Values & Ethics

(Part I)

Need for Value Education

• Technology is only a means to achieve what is **'considered valuable'**, in an effective and efficient manner.

• It is not within the scope of technology, to decide what is valuable. This decision lies outside its scope.

• It is important to find out what is that subject or thought that decides on

'what is valuable?'

• Without this decision, the technology is aimless, directionless and it can be put to any use, constructive or destructive.

• Particularly, the student who is trained in this kind of technology without giving him exposure to the subject or thought that helps him to decide on 'what is valuable?' leaves him aimless, directionless and he can be used or misused by those employing him.

• The subject that decides on 'what is valuable?', what is of value for human being is called **Value Education**.

• This subject focuses on what a human being is, what is purposeful and meaningful for him- what is the aim of human being and his life and how he can meet this aim, this purpose.

• With this clarity and the satisfaction obtained out of the fulfillment of this purpose, he gains self confidence. The student needs to have this confidence in order to be able to proactively set his own goals, and the rest follows- in terms of his commitment, untiring effort leading to success in achieving his aim, and his purpose of life.

Basic guidelines for Value Education

- **Universal-** with respect to time, space & individual.

- **Rational-** in the sense that it appeals to human reasoning.

- **Secular-** it is not dependent on any cast or creed or religion or sect.

- **All-encompassing-** it covers all dimensions (thought, behaviour, work & realization) & levels (individual, family, society, nature & existence) of human living.

- **Natural for Human Being & the rest of Nature-** it is naturally acceptable to every human being and there is every provision in nature for its fulfillment.

- **Must ensure harmony with Human Being and the rest of Nature.**

Content of Value Education

As mentioned above, it must include

- All dimensions- thought, behavior, work & realization , and,

- All levels- individual, family, society, nature & existence

    of human living.

    That is, it must have a clear understanding of each of these and

    their interrelationships i.e. harmony underlying all of them.

Process of Value Education

• The process has to be that of Self - Investigation & Self -Exploration, and not of giving sermons or telling do's & don'ts.

• This process of Self- Investigation & Self-Exploration has to be in the form of a dialogue - a dialogue between the teacher & students to begin with and within the student finally.

What is Self-exploration?

It is a self-exploration into the Conscience, Science & Sense of living which implies…

1. It is a process of dialogue between <u>what I am</u> and <u>what I really want to be</u> (स्वत्व).

2. It is a process of <u>self-exploration</u> and <u>self-evolution.</u>

3. It is a process of <u>knowing oneself</u> and through that <u>knowing entire existence.</u>

4. It is a process <u>of recognizing one's relation with every unit in existence and fulfilling it.</u>

5. It is a process of knowing <u>human conduct, human character and living accordingly.</u>

6. It is a process of being in <u>harmony in oneself</u> and in <u>harmony with entire existence.</u>

7. It is a process of <u>Swatantrata</u> and <u>Swarajya.</u>

स्वतंत्रता   Self organized- being in harmony within oneself

(Swatantrata)

स्वराज्य   Self Expression

(Swarajya)   Self Extension } living in harmony with others

स्वतंत्रता   स्वराज्य
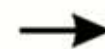
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स्वयं में व्यवस्था   समग्र व्यवस्था में भागीदारी

स्वत्व → स्वतंत्रता → स्वराज्य

Basic requirements for fulfillment of aspirations of every human being with their correct priority

1. Right Understanding

2. Relationship

3. Physical facilities

Mutual Happiness

-with human being

Mutual Prosperity

-with rest of the nature

Animal Consciousness vs. Human Consciousness

Physical facilities

For animal

For human being

Necessary
&
Complete

Necessary
but not
Complete
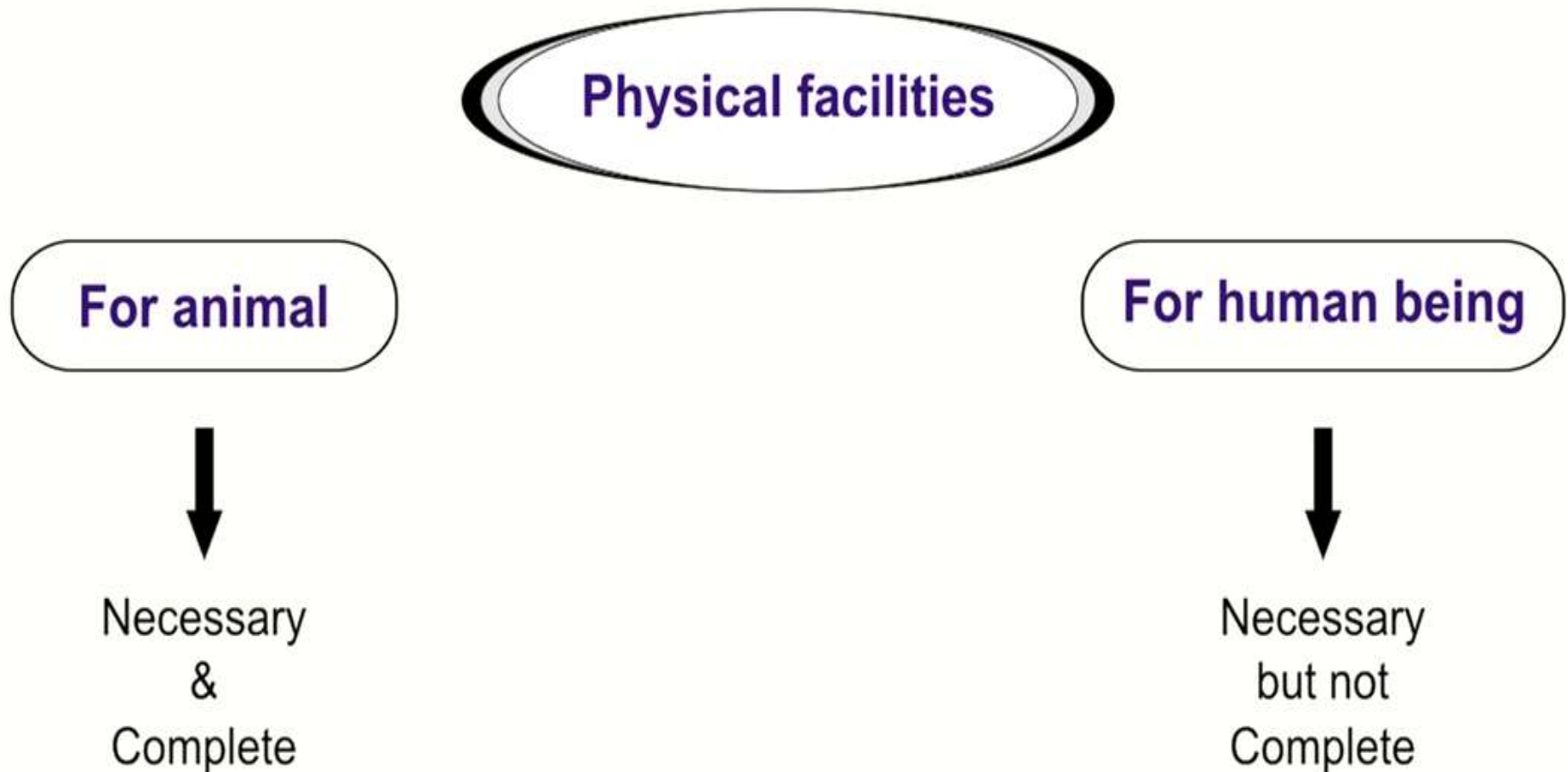
- For human being, all the three are required: right understanding, relationship and physical facilities and in the right order.

Self Exploration

1. Content of Self Study:

1. Desire (चाहना) - Aim, Objective, Purpose
    What do I want to achieve?
2. Program (करना) – Process of achieving the desire, action.
    How do I achieve it ?

2. Process of Self Study:

Whatever is being said is a PROPOSAL.
- Don't assume it to be true.
VERIFY AT YOUR OWN RIGHT
-On the Basis of it being readily acceptable
Not on the basis of scriptures
Not on the basis of equipment/ instrument
Not on the basis of other humans.
Take for example: a Proposal- Respect is a basis of human relation
If it is readily acceptable to you, it is True, Otherwise it is untrue..

This is the basis of self-verification:-
Verify at your own right
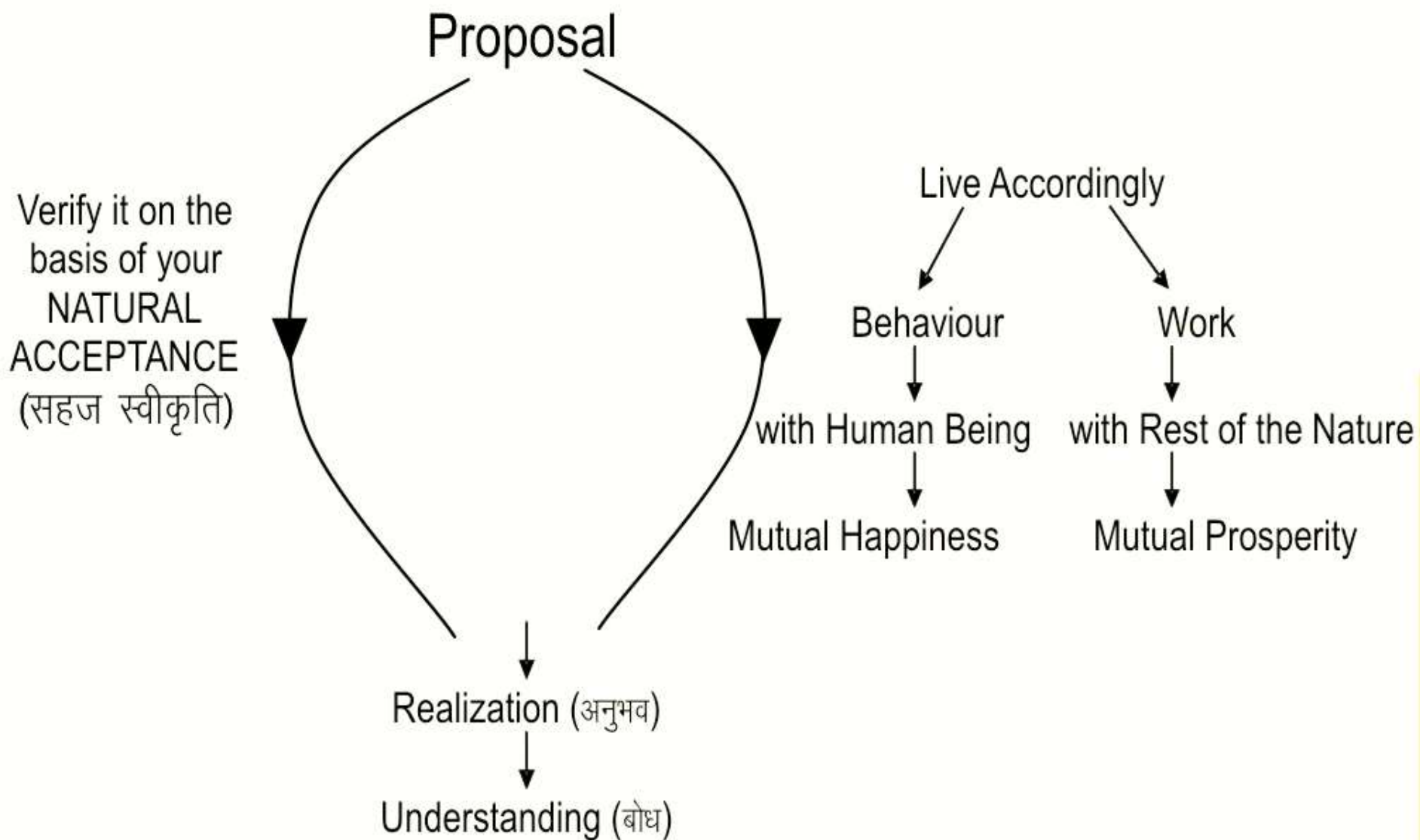
Proposal

Verify it on the
basis of your
NATURAL
ACCEPTANCE
(सहज स्वीकृति)

Live Accordingly

Behaviour

Work

with Human Being

with Rest of the Nature

Mutual Happiness

Mutual Prosperity

Realization (अनुभव)

Understanding (बोध)

1. Desire:

Happiness,   Prosperity   ⟶ Continuous

सुख   समृद्धि   निरंतर

What is Happiness?

Happiness: the state / situation, in which I live,

if there is harmony/synergy (संगीत /व्यवस्था) in it,

Then I like to be in that state or situation.

To be in a state of liking is Happiness.

To be in harmony is Happiness.

Unhappiness :-

If there is contradiction /disharmony (अंतर्विरोध) in it,

then I don't like to be in that state .

To be forced to be in that state of disliking is unhappiness.

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सुख   समृद्धि   निरंतर

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2. Program:

To understand ⌉ in harmony at all levels of our living /existence.
& to live ⌋

There are six Levels of our Living\ Being\ Existence -

1. In the self (I)	स्वयं में
2. With the body	शरीर के साथ
3. In Family	परिवार में
4. In Society	समाज में
5. In Nature	प्रकृति में
6. In Existence	अस्तित्व में

1. Harmony in the Self (I)- *स्वयं में व्यवस्था*

Co-existence

Human = I (self)   Body

Information

	I (self)		Body
Need	(Respect)		(Food)
Need	Happiness (सुख)		Physical facilities (सुविधा)
In Time	Continuous (निरन्तर)		Temporary (सामयिक)
In Quantity	Qualitative (गुणात्मक)		Limited (Changes with respect to time and quantity)(सीमित मात्रा में)
Fulfilled by	Right understanding & right feeling (सही समझ , भाव)		Physico-Chemical Things food, shelter etc. (भौतिक–रासायनिक वस्तु)

Activities	Desire, thinking, selecting (इच्छा , विचार , आशा)	Eating, breathing (खाना , साॅस लेना)
In Time	Continuous	Temporary
Activities	Knowing, Assuming, Recognizing, Fulfilling (जानना, मानना, पहचानना, निर्वाह करना)	Recognizing, Fulfilling (पहचानना, निर्वाह करना)
Type	Consciousness (चैतन्य)	Material (जड़)

Knowing, Assuming (Accepting), Recognition & Fulfillment

Fulfillment depends on Recognition

Recognition depends on Assumption

Assumption depends on knowing or not knowing (मान्यता-belief)

If Acceptance is based on knowledge, then recognition will be correct & fulfillment will be correct.

If Acceptance is not based on knowledge, then things may go wrong/right.

1. Harmony in the Self (I) – स्वयं में व्यवस्था

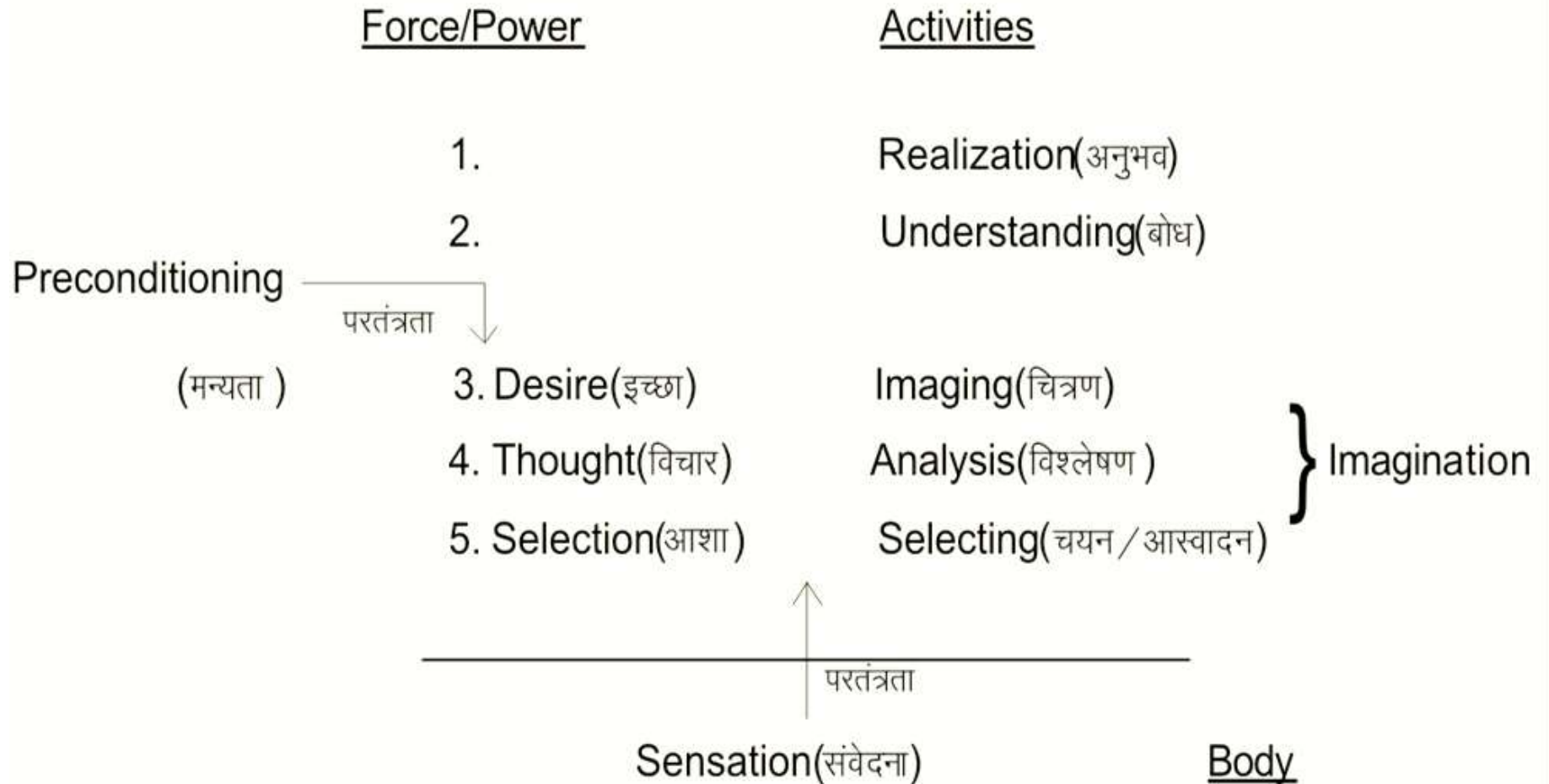Let us explore into the following proposals   -

I

1. I am

2. I Want to live

3. I want to live with perennial happiness (निरन्तर सुख)

4. To understand & to live in harmony at all 6 levels is the program for my perennial happiness

5. I am the seer, doer and enjoyer (द्रष्टा, कर्ता, भोक्ता)

Body

1. My body is

2. Body is used as an instrument (साधन)(of I)

3. Needs of food, clothing, shelter is for nurture, protection and Right utilization of the body. (पोषण, संरक्षण, सदुपयोग)

4. Production, protection and right utilization (संवर्धन, संरक्षण, सदुपयोग) of physical facilities is a part of my program (it is 1/6).

5. Body is an instrument.

I (Self)

Force/Power	Activities
1.	Realization(अनुभव)
2.	Understanding(बोध)

Preconditioning ─────

परतंत्रता ↓

(मन्यता)

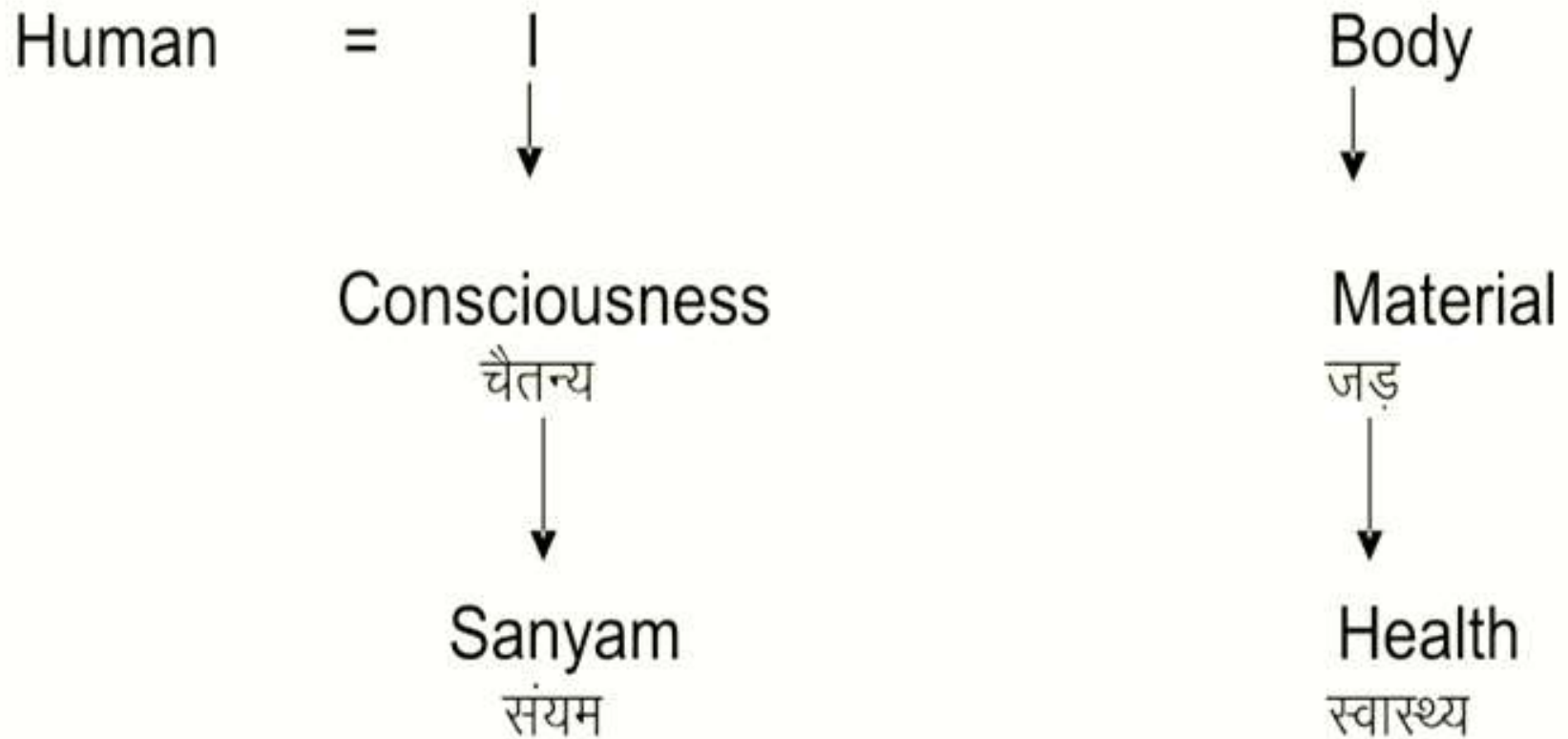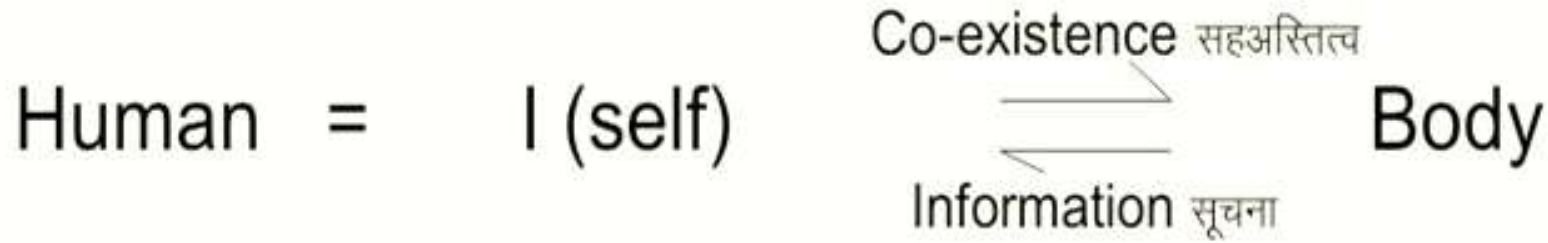|	Force/Power	Activities	
	3. Desire(इच्छा)	Imaging(चित्रण)	
	4. Thought(विचार)	Analysis(विश्लेषण)	} Imagination
	5. Selection(आशा)	Selecting(चयन / आस्वादन)	

↑

──────────────────────

परतंत्रता

Sensation(संवेदना)   Body

If we operate at the level of 3, 4, 5, there is uncertainty. If we operate at the level of 1, 2, there will be certainty (definiteness).

2. Harmony with the Body- शरीर के साथ व्यवस्था

Human = I (self) $\xrightleftharpoons[\text{Information सूचना}]{\text{Co-existence सहअस्तित्व}}$ Body

Human = I   Body

↓   ↓

Consciousness   Material
चैतन्य   जड़

↓   ↓

Sanyam   Health
संयम   स्वास्थ्य

Sanyam = I, takes the responsibility of

nurturing,	protection &	proper utilization of Body
पोषण	संरक्षण	सदुपयोग
↓	↓	↓
Food	Clothing, Shelter	Means
आहार	वस्त्र, आवास	साधन
↓	↓	↓

required quantity: Limited   Limited   Limited

⟶ Need for Physical facilities is limited in quantity

Health = 1. The Body acts according to I

2. There is harmony among the parts of the Body

Prosperity - Feelings of having more than required physical facilities.
⟶ For Prosperity, two things are required-
1. Identification of the quantity required for physical need &
2. Ensuring availability/ production of more than required physical facilities
Today, we are not able to identify as to how much quantity is required & therefore
we continue to be deprived, disregard of any amount of physical facility we have.

3. Harmony in the family (परिवार में व्यवस्था)

= Justice (from family to the world family)

= न्याय (परिवार से विश्व परिवार तक)

1. Relationship Is — between I & I

   संबंध है — मैं का मैं से

2. There are feelings (expectations) in relationship — of one I with the other I

   संबंध में भाव (अपेक्षा) है — मैं का मैं से

3. These feelings can be recognized — they are definite

   अपेक्षाओं को पहचाना जा सकता है — निश्चित हैं

4. Their fulfillment and evaluation leads to Mutual happiness

   इनके निर्वाह एवं मूल्यांकन से उभय सुख है

Feelings (Expectations, Values) भाव (अपेक्षा, मूल्य)

1. Trust   (विश्वास)
   →*Foundational Value* (आधार मूल्य)

2. Respect   (सम्मान)

3. Affection   (स्नेह)

4. Care   (ममता)

5. Guidance (वात्सल्य)

6. Reverence(श्रद्धा)

7. Glory (गौरव)

8. Gratitude (कृतज्ञता)

9. Love (प्रेम)
   → *Complete Value* (पूर्ण मूल्य)

— All of it is already within you. Understanding only makes you constantly aware and once you are aware of it, there is continuity of these feelings and you are able to fulfill them.

— The family is a training ground,
  1. to understand the harmony in relationship with human beings &
  2. to practice it in terms of its fulfillment, evaluation & ensuring mutual happiness, before we extend this to every unit in the Society and then Nature.

— Family (परिवार)- (Relationship recognized, fulfilled & evaluated leading to mutual happiness.)
— Undivided Society (अखण्ड समाज)- (feeling of being related to every human being.)
— Universal Human Order (सार्वभौम व्यवस्था)- (feeling of being related to every unit.)

Harmony in individual → family → society → order in the entire existence
व्यक्ति (मानव) में व्यवस्था → परिवार → समाज → समग्र अस्तित्व में व्यवस्था

3.1 Trust (विश्वास) - Foundational value of relationship
संबंध का आधार मूल्य

→ To be Assured that the other wants to make me happy & prosperous.
विश्वास – आश्वस्त होना – दूसरा मेरे सुख, समृद्धि के अर्थ में है, ऐसा स्पष्ट होना।

→ Verify on the basis of Your Natural Acceptance
जाँचें – अपनी सहज स्वीकृति के आधार पर

1a. I want to make myself happy.
मैं स्वयं को सुखी करना चाहता हूँ।

2a. I want to make the other happy.
मैं दूसरे को सुखी करना चाहता हूँ।

3a. The other wants to make himself happy.
दूसरा स्वयं को सुखी करना चाहता है।

4a. The other wants to make me happy.
दूसरा मुझे सुखी करना चाहता है।

What is the answer??

→ Also verify these on the basis of Your Competence
यह भी जाँचें– अपनी योग्यता के आधार पर

1b. I am able to make myself always happy.
मैं स्वयं को हमेशा सुखी कर पाता हूँ।
2b. I am able to make the other always happy.
मैं दूसरे को हमेशा सुखी कर पाता हूँ।
3b. The other is able to make himself always happy.
दूसरा स्वयं को हमेशा सुखी कर पाता है।
4b. The other is able to make me always happy.
दूसरा मुझे हमेशा सुखी कर पाता है।

What is the answer??

— The first four questions are related to our Natural Acceptance i.e. **Intention** (सहज स्वीकृति अर्थात् मूलभूत चाहना) and the next four to our **Competence** (योग्यता). It is very important to differentiate between these two.

— The intention is always correct, competence is lacking!

— We generally evaluate ourselves on the basis of our intention and others on the basis of their competence!

— We seldom look at our competence and others' intention.

— If we have trust on Intention, we have a feeling of being related to the other & we start helping the other to improve his competence, if he does not have.

— If we do not have trust on Intention, we have a feeling of opposing the other which ultimately leads to fighting, struggle and war.

3.2 Respect (सम्मान)

Respect - right   evaluation.
सम्मान –   सम्   +   मान
            सम्यक्   मापना
            ठीक ठीक   आँकलन करना

Need of I:
I should be evaluated as I am &
I should evaluate others as they are.

If I do not do this, it is Disrespect.

Disrespect (अपमान):
Over evaluation(अधिमूल्यन) - To evaluate for more than what it is (अधिक आँकलन करना)
Under evaluation (अवमूल्यन)- To evaluate for less than what it is (कम आँकलन करना)
Otherwise evaluation (अमूल्यन)-To evaluate for other than what it is (अन्यथा आँकलन करना)

—Whenever the evaluation is not right, it is disrespect for the other.

—If we observe, we will find that in our day to day relationship, we tend to do one of the above three, leading to Disrespect.

A GRAVE MISTAKE IS TO EVALUATE HUMAN BEING AS THE BODY.

Evaluation on the basis of I (of a human being)

1.Our Natural Acceptance (सहज स्वीकृति) is the same:- As I want to be continuously happy and prosperous, same with the other.

2.Our Programme (कार्यक्रम) is the same:- As I am able to live happily by understanding & living in harmony at all the six levels, same with the other.

3. Our Potential (क्षमता) is the same:- A I have continuous Activities & Powers of desire, thought, selection (इच्छा, विचार, आशा की अक्षय क्रिया, शक्ति), same with the other.

CONCLUSION: THE OTHER IS SIMILAR TO ME
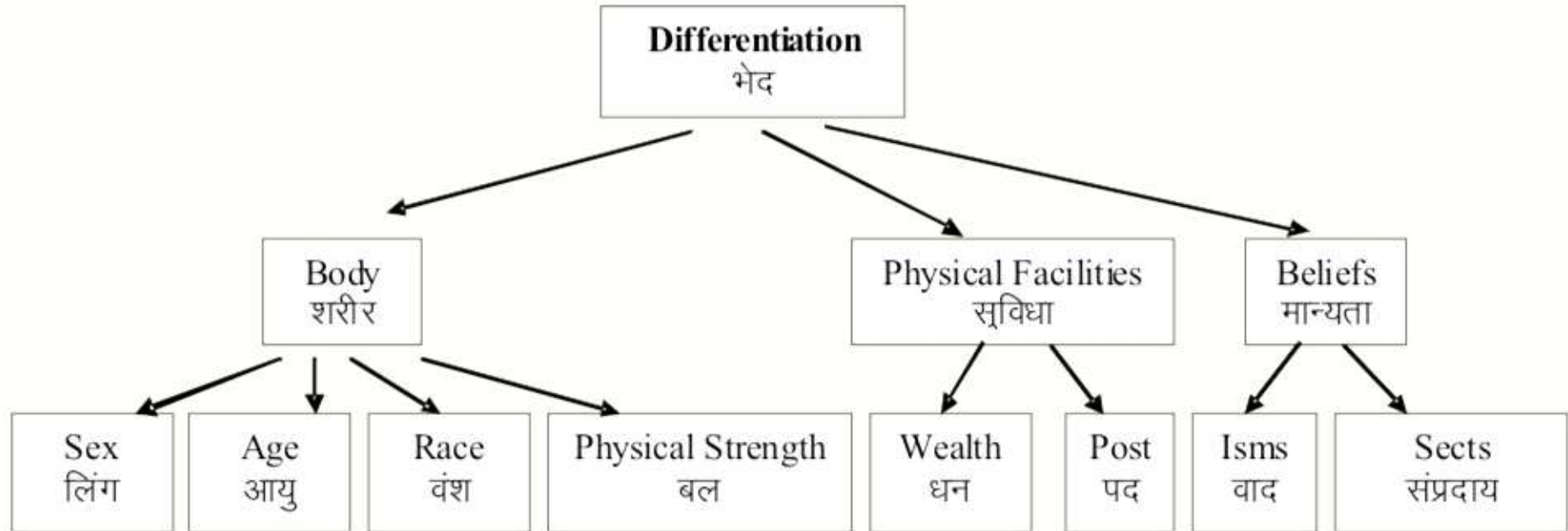
This is the Minimum content of respect for a Human being.

— The difference could only be at the level of

4. Understanding (समझ): not information (सूचना नहीं)

(i) If the other has better understanding than me, I want to understand from other. (दूसरा ज्यादा समझदार है, मैं समझने के लिए तत्पर रहता हूँ।)

(ii) If the other has less understanding than me, I accept the responsibility to improve the understanding of the other. (दूसरा कम समझदार है, मैं समझदार बनाने की जिम्मेदारी स्वीकारता हूँ।)

→ Generally, we are making **Differentiation** (भेद), in the name of respect; which
· certainly is not giving or working for respect.

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                          ┌─────────────────────┐
                          │   Differentiation   │
                          │        भेद          │
                          └─────────────────────┘
             ┌──────────────────┼──────────────────────────┐
             ▼                   ▼                          ▼
      ┌───────────┐      ┌──────────────────┐      ┌──────────────┐
      │   Body    │      │Physical Facilities│     │   Beliefs    │
      │  शरीर    │      │     सुविधा       │      │  मान्यता    │
      └───────────┘      └──────────────────┘      └──────────────┘
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Sex	Age	Race	Physical Strength	Wealth	Post	Isms	Sects
लिंग	आयु	वंश	बल	धन	पद	वाद	संप्रदाय

— Differentiation based on one or all of these leads to feelings of disrespect, leading to resentments & protests.

—If we try to respect people on the basis of the above, we are actually disrespecting them.

—With every human being, especially with a child, be alert of every word, every gesture, you are using. Minutely observe what you have done or said to the other, does it ensure the respect and trust for him?

—One needs to be aware whether evaluation is on the basis of the body or 'I'.

Note that:
1. Everyone has good intentions, disregard of whether he has competence to fulfill it or not; and
2. Every 'I' is like me and human being needs to be evaluated on the basis of 'I'; therefore, every human being is like me.

If Trust and Respect are ensured, the rest seven expectations follow very easily.

3.3 . Affection (स्नेह)

The feeling of acceptance of the other as one's relative
(feeling of being related to the other)

–दूसरे को संबंधी के रूप में स्वीकारने का भाव।

Once we have the trust and respect, acceptance follows naturally.
It starts with feeling of relationship with one, then slowly expands
to many and finally to all.

3.4. Care (Me-ness) (ममता)

The feeling of responsibility of nurturing and protecting the body of the relative.

–संबंधी के शरीर के पोषण, संरक्षण की स्वीकृति का भाव।

3.5. Guidance(वात्सल्य)

The feeling of ensuring right understanding and feeling in the 'I' of the relative.

–संबंधी को समझदार व जिम्मेदार बनाने की स्वीकृति का भाव।

3.6. Reverance (श्रद्धा)

The feeling of acceptance for the Excellence.

—श्रेष्ठता की स्वीकृति का भाव।

— Here, Excellence (श्रेष्ठता) essentially means Understanding of the Harmony and living in that Harmony at all 6 levels.

— Working for Excellence and Competition is not similar. In Excellence, one helps to bring the other to his level; in Competition, he hinders the other from reaching to his level.

— This Excellence is Absolute & Definite; Competition is always relative, with no definite state, no point of completion.

Worship (पूजा)- Effort made to achieve the excellence. श्रेष्ठता के लिए किया गया प्रयास।

3.7. Glory (गौरव)

The feeling for those who have made effort for Excellence.

जिन्होंने श्रेष्ठता के लिए किए प्रयास किया है, उनके प्रति भाव।

3.8. Gratitude (कृतज्ञता)

The feeling of acceptance for those who have made effort for My Excellence.

जिन्होंने मेरी श्रेष्ठता के लिए प्रयास किया उनके प्रति भाव।

3.9. Love (प्रेम)

→ The feeling of being related to all, to every unit in existence, the entire existence. (हर एक को संबंधी के रूप में स्वीकारने का भाव।)
= पूर्णता में रति– पूर्णता में रत होना– हर एक के साथ संबंध में निहित रस भावों की अनुभूति करना।

— It all starts with identifying that one is related to other human being (Affection - स्नेह) and it slowly expands to the feeling of being related to all human beings (Love - प्रेम) and then to all, each & every unit in nature (human being as well as other units).
एक अनेक हर एक को संबंधी के रूप में स्वीकारना

— This leads to Undivided Society (अखण्ड समाज).- it starts from family and slowly expands to world family; without being obstructed at any intermediate level.

— Every human being has natural acceptance for expanding up to world family through this feeling of love, but due to lack of understanding of relationship, he is not able to ensure a relationship of mutual fulfillment even with his family members.

4. **Harmony in Society** (समाज में व्यवस्था)

Universal Human Order– from family to the world family
सार्वभौम व्यवस्था – परिवार से विश्व परिवार तक

Human Target मानव लक्ष्य –

Right understanding,	Prosperity	Fearlessness	Co-Existence
↓	↓	↓	↓
In Every Individual	In Every Family	In Society	In Nature
समाधान,	समृद्धि,	अभय (विश्वास),	सहअस्तित्व
↓	↓	↓	↓
हर व्यक्ति में	हर परिवार में	समाज में	प्रकृति में

Human Order (मानवीय व्यवस्था) –

Five Dimensions (पाँच आयाम) –

1. Education-Sanskar   - शिक्षा – संस्कार
2. Justice – Suraksha   - न्याय – सुरक्षा
3. Health – Sanyam   - स्वास्थ्य – संयम
4. Production – Work   - उत्पादन – कार्य
5. Exchange – Storage   - विनिमय – कोष

Ten Steps (दस सोपान) –

Family ⟶ Family cluster ⟶ Village ⟶ Village cluster ⟶ World Family

परिवार ⟶ परिवार समूह ⟶ ग्राम ⟶ ग्राम समूह ⟶ विश्व परिवार

1a. Education = To understand harmony at all 6 levels

= To understand the harmony from self to entire Existence

शिक्षा = छ: स्तर पर व्यवस्था को समझना

= स्वयं से लेकर संपूर्ण अस्तित्व की व्यवस्था को समझना

1b. Sanskar = To live in harmony at all 6 levels.

= To live in harmony from self to entire Existence

संस्कार = छ: स्तर पर व्यवस्था में जीना (निष्ठा / तैयारी)

= स्वयं से लेकर संपूर्ण अस्तित्व की व्यवस्था में जीना (निष्ठा / तैयारी)

2a. Justice = 'Human-Human relation' – its recognition, fulfillment,

evaluation – leading to mutual Happiness.

न्याय = मानव–मानव संबंध की पहचान, निर्वाह, मूल्यांकन – उभय सुख।

2b. Suraksha = 'Human – Rest of nature' relation-its recognition,

fulfillment, evaluation - leading to mutual Prosperity.

= Prosperity in Human,

Enrichment, Protection, Right Utilization of Nature.

सुरक्षा = मानव–शेष प्रकृति संबंध की पहचान, निर्वाह, मूल्यांकन – उभयसमृद्धि।

= मानव में समृद्धि, शेष प्रकृति की सुरक्षा संवर्द्धन, संरक्षण, सदुपयोग।

3b. Sanyam (संयम) = I, takes the responsibility of

nurturing (पोषण),   protection (संरक्षण) &   proper utilization (सदुपयोग) of Body

⬇   ⬇   ⬇

Food (आहार)   **Clothing, Shelter** (वस्त्र, आवास)   **Means** (साधन)

3a. Health (स्वास्थ्य) = 1. The Body acts according to I

        2. There is harmony among the parts of the Body

Program (कार्यक्रम) - 1. Food and upkeep of the body आहार – विहार

        2. Labour, Exercise, Aasan, Pranayam

          श्रम, व्यायाम, आसन, प्राणायाम

        3. Medicine, Treatment औषधि, चिकित्सा

4b. Work – Labour that human does on the rest of nature

  कार्य – मानव द्वारा शेष प्रकृति पर किया गया श्रम

4a. Production- Things obtained out of work

  उत्पादन – कार्य से प्राप्त वस्तु

 ■ What to produce? – Physical facilities for nurturing, protection & right utilization
        of Body.

  क्या उत्पादन करें?   शरीर के पोषण, संरक्षण, सदुपयोग के लिए सुविधा

 ■ How to produce? कैसे उत्पादन करें?

  -Through Avartansheel Process आवर्तनशील विधि से

      1. Cyclic चक्रीय कम

      2. Every unit is enriched हर इकाई समृद्ध होती है

Pollution – Product is such that 1. it doesn't return to the cycle in the nature or 2. it is produced at a rate faster than it can go back to cycle

Resource Depletion - 1. Resource is used at a rate faster than the rate at which it returns back to the nature.

प्रदूषण – उत्पादन ऐसा है कि 1. उत्पादित वस्तु चक्र में वापस नहीं आती या 2. उसकी गति प्राकृतिक चक्र में वापस जाने की गति ज्यादा है।

ससाधन अभाव– उत्पादन में प्रयुक्त संसाधन की गति, उसके प्रकृति में पैदा होने की गति से ज्यादा है।

5a. Exchange- Exchanging of products for mutual fulfillment.

(With a view of mutual fulfillment, not for MADNESS of profit)

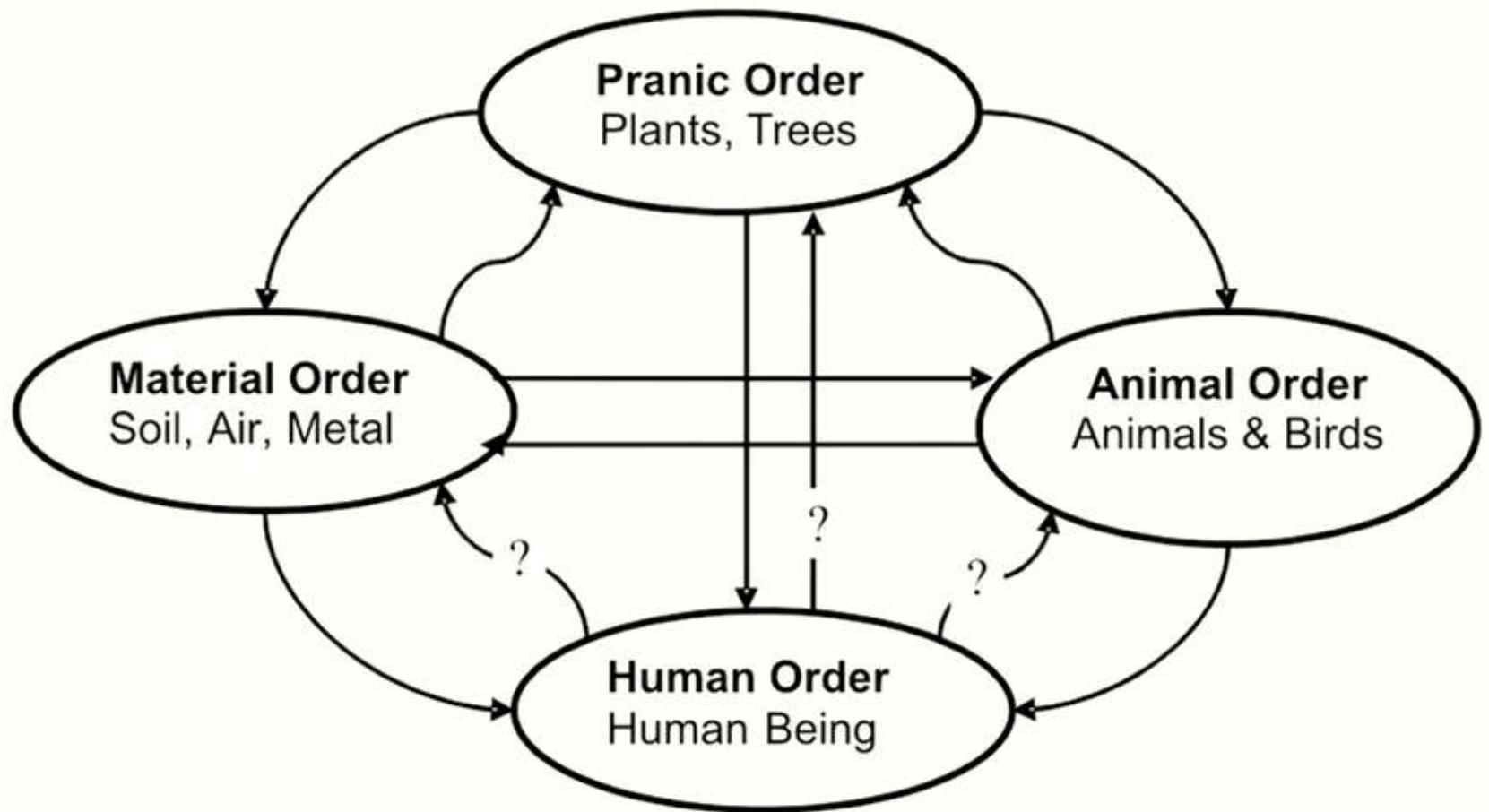विनिमय – परस्परपूरकता के अर्थ में वस्तु का आदान–प्रदान

(परस्परपूरकता के अर्थ में – लाभ उन्माद के अर्थ में नहीं)

5b. Storage – Storing of products after fulfillment of needs.

(With a view of mutual fulfillment, not for MADNESS of profit)

कोष – आवश्यकता पूर्ति से शेष वस्तु का संचय–

(परस्परपूरकता के अर्थ में – लाभ उन्माद के अर्थ में नहीं)

Pranic Order
Plants, Trees

Material Order
Soil, Air, Metal

Animal Order
Animals & Birds

Human Order
Human Being

?

?

?

Mutual Fulfillment of Human Order within itself and with other orders?

In nature all the three orders other than human order are mutually fulfilling for themselves, others as well as human order.

Only human order has to work to ensure mutual fulfillment with itself as well as others.