungry? When your stomach is full, do you still require food? It is easy to see that food is needed only when we are hungry. If we are forced to eat when the stomach is full, we find it uncomfortable, rather intolerable. Thus, food is needed from time to time and not continuously. Therefore, food is required temporarily.

What about respect? Is it desired continuously or only for a certain time? It is also easy to see that we desire respect all the time.

You can notice that if a friend wishes you every morning, but does not wish you one day, how you feel – comfortable or uncomfortable? From this, if you conclude that there is a break in this feeling of respect for you, you feel uncomfortable, isn’t it?

One of our friends came to visit with his ten-year old daughter. A conversation was taking place. At one point someone asked her “does your father love you”? She was silent for a few minutes. The person asked “Does he not love you”? She looked at him and said “he loves me but, why does he shout at me and beat me”? Taken aback, the friend defended himself by saying “I have scolded you few times, but I haven’t beaten you, have I”? Her response was, “remember, the night before Diwali... two years ago”.

Since feeling is needed in continuity, even a small gap is not acceptable. The child remembers these minute gaps over such a long time!

The need of the food is temporary. If someone forces us to eat continuously, we feel uncomfortable about it. Just imagine if you went to a friend's house and he served delicious food. You ate with enthusiasm because it was your favourite food. Now what would happen if your friend kept insisting for you to eat more and more, even after your stomach is full?

In case of respect, we want continuity; but in case of food, we don't want the continuity. Hence, both the needs are different with respect to time. Can you observe this?

Like that, explore all your needs. All the needs related to the Self, like the need for respect, the need for trust, the need of relationship, the need of happiness – all these are continuous in time. We don't want any kind of break in it, even for a moment. On the other hand, all the needs related to the Body, like the need for food, the need for shelter – all these are required for a limited time. Having them in continuity creates a problem for us. This is one way; we can differentiate between the need of the Self and the need of the Body.

Needs – Quantity and Quality

The other way to see the difference between the two; is in terms of quantity and quality. The need for food is quantitative in nature. We can identify the quantity of the food needed to nurture our body. Same is the case with the need of clothes, shelter, etc. None of us can eat unlimited amount of food or wear unlimited amount of clothes. We can always identify the quantity of cloth needed to prepare a dress. Like that, any physical facility is required in a limited quantity. You can observe it in yourself – whether you need physical facility in a limited quantity or unlimited quantity.

On the other hand, the feeling of respect, trust, etc. is not quantitative. We don't say, 'today I got half kg of respect' or 'two metres of trust'. Even speaking like this appears laughable. These feelings are qualitative in nature. We can't talk about their quantity. We can only say, whether these feelings are there or not there. They are qualitative; they are in the form of a feeling. Either this feeling is there or not there; measure of quantity does not apply to it.

With these two differences, we can see that the need for physical facility and the need for happiness are two different types of needs. The need for physical facility relates to the Body and the need of happiness relates to the Self.

Refer to Exercise no. 2 placed in 'Practice Exercises for Self-exploration' at the end of this chapter. Through it, you can further explore the needs of the Self and the needs of the Body. Please do that exercise now, before moving ahead. Could you see that the needs of the Self and the needs of the Body are of two different types?

Fulfilment of the Needs of the Self and the Body

Now, let us see how these two different types of needs are fulfilled. Refer to fig. 5-3. The need for food is fulfilled by something physical – like rice and vegetables or a sandwich. You may say that is obvious – because it really is! But when it comes to the need for respect, it is fulfilled by the feeling of respect. You may want your friends to pay attention to you, to listen to what you say without interrupting you and even to appreciate what you say, isn't it? These are few expressions of the expectation of right feeling, from which you conclude that your friends respect you.

Human Being	Co-existence	
Self	←	→ Body
Need	Happiness (e.g. Respect)	Physical Facility (e.g. Food)
Fulfilled By	Right Understanding & Right Feeling	Physio-chemical Things

Fig. 5-3. Fulfilment of the Needs of Human Being

You can find out if your need for food will be fulfilled if your friends keep saying nice things about you, but they don't offer you anything to eat, all day! It is quite obvious that some food is required to fulfil the need of the Body. Similarly, you can find out if your need for respect will be fulfilled if your friends keep on feeding you with the best of foods, but keep making fun of you, all day. Can you see that these are two different needs and one cannot be substituted for the other?

All the needs related to the Body, which are in terms of physical facility, are fulfilled by some physio-chemical things. All the needs related to the Self are in terms of feeling, and they are fulfilled by right understanding and right feeling.

We discussed this in chapter 3 also, while talking about the basic human aspiration. We saw that three things are required for a human being to be fulfilled:

1. Right understanding in the Self
2. Fulfilment in relationship with human being
3. Physical facility with rest of the nature

Refer to fig. 5-4. The physical facility has to do with the needs of the Body. The right understanding and right feeling have to do with the needs of the Self.

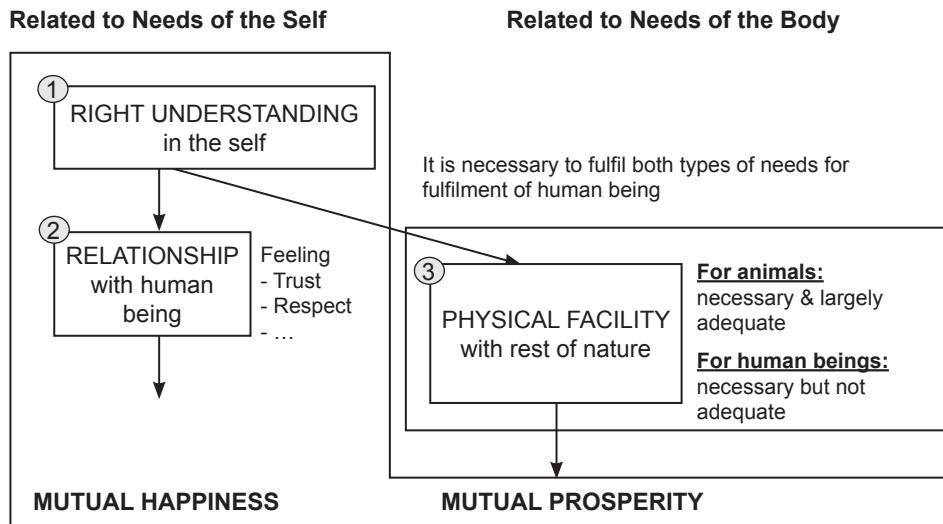


Fig. 5-4. Needs Related to the Self and Needs Related to the Body

For human being, in addition to the Body, the Self has become prominent. Thus the need of the Self has become significant. Hence, feelings, like trust, respect, etc. have become of higher priority compared to the physical facility. To be fulfilled, over and above physical facility, human being needs right understanding and right feeling which are the needs related to the Self.

The need of the Self is happiness, while the need of the Body is physical facility. The need for happiness is fulfilled by right understanding and right feeling; whereas the need for physical facility is fulfilled by physio-chemical things. Both of these needs have to be fulfilled separately, because the two are of different types. For human being to be fulfilled, both the needs have to be taken care of.

What do you think – are both, the Self and the Body, important or you can do away with any one of them? Are we taking care of both, or are we largely focused on the Body only? Most parents sincerely want to take care of the child to the best extent possible. What many of them end up doing is largely taking care of the needs of the Body and almost ignoring the Self. For example, a mother may try to over-feed the child and if the child resists, she may shout at or even beat the child. In the process, the Self is getting violated, though the Body is getting fed. If we observe our day-to-day living, we are largely focused on the needs relating to body.

Needs of the Self are Definite

Of course, the needs related to the Body depend on the age, health condition, shape and size of the Body etc. An adult may need 1kg of food in a day, while a small child may need 100 grams. A tall young man may need 3 metres of cloth for a pant, while a short boy may need only 1 metre of cloth. Like that the needs related to the Body will vary.

On the other hand, the needs of the Self are definite. A child needs happiness as much as a youth as does an old person. In other words, this right understanding and right feeling is the need of any Self and every Self, regardless of the state and condition of the Body. Can you see that?

The Activities of the Self and the Body

When we look deeper into the human being, we can look at it in terms of the activities going on. Refer to fig. 5-5.

The Self has the activity of desire, thought and expectation. Observe within yourself, whether these activities are going on in you or not? What do you see? Are these the activity of the Self or the Body? Is this activity of desire and thought continuous or temporary in time? Just start observing whether these activities are going on continuously in you or only for some time? Try to stop your thought – what do you find? Does it stop? Is it possible to stop the activity of desire, activity of thought? We will find that the activity of the Self is continuous in time. We cannot stop it.

Human Being	Self	Co-existence	Body
Activity	Desire, Thought, Expectation...	Eating, Walking ...	
In Time	Continuous		Temporary

Fig. 5-5. Activities of the Self and the Body

On the other hand, any work that we take from the Body, like eating, walking, etc., is temporary in time. After some time, the Body gets tired and we need to give it rest. We cannot make it continuous.

Thus, when it comes to performing an activity with the help of the Body, we can't do it continuously. On the contrary, any activity of the Self is continuous; we can't stop it even for a while. When we are bored of thinking about one thing, we start thinking of something else. But one or the other desire, thought keeps going on continuously in us. Any activity with the help of Body is difficult to continue while any activity of the Self is difficult to stop. Can you observe this difference?

Refer to exercise no. 3 placed in 'Practice Exercises for Self-exploration' at the end of this chapter. Through it, you can further explore the activities of the Self and the activities of the Body. Please do that exercise now, before reading further. Could you see that these activities are qualitatively of two different types?

The Self and the Body can be differentiated on the basis of their need as well as their activity. The third difference is at the level of response – the response of the Body and response of the Self.

The Response of the Self and the Body

The response of the Body is based on recognizing and fulfilling whereas the response of the Self is based on knowing, assuming, recognizing and fulfilling (see fig. 5-6).

Human Being	Self	Co-existence	Body
Response	Knowing, Assuming, Recognising, fulfilling		Recognising, fulfilling

Fig. 5-6. Response of the Self and the Body

Let's take an example to clarify it. If someone is piercing a needle in your body, the Body has a definite recognition and fulfilment. If the needle is harder than the skin of the Body, it will go inside; if it is softer than the skin, it will not go inside. This recognition and fulfilment of the Body with the needle is definite.

Now, let's look at the response of the Self. If someone is piercing a needle in our body, will we cooperate with him or oppose him? That depends upon the situation and our assumption about that person. If the person piercing the needle is a doctor, we cooperate.

On the contrary, if the person is an enemy trying to inject poison in the Body, we will oppose him. It means that the recognition and fulfilment of the Self depends upon the assumption in the Self. Can you observe that your response to the other person depends upon your assumption? Any small difference in assumption leads to different recognition and fulfilment.

Let's take another example. You are lying on the operation table for some surgery. The doctor is ready to perform the job. Just before the anaesthesia, a close friend makes a phone call to you and informs you that this doctor is hand in hand with your enemy. What would you do? Will you continue with operation or jump out of the table? Obviously, the second one. Why? Because of the information you received via the phone call. Now, your assumption about the doctor has changed. Obviously, no other physical change outside has taken place. The table, the room, and the people, everything is same, but your assumption about the doctor has changed, so it is followed by a change in recognition and fulfilment. Earlier, you were ready to pay for the operation and now you won't allow him to operate, even if you are paid for it!

The recognition and fulfilment of the Body will be the same in both the cases. However, the recognition and fulfilment of the Self depends upon the assumption. Since the assumptions keep changing based upon the influence of circumstances, peer pressure, society, media, etc.; our recognition and fulfilment, our conduct also keeps varying throughout the day. That is the source of the indefinite conduct of a human being. All the problems that we see around, ultimately, relate to this.

With this background, if you observe people around you, they have various assumptions in themselves, many a times, not based upon right understanding but influenced by the sensation, media, advertisement, preconditioning prevailing in the society, etc. Due to differences in assumption, their recognition and fulfilment is different. Hence, there is a lot of difference in the conduct of various people.

Not only that, even a single person may have many different sets of assumptions. When one set of assumptions is active, his conduct is one way. When another set of assumptions is active, the conduct is different. You may find the same person full of affection one time and full of jealousy another time. We also may have various assumptions in us. Sometimes these assumptions may even be contrary to each other; and depending upon the time, situation and circumstances – one of them may become active. This makes our behaviour much more complicated. Any misleading assumption that is not right, leads to a wrong recognition and fulfilment, ultimately leading to wrong behaviour / conduct.

This is what most of us are doing – living on the basis of assumptions. As a result, all of us are facing problems at various levels. If we assume ourselves to be of one sect, and assume the other sect to be our opponent, our behaviour with the people of these two sects will be quite different. Like if a person believes himself to be of sect one and he has the assumption that those who believe themselves to be of another sect are different from him, his behaviour will be very different for people of both these sects. However, when he is able to understand human being, his assumptions will be set right and his behaviour will be mutually fulfilling for any human being, and every human being. Can you see that?

The conduct of the human being basically depends upon the response of the Self, as all decisions are made by the Self. Only with the assumptions set right, i.e. assumptions that are based on knowing, can the recognition and fulfilment be set right; and only then can the conduct become definite.

This has been elaborated in the fig. 5-7. As long as we are just operating in the smaller block (assuming, recognizing, fulfilling), we are in problem. Our conduct is indefinite as our assumptions keep changing. The solution is to operate in the bigger block (knowing, assuming, recognizing, fulfilling). The shift from operating only on the basis of assuming without knowing to operating on the basis of knowing is facilitated by human education-sanskar.

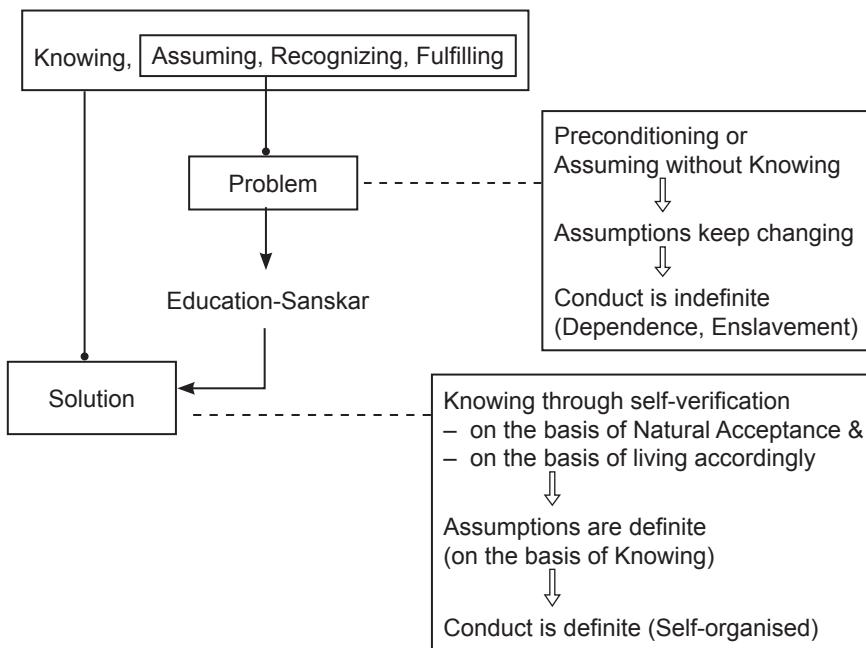


Fig. 5-7. Response based on Knowing or Response based on Assuming without Knowing

Knowing means understanding the reality as it is, in its completeness. Since the reality is definite, knowing is also definite. With right understanding, our assumptions, basically our acceptance is set right, our recognition of relationship is set right, and therefore, we make effort to fulfil the relationship. In this way, our conduct becomes definite. It becomes humane; so, we are calling it definite human conduct.

If we understand (know) the human being as proposed above, our assumptions will be set right – we will be able to see that all human beings are similar. Our recognition of relationship will be set right – we will recognise all human beings as being similar, rather than on the basis of their cast, creed, gender, age, language, region, religion, etc. With the recognition set right, our fulfilment of relationship will be set right – we will make effort for fulfilment of both the Self as well as the Body, rather than discriminate based on whether one is male or female, white or black, Hindu or Christian, etc.

To live in a state of solution, we need to ensure knowing in the Self; which is the most important task for a human being. In the absence of knowing, when we are living just by assumptions, we are in problem, and creating problem for the others. Can you see that?

This transformation from the state of problem or indefinite conduct to the state of solution or definite conduct can be ensured by human education-sanskar.

The Self as the Consciousness Entity, the Body as the Material Entity

We saw that the need, fulfilment, activity and the response of Self and Body are completely different. They are two different types of reality – the Self (which is also called as Jeevan) is the domain of consciousness [A Nagaraj 2003], while the Body is the domain of material.

Human Being	Self	Co-existence	Body
Need	Happiness (e.g. Respect)		Physical Facility (e.g. Food)
In Time	Continuous		Temporary
In Quantity	Qualitative (is Feeling)		Quantitative (Required in Limited Quantity)
Fulfilled By	Right Understanding & Right Feeling		Physio-chemical Things
Activity	Desire, Thought, Expectation...		Eating, Walking...
In Time	Continuous		Temporary
Response	Knowing, Assuming, Recognising, Fulfilling		Recognising, Fulfilling
	↓ Consciousness		↓ Material

Fig. 5-8 Human Being – Co-existence of the Self (Domain of Consciousness) and the Body (Domain of Material)

As shown in fig. 5-8, the domain of consciousness is characterized by the activity of knowing, assuming, recognising and fulfilling. On the other hand, the domain of material only has the activity of recognising and fulfilling.

Happiness is the need of the consciousness and it is fulfilled by right understanding and right feeling which are activities of the consciousness itself. Body is a material unit and its needs are material in nature and they are fulfilled by physio-chemical things. Thus, the need of the consciousness is fulfilled by the activities of consciousness only; whereas the need of the material body is fulfilled by physio-chemical (material) things only.

To understand the human being, both the domain of consciousness as well as the domain of material needs to be understood. For human being to be fulfilled, both domains need to be fulfilled separately.

Gross Misunderstanding – Assuming Human Being to be only the Body

A gross misunderstanding is to assume the human being to be just the Body.

As far as the needs of human being are concerned, they are in terms of happiness and physical facility. The need for happiness is continuous because it is actually the need of the Self. With the assumption that 'the human being is just the Body', all the efforts for fulfilment of human needs have to take place through physical facility. We are actually trying to fulfil the needs of the Self through the Body, through physical facility. Of course, we are also trying to fulfil the needs of the Body through physical facility.

We are trying to fulfil the continuous need for happiness, like respect, through physical facility like clothes and food. Since the need for happiness is continuous, we end up thinking that it will come from more clothes, more food, etc. Hence, the need for clothes, food and any other physical facility appears to be undefined or unlimited in quantity. This is articulated in fig. 5-9.

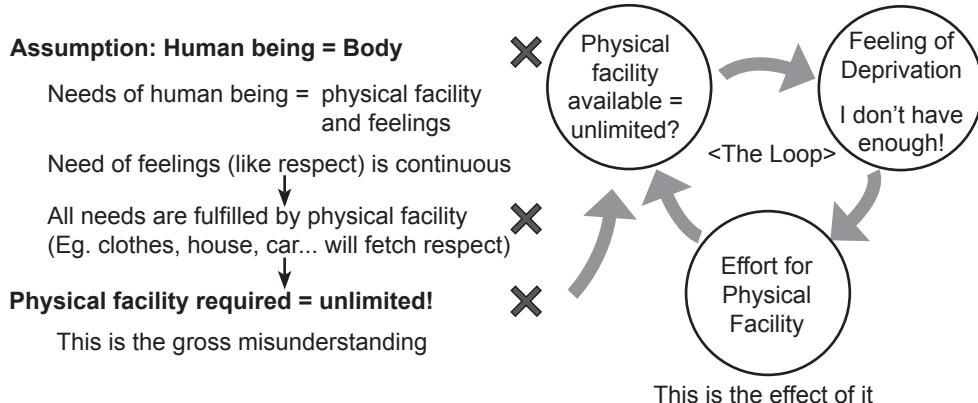


Fig. 5-9. Gross Misunderstanding

For instance, you can observe people who are trying to get respect out of clothes. They keep on buying and wearing new clothes just to draw attention towards themselves. Do you think that this attention is the same as respect? Is it possible to get respect based on the clothes you wear? What about continuity of respect on this basis? Certainly, it does not work!

The impact of this assumption is that we keep accumulating more and more physical facility, without knowing how much is enough; how much will fetch us continuous happiness. We never feel prosperous. We feel deprived so we try to accumulate more; that is how we get into a loop. Check if you are also caught in this loop.

The gross misunderstanding is assuming the human being to be the Body; and therefore, trying to fulfil all the needs through physical facility alone. It is needless to say that there are wide repercussions at every level of human existence. On the one hand, there is exploitation of natural resources for more and more physical facility. On the other hand, human beings are exploited in the process and also, they are made to compete for the limited physical facility.

The Self is Central to the Human Being

If we now look at human being, the Self (consciousness) is there, the Body (material) is there and the two co-exist. Further:

- It is the Self that has the need to know and the possibility to know the reality – it is the knower or seer.
- The Self gives instructions to the Body when the Body needs to be involved and it reads the sensations from the Body (see fig. 5-10). In that sense, the Self decides what to do – it is the doer.
- It is the Self which experiences happiness or unhappiness – it is the enjoyer (experiencer).

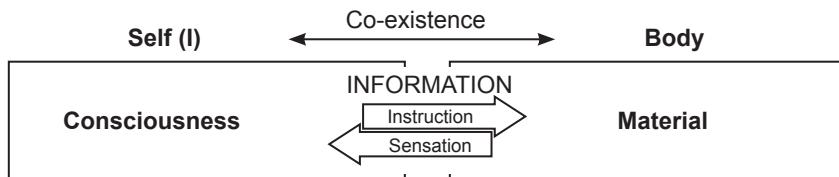


Fig. 5-10. Exchange of Information between the Self and the Body

In this way, we can see that the Self is central to human existence. The Body is used as an instrument. In chapter 6, we will explore into the Self in more detail. We will explore the needs of the Self and how these needs are fulfilled. In chapter 7, we will explore the needs of the Body and their fulfilment.

The fulfilment of the needs of the Self and the needs of the Body ensures the harmony in the human being. That is the brief proposal of harmony in human being for your self-exploration.

Salient Points

- *Human being is the co-existence of the Self, a consciousness unit and the Body, a material unit. The two are in co-existence with each other.*
- *The needs of the Self and the Body are of two different types – fulfilling one cannot fulfil the other. The need of the Self is happiness and this need is continuous and qualitative. The need of the Body is physical facility and this need is temporary and quantitative.*
- *The need of the Self is fulfilled by right understanding and right feeling, while the need of the Body is fulfilled by physio-chemical things.*
- *The need of consciousness (Self) is fulfilled by the activities of consciousness only, while the need of material Body is fulfilled by material things. Consciousness cannot be fulfilled by material and vice versa.*
- *The activities of the Self, like desire, thought, expectation, etc. are continuous in time. The activities of the Body, like eating, walking, etc. are temporary in time.*

- *The response of the Body is definite, and in terms of recognizing and fulfilling. The response of the Self is in terms of knowing, assuming, recognizing and fulfilling. Knowing is to see the reality as it is. The response of the Self is indefinite if it is based on assuming, recognising and fulfilling. It is definite and humane if it is based on knowing, assuming, recognising and fulfilling.*
- *The indefinite response and indefinite conduct are a source of problem. With knowing, the response becomes definite and leads to definite human conduct. This is a state of solution. This transformation from a state of problem to a state of solution is facilitated by human education-sanskar.*
- *Harmony in the human being means ensuring the fulfilment of the need of the Self, fulfilment of the need of the Body and ensuring harmony between the Self and the Body.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Human being is the co-existence of the Self and the Body. What are three specific distinguishing attributes of the Self and the Body? Explain with examples.
2. The domain of consciousness is fulfilled by the activities of consciousness, while the domain of material is fulfilled by material things. Consciousness cannot be fulfilled by material. Explain these statements.
3. What is the qualitative difference between the activities of the Self and those of the Body? Illustrate with few examples.
4. How is the response of the Body definite?
5. What is the meaning of definite human conduct? Explain with examples of the definite and indefinite response of the Self.
6. What is the gross misunderstanding about a human being? What is the outcome of it? Relate it to the problems we see in the society.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Who is male-female, tall-short, good looking-ugly, Hindu-Muslim, blind-not blind, able to understand, able to decide, able to run? Is it the Self or the Body?
2. Take your list of desires. Revise it if you need to. Now classify the desires as being related to the need of the Self or need of the Body.

Contd...

Desire	Related to the Need of the Self	Related to the Need of the Body
Health		Body
Feeling of acceptance for me in my friends	I want that feeling of acceptance	
Being physically in the company of my friends	I want to be with my friends	
Food for nutrition		My Body needs the nutrition
Food for taste	I want the taste	
Lots of money – for needs of Body		Money for food, clothes, shelter, etc.
Lots of money – for respect in the society	Money for jazzy bike etc. so people will respect me	
Understanding my natural acceptance	It is my need to be in harmony	
This is just a sample list. Please make your own list		

If a desire appears to be related to both (needs of the Self and needs of the Body), look for the purpose, and split it into two or more sub-desires until you are able to see clearly whether the sub-desire is related to the need of the Self or the need of the Body. E.g. the desire for 'lots of money' has been split into two sub-desires. One part is to get food, clothes, shelter, etc. for the Body, and the other part is to get respect amongst friends in the society. If you look at the first desire it is related to Body, while the second desire is related to Self.

From this exercise,

- (a) Find out at least two key distinguishing features between the needs of the Self and the needs of the Body.
- (b) Roughly what percentage of your desires is related to the needs of the Self and what percentage is related to the needs of the Body?
- (c) Compare the rough percentages, below:

Percentage of time and effort you are making for physical facility (recollect from exercise done in chapter 3)	Percentage of needs of the Body
Percentage of time and effort you are making for fulfilment in relationship and right understanding (recollect from exercise done in chapter 3)	Percentage of needs of the Self

What are your conclusions from this exercise?

3. Make a list of your activities from morning till night. Some of these are activities going on in you (the Self), some activities are going on in your Body and some activities involve both you (the Self) as well as your Body. Classify the list of activities in these three categories (see table).

Activity	In the Self	In the Body	Involving both the Self and the Body
Running			I made the decision to run. The Body is running
Eating			I made the decision to eat. The Body is eating. The Body is getting the nutrition and I am getting the taste
Thinking	I am thinking. My body is not involved		
Feeling excited	I am feeling excited	There is some effect on my Body also	Both, me and my Body is involved
Heartbeat		This is happening in the Body	
Blood circulation		This is happening in the Body	
Other activities...			

Write down your observations regarding:

- The activities of the Self which do not involve the Body. Can you see that these activities are continuous?
 - Activities of the Body. Can you see that they involve some internal organs of the Body (like the heart and blood vessels)? Can you see that these activities are discontinuous or cyclic?
 - Activities that involve both, the Self as well as the Body. In such activities, try to identify the role of the sense organs as well as the work organs. For example, when you are observing a mosquito to kill it:
 - ◆ You have decided to observe the mosquito
 - ◆ The eye, a sense organ, and the ear, another sense organ, are used as instruments
 - ◆ The hand, a work organ, is used to squat the mosquito (of course, after you decided how and when to do it)
4. List out 10 decisions that you have made in the last few days. Try to identify the basis for each decision – was it based on knowing or was it based on assuming without knowing? See table, below:

Decision	Based on Knowing and Assuming	Based on Assuming without Knowing
To pick up the call from my friend		I was expecting good news from him

Contd...

To drop the call from my friend		He gave me bad news
To call my mother	I knew my mother will sympathise with me	
To eat a tasty pizza		I assumed it will be tasty and it was great
This is just a sample list. Please make your own list		

What percentage of your decisions are based on knowing? Which category of decisions do you feel more comfortable with? Write down your conclusions from this exercise.

5. Take out a few pairs of clothes that you use regularly. For each pair of clothes, find out approximately what part of the price you paid for it was
 - a. To fulfil the need of the Body (health of the Body)
 - b. To get attention, respect, etc. from others (need of the Self)

What percentage of your money is being spent on clothes for health and what percentage of your money is being spent for getting attention etc.? What is your conclusion from this exercise?

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“I have to know the existential reality to be in tune with it”

“Human being – co-existence of the Self and the Body or just the Body”?

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter

6

Harmony in the Self – Understanding Myself

Basic Human Aspiration

Continuous Happiness and Prosperity

Happiness is to be in Harmony

Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at All Levels of Being



Harmony in the Human Being

Harmony in the Family

Harmony in the Society

Harmony in Nature/Existence

Chapter 5-7

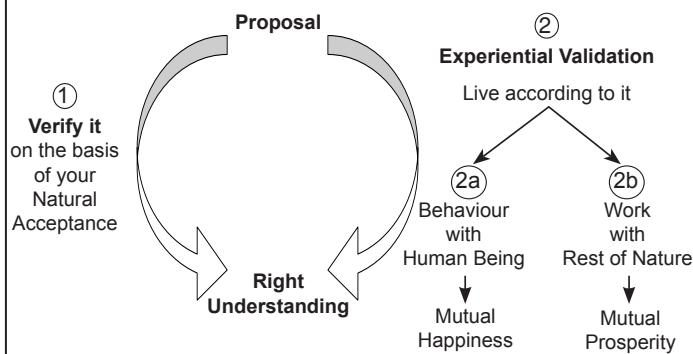
Chapter 8

Chapter 9

Chapter 10-11

Process of Understanding

Whatever is stated is a **Proposal** (Do not assume it to be true/false)
Verify it on your own right



Recap

In the previous chapter, we discussed human being as the co-existence of the Self and the Body. We discussed categorically the needs, activities and response of the Self and the Body. We understood the Self as a consciousness entity and the Body as a material entity; we saw that the Self makes all the decisions, regarding itself as well as regarding the Body.

There is harmony in the human being when the needs of the Self as well as the needs of the Body are fulfilled:

- The need of the Self is continuous happiness. It is fulfilled by right understanding and right feeling which are activities of consciousness.
- The need of the Body is physical facility. It is fulfilled by physio-chemical things which are material in nature.

Having explored the harmony between the Self and the Body, now we will explore into the activities of the Self and see how harmony can be ensured among all the activities of the Self; ultimately, leading to harmony in the Self, resulting into a state of continuous happiness.

Let us take a deeper look to try and investigate into the Self.

Activities of the Self

We can easily see that we are involved in various activities all the time. Activities like eating, sleeping, playing, studying, etc. are going on. In chapter 5, we tried to distinguish between the activities of the Body, the activities of the Self and the activities where both, the Self as well as the Body are involved. When we say ‘my activities’, we are generally referring to our imagination, our activity of making decisions, our desires, our thoughts, our expectations and so on. It is necessary to understand the Self with precision, so as to be able to understand harmony in the Self.

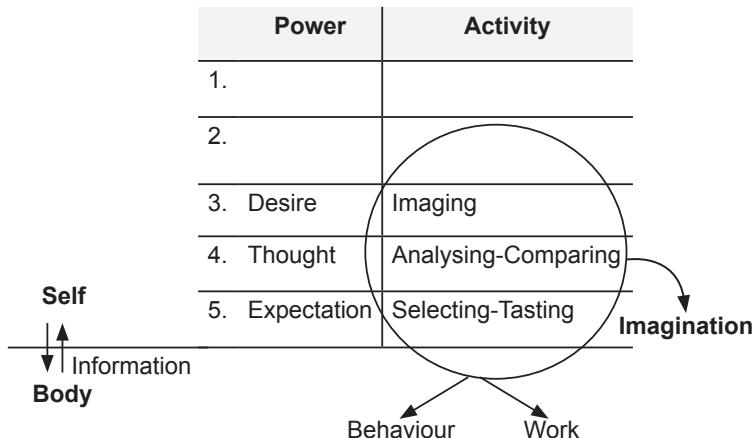


Fig. 6-1. Activities of the Self

In fig. 6-1, three sets of the activities of the Self are mentioned. These are the initial activities that we will study. It is not just a matter of reading about these activities, but it

is rather important to see these activities going on in you. It is important to experientially validate what is being discussed here. Only then will it make any difference in your living. Your happiness or unhappiness all depends on your own state! So, let us start exploring into the activities of the Self.

Desire is about what you want to be. It is the name given to the activity of imaging. Since we use the word desire quite often, we are talking about it here, but what we can actually observe within, is the activity of imaging. It is like that for other activities of the Self also.

So, desire is the power for the activity of imaging. You are making an image in the Self. When we say desire, it is in the form of an image which you have created within. For example, if there is a desire for a big house, you want to become the owner of a big house. So, when you say desire for a big house it means you want to be the owner of a big house and you have an image of this. Desire means imaging of ‘what you want to be’.

Thought is the power for the activity of analysing, trying to work out the details of ‘how to fulfil your desire’. When you have a desire for becoming an owner of a big house, you try to work out the details of the house. For example, will you have a dining room, a bedroom, a kitchen, a veranda, a bathroom, so on and so forth – this is called analysing. You are trying to separate different parts of the image, trying to work out the details of the image, trying to analyse the image – that is called thought. You generate lots of possible details, and you are taking up some of them. For the verandah, you may have lots of possibilities – an open verandah, a partially covered verandah and so on. You compare these possibilities and take up some of them. Which ones you will take up and which ones you will not depends on your basis for comparison. Thought is the activity of analysing based on comparing various possibilities to fulfil your desire.

We can see that desire is about ‘what to do’ or ‘what to be’ and thought is about how to fulfil the desire. So, thought is about ‘how to do’.

Expectation is the power for the activity of selecting based on tasting. For example, when you are desiring for a big house, you have an image of it, you are analysing that image, trying to work out the details of it, and now you are trying to fill the finer details, like the smoothness of the walls, the colours, etc. – that is the activity of selecting. Here is a house, a drawing room and you want to decide whether to put white colour, green colour or blue colour on the wall. This selection of colour is based on your taste. If you had visited some place and you saw a cream colour room which you happened to like, it is now part of your taste. So now when you are selecting colours, you selected for cream colour. Expectation is the activity of selecting which is of course on the basis of tasting.

We can take more examples to exemplify each of these activities. You have selected the style and colour of your clothes. This selection is based on your taste. You may like to wear loose cotton clothes – that is your selection. You have selected clothes which are blue in colour – that is your taste. Your friend might like to wear tight synthetic clothes which are black in colour – that is his selection based on his taste. You may or may not be aware of your taste, but every selection you make is based on your taste. Try to observe the way you sit. You select the position and posture every few minutes. That is also based on your taste for comfortability.

The root of selecting-tasting and analysing-comparing is the desire. You may have a desire to be comfortable, so you are selecting body postures that provide comfort. You may have a desire to be knowledgeable, so you are analysing courses available in your college and selecting some of them. At the root is a desire for what you want to be and it is in the form of an image – not just a physical image but an image that also contains some feeling, some purpose.

Can you observe within yourself and see that the activities of imaging, analysing-comparing and selecting-tasting are going on?

You may observe that you have a desire to be a person with a good job. Then you may have many thoughts about how to get a good job – ‘shall I try for campus recruitment, shall I apply directly to the companies that do work in the areas of my choice, shall I consult my seniors’ and so on. There may be many thoughts like this. You may be dropping some of these thoughts when you compare with your criteria – ‘I want to consult that senior because (s)he has always been nice to speak with, I don’t want to apply directly because the placement office will disqualify me from campus interviews if I did that’ and so on. Then there may be many selections depending on your taste – ‘this set of companies, because they offer the best package’ and so on. Is that happening in you?

Activities of the Self are Continuous

We have the power of desire, i.e. we have the capacity for the activity of imaging, so we are able to image. We have the power of thought, i.e. we have the capacity for the activity of analysing, so we are able to analyse. We have the power of expectation, i.e. we have the capacity for the activity of selecting, so we are able to select. These powers are inexhaustible, so the activities are continuous!

Try to observe if these activities are going on in you continuously or not. Are you having some desire or the other all the time? Like the desire to be happy – is that always there or sometimes you have no desire at all? Are you having some thought or the other continuously or there are times when you stop thinking? Are you having one or the other expectation all the time or there are times when you have no expectation? Like do you always have the expectation to keep the Body comfortable? And you keep selecting some body-posture or the other? Start by observing your activities during the day, and later you can make the observations during the night also.

If you are not able to see that it is continuous, you have to go on finding out, go on exploring, checking whether there is any time when there is no desire, when there is no thought or when there is no expectation. Find out if these activities are not going on or they are going on, but you are not aware that they are going on.

The activities of imaging, analysing-comparing and selecting-tasting are always going on; whether we are aware of them or we are not aware of them; they are continuous.

Activities Together Constitute Imagination

Now, if you put these activities together, it is called imagination. We may not immediately be able to observe our desire, thought and expectation distinctly, but it may be easier to see that something is going on within. One imagination or the other is going on in us all the time.

You can look into yourself and find out whether this imagination is going on in you all the time or you can stop it. It is important to look into yourself to find out. So, what do you find? If you observe yourself, you will find that some imagination or the other is going on all the time.

Even if you observe yourself for five minutes you will find some 10, 20, 30 imaginations taking place. You may do this exercise to just observe yourself for five minutes and see all that is going on inside you!

Imagination gets Expressed in Behaviour and Work

All the decisions are made in our imagination. The decision regarding behaviour with human being is taken at the level of the imagination. Similarly, for any work we do with rest of nature, the decisions are taken at the level of imagination. It is where all decisions are taken. Can you see that?

You may select to express something outside as behaviour or work or you may select not to express anything outside. That decision is also taken at the level of imagination. When it comes to the expression outside, the Body is used as an instrument. In behaviour, you may use the Body to share your feeling of respect for your friend by way of words. In work with rest of nature, you may involve your Body to sow the wheat seeds and so on. Your behaviour or work is simply an expression of your imagination in which the Body is involved.

When your imagination is in harmony with your natural acceptance, it leads to harmony within and therefore, a state of happiness. If this imagination is in contradiction with your natural acceptance, it leads to disharmony and unhappiness. It is very important to see what is going on in our imagination, to be aware of our imagination, because our basic aspiration of happiness depends upon it. This is what we have to start looking into.

One of our colleagues related this incident: I remember conducting a workshop in a small town for a group of teachers. I asked them “can you tell me what is your desire”? One of them said “as long as I am alive, I want unlimited wealth and after death, I want moksha (liberation)”. Now these are quite contradictory desires! When he is working for unlimited wealth, he will keep worrying about what will happen to his liberation. When he is working for liberation, he will keep thinking about what will happen to that unlimited wealth. With these contradictions, he will be in a state of unhappiness – can you see that?

When we are comfortable within, when we are in harmony within, when we are in a state of happiness within, our behaviour and work is also likely to be harmonious. When we are uncomfortable, in disharmony, confusion and unhappiness within, our behaviour and work is also likely to be disharmonious.

We are taking this example again and again just to clarify the point. When you are thinking of taking revenge from someone for two hours and after two hours you drop the idea, is there any execution outside? There is no execution at the level of Body, no execution in behaviour and no execution in work. However, a lot has taken place at the level of imagination and this becomes the source of your happiness or unhappiness. For these two hours, you were thinking of taking revenge, of opposition which is not naturally acceptable to you; so, for these two hours, you were in the state of contradiction, of unhappiness. The other person may not even know of it as you have not expressed it outside!

Similarly, when you think for two hours about a friend with a feeling of respect, about how to express your feeling of respect to him, you are in harmony within because the feeling of respect is naturally acceptable to you. When you are in harmony within, you are in a state of happiness. Of course, if you express this feeling of respect to your friend, it will lead to happiness for your friend also, since respect is naturally acceptable to him as well.

Observe your own state of imagination and try to correlate your expression, in terms of behaviour and work. When is your behaviour fulfilling for the other? When is your work mutually enriching?

Find out if imagination is going on or not going on? Is it going on continuously or there is a point of time when there is no imagination taking place? Can you see that you decide at the level of imagination and that your behaviour and work is just the expression of your imagination? Can you see that you use your Body, as and when required, for expressing your decisions? You may be aware of it or you may not be aware of it, so keep on observing and keep on verifying this.

While the Self is central to human being, if you look at the Self, this imagination is central to the Self in the sense that happiness and unhappiness depends on the state of imagination. With that, it also connects the Self to the world outside, in terms of behaviour with human being and work with the rest of nature. It, further connects to natural acceptance within. In that sense, the imagination plays a central role.

State of Imagination

We may find it difficult, at first, to observe our imaginations. We may then be able to see some of them, maybe with gaps in between. We may remember some imaginations and not others. Some imaginations may be connected to each other; some may be disconnected and even very contrary to each other.

You may remember there was a TV serial called 'Mungerilal Ke Haseen Sapane' (Beautiful dreams of Mungerilal). It is about the day-dreams of a person called Mungerilal. What it depicts in each of the episodes is, that in first one minute he is a peon sitting outside an office on a stool and soon he takes off into his imagination for some twenty minutes (of that episode) and in last one minute, he realizes that he is the peon sitting outside the office on his stool. These twenty minutes, he imagines all kinds of very interesting things.

Now if you start looking at yourself, you will find that it is not only Mungerilal who is having these imaginations – we all are having such imaginations, one after the other. We may or may not be aware of our imaginations. We may or may not be able to find out where they are coming from, but imaginations are going on in each one of us.

As you are reading this book, you can find out what is going on in your imagination. Even in five minutes, so many imaginations will be taking place one after the other. Are you able to see that? Are you aware of them? How much time your attention is in the book and how much time you are imagining other things? To comprehend one paragraph, you may be able to observe that you have to read it more than once, even if it is of interest to you. That is because you are thinking of many other things in between while reading. When you look at the things to which your attention goes to, those are the things you consider important. Sometimes you think what is written in the book is important and sometimes you may think of your friends who have gone for a movie!

That is why when we are conducting a class for this course, we keep repeating the important points many times, because we have an idea about what may be happening in the students. They may be going from one imagination to other imagination. By the time we speak something, we state some important point, the student picks up a few words and then (s)he takes off. (S)he starts imagining something, something else and so on. For ten minutes (s)he is off the class, in her own imagination and (s) he does not know what is going on in the class. Ten minutes later (s)he comes back and tries to trace what is being talked about. You see, we are clear that every student wants to know, wants to understand. We also have an idea about their ability to focus. By keeping both these things in mind, we write the contents on the board. We also keep repeating 10 times, 20 times so that even if (s)he comes back after 15 minutes (s)he should be able to find out what is being talked about, to get the point being discussed. Slowly, over time, things settle down as (s)he is able to see the relevance of what is being discussed. Then, her attention stays for more time on the discussion and we can go faster.

An example has been shown in the fig. 6-2. It shows the way imagination goes. While a student is sitting in the classroom, the teacher is giving an assignment and the student is writing down the assignment. Suddenly he(student) remembers his friends who are planning to go for a movie. He recalls the last time he saw a movie with them. Many scenes may flash before him – of the escapades of the hero and the heroine. A loud thud of the dropping duster brings him back to the classroom. The board has now been filled up with 20 questions for the assignment. Anoop sees his notebook where only the first question has been written. Surprised at that, he starts writing the questions. He thinks that he can't catch up with the teachers' pace, so he starts planning how to get a copy of the questions. He will get it from the notes of one of his friends. Again, he slips back to the imagination about the movie. Anoop also wants to be a scientist, have a big house with a lab in the basement. He wants to have a nice family. But he has to get some decent grades for that, he thinks. And so, it goes, one imagination after another. At this point, you may try to identify the desire, the thoughts and the selections. One desire is leading to many thoughts, selecting

one of them and further analysing it and so on. Also try to identify the basis for the selections, the basis for comparing.

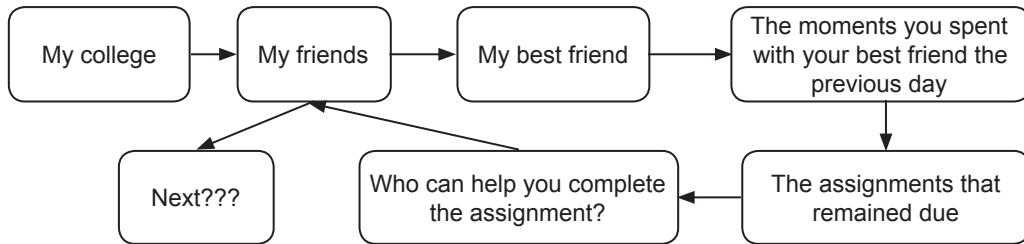


Fig. 6-2. Tracing One's Imagination

If you try to trace your own imaginations, you will get an idea of the activities going on in you. You will find out that you (Self) are deciding the content of your imagination. You will find out that your imagination stays on those contents that you consider valuable, consider important. When you do this exercise, you will find that many of your imaginations are in harmony with each other, some are contrary to each other or contrary to your natural acceptance.

Find out how you feel when your imaginations are contrary to each other – are you comfortable or uncomfortable? You will find that only when your imaginations are in line with your natural acceptance, it leads to happiness. Only when your imaginations are in harmony with each other it leads to happiness. This is a significant observation to make. It points to the fact that your happiness and unhappiness depends on your own imagination! If you are not aware of your imaginations, they are still going on – making you happy or unhappy, all without your awareness!

Once you start looking at your imagination, becoming aware of your desire, thought and expectation, you will be able to find out the state of your imagination. Refer to fig. 6-3. Your imagination could be well organized, in harmony or it could be a random mixture of harmony and contradiction. It could be in harmony or in contradiction with your natural acceptance.

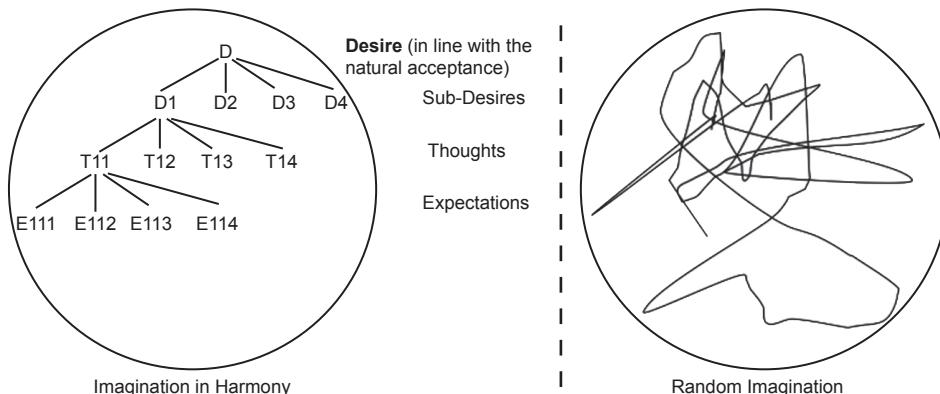


Fig. 6-3. State of Imagination – in Harmony or in Contradiction

What do you find? Is your imagination well organized or random? Or nothing seems to be happening or you are unaware of what is going on?

This imagination is significant because all the decisions are made here! Everything we feel, everything we think and everything we do is decided here. The state of imagination gives us a very precise idea about our life. If the imagination is well organised and in harmony, life will be in harmony – it will be happy. On the other hand, if the imagination is random and confused, so will the life be – sometimes happiness, sometimes unhappiness.

Find out which state is desirable and what your current state of imagination is. It will give you an idea about yourself.

Possible Sources of Imagination – Preconditioning, Sensation and Natural Acceptance

The seed or root of the imagination is the desire. As we have seen, a small desire expands in thought and further expands in expectation. If we can be aware of our desire, we can check if it is in line with our natural acceptance or not before expanding it further in our imagination!

Now the next question that we want to investigate into is the desire – where is it coming from? If you find it hard to pinpoint the desire, look into the content of your imagination as a whole. We want to find out, “what is the motivation that is driving our imagination”? If we look at this desire, thought and expectation, what is their source or motivation? Who is deciding on them? Are we deciding them ourselves? Or is it someone else making the decision, like parents, family members, friends, teachers, the social environment, etc.?

For example, you want to come first in the class. Is it really your own desire? Did you decide it yourself or it came from your parents, or it came from your teachers, or it came from your friends or it came from the social environment – what is it? We don't usually ask this question as to where it is coming from. It looks like we are deciding, but when we question deeper that how these desires came; then we may find that it came from the family, from the teachers, from the friends and so on.

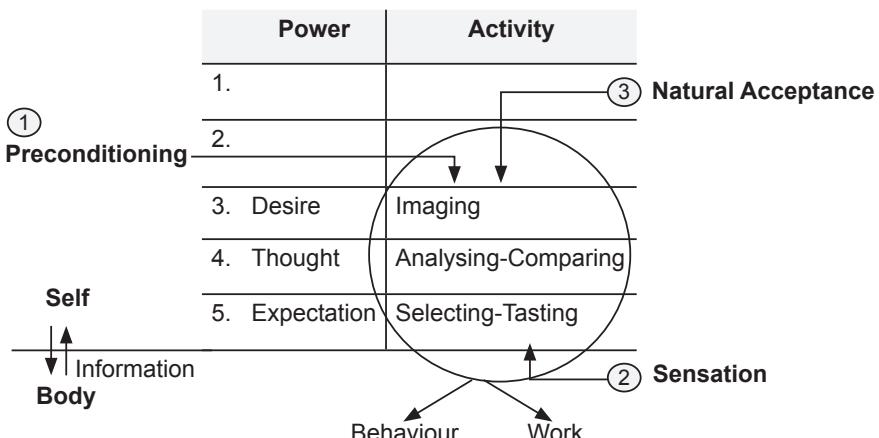


Fig. 6-4. Three Sources of Imagination

If you look into it (refer to fig. 6-4), you will find that there are three possible sources of motivation for imagination:

1. Preconditioning
2. Sensation
3. Natural Acceptance

Preconditioning as a Source of Motivation for Imagination

A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. picked by oneself, or prevailing in the family, in the society which may influence our imagination. For example, if parents say ten times you have to come first in the class, your desire gets conditioned, and you have the desire to come first in the class. If your friend also says you have to come first in the class, if your teacher also says you have to come first in the class, you get a strong desire to come first in the class. We tend to pick up whatever preconditioning is there around us in society, in family, in school without verifying it for ourselves.

If you ask yourself whether you want to come first in the class or you want to understand what is being taught, what is the answer that you get? What is your natural acceptance? Given all the choices, you will like to understand what is being taught in the class, provided it relates to your happiness and prosperity – that is your natural acceptance. However, you desire to come first in the class because somehow you have now started relating it to your happiness or under the pressure (or influence) of your parents, your teachers, your friends or the society around. It may not be your natural acceptance, but you have made it your desire without verifying it for yourself.

Like this you can see that a large percentage of your desires are motivated by preconditioning. They are not your natural acceptance, but you have made them your desire under some influence or pressure; and you may not even be aware of it! If you are not even aware of them, they are riskier for you as they might mislead your desires and you may not even notice it. In fact, a little awareness will show that the way we dress, what we select to eat, the way we talk, the way we behave... most of these are coming from our preconditioning.

One of our friends related an example about a metro city of India which he visited fifteen years back. He along with his friends was going to meet someone at his house. In the metro train, he found that most of the youngsters were wearing torn trousers. He was quite surprised to see this as he was in a metro city. He naively asked one of his friends if people in the city were facing some economic crisis. The friend was surprised and asked what happened. He said “people are wearing torn clothes – the trousers are torn at the bottom”. The friend laughed and replied, “Don’t you know? This is the fashion today”! Now this was quite unexpected for him and he kept thinking “if they have to wear torn clothes, why do they need to get it stitched”? But you know this is fashion and this fashion means some preconditioning has been created around. So, now we are paying for stitching the trouser and we are paying for tearing the trouser. Similarly, those heels of fashion – fashion of high heels, low heels and it keeps changing every few months. Our preconditioning is changing and we keep changing

the clothes and shoes. Does it happen with you? Find it out. You may get so many things from your experience.

Our preconditioning keeps on deciding our desires, thoughts and expectations. Can you see that? The prevailing preconditioning is one major source of motivation for imagination.

Sensation as Another Source of Motivation for Imagination

Another major source of our desire, our imagination is the sensation. Sensation is the information we get from the Body through the five sense organs – of sound (through ears), touch (through the skin), sight (through the eyes), taste (through the tongue) and smell (through the nose). For example, you are going by the road and you see a very shining red car passing by. Now your imagination is dragged by that car. You start desiring for that car now, because you happened to like the colour, or you happened to like the shape, speed or something else. So, this sensation has made an impact on you. So, now you have a desire for the car. Does it happen?

Sensation has an important role in our imagination. See, if that is how it has been happening. Many of our desires are governed by the sensation that we get from the sense organs and we may feel motivated to fulfil those desires without being able to relate them to the continuity of happiness. You happen to eat some exotic food, and the taste motivates you to visit the restaurant again and again. You listen to some music and the tunes, the singer's sonorous voice engrosses your whole thought. You now feel like listening to the music again and again. Your friend purchases a very soft woollen cloth, and the very touch makes you think how to get one for you too. Your neighbour uses some kind of perfume which you happen to like and you start locating that perfume in the mall. You like the way someone looks – now you want that person as your intimate friend. Now, you will see that you have been accumulating desires just like that; without verification and without being aware of how it came about.

These are the two major sources of motivation for our imagination. One is the preconditioning and the other is sensation.

Natural Acceptance as the Most Authentic Source of Motivation for Imagination

The third source of motivation is our natural acceptance. Some people also refer to it as the inner voice or conscience. Self-verification on the basis of our natural acceptance can be the third possible source. It may or may not be the predominant source of motivation currently, but it can be the real source for deciding our desire, our imagination.

Try to find out what your natural acceptance is:

- To respect or to disrespect others?
- To protect your Body or to damage your Body?
- To eat food that nurtures your Body or to eat food that harms your Body?

It is as simple as that. If we are aware of our natural acceptance, and we are aware of our imagination, we can make the choices that are in line with our natural acceptance. We will look into this third possibility in more detail as we go further.

So far, we have discussed three possible sources of motivation for our imagination. One is the prevailing preconditioning, the second one is sensation and the third possible source is the self-verification on the basis of our natural acceptance. Can you see this for yourself?

Consequences of Imagination from the three Sources – Self-organisation or Enslavement?

Try to find out: of all the desires you have, what percentage of desires are coming from preconditioning and sensation; and what percentage is motivated by your natural acceptance?

With this observation you can also see, as long as your desires are coming from preconditioning, you cannot be sure whether they are in harmony with your natural acceptance or not. Therefore, you are not sure whether, with these desires, you will be in harmony or you will be in contradiction within. Therefore, you are not sure whether you will be in a state of happiness within or unhappiness within.

Similarly, when desires are based on sensation you are not very sure whether they are in line with your natural acceptance or not. So there again, you are not very clear whether it will lead to state of harmony and happiness within or contradiction and unhappiness within.

We can recall the discussion on the prevailing notions about happiness from chapter 4. Assuming that pleasing sensation is happiness is one notion. We get bored with any indulgence after some time and want to shift to something else. We keep shifting TV channels, shifting from sweets to salty snacks, shifting from one kind of music to another and so on. Now you can see that a particular sensation may match with our taste for a while, but we don't want to continue with it since it does not necessarily ensure harmony in the Self.

Similarly, the assumption that good feeling from the other will fetch us happiness can now be evaluated. We like the taste of the feeling that we receive from the other. However, it does not ensure harmony within us – it does not ensure right understanding and right feeling. Therefore, the taste of the feeling is very short lived. Try to observe people who have such an assumption. They keep expecting affirmation from the other. A husband may keep expecting his wife to pay full attention to him and only to him all the time. She may expect him to pick up her phone call every time on the first ring; to answer her messages immediately; to inform her of whom he is meeting every time and so on. This sort of expectation is an indication that we have an assumption that the feeling from the other is a source of my happiness.

Only when your desires are coming through your natural acceptance, you can be sure that you are in harmony within because then your imagination is in line with your natural acceptance. Only then you are sure to be in a state of harmony within and therefore, in a state of happiness. The only way to ensure harmony at the level of Self is to ensure that all our desire, thought and expectation, all our imaginations are in line with our natural acceptance.

This is also the meaning of definite conduct. We are able to see our natural acceptance. Our imagination is in harmony with our natural acceptance; therefore, we are in a state of

harmony (happiness) within. Our behaviour and work are now in line with (in harmony with) our natural acceptance. This is what we referred to as definite human conduct.

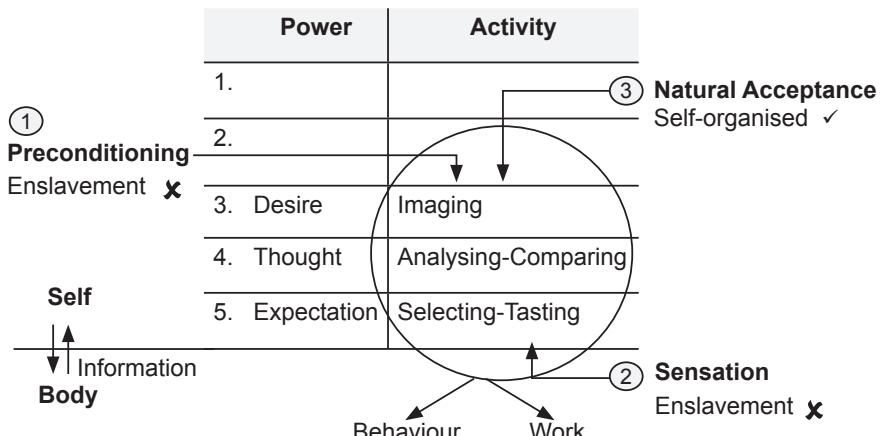


Fig. 6-5. Consequences of the Three Sources of Imagination

Next, ask yourself if your desires, which are motivated by some preconditioning, are really yours or they are borrowed from outside. Who decided to wear the torn clothes (to show others that you are in tune with the latest fashion)? Is that really you? Because if you had decided (on the basis of your natural acceptance), would you not have selected clothes that protect the Body, and also that are acceptable in the society? If we look into this in depth, it is the prevailing preconditioning that is deciding, rather than your natural acceptance; it is the other deciding, rather than you! In that sense, the decision is dictated by the other. Refer to fig. 6-5. It is a state of enslavement. That indicates that we are dictated by our own preconditioning!

Similarly, ask yourself if your desires which are motivated by sensation, are really yours or they are borrowed from outside? Who decided to go for that food for the sensation of taste alone, without checking if it is nurturing for your Body? Is that really you? Because if you had decided (on the basis of your natural acceptance), would you not have selected food that is nurturing for your Body, and which was also tasty? If you look carefully, it is the sensation of taste that is overriding your natural acceptance. In that sense, the decision is dictated by the sensations of the Body. It is a state of enslavement. That indicates we are enslaved by our own sensations!

When you ask yourself if your desires which are based on your natural acceptance, are really yours or they are borrowed from outside. If you decided on shoes to protect your feet and you selected shoes of the right size and shape of your feet, it is in line with your natural acceptance. For such desires, selections, you are not influenced by what people say or the conditions outside. The latest shoe fashion for pointed shoes, high heeled shoes, the shiniest shoe exteriors, etc. would not have any influence on your decision or your selection. You get an affirmative yes – that desires based on your natural acceptance are truly your desires. Of course, such desires would be in line with your basic aspiration for mutual happiness and mutual prosperity at the base, so they will be acceptable not only

to you, but to the other as well. This is the state of being self-organised, organized under the guidance of one's natural acceptance.

Being self-organised is not the same as freedom. The general sense of freedom is one of doing whatever one desires. Another aspect of the general sense of freedom is escape from some sort of bondage. As we have seen, our desires are largely motivated by preconditioning and sensation, so there could be a desire to dominate and force the whole class to take a day off. Would you consider such an action to be a sign of freedom? Being self-organised, on the other hand, is used specifically for the responsibility one willingly takes in ensuring harmony. I am happy to take the responsibility to act in accordance with my natural acceptance. It is in the interest of harmony within myself and harmony outside. If we make effort for collaborating with our classmates to understand all that is being taught, it is in the interest of harmony. One can make such choices when one is guided by their natural acceptance (one is self-organised).

The exercise of finding out the accumulated desires coming from preconditioning, sensation and natural acceptance will give us an idea of our state of being self-organised or being enslaved. In other words, it will give an idea of how much we are in harmony within and how much we are in disharmony within; how much we are in a state of happiness within and how much we are in a state of unhappiness within. We will get a reasonable idea about "what we are". It will also give a good idea about what we need to do to reach to the state of being self-organised, the state of complete harmony and continuous happiness within.

The Way Ahead **– Ensuring Harmony in the Self by way of Self-exploration**

The state of harmony within is 'harmony in the Self'; and it is desirable. Once we are in harmony within, we are self-organised, in a state of continuous happiness. To reach to this state, we need to:

- (a) Know our natural acceptance. We have mentioned before that our natural acceptance is for relationship, not for opposition; for harmony, not for disharmony; and for co-existence, not for conflict, struggle. In chapter 2, we had referred to natural acceptance as "what I really want to be", "what is naturally acceptable to me".
- (b) Be aware of our imagination, i.e. our desire, thought and expectation or the activities of imaging, analysing-comparing and selecting-tasting. In chapter 2, we had referred to our imagination in terms of "what I am".
- (c) Find out how much of our accumulated imagination is motivated by preconditioning, sensation and natural acceptance. This is essentially analysing "what I am".
- (d) Work out a way to sort out our imagination till it is fully in line with our natural acceptance, i.e. our desires, thoughts and expectations are in line with relationship, harmony and co-existence; and free of opposition, exploitation and conflict. This is basically working out a way to line up "what I am" with my natural acceptance, through the process of dialogue within, i.e. the process of self-exploration.

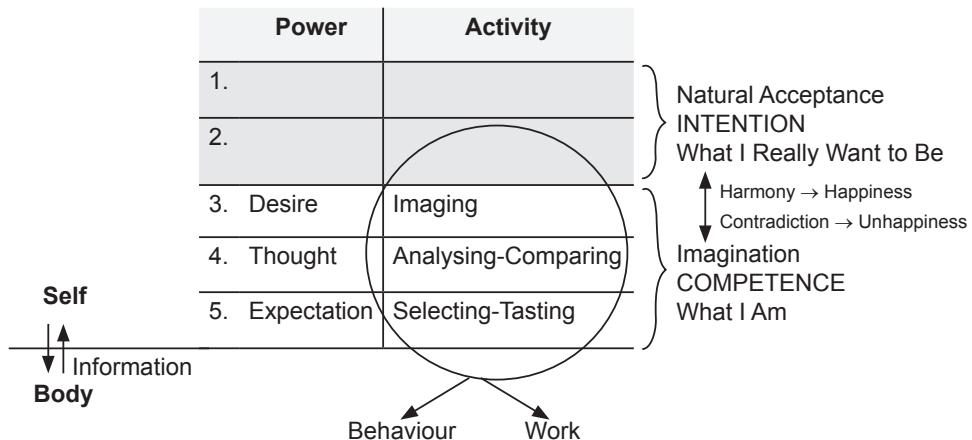


Fig. 6-6. Happiness is to Be in Harmony between 'What I Am' and 'My Natural Acceptance'

Harmony in the Self is achieved by ensuring harmony between our imagination and our natural acceptance, by ensuring that all imaginations are in line with our natural acceptance (fig. 6-6).

Understanding Harmony in the Self (Detail)

[The first-time reader may choose to skip this part and come back to it in the second reading. Here, we are introducing ten activities of the Self. For more details, please refer to appendix A6-1]

If we look at the finer details, it would give an idea of the current state of development of the Self as well as a glimpse of the complete state of development. As we go into further chapters, these points will be further detailed and clarified.

Space			
		Dynamic Activity	State Activity
Self	1.	Authentication	Realization (B1) Co-existence
	2.	Determination	Understanding Harmony in Nature
	3.	Imaging ←	Contemplation Participation in Larger Order, Relationship
	4.	Analysing	Comparing (B2) Co-existence, Harmony, Justice <i>guided</i> Sensation, Health, Profit
	5.	Selecting	Tasting Goal, Value <i>guided</i> Sensation
Body	Behaviour		Work
	Human Rest of Nature		Participation in larger Order
Other			

Fig. 6-7. Self in Human Consciousness

If you look at the Self (refer to fig. 6-7), the activities have been marked in two blocks, B1 and B2. So far, we have been talking about the activities related to block B2, “what I am”, my imagination. Desire is the activity of imaging – about myself, my state of being, what I want to be as a human being. Thought is the activity of analysing – about how to fulfil my desire to be. Expectation is the activity of selecting – the things to do in the outside world to fulfil my desire. We have been discussing these activities because these are the activities that we are awakened to, by and large. If you are having difficulty in being able to see your desires, thoughts and expectations distinctly, find out if it is because you are not fully aware of yourself, of your activities and the content of these activities.

These activities, together called imagination, are governing our harmony or disharmony within and outside (in terms of our behaviour, work and participation in the larger order, i.e. in the family, society, nature/existence).

The activities related to block B1, “what I really want to be”, related to my natural acceptance are what we have previously referred to as right understanding and right feeling. These are the activities of contemplation, understanding and realisation. Contemplation is the activity of seeing my participation in the larger order, seeing my relationship with other human beings and my relationship with the rest of nature. Understanding is the activity of seeing the harmony in nature, seeing the inherent harmony in every unit in nature. Realisation is the activity of seeing the co-existence in existence.

If I am awakened to these activities, i.e. if I have the right understanding and right feeling, it is my internal guide for all my imagination. I can filter every input that I get from outside. I accept only those inputs which are in line with relationship and ensure relationship; inputs which are in line with harmony and ensure harmony and inputs which are in line with co-existence and ensure co-existence. This internal guide is shown by the arrow from B1 to B2. This is a very important arrow. This is what we have to awaken to.

If you observe the Self which is awakened only to B2, it is partly in harmony but largely in disharmony and unhappiness. This unhappiness is not naturally acceptable, so it tries various means to achieve happiness or escape from unhappiness as we discussed in chapter 4. The solution is to realise our innate potential to awaken to higher activities of contemplation, understanding and realisation, to a Self that is awakened to B1 and B2. This is what we are referring to as a Self with human consciousness. This is the self-evolution in human being, i.e. the Self awakening to all its activities. This self-evolution is facilitated by self-exploration which is what we have been trying to initiate. The evolved Self is shown in fig. 6-7.

In this context, it is pertinent to mention that at any point our state of being can be articulated as the accumulation of our desire, thought, expectation and the ‘acceptances’ derived out of it. These ‘acceptances’ put together is what we are calling as sanskar. So, sanskar is the ‘acceptances’ derived from the summation of all our imaginations (from all time). In other words:

Sanskar = ‘Acceptances derived out of Σ [Desire (from all time) + Thought (from all time) + Expectation (from all time)]’

It is being updated over time. We have some sanskar at one moment t. At the next moment (t+1), our sanskar can be articulated as:

$$\text{Sanskars (t+1)} = \text{Sanskars (t)} + \text{Environment (t)} + \text{Self-exploration (t)}$$

That is, our sanskar at the next moment (t+1) is a result of our sanskar at the present moment (t), the environment we are in at the present moment as well as the self-exploration, self-verification we do at the present moment.

These acceptances (sanskar) may or may not be in line with our natural acceptance. If we are doing the self-exploration based on our natural acceptance, sanskar generated out of this will be harmonious and therefore, our sanskar at the next moment will be more harmonious than our sanskar now.

On the other hand, if we are just assuming things without self-verification, even then we will have an updated sanskar in the next moment, but that sanskar may or may not be better than our current sanskar. It can be worse if we are assuming things based on wrong preconditioning or sensation.

For example, we keep getting inputs from the social environment like ‘do not trust anyone’! These inputs are coming from parents, other family members, friends, social media, etc. The fear is that if you trust someone blindly, they may take advantage of you or even harm you. Incidents of such events are reported frequently in the media. By getting this input again and again, it becomes part of our imagination. As a result, at one point of time, we may develop the acceptance for it. Now ‘do not trust anyone’ becomes a part of our sanskar and it continues with us. It now mistrust becomes the basis for many of our imaginations and many of our decisions are based on this sanskar.

If we ask ourselves, ‘is the feeling of trust naturally acceptable me or the feeling of mistrust is naturally acceptable to me?’ When we do the self-exploration on this question and in our self-verification, we find that it is the feeling of trust that is naturally acceptable, we develop the acceptance for the feeling of trust. Hence, our previous sanskar, ‘do not trust anyone’, gets updated to the feeling of trust (rather than mistrust). In this way, our sanskar is modified. You can refer to chapter 8 for some more details about the feeling of trust for your own self-verification.

The key input for self-exploration has to come either from within the Self, specifically from B1 or as proposals which are based on what someone else has seen at the level of their B1 i.e. at the level of activities of contemplation, understanding and realisation. Then only will it lead to lasting improvement in our sanskar.

We tend to stay in our comfort zone; to accept proposals that match our existing beliefs (unverified assumptions) and to discard proposals that don’t seem to match, thereby deepening the existing preconditioning, existing beliefs, existing sanskar. If we take the inputs from the other as proposals for self-exploration, we slowly understand and our sanskar also gets improved, i.e. having lesser unverified assumptions and the Self is more in harmony within.

Even with only B2 active, with effort we can look into our natural acceptance. We get the answers when we try, when we explore within. Clearly, we see that we have a natural acceptance for:

1. Relationship
2. Harmony and
3. Co-existence

We have a natural acceptance for mutual fulfilment in relationship and not for opposition. In chapter 8 on harmony in family, we will explore into relationship in detail. We will see that we have a natural acceptance for mutual fulfilment in relationship with human being. In chapter 9, we will see that we have a natural acceptance for mutual fulfilment with the rest of nature as well. The clarity about relationship is awakening to the activity of contemplation.

We have a natural acceptance for harmony and not for disharmony, not for exploitation. In chapter 10, we will explore into the harmony in nature in detail. The clarity of harmony (reflected as mutual enrichment) at the level of nature is awakening to the activity of understanding.

We have a natural acceptance for co-existence and not for conflict, not for struggle. In chapter 11, we will explore into the harmony in existence. The clarity of co-existence in existence is awakening to the activity of realisation. With all the activities of B1 awakened, B1 becomes the guide for our imagination (B2).

One more work that needs to be done, along with awakening to B1, is to sort out the sanskar, the prior accumulated acceptances. If we observe carefully, we can realize that we have accumulated a lot of these acceptances which are resulting in numerous desires, thoughts, and expectations. What has happened is that very unconsciously, without awareness, we have accumulated a lot of these acceptances. Many of these acceptances are contrary to each other and also not in line with our natural acceptance. And, we are not even aware of them. We have accumulated so many acceptances and all of them put together are what we are calling sanskar.

Each one of us has a lot of accumulated acceptances, accumulated sanskar. Our pre-conditioning, our perspective, our tendencies are all a part of expressions of our sanskar. One person may have the tendency to share – it is what her sanskar is. Another person may have the tendency to hoard – that is in his sanskar. The Self is working with all the accumulations, the sanskar. So many of our imaginations are springing out because of our accumulated sanskar is being triggered either by myself or some situations outside.

If we are unaware of our sanskar or the inputs we are taking from outside; then we may not be able to see where our imagination came from! To work toward harmony in the Self, it is essential to be aware of our imagination and our sanskar and sort it out, layer after layer. That means we have to sort out our imaginations, our sanskar and make sure that we keep only what is in line with our natural acceptance and the rest is evaluated out.

The seed or root of the imagination is the desire. As we have seen, a small desire expands in thought and further expands in expectation. Now, if we find contradictions in the imagination, the best place to check is the desire. This desire needs to connect to our natural or existential purpose – that is what we have been hinting at when we introduced natural acceptance. Also, desire connects to our feeling in relationship which we will explore in more detail in chapter 8. To check whether some selections or some thoughts will lead to harmony or not, it is best to check the desire (which has given rise to these thoughts and expectations):

- Is it born out of a naturally acceptable feeling or not?
- Is it for a human purpose or not?

For example, if you are thinking of how to express respect to your mother, the desire behind it is a desire for living with respect. Since respect is a naturally acceptable feeling, this desire will lead to harmony, and thoughts to fulfil this desire will also lead to harmony and happiness. On the other hand, if you are thinking of expressing disrespect to your mother, the desire behind this thought is living with disrespect. Since this desire is conflicting with the innate desire for feeling of respect, this desire will lead to disharmony; the thought of disrespect will lead to disharmony and unhappiness. Of course, if we are not aware or if we are not referring to our natural acceptance, if we are not having that internal dialogue, we may find out the result right now, or after some time, even many days and many years. It just means that we are either unaware of our imagination at that moment or we are not checking whether it is in line with our natural acceptance or not i.e. whether it will lead to harmony or not.

One of the simple ways to do this check is to find out the source of motivation for the desire – is it preconditioning or sensation or self-verification on the basis of our natural acceptance. Because without this awareness, without this dialogue; desires are being motivated from all these three sources. In the meanwhile, without much of awareness, we have accumulated a lot of desires – some are in line with our purpose and naturally acceptable feelings in relationship, while others are not. With awareness and with the internal dialogue, every moment, the sanskar can be cleaned out.

When both the following parts are complete, we are in harmony within, in a state of continuous happiness, in human consciousness. These two parts are:

1. The activities in block B1 have been awakened. We have the right understanding – of relationship, harmony and co-existence (mutual fulfilment). With that, this right understanding has become the guide for B2 (imagination), so now we have the right feeling and right thought.
2. We have sorted out our sanskar, i.e. all our sanskars are now in line with our existential purpose and naturally acceptable feelings. Our sanskars only in line with relationship, harmony and co-existence (mutual fulfilment).

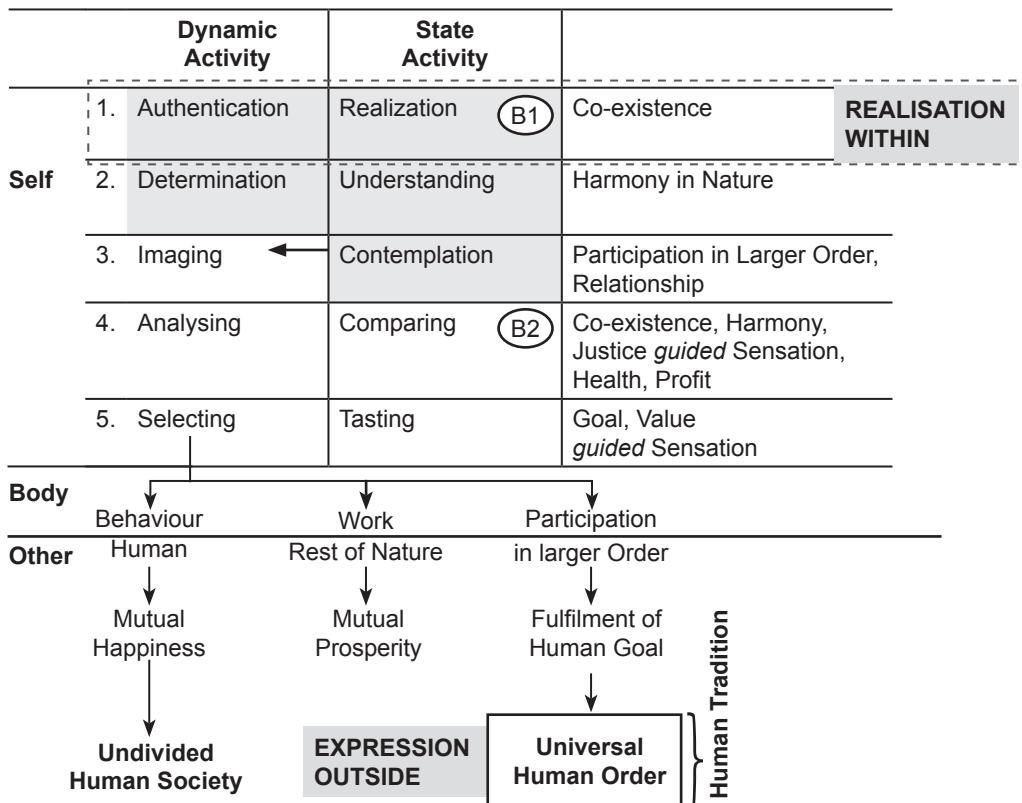
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Fig. 6-8. Definite Human Conduct

Then we are able to participate for mutual fulfilment with the world outside (refer to fig. 6-8). It means that our behaviour with human being will lead to mutual happiness, work with rest of nature will lead to mutual prosperity and our participation in larger order will lead to the fulfilment of human goal which ultimately will lead to undivided society and universal human order. An undivided society and universal human order can be ensured on the basis of understanding of the harmony: in existence as co-existence, in nature as harmony and in our relationship with other human being and with rest of nature as mutual fulfilment.

We will explore these in detail as we go on. We have just mentioned this to give you a feel that ultimately this is how our imagination will look like; this is how the state of the Self will look like; this is how our conduct will look like and that would be the final result of it. One end of it is the realisation of co-existence in existence, understanding of harmony in nature and contemplation of relationship in the Self; and other end is the undivided human society and universal human order.



One of the ways you can find out your state of being is to do the practice session on finding out how much of the desires, thoughts and expectations are motivated by preconditioning, sensation and natural acceptance (it is included in the practice sessions for this chapter).

Salient Points

- *The Self is central to human existence. Every decision is made by the Self and if required, it is expressed outside using the Body as an instrument.*
- *The Self is continuously active in imaging, analysing-comparing and selecting-tasting.*
- *The Self has the continuous power to desire, so the activity of imaging is always taking place. It has the continuous power of thought, so the activity of analysing based on comparing is always taking place. It has the continuous power of expectation, so the activity of selecting based on tasting is always taking place.*
- *Together all these activities are called imagination. Imagination is continuously taking place in the Self.*
- *All the desires, all the decisions, all the selections are made in the imagination. They may be expressed outside in the form of behaviour with human being or work with rest of nature, as and when required, using the Body as an instrument. Imagination connects to the behaviour and work. In that sense, the imagination (the accumulated imaginations and sanskar) is central to the Self.*
- *Sanskar is the ‘acceptances’ derived from the summation of all our imaginations from all time.*

*Sanskar = ‘Acceptances derived out of Σ [Desire (from all time)
+ Thought (from all time) + Expectation (from all time)]*

It is being updated over time. We have some sanskar at one moment t. At the next moment (t+1), our sanskar can be articulated as:

$$\text{Sanskar (t+1)} = \text{Sanskar (t)} + \text{Environment (t)} + \text{Self-exploration (t)}$$

These acceptances (sanskar) may or may not be in line with our natural acceptance. If we are doing the self-exploration based on our natural acceptance, sanskar generated out of this will be harmonious.

- *The happiness or unhappiness depends on the content of imagination (and sanskar). If it is in line with the natural acceptance, there is harmony in the Self – it is in a state of happiness. If it is not in line with the natural acceptance, there is contradiction in the Self – it is in a state of unhappiness.*
- *There are three possible sources of motivation for imagination – preconditioning, sensation and natural acceptance. Preconditioning means the beliefs, notions, norms, ideas, views, assumptions, dictums, goals, etc. prevailing in the family, in the society which may influence the imagination. Sensation is the information the Self reads from the Body through the five sense organs – of sound, touch, sight, taste and smell. Self-verification on the basis of natural acceptance leading to right understanding is the third source of imagination.*
- *When the imagination is motivated by preconditioning or sensation, it is enslaved by some external source. This is enslavement. When the imagination is guided by natural acceptance, it is the state of self-organization.*

- When imagination is in line with natural acceptance, only then it is definite to be in harmony, leading to a state of happiness within. When it is motivated by preconditioning or sensation, it is not definite whether it will be in harmony or in disharmony.
- Since the natural acceptance is for relationship, harmony and co-existence, when imagination (i.e. desire, thought, expectation) is guided by these three – relationship, harmony and co-existence, there is harmony in the Self. The Self is in a state of happiness. If we can ensure that all our imaginations are guided by relationship, harmony and co-existence, there is harmony in the Self in continuity and the Self is in a state of happiness continuously.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Why is it important to study the Self? How does it help in your day-to-day life?
2. Explain the activities of the Self with a diagram. With the help of an example, show how they are related.
3. What is imagination? Is it taking place continuously or is it a temporary activity that you can start and stop at will? Justify your answer with some examples.
4. Describe the harmony in the Self with a few examples.
5. List the various sources of imagination in the Self. Elaborate with few examples.
6. How is behaviour and work decided? Is it decided by the Body or by the Self? which activity of the Self is connecting to behaviour and work?
7. How can self-exploration help to ensure harmony in the Self?
8. The acceptances out of accumulated imagination at time t was mentioned as sanskar (t). It keeps getting updated as given in the chapter. Sanskar at the next moment is

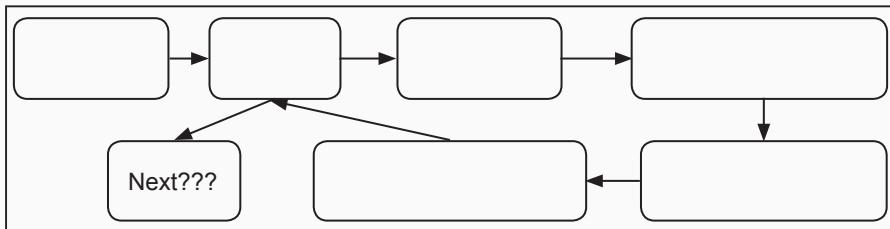
$$\text{Sanskar (t+1)} = \text{Sanskar (t)} + \text{Environment (t)} + \text{Self-exploration (t)}$$

Explain the meaning of this statement with the help of any two examples.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

- Observe your imagination for about 15 minutes. List down the object of your imagination at least once every minute. From this list or from directly observing your imagination, make a sequence diagram (as shown below).



Now write down your observations:

- Are you able to see your imagination all of the time or only some of the time?
 - If you are able to see (be aware of) your imagination only some of the time, what do you think is the reason?
 - Are all your imaginations well connected (one imagination leads logically to another imagination) or are there sudden changes from one subject to another subject or there are gaps in between one imagination and another imagination? What is the reason for this state of imagination?
 - What are your observations from this exercise?
- Reflect on the times when your Body was healthy, when your Body was sick, when your Body was resting, when your Body was refreshed, when your Body was fatigued, etc. (i.e. your Body was in different states). Write down your observations:
 - Is the activity of imagination continuous in time and not dependent on the state of your Body? [Of course, we are not asking about the content of your imagination].
 - Do you always decide your behaviour and work, or does your Body decide it? Does the state of your Body have any impact on your behaviour or on your work?

What did you understand about yourself from this exercise?

- Take your list of desires. Revise it if you need to. For each desire, identify the primary source of motivation (sensation, preconditioning or natural acceptance). If there is any desire which has more than one source of motivation, split it into two or more desires. E.g. a desire for good clothes may be motivated by your natural acceptance (to protect the Body from excessive heat or cold) and also be

motivated by the social preconditioning for the clothes of the latest fashion. In such a case, split the desire into two desires. You may be already doing this for innerwear (to protect your Body, for comfort) and outerwear (for fashion).

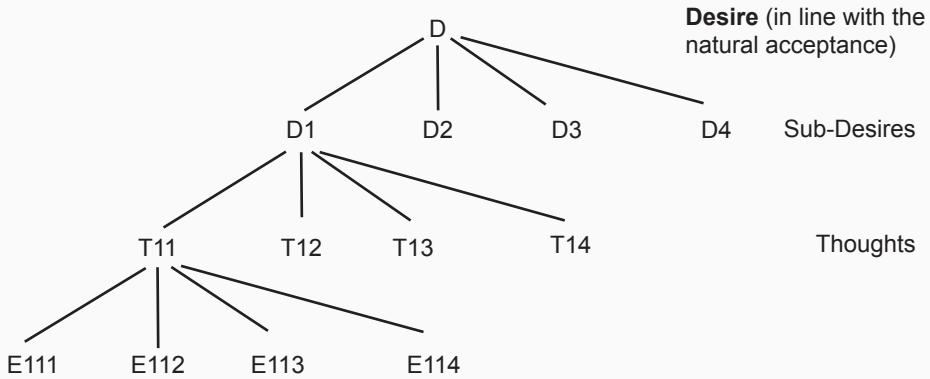
Desire	Motivated by Preconditioning	Motivated by Sensation	Motivated by Natural Acceptance
Good health	To look good		
Good health		So I can eat all I like	
Good health			So I don't feel sleepy while reading
Feeling of acceptance for me in my friends			
Being physically in the company of my friends			
Food for nutrition	Nutrition		
Food for taste		Taste	
Lots of money – for needs of Body			
Lots of money – for respect in the society			
Understanding my natural acceptance			
This is just a sample list. Please make your own list			

Now, write down your observations:

- What percentage (approximately) of your desires are motivated by your natural acceptance? This will give you an idea of the percentage that you are self-organised or autonomous. Keep in mind that natural acceptance is about purpose and it does not change with time, place or person.
 - What percentage (approximately) of your desires are motivated by sensation or preconditioning? Now you can get an idea of the percentage that you are dependent or enslaved.
 - What effort is necessary to be completely self-organised or autonomous (if that is your goal)?
4. The basic desire (D) of a human being is continuous happiness. For it, there are multiple sub-desires. For each desire or sub-desire, there are multiple thoughts. For each thought, there may be many expectations. All this is together called imagination. In this exercise, we are trying to specifically identify the desires /

Contd...

sub-desires and the associated thoughts and expectations. Find out if there is harmony among the sub-desires, thoughts and expectations.



5. Write down some of your habits, some things that you like, some things that you dislike, the basis of how you make choices and some “rules of life” that you go by – these are all a part of your accumulated imagination and sanskar. For each entry, if you can ask “why” and get an answer, go with the answer. E.g. if you like to eat sweets and you ask yourself “why sweets”? Your answer may be “because I like the taste of sweets”, so write down “taste of sweets”, instead of “sweets”. Like this make a list. This defines “what you are”. Note that your desires are a part of your sanskar which is the acceptances out of your accumulated desires, thoughts and expectations. Recall the list of your natural acceptance. How much (what percentage) of your sanskar (acceptances) is matching your natural acceptance? Write down your conclusions from this exercise.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“Self (consciousness) is the significant part of human being”

1. Activities of the Self
2. Three sources of imagination

Contd...

3. Self-evolution: Sanskar (t+1) = Sanskar (t) + Environment (t) + Self-exploration (t)
4. Happiness = harmony in the Self

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter

7

Harmony of the Self with the Body

– Understanding Self-regulation and Health

Basic Human Aspiration

Continuous Happiness and Prosperity

Happiness is to be in Harmony

Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at All Levels of Being



Harmony in the Human Being

Harmony in the Family

Harmony in the Society

Harmony in Nature/Existence

Chapter 5-7

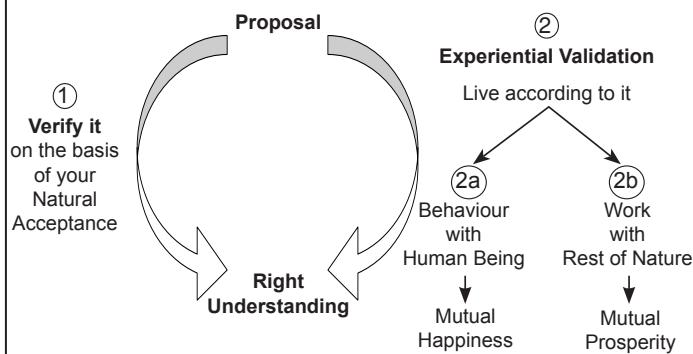
Chapter 8

Chapter 9

Chapter 10-11

Process of Understanding

Whatever is stated is a **Proposal** (Do not assume it to be true/false)
Verify it on your own right



Recap

When we now look at human being, the Self (consciousness) is there, the Body (material) is there and there is co-existence between the two – the Self and the Body. It is the Self that is taking the responsibility for the fulfilment of the needs of both itself as well as the Body and to maintain the co-existence between the two.

The Self is the one that has the will to live with continuous happiness, which is its need. It is taking the responsibility to fulfil that need by ensuring harmony within. It is developing right understanding and right feeling in itself for that. In the process, the Body is used as and when required, as an instrument.

In the previous chapter, we discussed the harmony in the Self. With harmony within, the Self is in a state to maintain the harmony with the Body. In this chapter, we will discuss the harmony of the Self with the Body. This will also help us to understand prosperity in greater detail.

The Self as the Seer-Doer-Enjoyer (Body as an Instrument)

Now that we have seen the human being as co-existence of Self and the Body, we can go into the details of the co-existence between the two. Refer to fig. 7-1. The Self is a unit of consciousness and it is in co-existence with the material Body. It is the Self that makes all the decisions and uses the Body to execute them, as and when required.

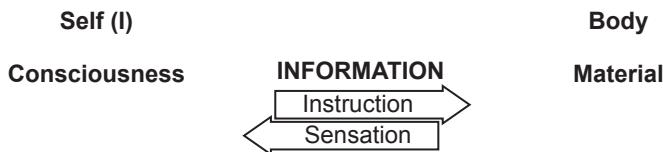


Fig. 7-1. Interaction of the Self with the Body

The Self sends instructions to the Body and the Body follows those instructions. If you instruct your body to stand, it stands; if you instruct the Body to sit, it sits; if you instruct the Body to eat, it eats; if you instruct your body to stop eating, it stops eating and so on. The Body follows the instructions of Self. All these instructions are information that is being given by the Self to the Body. Can you see that?

All the sensations taking place in the Body are available to the Self and it reads the sensations it considers significant. As you are reading this page, the image of the whole page, and perhaps the table and surrounding objects is falling on your eye, but you are selecting what to pay attention to. You are reading the words now, and at some other time you are taking note of the mobile on the table and so on.

Note that the eye has no choice of the image being formed on it. The image on the eye will include the page of the book, the table and surrounding objects. The sounds reaching the ear will necessarily make an impression on it and the same is true for every sense organ. These sensations are pieces of information. Similarly, all the sensations of sound, touch, sight, taste and smell are always available to you. But you access them only as and when you

consider it necessary. You decide what to pay attention to and what not to pay attention to. Can you observe that happening?

To take an example, when you want to eat a sweet, you instruct the Body to walk to your favourite sweet shop, pay the money to buy the sweet, put the sweet in the mouth and so on. Who is giving the instructions in this process – the Self or the Body? The Self is giving instruction to the Body, and the Body is acting accordingly. When the sweet comes in contact with the tongue, it creates a sensation at the tongue and you read that sensation as taste. Once the sweet goes down the throat, the sensation of taste is not available to the Self any more, and the sweet is in the process of digestion by the Body.

Try to observe the Self, the Body and the transactions between the Self and the Body. The instructions are sent to the Body by the Self and the sensations from the Body are being selectively read by the Self. All these transactions are in the form of information. No material transaction is taking place.

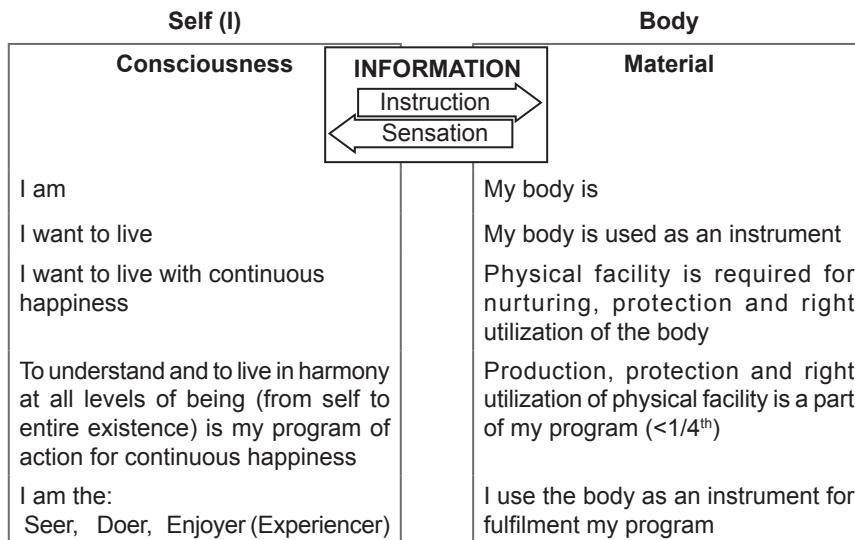


Fig. 7-2. Role of the Self and the Body (Instrument)

Refer to fig. 7-2. The Self (consciousness) is there and the Body (material) is there. There is a will to live with continuous happiness in the Self. That is the need of the Self.

Recall that it is you (Self) that has the will to live with continuous happiness. This continuous happiness is the need of the Self and it is fulfilled by right understanding and right feeling. In order to live with continuous happiness, the programme of the Self is to understand harmony and to live in harmony at all levels of being – from self to the entire existence, i.e. individual, family, society and nature/existence.

In this process, the Body is used as an instrument. For nurturing, protecting and rightly utilizing this instrument, physical facility is required from time to time. A part of my programme is to produce the required physical facility, and also to protect it and rightly utilize it. This production, protection and right utilization of physical facility is only a part

of my full programme. A rough estimate is that the programme related to physical facility is less than one fourth of my programme. Physical facility is required primarily to ensure harmony with the Body – my body and the Body of my family members. It is also required for right utilisation of the Body.

The need of the Self is the primary need of human being. The programme of understanding harmony and living in harmony at all four levels (individual, family, society, nature/existence) is the complete programme. In this programme, the Body is a useful tool, a useful instrument. In this way, we can see that Self is playing the major role. It is the Self that is the seer, doer and enjoyer.

I am the Seer

It is the Self that sees the reality; that understands the reality.

You can observe that while reading this book at this moment, you are seeing the words with the help of your eyes. Is it the eyes that understand, associate meaning to the words or is it you, the Self who understands? The eyes are a tool. The eyes or any of the other sense organs do not see, the Body does not see. Rather, it is the Self which sees through the eyes, it is the Self which associates meaning, it is the Self which understands. Of course, it may use the Body, and particular sensations in the Body as a help, as an instrument to see.

When you observe within, you don't even need to use the senses. For example, to see your feeling, to see if you are happy or unhappy, you are able to see it directly. Do you need eyes or any other senses to see it? The Self is able to see the feelings within. In this way, you are able to directly see your desires, thoughts, expectations and so on.

The Self is the seer, it is the one which understands and, in the process, the Body is used, as and when required, like an instrument.

I am the Doer

Self is the doer. Doer means, one who decides, one who takes the decision to do or not to do.

Whom you would like to call doer, one who takes the decision or one who just follows it? For example, you are reading this book right now with the help of your eyes. Now, observe who has taken the decision to read the book – eyes or you (the Self)? Since you decide what to do and what not to do – you are the doer. To execute your decision, you use the Body as and when required.

Further, there are activities of the Self where the Body is not at all involved, like desire, thought and expectation. Remember the example of thinking of taking revenge for two hours? At the end of two hours who dropped the idea – the Self or the Body? You can see that it is the Self that decided.

In this way, I am the doer.

I am the Enjoyer (Experiencer)

It is the Self that feels enthused or depressed or angry or delighted – the feelings are in the Self and not in the Body. Of course, there is an impact of these feelings on the Body;

so if you are enthused, your body is more energetic; if you feel angry, your breathing may become faster and so on.

It is the Self that experiences the happiness and unhappiness. In that sense, I am the enjoyer.

Self is the Seer-Doer-Enjoyer

We can see that I (Self) am the seer, doer and enjoyer while the Body is used as an instrument as and when required. Try to verify this in yourself.

Body as a Self-organised System and an Instrument of the Self

The Body is a wonderful self-organized unit. It has so many parts. Each part is co-existing in harmony with every other part. The eyes are well connected to the brain; the mouth, the stomach and the whole digestive system is synchronized and so it is for every organ, every cell of the Body – and I have to do nothing to make these connections or to synchronise the various parts or to deal with every cell.

Just imagine if the parts of the Body were fighting with each other, what would happen. What if the lungs got into opposition with the heart, the stomach started struggling with the kidney, the hands got into conflict with the head, and so on! Just imagine, if we had to keep track of every bone in the Body, organize and manage them! It is a good thing that the Body is self-organised.

It grows from two cells to the size of a child, to an adult size in a well-organized manner, and every cell of the Body is contributing to it. It absorbs what is required. It assimilates what is absorbed into various cells, tissues, organs, etc. It excretes what it does not require. When there is any disharmony in the Body, it generally heals itself.

The Body is like an instrument, an equipment which we can use, as and when required, for fulfilling our programme – i.e. for happiness and prosperity. Our role vis-à-vis the Body is to understand its self-organisation and do what is required to maintain it, to keep it in harmony, in good health. This is what we will explore next.

Harmony of the Self with the Body

Refer to fig. 7-3. Just like any instrument or equipment that we use, we have the responsibility for its upkeep, repair and maintenance etc. For example, if I am using a car, I have the responsibility to take care of the car – to fill petrol in the car, to protect the car from meeting an accident and so on.

Our responsibility toward the Body is in terms of nurturing the Body, protecting the Body and rightly utilizing the Body. Nurturing the Body is by providing the right air, water, food, sunlight, etc. Protection is from unfavourable conditions. Right utilization would mean using the Body for the purpose of the Self. The feeling of responsibility toward the Body is called as the feeling of self-regulation.

Feeling of self-regulation = the feeling of responsibility toward the Body

- for nurturing, protection and right utilization of the Body.

This self-regulation is not restraining or controlling, but rather it is identifying the responsibility and having commitment towards the Body. With this feeling of self-regulation in me, I make a programme to nurture, protect and rightly utilize the Body, thus ensure the health of the Body. When I am able to execute this programme, the Body remains in good health.

Health of the Body =

- 1. The Body acts according to the instructions of the Self**
- 2. The parts of the Body are in harmony (in order)**

The Body is healthy if it is able to perform the instructions of the Self. When you ask the Body to get up at 5:00 AM, it is able to spring out of bed refreshed. When you ask the Body to play a vigorous game of football, it is able to run and jump as you instruct it. When you ask the Body to sit for four hours so you can study for the exams, it is able to sit erect without back support for four hours. That is a healthy body. On the other hand, if the Body is not able to get up or run and jump or sit up straight when you ask it to, you say it is an unhealthy body, a sick body. When the Body is not able to follow your instructions, you come to know that there is something wrong with the Body. The first indicator of the health of the Body is that it is able to act according to the instructions of the Self.

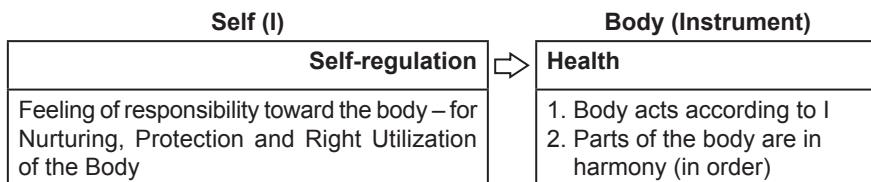


Fig. 7-3: Self-regulation in the Self and Health in the Body

The second indicator of a healthy body is that different parts of the Body are in harmony amongst each other, they are in order. The human body is composed of several organ systems (like the skeletal, muscular, respiratory, digestive, excretory, circulatory, nervous, endocrine, exocrine, lymphatic and reproductive systems). In a healthy body all these are in harmony. When we place some food in the mouth, saliva with ptyalin is released. It mixes with the food as we chew and helps to convert starch in the food into glucose. Almost half the digestion process is completed before the food goes down the throat! Like that, every system is doing something and it is finely balanced with all the other systems. In general, we may not be aware of all this till we fall sick – when the harmony of the Body is disturbed.

What do we do when the Body is healthy? It is my responsibility to make right utilization of the Body. That is, I utilise the Body in fulfilling my need. As we have seen, our basic aspiration is continuous happiness and prosperity, so right utilization of the Body would mean I am using the Body toward this end. I will be able to do this only if I have this feeling

of self-regulation in me. If this feeling of responsibility is not there, I may end up misusing the Body, using it to get happiness through favourable sensation, from overeating tasty food for instance and, in the process, making the Body unhealthy.

As far as health of the Body is concerned, the feeling of self-regulation in the Self is primary and the health in the Body is a natural consequence. Can you see that?

When the feeling of self-regulation is there in the Self and there is health in the Body, these two together ensure the harmony of the Self with the Body.

Appraisal of the Current Status

Over the last 100 years or so, there have been significant improvements in terms of longer life-spans, in dealing with communicable diseases and trauma, but yet, ensuring health remains a question mark. Lifestyle related disorders like obesity and alcoholism are increasing; and so are mental disorders, like depression. With an ever-busy lifestyle, looking for instant results, there is an inclination towards medication and treatment rather than on a comprehensive programme for health.

When we look at these issues with the background of what has been discussed so far, these are not the problem, but rather, these are some of the symptoms. The problem is in the wrong assumptions, one of which is that human being is the Body. With this assumption, as we explored in chapter 5, happiness is sought through pleasant sensation through the Body. Over eating and consumption of “junk food” etc. has become common. The Body is harmed due to excessive consumption or over indulgence for favourable sensation. Since continuity of happiness cannot be ensured in this manner, people tend to take to escape routes, including alcohol and drugs which further aggravate the ill-health.

Further, the assumption that we will get happiness from sensation though the consumption of physical facility has led to a high demand for it. The production and sale of physical facility has become primarily for profit, so much so that the food produced has large quantities of harmful chemicals, primarily from the fertilizers, insecticides, etc. used in the process of farming. Adulteration of food has also become common. This, and such other activities, have resulted in contaminated intake: of food, air, water and even sunlight!

Most of the present-day disorders are psycho-somatic in nature. Psycho = having to do with the Self. Somatic = having to do with the Body. The state of the Self has an effect on the Body. A simple example of this is rise in blood pressure when one is angry. The state of the Body also has an effect on the Self. Having a bath refreshes the Body and also has a soothing effect on the Self. These effects are very prominent when the individual is living with the assumption “I am the Body”.

The Way Ahead

There is a need to understand human being as it is (as co-existence of Self and Body). It is essential to understand the needs of the human being and work to fulfil them. With this basic understanding, there can be a major shift in paradigm.

The significant part is having the feeling of self-regulation in the Self. This can happen only when the Self is in harmony, i.e. there is right understanding and right feeling in the Self. With a feeling of self-regulation, the Body will naturally be nurtured, protected and rightly utilized, resulting in good health of the Body. Then, with the family level supporting individual efforts of providing a conducive environment, healthy food and home remedies, etc., long-term health of the Body can be ensured.

Some aspects of it have been brought up for exploration in this chapter. However, a detailed study needs to be done for ensuring both self-regulation and health at the individual, family level and beyond.

Programme for Self-regulation and Health

How will the feeling of self-regulation in the Self be expressed? What will be the programme for maintaining health of the Body? Such a programme must necessarily include nurturing the Body, protection of the Body and right utilization of the Body. This is what we want to explore into now.

Nurturing the Body

As we have seen, the Body is, by nature, a harmonious organization. Nurturing means providing the necessary inputs to it. The right inputs nurture the Body, without disturbing its harmony. The Body is not in isolation – it is in an environment which has some impact on it. The state of the Body, the inputs and the environment together could be a cause for disharmony in the Body. To correct these, medicine or medicine with treatment may be required.

Overall, the programme for nurturing and maintaining health of the Body includes the following:

- | | |
|----------------------------------------------------|---------------------------------|
| 1a. Intake | 1b. Routine |
| 2a. Physical Labour | 2b. Exercise |
| 3a. Balancing internal and external organs of body | 3b. Balancing breathing of body |
| 4a. Medicine | 4b. Treatment |
- 1a. The first part is the intake, all that the Body takes in. It includes the air it breathes, the water it drinks, the sunlight it absorbs, the food given to it and so on. The Body needs to be able to take what it needs from the intake for its nurturing and protection. The air needs to have the necessary oxygen and other ingredients; the water should have the requisite purity, the minerals and other required micro-nutrients. In most of India, keeping the Body for about two hours per day in sunlight is required for absorption of sufficient vitamin D. As far as the food is concerned, it has to be nutritious, it should be easy to digest and of course, it must be tasty for the Self. Taste is one way the Body recognises the food and secretes appropriate digestive juices – these are different for acidic and alkaline foods, for

example. Of course, the undeveloped Self may indulge in a particular food, just for getting happiness from the taste! Another important quality of intake, particularly food, is that after the necessary ingredients from it are absorbed by the Body, the remaining waste should be excreted. That happens through the breathing, the sweat as well as the end of the digestive system.

- 1b. A regular routine is required in order to keep the Body healthy. For instance, it is necessary to develop a daily routine which includes activities like waking up, cleaning the Body, eating (and not eating in between), doing physical work and sleeping. Similarly, seasonal changes in routine are necessary. For instance, the digestion becomes sluggish when seasons change, so traditionally, fasting is done or light food is taken during this time. Similarly, appropriate adjustments are required in order to keep the Body in good health in every season.
- 2a. The Body needs adequate movement and exertion to maintain its health. It also needs physical facility for its upkeep. Labour is the effort a human being does on the rest of nature. Labour ensures movement of the Body. There are two categories of labour. The first or main category of labour results in production of physical facility. Some 4-6 hours of labour a day provides sufficient body movements to keep the Body in good health. It is interesting to note that with this much labour, more than enough amount of physical facility can also be produced. Daily two hours of labour in the field is sufficient to grow vegetables for a family of 10, while providing the Body with adequate movement. Sweeping and swabbing your room is labour, through which the Body gets a great aerobic workout and you get a clean room. Cycling five kilometers to work and back, can provide fair movement to the Body. The second category of labour is service in which maintenance and upkeep of a physical facility or body is ensured; even though no new physical facility is produced. Repair/maintenance of instruments/equipment, body massage, haircuts and such service activities fall in the second category. Interestingly, the feeling exchanged in performing the service is an important portion of this category of labour. So, in addition to the way the hair come out, the feeing with which a barber trims your hair is quite important.

A lifestyle which includes appropriate intake, routine and labour, would be generally sufficient to keep the Body in good health. However, if we are unable to do that, or in spite of this effort, there is some disharmony in the Body, there are some more aspects of the programme for self-regulation and health, below.

- 2b. Exercise requires exertion or physical effort; and it also ensures movement of the Body. The major difference between labour and exercise is that in exercise no physical facility is produced. Exercise is quite useful in maintaining the health and fitness of the Body. Various means of exercise include walking, jogging, swimming, weight lifting. Most of the outdoor and indoor games also provide exercise.
- 3a. Due to any reason when internal or external organs get stressed, the harmony of the Body is disturbed. Then, there is a need for balancing them, bringing them

back into harmony. This may be due to repetitive nature of your work, inactivity due to lack of work and exercise or some accidental happening. There is a need for keeping the internal as well as the external organs in harmony by appropriate means.

- 3b. Breathing is a significant activity for the Body. If breathing is disturbed due to any reason, the harmony of the Body gets disturbed. In that case, balancing the breathing of body is necessary, through appropriate breathing exercises.

For the most part, health of the Body can be maintained by these three (1a, 1b, 2a, 2b, 3a and 3b). Despite these, if there is some problem in the health of the Body then we take medicine and ultimately, we also take treatment when all this does not work.

- 4a. The Body is self-organised and naturally in harmony. It is able to recover itself from many disturbances. For example, if there is a cut in the skin, the Body has the capacity to heal that cut. Medicine is used only to assist the Body to return back to harmony. An antiseptic ointment is a medicine for helping the Body heal a cut, while protecting the Body from potential infections. The herbs and condiments used in Oriental cooking are basically medicine. For instance, turmeric is an antiseptic. It is used in many vegetable and lentil preparations. This way medicine becomes a part of food. Such food is not only nurturing for the Body, but it also protects the Body from infections. Medicine is helpful in taking care of lifestyle disorders, non-communicable illnesses as well as communicable diseases.
- 4b. In the event, the Body is not in a state to recover itself back to a state of harmony, there is a need for treatment. For example, if the kidneys are not functioning, dialysis may be an appropriate treatment – the Body is unable to purify the blood so an external equipment is doing that task. Similarly, in the case of an accident, a ventilator may be required to perform the breathing function for the Body, while the Body is occupied in self-healing other aspects. Another example is the use of lifelong drugs, like insulin, to perform some functions of the Body that are deemed to be beyond recovery.

Now you can find out whether this is the right sequence for ensuring health or some other sequence will be more appropriate.

Protecting the Body

Providing a conducive physical environment includes clothing, shelter, vaccinations, etc. is all a part of protection of the Body.

Weather-appropriate clothing is required to protect the Body from excessive heat, cold, rain, etc. Shelter is required while the Body is resting. Vaccinations are necessary for developing antigens to protect the Body from viruses etc. Like that various protective measures are required for the Body.

[The Body is born, it develops at a natural pace, deteriorates at a natural pace and ultimately it dies. Protecting the Body is largely to ensure that the Body does not deteriorate faster than its natural rate].

Right Utilisation of the Body

As we have seen in chapter 1, the value of any entity is its purposeful participation in the larger order. In the case of the human body, the larger order is the human being. Therefore, right utilization of the Body would mean that it is used in the process of fulfilling human aspiration.

If I am using the Body in the process of fulfilling my need, it is right utilization of the Body. If I am using my body for anything else, would you call it right utilization?

Thus far, we have seen that our aspiration is continuous happiness and prosperity. Right utilization of the Body would be for fulfilling this aspiration. We have seen that the need for happiness is fulfilled by right understanding and right feeling. Right utilisation of the Body would mean using the Body for right understanding and right feeling. We have also seen that the need for prosperity is fulfilled by right understanding and physical facility. Therefore, right utilization of the Body would also include work with rest of nature to produce physical facility, to protect it and to rightly utilize it.

Revisiting Prosperity in the Light of the Harmony between the Self and the Body

In the light of understanding of human being as co-existence of Self and Body, we could identify that the need of Self is continuous happiness and the need of body is physical facility. This is also shown in fig. 7-4. We have seen that my full programme is for continuous happiness. A (smaller) part of the programme is related to physical facility. In that sense, the feeling of prosperity is a part of the feeling of happiness. Once we are able to understand the distinct ways to fulfil the need of the Self and the Body, we can see that the need for physical facility is largely related to the Body.

Once the Self is in harmony within, it naturally has a feeling of self-regulation, i.e. the feeling of responsibility toward the Body. Therefore, the harmony with the Body is maintained. If the Self has a feeling of self-regulation and the Body is healthy, these two together ensure the harmony of the Self with the Body. If we can see this, there is an important conclusion that we can make regarding the need for physical facility.

The need for the physical facility is essentially related to fulfilment of this feeling of responsibility towards the Body, i.e. we need physical facility for nurturing the Body, for protecting the Body and for rightly utilizing the Body and that's it. And if we can see this clearly, we can also find out whether the physical facility required to ensure each one of them is required in limited quantity or unlimited quantity. With this clarity, we can also understand that this is all we need physical facility for. Let's look at that.

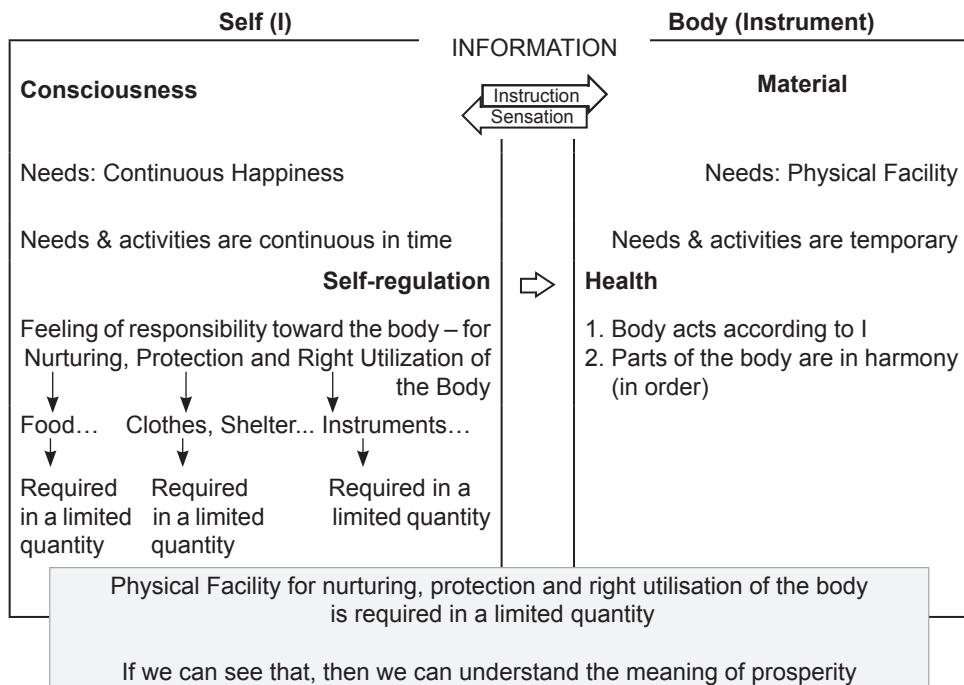


Fig. 7-4. Physical Facility is Required in a Limited Quantity for the Body

You can see that the physical facility required for nurturing the Body, like food, is required in a limited quantity and not an unlimited quantity. Someone may require one kg of food in a day, another person may need five kg, but there is nobody who can eat food in an unlimited quantity. Similarly, if you look at the clothes and shelter which are required for the protection of the Body, they are also required in a limited quantity. No one can wear unlimited quantity of clothes or use unlimited quantity of shelter. You require shelter for protection of the Body in limited quantity and not unlimited quantity.

In the process of right utilization of the Body, we require instruments, equipment, etc. in a limited quantity. For example, when we have to address a large gathering, we need a mike so that our voice can be heard by everyone present. This mike is an instrument which we use for the right utilization of the Body. Now ask yourself whether you would require this mike in a limited quantity or in unlimited quantity? Again, limited quantity. Like that you can see that any instrument, any equipment that we use in the process of right utilization of the Body is required in a limited quantity. All the means of transportation, telecommunication and television that we use are instruments required for right utilization of the Body. And they are required in limited quantity.

All our need for physical facility is related to these three things – nurturing the Body, protection of the Body and in the process of right utilization of the Body which is, of course, related to the purpose of the Self because it is going to make the right utilization of the Body. Is there anything else that you need physical facility for? Find it out. It is another homework for you.

Unless you are able to identify that your need for physical facility is limited, or the physical facility required for your body is limited in quantity, you will never realize that there is a possibility of prosperity and that's what is happening today. Because we are not able to identify the need for physical facility therefore, regardless of how much we have accumulated, we never have the feeling of having more than required. We never have the sense of prosperity. We only have the sense of accumulation- accumulating more and more. What has happened is that we have not understood that human being is co-existence of Self and Body; we keep confusing the needs of the Self and needs of the Body; and therefore, we keep trying to fulfil the need of the Self through physical facility. That is how we get stuck.

Are you able to see that your need for physical facility is limited in quantity? That is, physical facility required for you is required in a limited quantity. Can you see that? If you can see that then, for the first time, you can understand the meaning of prosperity.

Now, let us recall the definition of prosperity from chapter 4 and qualify it further.

Prosperity is the feeling of having or producing more than the required physical facility (for nurturing, protecting and rightly utilizing the Body).

To ensure the feeling of having more than required, two things are necessary:

1. Identification of required physical facility, along with the required quantity
2. Ensuring the availability or production of more than required physical facility

Identification of requirement of physical facility takes place through right understanding, and the availability or production of more than required physical facility is ensured by way of right skills – both are required. And if we put them together, we have the feeling of prosperity. Prosperity calls for right understanding and physical facility (through right skills) both:

1. Identification of required physical facility, along with the required quantity – through right understanding
2. Ensuring the availability or production of more than required physical facility – through right skills

There are several misconceptions or assumptions relating to prosperity.

The first misconception is that human being is just the Body. Therefore, happiness has to be derived through the sensations of the Body, for which physical facility is required (in an undefined or unlimited quantity). We had mentioned this in chapter 5.

The second misconception is about the purpose of life and therefore, the purpose of physical facility. If the purpose of life is assumed to be sensual pleasure, there is misuse of physical facility, rather than its right utilization. You can ask yourself what is naturally acceptable to you?

- Indulgence – Getting happiness from the sensation arising out of the consumption of physical facility
- Abstinence – Abstaining from the use of physical facility

- Right utilization – Using physical facility for your purpose (of having right understanding and right feeling, etc.)

The third misconception is that there is a shortage of physical facility. Of course, this is an outcome of the very first assumption that human being is body. If we see the actual production, for instance the production of food, it is reported [FAO 2011] to be at least 600 kg per person per year on Earth! On an average we consume something like 100 kg of food per year, considering the population demographics of babies, children, youth and old people. With that this production is around 6 times our requirement. You can find out for yourself what the actual numbers are by collecting production data in a village, district, a state or even the whole world.

Once you evaluate all that, you can identify your need for physical facility with its requisite quantity. Check if you have more than that and have the feeling of prosperity. With the feeling of prosperity, you will think of right utilization, you will think of nurturing others, you will think of production. On the other hand, if you feel deprived, you will think of accumulation and exploiting others.

- A prosperous person thinks of nurturing the other and right utilization of physical facility
(a deprived person thinks of exploiting others and accumulation of physical facility)

Now you can find out what you are thinking of? Are you thinking of nurturing others or are you thinking of exploiting others? Are you thinking of right utilization or are you thinking of accumulation? That will tell you whether you are prosperous or deprived. With this definition of prosperity, you can find out whether you are prosperous or not prosperous.

Prosperity can truly be understood, only when one is able to see that the human being is the co-existence of the Self and the Body. Physical facility is required for nurturing and protection of the Body to keep it in good health. Physical facility is also required for the right utilization of the Body which means for self-evolution within and societal development outside.

My Participation (Value) regarding my Self and my Body

(To Make effort for Harmony in the Self and the Body)

Human being is the co-existence of the Self (consciousness) and the Body (material). The Self is continuously active. My participation (value) is to make effort for excellence – for understanding harmony and living in harmony at all levels of being.

My participation (value) vis-à-vis my Self is to ensure harmony in the Self by way of:

- Ensuring right understanding and right feeling in the Self. It means ensuring the understanding and feeling of relationship, harmony and co-existence. In this way, right understanding and right feeling becomes the guide for my imagination.
- Ensuring that my imagination is guided by right understanding and right feeling which is based on my natural acceptance. In this way, inputs from the other

sources of imagination, i.e. preconditioning and sensation, are rightly evaluated. My sanskar is gradually evaluated till only that sanskar which is in harmony with my natural acceptance remains.

By ensuring these two, the Self is in harmony; “what I am” is in harmony with “what is naturally acceptable to me”. The Self is in a state of continuous happiness. This is my participation (value) vis-à-vis my Self.

This is articulated in terms of the values of happiness, peace, satisfaction and bliss.

My participation (value) vis-à-vis my Body is to ensure harmony with the Body by way of:

- Ensuring a feeling of self-regulation in the Self
- Ensuring the nurturing, protection and right utilisation of the Body
- Ensuring the production / availability of more than required physical facility for the above

By ensuring these three, the Body continues to be in harmony. This is my participation (value) vis-à-vis my Body.

This is articulated in terms of the value (feeling) of self-regulation.

Salient Points

- *Self is central to human existence. It is the seer – the one who understands; the doer – the one who takes decisions; and the enjoyer or experiencer – the one who feels happy or unhappy. Continuous happiness is the need of the Self and this is fulfilled by understanding the harmony and living in harmony at all levels of being – individual, family, society, nature/existence.*
- *The Body is a self-organised material unit, used as an instrument or equipment in the process. With this clarity, the Self takes the responsibility for the nurturing, protection and right utilisation of the Body – this feeling of responsibility is called the feeling of self-regulation.*
- *With a feeling of self-regulation, the Self is able to ensure harmony with the Body, so there is health in the Body, i.e. 1. Body acts according to the Self, and 2. Parts of the Body are in harmony (in order)*
- *The programme for self-regulation and health of the Body includes:*

<i>1a. Intake</i>	<i>1b. Routine</i>
<i>2a. Labour</i>	<i>2b. Exercise</i>
<i>3a. Balancing internal and external organs of body</i>	<i>3b. Regulating breathing of body</i>
<i>4a. Medicine</i>	<i>4b. Treatment</i>

- *Physical facility is required for the Body, so the production, protection and right utilisation (for the purpose of the Self) of physical facility is a part of the programme of human being.*
- *Physical facility for nurturing, protection and right utilisation of the Body (for the purpose of the Self) is required in a limited quantity. With this clarity, we can understand the meaning of prosperity:*

Prosperity is the feeling of having or producing more than the required physical facility (for nurturing, protecting and rightly utilizing the Body).

We can also understand that prosperity calls for:

1. *Identification of required physical facility, along with the required quantity – through right understanding*
 2. *Ensuring the availability or production of more than required physical facility – through right skills*
- *Global food production data indicates that we are already producing many times more than what is really required for all the people on Earth. Therefore, prosperity, at least as far as food is concerned, seems to be possible for all. All that is required is the right understanding and a feeling of relationship.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. “I am the seer, doer and enjoyer. The body is an instrument”. Explain with an example of each.
2. Define self-regulation and health. How are the two related?
3. What purpose does physical facility serve for a human being? Explain categorically.
4. When one has the feeling of self-regulation, what would be the programs for nurturing the Body and protection of the Body? What would be the outcome of these programs?
5. Explain what is meant by right utilization of body?
6. What role does the feeling of self-regulation play in understanding prosperity? Elaborate on the feeling of prosperity with the base of self-regulation.
7. Explain how the assumption “Human Being = Body”, leads to the feeling of deprivation.

Contd...

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Take any five examples to highlight that the Self is the seer (the one who understands), doer (the one who takes decisions) and enjoyer (or experiencer, the one who feels happy or unhappy). What is the purpose of the Self? What is the purpose of the Body? What would be the right utilisation of the Body?
2. Write up to 20 points that indicate to you that your body is a self-organised material unit. We had mentioned that the Body is material in nature and that it is self-organised, it largely heals itself, etc.
3. In the last 3 years, recall the times that your body has been ill (in disharmony). What steps were taken to restore the harmony of the Body?

Date(s)	Illness or dis-harmony	Type (Accident, viral infection, bacterial infection, lifestyle related disorder, any other)	Steps taken	Root Cause

If you were to take full responsibility for your body (i.e. you had the feeling of self-regulation), what kind of daily schedule would you have? Approximately how much time would you allocate for keeping your body in good health through:

- Healthy intake (food, air, water, sunlight, etc.)
- Timings for upkeep of the Body (sleeping and waking up time, excretion, bathing, etc.)
- Labour (production of physical facility)
- Exercise
- Balancing internal and external organs of body
- Regulating breathing of body
- Medicine
- Treatment

(Of course, you need to keep adequate time for studying, understanding, learning, behaviour, working, etc.)

Do you think this schedule will make you more productive or less productive? What conclusions do you draw from this exercise?

4. Calculate the quantity required for a specific physical facility, say clothes, in your family. Now find out the quantity available. Is the quantity available less, equal or more than the quantity required? In that sense, do you feel prosperous or deprived (at least regarding that particular physical facility)? Do the same for other needs. For that you can make an inventory of everything in your home (or at least your room). How much of the physical facility is being rightly utilised? Discuss this with your family and work out your conclusions regarding:
 - a. Meaning of prosperity
 - b. The role of understanding (human being, the role of physical facility and the feeling of self-regulation)
 - c. Ability of your family to identify its needs, with the required quantity
5. With all the exploration about human being and harmony in the human being, what is your role / participation vis-à-vis yourself (the Self as well as the Body)?
6. Update your future resume (which you started in chapter 2) to update the section on yourself – write down your goal for self-development and your responsibility for it. Also, write down the skills you will have to fulfil your responsibility toward your self-development.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“The Self is central to human existence – it is the seer, doer and enjoyer; the Body is an instrument”

1. Self-regulation and Health
2. Prosperity

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter 8

Harmony in the Family – Understanding the Values in Human-Human Relationships

Basic Human Aspiration

Continuous Happiness and Prosperity

Happiness is to be in Harmony

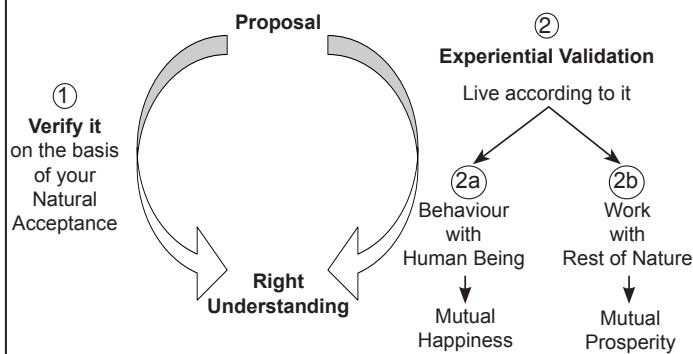
Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at All Levels of Being

	Harmony in the Human Being	Chapter 5-7	✓
	Harmony in the Family	Chapter 8	
	Harmony in the Society	Chapter 9	
	Harmony in Nature/Existence	Chapter 10-11	

Process of Understanding

Whatever is stated is a **Proposal** (Do not assume it to be true/false)
Verify it on your own right



Recap

In the previous three chapters, we investigated into the harmony in human being through the process of self-exploration. We tried to understand the human being as the co-existence of the Self and the Body. The Self is the domain of consciousness and the Body is the domain of material. We discussed the difference between needs and activities of the two entities, and how the Self is the seer, doer and enjoyer (experiencer), while the Body is used as an instrument in this process. Next, we explored into the activities of the Self, and the process to ensure harmony among all the activities of the Self. This leads to a state of harmony in the Self and paves the way for ensuring continuity of happiness in the Self. Having discussed this, we saw how the Self can be responsible towards the Body.

The programme for continuous happiness is to ensure right understanding, i.e. understanding of the harmony in human being, family, society and nature/existence and to live in harmony at all these levels. On the basis of understanding the human being, particularly the Self, we can now proceed to understand relationship between one Self and the other Self which is the essential part of relationship and of harmony in the family. We want to explore into it in this chapter.

Family as the Basic Unit of Human Interaction

Every human being is born in a family and is part of a family, in which there are parents, grandparents, children, youth, uncles and aunts, cousins, so many relatives and friends. It is the family where we are nurtured and developed from childhood, cared for in sickness and in old age. It is where we start learning to interact with other human beings, to share and to care. It is the place where we start becoming aware of relationship. The moment we hear the word mother, there is a whole lot of feeling. Similarly, every relationship name has an associated feeling which becomes more and more enriched as we interact. Our basic grooming for living in relationship starts in the family. The first few years, what we call the formative years, are spent in the family. It is where we pick up a very significant part of our sanskar in living with our family elders and siblings, neighbours and friends. It also provides us the platform to verify our understanding.

The family is the basic unit or building block of human organisation. It is a practice ground for living in relationship and harmony (order).

Feeling of Relationship as the Basis for Harmony in the Family

The harmony in the family has primarily to do with the fulfilment of relationship between one human being and the other human being. In order to fulfil relationship, it is necessary to understand relationship.

Understanding Relationship

We will now explore into the four important aspects of relationship:

1. Relationship is – between one Self (I_1) and another Self (I_2)
2. There are feelings in relationship – in one Self (I_1) for the other Self (I_2)
3. These feelings can be recognized – they are definite
4. The fulfilment of these feelings and their right evaluation lead to mutual happiness

Let us explore these four aspects one by one.

1. Relationship is – between one Self (I_1) and another Self (I_2)

When we talk about relationship, we can make two important observations.

The first is that the relationship is already there, we are in fact embedded in relationship. We are already related to each other – whether we recognize it or not. We do not have to construct or create relationship. All we need to do is to understand relationship.

We are part of a family, with the parents, grandparents, brothers and sisters. We have neighbours, relatives and friends. We are connected to the people who are producing, processing, packaging, marketing, delivering, repairing all the things we use. We are dependent on the people who provide services to us. There are a lot of people who depend on us – for the goods and services that we produce or provide. It is interesting to find out how many people are involved even in the smallest thing we may be consuming, like a glass of milk that we may be having in the morning. There is the milkman who delivered the bottle of milk, the people involved in making the glass bottle, the people in the dairy, the farmers growing, harvesting and making the fodder available and so on. You will find this list is pretty long! Like that we are embedded in relationship with other human beings.

When we recognize the relationship and see that it is there, we think in terms of accepting it and fulfilling it. We have asked many times if it is naturally acceptable to live in relationship or opposition and every time, we can see that it is naturally acceptable to live in relationship. It indicates that relationship is already there, it is a part and parcel of human existence and existence as a whole. We only need to understand it to fulfil relationship.

When we don't understand it, the relationship is still there but we are not able to see it, we are not able to accept it and therefore, we don't think in terms of ensuring the fulfilment in the relationship; and we have to face the consequences of lack of fulfilment of relationship. That is a major crisis we are facing today.

The second observation is that relationship is between one Self and the other Self. Of course, the relationship exists between one human being and the other human being. However, understanding human being, we can easily see that it is the Self which is recognizing the relationship, and not the Body. It is the Self which has feelings in relationship, and not the Body. Also, these feelings are recognized by the other Self and not the Body. In that sense, the relationship is between one Self and the other Self. It is the Self that is able to

see or understand relationship, accept relationship and fulfil relationship. The Body may be used as an instrument in the process of fulfilling the relationship by both human beings.

Needless to say, while we all do want to fulfil relationship, we are not able to do it until we understand the human being. As long as we consider human being to be just the Body, it is not possible to understand relationship; and without understanding relationship, it is not possible to fulfil relationship. The clarity that human being is co-existence of Self and Body, is essential for understanding relationship and fulfilling it.

2. There are feelings in relationship – in one Self (I_1) for the other Self (I_2)

The important issue in human relationship is that of the feelings. We can see that feelings are in the Self, not in the Body. It is the Self which has the feelings and which recognises the feelings. To understand relationship, one has to understand the Self and the feelings in the Self.

Feelings like respect and affection are more important rather than merely the exchange of physical facility. For example, you are happy with your mother's cooking even if it is very simple, because of the feelings in that relationship. You may complain about very similar hostel mess food, if you haven't realised the feelings in the relationship with the mess staff.

The major crisis we are facing in relationship today is because of the failure to understand the Self. We are trying to assume relationship on the basis of body, trying to fulfil relationship on the basis of body and it does not work. If we don't understand the Self, we don't understand the feelings and therefore, we are not able to ensure the fulfilment of the feelings in relationship. We end up trying to ensure the fulfilment of the relationship through physical facility.

Feelings are central to human relationship. No amount of physical facility can ensure the fulfilment of feelings and therefore, no amount of physical facility alone can ensure fulfilment in relationship.

3. These feelings can be recognized – they are definite

The third important issue is that these feelings can be recognised, they are definite. There are nine feelings in relationship. These are the feelings which we can understand which we can ensure within ourselves which we can share with others and thus ensure mutual fulfilment in relationship. These are the feelings which are naturally acceptable to us in the relationship with the other human being.

Feelings (values) in relationship – nine feelings

- | | |
|-----------------------------|--------------|
| 1. Trust (foundation value) | 2. Respect |
| 3. Affection | 4. Care |
| 5. Guidance | 6. Reverence |
| 7. Glory | 8. Gratitude |
| 9. Love (complete value) | |



First of all, let us investigate if these feelings are naturally acceptable to us or not. For example, we can ask ourselves what is naturally acceptable to us:

- Feeling of trust or mistrust
- Feeling of respect or disrespect
- Feeling of affection or jealousy
- Feeling of care or exploitation
- Feeling of guidance or misguidance
- Feeling of reverence or irreverence
- Feeling of glory or inglorious feelings
- Feeling of gratitude or ingratitude
- Feeling of love or hatred

It will be quite obvious which feelings are naturally acceptable to us. Then we can explore if these feelings are naturally acceptable just to us or they are naturally acceptable to others, and ultimately, to everyone.

You will see that these feelings are naturally acceptable to you, therefore, having these feelings in yourself leads to your happiness. When you have a feeling of respect within you, you are comfortable within, you are in harmony within – because this feeling of respect is naturally acceptable to you. When you are in harmony within, you are in a state of happiness.

On the other hand, if you have a feeling of disrespect for the other, you are uncomfortable within because you are in contradiction within – the feeling of disrespect is not naturally acceptable to you. Just by having this feeling of disrespect, it leads to contradiction within yourself and therefore, leads to a state of unhappiness within. This is the case even if you have not shared it with the other, even if you have not expressed it to the other. This disharmony within is making you uncomfortable and therefore, unhappy. Are you able to see that? Also, you can find out if the complaints regarding the lack of fulfilment in relationship have to do with the absence of these feelings.

4. Fulfilment of feelings in relationship and their evaluation leads to mutual happiness

When we have naturally acceptable feelings in the Self, we share them with the other and when we are both able to evaluate the feelings rightly, it leads to mutual happiness, i.e. the happiness of oneself as well as the happiness of the other.

The important observation is that these feelings are naturally acceptable to us therefore, having these feelings in us leads to our happiness. Similarly, these feelings are naturally acceptable to the other, so when we share these feelings with the other, it leads to happiness of the other as well. Evaluation is required to verify whether we have these feelings or not, whether we have expressed these feelings to the other or not, whether the same feeling has reached to the other or not and ultimately evaluation is required to see if the result is mutual happiness or not.

For example, if I have a feeling of respect, it leads to harmony within, therefore, happiness within. This feeling of respect within myself leads to my happiness. When I share this feeling of respect with you, it leads to your happiness – that is how it leads to mutual happiness. This can be verified for all other feelings – trust, affection care, gratitude, etc.

The harmony in family has to do with relationship and relationship has to do with these four aspects. Only when we understand these four aspects, we understand the relationship, we are able to accept relationship and we are able to ensure the feelings in relationship leading to the fulfilment in relationship. Therefore, having right understanding or clarity about relationship is at the base of fulfilment in relationship.

Appraisal of the Current Status

Today, we have much more physical facility than ever before; yet a significant percentage of people don't get enough to eat and don't have enough clothes to protect their body. It is certainly not a problem of production, but of distribution. You see, within your family, you have an acceptance for the others – for the children, for the older people and so on – so you share quite unconditionally. Outside that family, that acceptance of relationship is not there, so in spite of having more than enough, the distribution does not take place. Not only is the acceptance of relationship not there, we have a feeling of opposition for people outside a limited circle of people. That is why, we are collectively spending a very large percentage of our resources preparing for war. Isn't it quite paradoxical?

The problem today is that we assume ourselves to be the Body and we try to see the relationship on the basis of the Body. We, therefore, fail to understand relationship and consequently, we fail to fulfil relationship, despite all our good intentions. That is why, we have so much of complaint regarding relationship. We keep thinking and talking about the lack of fulfilment in relationship, but we hardly know what to do about it. Most of the time, finding lack of fulfilment of relationship, we try to fulfil it through physical facility, but it does not work. We had explored in chapter 3, whether the unhappiness in our families is more due to lack of fulfilment in the relationship or more due to lack of physical facility. And we had observed that much of our unhappiness has to do with the lack of fulfilment in relationship, while we may be spending major part of our time and effort for physical facility.

The problems in relationship today are due to absence of one or more of the right feelings. And we try to make up this gap by physical facility or by trying to demand these feelings from others, rather than ensuring these feelings in ourselves and sharing it with others.

We can recall the question that if you are thinking of taking revenge with someone for two hours and after two hours you drop the idea. You were unhappy. The other person would not even know about it, because you have not expressed it, but your unhappiness is definite. If you look at this unhappiness, the basic reason is that you had a feeling of opposition for the other. Since this feeling of opposition is not naturally acceptable to you, therefore, you were uncomfortable within. Instead of having a feeling of relationship (like affection),

you had the feeling of opposition (like jealousy) which is not naturally acceptable to you, therefore, it was leading to a contradiction within and therefore, unhappiness within.

The majority of complaints in relationship have to do with the lack of fulfilment of naturally acceptable feelings. Since we do not understand the Self, we do not understand the feelings, we do not have these feelings in ourselves, and we are not able to express them to the other, leading to lack of fulfilment in relationship. In fact, we are not even able to appreciate that the problem is because of lack of fulfilment of feelings. Instead we try to compensate it with physical facility. We think that if we only had more physical facility, we would have resolved the problem in relationship. Lack of physical facility is not really the cause – the complaint is about the lack of feeling and not just the physical facility. Because we don't understand relationship, and because we do not ensure these feelings in relationship, we are not able to ensure the fulfilment in relationship. Let us look at the following episode in this context.

A couple was sharing their situation. "I like to go for a walk in the morning", she said, added "and he likes to play badminton, and so it goes – we keep fighting about this". Now, is their problem one of their physical activities or does it have to do with the lack of feelings – lack of affection for each other? What do you think? If they had the feeling of affection for each other, one would like to fulfil the expectation of the other first or the husband may play the badminton and the wife may walk around the badminton court. The gap between them is the lack of feeling. If the feelings are there, they can always work out a joint programme for living together with fulfilment.

We attempt to fill this gap in feelings with physical facility. We go for elaborate dinners, give exclusive gifts, go to exotic holiday destinations; we celebrate occasions like birthdays, wedding anniversaries and so on. Do such activities actually fill the gap, if the feelings are lacking? Can physical facility be substituted for feelings in the relationship?

We have seen that fulfilment in relationship is on account of ensuring the right feelings and no amount of physical facility can ensure the fulfilment of feelings. While we have physical facility, we have not understood these feelings and they are not there in us – that is the problem. Now we are further not working to understand the feelings and ensure them in the Self, rather we only expect the other to express right feelings to us – we are just expecting these feelings from the other. If the other is expressing the right feelings to us, we feel happy, and if the other is not expressing the right feelings to us, we feel unhappy. For example, we want the feeling of respect. Now if the other respects me, I feel happy, and if the other does not respect me, I feel unhappy. That is how we go about it generally. In fact, majority of our programs today are woven around it.

Find out, if you think in terms of having the feeling of respect and sharing this feeling of respect with the other, or you think in terms of just getting respect from other. If you think in terms of getting the feeling of respect from the other or even demand for it, it doesn't work. In case the other person has not understood relationship, has not understood the Self which is the source of the feelings, has not understood the feelings in the Self, (s)he does not have the feeling of respect within. Now when the other does not have the feeling of respect within, (s)he cannot express it, cannot share it with you either. Therefore, you

don't get the respect from the other, not because (s)he does not want to respect you, but because the other does not have that feeling of respect within. When this respect is not forthcoming from the other, we keep doing many things to get respect from the other – we wear fashionable clothes, build big houses and so many other things like that. Does all this effort work? It may appear to work temporarily, but it doesn't really work.

Refer to the question that we asked earlier, "When you go to a party with an exclusive dress, does it generate a feeling of respect or create feeling of jealousy in the other"? It creates a feeling of jealousy mostly. Sometimes you do get a feeling of respect from one who already has a feeling of respect for you, for your past behaviour (rather than on account of the exclusive dress). If you already have a relationship with the other, and the other is comfortable with you, (s)he will have that respect for you. Otherwise the other will have that feeling of jealousy, because (s)he himself is trying to get respect from you. We have become competitors. We spend so much effort, time and money to dress up exclusively and what we get in return is the feeling of jealousy rather than the feeling of respect.

What is happening is that people are not able to express the feeling of respect to the other, because they do not have it. This is because they do not understand the feeling. Rather, they are trying to get it from the other. You want to get the feeling from the other. You yourself do not have that feeling. You do not have it because you don't understand the relationship, the feelings in relationship. Same is the problem with the other. (S)he also has not understood relationship, the feeling in relationship. Therefore, (s)he does not have the feeling of respect, and hence (s)he is not able to express it to you. Ultimately the situation is that most people are begging for respect and almost everyone's bowl is empty. We are begging for respect and we are not getting it from the other because the other's bowl is empty. And we're not able to give the respect to the other because our own bowl is also empty. We can see that we are stuck with this problem of lack of fulfilment in relationship because of three things:

1. We are not able to ensure the fulfilment of feelings which are naturally acceptable to us in the relationship (and we try to compensate for it by physical facility which does not work).
2. We are not able to ensure feelings in ourselves because we have not understood the Self and
3. We are not able to understand that the relationship is between one Self and the other Self.

The major issue in relationship is that of feeling; and not of physical facility alone.

The larger issues of domination, exploitation, adultery, divorce, breakdown of the family system, etc. can also be seen as symptoms of lack of understanding of relationship and of lack of feelings in relationship.

These problems point to the need to understand human being, to know the Self, to understand the relationship, to ensure the right feelings in the Self, to share these feelings in relationship with the other and to evaluate them, ensuring mutual happiness.

The Way Ahead

With this background, let's see what we need to do to ensure fulfilment in relationship. The most fundamental thing is to understand these feelings. If we understand these feelings, we will have these feelings in us. If we want to ensure fulfilment of a relationship, it is essential to understand the feelings. When we understand them, we have the right (naturally acceptable) feelings in us. When we have these feelings in us:

1. We are comfortable within. These feelings are naturally acceptable to us, therefore, we're in a state of harmony (happiness) within. The moment we understand the feelings in relationship we have these feelings in ourselves leading to a state of harmony (happiness) within. This much is definite.
2. We share these feelings with the other. That is very natural. If we have a feeling of respect for you, we express the feeling of respect to you. Similarly, the feeling of affection, feeling of care, feeling of guidance, etc., will get expressed.
3. Since these feelings are also naturally acceptable to you, it will lead to happiness for you. Ultimately it will lead to mutual happiness.

During the discussion on relationship, seeing a ray of hope, a student confided in his human values teacher. He told her about the bitter relationship with his father. For two and half years both of them had not spoken to each other. Their only means of communicating during this time was through the mother. Could he do something to make up with his father? The teacher told him that if his desire was genuine, he would figure out a way to reconcile and patch up things, 'All it takes is a little effort'.

The boy looked thoughtful and nodded his head as he remembered. Two and half years of not speaking to each other, a strenuous relationship of a father and son, living in the same house is quite unthinkable. It had started one evening when the parents were out. The boy like any youth took advantage of the situation and invited his friends over for a party and a game of cards. Just as they started their fun, the parents walked in unexpectedly much to the dismay of the boy and his friends. The father was furious. He not only scolded the boys, but he also beat up his son in the process. It was not just embarrassing but a humiliating experience for the son, being beaten in front of his friends, not to mention the scolding of his friends.

A few days later the boy, on his return from college, found his father playing cards with his friends at home! How could this be all right for the father but not for a grown-up son? 'Should he not practice what he was preaches'? Engulfed with frustration and resentment, the son pointed this out to his dad. Unfortunately, the father immediately flared up and once more, he beat up the boy – only this time in front of his own friends. This incident was the last straw for the son and thus father and son relationship turned silently sour. The boy stopped talking to his father.

In all this, the boy was not comfortable within. In the classroom discussion on relationship, he had figured out that the father must also be unhappy, so he had decided to look at the situation afresh.

'All it takes is a little effort', the words of his teacher resonated in the January air. It was New Year and the boy thought it could be a good time to heal the broken relationship. He got a beautiful flower and went to greet his father, who was getting ready to go to work. Rather awkwardly the boy held up the flower, like a man proposing to a lady.

The father asked curtly, 'what is this'? The boy, 'it is a flower'. The father said loudly, 'I can see that it is a flower, but why are you giving it to me? What do you want'? The father waved his hand indicating that he didn't have the time; he was already late for office.

The son turned away sadly and tried to fight the tears that were already trickling down his cheeks. 'The flower is just an excuse – I want to talk to you. I have much to say. I only wanted some of your time", he whispered.

The father couldn't but help notice his son's hunched shoulders and head hung low. The image of this gripped the heart of the father and then he very softly said, 'OK, let us talk..."

Two and half years of silence was finally broken. Talk they did. They shared their deepest feelings, sometimes interrupted by tears and sometimes by laughter. It was a new beginning for them.

Now in this incident, can you see that it was the understanding of relationship which made a difference?

The programme for ensuring the fulfilment of relationship is as follows:

First, to understand and accept the relationship, identify the feelings in relationship, to understand these feelings and ensure that these feelings are there in us. In fact, the moment we understand the feelings, we have the feelings in us. We don't have to do anything else to create these feelings, except to understand them.

Secondly, we have to share these feelings with the other. Because this is naturally acceptable to the other as well, it will lead to happiness in the other also. Thus, it will lead to mutual happiness. And that is how the fulfilment in relationship will take place.

In this way, with understanding and acceptance of relationship, understanding the feelings in relationship, having the feelings, expressing these feelings and right evaluation of feelings lead to mutual happiness.

We can see that ultimately the fulfilment of the relationship calls for the understanding these nine feelings and their fulfilment. We will now try to investigate into each of these feelings one by one starting from trust.

(Note: This chapter is particularly large and contains detailed discussion on the basic values in relationship. To facilitate understanding on the part of students, we are providing the 'Salient Points' and 'Test Your Understanding' after each major section of the chapter).

Salient Points regarding Relationship

- *The family is the basic unit of human organisation for living in relationship and harmony (order).*
- *To live with fulfilment in relationship, it is essential to understand relationship. Assuming relationship without understanding does not work.*
- *Relationship is, it is already there. In human-human relationship, it exists between one Self (I_1) and the other Self (I_2). We are embedded in relationship – whether we recognize it or not. When we recognize the relationship, we think in terms of accepting it and fulfilling it. When we don't understand relationship, the relationship is still there but we are not able to see it, we are not able to accept it and therefore, we don't think in terms of ensuring the fulfilment in the relationship.*
- *The unhappiness in the family is more due to lack of fulfilment in the relationship, but also due to lack of physical facility. The major issue is that of fulfilment of feelings in relationship; and with that, the minor issue is lack of physical facility. By itself, physical facility cannot compensate for lack of feelings.*
- *The base of relationship is feelings – in one Self (I_1) for other Self (I_2). Feelings are in the Self, not in the Body. Feelings are fundamental to fulfilment in relationship.*
- *These feelings are definite, so they can be understood. There are nine naturally acceptable feelings in relationship – from trust (foundation value) to love (complete value).*
- *When we ensure these naturally acceptable feelings in ourselves, we share them with the other and when we are both able to evaluate the feelings rightly, it leads to mutual happiness.*

Test Your Understanding regarding Relationship

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Is it possible to live in relationship without understanding relationship? How is a family the basic ground for understanding relationships? Explain.
2. ‘Relationship is – between one Self (I_1) and another Self (I_2)’. Examine this statement.
3. Feelings in the Self are fundamental to live with fulfilment in relationship. Evaluate this statement.
4. What are the feelings (values) in human relationship? Are they naturally acceptable to you? Do you think these feelings are also naturally acceptable to others?

5. What is the outcome when we try to identify relationship based on the exchange of physical facility alone?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. What is the meaning of family for you? List down the people in your family/extended family.
 - a. What do you call these people? You may be calling them by a relationship name like father, mother, brother, sister, chacha, chachi, mama, mami, etc. or by a family name (pet-name) or their formal name.
 - b. What are your expectations from each of these people?
 - c. What are your responsibilities towards each of them?
 - d. What is your state of harmony with each person?

Now, write down your conclusions from this exercise.

2. Make a list of at least ten relationship pairs in the family (e.g. father-mother, mother-daughter, mother-son, father-son, father-daughter, brother-brother, brother-sister, chacha-chachi, mama-mami, chacha-mama, etc.). For each pair, write down
 - a. The rough evaluation of the state of harmony of that pair. If your parents are in harmony with each other, write 100% in front of father-mother. If your chacha is in 50% harmony with your mama, write 50% in front of chacha-mama.
 - b. The reason for that state of harmony or disharmony.
 - c. How can you contribute to ensuring harmony in these relationships (wherever you find it lacking)?

What is your conclusion from this exercise?

3. Take the relationship in which you have the most dissatisfaction or complaints. If you are in harmony with every member of your family, you can skip this exercise or you can do it for someone in your extended family or friends circle.
 - a. Make a list of your dissatisfaction, complaints and all the things that you dislike about the other person.
 - b. Make a list of some of the good qualities about the other person.
 - c. In these lists, find out the points that have to do with physical facility and the points that have to do with feeling.

What are your conclusions from this exercise?

Trust as the Foundation Value

We can see that the fulfilment of the relationship calls for the understanding and expressing these nine feelings so, let us begin with the feeling of trust. Trust is “to be assured”.

Trust is to be assured that the other intends to make me happy and prosperous.

Do you feel assured when you have the clarity that the other wants to make you happy and prosperous? Since our basic aspiration is happiness, prosperity and its continuity, so if we are clear that the other person wants to make us happy and prosperous, we feel assured of him – that’s what is meant by having a feeling of trust. On the other hand, if we have even a small doubt that the other person wants to make us unhappy or deprived, we will not feel assured of him. We will have doubt and apprehension or fear. We will have the feeling of mistrust for him.

Is this definition of trust naturally acceptable to you? Let’s not hurry to answer that, but do explore further.

In order to evaluate trust between two individuals, we will examine eight statements. While you are reading this, think of yourself as the first person and someone close to you as the second person – like your mother, father, brother, sister, etc.

Let’s evaluate the first set of four statements:

- 1a. I want to make myself happy.
- 2a. I want to make the other happy.
- 3a. The other wants to make herself/himself happy.
- 4a. The other wants to make me happy.

These statements are about our natural acceptance about our intention.

Statement 1a – I want to make myself happy.

Is this statement true for you? Is it naturally acceptable to you? What is your natural acceptance – to make yourself happy or unhappy?

Observation 1a – Yes, I want to make myself happy. In fact, I can see that my every action is to make myself happy. The answer is yes. In fig. 8-1, we have put a tick mark against 1a.

Statement 2a – I want to make the other happy.

What is your natural acceptance – to make the other happy or unhappy? Your spontaneous and natural response will be to make the other happy. However, you may have a second thought, you may feel that it is OK to make this effort only for those who have been good to you; you may be least bothered about strangers; and you may even want to take revenge from some. Give some more thought to this. Look into your natural acceptance (and not your ability, your competence) and ask, given all the choice, will you prefer to make the other happy or unhappy? Finally, the answer will be, given all the choice, you will prefer to make the other happy.

Observation 2a – Yes, I want to make the other happy. Given a choice, I always want to make the other happy. The answer is yes.

Statement 3a – The other wants to make herself or himself happy.

You may well ask, “how do I evaluate what the other person’s intentions are”? While we may start with a guess of their natural acceptance, ultimately, we have to find it out. If you can see that the other is just like you, his natural acceptance is the same as yours. If you can see your own natural acceptance, you know the natural acceptance of the other also. But don’t assume this – find it out.

Observation 3a – Yes, it is true. As I want to be happy, the same holds true for the other as well.

Statement 4a – The other wants to make me happy.

Observation 4a – I am not so sure. We are putting a question mark in 4a on fig. 8-1.

That is the problem; that is where the doubt comes in. That is where the mistrust comes in.

<u>About your Natural Acceptance</u>	<u>About your Ability</u>
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ?	4b. The other is able to make me always happy ??

<u>Intention – Natural Acceptance</u>	<u>Competence</u>
What is Naturally Acceptable to You	What You Are ($\Sigma D, T, E$)

Fig. 8-1 Evaluating Trust between two Individuals

Please keep in mind that all these questions are regarding our natural acceptance, our intention. They are not about our ability or our competence. We will look into the status about our ability next and then come back to this statement 4a, for more clarity.

Now let us look at the statements which are based on or relate to ability.

- 1b. I am always able to make myself happy
- 2b. I am always able to make the other happy
- 3b. The other is always able to make herself/himself happy
- 4b. The other is always able to make me happy

Statement 1b – I am always able to make myself happy.

Is it a tick mark or question mark? Are you able to always make yourself happy?

Observation 1b – Not always. There is a question mark.

You can see that as far as your intention is concerned, as far as your natural acceptance is concerned, you want to be happy, always happy; but when it comes to living according to

this natural acceptance, this intention, you may find it difficult – sometimes you are able to make yourself happy and sometimes you are not. Since we cannot say with confidence that yes, we are always able to make ourselves happy. Therefore, there is a question mark on this statement. We can, of course, say firmly that we always want to make ourselves happy – because that is our intention, our natural acceptance.

Statement 2b – I am always able to make the other happy.

Observation 2b – Sometimes yes, sometimes no. There is a question mark.

Statement 3b – The other is always able to make herself or himself happy.

Observation 3b – Again not sure, there is a question mark.

Statement 4b – The other is always able to make me happy.

Observation 4b – Now, there is a big or even a double question mark!

In most workshops that we have conducted, as far as the statements about the intention, i.e. natural acceptance, are concerned, there is a tick mark in 1a, 2a and 3a, and there is a question mark in 4a. When we look at the competence, at the ability, there is a question mark, from the beginning – there is a question mark on 1b, 2b, 3b and on 4b there is a big question mark. Now, what does this indicate?

Distinguishing between Intention and Competence

(The common mistake in relationship is due to confusion between intention and competence)

Now if you try to analyse this set of responses, many things will get clarified. Look at the whole situation. Look at your response to these statements, about your intention (natural acceptance) and about your competence (ability). You'll find that while evaluating yourself, you evaluate on the basis of your intention (natural acceptance). You think that you are a good person as your intentions are good.

<u>About your Natural Acceptance</u>	<u>About your Ability</u>
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy	4b. The other is able to make me always happy ??
<u>Intention – Natural Acceptance</u>	
What is Naturally Acceptable to You	
<u>Competence</u>	
What You Are ($\Sigma D, T, E$)	

Fig. 8-2 Doubt on Intention

Refer to fig. 8-2. Can you see that you evaluate yourself on the basis of your intention?

On the other hand, when you evaluate the other, you evaluate him on the basis of his competence. You find that he is not able to make you happy all the time. Many times, or most of the time he ends up making you unhappy. Therefore, you think that the other wants to make you unhappy. You have a doubt on other's intention. When you find that the competence is missing, you have the doubt. But this doubt does not remain limited to the competence, rather you start concluding about his intention. On the basis of his state of the competence, you start doubting his intention!

To take an example, let's say a glass breaks. It is made of some fragile material and such an event keeps happening. When a glass breaks, there are two interpretations possible. If you are the one who is involved in it, your interpretation is one way. If the other person is involved in it, your interpretation is in a very different way. If you are involved, you say "the glass broke by accident". But, if it is about the other, you say "the other broke the glass". When it breaks by you then you say that it was by accident, it was not your intention. When the same thing happens by the other person, you do not say the same thing, you do not say that it broke by accident. You say that "he broke the glass" which means he had the intention to break the glass.

You can see that as far as your performance is concerned, your action is concerned, even if you make the same mistake hundred times, you never doubt your intention. You feel that you make mistakes by accident. You have a feeling that you are well meaning. You reinforce that you are good. And, mostly you do not make effort to improve upon your competence.

On the other hand, for the other, we keep concluding that he makes mistakes intentionally. We have this doubt on his intention. We assume his lack of competence to be the lack of intention. When we doubt the intention, we have a feeling of mistrust or even opposition. And if we have this feeling of opposition, we tend to get irritated; we tend to get angry and so on. We conclude that his intentions are wrong. By doing this, we reinforce the belief that the other is bad, he cannot improve and thus we do not bother to help him improve his competence.

Find out if this is what has been happening in your life. Find out if this doubt on intention of the other has been a major source of problem in your relationships. Find out if this doubt has led to the feeling of opposition, irritation or anger in you and if you stopped speaking to the other for days and weeks; or you have broken relationships. Look back and see if you have lost friends and relatives because of this confusion between intention and competence.

Now, if you can see that the intention of the other is same as your intention and he might be lacking competence then your response will be very different.

One time, when we were conducting a workshop in an educational institute, amongst the students attending, there was a student named Suresh. Two days after this discussion on the feeling of trust, he shared his experience. He said "the previous evening when I was going to the mess, I saw my friend rushing towards the mess. I wished him but he didn't respond. He didn't even look at me. I was quite hurt and

unhappy about it. But then, on second thought, I thought maybe he has some problem, perhaps it is a problem of his competence, not his intention. Maybe I should not doubt his intention on the basis of what he has done, i.e. not responding to my greeting. So today, when I met him, I asked him what happened. I reminded him that I had wished him when he was rushing towards the mess yesterday evening and he did not even look at me or respond to me. He said "oh yes, when I went back to my room, I realized that I left my wallet in the mess. I was rushing to the mess to get it back. I was in so much of a hurry and so worked up that I did not even notice you, let alone see you wishing me." Suresh further shared "if I had not gone through this workshop, understanding the difference between intention and competence, I would have doubted his intention, I would have felt very bad, I would not have spoken to him, not clarified what happened... I would have lost that friend. We wouldn't have talked for days or we would not have talked at all. Such a simple thing may be a reason for break-up of relationship or create so much of a problem, so much of tension in relationship".

This is the common mistake that we make in relationship today. On the basis of lack of competence, we conclude about the lack of intention of the other. When we doubt their intention, instead of accepting the other as a relative, we have a feeling of opposition. This feeling of opposition will come out as irritation or anger and so on. This is something which you can check in your day-to-day interaction with people to whom you are related. Every now and then this keeps happening. In very small incidents and creating whole lot of problems in relationship.

One of our colleagues keeps quoting this example, the example of his uncle who had a heart attack: When the uncle came back from the hospital, I went to see him and asked "what happened, uncle"? We are very close, so he opened up. He said oh, you know your auntie, sometimes she says such things which are very hurting. It so happened that day his (uncle's) friend came from Kolkata and he wanted some financial help (of course, for a huge amount). Uncle decided to extend that help to his friend.

The friend went back satisfied, but auntie was quite unhappy about the incident. She said certain things to uncle. In response or reaction to her being unhappy and what she said seemed to be so hurting for the uncle that he met with a heart-attack.

I just asked uncle, "tell me – did you get hurt because of the words that auntie said or because of the fact that you doubted her intention (she wants to hurt you) on the basis of what she said"? He said, "because of the words". I said, "okay. Let me ask another question. If the same words were uttered by someone whom you knew was mad, would you have got hurt"? He said no. I said, "okay. Let me ask this question again. Were you hurt by the words that she said or because you started doubting her intention on the basis of what she said? And therefore, you had a feeling of opposition in you for her"? He was silent for a few minutes and then he said, "yes! What you are saying is making sense".

This is what is happening. Uncle and auntie belong to a highly respected family in a city in North India. They have been leading a married life for fifty years, but they still have doubt on intention of each other and such small incidents can cause the

doubt on intention. With a doubt on intention, there is a feeling of opposition. With that feeling of opposition, there is a hurt and it might even damage to the extent of meeting a heart attack.

This is what keeps happening if you look at the interaction between the husband and wife; most of the time you find that they talk as if they are fighting, as if they are at war. Because the doubt on intention is there and that feeling of opposition is there and therefore, there is so much of irritation and anger. Start observing in your day-to-day interaction with your friends, with your relatives, with your co-workers.

Now that we have clarity about intention and competence, let us explore this question:

If you have unconditional, continuous trust on intention, on the natural acceptance of the other and if the other is lacking competence, what will you do?

- (a) Try to improve upon his competence
- (b) Get irritated
- (c) Get angry
- (d) Have a feeling of opposition

The answer is obviously (a). If there is trust on intention, this is the response. If you have trust on intention of the other and if you find that the other is lacking competence, you will try to improve upon his competence. On the other hand, if you have doubt on intention of the other, (b), (c) and (d) will happen. You will get irritated or angry or carry a feeling of opposition. That is the reaction out of your doubt on intention of the other.

- a) try to improve upon his competence
 - b) get irritated
 - c) get angry
 - d) have a feeling of opposition
- } Trust on Intention → Response
} Doubt on Intention → Reaction

The action may be same, on the part of the other; but your response or reaction depends on you, your perception. If you have trust on intention, you will respond in terms of trying to improve upon the competence of the other. On the other hand, if there is doubt on intention then you will react in terms of getting irritated or angry or carrying a feeling of opposition.

Now with these indicators, find out how many people are there in your life on whom you have trust on intention (natural acceptance) which is unconditional and continuous. In order to check this, find out the names of those people with whom you do not get irritated, you do not get angry and you do not have the feeling of opposition, even for a moment, even if they keep committing mistakes over and over again.

Most of the time, we find the answer to be ‘none’! This is a serious matter – in relationship between husband and wife, father and son, between friends and so on. It indicates lack of trust on intention. Further, we seem to be doing nothing much to address the issue.

Hardly anyone is paying attention to understanding relationship and in developing their competence to live in relationship. We can see that people keep doing things they don't mean to. They don't want to get angry (intention), but end up getting angry (lack of competence).

The question about how many people we have unconditional trust is a very fundamental question. It is an indicator of how much you have understood relationship, how much acceptance you have in relationship from your side. This will tell you exactly how many people you have been able to accept as being related to you (the moment there is doubt on intention of the other, instead of feeling related to the other, you feel opposed to the other, so those names will not be in the list). Now, from here you can start working to develop your understanding about relationship and be able to live with feelings which are mutually fulfilling, from your side.

Of course, there may be many questions and doubts; because this is in sharp contrast to what is prevailing in the society today. Generally, we don't make a distinction between intention and competence, so we are not paying attention to the intention (natural acceptance) at all. As a result, the word trust gets used only to indicate the level of competence (or lack of competence). With such an assumption about trust, the feeling of acceptance is almost completely missing; rather there is a feeling of opposition. With that, we reinforce assumptions like:

- Strangers can't be trusted – Every human being, including strangers, have the same natural acceptance. However, the competence may or may not be present. For a stranger, we may need time to evaluate their competence (but not to know their natural acceptance).
- Trust is developed over a long time – true for competence, but is it true for trust on natural acceptance (intention)?
- Never trust anyone blindly – we need to have trust on intention (natural acceptance), and evaluate their competence before making a programme with them – we will discuss this in detail next.

Feelings which are based on incidents are indefinite; they are conditional and not continuous. Basing our relationship on incidents is another major mistake that we keep making today. If we try to base our feelings and our relationship on the basis of incidents, it does not work because these incidents depend on our mutual competence, my competence as well as the competence of the other which may be fluctuating and therefore, it might lead to lack of continuity in the fulfilment in relationship.

On the other hand, when you are able to understand your own natural acceptance, you can conclude about the natural acceptance of the other. You want to be happy and make the other happy, but you may have lack of competence. The other also has the same natural acceptance and (s)he also may be lacking in competence, just like you. When we have this clarity, we can have that trust on intention at the base of our relationship. That is what we want to explore in more detail now.

Let us recall, from chapter 6, that our intention is the same as our natural acceptance. On the other hand, competence is what we are – the collection of all desires, thoughts and expectations, i.e. all of our imaginations. Since desires may be coming from preconditioning, sensation as well as natural acceptance; desire is not necessarily the same as intention. Only some part of the desires that are coming from natural acceptance are our intention, the others may or may not be our intention (refer to fig. 6-6 in chapter 6). For instance:

- Our natural acceptance (intention) is to be happy and make others happy, but we may have a desire for taking revenge!
- We keep getting hurt by the behaviour of others and we keep hurting others with our behaviour. We don't have a natural acceptance for it, but it is a part of our desire!

Competence includes all the desires, thoughts and expectations (from all three sources). The intention (natural acceptance), on the other hand, is always same – to be happy and make the other happy.

Trust on Intention

Trust is to have the clarity that the other intends to make me happy.

With this background of exploration, (refer to fig. 8-3) let us look back at these four statements again and find out whether there will be a question mark or a tick mark in 4a.

<u>About your Natural Acceptance</u>	<u>About your Ability</u>
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ✓	4b. The other is able to make me always happy ??
Intention – Natural Acceptance	
What is Naturally Acceptable to You	
Competence	
What You Are ($\Sigma D, T, E$)	

Fig. 8-3 Trust on Intention

Statement 4a – The other wants to make me happy. What do you now think? What is the natural acceptance of the other – To be happy and make others happy or to be happy and make others unhappy?

Observation 4a – As far as the intention is concerned, as far as the natural acceptance is concerned, the other wants to be happy and make others happy. That would be the observation.

This is interesting. Any and every person wants to be happy and make others happy, as far as their natural acceptance is concerned. This natural acceptance is what we have been referring to as intention. When it comes to competence, the other may or may not have the competence to make herself or himself happy and to make others happy. The other has the intention but may be lacking in competence – we need to have this clarity in ourselves.

In order to have this clarity about the natural acceptance of the other, what you really need to explore, investigate and find out what exactly your own natural acceptance is. This is written in statements 1a and 2a. You can investigate within yourself and find out whether you want to be happy yourself and whether you want to make others happy. You can find out what your natural acceptance is. You will see that you do want to be happy and you do want to make others happy – that is your natural acceptance. So 1a and 2a are both true.

With the clarity that the other person is like us, now, we can conclude that he also wants to be happy and make others happy. We can directly verify this from the other as well. However, from our observation about our own natural acceptance, we can conclude about the natural acceptance of the other and, in fact, for every other human being. Basically, 3a is a reflection of 1a when I am looking from the other side and 4a is a reflection of 2a. Therefore, I can see if 2a is correct, so is 4a. It will also be correct. The natural acceptance of the other is the same as my natural acceptance – to be happy and to make the other happy.

This is the crux. If I can evaluate myself on the basis of my natural acceptance (intention) and I can evaluate the other on the basis of his natural acceptance (intention), I will have trust on intention of every human being. Because, deep down everyone wants to be happy and make others happy. Trust on intention is founded on the understanding of human being and the natural acceptance of the human being; it would be definite, unconditional and continuous for every human being.

Find out if you are able to see this and have trust on intention of everyone.

With the trust on intention of the other, we can evaluate our intention as well as the intention of the other; our competence as well as the competence of the other. Then the interpretation of the same incident will change significantly. Now we will be able to say that the glass broke by accident – for ourselves as well as for the other. We can see that we did not have the intention nor did the other have the intention; but because of lack of competence or by some accident the glass has broken.

Now I can see that when I make a mistake even once I am clear about my intention; I know the mistake is due to lack of competence, not a lack of intention and therefore, I make effort to improve upon my competence. I am willing to understand and learn. When I see the same instance happening with the other, even if the other makes the same mistake hundred times, I am clear about his intention. I know the mistake is due to lack of competence, not a lack of intention and I make effort to help improve his competence with a feeling of relationship.

This is important that I am trying to improve upon his competence, trying to help to improve upon his competence with a feeling of relationship. When I am doing this with a

feeling of trust, I can see that he may have difficulty in understanding and also, I may have difficulty in explaining. When I am trying to explain and he is not able to understand, I do not doubt his intention to understand. I can see that he is finding it difficult to understand because of lack of his competence and it might also happen that I am not able to explain properly because of lack of my own competence. If I can see that, I will try to improve upon my competence and I will try to improve upon the competence of the other. And if I am unable to do that, at least I will not have a feeling of opposition, irritation or anger.

With this background, now we can see that trust is the foundation of relationship. If I have trust on intention of the other, I feel related to the other. As long as the acceptance of relationship is concerned; it will be continuous, it will be unconditional and it will be definite. If I have trust on intention of the other, I will feel related to the other; therefore, I will treat the other as my relative.

When it comes to making a programme with the other, I will have trust on intention. With that, I will evaluate my own competence, I will evaluate his competence and on the basis of our mutual competence, I will make a programme with him.

For example, when we are conducting a class on human values, we have trust on intention of everyone. We have the clarity that everyone sitting here wants to know what is right and wants to do what is right, and that they have the capacity to understand what is right. We have this trust at the base. With this trust at the base, now we are making programme with you. For that, we are evaluating our competence as well as your competence. On the basis of our evaluation of our mutual competence, we are making the programme of conducting this class. We are conducting the class in English as we found that it is a language that both of us can speak and understand. If either one of us did not know English, and we both knew Hindi, we would have conducted the class in Hindi.

Further, we are repeating the important points so many times, even at cost of being interpreted as boring. But we are doing it because of our evaluation of your competence. We know that you take off many times during the class. By the time, we are making some point, your attention is gone somewhere outside, you are thinking of your home, your friends and so on, and you come back after 15 minutes; so, whatever was said during these 15 minutes, is not registered at all. When you come back, you start searching for what is going on in the class. We repeat the important points many times, so that at least once you will be able to hear. Find out for yourself, how many times do you take off during the class of 1 hour – 20, 50, 100?

When we assume trust (rather than understand trust), we may assume the other has the intention and also has the competence. That means we do not evaluate the competence while making the programme. If we make the programme without evaluating our own competence and without evaluating the competence of the other, the programme is likely to fail; and we may conclude not to trust anybody!

When we understand trust, it makes all the difference – we accept the other as he is. He is just like me. He has the intention to be happy and make me happy. His competence may or may not be matching his intention.

This trust on intention gives a direction for our effort. While making a programme, we base it on our evaluation of mutual competence. The programme may succeed or it may fail, but we are not perturbed. We make effort to assure the other. We are able to re-evaluate our mutual competence for future programs. We are committed to help the other to improve his competence, without becoming irritated, angry and all that. We are, at the same time, making effort to learn, to improve our own competence.

Making effort to assure the other is important. The acceptance of the other is essential before he will even be willing to listen. Before trying to help him to improve his competence it is necessary to assure him. To take an example, after going through this content, a student was excited to share it with his father and he did try to share it. The father did not show much interest. Disappointed, the student discussed his problem with his teacher. She only asked, "whom would you like to listen to – someone who is responsible or someone who is not very responsible"? It struck the student that his parents take most of the responsibility at home and he usually has to be reminded what needs to be done many times before he does anything to help at home. Over the next few weeks, he made effort to take some responsibility at home, like getting things from the market proactively. His father noticed the change and appreciated it. Over time, the student was able to share with his father. It is important to assure the other in the relationship, particularly before trying to communicate something important that you want them to pay attention to.

Trust on intention is the starting point for mutual development. That is where the relationship begins. It is, in that sense, we are saying that trust on intention is the foundation of relationship.

Salient Points regarding Trust

- *Trust is to be assured that the other intends (has a natural acceptance) to make me happy and prosperous. When I can clearly see that my intention (natural acceptance) is to make myself happy and to make the other also happy and prosperous, I can conclude that the other, who is like me at the level of Self, also has the same intention (natural acceptance).*
- *I am able to accept the other. (S)he is like me – we have the same intention and, like me, (s)he may also be lacking in competence.*
- *With trust on intention, I feel related to the other, and with that at the base, I make a programme based on our current mutual competence. I make effort to assure the other. Trust is the starting point of relationship, of mutual development.*
- *Relationship is founded on trust. In the absence of it, we do not feel related to the other and the relationship keeps shaking. A common mistake in relationship is to evaluate myself based on intention and evaluate the other based on competence. If we go by this, we assume ourselves to be good and the other to be the problem.*

Test Your Understanding regarding Trust

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. What is the proposal for the definition of trust? Illustrate the feeling of trust with one example, preferably from your own experience.
2. Distinguish between intention and competence. What is the outcome when we confuse between the two and we doubt the intention of the other? What is the outcome when we are able to see them separately and we trust the intention of the other?
3. 'If I trust the intention of everyone, people would take undue advantage of me'. Is this statement true or false? Explain.
4. How is trust the foundation value of relationship?
5. Distinguish between reaction and response with the clarity of feeling of trust. Give one example of each for a particular case of relationship.
6. Distinguish between intention and desire. Take at least one example.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Take the eight questions regarding evaluation of trust. Evaluate them for each person in your family (later you can extend it to your friends also). How many people are there with whom you have an unconditional feeling of trust on intention (which is continuous)? How many people are there with whom you never get irritated, angry and you never have a feeling of opposition? How many people are there with whom you are making effort for mutual development?
2. Do you like people to accept you? i.e.
 - a. To accept you with all your possibilities as a human being (your natural acceptance)
 - b. To accept you with your strengths and weaknesses (your current level of competence)
 - c. To help you to overcome your weaknesses (to help you develop your competence)

Are there people in the family from whom you do not have this expectation? Is there anyone in the family who is unlikely to have this expectation from you? Do you always accept the others in your family in this manner?

3. Reflect on few instances where you got irritated or angry with someone. What was the result of it? Can you recollect that you had a doubt on their intention?

Contd...

Try to call and share your reflections with one or more of them. What is your observation from this exercise?

4. For you, is it essential to understand relationship, at least to understand the feeling of trust and to have the feeling of trust? Exactly what effort is required to understand trust? Are you making this effort?

5. Watch the short film “Right Here Right Now”, directed by Anand Gandhi.

The film may be downloaded from:

Part 1: <https://www.youtube.com/watch?v=OVAokeqQuFM>

Part 2: <https://www.youtube.com/watch?v=gIYJePEnvUY>

Observe the interactions the characters are having with each other. List ten of these interactions, along with your observations – is it a reaction or a response and why. Write down the indicators of responsive behaviour and reactive behaviour. Try to connect it to the activity of the Self.

6. List out ten or more of your interactions with other people in your family in the last one week. What percentage of these interactions were response from your side? Take one instance of reaction and one instance of response and share it in detail. Comment on whether you were comfortable within or uncomfortable for both instances.

If responsive behaviour is desirable for you, outline the effort required.

Respect as Right Evaluation

With the feeling of trust in us, we can explore into the feeling of respect. Let us see, when do we feel respected? How do I respect others?

The proposal is: **Respect is right evaluation.**

Respect means right evaluation. It is as simple as that. When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected.

You might find that this is quite different from what is generally considered respect, isn't it? It is true that we are engaged in many activities to get attention, to appear to be different or special. To be in the newspaper or magazine, to win awards, to be in a book of records we are climbing up mountains, diving into the ocean depths, jumping from aeroplanes, wearing all sorts of clothes, getting special hairdos, growing our hair, shaving of our heads, tattooing our bodies and so on. The list is almost endless. Even on an everyday basis, we do so many things to be in the good books of parents, teachers, friends and work colleagues. What is your state when you are involved in such activities – are you comfortable within or uncomfortable within? Also, what do you think all this brings – some temporary attention or anything more than that? Does it ensure acceptance for you in the other? Think about it. Respect is simply the right evaluation.

Over Evaluation, Under Evaluation and Otherwise Evaluation Leading to Disrespect

However, when we look at what we are doing today in the name of respect, it is mostly:

Over evaluation – evaluating for more than what it is

Under evaluation – evaluating for less than what it is

Otherwise evaluation – evaluating for other than what it is

For example, when you are happy with a child, you start saying that he is great, he can do anything. Is it a right evaluation or over evaluation? Yes, it is an over evaluation. If you are angry with him for some reason, you say, he's good for nothing, he cannot do anything. Is it a right evaluation or under evaluation? Yes, it is an under evaluation. If you are really very angry with him, you say he is a donkey. You are not even willing to consider him as a human being. He is a human being and you are evaluating him for donkey, for an animal. This is otherwise evaluation.

If we look at our day-to-day interaction, day-to-day behaviour, we generally tend to do one of these three – over evaluation, under evaluation or otherwise evaluation. If any of these three is done, the other person feels uncomfortable, disrespected. Check for yourself in every interaction with others whether it is respect or disrespect, i.e. is it right evaluation or one of the three (over, under or otherwise evaluation)?

This is exemplified by an incident related by one of our colleagues: I went to one of my friends' house. Somehow the wife was unhappy with the daughter. She started saying look at this girl, she does not do anything. She said that two or three times. I said, she must be doing something at least. How can someone do nothing? But she was insisting that her daughter does not do anything. After sometime, the daughter got very angry and she reacted. She said, 'what I am not doing. I am cooking food for everyone in the morning before going to the college. I go to college, come back in the evening and cook dinner for everyone; what else do you want me to do?' At that time, she was studying in an engineering college in 3rd year. The mother was still saying, 'she does not do anything!' This is not something rare. If you are unhappy with someone, angry with someone, you say she's good for nothing, useless. But she's not useless. I mean she is doing some things and she is not doing other things. If you are happy it's the other way around. You could start saying this girl is great, she is doing so much, she's taking care of the house and she's studying and also doing well in studies!

We can see so many examples around us. Most of the time, do we do right evaluation or under, over or otherwise evaluation? If it is your child, you look at it one way; if it is someone else's child you look at it differently. This is what we end up doing. But why do we do this? It is because our very basic understanding or basic assumption about human being has gone wrong.

Refer to fig. 8-4. As long as I don't have my own right evaluation (based on right understanding of human being), I can't do right evaluation of the other. Over and above that, this over-evaluation tends to ego, and under-evaluation or otherwise evaluation

to depression; whether I am the one doing my own over/under/otherwise evaluation or someone else is doing it. When I am in ego, my behaviour with the other is likely to be reactive and not mutually fulfilling. Similarly, when I am in depression, I am unhappy and tend to make others also unhappy.

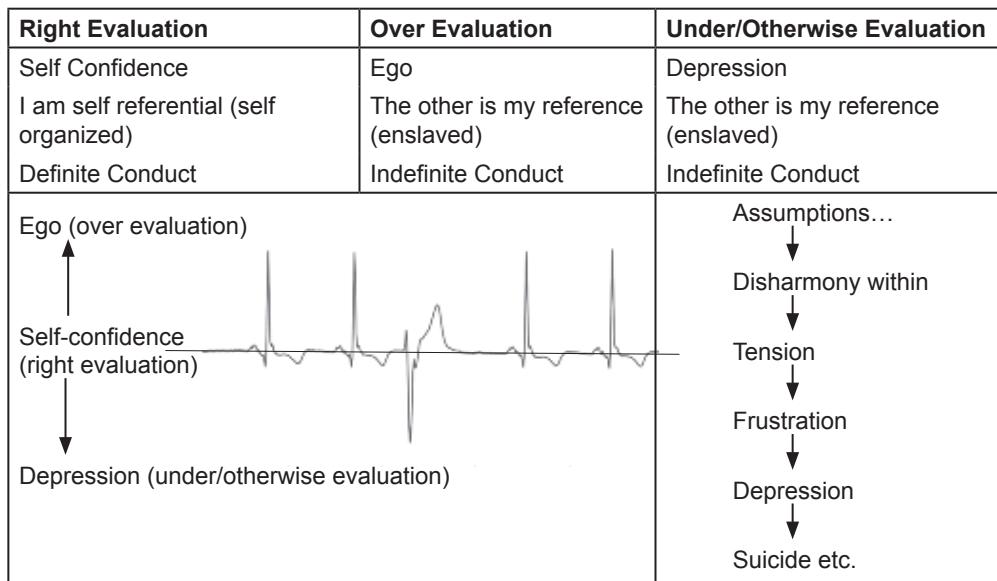


Fig. 8-4 Self-confidence, Ego and Depression

One of the many examples of this is the case of an ordinary family consisting of the parents and three children; an elder daughter, a middle daughter and a youngest son. The middle daughter had recently joined B. Pharma – she was the first female child to join a professional course in their extended family or community. This made the parents very proud. When a guest would come home, they would introduce the middle daughter with big words – “she is our pride, the shining star of our family”, etc. At the same time, they would generally ignore even to introduce the elder daughter. They would ask her to make tea for the guests. And the youngest son was introduced as a donkey doing very poorly in school – he was in class seven at that time. Now what do you think – are the three children being rightly evaluated or not? Are they being respected or dis-respected? Like this, the middle daughter goes into ego, bosses on her own sister and brother; and at her college also she is unable to make friends. The elder sister and younger brother complain to the parents. The parents notice the haughty behaviour of the middle daughter and reprimand her “this joining B. Pharma has gone to your head – you better behave properly otherwise...”. Now the girl is down, in depression. In the family of five, she feels that she is on one side, while the other four are on the other side. She feels lonely and is unable to focus on her studies. This ego-depression cycle keeps going on for this girl. Who is responsible? (It is in such situations that people take to alcohol, drugs and even suicide).

These sorts of incidents are happening all around in the families. Now what is the solution? One needs to do right evaluation. Right evaluation of oneself will lead to being self-referential, rather than being dependent on others for evaluation. Right evaluation will lead to self-confidence that is not shaken up by others. This sort of self-confidence is absolute. When the other over/under/otherwise evaluates me, I will not be affected; rather I will be able to affectionately contribute to helping the other to set right their evaluation of me.

Minimum Content of Respect – The Other is Similar to Me

If we want to do right evaluation, how do we go about? Let's look at this.

The first question is when we are trying to do the right evaluation; will it be on the basis of Self or on the basis of Body? Based on what has been discussed so far, try to explore the differences and similarities at the level of the Body and also at the level of the Self.

To do the right evaluation, we have to do it on the basis of Self. However, when we are presuming that human being is equal to Body and we have no clarity about the Self, there is no possibility of evaluating on the basis of Self. The very basis of right evaluation is not there. If we don't understand the Self, the right evaluation is not possible. That has been the trouble.

Now that we have clarity that human being is co-existence of Self and Body, we can think in terms of evaluating the human being on the basis of Self, and ensuring the right evaluation. If we go about doing this, let's see these three things:

1. ***Our purpose is the same:*** I have a natural acceptance to live with continuous happiness and prosperity. That is my purpose. The other also has a natural acceptance to live with continuous happiness and prosperity. That is the purpose of the other. So, on the basis of our natural acceptance, we have the same purpose.
2. ***Our program is same:*** My program to achieve continuous happiness and prosperity is to understand the harmony and live in harmony at all levels of my being (from human being to the entire existence). The program for achieving his purpose, the program of the other is also to understand the harmony and live in harmony at all levels of being. In that sense, our program to fulfil our purpose is also same.
3. ***Our potential is same:*** I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me. This is my basic potential (to understand, think and do). The other is also endowed with natural acceptance; and the activities of desire, thought and expectation are going on continuously in the other. So, our potential is also same.

When we are able to see the human being is the co-existence of Self and Body, we can see that the other (Self) is similar to me because our purpose is same, programme is same and potential is same. This is the minimum content of respect for a human being.

Are we able to see this similarity? Just try to find out, are we focusing on establishing that the other is similar to me or on showing that the other is not similar to me, and that I am

special? What are we focusing on? When we are unable to see the human being as it is, most of the time we are trying to prove that I am special, I am different.

Disrespect Arising out of Differentiation

Instead of trying to see both the similarity as well as the differences, are we primarily trying to focus on the differences? When we focus on the differences, we try to discriminate on the basis of these differences; and when we are discriminating, it is disrespect.

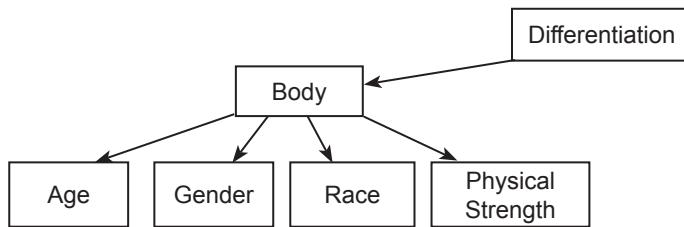


Fig. 8-5 Differentiation on the Basis of Body

In general, what we are doing in the name of respect today is differentiating and discriminating.

One criterion for the differentiation is on the basis of body (fig. 8-5). One set of our basic criteria for giving respect is related to body – on the basis of age, gender, race and physical strength. We keep saying – respect elders. What about younger people? What about the children? Do they deserve respect or not? Since we are not able to see this similarity generally, we are not able to see that children also need respect, just as older people do. Like this, we are differentiating on the basis of age, we are differentiating on the basis of gender. Many societies give higher priority to the male as compared to females or vice-versa; or giving priority to white as compared to brown and black. Similarly, we have been giving respect to those having more physical strength.

If you observe all these bases of respect, is it really giving respect or is it discriminating? And when you are discriminating, will it lead to respect or disrespect? Of course, it will give rise to disrespect and that is the problem today. If you see around, all these bases of giving respect are generally discriminating which is leading to disrespect and therefore a lot of dissatisfaction, lot of opposition, lot of movements and revolts. You can see, there is movement against generation gap, movement against gender inequality, feminine movement, anti-racial movement and so on. All this is the basis of differentiation and it is causing disrespect in the name of respect. Interestingly all this is done in the name of respect.

Of course, this differentiation is based on the gross misunderstanding or implicit assumption that the human being is equal to the Body; while the reality is that the human being is co-existence of Self and the Body. If we can realize this, we can evaluate the human being on the basis of Self and if we do that, we can see the similarity.

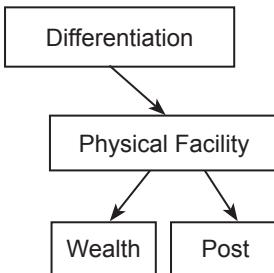


Fig. 8-6. Differentiation on the Basis of Physical Facility

The second set of differentiation is made on the basis of physical facility – on the basis of wealth and on the basis of post (refer to fig. 8-6). The one who has more wealth is given respect over the one who is not having as much of wealth. Similarly, the one with the higher post is given respect over the one who does not have higher post. But these things again lead to discrimination and therefore, there are many movements against this. There is a fight going on between the rich and the poor, people in the higher post and people who are not having post or having a lower post. The gross misunderstanding here is that physical facility is equal to happiness. The fact is that happiness is to be in a state of harmony, in the state of relationship, in the state of co-existence.

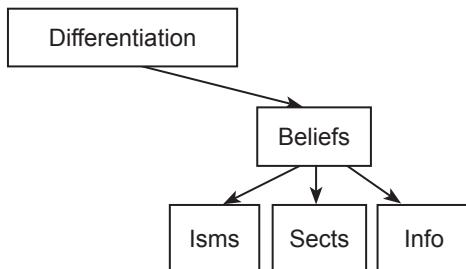


Fig. 8-7. Differentiation on the Basis of Beliefs

The third set of bases of differentiation is what we can call beliefs (fig. 8-7). There are different isms (thought systems like socialism, capitalism, etc.), different sects, and different set of information available. Depending upon which particular set of beliefs you have, you are given respect or not given respect. For example, if you belong to communism then you will respect people who belong to communism and not respect people who belong to capitalism and so on. Similarly, if you belong to one sect, you will respect people who belong to the same sect and not respect the people who do not belong to the same sect and so on. Regarding the information – if you have one set of information, say, as an engineer, you will be respecting engineers and not, for example, doctors and vice-versa. Respect is given on the basis of the beliefs, on the basis of isms that you follow, on the basis of the sect that you belong to, on the basis of information you have. But this all leads to discrimination, therefore, leads to disrespect. This third basis of differentiation is founded on the main misunderstanding that if the pre-conditioning of the other matches

with mine then the other is like me, otherwise he is not like me, while the reality is that every human being is similar to me.

All put together, this is the way we generally give respect and these are the bases of giving respect – the Body, physical facility and beliefs (refer to fig. 8-8). You can see all this is differentiation and it is ultimately leading to disrespect because this is something which is not naturally acceptable. When it is not naturally acceptable, it leads to opposition and ultimately it leads to movement, revolt or to war. Can you see this? Are we able to see that the other is similar to me or we are trying to discriminate on the basis of all these three things which ultimately boils down to disrespect which is not naturally acceptable?

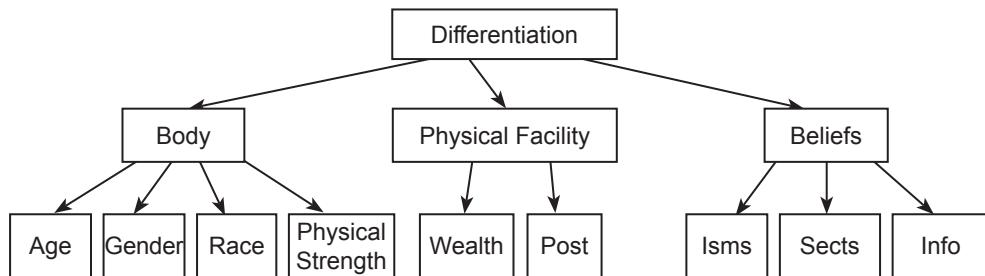


Fig. 8-8. Differentiation = Disrespect

In fact, a majority of the problems that we are facing in the society today have to do with the issue of respect and disrespect or the issue of disrespect in the name of respect. The majority of the movements, revolts that you see in the society today have to do with the issue of respect. One simple feeling of respect or disrespect may lead to so many problems in the society. For instance, discrimination on the basis of the race has created so much of problem in the society all around. If you are discriminating between white and black, and it is just an issue of respect or disrespect; the white will disrespect the black on the basis of this criterion, the blacks will not accept it. They will keep complaining about it and then at some point of time it may lead to some movement, it may lead to some opposition and it might even lead to war. So, the simple issue of over-evaluation of one and under-evaluation of the other can lead to all this!

If we look at our day-to-day living, simple incidents of discrimination (in the name of respect) cause so much of fight, so much of disagreement, so much of ongoing trouble. Now, if we are able to do the right evaluation on the basis of the Self and see that the other is similar to me, many of these issues can be resolved.

Complete Content of Respect – We are Complementary to Each Other

In addition to the purpose, programme and potential of the Self, there is the competence. The competence means how much of the potential has been realised. One Self may have realised more of its potential, while another may have realised less of its potential. So, in terms of competence we are not the same, we are different.

Having understood that our purpose is same and our potential is also same, we use the difference in competence to help each other in further developing our competence. So, we are complementary to each other. So, being able to see that '**the other is similar to me and we are complementary**' is the complete content of respect.

We define our complementarity by developing a joint program for mutual development and fulfil that complementarity. If I have not understood something and the other person has understood it, I can take help of the other to understand it. Similarly, I can be of help to the other by helping him to understand something that I have understood, which the other has not yet understood. In this way, the difference in competence does not lead to discrimination, but rather it leads to mutual fulfilment.

Looking into the details of complementarity:

- If the other has more understanding, is more responsible than me, I'm committed to understand from the other
- If I have more understanding than the other, I'm more responsible than the other, I live with the responsibility with the other, unconditionally, unperturbed by the behaviour of the other. I am committed to facilitate the understanding in the other, once the other is assured in relationship and not before that

It is easy to see that we are willing to share and discuss with those people with whom we have a feeling of assurance. Also, we are willing to understand from those whom we consider responsible and having more understanding than us.

If I have more understanding than the other, then I live with responsibility with the other – without getting perturbed by the behaviour of the other. If the other does not have the right understanding, (s)he will not be able to behave properly all the time. If I have done the right evaluation of the other, I will not get disturbed by the behaviour of the other, rather I will continue to behave with responsibility. In due course of time the other will feel assured of me; (s)he will feel related to me. Only when (s)he is assured, (s)he is willing to share and discuss. It is only then, that I need to facilitate understanding in the other.

If we look at respect in that sense, it will mean the acceptance of the other as being similar to me at the level of purpose, programme and potential and then defining the complementarity at the level of competence. If I do this, it is respect. If I violate any of these conditions, it is disrespect.

Are we doing this today? Or we are just trying to discriminate in the name of respect on the basis of body, on the basis of physical facility and on the basis of beliefs? That ultimately boils down to disrespect.

The complete content of respect is

- The other is similar to me in terms of purpose, programme and potential and
- We are complementary to each other in terms of competence

With this background, let's make a comparison between differentiation and respect on the basis of Self. Refer to fig. 8-9.

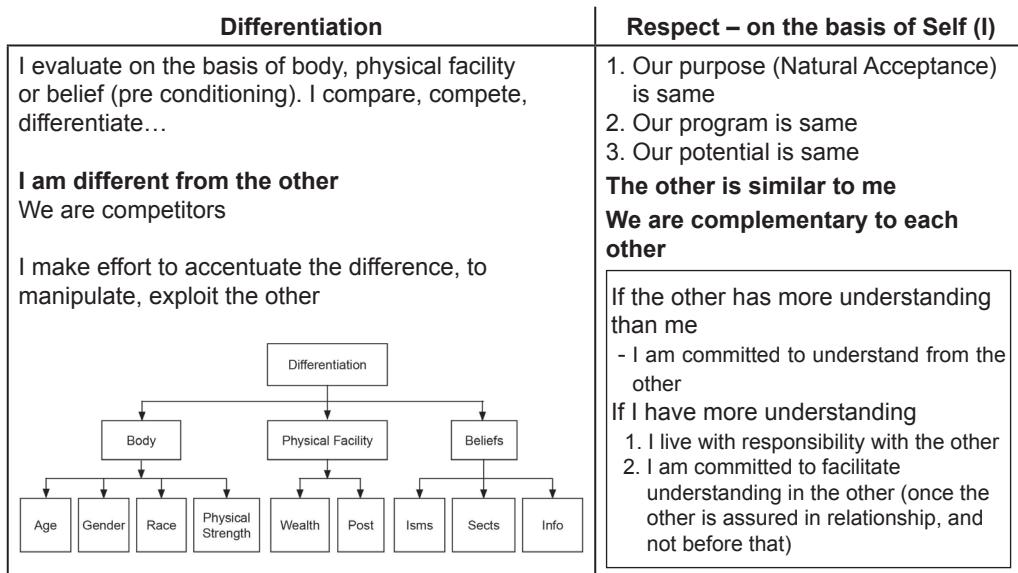


Fig. 8-9. Differentiation and Respect

When we are differentiating in the name of respect, I evaluate on the basis of body, physical facility or belief (i.e. preconditioning); I compare, compete and differentiate and I try to prove that I am different from the other. If you look at it in the right sense, respect would mean: our purpose (natural acceptance) is same, the programme is same, potential is same—therefore, the other is similar to me. What we are doing today is mostly differentiation. When we're looking at the difference in competence on the basis of differentiation, we see each other as opponents. If we are looking at the right evaluation of differences in competence based on the Self, we are complementary to each other.

Ultimately, what we are generally trying to do in the name of respect is that we make effort to accentuate the differences, to manipulate, to exploit the other. But, if we are rightly evaluating on the basis of the Self, we define our complementarity, in terms of helping the other to understand. The fulfilment of this complementarity leads to mutual development, mutual happiness.

Revisit fig. 8-9 and find out what we are generally doing. Are we differentiating or ensuring respect on the basis of the Self?



When we look at the society today, much of the effort is to differentiate, to highlight the differences and to accentuate the differences. We plan to make a bigger house because we desire to show that we are superior to our neighbour. We desire to buy an exclusive, latest model car because we want to accentuate the difference. And we think that we will get the respect out of it. Instead of sharing the feeling of respect, we're creating differentiation which is causing disrespect which is causing jealousy in the other or opposition in the other.

Look at marriages, for example. Earlier, people were satisfied to perform marriages in their house, then many went to guest houses, started doing it in cruise liner ships, chartered

planes and such exclusive locale. Now people are performing marriages in a foreign country. Mostly, it is to show off, to accentuate the differences. And in order to accentuate the difference, we may also manipulate and exploit. We spend hundred crores for the marriage and very little of it is really necessary. Whether there will be mutual happiness in the married life after this pomp and show is also not assured. It is just to show that I am special and superior to the other.

With this, let us sum up the feeling of respect. What we have said is that respect is right evaluation. And of course, it is possible only with a feeling of trust on intention. Otherwise you can't even respect the others, can't even think of respecting unless you have this trust on intention. The over evaluation, under evaluation and otherwise evaluation is disrespect. Differentiation is also disrespect. Respect on the basis of Self means the other is like me and we are complementary to each other in terms of competence and this is the right evaluation. The only difference is in our competence which is related to our level of understanding, i.e. how much of our desire, thought and expectation is on the basis of our natural acceptance. We discussed in the beginning that, as long as our desire, thought and expectations are in line with our natural acceptance, we are in harmony within and therefore, we are in a state of happiness, therefore, we have the competence to fulfil our intention, our natural acceptance. That is what essentially counts as competence.

Fulfilling the relationship from my side leads to harmony within me. If I can understand the relationship, accept the relationship and fulfil the relationship; it leads to happiness within me. Because I'm in harmony within, I am thinking of relationship which is naturally acceptable to me. In the process, if the other has more understanding than me, if he is more responsible than me, I'm committed to understand from the other. That is the complementarity. If I have more understanding than the other, I need to be more responsible than the other – that is the indicator that I have more understanding than the other. I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other. Further, I am committed to facilitate understanding in the other, once the other is assured in the relationship.

Salient Points regarding Respect

- *Respect is right evaluation (of intention and competence on the basis of Self). We are similar at the level of purpose, programme and potential and we are complementary at the level of competence. I express this complementarity as follows:*
 - If the other has more understanding, is more responsible than me, I am committed to understand from the other. I make effort for it from my side.*
 - If I have more understanding, I am more responsible than the other,*
- *I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other. This makes the other comfortable with me in relationship and then he has a willingness to understand from me. This may take a lot of time.*
- *I am committed to facilitate understanding in the other (once the other is assured in relationship and not before that). The communication is feasible only when the other person is assured in relationship and is ready to listen from me.*

- *Disrespect arises out of over-evaluation, under-evaluation or otherwise-evaluation; and also, out of differentiation or discrimination on the basis of body (age, gender, race, physical strength), physical facility (post, wealth) or beliefs (ism, sect, information). Small incidents of disrespect can have long-lasting consequences – from not speaking to each other, to opposition, struggle, break in relationship, divorce, fights and even war.*
- *When I can see the central role of the Self, I evaluate myself as well as the other on the basis of the Self, rather than merely at the level of Body, physical facility, etc.*

Test Your Understanding regarding Respect

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Respect is right evaluation (on the basis of the Self). List some of the prevailing notions regarding the feeling of respect. Examine these notions as well as the proposal for the feeling of respect.
2. The minimum content of respect is to be able to see the other person as being similar to you. On what basis is the other similar? What is the complete content of respect?
3. Give one example each of over evaluation, under evaluation and otherwise evaluation. Why are these evaluations leading to disrespect? What problems do we face because of these wrong evaluations?
4. How do we differentiate in relationships on the basis of body, physical facility or beliefs? What problems do we face because of such differentiation?
5. Why is understanding of the 'Self' important to ensure respect? Explain.
6. How does the feeling of respect help us in defining our complementary with other human beings? What is the expression of the feeling of respect?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. List out ten or more of your interactions with other people in your family and friends in the last one week. Now analyse these interactions:
 - a. From your side, was it over evaluation, under/otherwise evaluation or right evaluation of the other? In each interaction, were you comfortable within, uncomfortable within or unaware of your state?

- b. Did they evaluate you rightly or they over evaluated or under/otherwise evaluated you? In each interaction, were you comfortable within, uncomfortable within or unaware of your state?
2. Study fig. 8-9 (the chart regarding differentiation and respect – on the basis of the Self). Where has most of your effort been? Where would you like to put in your effort now? What effort, if any, is required from your side now?

Affection

Affection is the feeling of being related to the other.

When I can see that the other has a natural acceptance to make me happy and prosperous, regardless of my competence, I am assured of the other. With this feeling of assurance (trust on intention), when I am able to rightly evaluate our competence (respect), I am able to define my complementarity with the other. In this way, I am able to accept the other as my relative.

Affection is the feeling of acceptance for the other as one's relative. Parents generally have a feeling of affection for their children. The parents are very naturally able to relate to their children, feel concerned for them. Similarly, children feel related to their parents. This feeling can also be seen between friends, siblings, between teacher and student, between husband and wife, or any other relationship. It is a naturally acceptable feeling, and hence desired in every relationship. The feeling of affection is essential for the fulfilment of any relationship. Particularly, for children, it is a necessity for their development. The child feels secure in the early stages of development when it enjoys the affection of its parents. The parents, though having a hectic schedule, take care of the child, and feel happy and fulfilled in the process. But one important thing to note is that the feeling of affection can be there in continuity only if it is based on the feelings of trust and respect. If the first two feelings are not present in the Self, then the feeling of affection cannot be not continuous.

Lack of affection is seen in the form of opposition or jealousy. Such things too are observed in relationships. If the feeling of affection is missing or lacking, then we feel opposed to the other and tend to have a feeling of jealousy. This can be seen even in very young siblings. For example, if a brother is not able to accept his younger sister, then he would not have a feeling of affection for her and he may keep vying for the parents' full attention. The very feeling of trust is missing, so respect is also violated. Like this, the boy is jealous of his sister and considers her to be his competitor.

The understanding of trust, the feeling of trust as well as the feeling of respect, based on understanding of respect, are essential to have the feeling of affection. If we assume these feelings (rather than understand them), then these feelings keep getting violated sometime or the other and the relationship keeps shaking.

So, the feeling of affection comes naturally, out of the feeling of trust and respect. It is followed by the responsibility and commitment for mutual fulfilment. Can you see that?

The acceptance of the relationship and the feelings in the relationship are based on understanding. They are not based on expectations from the other. So, parents with right understanding will have the feeling of affection for the child in continuity. Similarly, affection between any two human beings (between a husband and wife, between a father and son, a mother and daughter, a brother and sister, a teacher and student and so on), will be continuous and unconditional; it will not be affected by the lack of competence of the other only if it is based on right understanding. In general, there is always the expectation that the other would reciprocate the feelings.

Now you can see that the other would be able to do that only if they have the feeling in them, not otherwise; and they would have the feeling within only if they have the right understanding, not otherwise.

As we go on, you will see that we are primarily talking about naturally acceptable feelings and rarely talking about the feelings that are not naturally acceptable. So, when you look at these negative emotions, they are the absence of these right (naturally acceptable) feelings. Opposition and jealousy are indications of the absence of affection. When we understand naturally acceptable feelings, we have the right feelings within, so the negative emotions naturally subside.

So, the feeling of acceptance of the other as one as a relative is called affection. With the feeling of affection, one naturally takes the responsibility for mutual development – both at the level of Self as well as at the level of body.

Care and Guidance

We can see that when we have a feeling of affection then the responsibility and commitment comes naturally. This starts reflecting in terms of the feeling of care and guidance. They are the natural outcomes of the feeling of affection. It can be seen in terms of

1. The feeling of responsibility towards the Body of my relative, and
2. The feeling of responsibility towards the Self of my relative.

If I have this feeling of responsibility, what will I do? I would think in terms of nurturing the Body and protecting the Body. We already discussed what nurturing and protection of body entails. Let us continue with the example of the parents having the feeling of affection for the child and therefore, the responsibility of taking care of the child – both in terms of body as well as the Self. To care for the child, they nurture and protect the Body of the child. This can be seen in most parents. Mothers are willing to do it even if it may cause inconvenience to them. They are seen skipping their own food for feeding the child on time, or change their complete routine of the day for the sake of the child. When the child is small, it many a times wets the bed, or even wets the clothes of the parents. However, the parents take such things as a part of their responsibility to continue taking care without getting irritated or angry. They nurture the child regardless of whether the child is able to reciprocate or not, that is to say their feeling and fulfilment is, in some sense, unconditional. This is something which is quite common. Mothers particularly can be seen taking care of the child in terms of nurturing its body, protecting it and so on.

Care is not only expressed to the child. It is also important for elderly, infirm and sick family members who need assistance to take care of their bodies, who need help to eat, who need help to keep their body clean and so on.

In general, the feeling of care plays an important role in human relationship today, because the Body is considered to be most important. When guests come to your house, the food and drink is of great significance. They remember what was served the last time they came to your place, even more than what was discussed!

You can see that in order to fulfil the feeling of care (commitment towards the Body), physical facility is required. Food, water and other physio-chemical things are required for nurturing the Body. Similarly, clothes and shelter are required for the protection of the Body. It may be useful to recall that for the fulfilment of the other feelings, physical facility has no significant role; at most, it plays a symbolic role.

The feeling of care also makes a difference during the production, protection and right utilisation of physical facility. These actions are done with happiness, as a part of our responsibility, when we have the feeling of care; otherwise, they are treated as drudgery. When the mother is cooking food, with a feeling of care, the work is joyous. However, when a hotel employee is cooking the food, perhaps with a focus of the pay check, the work may not be joyous.

Can you see that:

Care is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative.

Now, looking at the feeling of guidance, it has to do with the responsibility towards the Self of someone we have accepted as a relative. What can be the responsibility towards the Self? Naturally, to help ensure right understanding and right feeling in the Self of the other. Once we can see that the other also is co-existence of Self and Body, we become responsible towards the Self too. This is also something that we naturally accept. Are you able to see that:

Guidance is the feeling of responsibility and commitment for ensuring the right understanding and right feeling in the Self of my relative.

In families, we do try to guide the children to the best of our ability. We can observe how parents' guide the child to walk, to speak, to take care of the Body, to do household chores, etc. Similarly, as the child grows, the domain of guidance also widens. Sending the child for education, providing advices for betterment of the life, counselling for a successful life, etc. can be seen in most homes.

Parents and other family members pass on what they know or assume to the children. If they have the understanding of harmony, and they are living in harmony, they are able to provide guidance to the children in the true sense. Through it, the children also understand harmony and live in harmony.

On the other hand, if the parents themselves are not very clear about harmony, about the co-existence of Self and Body, about right understanding and right feeling, about difference

between physical facility and happiness, etc. Then in place of providing guidance, the parents' preconditioning gets passed on to the children. Through that, the children may develop a mix of right and wrong pre-conditionings.

Guidance is the need of every human being, not just the children in the family.

Now if you can see this difference between the feeling of care and the feeling of guidance, we can look back and ask ourselves that when we are taking care of the child, are we taking care of both, care as well as guidance? Or we are largely focusing on the Body alone?

You will see that our focus is mostly on care. We are focused largely on care because we have come to assume that human being is Body. We are not even aware of the Self. Therefore, we are not aware that we have to take care of the Self as well.

One common example we can see all around is that of the person feeding a child. Many times, we tend to over-feed the child or even force-feed it. Does this make the Self of the child happy or unhappy? It is easy to see that in such a process; the Self is becoming unhappy. The child may cry, complain and do so many things but we have devised so many ways of feeding the child. We may even frighten the child or give lucrative incentives to it. We may keep saying, if you don't eat a crow will eat up your food or a policeman will take you away or after you eat, you will get a chocolate and so many other things. In one of the workshops, a mother was sharing that she bought a plastic lizard. When the child is given food, she tells it that the lizard will bite you if you don't finish your food. While doing all that, are we creating a conducive condition for the Self or violating the Self? We are focusing on the Body at the cost of the Self. If we are over-feeding the child, we are not even taking care of the Body.

There can be harmonious ways to feed the child. If we can see that the child too has a natural acceptance to nurture its body, we can have a conversation. If we can see that the Self of the child is just like ourselves – we will be able to see it wants to be treated at par with us; it wants to have proposals in place of prescriptions; and given all that, it wants to decide on its own.

Every human child has a natural acceptance to understand what is right and do what is right; it can understand, it is ready to take help to understand and it makes effort for it on its own. A parent or a teacher can help to fulfil that need with the feelings of trust, respect, affection, care and guidance for the child.

Reverence

Reverence is the feeling of acceptance for excellence.

What we are proposing is that excellence is to be in a state of continuous happiness (see fig. 8-10). This calls for understanding harmony and living in harmony – at all levels of our being. Once we achieve excellence, it continues. Excellence is something definite, something absolute.

If someone has achieved this state of excellence, we naturally have an acceptance for such a person. This feeling of acceptance for excellence is called reverence.

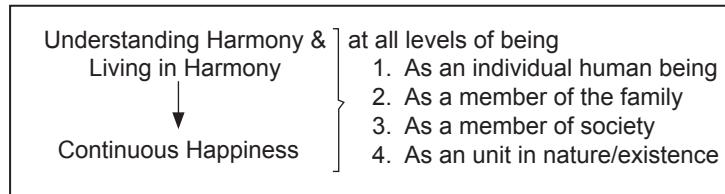


Fig. 8-10. Excellence

We all aspire for continuous happiness. In that sense, we all aspire for excellence. Since the revered person has achieved excellence, we would naturally like to take inspiration from such a person and make effort to become like her/him. We are not talking about imitating someone's appearance, mannerisms, achievements and such. We are pointing to their realisation of harmony within and harmony with the world outside. Our effort for excellence is called worship. We keep using this word quite often, but the sense of worship is essentially to make effort for excellence.

There may be a confusion between the feeling of reverence and the feeling of respect. We say, "how can we respect someone when...", and we have many reasons. We will not have a feeling of reverence for someone who has not achieved excellence. However, we will rightly evaluate everyone (i.e. respect everyone), so that we can determine our complementarity with every person.

We can also try to see the basic difference between excellence and competition. If you have achieved excellence, what would you like to do for the other? To differentiate and dominate over them or to make effort to help them to come to your level? A little exploration will show that you naturally like to help the other. In a state of continuous happiness, there is nothing more that you need to do for yourself. Therefore, you would naturally make effort for helping others to achieve excellence. On the other hand, in competition, we not only do not help rather we hinder the other to reach to our level. Remember, we had asked you to explore how many children can come first in the class and how many children can understand all that is being taught in the class? Now you can see that every child has the desire for and potential for excellence. If we are making effort for excellence or helping others to achieve excellence, it is a joyous effort for all concerned. When we are competing, say for that first position in class or to be someone special, it is an unhappy effort for all concerned, including you! Can you see that?

You can find out if this definition of excellence and reverence is naturally acceptable to you or not. Also find out if worship means making effort for excellence by taking inspiration from the revered person, or it means just handing over your responsibility to the revered!

Glory and Gratitude

With this clarity about excellence, we can now define the feeling of glory as well as the feeling of gratitude, because only in the light of understanding excellence, it is possible for us to understand both the feelings.

Glory is the feeling of acceptance for those who have made effort for excellence.

We have a feeling of glory for people who have made effort or are making effort for excellence. So, for all those people whom we call great people, we accept them as great people because they invested themselves to achieve excellence. When we can accept the effort made by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them.

We want to have this feeling for our family elders and teachers too. We have a natural expectation from them that they would make sincere efforts for right understanding and right living.

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

It is the feeling for all those who have helped me, in any way, in my own effort to achieve excellence. In our life, there may be so many people who have been of help to us in the process of understanding harmony and living in harmony. So, we have this feeling of gratitude for them. Particularly in the family, we can see such people. We can see that the parents and others have affectionately brought us up, provided us with necessary physical facility to nurture and protect our body.

You may be remembering your parents and elders – they have cared for you and arranged to send you to school and college, provided the necessary physical facility and helped you to utilize it in your effort for excellence. We can also see what the other has done in terms of fulfilling the need of the Self, i.e. to help us in developing right understanding and right feeling. For that our feeling of gratitude continues for a very long time. You must be remembering the guidance received from your mother, father and some of your teachers. Like that, there may be so many people outside the family too who are involved in the process of your development. You may have a feeling of gratitude for them too.

If you think in terms of continuity of the feeling of gratitude, it has to do more with the efforts made by the other for your understanding and feeling. When you look at the continuity, it is only possible at the level of Self. What the other can do for the Self is to help in facilitating the development of right understanding and right feeling. This has the continuity. Therefore, the possibility of continuity of the feeling of gratitude is there for effort made at the level of the Self.

On the other hand, what is being done at the level of body, in terms of physical facility, may not have continuity. Of course, there will be feeling of gratitude for this too, but it may not have the continuity. So, if we are only participating at the level of physical facility, then the other will have this feeling only for a limited time. The continuity of gratitude for the physical facility, or on the basis of what has been done at the level of body, is possible only when one has developed right understanding.

Gratitude is a significant feeling in the development of relationship. When the child can see that the parents and the other relatives in the family are taking care of his health, they are taking care of his happiness, they are helping him in the process of education, so, with all that he has this feeling of gratitude. It extends to people outside the family, like

the immediate neighbours, the community around, the society, the nation and ultimately the whole world family. Because when we try to understand, explore and find out the people who are involved in the process of helping us in achieving excellence in the Self or taking care of our body, we find that a whole lot of people are involved, the whole system is involved. This feeling of gratitude is significant in the development of a human being.

You can do this homework: Try to find out about all those people who are involved in the process of ensuring excellence in you. For any small thing that you use, say food, find out where it is coming from, who are the people involved in the process. If you are getting milk in a packet, where does it come from, who are the people collecting and distributing it, who are the people producing it. People who are producing milk are using fodder, grains, etc. Where is that coming from? You may try to investigate and find out the entire chain of it and then you will see, even for the small things that you use – so many people are involved and they're all together facilitating your nurturing and protection of the Body.

One indication of the feeling of gratitude is that we know what the other did for us. We also know what the other could not do for us, in spite of having the intention. So, we do not have remorse for what they could not do. In fact, this gives us a good starting list of what the next generation needs or expects from us. So, with gratitude, we make effort for developing our competence for it.

When parents and family elders have the right understanding and right feeling, the family has a conducive environment for the development of the child. It is a model of living in relationship. In it, children will accept the relationship naturally, through all that is being done for them. When the family is already living in relationship, then the feeling of gratitude in the child is the entry point for the appreciation of relationship, followed by the understanding of relationship. However, if we are trying to understand relationship afresh, then we have to start from developing clarity about trust. That is another reason that trust has been called the foundation value.

A Relook at Respect, Reverence, Gratitude and Glory

Since these feelings are quite similar, let's make a little comparison for clarity. If you look at the human goal, it is to achieve excellence. Excellence is understanding harmony and living in harmony at all levels of being, leading to continuous happiness. It is in terms of this excellence, that we can understand these four feelings – the feeling of respect, reverence, glory and gratitude.

Respect is there for all on the basis of right evaluation of the Self. When we do the right evaluation on the basis of Self, we find that the purpose of every human being is the same – to achieve excellence. Not only is our purpose the same, our programme is same and our potential is also same. In that sense, every human being is similar. The only difference is in the competence, i.e. how much of the potential has been realised. Since we all have the same goal, we can be of help to each other in achieving it – that is how we are complementary to each other. We can identify our complementarity only with the right evaluation – that right evaluation is respect. Respect is for each and every human being.

When it comes to reverence, of course the respect is there at the base. In addition to that we have this feeling of reverence for those who have achieved excellence. From them, we would like to take inspiration and make effort for our excellence. That is the difference between the respect and reverence.

When it comes to glory, of course respect is there at the base, but glory is for those who have made effort to achieve excellence. To whatever extent they might have achieved it, but they have made effort for it. For them, we have a feeling of glory. If they have achieved excellence, we have this feeling of glory as well as reverence.

We can see that we have respect, we have glory and then we have reverence. Since respect is for all, so it is also there for the person who is revered. Then glory is for those who have made effort for achieving excellence, thus, the feeling of glory is also there for the person who is revered. Of course, the feeling of reverence is for those who have achieved excellence.

When it comes to reverence, the feelings of glory and respect are included in it. When it comes to glory, the feeling of respect is included in it, but reverence is not necessarily included in glory. When it comes to respect, it is for all; there is no additional qualification required.

The feeling of gratitude is for those who have made effort for my excellence, who have helped me to achieve excellence or who are helping me to achieve excellence. Of course, respect is at the background here also, but the additional qualification is that (s)he has made effort for me to achieve excellence.

Initially you are able to appreciate something which is directly of help for you, but when you go on analysing and relating to it, you'll be able to see those who have been of help indirectly also, this will include a very large number of people as we saw.

Now, if you look at the difference between all these four feelings: respect is for all on the basis of right evaluation of the Self, reverence is for those who have achieved excellence, glory is for those who have made effort for excellence, and gratitude is for those who have made effort for my excellence.

In other words, we are saying that for the one we have the feeling of reverence, we also have the feelings of glory and respect. For the one we have a feeling of glory, we also have respect anyway, but not necessarily reverence. Of course, gratitude will also include respect and we may also have the feeling of glory here too, but it is not necessary; it depends on whether he is making effort for excellence or not. This is the difference between these four feelings.

Love as the Complete Value

Having talked about the first eight values, now we can talk about a value that encompasses all, and can be termed as the complete value.

Verify on the basis of your natural acceptance, if you want to be related to none, to one, to many or to everyone? What is naturally acceptable to you? We can see that it is not acceptable naturally to be related to none (or to be unrelated). We can also see that it is naturally acceptable to be related to one, and to many and ultimately, to all. The feeling of being related to one or to many is what we are calling affection. But if you look at the full possibility of the feeling of being related to everyone – that is called love.

Love is the feeling of being related to everyone, to all. It starts from affection, which we have already explored. If this feeling expands and includes all, it is the feeling of love. We begin with the feeling of affection, and we complete it with the feeling of love. That is why it is called complete value.

Love is the feeling of being related to all.

Ultimately all of us want to reach here. It starts with a feeling of being related to the other human being. It starts with accepting the other human being, with his complete possibility (natural acceptance, intention) and present competence. It slowly expands to the feeling of being related to all human beings and then to all, each and every unit in nature – human being as well as all other units in nature. This is how it progresses. That is the meaning of love: the feeling of being related to all – human being as well as all other units in nature.

The feeling of love is expressed in the form of kindness, beneficence and compassion.

- Kindness is to provide a resource that the other needs but for which he does not have the competence – the other could be in need of some physical facility or fulfilment in relationship or right understanding.
- Beneficence is to provide something that the other requires, but has not felt the need for it. For example, he may require right understanding, but may not have felt the need for it. With the base of the feeling of love and out of the feeling of beneficence, one may help him to develop right understanding.
- Compassion means that one is willing to extend help to the other unconditionally, whether the other has felt the need or not, has the resources or not – without any conditions put on her/him. One is willing to help the other and do whatever is required in order to fulfil the relationship in an unconditional manner. That is the meaning of compassion.

The feeling of love is for all but it is expressed for those who come in contact. This is interesting. When you talk about the feeling of love, it is not just within the family, within the friends' circle, rather it is for all – those with whom you are in immediate contact as well as those with whom you are not in contact. So that feeling is there but the expression of the feeling will take place as and when you come in contact with the other person. Ultimately, we all want to reach this state, to have the feeling of love, to feel related to every human being and every unit in nature. That is the complete value.

We can see that when we are able to realize this feeling of love within us, we are able to express and share it with others. It is the feeling of love which paves the way for an undivided society.

Till then we have a divided society; because if I feel related only to people within my own family, there are two parts of the society, those who are in my family and those who are outside my family. Similarly, if I have feeling of affection for those in the community and not outside the community, I divide this society into parts, my community and outside of my community.

Love is the complete value because this is ultimately where we want to reach and this is the feeling which includes all the other feelings that we have talked about – the feeling of trust, respect, affection and so on.

When we are talking about the feeling of love, of course this is not something which is based on sensation. It is based on understanding – understanding oneself, understanding the other, understanding the whole nature and ultimately understanding the whole existence, where I can see that I'm related to every unit, every human being as well as the rest of the units in nature. It is a feeling born out of the understanding of the existence as co-existence which we will discuss in detail in chapter 11. It is born out of understanding of the nature and the harmony in it, and it is born out of the relationship of one unit with another unit in a mutually fulfilling manner which we will discuss in chapter 10. Thus, the feeling of love is born out of understanding and not out of the sensation.

With this clarity of love as a feeling of being related to all which is based on the understanding of the whole existence, we can see that love is the complete value and that is where we all want to reach. Even if we may not be able to ensure fulfilment in relationship with even one, our aspiration is to be related to all and ensure fulfilment in relationship for all.

Distinguishing between Love and Infatuation

When we are talking about the feeling of love, of course this is not something which is based on sensation. If you're talking about some feeling on the basis of sensation, this is the case of infatuation. In this case, the sensual pleasure that is valuable for you; it is the central issue for you. Infatuation is conditional – it may last only as long as you are able to get the sensation. Infatuation is very temporary; it does not last for long. And once the effect wears off, then the long-term issues of feelings become prominent.

There is a story of a teacher who went to visit an asylum. Escorted by a doctor, the teacher was taken to the first room. There was a boy shouting and tearing his hair apart. The teacher asked naively, "what happened to the boy". The doctor told him that he had fallen in love with a girl (that is to say he was infatuated with her) and wanted to marry her but was unable to. This broke his heart completely and that made him land up in the asylum. The teacher felt very sorry for him. Then he was taken to the next room. There was another young man shouting and tearing his hair apart. "What happened to him", asked the teacher. "Well, he got married to that girl", the doctor replied.

If the basis for our relationship is how one looks, beauty and sensation, and the feeling of relationship from Self to Self is missing, sooner or later this is where we may end up. Not always in an asylum, of course, but the house may become like one!

Most of the cases of adultery and divorce are attributable to lack of fulfilment at the level of feeling, rather than any other reason. When you have the feeling of love on the basis of understanding, you are standing (rising) in love! You are no longer falling in love. You will have the feeling of acceptance, regardless of the behaviour of the other and will be living with responsibility in the relationship from your side, unconditionally; primarily

with the responsibility for mutual development. Over a period of time, the other will also evolve and the feelings will start flowing from the other as well – starting with trust. It is like there is no “best spouse”, “best friend” and so on. Rather it is what one makes out of the relationship. With the right feeling, if one works on mutual development, almost any relationship can blossom.

Now you can ask yourself what will be naturally acceptable to you: love (to stand (rise) in love) or infatuation (to fall in love)? Reflect on what is generally happening now and its impact in the family and in the society.

Right Feeling – within Myself or from the Other?

With this background, we can ask ourselves what can have continuity:

- Right feeling in myself or
- Getting right feeling from the other

Of course, when we ask like this, the answer is quite obvious that there can be continuity of right feeling if it is from within. Only then it is a part and parcel of me. If we are expecting right feeling from the other, we may get it sometime and not get it at other times. There is no definiteness in the feeling from others. Also, the feeling from the other is a source of temporary excitement – it can never ensure harmony within us.

That is what we have been alluding to from the beginning. The need of the Self is continuous happiness. This is the complete feeling we are all aspiring for. We had given a name to the complete feeling – the feeling of love. All the other feelings we have discussed in this chapter are different levels of reaching to this complete feeling within.

Also, we have been pointing out that the base for right feeling is right understanding. Feeling based on right understanding can have continuity. Feeling based on experience of events are actually only temporary emotions. The foundation feeling of trust is based on understanding that every Self is endowed with a natural acceptance for relationship, i.e. every Self wants every other Self to be happy. The emotion based on the competence of the other to make you happy will keep fluctuating, because the competence of the other is not always upto your expectation. You can see this very clearly even now for yourself – you want to make yourself happy all the time, but due to lack of your own competence, you are unable to do so in all cases.

Is it clear that there can be continuity of right feeling in you, only on the basis of right understanding within you?

Role of Physical Facility in Fulfilment of Relationship

You can now see that physical facility has a limited role to play in the fulfilment of the feeling in human-human relationship. To fulfil the feeling of care, physical facility is certainly required. It is required in a limited quantity for nurturing the Body, protection and right utilisation of the Body – your body or the Body of your family members.

Other than the feeling of care, physical facility only has a symbolic role. For example, you may offer a chocolate to someone to express the feeling of affection for him. The chocolate is not affection – it is a symbol of your feeling of affection for the other. Like that you can check the role of physical facility in the fulfilment of every other feeling.

Response and Reaction in Behaviour

An important implication of understanding relationship, particularly trust on intention, is the clarity about living in reaction and the possibility of living with response. To understand response, a contrast between reaction and response is shown in the table below.

Reaction	Response
You decide how to behave based on the behaviour of the other	You decide how to behave on your own right
It depends on whether you like or dislike the (taste of the) behaviour of the other - If the other behaves properly, you also behave properly - If the other misbehaves, you also may misbehave	It is based on right understanding and right feeling in yourself which are definite. Your behaviour is always for mutual happiness
Your behaviour is decided by other (“remote control” is with others) You are enslaved	You decide your own behaviour You are self-organised
- You have doubt on the intention of the other - You get excited or hurt by their behaviour - You don't consider mutual happiness and mutual development as a part of your responsibility in the relationship	- You are clear about the intention of the other - You are neither hurt nor excited by the behaviour of the other (their behaviour is an input to rightly evaluate their competence) - You take responsibility for mutual happiness and mutual development
Your conduct is indefinite	Your conduct is definite

Understanding Justice

With this background, we can now talk about justice in relationship. Each one of us aspires for justice in every relationship and at every moment. Isn't it? Now we will sum up the discussion above with a brief discussion on the proposal for justice:

Justice is the recognition, fulfilment and evaluation of human-human relationship, leading to mutual happiness.

To expand it a bit:

- Recognition of relationship means unconditionally accepting the relationship. Accepting the other with their full possibility (potential) and with their current level of competence.

- Fulfilment of relationship means
 - Ensuring the naturally acceptable feeling in oneself and sharing it with the other.
 - Living with responsibility with the other unconditionally. This makes the other comfortable and assured.
 - Making effort for mutual development, i.e. development of one's own competence and being of help to the other in developing their competence.
- Evaluation means verifying that the right feeling has reached to the other and that the other is able to make out that it is the right feeling.

One has to gain competence to live with justice in the relationships in continuity. When the recognition, fulfilment and evaluation is right from my side, I feel happy. When the other is able to evaluate the expression of my feeling rightly, then (s)he also feels happy. Developing this competence may take time.

Thus, mutual happiness may sometimes result instantly, and sometimes may take some time when one of the persons is yet to gain competence. But if neither of the two is competent, justice will not take place. If one is preconditioned or is trying to draw happiness through sensation, neither will he be able to ensure happiness for himself in continuity nor will the other. When you are able to look at justice with so much precision, you will be able to see why there is so much problem in relationships today. Many times, we start by the wrong recognition of the feelings and the very possibility of justice is forsaken.

To take an example, if we have assumed that there is struggle for survival, we will start with a feeling of opposition (jealousy). With this wrong feeling, howsoever hard we try for fulfilment in relationship, ultimately it will land us up into competition, opposition, fights and even war. There could be many such wrong assumptions leading to wrong feelings in us that retard the possibility of justice.

But the good thing is that once we develop the competence for justice, then establishing and maintaining relationship will become a smooth process; and this is a big achievement in itself, isn't it?

In this way, it leads to mutual happiness. This, in a nutshell, is the meaning of justice. Is this definition of justice naturally acceptable to you? Is justice desirable? Find it out.

Here is an interesting example of a lawyer who found this definition made sense. He happened to come for one of our workshops at a well-known institute. Touched by the discussion on justice, he decided to experiment with it in his practice. At that time, he was dealing with the divorce proceedings of a young couple, one of whom was a PhD student at the same institute. He called them up and requested, rather suggested to them to attend this workshop, saying "we will proceed after you go through what they have to say. Pay attention to it". They came for the workshop. The girl could get a feel of her responsibility towards relationship and wanted to withdraw her divorce paper, "he has made mistakes, but I have also made some, so let me try again, sincerely". The boy was adamant and asked for the divorce to go through. "You did not pay attention.

Go and listen again”, the lawyer advised. “I am paying you. Please go ahead or I will go to some other lawyer”, the boy argued. The lawyer told him to go ahead, but he would have to get the papers signed again by the girl. Since she had realised her part, and decided to try again, the lawyer said, “I won’t give her signed papers to you”. Frustrated, the boy went for the workshop a second time. This time he also saw both sides, her mistakes as well as his mistakes. These two are still married, have become good friends by now, happy to help each other develop. Of course, they realised that they had a long way to go, but now they are working out how to solve the problems, rather than to just complain about them. What do you think happened to the lawyer? Not surprisingly, he has developed a great reputation of being helpful – nobody wants broken relationships. His practice is gaining acceptance.

Find out whether you have natural acceptance for justice within the family? Check in how many relationships within your family you are able to ensure justice from your side. Remember, the mark of justice is mutual happiness.

When we reflect on it, we can easily see that we have an expectation for justice well beyond the family. We expect that everyone will behave properly with us and we also tend to behave well with everyone in general. Deep within, our natural acceptance is for justice from family to world family – justice in the family as well as justice with every human being. That is how we want to live!

We have a natural acceptance for an undivided human family, i.e. an undivided society. That is the meaning of harmony in the family.

My Participation (Value) in My Family

(To Make Effort for Harmony in the Family)

The important issue in the family is that of the feelings. These feelings are in one Self for the other Self.

My participation (value) vis-à-vis my family is to ensure harmony in the family, ensure mutual happiness, ensure justice in the family by way of:

- Ensuring the right feelings (trust, respect, affection, care, guidance, reverence, glory, gratitude and love) in myself – this leads to my happiness.
- Expressing (sharing) these feelings with the other – when the other is able to make the right evaluation of these feelings, it leads to hi(s)her happiness, thus leading to mutual happiness. My participation is to be of help to the other in their self-evolution, self-development.

With this preparation in the family, I have the ability to participate meaningfully in the larger society – in the neighbourhood, in the community and so on. When I am able to recognise and accept relationship in its fulness, I find that all human beings are part of the family. This feeling of acceptance is called love; and it is expressed in the form of compassion. This is my participation (value) vis-à-vis my family.

Salient Points

- *Harmony in the family has to do with acceptance of the other human being and ensuring the fulfilment of the naturally acceptable feelings in relationship. To live with fulfilment in relationship, it is essential to understand relationship. Assuming relationship without understanding does not work.*
- *Relationship is – it already exists between one Self (I_1) and the other Self (I_2).*
- *The base of relationship is feelings – in one Self (I_1) for other Self (I_2). Feelings are fundamental to harmony in the family, i.e. in human-human relationship.*
- *Except for the feeling of care, physical facility has a symbolic role in expressing the feelings (majority of complaints in relationship are due to lack of fulfilment of these feelings and no amount of physical facility can compensate for it).*
- *These feelings are definite, so they can be understood. There are nine naturally acceptable feelings in relationship – trust, respect, affection, care, guidance, reverence, glory, gratitude and love. Having these feelings in me ensures my happiness. Since they are naturally acceptable to the other also, sharing these feelings with the other leads to their happiness, thus to mutual happiness.*
- *Feelings born out of the understanding of relationship are unconditional and continuous. Feelings or emotions based on incidents / happenings are conditional and temporary. Negative emotions are basically the absence of right (naturally acceptable) feelings.*
- *Justice in relationship is understanding relationship, acceptance of relationship, having the right feelings, fulfilling these feelings followed by the right evaluation of these feelings, leading to mutual happiness:*
 - Having the right feeling in myself leads to my happiness*
 - Expressing (sharing) these feelings to the other and its right evaluation leads to his/her happiness*
- *Expecting to get these feelings from the other (instead of ensuring these feelings in oneself) cannot be ensured in continuity.*
- *Trust = to be assured = to be assured that the other intends (has a natural acceptance) to make me happy and prosperous. It is the foundational feeling (value) in relationship. In the absence of it, we do not feel related to the other and the relationship keeps shaking.*
- *Trust (on intention) means that:*
 - I am able to see that as far as the intention (natural acceptance) is concerned, it is to make the other happy and prosperous. This is true for me and true for the other. We are similar, we are related to each other and we have a common intention.*
 - I am able to see that as far as competence is concerned, I am lacking in some areas and that is true for the other also. I make a programme based on my evaluation of our mutual competence (I do not assume that our competence is perfect, same as the intention).*

- In case the other is lacking in competence, I assure the other, without getting irritated, angry or having a feeling of opposition and once the other is assured, I make effort to help the other to improve his competence, to the extent I can.*
- I am always making effort to improve my own competence.*
- *A common mistake in relationship is to evaluate myself based on intention and evaluate the other based on competence. If we go by this, we assume ourselves to be good and the other to be the problem.*
- *Respect = right evaluation (of intention and competence). Respect, on the basis of Self means the other is like me in terms of purpose, programme and potential of the Self and we are complementary to each other in terms of competence. If the other has more understanding, is more responsible than me; then I am committed to understand from the other. If I have more understanding, I am more responsible than the other; then*
- *I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other. This makes the other comfortable with me in relationship and then he has a willingness to understand from me.*
- *I am committed to facilitate understanding in the other (once the other is assured in relationship and not before that). The communication is feasible only when the other person is assured in relationship and is ready to listen from me.*
- *Disrespect arises out of over-evaluation, under-evaluation or otherwise-evaluation; and also, out of differentiation or discrimination by making comparison of body (in terms of age, gender, race, and physical strength), physical facility (in terms of post, wealth) or beliefs (in terms of ism, sect, information).*
- *Affection is the feeling of being related to the other. One naturally feels related to the other only when there is feeling of Trust and Respect in oneself for the other. Feeling of jealousy or opposition is basically the absence of affection. Responsibility and commitment for mutual fulfilment in the relationship emerges from affection. Thus, I take the responsibility for the Self as well as the Body of my relative.*
- *Care is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative. Physical facility, in a limited quantity, is needed to fulfil the feeling of care.*
- *Guidance is the feeling of responsibility and commitment for ensuring Right Understanding and Right Feeling in the Self of my relative.*
- *Assuming human being to be the Body results in being largely focused on care of the Body and lack of guidance toward the Self.*
- *Reverence is the feeling of acceptance for Excellence. Excellence means understanding harmony and living in harmony at all levels of being (individual, family, society, nature/existence), thereby, living with continuous happiness.*
- *Glory is the feeling for those who have made effort for excellence. They may or may not have attained excellence in completeness.*

- *Gratitude is the feeling for those who have made effort for my excellence. In the process, they may have shared proposals for right understanding, communicated right feeling or made available the necessary physical facility.*
- *If you make a list of people involved in providing you right understanding, right feeling and physical facility, it will be a long list ultimately including almost all the people on the Earth. Thus, you will be able to see the interconnectedness, relatedness with all other human beings and it slowly develops a feeling of gratitude for the society as a whole.*
- *Love is the feeling of being related to all. It all starts with identifying that one is related to the other human being and it slowly expands to the feeling of being related to all human beings and then to all, each and every unit in nature (human being as well as other units). The feeling of love is there for all and it is expressed to those who are in contact, in the form of compassion. It is unconditional and continuous. Love is the final or completion point of feeling where every human being aspires to reach and continue. In that sense, love is the complete value.*
- *A common misunderstanding about love is that it is based on sensation (sensory pleasure). In fact, it is merely infatuation.*
- *The feeling of love is the foundation of undivided society. With the feeling of love, there is justice in the family and it extends from family to world family resulting into undivided society.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Define affection. How does affection lead to harmony in the family?
2. Explain the feelings of care and guidance.
3. What is excellence? Is working for competition the same as working for excellence? Explain with the help of examples.
4. Distinguish between respect, glory and reverence.
5. If someone is helpful in fulfilling your needs, what feeling do you have for him? Explain in terms of needs of the Self as well as needs of the Body.
6. Define love. How is love the complete value?
7. How does one develop right feeling – is it on the basis of right understanding or on the basis of experience of events? Explain in detail.
8. What is the role of physical facility in the fulfilment of relationship?
9. What is justice? Is it a continuous or a temporary need?

10. What is the basis of an undivided society – the world family?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Make a list of people you are closely related to or friends with (in your family, extended family, community, village, town, city, etc.). What is the relationship name that you call them by (like mother, father, brother, sister, in-laws, co-brother, uncle, teacher, etc). Also find out the feelings expected in that relationship (like you may expect your father to have the feeling of trust and guidance). What are your feelings for them? Now find out if these feelings are being fulfilled. Find out what effort you need to make to develop yourself.

Relationship Name (Name of person)	Feelings I expect from them	Feelings I have for them
E.g. Ma (Usha Devi)	Trust, affection, care, reverence, etc.	Trust, respect, gratitude, glory, etc.

2. In your life, there must be people who have helped you in your effort for excellence (harmony). For each such person, write down what they have done for you.

Person	Contribution – What they did for you	Primarily this contribution is related to Right Understanding or Feeling or Physical Facility?

Find out:

- a. What are the feelings you have for such people? How do you express these feelings to them?
- b. Categorise the contributions as being primarily related to right understanding, feeling in relationship or physical facility. Which category of contributions do you value most?

Now add to the list, what you expected from them, but they could not do it for you. This is a rough list of what you value.

What they did for you + what you expected, but they could not do for you	Do you have the competence to do this for others in the family?	Primarily this contribution is related to Right Understanding or Feeling or Physical Facility?

Find out if you have the competence to do this for others in the family.

3. Who are your role models? What qualities do you like about them? What feelings do you have towards them? Do you want to be like them in all aspects (how they are as an individual, as a member of the family, as a member of the society and as a part of nature)? What effort are you making or you need to make to be like them?
4. Recall the scene from “Right here Right Now” where the young boy says “I love you” to Chand, after he gives her the drawing he had made. Do you think that scene shows love or infatuation? Distinguish between love (rising in love) and infatuation (falling in love). Discuss how some young people confuse between the two? What are the outcomes of this? Do you feel it is essential to have clarity between love and infatuation? If yes, suggest ways in which this can be done.
5. What could you understand about the meaning of excellence? Contrast excellence with competition. What is the effort that you are comfortable with making – effort for competition or making effort for excellence?
6. What could you understand about the meaning of justice? Find out the state of justice in your family. Are any steps required to ensure justice in the family? How would you extend that feeling with your neighbors, in the community?
7. In the daily family routine, what activities are there or that need to be added, to promote harmony in the family? In these collective activities, what are the topics that are being discussed or need to be discussed for harmony in the family? Revise your daily routine, if you feel it is useful for harmony in your family.
[e.g. taking food together, sharing common facilities, helping each other in household chores, sharing how the day went, sharing feelings and ideas, jointly planning the next day, etc.]
8. Update your future resume (which you started in chapter 2 and updated in chapter 5) to update the section on family – write down the goal of your family, your responsibility in the family (regarding parents, other elders, siblings, children, etc.) and what skills you will need to fulfil your responsibility toward your family.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions

may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“Is it possible to live in relationship only with the understanding of relationship”?

“Trust on intention is the foundation of relationship”.

“Respect (right evaluation) is essential to define one’s complementarity with the other human being”.

“Ultimately, we all aspire for love (complete value), justice and an undivided society”.

“Family is the practice ground for living harmoniously in relationship”.

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter 9

Harmony in the Society —Understanding Universal Human Order

Basic Human Aspiration

Continuous Happiness and Prosperity

Happiness is to be in Harmony

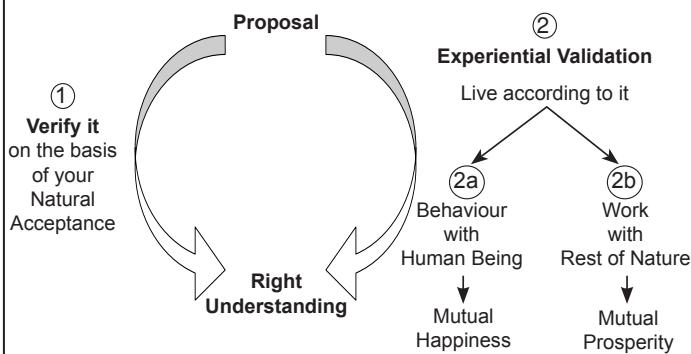
Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at All Levels of Being

Understanding the Human Being	Chapter 5-7	✓
Harmony in the Family	Chapter 8	✓
 Harmony in the Society	Chapter 9	
Harmony in Nature/Existence	Chapter 10-11	

Process of Understanding

Whatever is stated is a **Proposal** (Do not assume it to be true/false)
Verify it on your own right



Recap

So far, we have explored harmony in the human being and harmony in the family. In the previous chapter, we discussed at length about harmony in the family. It has to do with relationship. The base of relationship is feelings – in one Self (I_1) for other Self (I_2). Feelings are fundamental to harmony in the family; except for the feeling of care, physical facility has only a symbolic role in expressing the feelings. We listed all the values (feelings) in human-human relationship and explored into the meaning of each. We saw that trust is the foundational value in relationship and love is the complete value.

In the sequence, the next level of living for a human being is society. In this chapter, we will share the proposal about the harmony in the society. Do verify for yourself whether this is something naturally acceptable to you and whether this will lead to mutual fulfilment and the fulfilment of all.

We are well aware, that human families do not exist in isolation but are always in mutual co-existence with other families in a family cluster. Also, the family relations naturally get extended far and wide. In addition, we usually need to frequently interact with various other human beings and this forms our immediate society. Let's now try to understand the harmony in the society. Of course, the base of harmony in the society is harmony in the family for which the base is harmony in the human being. That's why, we are going in a sequence. First, we talked about harmony in the human being, which leads to harmony in family, which further leads to harmony in society. We are trying to unfold them one by one. Only people who have harmony within will be able to ensure a family which is in harmony. Families which have harmony within can give rise to a society which is in harmony.

We will explore into three aspects of society:

1. The goal of human being living in society (Human Goal)
2. The system required to achieve human goal
3. Scope of this system

Understanding Human Goal

The goals of human being living in a society can be articulated as shown in fig. 9-1.

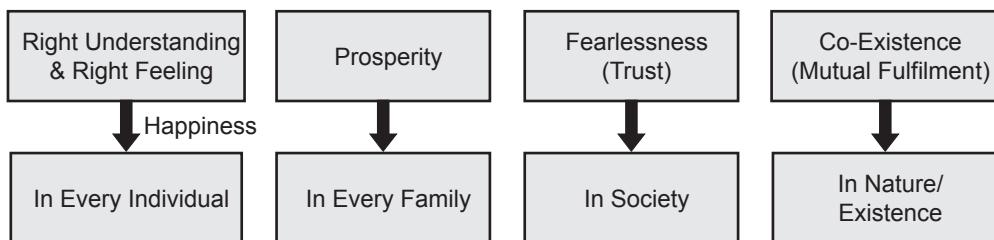


Fig. 9-1. Human Goal

Check, if this is also your aspiration. What is naturally acceptable to you?

- Right understanding in every human being or only a few to have right understanding and others to follow them?

- Prosperity in every family or few families to have accumulation, and others to be deprived and dependent on the few?
- Fearlessness, based on trust and affection, in the society or a state of fear, based on mistrust and jealousy in the society?
- Co-existence (mutual fulfilment) in nature or exploitation and domination of nature?

Find it out. Also, find out if you can do away with any one of these four goals - are all four desirable or can we leave something out? Next, find out if all four are achieved then what else would be required?

A little exploration will show that all four goals are desirable and required, we can't leave anything out and nothing seems to be missing. Therefore, we can recognise a definite human goal and it can be common to everyone living in the society. Can you see that?

The next question is that if all four are required then, from where do we need to start? Will we start with right understanding and right feeling in the Self/individual or with prosperity in every family or fearlessness in the society or co-existence in nature/existence?

Since the individual human being is a basic building block for the family which is the basic building block of society, ensuring right understanding and right feeling in every individual is the first thing to do. Families of such individuals only can identify their need for physical facility, produce more than that and ensure prosperity in the family. Prosperous families living together in a relationship of mutual fulfilment can ensure fearlessness based on trust amongst themselves. Such a society can ensure mutual enrichment with the rest of the nature and it can lead to co-existence in nature/existence. This is the kind of society we want to now explore into.

Appraisal of the Current Status

In this chapter, we are exploring into society, a social order, a way of life that is fulfilling for all, generation after generation. At the core of it, all human efforts have been in this direction. If we see today, some of the major achievements include:

- There is abundant availability of physical facility, like food, clothing, housing, gadgets, instruments and equipment.
- The world has become well connected – physically, by transportation and virtually by television and telecommunication.
- There is more sense of equality in the society through democracy. Governance changes hands to people who are more competent by people's vote.
- Infant mortality rates have reduced and lifespans have increased.
- Education is now a basic human right. Literacy has increased.

Today, things can be done at a pace much greater than perhaps any time in the past. However, in the absence of a comprehensive goal and programme, rather than holistic

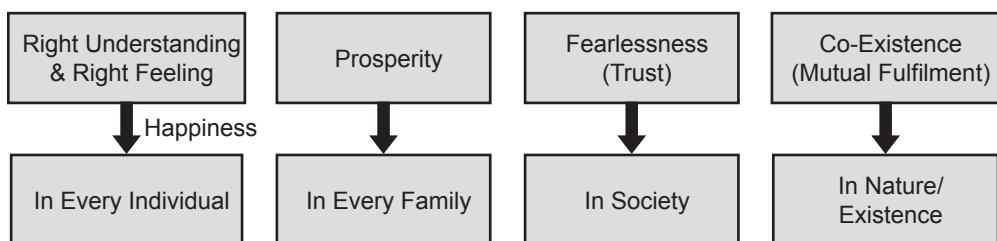
development, there are many problems. Terrorism, global warming and climate change, to name a few.

We can see that the root of these problems is in the wrong assumptions we have about ourselves, about the nature, the existence and therefore, about our purpose, about goal of society and so on. With these assumptions, the efforts are often leading to contradictions. These appear as the problems. These are only the indicators or symptoms of our wrong assumptions.

While we are discussing the current state, it is with a view to realise the need for right understanding and to be able to see the holistic solution in the light of it; and further, to be able to define our participation in it, to develop the commitment for it. The understanding of the existential harmony is essential for recognising our basic aspiration and our collective goal as a society and make effort to live by it. In time, as we make sincere effort in the right direction at the individual level, family level, society level, the symptoms which are due to lack of solution at the level of society will slowly dissolve. It is with this background that we are discussing the current state.

In fig. 9-2, the comprehensive human goal is mentioned on the top. Are we working for all four of these goals, some of them or none of them? The predominant prevailing notions of societal objectives are mentioned in the bottom half of fig. 9-2. Are we also having such notions and making effort for them? Let us try to find out what is the effort in the society today.

Human Goal



Gross Misunderstanding

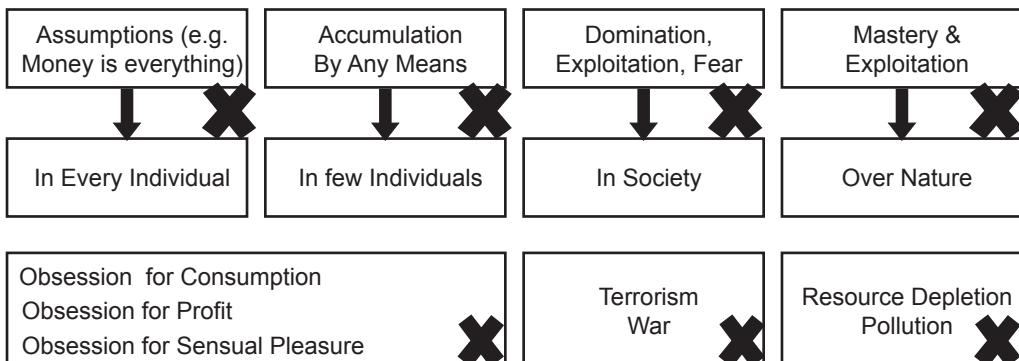


Fig. 9-2. Human Goal vs. Gross Misunderstanding

The first goal is to ensure right understanding and right feeling (happiness) in every human being. As we discussed in chapter 4, the prevailing notion of happiness is quite different, therefore, the major effort is for accumulation of physical facility (money) by any means and getting feeling from others. These false assumptions are being propagated, knowingly or unknowingly, even through education, through the parents, schools, teachers, media, friends, and the overall society.

The second goal of prosperity, is similarly replaced by accumulating more and more, as we are not able to identify our need for physical facility, due to lack of right understanding. It is felt that if one has money, one is prosperous. However, without having an idea of our needs, we keep on accumulating more and more (unlimited!), and by any means. It is said that most of the money supply is in the hands of a very few people.

With these as the driving assumptions in the society, it has led to people living with three kinds of obsessions:

1. Obsession for consumption
2. Obsession for profit
3. Obsession for sensual pleasure

Obsession with something implies over-evaluation of that thing; considering it to be the ultimate aim of life and that thing itself becoming the value. Obsession for consumption means to consume more and more for happiness, be it food, clothes, house, gadgets and so on. Obsession for profit means to take as much as possible from the other and give as little as possible with the assumption that more profit means more happiness and prosperity. Obsession for sensual pleasure means trying to get happiness from the sensation through the Body. For example, obesity is largely due to an obsession for taste. Similar is the case for any other sensation. Many of the crimes in society today are due to the pursuit of these obsessions, be it corruption, rapes or murders. It is these that we are trying to deal with at the level of society, when their roots are in the family and individual assumptions.

Similarly, the third goal of fearlessness (trust) is replaced by domination, exploitation and fear in the society. When we understand that the other is a human being like us, with the same purpose, etc., we will think about mutual fulfilment in the relationship, so there will be trust in the society. In the absence of right understanding, there is lack of trust and there is domination, exploitation and fear instead. When we dominate, is it naturally acceptable to the other person? Today what goes in the name of business, what goes in the name of economy is all about expansion (profit and growth) – trying to expand our territory. Now when we try to expand, there are only two possibilities – either you expand on the basis of domination or you expand on the basis of relationship. That is the only choice we have. Now, if you go by domination, we all know, you have to really force upon the other person. The other person doesn't buy that domination or exploitation. The other person tries all the possibilities to resist or retaliate. This ultimately results in opposition and mutual unhappiness. On the other hand, when you try to expand not with domination, but with right feelings in relationship, your behaviour touches other people. Other people accept you, they trust you. This, certainly results in mutually fulfilling existence. Today, instead of trust, we have domination and exploitation in the society. When this happens,

ultimately, it leads to problems the world is facing today – opposition, struggle and ultimately, terrorism and war.

Then, our fourth goal is co-existence in nature and existence. But what we are mostly trying to do today is mastery over nature and its exploitation. When we exploit the nature, it results into resource depletion and environmental pollution. And there is a lot of hue and cry about it in the whole world today. It is not that we were not using natural resources or creating some pollution a thousand years ago. The difference today is that we are using resources at a much faster rate than what nature can produce. We are generating so much of waste and pollution, and at such a pace, that it is beyond nature's capacity to absorb the waste. That is why we are confronting this problem of resource depletion and pollution. As a consequence, there is a crisis of global warming and climate change.

Social administration is grappling with worries about the system consuming a very large percentage of resource on healthcare to combat obesity, depression, lifestyle disorders and suicide; another large chunk for defence, law enforcement and legal system to deal with problems in relationship; and the seemingly unsolvable crisis of global warming and climate change to top it all. They themselves seem to be facing frustration and depression, suffering from multiple lifestyle disorders; at the level of relationship they are facing strife in family, divorce and isolation. Even with all the power and money, happiness seems to be elusive. They, like everyone else, are searching for a way out. We all seem to be in the same sinking boat.

These are some of the problems we are facing in the society. These problems are not coming from some hitch, some lacunae or some inherent contradictions in the nature, rather they are coming from individuals without right understanding, people with wrong assumptions and living on the basis of gross misunderstanding.

Today, we are trying to address to these and such other problems in bits and pieces. Such efforts results into more controls, more surveillance, more rules and regulations, more courts, more police and defence, more jails and so on.

What is being proposed is that only a holistic solution, that takes care of all aspects and for all people as well as rest of nature will work. This book is an attempt to describe a holistic solution which is in tune with the way the nature/existence is.

The Way Ahead

There is a need for understanding the existential harmony, for recognising our basic aspiration and our collective goal as a society and make effort to live by it. Let us go step by step in exploring the proposals about such a human society.

Human Goal and Systems for its Fulfilment – Human Order

We have already seen that all these four goals are important and that we cannot do away with any one of them. We have to realise all four of them.

Now, if we have to realise all four, where do we start? What is the sequence in which these four goals can be fulfilled?

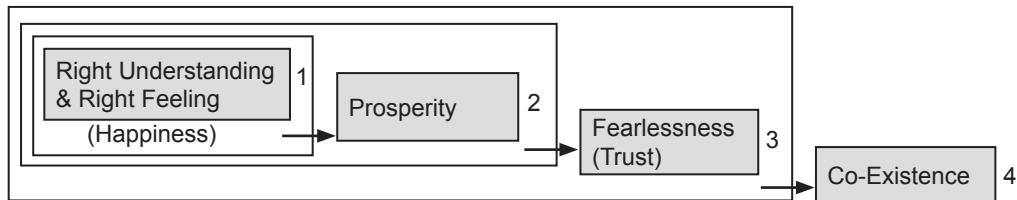


Fig. 9-3. Sequence and Priority Order of Human Goals

Refer to fig. 9-3. The first and foremost is right understanding and right feeling, because it ensures happiness in the individual and also prepares the base for other three. Without right understanding and right feeling, it is not possible to identify the need for physical facility, therefore, right understanding and right feeling has to come before prosperity. Similarly, fearlessness can take place only with the acceptance of relationship, with right feeling in relationship and prosperity in every family. The fourth goal is a natural outcome of the first three. Only with right understanding can mutual fulfilment be realised.

The next question is what would be the programme to fulfil this human goal? What social systems would be required? The social order that is fulfilling for all human beings as well as the rest of nature, is the subject of our exploration. That is what we are calling as human order or universal human order.

Dimensions (Systems) of Human Order

With this clarity we can discuss five interconnected, complementary dimensions of human order required for the fulfilment of all human goals. These are five basic systems of a human society:

1. Education-Sanskars
2. Health-Self regulation
3. Production-Work
4. Justice-Preservation
5. Exchange-Storage

Let us see how these dimensions fulfil the human goals:

Education-Sanskars -- (leads to) → Right understanding and right feeling (happiness)

Having a system of human education-sanskar ensures right understanding and right feeling (happiness) which is the first goal. Of course, it has to reach every individual.

Health-self-regulation -- (leads to) → Health of the Body

Having a system for health and self-regulation ensures health of the Body. It also helps us in identifying what is required as physical facility for nurturing, protection and right utilisation of the Body which forms the basis for prosperity. This indirectly ensures co-existence with nature as well.

Production-Work -- (leads to) → Prosperity

Production-Work ensures the production of more than the required physical facility. The health-self-regulation and production-work dimensions together lead to fulfilment of the second goal of prosperity in every family. Also, if production is done in the manner which is cyclic and mutually enriching, it will contribute to the mutual fulfilment (co-existence) with rest of nature which is the fourth goal.

Justice-Preservation -- (leads to) → Fearlessness and Co-existence (respectively)

Then comes justice which has to do with human-human relationship. If human-human relationship is understood, accepted, fulfilled and rightly evaluated, it ensures mutual happiness or justice. Then there is trust (fearlessness) in the society. Justice ensures the fulfilment of the third goal.

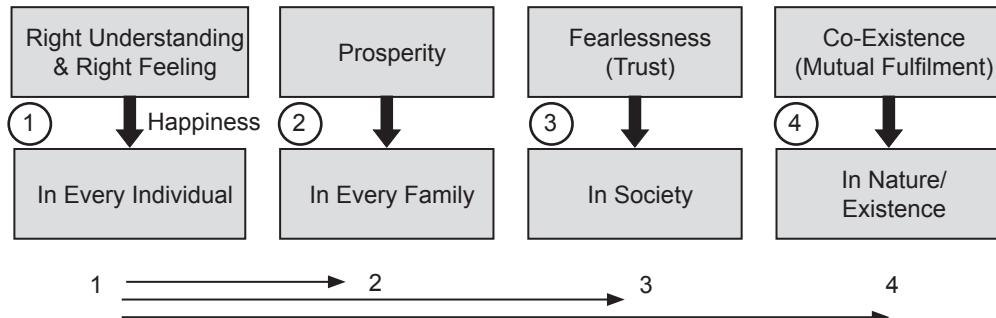
Preservation leads to fulfilment of relationship of human being with rest of nature which means it fulfills the fourth goal of co-existence (mutual fulfilment) with nature.

Exchange-storage -- (leads to) → Prosperity and Fearlessness

Finally, exchange and storage with a feeling of mutual fulfilment, rather than a feeling of exploitation, will be an aid in ensuring prosperity in the family and also contribute to fearlessness (trust) in society.

This is how the dimensions of human order fulfil the human goals [A Nagaraj, 2001]. This has been summarised in fig. 9-4.

Human Goal



Human Order

Dimensions (Systems)

1. Education – Sanskar (1)
 2. Health – Self-regulation
 3. Production – Work
 4. Justice (3) – Preservation (4)
 5. Exchange – Storage (2) (3)
- { (2) (4)

Fig. 9-4. Dimensions (Systems) of Human Order

Now we will go in detail of each of the dimensions or systems; we will unfold them one by one in greater detail.

Education-Sanskar

Education is to develop the right understanding of the harmony at all levels of being – from self to the entire existence (individual, family, society, nature/existence).

Sanskar is to develop the basic acceptances of the harmony at various levels.

These acceptances give rise to commitment to live with them. It also provides the foundation for preparation and practice of living in harmony at all levels. Preparation includes learning the skills and technology for living in harmony.

Our living is an expression of our sanskar. Our world-view, attitude, tendency, etc. are all part of the expressions of our sanskar.

As proposed in chapter 3, the role of education and sanskar is to facilitate the development of the competence to live with definite human conduct by ensuring all three:

1. Right understanding, i.e. understanding the harmony in the human being, in the family, society, nature/existence, thus understanding what to do as a human being at all these levels
2. Right feeling – the capacity to live in relationship with the other human beings – in family and in the society
3. Right skills for prosperity, i.e.
 - The capacity to identify the need for physical facility
 - The skills and practice for sustainable production of more than what is required (by way of labour using cyclic, mutually enriching process)
 - The feeling of prosperity

These are the three major outcomes of human education and sanskar. This process can take place when the teacher has a feeling of affection and guidance for the student and the student has a feeling of gratitude and glory for the teacher.

A person given human education will ensure right understanding and right feeling in himself, thereby living with continuous happiness. He will be able to identify the need for physical facility and produce more than what is required therefore, ensure prosperity in the family. With right feeling he will be able to ensure living in relationship with other human being leading to fearlessness in the society. And if the production is done by cyclic and mutually enriching process, he will also ensure co-existence in nature.

The current education is hardly working on the first one – it is mainly talking about skills, not really paying attention to values. Instead of the right feeling, competition (feeling of opposition) is getting promoted. Instead of skills for prosperity, skills for exploitation are getting promoted. The major focus seems to be on accumulation of money, almost by any means.

Young children primarily learn by observation and practice. The environment at home, in the school and the society plays a significant role, much more than the words. Children older than about 10 years or so, continue to learn by observation and practice, but they start self-exploring, validating by their own experience, the guidance for self-exploration becomes significant (see appendix A9-1 for details).

Since this book is primarily written for older children and adults, the approach of self-exploration has been taken. We are placing the proposals for your self-verification.

Now if we recall chapter 3, we had discussed that education has to ensure the transition from animal consciousness to human consciousness (see fig. 3-6).

You can see that living with animal consciousness means living with the physical facility as the only priority. People living with this assumption give rise to an inhuman society.

On the other hand, education that results into living with human consciousness, education which ensures all three things i.e. right understanding in the Self, relationship with human being and physical facility with rest of nature will thereby result into a society which ensures the fulfilment of all four human goals as shown on the upper right side of fig. 9-5.

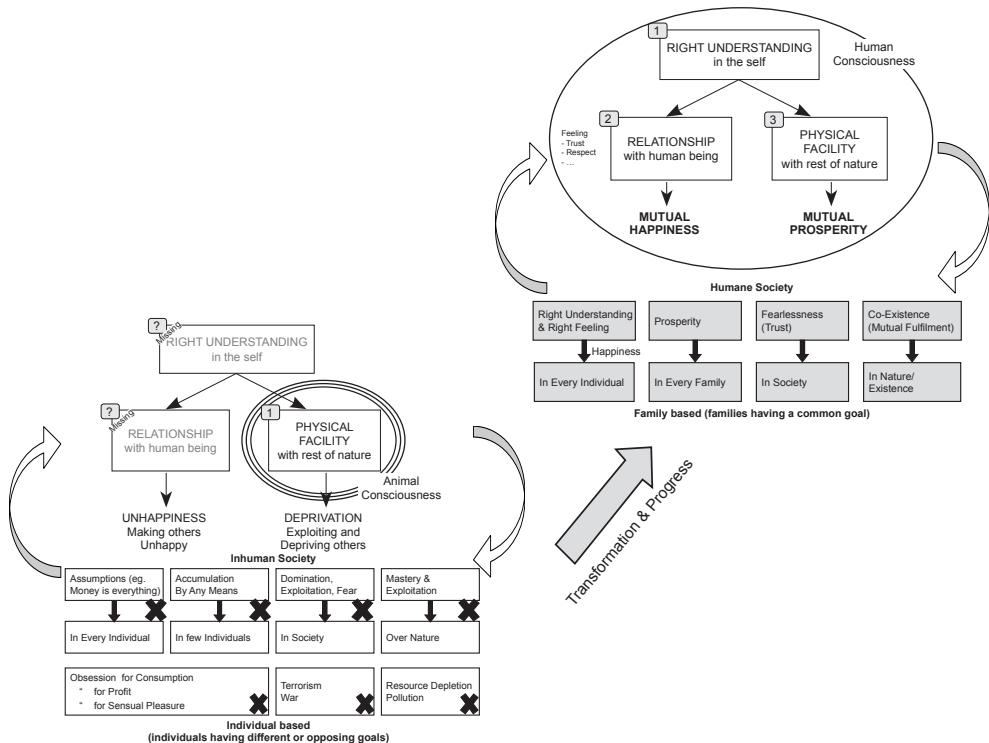


Fig. 9-5. Role of Human Education-Sanskar – Transformation

The education system has a major responsibility for preparing the people and developing the society into a living model of human society. This is an ongoing process. Once the human society is realised or established, it is able to ensure human education and sanskar for the

next generation; and if human education and sanskar is established, it is able to prepare the people who have the capacity to contribute to develop and live in a human society, to participate and contribute in the continuation of human society.

Of course, formal education is an important part of the education-sanskar dimension. But, the family and the society play a significant role in this process of education-sanskar by the inputs that the child receives through them. On a day-to-day basis the behaviour and systems in the family, the messages through newspapers and media; and the various festivals, functions, celebrations, significant events like birth, marriage, death, etc. – all these contribute to the making of an individual's sanskar.

Health and Self-regulation

We had discussed this at length in Chapter 7. We may recall a few things from there before discussing the related societal systems.

Self-regulation is the feeling of responsibility toward the Body, for nurturing, protection and right utilization of the Body.

Health of the Body is indicated by the fact that it is able to act according to the instruction of the Self and the different parts of the Body are in harmony.

The feeling of self-regulation is not restraining or controlling, but rather it is identifying the responsibility and having this feeling of commitment towards the Body for:

- Nurturing the Body
- Protection of the Body
- Right utilisation of the Body

At the level of society, we can look at the societal systems required to support, protect and enrich family and social efforts. Some of these are outlined below.

1. **Education system:** It is necessary to prepare the child in all dimensions of health, so that (s)he develops the feeling of self-regulation and has appropriate practice to keep the Body healthy.
2. **Family system:** It plays an important role. Harmony in the family provides a conducive environment. A system of appropriate intake, routine and labour / exercise, etc. is a natural part of the family system. It will also have the skills and means to deal with minor ailments with home remedies. It would participate meaningfully in these areas in the neighbourhood, in the family cluster and beyond.
3. **Health system at the societal level:** A core part of the societal system is mainstream education. This has been highlighted in point 1. Further, the health system would be focused on ensuring health and on prevention of disease, rather than on treatment of disease alone. It would promote labour, exercise and various means to keep the Body and breathing in balance. It would help to proliferate at all levels the good lifestyle practices, particularly of intake, routine and labour, as well as home remedies for minor ailments.

4. **Medicine and treatment system at the societal level:** An evolved holistic system of medicine and treatment which is based on the essence of different systems prevailing today. It would be run as a service with a feeling of mutual fulfilment, rather than merely as a for-profit business.

With this, if we look at the current health system, there could be a significant reduction in the burden on it. About 80% of illnesses which are related to lifestyle, could be prevented at the level of individuals, families, family clusters, schools and colleges. Approximately 10% of the remaining could be handled by home remedies leaving a very small percentage of communicable illnesses, accidents and genetic disorders that would require medicine and treatment. With this basic understanding, there can be a major shift in paradigm.

One essential outcome of all this exploration on health and self-regulation is that we are able to identify the definite need of physical facility. We are able to find out what is required and how much is required for nurturing and protection and right utilization of the Body. We have briefly explored this in the discussions about prosperity in chapters four and seven. For designing the production system, it is essential to identify and aggregate the need for physical facility in the family, village, nation and so on all the way to the world.

Production-Work

Work is the effort a human being does on the rest of nature and Production is the physical facility derived from work.

The production of a mobile phone includes the mining of hematite (iron ore), chalcopyrite (copper ore), crude petroleum oil, etc. and refining it for use in the mobile phone manufacture. Human effort is required to design the phone, make the components, assemble them, test the assembly and in so many other steps.

In the production of wheat, a field with fertile soil, water, air and wheat seeds are required. All these are units in the rest of nature. In addition to these, human effort is required to till the soil, to sow the seeds, to water the field, to remove the weeds, to harvest the wheat, to thrash it, to remove the husk, to clean it and so on. All this work is required.

For any production to take place, two things are required – rest of nature (natural resource) is required and human effort (work) is required.

There are two important issues related to production-work. These are:

1. What to produce?
2. How to produce?

Regarding what to produce, we have already discussed while exploring the proposals about prosperity, health and self-regulation – we have to produce physical facility required for nurturing, protection and right utilisation of the Body.

Regarding how to produce there are two criteria:

1. The process must be cyclic and mutually enriching – it must be eco-friendly
2. Justice must be ensured in relationship with human being – it must be people-friendly

A process is cyclic when it is in accordance with the cycle in nature. In such a process, the resources utilised can return to their original state in due course of their lifecycle. In such a process, there is no waste – everything produced is either in the form of a finished product, a by-product or co-product which is used in some other process.

For example, when you sow wheat, it germinates, grows into a plant, produces multiple grains of wheat and goes back to the soil. A guava plant originates from one seed of guava, grows into a tree, has multiple leaves and fruits, and after certain period of time, goes to the state from where it came up. But before it goes to soil, it enriches the soil too with its fallen leaves and fruits. Such processes are already taking place in the nature. Our task is to understand the existing cycles in nature and utilize them to fulfil our needs. When it comes to production, we can add some activity in between to fulfil our needs without disturbing the overall cycle. For example, the production of jaggery is a cyclic process. Sugarcane is pressed to extract the juice. The leftover husk is dried and used as fuel to heat the sugarcane juice. The juice reduces to a thick sweet syrup and then dries to form jaggery. The emitted carbon dioxide is absorbed by the leaves of the trees around. The released water vapour mixes with the air. The ash from the fired husk fertilises the soil of the surrounding fields.

A process is mutually enriching when every unit that is participating in the process is being enriched. In the jaggery production process, the soil is enriched when the ash of the fired husk is mixed with it, the air is enriched by the water vapour and so on. Jaggery, with its various natural minerals and vitamins, is nurturing for the human body. It is used in many traditional medicines in India.

Of course, justice is essential amongst the people involved in the work. We have discussed that in the previous chapter, so we can recall that it basically means ensuring mutual happiness.

So, for a production process to be sustainable, eco-friendly and human-friendly, it has to be:

1. Cyclic
2. Mutually enriching
3. Justice is ensured with human being

Now let us look at nature. Natural processes already have these two characteristics – they are cyclic and mutually enriching. While we will recall and elaborate this in the next chapter, we are introducing it here because of its application in man-made processes is essential.

Just look at the soil, water, air and plants (refer to fig. 9-6). The plants are growing on soil. The soil, the water, the air is getting converted into a plant. When the leaves, the fruits, the flowers fall on the ground, they get converted into soil. You can see the soil is getting converted into plants and the plants are getting converted back to soil – it is a cyclic process.

In this process of soil to plant and plant to soil cycle, the plant is getting enriched and the soil is also becoming more fertile, it is also enriched. When the leaves, the flowers, the fruits are falling into the soil and getting degenerated, this soil becomes more fertile.

This is a cyclic process resulting into enriching of the plant and the soil both, resulting into mutual enrichment.

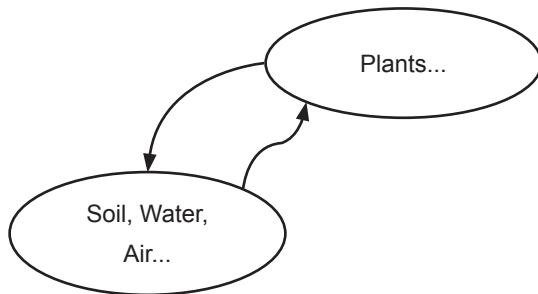


Fig. 9-6. Cyclic and Mutually Enriching Process

You can see that this is a process which is already going on in the nature. It's not that you have to construct that process. What we need to do is to understand that process. We saw the cyclic and mutually enriching process between air, water and the plant. Now when you look at the forest you can extend it further to include animals also. Animals need water and air to survive. Bird and animal droppings are very good manure for the plants. Animals and plants play a key role in balancing the soil-based carbon and atmospheric carbon. If you look at this – the soil, the plants, the animals and birds all are there in the forest. They are all related to each other in a cyclic and mutually enriching manner. The soil is enriching the plants; the plants are enriching the animals and birds; the animals and birds are enriching the soil. All of them are related to each other in a mutually enriching, mutually fulfilling manner.

This process of mutual enrichment is already going on in the forest. If you see among these three groups (refer to fig. 9-7), you don't have to create this cycle of mutual fulfillment; it is already there. Through this process, we are getting so many things from the forest – we are getting fruits, we are getting flowers, we are getting timber, we are getting water throughout the year coming down from the forest and so many other things. We don't have to do anything for this process to continue. It is like a perpetual machine which is going on without our participation. It is cyclic and it is mutually enriching, as long as human being has not made an intervention to it.

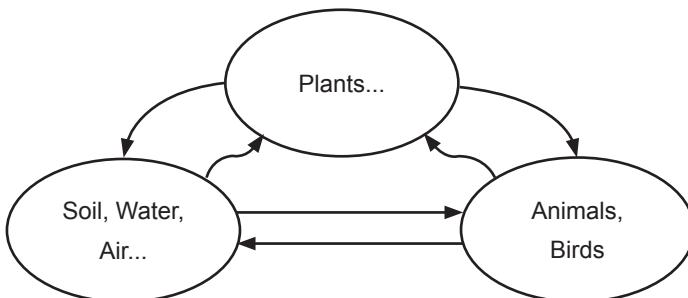


Fig. 9-7. Cyclic and Mutually Enriching Process

Now, let us place the human being there and see what happens (see fig. 9-8). When we place human being, we realise that soil, air and water are fulfilling for a human being. We see that the plants and trees are also fulfilling for human being. We can also see that the animals and birds are fulfilling for human being. When we look at the human being, it has a natural acceptance for being mutually fulfilling for all these three groups. If you ask yourself what will be naturally acceptable to you – to ensure mutual fulfilment with three orders or to exploit them, you will see that your natural acceptance is for mutual fulfilment. However, without right understanding, we are unable to be mutually fulfilling. We need to understand mutual fulfilment, understand harmony in nature and thereby ensure mutual fulfilment from our side. Then we will be in harmony with nature. Mutual fulfilment essentially means prosperity for human being and preservation of the rest of nature.

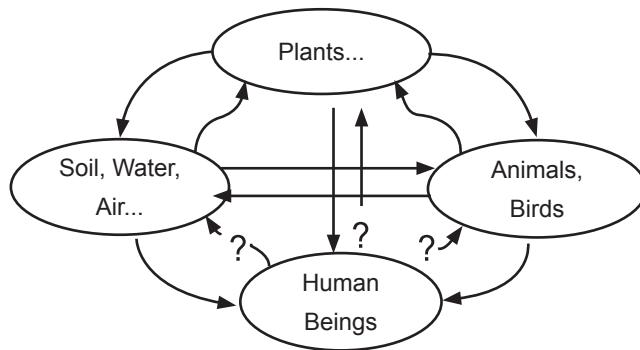


Fig. 9-8. Human Being – Not Mutually Fulfilling Presently

Physical facility is produced as a result of human labour on the rest of nature. Through labour on the rest of nature and using cyclic, mutually enriching processes, we can ensure physical facility in abundance for all human beings. Natural farming (or forest-like farming) is an example of a cyclic, mutually enriching production system. With this method, production takes place and, at the same time, the soil also gets enriched.

In the absence of being in tune with the natural processes, we see ultimately resource depletion and pollution.

Resource depletion is the symptom of using a natural resource at a rate which is greater than the rate at which it is produced in nature. For example, if we use petroleum at a rate greater than the rate at which it is produced in nature, there will be a shortage of petroleum.

Similarly, **pollution** indicates that we are producing something which does not return to the cycle in nature or it is produced at a rate that is faster than the rate at which it can return to the cycle in nature. Plastic, for example, does not degrade, it does not return to the cycle of nature for many years. Carbon dioxide today is produced at a rate much higher than the rate at which nature can absorb, and therefore, there is rise in the percentage of carbon dioxide, resulting into global warming.

When we understand this, we have the commitment to develop production processes which are cyclic and mutually enriching (see fig. 9-9). The existing processes will also be appropriately updated. With the necessary research efforts:

1. First, we have to ensure that whatever processes we have developed so far have to be converted into cyclic and mutually enriching processes.
2. Second, we have to take care of the damage done in all these past years.
3. Third, we have to ensure the processes we develop in the future are cyclic and mutually enriching.

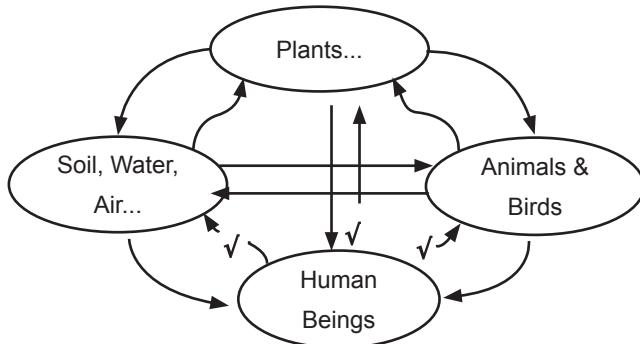


Fig. 9-9. Human Being can be Mutually Fulfilling with Right Understanding

When we are able to ensure this, we can be sure of the fulfilment of our needs for physical facility for generations to come. That is to say, we can ensure prosperity in every family as well as contribute to preservation of the rest of nature, generation after generation. Otherwise, after a certain point of time, there will be scarcity of resources.

While discussing prosperity, we had seen that it is the feeling of having / producing more than required physical facility. This more in 'more than required' physical facility is not for indulgence, but for sharing with other, to extend the boundary of fulfilment of our relationship; this in turn will help in societal development – for the development of relationship as well as development of order at the social level, i.e. leading to universal human order.

In traditions around the world, there are many good examples of this. In India, a certain portion of family income, some 10-25%, was kept for the purpose of sharing. Food being made available to guests, and to people committed for the well-being of the society, is still prevalent in most parts of India, may be in many parts of the world, particularly in the rural areas. Many systems maintained by the society still have arrangement of food and lodging for anyone who comes to the village or town from outside. This is funded by the contributions of individuals and families. It was designed for societal development. Similarly, many pilgrimage places were contributed, and are still being contributed and supported, by individuals and families – with a view of societal development. The basic idea of volunteerism is also for societal development. For all this, the more of the 'more than required' is to be utilised.

It is interesting to note that this type of allocation can help not only in societal development, but is also very fulfilling for the individuals and families – they have the satisfaction of doing the right utilisation of their resources. At the same time, it generates the feeling of gratitude and glory in the family and society. In contrast, the same ‘more’ applied for indulgence, like in latest model cars and huge buildings for extravagant personal use, degenerates the individual and, at the same time, generates feelings of jealousy and opposition in others!

By ensuring mutually enriching production and work processes, we can ensure prosperity in every family as well as contribute to preservation of the rest of nature.

Now one thing to note is that production may have multiple activities. In the example of mobile phone production, we saw various activities were involved. Similarly, for production of food grain, we need farm implements which also have to be developed and produced. To carry out the agricultural activity smoothly, we may need a mobile for communication, a TV to learn and share better techniques of production, etc. Then we may need activities like maintenance work at all these levels, transportation of the raw material and finished goods, etc. which can be termed as service sector activities.

With this background, the various production activities may be organized for:

1. Primary production – production of physical facility used for nurturing, protection and right utilisation of body e.g. food, clothes, shelter...
2. Secondary Production – production of physical facility used to facilitate primary production. E.g. production of tractors, weaving machinery, building component manufacture...
3. Tertiary Production – production of physical facility used to facilitate production, services and human interaction. E.g. train, TV, mobile, etc.
4. Services – to facilitate any of the above activities. E.g. maintenance of tractors, mobiles, software development services and so on.

You can reflect on what would be the appropriate priority order (1, 2, 3, 4? or 4, 3, 2, 1?).

One can easily see that primary production is of the first priority as it is necessary for the basic survival of human being. Secondary production gets the second priority as it facilitates primary production, and so on. However, in the present society, the importance given to these is just in the reverse order.

Justice-Preservation

Justice is recognition of human-human relationship, its fulfilment and evaluation leading to mutual happiness.

We had discussed earlier that in human-human relationship, the feeling is the core issue. These feelings are definite, can be recognised. Trust is the foundation feeling in relationship. Trust is followed by respect, affection, care, guidance, reverence, glory, gratitude and love. Love is the complete value; this is the feeling of being related in a mutually fulfilling manner to all human-beings as well as all units in existence. Love is expressed as compassion in

behaviour and work. We have discussed this in quite detail in last chapter i.e. chapter 8; however, we will discuss some issues related to its implication at the society level.

For instance, if we are serving young children, the sick/disabled or old people, with a feeling of care, both are happy. It serves the people in need; at the same time gives satisfaction to those involved in the serving processes. If the same thing is done without a feeling of care, or with a feeling of opposition, it is tiresome for the care-giver and results in unhappiness of both. That is why professional old-age homes, hostels, orphanages, hospitals and the like cannot be run just on the basis of physical facility / paying the care-givers. A feeling of care is a must in those running these systems. You can also observe that the proliferation of such institutions in the society is an indication of the breakdown of the family system. Traditionally, the older generation took care of the children, particularly their education-sanskar. The younger people served the aged. In this manner, the adults could focus on the production of physical facility.

Expressing right feeling to the other (human being) leads to happiness in the other. This achievement of mutual happiness is justice. The various occasions of public gatherings, like festivals and functions are an occasion for such sharing, and drawing attention to the individual and collective sanskar. If there is justice in the society, it will lead to trust, and it will lead to fearlessness. This justice leads to fearlessness in the society. It is desirable to ensure justice from family to world family leading to an undivided society. In order to ensure justice in the society, we need to:

- (a) Stop the offender from doing further injustice as well as
- (b) Help him/her to develop the competence for ensuring justice.

Think about it. In the present system, mostly we seem to be restricting ourselves at (a) and not doing (b); and hence the vicious cycle of injustice continues in the society, despite various laws, rules, regulations and so on. Of course, we need laws, rules and regulations, but these need to be in harmony with the existential laws and not in contradiction with them. With the right understanding, one would be able to see that all human beings are one family making effort for a common human goal, outlined above; and that collaboration is the underlying responsibility, not competition, struggle or survival of the fittest.

This is an experience shared by a faculty member of a college. Eight students were found to be taking drugs in the boys' hostel. This is a punishable offence. A disciplinary committee was called and they started their deliberations. Usually such meetings were concluded in a few hours – they routinely reported such cases to the police and suspended the students. This time, however, was different as the director-general and about 50 faculty members, including most of the disciplinary committee members, had been through the human values workshop. The discussions started, “we must follow the rules. The precedent is to report them and suspend them – that’s it”, “these students had come to our institution to become good human beings and learn business management. We have not been able to do the first part at least. Now, if we report and suspend these students, where will they go? Back to the society? Will the society be a better place with them as they are now? The society will be worse off and the future of

these students will be spoilt. We should try to help them become productive citizens”, “how will we do that”. The discussion went on for 11 long hours. They finally agreed to take a risk. These eight were sent for counselling during the winter break. In the next semester, they were attached to a faculty member who further discussed with them regarding values. It worked partially, but the key learning was the role of the educational institution. The human values programme was run with enthusiasm for all students. Over the next few years, disciplinary cases overall came down to a fair extent. with trust on intention (that every child wants to understand and do what is right), and with the effort by the faculty, this change could be seen.

The justice system would have the responsibility to facilitate the development of ability in everyone to understand justice and live accordingly.

Justice = Recognition, Fulfilment and Evaluation of Human-Human Relationship leading to Mutual Happiness

Now when you look at preservation, it has to do with relationship of human being with the rest of nature.

Preservation is the recognition of relationship of human being with the rest of nature, its fulfilment and evaluation leading to mutual fulfilment.

Precisely, preservation would mean enrichment, protection and right utilization of the entire nature.

Preservation ⇒ 1. Prosperity in human being

2. Enrichment, protection and right utilisation of nature

We have discussed prosperity at length, as the feeling of having or producing more than required physical facility. This physical facility is produced by human effort on rest of nature. If it is produced in a manner in which the rest of nature is also enriched, the preservation part is also ensured.

Enrichment means increase in quantity and quality of physical facility. For example, one grain of rice gives rise to many grains of rice, given a conducive environment. This increase in quantity is enrichment. Cultivating rice and consuming rice as food, the prosperity in human being is ensured along with enrichment of rest of nature.

Protection means ensuring the value of a physical facility for an extended period of time. Protection would include maintenance of the physical order, mineral availability, consistency of the seasons, weather, air quality (~250-350PPM of CO₂), rainfall, maintenance of arctic ice, glaciers, under-ground water reserves and so on. In everyday life, protection can be as simple as covering this book with a strong book cover to extend its usable life; varnishing a wooden chair to keep it in usable shape for a longer time; repairing a torn pant; natural farming to extend the time period in which the soil is conducive for agriculture (it will also enrich the soil).

Right utilisation is its use for the purpose of the larger order. For example, the right utilisation of food grain is its use for nurturing the Body, not letting it spoil. The right

utilisation of a pen is to write meaningful things. The right utilisation of the human body is its use in fulfilling the purpose of the human being (as we have seen in chapter 7).

Out of the three, enrichment, protection and right utilisation, the first priority is right utilisation. It can be the first step in preservation. So right utilisation of electric power, water, food, clothes, etc. can be an initial step for preservation.

It is estimated that all the needs of one human being in terms of wood can be met by using the wood from four full-grown trees. Trees are anyway growing in the forest and more can be planted. Sal¹ trees, for instance, mature in about 100 years. Other timber trees mature in even less time. In due course of time, they turn back into soil. Wood from planned felling (i.e. selective felling of mature trees only), can be used to make a house. This way, we can ensure prosperity along with right utilisation, enrichment and protection. Think of how many trees you can plant? Many more than four, isn't it? In this way, if you plant a tree on every birthday, you may be able to plant many more trees than you utilise. Of course, after planting, a tree needs care for about three years to thrive.

Justice ensures fearlessness (trust) in the society and preservation ensures the co-existence in nature.

Exchange-Storage

Exchange means sharing or exchanging of physical facility with a view of mutual fulfilment.

The sharing is within the family, or to the extent one has been able to accept relationship. Beyond that is exchange. Through sharing and exchange of physical facility, each family can have all that it needs, i.e. there is mutual fulfilment. When we are exchanging physical facility with a family, with a community, the important aspect is the feeling or view with which the exchange is done.

Storage is keeping physical facility with a view of mutual fulfilment and not with the obsession for profit or for accumulation or exploitation.

It is for protecting physical facility, so that it is available, when required, for the purpose of mutual fulfilment.

To see this further, reflect on the following example. There are two persons. They have two pieces of bread which is not sufficient for both. How do they divide this bread? There are three possibilities:

- Both try to take both the pieces of bread. They struggle and fight. Eventually, they decide to take one each. Each decides separately that henceforth, they will make more effort to grab more of the available food. This would be the economics of "take-take". Both are trying to maximise their returns. Both are unhappy.

1. The scientific name of the sal tree is shorea robusta

- They logically work out that they can get only one piece each, so they divide it equally, but neither is fully satisfied. This is the economics of “give-take”.
- Both persons have a feeling of relationship, like a mother and child. They know that two pieces of bread are not sufficient even for one person. Each offers both pieces of bread to the other. They discuss and eventually decide to take one piece of bread each. They also decide to work together to make more pieces of bread in future, so they can both fulfil their needs. This is the economics of “give-give”.

Try to find out which kind of economics is operating in your family. When there is acceptance of the other, it is always the give-give mode, the mutual fulfilment is in the centre. Only when there is lack of acceptance of the other, or opposition with the other, we think about the take-more-give-less (or give-nothing) mode. You can verify this. Which mode is comfortable, naturally acceptable to you?

When the exchange and storage are done with the view of mutual fulfilment, it will help to ensure prosperity and it will also help in the process of ensuring fearlessness in the society. On the other hand, if it is done with a view of profit or obsession of profit or it is done for exploitation, it will be a cause of deprivation instead of prosperity and it will also be a cause of fear in the society.

Now, when that feeling of production and right utilisation, feeling of giving, etc. extends to the neighbourhood and the community, it makes for an assuring unit of human order. In such a neighbourhood or community, there is a feeling of assurance which further strengthens fearlessness based on trust.

Professions in a Human Society

Once we understand that we have a common human goal, a common purpose, we will organize the society so that it will facilitate the fulfilment of these common goals for all human beings. Also, once we are able to see that we are related to each other, there will be a feeling of acceptance for all, i.e. the feeling of love. With that acceptance, we will be able to work together in harmony for these human goals.

Profession is the participation of a human being in one or more of the dimensions of the society. We may choose our participation where we have developed competence and interest. With the feeling of purpose and relatedness, our professions will be interrelated and, in a manner, that everyone is able to participate meaningfully, i.e. for mutual fulfilment. It includes teachers, doctors, farmers and so on. This will be elaborated in section III (chapters 12-16).

Harmony from Family Order to World Family Order – Universal Human Order

A society is composed of families living together with a common goal. At each level, the harmony contributes to the harmony at the next higher level. Human beings individually in harmony contribute to a family order that is in harmony. And families in harmony

contribute to a harmonious societal order; and all the way to a world family order which is what universal human order is.

If you try to look at the details, it starts with the family order because that is the smallest unit where all these dimensions can start taking shape, can be worked about. You must be taking some responsibility at home, like sharing views on various topics, production of food grain, shopping for food, cooking food, washing clothes and so on. Like that in a family, there is some effort for the development of a perspective about life (education). There is also some effort for development of life related skills – how to interact with other people, how to take care of others, how to live with the neighbours and so on. This is all to do with sanskar. There is some schedule for waking up, cleaning, labour, exercise, meals and so on. These are some of the components of the health system in the family. Like that, there is some effort in the family for each of the dimensions. That is what we are referring to as family order. Family has to do with relationship and feeling in relationship. Family order has to do with the systems, with the base of relationship.

Actualising all dimensions will lead to the fulfilment of human goals in the society. With this background now, we can talk about the scope of the human society or the scope of the human system.

The scope is from family order to world family order. We have seen that the scope of relationship is from family to world family. Now we can see that the scope of harmony in society, order in society is starting from family order and going right up to the world family order.

If you try to look at the details, it starts with the family because that is the smallest unit where all dimensions can start taking shape. Then you have family clusters, the village, village clusters... the nation and ultimately the world family. You move from family order to world family order whereby you ensure all dimensions of human order and fulfil all the human goals starting from family order to world family order.

The family order is the smallest unit of a society. Family order refers to the system in a family of responsible people living together for the common human goal. In particular, the family is making effort for

- Mutual development of right understanding and right feeling (trust, respect and so on) in every family member, including the next generation, leading to mutual happiness.
- Participation in production of required physical facility in the form of labour, leading to prosperity.
- Contributing to a human society by way of participating at the next higher-level order.

The family cluster order is the next larger unit. It is the system that a group of families evolve in order to fulfil those goals of individual families which require the participation of more people than the family has. Take a typical example of repair of the roof of a house

in a rural area. The house owner just has to inform the village elders that the repair has to take place and a day is chosen. People from the village assemble at the appointed time sparing themselves from their own work and accomplish the repair work. The house holder contributes with a celebration meal for all. This is something that had been happening traditionally in India. Similarly, even today we can see that if there is a marriage in a family, the group of associated families join in to make arrangements, take care of the guests and ensure that the function is organized smoothly. We can see that there is synergy in the goals of these families – all are making effort for the common human goal. At the base is the feeling of relationship. There is complementarity at the level of skills and a natural division of responsibility in each of the dimensions. A system for dialogue amongst the families, through a selected family representative from every family, would ensure proper planning for the common works. All this put together is being referred to as the family cluster order.

The family order and the family cluster order are mutually fulfilling. The scope of systems at successively larger and larger complementary units from the family order to the world family order are indicated below.

Scope – From Family Order to World Family Order (Universal Human Order)

Family Order \Rightarrow Family Cluster Order \Rightarrow Village Order \Rightarrow Village Cluster Order \Rightarrow City Order... \Rightarrow Nation Order... \Rightarrow World Family Order

In this way, every human being has a voice and a role in one or more of the social systems, all contributing meaningfully to the family order, the family order to the family cluster order and so on to the nation family order and ultimately, the world family order. That is the scope of the systems in a human society.

Natural Outcome of Right Understanding

Now if you look at the basic human aspiration and its fulfilment:

1. The happiness is ensured by having the right understanding and right feeling in the Self.
2. The prosperity is a feeling of the availability of more than required physical facility. Right understanding is required at the base, along with physical facility.
3. The tradition of living with happiness and prosperity starts from the family order and ultimately, continuity can be ensured by the universal human order.

So, a meaningful life would mean that we have made effort for the above. If we are in harmony, we contribute to a family order that is in harmony. Families in harmony comprise of a harmonious family cluster and so on, all the way to a world family order which is what universal human order is which is what harmony in the society means.

What we have discussed earlier, upto chapter 7, is the development at the individual level. In chapter 8, we discussed about the human family and in this chapter, about human society. The overall transformation that is being visualized is this – first, transformation from animal consciousness to human consciousness at the level of individual human being; and second, transformation from inhuman society to humane society at the collective level. A total transformation is required; piecemeal solutions are not going to suffice.

For example, corruption is a problem. There are movements against it, there are laws, rules and regulations against corrupt practices. There are agencies like police, courts and jails to deal with corrupt people. Morals and ethics are taught in schools and colleges. Like that there are various efforts in the society. Yet, corruption is still there. We are saying that corruption is only a symptom of a deeper malady. Trying to handle this symptom or suppress it in a piecemeal manner is not sufficient.

The effort, however small, has to be with a holistic perspective in the background:

1. Understanding things holistically, developing a holistic perspective (through education-sanskar). For instance, we need to be clear about our basic aspirations as individuals; and we need to be clear about our goal as a society.
2. Effort for:
 - Personal transformation to human consciousness and living with definite human conduct.
 - Societal transformation to human society. Effort for comprehensive human goal in the family and in the society.

With this in the background, now the symptoms, like corruption, can then be properly dealt with.

3. The root of the symptoms can be identified. Corruption, domination, exploitation, etc. are symptoms of inhuman conduct. The real problem is inhuman conduct.
4. For getting rid of the real problem, effort can be focused on developing human conduct. Of course, till such time as the society does not have the capacity to develop human conduct, the existing efforts (laws, rules and regulations, police, courts, jails, etc.) have to be kept up, but these are only temporary efforts to suppress the symptoms.

Refer to fig. 9-10. Human education will prepare people with human consciousness. These people will live by human values and have a human conduct. People living with human conduct will ultimately give rise to a human society. Such a human society would naturally provide human education for the next generation, thus ensuring continuity of human society.

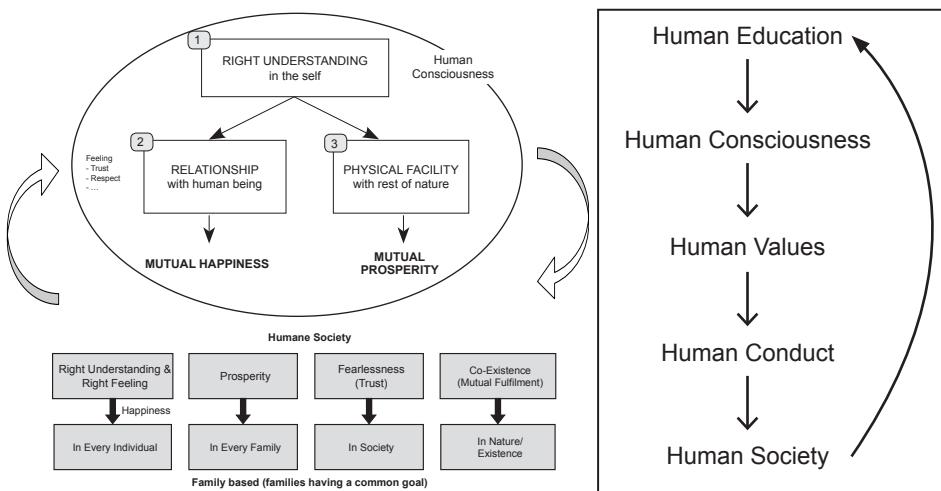


Fig. 9-10. Interrelationship between Human Education and Humane Society

This is the proposal regarding the harmony in society and ultimately about universal human order. Now you can verify for yourself whether this is something naturally acceptable to you and also work out whether it is feasible to do it.

My Participation (Value) in the Society

(To Make effort for Harmony in the Society)

The society is composed of families living together, making effort for the common human goal. They are interconnected and interdependent from family order to world family order.

My participation (value) vis-à-vis the society is to develop the clarity of society, its goals, programme and scope; and with that, playing a part in the family order and then in the larger society.

In the family order, my participation (value) is:

- Ensuring happiness in the family by way of helping in the development of right understanding and right feeling in the Self of every member of the family, particularly the next generation.
- Ensuring health in the family by way of a system of nurturing, protection and right utilisation of the Body for every member of the family.
- Ensuring prosperity in the family by way of helping the family recognise the need for physical facility, its production, its protection and its right utilisation.
- Facilitating one or more members of the family to participate in the larger society, in one or more dimensions of human order.

In the larger society, my participation (value) is:

- To play a role in one or more dimensions of the human order (education-sanskar, health-self-regulation, production-work, justice-preservation and exchange-storage)

In this way, the society with happiness in every individual, prosperity in every family, fearlessness (trust) in the society and co-existence (mutual fulfilment) in nature/existence is realised. This is my participation (value) vis-à-vis society.

Salient Points

- *Society is composed of families living together for the common human goal. The base of a harmonious society is harmony in the family, for, which the base is harmony in the human being.*
- *The goals of human being living in society are:*
 1. *Right understanding and right feeling (happiness) in every individual*
 2. *Prosperity in every family*
 3. *Fearlessness (trust) in the society*
 4. *Co-existence (mutual fulfilment) in nature/existence*

The priority and order in, which these four goals can be fulfilled are 1-4. Without right understanding and right feeling, it is not possible to identify the need for physical facility, therefore, right understanding and right feeling has to come before prosperity. Similarly, fearlessness can take place only with the acceptance of relationship and prosperity in every family. The fourth goal is then a natural outcome of the first three.

- *The systems or dimensions required for the fulfilment of the four human goals are:*
 1. *Education-Sanskar*
 2. *Health-Self regulation*
 3. *Production-Work*
 4. *Justice-Preservation*
 5. *Exchange-Storage*
- *If there is effort for these goals in the family, the family is in harmony. In other words, there is a family order. The society is many families living together in a relationship of mutual fulfilment. The scope of harmony in the society starts with the family order and extends all the way to world family order in some definite steps, like family order, family cluster order and so on to nation family order and ultimately world family order. This extension of harmony, from family order to world family order, is universal human order.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. What is the building block for harmony in the society? Explain with examples.
2. Describe the human goal. Explain how this is conducive to sustainable happiness and prosperity for all.
3. Critically examine the goals of the present-day society with respect to human goals. What is the outcome?
4. List the dimensions (systems) that comprise a human order. Explain how each dimension contributes to the fulfilment of the human goal.
5. Is there a particular sequence in which these goals can be fulfilled? Explain.
6. Why is education and sanskar the first human goal? Distinguish between education and sanskar.
7. What are the two important issues to be addressed in the dimension of production? Explain with two examples.
8. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of not understanding nature the way it is.
9. How can exchange of physical goods be mutually fulfilling? Evaluate the motivation of exchange in today's scenario.
10. Write a short note on the three aspects of preservation.
11. There are three kinds of obsession. List them. Give any three examples of each from your observation in the society.
12. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.
13. Indicate a few steps to promote harmony in the society and co-existence with nature.
14. What is the meaning of 'universal human order'? What is its scope? How is the family order related to universal human order?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. What are your personal goals or values that you would like to make effort for? Discuss with your family and find out the goals of other members. Is there a common family goal? What are the goals being pursued by your workplace or educational institution? How much of these three sets of goals are aligned to each other? What is your role in the fulfilment of these three sets of goals?

Contd...

2. Assuming that you would like to see your hostel or workplace or educational institution as a model of human society, write down:
 - a. Its goal(s) – relate it to the four human goals and elaborate on what each goal means. Also develop some key indicators or measures which will show that the goals are realized.
 - b. The system to achieve these goals – Make a comprehensive plan for the fulfilment of each goal. Relate it to the dimensions of human order.
 - c. How much of this system can be realised with you and your friends working on it in the next 2-4 years? If you select goals that are meaningful for many people, they will, sooner or later, join in. So, factor that into your plan. Just as an example, you may like to watch <https://www.youtube.com/watch?v=GPeZ6viNgY>. It is a short 2½ minute video about a small boy who moved a fallen tree out of the way – of course many people joined in, eventually.

If you want to think more widely, you can consider your mohalla / colony / village / district / state / country / world. You may find a lot of inspiring material on the internet, like <https://www.youtube.com/watch?v=cb0Qvh9BJ0s>. It is a documentary about a progressive village called Hiware Bazar in Maharashtra, India. It is about how good governance and people can make significant change in society. Of course, please consider all goals and all dimensions of a humane society for your exercise. Your vision and plan should be holistic, even if you can start just in the smallest of ways. The overall vision and plan give a definite direction.

3. Read appendix A9-1 to get a view of the process of understanding. Education is the most significant dimension of a human society. Now rightly evaluate your present state of understanding and skill:
 - a. Understanding
 - i. Self-discipline based on knowing – living on the basis of your natural acceptance or
 - ii. Arbitrariness based on assuming without knowing – living largely on the basis of preconditioning and sensation
 - b. Understanding and skills regarding relationship
 - i. You have a feeling of trust, respect... love within you – continuous and unconditional. You also have the behavioural skills to respond, to express these feelings. You are well prepared with the right feelings to be a good son or daughter, a good parent, a good husband or wife, etc. in the family and as a good citizen in the society or
 - ii. You have emotions like opposition, jealousy and fear at some or all of the time. You also have the behavioural skills to respond or react, to express yourself.

- c. Understanding and skills regarding physical facility
 - i. You have a good idea of your physical needs. You have the mindset and skills for cyclic and mutually enriching production of something that is useful for you. You have a good idea of right utilisation of physical facility. You have a mindset of sharing. You are well prepared to participate in the society in one or more dimensions of human order (as a teacher in the education-sanskar dimension, as a doctor in the health-self regulation dimension, as a farmer in the production-work dimension and so on) along with having the well-being of all (mutual fulfilment) in your understanding, thought and deed or
 - ii. You have the technical, managerial, behavioural skills for obtaining maximum physical facility with minimum effort from your side.

Where do you like to reach (in next three years)? What inputs are necessary from education (through the family, institution or the society)? What role can you play in ensuring these inputs for yourself? What role can you play in ensuring the inputs required for others in the coming time?

- 4. Update your future resume to address the section on workplace and society. Be sure to include your level of understanding as well as your skills.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“Human goal, dimensions of human order and scope of universal human order (from family order to world family order)”

“Human education and sanskar → human conduct → human values → undivided society and universal human order”

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter 10

Harmony in Nature

– Understanding the Interconnectedness, Self-regulation and Mutual Fulfilment

Basic Human Aspiration

Continuous Happiness and Prosperity

Happiness is to be in Harmony

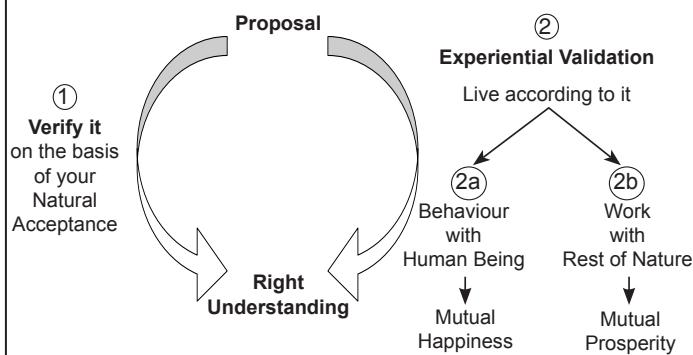
Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at All Levels of Being

Understanding the Human Being	Chapter 5-7	✓
Harmony in the Family	Chapter 8	✓
Harmony in the Society	Chapter 9	✓
Hand icon Harmony in Nature/Existence	Chapter 10-11	

Process of Understanding

Whatever is stated is a **Proposal** (Do not assume it to be true/false)
Verify it on your own right



Recap

We began our exploration with the basic human desire (aspiration) and the programme for the fulfilment of this desire. We saw that the basic human desire is for happiness, prosperity and its continuity. We explored our natural acceptance and we came to understand that the meaning of happiness is to be in a state of harmony. Therefore, in order to ensure the continuity of happiness (harmony), we need to understand the harmony not only within us, but also at all levels of our being – the individual, the family, the society and nature/existence. Once we understand this harmony, we can live in harmony at all these four levels. So far, we have been able to explore the harmony of the first three – harmony in human being, harmony in family and harmony in society.

We have seen that our natural acceptance is for living in harmony as an individual, in a family and in society. Now the question is – “Is it possible to live in harmony at these three levels?” Of course, there is a desire for it; we have the natural acceptance for it – but is it possible? Does nature provide such an opportunity, such a possibility? In other words, “Is there provision in nature, in existence, for living in accordance with our natural acceptance? Is it possible to live in harmony as an individual, as a family, as a society, in nature and ultimately in the whole existence?”

What do you feel – is interconnectedness, harmony and mutual fulfilment inherent in nature? or is the design of nature/existence by way of opposition, struggle and survival of the fittest?

If nature and existence is in the form of interconnectedness and mutual fulfilment, only then it will be possible for us to live in harmony at all levels of human living. On the other hand, if nature is by way of opposition, by struggle, we are bound to face opposition and struggle.

In this chapter, we will explore the basic underlying design of nature. We will explore to see whether it is harmony or disharmony, order or chaos.

Nature as Collection of Units

When you hear the word ‘nature’, perhaps you think of mountains and forests, oceans and plains.

Nature is the collection of all the units – the air, soil, water, plants, trees, animals, birds, other human beings and even things that are a little distant from us like the sun, the moon, the other planets, etc. When we look around, we see all kinds of units. For example, in a classroom there may be units like chairs, tables, copies, pens, blackboard, projector, laptop, etc. Outside the classroom, in a garden or forest, we may see other kinds of units like trees, shrubs, butterflies, flies, birds, animals, pond, stones, etc. If we look further, we see the sun, moon, stars, the Earth itself – all of these are units.

Some units, like atoms and molecules are very small in size – so small that we cannot even see them with our eyes. On the other hand, some units are very large. Our Earth is a large unit. It has a mass of 5.97×10^{24} kg and a diameter of around 12,700 km. The sun is a very

large unit – its mass is approximately 3,30,000 times more than that of the Earth. Many of the stars that we see in the sky at night are much larger than the sun. All of these units, whether small or large, collectively are called nature (see fig. 10-1).

Each unit exists as an individual entity. It occupies a certain volume and has a definite shape and size. Units can be counted one, two and so on. However, there are a very large number of units that comprise nature.

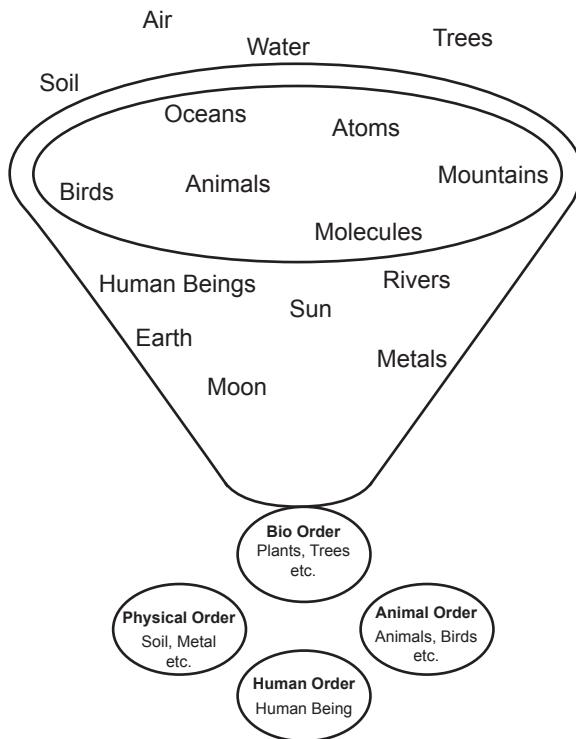


Fig. 10-1. Nature = Collection of Units in Four Orders

Classification of Units into Four Orders

Although the units are innumerable, they can all be classified into just four groups or four orders:

1. Physical order – this includes units like air, water, metal and so on.
2. Bio order – this includes grass, plants, trees, etc.
3. Animal order – this includes animals and birds.
4. Human order – this includes human being.

It is relevant to classify the units based on their common intrinsic properties. These innumerable units can all be classified into just four definite orders. This is a very important point, because if we can understand the basic properties of each of these four orders, we can understand the properties of all the units in nature. Similarly, if we can understand the

interaction between few units of each order, we can understand the interconnectedness amongst all the units. This is what we intend to do.

Interconnectedness and Mutual Fulfilment among the Four Orders

We have explored the cyclic and mutually fulfilling process in nature while discussing production-work in the chapter on society. That was from the point of view of articulating a nature-friendly production process. While the content is almost the same here, the focus is on understanding the inherent interconnectedness and mutual fulfilment amongst the four orders. We have restated these descriptions accordingly in the next few pages for completeness.

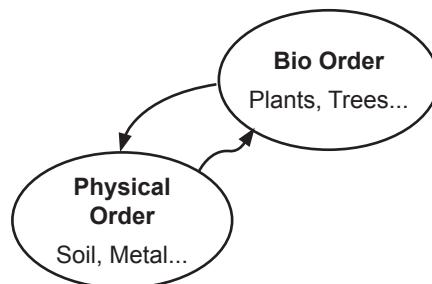


Fig. 10-2. Mutual Fulfilment between Physical Order and Bio Order

Refer to fig. 10-2. As we had discussed in chapter 9, the units of the physical order, like soil, water and air provide the basic materials for plants to develop, survive and grow. Wherever the soil is fertile and there is sufficient water available, seeds germinate and plants grow. In this way, the units of the physical order nourish the units of the bio order. Similarly, when the leaves, flowers and fruits of plants fall to the ground and degenerate, they get converted back into soil. These plant residues are manure for the soil, making it more fertile. Plants also help in maintaining the level of oxygen in the air, participating in the water cycle on the Earth and so on. In this way, the units of the bio order fulfil units of the physical order. We can also see that the soil gets converted into plants and the plants get converted back into soil.

From this, two observations can be made:

1. The process is cyclic (soil is getting converted into plants and plants are getting converted back into soil).
2. The process is mutually enriching, mutually fulfilling (in the process, the plants are getting enriched by the soil and the soil is also getting enriched by the plants).

This soil-plant interaction is an example of the interconnectedness and relationship of mutual fulfilment between the physical order and the bio order. Try to observe other such interactions between these two orders.

Now if we observe the animal order along with the bio order and physical order (see fig. 10-3), we can observe the interconnectedness and interrelationship among these three orders.

Animals and birds (units of the animal order) depend on plants (units of the bio order) for their food. For example, a cow (a unit of animal order) eats grass (unit of bio order) as its food. In turn, the cow is also fulfilling for plants. Animals and birds help to spread the seeds of plants from one place to the other. They protect plants from harmful insects and pests. Similarly, the units of physical order, like air and water, are essential for animals to survive. In turn, animals enrich the soil – their dung and their dead bodies act as very good manure which makes the soil fertile.

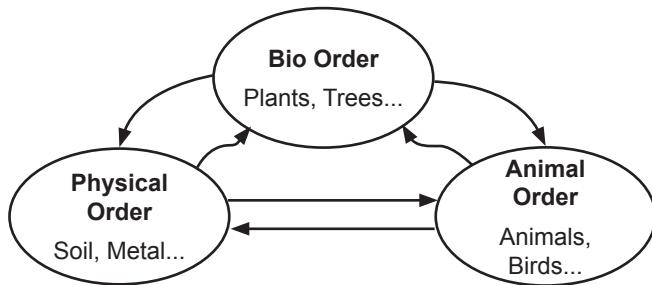


Fig. 10-3. Mutual Fulfilment amongst Physical Order, Bio Order and Animal Order

In a forest, we can observe that these three orders exist together – soil, ponds, rivers, air, rocks and metals (units of the physical order), varieties of lush green shrubs, plants and trees (units of the bio order) as well as different types of healthy animals and birds (units of the animal order). They are together, they are interdependent and interconnected. They are related to each other in a mutually fulfilling manner – they enrich and fulfil each other. That is how a forest is.

It is interesting to note that this process has been going on in the forest without any human involvement. You can see that we don't have to do anything from the outside for all these orders to enrich each other. The supply of manure or irrigation is not required in a forest; it all happens on its own – that is the way nature is. In fact, as time passes, the soil becomes more fertile, the water is stored and becomes available throughout the year, various types of timber, fruit and flowers keep growing, the diversity of plants, animals and birds keeps enriching. This is a phenomenon in nature that happens by the design of nature itself.

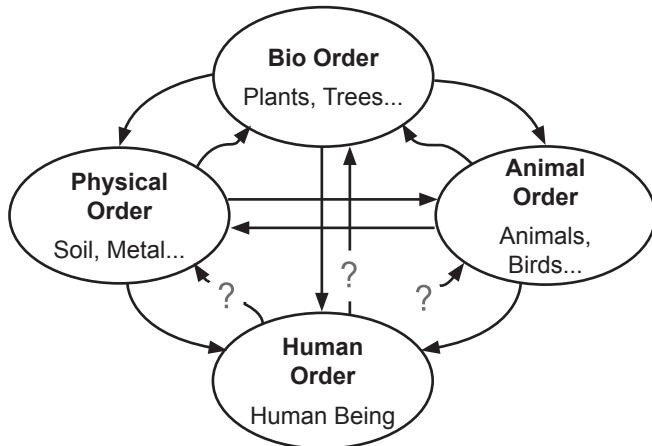


Fig. 10-4. Present State – Human Order is not Mutually Fulfilling

What about the relationship of the human being with the rest of nature? Now if we place the human being in the picture (see fig. 10-4), we can see that all these three orders are enriching for the human being. The physical order, the bio order and the animal order, all enrich the human order.

The air that we breathe, the water that we drink, the house in which we live – all of these are units of the physical order which are required for the survival of the Body. The equipment and instruments we use, like mobile phones, laptop, projector, radio, television, cars, trains and planes – all of these are generally made from the physical order.

We get a variety of farm produce like fruits, vegetables, grains, flowers, etc. from shrubs, plants and trees which are units of the bio order. The bulk of the food that nourishes our bodies is obtained from the bio order. In fact, our requirement of food is so high that a large part of the available land is used only for cultivation.

We get milk, wool, etc. from animals. Since the early days, bullocks are of help to cultivate land; while horses and donkeys carry luggage and transport materials from one place to the other. You must have seen bullock-carts and ‘tongas’ (carriages) being drawn by animals. In the days when there were no post-offices and no internet (so no emails) – in those days, human beings used pigeons as messengers to and from distant lands, exchanging messages with each other. Dogs, known for their loyalty, are kept in our homes for safety. These days dogs are also used by the police and the army to help in detection of crimes – in all these ways, animals and birds are fulfilling for the human being.

You can find various such examples in your daily life, where all these three orders are fulfilling for the human being. Thus, we can see that all the three orders are enriching for the human being.

Now, is the human being fulfilling for the other three orders? This is a big question. Human being is not only unfulfilling for the other three orders, rather it is dominating and exploiting them, to the extent of global warming and climate change.

Some of the indicators of human activity that is disturbing the harmony in nature are:

- Atmospheric CO₂ level, that was stable at 250-350PPM in the last few thousand years, has increased tremendously in the last hundred years.
- The drying up of rivers, lakes and underground aquifers.
- Rapid melting of polar and glacial ice and potential of rising sea levels.
- Depletion of forest cover.
- Farmland being taken up for human habitation / industrialisation.
- Rapid species loss and sharp reduction in bio-diversity.

However, when we refer to our natural acceptance, we want to fulfil all the four orders. Ask yourself this question, “what is naturally acceptable to you – to enrich these four orders or to exploit them”?

The answer is obvious – to enrich all the four orders. When we have the feeling of exploitation of any of the four orders, this feeling itself is not naturally acceptable to us and therefore, it leads to a state of contradiction within, thus a state of unhappiness within – whenever there is a feeling, a thought of exploitation, there is unhappiness. In spite of obtaining huge amounts of physical facility, unhappiness persists, and it keeps nagging the human being that something is wrong. If we become aware of it, the unhappiness is just an indicator of disharmony and can point towards need to understand and then to live in harmony (happiness).

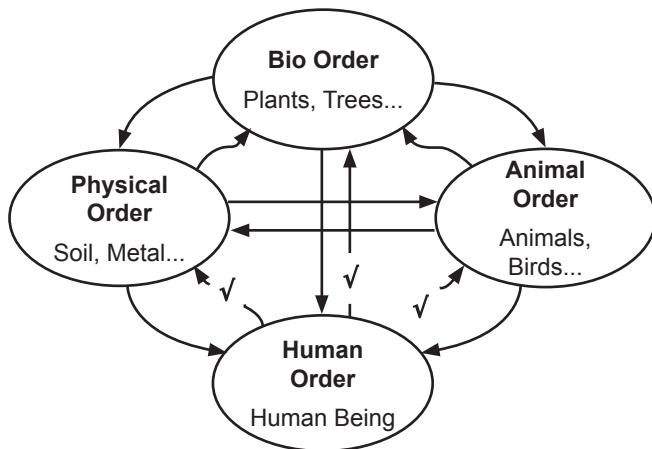


Fig. 10-5. Desired State – Human Order is also Mutually Fulfilling

While studying harmony in the human being, we saw that the recognition and fulfilment of the human being depends upon knowing and assuming. In the absence of knowing, when human beings are living based only on assumptions, they may or may not be able to ensure mutual fulfilment in their behaviour and work all the time. Though human being has the natural acceptance for mutual fulfilment; in the absence of right understanding, this mutual fulfilment is not ensured. Once human beings understand the mutual fulfilment among the four orders, they can be fulfilling for the rest of nature as well as for other human beings. When we live accordingly, the question marks in the relationship with the three orders would be converted into tick marks and then, this is what the picture would look like fig. 10-5.

It is a picture of harmony in nature, with the human order also living in accordance with its natural acceptance for mutual fulfilment.

By its very design, nature is in harmony – interrelatedness and mutual fulfilment is inherent rather than struggle, survival of the fittest, opposition or chaos. It is already materialised in first three orders. Human being also has the natural acceptance for mutual fulfilment. There is all the provision in nature for us human beings to live in harmony, and ensure mutual fulfilment with the rest of nature. All that we need to do is to understand this harmony in nature and live in harmony.

Self-regulation in Nature

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

Even now, we can observe that water evaporates from the sea, clouds form, they are dispersed far and wide over the surface of the Earth, there is rain, streams, over-ground rivers, under-ground aquifers... all participating in a water cycle. Year after year definite seasons can be observed, the distribution of water can be observed. Does it need any human intervention? We can see this cyclic and mutually enriching process is self-regulated by way of nature.

In a forest, the proportion of soil, plants and animals of various species is self-regulated. It never happens that the lions eat up all the deer or the deer eat up all the grasses or that the plants grow to the extent that there is no space for deer or that there is lack of soil for new plants and so on.

The temperature of the human body remains at around 37 degrees centigrade (98.4 degrees Fahrenheit) even though people may be living with ambient temperatures varying widely, sometimes as much as +45 degrees centigrade to -10 degrees centigrade. It is by way of the self-regulation in nature.

There are many examples one can take. The Earth maintains a range of temperature naturally. The gender ratio in human beings is nearly constant at approximately 1:1 male:female. Birds' eggs hatch just when the caterpillars are in abundance and so on.

With right understanding, the human beings can be the most fulfilling units in nature. We can take a few examples. We can use solar power and plant-based fuels in place of petroleum and coal. There are many efforts in this direction now. In chapter 9, we had mentioned that wood from four full-grown trees could suffice for fulfilling all the needs of one human being in terms of wood. There are many examples of single individuals regenerating entire forests! Each of us can plant many more than four trees in a lifetime, isn't it? By maintaining adequate forest and grassland, we can ensure a conducive environment for the birds and animals also. Like that, we can play the role of being fulfilling for all orders. For that we have to understand nature, understand the four orders which is what we intend to do next.

Understanding the Four Orders

We can now look at the basic identifications and properties of each of the four orders [A Nagaraj 1998] based on which the units have been classified.

In fig. 10-6, we can see the details of the four orders. Few examples of units in that order (second column), their activity (third column), their inherent innateness (fourth column), their natural characteristic (fifth column) and the basis of their patterns of inheritance (sixth / last column) are shown.

Four Orders	Units	Activity	Innateness (Self-organisation)	Natural Characteristic (Participation)	Inheritance
Physical Order	Soil, Metal...	Formation - Deformation	Existence	Composition- Decomposition	Constitution based
Bio Order	Plants, Trees...	" " + Respiration	" + Growth	" + Nurture-Worsen	Seed based
Animal Order	Animals, Birds...	"-", " in Body Selecting-Tasting In the Self	" , " in Body Will to live in the Self	" , " in body Cruelty, Non-cruelty In the Self	Breed based
Human Order	Human Beings	"-", " in Body	" , " in Body	" , " in body	Education-Sanskar based
		Imaging, Analysing-Comparing Selecting-Tasting in the Self	Will to live with continuous happiness in the Self		
		Potential for Contemplation, Understanding & Realisation in the Self	Right Feeling & Thought in the Self Right Understanding in the Self	Perseverance, Bravery, Generosity... in the Self	

Fig. 10-6. Details of Four Orders

Activity in the Four Orders

Each order is characterised by certain activities. The units of the physical order are characterised by the activity of formation and deformation. For example, if a piece of iron is left exposed to the air, you may notice that after a period of time it gets rusted. What is happening here? The iron gets converted into iron oxide in the presence of oxygen and moisture. Thus, iron oxide was formed and iron, oxygen and water were deformed. To take another example, when hydrogen and oxygen combine together at a certain temperature and pressure, water is produced. In this case, there is formation of water and deformation of hydrogen and oxygen. Through the activities of formation and deformation, one unit of the physical order gets converted into another unit of the physical order.

In the **bio order**, in addition to formation and deformation, the activity of respiration is also taking place. In a plant, for example, the activities of formation and deformation keep happening; many chemical reactions keep taking place leading to various changes – new molecules and cells are formed; while others are degenerated. Along with this, plants also exhibit the activity of respiration. In the process of respiration, something is inhaled (taken in by the plant) and something is exhaled (taken out /released) by the plant. It would be difficult to find a single plant that does not have the activity of respiration. At the same time, it would be difficult to find a single piece of iron, or any unit of the physical order, that exhibits the activity of respiration.

The bio order is characterized by the activity of respiration. The activity of formation and deformation is taking place in both physical order and the bio order, but the activity of respiration is specific to the bio order as compared to physical order.

The **animal order** is a co-existence of the Self and the Body. What is the indication of the presence of the Self in animals or birds? While discussing the human being as being a co-existence of Self and Body, we saw that the response of a body (a material unit) is only in terms of recognizing and fulfilling, whereas the response of the Self is in terms of at least assuming, recognizing and fulfilling. The activity of assuming is the basic indication that a Self is associated with that Body. The response changes with a change in its assumption.

For example, if you purchase a dog from the market and provide him necessary food and shelter for a few days, it starts distinguishing between you and other people. When you enter the house, it starts wagging its tail but when someone else comes, it may start barking. What has happened here? The assumption of the dog about you has changed within the few days that you have been providing food for it. It now recognizes you as a friend, while others are assumed to be strangers. The change in response has happened because of a change in assumption. The assumption is an indicator of the presence of the Self. Such a change in response due to the change in assumption is not observed in plants.

Since a unit of the animal order is a co-existence of the Self and the Body, therefore, to study animal order we need to study the Self as well as the Body. This is important to note. The Body of an animal is basically a unit of the bio order. When we look at the activities of the Body, we can observe the activities of respiration along with formation and deformation, just like the activities in a plant (a unit of the bio order). The formation and deformation of various molecules keeps happening in the cells of the animal body. The animal body also takes in air that is rich in oxygen and exhales air that has a high content of carbon-dioxide. Activities of formation, deformation and respiration are going on in the Body of an animal.

The activity of selecting and tasting is prominent in the Self associated with an animal body. Animals select specific food and shelter that are conducive to their body. If we observe a cow, we can see that it eats only those varieties of grasses which are nurturing for its body. Since the cow is herbivorous, it does not select meat. Similarly, if you provide food to a cow, it comes to you; but if you beat it with a stick, it moves away from you. We can see that a lion, being a carnivorous animal, selects fresh meat or flesh which is nurturing for its body. The recognition of what to eat is based on taste and these selections are essentially to keep the Body in good health.

Now let us talk about the human being – a unit of the **Human order**. Human being is the co-existence of Self and Body (discussed in detail in chapter 4). The human body also is a unit of the bio order; therefore, it has the activities of formation, deformation and respiration. Many cells are being formed every day in our body. A wide range of proteins and hormones are continuously being formed in the Body and of course this process also involves the deformation of several other compounds. Every cell is taking something in and releasing something out – there is respiration taking place. This can also be seen at the level of organs and at the level of the whole body.

When it comes to the Self associated with a human body, the activities of imaging, comparing, analysing, tasting and selecting can be observed (this was discussed in the chapter ‘harmony in the Self’ in quite a bit of detail). The activity of selecting here is not only to keep the Body in good health, but more than that, for happiness. We have earlier discussed that this need for happiness is fulfilled by right understanding and right feeling, and not by physical facility. The innate need to know can be observed in any child – it asks so many questions about all sorts of things. Human being also has the potential to know, potential for right understanding and right feeling, potential for continuous happiness. That is why we have been saying that for human being, right understanding is the highest priority; followed by relationship (right feeling) and the third priority is physical facility – of course all three are required. Right understanding basically means awakening to the activities of realisation (of existence being as co-existence), of understanding (of the harmony in nature) and of contemplation (of relationship or one’s participation in the larger order). This need to know and the potential to know is the core differentiating factor between human being and animal at the level of Self.

In this way, all the four orders can be distinguished in terms of their activities. This is one way in which the units of nature can be classified.

Innateness of the Four Orders

The third column describes the innateness of each order. **Innateness is the definite self-organisation of a unit.** By virtue of its definite self-organisation, the unit exhibits a definite conduct/property. A unit and its innateness are inseparable. Each order has a definite innateness which is the distinguishing property of that order. In other words, every unit is bound to have the innateness specific to the order that it belongs to.

The innateness of the **physical order** is ‘existence’. This means that it exists – exists in a definite order. It is a reality and has a definite order. It exists and continues to exist. At most, it is converted into another unit of the physical or bio order, but it does not get destroyed. Every unit of the physical order has this innateness – it exists in a definite order with a definite conduct.

For example, a piece of iron is a unit of the physical order. It remains as a piece of iron unless it gets converted into something else by way of formation and deformation, the activity that characterises the physical order. Even after the formation-deformation, every atom continues to exist. Thus, if we have 1 kg of iron, over the years, it will remain 1 kg, if it is protected properly from rusting. It will have the definite conduct of iron and continue to exhibit this conduct unless some formation-deformation takes place.

Now let us see the innateness of units of the **bio order**. A plant has the innateness (self-organisation) of existence as well as growth. Thus, a plant exists as a plant and it also grows. A mango tree that is 1 kg now may become 10 kg after one year – it will continue to be a mango tree and it will grow. Any unit of the bio-order, like a plant, a tree, an animal body and a human body, all of them exhibit their innateness to exist and to grow.

When we look at the **animal order**, we can observe the Self and the Body separately because a unit of the animal order is the co-existence of both Self and Body. The animal body has the innateness of existence and growth just like plants and trees.

The Self of the animal has an innate will to live. The Self of every animal and bird, every unit of the animal order has a will to live – it wants to live. That is its innateness. We can observe that animals and birds nurture and protect their body. They search for food that is conducive for their body. They try to find a conducive environment to live. They make all effort to fulfil their will to live. They move away from other animals, birds and even people where their will to live is in jeopardy.

Now, coming to the **human order**, the human being is also a co-existence of Self and Body. At the level of the Body (a unit of the bio order), the innateness is existence and growth. The human body takes birth, grows, passes through various stages from childhood, adolescence, adulthood, becomes old and dies. This is similar to any animal body or a plant.

At the level of the Self, however, the human being has a will to live with continuous happiness. This is the innateness, the Self-organization at the level of the Self of the human being. The will to live with continuous happiness is an integral part of the Self of the human being and cannot be separated from it. As we have seen, the need for continuous happiness is fulfilled by right understanding and right feeling, so the innateness of the human order may be restated as the will to live with right understanding and right feeling in the Self.

Natural Characteristic of the Four Orders

Natural characteristic of a unit refers to its natural participation in the larger order. Larger order means a larger unit of which this unit is a part of. Larger order for the cells of your stomach may be the digestive system. The larger order for the digestive system would be the human body. The larger order for the human body may be the human being, the family and so on. Units exhibit their natural characteristic only when they are self-organised, in accordance with their innateness, i.e. when they are in harmony within.

The natural characteristic of the **physical order** is composition-decomposition. Units of the physical order participate with units of the physical order or any of the other orders by way of composition or decomposition. Both composition and decomposition involve the activity of formation and deformation. We had taken the example of iron rusting. In this example, iron atoms are deforming in the presence of air and moisture and forming molecules of ferric oxide. Iron is decomposing and ferric oxide is being composed. Of course, formation-deformation is the activity by virtue of which new compositions are made and old compositions are decomposed. This is how units of the physical order interact with other units.

The **bio order** participates with the bio order in terms of nurturing or worsening the other. It is easy to see that the apple fruit (a unit of the bio order) nurtures the human body (a unit of the bio order). The belladonna plant (in sufficient quantity) worsens the human body. The belladonna plant nurtures the Body of a goat. Like this, the units of the bio order participate by nurturing or worsening other units of bio order.

When it comes to the **animal order**, we have to see the natural characteristic of both, the Body of the animal as well as the Self of the animal. The Body is a unit of the bio order, so it participates like it is described above – it is in terms of nurturing or worsening other units of bio order.

The Self of the animal participates by way of cruelty or non-cruelty with other units of animal order. Animals like lions, tigers, hyenas, etc. participate by way of cruelty. It means they fulfil their needs by eating the Body of other animals. Animals like cows and sheep participate with non-cruelty; they fulfil their needs without force and violence. The natural characteristic of animal order is cruelty and non-cruelty.

In the **human order**, the human being is the co-existence of Self and Body. The Body belongs to the bio order, and hence has the natural characteristic of the bio order.

The natural characteristic of the Self of the human being is perseverance, bravery, generosity, kindness, beneficence and compassion. As we observed earlier, a human being in harmony will exhibit this natural characteristic, i.e. if a human being is living with human consciousness, it will exhibit this natural characteristic. However, a human being who is not living in harmony, is not living with human consciousness, will not be able to live by this natural characteristic. Rather it may tend to live with wretchedness, cunningness and cruelty which are its assumed characteristics. Basically, the assumption is that one can't fulfil their needs themselves, so they resort to beguiling others or to some form of cruelty like domination, violence, etc. It may be noted that cruelty is a natural characteristic of animal order, it is not so for the human order. In fact, it becomes a serious problem in case of human order. For example, the world today is spending a large percentage of resources for destructive purposes. This is born out of the assumed feeling of cruelty.

Inheritance of the Four Orders

Inheritance refers to the method by which the units ensure the continuity of their definite conduct, generation after generation.

Units of the **physical order** maintain their conduct by way of constitution. For example, a piece of iron will show the definite conduct of iron, as long as its constitution remains unchanged. If, however, the constitution of the piece of iron is changed, its conduct will also change. For example, the addition of very minute amounts of carbon, nickel and chromium to the iron changes its constitution and the new material is called steel. The conducts of iron and steel are very different. The change in constitution has led to a change in conduct. The conduct of the units of the physical order is based on their constitution – as long as the constitution of the unit is maintained, its conduct is maintained.

When it comes to the **bio order**, the continuity of the conduct is maintained by way of seed. As long as the seed is preserved, the conduct of the plant is preserved. Thus, we can say that the inheritance of the bio order is seed based. If we plant a mango seed, it gives rise to a mango tree and the tree further gives rise to mango fruits and therefore, mango seeds. The quality of the seed decides the conduct of the plant. Thus, to preserve the mango

tree, the mango seed needs to be preserved. As long as that happens, the conduct of the mango tree will be maintained across generations.

The continuity of the conduct of a unit of the **animal order** is ensured by way of its breed. As long as the breed of an animal is preserved, its conduct is maintained. The calf of a cow is bound to be a cow and its conduct will be like that of a cow. It will eat grass. Similarly, the cub of a lion is bound to be a lion and it will eat flesh. This is how the tradition of various animals is maintained over many thousands of years. Thus, the inheritance of the animal order is breed based – as long as its breed is preserved, its conduct is ensured.

The definite conduct of animals is ensured as long as their breed is maintained. What about the human being, the **human order**? How is the conduct of a human being maintained? Is it based on the breed, like animals? If the father is a vegetarian, will the child necessarily be vegetarian? If the mother is wise, will the child also be wise by default? Not necessarily! We can easily see many examples of children of unwise parents becoming wise and also vice versa. A child's parents may not have ever gone to school, but the child may go on to become an engineer, a doctor and so on. We can see that the Body of the child has similar features as the parents. If the mother is tall and dark, the child may also be tall and dark. If the father has curly hair, the child may also have curly hair. The Body of the child is based on the breed, but the conduct is not; so, what decides the conduct of a human being, if it is not based on the breed? This is what we can explore further.

The conduct of a human being is ensured by way of education and sanskar. A human being given human education and sanskar will live with definite, human conduct. On the other hand, inhuman education and sanskar gives rise to indefinite, unhuman conduct. We can conclude that the inheritance of the human order is education-sanskar.

Significance of Education-Sanskar for Human Order

With this clarity, we can observe that units of physical, bio and animal orders are maintaining their definite conduct – they are already in harmony within and are exhibiting their natural characteristic. It is only the human being who is in disharmony within, that it has indefinite, inhuman conduct; it is not yet able to realise living with its natural characteristic.

In order to ensure definite human conduct, human education-sanskar is required. That is what was said in the beginning of this book –the role of education is to facilitate the transformation from animal consciousness to human consciousness, thereby developing the competence to live with definite human conduct.

Through human education and sanskar, we can ensure right understanding in us; this, in turn, will ensure the right feeling in us. With right understanding and right feeling in the Self, we will be able to ensure the continuity of harmony and happiness in ourselves and live accordingly. Then, we can be a source of human education-sanskar for the next generation. Once this happens, the cycle is complete (see fig. 10-7). Once complete, the cycle can then be continued, generation after generation.

Four Orders	Units	Activity	Innateness (Self-organisation)	Natural Characteristic (Participation)	Inheritance
Physical Order	Soil, Metal...	Formation - Deformation	Existence	Composition- Decomposition	Constitution based
Bio Order	Plants, Trees...	"- " + Respiration	" + Growth	" + Nurture-Worsen	Seed based
Animal Order	Animals, Birds...	"-", " in Body Selecting-Tasting In the Self	" , " in Body Will to live in the Self	" , " in body Cruelty, Non-cruelty In the Self	Breed based
Human Order	Human Beings	"-", " in Body Imaging, Analysing-Comparing, Selecting-Tasting in the Self Potential for Contemplation, Understanding & Realisation in the Self	" , " in Body Will to live with continuous happiness in the Self ↑ Right Feeling & Thought in the Self ↑ Right Understanding in the Self	" , " in body → Next Generation Perseverance, Bravery, Generosity... in the Self	Education-Sanskar based Human Education-sanskar

The diagram illustrates a vertical flow of development from the bottom row of the table to the top row. Arrows point upwards from the 'Right Understanding in the Self' section of the Human Order row to the 'Right Feeling & Thought in the Self' section, and then to the 'Will to live with continuous happiness in the Self' section. From there, an arrow points to a box labeled 'Next Generation'. A curved arrow then points from this box to a box labeled 'Human Education-sanskar' located on the right side of the table.

Fig. 10-7. Significance of Human Education-Sanskar for Harmony in Nature

This is what we essentially need to do. We don't have to change anything in the first three orders: as far as the first three orders are concerned, they are already in harmony; they already have definite conduct and are mutually fulfilling for each other and fulfilling for us. It is only the fourth order i.e. us human beings, who need to complete this process. The human being as a society is yet to evolve and this evolution can take place through the process of human education-sanskar.

This is the main purpose of this book. Firstly, to draw the attention towards the need for right understanding and right feeling and then, to help us acquire these through the process of self-exploration, self-investigation. Once we have this right understanding and right feeling in the Self, we will be able to ensure the continuity of happiness in ourselves. We will become a source of human education and sanskar for others. In this way, human conduct can be transferred from one person to the other, one generation to the next. Once the process is complete, it can continue generation after generation, making the human order also with a tradition of harmony and continuous happiness within, i.e. living with its innateness and exhibiting its natural characteristic in terms of living with mutual fulfilment with human being as well as the rest of nature, the remaining three orders.

For this to happen, this cycle has to start somewhere. This book/course is an effort to initiate this process of entering into this cycle through the process of human education-sanskar. It is introduced with the hope that those who go through it sincerely and make the effort for the process of self-exploration can ensure right understanding and right feeling in themselves. They can be in a state of continuous happiness and then become a source

of education-sanskar for the next generation. In this way, the cycle can start, expand, complete and perpetuate, ensuring the tradition of human conduct.

Abundance in Nature

Nature is organized in such a manner that the physical facility required for any order is available in abundance. Whatever is required for any order to exist is already available in abundance for that order. For example, the bio order is dependent on the physical order. A plant (bio order) requires soil, water, air, etc. (physical order) to grow. We can observe that first there is soil, moss is formed, grass appears followed by small plants, shrubs and then trees. We can easily see that more than enough soil, water and air are available for plants to exist and to thrive. The quantity of soil is far more than that of plants and trees. We can see that the quantity of the physical order is far more than the quantity of the bio order. That is how nature is organized.

Similarly, animals and birds require both, the physical order and the bio order to survive. They need air, water, food and shelter from these two orders. Both these orders together are available in far greater quantities in nature, as compared to the quantity of animals and birds. There is no crisis or shortage of physical facility for any of the animals in the forest.

Human beings require all these three orders to survive, and the quantity of all these three orders together is far more than the quantity of human beings. By its very being, nature is organized in a manner where quantity of all four orders is in a sequence: Physical order >> Bio order >> Animal order >> Human order (see fig. 10-8). Therefore, the requirement of any order is already available in abundance.

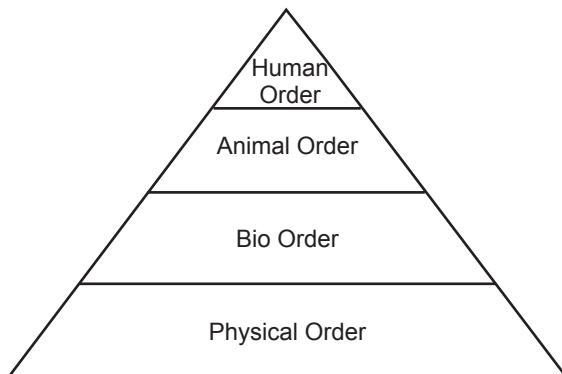


Fig. 10-8. Abundance in Nature

This is most clearly observable in a forest (which is untouched by human being). The plants and trees as well as the animals and birds are thriving. The soil, the water, the streams and lakes, the air and everything else in the forest is getting enriched. The bio-diversity is increasing. Even the few carnivorous species of plants, animals and birds have a definite role in it – to maintain the balance, to scavenge, etc. Vultures are an example – they eat the flesh of dead animals. In this act, they are converting the dead body back to soil (otherwise it will rot and create more problems). There is no garbage in the forest. There is a balance.

No species is dominating the other, rather they are supporting each other. The bees make more than their requirement of honey and it is also available to bears – without wiping out the bees. No species is actually getting extinct, but rather each is thriving. Of course, there are lean seasons and there are seasons of great abundance, yet there is a definiteness about the availability of food, water, air, etc. for the smallest ant to the largest elephant. Try to find out if this seems like a struggle for survival and survival of the fittest or a well-balanced system in which every unit is complementing the other. It will give an assurance for the possibility of prosperity in human being.

Dependence of the Human Being on the Other Three Orders

Another important observation we can make from the description of the organization of nature given above is related to the dependence of an order over the others. One can see that the physical order can exist and sustain itself without any support from the other orders. The air, water, soil, etc. do not depend on the units of any other order for their existence. The units of the bio order, however, are dependent on the units of the physical order for their existence. Without the presence of the soil, air, water, the units of the bio order cannot survive and cannot maintain their continuity. The units of the animal order, besides being dependent on the air and water of the physical order for their survival, are also dependent on the bio order for their food.

The human order is dependent on all of the other three orders for its existence and survival. It is primarily the higher order which is affected most if the lower order is disturbed. In that sense ultimately, it is the human being that bears the brunt of this disturbance in the harmony in nature in terms of the effect on the Body as well as unhappiness in the Self.

If the human being does not ensure a relationship of mutual fulfilment with the other three orders, the human being is certainly going to face the negative consequences. Due to the lack of right understanding, human beings have intervened with nature leading to a very negative impact on environmental conditions. If we pollute the air, water; then our basic survival on the Earth itself will become doubtful. These days, many scientists are saying that the situation has become so critical that we will not be able to survive on this Earth for more than a hundred years.

Harmony is inherent in nature by its design. We do not have to create it. There is all provision for human being which itself is a unit in nature, to live in harmony. All that we human beings need to do is to understand the harmony in nature (that already exists) and live in harmony by ensuring mutual fulfilment with other human beings as well as other orders.

When human being starts living with definite human conduct, it will ensure mutual fulfilment with human being as well as other three orders; it will also result into manifestation of harmony in the entire nature, because rest of the three orders are already exhibiting definite conduct and ensuring a relationship of mutual fulfilment with other units.

Mutually Fulfilling Interaction of Human Order in Nature

With this background, we can see the role of human being when interacting with other human beings as well as with the rest of nature. Since all the four orders of nature have a definite innateness (self-organization), definite natural characteristic and definite inheritance, understanding the harmony in nature helps us to develop clarity about our participation in nature and how to go about fulfilling that participation:

- Facilitate a conducive environment for the activities of all the four orders in nature (or at least not violate them)
- Facilitate the innateness of all the four orders in nature (or at least not violate it)
- Participate with our natural characteristic and facilitate the natural characteristic of all the four orders in nature (or at least not violate it)
- Ensure the inheritance of all the four orders of nature (or at least not violate it)

Thus, when human beings interact with the other units of the four orders of nature, our role is to facilitate their activities, innateness, natural characteristic and inheritance or at least be sure not to violate them.

The natural characteristic would be the guide for human interaction with the other orders. For example, for food we would select units of the bio order that have a natural characteristic of nurturing the human body. We will make right utilisation of the physical order for structures like homes which need to exist for long durations. We will interact with animals which are non-cruel as pets, for carrying loads as per their capacity and so on.

This human participation in ensuring mutual fulfilment between the four orders has been summarized in the chart below.

Order	Human Participation for Mutual Fulfilment
Physical Order	Facilitating the existence of the unit by ensuring a conducive environment and maintaining / ensuring its constitution
Bio Order	Facilitating the unit's growth by ensuring a conducive environment and maintaining / ensuring its seed
Animal Order	Facilitating nurturing and caring of the animal body by ensuring physical facility and suitable environment for its existence and growth. Facilitating the fulfilment of the will of the animal Self to live . Facilitating the maintenance of its tradition, by maintaining its breed
Human Order	Facilitating nurturing and caring of the human body by ensuring physical facility and suitable environment for existence and growth. Facilitating the fulfilment of the will of the Self to live with continuous happiness by providing human education-sanskar to every individual, and participating in developing / maintaining an undivided society and universal human order

The above chart provides the basic guideline for our participation while interacting with other units of the four orders of nature. Certainly, the main steps have to be taken by the human being only, since the rest of the three orders are maintaining themselves, maintaining their conduct – their innateness, their natural characteristic and inheritance – even without the support of the human being. If the human being can facilitate the other units, it is very fine; if not, at least, it should not be violating them. Ultimately, a way of life that is fulfilling for all – human beings as well as rest of nature is necessary.

Of course, active participation of the human being can facilitate the natural processes going on in nature, it may even accelerate it. We can participate meaningfully with the rest of nature by making the land fertile; by planting trees of various varieties and nurturing them; by providing fodder and other necessary physical facility to animals. These are just some common examples. You may be able to identify many such activities that could be performed by human beings to facilitate the fulfilment of the rest of nature.

For this, a consistent effort is needed through human education and sanskar to ensure that human being is living in human consciousness. In this sense, human beings have to play a very significant role with other human beings. As parents and teachers, we need to provide the human education-sanskar to the child. If we provide human education-sanskar, it gives rise to human conduct in the child and if we do not, it is likely to give rise to inhuman conduct. This is the major participation, the major role that a human being needs to play.

You may like to reflect on this, think about it and see if it is possible for you to participate with these four orders in a mutually fulfilling manner or not? If yes, try to observe whether your participation at present, facilitates the mutual fulfilment of all the four orders of nature or not.

Natural Outcome of the Understanding

All the orders in nature, have definite conduct except the human order (without the right understanding). In the human being, it is the conduct (response) of the Self that is not definite, is varying. We discussed in chapter 6 in detail that the Self, operating on the basis of assuming (without knowing) is the source of indefiniteness, the problem and its solution is to ensure knowing. Our natural acceptance is to know, to be in harmony. With knowing, with right understanding, human beings can also have definite conduct, with which he can ensure a relationship of mutual fulfilment with human being and with the remaining three orders. For this, human education-sanskar is required. This is the first and foremost thing to be done for human being.

This has been reiterated several times from the beginning that the most important activity for a human being is to ensure human education and sanskar for every individual so as to ensure human consciousness and definite human conduct. For providing such an education-sanskar, active role needs to be played by parents, teachers and ultimately the entire society. This would ensure the definiteness of conduct for the whole of nature since

the other three orders are anyway exhibiting definite conduct. With this definite conduct of all the four orders, there would be harmony and mutual fulfilment in nature.

We have also explored, earlier, that this harmony is inherent in nature by its very design. We do not have to create it. There is all provision for the human being which itself is a unit of nature, to live in harmony. All that we human beings need to do is to understand this harmony in nature and live in harmony by ensuring mutual fulfilment with other human beings as well as the other orders of nature.

My Participation (Value) in Nature

(To Make Effort for Harmony in Nature)

Nature is the collection of units. These may be classified into four orders which are helpful in understanding the activity, innateness (self-organisation), natural characteristic and inheritance of every unit. It provides us with a basic guideline for interacting with these. Thus, while interacting with any unit of nature, our participation (value) is ensuring mutual fulfilment by way of its right utilization in accordance with its natural characteristic so that it can continue with its innateness and inheritance.

Therefore, while interacting with the rest of nature, we have to ensure right utilisation, enrichment and protection. It results into prosperity for human being and preservation (preservation and enrichment) of the rest of nature.

The first three orders are already in a relationship of mutual fulfilment. First part of our participation is developing our capacity to live in accordance with our natural characteristic, which can happen when we are self-organised (in accordance with our innateness) – through human education-sanskar. With this preparation, we can ensure the second part of ensuring mutual fulfilment with rest of nature – this is our participation (value) vis-à-vis nature.

Salient Points

- *Nature is the collection of units – consciousness units as well as material units.*
- *Though innumerable, units can be classified into four orders*
 1. *Physical order*
 2. *Bio order*
 3. *Animal order*
 4. *Human order*
- *These orders can be understood on the basis of their activity, innateness, natural characteristic and inheritance. They have definite activity through which they self-organise in accordance with their innateness. They interact with other units in a mutually fulfilling manner which is their natural characteristic. Their innateness and natural*

characteristic is maintained, generation after generation, by way of their inheritance. In this way, nature is self-regulated and in harmony. In this manner, they have a definite conduct.

- *The relationship of mutual fulfilment can be observed amongst the first three orders (other than the human order). The first three orders are enriching for the human being. While human being has a natural acceptance to be fulfilling for all four orders, without right understanding, it is unable to be fulfilling for any of the four orders. Rather, it is exploiting all the four orders, including itself.*
- *The human being needs to awaken to the activities of realisation, understanding and contemplation in the Self to actualize its natural characteristic, innateness and inheritance. Once this happens, the human being will also exhibit definite human conduct, i.e. conduct in accordance with its natural characteristic (perseverance, kindness... compassion). The process of education-sanskar is the key to awakening these activities, thus enabling the transformation. Therefore, human education-sanskar is one of the most important activities for human society. Human education-sanskar enables a child to develop right understanding and right feeling within and also to develop the necessary competence to live accordingly. Further, these children go on to become individuals who are a source of human education and sanskar for the next generation.*
- *Understanding the activity, innateness, natural characteristic and inheritance of the four orders provides us with a basic guideline for interacting with them. Thus, while interacting with any unit of nature, we need to keep in mind, its right utilization by understanding its natural characteristic and, at the same time, facilitate (or at least not violate) it so that it can ensure its innateness and inheritance.*
- *There is abundance in nature – whatever is required by any order is available in nature. By its very being, nature is organized in such a manner that the quantities of each of these four orders is in a decreasing sequence i.e. Physical order >> Bio order >> Animal order >> Human order. This gives an assurance of the possibility of prosperity for human being.*
- *The natural process of production is cyclic and mutually enriching. All the physical facility that we use is produced by working with the three orders of nature. To be mutually fulfilling, our production processes have to also be cyclic and mutually fulfilling. In this way, the entire nature, all orders in nature can be in harmony, since the first three orders are already in harmony.*
- *Harmony is inherent in nature. It is already there. We do not have to create it. There is every provision in nature for the human being (who is also a unit of nature), to live in harmony. All that we human beings need to do is to understand this existential harmony and live accordingly, ensuring mutual fulfilment with other human beings as well as with the other orders.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Explain why it is essential to study about nature.
2. List the four orders in nature with examples of units in each order. What is the basis of this classification?
3. Units in nature, other than human beings without right understanding, are interconnected in a relationship of mutual fulfilment. Examine this statement with a few examples.
4. Why is the human order, by and large, not mutually fulfilling for any of the four orders? Is your natural acceptance to be fulfilling for all four orders? What does human being need to do to be mutually fulfilling for each of the four orders?
5. Processes in nature are cyclic and mutually enriching. Explain this statement with three examples.
6. The four orders in nature have been classified on the basis of their distinct activity, innateness, natural characteristics and inheritance. Explain with one example for each order.
7. With the clarity of the natural characteristic, how would you interact with units of each of the four orders?
8. Give some examples of units that only have the activity of recognising and fulfilling. Also give examples of units that have the activity of assuming, recognising and fulfilling. What is the basic difference between these two sets of units?
9. Describe the abundance in the nature. How is human order dependent on the other three orders?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Observe the activity, innateness, natural characteristic and inheritance of at least two units in each of the four orders (refer to fig. 10-6). Are you able to see that these orders are in a relationship of mutual fulfilment? Now relate the two problems, pollution and resource depletion, to the lack of mutual fulfilment, particularly by human being. What are your other observations?

Contd...

2. Take any one environmental issue in your neighbourhood and try to find out the root cause of it. [for instance, water scarcity, air pollution, food adulteration, etc.]. What exactly can you contribute as an individual to the solution?

[There are a lot of good documentaries about the state of the environment. One such documentary presented by Ex-US Vice President Al Gore in 2006 is called “An Inconvenient Truth”. It is downloadable from <http://an-inconvenient-truth.com/>.

Also, there are several documentaries about people making effort for environmental rejuvenation. You can go through them for ideas.]

In your opinion, is any sustainable environmental recovery possible without substantial effort for right understanding and right feeling in every human being?

3. Update your future resume to address the section on the environment with your commitment and ideas for it.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“Nature is already in harmony (except for human being without right understanding), so there is a potential or provision for harmony in human being.”

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter 11

Harmony in Existence – Understanding Co-existence at Various Levels

Basic Human Aspiration

Continuous Happiness and Prosperity

Happiness is to be in Harmony

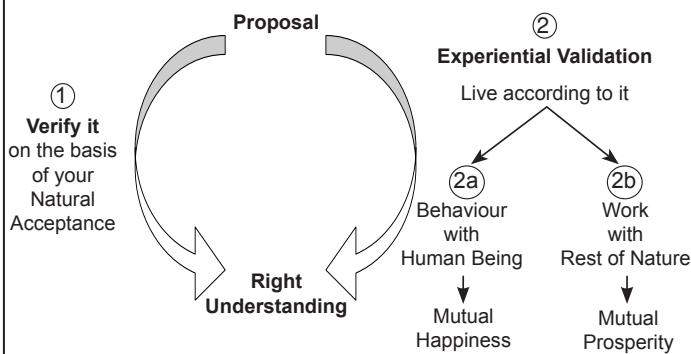
Program for Fulfilment of Human Aspiration

Understanding Harmony and Living in Harmony at All Levels of Being

Understanding the Human Being	Chapter 5-7	✓
Harmony in the Family	Chapter 8	✓
Harmony in the Society	Chapter 9	✓
 Harmony in Nature/Existence	Chapter 10-11	

Process of Understanding

Whatever is stated is a **Proposal** (Do not assume it to be true/false)
Verify it on your own right



Recap

In previous chapters, we have discussed the basic aspiration of human being, i.e. happiness, prosperity and its continuity. Continuous happiness is to be in harmony at all levels of being – from individual human being, to family, to society and to nature/existence. To be in harmony or to live in harmony, one needs to understand harmony at all these levels of being. So far, we have explored the harmony in human being, family, society and nature through the process of self-exploration, self-investigation.

In the last chapter on harmony in the nature, we saw that there are four orders in nature: physical, bio, animal and human. The first three orders are in harmony and are mutually fulfilling for each other. Human being has to understand the harmony and to live in harmony – then the entire nature will be in harmony.

In this chapter, we will talk about and explore into harmony in existence. At the end of this chapter, we shall try to relook at the harmony at various levels in the light of understanding the harmony in existence (the co-existence).

Existence as Units in Space

Existence is whatever exists.

The essence of whatever exists is harmony or mutual fulfilment. The essence of whatever is/whatever is to be, is to be in harmony or mutual fulfilment. That is how the existence is.

When we look around, what do we see? We see so many things – the sun, the moon, the stars and galaxies, people, roads, buildings, farms, mountains, rivers, oceans, birds, animals, trees and so many things; right? When we observe more carefully, we see more subtle units like air and water vapour. All these are units and they occupy a definite volume. Most of these have a definite shape and size. Is there anything else other than units? Yes, there is Space.

So, there are two types of basic realities in existence – one is space and the other is units. The units are in space. No matter where a unit is, or it is moved from one place to the other, it is always in space. There is no way a unit can be taken out of space. Units are inseparable from space, they are indivisible in space, they are submerged in space. These two realities always co-exist together.

Existence is in the form of co-existence which is in the form of units submerged in space. We will explore this in more detail as we go further into this chapter.

Understanding Units and Space

There are innumerable units in existence. There is air, water, soil, Earth, sun, moon, plants, trees, animals, birds, human beings, etc. We have explored these units in quite detail in the chapter on harmony in nature. Now we can see that these units are in space. The co-existence of the two is in the form of units submerged in space. We will now explore into some of the identifications (characteristics) of units and space.

Units are Limited in Size; Space is Unlimited

We can observe units all around – they are limited in size. A unit may be small or large, but it is limited in size. For example, a pencil is a unit which is small in size. A human being is also a unit but it is relatively bigger in size. The Earth is much larger compared to human being, but still limited in size. The sun is even larger than the Earth, but again, it is limited in size. Thus, all the units, small or big, are limited in size. They have a definite shape and size. Every unit is surrounded by space. It is the space around the unit, because of which the boundary of a unit is determined. We recognise the boundary of a unit along the place where the unit ends and only space exists.

Now coming to space, it is unlimited. It is spread all around. It is all-pervading. There is no limited size of space. We are not able to see its boundary.

This is one basic difference between units and space. Space is unlimited and all-pervading whereas units are limited in size. Since units are limited in size, they can be counted in numbers, whereas space is unlimited. We can count five trees, eight people and so on, while we can only say the space, and not this space or that space as the space is all-pervading.

Units are Activity, they are Active; Space is “No-Activity”

Every unit is an activity and it is active. In itself, one or the other kind of activity is always taking place in the unit. Further, the unit is interacting with other units, i.e. it is active in relation to other units.

For example, look at your body. Can you see some of the activities going on in your body? Of course, yes. Respiration, digestion and pulsation are some common examples of activities happening in the Body. All these activities together define your Body. In other words, your Body is an activity. Further you can see that your Body is active – it interacts with other units. For instance, your Body may be used in the activity of cooking food, ploughing a field, carrying loads and so on. In this way, your Body is active.

When you look at yourself, the activities of desire, thought and expectations are continuously going on in it. All these activities together define you (Self). You can also see that your Self is interacting with other units. It is giving instructions to your body and reading sensation from the Body, for example. In this way, your Self is an activity and it is active.

What about a chair? Is it an activity? Is it active? At first glance, it might look like nothing is going on in the chair but on closer observation, you can see that it changes its shape, size and composition over longer periods like 10-15 years. Has this change occurred instantly or gradually over a period of time? All of us know that this process of change is gradual and becomes visible only after some time. It indicates that activity is going on in the chair also. With the help of science, now we know that any object is made up of atoms. An atom consists of finer sub-atomic particles and they keep rotating around their own axis and revolving around the nucleus all the time. These atoms combine together to form molecules,

other larger structures and ultimately the chair. The chair is also an activity. Further, the chair is interacting with other units. It is stable on the floor; it is supporting the weight of a person sitting on it and so on. In that sense, it is active.

Try to observe the units around you and list out some of the activities going on in them; and also find out if they are interacting in a definite manner with other units. You will see that every unit is an activity in itself and it is active in relation with other units.

When it comes to space, it is no-activity. There is activity only in the units. Wherever there is no unit, there is no activity. In other words, where only space exists, there is no activity.

We can observe a whole lot of activity in ourselves – we are imaging, analysing, comparing, selecting, tasting and so on. There is a whole lot of activity in the Body also – it is breathing, eating, walking, talking and so on. In the environment of Earth, air and water are constantly in motion, trees are growing, animals and birds are seen to be moving from place to place in search of food and so on. The sun is also full of activity. Now if we see between the Earth and the sun where there is no unit, where only space exists, there is no activity. Space is no activity.

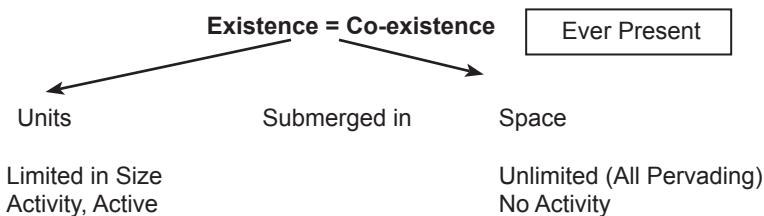


Fig. 11-1. Existence = Units Submerged in Space

Existence is in the form of units submerged in space (see fig. 11-1). This is how the existence is. Units are limited in size, while the space is unlimited and all-pervading. Units are activity and they are active. Space is no activity. Units are submerged in space.

Understanding Submergence

Where are units – are they inside space or outside space? Tricky question, isn't it? Units are in space – they are submerged in space.

When we say, units are submerged in the space, it means units are in space, they are inseparable from space. Where a unit is, space is also there. No matter where a unit is, or it is moved from one place to the other, it is always in space. There is no way a unit can be taken out of the space or separated from the space. **Existence is co-existence**. It is in the form of units submerged in space [A Nagaraj 2003].

Submergence implies three things:

1. Units are energized in space
2. Units are self-organized in space
3. Units recognize their relationship and fulfil it with every other unit in space

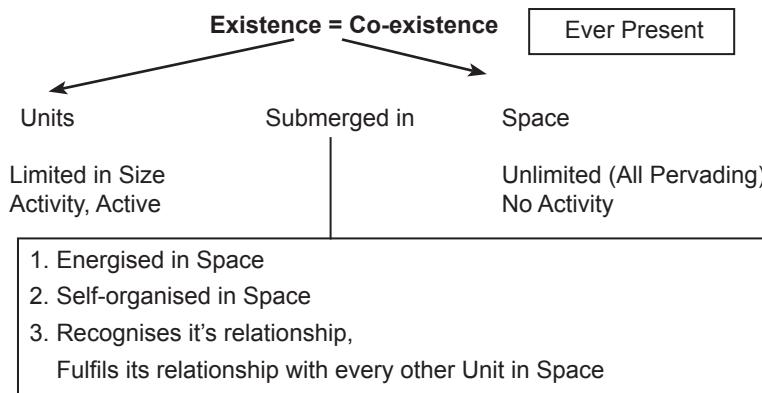


Fig. 11-2. Submergence

Using fig. 11-2, let us explore each statement one by one.

1. Units are Energised in Space

Being in co-existence with space, every unit is energized.

The Earth, for example, is in space. It is submerged in space. The Earth is an activity. It is rotating around its own axis and revolving around the sun. Are we supplying energy to the Earth? Obviously, we human beings are not supplying the energy to Earth. Is the energy coming from the sun or is it happening just by being in co-existence with space? The Earth is energised being in co-existence with space.

However, we may believe that the energy of the Earth is coming from the sun. We can see that the energy of the sun is coming from the fusion of the hydrogen atoms. Then the obvious question is – where does the energy of the hydrogen atom come from? We have to get to the base of it. Ultimately, we find that the hydrogen atom is energised in co-existence with space.

We can observe any atom. The atom is in space. It is submerged in space. The sub-atomic particles rotate around their own axis. Subatomic particles in the various orbits also revolve around the nucleus. These and other such activities are going on in the atom. Where is the energy coming from? It is energised being in co-existence with space.

Observe yourself. The activities of desire, thought and expectation in the Self are continuously going on. Are these activities getting their energy from the Body? When the Body is sick, do these activities slow down or stop? So, activities of the Self remain unaffected by the illness of the Body. The activities of the Self are continuous and this continuity seems to be independent of the state of the Body. It will be interesting to reflect on this proposal – the Self is in space and it is energised being in co-existence with space. The Self is submerged in space and the Body is also submerged in space.

2. Units are Self-organized in Space

Being in co-existence with space, every unit is self-organized. It is in a definite order. By being in a definite order, it exhibits a definite conduct – that is how one can identify or recognise and study that unit.

We can observe an atom again. It is in a definite order – so many sub-atomic particles, all playing a definite role. The atom has a definite conduct. Are we doing something for the sub-atomic particles to play their roles properly? Are we doing something for the atom's organisation? The atom is self-organised being in co-existence with space. It has a definite conduct.

The Earth is also self-organized. It revolves around its axis. It maintains a favourable environment needed for plants, animals and human being to survive. Since it is self-organized, is in order, all these and other things are happening on Earth. Had not it been self-organized, we could not survive on the Earth. The Earth is energized and self-organized being in co-existence with space.

Our body and all the parts of the Body are self-organized. Are we taking care of each and every cell (which are billions in number) of our body? Of course, not. The Body is self-organized being in co-existence with space.

3. Units Recognize their Relationship and Fulfil it with Every Other Unit in Space

Being in co-existence with space, every unit recognises its relationship with every other unit in space and fulfils that relationship.

An atom is in co-existence with space. It is energized in space as many activities are going on in it. These activities are self-organized, are in order and the atom exhibits a definite conduct. It recognizes and fulfils its relationship with other atoms and forms molecules. These molecules are an expression of atoms being in co-existence. These molecules are also in space, they are energized in space, they are self-organized, exhibit a definite conduct and they recognize their relationship with other molecules and form molecular structures. Similarly, larger structures like planets are also exhibiting the same characteristic in space.

The human body is made up of a very large number of cells. All these cells are in space. They are energized in space. A whole lot of activities are going on in each and every cell of the Body. These cells are self-organized, are active in a well-defined manner and exhibit a definite conduct. They also recognize their relationship with other cells forming tissues and organs; ultimately the human body. For example, our eye is made up of very large number of cells. These cells recognize their relationship with each other and fulfil that relationship. That is how we are able to see objects through the eyes. If you observe it more closely, the cells are made up of large number of molecules and these molecules are made of atoms. These atoms and molecules are also submerged in space – they are energized in space, self-organized in space and recognizing their relationship with other atoms and molecules in space. That is how molecular structures, cells, tissues, organs and ultimately the Body are formed. All these are happening by virtue of this Submergence.

It can be seen that the first three orders, the physical, bio and animal orders, are already self-organized by way of nature. Only the human order has to complete the process of self-organisation by its own effort, by realisation of this co-existence in existence and living in co-existence.

Existence as Co-existence – Units Submerged in Space

In the light of above discussion on existence as co-existence, we can now visualise the overall picture of the whole existence.

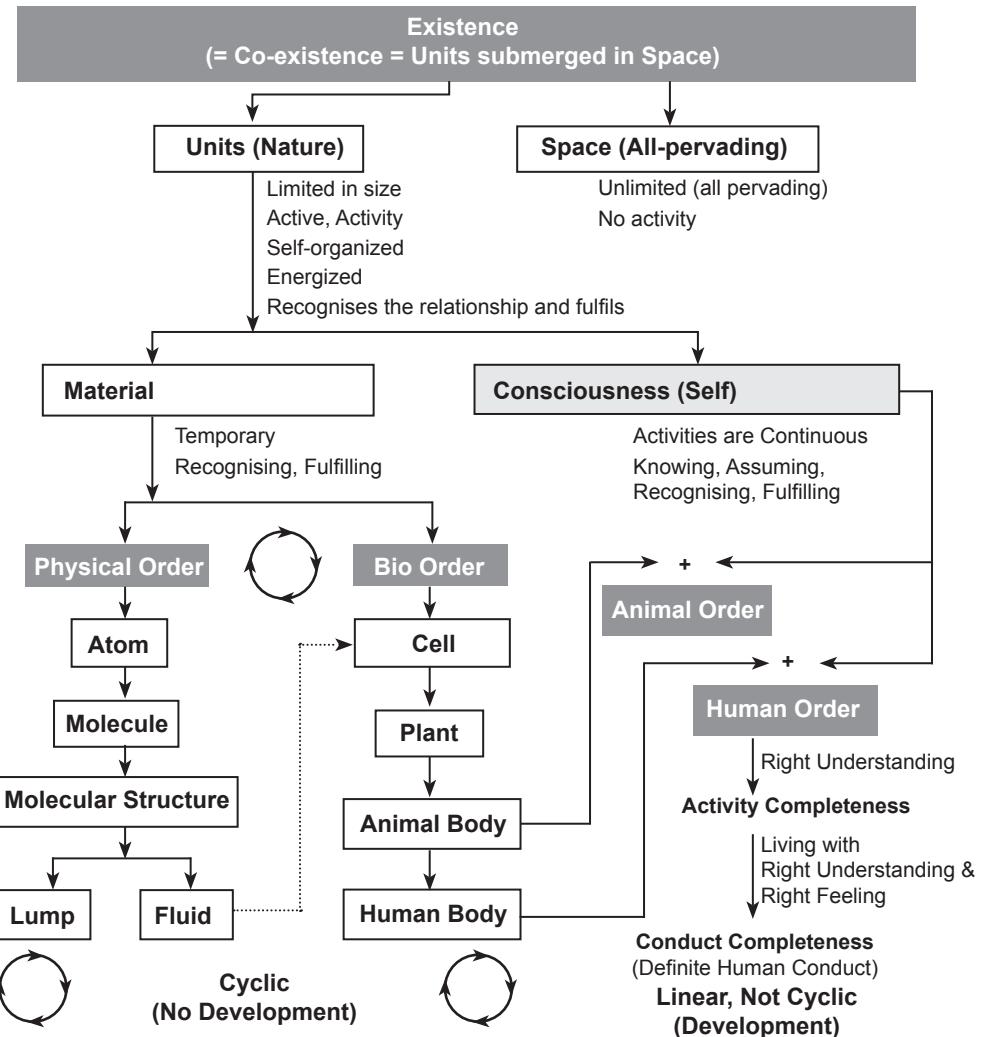


Fig. 11-3. Unfolding of Co-existence

On Earth, we can observe the expanse of material units from individual atoms of various types to various molecules, molecular structures, cells, cellular structures and so on as well as consciousness units, all submerged in space, all co-existing, recognising and fulfilling each other. The fig. 11-3 depicts that expansion.

At the base is the co-existence. It is unfolding in terms of units submerged in space. Units are limited in size; they are activity and are active. Space is unlimited, all-pervading and is no activity. By virtue of being submerged in space, units are energised, self-organised and recognise their relationship with every other unit in space and fulfil it.

Material and Consciousness Units

Units are of two types – material units and consciousness units.

Material units are temporary in time, while consciousness units (Self) seem to be continuous (as we saw that their needs and activities are continuous in time in contrast to the needs and activities of material units which are temporary in time).

Material units recognise and fulfil their relationship – their conduct is definite. Consciousness units recognise and fulfil their relationship on the basis of assuming without knowing or assuming based on knowing – the conduct of the human being is definite if it is operating on the basis of assuming based on knowing, and it is indefinite if it is operating on the basis of assuming without knowing. This was discussed in chapter 5 in the context of the Body (a material unit) and the Self (a consciousness unit). Knowing and assuming distinguishes consciousness units from material units, as knowing and assuming is seen only in consciousness units, but not in material units.

You can observe these two characteristics in all material units. Take for example air, water, soil, metal, etc. of the physical order; or plants, trees, animal body and human body of the bio order. All these units are temporary in time and are only recognizing and fulfilling. There is no assuming in them. The potential to know or assume is not there in these units. It may be interesting to note that the animal body and human body are also units of the bio-order, with these characteristics.

All material units are composed of other (simpler) material units. The smallest or fundamental stable material unit is the atom. All material units are ultimately configurations of one or more atoms. An atom may combine with another atom to form a molecular structure. Molecular structures can exist either as lumps, or fluids. Fluids are the basis of a plant cell and such cells combine to form plants, the animal body and the human body.

How does all this take place? Is there something or someone controlling it? These and such other questions may come up in your mind. All these processes are taking place in a self-organized manner, in a natural manner. From one simpler configuration in harmony to a more evolved configuration, also in harmony – that is what seems to be taking place, isn't it?

Coming to the domain of consciousness, there is just one type of unit which we have referred to as the Self. Of course, there are many consciousness units. The Self is characterised by the activities of knowing, assuming, recognizing and fulfilling. It has the need to know as well as the potential to know. This we explored by referring to our natural acceptance. Knowing means having the right understanding or understanding of the harmony in the entire expanse of our being. A Self may get associated with an animal body – we see a vast variety of animals and birds. It may also associate with a human body. In this manner, we can classify all the units in existence into four orders.

Classification of Material Units

Material units can be classified into two orders – physical order and bio order.

In the physical order, the smallest self-organised unit (in harmony) is the atom. Hydrogen, oxygen, iron and uranium are some examples. These atoms combine in a definite manner to

form molecules. These molecules are also self-organised and exhibit definite conduct. There are hydrogen molecules, oxygen molecules, nitrogen molecules in the atmosphere. Similarly, there are innumerable molecules. Molecules, in turn, combine to make molecular structures. Water is an example of a molecular structure formed when two atoms of hydrogen combine with one atom of oxygen to make a water molecule (H_2O). Benzene is another example of a molecular structure. It is made of benzene molecules (C_6H_6) consisting of six carbon atoms and six hydrogen atoms. Like this there are many molecular structures. Now these molecular structures, of one or more types, together are in the form of lumps. Earth is an example of a lump. Like that there are many lumps. Fluids are molecular structures, a particular type of lump, that is nurturing for the bio order. Examples of fluid are water, amino acids, etc. Like that there are many fluids.

So, this is the unfolding of the co-existence in the form of physical order. At each level, the unit is in space, it is submerged in space, it is energised, it is self-organised, it recognises its relationship with every other unit in space and fulfils it. There is a definite recognition and fulfilment. Of course, at the base is the co-existence. It is ever present.

Coming to the bio order, the smallest self-organised unit is the cell. In addition to the activity of formation-deformation, it has the activity of respiration. It is also recognising its relationship with every other unit in space and fulfilling it. Cells combine to form plants and trees. Cells combine to form tissues and organs, in turn, these combine to form the animal body and human body. That is the unfolding of the co-existence in the bio order. At each level, the unit is in space, it is submerged in space, it is energised, it is self-organised, it recognises its relationship with every other unit in space and fulfils it. There is a definite recognition and fulfilment. Of course, at the base is the co-existence. It is ever present.

Classification of Consciousness Units in Association with Material Units

The animal order is the co-existence of consciousness (Self) and the animal body (material). There are numerous types of animals and birds. For example, a goat is the co-existence of a Self (consciousness) with a goat's Body (material). This Self assumes that it is a goat and it has a will to live. It has a definite 'goatness' in its conduct. All its selections are based on this. It selects specific set of plants that are conducive for its body on the basis of tasting. It is non-cruel. Similarly, a tiger is also the co-existence of a Self (consciousness) with a tiger's Body (material). This Self has the assumption that it is a tiger and it has a will to live. It has a definite 'tigerness' in its conduct. It is cruel by nature and selects flesh as food to nurture its body. It is like that for every animal and every bird.

The animal Body has a definite recognition and fulfilment. Recognition and fulfilment of the Self is based on assuming – assuming itself to be the Body, with a will to live. Of course, at the base is the co-existence which is ever present.

The human order is also the co-existence of consciousness (Self) and the human body (material). There are many units in the human order. The Body may be black, brown, white, tall, short, fat, thin and so many variations. The Self is similar, so in that sense all human beings are of the same type. The human body has a definite recognition and fulfilment,

while recognition and fulfilment of the Self is based on assuming with knowing or assuming without knowing, but with a will to live with continuous happiness. The ever-present co-existence is always at the base.

Development in the Existential Sense

Now, we can see that everything is in co-existence. Everything that exists is basically the expression of this ever-present co-existence. It is expressing itself in the form of harmony and relationship. This unfolding is something which is happening and has to be completed through human being.

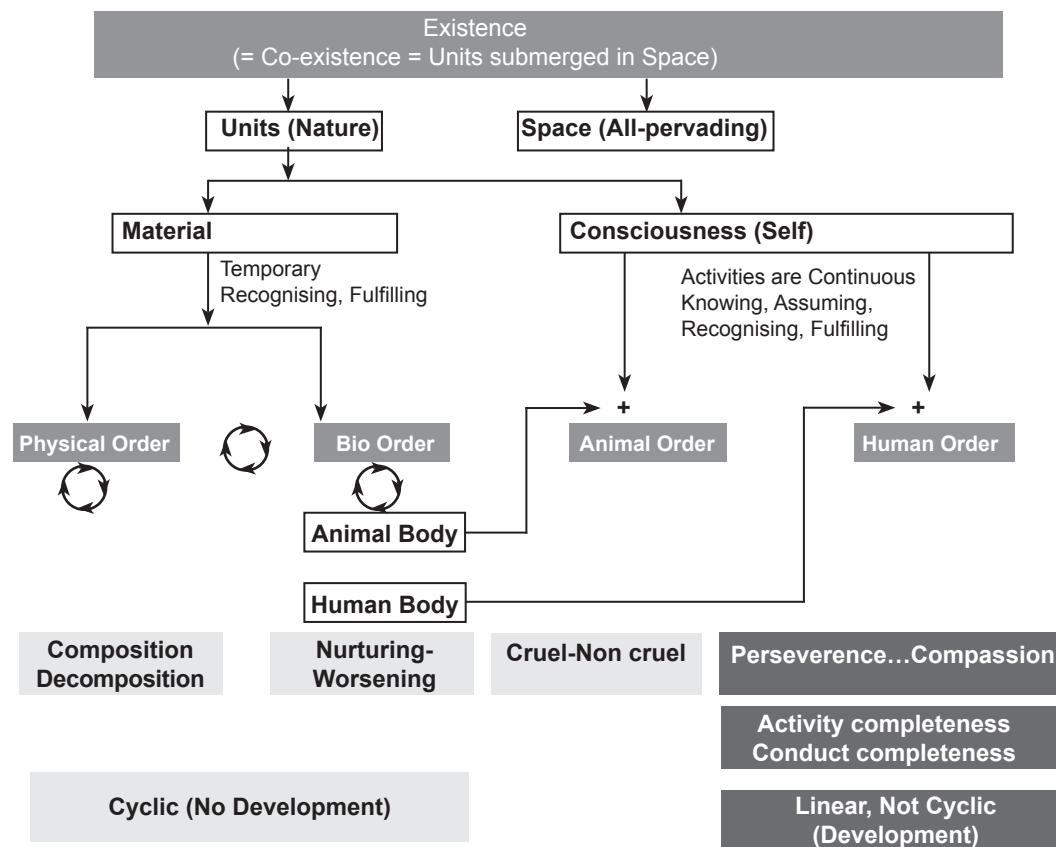


Fig. 11-4. Cyclic and Non Cyclic Domains

Generally, the belief is that the existence is material in nature. The world of consciousness is not in the view at all. Consequently, the entire focus of development is on the material world and in particular on the physical order. Whatever we do with the material world is cyclic (see fig. 11-4). No matter how much we do in the material world, it is bound to stay cyclic. You can see that there is a cycle in the physical order, there is a cycle in the bio order and there is a cycle between the physical order and the bio order. These cycles have been alluded to in the chapter on harmony in nature. This part is cyclic in nature, it is impermanent. It will keep changing, keep going back to nature, no matter what we do. In that sense, there is no development here. We can meaningfully use this part as a resource. For human being,

physical things have a role to play in its development. The material world is fulfilling for the material body. It can also be a resource for societal development. The bio order can be a resource for nurturing the Body, the bio order and physical order for protection of the Body and the physical order for constructing equipment and instruments for use in societal development. Of course, human processes of interaction with the material world have to be in tune with the natural laws – they have to be cyclic and mutually enriching.

Only in the human order, there is a potential for development or transformation in the Self which is not cyclic. Development or permanent change is possible only in the domain of consciousness. So far, there has been very minimal effort on this possibility, due to the prevailing notion that human being is body (material) and the existence is material in nature. Now, with this notion set right, true development can take place. We have explored this in quite a bit of depth while discussing the Self in chapter 6. It is in terms of activity completeness and conduct completeness of the Self.

Activity completeness is essentially developing right understanding (understanding co-existence) and right feeling (feeling of co-existence) in the Self. In other words, it means awakening to the activities of contemplation (of relationship, participation in the larger order), understanding (of self-organisation, harmony) and realisation (of co-existence, mutual fulfilment), as discussed in chapter 6.

Conduct completeness means living on the basis of right understanding and right feeling. Part one is updating the sanskar (acceptances derived out of the accumulation of desire, thought and expectation in all time) in line with right understanding and right feeling. Part two is the expression in the form of behaviour, work and participation in the larger order. The behaviour with the feeling of co-existence within, is mutually fulfilling for the other human being. It leads to mutual happiness or justice. The work with rest of nature with the clarity of co-existence, is mutually enriching. It leads to prosperity in human being and preservation (enrichment, protection and right utilisation) of the rest of nature. The participation in the larger order leads to the fulfilment of human goal (happiness, prosperity, fearlessness and mutual fulfilment) in the entire nature.

This development, this transformation in human being is facilitated by education-sanskar. There is every provision in existence for this development.

In this entire existence, every unit, from the smallest atom to the largest star, from the smallest bird to the largest animal is in harmony. Out of the innumerable units in existence, the human order is a very tiny part, maybe even less than 0.1%. When we see only a part of the complete picture, we see lot of problems related to human participation and we think that that is the whole reality. When we see the entire picture – then we see that the major part of the reality is in harmony and only a tiny remaining part is not in harmony. Of all that exists, of the complete reality, a major part is in harmony. It is only this very percentage of human being as a society in which the development is yet to be completed. In the human being, the human body is already self-organised and has a definite conduct, so that is not the problem. It is the Self that remains to be self-organised. In the Self, the problem is that it is operating on the basis of assuming without knowing. All that needs to be completed is the knowing – knowing of co-existence, harmony and relationship.

The human being has to complete this existential journey. In figs. 11-3 and 11-4, it is shown that the human order has two things to complete – one is to ensure activity completeness in the Self and the second is conduct completeness. This is the only development that has to take place in existence. It has been described earlier as progress or as transformation from animal consciousness to human consciousness. This is development – it is linear, there is no going backward, there is no cycle. That is the only part of existence, yet to be in harmony.

All human effort from time immemorial has been for this. This part remains to be completed by human being.

Expression of Co-existence at Different Levels

With this background, we can see that all that we discussed about harmony at the level of individual, family, society and nature are basically the systematic reflection (the expressions) of existence as co-existence. The existence is in the form of units submerged in space. Units are energised, self-organized, recognizing their relationship with every other unit in space and fulfilling it. Recognizing the relationship and fulfilling it with other units is basically the relationship of mutual fulfilment.

At the level of nature, this co-existence is expressed in the form of mutual fulfilment among all the units. Since the units are self-organized and recognise their relationship with other units in a mutually fulfilling manner; all the units put together are bound to be in harmony, i.e. nature, as a whole, is in harmony.

At the level of society, the four human goals (happiness, prosperity, fearlessness and co-existence) are an expression of co-existence at various levels:

- Happiness (right understanding, right feeling) is basically understanding co-existence, and ensuring the feeling and thought of co-existence at the level of the Self.
- Prosperity is essentially an outcome of ensuring co-existence of human being with rest of the nature which results into prosperity of human being and preservation of the rest of the nature. Prosperity is a natural outcome of living in co-existence with rest of the nature by human being.
- Fearlessness (trust) is ensuring the co-existence with other human beings at the level of family, society.
- Co-existence is ensuring mutual fulfilment at the level of entire nature.

The programme for fulfilment of these goals by ensuring the dimensions of universal human order from family order to world family order is therefore, an expression of living in co-existence.

At the level of the family, relationship is basically the expression of the co-existence of one human being with other human being. The nine feelings (trust, respect... love) are an expression of understanding and acceptance of co-existence in human-human relationship.

Trust is the acceptance of the co-existence between one human being and another human being. Love is the acceptance of the co-existence of one human being with every human being and ultimately with every unit in existence. Justice is the realisation and fulfilment of co-existence of human being with other human beings.

At the level of individual, human being is the co-existence of the Self and the Body.

- Acceptance of co-existence in the Self for the Body is the feeling of self-regulation.
- Expressing this feeling of co-existence between the Self and the Body leads to health at the level of body. Health also includes co-existence of all parts of the Body.
- At the level of Self, our basic desire for continuity of happiness is ensured by realisation of co-existence, understanding of harmony in the nature, contemplation of participation in the larger order leading to the feeling of co-existence (love) and thought of co-existence (compassion).

Hence, all that we discussed at the level of individual, family, society and nature are basically the expression of co-existence at various levels. The whole discussion from chapter 2 to 11 can be summed up in a simple chart given below. It can be expressed in one word – '**Co-existence**'.

Level Name	Relationship	Details
4b. Existence	Co-existence	Units submerged in Space (energised, self-organised, recognising and fulfilling relationship)
4a. Nature	Mutual Fulfilment	4 orders
3. Society	Right Understanding and Right Feeling, Prosperity, Fearlessness (Trust), Co-existence	Human-Nature relationship Natural laws Universal Human Order Human Tradition
2. Family	Feeling of co-existence Trust, Respect... Love	Human-Human relationship Justice Undivided Society
1b. Individual Human Being	Co-existence of Self(I) and Body	Self-Body relationship
1a. Self (I)	Continuous Happiness (happiness, peace, satisfaction, bliss)	Realisation of co-existence, Understanding of Harmony in Nature, Contemplation of Relationship → Definite desires to live in co-existence → Feeling and thought of co-existence (Love and Compassion) → Compassionate behaviour, work and participation in larger order

Understanding Role of Human Being in Existence

With this background, we can see that human being has a definite participation in existence. It is to complete the process of development through itself. When we explored nature, we saw that every order has a definite natural characteristic and that human being has to realise it for itself by effort – it doesn't happen by itself. The need for living with continuous happiness is innate in the Self. The feeling of happiness is the indicator that the Self is in harmony. If there is unhappiness in the Self, it only means that the Self is not in harmony, it is not in accordance with its natural characteristic – so it has to make effort to be in harmony, to be in accordance with its natural characteristic. In order to do this, human being first need to understand its natural characteristic- its participation in existence and then make effort to live accordingly.

To explore this, let's first observe a few phenomena and the participation of human being in them. Let us find out:

- What have we done for rest of the nature to exist and fulfil a relationship of mutual fulfilment among the three orders? [Nothing. They exist even without the human being and they are ensuring a relationship of mutual fulfilment without any human participation]
- What have we done for our Body to be there? [Hardly anything. It is by way of co-existence]
- What have we done for the Self to be there? [Hardly anything. It is by way of co-existence]
- What have we done to have the activity of imagination and for the potential for knowing in the Self? [Hardly anything. It is by way of co-existence]
- What have we done for the Self and Body to coexist? [Hardly anything. It is by way of co-existence]

You can easily verify that all this has happened by way of co-existence, without human participation. In fact, we can further see that human being itself is also by virtue of co-existence, embedded in co-existence, as an expression of co-existence. Now that we are there as human beings, we have a definite role in existence.

Role of Human Being in Existence

To understand co-existence

To live in Co-existence

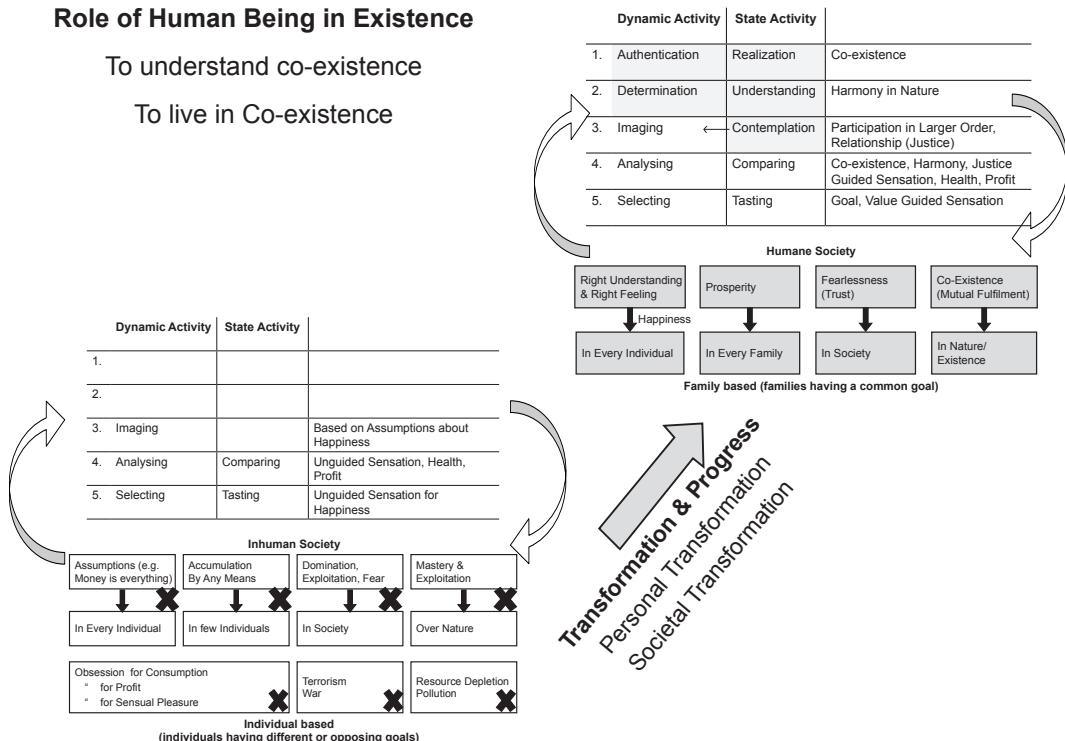


Fig. 11-5. Role of Human Being in Existence

All that human being needs to do is to understand the co-existence and to live in co-existence (refer to fig. 11-5).

- To understand co-existence:
 - To realise co-existence, i.e. to ensure it in the Self
 - To ensure the feeling and thought of co-existence, i.e. to ensure it in the Self

The outcome of this step is happiness in the Self.
- To live in co-existence, to live with mutual fulfilment:
 - To live in co-existence with human being – from family to world family, leading to Undivided Society
 - To live in co-existence in entire nature – from family order to world family order, leading to Universal Human Order

The outcome of this step is continuity of happiness for all, generation after generation.

By understanding co-existence, we are referring to the Self-awakening to the activities of contemplation, understanding and realisation. Contemplation is about participation in the larger order, about relationship with every unit in existence; understanding is about the harmony in entire nature and realisation is of the existence as co-existence. All these together are called knowledge. In fig. 11-6, these three activities are labelled as block B1.

The clarity about the co-existence, harmony and relationship now guides our desire and thus, all the activities of imagination, i.e. desire, thought and expectation (labelled as block B2 in the diagram below). Thus, the activities of block B2 are guided by the activities of B1, as discussed in Chapter 6. If that happens, all our desires, thoughts and expectations are in line with co-existence, harmony and relationship. Such guided imagination is called resolution. The imagination is then always with the feeling of love and compassion. The Self is in a state of harmony within and therefore, in a state of happiness continuously. That is what we all aspire for.

The right feeling and right thought now becomes the basis for our behaviour with other human being, work with the rest of the nature and participation in the larger order. Now,

- The behaviour based on justice with human being results into mutual happiness. Expansion of such behaviour from family to world family leads to undivided society.
- The work based on natural laws with the rest of nature results into mutual prosperity.
- The participation in the larger order, in the entire nature results into fulfilment of human goal. Expansion of such work and participation in the larger order, from family order to world family order leads to universal human order.

The continuity of universal human order generation after generation is called human tradition. That is what we all aspire for. See fig. 11-6.

This is the broad description of the role of human being in existence. It is a description of the definite human conduct. At the base is realisation of the co-existence and at the other end, in terms of the expression, it gets completed with universal human order. All this is facilitated by human education-sanskar.

We can now see that there is provision in existence for human being to understand co-existence and to live in co-existence. There is a will to live with continuous happiness in the Self, and it has the potential for the activities of contemplation, understanding and realisation. By developing these activities of contemplation, understanding and realisation and lining up all the activities of imagination, i.e. desire, thought and expectation on the basis of these; human being can ensure living in harmony within, all the time, resulting into continuous happiness in the Self.

Space

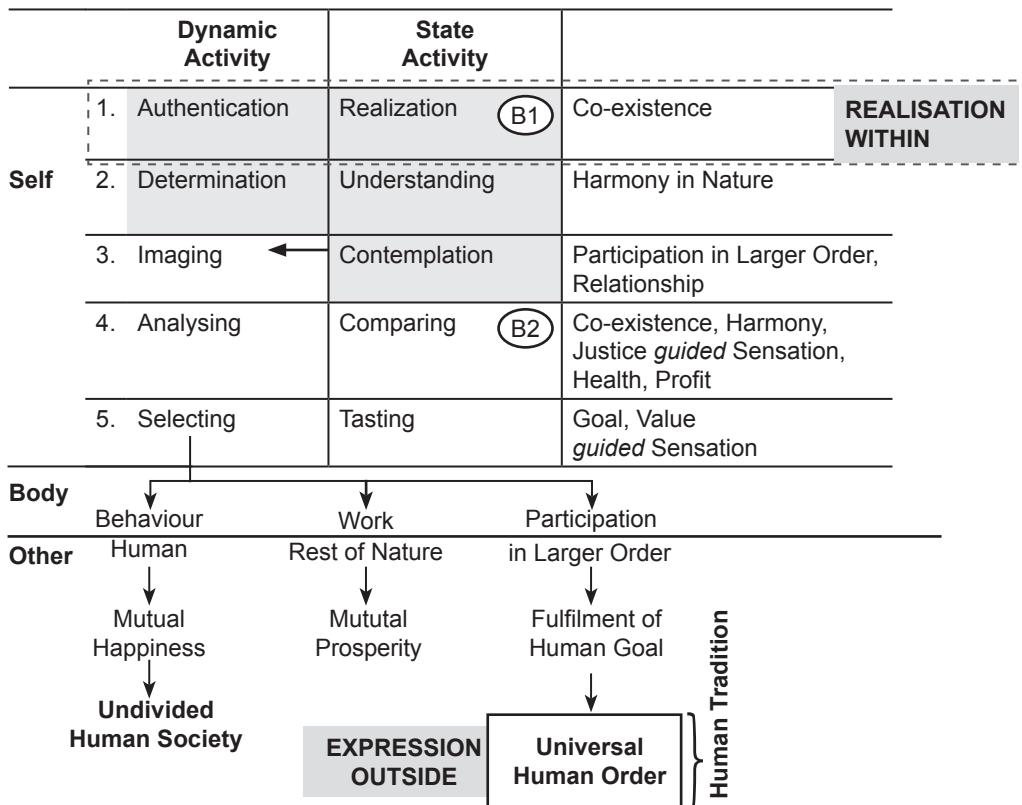


Fig. 11-6. Role of Human Being

Natural Outcome of the Understanding

The completion point for human being (universal human order) is also the completion point of the universal order in existence (see fig. 11-7). In that sense, the universal human order and universal order are synonymous.

The physical order, the bio order and the animal order are already in harmony, ensuring a relationship of mutual fulfilment with each other and are also fulfilling for human being. All this unfolding of the co-existence has happened without the effort of human being. By realising the co-existence and living accordingly, the human order will also be able to ensure a relationship of mutual fulfilment with other human beings as well as rest of the nature. That is how universal human order is realized and its continuity is ensured as human tradition. It is the completion of the evolution of human order. Of course, this has to happen with human effort which has been the effort of humanity for all time.

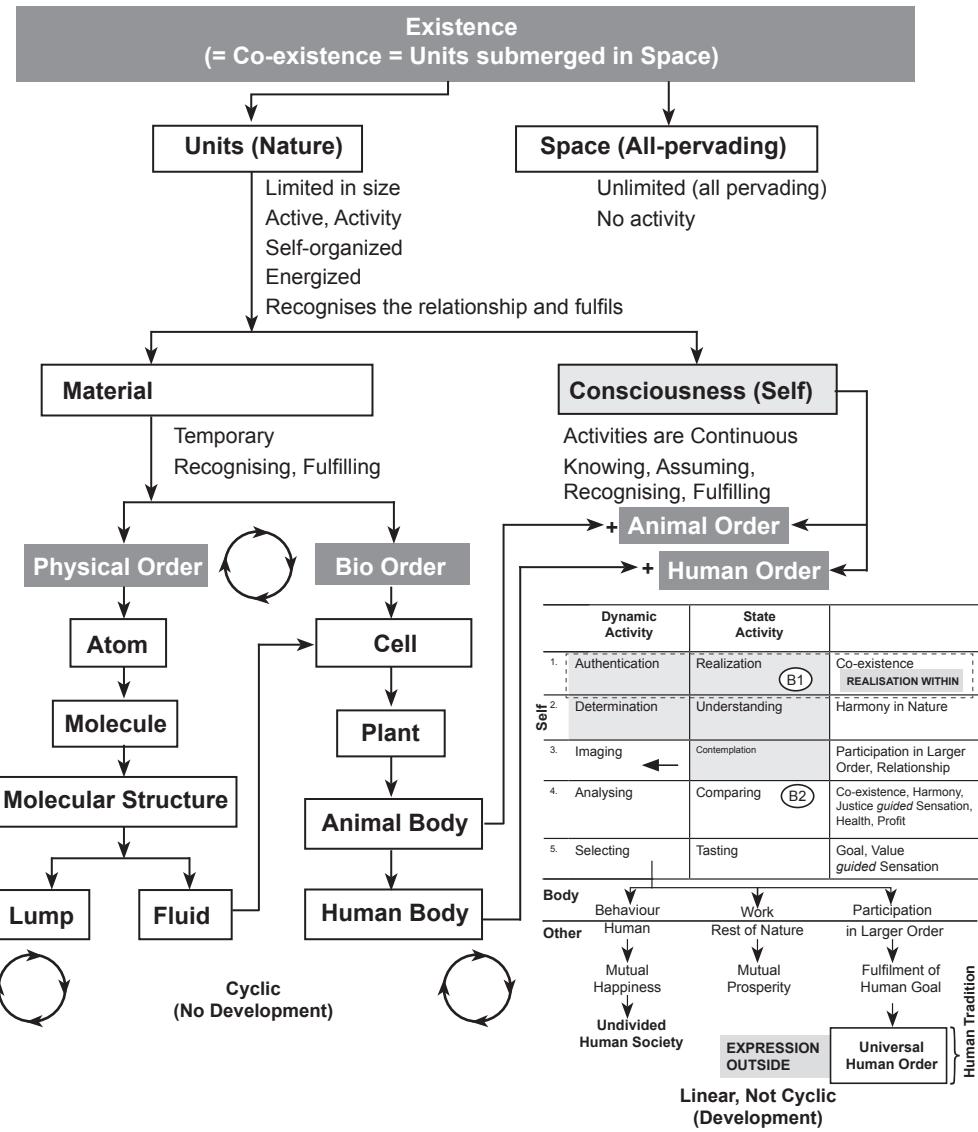


Fig. 11-7. Role of Human Being in Existence

This is also the total expression of existence. It is the completion point of unfolding of the existence as co-existence.

My Participation (Value) in Existence

(Realise the Co-existence and Live in Co-existence)

Existence is all that exists. It is in the form of units submerged in space. The collection of units is called nature, so we can visualise existence as nature submerged in space. My participation (value) vis-à-vis nature has already been defined, so now the only remaining part is realising that the existence is co-existence or nature submerged in space. Every

unit is energised in co-existence, it is self-organised in co-existence and it recognises its relationship and fulfils its relationship in co-existence. My participation (value) vis-à-vis existence is only to realise (understand) the co-existence and live in co-existence.

Salient Points

- *Existence is – whatever exists, whatever is or whatever is to be, is in harmony.*
- *Existence is co-existence which is in the form of units submerged in space.*
- *Units are of two types – material units and consciousness units. All units are limited in size. They are activity and they are active by way of participating with other units.*
- *Space is unlimited, all-pervading. It is no activity.*
- *Units are submerged in space. This Submergence implies three things:*
 1. *Units are energized in space.*
 2. *Units are self-organized in space – Units maintain their self-organisation (innateness).*
 3. *Units recognize their relationship and fulfil it with every other unit in space – Units interact with other units in accordance with their definite natural characteristic, so they are able to participate in the larger order, and in the entire order, in a mutually fulfilling manner.*
- *Co-existence is ever-present. The four orders of nature are a natural expression or unfolding of co-existence, ultimately resulting in universal order. This universal order is to be completed by human being, through human being.*
- *This co-existence expresses itself at different levels as follows:*
 - *Mutual fulfilment among all units is basically an expression of co-existence. At the level of nature, this co-existence is expressed in the form of mutual fulfilment.*
 - *At the level of society, the four human goals (happiness, prosperity, fearlessness and co-existence) are an expression of co-existence at various levels.*
 - *At the level of family, relationship is basically the expression of co-existence of one human being with another human being. the nine feelings (trust, respect... love) are an expression of understanding co-existence and acceptance of co-existence in human-human relationship.*
 - *At the level of human being, it expresses itself in the form of co-existence between the Self and the Body. Acceptance of co-existence in the Self for the Body is the feeling of self-regulation. At the level of Self, our basic desire for continuity of happiness is ensured by realisation of co-existence, understanding of harmony in the nature, contemplation of participation in the larger order leading to the feeling of co-existence (love) and thought of co-existence (compassion).*

- *The role of human being in existence is:*

1. *To understand co-existence*
2. *To live in co-existence*

In this way, the universal order can be completed.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Existence is all that exists. What are the two types of realities that exist? Explain how you can distinguish these realities.
2. Reason out why it is essential to study about space.
3. Units are in co-existence in space. Where there is a unit, space is also there. Explain these two statements.
4. Distinguish between units and space.
5. What is meant by Submergence of units in space? What are the three defining aspects?
6. Draw a chart showing all the different categories of units of nature in space.
7. In what types of units – material or consciousness, is there scope for development? Are we presently focusing on development in these types of units? Please elaborate.
8. What is the role of material order and bio-order in the fulfilment of human needs? How does understanding of existence help in right identification of the above?
9. How does co-existence in existence express itself at different levels of living of human being? Explain.
10. Describe the role of human being in this existence. What would be the natural outcome of fulfilling this role?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Observe your Self. You are submerged in space. You are energised. You are self-organised. Innately, you have a natural acceptance for co-existence, harmony

and relationship. This is the scope of your full potential, your full possibility as a human being. Find out if that is the case for you.

Now observe your Body. It is also submerged in space. It has trillions of cells. Each cell is energized, self-organised and it is recognizing its relationship with the other cells and participating in the larger order which is the various tissues, various organs, various systems that together compose your body – all this is happening in a mutually fulfilling manner. Every moment some cells die and new ones are formed – and they are participating in a similar manner. Is it so? Is it like this for every material unit in existence? Check.

Then there is all the arrangement in terms of the physical order, the bio order and the animal order. All these have a definite conduct. They are also abundantly fulfilling for you.

In all this, you are there, your body is there and you are in co-existence with your body. Now, given all this, find out what is it that is worth for you (Self) to do in this existence. Find out what is worth for any and every human being in this existence. That is the meaning of universal human values. Reflect on it, find it out.

2. You are in co-existence with all that exists. What difference does the proposal of co-existence and the role of human being in it (as articulated by the natural characteristic) make to you? Can you see that only when you live in harmony with your natural characteristic (participation), you feel happy? Are your goals and programs in life going to shift with this clarity? Explain briefly.

Participation at the level of Self	Feeling of happiness in continuity
Participation with the Body	Feeling of self-regulation
Participation in the family, in human-human relationship	Feelings in relationship (trust, respect, affection, care, guidance, reverence, glory, gratitude and love)
Participation in whole of nature, in the society	Feeling of perseverance, bravery, generosity, kindness, beneficence and compassion
Participation with rest of nature	Feeling of responsibility for right utilisation of physical facility

3. Given all this, update each of the sections of your future resume. Finally, do add a statement about what you would like to do with your life – like a vision statement. [We trust you will follow through with your vision]
4. List the questions, doubts and notions that you feel could not be addressed with the discussion up to chapter 10. Now try to resolve them through the understanding developed in this chapter. You may also like to re-read the previous chapters in the light of the proposals made in this chapter.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

"Existence (all that exists) is in the form of co-existence = units submerged in space. Every unit is energised, self-organised and has a definite conduct (in accordance with its natural characteristic). Only human being remains to complete this process".

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

SECTION III

Implications of the Right Understanding

This Section Contains

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Recap

In section II, we explored the content of right understanding, discovering the innate harmony at various levels of existence right from the human being to the whole of existence. This included an appraisal of the characteristics, activities and needs of the Self and the Body and also the salient aspects of synergy between these. Then we also understood human-to-human relationships and the values characterising these relationships leading to harmony in family and society. We went further to explore the inherent interconnectedness, cyclability, self-regulation and mutual fulfilment existing in Nature. Finally, we concluded this study by identifying co-existence in the entire existence. This manifests in the form of harmonious interaction of units (both sentient and insentient i.e. consciousness and material) with each other, being in co-existence in the all-pervading space. Space is no-activity, transparent and the units in nature are submerged in space. Being in space, units are self-organized, energized and fulfil the relationship with each other, leading to the complete existential order.

All the above investigations were carried out through a process of self-exploration to gain right understanding about ourselves as well as about all that exists. While the process of self-exploration has to continue to enable realisation and understanding, we can start looking at the significant implications of such an understanding in our life and profession. This forms the subject matter of the five chapters of this section.

Here we can also visualize how such an understanding of the truth of existence and our ability to live in accordance with it, can pave way towards individual as well as collective human happiness and prosperity which can be sustainable. Such an understanding enables the human being to achieve harmony in oneself, harmony with other human beings and harmony with rest of nature. This unfolding of truth through the process of self-exploration seems to be the direction of evolution for the entire mankind. This also is the purpose of human life. It is for us to get adequately convinced through our own exploration, that this is an effective way of establishing peace within as well as peace in the outside world.

In this section, we will try to understand how the right understanding provides the basis for universal human values and ethical human conduct enabling their natural assimilation. Further, in the light of right understanding it becomes clear that developing ethical competence is a potent way to ensure professional ethics. It also facilitates the development of holistic technologies, production systems and management models to pave way for the holistic way of life. Let us start appreciating these implications and also visualize how we could undertake the journey towards the holistic way of living.

Values in Different Dimensions of Human Living

Based on our understanding of harmony, we participate in the larger order. Our participation at different levels is our value. The identification of values starts from the participation of the activities of the Self ('I') in the definite conduct of the human being based on realisation and understanding. Further, the participation of the human being is seen in two forms: behaviour and work.

We studied about the values of behaviour as the nine values in relationship: trust, respect, affection, care, guidance, reverence, gratitude, glory and love. We discussed them in detail in chapter 8.

Likewise, working with material things, we have to ensure their right utilisation, enrichment and protection. Endowing material things with utility value and artistic value makes it conducive for right utilisation by human being, so these are the two values with respect to material things. It results into prosperity for human being and preservation (preservation and enrichment) of the rest of nature.

In Appendix A12-1, a consolidated list of human values is given for your further reference.

Universal Values Naturally Emerging from the Right Understanding

To begin with, let us understand how the inculcation of universal values is a natural outcome of the right understanding. From the discussions of section II, we can easily infer that there is an innate harmony and orderliness in the existence. The human beings only need to understand it (and not to create it). The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the parameters which designate this harmony at various levels for human participation and highlight the universal purpose of understanding this harmony.

Thus, the universal human values are manifestations of the truth of existence, i.e. co-existence, in various dimensions of human participation in the existential order. These values are naturally acceptable to all human beings and conducive to human happiness. Only our ignorance, our wrong preconditionings, our illusion about ourselves, about the nature of sensory interactions and about our relationships with things around us lead to all the difficulties and confusions in appreciating and inculcating these universal values. Continuous self-observation and self-exploration enable us to realize this truth. We are able to appreciate the universality and the innateness of the human being. On our own right, we can experience how such a realisation leads to fulfilment at all levels. Once we are able to get rid of our false pre-conditioning and anchor ourselves to our natural acceptance, the inculcation of human values becomes spontaneous. And this is true for all human beings and for all times. This is what all of us really cherish and as human beings we also have the requisite potential and wherewithal to realize it. This understanding is thus a source of great solace, relief and confidence to the whole human race.

The universal values are the basic realities in existence and are always there. It is for us to discover these through self-exploration and learn to live in accordance with these in order to be happy. You will also find that these values do not need to be enforced through fear or greed or false beliefs.

- The values need not to be enforced through fear of punishment
- The values need not to be enforced through greed (enticement of incentives)

These values are sustained in the long run because they are naturally acceptable. Self-exploration, leading to right understanding is the way to serve the purpose.

This gives a very strong base to ensure value-based living in the society. Any attempt to cause fear or greed will fail to promote harmony in the society or organization.

Definitiveness of Ethical Human Conduct

Normally, there is a lot of ambiguity about what exactly ethical human conduct is and whether it is definite and universal or it is variable. Right understanding provides us the clarity about its definitiveness.

Let us ask the following questions

- What is the innateness of human being?
- What is our human-ness in reality?

As we identify a neem tree or a mango tree by its well-defined specific characteristics which always remain the same; as we identify water or air or iron or a cow by their respective characteristics – their innateness, similarly let us also try to identify the innateness of a human being. As a mango tree has a definite ‘mango-ness’, iron has a definite ‘iron-ness’, cow has a definite ‘cow-ness’; similarly let us understand our human-ness.

The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same for all human beings. So, we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Accordingly, all debates and confusions about what is ethical for one may not be ethical for others etc. also get dissolved gradually. Let us now understand the salient features of this definite human conduct i.e. the ethical human conduct.

As we have already explored in this book, each one of us wants to have a definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth, the right understanding of the existence as a whole. But this situation neither gives satisfaction to us nor to others. We do see the human beings struggling to find out what the right conduct is and, in the process, exhibiting a wide variety of attitudes. We also see people debating endlessly about what they consider to be ethical. But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. The notion of definite human conduct which can also be called ethical human

conduct, was explained in chapter 6 while discussing ‘Harmony in the Self’. The same is briefly mentioned below.

Space

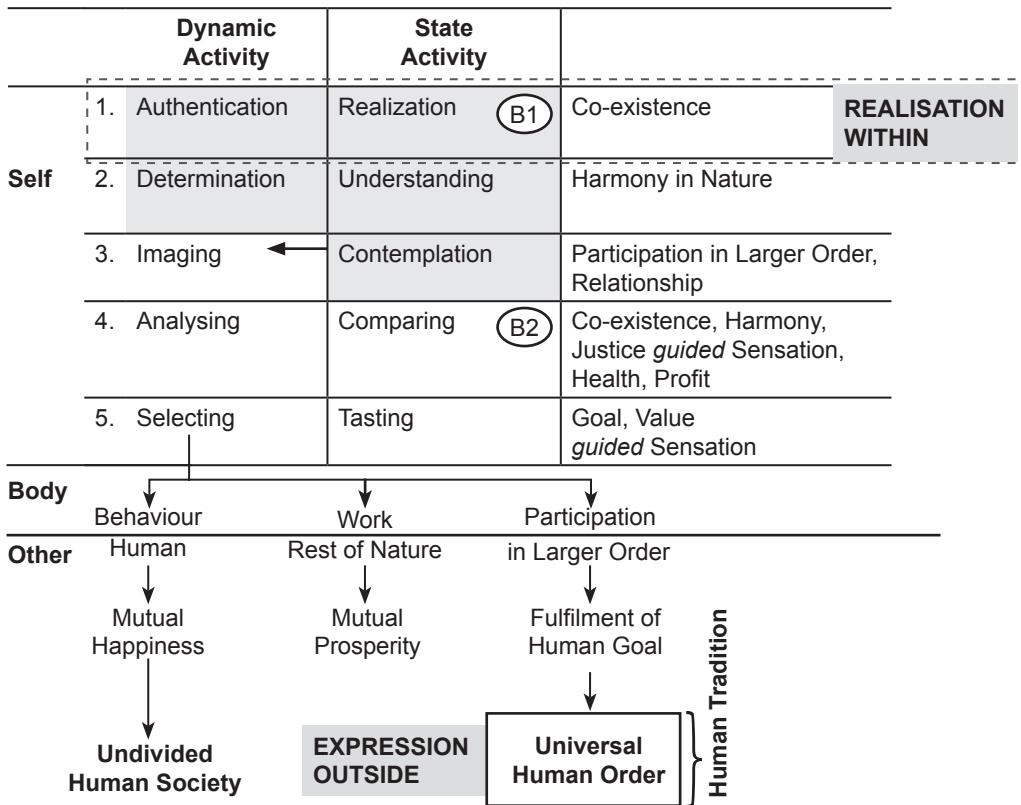


Fig. 12-1. Definite Human Conduct

Conduct includes what we think (our imagination) and what we do, as well as the basis of this thinking and doing (assumption or understanding). In fig. 12-1, it is shown that B1 or right understanding is the basis of thinking and doing. B1 motivates and guides our imagination (B2) and finally, if required, it is expressed through the Body in the form of behaviour, work and participation in the larger order.

Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world. The harmony in the Self is naturally expressed and extended at all levels of our being as follows:

Harmony at the level of Self	Happiness
Harmony of the Self with the Body	Health at the level of body
Harmony in the family, in human-human relationship	Mutual happiness, justice, fearlessness

Contd...

Harmony with rest of nature	Mutual prosperity – prosperity in human being and preservation of rest of nature
Harmony with the whole of nature/existence	Co-existence (mutual fulfilment)

The ethical human conduct can be further grasped in terms of values, policy and character [A Nagaraj 1999] as follows:

1. **Human Values – Understanding of role of Human Being in Existence**

Once we have the right understanding (relationship, harmony and co-existence), we are able to see our natural participation or values at all levels of being – from individual, to family, society, nature/existence. This participation or the human values are definite and form the basis of our ethical human conduct.

2. **Policy – Thought of how to express (live with) Human Values**

Having identified the definite human values, these become the guide to our imagination (desire, thought and expectation). Our imaginations are always in terms of how to fulfil this participation, how to live with these values. The comprehensive analysis of how to live with these values, how to express these values is what policy is. These policies are, therefore, naturally conducive to human welfare – conducive to enrichment, protection and right utilization of self, body and physical resources; and at the same time, they are conducive to the welfare of every unit in existence.

3. **Character – Expression of Human Values in Behaviour, Work and Participation in the Larger Order**

Human character is the expression or the interaction of the human being with the world outside, in terms of behaviour, work and participation in the larger order. With definite values guiding our imaginations, and a comprehensive analysis of the ways and means to live with these values, its expression outside, in terms of behaviour, work and participation in the larger order is human character. This can be understood in terms of the following:

- Chastity in conjugal relationship i.e. chastity in husband-wife relationship.
- Rightful acquisition and utilization of wealth – by way of labour, using cyclic and mutually enriching production processes (such as agriculture, manufacturing of clothes, construction of buildings, machine manufacturing, etc.)
- Kindness in behaviour and work – ensuring justice in behaviour and preservation of rest of nature in work, leading to fulfilment of the comprehensive human goal; at the same time, compensating for deficiencies created in the past.

For more details on the definitive human values, please refer to Appendix A12-1.

On this basis, we get a definite notion of ethics. We get a definite criterion to judge whether an act of human being is ethical or unethical, and a definite way to work for ethics in life and profession. We can see that the ethics in the living of an individual can be imbibed

only through inculcation of values, policies and character, and this is possible through the process of ensuring right understanding through self-exploration.

At the same time, we can see that a human being with ethical human conduct coupled with requisite professional skills only can be a good professional, namely, a good engineer, a good manager, a good teacher and researcher, a good technocrat or a good bureaucrat, etc.

We can further qualify the ethical human conduct on the basis of the following:

- ‘Ethical conduct’ implies that it is naturally acceptable to me and does not give rise to conflict within
- ‘Ethical conduct’ implies that it is in consonance with the right understanding of the reality – the underlying harmony at all levels.
- ‘Ethical conduct’ implies that it leads to mutual fulfilment with other people and mutual enrichment with rest of nature

Thus, the ‘ethical conduct’ is self-satisfying, people-friendly and eco-friendly.

Development of Human Consciousness

As explained earlier, the journey towards right understanding in fact brings a transformation in the human being from ‘animal consciousness’ to ‘human consciousness’. We talked about this in Chapter 2. Having gone through the process of self-exploration in detail, we can now see how it helps us to initiate the development of our consciousness. Accordingly, it affects a change in one’s goals, priorities and selection criteria. In ‘animal consciousness’, we give majority of the weightage to physical facility, to the maximization of sensory pleasures, to accumulation of wealth. Our criteria of evolution are primarily body-centric, targeted towards maximization of comforts and sensory pleasures. As indicated earlier, this propensity proves to be a misery trap for human beings causing multifarious problems within as well as in the outside world as we are experiencing now a days. As we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give relationship a higher priority than physical facility, identify our physical needs and ensure it through cyclic and mutually enriching production, enriching rest of the nature as well.

Implications of Value-based Living

The implications of value-based living can be studied in the following terms:

1. **At the level of individual:** Transition towards happiness and prosperity will take place at the individual level. The individual will slowly start getting rid of the contradictions and conflicts within, and attain a state where he is able to answer hi(s)her questions by exploring within the Self. This will help the individual get rid of the tension, frustration, depression, one-upmanship, psycho-somatic disorders and other such situations that (s)he doesn’t want to be in and facilitate definite and predictable human conduct. The feeling of self-regulation will reduce

the occurrence of diseases and in turn the feeling of insecurity. This will help the individual lead a more fulfilling life.

2. **At the level of family:** The value-based living will facilitate peace and harmony in the family, with more occurrences of just and fulfilling behaviour. People will feel prosperous and the feeling to nurture others will grow in the families. This will help raise the feeling of togetherness in the families, and reduce the family feuds. The prevalent problems in joint families will also wane, once human living is based on human consciousness. Such harmonious living will also help reduce the consumerist behaviour in family celebrations like marriages, parties and other social functions.
3. **At the level of society:** When relationship gets higher priority over physical facility, fearlessness and mutual trust develops in the society. Discrimination on the basis of body (in terms of gender, age or race), physical facility (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc.) will be reduced. The conflicts between communities and nations which are manifesting in the form of maladies like naxalism, terrorism, communalism and international conflicts etc. can be solved to a large extent without any coercion or war. The feeling of undividedness will surface in the society. Fulfilment of human goal will start getting to the fore in our plans and projects at all levels and gradually a human order based on trustful relationships will slowly emerge.
4. **At the level of nature:** Human beings will be in a better position to place themselves in relation with other units in nature. The problems of pollution and resource depletion can be handled smoothly when people are able to judge appropriately their needs for physical facility themselves and the mode of fulfilment is eco-friendly. Better methods of farming and production will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance, etc. The population of animals and birds can be saved from extinction and forests can be replenished.



At this juncture, it will be worthwhile to ruminate over the above-mentioned possibilities and explore to convince yourself whether these can really be the outcomes of right understanding and value-based living.

Salient Points

- *Values are a natural outcome of the right understanding. They need not be imposed through fear or greed.*
- *The definitiveness of ethical human conduct can be understood in terms of definiteness of values, policies and character.*

- Right understanding helps the human being to transform from animal consciousness to human consciousness.
- This will help show positive signs of improvement in living of human beings at the level of individual, family, society and nature.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Explain how right understanding forms the basis of assimilating universal human values in a natural way.
2. ‘There is definitiveness in the human conduct just in the same way as there is definitiveness in the characteristics of a mango tree or a horse etc. but this definiteness becomes evident only through right understanding’. Give your comments on this statement with justification.
3. How do you explain the differences found in the ethical perceptions of different cultural and religious traditions?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one’s life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Recollect any situation in your life when you had to face a strong ethical dilemma. Explain how, with the help of proper self-exploration, the dilemma could be resolved.
2. Analyse why, in the present times, it appears very difficult or rather impracticable to abide by universal human values and why so many people succumb to unethical practices in real-life situations.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas,

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charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

"It is generally believed that in olden days people were by and large more ethical. Take up an investigative project to find out from various authentic sources whether it was really true and if so, what were the reasons thereof".

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Recap

In the last chapter we have seen how right understanding provides the basis for universal human values and definite ethical human conduct. It has also been indicated repeatedly that right understanding is not merely an intellectual exercise (at the level of thought), but it is at the level of realisation which is reflected in thought, behaviour, work and participation in the larger order. In other words, it has to be part and parcel of one's day-to-day life. Of course, one has to be self-aware every moment for this. Thus, right understanding naturally leads to the development of ethical competence of an individual.

Now, in this chapter, we shall try to understand that it is this ethical competence only which is instrumental in ensuring professional ethics as well. Let us first understand the profession and professional ethics in the light of right understanding.

Introduction

Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is a meaningful participation for each one in one or more of the domains of human endeavour needed for a harmonious society. Of this, one important domain happens to be in the form of production and production related activities. It also makes available the necessary physical facility (livelihood) for oneself and one's family. Here, one has to interact with other human beings as well as units of rest of nature. Through professional education, one acquires the specific skills and scientific knowledge in order to make this contribution in the larger order. **Professional ethics can be seen as the code of ethical conduct of the profession. Ethical conduct of profession implies the right utilization of one's professional skills in the larger order towards the fulfilment of comprehensive human goal.** Therefore, it is expected from a competent professional to carry out one's profession with right understanding, commitment and dexterity so that the effort is conducive to human welfare i.e. conducive to the happiness and prosperity of all and also to the enrichment of rest of nature. However, to be able to achieve this, it is essential to develop the value competence or the ethical competence in the human beings along with the requisite skills and scientific knowledge competence. Presently, there is an increasing thrust on sophistication of professional skills. Most of the effort in education is directed towards this objective. There is hardly any emphasis on developing the ethical competence which is acquired through appropriate Value Education. It may be easily appreciated that

a significant implication of the right understanding is to develop this ethical competence whereby an individual is able to manifest ethical human conduct in all walks of life, including hi(s)her profession as well.

The issues pertaining to the unethical conduct of profession are presently becoming a matter of widespread concern. With increase in skills and with the availability of sophisticated technologies and systems for large scale networking to harness these skills, the human beings have acquired tremendous power to influence the lives of their fellow beings as well as the state of nature on this planet. In such a situation, it becomes all the more crucial to ensure the ethical utilization of the professional capabilities. Another important aspect contributing to augment the competence for professional ethics is the development of holistic vision with regard to technology, production systems and management techniques. This will be discussed in detail in Chapter 15. And such competence can only be acquired through right understanding and the practice to live in accordance with it.

If we look at the driving ethos in the present times, it is noticed that the main thrust all around is towards the so-called economic development which in practice essentially reduces to widespread tendencies towards wealth accumulation or profit maximization and proliferation of physical facility. In the prevailing worldview, these are imagined to be the means to achieve happiness and prosperity. As a result, most of the skills, technologies and resources get harnessed in this direction. This is creating multiple global maladies as well as contradictions and dilemmas at various levels. The globalization of this trend is already resulting in hazardous consequences. Hence, it is becoming increasingly urgent to rectify this situation and this can be done effectively only through the development of right understanding.

In this chapter, we shall first try to understand the profession in right perspective and then visualize how the real competence in professional ethics can be ensured. Further, we will also have a glance at the current scenario in regard to professional ethics – resulting in widespread proliferation of unethical practices in a variety of ways. We will also draw attention to the inadequacy of various methods being used to curb this trend. It will be very revealing to understand how the inherent dichotomy of the prevailing worldview vis-à-vis the expectation of professional ethics is generating multiple contradictions and dilemmas which cannot be resolved unless there is a change in consciousness towards right understanding.

Profession – In Context with the Comprehensive Human Goal

As mentioned earlier, **any profession is a mode of participation by human beings in the larger order in pursuance of comprehensive human goal**. In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and the nature around. All these activities do require a certain degree of skill/knowledge competence and are expected to be performed in consonance with the comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society.

The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of merely wealth generation. Accordingly, the profession is not only a means of earning one's livelihood, but also a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding whereby we interact with other human beings and with rest of nature in a mutually fulfilling manner. As elaborated earlier, the comprehensive human goal demands the fulfilment of all the four objectives namely resolution and harmony in the individual, prosperity in the family, trust in the society and co-existence with nature/existence.



Having understood the above notion of profession, let us pause a while to investigate how we are presently looking at the profession. What is in our mind when we try to choose a professional career? What do we consider as a good profession? What is the general view of the parents in regard to an appropriate profession for their children? In what way do the people in society give value to various professions? This is very important for us to find out. The general perception in which the professions are presently looked at, is in terms of being able to earn more and more money, getting more power, getting more perks or comforts etc. Isn't it? Verify this yourself.

Such a view which is widely prevailing naturally comes in conflict with the expectations of professional ethics to ensure the sustained welfare of all. These aspects will be discussed subsequently when we will have a look at the current scenario in detail. Here, it may suffice to conclude that the real way to ensure ethical conduct of profession calls for a correct understanding of profession, a correct understanding of happiness and prosperity and then, to develop the competence to actualize it. The purpose of value education is to enable the development of this understanding and competence which is essential to ensure professional ethics.

Ensuring Ethical Competence

(In the Individual and Social Ethos towards Ethical Human Conduct)

Having understood the profession in right perspective, let us clearly demarcate what we mean by developing the value competence and the ethical competence of an individual which is an effective way to ensure professional ethics. In absence of such a competence, administering oaths and prescribing codes of conduct etc. become mere formalities. Before proceeding further, let us also try to visualize as to why a person acts unethically. It is primarily because of lack of correct understanding about happiness and prosperity. If a person views happiness in terms of maximization of sensory enjoyment and prosperity in terms of accumulation of physical facility, the motivation naturally becomes that of wealth maximization. In this pursuit, all other considerations become secondary. Therefore, it leads to more and more unethical practices as these seem to cater well to the above misconceived notion of happiness. Immediate attractiveness of the outcome of such pursuits tends to make people adhere to this wrong notion firmly. As many other people around seem to be following the same path and apparently 'gaining' from it, this is believed to be a pragmatic

way of living. In this context, the ethical considerations appear to be too idealistic to follow in real life.

As already mentioned, the development of ethical competence is a long-term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in professional ethics will only be one of the manifestations of one's right understanding.

In addition, a society which adheres to a worldview in consonance with the existential reality will also develop the collective ethos and concern towards ethical human conduct. Such a vigilant society will prove to be the real safeguard against unethical practices.

Salient Features Characterizing Ethical Competence

These may be summarized as follows:

1. Clarity about the comprehensive human goal i.e. right understanding and right feeling in the individual, prosperity in the family, trust in the society and co-existence with nature.

This implies that one is working for the comprehensive human goal and not just for the economic goal or for maximization of profits through one's profession. Any action has to be evaluated from the point of these four-fold objectives ingrained in the comprehensive human goal.

2. Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence, based on the right understanding of oneself and the rest of existence. From it also arises the firm conviction that each human being, including myself, will be fulfilled only in the process of working in consonance with this existential order. As a consequence, we are not influenced by the divergent or conflicting opinions of others or by superficial impressions.
3. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.

Such a competence is acquired by continuously practicing to live in accordance with right understanding and not giving way to the contrary sensory motivations, fears and enticements. Thus, one is able to pursue the ethical path in all walks of life, including one's profession in an unflinching manner.

4. Competence of mutually enriching interaction with nature, ability to appropriately assess the needs for physical facility for oneself, the family and society as well as their sustainable fulfilment through production systems ensuring harmony with nature.

As a result of right understanding, one is able to assess one's own needs appropriately and is also sensitive enough to the needs of others. In addition, one is clear that all needs are to be fulfilled only through harmonious, sustainable and mutually-enriching interaction with nature.

5. Holistic vision about technologies, production systems and management techniques.

Development of holistic vision about technologies and systems is another important domain contributing to the competence in professional ethics. This aspect is generally ignored and does not feature in the prevailing discourses on professional ethics. However, for want of such a vision, one could be inadvertently propagating artefacts which are not really conducive to human welfare.

6. Adequate realisation of one's social responsibility. As people advance in their profession and occupy positions of power, their decisions and actions affect a large number of persons in addition to the natural environment. Therefore, it is very important for them to be continuously aware of their social responsibility. On the other hand, society at large has to remain watchful towards the conduct of its constituent members.

Issues in Professional Ethics – The Current Scenario

The issues in professional ethics are becoming very complex in the current scenario. The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. A good number of people have started nurturing the feeling that with money, everything can be accomplished, any person can be 'purchased', and any system can be bent to one's advantage.

As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. These are also manifesting in the form of hawālā and benāmi transactions, in fact, leading to a parallel black-market economy. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc., endangering public life and property, and causing serious degradation to environment.

This menace becomes even more serious as unethical policies are adopted collectively by large industries, cartels, multinational corporations and even national governments. As a result, there is a sort of 'legitimization' of these unethical policies by projecting them to be in the interest of large groups of people. We also observe strong influences being exercised by various such groups which are frequently referred to as drug-mafia, builder-mafia and arms-mafia etc. by the media. Such vested interest groups lobby together and destabilize the economies and even governments of different nations. The strong influence exerted by, say oil companies and oil-producing countries, on international politics is well-known. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, show-business and celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. There is no need to

elaborate too much on all these forms of deteriorating professional ethics, as all of us are not only victims of this degradation, but at many occasions feel compelled to contribute to it directly or indirectly or remain helpless onlookers. We may enlist some salient categories of these unethical practices as follows:

- Corruption in multiple forms and at various levels
- Tax evasion, misappropriation and misuse of public funds
- Misuse of political power and bureaucratic authority
- Misleading propaganda, unethical advertisements and sales promotion
- Cut-throat competition
- Exploiting the weakness of consumers through various enticements, bewildering advertisements
- Adulteration and spurious production
- Endangering the health and safety of public at large
- Hoarding and over-charging etc.

The list could be much longer.



Why is all this happening? Who is contributing to the aggravation of this situation?

What is its impact on our happiness and prosperity? These are important points for us to ponder and explore.

Prevailing Approaches towards Promotion of Professional Ethics – their Inadequacy

In this context, it will also be educative to look at the various methods and mechanisms which are being presently employed to check these trends and their effectiveness. It is true that the adverse impact of this malaise is being widely felt and the concern for rectifying the situation is increasing in the society. Many agencies such as the government bodies, professional societies, NGO's, media and professional educators etc. are all trying to devise ways and means to control the situation. However, most of the methods being adopted are either of symptomatic nature or punitive measures or crisis management techniques rather than real solutions to the whole problem. For example, the following methods are being increasingly proposed and implemented:

- Promoting awareness about professional ethics by introducing new courses, refresher programs and case studies
- Administering oaths and prescribing codes of ethical conduct for specific professional disciplines
- Setting up mechanisms for intensive audit inspection and monitoring the activities
- Framing more stringent laws and devising harder punishments for offences

- Promoting transparency in working systems through mechanisms like RTI (Right to Information Act), etc.
- Carrying out ‘sting operations’ and widely publicising serious lapses in ethical conduct of profession through media
- Encouraging whistle blowing by individuals or groups
- Setting up Lokpals, vigilance commissions, ethics committees, tribunals, consumer protection forums, etc.
- Filing public interest litigations, etc.

While there is no denying the fact that all the above methods are with earnest intention to tackle the present situation, however, these have a temporary utility and prove deterrent to a limited degree only. The focus in these methods is primarily towards curbing the ill effects rather than rectifying the root cause, namely the faulty world-view which continues to remain dominant. An effective way out is to work towards developing the ethical competence by transforming the consciousness of people through right understanding. Unless the inherent dichotomy between the wrongly perceived notion of happiness through wealth maximization and the expectations of human welfare, the expectations of common good is resolved, no breakthrough is possible.

Some of the above measures will become more effective if accompanied by change in ethos, while others may become unnecessary if the focus is on developing ethical competence.

Inherent Contradictions and Dilemmas and their Resolution

We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. In such a paradigm, ‘your loss is my gain’. Thus, the other person’s happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfilment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this. Let us analyse how such a world view affects the propensity of people in different professions.

Take the example of business circles, whenever there is a scarcity of commodity due to say – monsoon failure or other natural disturbances or wars etc., the people in general are in distress and need succor. However, in such a situation, the businessmen endowed with materialistic world view will feel elated and look at it as an opportunity to make maximum profit. They feel that the market is ‘improving’ and they should take the maximum advantage of it, even accentuate it by hoarding and black marketing to serve their objective. Thus, the interest of such businessmen and the consumers in general come in direct conflict, while in reality they are expected to be mutually complementary. In a similar way, unethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits, albeit, at the cost of greatly endangering public health and safety.

An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala, etc. where on one hand, the use of these products is highly glamorized to attract the consumers and, in the end, there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus, there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation, the dilemma as to how much importance to be given to one's profit and how much to the welfare always remains unresolved.

Similarly, let us highlight the dilemma in any profession which arises when the prime motivation is towards profit maximization. Take the example of practicing medicos with the urge of profit maximization. Supposing there is an epidemic and a large number of people become sick, the doctors endowed with materialistic world view will feel excited as it would give them an opportunity to earn a lot of money. Thus, the degradation in the health of society becomes a welcome opportunity for those whose expected role in the society is to facilitate the health of people. Here again the dilemma always persists whether to give importance to one's profit or to the welfare of people needing help. Driven by the profit mania, one can adopt methods of extreme exploitation of the patients who are already in serious trouble.

It is not uncommon to observe that lawyers whose expected role is to facilitate a justice, if driven by the urge of fast money making, succumb to all sorts of unethical practices which tend to thwart justice, trying to save the culprits and punish the innocent.



We can make similar visualizations for each profession whereby the motivations of profit maximizations eventually lead to unethical practices of various dimensions and thwart the very objective of these professions in contributing towards the common good, towards the larger order. With all this, a continuous contradiction persists in the mind of such people as these unethical processes are not naturally acceptable to anyone. They create tension and anxiety at the personal level and one is tempted to adopt dual personality in terms of trying to appear to be ethical and in reality, acting differently. There is a need to hit the nail on the head. The resolution of all these contradictions and dilemmas can only come through right understanding.

You may like to explore, the dilemmas in various other professions and try to see how these can be resolved in the light of right understanding.

Thus, the crux of all this discussion is that sincere effort towards building up the ethical competence of human beings in general and professionals in particular through proper value education is an effective way to safeguard professional ethics.

Salient Points

- *Profession implies meaningful participation in the larger order including society and nature in pursuance of comprehensive human goal and in the process also making available the necessary physical facility for one's family.*

- *Professional ethics can be seen as the code of ethical conduct of the profession. Ethical conduct of profession implies the right utilization of one's professional skills in the larger order towards the fulfilment of comprehensive human goal.*
- *Developing value competence and ethical competence in the individuals (professionals) is an effective way to ensure professional ethics.*
- *The competence in professional ethics is based on the following:*
 - Clarity about the comprehensive human goal: right understanding and right feeling, prosperity, trust and co-existence.*
 - Confidence in oneself as well as confidence in relationship, harmony and co-existence prevailing in entire existence.*
 - Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.*
 - Competence of mutually enriching interaction with nature, ability to assess the needs for physical facility for the family and their fulfilment through production systems which also ensure harmony in the nature.*
 - Holistic vision about technologies, production systems and management techniques.*
 - Adequate realisation of one's social responsibility.*
- *The increase of unethical practices in various professions, the contradictions and dilemmas are primarily due to the prevailing worldview focusing on profit maximization. These can only be resolved through right understanding of existential harmony at all levels and living accordingly.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. What do you understand by the term 'profession' and 'professional ethics'?
2. As per the prevailing world-view what are usually the expectations from a good professional career? Evaluate these in the context of right understanding.
3. What, according to you, can be a fool-proof measure to ensure professional ethics. Give justification.
4. In spite of the increasing number and stringency of measures to curb corruption, this malaise is ever growing. Explain the reason for this situation.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Supposing you were to take up any of the following professions, what kind of ethical dilemmas and challenges you might have to face in their execution and how would you attempt to resolve them:
 - a. A contractor / builder
 - b. A civil servant / bureaucrat
 - c. A chartered accountant
2. Supposing you are employed in a government organisation where your superior officers are quite corrupt and they also insist on you to join them. Explore how you would act in such a situation.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

"Take up a project to understand how the present system to implement the 'right to information' act is in operation and to what extent it is proving effective in curbing malpractices".

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

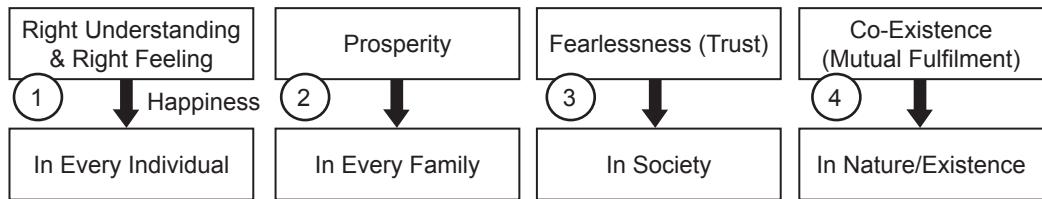
Recap

In section III, we have seen so far how right understanding provides the foundation for the identification of universal human values in all the dimensions of life. It also facilitates the recognition of the definitiveness of ethical human conduct. It helps us as human beings to perceive the close correlation between universal human values and happiness and to realize that the ethical human conduct is a natural expression of our innateness. This helps the mankind transform to living with human consciousness. Then in context with professional ethics, it was observed that the development of ethical competence among individuals and a collective social consciousness towards ethical human conduct proves to be the best way to promote professional ethics.

Moving on to other important implications of right understanding, in this chapter, we will see how right understanding enables us to visualize universal human goal in a comprehensive way and also acquire a holistic view of human welfare. Thus, right understanding enables us to visualise holistic development which is conducive to promote universal human order. It may be pointed out that such a vision is in stark contrast to the prevailing notion of human welfare which is primarily perceived in terms of proliferation of physical facility.

Visualization of Comprehensive Human Goal

As mentioned above, an important implication of the right understanding is the visualization of comprehensive human goal which is conducive to human welfare. Presently, human welfare is primarily perceived in economic terms only. We have already seen how such a narrow objective lead to problems in various spheres of life and is not sustainable. Further, in the light of the right understanding, it is possible to visualize the pattern of a holistic way of life to cater to the comprehensive human goal, a model of human living which is people-friendly and eco-friendly and therefore sustainable. In this process, it will be possible to visualize a way of life and a set of criteria to evaluate the education, healthcare systems, technologies, production systems and the models for commercial activity and management etc. As we have seen in the comprehensive human goal, the systems for its fulfilment and the scope of universal human order is recalled from chapter 9 and depicted in fig. 14-1.

Human Goal**Human Order****Dimensions (Systems)**

1. Education – Sanskar (1)
 2. Health – Self-regulation (2)
 3. Production – Work (3)
 4. Justice – Preservation (4)
 5. Exchange – Storage (2) (3)
- (2) (4)

Scope – From Family Order to World Family Order (Universal Human Order)

Family – Family cluster – Village – Village cluster ... Nation ... World Family
Order Order Order Order Order Order

Fig. 14-1 Universal Human Order

Such a comprehensive objective will be conducive to the welfare of all, for all times. This will apply to all the human beings on Earth. Facilitating and empowering human beings towards the fulfilment of the above-mentioned comprehensive human goal is real human welfare.

Now, on this basis, we can identify the goals of any organization or system, either working for production, justice, exchange, etc. We can evaluate whether the goals set by the system are humane or not, comprehensive or having a limited vision. Once we are able to identify the comprehensive human goal, it becomes the guiding factor for evaluating all our policies and pursuits. In terms of these goals, we can evaluate the inadequacies in the prevalent education system, judiciary system, administration and governance, market policies and other such systems.



It will be worthwhile to ascertain for yourself, whether presently we are working to achieve the comprehensive human goal which is naturally acceptable to us, or we are moving away from it.

The Vision for Holistic Development and Universal Human Order

A correct appraisal of the comprehensive human goal and human welfare and the realisation of co-existence at all levels enables us to visualize and gradually evolve a viable way of life to replace the prevailing pattern of human living. Thus, the right understanding prepares us for moving towards the 'holistic way of life' which will be sustainable as well.

as conducive to fulfil the basic human aspirations for all human beings. It will be a mode of living which is self-satisfying, people-friendly and eco-friendly. With human ingenuity and creativity, all the knowledge and skills available can be harnessed to actualize such a model of living. There is an urgent need to initiate research and development in this direction as our present model of living is proving to be more and more problematic and unsustainable. Right understanding also provides us the basis to evolve humanistic education system, holistic health care systems, appropriate technologies, production systems and management models, and an economic order based on recyclability and compatibility with nature. Also, with the help of right understanding, it will be possible to visualize a humanistic constitution which will facilitate the development of a harmonious world family, an undivided society and a universal human order. All dimensions of such a universal human order can be worked out in detail in tune with the above-mentioned objectives, as discussed in Chapter 9.

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

1. A holistic pattern in all the dimensions of human activity in the society including education, health-self-regulation, production-work, justice-preservation and exchange-storage etc.
2. Harmonious networking between the basic unit and their clusters successively moving from family order to world family order as follows:

Family Order \Rightarrow Family Cluster Order \Rightarrow Village Order \Rightarrow Village Cluster Order
 \Rightarrow City Order... \Rightarrow Nation Order... \Rightarrow World Family Order

In each of these dimensions, we can visualise a humane system, be it education, health, production, exchange or justice and conceptualize a harmoniously functioning system.

In contrast, one can also study the functioning of nations and states today, and evaluate their working in the light of universal human order. We can identify the good things of the present systems and retain them in our own vision of a humane society and do away with the unacceptable features.

Paving Way towards the Humanistic Tradition

(Humanistic education-Human Conduct-Human Constitution- Universal Human Order)

The primary step to move towards the holistic way of life is to develop the right understanding among the human beings, commitment to live accordingly and then to develop the requisite skills and knowledge systems to implement the right understanding in real life. Thus, it calls for a change in the education system towards humanistic education. The right understanding provides us with the vision of such a humanistic education. As we discussed earlier, education means to imbibe the understanding of harmony at all the levels of living. It is not just reading, writing and arithmetic, but rather a process to enable human beings to live in accordance with their natural acceptance at all levels of living. It calls for a huge shift from our vision today.

Humanistic Education

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

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

There can be several models of such education. It will involve tangible research efforts to evolve different models of education to instil the right understanding and inculcate human values coupled with competence in skills. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home. Every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he will need a formal system, in the form of some collective effort from the society. Where we stand today, value education is being imparted to complement the skills with human values. But, in the humanistic tradition, the whole education system will need to be designed value-based. It is a useful exercise for us to learn how a child can be facilitated to have the right understanding since childhood, how it will learn languages, reading, writing and arithmetic skills, and skills that form a part of higher education in the light of this value base.

Humanistic Constitution

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

Presently, the human society is divided into various castes, creeds, religions and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavour is used in handling these conflicts and contradictions; paradoxically, the human beings are spending a substantial part of their energies and resources in preparing themselves for destructive purposes. As we can now understand, when the parameters of human welfare are universal, i.e. commonly applicable to all human beings, why should the human endeavour in pursuit of these common objectives be conflicting to the interests of each other! This can only be there because of our ignorance, because of our incorrect assumptions/beliefs of our happiness and of the

reality as the whole. Presently, our efforts are directed largely towards using various modes of enticements and punishments to change the behaviour pattern of people. However, it is not successful in the long run. Things can only be set right by developing human consciousness, by developing right understanding among people and in no other way. Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.

It may be a thought-provoking exercise to visualise a model of humanistic constitution. In the light of the right understanding:

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

These and all such issues are to be addressed.

To begin with, the family will be smallest unit of order in the society. Moving from family to the world family, the constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic way of life in the present scenario.

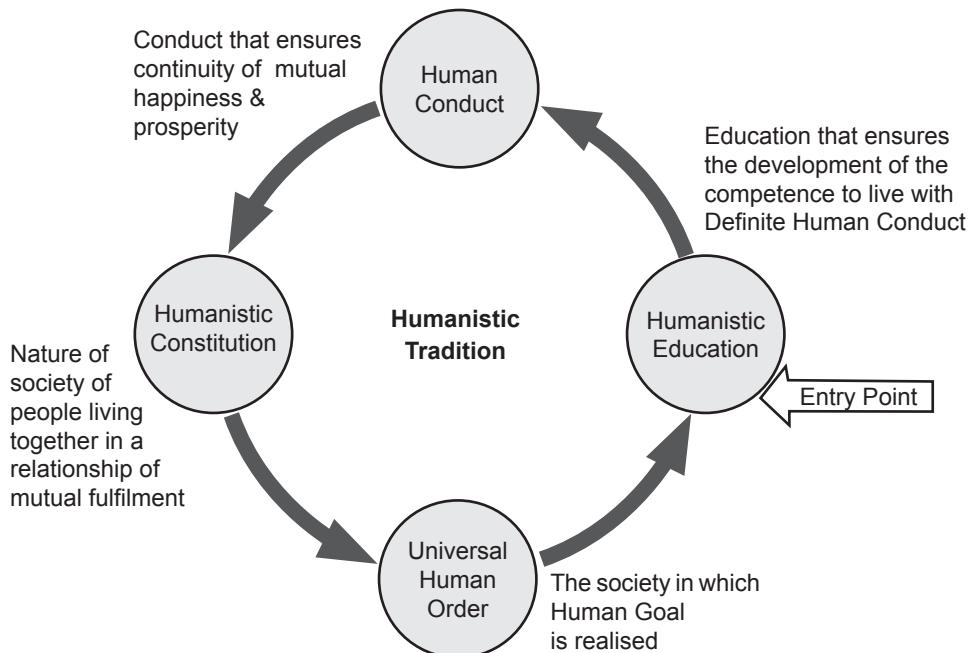


Fig. 14-2 Dynamics of Universal Human Order

As mentioned in fig. 14-2, you can see that the education in any society is the one which primarily develops the perspective and sanskar at the individual level. This individual sanskar reinforces the collective sanskar or culture in the family and in the society. This culture expresses itself as the civilisation which reinforces the individual sanskar through education. If we want a harmonious, peaceful civilisation, it has to start with the individual. This is possible and that is what we are trying to say that education is going to be the agent for this transformation.

Humanistic education leads to human conduct, human constitution, universal human order and in turn, universal human order ensures humanistic education for the next generation. That is how the whole tradition would look like if it has to be humanistic tradition. If all these has to be ensured, where do we start?

Evidently, humanistic education is the entry point. That is why, we are trying to draw your attention from all directions, that we, as educationists, as teachers, as education administrators and as policy makers, are responsible to bring about this transformation. We have to be the most active agents to start this transformation.

Humanistic education is the entry point. Once this wheel starts rolling, it would bring about a continuing humanistic tradition, that would be able to ensure the fulfilment of human goal for every human being, generation after generation. That is what human society aspires for.

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

Salient Points

- *The right understanding helps us identify the comprehensive human goal, i.e. right understanding and right feeling (happiness), prosperity, fearlessness (trust) and co-existence (mutual fulfilment).*
- *This gives us the vision of the holistic way of life in all the dimensions of human living.*
- *The understanding of harmony gives the basis and framework of humanistic education and constitution.*
- *The universal human order in terms of the various dimensions and different steps of order (from family order to world family order) in the society can be visualised on this basis.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. What do you understand by the term 'holistic development' and 'universal human order'?
2. Make a table to clearly bring out the similarities and differences between the prevailing model of development and the cherished holistic model of development.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. By careful analysis, identify some important features which, when incorporated, will make our education more humanistic. What are the right expectations in terms of the outcome from humanistic education?
2. Visualise some important directive principles for a humanistic constitution. Which of these are already ingrained in our present constitution?
3. Some people feel that talking about holistic development is like trying to turn the wheel of time backwards. It will greatly hamper our progress. What is your view in this regard? Explain with justification.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

"In recent past, there have been a number of rural development projects accomplished by dedicated individuals which have earned wide acclaim. Searching from the internet or other sources, obtain sufficient information about any two of these and comment on how close these are to the notion of holistic development".

Contd...

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Recap

As discussed in the previous chapter, the right understanding provides us the vision for a holistic development. It provides the vision for universal human order – a model of living which is inherently conducive to the needs of all human beings and also compatible with rest of nature; a model which is conducive to the development of harmonious human society at a global level; a model which paves way for a sustainable, universal human order leading to happiness, peace and prosperity. Of course, such a model will necessitate the visualization and development of appropriate technologies, production systems and management models etc. which cater to the fulfilment of comprehensive human goal.

In this chapter, we shall dwell in some detail on the vision for such technologies, production systems and management models. As mentioned earlier, such a vision is also a prerequisite to facilitate professional ethics. After all, professionals are expected to develop and popularize technologies and systems conducive to human welfare.

Introduction

In the present times, there is a great zeal for the development and adoption of innovative technologies and systems, tools, techniques and models which are claimed for the ‘betterment’ of society. More and more sophistication and complexity are being added. Ostensibly the effort is to make these more user-friendly, comfort-providing, faster, cheaper, etc. However, most of the effort is going on under the influence of the materialistic world view; needless to say that the holistic world-view is missing in such efforts. As a result, both the structure as well as the use/misuse of these innovations are often proving to be counterproductive, contrary to the long-term human welfare.

Therefore, there is a strong need to develop technologies and systems with holistic objectives governed by right understanding to render them conducive to sustainable human welfare.

The development of such systems and devices can also be facilitated by a close scrutiny of the systems and processes of nature which are all basically holistic, time tested and self-regulated. Of course, there is ample scope for creativity in the processing, on the part of human beings, to make them more conducive to human use. Further, it will also require a careful learning from some of the traditional practices, critically examining them so that we are able to identify their strengths and desirable features and retain them while

evolving technologies and systems for our present needs. Only then can we appropriately harness the store house of traditional wisdom along with the present-day knowledge of science and technology. We will first try to identify the salient criteria for assessing and developing appropriate technologies, production systems and management models in the light of right understanding. Thereafter a glimpse of such systems will also be presented through typical examples.

A Holistic Criteria for Evaluation

The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. Accordingly, they have been designed and optimized to the objective functions best suited to this world view. In order to facilitate the development of holistic technologies and systems, it will be necessary to visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal.

Generally speaking, there are three broad criteria to guide the development of such technologies and systems, i.e.,

- (a) Catering to appropriate needs and lifestyles
- (b) Eco-friendly (cyclic / renewable and mutually enriching)
- (c) User-friendly – safe, economical and enhancing human capability

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise. As far as possible, priority should be for naturally available processes and systems.

In accordance to the above general considerations, the specific criteria for judging the appropriateness of technologies, production systems and management models may be identified as follows:

Criteria for Technologies

The above-mentioned general criteria can be itemized into more specific form as follows:

- Catering to real human needs
- Compatible with natural systems and cycles
- Facilitating effective utilization of human body, animals, plants and other natural materials
- Safe, user-friendly and conducive to health
- Producible with local resources and expertise as far as possible
- Promoting the use of renewable energy resources
- Low cost and energy efficient
- Enhancing human interaction and cooperation

- Promoting decentralisation
- Durability, life cycle and recyclability of products

Criteria for Production Systems

In determining the type of production systems, the key questions to be answered are:

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

All these will be decided in the context of availability of local natural resources and expertise to cater to the needs of the people for any given community. Of course, the needs are to be characterised in consonance with the comprehensive human goal.

The specific criteria to judge the appropriateness of the production systems may include the following:

- Optimal and efficient utilization of local resources and expertise, including human beings, animals, air, solar, land, water, bio and mineral resources etc.
- Economic viability and sustainability
- Priority for local consumption
- Matching the pattern of production with the availability/producibility in the local environment and the pattern of consumption
- Decentralized systems capable of meaningful employment of people in the community
- Facilitating production by masses and not mass production in a centralized mode, to the extent possible
- Promoting individual creativity and sense of accomplishment
- Using people-friendly and eco-friendly technologies
- Ensuring requisite quality of production
- Safe and conducive to the health of persons involved in production as well as others
- Harnessing recycling, conservation and reuse possibilities

Criteria for Management Models

Primarily management models are to be relationship based, cooperative and ensuring justice in terms of mutual fulfilment and not coercive and exploitative.

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

- The whole unit working as a well-knit family
- Cooperative, motivational and mutually fulfilling
- Ensuring correct appraisal of human labour and skills
- Targeting employer-employee as well as consumer satisfaction and not profit maximisation
- Sharing of responsibility and participative mode of management
- Continuous value addition of the persons involved
- Effectively integrating individual competencies and complementarity

A Critical Appraisal of the Prevailing Systems

It will be educative to critically examine the characteristics of the present models which have been developed under the influence of the materialistic worldview. As mentioned earlier, the structure as well as the use of all human innovations is strongly influenced by the worldview and values. Therefore, the present-day technologies and systems are designs best suited to serve the prevailing worldview. This way, we can easily appreciate how the present-day systems, even though they employ the best of human ingenuity, latest scientific knowledge and sophisticated technologies, are largely proving to be incompatible with ecology and also not conducive to sustainable human welfare.

The most concerning feature of the present-day systems is their heavy dependence on non-renewable sources of energy/materials rendering them unsustainable. The modern development primarily dwells upon fossil fuels which are being consumed at exponential rates. This has caused menace of resource depletion on one hand and environmental degradation manifesting in the form of pollution and global warming etc. on the other. There is no compatibility of the rate of consumption by human beings with the rate of production in nature. The other undesirable characteristics of modern technologies and systems include their centralized configurations, promotion of wastefulness, excessive transportation and substitution of human, animal and other natural resources by man-made gadgets, machines and materials.

These systems are becoming more and more complex and large in size, and they are highly capital - and energy - intensive. Increased automation and mechanization is being used for promoting mass production which is not conducive to large scale employment of people. Such systems also lead to exploitation, alienation and conflict between the so-called working class and management. In spite of a high degree of sophistication, quality sensitivity, standardization, miniaturization and user-friendliness, these technologies and systems are not proving conducive to general human welfare. It is an irony that with all the technological advances, we have come to a passé where the whole planet is under a serious threat.

Learning from the Systems in Nature and Traditional Practices

If we really wish to gain an insight into the holistic systems, we have a lot to learn from systems of nature and from traditional practices. With modern developments in science and technology, and their widespread application, an impression has grown that the nature is primarily for exploitation as per the whims and fancies of human beings, the nature has to be tamed/controlled and exploited for human enjoyment. Further, it is believed that the systems in nature are all primitive and have to be replaced by man-made systems. This is how one looks at 'development'. Similarly, it is also believed that the traditional practices are all obsolete and have to be rejected outright. This arrogant attitude towards nature and the traditional know-how has caused much damage to humanity in recent times. It is high time we critically examine these beliefs and rectify them in the light of right understanding.

In reality, nature is not only our nourisher but also a learning ground. The human beings are an integral part of this self-sustaining nature and it is essential to understand its functioning and systems to live in harmony with it. After all, it is only by diligent study of nature that all the laws and principles governing various processes have been discovered by human beings. In a similar way, the systems and cycles of nature also need to be understood and emulated as required in man-made designs. Then only, we can correctly visualize and evolve the holistic way of living.

As for the traditional practices, it is true that with increase in information and skills, and with changing needs, it is necessary to make improvisations in technologies and systems of human use. However, in order to do that it is essential to critically evaluate their strengths and weaknesses. It is important to identify the characteristics which have enabled the traditional practices to serve humanity for long periods. The eco-friendly and people-friendly characteristics of many traditional practices are very much worthy of our recognition and retention. Then we will be in a better position to utilize our present-day information to augment the systems and make them more effective, efficient and more suited to current needs.

For example, we can learn a lot from the traditional practices of eco-friendly agriculture techniques, watershed management, eco-restoration, herbal formulations, preservation techniques, artisanal practices and so on. It does not amount to going backwards, but rather enables us to avail from the vast storehouse of wisdom and experience so that we become better prepared to take the leap forward in the right direction.

Several traditional technologies and systems which had the much-needed holistic characteristics and have been in vogue for centuries till these were replaced by modern alternatives, need an exploratory critical appraisal to identify their valuable features in the present times, albeit with appropriate modifications.

Typical Examples from Traditional Technologies and Systems

In this respect, the following examples are significant:

- The water harvesting and storage and utilization systems through ponds and other artifacts
- Traditional agricultural practices
- Traditional local remedies and health-care techniques
- Grain storage and food preservation practices
- Yoga, ayurveda, naturopathy-based healthcare systems
- The langar (sharing of food) system prevalent in religious institutions
- Family based rural enterprises
- The jajmani system – relationship-based village system to ensure rural self-sufficiency
- Rural craft and artisanal practices

There could be several more such examples which can be helpful in enriching our vision in this direction.



At this juncture, it will be worthwhile to analyse your own belief about the natural and traditional technologies and systems and evaluate these in the light of right understanding.

Visualizing a Holistic Community Model – Working Towards Harmony at All Levels

In the light of understanding gained so far, it will be a very educative exercise for us to visualize broadly how a typical community, say, of around one thousand people will live in a holistic way in harmony with each other and the rest of nature, being largely self-sufficient in fulfilment of its needs and setting up systems which are conducive to comprehensive human goal. It may be easily appreciated that such a planning in detail is a project worthy of serious research and experimentation to evolve a viable holistic model. We may call this as a model for human order at village level (gram-swarajya).

It is high time that we start working for actualization of the model of human order at the village level (gram-swarajya) in the light of right understanding. We may carry out a techno-economic feasibility study and the design for such a model keeping the comprehensive human goal as our objective function. Since it will be necessary in this model to rely on the local resources and expertise (local people) as far as possible, such a model will also need attention to augment these resources. It includes promotion of bio-diversity, cattle, water harvesting, effective utilization of biomass, solar, wind and hydel energy sources etc. This would also involve careful planning of the agriculture, artisanal and agro-industrial activity. The matching of resources and needs will also need to be accomplished. This visualization

will enable us to identify, select or develop appropriate technologies, production systems and the methods to organize these activities in a harmonious way. It is left to the reader to exercise hi(s)her creativity and try to broadly visualize the scenarios for making human order at village level (gram-swarajya) possible. Several groups of people have started working in this direction seriously. And as a result, many technologies and systems have been evolved even though the full-scale demonstration of such alternative ways of living are yet to emerge.

In the face of the environmental and other problems aggravating because of the widespread use of fossil fuels and other non-renewable resources, there is an increasing interest throughout the world to evolve alternative renewable technologies and modes of production. However, this is only possible in the light of right understanding, with adoption of appropriate lifestyles and with proper assessment of needs. It will be desirable to get acquainted with these developments by conducting case studies on the salient renewable and eco-friendly technologies and systems. There needs to be an increasing and wide spread thrust to evolve holistic technologies and systems through dedicated R&D efforts working within the framework of right understanding. Some salient topics for case studies are given below:

Topics for Case Studies

To gain some familiarity with the on-going effort towards holistic technologies and systems, carrying out case studies on the following topics will be beneficial.

1. Renewable and Decentralized Energy Technologies
 - (a) Biomass based Energy Conversion systems such as;
 - ◆ Systems for generation and utilization of biogas obtainable from anaerobic digestion of all kinds of moist biomass such as animal and human excreta, kitchen waste, moist agro-waste, sewage effluents, etc. This bio-conversion also results in production of valuable bio-manure in the form of slurry. Therefore, a study of slurry handling systems is also relevant.
 - ◆ Systems for generation and utilization of producer gas obtainable from partial combustion of all kinds of dry biomass such as wood, charcoal, rice husk, sawdust, dry agro-waste, etc.
 - ◆ Systems for decentralized production of biodiesel obtainable from esterification of various vegetable oils.
 - ◆ Decentralized systems for production of ethanol as a liquid fuel for engines obtainable from agro-waste.
 - ◆ Technologies for Briquetting to obtain a compact/smokeless solid fuel from all kinds of loose biomass.
 - ◆ Technologies for smokeless and energy efficient cook stoves

- (b) Gadgets and Implements to facilitate efficient utilization of human muscle power and animal draught power such as:
 - ◆ Human operated agricultural tools and domestic appliances
 - ◆ Animal (bullock) operated irrigation pumps, tractors and other agricultural equipment
 - ◆ Improvised designs of animal driven carts
 - (c) Devices for efficient utilization of Solar energy such as:
 - ◆ Solar water heaters, solar cookers, solar driers, etc.
 - ◆ Solar Photo-voltaic systems
 - ◆ Decentralized Solar power generation and refrigeration systems
 - (d) Decentralized Wind power devices for water pumping, electricity generation, etc.
 - (e) Micro hydel electro-mechanical power generation systems utilizing the hydro energy of waterfalls, check-dams and flowing water in streams and rivers in a decentralized manner.
2. Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration.
 3. Technologies and architecture promoting green building materials and energy conservation such as:
 - Construction with compressed/stabilized mud-blocks and terracotta tiles
 - Bamboo architecture
 - Laurie Baker's low-cost brick work construction, etc.
 - Solar architecture with energy conservation and passive heating/cooling of buildings
 4. Organic/natural farming techniques including technologies for vermi-composting, production of bio-manures and bio-pesticides
 5. Eco-sanitation techniques for small scale decentralized sewage disposal and waste water recycling
 6. Low cost and energy efficient technologies for small scale production systems such as
 - Systems for food processing
 - Systems for production of herbal, forest-based and animal-based (panchgavya) products
 - Systems for facilitating multiple crafts and artisanal work

7. Humanistic organizational/management models

The work on the above technologies and systems is being carried out in several technical institutions, agricultural universities, government agencies and a large number of NGOs and socio-spiritual organizations as well as by some motivated individuals. It will be quite fruitful to familiarize with some of these in context with above case studies.

Salient Points

- *The holistic criteria of evaluation basically emerge from correct appraisal of the comprehensive human goal.*
- *The main guidelines for holistic systems are:*
 - a. *The capacity to cater to appropriate needs and lifestyles.*
 - b. *People-friendliness and eco-friendliness.*
 - c. *Effective utilization of local resources, local expertise and manpower and priority for local consumption.*
 - d. *Decentralized structure.*
- *Most of the prevailing systems are human innovations in consonance with the prevailing world view. Hence, in spite of utilization of the advanced knowledge of science and technology, these are not quite conducive to sustainable human welfare.*
- *A careful study and evaluation of the systems of nature and the holistic traditional practices will be helpful in the development of suitable systems as per the current needs.*
- *Understanding the status and characteristics of various renewable and eco-friendly technologies and systems being developed in recent times through case studies will be helpful in motivating R&D effort in this direction.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. What do you understand by the term 'holistic technology' and 'holistic management system'?
2. In what way does the understanding acquired in the previous section (section II) helps us to identify the holistic criteria for evaluation of technologies, production systems and management models?
3. 'Values effect both the structure as well as the utilisation of technologies'. Do you agree? Give justification for your response.

Contd...

4. What, in your opinion, has gone wrong so as to make many of the modern technology gadgets anti-ecological as well as contrary to real human welfare? After all, all these developments have been made for the good of people and with great dexterity.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. What, according to you, would be a feasible strategy, keeping the present situation in mind, to change over to holistic technologies and production systems? Identify major challenges in this process and suggest how these could be overcome.
2. There are world-wide efforts going on towards combating 'global warming'. Find out how far these efforts are in tune with right understanding.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

1. Out of the list of holistic technologies and systems which have been traditionally in use but are now rather extinct, take up a case study to understand their potential and relevance in the present times.
2. Towards the end of the chapter, a number of topics are suggested for case studies in different technological domains. Take up at least two such topics, as per your choice, to conduct a case study on them.

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter

16

Journey towards Universal Human Order —The Road Ahead

Recap

We are now approaching the end of this course which is intended to orient you towards right understanding and its implications in life and profession. At this concluding stage, it is appropriate to recapitulate the core message of this course and then to visualize the steps that each one of us can take for transition from our present state towards a holistic, fulfilling way of life towards universal human order.

The Core Message

The core message of this course may be summarized as follows:

To be able to fulfil the basic human aspirations i.e., happiness and prosperity and their continuity, it is essential to gain the right understanding – the understanding about oneself vis-a-vis the rest of existence, the understanding about continuous happiness and prosperity. This involves the realisation that there is an innate harmony at all levels of existence. In fact, the whole existence is co-existence. It is the essential purpose of human beings to understand this harmony and co-existence and learn to live in accordance with it and be fulfilled. This truth has been grossly ignored in our present worldview whereby happiness and prosperity are perceived primarily in terms of maximization of sensory enjoyments, maximization of wealth and accumulation of more and more physical facility. This mis-perception is leading to serious problems in all walks of life and is not conducive to sustainable happiness and prosperity. Hence, it becomes imperative to change this worldview, to change from ‘animal consciousness’ to ‘human consciousness’. Guided by the right understanding, the values in relationships can also be properly understood and fulfilled. Also, in the light of right understanding, the life styles can be appropriately designed and the need for physical facility can be appropriately assessed. Further, guided by the right understanding, suitable methods of production can be adopted to fulfil these needs in a people-friendly and eco-friendly manner. Appropriate value education inputs to facilitate the process of self-exploration are essential to initiate this transformation towards human consciousness at a mass scale.

In this course, a preliminary outline of the framework of right understanding has been presented. An attempt has also been made to initiate the process of self-exploration to move towards right understanding.

In fact, it is naturally acceptable for every human being to live with human consciousness, this is their holistic development. It leads to:

- Individual transformation – from animal consciousness to human consciousness and
- Societal transformation – from inhuman society to humane society

Human education-sanskar is required to develop people with human consciousness. These people participate to develop/maintain the harmony in society. In such a society, human education-sanskar is available to every child

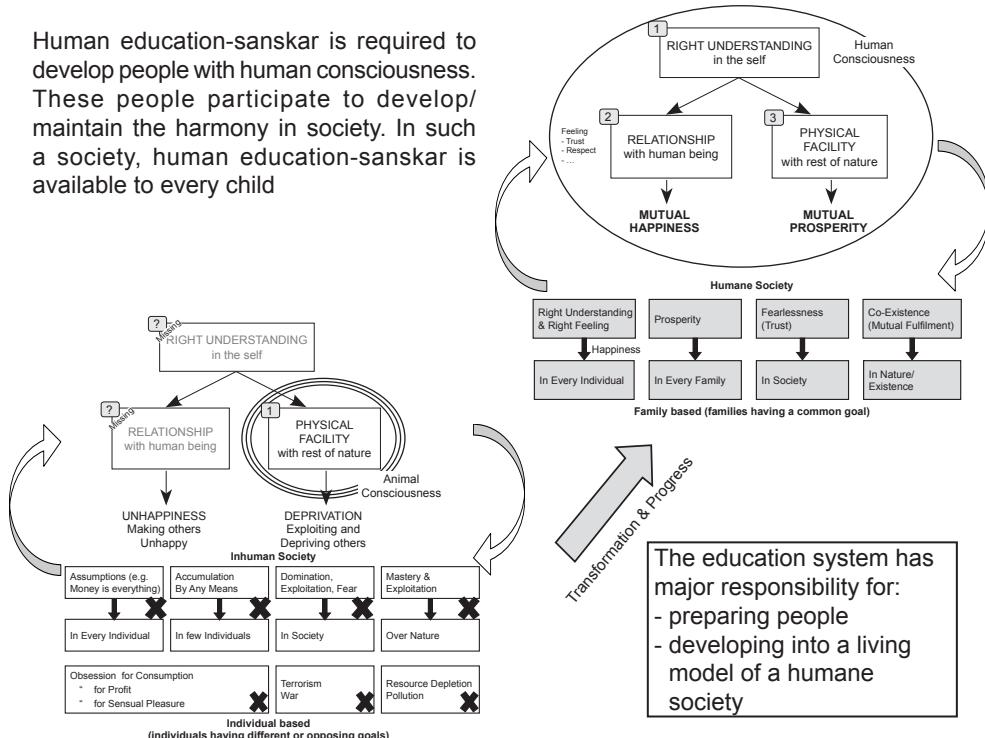


Fig. 16-1. Transformation to Human Consciousness and Universal Human Order

Having obtained a brief exposure to the universal basis of values and ethical human conduct and its implications in life and profession, let us now conclude this course by indicating a few tangible steps that the human beings can take to begin this important journey towards a holistic way of life.

Appreciating the Need for Self-exploration

The first and foremost step to begin this journey is to be adequately convinced about the need for carrying out self-exploration. The need for seriously analysing 'what we presently are' and 'what we really want to be', the need to verify our beliefs and preconditionings, the need to understand what is motivating our actions presently and what its consequences are - has to be duly appreciated so that we may be able to put in the required effort and give due priority to make the transition possible.

When through self-exploration, we are able to see a big chasm between what we really want and what we are presently pursuing, the urgency of taking the corrective steps becomes clear. Getting ready for self-exploration is thus a vital step towards transition to the holistic way of life. Today, we are mostly motivated by what other people around seem to be doing and their attractive consequences in the immediate future. Whatever seems to be more pleasant to our sensory experience appeals to us as worth pursuing. Thus, in spite of increasing problems all around, we do not get motivated enough to seek a viable alternative because of our strong pre-conditioning and sensory attraction. In fact, we tend to find superficial justification to defend our present worldview and thereby carry on with the status quo. The whole training towards right understanding seems to be largely missing from our present education system. Thus, the need realisation is the first trigger to transition.

Facilitating the Understanding of Harmony at Various Levels

Having realized the need adequately, the next important step is to have access to the ways and means to facilitate the process of self-exploration towards right understanding. This implies that we need to have a proper framework of understanding so that we can discover the harmony at various levels starting from our own-self and spanning up to the entire nature/existence as discussed in this course. In order to facilitate this journey, it is important to make available appropriate content and methodology as well as the necessary wherewithal for Value Education which can effectively enable the process of transformation.

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

Giving due priority to value education will be essential to make available the required space for this essential input in the present curricula and also devoting sufficient effort and resources to implement it successfully. The present foundation course is a vital step in this direction. In fact, the whole education pattern will eventually need to be revamped in the light of right understanding with due emphasis on self-exploration and value inculcation. Accordingly, all the disciplines of study will have to be redesigned in the light of right understanding. The efficacy of value education will be judged on the basis of the transformation achieved in the ethos, i.e. on the basis of the clarity gained in discovering the harmony and co-existence at various levels of existence and the competence to live in accordance with this understanding in our day-to-day life. This change of ethos among human beings will be the real harbinger of transition towards the holistic way of life leading to happiness and prosperity in a sustainable way and therefore all efforts need to be focused towards this objective.

Step 1: Steps for Individual Transformation

The change of ethos involves a long-drawn effort for transformation at the personal level (see fig 16-2). It essentially means understanding the existential harmony at all four levels (individual, family, society, nature/existence) and then living in harmony at each of the four levels. This involves three important sub-steps.

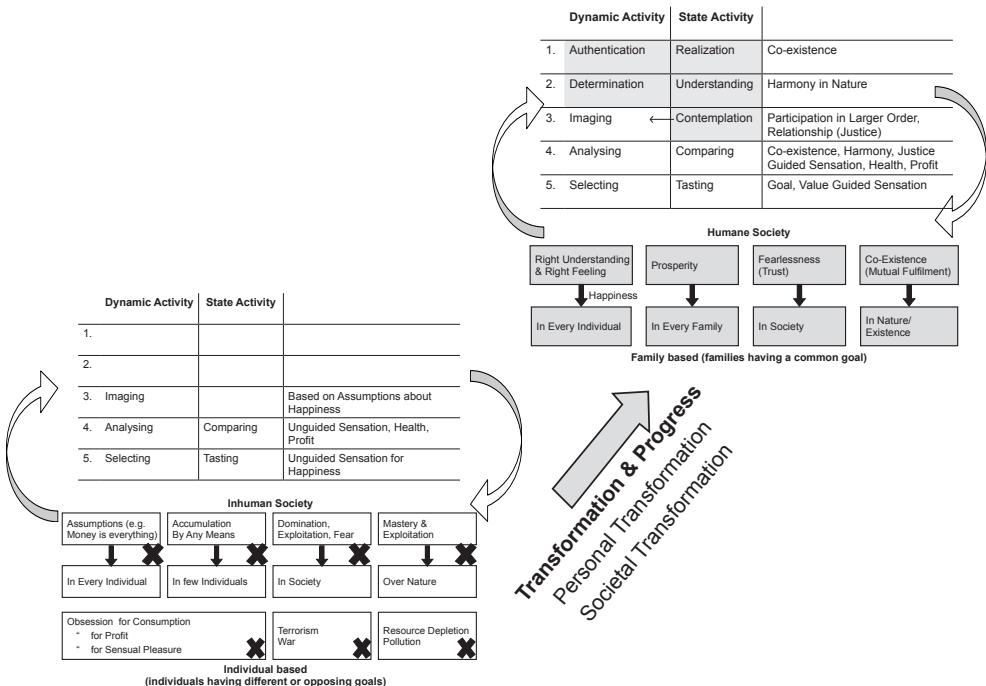


Fig. 16-2. Personal Transformation and Societal Transformation

These three sub-steps are:

- 1.1. To verify the proposals (particularly those given in chapters 5-11) on your own right, i.e. on the basis of your natural acceptance and on the basis of your experiential validation. The outcome of this is right understanding (understanding the harmony) as well as right feeling (the feeling of harmony) and right thought (the thought of how-to live-in harmony). The behaviour, work and participation in larger order will then be guided by the understanding of harmony.
- 1.2. To be aware of yourself, of your imagination (desire, thought and expectation) every moment. With this awareness, you will know the content of your imagination and also of all the accumulated acceptances which are your sanskar (recall from chapter 6, that sanskar = acceptances derived out of the accumulation of desire, thought and expectation over all time). Since these acceptances have accumulated over a long period of time, your sanskar has developed with or even without your awareness.

1.3. Now, with the awareness of your imagination, of your sanskar, the third sub-step is self-evaluation – to evaluate your sanskar vis-à-vis your natural acceptance. Start this step when you feel comfortable with the first two steps, and not before that. Identify the root desire behind each imagination. The desire is in the form of feeling / purpose. Find out if that feeling is naturally acceptable or not, if that purpose matches with your natural purpose / human values or not. If it is in line with these, that sanskar will lead to harmony and therefore, happiness, otherwise it will lead to disharmony, contradiction and therefore, unhappiness. The self-evaluation will help to clean out your sanskar. The sanskar that is in line with your natural acceptance will be reinforced, while that which is not in line with your natural acceptance will become redundant, will drop. In this way, your new sanskar will be more in harmony with your natural acceptance than your previous sanskar.

[recall that sanskar (t) + environment (t) + self-exploration (t) → sanskar (t+1)]

Of course, these sub-steps may take a long time, but each proposal that you are able to verify and bring into your living will be immediately fulfilling for you and for those around you. Each sanskar you are able to evaluate and set right, will be fulfilling for you instantaneously. For example, the moment you are able to see the intention and competence separately, the feeling of trust on intention will be born. It will make you comfortable within. Then it will naturally start flowing in your behaviour. Of course, the backlog of past behaviour based on the feeling of opposition may have traces in your sanskar. It can become active given the conditions for it to surface out! The sanskar has to be self-evaluated. Once you start doing that, your behaviour will become more and more natural, more and more mutually fulfilling.

With the preparation at the individual level, we can talk about societal transformation. Many people have made effort for individual transformation with varying degrees of success. By and large, the results are quite encouraging. Now the steps for societal transformation placed here are an extrapolation of individual transformation. Much effort is yet to be made. We invite you to take the first few steps at your individual level, and depending on your ability, experiment to realise the possibilities. For example, you can look into the steps with a view of extending the harmony in yourself to include your family, neighbourhood, institution and so on.

Step 2: Creating Mass Awareness towards Holistic Development

With the right understanding and right feeling in you, you will develop the willingness and capacity to share with others. This is natural – you can see if you come to know something useful, you naturally want to share it! Sharing is the logical next step. Now, you are facilitating and developing other people to have the right understanding, right feeling and right thought.

It involves dialogue and discussion with a view to facilitate self-exploration in the other. It can be in the form of informal talks and formal workshops. The people to share with would include:

- **Family members and friends:** This will enhance the harmony in the family and enable you to participate more freely in the larger order. The family and friends may also contribute their time, effort and resources for it.
- **People who have interest and readiness for purposeful social effort and social development:** There are many people who want to make effort for the betterment of the society. Through the sharing, and enhancement of their perspective they will be able to do what they are doing in an even more effective manner.
- **Educators, teacher and education administrators:** Once they can see the possibilities, they will invest themselves to introduce human values in education, they will be able to refine the content and process of education and provide the education with even more responsibility.
- **People connected to governance:** they will be able to introduce it in the policy level.
- **Your colleagues at work:** It can be a part of the learning activities at your workplace.

To start with, it is important to share only with those who are already willing to listen. If you start this step before you have done sufficient work on yourself, people may not be able to accept you as a preceptor.

Step 3: Moving towards Humanising the Mainstream Education

As the awareness amongst the people grows, the main task is to gradually move towards humanistic education which could involve the following sub-steps:

3.1. Integrating appropriate inputs of value education at various levels in the current curricula from school education to higher education. This process naturally starts with the introduction of a foundation course (such as the one being proposed in this book). This should be backed up by introducing new elective courses like:

- Understanding the human being
- Understanding co-existence in existence
- Human relationships, values and ethical human conduct
- Universal human order
- Technologies and systems for holistic development
- Management by relationship

Further, socially relevant student projects and social internship may be introduced.

- 3.2. To effectively proliferate the above effort, requisite support and policy initiatives by monitoring agencies, such as MHRD, UGC, AICTE, ICMR, University Academic Councils and School Education Boards will be helpful.
- 3.3. Further, it will be essential to introduce teacher orientation programs (faculty development programs) and development of resource material to implement the above suggestions at a large scale. This can be actualised by establishing Human Values Resource Centres at the regional and national (international) levels.
- 3.4. The next sub-step will be to provide adequate thrust to R&D dedicated towards transforming the whole mainstream education into humanistic education (value-based education). This is going to be a long-drawn process. However, it is indispensable.

Step 4: Developing Models for Holistic Living in Educational Institutions and in the Community

This will also necessitate linking the educational institutions with local development programs in collaboration with voluntary organisations and government agencies. Accordingly, the focus of R&D in higher education institutions will need to be shifted towards various aspects of holistic development, resulting in the development of real-life models facilitating universal human order.

Is the Transition too Difficult?



Many a time, when the vision for the holistic education is discussed, apprehensions are expressed that since the ongoing trends are quite in a different direction and deeply entrenched throughout the globe, whether it at all be possible to bring about the proposed changes which appear to be idealistic. This is a point for serious exploration for all of us. We only wish to point out that human beings have accomplished what they thought was right for them. Now, if we become clear that our worldview had been in error, nothing prevents us from understanding and adopting a worldview which is more compatible with reality and work out our way of living in consonance with it. We may have to move forward gradually and with perseverance, but such a transition has become unavoidable to save humanity from grave catastrophe.

It will be good for you to ponder over this issue and reach your own clear conclusion after proper exploration.

Concluding Remarks

To conclude, let us see whether we are sufficiently clear about the following proposal:

To ensure happiness and prosperity and their continuity for all human beings, the transition to human consciousness and humane society is essential.

This requires a dedicated effort to implement at a mass scale, the humanistic education focusing on right understanding. It can be initiated by introduction of appropriate value education inputs in the present curricula. The urgency of this task has to be adequately realized and accordingly efforts are to be made commensurate with the need. The evolution at the personal level has to be given priority. Further, efforts are also to be directed towards evolving models for holistic development, appropriate policies, programs and systems.

Now, it is a great opportunity for all of us to join hands to become an active participant in this potential transformation!

SECTION IV

Appendices

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Appendix A1: Typical Course Structure

The foundation course on universal human values and ethics is an effort towards evolving an effective and universally acceptable methodology for introducing value education in the present curricula of technical and professional institutes. Thus, it is in response to a long-felt and urgent need to integrate value education with technical and professional skills in the present-day education system.

This course employs an effective methodology focusing on the right understanding of human reality vis-a-vis the rest of existence. This involves discovery of the inherent harmony and co-existence in existence through self-exploration. The right understanding forms the basis of universal human values and facilitates transformation toward a holistic worldview or the ‘human consciousness’.

The target is not just personal transformation; it provides the basis for a humane society.

The course structure has three sections:

1. Introduction to value education
2. Understanding the harmony at various levels
3. Implications of right understanding in life and profession

The issues in professional ethics are analysed in the context of right understanding with the main focus on the development of ethical competence in the individuals, in contrast to an approach of enforcement of professional ethics through incentives and punishments. The course concludes by proposing several salient steps to undertake the journey toward holistic and value-based living.

Salient Features of the Course

The salient features of this course are:

1. It presents a universal approach to value education by developing the right understanding of reality (i.e. a worldview of the reality “as it is”) through the process of self-exploration.
2. The whole course is presented in the form of a dialogue whereby a set of proposals about various aspects of the reality are presented and the students are encouraged to self-explore the proposals by verifying them on the basis of their natural acceptance within oneself and validate experientially in living.
3. The prime focus throughout the course is toward affecting a qualitative transformation in the life of the student rather than just a transfer of information.
4. While introducing the holistic worldview and its implications, a critical appraisal of the prevailing notions is also made to enable the students discern the difference on their own right.

Course Objectives

This introductory course input is intended:

1. To help the students appreciate the essential complementarity between 'VALUES' and 'SKILLS' to ensure sustained happiness and prosperity which are the core aspirations of all human beings.
2. To facilitate the development of a holistic perspective among students towards life and profession as well as towards happiness and prosperity based on a correct understanding of the human reality and the rest of existence. Such a holistic perspective forms the basis of Universal Human Values and movement towards value-based living in a natural way.
3. To highlight plausible implications of such a holistic understanding in terms of ethical human conduct, trustful and mutually fulfilling human behaviour and mutually enriching interaction with Nature.

Thus, this course is intended to provide a much needed orientational input in value education to the young enquiring minds.

Course Methodology

1. The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of the human being vis-à-vis the rest of existence.
2. The course is in the form of 28 lectures (discussions) and 14 practice sessions.
3. It is free from any dogma or value prescriptions.
4. It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as a proposal and the students are facilitated to verify it in their own right, based on their Natural Acceptance and subsequent Experiential Validation – the whole existence is the lab and every activity is a source of reflection.
5. This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student in every activity, leading to continuous self-evolution.
6. This self-exploration also enables them to critically evaluate their pre-conditionings and present beliefs.

Course Syllabus

[L-T-P-C: 2-0-2-3]

The whole course is divided into 5 modules over 28 lectures.

After every two lectures of one hour each, there is a 2-hour practice session (practical).

The Teacher's Manual provides the lecture outline. The teacher is expected to present the issues to be discussed as propositions and encourage the students to have a dialogue. The process of dialogue is enriching for both, the teacher as well as the students.

The syllabus for the lectures is given below:

Module 1 – Introduction to Value Education

Lecture 1: Understanding Value Education

Lecture 2: Self-exploration as the Process for Value Education

Lecture 3: Continuous Happiness and Prosperity – the Basic Human Aspirations

Lecture 4: Right Understanding, Relationship and Physical Facility

Lecture 5: Happiness and Prosperity – Current Scenario

Lecture 6: Method to Fulfill the Basic Human Aspirations

Module 2 – Harmony in the Human Being

Lecture 7: Understanding Human Being as the Co-existence of the Self and the Body

Lecture 8: Distinguishing between the Needs of the Self and the Body

Lecture 9: The Body as an Instrument of the Self

Lecture 10: Understanding Harmony in the Self

Lecture 11: Harmony of the Self with the Body

Lecture 12: Programme to Ensure Self-regulation and Health

Module 3 – Harmony in the Family and Society

Lecture 13: Harmony in the Family – The Basic Unit of Human Interaction

Lecture 14: Values in Human-to-Human Relationship

Lecture 15: 'Trust' – The Foundational Value in Relationship

Lecture 16: 'Respect' – As the Right Evaluation

Lecture 17: Understanding Harmony in the Society

Lecture 18: Vision for the Universal Human Order

Module 4 – Harmony in the Nature (Existence)

Lecture 19: Understanding Harmony in the Nature

Lecture 20: Interconnectedness, Self-regulation and Mutual Fulfilment among the Four Orders of Nature

Lecture 21: Realizing Existence as Co-existence at All Levels

Lecture 22: The Holistic Perception of Harmony in Existence

Module 5 – Implications of the Holistic Understanding – A Look at Professional Ethics

Lecture 23: Natural Acceptance of Human Values

Lecture 24: Definitiveness of (Ethical) Human Conduct

Lecture 25: A Basis for Humanistic Education, Humanistic Constitution and Universal Human Order

Lecture 26: Competence in Professional Ethics

Lecture 27: Holistic Technologies, Production Systems and Management Models- Typical Case Studies

Lecture 28: Strategies for Transition towards Value-based Life and Profession

Guidelines and Content for Practice Sessions

In order to connect the content of the proposals with practice (living), 14 practice sessions have been designed. The full set of practice sessions is available in the Teacher's Manual as well as the website.

As an example, PS 7 is a practice session in module 3 regarding trust. It is explained below:

PS 7: Form small groups in the class and in that group initiate dialogue and ask the eight questions related to trust. The eight questions are:

1a. Do I want to make myself happy?	1b. Am I able to make myself always happy?
2a. Do I want to make the other happy?	2b. Am I able to make the other always happy?
3a. Does the other want to make him happy?	3b. Is the other able to make him always happy?
4a. Does the other want to make me happy?	4b. Is the other able to make me always happy?
<u>Intention (Natural Acceptance)</u>	<u>Competence</u>
What is the answer?	What is the answer?

Let each student answer the questions for himself and everyone else. Discuss the difference between intention and competence. Observe whether you evaluate your intention and competence as well as the others' intention and competence.

Expected outcome: The students are able to see that the first four questions are related to our Natural Acceptance i.e. intention and the next four to our Competence. They are able to note that the intention is always correct, only competence is lacking! We generally evaluate ourselves on the basis of our intention and others on the basis of their competence! We seldom look at our competence and others' intention, as a result we conclude that I am a good person and other is a bad person.

Term Paper or Social Project

The students may do a social project at some point when sufficient background has been covered, say, after completing the 9th week. Project work is to reinforce Right Understanding. With this clarity projects and activities can be conducted.

For instance, a tree plantation project activity would facilitate understanding mutual fulfilment amongst the 4 orders in Nature, rather than just learning how to plant trees. The scope of work would naturally include the nurturing, protection and right utilisation of the plants, fruits, wood, etc.

Guidelines for Implementation and Evaluation

1. It is recommended to be an essential (compulsory) credit course and it is conducted according to the norms and modalities presently being followed by the University for Credit Courses.
2. The course may be offered by the Institutes in both the semesters. The students can take it at any stage of their programme. But, it is desirable to take it in the earlier part of the programme preferably within the first two years.
3. There is no ‘carry-over’ permitted in this course. In case of unsatisfactory performance, it has to be repeated.
4. The internal evaluation is to be based on regular interaction with the students in the practice sessions and the viva. In addition, there may be term papers, socially and environmentally relevant projects etc. The evaluation will depend upon the students’ grasp, participation and indications of transformation in thinking, as well as, the effort to carry out the self-exploration.
5. The written examination is meant to basically test the clarity of reception of the core proposals and application in real life situations.

Faculty Development Programmes

- **Basic Orientation in Universal Human Values and Ethics:** $\frac{1}{2}$ day to 3-days workshop
- **UHV101:** Foundation Course in Universal Human Values and Ethics. It is an introductory (level 1) workshop over 8 full days
- **UHV101 Refresher:** Course in Universal Human Values and Ethics. It is conducted over 8-days
- **UHV112:** Understanding the Human Being Comprehensively. It is an advanced (level 2) workshop over 8-days. The basic content is understanding the Self.
- **UHV113:** Understanding Co-Existence in Existence and its Manifestation. It is an advanced (level 3) workshop over 8-days.

- **UHV114:** Values, Relationships & Ethical Human Conduct. This is an advanced course over 8-days. The basic content is on human-human relationship at all levels, from family to world family; it includes an introduction to the ‘science of behaviour’
- **UHV115:** Holistic Development towards Universal Human Order. This is an advanced course over 8-days. The basic content is universal human order; it includes an introduction to ‘science of participation in the larger order, particularly work with rest of nature’

There are other higher-level courses and workshops, as well as post-graduate certificate and diploma courses related to UHV being run or planned by various universities.

Reference Material

The primary resource material for teaching this course consists of:

- (a) The Textbook

R R Gaur, R Asthana, G P Bagaria, A Foundation Course in Human Values and Professional Ethics, 2nd Revised Edition, Excel Books, New Delhi, 2019, ISBN: 978-93-87034-47-1

- (b) The Teacher’s Manual

R R Gaur, R Asthana, G P Bagaria, A Foundation Course in Human Values and Professional Ethics – Teachers Manual, 2nd Revised Edition, Excel Books, New Delhi, 2019

[The textbook as well as the teacher’s manual is available in English, Punjabi and Telugu]

- (c) A website (<http://www.uhv.org.in/>) containing:

- Video of Faculty Development Program (Teachers’ Orientation Programme)
- Presentation (PPTs) material for use in lectures and practice sessions
- Audio-visual material for use in the practice sessions

Appendix A3-1: What is Basic Aspiration?

Each one of us is making effort. We are thinking something, we are doing something – like that we are making some effort. Why are we making that effort basically? That is what we want to explore first.



At first glance, all these efforts may seem to be for becoming something, like to become an engineer or a doctor or a farmer or an IAS officer or a lawyer or a businessman or a scientist or an artist or a musician or a film maker or a chartered accountant, and so on. Now if we ask why do we want to become these, we can get closer to something more basic and intrinsic.

We are making effort to become something because we want to get something after becoming that engineer or farmer or whatever. Find out for yourself, why do you want to be an engineer or a farmer? It may be for designing new buildings, growing food free from harmful chemicals and so on. Find out for yourself that whether just making a design for new building or growing organic natural food is your ultimate goal, or you want to achieve something else by doing it. For example, after becoming an engineer and making the design of new buildings, you may want to get lots of money from it. As a farmer, you may want to grow natural food because you want to ensure good health. By achieving these goals, you may want people around you to give you respect; you may want to get a lot of name and fame in the society and enjoy your life. Can you see that?

Now we are closer to that basic aspiration. Becoming that engineer or farmer is a means for getting money and respect. We can also get money and respect from becoming a lawyer or musician or any of those other professions too. Now, let us ask the same question again, “is money and respect the most basic thing that we aspire for or is there something even more fundamental”? Please refer to fig. A3-1-1.

Doing To Do	→ ? →	Becoming Expect To Become	→ ? →	Getting Expect To Get	→ ? →	Being Expect To Be
Studying		Engineer		Money, name, fame		Happy and prosperous
Doing internship		Doctor		Expertise, name, money, fame		Happy and prosperous
Practicing		Farmer		Food, shelter, money, self respect		Happy and prosperous
Attending coaching		IAS Officer		Power, money, respect		Happy and prosperous
Doing articleship		Lawyer		Power, money		Happy and prosperous
Doing MBA		Businessman		Money		Happy and prosperous

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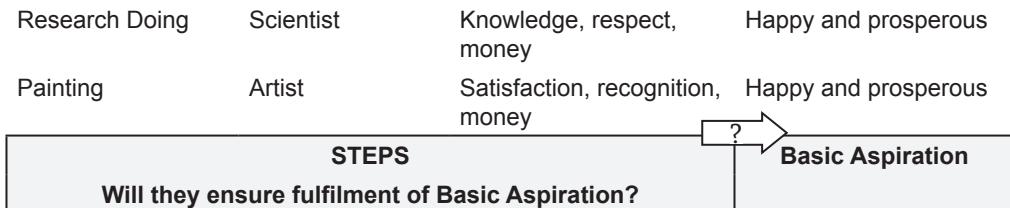


Fig. App 3-1-1. Planning Life Steps (Without Necessarily Connecting with Basic Aspiration)

We are doing something because we want to become something, so that we can get something; and this doing, becoming and getting is in order to be something, which is ‘happy and prosperous’.

That something basic is what we want to be; and what we want to continue to be. ‘To be happy and prosperous – in continuity’ is our basic aspiration.

Continuous Happiness and Prosperity as Basic Human Aspirations

Find out whether you want to be happy or unhappy? You want to be happy sometimes and unhappy sometimes or you want to be happy all the time, in continuity? Similarly, find out if you want to be prosperous or not. Further, you want to be prosperous only sometimes or in continuity?

Look into your thoughts and actions – and keep asking why this thought, why this action? A little exploration will show that you want to be happy, you want to be prosperous and you want the continuity of happiness and prosperity; and all your desires, thoughts and expectations and all your actions are focused on this, and this is what you really want to be. It is something innate in you. It is your basic aspiration. When you investigate, you will see that this aspiration never changes, it remains the same irrespective of age, gender, career plan, etc.; whatever be the trajectory of your life, the basic aspiration ‘to be continuously happy and prosperous’ is always the same. Verify this for yourself.

If this is clear to us, we will plan our life to achieve this aspiration. We will work out the program and plan each step, so that it will take us closer to fulfilment of this basic aspiration, isn’t it? However, if our basic aspiration is not clear to us, we tend to plan the actions or steps without being able to check if they will indeed lead us to fulfilment or not! We assume they will lead us to a better state, without being clear of what better state means or we may assume the steps themselves to be the end.

For example, we may think that completing school is the end, graduation is the end, getting a job is the end and so on. When one plan is completed, it does not lead to complete fulfilment, i.e. it leaves us with some sense of incompleteness, dissatisfaction, so it calls for some other plan and it keeps going on and on.

When you sit down to study, are you clear that you are doing it for your happiness and prosperity or you are doing it just to complete an assignment, to pass a test or to get a

degree? When you are sowing the wheat seeds, is your thought about how much profit you can get or is it on prosperity through mutual fulfilment?

Like that, for any thought or action, is it important to be able to see the steps it is connected to, and eventually, the connection to the end goal or basic aspiration? Find out if it is OK to assume that the steps will lead somehow lead to fulfilment of your basic aspiration; and keep making effort for the steps? Like keep working hard and everything will be OK. Keep working for profit maximization and it will lead to prosperity.

Similarly, is it OK to assume that the steps are the end in itself? Like becoming a good engineer, a good doctor is the end in itself (once you become that engineer or doctor, everything will be OK).

Once we are clear that our basic aspiration is for continuous happiness and prosperity, we will be able to plan our steps to fulfil the basic aspiration with well-connected steps. From the basic aspirations, we will decide what we need to get, what we need to become and therefore, what we need to do, what effort we need to make now, in the manner shown in fig. A3-1-2.

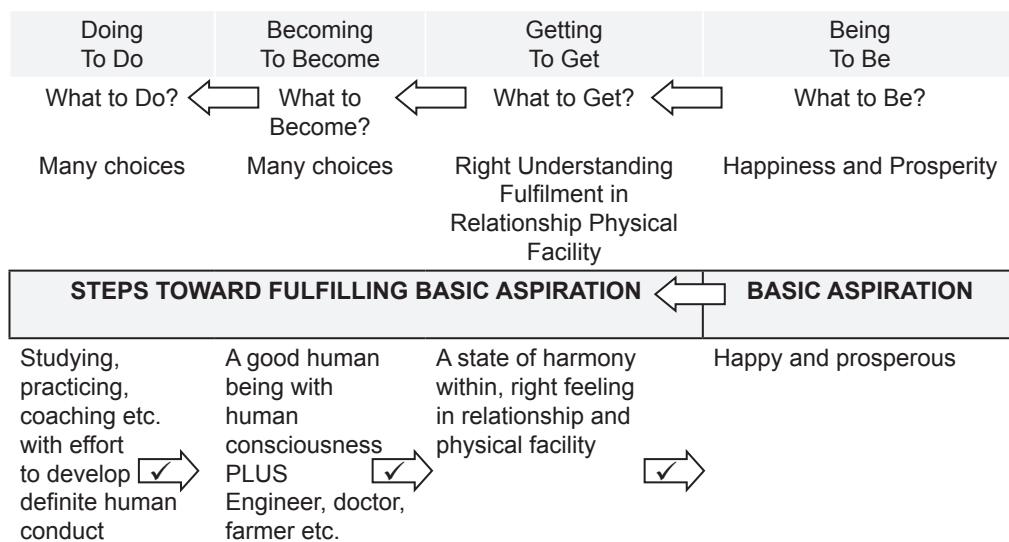


Fig. App 3-1-2. Planning Life with Clarity of Basic Human Aspiration

In this manner, our every effort will be in a specific direction, towards our basic aspiration. While making effort, it will fundamentally be for developing definite human conduct; we will plan to become a good human being with human consciousness, along with becoming a specific meaningful professional; we will plan to get to a state of harmony within, right feeling in relationship with other human being and adequate physical facility for prosperity. As far as physical facility is concerned, we will ensure its production in a cyclic and mutually enriching manner with rest of nature. On the other hand, if we are working with only the steps without clarity of the basic aspiration, our effort may or may not be in any particular direction and may or may not be fulfilling; it might even be in opposite direction resulting

into mutual denial (war for example). Both these possibilities are shown in fig. A3-1-3.

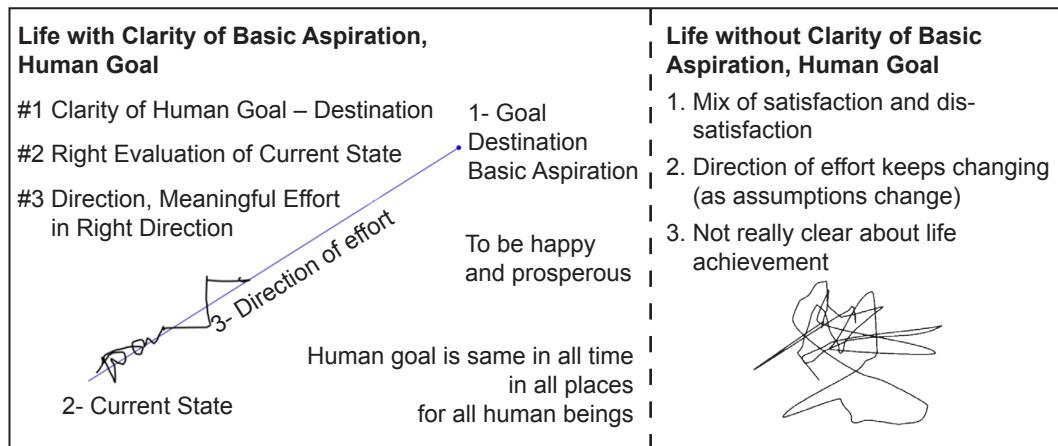


Fig. App 3-1-3. Life with or without Clarity of Basic Aspiration

Takeaways:

- What we do (doing), what we become (becoming) and what we get (getting) are all steps toward being in a state of continuous happiness and prosperity. There may be a lot of variety in these steps.
- Planning our life with the clarity of our basic aspiration results in well-connected steps. While planning without the clarity of our basic aspiration, these steps may be wrongly assumed to be the goal or they may even be contradictory to each other.

Appendix A6-1: Activities of the Self

The ten activities of the Self (Jeevan) are outlined in fig. A6-1.

Dynamic Activity		State Activity
1.	Authentication	Realization
2.	Determination	Understanding
3.	Imaging	Contemplation
4.	Analysing	Comparing
5.	Selecting	Tasting

Fig. App. 6-1. Activities of the Self

In chapter 6, we had briefly discussed activities of the Self. Now, we are mentioning further details of ten activities of the Self (Jeevan) [A Nagaraj 1999].

The Self is an indivisible consciousness unit of five State Activities and five Dynamic Activities. The State Activities are Realisation, Understanding, Contemplation, Comparing and Tasting. The Dynamic Activities are Authentication, Determination, Imaging, Analysing and Selecting. The State Activities and Dynamic Activities go together.

Existence is in the form of Co-existence. Realisation is the activity of knowing the existence as it is, i.e. as co-existence. In living, it is expressed by Authentication of living in accordance with co-existence i.e. universal human order.

Nature is innately in Harmony. Understanding is the activity of knowing the Harmony in Nature. In living, it is expressed by Determination of living in Harmony in Nature.

Every unit in existence has a definite Natural Characteristic, i.e. definite Participation in the larger order. Contemplation is the activity of knowing that Participation. In living, it is expressed by Desire to live in a Relationship of Mutual Fulfilment.

The activity of Analysing is detailing out various ways and means of fulfilling the Desire by Comparing the various options. There are six bases of Comparing:

1. Pleasing to senses
2. Conducive to health of body
3. Conducive to profit
4. Justice in human-human relationship

5. Living in Harmony (Mutual Fulfilment) in Nature
6. Living in Co-existence

A Self which has actualized its potential of Realisation, Understanding and Contemplation (which we have referred to as Right Understanding) makes the comparisons on the basis of: 6, 5, 4 guiding 3, 2, 1. In words, Co-existence, ensuring Mutual Fulfilment with every unit and unconditional Justice in human-human relationship are then the primary criteria for Comparing. These three guide the right use of sensation, body and physical facility. These guided choices enable using sensation for Selecting appropriate physical facility for nurturing and protection, ensuring health of the Body; using the Body for self-development and societal development (comprehensive Human Goal); and using physical facility for ensuring mutual prosperity.

A Self which has not actualized its full potential (a Self without Right Understanding) the Comparing in a limited manner: 3, 2, 1. So Comparing is unguided and the priority is only for sensation, physical conduciveness or profit.

The expression of all this, in which the outside world is involved, is by way of the Activity of Selecting. It is based on the Activity of Tasting, i.e. on the basis of sensation, values in relationship and human goal.

Appendix A9-1: Process of Understanding

A child intrinsically has a desire to understand what is right, to learn right skills and to do what is right i.e. to understand the truth (co-existence), to live by the truth (with human being as well as with the rest of nature). In other words, (s)he has the desire to understand harmony and to live in harmony; to understand justice and to live by justice.

This desire to understand or need to know is innate in every Self. This desire is the same as the desire for happiness, because knowing or having right understanding, and right feeling on the basis of right understanding is fulfilling – it is happiness. Now, if every human being has the potential to see the reality directly, to know the reality, to understand the reality, what is required is only drawing his attention to the reality. This is the guidance that is expected by the child. In any case, the child is making the effort to know by itself, with great enthusiasm.

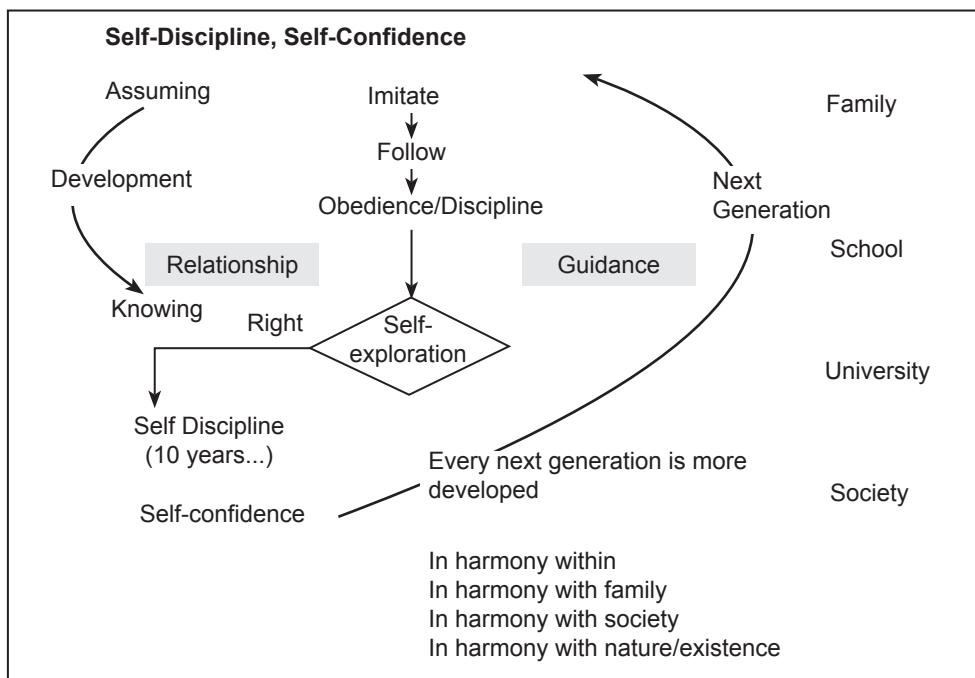


Fig. App. 9-1-1. Human Education-Sanskar

(S)he starts by observing, imitating and copying the actions of parents and family elders, assuming them to be right. (S)he wants to know about everything, so (s)he asks lots of questions. (S)he wants to relate to people around, so (s)he picks up the language, the accent, the mannerisms... (S)he wants to do things, so (s)he tries to participate in everything the people around are doing... Like this (s)he is exploring into life. Some thoughts and actions lead to her/his happiness – this is satisfying for her/him. The thoughts and actions that lead to contradiction, thus unhappiness, are not satisfying for her/him. Like this (s)he starts life in the world. The child makes a lot of effort in this direction from a very early age.

By the time a child is of school-going age, (s)he has learnt the language spoken at home, (s)he can recognise some 5000 things, is able to identify their shape, size, colour, property... is able to associate a word with each of these things, is able to speak these words and so on:

1. about himself / herself (body and Self). E.g. body parts, food for body... feelings in the Self...
2. about family (relationships). E.g. amma, appa...
3. about society. E.g. neighbourhood, community, village, festivals...
4. about rest of nature (other than human being). E.g. plants, animals... farming... daily use things obtained from nature

The child expects others to help him in learning and in understanding with a feeling of affection.

In this process, the child starts with imitating, and then following. In time, progressing to obedience and discipline, all the time assuming the elders to be right. However, the child wants to know and at some stage, (s)he starts verifying what (s)he has assumed. (S)he wants to know the "why" and "how" for everything. If (s)he is able to find answers, is able to validate them to be right, leading to harmony, satisfaction, self-discipline and self-confidence. (S)he is able to pick the right options in living, and makes mutually fulfilling choices, leading to happiness within and happiness for the others. The child's conduct is definite and it is human.

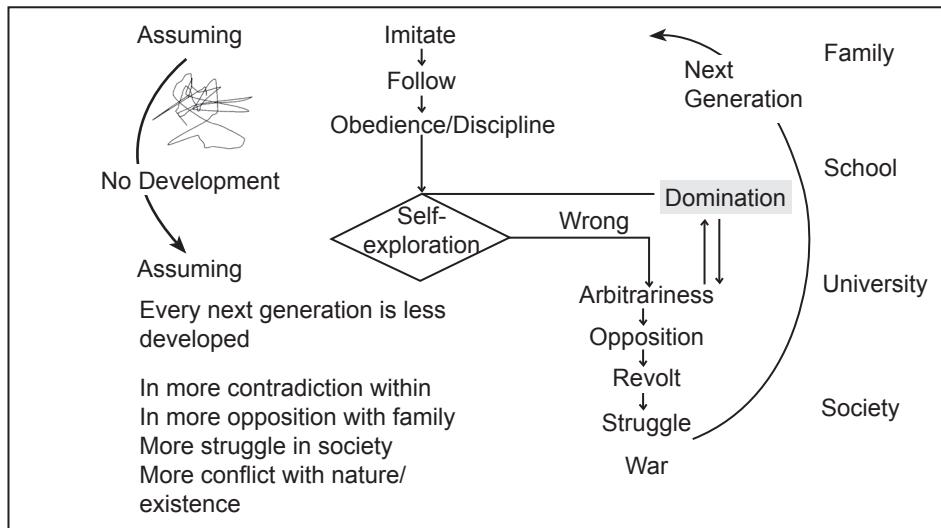


Fig. App.9-1-2. Inhuman Education-Sanskar

Now, during the self-verification, if the child finds the inputs are not right, not leading to harmony, the child starts to have doubts on elders, teachers and try out its own choices. If yet the knowing does not take place, the child's conduct remains indefinite and inhuman. The people around the child then try to restrain the child by more instructions, more domination. Many of the bad habits form during this stage. It is basically that the child is

trying ways and means of happiness or escaping from unhappiness. This further aggravates the state making way for dissatisfaction, lack of confidence, opposition, revolt, struggle and war.

As far as understanding is concerned, a child, of less than about 12 years of age, primarily learns first by observation and practice; and then it understands by self-exploration. An older child, after about 12 years of age, understands first by self-exploration; and then it reinforces that understanding by observation and practice. Educators can design appropriate learning processes for both age-groups.

An environment with appropriate guidance is critical in both cases. If (s)he is able to get the guidance from the parents, family elders, teachers or responsible people in the society, and find satisfactory answers, (s)he is able to see things directly, is able to know. The child's conduct becomes definite, human conduct. Now he is able to decide the right thoughts and right actions. No external controls or enforcement is necessary. This is the state of self-discipline.

On the other hand, if he is unable to get the necessary guidance, unable to find satisfactory answers, he remains confused – living on the basis of assumptions made so far are not fulfilling and no meaningful guidance is available, so what to do? In this state, the child starts trying out new combinations on his own. From one set of assumptions, the child keeps moving to another set of assumptions. Living on the basis of these new set of assumptions may or may not be fulfilling for himself or for others. This is a state of arbitrariness. His conduct remains indefinite. In such a state, external controls and enforcement becomes necessary.

An environment of trust, respect, affection, care and guidance is essential for understanding to take place. Without this type of environment at home, at school and in the community, only some learning (assuming) may take place, not understanding (knowing)¹.

1. Moral values, typically talk about dos and don'ts for right action. The child is expected to assume these as right and behave accordingly. This does work for small children. However, once they start to explore, to verify and look for answers, when the "why" and "how" questions arise, and there may be difficulty in explaining and finding answers, the contradictions raise to the surface as problems. These contradictions may have been there all along, but under the given discipline, they may not have been articulated. While dos and don'ts may lead to compliant conduct in the given circumstances, whenever the external controls (by incentive/fear) are not there, definiteness of the conduct may or may not be there.

Appendix A12-1: Universal Human Values

The value of a human being is its participation in the larger, existential order, i.e. the participation of human being with each and every unit in the existence. This participation is something natural, rather than something forced upon us. One feels happy in the process of fulfilling one's participation. The other is also fulfilled – so, in living with these values, there is mutual fulfilment.

Overall, it can be seen as having the feeling of love within (based on having realised the co-existence in existence) and expressing this feeling of love in living with human beings as well as all other units in existence. This expression outside is called compassion. The ultimate human value is love which is expressed as compassion.

This is articulated at various levels as follows:

Human Values Pertaining to the Self and the Body

Human being is the co-existence of the Self (consciousness) and the Body (material). The Self is continuously active. My participation (value) is to make effort for excellence – for understanding harmony and living in harmony at all levels of being.

My participation (value) vis-à-vis my Self is to ensure harmony in the Self by way of:

- Ensuring right understanding and right feeling in the Self. It means ensuring the understanding and feeling of relationship, harmony and co-existence. In this way, right understanding and right feeling becomes the guide for my imagination.
- Ensuring that my imagination is guided by right understanding and right feeling which is based on my natural acceptance. In this way, inputs from the other sources of imagination, i.e. preconditioning and sensation, are rightly evaluated. My sanskar is gradually evaluated till only that sanskar which is in harmony with my natural acceptance remains.

By ensuring these two, the Self is in harmony; “what I am” is in harmony with “what is naturally acceptable to me”. The Self is in a state of continuous happiness. This is my participation (value) vis-à-vis my Self.

This is articulated in terms of the values of happiness, peace, satisfaction and bliss.

My participation (value) vis-à-vis my Body is to ensure harmony with the Body by way of:

- Ensuring a feeling of self-regulation in the Self
- Ensuring the nurturing, protection and right utilisation of the Body
- Ensuring the production / availability of more than required physical facility for the above

By ensuring these three, the Body continues to be in harmony. This is my participation (value) vis-à-vis my Body.

This is articulated in terms of the value (feeling) of self-regulation.

Human Values Pertaining to the Family

The important issue in the family is that of the feelings. These feelings are in one Self for the other Self.

My participation (value) vis-à-vis my family is to ensure harmony in the family, ensure mutual happiness, ensure justice in the family by way of:

- Ensuring the right feelings (trust, respect, affection, care, guidance, reverence, glory, gratitude and love) in myself – this leads to my happiness.
- Expressing (sharing) these feelings with the other – when the other is able to make the right evaluation of these feelings, it leads to hi(s)her happiness, thus leading to mutual happiness. My participation is to be of help to the other in their self-evolution, self-development.

With this preparation in the family, I have the ability to participate meaningfully in the larger society – in the neighbourhood, in the community and so on. When I am able to recognise and accept relationship in its fulness, I find that all human beings are part of the family. This feeling of acceptance is called love; and it is expressed in the form of compassion. This is my participation (value) vis-à-vis my family.

In the table, below, these right feelings within are labelled 'established value' and their expression is labelled 'expressed value'. Some indicators of the expressed values are also included.

Established Value	Expressed Value	Indicators
Trust	Complementariness	Is able to see that the other has natural acceptance (intention) for mutual happiness, well-being of all, co-existence. Is able to distinctly see intention as well as competence in both, oneself as well as the other. Is able to work out a programme for mutual development with the other based on evaluation of mutual competence with trust on intention. Does not get irritated or angry in case of lack of competence in the other, but rather makes effort for the mutual development
Respect	Compliance	Is able to rightly evaluate the other; is able to see the other as a human similar to oneself; based on right evaluation of mutual competence, is able to recognise the complementary with the other and fulfil it unilaterally

Contd...

Affection	Commitment	Is able to see the other as a relative and is self-motivated for fulfilling relationship
Care	Generosity	Is committed to fulfillment of relationship, takes responsibility for nurturing and protection of the Body of the other
Guidance	Spontaneity	Is committed to fulfillment of relationship, takes responsibility to ensure human education-sanskar for the Self; provides conducive environment for the other; also provides protection from wrong things
Reverence	Obedience	Is able to see the excellence in the other. Enthusiastically accepts inspiration from the revered to develop oneself
Glory	Simplicity	Is able to appreciate the effort for excellence the other is making, is able to take inspiration from the other. Absence of ego, absence of over evaluation of oneself
Gratitude	Self-restraint	Self-restrained in behaviour; continuous acceptance of the effort the other has made for one's development (in terms of understanding, feeling as well as physical facility provided)
Love	Compassion	Lives with a feeling of co-existence with all (human being as well as every other unit in existence). Is able to see one's relationship with all and is committed to apply one's self-body-physical facility to fulfil the relationship

Human Values Pertaining to the Society

The society is composed of families living together, making effort for the common human goal. They are interconnected and interdependent from family order to world family order.

My participation (value) vis-à-vis the society is to develop the clarity of society, its goals, programme and scope; and with that, playing a part in the family order and then in the larger society.

In the family order, and then in the societal order, my participation (value) is:

- Ensuring happiness in the family by way of helping in the development of right understanding and right feeling in the Self of every member of the family, particularly the next generation.
- Ensuring health in the family by way of a system of nurturing, protection and right utilisation of the Body for every member of the family.
- Ensuring prosperity in the family by way of helping the family recognise the need for physical facility, its production, its protection and its right utilisation.

- Facilitating one or more members of the family to participate in the larger society, in one or more dimensions of human order.

In the larger society, my participation (value) is:

- To play a role in one or more dimensions of the human order (education-sanskar, health-self-regulation, production-work, justice-preservation and exchange-storage)

In this way, the society with happiness in every individual, prosperity in every family, fearlessness (trust) in the society and co-existence (mutual fulfilment) in nature/existence is realised. This is my participation (value) vis-à-vis society.

It is articulated as the values of perseverance, bravery, generosity, kindness, beneficence and compassion.

Perseverance	Commitment for understanding harmony and for living in harmony (at all levels of being) with patience
Bravery	Commitment to help the other to understand harmony and to live in harmony (at all levels of being)
Generosity	The commitment to invest one's physical resources in understanding harmony and living in harmony (at all levels of being)
Kindness	Providing means to one who has the ability (competence) but not the means to live in harmony
Beneficence	Helping the other to develop the ability (competence) to utilise the means they already have so, that they can live in harmony
Compassion	Helping the other unconditionally, to develop the ability (competence) to live in harmony as well as providing the means. This is when the other neither has the ability (competence) nor the means

Human Values Pertaining to Nature

Nature is the collection of units. These may be classified into four orders which are helpful in understanding the activity, innateness (self-organisation), natural characteristic and inheritance of every unit. It provides us with a basic guideline for interacting with these. Thus, while interacting with any unit of nature, our participation (value) is ensuring mutual fulfilment by way of its right utilization in accordance with its natural characteristic so that it can continue with its innateness and inheritance.

Therefore, while interacting with the rest of nature, we have to ensure right utilisation, enrichment and protection. It results into prosperity for human being and preservation (preservation and enrichment) of the rest of nature. Endowing physical facility with utility value and artistic value makes it conducive for right utilisation by human being, so these are the two values with respect to rest of nature.

The first three orders are already in a relationship of mutual fulfilment. First part of our participation is developing our capacity to live in accordance with our natural characteristic,

which can happen when we are self-organised (in accordance with our innateness) – through human education-sanskar. With this preparation, we can ensure the second part of ensuring mutual fulfilment with rest of nature – this is our participation (value) vis-à-vis nature.

Human Values Pertaining to Existence

Existence is all that exists. It is in the form of units submerged in space. The collection of units is called nature, so we can visualise existence as nature submerged in space. My participation (value) vis-à-vis nature has already been defined, so now the only remaining part is realising that the existence is co-existence. Nature is submerged in space. Every unit is energised in co-existence, it is self-organised in co-existence and it recognises its relationship and fulfils its relationship in co-existence. My participation (value) vis-à-vis existence is only to realise (understand) the co-existence (and live in co-existence).

Glossary

The words used in this book have a definite meaning and point to some reality in existence.

Word → meaning (description of a part of the reality) → reality

This list has words, along with a meaning. It can help you to see the reality in existence that is being indicated.

Example:

Word = Chat

Description 1: Chat is an omnivorous animal with 4 legs and a tail

Did you get the reality? Since there are many such animals, you may or may not see the reality

Additional description 2: Chat is a pet animal

Now you may think of dog and cat

Additional description 3: Chat likes to eat mice

Now you may be sure that we are talking about the animal “cat” (chat is the French word for “cat”)

Now you can observe that:

1. Once you see the reality, you know much more about it than the description given. You may be able to describe many more details.
2. The reality is much more than the words, it is beyond words. Try describing the smell of a rose or try describing everything about yourself! Any reality is beyond words.
3. You see through your senses but you have the capacity to see beyond that (through the Self):
 - a. He is a student in your class – through the sense of sight.
 - b. He is from North India – maybe you can make out from his build, but a bit more than through the senses.
 - c. He is kind and gentle – certainly this part is not visible completely through the senses (the Self can make out these attributes).

The complete reality includes form, property, natural characteristic, innateness and Submergence. Every human being has the capacity to see the entire reality.

In this glossary, we have listed the key words used to point to the various realities discussed in this book. For each reality, we have given a brief description, i.e. a meaning of the words. These are hints for you to see the reality within yourself, for which you have the potential (like every other human being).

Words (indicating a reality)	Meaning (a brief description of the reality)
Activity	Actions or changes taking place in a unit over time. (1) Units are self-energised, self-organised activity in space, they are active (interacting with other units in accordance with their natural characteristic). (2) Activities can be: physical-activity, chemical-activity and consciousness-activity.
Activity Completeness	Refers to the Self which is awakened to all of its activities.
Animal Consciousness	A human being, assuming itself to be the Body, trying to fulfil all its needs solely on the basis of physical facility (and not working for right understanding and fulfilment in relationship).
Assuming	Acceptance of oneself and the other. There are two possibilities: <ul style="list-style-type: none"> Assuming on the basis of knowing – The acceptance is definite. I am a human being; the other is similar to me; and I have a feeling of mutual fulfilment in that relationship. Assuming without knowing – The acceptance indefinite, based on preconditioning or sensation; my feeling in that relationship is conditional.
Behavior	Interaction of one human being with another human being. The primary interaction is in the form of exchange of feelings.
Body	The material unit in co-existence with the Self (the conscious unit).
Character	Behaviour, work and participation in the larger order by a human being.
Co-existence	Interconnected, interrelated units submerged in space.
Conduct	The complete living of a human being, including understanding, thought and its expression in behaviour, work and participation in the larger order.
Conduct Completeness	The conduct of a human being awakened in all activities of Self (including contemplation, understanding and realisation) and expressing it in behaviour, work and participation in the larger order.
Consciousness	Units that have the activity of knowing, assuming, recognising and fulfilling. The activity of assuming is awakened, but the activity of knowing may or may not be awakened or active.
Consciousness Development	Self-evolution, awakening to the higher potential in the Self from living on the basis of assuming without knowing to living with assuming on the basis of knowing. It can also be seen as the transformation from animal consciousness to human consciousness.

Cyclic and mutually enriching	A process in which the participating units convert from one state/form to another and in the process every participating unit is enriched.
Definite Human Conduct	The conduct of a human being living with human consciousness. The dimension of thought, behaviour, work and participation in the larger order is guided by relationship, harmony and co-existence, for which they have natural acceptance.
Enslaved	Any of the following: a) Physically constrained at the level of body b) Having disharmonious expectations c) Having contradictory thoughts d) Having desires that are not in line with co-existence
Enslavement	Dictated by the other or by one's own disharmonious expectations, thoughts or desires.
Ethics	Ethics is the basic codes/principles in the expression (behaviour, work and participation in the larger order) of definite human conduct.
Ethical	In accordance with ethics (defined above).
Ethical Conduct	Conduct conforming to ethics (defined above).
Ethical Human Conduct	The participation of a human being with the world outside which is guided by right understanding and right feeling – which is in accordance with ethics (defined above).
Existence	All that is/is to be.
Experiential validation	Verification in living – either in behaviour with human being or in work with rest of nature.
Family	Group of individuals having a feeling of acceptance for each other, living in relationship of mutual fulfilment.
Fearlessness	Mutual trust and complementariness.
Fulfilling	That which is filling the need of the given unit.
Happiness	To be in a state of harmony.
Harmony	Synergy, consonance.
Health	(1) The Body acts according to the Self. (2) There is harmony between the parts of the Body.
Human Being	The co-existence of the Self and a human body.
Human Consciousness	A human being, knowing itself to be the co-existence of the Self and the Body, making effort to fulfil the needs of the Self by Right Understanding and Right Feeling; and the needs of the Body by Physical facility. A human being living with justice in relationship, harmony and co-existence (mutual fulfilment) with perseverance.
Human Goal	Right understanding and right feeling (happiness), prosperity, fearlessness (trust), and co-existence (mutual fulfilment).
Human Values	Natural Participation of human being at all levels of existence such as Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion

Humane conduct	The conduct of a human being in accordance with its natural characteristic.
Humane Society	A society in which the human goal is fulfilled generation after generation.
Humane Tradition	(1) Human beings living with fulfilment of comprehensive human goal. (2) Humane conduct, education, constitution and universal human order, its continuity.
Innateness	The harmonious self-organisation of a unit, that which is inseparable from the unit.
Interconnectedness	Being together and being related to each other.
Interdependence	Being interrelated and fulfilling the needs of each other.
Knowing	Seeing the reality directly, as it is, in completeness.
Knowledge	(1) The right understanding of reality. Seeing the reality as it is, in its completeness. (2) Knowledge of Self, knowledge of existence and knowledge of humane conduct.
Larger Order	The system of which a unit is a part, is the larger order for that unit.
Material	Units characterised by 'recognising and fulfilling' (which do not have the activity of assuming or knowing). Its needs and activities are temporary in nature.
Mutual	Togetherness, being with each other.
Mutual Fulfilment	Being in a relationship in which one unit is fulfilling the need of the other unit and vice-versa.
Natural Acceptance	Innate feeling of acceptance. It is for relationship, harmony and co-existence.
Natural Characteristic	The natural participation of a unit in the larger order.
Nature	Collection of units (material and consciousness units).
Participation	Behaviour, work or other involvement with another unit.
Preconditioning	An assumption that has not been self-verified. It may or may not be a right assumption.
Profession	Participation in the larger order, in the system of production, health, exchange, etc.
	To profess what one knows and practices – in human consciousness with the right understanding.
Professional Ethics	The basic codes/principles in the expression (behaviour, work and participation in the larger order) of definite human conduct, specifically in relation to the profession being carried out.
Prosperity	The feeling of having / producing more than required physical facility.
Purpose	The natural characteristic of the unit.

Reality	Whatever exists. There are three kinds of reality - material, consciousness and space.
Realisation	Seeing the essence of entire reality directly. Seeing existence as co-existence in the Self.
Recognising	Being able to see the relationship.
Right Feeling	Feeling of co-existence, harmony and relationship. Feeling of love (complete value)... feeling of trust (foundation value). [all 9 values]
Right Understanding	Understanding of harmony at four levels of living from Self to entire existence.
	Endowed with knowledge.
Right Utilization	(1) The utilization of a physical facility in fulfilling the comprehensive human goal. (2) Activities of extending and offering one's wealth (body, Self, and physical resources) in fulfilling human values.
Sanskar	Acceptances derived out of the accumulation (in the Self) of desire, thought and expectation over all time.
Goal	Destination. What we want to be and continue to be.
	We want to be happy and continue to be happy.
Self	Unit of consciousness.
Self-exploration	Exploring within the Self.
Self-extension	Extending the harmony within to the outside world.
self-organised	In accordance with its innateness, in harmony, in a definite order, participating in the larger order in accordance with its natural characteristic.
self-organisation	The internal organisation or order of a unit.
Self-regulation	(1) In the context of the Body - the feeling of responsibility for nurturing, protection and right utilisation of the Body. (2) In the context of nature – the regulation within the four orders.
Self-verification	Verification by the Self, in the Self on the basis of its natural acceptance as well as experiential validation for relationship, harmony and co-existence.
Sensation	Sensation is the information the Self reads from the Body through the five sense organs – of sound, touch, sight, taste and smell.
Skills	Learning of process (way or techniques) to a) work with the rest of nature and b) to express feelings through behaviour.
Society	Group of families living together in a relationship of mutual fulfilment.
Space	The all-pervading reality in which every material and conscious unit is submerged – energy in equilibrium, all reflecting.

Truth	Essence, that which is ever-present.
Undivided Society	A society in which every individual has an acceptance of being related for every other individual.
Unhappiness	To be forced to be in a state of disharmony.
Universal Human Order	A society in which human goal is fulfilled generation after generation.
Values	The natural participation of a unit in the larger order.
Wisdom	Clarity of human goal.
Work	The effort a human being does on the rest of nature by which physical facility is produced.

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Relevant Websites, CDs and Documentaries

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(Note: A Teacher's Manual for teaching this course is also available)

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This textbook, designed for a foundation course in Human Values and Professional Ethics, is an outcome of the long-drawn search, visualization and experimentation by the authors and their colleagues to evolve an effective and universally acceptable content and methodology for introducing value education in the present curricula of technical and other professional institutions. Thus, it is in response to a long-felt and urgent need to integrate education in human values with professional skills. A unique methodology focusing on the right understanding of the human reality vis-à-vis rest of existence has been systematically presented. This involves the discovery of the inherent harmony and co-existence in entire existence forming the basis of Universal Human Values and facilitating transformation towards holistic perception and 'Human Consciousness'.

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- The book is supplemented with a Teacher's Manual and a website. A model course syllabus is also given in the appendix to facilitate the teaching-learning process.

Finally, it may be worth mentioning that the authors and the publisher consider the efforts towards integrating value education in the present education system as a mission. In this spirit, no royalty is being charged on this work and the price is kept as low as possible. In addition, an e-book version is also being made available at nominal cost for facilitating wide-spread use of this innovative learning material.

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