

UNIT – I

Module 1: Course Introduction-Need, Basic Guidelines, Content and Process for Value Education Purpose and motivation for the course, recapitulation from Universal Human Values-I

Need for Value Education

All human beings aspire for a happy, fulfilling life. For a human being, there are two important questions pertaining to this:

What is my aspiration? (What to do?)

How to fulfill my aspiration? (How to do?)

The purpose of education is to facilitate the development of clarity on the aspiration and adequate competence to actualize it.

For this, it is essential to understand what a happy, fulfilling and successful life is – what is really valuable for human being; what is our purpose as a human being? Understanding human aspiration, or what is really valuable for human being, is the value domain. The subject which enables us to understand this domain is called ‘Value Education’ (VE). It enables us to understand our aspirations and visualize our goals for a fulfilling life and indicates the direction for their fulfillment. In relation to these issues, it also helps to remove our confusions and contradictions. In that sense, VE addresses the issues related to ‘what to do?’.

It is also necessary to learn the skills to actualize our aspirations. This is the skill domain. The subject which enables us to learn the skills is called ‘Skill Development’ (SD). It enables us to learn the science, technology, management and other skills for fulfilling our aspiration. In that sense, SD addresses the issues related to ‘how to do?’.

Values and skills go hand in hand. Both values and skills are required. There is an essential complementarity between the two. The priority is values, then skills; i.e. first understanding ‘what to do’ and then developing the skills for ‘how to do’?.

The present education system has largely become skill-biased. For developing skills, the prime emphasis is on science and technology, without a base of values. Skills can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide a way to decide what really is valuable. The consequence of skill-biased education is clearly visible in the form of serious crises at the individual, societal and environmental level. Thus, there is a strong need to rectify this situation. Value education is a crucial missing link in the present education system.

The prime need of value education is to understand human aspirations, to discover what is truly valuable in life; and work out the program for its fulfillment.

Guidelines for Value Education

For any input to qualify for Value Education, the following guidelines for the content of the course are important:

Universal: It has to be universally applicable to all human beings for all time and all places. This implies that values should not change according to sect, creed, nationality, gender, etc.

Rational: It has to appeal to reasoning; and not be based on dogmas or blind beliefs. It has to be open to address the related questions. It cannot be a set of sermons or do’s and don’ts.

Natural and Verifiable: It has to be 'naturally acceptable' to the human being and there needs to be every provision in nature for its fulfillment. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions. It is not merely an intellectual exercise or information transfer.

All Encompassing: It needs to cover all dimensions (thought, behaviour, work and understanding) and levels (individual, family, society and nature/existence) of human life.

Leading to Harmony: It ultimately needs to promote harmony within the individual, among human beings and with the entire nature.

Content of Value Education:

The value of an entity is its participation in the larger order of which it is a part. The context is always the larger order. Value has to do with the participation of a unit in the larger order. E.g. a piece of chalk is a unit. The classroom is the larger order for this unit. The value of chalk is that it can be used to write on the blackboard for the desired functioning of the classroom.

The value or role of a human being is its participation in the larger order. E.g. my role in living with the other human being is to ensure the feeling of respect in the relationship.

The value of human being is to ensure mutual fulfillment in the larger order, i.e. in the entire nature/existence, but starting from within themselves, then extending in their family and in the society. 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. We need to explore and understand things as they are; so that we are able to recognize and fulfill our participation with them.

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 inter-connectedness, the harmony in the nature/existence and finally the role of human being in this nature/existence.

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. Thus, the process for Value Education has to be that of self-exploration, and not of giving sermons or telling dos & don'ts. Whatever is found as truth or reality may be stated as a proposal and every student is to be encouraged to verify it on his/her own right.

This process of Self-exploration has to be in the form of a dialogue – a dialogue between the teacher and student to begin with; and finally, within the student – between 'what I am' and 'what I really want to be', which is the innate natural acceptance.

What is Self-exploration?

It is a process of seeing the 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; this participation is what we are calling values.

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. Further, self-exploration is a process of dialogue. To begin with, it is initiated as a dialogue between us and you. This course systematically presents a series of proposals for your exploration. As we explore, we 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

It is a dialogue between “what I am” and “what is naturally acceptable to me”.

“What I am” has to do with my desires, my thoughts, my expectations; all that is going on in my imagination. 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 what I really want to be, that is my natural acceptance. It is my intention. 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.

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.

Through this, we:

1. Discover our natural acceptance
2. Become aware of “what I am”
3. Can make effort to ensure harmony and happiness within by ensuring that “what I am” is in line with my natural acceptance.

The Content for Self-exploration

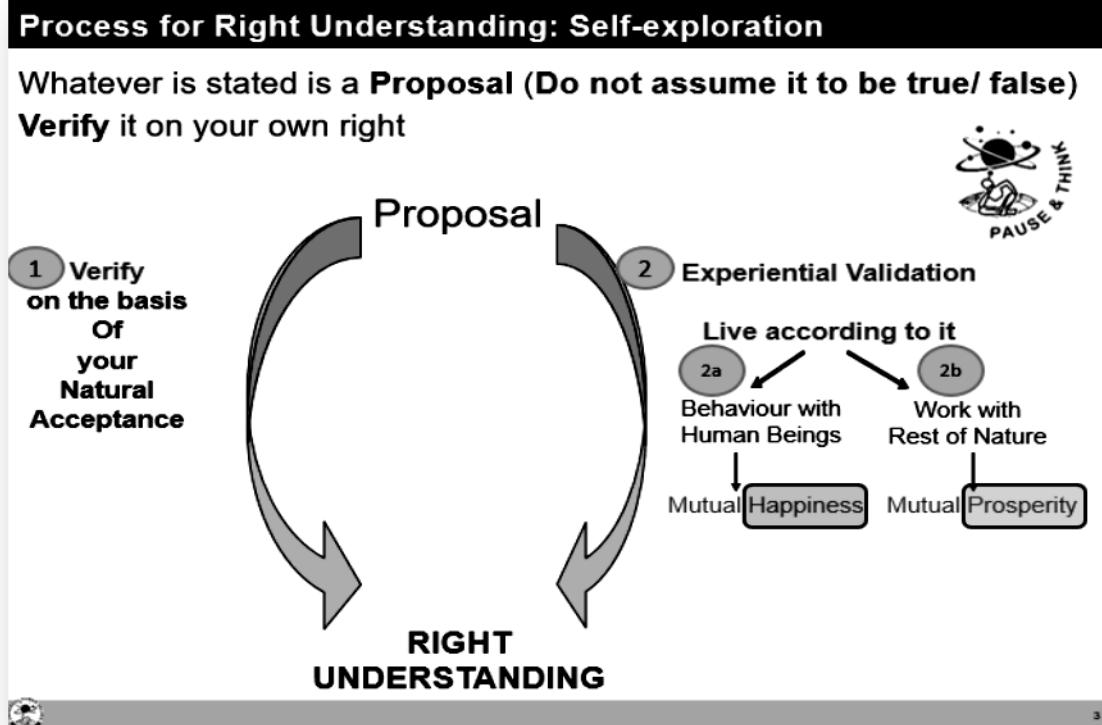
The content for self-exploration has two sub-parts:

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

If we are able to get the answer to these two things, practically all our questions are answered

The Process of Self-exploration

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. This is the first part of the process.



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.

Understanding Natural Acceptance – the basis for Right Understanding

(Distinguishing between acceptance and natural acceptance)

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?

To conclude, the complete process of self-exploration yields right understanding as the tangible outcome.

Right understanding obtained through self-exploration can be recognised as follows:

- a. It is assuring
- b. It is satisfying
- c. It is universal
 - i. Time: It holds good for all time – past, present and future
 - ii. Space: It is the same at all places or locations
 - iii. Individual: It is the same for every human being

In case the outcome of self-exploration does not fulfill any of the above three criteria, it means that it is not the right understanding. It could be a pre-conditioning 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. “realization of coexistence”, “understanding of harmony” and “contemplation of relationship”.

CONCLUSION:

Self-exploration is a process of seeing the reality on our own right, by our own investigation, observation and analysis. It is a process of dialogue between “what I am” and “what is naturally acceptable to me”. It includes verifying the proposals on the basis of natural acceptance (which is not the same as acceptance) and validating experientially in living.

Exploring the Meaning of Happiness and Prosperity

As stated earlier, the 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.

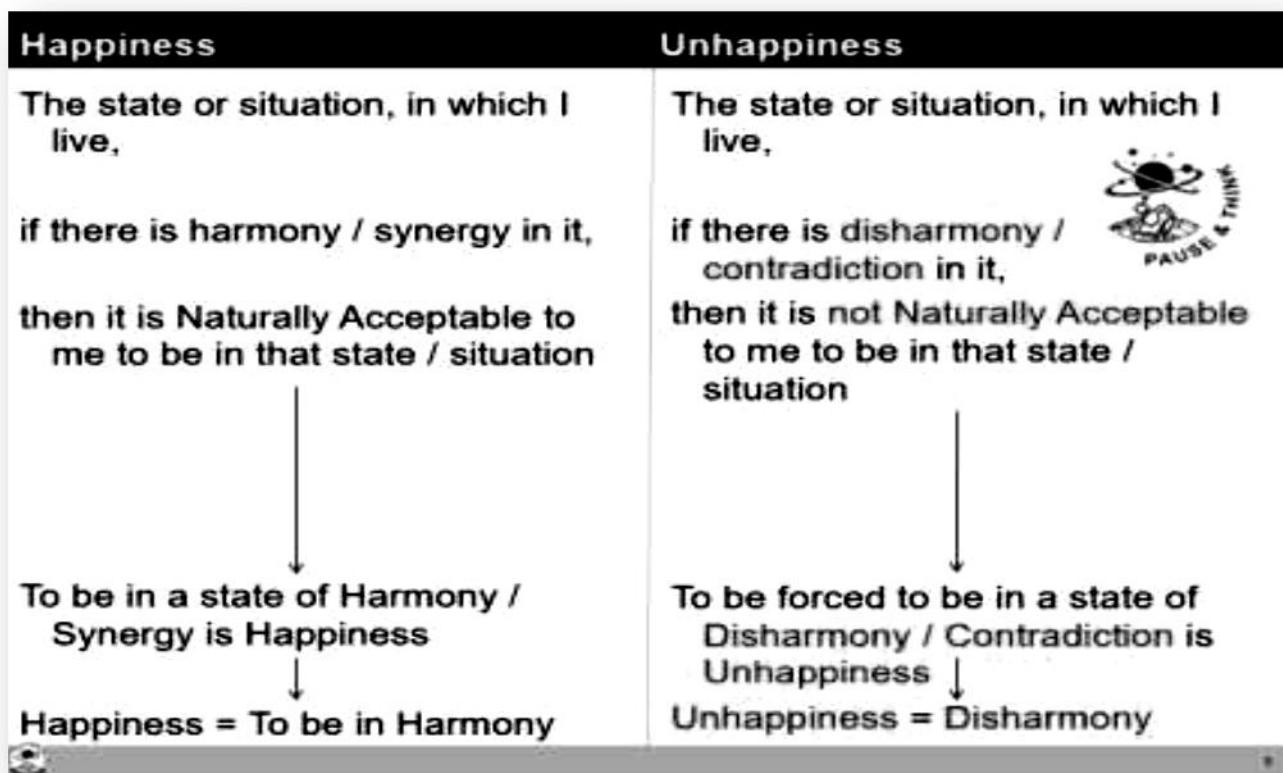
Some exploration will show that when we are in a state of harmony within, we feel happy because that state is naturally acceptable to us. When we are in a situation with the outside world in which there is harmony, we feel happy as the feeling of being in that situation is naturally acceptable to us.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

Similarly, “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.



Program for Continuity of Happiness

The expanse of our living is at the following 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

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.

Therefore, the programme for ensuring the continuity of happiness is:

To understand the harmony at all levels of being:

1. At the level of the individual human being

To live in harmony

2. At the level of family
3. At the level of society and
4. At the level of nature/existence

CONCLUSION:

Happiness is to be in a state of harmony. The expanse of our living is at four levels (individual human being, family, society and nature/existence), and thus the program for continuity of happiness is to be in harmony at all these levels. Prosperity is the feeling of having more than required physical facility.

Continuous Happiness and Prosperity as Basic Human Aspirations

Whatever we think, whatever we do is with some end state in mind. That end state is our basic aspiration.

When you ask yourself:

- Do I want to be happy?
- Do I want to be prosperous?

- Do I want the continuity of happiness and prosperity?

The answers are in affirmative yes. We have a natural acceptance for continuity of happiness and prosperity. These are our basic aspirations.

Right Understanding, Relationship and Physical Facility:

Human being wants to live with continuous happiness and prosperity and this is possible by ensuring right understanding, fulfillment in relationship and physical facility in the correct priority. This is living with 'human consciousness'.

On the other hand, if one is living for physical facility alone, and not ensuring right understanding and right feeling in relationship, s/he feels unhappy and makes others unhappy too. This is one outcome.

The other outcome is that if the right understanding is missing, one is not able to identify the 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. As a result, one is deprived, exploiting and depriving others. While physical facility alone may suffice for animals, it is not adequate for human being to be fulfilled.

Under this condition, one is living with 'animal consciousness'.

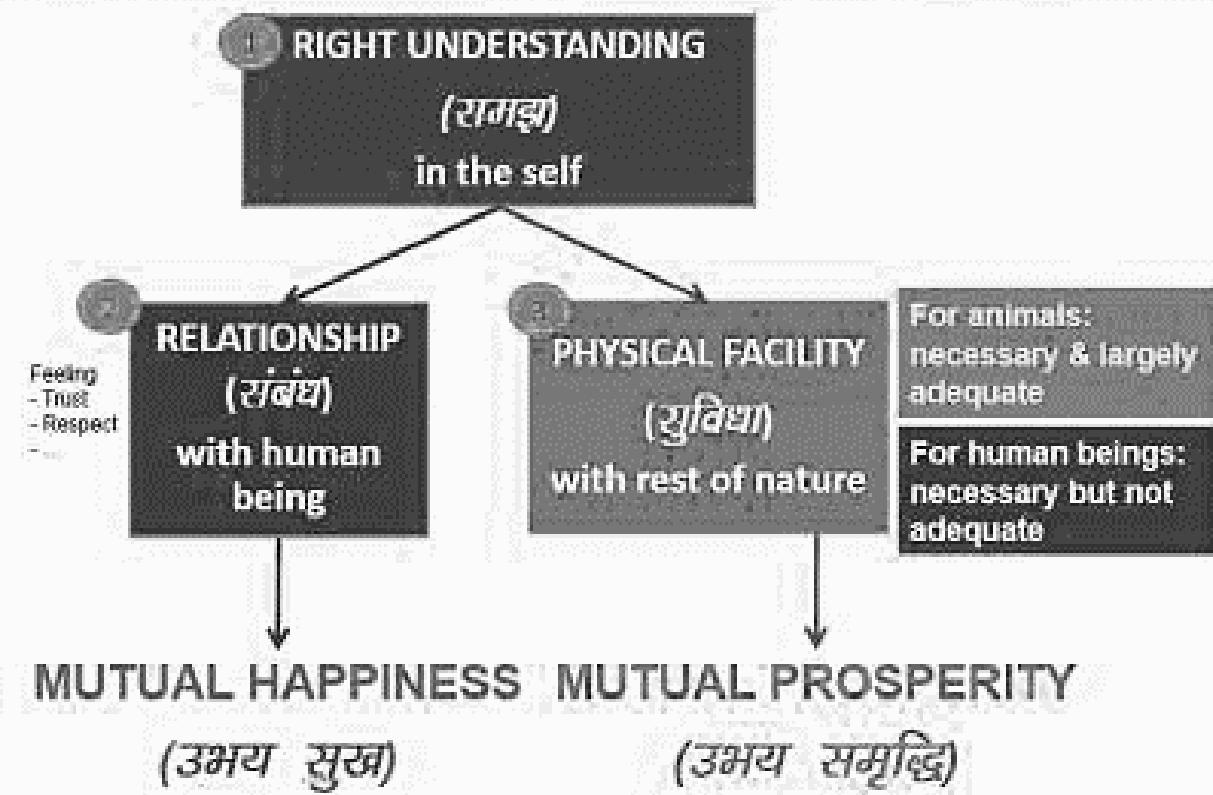
There are generally two kinds of people today:

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

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

3. Having physical facility, happy and prosperous.

Priority: Right Understanding, Relationship & Physical Facility



Basic Requirements for Fulfillment of Human Aspirations:

When we try to find out if we have fulfilled our basic aspiration, it is not always so affirmative. There is quite a gap between our basic aspiration and our state of being.

When we reflect on all the effort we are making, we can easily see that we are generally working for accumulation of physical facility.

The basic problem is that we have assumed that 'happiness and prosperity will automatically come when we have enough 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 fulfillment in relationship?

When you explore into it, you will find that the major reason for the unhappiness in the family is the lack of fulfillment in relationship and not just the lack of physical facility.

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 fulfillment in relationship?

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, and there will be no unhappiness in the family. The problems are more due to lack of fulfillment in relationship, and we are investing major part of our time and effort for physical facility.

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
- While we do have a natural acceptance to live in relationship, are we actually able to ensure living in relationship? 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?

For ensuring fulfillment in relationship, it is necessary to have right understanding about relationship. It may be concluded that **for fulfillment of human being– physical facility, relationship and right understanding – all three are necessary.**

We can see that physical facility, relationship and right understanding are three distinct realities. All three are required for fulfillment of human being. If we investigate into the priority among these, we can see that right understanding is the first priority, fulfillment in relationship with human being is the second priority and ensuring physical facility with rest of nature is the third priority.

Understanding Happiness and Prosperity correctly-A critical appraisal of the current scenario:

In the current scenario, we are generally trying to achieve happiness and prosperity **by maximizing accumulation and consumption of physical facilities.** This is an attempt to achieve happiness through pleasant sensory interactions.

Is Happiness the same as Excitement?

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

- What we get from the favorable sensation = happiness?
- Is the favorable feeling we get from the other = happiness?

What we get in both cases is a sort of momentary happiness. This is what is called as excitement.

There is 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. Exploring the Meaning of Prosperity

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.

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.

When you have a feeling of prosperity, you will naturally think of nurturing and enriching others. On the other hand, if we feel deprived then we think of exploiting and depriving others.

Prevailing Notions of Prosperity

By and large, there is 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, i.e. the more we have accumulated, the more prosperous you are. With this sort of assumption, we pursue prosperity with an obsession for profit, for accumulation. 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. This is all because the quantity required is undefined and there is a feeling of deprivation.

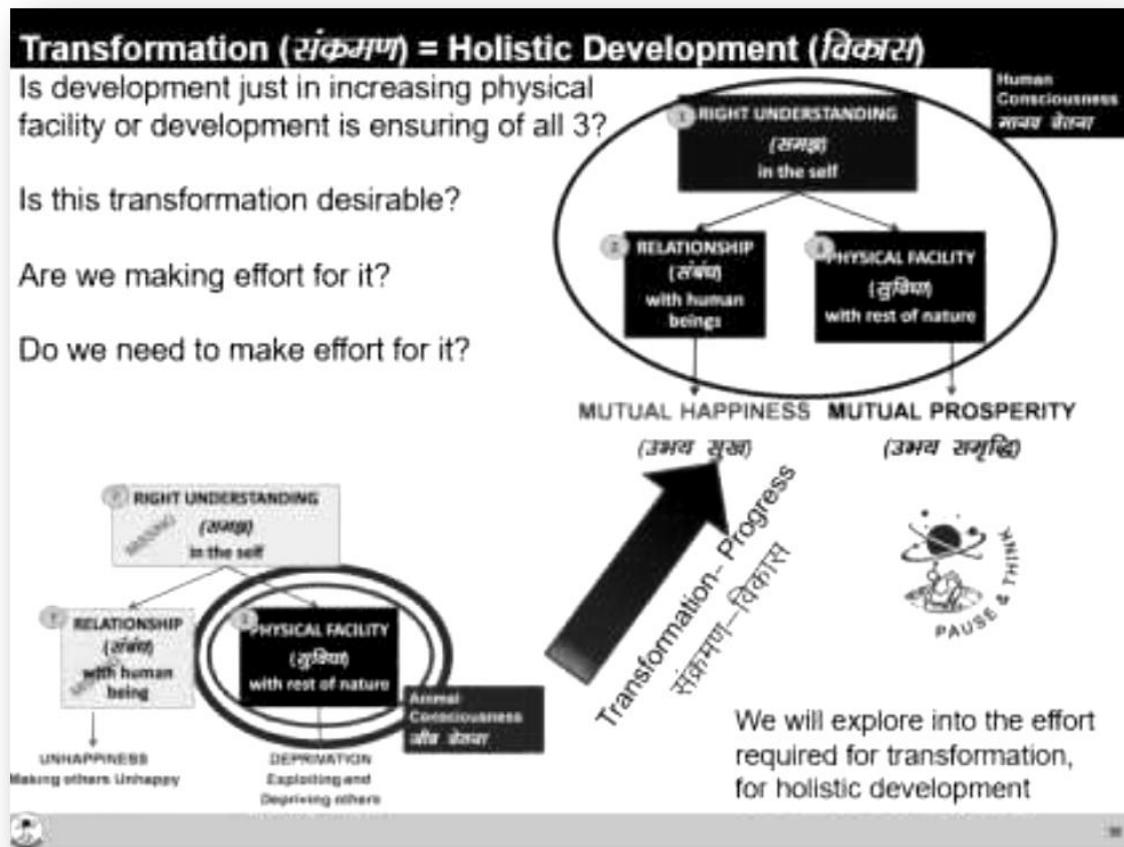
Method to fulfill the above human aspirations: understanding and living in harmony at various levels:

The need for right understanding

- Resolve the issues in human relationships.
- Be prosperous.
- Enrich Nature.
- Work out our requirements for physical facilities.
- Correctly distinguish between wealth and prosperity.
- Understand the harmony in Nature.

Development of Human Consciousness

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



Role of Education-Sanskar

(Enabling the Transformation to Human Consciousness)

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 a humane society.

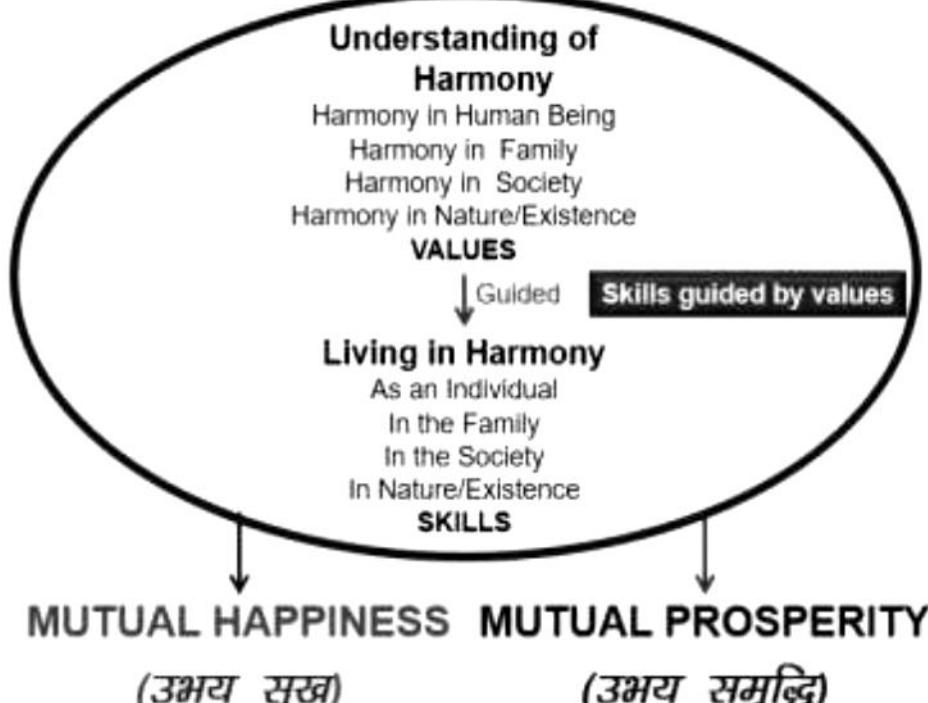
For this, the education- Sanskar has to ensure:

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.

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.

Outcome of Human Education-Sanskar



Conclusion:

The prime need of value education is to understand human aspirations, to discover what is truly valuable (human value) in life. Value of any entity is its participation in the larger order of which it is a part. The value of human being is its participation towards mutual fulfillment (harmony) starting from within themselves, then extending in their family, in the society and in nature. The content of value education has to be universal, rational, natural, verifiable and leading to harmony. The process of value education has to be a process of self-exploration, rather than being prescriptive. The basic aspiration of a human being is continuity of happiness and prosperity. To fulfill this, three things are required in order of priority: right understanding, relationship and physical facility, and one cannot be substituted for the other.

Human consciousness is living with continuous happiness and prosperity by ensuring right understanding, fulfillment in relationship and physical facility in the correct priority. Holistic development is the transformation from animal consciousness to human consciousness. Education sanskar has the most significant role to play in this transformation.

UNIT II

Module 2: Understanding Harmony in the Human Being - Harmony in Myself!

Understanding human being as a co-existence of the sentient ‘I’ and the material ‘Body’.

Understanding the needs of Self (‘I’) and ‘Body’ - happiness and physical facility. Understanding the Body as an instrument of ‘I’ (I being the doer, seer and enjoyer). Understanding the characteristics and activities of ‘I’ and harmony in ‘I’. Understanding the harmony of I with the Body: Sanyam and Health; correct appraisal of Physical needs, meaning of Prosperity in detail. Programs to ensure Sanyam and Health.

Understanding the Human Being (As Co-existence of Self and Body)

We are human beings; and we need to first understand ourselves.

So, what is a human being? The proposal is that human being is co-existence of the Self and the Body. Self is what we term as ‘I’ and Body is what we see with our eyes.

To understand the two realities, we can start by looking at the needs, activities and response of the Self and the Body.

Human Being मानव		Self मैं	Co-existence सहअस्तित्व	Body शरीर
Need व्यापकता	Happiness (e.g. Respect) सुख (जैसे रामान्)			Physical Facility (e.g. Food) चुप्तिका (जैसे गोजन)
In Time काल में	Continuous निस्तर			Temporary सामयिक
In Quantity मात्रा में	Qualitative (is Feeling) गुणात्मक (भाव के)			Quantitative (Required in Limited Quantity) मात्रागत (सीमित मात्रा में)
Fulfilled By पूर्ति के लिए	Right Understanding & Right Feeling सही समझ, सही भाव			Physio-chemical Things चौरिकी-रासायनिक वस्तु
Activity क्रिया	Desire, Thought, Expectation... इच्छा, विचार, आशा			Eating, Walking... खाना, चलना...
In Time काल में	Continuous निस्तर			Temporary सामयिक
Response	Knowing, Assuming*, Recognising, Fulfilling जानना, मानना, पहचानना, निर्णीत करना			Recognising, Fulfilling पहचानना, निर्णीत करना

* Assuming or Accepting

The Needs of the Self and the Body

The need of the Self is happiness (e.g. feeling of respect leading to happiness) while the need of the Body is physical facility (e.g. food). All the needs related to the Self are continuous in time while all the needs related to the Body are required for a limited time. This is one way we can differentiate between the need of the Self and the need of the Body.

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. 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'. These feelings are qualitative in nature.

Now, let us see how these two different types of needs are fulfilled. The need for food is fulfilled by something physical. But when it comes to the need for respect, it is fulfilled by the feeling of respect. All the needs related to the Body 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.

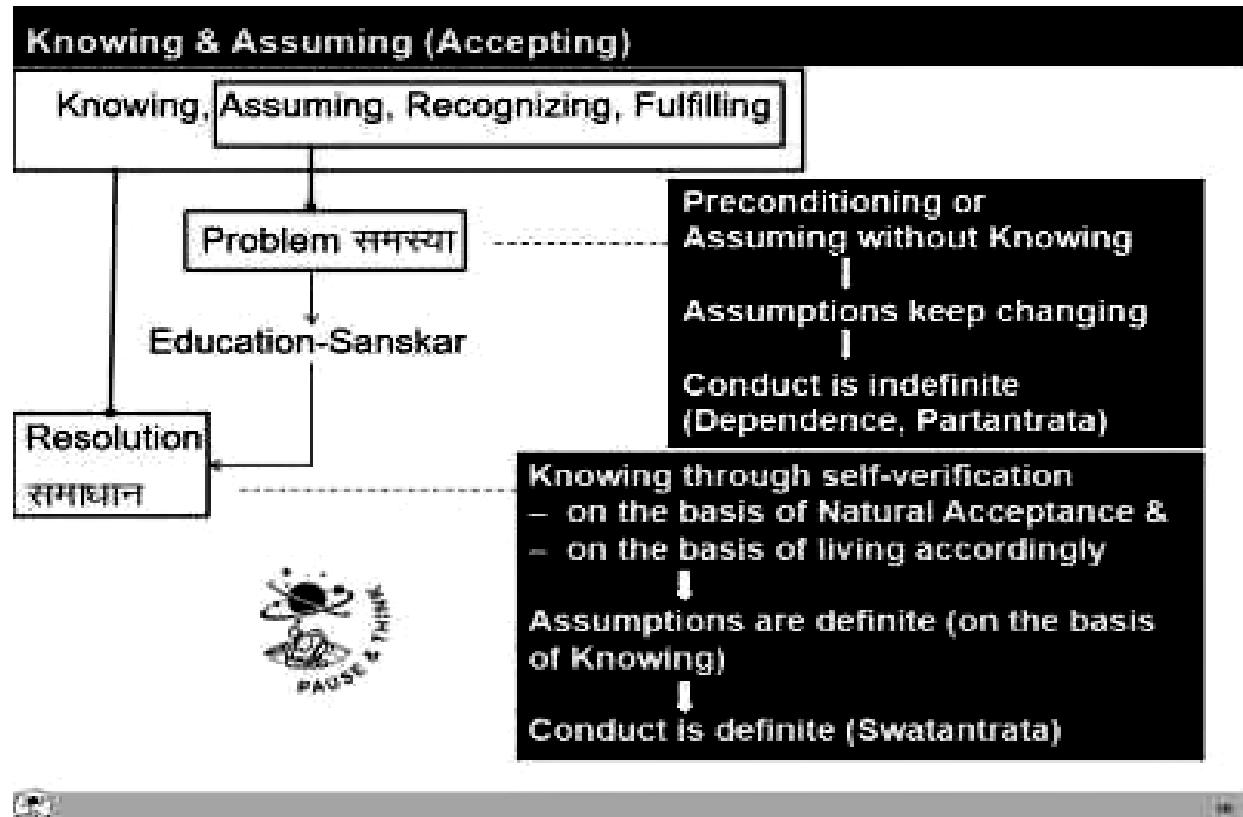
The Activities of the Self and the Body

The Self has the activity of desire, thought and expectation which are continuous. On the other hand, any activity of the Body, like eating, walking, etc. is temporary in time.

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. The recognition and fulfilment of the Body is definite, while that of Self is determined by the activity of assuming. As assumption changes, the recognition and fulfilment by the Self also changes. 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. assuming based on knowing (which is definite), can recognising and fulfilling be set right; and only then, the conduct can become definite.

All the problems of a human being are due to assumptions without knowing, and the solution lies in ensuring the activity of knowing. And this is possible only through education-sanskar.



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

The Self and the Body are two different types of reality. The Self is the domain of consciousness, which is characterized by the activity of knowing, assuming, recognizing and fulfilling. The Body is the domain of material and it only has the activity of recognizing and fulfilling.

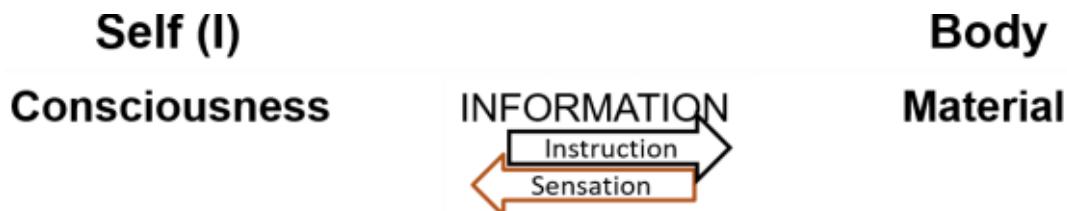
Happiness is the need of the consciousness and it is fulfilled by right understanding and right feeling, which are activities of the consciousness itself. The Body is a material unit, its needs are material in nature and they are fulfilled by physio-chemical things.

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.

Understanding Body as an instrument of I

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. 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.



Interaction between Self and Body – Only of Information

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.

All the sensations taking place in the Body are available to the Self and it reads the sensations it considers significant. As we 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. We 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 class notes, 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.

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.

Self (I)	Body
Consciousness	Material
	<pre> graph TD A[INFORMATION] <--> B[Instruction] A <--> C[Sensation] </pre>
I am	My body is
I want to live	My body is used as an instrument
I want to live with continuous happiness	Physical facility is required for nurturing, protection and right utilization of the body
To understand and to live in harmony at all levels of being (from self to entire existence) is my program of action for continuous happiness	Production, protection and right utilization of physical facility is a part of my program (<1/4 th)
I am the: Seer, Doer, Enjoyer (Experiencer)	I use the body as an instrument for fulfillment my program

Role of the Self and the Body (Instrument)

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.

I am the Seer

It is the Self that sees the reality; that understands the reality.

We can observe that while reading These class notes 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 These class notes right now with the help of your eyes. Now, observe who has taken the decision to read the class notes – 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. At the end of two hours who dropped the idea – the Self or the Body?

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.

Understanding Harmony in the Self(I)

Now we will explore into the activities of the Self and see how harmony can be ensured among all the activities of the Self, resulting into a state of continuous happiness.

Activities of the Self

The activities of the Self can be seen in terms of desire, thought and expectation.

Desire is the name given to the activity of imaging. You are making an image in the Self. Desire is in the form of an image which you have created within. Thought is the power for the activity of analyzing based on comparing various possibilities to fulfil your desire. Expectation is the power for the activity of selecting based on tasting.

Activities of the Self are Continuous

These powers of desire, thought and expectation are inexhaustible, and the activities are continuous. The activities of imaging, analyzing-comparing and selecting-tasting are always going on, whether we are aware of them or not.

These Activities Together Constitute Imagination

These activities are together 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.

Happiness and unhappiness depend on the state of imagination. If your imagination is in harmony with your natural acceptance, we are in a state of happiness. When it is in contradiction with your natural acceptance, we are in a state of unhappiness.

Imagination is expressed to the world outside, in terms of behaviour with human being and work with the rest of nature.

We have also referred to imagination as “what I am” and the natural acceptance as “what I really want to be”.

State of Imagination

Once we start looking at your imagination, you will be able to find out the state of your imagination. Our imagination could be well organised, in harmony or it could be a random mixture of harmony and contradiction.

Possible Sources of Imagination

There are three possible sources of motivation for imagination: 1. Preconditioning, 2. Sensation and 3. Natural Acceptance

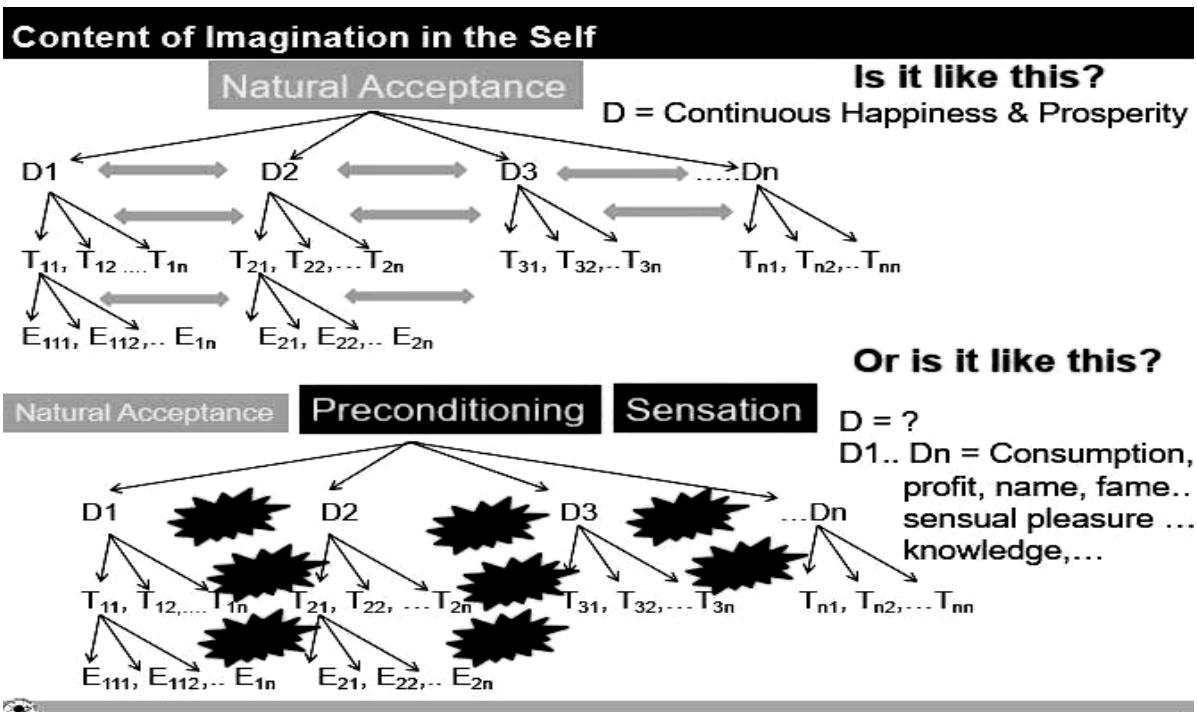
A dominant source of imagination is preconditioning. Preconditioning means the beliefs, notions, norms, ideas, views, dictums, goals, etc. prevailing in the family, in the society which we have assumed without knowing. They may influence our imagination.

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, touch, sight, taste and smell.



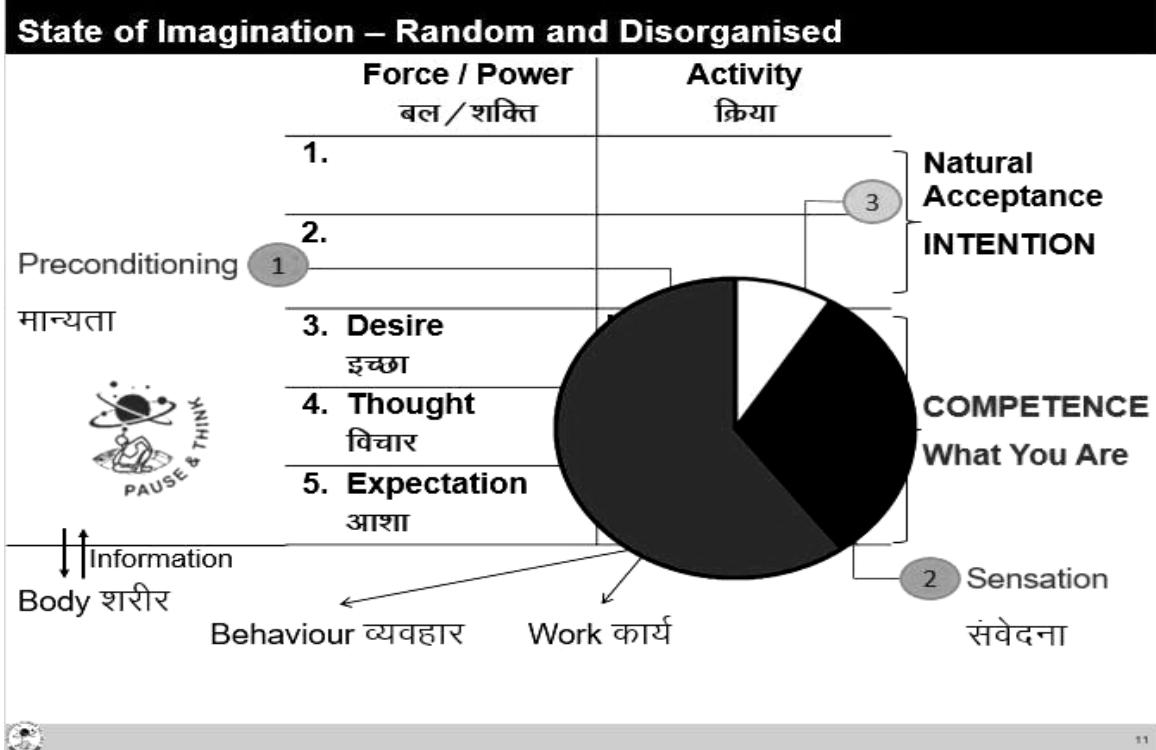
The third source of imagination is our natural acceptance. It can also be referred to as the inner voice or conscience. Self-verification on the basis of our natural acceptance can be the third possible source. It may or may not be the predominant source of motivation currently, but it can be the real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

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

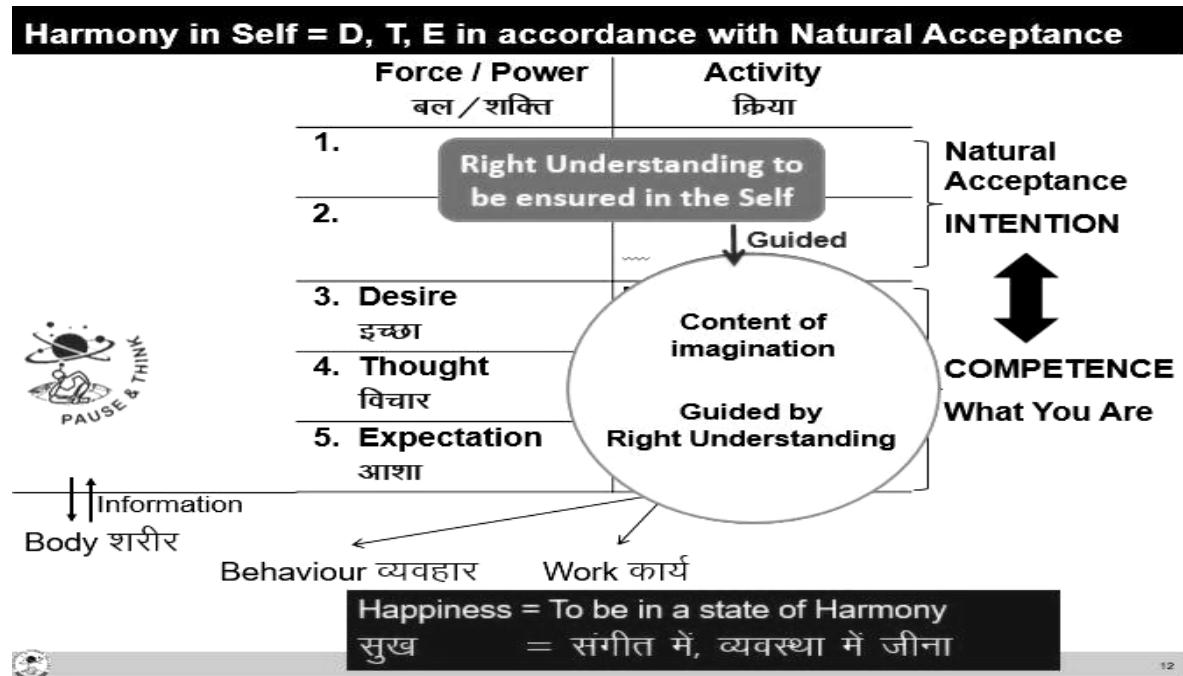


If our imagination is motivated by preconditioning or sensation, you may or may not be in harmony with the natural acceptance. Therefore, you may be in a state of happiness within or unhappiness within. Our happiness is dependent or enslaved by our preconditioning and sensation.

And then there is a large possibility that there is contradiction in your desires, leading to contradiction in your thoughts and then expectations. In such a state of contradiction within, your imagination is enough to keep you unhappy all the time.



There is a possibility that a large share of your imagination is enslaved by preconditionings and sensations, while a very small share is guided by your natural acceptance. One thing to note here is that sensation is not an enslavement in itself. Through sensation only, the Self is able to take proper care of the Body. But problem arises when you try to associate happiness with favourable sensations. Similarly, there could be some preconditioning which may also be right. But unless you verify it, and validate in your living, it is just like an enslavement. And this leads to unhappiness.



If your imagination is guided by your natural acceptance, you are sure to be in harmony and happiness within.

Understanding Harmony in the Self with the Body

The Body as a Self-organised System:

The Body is a wonderful self-organised system. It has so many parts. Each part co-exists 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 we have to do nothing to make these connections or to synchronize the various parts or to deal with every cell.

Harmony of the Self with the Body: Self-regulation and Health:

The Body is an instrument of the Self. The responsibility of the Self towards the Body is in terms of nurturing, protecting and rightly utilizing the Body. Nurturing the Body is by providing appropriate air, water, food, sunlight, etc. Protection is to ensure the continuity of the body which includes safeguarding from unfavorable conditions. Right utilization would mean using the Body for the purpose of the Self. This feeling of responsibility towards the Body is called as the feeling of **self-regulation**, and a natural outcome of it is **health**.

Feeling of self-regulation = the feeling of responsibility in the Self towards the Body – for nurturing, protection and right utilization of the Body.



Indicators of a healthy body:

- The Body is healthy if it is able to perform as per the instructions of the Self.
- Different parts of the Body are in harmony amongst each other, they are in order.

The feeling of self-regulation in the Self is primary. Health in the Body is a natural consequence.

When the Self has the feeling of self-regulation and there is health in the Body, there is harmony of the Self with the Body

Programme for Self-regulation and Health (SANYAM and HEALTH)

As we discussed earlier, feeling of self-regulation is the feeling of responsibility in the Self for nurturing, protection and right utilization of the Body. We can now detail it further:

Nurturing the Body

Nurturing means providing the necessary inputs to the Body. The right inputs nurture the Body, without disturbing its harmony.

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
body external organs of body | 3b. Balancing breathing of |
| | 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.

1b. A regular routine is required in order to keep the Body healthy, like ensuring a proper programme for sleeping, waking up, cleaning the Body, eating, doing physical work, etc.

2a. The Body needs adequate movement to maintain health. Labour is the work on the rest of nature. Few hours of labour a day provides sufficient body movements to keep the Body in good health. It also ensures production of physical facility.

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. If one is not able to labor, s/he can do exercises for proper upkeep of the Body.

3a. There is a need for keeping the internal as well as the external organs in harmony by appropriate means like postures, movements etc.

3b. Breathing is a significant activity for the Body. 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. But if due to some reasons it runs into disharmony, 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.

Protecting the Body

Providing a conducive physical environment includes clothing, shelter etc. is all a part of protection of the Body.

Right Utilisation of the Body

Right utilization of the Body would mean that it is used in the process of fulfilling human aspiration, which is basically the need of the Self. If one is using the Body in the process of fulfilling the needs of the Self, it is right utilization of the Body. It would include work with rest of nature to produce physical facility required for the Body.

Revisiting Prosperity in the Light of the Harmony between the Self and the Body

The need for the physical facility is essentially related to fulfillment of this feeling of responsibility towards the Body, i.e. we need physical facility for nurturing the Body (food), for protecting the Body (clothes, shelter) and for rightly utilizing the Body (instruments and that's it). And if we can see this clearly, we can also see that the physical facility required to ensure each one of them is required in limited quantity. Hence, prosperity is very much possible.

As an exercise, one can list all the physical facilities required for these three purposes, and see whether they are limited. Next, one can assess the available facilities, and see if they are more than required. If not, then how much more will be required can be worked out. This will clearly give a vision for ensuring prosperity.

My Participation (Value) regarding Self and my Body

My participation (value) with my Body is:

- 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, it remains healthy. And one also has the feeling of prosperity.

UNIT III

Module 3: Understanding Harmony in the Family and Society - Harmony in Human Human Relationship

Understanding values in human-human relationship; meaning of Justice (nine universal values in relationships) and program for its fulfillment to ensure mutual happiness; Trust and Respect as the foundational values of relationship:

Every human being is born in a family and is part of a family. The family is the basic unit or building block of human organization. It provides a base for appreciating, accepting, understanding and practicing to live 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 fulfillment of relationship between one human being and the other human being. In order to fulfill 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 fulfillment of these feelings and their right evaluation lead to mutual happiness

1. Relationship is – between one Self (I_1) and another Self (I_2)

Relationship is already there. We do not have to construct or create relationship. All we need to do is to understand relationship and fulfill it.

Relationship is between one Self and the other Self. It is the Self which is recognizing the relationship, and not the Body. It is the Self which relates to the other, and not the Body.

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 naturally acceptable feelings in the Self.

3. These feelings can be recognised – they are definite

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 fulfillment in relationship. These are the feelings which are naturally acceptable to us in the relationship with the other human being.

Feelings (values) in relationship:

1. Trust (foundation value)
2. Respect
3. Affection
4. Care
5. Guidance
6. Reverence
7. Glory
8. Gratitude
9. Love (complete value)

4. Fulfillment of feelings in relationship and their evaluation leads to mutual happiness
 When we have these 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.

Trust – the Foundational Value in Relationship

Now we will explore the first feeling, which is the foundational feeling (value) in relationship.
 Feeling of Trust

Trust is to be assured that the other intends to make me happy and prosperous.

In order to understand trust, examine these eight statements:

- 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 himself/herself happy? 3b. Is the other able to make himself/herself always happy?
- 4a. Does the other want to make me happy? 4b. Is the other able to make me always happy?

The questions 1a to 4a relate to natural acceptance, the intention. Questions 1b to 4b relate to the competence, the ability. By and large, 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.

Trust: To have the clarity that the other intends to make me happy			
<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 ($\Sigma D, T, E$)	

Respect– As the Right Evaluation

Out of the nine feelings in relationship, we tried to understand the feeling of Trust. With trust on intention, the relationship starts. We will now explore the feeling of respect. Let us see, when do we feel respected? How do I respect others?

Feeling of Respect:

Respect is right evaluation.

When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected.

Disrespect can take place in three ways:

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

If we look at our day-to-day behavior, we generally tend to do one of these three – over evaluation, under evaluation or otherwise evaluation. If any of these three takes place, the other person feels uncomfortable, disrespected.

Minimum Content of Respect – The Other is Similar to Me

When we evaluate the human being on the basis of Self, we are able to see that:

1. **Our purpose is the same** – As I have a natural acceptance to live with continuous happiness and prosperity, it is same with the other. So, on the basis of our natural acceptance, we have the same purpose.

2. **Our programme is same** – As my programme 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), it is same with the other. In that sense, our programme to fulfil our purpose is also same.

3. **Our potential is same** – As I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me, it is the same with the other. So, our potential is also same. Thus, we can see that **the other (Self) is similar to me**. This is the minimum content of respect for a human being.

Understanding the meaning of Trust; Difference between intention and competence:

Distinguishing between Intention and Competence:

We 'll find that while evaluating yourself, you evaluate on the basis of your intention (natural acceptance). We think that you are a good person as your intentions are good. On the other hand, when you evaluate the other, you evaluate him on the basis of his/her competence. You find that s/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. We have a doubt on other's intention.

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 is the common mistake that we make in relationship today.

Now that we have clarity about intention and competence, 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). It is a response which indicates trust on intention. All other answers are reactions based on doubt on intention.

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.

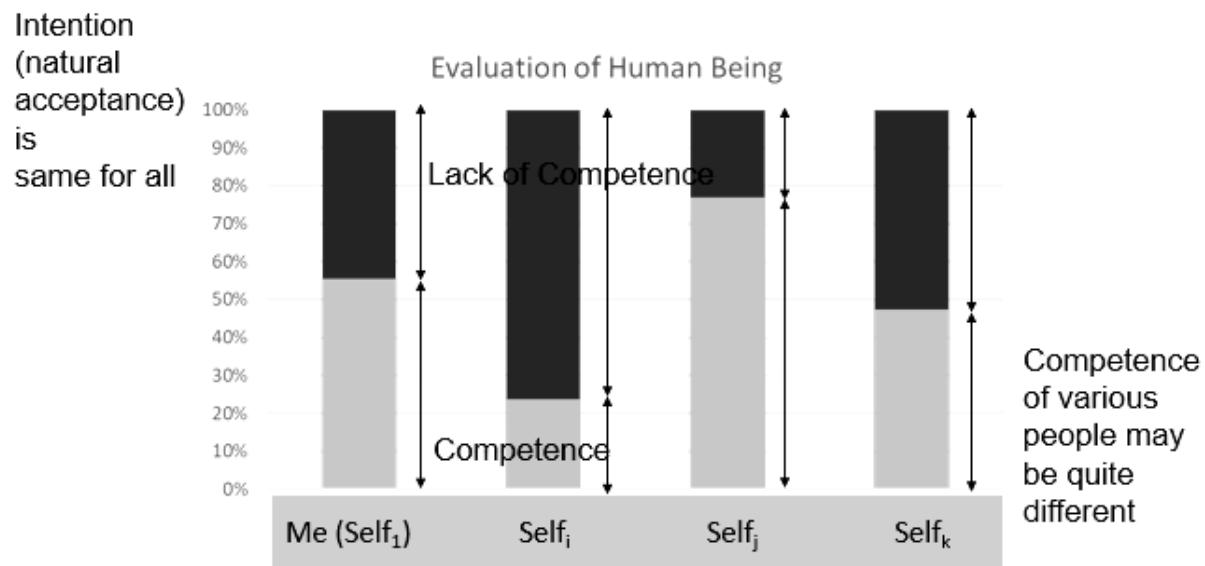
Generally, we don't see intention and competence separately. Since competence is generally lacking, the feeling of unconditional acceptance is almost completely missing; rather there is a feeling of opposition. With that, we reinforce wrong assumptions like:

- Strangers can't be trusted (?)
- Trust is developed over a long-time (?)
- Never trust anyone (?)

With the feeling of trust, one is able to see it clearly that the intention is same for all, to be

happy and make other happy. The only difference lies in the level of competence.

Trust



Take-away:

Trust on Intention (Natural Acceptance)

I am able to see that

the other has a natural acceptance (intention) to make me happy
s/he may or may not have the competence to do so



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Understanding the meaning of Respect, Difference between respect and differentiation; the other salient values in relationship:

Disrespect Arising out of Differentiation leading to Discrimination:

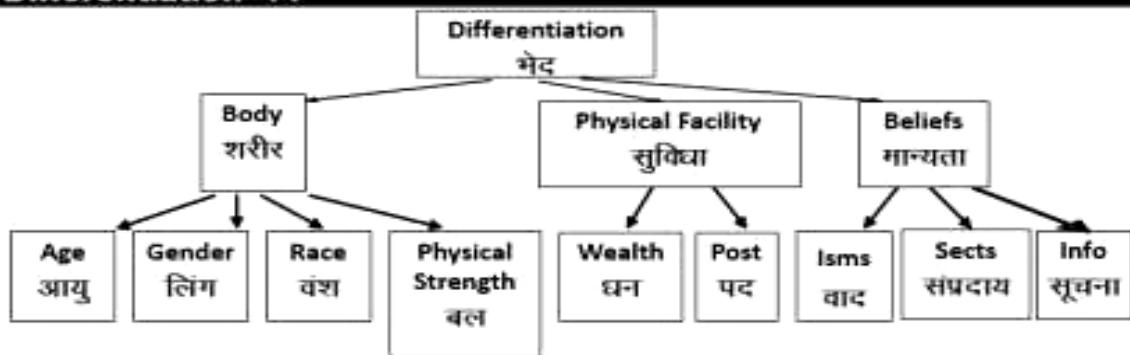
In general, what we are doing in the name of respect today is differentiating and discriminating. First set of differentiation is on the basis of body – on the basis of age, gender, race and physical strength.

This is based on the gross misunderstanding that human being = Body. The truth is that human being = co-existence of the Self and the Body.

The second set of differentiation is made on the basis of physical facility – on the basis of wealth and post. The gross misunderstanding here is that physical facility = happiness. The truth is that happiness is to be in a state of harmony.

The third basis of differentiation is on the basis of beliefs – on the basis of different isms (thought systems like socialism, capitalism, etc.), different sects, and different sets of information prevalent in the society. The truth is that pre-conditioning and right understanding are two different things.

Differentiation भेद



Differentiation = Disrespect

Not Naturally Acceptable... Opposition, Movements...

भेद = अपमान

सहज स्वीकार्य नहीं होता... विरोध... आन्दोलन...



This differentiation ultimately leads to discrimination, which is disrespect because it is not naturally acceptable.

Complete Content of Respect – We are Complementary to Each Other:

At the level of the Self, only the competence could be different. Competence means how much of the potential of the Self has been realized. One Self may have realized more of its potential, while another may have realized less of its potential.

This difference in competence is to be complementary to each other (not to discriminate and exploit each other).

The complete content of respect is to be able to see that '**the other is similar to me and we are complementary**'.

Defining one's 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 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.

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**

Respect: Right Evaluation – on the basis of the Self

1. Purpose – Our purpose (Natural Acceptance) is same
2. Program – Our program is same
3. Potential – Our potential is same

The Other is Similar to Me

4. Competence – On the basis of right evaluation of our mutual competence, I recognise our complementarity and fulfill it:

If the other has more understanding, is more responsible than me

- I am committed to understand from the other

If I have more understanding, I am more responsible than the other

1. I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other
2. I am committed to facilitate understanding in the other (once the other is assured in relationship, and not before that)

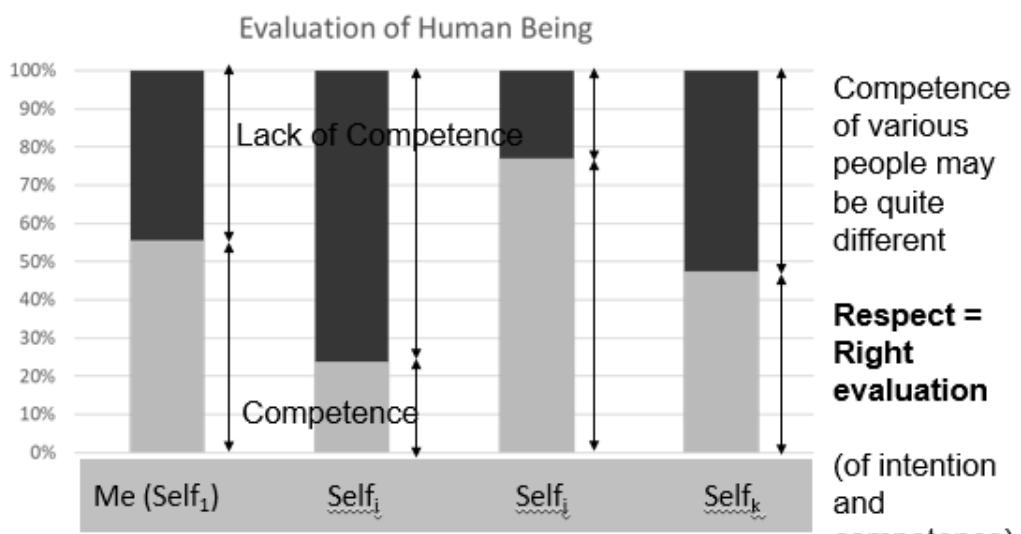
↓
COMPLETE CONTENT of RESPECT

The Other is Similar to Me. We are complementary to each other

Right Evaluation

Intention
(natural
acceptance)
is
same for all

**Purpose,
Program
and
Potential
Same for all**



Take-away:

The feeling of Complementarity

The Other is Similar to Me. We are complementary to each other

With the feeling of complementarity, other feelings naturally follow



Other Naturally Acceptable Feelings in Relationship:

3. Affection

Affection is the feeling of being related to the other.

Affection is the feeling of acceptance for the other as one's relative. Lack of affection is seen in the form of opposition, jealousy, etc. The feelings of trust and respect are essential to have the feeling of affection. When we have the feelings of trust, we feel related to the other; otherwise we may feel opposed to the other.

4. Care

Care is the feeling of responsibility and commitment for nurturing and protection of the Body of my relative.

With the feeling of affection, one naturally takes the responsibility for development of the relative – both at the level of Self as well as at the level of Body. Being responsible to the Body of one's relative is Care.

5. Guidance

Guidance is the feeling of responsibility and commitment for development of Self by ensuring the right understanding and right feeling in the Self of my relative.

Being responsible to the Self of my relative is Guidance.

Generally, our focus is mostly 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.

6. Reverence

Reverence is the feeling of acceptance for excellence.

Excellence is to be in a state of continuous happiness with the completeness of understanding of harmony and living in harmony at all levels. Once we achieve excellence, it continues. Excellence is something definite, something absolute.

7. Glory

Glory is the feeling of acceptance for those who have made effort for excellence.

For all those people whom we call great people, when we accept the effort made for excellence by them, to whatever extent they are able to achieve it, we naturally have a feeling of glory for them.

8. Gratitude

Gratitude is the feeling of acceptance for those who have made the effort for my 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. Gratitude is a significant feeling in the development of relationship.

9. 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 to many and ultimately to all, it is the feeling of love. So, we begin with the feeling of affection, and complete it with the feeling of love. That is why, Love is called complete value.

SUM UP:

Trust is to be assured that the other has a natural acceptance (intention) to make me happy and prosperous. Trust on intention is the foundation of relationship. It is the beginning of mutual development. A common mistake is to evaluate oneself on the basis of one's intention (and conclude that I am good) and the other on the basis of their lack of competence (thus doubt their intention and conclude that the other is bad).

Respect is right evaluation at the level of the Self. The complete content of respect is to see that the other is similar to me in terms of purpose, programme and potential; and we are complementary to each other in terms of competence.

Over evaluation, under/otherwise evaluation and discrimination are disrespect. The other feelings in relationship include affection, care, guidance, reverence, glory, gratitude and love. Love is the feeling of acceptance of all; it is the complete value. Justice is ensuring these feelings in oneself and

expressing them to the other, leading to mutual happiness. Justice begins from family and extends to the world family, leading to undivided society.

Understanding the harmony in the society (society being an extension of family): Resolution, Prosperity, fearlessness (trust) and co-existence as comprehensive Human Goals:

In the sequence, the next level of living for a human being is society. We can see very much see that we can conceive of a society only if it has families living together in a relationship of mutual fulfillment otherwise it is just like a crowd or battlefield.

What is Desirable and Where are we today?

Families living together, in a relationship of mutual fulfillment
(common goal)
Society



People living together, but not in relationship of mutual fulfillment
(differing goals)
Crowd

People living separately, in opposition / struggle
(conflicting goals)
Battlefield

We will explore harmony in society – The base of harmony in society is harmony in family for which the base is harmony in human being

Understanding Human Goal

The goals of human being living in a society can be articulated as shown below:

Harmony in the Society (समाज में व्यवस्था)

Human Goal

Right Understanding & Right Feeling

Prosperity

Fearlessness (Trust)

Co-Existence (mutual fulfilment)

↓ Happiness

In Every Individual

↓ In Every Family

↓ In Society

↓ In Nature/ Existence

We can explore and see what is naturally acceptable?

- 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 fulfillment) in nature or exploitation and domination of nature?

Appraisal of the Current Status

As shown in the figure, due to the prevailing false assumptions of happiness (like money is everything), happiness is sought through accumulation of physical facility (money) by any means, and using it for getting sensations from the body or feelings from others. The second goal of prosperity is similarly seen as accumulating more and more. 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

Similarly, instead of the third goal of fearlessness (trust), we have domination, exploitation and fear in the society. Finally, instead of mutual fulfillment, we are mostly trying to exploit and be the master over nature.

Current State – Have we understood our Goal?

Human Goal (मानव लक्ष्य)



Gross Misunderstanding (अव्याख्यात अमः)



Dimensions (Systems) of Human Order

With the clarity of human goals, we can discuss five interconnected, complementary dimensions of human order required for the fulfillment of the human goal. The five basic systems of a human society are:

1. Education-Sanskars
2. Health-Self regulation
3. Production-Work
4. Justice-Preservation
5. Exchange-Storage

Though all are interconnected, we can see a primary link of the systems with the goals as:

Education-Sanskars → (leads to) → Right understanding and right feeling (happiness)

Health-self-regulation → (leads to) → Prosperity

Production-Work → (leads to) → Prosperity

Justice-Preservation → (leads to) → Fearlessness and Co-existence (respectively)

Exchange-storage → (leads to) → Prosperity and Fearlessness

Education-Sanskar

Looking at the first dimension of Education-Sanskar, as we discussed earlier, we can see that Education is to develop right understanding of the harmony at all levels of being – from self to the entire existence (individual, family, society, and nature/existence). and Sanskar is to develop the basic acceptances of the harmony at various levels.

Education provides the commitment, 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.

Education-Sanskar

Education = Developing Right Understanding

Sanskars = Commitment/ Preparation/ Practice for Right Living

Preparation includes Learning Right Skills & Technology

Development of the competence to live with Definite Human Conduct
Discipline to Self Discipline

1. Right **understanding**, i.e. wisdom or clarity about what to do as a human being – in oneself, family, society, nature...
2. Right **feeling** – the capacity to live in relationship with the other human beings – in family, society...
3. Right **skills** for prosperity, i.e.
 - The capacity to identify the need of physical facility
 - The skills & practice for sustainable production of more than what is required (by way of labour, using cyclic, mutually enriching process)
 - The feeling of prosperity



Health and Self-regulation

Self-regulation is the feeling of responsibility towards 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.

Production-Work

Work is the effort a human being does on the rest of nature and Production is the physical facility obtained from work.

There are two important issues related to production-work:

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 needs to be cyclic and mutually enriching – it has to be eco-friendly
2. Justice needs to be ensured in relationship with human being – it has to be people-friendly

production process is cyclic when the resources utilised in the process return to their original state in due course of their lifecycle. In the absence of being in tune with the natural processes, what we see ultimately is 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 forest at a rate greater than the rate at which it is produced in nature, there will be a shortage/ depletion of forest.

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.

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. In order to ensure justice in the society, we need to develop the competence to understand and ensure justice in every individual. In case someone is not able to develop this competence and ends up doing injustice then:

- a) Stop the him from doing further injustice, as well as
- b) Help him/her to develop the competence for ensuring justice.

In the present system, mostly we seem to be restricting ourselves at (a) and not doing (b).

Preservation 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 rest of the nature.

Preservation ensures 1. Prosperity in human being

2. Enrichment, protection and right utilisation of the rest of the nature

Justice ensures fearlessness (trust) in the society and preservation ensures the mutual fulfilment (coexistence) with rest of the nature.

Exchange-Storage

Exchange means sharing or exchanging physical facility with a view of mutual fulfillment and not with the obsession for profit.

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.

Storage is preserving physical facility after the fulfillment of needs, so that it is available, when required. This is done with a view of mutual fulfilment and not with the obsession for accumulation or exploitation.

Some Indicators of Progress toward Human Family... Society

1. Index of Understanding: % of Population with Right Understanding e.g. % individuals who live in response (who facilitate right understanding & relationship in others) vs reaction (who do get irritated, angry, quarrel etc.)

2. Index of Prosperity: % of Prosperous Families e.g. families that have recognised their need for physical facility and produce/have more than their need

3. Index of Fearlessness (Trust): % of People you have Trust on their Natural Acceptance – Unconditionally, Continuously

4. Index of Sustainability (Co-existence): Enrichment of Nature e.g. Right Utilisation of Physical Facility, Air Quality, Water Table, Water Quality, Average Annual Improvement of Soil Quality, Definiteness in Weather

Visualizing a universal harmonious order in society-Undivided Society, Universal Order-from family to world family:

Harmony from Family Order to World Family Order –

Universal Human Order

The scope of the society is from family order to world family order. Every human being has a role in one or more of the social systems, starting from the family order, then the family cluster order and so on to the nation family order and ultimately, the world family order, leading to universal human order.

Family order refers to the system in a family of responsible people living together for the common human goal. 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. The scope of the system from the family order to the world family order is indicated below. It is ensured through successively larger and larger complementary units,

Family Order

- Family Cluster Order
- Village Order
- Village Cluster Order
- Nation Order...
- World Family Order

Natural Outcome of Right Understanding

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. To ensure it, 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.

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 realized. This is one's participation (value) vis-à-vis society.

Process of Development of a Child – In an environment of Relationship

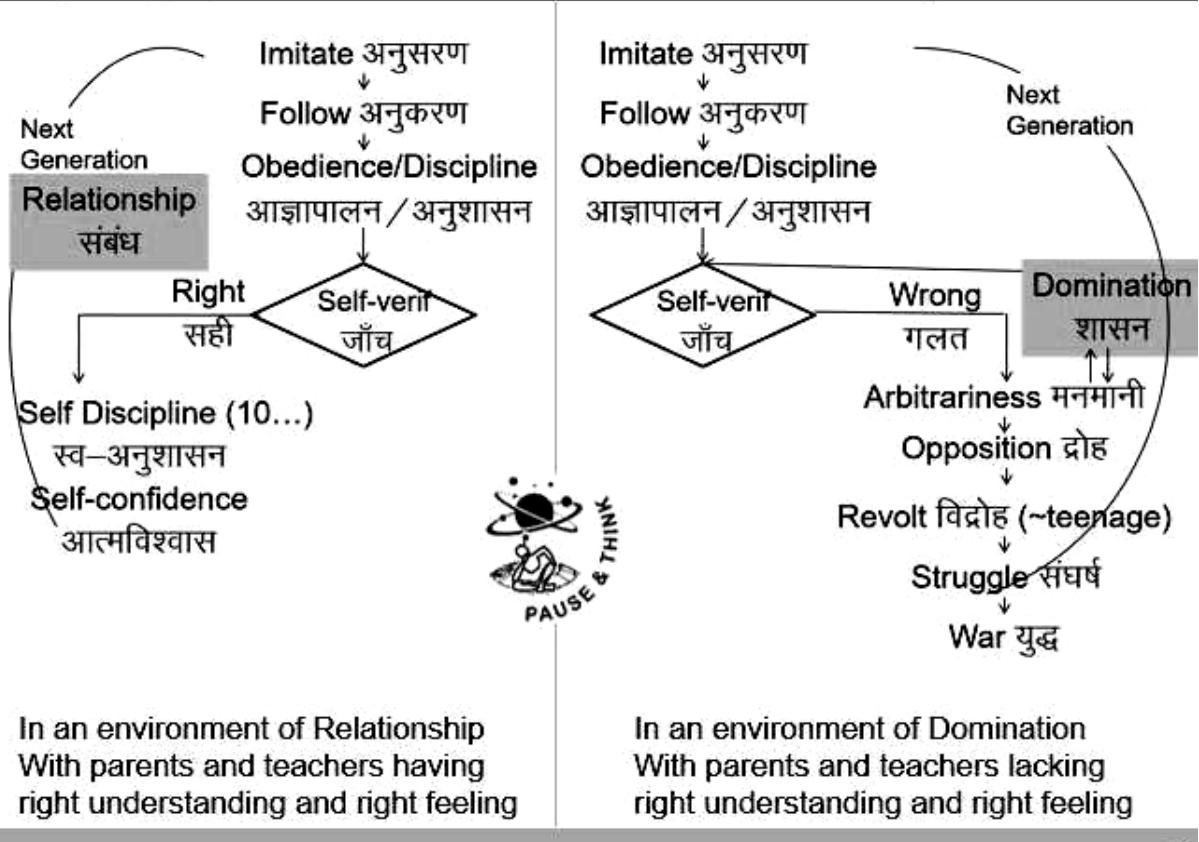
A child intrinsically has a desire to understand what is right, to learn right skills and to do what is right. This desire to understand is innate in every Self. This is the guidance that is expected by the child. The child wants to know about everything, so asks lots of questions, wants to relate to people around, picks up the language, the accent, the mannerisms...

The thoughts and actions that lead to contradiction, thus unhappiness, are not satisfying for her/him, and hence the child makes a lot of effort in this direction from a very early age. It expects others to help him/her 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. If (s)he is able to find answers and is able to validate them to be right, it leads to self-discipline and self-confidence in the child.

The child's conduct is definite and it is human. On the other hand, if the child finds that the inputs are not right, it starts to have doubts on elders, teachers and hence tries out something on his/her own. 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.

आज हम कहाँ हैं?

Where are we today?



SUM UP:

At the level of society, the human goal is right understanding and right feeling (happiness) in every individual, prosperity in every family, fearlessness (trust) in society and co-existence (mutual fulfilment) in nature/existence. This goal is fulfilled by human order, i.e. systems for education-sanskar, health-self regulation, production-work, justice-preservation and exchange-storage. These systems start with the family order, and are interconnected right up to world family order, leading to universal human order. The natural process of development of a child in an environment of relationship needs to be understood and fulfilled so that the child grows into a human being who can have the competence to participate in the universal human order.

UNIT IV

Module 4: Understanding Harmony in the Nature and Existence - Whole existence as Coexistence

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

Human order is a part of nature; hence, it is essential to understand the nature and the participation of human being in nature for a mutually fulfilling and sustainable way of living. After discussing nature, we will move on to understand the existence as a whole which is in the form of units(nature) submerged in space.

Understanding Harmony in Nature

Nature as Collection of Units

Nature is the collection of all the units – the air, soil, water, plants, trees, animals, birds, other human beings and even things that are at a distant from us like the sun, the moon, the other planets, etc.

Classification of Units into Four Orders

Although the units are innumerable, they can all be classified into just 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 has human being only.

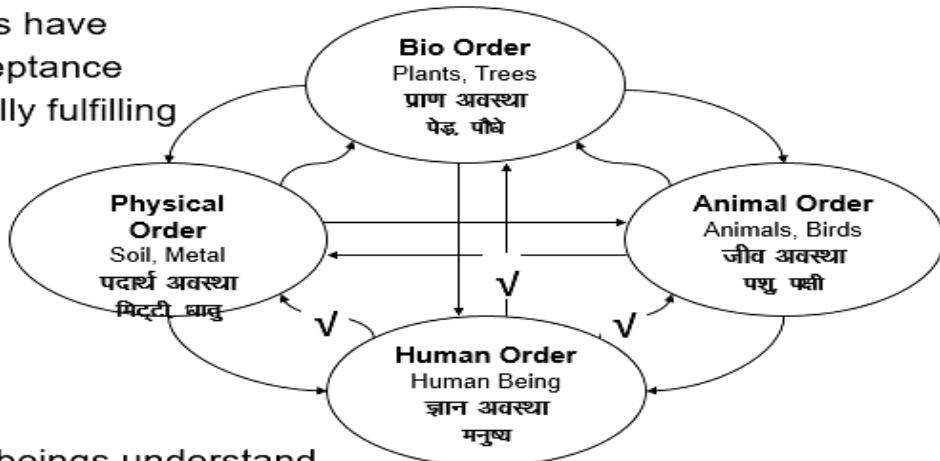
Harmony among the Four Orders

There is mutual fulfilment among the first three orders in nature. The soil-plant interaction is an example of mutual fulfilment between the physical order and the bio order. Animals and birds (units of the animal order) depend on plants (units of the bio order) for their food. At the same time, 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. This is amply visible in the forests. These three orders are enriching for the human being too. This we can see from our day to day life.

Relationship of Mutual Fulfillment परस्पर पूरकता का संबंध

Physical Order, Bio Order and Animal Order are enriching for Human Order, but Human Order (without right understanding) is not fulfilling for any of the 4 orders

Human beings have natural acceptance to be mutually fulfilling



Once human beings understand, they can be fulfilling for all four orders



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.

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. Once human beings understand the mutual fulfilment among the four orders, they can be fulfilling for all the orders.

Interconnectedness, Self-regulation and Mutual Fulfilment among the Four Orders of Nature:

With the above discussion, we can conclude that there is interconnectedness and mutual fulfilment among the four orders in nature. One can also see that there is self-regulation in nature. In a forest, the proportion of soil, plants and animals of various species is self-regulated. It never happens that the lion 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 forest does not need to be regulated by human being to be in harmony. With right understanding only, human being will also be self-organised, in harmony within and participate in the harmony in the larger order.

Abundance in Nature

Nature is organised in such a manner that the physical facility required for any order is available in abundance. The quantity of soil is far more than that of plants and trees. And both of these are available in far greater quantities as compared to the quantity of animals and birds. 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 organised in a manner where quantity of all fourorders is in a sequence:

Physical order >> Bio order >> Animal order >> Human order.

Therefore, the requirement of any order is already available in abundance.

Key Takeaways

Nature is the collection of units. It can be classified into four orders, (physical, bio, animal and human). There is a relationship of mutual fulfilment amongst these. It is already going on in the first three orders. Human being also has the natural acceptance for mutual fulfilment. All that we need to do is to understand it and live accordingly.

Understanding Existence as Co-existence of mutually interacting units in all pervasive space

Realizing Existence as Co-existence at All Levels

In this lecture, we will explore into the harmony in existence.

Existence as Units in Space

Existence is whatever exists.

There are two types of basic realities in existence – one is space and the other is units. The units are inspace.

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. These units are in space. The co-existence of the two is in the form of units submerged in space.

Units are Limited in Size; Space is Unlimited

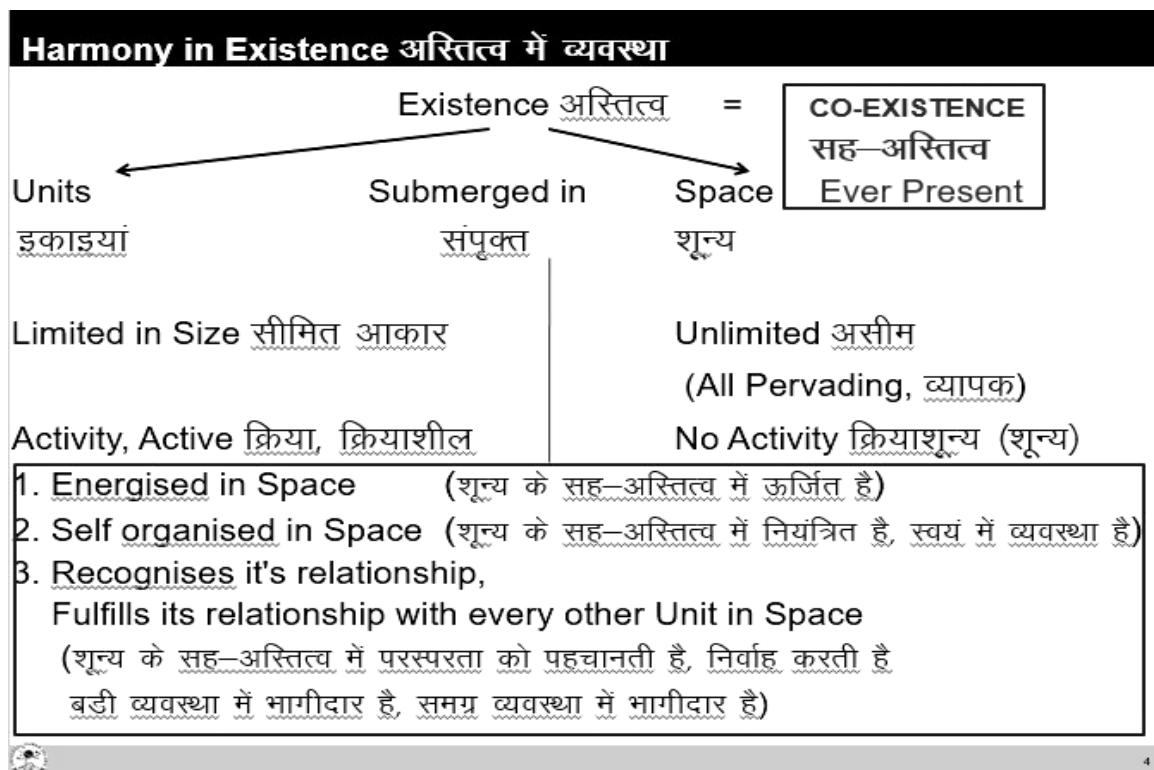
We can observe units all around – they are limited in size. Coming to space, it is unlimited. It is spread all around. It is all-pervading. There is no limited size of space. It does not have any boundary.

Units are Activity, they are Active; Space is “No-Activity”

Every unit is an activity and it is active with other units. 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 relationto other units. When it comes to space, it is no-activity. There is activity only in the units.

Understanding Submergence

Units are in space – they are submerged in space. It means units are in space, they are inseparable from space. Where ever a unit is there, space is also there.



1. Units are Energised in Space

Being in co-existence with space, every unit is energised, right from the smallest atom to the largest planet.

2. Units are Self-organised in Space

Being in co-existence with space, every unit is self-organised. 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.

3. Units Recognise 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.

Existence as Co-existence – Units Submerged in Space

Existence is co-existence. It is in the form of 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.

Key Takeaways

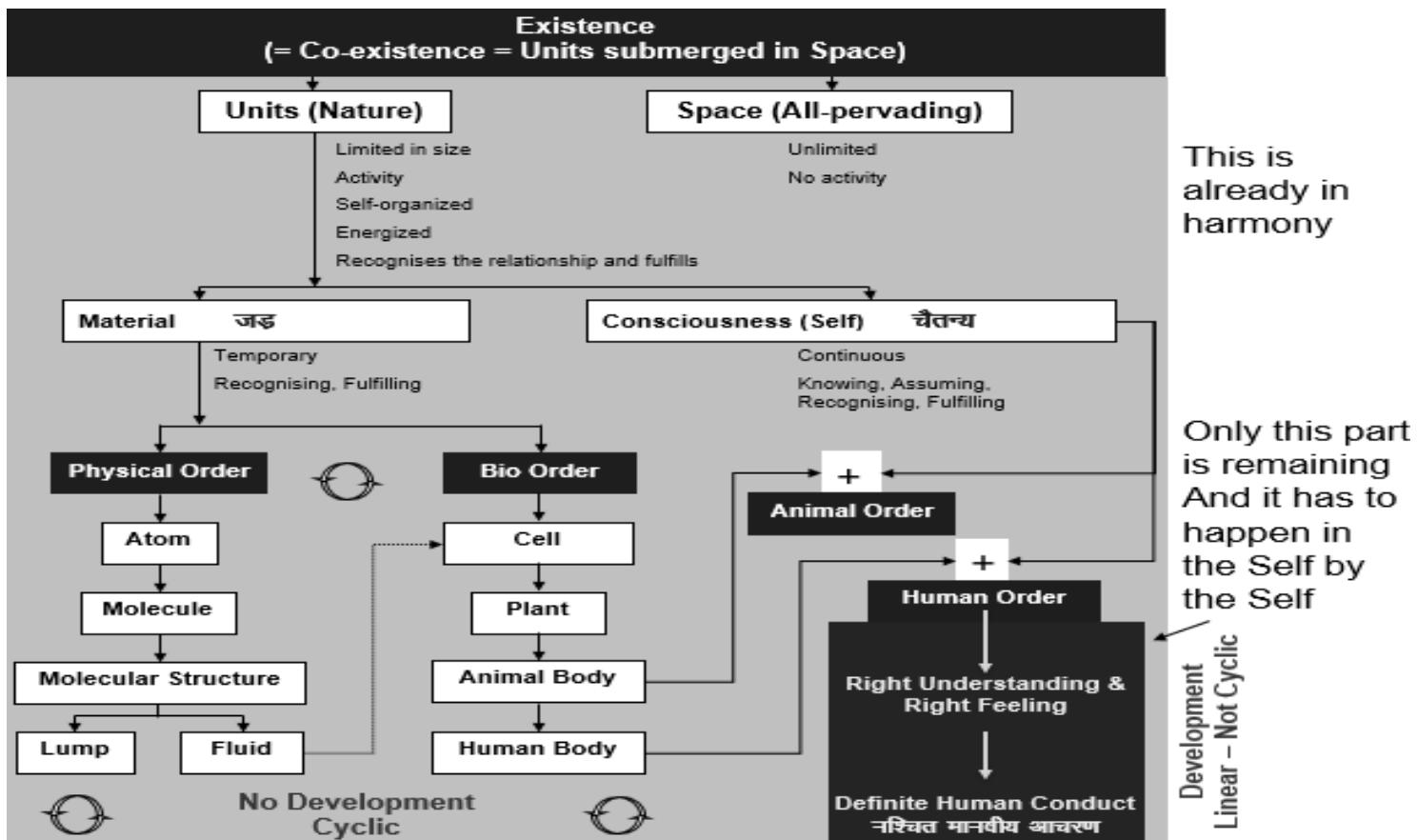
Existence is co-existence, which is in the form of units submerged in space. Units are energised, they are self-organised and they recognise their relationship with other units and participate with them in a mutually fulfilling manner (except for human beings without right understanding).

The Holistic Perception of Harmony in Existence

In the light of this discussion, we can now visualise the overall picture of the whole existence.

The Holistic Perception of Harmony in Existence

At the base of the whole existence is co-existence, which unfolds 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. Being submerged in space, units are energised, self-organised and recognise their relationship with every other unit in space and fulfil it.

Units are of two types – material units and consciousness units. Material units are temporary in time, while consciousness units (Self) are continuous. Material units recognise and fulfil their relationship with other units – 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.

All material units are composed of other (simpler) material units. The smallest or fundamental stable material unit is the atom. An atom may combine with another atom to form a molecule. These molecules further combine to form molecular structure. Molecular structures can exist either as lumps, or fluids. Fluids provide nurturing of cells and such cells combine to form plants,

the animal body and the humanbody.

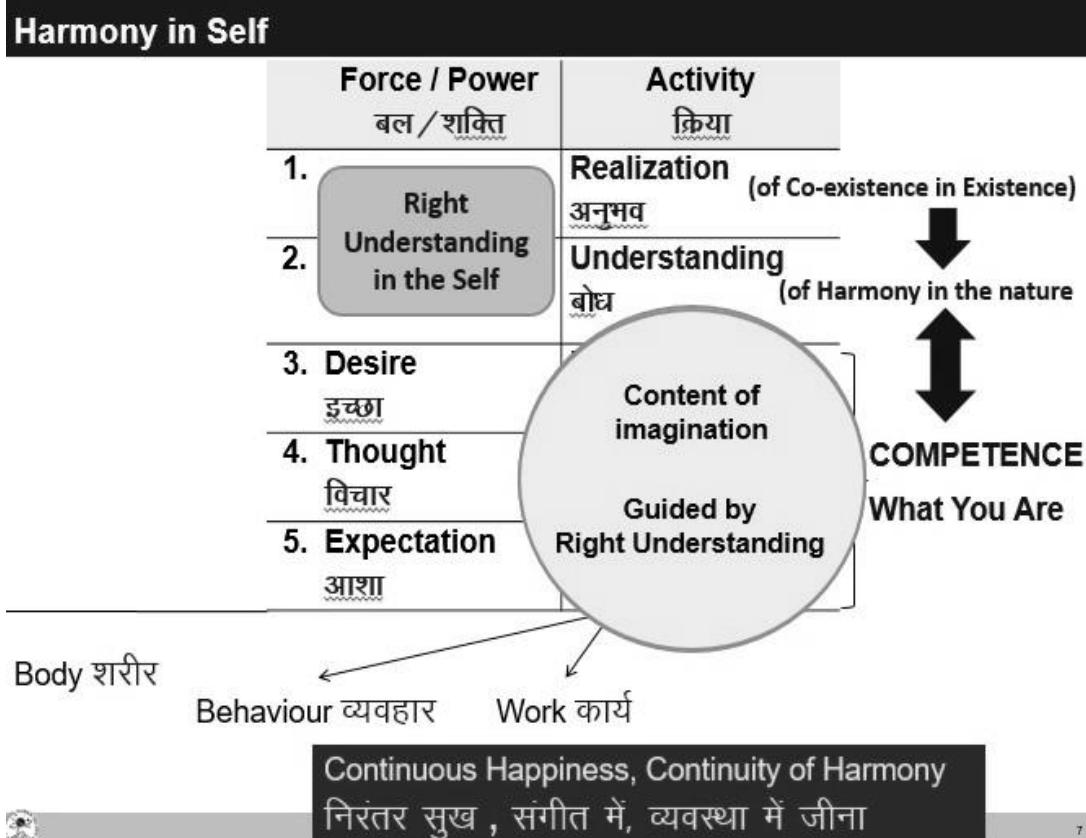
Coming to the domain of consciousness, there is just one type of unit which we have referred to as the Self. We can classify all the units in existence into four orders. Material units can be classified into two orders – physical order and bio order. The animal order is the co-existence of consciousness (Self) and the animal body (material). The human order is also the co-existence of consciousness (Self) and the human body (material).

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.

Whatever we do with the material world is cyclic. It will keep changing; keep going back to initial state, no matter what we do. In that sense, there is no development here. 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. It is in terms of

1. Developing right understanding (understanding co-existence) and right feeling (feeling of co-existence) in the Self. 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), as discussed earlier, and



2. living on the basis of right understanding and right feeling- part one is updating all our desires, thoughts and expectations 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.

This development, this transformation in human being is facilitated by education-sanskar. There is every provision in existence for this development

Sum Up

Now, we can sum up all that has been discussed in the workshop. We started by explaining the meaning of value. It was put as shown in the figure:

Value

Value of a unit is its participation in the larger order

(larger order = larger, harmonious system)

e.g. Value of pen is that it helps to write
(participation in education)

Value of water is that it quenches thirst
(participation in health)

Similarly,

Value of your activities (desire, thought, expectation..) is participation in the harmony within you (in the Self).

Value of your body is participation in your activities as a human being.

Your value in the family is your participation in the harmony in the family.

Your value in the society is your participation in the harmony in the society.

Your value in the nature is your participation in the harmony in the nature.

Your value in the existence is your participation in the co-existence.

In this workshop, we tried to explore the universal values of a human being.



Then we went on to discuss the value at all the levels which is explained below.

Expression of Co-existence at Different Levels

Level. Name	Relationship / Potential	Details
4b. Existence	Co-existence	Co-existence Potential for human being to <u>realise</u>
4a. Nature	Mutual Fulfillment	Harmony, Relationship Potential for human being to be in harmony
3. Society	Right Understanding, Prosperity, Fearlessness (Trust), Co-existence	Human-Nature relationship Potential, through participation of individuals and families in various societal systems
2. Family	Feeling of co-existence Trust, Respect ... Love	Human-Human relationship Potential for right feeling in the Self – mutual happiness
1b. Individual Human Being	Co-existence of Self and Body	Self-Body relationship Potential for feeling of self-regulation
1a. Self (I)	Continuous happiness = happiness, peace, satisfaction, bliss	Will to live with continuous happiness Potential for right understanding, right feeling and right thought → mutually fulfilling behavior and work
Universal Values		

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 same is shown in figure below. The whole discussion so far can be summed up in a simple chart given below. It can be expressed in one word –

‘Co-existence’.

Natural Outcome of the Understanding

The completion point for human being (materialising universal human order) is also the completion point of the universal order in existence. In that sense, the universal human order and universal order are synonymous. This is also the total expression of existence. It is the completion point of unfolding of the existence as co-existence.

Thus, My Participation (Value) in Existence is to Realize the Co-existence and Live in Co-existence.

Key Takeaways

Existence is co-existence, and the role of human being is to realise co-existence in the Self and live in co-existence in nature/existence, extending up to universal human order. In this way, the unfolding of the co-existence will be completed through human being – resulting into universal order.

Program of Action (Individual)

To understand harmony and to live in harmony

– at all levels of being (individual, family, society, nature/existence)

1. Self-exploration –

Verify the proposals on your own right
→ right understanding (of harmony)
→ feeling and thought of harmony
→ harmonious behaviour, work and participation in larger order

2. Self-awareness – Be aware of your desire,

thought and expectation
– every moment

3. Self-evaluation – Evaluate your desire,

thought and expectation

– on the basis of your Natural Acceptance

Discover

What I Really Want to Be
My Natural Acceptance
My Intention

Purify

What I am
My Desire, Thought,
Expectation...
My Competence

Guide

In the process of understanding, three things are required as mentioned above:

1. Self-exploration: Verifying the proposals on our own right and living accordingly
2. Self-awareness: Being aware of one's desires, thoughts and expectations every moment
3. Self-evaluation- Evaluating one's competence vis-à-vis the natural acceptance every moment.

These three things will help one transform from the present level of competence to the level of completeness of right understanding and right living in continuity. The time taken for this may vary from person to person, but the process is definite.

At the level of society, what is expected is shown in the figure below.

Program of Action (at the level of Society)

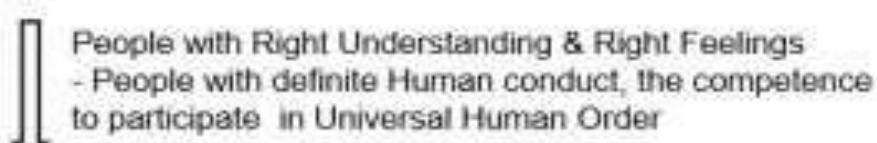
1. People's Education Program : for adults

10 yrs	1
Next 10 yrs	10
100 yrs	1000 cr



2. Education-Sanskar Program : for children

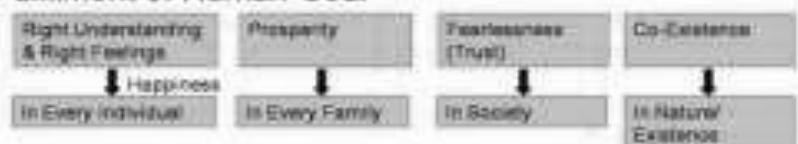
20-50 yrs



3. Undivided Society, Universal Human Order Program

10-20 yrs

Fulfilment of Human Goal



Family – Family cluster – Village – Village cluster ... Nation ... World Family

One kind of program can be the people's education program meant for adults. People with a definite level of competence can help grown-ups from different backgrounds to self-explore and develop their competence. Going this way, on an average, if one person takes 10 years to develop the commitment to understand and live accordingly in completeness, and develops 10 more such people in the next 10 years, a population of 1000 crores can be developed in 100 years. But if the program of education-sanskar is made value based, it will take a shorter time, say up to 50 years for the world, as the program for right understanding will become a definite component of the system of society. And if there is a program for undivided society and universal human order including all the dimensions of the society, it will take even shorter time. This can be a vision while making the policies at the level of society.

UNIT V

Module 5

Implications of Holistic Understanding of Harmony on Professional Ethics

Natural acceptance of human values. Definitiveness of Ethical Human Conduct. Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order. Competence in professional ethics: a. Ability to utilize the professional competence for augmenting universal human order b. Ability to identify the scope and characteristics of people friendly and eco-friendly production systems, c. Ability to identify and develop appropriate technologies and management patterns for above production systems. Case studies of typical holistic technologies, management models and production systems. Strategy for transition from the present state to Universal Human Order: a. At the level of individual: as socially and ecologically responsible engineers, technologists and managers b. At the level of society: as mutually enriching institutions and organizations. Sum up.

Natural Acceptance of Human Values

It is right to say that we naturally accept Human Values in the light of our understanding of Harmony and Co-Existence. Every Human being naturally expects to be purposeful and successful. Our wisdom is the true source for realizing these expectations. This source could never be obliterated - every person naturally accepts goodness, Every person naturally expects goodness to happen. We all are waiting for goodness to happen. The place where goodness would be realized will naturally be in our relationships with other entities in existence. Recognition of a relationship in existence is essentially recognizing of its innate purpose or value. This is study in existence. Commitment in a relationship is a natural outcome of this recognition. Thereafter perfection in Harmony in that relationship becomes inevitable. Perfection naturally results in fruitfulness or success. Omni-dimensional resolution emanating from Jeevan is always connected with all our relationships.

Human values need to be lived. What will it take to fulfil this need? Human values are realized by understanding of Jeevan, understanding of existence as co-existence, and by natural acceptance of humane conduct. Wisdom is nothing else but this. When we begin realizing human values only then we become capable of doing right, and become proficient in doing right. Till then we are trapped in one mania or the other - and there's no way for us to do right. Understanding Jeevan and understanding Existence are essential for becoming wise. Moreover, values are realized only upon recognition of the meaning or purpose of relationships.

Ethical Human Conduct

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.

Definitiveness of Ethical human conduct in terms of values, policies and character

We are able to understand the universality of ethical human conduct which is in consonance with the universal human values. **Unless we have the right**

understanding, we are not able to identify the definitiveness of ethical human conduct. It can be understood in terms of the following:

1. Values (Mulya):
2. Policy (Niti):
3. Character (Charitra):

1. Values (Mulya): Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. The values of a human being can be enumerated as thirty, which are listed below:

A) Values in self (Jivan Mulya):

Happiness (Sukha): Definiteness of expectation (selecting/ tasting) based on definiteness of thought manifests as happiness.

Peace (Shanti): Definiteness of thought based on definiteness of desire manifests as peace.

Satisfaction (Santosh): Definiteness of desire based on understanding manifests as satisfaction. Bliss (Ananda): Understanding based on realization manifests as bliss.

B) Values in Human - Human Relationship (Sambandh Mulya):

Established - Values Expressed - Values

1.Visvasa (Trust) Saujanyata (Complementariness)	10
2.Sammana (Respect Sauhardra (Compliance)	113
3. Sneha (Affection) Nistha (Commitment)	124
4. Mamta (Care) Udarata (Generosity)	13
5 Vatsalya (Guidance) Sahajata (Spontaneity)	14
6 Shraddha (Reverence) Pujyata (Obedience)	15
7 Gaurava (Glory) Saralata (Ease)	16
8 Kritagyata (Gratitude) Saumyata (Self-Restraint)	17
9 Prema (Love) Ananyata (Unanimity)	18

What we need to have is the established value; the expressed value is a natural outcome. Values of a Human Being in its Participation in Universal Human Order(Manav Mulya):

Perseverance (Dhirata): After understanding the system, patiently participating in it.

Bravery (Veerta): Helping other in understanding and participating in system. Generosity (Udarta): Using our mind, body and wealth in system.

Kindness (Daya): To give opportunity or thing to a person who have ability Beneficence (Kripa): To give ability to a person who have opportunity or thing Compassion (Karuna): Providing both ability and thing to a person.

1. Values of Human Being

In the Interaction with the Rest of the Nature (VastuMulya):

Utility Value (Upayogita Mulya): To prepare a physico-chemical object for nourish and protection. Artistic value (Kala Mulya): To ensure the long lasting utility of the object.

2. Policy (Niti):

The decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth - mana, tana and dhana). Have three parts:

Economic Value (Artha Niti): enrichment of self, body and wealth

Political Value (Rajya Niti): protection of self, body and wealth

Policy for Universal Human Order (Dharma Niti): right utilization of self, body and wealth

2. Character (Charitra):

The definiteness of my desire, thought and selection gives definiteness to my living.

A) Sva Nari, Sva Purush: Chastity in conjugal relationship

B) Sva Dhana: Rightful production, acquisition and utilization of wealth

C) Dayapurna Vyavahar and Dayapurna Karya: Kindness in behaviour (people friendly) and work (eco friendly)

Utility Value and Artistic Value :

Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. Values are a part of our ethical conduct. They are the natural outcome of realization and right understanding, which are always definite. Values need not to be imposed through fear, greed or blind belief. The vastu mulya (values of Human Being in the Interaction with the Rest of the Nature) is the participation of the human being with the rest of the nature. It is further categorized as:

i. **Utility Value (Upayogita Mulya):** The participation of human being in ensuring the role of physical facility in nurture, protection and providing means for the body.

ii. **Artistic value (kala mulya):** The participation of a human being in ensuring the role of physical facility to help and preserve its utility. For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value.

Basis for Humanistic Education:

Students should be able to choose what they want to learn. Humanistic teachers believe that students will be motivated to learn a subject if it's something they need and want to know.

The goal of education should be to foster students' desire to learn and teach them how to learn. Students should be self-motivated in their studies and desire to learn on their own.

Humanistic educators believe that grades are irrelevant and that only self evaluation is meaningful. Grading encourages students to work for a grade and not for personal satisfaction. In addition, humanistic educators are opposed to objective tests because they test a student's ability to memorize and do not provide sufficient educational feedback to the teacher and student.

Humanistic educators believe that both feelings and knowledge are important to the learning process. Unlike traditional educators, humanistic teachers do not separate the cognitive and affective domains.

Humanistic educators insist that schools need to provide students with a nonthreatening environment so that they will feel secure to learn. Once students feel secure, learning becomes easier and more meaningful.

Basis for Humanistic Constitution and Universal Order

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

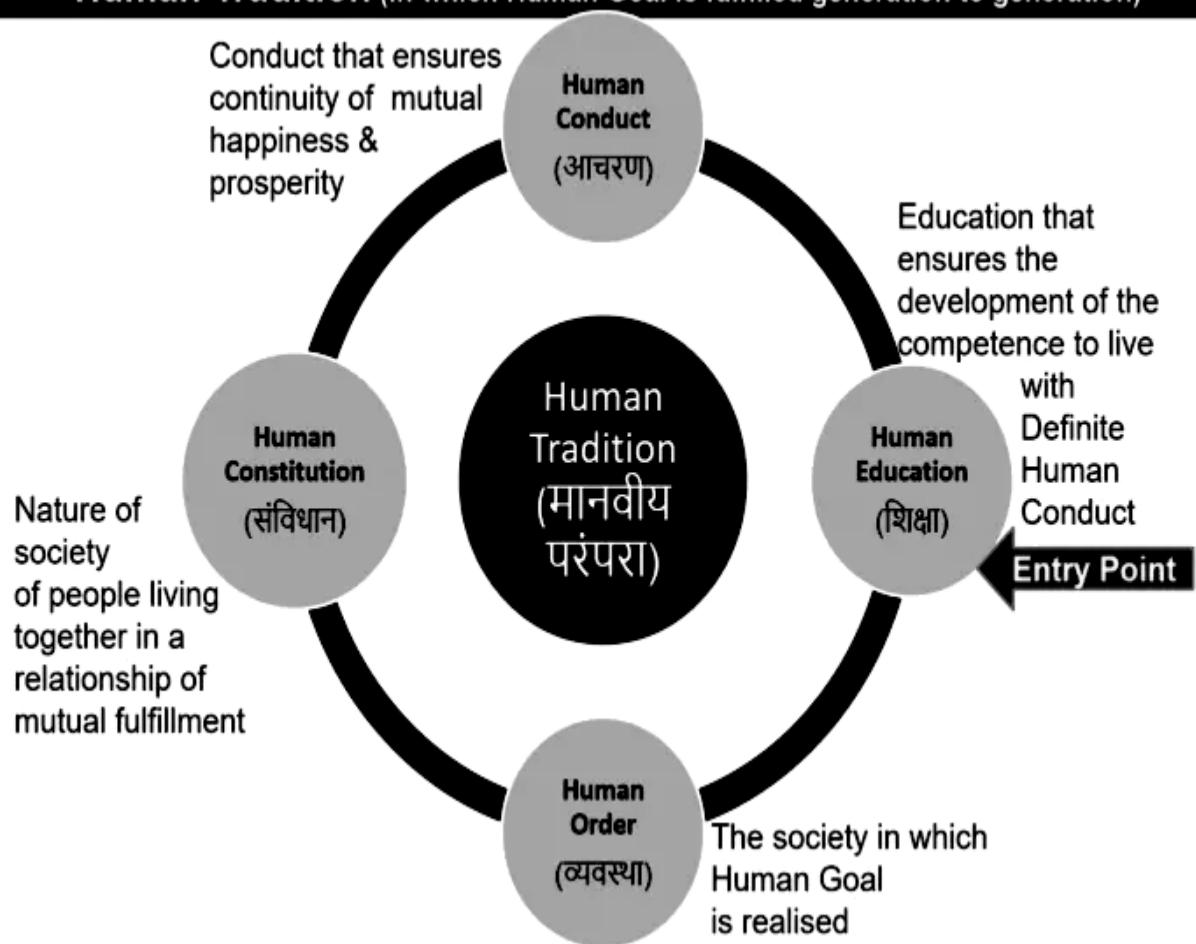
Presently, human society is divided into various castes, creeds, religions, and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavor is used in handling these conflicts and contradictions. Paradoxically, human beings are spending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

This can only be there because of our ignorance, because of our incorrect assumptions/beliefs about happiness and about reality. Presently, our effort is directed towards trying to stop a wrong behavior by means of an equally or more wrong behavior – a crime by executing a bigger crime, violence by greater violence. This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrongdoings. Things can only be set right by developing human consciousness, by developing the right understanding and living among people and in no other way. Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.

To begin with, the family will be the smallest unit of order in 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. Human Tradition

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 a humanistic tradition. If all these have to be ensured, where do we start?

Human Tradition (in which Human Goal is fulfilled generation to generation)



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 fulfillment of human goals for every human being, generation after generation. That is what human society aspires for.

Profession - in the light of comprehensive human goal:

Any profession is a channel for 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 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 just wealth generation. Accordingly, the profession is not only a means of earning one's livelihood but a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.

Ethics

This definitiveness of human conduct in terms of values, policies and character is termed asethics. 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. In other words ethics (also known as moral philosophy) is a branch of philosophy that addresses questions about morality - that is, concepts such as good vs. bad, noble vs. ignoble, right vs. wrong, and matters of justice, love, peace and virtue

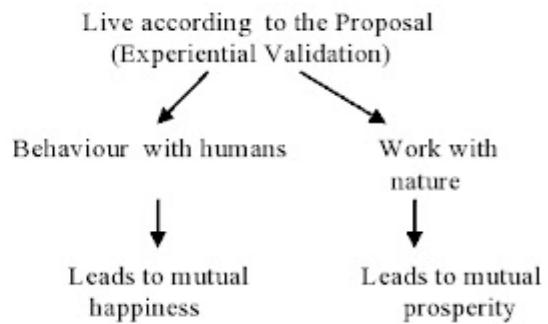
Professional Ethics

Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around.

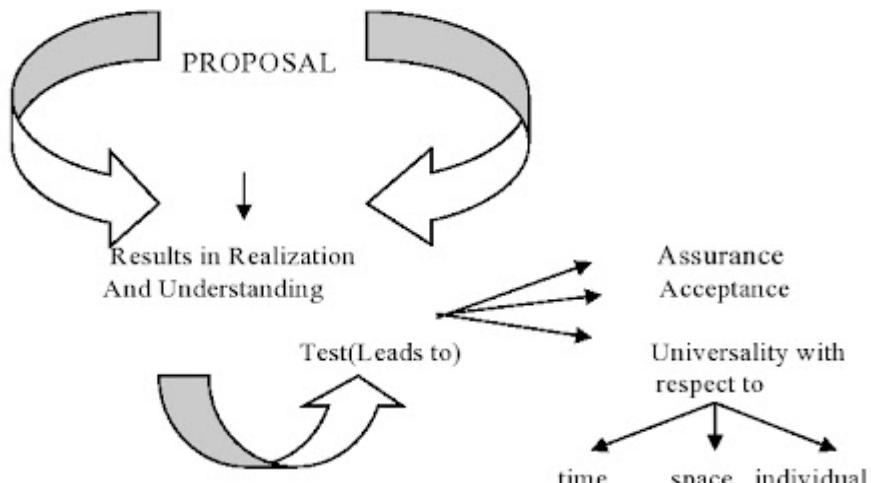
Thus, it is a meaningful participation for each one in one or more of the five domains of human endeavour needed for a harmonious society. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfillment of comprehensive human goal and thus, meaningfully participates in the larger order. Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.

Process of Self Exploration

- Whatever is stated is a proposal
- Don't start by assuming it to be true or false
- Verify it on your own right
- Don't just accept or reject it on the basis of scriptures, instruments or on the basis of others.
- Verify it yourself



Verify the proposal
on the basis of your
Natural →
Acceptance



Keep asking again and again:
What is my natural acceptance?

Competence in professional ethics:

Professional ethics means to develop professional competence with ethical human conduct. Developing ethical competence in the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

1. Clarity about comprehensive human goal: Samadhan - Samridhi - Abhay - Sahastivta, and its fulfilment through universal human order.
2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.
3. Mutually fulfilling behaviour: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
4. Mutually enriching interaction with nature: Self-sufficiency in fulfilment of physical needs; ability

to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

Universal Human Order:

Universal human order (sarvabhauma vyavastha) is a feeling of being related to every unit including human beings and other entities of nature. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of the nature. We are able to see that we are related to every unit in nature and ensure mutual fulfilment in that relationship.

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

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

Family => family cluster => village / community => village cluster =>
=>=>world family

Value Based Living at Different Levels :

The implications of value-based living can be studied in the following terms:

1. **At the level of the individual** - Transition towards happiness and prosperity will take place at the individual level. It will instil self confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.
2. **At the level of the family** - Mutual fulfilment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.
3. **At the level of the society** - Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family.
4. **At the level of nature** - Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development

Current World Views in Professional Life

Contradictions and Dilemmas: 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 succour; 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, ethical 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 is to be given to one's profit and how much to the welfare always remains unresolved.

Holistic Technology

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, viz.,

- a) Catering to appropriate needs and lifestyles,
- b) People-friendly, and
- c) Eco-friendly.

Criteria for Technologies

The above mentioned general criteria can be itemized into more specific form as follows:

- 1. Catering to real human needs
- 2. Compatible with natural systems and cycles
- 3. Facilitating effective utilization of human body, animals, plants and materials
- 4. Safe, user-friendly and conducive to health
- 5. Producible with local resources and expertise as far as possible
- 6. Promoting the use of renewable energy resources
- 7. Low cost and energy efficient
- 8. Enhancing human interaction and cooperation

Current Management Models in Profession:

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 knowledge 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 knowledge 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, and 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.

Implications of Unethical Practices in Profession Today

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. 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. 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 prosperity, and causing serious degradation to environment.

This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations and even national governments. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. 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.
- Misleading propaganda, unethical advertisements and sale promotion.
- Cut-throat competition.
- Exploiting the weakness of consumers through various enticements
- Adulteration and spurious production
- Endangering the health and safety of public at large.
- Hoarding and over-charging etc.

Svatva Leads to S�atantrata and Svarajya.

We are exploring our svatva and in the process of self-verification and living accordingly, we are attaining svatantrata and svarajya. Having discussed the content of right understanding, we can see how we explored our svatva (our natural acceptance) at different levels of our living and how the dialogue that started in us helped us getting rid of our preconceived notions, our dilemmas, contradictions and compulsions, either external or internal. Having explored our svatva, we are able to live accordingly and this way, we become svatantra. The more, we attain this self-organized state, we are able to live in harmony with others and also we are able to help others attain this state. This leads to our participation in svarajya. It is a natural process. It leads by itself, without any external force.

From here we get an important message: the effort towards ensuring orderliness in the society is possible and is sustained by ensuring orderliness in ourselves. Every mechanism to bring order in the society needs to be based on this. This is an important implication of right understanding when we go to make policies for nations and the world.

Holistic Technologies and Systems – Typical Case Studies

Renewable and Decentralized Energy Technologies: -

- Bio Mass based Energy Conversion Systems such as:
 - Systems for generation and utilization of Biogas obtainable from 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. A study of slurry handling systems is also required
- 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 etherification 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.

Gadgets and implements to facilitate efficient utilization of Human muscle power and Animal draught power such as:

- Human operated agriculture tools and domestic appliances
- Animal (bullock) operated irrigation pumps, tractors and other agricultural equipments
- Improvised designs of animal driven carts
- 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.
- Decentralized Wind power devices for water pumping, electricity generation etc.
- 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.
- Systems for Water conservation and water shed management for efficient utilization of rain water and for eco-restoration.

Technologies and architecture promoting green building materials and energy conservation such as:-

- Construction with compressed/stabilized mud-blocks and terracotta tiles
- Bamboo architecture
- Lawry-Baker low-cost brick work construction etc.
- Solar architecture with energy conservation and passive heating/cooling of buildings.
Organic/natural farming techniques including technologies for vermi-composting, production of bio-manures and bio-pesticides
- Eco-sanitation techniques for small scale decentralized sewage disposal and waste water recycling.

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 products
- Systems for facilitating multiple crafts and artisanal work

Humanistic organizational/management models:

- The work on the discussed 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.

Humanistic organizational/management models:

- Case Studies of Management Models:
- Gramin Bank
- Lizzat Cooperative

- Auroville
- Ralegaonsidhi
- Brahma Kumaris

Strategy for transition from the present state to universal human order

(a) At the individual level:

- Perform services only in the area of competence
- Uphold and enhance the honor, integrity and dignity of their respective profession
- Provide opportunities for the professional development of the employee under their supervision
- Promote safety, health and welfare of the public in their respective area of services
- Strive to the principles of sustainable development
- To be accountable for their action
- Morally responsible for their respective organization.

(b) At the Society Level:

- Collective measures for prevention and removal of threats to the peace.
- Promote the value-based education for the ultimate betterment of society.
- Framing positive agenda, mission statement, objectives, values and behaviors of the business and service etc.
- Sustainable development
- Assigning the possible social role to its respective members
- Promoting self-awareness and enhancing healthy employer-employee relationship and ultimately the human inter-relationship.

Summary

The real method to promote Professional Ethics is to develop adequate Ethical Competence among Human Beings (Professionals). The prevailing contradiction and dilemmas can only be resolved with the Right Understanding. The Right Understanding provides a Holistic Vision for Technologies, Production systems and management models. There are a number of inspiring experiments going on in this direction which can provide us good learning and confidence in the alternative.