



Lecture 2

Self-exploration as the Process for Value Education

About this Material and Effort on Universal Human Values

It has been prepared by UHV TEAM (uhv.org.in)

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We consider the efforts towards integrating value education in the present education system and moving towards holistic value-based education as a worthy mission for the wellbeing of all. In this spirit and to enable widespread usage, no royalty or fee is charged on this work.

We acknowledge, with deep gratitude, the existence, the entire nature and effort by generations of human beings for understanding and living by truth, love and compassion. The UHV effort is in continuation of this human tradition.

Guidelines for this effort and further efforts in this direction:

1. Universal – the content must be universal – applicable to all human beings and be true at all times, in all places
Should not depend on sect, creed, nationality, race, gender, etc.
2. Rational – the content must be amenable to logical reasoning
Should not be based on blind beliefs
3. Verifiable – the student should be able to verify the values on his/her own right (on the basis of their natural acceptance and experiential validation)
Should not be asked to believe just because it is stated in the course
4. Leading to Harmony – the values have to enable us to live in peace and harmony within our own self as well as with others (human being and rest of nature)
Should not lead to contradiction, differentiation, sectarianism, struggle, chaos, etc.



Process

Whatever is said is a **Proposal** (**Do not assume it to be true or false**)
Verify it on Your Own Right – on the basis of our **Natural Acceptance**

It is a process of **Dialogue**

A dialogue between me and you, to start with

It soon becomes a dialogue **within your own self**

between what you are and what you really want to be (your natural acceptance)

The purpose of this workshop is to initiate/strengthen this internal dialogue

izLrko_gS ¼**ekuas ugha**½

tkipas & Lo;a ds vf/kdkj ijA

viuh **lgt LohÑfr** ds vk/kkj ijA

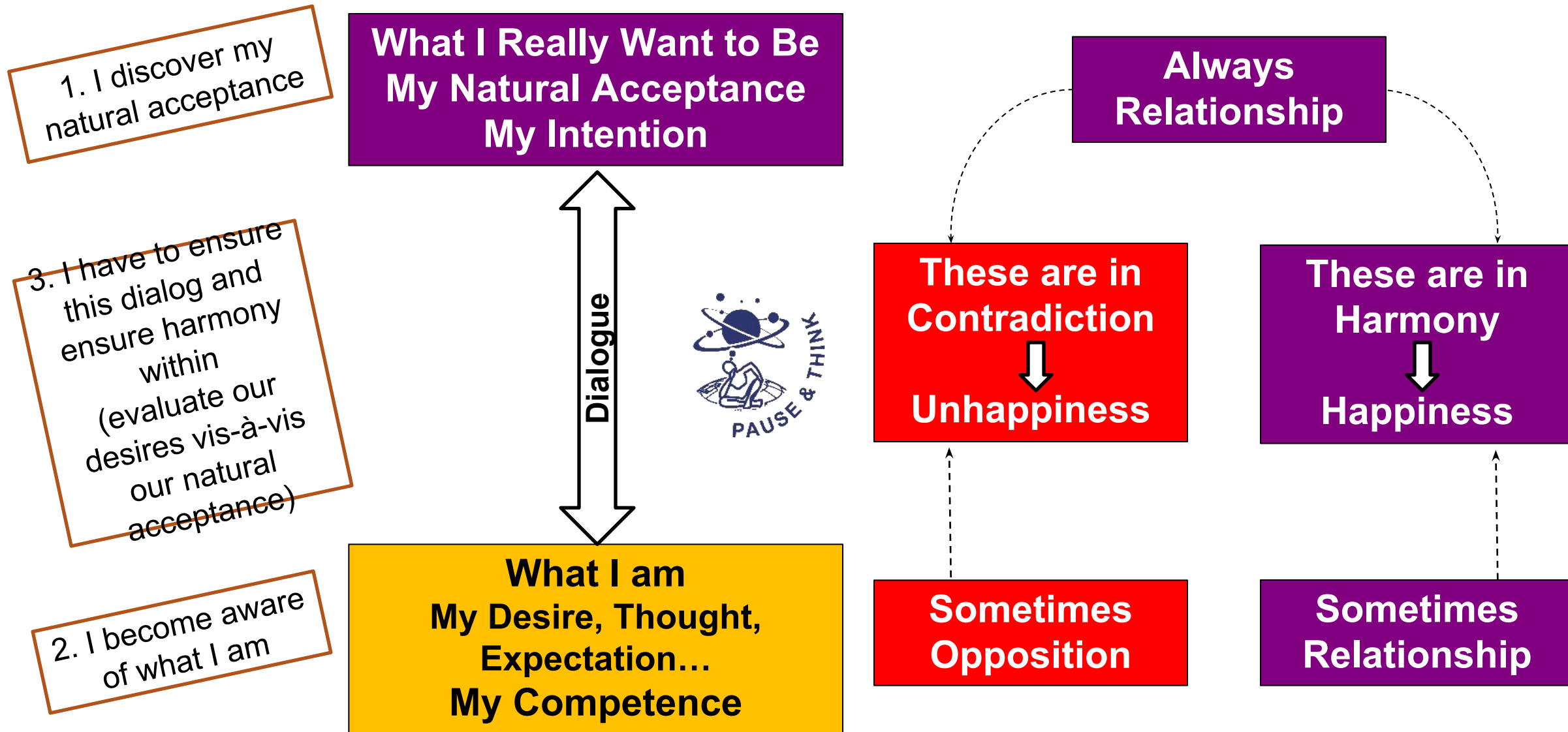
;g **laokn** dh izfØ;k gSA

;g laokn vkids vkSj esjs chp 'kq: gksrk gS] fQj **vki eas** pyus yxrk gSA

What is this Workshop / Course

1. It is a process of dialogue – between me and you, to begin with
;g laokn dh izfØ;k gSA ;g laokn vkids vkSj esjs chp 'kq: gksrk gSA
2. It soon becomes a dialogue (Self-exploration) within your own Self...
“kh?kz gh ;g laokn vkids Lo;a eas pyus yxrk gSA

The Dialogue Within



Points for Self-observation

We have the innate potential to recognise what is right

We are endowed with natural acceptance

- It is innate, a part and parcel of our being
- It is invariant, uncorrupted by pre-conditioning
- It is definite

As we refer to our natural acceptance, we become self-referential
(self-organised, autonomous, *swatantra*)

Process of Self-exploration, Self-investigation

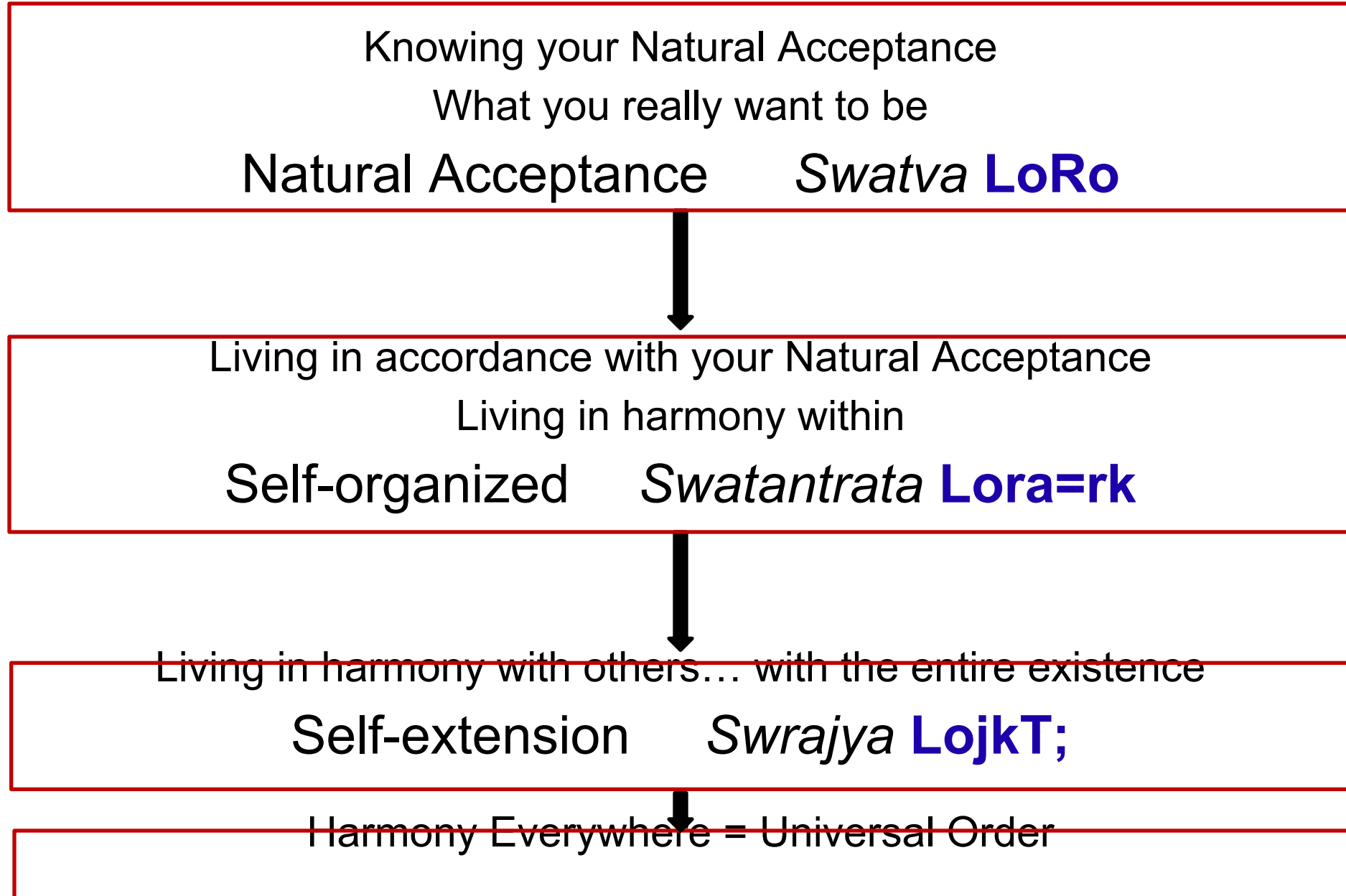
1. It is a process of dialogue – between me and you, to begin with. It soon becomes a dialogue within your own self
2. It is a process of dialogue between what I am (tSlk eSa g;w) and my Natural Acceptance or what I really want to be (tSlk gksuk eq>s lgt Lohdk;Z gS = LoRo)
3. It is a process of Self-exploration, Self-investigation □ Self-evolution
4. It is a process of knowing oneself; and through the self, knowing nature and the entire existence
5. It is a process of recognizing one's relationship with every unit in nature/existence; and fulfilling that relationship
6. It is a process of knowing Human Conduct (ekuoh; vkpj.k) and living according to it
7. It is a process of living in harmony within, living in harmony with others... living in harmony with entire existence

v/;;u izfdz;k

- 1- ;g ,d Lkaokn dh izfdz;k gSA
- 2- ;g Lo;a ¼tSlk eSa gw;½ dh vius LoRo ¼tSlk gksuk eq>s lgt Lohdk;Z gS½
ls laokn dh izfdz;k gSA
- 3- ;g Lo;a esa] Lo;a ds vf/kdkj ij tk;pus dh izfdz;k gSA
- 4- ;g Lo;a dks ,oa Lo;a ds ek/;e ls laiw.kZ vfLrRo dks le>us dh izfdz;k gSA
- 5- ;g vfLRkRo dh gj bdkbZ ds lkFk vius laca/k dks igpkuus ,oa rnuqlkj thus
dh izfdz;k gSA
- 6- ;g ekuoh; vkpj.k dks le>us ,oa rnuqlkj thus dh izfdz;k gSA
- 7- ;g Lo;a esa Lora=rk ,oa lexz vfLrRo ds lkFk LojkT;iwoZd thus dh izfdz;k
gSA

LoRo — Lrra=rk LojkT; —————>

Scope of this Workshop / Course: Self-evolution, Self-extension



viuh lgt Lohd`fr dks ns[kuk@le>uk
tSlk gksuk eq>s lgt Lohdk;Z gS

LoRo



lgt Lohd`fr ds vk/kkj ij Hkko] fopkj
Lo;a esa O;oLFkkiwoZd thuk

Lora=rk



nwljksa ds lkFk laca/k@O;oLFkkiwoZd thuk & laiwo.kZ vfLrRo ds lkFk

LojkT;

1. Content of Self Exploration:

- a. Desire (**pkguk**) - Aim, Objective, Basic Aspiration, Purpose

What do I want to achieve?

- b. Program (**djuk**) – Process of achieving the desire, action

How do I achieve it ?

Are these questions important for you?

Do you have any other questions?

Recall: Exercise from UHV-I (SIP)

Explore – Why are You Making Any Effort

to Become Something?	to Do Something?	to Get Something?	To Be Something?
an engineer	Build bridges...	Money, name, respect...	Happy, prosperous
a doctor	Keep people healthy...	Fame, money...	Happy, prosperous
a farmer	Grow nutritious food...	Acceptance, respect, money...	Happy, prosperous
an artist	Inspire through music...	Name, fame, money...	Happy, prosperous
a teacher	Educate...	Money, respect...	Happy, prosperous
-----Steps / Pathways -----			--Basic Aspiration--

Which is your basic aspiration? Your goal?
(if being is your goal, the others are steps/ pathways)

If one pathway is not available is there no way to achieve your basic aspiration?
(one can choose another pathway)

Desire – Aim, Objective, Basic Aspiration, Purpose (What do I want to achieve?)

1. Happiness
2. Prosperity
3. **The continuity of Happiness and Prosperity**

Let us find out:

Do we desire for Happiness?

Do we desire for Prosperity?

Do we desire for the continuity of both (happiness & prosperity)?

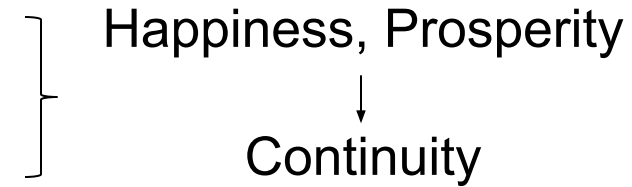
If continuity of happiness and prosperity is ensured then what else would you desire?

Our basic aspiration is for **happiness, prosperity and its continuity**
(our desires are not unlimited or indefinite)

Self-exploration, Self-investigation

1. Content of Self Exploration:

- a. Desire (**pkguk**) - Aim, Objective, Purpose
What do I want to achieve?



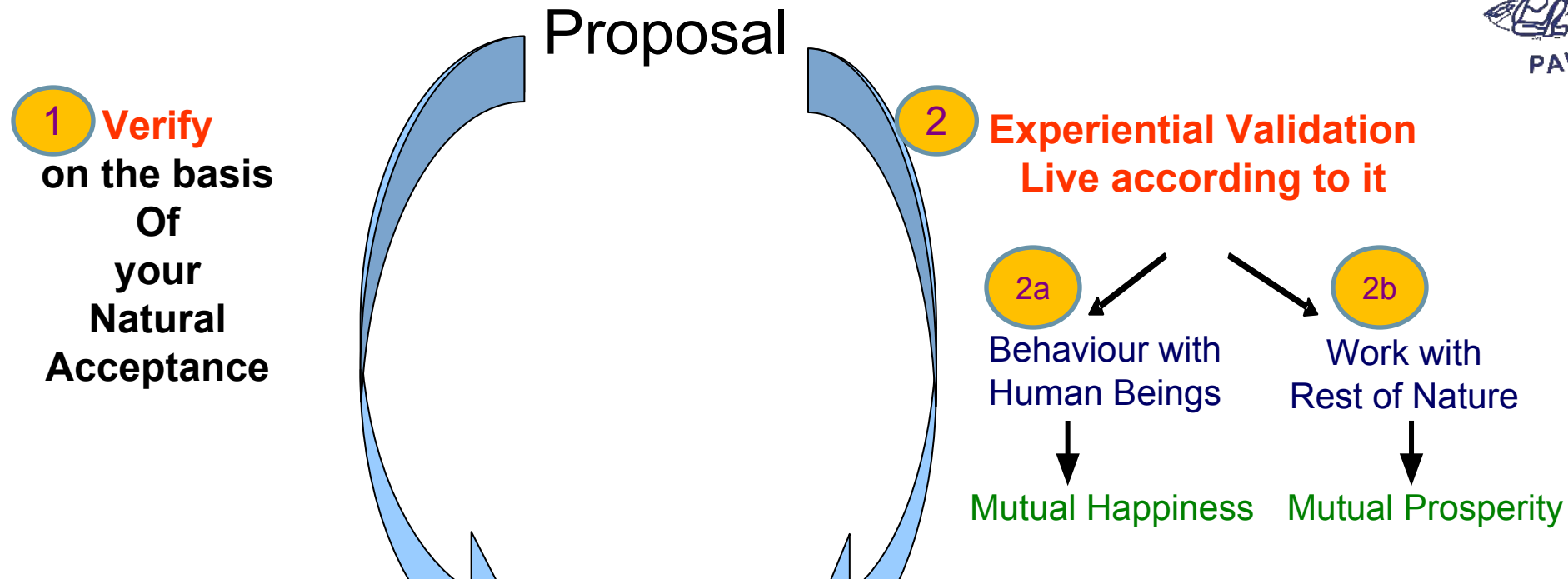
- b. Program (**djuk**) – Process of achieving the desire, action
How do I achieve it ?

2. Process of Self Exploration

- a. Whatever is stated is a **Proposal**
Verify it on your own right
Do not assume it to be true/ false
- b. Self-verification

Process of Self-verification

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



Which process is Naturally Acceptable to you?

**A process of self-exploration, self-verification on your own right, leading to understanding in yourself
or**

A process of do's & don'ts, in which you assume what is said, without verification

Sum Up

Content of self-exploration Basic human aspiration happiness, prosperity □ continuity

How to fulfil it

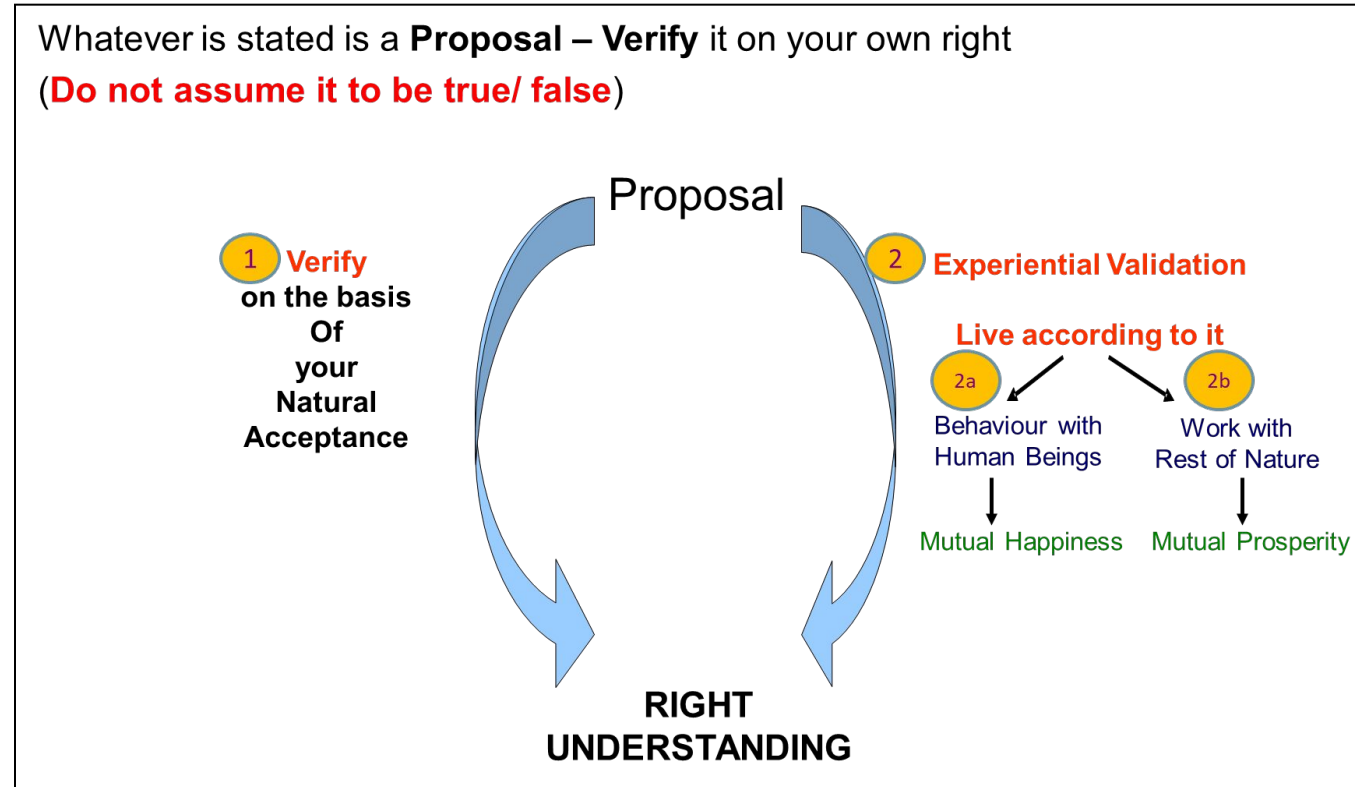
Process of self-exploration

Self-investigation, self-verification

(it may start with the dialogue
between you and me,

but it soon becomes a dialogue within you
between "what you are" and
"your natural acceptance"

The Purpose of this workshop/course is
to initiate/strengthen self-exploration in you
(discover your natural acceptance...)



Practice Session after Lecture 2

Introduce yourself in detail:

- Share about yourself, your family and your friends.
- Share salient achievements and failures in your life.
- Share how do you presently differentiate between right and wrong.
- Share your aspirations from life. Share what a fulfilling life means for you. For this, you may 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.). How do you expect to fulfil these aspirations and live a life of fulfillment?

What are your observations and conclusions from your life experiences so far?

Expected Outcome: The students start exploring themselves; get comfortable with each other and with the teacher and start appreciating the need and relevance of the course.



FAQs for Lecture 2

Self-exploration as the Process for Value Education

Questions

- How can we say that natural acceptance is invariant with time?
- What we accept is something quite subjective, different things appeal to different people – How can we say that natural acceptance is same for everybody? Actually what is this natural acceptance?
- Everyone is right according to his or her own understanding. Kindly comment.
- ...

Acceptance

Natural Acceptance

**What one accepts
under the circumstances, influence of**

Others (peer pressure)
Own preconditioning, tastes, likes-dislikes...
Sensation...

Sometimes respect, sometimes disrespect...

Sometimes nurture Body, sometimes exploit...

Respect elders

What is acceptable naturally

Innate Nature (natural acceptance)

Always respect

Nurture the Body

Respect all

Acceptance

**What one accepts
under the circumstances, influence of**

Others (peer pressure)
Own preconditioning, tastes, likes-dislikes...
Sensation...

May change with time
May change with place
May change with person

Indefinite
may depend on circumstances, influences...

Happiness or unhappiness

Natural Acceptance

**What is acceptable naturally
About your participation with the other unit**

Innate Nature (natural acceptance)

Does not change with time
Does not change with place
Does not change with person

Definite
uncorrupted by preconditioning...

Happiness always (assurance, satisfaction)

Self Reflection

Question(s) 2: Natural Acceptance

Response

Is Natural Acceptance universal for all human being across people of all countries, religion, caste, creed, gender, age, rich-poor, etc.?

Yes. But you can keep it open and verify. We have interacted with thousands of people from all sorts of background, and found it to be the same for all.

What we accept is something quite subjective, different things appeal to different people – How can we say that natural acceptance is same for everybody? Actually what is this natural acceptance?

As mentioned earlier, we need to distinguish between natural acceptance and acceptance or liking or appeal etc. You will see that Natural Acceptance is

- Innate to me
- Invariant with time and place i.e. Universal

Liking or appeal has to do with details of how to fulfill relationship, which may have variety,

Is Natural Acceptance the same as inner conscience?

Yes. We may relate it to conscience, inner voice, pure observer...

Question(s) 3: Natural Acceptance

Response

What is difference between natural acceptance, acceptance, and forced acceptance?

Natural acceptance is innate, invariant and universal.

Acceptance is what I assume to hold good in given situation.

Forced acceptance is what I do not accept, but in given situation, I am forced to compromise, abide by it.

We have to follow social norms and live as per family traditions to be accepted in the society, or even in the family. This has been working for a long time. Do we need to verify these norms and traditions also?

Social norms and family traditions are basically the details worked out at some particular time and situation about how to fulfill the purpose, the goal set by the society.

Therefore, we need to verify, from time to time-

1. Whether the goals set are correct- through natural acceptance
2. Whether these norms and traditions are able to meet those goals in the present time and situation

Question(s) 4: Right Understanding

Response

What is right understanding? How to know whether my understanding is right or wrong?

Is it same as natural acceptance?

Everyone is right according to his or her own understanding. Kindly comment.

There is nothing absolute in this world. So, how can we talk about such things with such absoluteness?

If I understand rightly, it will be:

- a. Satisfying to me,
- b. Invariant with time and place
- c. Universal for all human beings
- d. Leading to harmony in my living, in behaviour with human beings, and work with the rest of nature
- e. I will naturally accept to continue with it.

One may assume oneself to be right. But we need to verify our assumptions on the basis of above criteria to see if it is part of (or based on) right understanding.

On a lighter note- is this statement absolute!.

As far as the purpose, goal is concerned, they are definite and universal. Details of their fulfillment may have variety, as mentioned above, e.g. Nurturing of the body

Differentiate between

Understanding something and thinking about it
(thought)

Feeling

(Definite, objective...)

Expression (thought, expectation, beh, wk)

(Variety, subjective...)

Question(s) 5: Self-exploration

Response

How is it possible to understand everything by the self and through the self? Just being aware of “what I am” and “what I really want to be” itself is so difficult.

As you gradually observe, you will see that the essence of the whole existence, the co-existence (relationship, harmony and co-existence), is reflected in me. And I can observe it.

Presently, being aware of “what I am” and “what I really want to be” may appear difficult. But as you go on exploring, the clarity that you get in the process (leading towards a harmonious self), becomes self-motivating for you.

Question(s) 6: Self-exploration

Response

What is the need for self-exploration? The existence is so vast and I am a tiny unit of this existence. Is it not unwise to also even think of exploring everything on my own right?

The existence is vast, but the content to explore is very simple. You need not verify about every incident taking place in this existence, rather only the essence of this existence- i.e. relationship, harmony and co-existence (material and consciousness units in space).

Secondly, unless you verify on your own right, how do you make to a program to live with it in a mutually fulfilling manner, be it the other human being or any other unit of nature?

What is wrong in assuming something written in the books as true? Why to verify everything?

What is written in the books is likely to be true. But how do I understand the true meaning of the words in the books unless I observe the reality indicated by myself? To be certain, I need to explore myself and understand. This is what any authentic book will expect us to do.

- In each and every Self, there is naturally
- the need to know (to understand the entire existential reality)
 - Potential to know (to explore, pay attention, see, understand) the essence

Question(s) 7: Self-exploration

Response

What if in my experiential validation, the proposal is ensuring happiness with one person but not with the other? How do I validate it?

You can see for yourself that your happiness is ensured the moment you have the natural feeling, e.g. feeling of respect; when you express this feeling and the other person receives this natural feeling of respect, he is in a state of harmony and happiness within. However, there may be some problem in your expression or in the reception of the other person, that has to be rectified, and that takes time.

What is meant by mutual prosperity with the rest of nature?

Mutual prosperity means that when I am interacting with the nature, I get the feeling of prosperity within me, and the nature gets enriched, preserved in the process.

Question(s) 8: Swatantrata

Response

Isn't swatantrata (self-organised) and freedom the same? (please give examples of swatantrata at each level of being – individual, family, society and nature)

Swatantrata is being self-organized. At every level, understanding and living in harmony is the self-organized state.

Generally speaking, freedom is to be able to make a selection without any external pressure.

Freedom may or may not be leading to a self-organized state as one may try to be free of external pressure but succumb to internal pressure, of sensations or pre-conditionings.

There are two kinds of freedom: freedom 'from' and freedom 'to'.

Many times when we talk of freedom, we are talking of 'freedom from' some external pressure.

When we have to decide the program with 'freedom to' do something, we need right understanding to make a definite program for happiness.